





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 185:

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



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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](http://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](mailto: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](http://blog.loomofreality.org).

# Series outline

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

## The Báb

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

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

### II. Second period (Shiraz and Isfahan)

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

### III. Third period (Maku and Chihriq)

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

## **Bahá'u'lláh**

### **I. Baghdad period**

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

### **II. Edirne period**

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

### **III. 'Akka period**

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

## **‘Abdu’l-Bahá**

### **I. Pre- and early ministry**

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
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- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

### **II. Travels to Egypt and the West**

- 145–146. Letters and utterances in the year 1910 I–II
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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**

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- 169. Memorials of the Faithful (1916)
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# Introduction to volume 185

This sixth volume of undated letters of ‘Abdu’l-Baha contains several items of particular institutional and administrative significance. AB12233 is valuable for the practical history of the ‘Ishqabad Mashriqu’l-Adhkar, urging that property held in ‘Abdu’l-Baha’s name be sold, where appropriate, to fund the dome of “the first Mashriqu’l-Adhkar established in the world.” AB02742 similarly notes the beginnings of a Mashriqu’l-Adhkar in Merv, together with a pilgrim house and school, and records that land had been freely granted by the Russian government. AB05039, on children’s schools, combines encouragement of education with a strong warning against foreign political entanglement and against introducing harmful books into Baha’i educational institutions.

The volume also includes several pieces of social and ethical interest. AB02662 comments briefly but significantly on The Seven Valleys, affirming spiritual wayfaring while sharply distinguishing it from idle dervishhood; every person, it says, must have an occupation, trade, or craft, so as to carry others’ burdens rather than becoming a burden. AB02847 gives important statements on marriage, motherhood, and education: the tie between husband and wife is identified with the Word of God, children are to be nurtured in the love and knowledge of God, and mothers are described as the primary trainers of infants and children. AB02651 calls upon women to become steadfast in the Covenant and to “transform all women,” while AB02839 and AB02745 likewise address women as active spiritual agents, recipients of divine favor, and heralds among the handmaidens.

A further group highlights teaching, translation into action, and the spread of the Cause beyond Iran. AB02767 is a vigorous call to teaching, promising confirmation from the Holy Spirit and recording Baha’u’llah’s own satisfaction with Nayyir and Sina as teachers who spread the divine fragrances with detachment. AB02835 is notable for its tactical guidance on defending weak points in Khurasan, answering “papers of doubts,” protecting vulnerable believers, and prioritizing travel where Covenant-related service is most urgent. AB02805 offers a striking reflection on Persia and Europe: Persia, it says, could not by material means soon equal Europe, yet Baha’u’llah had illumined that land; ‘Abdu’l-Baha then contrasts the effect of His own short stay in London with what Baha’u’llah might have accomplished had He appeared in Europe under conditions of freedom. ABU1406 gives a concise universalist theology of the Manifestations, likening them to different lamps bearing one light and urging attention to reality itself rather than to the outward source from which it appears.

The devotional and consolatory materials are also rich. AB02655 is a moving consolation to refugees, presenting persecution, homelessness, and abasement in the path of Baha’u’llah as blessing, freedom, and glory, and adding the memorable observation that without such trials “souls could not develop.” AB02762 and AB02738 address descendants of martyrs and eminent believers, calling them to embody the virtues of their predecessors and become living branches of uprooted trees. AB02735 concern martyrdom and public justice, urging the Iranian government to protect the

oppressed and punish aggressors. AB11676 is a revealing administrative note on the need to resolve disputes promptly, warning that even a slight ill-feeling between two souls can lead to general disruption if left untreated. Together these items show 'Abdu'l-Baha joining consolation, social prudence, institutional discipline, and the ethic of sacrificial service into a single register of communal guidance.

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## AB02662

To: Ali Muhammad Shirazi

- 1 O servant of the sacred Threshold! What you wrote was observed and the details were understood. The Seven Valleys was revealed for spiritual wayfaring, and spiritual wayfaring is greatly beloved. If the people of poverty refers to souls who journey through these valleys and acquire these attributes, following the path of the righteous and seeking the way of the free spirits, whatever name is given causes no harm. The word "dervish" which flowed from the Supreme Pen means the essence of the treatise on spiritual conduct and is highly acceptable.
- 2 But there are some in this world who are outwardly and inwardly confused and scattered, idle and unemployed, a heavy burden upon others - they engage in no craft and pursue no occupation or profession, counting themselves among the free spirits while they would travel two hundred leagues for the mulberries of Shamran, the fruits of Tuserkan, or the date harvest of Arabia. Such idle souls are certainly not acceptable, for every soul must pursue some work, craft or profession so that they may carry their own weight rather than becoming a burden for others to bear, like a paralyzing nightmare.
- 3 In any case, spiritual wayfaring in the valley of divine love is greatly beloved, remembrance of God is acceptable, and singing songs and melodies out of intense joy and delight is desirable. Anything less than this is delusion and fault. And upon you be greetings and praise.
- 1 ای بنده آستان مقدس آنچه نگاشتی ملاحظه گردید و بر تفصیل اطلاع حاصل شد هفت وادی بجهت سیر و سلوک نازل شده و سیر و سلوک بسیار محبوب اگر اهل فقر عبارت از نفوسی باشند که در این وادی سلوک نمایند و باین اخلاق متخلق شوند روش راستان گیرند و سلوک آزادگان جویند هر نام که عنوان گردد ضرری ندارد درویش که از قلم اعلی تحریر یافت معنیش خجای رساله سلوکست و بسیار مقبول
- 2 ولی جمعی الآن در این جهانند و به ظاهر و باطن سرگشته و پریشان و مهمل و معطل و بار گران بر سائر ناس بصنعتی مشغول نشوند و به کار و کسی مألوف نگردند و خود را از آزادگان شمرند و حال آنکه از برای توت شمرا و فوا که تیسرکان و موسم خرمای عربستان دو بست فرسخ طی نمایند اینگونه نفوس مهمله البته مقبول نه زیرا هر نفسی باید کاری و کسی و صنعتی پیش گیرد تا او بار دیگرانرا حمل نماید نه اینکه خود حمل ثقیل شود و مانند علت کابوس مستولی گردد
- 3 باری سیر و سلوک در وادی عشق و محبت الله بسیار محبوب و ذکر حق مقبول و از شدت فرح و سرور غزلخوانی و نغمه سرائی مطلوب و مادون آن اوهام و عیوب و علیک التحية و الثناء

BSW#15.35x, COC#0011x

INBA87:386a, INBA52:396, BRL\_DAK#0832,

ASAT3.243, AVK3.369.09

## AB02651

*To: Baha'is of Shiraz*

- 1 O handmaidens of the All-Merciful and pure, assured, confident leaves through God's grace! 1 ای اماء رحمن و ورقات طیبه موقنه مطمئنه بفضل یزدان
- 2 Thousands upon thousands of daughters of kings and children of nobles and great ones abandoned silk and brocade, forsook comfort and peace of soul and heart's desire and adornment, turned away from father and mother, detached themselves from every joy and happiness and pleasure, donned the garment of monasticism to become nuns, and spent their days and nights in worship and austerity and solitude and supplication - that perhaps they might witness a ray of the light of truth. Yet they gave up their lives in longing for this gift and never attained even a glimmer of the lights of the Fire of Sinai. 2 هزاران هزار دختران شهریاران و بنات سروران و بزرگان ترک پرند و پرنیان نموده و از آسایش و راحت جان و کلام دل و آرایش گذشته و از پدر و مادر چشم پوشیده و از هر شادمانی و خوشی و کامرانی منقطع گشته و لباس رهبانیت در بر کرده راهبه گردید و شب و روز را به عبادت و ریاضت و خلوت و ضراعت گذرانده که شاید مشاهده پرتوی از نور حقیقت نماید و در حسرت این موهبت جان بداد و بلمعه‌ئی از انوار شعله طور فائز نگشت
- 3 Now you, O confident leaves, arise in thanksgiving that, praise be to God, you have the stars of this manifest light rising from the horizon of your brow and the appearance of these brilliant traces manifest in your radiant reality. You wear the crown of this grace upon your head and the diadem of this bounty upon your brow. You are the dawning-places of the love of God and the daysprings of the gift of God, and God willing, you shall be the spreaders of the guidance of God. 3 حال شما ای ورقات موقنه بشکرانه قیام نمائید که الحمد لله نجوم این نور مبین را طالع از افق جبین دارید و ظهور این آثار باهره را در حقیقت زاهره دارید تاج این فضل را بر سر دارید و اکلیل این نعمت را بر فرق مطالع محبت الله هستید و مشارق موهبت الله و انشاء الله ناشرات هدایت الله و
- 4 And gratitude for this boundless grace is firmness and steadfastness in the Covenant of God, such that you must be firm like immovable mountains and withstand the most great tempest. And become so enkindled and aflame and attracted that you transform all women. 4 شکر این فضل بمنتها ثبوت و رسوخست بر میثاق الله بقسمیکه باید چون جبال راسیات ثابتات باشید و مقاومت طوفان اعظم نمائید و چنان مشتعل و متوقد و منجذب گردید که جمیع نساء را منقلب نمائید
- 5 At the Holy Threshold of the Friend, the handmaidens of the Most Merciful are occupied with your mention and we are engaged in prayers for confirmation. And glory be upon you, O handmaidens of God. 5 در آستان مقدس حضرت دوست اماء الرحمن بذکر شما مشغول و ما بدعای تأیید مألوف و البهاء علیکن یا اماء الله

INBA87:103b, INBA52:102b, MKT7.215b

## AB02648

To: *Mirza Buzurg Afnan Alai, in Shiraz*

- 1 O divine Afnan! The letter which you had written to Jinab-i-Aqa Siyyid Taqi was reviewed. From the detailed account of the divine remembrance gathering, utmost joy and delight was attained. Every gathering that is adorned with the remembrance of Truth - its radiance illumines East and West, and its fragrances perfume the nostrils of those present and absent. In any case, all the friends who were present in that intimate gathering are manifestations of the favors of the All-Merciful Lord and are confirmed by the hosts of the highest horizon.
- 2 With perfect wisdom, whenever possible, a gathering of remembrance and devotion should be arranged and the verses of divine unity should be chanted, so that the taste buds of the Concourse on High may be delighted and the hearts of the people of the Most Glorious Kingdom may be gladdened and rejoiced.
- 3 On the day of martyrdom of His Holiness the Exalted One - may my spirit be a sacrifice for His dust - circumambulate the purified shrine on behalf of this servant and with utmost supplication and lamentation seek confirmation and success on behalf of 'Abdu'l-Baha, for the hosts of violation are attacking and the faithless ones are at the height of cruelty.
- 4 This servant's sorrow and regret is due to harm to the Cause of God; otherwise whatever affliction arrives I welcome with heart and soul. From infancy I have longed for a hundred thousand afflictions and every kind of calamity and trial in the path of Baha until, praise be to God, this cup has overflowed and this chalice has been filled to the brim - and praise be to Him for this.
- 5 Convey the Most Glorious, Most Wondrous greetings to the loved ones of God.

1 ای افنان الهی مکتوبی که بجناب آقا سید تقی مرقوم نموده بودید ملاحظه گشت از تفصیل مجلس ذکر الهی نهایت روح و ریحان حاصل شد هر محفلی که بذکر حق آراسته گردد پرتوش شرق و غرب را منور نماید و نفحاتش مشام حاضرین و غائبین را معطر کند باری جمیع یاران که در آن محفل انس حاضر بودند مظاهر الطاف حضرت رحمانند و مؤید بجنود افق اعلی

2 در کمال حکمت ملاحظه اوقات هر وقت میسر گردد باید مجلس تذکر و تبتل آراسته شود و ترتیل آیات توحید گردد تا ذائقه ملأ اعلی متلذذ شود و قلوب اهل ملکوت ابهی مسرور و مشعوف گردد

3 در یوم شهادت حضرت اعلی روحی لثرتبه الفداء از قبل این عبد طواف حرم مطهر نما و بکمال تضرع و زاری طلب تأیید و توفیق بجهت عبدالهآء کن زیرا جنود نقض در هجومند و بیوفایان در نهایت جفا

4 این عبد را تأثر و تحسر از جهت ضرر امر الله است والا آنچه بلا وارد به جان و دل آرزو نمایم و از سن رضیعی تمنای صد هزار بلا و هر گونه مصیبت و ابتلا در سبیل بها نموده تا آنکه الحمد لله این کأس طایف گشته و این جام سرشار شده و له الحمد علی ذلک

5 احبای الهی را تکبیر ابدع ابهی برسان

INBA87:326, INBA52:332

GEN.342-343x

## AB02810

To: *Mirza Jalal Afnan, in Shiraz*

<sup>1</sup> O fresh branch from the Divine Lote-Tree! Your esteemed father, upon him be the Glory of God the Most Glorious, on the day of meeting attained the honor of presence before His Supreme Holiness and in the Most Holy Court achieved the blessing of hearing words from the purified mouth and receiving discourse from the Ancient Beauty, and was confirmed with various divine favors and glorious heavenly gifts. Afterwards, by permission and will, he departed for Egypt. For some time Egypt had become for him like Canaan was for Jacob - a house of sorrows. Therefore in these days he hastened from there to visit the Holy Threshold at this circumambulation point of the Supreme Concourse, and brightened his eyes and perfumed his nostrils from the dust of the pure threshold.

<sup>2</sup> After attaining this gift and arriving at this bounty, he is now returning to those parts with the hope of diffusing the divine fragrances and exalting the Word. We beseech and hope from the grace and confirmation of the Abha Kingdom that He may assist the Afnans of the Divine Lote-Tree in matters that cause the spread of the merciful qualities in the contingent worlds and lead to the awakening of the heedless, the enkindling of the frozen, and the freshness and delicacy of hearts and spirits.

<sup>3</sup> Especially you, that lofty branch of the tree of oneness who serves the house of the King of Unity - you must arise to honor and care for the House in all ways such that you become the envy of the treasurers of heaven and the object of wonder to those who bear and circumambulate around the throne. By the life of God, this is truly a magnificent station and an exalted position. And praise be to God, the Lord of the Worlds.

<sup>1</sup> ایها الفرع النّضیر من السّدرۃ الرّحمانیۃ حضرت والد علیہ بہاء اللہ الّاہی در یوم لقا بشرف مشول بحضور حضرت کبریا فائز و در ساحت اقدس باصغای کلمات از فم مطہر و توجیہ خطاب جمال قدم واصل و حائز و بانواع الطاف الہیہ و مواہب جلیلہ ربّانیہ مؤید بعد بہ اذن و ارادہ بسمت مصر حرکت فرمودند مدتی بود کہ مصر یوسف از برای ایشان کنعان یعقوب و بیت احزان شدہ بود لهذا در این ایام از آنجا بجهت زیارت آستان مقدّس بلین مطاف ملأ اعلی شتافتند و از تربت عتبہ طاهرہ بصر را منور و دماغ را معطر فرمودند

<sup>2</sup> بعد از حصول این موهبت و وصول بلین عنایت بامید نشر نفعات اللہ و اعلاء کلمات حال بآن صفحات مراجعت میکنند از فضل و تأیید ملکوت ابہی سائل و املیم کہ افنان سدرہ منتهی را براموری موفق فرماید کہ سبب انتشار شئون رحمانیہ در عوالم امکانیہ گردد و علت انتباه غافلین و اشتعال منجمدین و طراوت و لطافت قلوب و ارواح گردد

<sup>3</sup> علی الخصوص آن شاخ بلند شاخسار احدیت کہ خادم بیت سلطان وحدانیت هستید باید از جمیع جهات در حرمت و رعایت بیت چنان قیام نمائید کہ محسود گنجوران آسمان و مغبوط حاملان و طائفان حول عرش گردید لعمر اللہ انّ هذا لشأن عظیم و مقام رفیع و الحمد للہ ربّ العالمین

INBA87:324, INBA52:329, KHAF.225

## AB02816

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

- 1 Please convey my utmost longing and greetings and message to Jinab-i-Aqa Siyyid Nasru'llah Baqiroff, [saying] that Siyyid Nasir has written a very detailed letter and complained excessively beyond description. It is clear that this young man is thoughtless and unaware of his own affairs - whatever he sees in dreams he thinks is reality. Therefore, in order that he may awaken and understand the true situation, Jinab-i-Aqa Siyyid Nasru'llah should, through several of the friends acting as intermediaries, make him understand, so that perhaps he will be at peace and come to his senses. At present it appears he does not know. 'Abdu'l-Baha.
- 2 And as much as possible Aqa Siyyid Nasru'llah should strive to make him understand and satisfy him and calm him and quiet him from this agitation, and should not show consideration to him but rather show consideration to the late Aqa Siyyid Asadu'llah. 'Abdu'l-Baha.
- 3 Jinab-i-Haji Ghulam-Rida has been appointed as your assistant and was written about previously - undoubtedly it has arrived by now. 'Abdu'l-Baha.
- 4 Send one hundred liras for the destitute survivors of the martyrs of Yazd to Afnan of the Sacred Tree Aqa Siyyid Mihdi. 'Abdu'l-Baha.
- 5 It was written repeatedly before that the upheaval in Iran would intensify and the severity and disturbance would increase. Now it is exactly as was written. 'Abdu'l-Baha.
- 6 A letter has been written and sent directly to His Honor Hakim-i-Ilahi. 'Abdu'l-Baha.
- 7 Convey the Most Glorious Abha greetings to the dear one of 'Abdu'l-Baha and likewise to his brother Mirza Valiyu'llah Khan. 'Abdu'l-Baha.

1 جناب آقا سید نصرالله باقراف را از قبل من نهایت اشتیاق و سلام و پیام برسانید که سید ناصر مکتوب بسیار مفصّلی مرقوم نموده و شکایت زیاد کرده است که وصف ندارد معلوم است که این جوان بی فکر و اطلاع از کار خویشست هرچه خواب میبیند آنها را بیداری گمان میکند لهذا محض اینکه بیدار شود و بحقیقت حال پی برد جناب آقا سید نصرالله بواسطه چند نفر از احباب که واسطه در میان شوند او را تفهیم نمایند شاید راحت شود و بحساب خود پی برد حال چنان معلوم میشود که نمیداند ع

2 و بقدر امکان آقا سید نصرالله بکوشند که او را بفهمانند و راضی کنند و ساکن کنند و از این هیجان آرام نمایند و ملاحظه او نمایند بلکه ملاحظه مرحوم آقا سید اسدالله را فرمایند ع

3 جناب حاجی غلامرضا معین شما تعیین شد و از پیش مرقوم شد البته تا بحال رسیده است ع

4 صد لیره بجهت ضعیفای بازماندگان شهدای یزد نزد افنان سدره مبارکه آقا سید مهدی ارسال دارید ع

5 از پیش تکرار بتکرار مرقوم شد که انقلاب ایران اشتداد خواهد یافت و شدت و اضطراب ازدیاد خواهد نمود حال همانست که مرقوم گردیده ع

6 بحضرت حکیم الهی نامهائی مرقوم و ارسال رأساً گردیده ع

7 جناب عزیز عبدالهآ را تکبیر ابداعی ابھی ابلاغ دارید و همچنین اخوی ایشان میرزا ولی الله خان را

INBA16:192, AMK.123-124x, AVK4.443bx

**AB12233**

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

1 O Amin of 'Abdu'l-Baha!

2 Today I am departing for Haifa, but do not announce it there. My purpose is to visit the Most Holy Shrine and to attend somewhat to affairs there. During my absence, skilled engineers have constructed a terrace there, but it blocks the view and outlook toward the German colony. I wish to modify that terrace. And if His Honor Aqa Siyyid Nasru'llah wishes the three remaining rooms to be built, this would be most acceptable and meritorious.

3 Now the work on the Mashriqu'l-Adhkar has become somewhat difficult - a sum is needed to construct the dome but nothing is available. Therefore, in Tehran and elsewhere, register and sell any property that is in 'Abdu'l-Baha's name, except places that serve as residences for teachers, and send the proceeds to 'Ishqabad. The original owners must not be distressed. If you observe that the original owners would be distressed, it is not necessary. But for them it is a great bounty, for this is the first Mashriqu'l-Adhkar established in the world.

4 It is of great importance and significance in the sight of God. Each of its bricks and stones equals the construction of a mighty palace in the path of God, for this Mashriqu'l-Adhkar is now the cause of the exaltation of the Word of God and the greatness of the Cause of God. Indeed, assisting it today is among the most important matters and most meritorious deeds. Any delay in building the dome is absolutely impermissible.

5 And upon thee be greetings and praise.

1 ای امین عبداله‌آ

2 امروز عازم حيفا هستم ولی شما در آنجا شهرت مدهید و مقصدم اینست که زیارت مقام اعلیٰ فائز گردم و امور آنجا را قدری تمشیت دهم در غیبت این عبد مهندسین ماهر صفه‌ئی در آنجا ساخته‌اند ولی نظارت و چشم‌اندازی بجله‌ء آلمان را مانع گشته می‌خواهم آن صفه را تغییر دهم و اگر جناب آقا سید نصرالله بخواهند که سه اوطاق دیگر که باقی مانده بنا گردد این عمل بسیار مقبول و مبرور

3 حال کار مشرق‌الاذکار قدری مشکل گشته مبلغی مصروف دارد که گنبد زده گردد و چیزی موجود نیست لهذا در طهران و جای دیگر هر مکانی که باسم عبداله‌باست ثبت دفتر فرمائید و بفروشید و مبلغ را ارسال عشق‌آباد نمائید مگر مکانی که منزل مبلغین است و باید صاحبان اصلی مکدر نشوند اگر ملاحظه نمائید که صاحبان اصلی مکدر خواهند شد لزوم ندارد ولی از برای خود آنان موهبتی عظیم است زیرا این اول مشرق‌الاذکار است که در عالم تأسیس گردیده است

4 عندالله بسیار مهم و عظیم است هر آجر و سنگی از آن مقابل بنای قصر مشید در سبیل الهیست زیرا این مشرق‌الاذکار الآن سبب اعلائی کلمه الله است و عظمت امر الله باری معاونت بآن اليوم از اعظم امور و ابر اعمال اگر بنای گنبد تأخیر افتد ابداً جائز نه

5 و علیک التّحیّة و التّناء

AMIN.052-053

## AB02698

To: Ali Muhammad Khan Tabib, in Tihiran

- 1 O steadfast one in the Covenant! What was written has become evident. Regarding the matter that was previously written about which you had mentioned - you now understand the intention, and this is what we had informed you of before. The meaning is that one must trust in God and whatever comes to pass should be considered the essence of wisdom. And now too, all means have been cut off so that attention may be directed entirely to God, and until "I make all my prayers and remembrances into a single prayer, and my condition in Thy service eternal."
- 2 Neither poverty nor wealth are, in reality, praiseworthy or blameworthy until the results of each are seen in each person. Often poverty becomes the cause of true wealth and vice versa, and often wealth becomes the cause of attaining God's good-pleasure and vice versa. Therefore whatever He wishes and ordains should be a comfort to the soul and peace to the conscience. As much as you can, sacrifice all conditions to the Desired One and close your eyes to comfort and ease and discomfort of existence, for it is a mirage not water, gradual destruction not ascension, its end is bitter not sweet. Be detached from this world and immersed in the kind Lord. Do not complain about the Grand Vizier and do not become sorrowful and do not show displeasure. Whatever you do, do it for God's sake not in hope of this or that person, and whatever you want, ask it from God not from His servants. And the glory be upon you.
- 3 Due to the abundance of difficulties, occupations and calamities, the reply to letters is delayed. I am excused.

1 ای ثابت میثاق آنچه مسطور بود مشهود گردید  
در خصوص فقره‌ئی که از پیش مرقوم شده بود  
ذکری نموده بودید مقصد را حال مطلع شدید و  
ذلک ما اخبارناک من قبل مراد اینست که باید  
توکل بحق نمود و هر قسم که پیش آمد همان را  
عین حکمت دانست و الآن نیز قطع اسباب شده  
تا بکلی توجه بحق گردد و حتی اجعل اورادی  
و اذکاری کلاً ورداً واحداً و حالی فی خدمتک  
سرمداً شود فقر و غنا هیچیک

2 فی الحقیقه نه ممدوح و نه مذموم تا نتایج هر  
یک در هر شخص چه باشد بسا که فقر سبب  
غنای حقیقی گردد و بالعکس و بسا غنا سبب  
حصول رضای الهی شود و بالعکس پس آنچه  
او خواهد و مقدر فرماید باید راحت جان باشد  
و سلامت وجدان تا توانی جمیع شئون را فدای  
حضرت مقصود کن و چشم از خوشی و  
رفاهیت و ناخوشی موجود بیوش زیرا سرابست  
نه آب استدراجست نه معراج عاقبتش تلخ  
است نه شهد منقطع از این عالم باش و محو  
خداوند مهربان از حضرت صدارت گله مکن  
و محزون مشو و دلگیری اظهار منما آنچه کنی  
لله کن نه بامید این و آن و هرچه خواهی از  
خدا خواه نه از بندگان و البهاء علیک ع ع

3 از کثرت متاعب و مشاغل و مصائب جواب  
مکاتیب تأخیر میشود معذورم

MMK3#085 p.056x, AADA.145-146

## AB02735

*To: Azizullah Varga, in Tihiran*

- 1 O dear one of 'Abdu'l-Baha! Praise and thanks be to God that whatever flowed from the Pen of the Covenant appeared and became manifest in the realm of being. Divine confirmations arrived and indubitable assistance appeared. The unseen hosts rendered victory and the armies of the Supreme Concourse provided aid, so that all would know that this Pen is confirmed and inspired, and this is from God's grace, and God possesses mighty grace.
- 2 Likewise observe that when the restrictions upon this Wronged One became severe, what a commotion arose! The Hand of Power suddenly removed the chain of Joseph's prison from 'Abdu'l-Baha's neck and placed it around the necks of the oppressors. All those souls who extended the hand of aggression and confined 'Abdu'l-Baha in this prison are now themselves in the most grievous state under chains and shackles, crying out "Where is escape? Where is refuge?"
- 3 In any case, the exalted government of Iran must, in gratitude for divine confirmation and assistance, establish the foundation of justice and fairness, protect the oppressed, cut short the hands of the oppressors, and exact retribution for those who have suffered. In Sirjan, bloodthirsty wolves tore the blessed body of the distinguished scholar Aqa Siyyid Yahya to pieces, and in Iraq another blessed individual was cut to pieces by the sword of treachery. Now the government must exact retribution and, in gratitude for divine confirmations, carry out severe punishment and retribution against the oppressors, so that these confirmations may remain firm and enduring, and this assistance may continue. Gratitude for blessings increases blessings - this is the manifest truth and the end belongs to the God-fearing.

1 ای عزیز عبدالبهاء الحمد لله و المنة که از کلک میثاق آنچه صادر در عرصهء شهود ظاهر و آشکار گردید تأییدات غیبیه رسید و توفیقات لاریبیه ظاهر شد جنود لم تروها نصرت نمود و جیوش ملأ اعلی معاونت کرد تا کل بدانند که این قلم مؤید و ملهم است و ذلک من فضل الله و الله ذو فضل عظیم

2 و همچنین ملاحظه چون قیود بر این مظلوم شدید شد چه قیامت برپا گشت دست قدرت بقتة زنجیر سجن یوسفی را از گردن عبدالبهاء برداشت و بر گردن عوانان گذاشت جمیع آن نفوس که دست تطاول گشودند و عبدالبهاء را در این سجن تضییق نمودند حال باشع احوال کل در تحت سلاسل و اغلالند و فریاد این المناص و این الملاذ برآرند

3 باری حکومت علیه ایران باید بشکرانهء تأیید و توفیق بنیان عدل و انصاف بنیاد نهد و حمایت مظلومان نماید و دست ستمکارانرا کوتاه کند و خونخواهی ستمدیدگان فرماید در سیرجان گرگان خونخوار حضرت فاضل بزرگوار آقا سید یحیی را جسد شرحه شرحه نمودند و در عراق شخص مبارکی دیگر را بتیغ خیانت ریزه ریزه کردند حال حکومت باید خونخواهی نماید و بشکرانهء تأییدات الهیه ستمکارانرا جزای شدید و قصاص مجری فرماید تا این تأیید باقی و برقرار ماند و این توفیق استمرار جویید شکر نعمت نعمت افزون کند هذا هو الحق المبين و العاقبة للمتقين

MSHR4.066-067

## AB11676

*To: Ibn-i-Abhar, in Tihiran*

- 1 O Hand of the Cause of God, deliver the enclosed letter to the known person with utmost wisdom, either directly hand-to-hand or through a trustworthy intermediary. Similarly, if deemed advisable, show him the Persian letter that is enclosed and converse with him with utmost love and gentleness. If reading the Persian letter would cause him distress, do not show it. Our duty is to send it, but you should observe wisdom in this matter. 'Abdu'l-Baha 'Abbas
- 2 This letter to the aforementioned person was written in the presence of Haji Mirza Hassan, the school principal who had returned from pilgrimage, but Haji did not know to whom it was addressed. If his honor the Shaykh inquires of him, he will explain the details. 'Abdu'l-Baha 'Abbas
- 3 Regarding the events and disputes between two known individuals whose mention is not permitted by this servant's pen - why are you and his honor 'Ali-Qabl-i-Akbar silent, patient and quiet? The resolution of these disputes is urgently needed. It has been written several times that as soon as you observe the slightest ill-feeling between two souls, you must immediately resolve it, otherwise it will eventually cause general corruption. Despite this, how is it that no action has yet been taken in this matter? And the Glory be upon you. 'Abdu'l-Baha 'Abbas
- 4 Glory be to God! The divine friends in all regions are occupied with spreading the divine fragrances. Tehran, which should excel all others, has cut off those traces and time passes in these affairs.

1 ای یادی امر الله مکتوب جوف را بشخص معلوم در کمال حکمت یداً پید برسانید و یا خود بواسطه معتبری و همچنین مکتوب فارسی که در جوفیت اگر مصلحت است باو بنمائید و در نهایت محبت و ملایمت با او مکالمه کنید اگر چنانچه از قرائت مکتوب فارسی ملول خواهد شد نشان ندهید تکلیف ما ارسال است ولی شما حکمت را در این قضیه ملاحظه نمائید ع ع

2 این مکتوب بشخص مذکور در حضور حاجی میرزا حسن مدیر مدرسه که از حج مراجعت نموده بود مرقوم گردید ولی حاجی نمیدانست که خطاب بکیست اگر جناب شیخ از او استفسار نمایند تفصیل را بیان خواهد نمود ع ع

3 فیما بین شخصین معلومین که ذکرش از قلم این عبد جائز نه در خصوص وقوعات و منازعات چرا شما و حضرت علی قبل اکبر ساکت و صابر و صامتید رفع این مجادلات فوراً لازم چند مرتبه مرقوم شده است که بحض اینکه ملاحظه کنید که در میان دو نفس اندک اغبراری حاصل فوراً باید رفع نمود والا عاقبت سبب فساد کلی خواهد گردید باوجود این چگونه در اینخصوص تا بحال تشبثی نشده است و الهاء علیک ع ع

4 سبحان الله یاران الهی در کل آفاق در نشر نفعات مشغول طهران که باید تفوق بر کل داشته باشد آن آثار مقطوع و باین شئون وقت میگذرد

INBA85:423, BRL\_DAK#0165, YIA.228

## AB02700

To: Mirza Javad, in Tihiran

- 1 O Javad! The heart's desire of every person of understanding is to increase in nearness to the Divine Threshold, and the wish of every wise one is to attain the good-pleasure of the Most Glorious Beauty, may my spirit be a sacrifice for His loved ones. Thanks be to God, you are among those drawn near to that Threshold and are confirmed in attaining the good-pleasure of the Incomparable Lord. You are gathered beneath the banner of "O Glory of the Most Glorious!" and are intimately associated with those near to the Divine Threshold.
 

1 ای جواد من مراد فؤاد هر هوشمند ازدیاد تقرّب  
درگاه کبریاست و آرزوی هر دانشمند رضایت  
جمال ابهی روحی لأحبائه القداست المنّة الله در  
آن آستان مقربى و برضای حضرت بیچون مؤید  
در ظلّ رایت یابہآء الأبهی محشوری و با مقربان  
درگاه کبریا مألوف و مأنوس
- 2 The drops from the cloud of grace are copiously bestowed, the waves of the sea of bounty are encompassing, and the breezes from the gardens of divine favors are blowing and passing by. Therefore, in whatever state you are and whatever you do is service and is accepted by 'Abdu'l-Baha. I beseech God that you may attain the good of this world and the next, and become the manifestation of "Our Lord, grant us good in this world and good in the world to come."
 

2 رشحات سحاب عنایت مبذول و امواج بحر موهبت  
مکفوف و نسائم ریاض الطاف در هبوب و  
مرور لهذا در آنچه و بر آنچه هستی خدمتست و  
مقبول عبدالبہاء از خدا خواهم کہ حصل الدنیا  
و الآخرہ گردی و مظهر ربنا آتما فی الدنیا حسنة  
و فی الآخرة حسنة شوی
- 3 Through the grace of the Ancient Beauty and the Most Great Name, greater than all greatness, may you remain protected and preserved under the sheltering care of the Lord from the evil of the vainglorious ones and from spiritual and physical harm. Truly, I bow my face to the dust and implore the Mighty, the Bestower, that He may commune with His servant Javad and make him steadfast on the path of guidance and aid him to success and prosperity.
 

3 و بفضل جمال قدیم و اسم اعظم من کلّ عظیم  
در صون حمایت ربّ کریم از شرور اهل غرور  
و صدمات روحانی و جسمانی محفوظ و مصون  
مانی و اتی مکب بوجهی علی التراب اناجی العزیز  
الوہاب ان یناجی الناجی عبده الجواد و یثبتہ علی  
سبیل الرشاد و یوقّقه علی النجاح و الفلاح
- 4 And I say: O Cleaver of the dawn, Reviver of spirits, and Quickener of forms! Aid this enraptured and enslaved one, this captive of ecstasy and rapture, through Thy holy breathings in all days. O Lord! He is sick and seeks healing, hungry and craves Thy bounties and favors, thirsty and seeks refreshment, and love-smitten yearning for the wine of meeting Thee. Ordain for him every good in the Most Glorious Kingdom, mention him in the Supreme Concourse, and grant him a true and lofty tongue.
 

4 و اقول یا فالق الصباح و منعش الأرواح و محیی  
الأشیاح ادرك ذلك الرّقیق المستہام و اسیر  
الوجد و الغرام بنفحات قدسک فی کلّ الأيام  
ربّ انه مریض یرید الشّفاء و جائع یشتی النعم و  
الآلاء و ظمآن یطلب الرّواء و متیم یشتاق صہباء  
اللقاء قدّر له کلّ خیر فی ملکوت الأبهی و اذکره  
فی الملأ الأعلى و اجعل له لسان صدق علیاً

MKT9.116, MMK6#030

## AB02839

*To: Mirza Naim Sidihi, in Tihiran*

<sup>1</sup> O thou who art attracted by the breaths of God! The ocean of my love surged and the power of my heart intensified when I remembered My loved ones - those by whose faces the horizon of existence was illumined, by whose vision the eye of the world of being was brightened, by whose breezes of love the trees of unity were stirred, and by whose fragrances of longing the nostrils of the people of detachment were perfumed. The gardens of the Kingdom were adorned, the pools of the Realm of Might overflowed, the sacred groves were embellished, the doves of Paradise warbled, the nightingales in the garden of the All-Highest trilled, the Most Great Sea surged, the Most Noble River flowed, the Ancient Luminary rose and shone forth, and the Ancient Moon blazed and appeared, dazzling with brilliant light. All these are a blessing for the righteous and a punishment for the wicked. O servants of the All-Merciful! Arise to serve the tender Lord, the Chosen One, through righteous deeds and goodly conduct. And glory be upon him who is firm in the Covenant.

<sup>2</sup> Convey my greetings to the face of the one who has believed, been devout, responded, and testified. Give her the glad tidings of her Ancient Lord's grace and say to her: O handmaiden of God! Blessed art thou and joy be unto thee for having been gathered in the days of God and for having attained this most great and glorious bounty. Thank thy Lord for having enabled thee to attain a gift which the devoted women and holy handmaidens in the most exalted pavilions yearn and long for. Soon shalt thou behold the station of truth which God has ordained for the believing, assured leaves and which He has sanctified beyond the comprehension of the ultimate limits of minds in the world of natures, elements and materials. Glory be upon every handmaiden who has held fast to the Covenant of God.

<sup>1</sup> يا من انجذب بنفحات الله قد تموج بحر ودادی و اشتد قواء فؤادی لما نخطرت ذكر احبائي الذين بوجوههم استضاء افق الوجود و بمشاهدتهم جلا بصر عالم الشهود و بنسائم حبههم اهتزت اشجار التوحيد و بشمائم الشوق اليهم تعطر مشام اهل التجريد فرياض الملكوت تزينت و حياض الجبروت تدفقت و غياض القدس تأنقت و حمامات الافريدوس صدحت و ورق ايكّة الفردوس غرّدت و البحر الأعظم فاض و النهر الأكرم سال و نير القدم اشرق و لاح و بدر القدم سطع و ظهر و بهر بنور وضاح كلّ هذه نعمة للأبرار و نقمة على الفجار يا عباد الرحمن قوموا على خدمة الربّ الخنون المختار بالأعمال الصالحة و حسن الأطوار و البهاء على من ثبت على الميثاق ع ع

<sup>2</sup> و كبر من قبلي على وجه الضجيع التي آمنت و قنت و لبّت و صدقت و بشرها بفضل مولاهما القديم و قل لها يا امة الله طوبى و بشرى لك بما حشرت في أيام الله و فزت بهذا الفيض الأعظم الجليل و اشكرى ربك بما ايدك على نيل موهبة تغطيها القانتات و تتمناها الآماء المقدسات في السرادق المرتفعة في اعلى الأعلام و سوف ترى المعقد الصديق الذي قدر الله للورقات المؤمنات الموقنات و قدسه الله عن ادراك مدارك غايات العقول في عالم الطبايع و العناصر و المواد و البهاء على كلّ امة تمسكت بميثاق الله

INBA85:191b, AHT.007

## AB02767

*To: Nayyir, in Tihran*

- 1 O Nayyir of the horizon of God's love! Night and day blaze like the fire of Sinai and burn away the veil from eyes. This is the time for teaching and the season for encouragement. Come from the Mount of inner meanings with the white hand of the Most Great Guidance, and with the manifest serpent establish proofs and evidences. Strive night and day to promote the religion of God. Take in hand the chalice of guidance and enter intoxicated into the feast of teaching. Awaken all peoples with the fragrances of the Blessed Beauty and make them aware through the breezes from the gardens of the Most Great Name. Open your sweet tongue to guide the earth and unlock the doors of meanings. Show forth divine bounty. Seek nothing but teaching the Cause and desire nothing but guiding humanity.
- 2 The Holy Spirit will confirm you and the Faithful Spirit will breathe into your pure mouth. The Ancient Beauty's confirmations will arrive and the hosts of grace from the Abha Kingdom will rush forth. I guarantee and assure you that you will be so successful that you yourself will be amazed. This is the time for spreading and the season for gathering. Until now you have taught and served much. Now, God willing, you will be even more successful than before.
- 3 The Ancient Beauty (may my spirit be sacrificed for His loved ones) repeatedly expressed satisfaction with you and His Honor Sina with His blessed tongue. Indeed I was moved to joy and ecstasy. Among His utterances was this: "Nayyir and Sina are truly engaged in spreading the divine fragrances in various regions with complete detachment." What greater glad tidings do you seek?
- 4 And the Glory be upon you. 'Abbas.

1 ای نیرافق محبت الله شب و روز چون نار سیناء  
برافروز و پرده دیدها بسوز وقت تبلیغ است و  
هنگام تشویق با ید بیضاء هدایت کبری از طور  
معانی بیا و با ثعبان مبین اقامه دلائل و براهین  
کن شب و روز در ترویج دین الله بکوش و  
کأس هدی بدست گیر و سرمست در بزم تبلیغ  
درآ جمیع امم را بنفحات جمال مبارک بیدار  
کن و بنسمات ریاض اسم اعظم هشیار نما زبان  
شیرین را بهدایت روی زمین بگشا و ابواب معانی  
مفتوح نما و موهبت یزدان بجا جز تبلیغ امری مجو  
و بغیر هدایت خلق کاری نخواه

2 روح القدس تأیید مینماید و روح الامین در فم  
پاک میدمد تأیید جمال قدم میرسد افواج عنایت  
ملکوت ابهی هجوم میکند من ضامنم و کافل  
که چنان موفق گردی که خود حیران شوی  
وقت نشر است و هنگام حشر تا بحال خیلی تبلیغ  
نمودی و خدمت کردی حال انشاء الله بیش از  
پیش موفق خواهی شد

3 جمال قدم روحی لاجبائه الفدا بلسان مبارک  
اظهار رضایت کراراً و مراراً از شما و جناب  
سیناء فرمودند که فی الحقیقه من به بشارت و  
اهتزاز آمدم از جمله فرمایشات این بود که جناب  
نیر و سیناء فی الحقیقه در کمال انقطاع در اطراف  
بنشر نفحات الله مشغولند چه بشارتی اعظم از  
این میخواهی

4 و البهاء علیک

MUH3.195-196

## AB02742

To: *Uzra Khanum Diyaul-Hajiyih, in Tihran*

- 1 O cherished maidservant of God! Praise be to God that you were present in the Day of the Manifestation of the Dawning-place of the favors of the Forgiving Lord, and after the setting of the Sun of Truth you were blessed by the arrived rose and remained firm in the Covenant of the All-Loving Lord.
 

1 ای کنیز عزیز الهی الحمد لله در يوم ظهور مظهر الطاف ربّ غفور بودی و بعد از افول شمس حقیقت مستفیض از ورد مورود و ثابت بر پیمان حضرت ودود
- 2 Abdul-Baha beseeches assistance and bounty from the Most Glorious Kingdom so that at every moment the martyr may be confirmed with a gift. Praise be to God he is a servant of the Cause and arising in service.
 

2 عبدالبهاء از ملکوت ابهی طلب عون و عنایت نماید تا در هر دم حضرت شهید بموهبتی موفق گردد الحمد لله خادم امر است و قائم بر خدمت
- 3 He hastened to India and raised the banner of God's mention and created a stir in that region. Afterwards he was commissioned to the Caucasus and Ishqabad and God willing he will complete those services as well.
 

3 به هندوستان شتافت و علم ذکر الهی برافراخت و در آن اقلیم ولولہائی انداخت بعد مأمور به قفقاز و عشق آباد شد و انشاء الله آنخدمات را نیز انجام خواهد داد
- 4 Among other things, in Merv he arranged for establishing the Mashriqu'l-Adhkar and sent the design to the Holy Land. And now there they have begun work on a pilgrim house and school so they can educate the children of the friends with divine education. The glorious Russian government freely gave land in Merv specifically for building the Mashriqu'l-Adhkar and with Imperial permission the Mashriqu'l-Adhkar will be built.
 

4 از جمله در مرو اسباب تأسیس مشرق الأذکار فراهم آورد و نقشه به ارض مقصود فرستاد و الآن در آنجا مباشرت به مسافرخانه و مکتب شد تا اطفال یارانرا بتربیت الهی تربیت نمایند و دولت بهیہ روس محض بنای مشرق الأذکار زمینی در مرو مجاناً داد و باذن ایمپراطوری مشرق الأذکار بنا خواهد شد
- 5 In any case, you should be grateful that the martyr is occupied with appreciated service and encompassed by abundant bounty. Now he has been commissioned to Tehran for conducting certain affairs of that land. Soon he will illuminate the house and nest and shelter of that cherished maidservant of God.
 

5 باری شما باید شکر کنید که حضرت شهید بخدمت مشکور مشغول و بفیض موفور مشمول حال بجهت تمشیت بعضی از امور آن ارض مأمور به طهران شد عنقریب خانه و لانه و آشیانه آن کنیز عزیز الهی را روشن نماید
- 6 Convey respected greetings from Abdul-Baha to the assured maidservant of God, the confident soul, the respected mother. And upon you be the Most Glorious Glory.
 

6 امة الله الموقنه نفس مطمئنہ والده محترمه را از قبل عبدالبهاء تحیت محترمانه برسان و علیک البهاء الأبهی

INBA16:111, PYK.294

## AB02804

*To: Wife of Ismullah Jamal, in Tihiran*

- <sup>1</sup> O leaf verdant, fresh and moistened by the outpouring of the cloud of God's bounty! Although outwardly correspondence with that assured leaf has been rare, the Blessed Beauty is witness and aware that in all times during conversations with the leaves, mention is made of you and remembrance of you comes to heart. Indeed, the infrequency of correspondence is because no letter arrived from you, otherwise there would certainly have been no shortcoming. Until you weep, how can the meadow smile? In any case, although correspondence with you has been rare, with His Holiness Ismu'llah and Habib'u'llah it has certainly by now filled an entire volume. Despite this, His Holiness Ismu'llah still complains and demands more. And so it should be, as this is what love requires - satiety is evidence of lethargy and great weariness. But you must always be assured of eternal favors and intimate with spiritual breezes. This is the essence of correspondence and the reality of communication. Do not forget "Verily I detect the fragrance of the All-Merciful from Yemen" and recall "Verily I detect the fragrance of Joseph, even though you may think me doting." The point is to be assured, joyous, glad and full of delight. And upon you be glory.

- <sup>2</sup> Convey to the confident leaf, the handmaiden of God, the mother, the Most Glorious Greeting, and show the utmost consideration on behalf of this servant. Convey to the enkindled leaf, the handmaiden of God, the wife of Habib'u'llah, the Most Glorious Greeting on behalf of this servant.

<sup>1</sup> آیتها الورقة الخَضِيلة النَّصْرَة الرَّيَّانة بفيض سحاب  
 موهبة الله هر چند بظاهر مکاتبه با آن ورقه  
 مطمئن بندرت واقع ولی جمال مبارک شاهد  
 و واقف که در جمیع اوقات حین مکالمه با  
 ورقات ذکر ت مذکور میگردد و یاد ت بقلب  
 خطور مینماید و قلت مکاتبه فی الحقیقه از  
 این است که از شما مکتوبی نرسید والا البته  
 کوتاهی نمیشد تا نگردد ابر کی خندد چمن باری  
 اگر یا شما مکاتبه بندرت واقع ولی با حضرت  
 اسم الله و جناب حب الله البته تا بحال یک  
 مجلد جامع باوجود این حضرت اسم الله نیز گله  
 دارند و بیش از این طلبند و چنین باید باشد  
 چه که مقتضای حب چنین است و سیری  
 دلیل بر کسالت و حصول ملال عظیم ولی شما  
 باید همیشه بالطاف ابدیه مطمئن باشید و بنسائم  
 روحیه مؤانس اصل مکاتبه اینست و حقیقت  
 مخیره اتی اجد رائحة الرحمن من یمن را فراموش  
 منما و اتی اجد ریح یوسف لو لا ان تفندون  
 را بخاطر آر مقصد اینست که مطمئن باش و  
 مسرور و مستبشر و پر حبور و البهاء علیک

<sup>2</sup> ورقه موقنه امه الله والده را بتکبیر ابدع ایهی  
 مکبر شوید و نهایت رعایت را از قبل این عبد  
 مجری دارید ورقه مشتعل امه الله ضمیم جناب  
 آقا حب الله را از قبل این عبد تکبیر ابدع ایهی  
 ابلاغ نمائید

MMK6#218

## AB12234

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

- 1 O Afnan of the Blessed Tree! Your letter was received and its contents understood. Regarding what you wrote about Aqa Siyyid Mirza, we have not fallen short in showing the love and kindness that is incumbent upon us. Even some time before the arrival of his letter of repentance, I wrote detailed instructions to Mashhadi 'Abbad to show him the utmost assistance.
- 2 From Tehran, Mashhadi wrote that although we had taken a firm stance on this matter at our embassy, if they suddenly noticed we had loosened our position, they might think otherwise - unless we say the signal came from elsewhere. This servant wrote back saying to state explicitly that such instructions with this purport had been received.
- 3 In any case, it is incumbent upon us to show kindness; beyond that each soul is free to choose. It is only difficult for this servant when someone from among the Afnan of the Blessed Tree remains deprived of the Covenant and Testament. Otherwise, 'Abdu'l-Baha is consumed with the love of God and in no need of the worlds. Jinab-i-Siyyid Mirza knows like the sun that the people are in manifest loss.
- 4 As for the head of the police department whose aim is to falsely accuse the innocent - verily your Lord is the Great Protector. You must, in accordance with the divine text, remain loyal, well-wishing, trustworthy and obedient to the royal throne. God Himself will make manifest the truth of matters.
- 5 Regarding traveling to Yazd by special courier, obey whatever the illustrious Branch of the Sacred and Blessed Tree commands.

حضرت افنان سدره مبارکه تحریر قرائت و مضمون مفهوم شد در خصوص آقا سید میرزا مرقوم نموده‌اید ما آنچه مکلف بآن هستیم از محبت و مهربانی قصور ننمودیم حتی مدتی پیش از ورود توبه‌نامه به مشهدی عباد سفارش مفصل مرقوم نمودم که نهایت مساعده را در حق او مجری دارند

و از طهران مشهدی مرقوم نمود که باوجود آنکه در سفارت ما این مسئله را محکم گرفتیم بخت ملاحظه کنند که سست انداختیم گان و ملاحظه دیگر کنند مگر آنکه بگوئیم که اشاره از جای دیگر شد این عبد مرقوم نمود که صراحة بگوئید که چنین سفارشی باین مضمون آمده است

باری بر ماست مهربانی دیگر هر نفسی خود مختار است فقط بر این عبد سخت است که نفسی از افنان سدره مبارکه از عهد و پیمان محروم ماند و الا ان عبدالبهاء لفی شغف من محبة الله و غنی عن العالمین جناب سید میرزا مثل آفتاب میداند ان القوم لفی خسران مبین

اما در خصوص رئیس اداره نظمیه که مقصدش اتهام بی‌گناهان است ان ربک هو الحافظ العظیم شما بموجب نص الهی بسریر تاجداری صادق و خیرخواه و امین و مطیع باشید حق خود حقیقت امور را ظاهر میفرماید

اما در خصوص رفتن به یزد بجایباری آنچه حضرت فرع جلیل سدره مقدسه مبارکه امر نمایند اطاعت کنید

INBA85:283

## AB02736

To: *Husayn Attar Yazdi Ulfat*

- 1 O 'Attar! O thou who art ready to sacrifice thy life! Some time ago a musk-scented letter was sent. Now Mr. Siyyid Taqi is present and reports that you have complained and demanded your rightful due. You are oppressed and I am excused. You are justified in your claim and I am pardoned, for certainly several letters must be written and sent.
- 2 But you know what storms have encompassed this servant. In the Most Great Ocean, amid four waves of events, in an endless tempest of trials, I have fallen into occupations and difficulties to a degree that cannot be described. The hostility and attacks of governments and peoples are known and evident, the intrigues and insinuations and calumnies of the suspicious ones are manifest and proven, the affairs and matters of the friends are clear and obvious, and Cause-related work and the diffusion of the divine fragrances and the exaltation of the Word of God in all the East and West is necessary, and correspondence with East and West, from India and Iran and Turan and Europe and America is required, and attention to all the affairs of the friends and companions in these regions is obligatory, and sorrows and pains from the daily occurrences of the negligent ones result.
- 3 Despite this, this servant is occupied with your remembrance and accustomed to writing. Consider to what degree are the hardships and difficulties.
- 4 O Lord! Strengthen me to bear this great trust and help me to endure this supreme calamity and grant me beautiful patience and make me among Thy patient servants and join me with Thy righteous servants. Verily Thou art the Generous, verily Thou art the Merciful, the Compassionate.
- 1 ای عطار ای جان نثار چندی پیش نامه مشکاری ارسال شد حال جناب سید تقی حاضر و روایت کند که گله نموده‌اید و حق مشروع طلب نموده‌اید شما مغدورید و من معذور در دعوی محقید و من معاف زیرا البته باید تحریری چند نگاشته ارسال گردد
- 2 ولی میدانی چه طوفانی احاطه نموده است این عبد در محیط اعظم در چهار موج حوادث در طوفان بی‌پایان بلاهای افتاده و اشغال و متاعب بدرجه‌ئی که وصف نتوان نمود خصومت و هجوم دول و ملل معلوم و واضح و دسائس و وساوس و مفتریات اهل شبهات مشهود و ثابت و اشغال و امور احباء مبین و لائح و امور امریه و نشر نفحات الله و اعلاء کلمه الله در جمیع مشارق و مغارب واجب و به شرق و غرب از هند و ایران و توران و اروپا و امریکا مخایره لازم و جمیع امور دوستان و یاران در اینصفت مواظبت مفروض و احزان و آلام از وقوعات یومیه اهل فتور حاصل
- 3 باوجود این عبد بذکر شما مشغول و بتحریر مألوف ملاحظه کن که زحمات و مشقات بچه درجه ای
- 4 ربّ قوئی علی حمل هذه الامانة الكبرى واعنی علی التحمل لهذه المصيبة العظمی و ارزقنی صبراً جمیلاً و اجعلنی من عبادک الصّابرين و الحقنی بعبادک الصّالحین انک انت الکریم انک انت الرحمن الرحیم

MKT9.154, MMK5#127 p.099, YBN.038-

039

## AB02760

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

- 1 O ye who are attracted to the Truth! When the tree of hope is planted in the Abha Paradise, it must grow and develop day by day, bring forth blossoms and flowers, yield fruit and display boundless freshness. If this does not happen, it will wither and droop, and its freshness and grace will vanish. Now plant the tree of aspirations in those gardens, so that through the outpourings of the Concourse on High it may grow fresher and more verdant day by day and spread such fragrances as will perfume the nostrils of all regions.
 

1 ای منجذبان حقّ شجرهٔ امید چون در جنت  
 ابهی غرس شد روز بروز باید نشو و نما نماید گل و  
 شکوفه باز کند و میوه بخشد و طراوتی بی اندازه  
 ظاهر و عیان نماید اگر چنین نباشد پژمرده گردد  
 افسرده شود و لطافت و طراوت نماند حال شجرهٔ  
 آمال را در آن ریاض بنشانید تا از فیوضات ملاء  
 اعلی روز بروز بر سبزی و خرمی بیفزاید و نفحاتی  
 منتشر نماید که مشام آفاق را معطر کند
- 2 Praise be to God that the endless favors of the Blessed Beauty have encompassed the world of being, the sea of grace is surging from every direction, the holy fragrances are wafting through all regions, the divine call is raised from the invisible Kingdom, and the Concourse of the near ones are responding "Here am I!", intoxicated and attracted.
 

2 الحمد لله الطاف بی پایان جمال ابهی عالم وجود  
 را احاطه نموده دریای فضل از هر جهت  
 پرموجست و نفحات قدس در جمیع آفاق منتشر  
 و ندای الهی از ملکوت غیب بلند و ملاء مقربین  
 لبیک کنان منجذب و سرمست
- 3 'Abdu'l-Baha's hope is that the fire of the love of God may become so ablaze in that land that its heat may reach the Supreme Kingdom.
 

3 عبدالبهاء را امید چنانست که نار محبت الله  
 در آن کشور چنان شعله ور گردد که حرارتش  
 بملکوت اعلی رسد
- 4 O friends! The great treasure is evident and manifest, the profound grace is known and obvious, the arena of understanding is at its utmost expanse, and the orb of the supreme bounty is shining like the sun upon earth and heaven. Which horseman will, with the polo-mallet of the love of God, carry off this ball of divine bounty from this field of the knowledge of God?
 

4 ای یاران کثر عظیم مشهود و مکشوف و فضل  
 عمیم معروف و مشهور و میدان عرفان در نهایت  
 اتساع و گوی موهبت کبری مانند آفتاب مثلثلاً  
 بر ارض و سما تا کدام فارسی بچوگان محبت الله  
 این گوی موهبت الله را از این میدان معرفت  
 الله بر باید
- 5 And upon you be greetings and praise.
 

5 و علیکم التّحیّة و الثّناء

MKT8.152a, AKHA\_135BE #06 p.127

## AB02739

*To: Habibullah Afnan Alai, in Egypt*

- 1 O graceful branch of the Divine Tree! His Holiness your father, upon him be the Glory of God, the Most Glorious, has arrived with the brothers and attained the dust of the Holy Threshold and been honored to circumambulate the gathering place of the Supreme Concourse. Day and night we are engaged in meeting with them and are accustomed to their companionship. I beseech God that whatever hardships they have endured during this time may henceforth be transformed into rest and spiritual fragrance. And if perchance unprofitable business ventures have fallen apart, I hope that the means of divine commerce and spiritual occupations, which are the cause of great profit, may be brought together. This business and commerce of worldly goods ultimately leads to evident loss, while that commerce is the cause of attaining a great treasure in the exalted Kingdom. The foundation of these [worldly] trades is unsound, while the promoter of that trade is the Most Glorious Beauty with manifest sovereignty. Therefore give thanks to God that He has brought together means for His Holiness your father that he may engage in that commerce. And the Glory be upon you and upon all who are firm in God's Covenant. 'Abdu'l-Baha
- 1 ای فرع رشیق سدرهء الهیه حضرت ابوی علیه بهاء الله الأبهی با اخوان وارد و بتراب آستان مقدس فائز و بطواف مطاف ملأ اعلی مشرف گشتند و شب و روز بملاقاشان مشغول و مؤانستشان مألوف هستیم و از حق میطلبیم که آنچه مشقت در این مدت کشیده اند من بعد مبدل به راحت و روح و ریحان گردد و اگر چنانچه اسباب تجارت غیر راجحه بهم خورد امیدوارم که وسائط تجارت الهیه و مشاغل روحانیه که سبب ربح عظیمست فراهم آید این کسب و تجارت حطام دنیا عاقبتش خسران مبین است و آن تجارت سیب حصول کنز عظیم در ملکوت علین مؤسس این تجارتها سبب سقیم است و مروج آن تجارت جمال ابهی بسططان مبین پس شکر کن خدا را که اسبابی بجهت حضرت ابوی فراهم آورده که بتواند بآن تجارت پردازد و البهاء علیک و علی کل ثابت علی عهد الله ع ع
- 2 Do not be sorrowful and grieved at staying in that land. That is the decree of the Mighty, the All-Knowing.
- 2 از توقف در آن ارض محزون و مغموم مباشید ذلک تقدیر العزیز العلیم
- 3 If He bestows the pearl of bestowal, behold hearts are its shells
- 3 گر در عطا بخشد اینک صدفش دها
- 4 If the arrow of tribulation comes, behold souls are its target
- 4 و تیر بلا آید اینک هدفش جانها
- 5 And we are hopeful through the grace of the Blessed Beauty that He will make this toil the cause of greatest rest and this hardship the means of greatest repose. Be confident in His favor, for His grace upon the branches of His Tree is truly great and His kindness truly glorious. And the Glory be upon you.
- 5 و امیدوار بفضل جمال مبارک هستیم که این تعب را سبب راحت عظمی فرماید و این مشقت را وسیلهء راحت کبری مطمئن بعنایت او باش لأن فضله علی افنان سدرته لعظیم عظیم و لطفه لجلیل جلیل و البهاء علیک

INBA87:337, INBA52:344, MSHR4.340-

341

## AB02808

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

- 1 O noble branch of the Blessed Tree! 1 آيها الفرع الجليل من السّدة المباركة
- 2 The hearts of those who long for You yearn to pen a leaf every hour and write a line every moment, to express the degrees of their longing and explain the stirrings of heart and soul. But no opportunity presents itself and time does not suffice. Each point requires volumes and books of explanation and interpretation at every moment, and each spark necessitates a hundred thousand flames in every instant. If at each minute this fountain of ink should surge with waves like mountains like the encompassing sea, it would not suffice, and if at each breath this pen should overflow like a mighty flood, it could not fulfill its task. The meaning is that if there were opportunity, a clear book would be sent in the twinkling of an eye. 2 قلب مشتاقان طالب و مائل كه در هر ساعتی ورق نگارد و در هر دمی رقی زند مراتب اشتیاقرا بیانی کند و انبعاثات دل و جان را شرح و تشریحی نماید لکن فرصتی دست ندهد و زمان کفایت نکند یک نقطه است الواح و زبری تفصیل و تفسیر در هر آن لازم و یک جذوه است صدهزار شعله در هر دمی واجب در هر دقیقه این معین مداد اگر چون بحر محیط امواجی چون جبال زند کفایت نکند و در هر نفسی این خامه اگر چون سیل عرم فیضان نماید از عهده برنیايد مقصد اینست اگر فرصتی بود در هر طرفه العین کتاب مبینی ارسال میشد
- 3 However, in truth, in the realms of spirit and heart, correspondence and communication are continuous and established without any interruption whatsoever. At all times and moments, with utmost humility and supplication, earnest prayers are offered to the Abha Kingdom that that exalted branch may be confirmed with the leaves of divine confirmation, the flowers of heavenly success, the fruits of detachment, and the fragrances of unity, and may rise from the horizon of this Most Great Cycle with the brilliant lights of steadfastness and firmness and service to the Cause of God in such wise as to illumine the horizons of all existence. 3 اما فی الحقیقه در عوالم روح و فؤاد در جمیع اوقات مکاتبات و مخابرات مستدام و برقرار است فتوری ابداً نیست و در کلیّ حین و آن بکمال عجز و ابتهال بملکوت ابدی تضرع و نیاز میشود که آن فرع رفیع باوراق تأیید و ازهار توفیق و انمار تجرید و روائج توحید مؤید شوند و از افق این کور اعظم بانوار ساطعه ثبوت و رسوخ و قیام بر خدمت امر الله چنان مشرق و لامع گردند که آفاق اکوان را روشن نمایند
- 4 O Lord! Assist him with Thy confirmations and aid him with Thy success. Verily, Thou art the Generous, the Merciful. 4 ربّ ایده بتأییداتک و وفقه بتوفیقاتک انک انت الکریم الرحیم

INBA87:477, INBA52:498

## AB05039

*To: Mirza Muhammad Hasan Adib, in Iran*

- 1 O educator in the divine school! Regarding what you wrote about the school, that is, the educational institution for children - this is most acceptable and beloved. Praise be to God, His Imperial Majesty the Shah demonstrates the utmost justice and fairness, and His Excellency the Prime Minister is a well-wisher of both high and low. The friends of God should pray morning and evening, with heart and soul, seeking divine confirmation and success for the eternal glory of this well-conducting crowned head. Therefore, guide the friends day and night to show obedience, truthfulness and trustworthiness at the threshold of sovereignty, for this is a religious obligation of the party of truth.
- 2 Regarding what you wrote about certain promoters of education from foreign groups - do not look to the apparent words of these foreign peoples. Their interference in internal affairs ultimately leads to problems and harm. Though it bears the name of promoting education, it ultimately leads to political matters and political thoughts. And the party of God is forbidden from interfering in political matters, whether minor or major, domestic or foreign. Therefore the friends of God must avoid involvement with foreign groups, even if it concerns promoting education - meaning, have nothing to do with their affairs. They know their own business - neither promote nor oppose them, be forbearing.
- 3 Rather, the people of Iran themselves should promote education without foreign interference. Similarly, they should promote beneficial knowledge and useful sciences, not letting schools become places for promoting worthless ideas and corrupt teachings. Examples of this exist in other countries, so take heed, O people of insight! In any case, when a school is established, be very careful that harmful books do not enter it.

۱ ای ادیب دبستان الهی در خصوص مکتب یعنی دارالتعلیم بجهت اطفال مرقوم نموده بودید بسیار مقبول و محبوب الحمد لله اعلیحضرت شهریار در نهایت عدل و داد و حضرت صداترپناه خیرخواه اعلی و ادنی در هر صباح و مساء باید احبای الهی بجان و دل دعای طلب تأیید و توفیق بجهت عزّت ابدیه این تاجدار خوش رفتار نمایند لهذا دوستان را شب و روز باطاعت و صداقت و امانت [پایه] سریر سلطنت دلالت فرمائید زیرا این قضیه فرض دینی حزب حقست

۲ در خصوص بعض مروجین معارف از طوائف خارجه مرقوم نموده بودید نظر بطواهر اقوال این اقوام خارجه ننمائید مداخله اینها در امور داخله بالتبجیه مورث مشاكل و مضرات میشود اگرچه اسم آن ترویج معارف است اما نهایت منجر بمسائل سیاسیه و افکار سیاسیه میگردد و حزب الله در امور سیاسیه جزئی و کلی داخلی و خارجی ممنوع از مداخله اند لهذا احبای الهی باید از مداخله بطوائف خارجه ولو در ترویج معارف باشد احتراز نمایند یعنی کاری بکارشان نداشته باشند خود میدانند نه ترویج و نه توهین مدارا فرمائید

۳ اما ترویج معارف باید خود اهل ایران بدون مداخله اجانب نمایند و همچنین ترویج معارف نافعه و فنون مفیده نمایند نه اینکه دارالتعلیم محلّ ترویج افکار کاسده و تعالیم فاسده گردد مثالش در ممالک سائره موجود فاعتبروا یا اولی الأبصار باری چون دارالتعلیم تأسیس شود بسیار دقت نمائید که کتب مضره داخل نشود

BRL\_DAK#0294, AVK3.281.04x

## AB02835

*To: Unknown, in Iran*

- 1 O you whom God has reserved for the service of His Cause! Your written page was seen and noted. I was already aware of the truth of past events. The arrangements for gatherings and meetings which you had organized were praised in writing and encouraged - indeed, divine confirmations were sought for them. Therefore they will suffer no weakness or decline, but rather will become more organized. Be confident of this.
- 2 However, you must maintain continuous correspondence with the Land of Kha and constantly encourage and urge sincerity and teaching. Send copies of 'Abdu'l-Baha's letters from the Land of Ta. The important issue in Kha today is the matter of Khushf, for they have made inroads there. If possible, you yourself should travel to that area and, with the utmost kindness and affection, block this breach of loss and strive to awaken them, answering the contents of the papers of doubts so that no one else can make inroads.
- 3 A letter was written to Qavam'd-Divan and a letter to Amin is enclosed with this letter. However, since a letter was written to His Holiness Mim a short while ago, I did not consider it appropriate to repeat it. Regarding the Observer, it was written to His Holiness Nasir and Aqa Muhammad Isma'il - there is no need to mention it again in this letter.
- 4 Regarding Kaftar, you must definitely protect him and let no one harass him in the slightest, but advise him to be somewhat more considerate. Concerning your coming to this land which you had written about - at present a trip to Khurasan is more necessary. God willing, we will summon you from there.

1 یا من آنچه را که خداوند برای خدمت امره صفحه منشور منظور و ملحوظ گشت و بر حقیقت وقایع از پیش واقفم ترتیبات مجامعی و محافل که آنجناب مجری داشته بودید تحریراً تحسین گشت و تشویق شد بلکه طلب تأیید گردید لهذا خلل و فتوری نخواهد یافت بلکه انتظام خواهد یافت مطمئن باشید

2 ولی آنجناب باید مکاتبه را بارض خا مستمره نمایند و متصل تشویق و تحریص بر خلوص و تبلیغ کنند و سواد مکاتیب عبداله‌آ را از ارض طا ارسال نمایند مسئله مهم در خا الیوم مسئله خوسف است زیرا رخنه نموده‌اند باید آنجناب اگر ممکن است خود بآنست حرکت نمایند و بقسمی خوش و بکمال مهربانی این رخنه خسران را صد نمایند و در تنبه آنها کوشند و جواب مضامین اوراق شبهات را بدهند که دیگری نتواند رخنه نماید

3 مکتوبی به قوام‌الدیوان مرقوم گشت و مکتوبی به امین در جوف این مکتوبست ولی بحضرت میم چون مدتی قلیله پیش از این مرقوم شده بود لهذا تکرار را جائز ندیدم در خصوص ناظر بحضرت ناصر و آقا محمد اسمعیل مرقوم شد دیگر در این ورقه ذکرش لزوم ندارد

4 در خصوص کفتار البتّه محافظه نمائید و کسی ادنی تعرضی باو ننماید ولی نصیحت کنید که قدری او ملاحظه نماید در خصوص حضور باین ارض مرقوم نموده بودید حال یک سفر به خراسان لازمتر است انشاءالله از آنجا آنحضرت را میخوانیم

PYK.270

## AB02732

To: Siyyid Yusuf (Ishqabad), in Palestine

1 O thou who circlest round the Point of Adoration of all that dwell on earth! Though thou hast endured the toils of travel and traversed both land and sea, yet praise be unto the Ever-Abiding, the Ancient of Days, for thou hast reached a destination that is the utmost desire of those who worship God. It is the focal point of prayer and the seat of glory. It is the snow-white Spot, the holy vale of Towa, and Mount Sinai. It is the Holy Land and the luminous wilderness. It is the Spot round which circumambulate the saints. And it is the object of the invocation "Holy, holy, the Lord our God, the Lord of the angels and the spirit!" Wherefore, as a thank-offering for these inexhaustible blessings, lift up thy hands and recite thou this prayer with devotion and fervour:

2 "O Thou who art the answerer of the cries of the needy! O Thou kind Lord! What merit did I possess, that Thou didst bestow upon me so priceless a gift and vouchsafe unto me so excellent a favour? Thou hast conferred upon me the privilege of kissing Thy sacred Threshold. Oh, what a Threshold! For the souls of the Concourse on high are its watchmen, and the hearts of the denizens of the Abha Kingdom stand, kneel, and prostrate themselves before it, lowly and submissive, like unto righteous believers."

3 Thou wert engaged for some time in rendering outstanding services in that most glorious spot and wert responsible for essential tasks. Thy services were praiseworthy and thine efforts pleasing. Return, now, to that land, and resume thy former services. It is hoped that, through the bounties of the All-Glorious Lord, thou wilt achieve even greater success than before, wilt cheer all the friends through distinguished services, and wilt, at all times, arise as an obedient servant to render service to the loved ones of God, for service to the loved ones of God is service to God. Glory be upon all who stand firm in the Covenant of God.

BRL\_ATE#122, BLO\_sazedj#27x

1 ای طائف حول مطاف عالمیان هرچند زحمت  
سفر کشیدی و بر و بحر طی نمودی ولی حمد  
حق قدیمرا که بمقصودی رسیدی که منتهی آمال  
اهل سجود است و نمازگاه و مقام محمود بقعه  
پیشیاست و وادی طوی و طور سیناء ارض  
مقدسیت و صحرای منور مطاف قدوسیاست و  
مقام سبوح سبوح قدوس قدوس رب الملائکة و  
الروح پس بشکرانه این الطاف بی پایان دو دست  
تضرع و ابتهال مرتفع نما و مناجات کن

2 ای فریادرس بی نویان ای خداوند مهربان من  
چه لیاقتی داشتیم که این بخشش عظیم را شایان  
فرمودی و این لطف جلیل را رایگان نمودی  
بتقبیل آستان مقدست موفق گردی چه آستانی  
که ارواح ملا اعلی پاسبان است و قلوب اهل  
ملکوت ابهی مقیم و راکع و ساجد و عاکف  
و خاضع چون راستان ع

3 در زمین اعظم مدتی بود که بخدمات فائمه قائم  
بودی و بزحمات لازمه مباشر خدمت مقبول و  
زحمت مطلوب حال نیز مراجعت بآن ارض نما  
و بخدمات سابقه مشغول باش امید از الطاف  
رب مجید آنست که بیش از پیش موفق گردی  
و جمیع یاران را از خدمات فائمه مسرور فرمائی  
و در کل احیان بخدمت احباء الله نیز چون عبد  
مطیع قائم گردی چه که خدمات احباء الله  
خدمت حقست و الهاء علی کل ثابت علی میثاق  
الله

BRL\_DAK#0464, MKT9.148, MMK5#294  
p.218, MJMJ2.108bx, MMG2#445 p.490x

## AB02745

*To: Wife of Ustad Ali Akbar Banna, in Palestine*

- 1 O cherished handmaiden of the Abha Beauty! Consider what a great bounty and mighty grace this is. Praise be to God, from infancy you drank from the breast of favor and were nurtured in the cradle of mercy until you reached the age of understanding and wisdom. You entered beneath the shade of the Word of Unity and hearkened unto the verses of oneness. You became a believer in the Morn of Guidance, the Exalted One - may my spirit be a sacrifice unto Him - and received the rays of guidance from the Sun of Truth, the Blessed Beauty. In the garden of good-pleasure you passed your days in the utmost joy and fragrance, and now you have succeeded in circumambulating the Supreme Concourse, and 'Abdu'l-Baha is most pleased with you.
- 2 Now return to 'Ishqabad and gladden all the handmaidens of the All-Merciful with the greatest glad-tidings. O handmaidens of the All-Merciful! The bounty of God has encompassed all and the doors of favor are opened wide. The ancient outpouring is like the drops of the spring cloud, and the lights of divine confirmation are like the rays emanating from a mighty star. You are under the extended shadow and beneath the unfurled standard, receiving grace from the praiseworthy station. Upon you be greetings and praise.
- 3 O Lord, O All-Merciful, O All-Compassionate! I take refuge in Thy impregnable sanctuary and Thy lofty stronghold, and I beseech Thee to illumine the faces of these two handmaidens of the All-Merciful with the light of Thy bounty in the kingdom of Thy forgiveness. O Lord! Make them two signs of Thy pardon in the vicinity of Thy great mercy, and two banners of Thy forgiveness in Thy most glorious Kingdom, and two manifestations of Thy favors in Thy most exalted Paradise. Grant them the reunion in the stations of grandeur. Verily, Thou art the Pardoner, the Forgiving, the Generous, the Merciful.
- 1 ای کنیز عزیز جمال ابهی ملاحظه نما که چه موهبت کبراست و رحمت عظمی الحمد لله از سن طفولیت از پستان عنایت شیر خوردی و در مهد رحمت پرورش یافتی تا آنکه بدرجه عقل و درایت رسیدی در ظل کلمه وحدانیت درامدی و استماع آیات توحید نمودی مؤمن بصبح هدی حضرت اعلی روحی له الفداء شدی و پرتو هدایت از شمس حقیقت جمال مبارک گرفتی و در جنت رضا در نهایت روح و ریحان ایام گذراندی و حال بطواف ملا اعلی موفق گردیدی و عبدالهآ از تو در نهایت رضا
- 2 باری حال رجوع به عشق آباد نما و جمیع اماء رحمن را ببشارت کبری مسرور و مشعوف نما ای اماء رحمن موهبت یزدان احاطه نموده و ابواب الطاف گشوده فیض قدیم بمشابه رشحات سخاب ربیع انوار تأیید مشابه اشعه ساطعه از کوکب عظیم در ظل ممدودید و تحت لواء معقود و مستفیض از مقام محمود و علیکن التحية والثناء
- 3 رب یا رحمن و یا رحیم انی التجأ الی کھفک المنیع و حصنک الرفیع و ادعوک ان تنور وجوه صبیقی هذه الأمة الرحمانية بنور موهبتک فی ملکوت مغفرتک ای رب اجعلهما آیتی عفوک فی جوار رحمتک الکبری و رایتی غفرانک فی ملکوتک الأبهی و مظهرتی الطافک فی فردوسک الأعلی و ارزقهما اللقاء فی مشاهد الکبریاء انک انت العفو الغفور الکریم الرحیم

MKT7.117, TISH.122

## AB02643

*To: Baha'is of the world*

<sup>1</sup> O friends of God! The Ancient Beauty and the Most Great Name, from the Kingdom of Sanctification, through His Ancient Bounty, gives His friends the glad tidings of great success, saying: O sincere friends! Happy are you who have remained faithful to the Covenant and Testament, and who have become immersed in the sea of purity. You have recognized the divine Covenant as the cause of triumph and success, and adherence to this firm handle as the source of deliverance and prosperity. You became intoxicated from the cup of "Am I not?" and so attracted by the divine call that, detached from all else, you walked the path of guidance and became manifestations of the greatest bounty. You grasped the most pure hem and turned toward the most great horizon. The entire Concourse on High is occupied with your praise, and the dwellers of the Abha Kingdom are engaged in your glorification. You have become verses of unity and dawning-places of the favors of the Glorious Lord. The eye of grace watches over you and the reality of bounty and gift encompasses your condition. Be thankful that you have been assisted to attain such a great gift and been confirmed in such an infinite mercy.

<sup>2</sup> My God, my God! These are servants who have held fast to the cord of the Covenant, have abandoned discord, were not pleased with division, and have turned their faces purely toward Thee, O Lord of the Covenant! Therefore, strengthen their backs through Thy conquering power, illumine their faces with Thy brilliant lights, exalt their station, spread abroad their words, and make them among the lights of the Dawning-Place of steadfastness in Thy love. Verily, Thou art the Generous, the Merciful, the Loving. Verily, Thou art the Kind, the Compassionate.

<sup>1</sup> ای احبای الهی جمال قدم و اسم اعظم از ملکوت تقدیس بفیض قدیم احبای خویش را بفوز عظیم بشارت میفرماید که ای دوستان صادقان خوشا بحال شما که به عهد و میثاق وفا نمودید و در بحر صفا مستغرق گشتید پیمان الهی را سبب فوز و فلاح دانستید و تثبث بعروه وثقی را علت نجات و نجات از جام الست مدهوش و سرمست شدید و از ندای الهی چنان منجذب و منقطع از آنچه نیست و هست در سبیل هدی سلوک نمودید و مظاهر موهبت کبری شدید دست بذیل اظهر زدید و بمنظر اکبر توجه نمودید جمیع ملاء اعلی بتحسین مشغول و سگان ملکوت ابری بتجید مألوف شما آیات توحید شدید و مطالع الطاف رب مجید گشتید چشم عنایت ناظر بشماست و حقیقت فضل و موهبت شامل حال شما شکر نمائید که بچنین عطیه کبری موفق گردیدید و بچنین رحمت بی‌منتی مؤید شدید

<sup>2</sup> الهی الهی هؤلاء عباد تمسکوا بعروة الميثاق و ترکوا الشقاق و ماریضوا بالانشقاق و اخلصوا وجوههم لک یا رب الميثاق فاشدد ظهورهم بقدرتک القاهرة و نور وجوههم بانوارک الساطعه و اعلی منزلتهم و انشر کلماتهم واجعلهم من انوار مطلع الاستقامة فی حبک انک انت الکریم الرحیم الودود و انک انت البرّ الرؤوف

INBA17:171

## AB02806

To: Amir Muhtaram

- 1 O renowned Amir! The All-Powerful Lord is aware and witness that always, in bright nights and dark, at the time of supplication to the Lord, I repeatedly seek confirmation and success for you. Therefore 'Abdu'l-Baha hopes that the assistance and protection of the Kingdom of Mysteries will continue and persist.
- 2 And so it shall be, but conditional upon your being absolutely good and seeking God's good pleasure; becoming a divine mercy to the world of humanity; attaining endless life in this mortal world; becoming firm and steadfast; remaining constant in service to the known Person; becoming a zealous well-wisher and a cause of awakening and remembrance to the proud; constantly striving to improve the conditions of ruler and subject; serving the unity of the human world; being a guardian, protector, submissive and obedient to the throne of sovereignty; and guaranteeing the physical and spiritual happiness and comfort of the nation.
- 3 God willing, you will be assisted and confirmed in all these counsels, and you will find the doors of victory opened from every direction. And in this world assembly you will light a candle whose brilliant rays will shine upon centuries and ages, and you will render such service that its fame and renown will endure forever in both the earthly and heavenly kingdoms.
- 4 Therefore serve the divine court so that you may find your way to the lofty pavilion of the All-Merciful, and sacrifice yourself in the path of the Lord that you may find spirit and fragrance in the infinite world. And upon you be greetings and praise.

۱ ایها الامیر الشہیر ربّ قدیر واقف و شہید است کہ ہموارہ در شبہای روشن و تاریک و تار وقت مناجات با پروردگار تأیید و توفیق تکرار بتکرار شما را طلبم لہذا عبدالہاء امیدوار کہ عون و صون ملکوت اسرار بتابع و استمرار یابد

۲ و چنین است ولی مشروط باین کہ خیر مطلق باشی و طالب رضای حقّ جهان انسانرا رحمت ربّانی گردی و در این عالم فانی زندگانی نامتناہی بدست آری ثابت و مستقیم شوی و در خدمت شخص معلوم مستدیم باشی خیرخواہ غیور گردی و سبب تبّہ و تذکّر اہل غرور ہموارہ در اصلاح راعی و رعیت کوشی و بوحدت عالم انسانی خدمت نمائی سریر شہریاریرا حافظ و حامی و منقاد و مطیع باشی و حوزہء ملّت را کافل سعادت و راحت جسمانی و روحانی

۳ انشاءاللہ بجمیع این وصایا موفق و مؤید خواہی گشت و ابواب فتوح را از ہر جہت مفتوح خواہی یافت و در این انجمن عالم شمع برافروزی کہ پرتو ساطعش بر قرون و اعصار بتابد و خدمتی بنمائی کہ در ملک و ملکوت آوازہ و صہبتش تا ابدالآباد باقی و برقرار گردد

۴ پس خدمت بدیوان الہی کن تا بایوان بلند رحمانی پیبری و جانفشانی در سبیل ربّانی نما تا روح و ریحان در جہان نامتناہی یابی و علیک التّحیّۃ و الثّناء

INBA16:016

## AB02708

*To: Ansaf, Abu'l Hasan et al.*

- <sup>1</sup> O two servants of God and O maidservants of the divine thresh-old! 'Abdu'l-Baha's desire is to write an individual letter to each of the loved ones of God and the maidservants of the All-Merciful, one by one. But the Blessed Beauty is witness that there is absolutely no time, and in these days this is impossible and unattainable. Therefore a collective letter is being written, for the purpose is to show heartfelt affection and spiritual connections, and this is possible both collectively and individually through written expression. Therefore one letter will suffice and you too must be content with this.

- <sup>2</sup> In any case, in these days the servants of the All-Merciful and the handmaids of God must associate with people in such a way that they become signs of guidance and glad-tidings of the Supreme Concourse. Night and day they must strive to become completely detached from this world and its people, soar in the atmosphere of sanctity, and sing and chant new melodies of unity. Praise be to God, you are the objects of the glances of the Blessed Beauty's favor and are observed by the eye of the Exalted One's kindness. Every blessing is ordained for you and every grace is possible and available. You must hasten with heart and soul and sacrifice your spirit and being to that Kind Beloved, so that you may find your blood-money from that Heart-attracting One in the highest paradise. And upon you and upon you women be the Glory.

<sup>1</sup> ای دو بنده الهی و ای اماء آستان ربّانی عبدالبهاء را چنان آرزو که بهر یک از احبّای الهی و اماء رحمانی فرداً فرداً نامه‌ئی مرقوم نماید ولی جمال مبارک شاهد حال است که ابداً فرصت نیست و این قضیه در این ایام ممتنع و محال لهذا جمعاً مکتوبی مرقوم میشود و مقصد ظهور انعطافات وجدانیّه است و روابط روحانیّه و این را جمعاً و تفریقاً بنگارش بیان ممکن لهذا بیک نامه اکتفا میرود و شما نیز باید قناعت نمائید

<sup>2</sup> باری در این ایام باید عباد الرحمن و اماء یزدان به روش و سلوکی بین خلق محشور شوند که آیات هدی گردند و بشارت ملأ اعلی شب و روز بکشند تا از این جهان و جهانیان بکلی منقطع گردند در هوای تقدیس پرواز کنند و به آواز و آهنگ جدید مقامات توحید بخوانند و بسریند الحمد لله منظور نظر عنایت جمال ابهائید و ملحوظ عین الطاف حضرت اعلی هر موهبتی از برای شما مقدر است و هر فضلی ممکن و میسر باید به جان و دل بشتابید و روح و روان را نثار آن دلبر مهربان کنید تا خونبهای خویش را از آن محبوب دل‌نشین در اعلی علین بیاید و علیکم و علیکم البهاء

INBA87:049, INBA52:049, MKT7.212c

## AB02640

*To: Hai, Muhammad Baqir et al.*

- <sup>1</sup> My God, my Lord and my Master! This is a handmaiden who has believed in Thee and in Thy greatest signs, and who has been set ablaze by the fire kindled in the Tree of Sinai, and who has voiced Thy praise among the handmaidens, and who has held fast to the Most Great Handle that cannot be broken, and

<sup>1</sup> الهی و سیدی و مولائی هذه امة آمنت بك و بآياتك الكبرى و اشتعلت بالنار الموقدة في سدره السیناء و نطقت بثنائك بین الاماء و تمسكت بالعروة الوثقى التي لا انفصام لها و اطمأنت بفضلک الذی احاط الاشياء و فرعت

who has found peace through Thy grace which encompasses all things, and who has been dismayed by the separation which has burned the liver of earth and heaven, and who has cried out to Thy most exalted Kingdom, supplicating Thee and beseeching at the gate of Thy oneness that Thou lift her up to Thee, yearning to arrive before Thee. Thou didst hear her call and answer her prayer and raise her to the horizon of the heaven of Thy providence and settle her in the vicinity of Thy mercy and shelter her in the shade of the Tree of Thy compassion and honor her resting place through Thy grace and generosity.

- 2 O my Lord! She has cast down her staff at the gate of Thy bounty and has laid down her burden in the courtyard of Thy mercy. Therefore grant her the blessing of meeting Thee and give her to drink from the cup of Thy faithfulness and shelter her near the House of Thy oneness and settle her in the gardens of reunion with Thee and perpetuate Thy kindnesses unto her. Verily Thou art the Generous, the Merciful, the Kind, the Beautiful.
- 3 This prayer was written seeking forgiveness for the ascended leaf, the sister of that person. Praise be to God, she ascended from this mortal world while holding fast to God's Covenant and Testament. We beseech God that the Lord may keep all the spiritual friends firm and steadfast in this Covenant and Testament which was taken from all things in the world of pre-existence.
- 4 Convey to all the friends on behalf of this servant of Baha the Most Wonderful, Most Glorious greetings. And verily I beseech God that He may assist them in what He loves and is pleased with. And the Glory be upon you.

من الفرقة التي احترقت بها كبد الارض و  
السماء وضجت الى جبروتك الاعلى مبتله اليك  
و متضرعة باب احديتك ان ترفعها اليك و  
مشثافة ان تدف عليك فسمعت نداءها و اجبت  
دعائها و رفعتها الى افق سماء عنايتك و اسكنتها  
في جوار رحمتك و آويتها في ظلال سدره  
رحمانيتك و اكرمت مثواها بفضلك و جودك

2 ای رب القت عصاها باب موهبتک و حطت  
رحلها بفناء رحمتک فارزفها لقائک و اسقها من  
کأس وفائک و اجرها فی جوار بیت احديتک و  
اسکنها فی حدائق وصالک و ادم عليها الطافک  
انک انت الکریم الرحیم اللطیف الجمیل

3 این مناجات در طلب مغفرت و رقه متصاعده  
اخت آنجناب مرقوم شد الحمد لله متمسکه به عهد  
و میثاق الهی از این دار فانی صعود نمود و از حق  
میطلبیم که خداوند جمیع دوستان رحمانی را بر  
این عهد و پیمان که در ذر بقا از کل اشیاء گرفته  
شده است ثابت و مستقیم بدارد

4 کل دوستانرا از قبل این عبد البهاء تکبیر ابدع  
ابهی ابلاغ فرمائید و اتی اتضرع الى الله ان  
یؤیدهم علی ما یحب و یرضی و البهاء علیک

TABN.250b

## AB02774

To: *Haji Mirza Abu'l-Qasim Nazir (Haifa)*

- 1 O true friend and spiritual beloved! Some believe that your title is Nazir. I say no - your name, title and reality are all "Present." Some believe you are lost in the desert of separation, and others believe you are wandering the horizons in the path of the All-Merciful. But this servant believes that at all times you are within the pavilion, circling around the divine candle

1 ای یار حقیقی و حبیب روحانی جمعی برآند که  
لقب آنجناب ناظر است من میگویم خیر اسم و  
لقب و حقیقتشان کل حاضر است بعضی برآند  
که مگشته صحرای فراق هستید و برخی بر آن  
که در سبیل رحمن سرگشته آفاق و این عبد  
بر آن که در جمیع احیان داخل وثاق و طائف

and present in the gathering of the lovers. That is their conjecture and this is my knowledge - and conjecture avails nothing against truth.

- 2 I swear by your radiant face, gentle spirit and pure heart that at all times you are remembered in heart and soul, and present and manifest in thought. Through the hidden kindness and vast bounty of the King of Oneness, we hope that whatever causes the joy of your heart, spiritual delight and attraction of your soul, O kind friend, may be granted and bestowed.
- 3 Although the loved ones of God have attained a bounty whose joy and delight has no beginning or end, like the surging of the mighty ocean, for they gaze upon the Kingdom of Holiness and, like rays of the sun, are not tainted by the turbidity of the physical worlds due to their extreme delicacy. And if any weariness sometimes arises, it is a quickly passing condition like waves on the surface of the sea, while in its depths there is stillness and calm, tranquility and dignity, spirit and joy and light.
- 4 Mirza Habib, praise be to God, is sheltered beneath the shade of divine favors and the gaze of grace has been upon him from all directions. Convey to all the friends the Most Great, Most Wondrous Greetings.

حول شمع الهی و حاضر محفل اهل اشتیاق ذلک  
ظنهم و هذا علی ان الظن لا یغنی عن الحق شیئاً

2 بوجه منیر و روح لطیف و قلب سلیمت قسم که  
در جمیع اوقات در دل و جان مذکوری و در  
خاطر حاضر و مشهور از لطف خفی و فضل  
عمیم سلطان احدیت امیدواریم که آنچه اسباب  
سرور قلبی و فرح روحانی و انجذاب جان آن یار  
مهربانست عنایت و احسان فرماید

3 اگرچه احبای الهی فائز و مشرف بموهبتی هستند  
که فرح و سرورشانرا بدایت و نهایتی چون  
طمطمایم اعظم نبوده و نخواهد بود چونکه  
نظر بملکوت تقدیس داشته و چون شعاع انوار  
آفتاب از شدت لطافت بکدورت عوالم جسمانی  
آلوده نگردند و اگر چنانچه ملالی گاهی حاصل  
گردد عوارض سریعه الزوالست چون امواج  
روی دریا لکن و فی قعره سکون و قرار و  
طمأنینه و وقار و روح و سرور و انوار

4 جناب میرزا حبیب الحمد لله در ظل الطاف  
مستظل و نظر عنایت در جمیع جهات بایشان  
بوده جمیع احبابرا تکبیر ابداع اعلا ابلاغ فرمائید

MKT9.276, MMK6#195

## AB02749

To: *Hasan Khurasani*

- 1 O dawning-place of the lights of the love of God!
- 2 Although this affliction is among the greatest calamities and severest tribulations, and in truth the entire gathering of divine unity has fallen into intense grief - even the maidens of virtue wept in their chambers of purity and the lamentations of mourning arose from all the secluded ones in the sanctuary of eternity, and this indeed is a tremendous sorrow - yet since the descent of this greatest calamity is assuredly based on the Most Great Wisdom, consider that the Holy Prophet (may the

1 هو ای مشرق انوار محبت الله

2 اگرچه این مصیبت وارده از رزایای عظیمه و  
مصائب شدید است و فی الحقیقه جمیع انجمن  
توحید باسف شدید افتادند حتی اهل خباء عفت  
در خدور عصمت گریستند و نجیب بکاء از جمیع  
مخدرات حرم بقا بلند شد و انّ هذا الحزن عظیم  
ولکن از این جهت که این مصیبت عظمی  
نزولش البته مبنی بر حکمت کبریاست چه که

spirit of the worlds be sacrificed for Him) had one noble child named Ibrahim.

- 3 When, by the irrevocable divine decree and the destined ordinance of the Lord, he passed away, the people of the sanctuary began to wail and lament that this luminous jewel was an only child, and the hearts of young and old were clouded with sorrow at the setting and disappearance of this radiant star from the horizon of truth. In response, weeping, He said: "If you were aware of this mystery, you would surely not have begun to cry out and lament in grief. But though my eyes weep, it is from the tenderness of heart and delicacy of feeling."
- 4 Now that essence of the love of God must remain firm and steadfast like an immovable mountain in the descent of tests and trials, and recite the verse "We shall surely test you with something of fear and hunger, and loss of wealth and lives and fruits." For the patient ones are given the glad tidings "truly the patient will be paid their reward without reckoning."
- 5 And we hope from the grace and favors of the All-Merciful that you may become the manifestation of sublime grace and the dawning-place of ancient bounty. Verily His favor upon you is great, great.

حضرت رسول روح العالمین له الفداء یک طفل بزرگوار مسمی به ابراهیم داشتند

3 از قضایای مبرمه الهی و تقدیرات محتومه ربّانی چون فوت شدند اهل حرم جزع و فزع آغاز نمودند که این جوهر منیر طفل وحید بود و حیات قلوب صغیر و کبیر از افول و غروب این کوکب نورانی افق حقیقت بسحاب کدورت مغموم گردیده در جواب بحالت بکاء فرمودند اگر چنانچه مطلع بر این راز بودید البتّه ناله و حنین از روی جزع آغاز نمی نمودید لکن چشم من اگرچه گریانست از رقت قلب و لطافت وجدانست

4 حال باید آن جوهر محبت الله در نزول امتحان و افتتان چون جبل راسخ ثابت و استوار باشند و آیه و لنبلونکم بشیء من الخوف و الجوع و نقص من الاموال و الانفس و الثمرات را تلاوت فرمایند چه که صابرون بيشارة انما یوقی الصابرون اجرهم بغير حساب مبشرند

5 و از فضل و الطاف حضرت رحمن امیدواریم که مظهر عنایت جلیله گردید و مطلع موهبت قدیمه انّ فضله علیک عظیم عظیم ع

MMK6#023

## AB02790

*To: Jamshid Khudadad (Brother of Rustam Khudadad) et al.*

- 1 O ye friends of 'Abdu'l-Baha! Rustam Khudadad, out of the intensity of his love and affection, requested that letters be written to each of the friends. However, only one letter can be written, as I have no time and the ill-wishers give no respite. Day and night I am occupied with dispelling the deception and vanity of the Covenant-breakers and defending against the arrows and spears of the violators. Moreover, all peoples and nations are in tumult, and there is no time or opportunity. This servant of Baha stands alone and single, without helper or assistant. Nevertheless, this letter is written that you may know how cherished you are and how cultured and discerning.

1 ای یاران عبدالهّاء جناب رستم خداداد از شدّت محبت و وداد خواهش نگارش نامه از برای هر یک از یاران نمود ولی یک نامه بیشتر تحریر نتوان نمود زیرا فرصتی ندارم و بدخواهان مهلتی ندهند شب و روز مشغول بدفع خدعه و غرور ناقضانم و بمدافعه سهم و سنان ناکان و از این گذشته جمیع اقوام و امم در هجومند و مهلت مفقود و معدوم و این بنده بها یک تن و تنها بی ناصر و بی معین باوجود این نامه مرقوم

گردید تا بدانید که چه قدر عزیزید و با فرهنگ و تمیز

- 2 O friends! In the middle of the night, with a fevered and agitated body, I supplicate divine confirmation for the friends, for their remembrance is sweet and their love most attractive. When I recall the Persian friends, the court of the heart becomes a garden and flower-bed, and the space of consciousness becomes joyous and bright. Each moment I engage in humble entreaty and seek for them bounty and magnanimity, and for all souls who have ascended unto God I seek forgiveness and salvation. My hope is that you all may be near to the divine threshold, close to the court of grandeur, and the cause of awareness for other inhabitants.

2 ای یاران در نیمه شب با تنی پر تاب و تب برای دوستان طلب تأیید حضرت یزدان نمایم زیرا یادشان خوش است و محبتشان بسی دلکش و چون احبای فارسی بخاطر آرم ساحت دل حدیقه و گلشن گردد و فضای خاطر خرم و روشن شود هر دم بعجز و زاری پردازم و از برای آنان بخشش و بزرگواری طلبم و بهر نفوس متصاعده الی الله آمرزش و رستگاری جویم امیدم چنانست که کل در درگاه الهی مقرب بارگاه کبریائی و سبب هوشیاری سایر اهالی

- 3 O friends! May your souls be happy!

3 ای یاران جانتان خوش باد

YARP2.426 p.321

## AB02815

To: Mahmud Furughi

- 1 All your letters were reviewed. Praise be to God, you have been assisted and victorious through the confirmations of the Abha Kingdom in all places...
- 2 ...your honor must strive with the utmost effort for the firmness and steadfastness of the loved ones in God's Covenant and Testament, so that the mighty fortress of God's Cause may remain protected and preserved from the arrows of doubt of the wavering ones, and no one can use ambiguous verses as an excuse or cast whispers into the hearts of the believers. For pages of doubts are being circulated, and whispers that weaken hearts and disturb souls are being sent to all regions. Of all the objections in those pages, the true purpose is to cast doubts and object to this servant - I am the intended target. As the famous saying goes: "I mean you, O neighbor!" When any person of insight examines those pages, it becomes evident that their foundation is like dry stubble and their structure weaker than a spider's web. Can such arrows weaken the mighty edifice of the Covenant and Testament of the All-Merciful? Or can such scattered clouds veil the brilliant rays of the Sun of the Covenant? No, by God! This only leads to manifest loss.

1 جميع مكاتیب آنحضرت ملاحظه گردید الحمد لله در جميع نقاط بتأیید ملكوت ابيه مؤید و منصور گردیدید...

2 آنحضرت باید در کمال همت در ثبوت و رسوخ احباء بعهد الله و میثاقه بکوشند تا حصن حصین امر الله از سهام شبهات متزلزلین محفوظ و مصون ماند و نفسی نتواند متشابهات را بهانه نماید و نفوس مؤمنه را القای وساوس کند چه که اوراق شبهات در انتشار است و وساوس تضعیف قلوب و اضطراب نفوس مرسل باطراف از جميع اعتراضات در آن اوراق مقصد حقیقی القای شبهات و اعتراض بر این عبد است مقصود منم ایاک اعنی یا جار مثل مشهور است و چون ذی بصری ملاحظه آن اوراق نماید مشهود گردد اساسش کھشیم المختظر است و بنایش از تار عنکبوت اوھام ضعیفتر آيا بنیان رصین عهد و پیمان رحمن را از این سهام وهنی حاصل گردد و یا آنکه اشعه ساطعه آفتاب

میثاق را از این غیوم متشتته حجابی حاصل شود  
لا والله ماذلک الا سبباً للفسران المبین

- 3 The Ancient Beauty - may my spirit be sacrificed for His steadfast loved ones - praise be to God, has trained souls who, like a mighty structure and a wall of steel, protect the religion of God and sacrifice themselves in service to God's Covenant. Your honor should take care of the weak ones in all regions, lest they stumble due to certain publications of doubts and become wavering in the divine Covenant. And the Glory be upon you!

3 جمال قدم روحی لاجائۀ الثابتین الفدا الحمد لله  
نفوسی تربیت فرموده‌اند که چون بنیان شدید  
و سدی از زیر حدید محافظه دین الله مینمایند  
و بنیان عهد یزدانرا خادم جانفشانند در اطراف  
آنحضرت مراعات ضعفاء را بفرمایند که مبدا  
از بعضی نشریات شبهات بلغزند و در میثاق الهی  
متزلزل گردند و البهاء علیک

ANDA#71 p.31x

## AB02787

To: *Mihraban Rustam et al.*

- 1 O my spiritual friends! I longed to share and participate in servitude at the Divine Threshold. Praise be to God, I found many partners who are confidants in secret, joining in melody and song - especially the Zoroastrian friends who, though distant and separated, are close companions; though in the wilderness of separation, are intimate associates in the pavilion, nay fellow prisoners in this prison. Through the grace and gift of the Kind Lord, such is the hope that despair will vanish and the star of hope will shine forth.
- 2 May the Zoroastrian friends, through truth-worship, friendship and honesty, adorn the gathering of the world, attain eternal life, and surpassing their ancient glory, beautify the ways of humanity and become the cause of unity and oneness between all, familiar and stranger alike. In truth, they possess angelic character and hearts infused with love for the Kind Beloved. Therefore they are the cause of joy and the means of gladness and delight. May their souls be blessed!
- 3 O Lord! Shelter Nushiravan in the refuge of Thy mercy, and grant Isfandiyar Mihraban a dwelling place in the Garden of Paradise and the heavenly Paradise. Forgive and pardon Firuz Javanmard, and grant absolution to Siyyid Husayn Mirza Ja'far in the presence of Thy great mercy. Thou art the

1 ای یاران روحانی من در عبودیت آستان الهی  
آرزوی شریک و سهم مینمودم الحمد لله شرکاء  
بسیار یافتم که همدم رازند و با نغمه و آواز  
علی‌الخصوص یاران پارسیان هرچند دور و  
مهجورند ولی قرین و ندیم ولو در بادیه هجراند  
ولی همنشین در ایوان بلکه همنجیر در این  
زدان از فضل و موهبت یزدان مهربان چنان  
امید است که نومیدی برافتد و ستاره امید  
بدرخشد

2 یاران پارسی به حق پرستی و دوستی و راستی انجمن  
عالم بیارایند و هستی ابدی یابند و بر عزت و  
بزرگواری دیرین سبقت یافته آئین انسانرا تزیین  
دهند و سبب اتحاد و یگانگی هر آشنا و بیگانه  
شوند فی‌الحقیقه خلق و خوی فرشته دارند و  
دلی بمهر دلبر مهربان آغشته لهذا سبب سرورند  
و اسباب بهجت و حبور جانان خوش باد

3 ای یزدان نوشیروان را در پناه رحمت پناه ده و  
اسفندیار مهربان را در جنت رضوان و فردوس  
جنان مقرر و مکان بخش فیروز جوامرد را عفو  
و بخشش نما و سید حسین میرزا جعفر را در

Forgiver of sins, the Remover of difficulties, and the Knower of all that is hidden.

جوار رحمت کبری آمرزش ده توئی غافر ذنوب  
و توئی کاشف کروب و توئی علام الغیوب

YARP2.551 p.392

## AB12235

To: *Mirza Aqa Bashir Ilahi (Bashirus-Sultan)*

- 1 O servant of the Cause of God and bondsman of the Divine Threshold! For some time, Mirza 'Abdu'llah had been traversing the desert of separation, setting out for the Threshold of the All-Merciful, crossing plains and wilderness, mountains and valleys, deserts and seas, until at last he attained to the circumambulation point of the Concourse on High and the Ka'bah of hopes of the holy Manifestations and Dawning-Places of the ascension of "or closer".  
 1 ای خادم امرالله وای بنده درگاه کبریا جناب  
 میرزا عبدالله چندی بود که در صحرای حرمان  
 قصد آستان حضرت رحمن نموده و فیافی و قنار  
 و دشت و هامون و صحرا و دریاها قطع فرموده  
 تا آنکه بمطاف ملأ اعلی و کعبه آمال مظاهر  
 قدسیه و مطالع معراج اوادنی فائز گردید
- 2 For a period, he brightened his eyes with the antimony of insight from the dust of this Threshold, and made his heart and soul the envy of rose garden and meadow through its fragrances. Day and night he spent in meetings in the gathering of the oppressed ones.  
 2 مدتی دیده را از کل بصیرت خاک این آستان  
 روشن و جان و دل را از نفحاتش رشک گلزار و  
 چمن نمود شب و روز بملاقات در انجمن مظلومان  
 میگذرانید
- 3 Now, with a new spirit and fresh condition, trusting in God and clinging to His most pure robe, he has set forth to return and beaten the drum of departure with the intention of reaching his glorious homeland. In this court he mentioned that true friend and yearner after the Beauty of Divine Unity, and requested a letter. I too took up the pen and, lacking time, hastily wrote this letter.  
 3 حال بروحی جدید و حالتی بدیع و توکل بحق  
 و توسل بذیل اطهر آهنگ رجوع نمود و طبل  
 رحیل بعزم وطن جلیل بکوفت در این ساحت  
 یاد آن دوست حقیقت و مشتاق جمال احدیت  
 کرد و خواهش رقی نمود من نیز قلم برداشتم از  
 عدم فرصت بسرعت تمام این نامه نگاشتم
- 4 Know this much: your services at this Threshold are appreciated, your labors known and evident, and your effort and striving witnessed and mentioned. We beseech God that you may soon witness its recompense and reward and its sweet influences in this transient world, and its mighty compensation and noble benefits in the eternal realm, that you may bloom like a flower in the divine Kingdom and become as a brilliant lamp. May God grant you the best of rewards in the hereafter and in this world. And upon you be glory.  
 4 اینقدر بدان که خدماتت در این آستان مشکور و  
 زحمات معلوم و مشهور و همت و جهدت مشهود  
 و مذکور است و از حق میطلبیم که پاداش و  
 ثوابش را و تأثیرات خوشش را عنقریب در این  
 دار فانی و مکافات عظیمه و خیرات جلیله‌اش  
 را در دار باقی مشاهده نمائی تا در ملکوت الهی  
 چون گل بشکفی و چون سراج و هاج گردی  
 جزاک الله خیر الجزاء فی الآخرة و الأولى و  
 البهاء علیک

BSHI.099

## AB02823

*To: Mother of Abu'l-Qasim (Dabbagh) et al.*

1 O Lord, my Ultimate Goal and Hope! These are servants who have acknowledged Your oneness and believed in Your perfect Words which have issued forth from Your Word of Oneness in the Manifestation of Your Singleness. They have taken refuge in Your mighty stronghold, the sanctuary of Your glorious Cause, the dawning-place of Your manifest light, and Your firm and strong cord. O Lord! Aid them to attain Your good-pleasure and send down upon them Your bounties and bestowals. Single them out for the gifts of the traces of Your attributes and names. Make them steadfast in Your Covenant and Testament, and holding fast to Your handles and commandments, that they may be detached from every mention save the mention of Your Beauty and be sanctified from every quality and characteristic save the conditions of Your majesty. Verily You are the Sovereign, the Mighty, the Powerful, the Omnipotent.

2 We greet the maidservant of God, the mother of Aqa Abu'l-Qasim, with the Most Wondrous and Most Glorious greeting, and we hope from the grace of the Sovereign of existence that she may be in the utmost state of enkindlement with the fire of the love of God. We remember Jinab-i-Aqa Ghulam-Husayn with the most wondrous mentions and give him glad-tidings of the divine fragrances. We remember Jinab-i-Aqa Ghulam-'Ali with the most gracious utterance and we yearn for his spirit and joy. We hope that Jinab-i-Aqa Muhammad-'Ali may be remembering God at all times and be stirred and moved by the breezes of holiness. In these days we are occupied in the Holy Shrine with remembrance and mention of and prayers for them, and if any one of them is able to travel with perfect ease and joy and delight, they have permission to visit the blessed resting place. And upon them all and the rest of the sincere loved ones of God be glory.

1 رَبِّ يَا غَايَةَ مَقْصِدِي وَرَجَائِي هَؤُلَاءِ عِبَادَ اقْرَؤْا  
بِوَحْدَانِيَّتِكَ وَصَدَّقُوا بِكَلِمَاتِكَ التَّامَّاتِ الَّتِي  
صَدَرَتْ مِنْ كَلِمَةِ احْدِيَّتِكَ فِي مَظْهَرِ فِرْدَايِيَّتِكَ  
وَآوُوا اِلَى رُكْنِكَ الشَّدِيدِ وَمَلَاذِ امْرِكِ الْمَجِيدِ  
وَمُطْلِعِ نَوْرِكَ الْمُبِينِ وَحَبْلِكَ الْوَثِيقِ الْمَتِينِ اَي  
رَبِّ اَيَّدْهُمْ عَلَى رِضَايِكَ وَانْزِلْ عَلَيْهِمْ نِعْمَكَ  
وَآلَاثِكَ وَخَصِّصْهُمْ بِمَوَاهِبِ آثَارِ صِفَاتِكَ وَ  
اسْمَائِكَ وَاجْعَلْهُمْ ثَابِتِينَ عَلَى عَهْدِكَ وَمِيثَاقِكَ  
وَمُتَمَسِّكِينَ بِعُرْوَتِكَ وَاوَامِرِكَ لِيَنْقَطِعُوا عَنْكَ  
ذِكْرَ الْآ ذِكْرَ جَمَالِكَ وَيَتَقَدَّسُوا عَنْكَ صِفَةً وَ  
سِمَةً الْآ شُؤْنُ اَجْلَالِكَ اَنَّكَ انتَ السَّلْطَانُ  
الْعَزِيزُ الْمُقْتَدِرُ الْقَدِيرُ

2 اُمّة الله والدة آقا ابوالقاسم را بتكبير ابدع ابيه  
مكبريم و از فضل سلطان وجود آمل كه بنار  
محبت الله در نهايت اشتعال باشند جناب آقا  
غلامحسين را بابدع اذكار ذاكر و بنفحات الله  
مبشر جناب آقا غلامعلي را بالطف بيان متذكر  
و به روح و ريحان شائقم جناب آقا محمد علي  
را اميدواريم كه بذكر الله در كل احيان ذاكر  
باشند و بنسائم قدس مهتر و متحرك در اين  
ايام در روضه مطهره به ياد و ذكر و دعای  
ايشان مشغولم و اگر چنانچه يكي از ايشان مقتدر  
كه بكمال راحت و روح و ريحان مسافرت نمايد  
اذن زيارت تربت مباركه را دارند و البهاء عليهم  
اجمعين و سائر احباء الله المخلصين

INBA17:172

**AB02847***To: Mrs. H. H*

As to thy question concerning the husband and wife, the tie between them, and the children given to them by God, know thou, verily, the husband is one who has sincerely turned unto God, is awakened by the call of the Beauty of El-Baha and chants the verses of oneness in the great assemblies. The wife is a being who wishes to be overflowing with and seeks after the attributes of God and His names; and the tie between them is no other than the Word of God. Verily, it (the Word of God) causes the multitudes to assemble together, and the remote ones to be united. Thus the husband and wife are brought into affinity, are united and harmonized, even as though they were one person. Through their mutual union, companionship and love great results are produced in the world, both material and spiritual. The spiritual result is the appearance of divine bounties. The material result is the children who are born in the cradle of the love of God, who are nurtured by the breast of the knowledge of God, are brought up in the bosom of the gift of God and are fostered in the lap of the training of God. Such children are those of whom it was said by Christ: "Verily, they are the children of the Kingdom."

Consequently, O thou maid-servant of God, reach the maid-servants of the Merciful One, and tell them from the tongue of Abdul-Baha: O maid-servants of the Merciful! It is incumbent upon you to train the children from their earliest babyhood! It is incumbent upon you to beautify their morals! It is incumbent upon you to attend to them under all aspects and circumstances! Inasmuch as God-glorified and exalted is He!—hath ordained mothers as the primary trainers of children and infants; this is a great and important affair and a high and exalted position, and it is not allowable to slacken therein at all.

If thou walkest in this right path thou wilt become a real mother to the children, both spiritually and materially.

SW\_v09#07 p.085-086

## AB02655

To: Sarraf Muhajir, Muhammad Javad et al.

- 1 O ye refugees of the one true God! Be not grieved or disconsolate; neither allow yourselves to sit despondent and dejected. Though you have been persecuted, made homeless, and humiliated, this was in the path of that loving Friend, Who was Himself exiled from Iran to Iraq, from Iraq to the Great City (Constantinople), from thence to Rumelia (Adrianople), and from Rumelia to this afflictive prison. You have followed in His footsteps and emulated His example. This is the supreme favor, for those who are lovers long to give away this world of metaphors for the sake of the object of their desire. Wherefore, how self-sacrificing must the lovers of the Matchless Beauty be!
- 2 If ye observe with the eye of reality, ye will recognize that this banishment is a blessing, this homelessness is freedom, and this destitution is everlasting glory. However much the oppressors persecute you, still the faithful and loving Friend will bestow this healing ointment upon that wound, and counter that poison with this sweet nectar. Were it any other way the souls could not develop.
- 3 'Abdu'l-Baha's eyes are weeping and his heart is burning by reason of your afflictions. But when he gazeth toward the overflowing bounties of God, he perceiveth this calamity as a gift, and he beholdeth this abasement as an honor. He apprehendeth this cruelty as pure light, and seeth a brilliant and shining morn following this night of grievous sorrows. Therefore, his mind is consoled and his spirit rejoiceth.
- 4 Rest assured! The gates of bounty have been flung open and heart and soul will become tranquil. Upon you both be salutation and praise.

1 ای آوارگان حق محزون مباشید دلتون مگردید  
افسرده نشینید پژمرده نگردید هرچند آزرده‌اید  
آواره‌اید افتاده‌اید اما در سبیل آن دلبر مهربانست  
که خود از ایران آواره به عراق شد و از  
عراق آواره به مدینه کبری گشت و از  
مدینه کبری به بلغار و از بلغار باین سخن پرآزار  
تأسی باو نمودید و اقتدا باو کردید این نعمت  
عظماست زیرا عاشقان مجاز در ره معشوق جان  
باختند پس مشتاقان جمال بی‌مثال چگونه باید  
جانفشانشان شوند

2 اگر بدیده حقیقت نظر نمائی این غربت موهبت  
است و این آوارگی آزادگی و این بی‌سرو سامانی  
عزت ابدی ستمکاران هرچند جفاکارند اما دلبر  
مهربان باوفا آن زخم را این مرهم التیام دهد و  
آن زهر را این شهد شیرین نماید و تا چنین نباشد  
نفوس ترقی نمایند

3 عبداله‌آ از مصائب شما چشمی گریان دارد و  
قلبی بریان و جگری سوزان ولی چون نظر بمواهب  
الهی نماید این بلا را عطا مشاهده کند و این  
خواری را بزرگواری بیند این ظلمت را نور محض  
مشاهده کند و این شام احزان را صبحی روشن  
درخشنده و تابان از پی بیند لهذا خاطر تسلی یابد  
و روح روح و ریحان جوید

4 مطمئن باشید ابواب الطاف گشوده گردد و  
جان و دل آسوده شود و علیکم التحية والتناء

NANU\_AB#55

## AB02762

To: Siyyid Baqir father of Zubaydih

- <sup>1</sup> O thou who art assured by the verses of God! Those souls who turned with the essence of their hearts toward the horizon of sanctification, who entered beneath the shade of the word of unity, who drank from the cup of bounty the pure water of bestowal, and who tasted from the chalice of the love of God the wine of mercy - they became so intoxicated and bewildered that with utmost joy and gladness they ran to the field of martyrdom and the altar of love, sacrificed their lives in the path of the Beloved, and like holy birds made their nests in the highest branches of the gardens of fellowship and the paradise of immortality, occupied with the melody "Would that my people knew how my Lord hath forgiven me and made me of the honored ones!" Well then, these servants must now follow the example of those essences of being, showing such self-sacrifice in the path of the Intended Lord that it becomes evident and manifest that these souls are indeed the worthy successors of those noble predecessors and are the manifestation of "the son is the mystery of his father" in the gathering of the horizons. And glory be upon thee and upon all who are firm in God's Covenant and Testament.

<sup>1</sup> ای موقن بآیات الله نفوسی بچهر فؤاد توجّه بافق تقدیس نمودند و در ظلّ کلمهء توحید داخل گشتند و از کأس عنایت سلسبیل موهبت نوشیدند و از جام محبت الله صهبای رحمت چشیدند چنان سرمست و مدهوش گشتند که با کمال فرح و سرور بمیدان شهادت و قربانگاه عشق دویدند و جان در سبیل جانان فدا نمودند و چون طیور قدس در اعلیٰ فروع حدائق انس و ریاض فردوس آشیان نمودند و بنغمات یا لیت قومی یعلبون بما غفر لی ربی و جعلنی من المکرمین مشغولند باری حال این عباد باید تأسی بآن جواهر وجود نموده در سبیل حضرت مقصود چنان جانفشانی نمائیم که ثابت و مشهود گردد که این نفوس نعم الاخلاف آن خیر الاسلافند و مظهر الولد سرّیه در انجمن آفاق شوند و البهاء علیک و علی کلّ ثابت علی عهد الله و میثاقه ع ع

- <sup>2</sup> My Lord and my Hope! This is Thy servant, a branch of the Tree which was uprooted in Thy path by the hands of Thine enemies and was torn out in Thy love by the tempests of hostility that blew from the tyrants among Thy servants. O Lord! Make this branch a root, and this twig a tree growing, thriving, verdant, fresh and flourishing in the gardens of Thy oneness, blossoming and bearing fruit in the paradise of Thy mercifulness, with branches spreading wide through Thy grace and bounty. Make that root swaying in the paradise of the kingdom of Thy sanctification, fresh and green and well-watered from the outpouring of the cloud of Thy mercy in the garden of Thy oneness. Verily Thou art the Generous, the Merciful, the Compassionate, the Kind.

<sup>2</sup> ربّ و رجائی هذا عبدک فرع الشجرة الّتی استأصلت فی سبیلک بایادی اعدائک و انقعدت فی محبتک بزوابع عدوان اشتدت من طغای عبادک ای رب اجعل هذا الفرع اصلاً و هذا القضیب شجراً ناشئاً نامیاً مخضراً خضلاً نضراً فی حدائق توحیدک مزهراً مثمراً فی جنة رحمانیتک متشعباً متفتناً متداً بفضلک و جودک و اجعل ذلک الاصل متمائلاً فی فردوس ملکوت تقدیسک و طریاً خضراً ریّاناً من فیض سحاب رحمتک فی جنة توحیدک انک انت الکریم الرحیم الرحمن العطوف

MMK6#418

## AB02738

To: *Siyyid Muhsin son of Vahid*

<sup>1</sup> O flourishing branch of that embodied sanctity, the Vahid of this mighty age! Truly, being the son of that Unique One of the new century is the axis of ancient glory. Every noble branch that stands firm on the straight path - the Gardener of Oneness nurtures every upright growing branch from the Tree of Providence, that it may become the manifestation of the gifts of the Tree of Truth. Therefore you, who are a branch of that Tree of Generosity, descendant of the reality of prostration, and offspring of the mystery of existence - beseech the Beauty of the Desired One that you may become the manifestation of the character, qualities, perfections and attributes of that pure spirit and embodied light, and demonstrate clearly the truth that "the son is the secret of his father." Grow and develop in the shade of the Lote Tree of the Utmost Boundary, watered from the spring of the Covenant and refreshed from the flowing waters of the Testament. Strive with heart and soul for the firmness and steadfastness of the loved ones, for the winds of tests are severe and the whirlwinds and sandstorms of trials uproot every mighty tree. And the Glory be upon you and upon all who are firm in the Covenant.

<sup>2</sup> In these days, due to the hidden divine wisdom, your presence in those regions is necessary and essential, so that you may guide souls with all your power to firmness and steadfastness in God's Covenant and Testament. This is the greatest service to the Ancient Beauty. God willing, we shall summon you in the future. For now, this servant makes the pilgrimage on your behalf.

<sup>1</sup> جناب آقا سید محسن ابن حضرت وحید فرید  
 هذا القرن المجید و الرکن الشدید علیہ بہاء اللہ  
 الایہی ہواللہ ای فرع برومند آن حضرت تقدیس  
 مجسم وحید ابن عصر عظیم حقاً کہ بنوت آن  
 فرید قرن جدید مدار عزّت قدیم ہر فرع کریم  
 است کہ بر صراط مستقیم است باغبان احدیت  
 از شجرہ عنایت ہر فرع نابت مستقیم را تربیت  
 نماید تا مظهر مواہب شجرہ حقیقت گردد پس  
 تو کہ فرع آن شجرہ جودی و سلالہ حقیقت  
 بنمود و زادہ سر وجود از جمال مقصود بخواہ  
 کہ مظهر اخلاق و شئون و کمالات و صفات  
 آن روح مجرد و نور مجسم گردی و حقیقت الولد  
 سر ایہ را بیان و عیان نمائی و در ظلّ سدرہ  
 منتهی وقتی نشو و نما کنی کہ از معین میثاق  
 آبیاری گردی و از سلسبیل عہد سیراب شوی  
 و بجان و دل در ثبوت و رسوخ اجاب بکوشی چہ  
 کہ اریاح افتتان شدید است و اعصار و حاصب  
 امتحان ریشہ کن ہر شجر عظیم و البہاء علیک و  
 علی کلّ ثابت علی الميثاق

<sup>2</sup> در این ایام نظر بحکمتهای خفیہ الہیہ وجود  
 آنجناب در آنجہات لازم و واجب تا نفوس را  
 بجمع قوی دلالت بر ثبوت و رسوخ بر عہد و  
 میثاق اللہ فرمائید و این اعظم خدمت بہ جمال  
 قدمست انشاء اللہ در زمان آتی شما را احضار  
 مینمائیم حال اینعبد بالنیابہ از شما زیارت مینماید

## AB02703

- 1 O servant of the Ancient Beauty! The response to the letters from that renowned person, the brilliant lamp, will be sent later. At present we are in Haifa engaged in the greatest service, and due to the multitude of difficulties and occupations there is not complete opportunity to write in detail. And now in the gathering of the friends, with perfect faithfulness I am engaged in mentioning you and have taken up writing this letter. Observe to what degree, when your mention passed, I took up the pen and wrote a letter.
- 2 You too must likewise gird up the loins of service and strive in sacrificing your life in the Cause of God and become a new motivator for the friends of that region and an intense teacher for the heedless of that clime. Continually maintain protection, safeguarding and preservation. Among other things, keep the friends of Sisian united and in harmony, and remove any ill-feeling that has arisen between some. In short, organize Sisian with your brother the Colonel and eliminate the disorder that has occurred, so that corruption may subside and all may arise with one heart and one direction, like 'Abdu'l-Baha, in servitude to His Holiness the One.
- 3 And when you are confirmed in such service, witness the confirmation of the Abha Kingdom and observe the victory of the hosts of the Supreme Concourse. In any case, convey to each and every one of the friends the Most Wondrous, Most Glorious greetings, and make each one radiant with the light of 'Abdu'l-Baha's yearning.
- 4 O my God, my God! This is Your servant, stirred by the breeze from the gardens of Your oneness, attracted by Your holy fragrances. Assist him in all matters and confirm him in all things and illumine his face with the lights of Your bounty, O Ever-Living, O Self-Subsisting!
- 1 ای خادم جمال قدم جواب تحریران شخص  
شہیر سراج منیر بعد ارسال می شود حال در  
حیفا بجهت خدمت عظمی حاضر شده ایم و  
از کثرت غوائل و مشاغل فرصتی کامل نه که  
مفصل مرقوم گردد و الان در مجمع احباب در  
کمال وفا بذکر شما مشغول و بنگارش این نامه  
پرداختم ملاحظه فرما که بچه درجه آنکه ذکر  
گذشت قلم برداشتم نامه نگاشتم
- 2 هم تو نیز باید بهمین قسم کمر خدمت بربندی و در  
جانفشانی در امر الله بکوشی و احبابی آسمان  
را مشوق جدیدی گردی و غافلان ان اقلیم را  
مبلغ شدیدی در حفظ و حراست و محافظت را  
دائماً بجری داری از چمله سسیسان احبابی آن  
سامان را متفق و متحد داری و کدورتی که  
در میان بعضی حاصل زائل فرمائی خلاصه با  
اخوی جناب سرتیب سیسان را نظم دهید و  
اختشاش که حاصل شده دفع نمائید تا فساد  
خواپیده کل یکدل و یکجهت بعبودیت حضرت  
احدیت چون عبدالبهاء قیام نمائید
- 3 و چون بچنین خدمتی موفق گردی تائید ملکوت  
ایمی مشاهده کن و نصرت جنود ملاً اعلی  
ملاحظه نمائی باری دوستانرا فرداً فرداً تکبیر  
ابده ایی ابلاغ نما و هر یک را بنور اشتیاق  
عبدالبهاء مطلع اشراق کن
- 4 الهی الهی هذا عبدك المهتّم من نسیم ریاض  
احدیتك المنجذب بنفحات قدسك ایده فیکل  
الامور و وقفه فی کلّ الشئون و نور وجهه بانوار  
فیضك یا حی یا قیوم

INBA72:141

## AB02764

- 1 He is the Manifest One from His lofty and exalted Dawning Place!
- 2 O gentle breeze from the gardens of God's love! For some time now, no life-giving fragrance from that spiritual garden has perfumed the nostrils of those who long for it. Though you may say that the delay in reply has caused a break in correspondence, in truth you are as a point around which I circle and before which I stand in devotion. This delay and postponement has not been due to forgetfulness of that gentle spirit, but rather because we observe that the waves of the Most Great Sea have reached the zenith of heaven and the outpourings of the clouds of bounty and generosity have rained upon the gardens of reality. Therefore, there is no need for the falling of a drop or the descent of dew. Otherwise, in whatever manner possible, a detailed explanation would have been given in brief. Although pen and ink have shown weakness and lassitude, yet through divine grace the qualities of love and justice have increased.
- 3 At all times when appearing before the sanctuary of holiness, we have been engaged in the remembrance and thought of that kind friend, and from the source of bounty and favor we have beseeched and continue to beseech the presence and witness of thy radiant countenance.
- 4 Regarding the events in Istanbul, you should not be sorrowful or distressed. Whatever has occurred is the essence of good, and whatever has passed is not to be regretted. Since spiritual connection exists and divine true benefits are evident, this loss is actual gain and this absence is true presence. Praise be to God, profitable trade and abundant merchandise and precious goods are prepared and ordained, and the pictured spirit and most luminous beauty has shown its face and come to market like a rose, breaking the market of Josephs with its beauty, closing one by one the shops of sugar. Until the ringlets of His locks - whose neck are they around? One day, O we who have stretched our necks outside the circle! For lovers who would purchase with their souls, this is commerce that will never perish. What then matters profit or loss, gain or deficit in this world?...

1 هو الظاهر من مطلعہ الشّاخ الرّفع

2 ای نسیم ریاض محبت اللہ مدّتست کہ شمیم روح پروری از آن حدیقہء روحانی مشام مشتاقانرا معطر نموده اگرچه خواهید فرمود کہ تأخیر جواب سبب انقطاع خطاب گردید الحق نقطۃ وانت طائف حولہا و عاکف علیہا ولكن این تأخیر و تسويف از نسیان یاد و ذکر آن روح لطیف نبوده بلکه چون مشاهده میشود کہ امواج بحر اعظم باوج سما رسیده و فیوضات سخاب جود و کرم بر حدائق حقائق باریده لذا نزول قطرهائی و سقوط غمی و شبنمی را لزوم و احتیاج نہ والا بہر قسم و اسم بود بختصری بیان مفصلی میشد و اگرچه خامہ و مداد قصور و فتور نمود لکن بفضل الہی شئون حبّ و داد در فزون بود

3 در جمیع احیان حین مثول بساحت تقدیس بہ ذکر و فکر آن حبیب مہربان بودیم و از منبع جود و عنایت حضور و شہود روی انورت را تمنا نموده و مینمائیم

4 در خصوص وقوعات اسلامبول آنجناب محزون و مکدر مباشد آنچه واقع عین خیر است و آنچه رفت غیر مأسوف علیہ چون ارتباط معنوی موجود و منافع حقیقیہء الہیہ مشہود این زیان عین سود است و این فقدان حقیقت وجود الحمد للہ تجارت رابجہ و بضاعت کلیہ و امتعہء غالیہ میا و مقرر و روح مصور و جمال انور عرض دیدار نموده و چون گل بیزار آمدہ بازار یوسفانرا از حسن درشکستہ دکان شکرانرا یک یک فراز کردہ تا حلقہہای زلفش حلق کراست روزی ای ما برون حلقہ گردن دراز کردہ عاشقانرا کہ بجان خریدارند تجارت لن تبور است دیگر چہ کار بہ ربح و خسران و سود و زیان در عالم امکان...

MSHR2.183x

## AB02805

- 1 A thousand years must elapse before Persia can, by the aid of material power, rise to the height of the peoples and governments of Europe. Baha'u'llah, however, has illumined that land, and will surely raise her high in the eyes of all the world. That country shall so advance and develop as to excite the envy and admiration of the East and the West.
- 2 The land of Hijaz, though deserted and sterile in its soil and its tribes ignorant and barbarous, yet the power of the Cause of God has made of such a spot a Point of Adoration and the focal centre of world devotion.
- 3 How foolish are the people of the East to have incarcerated for wellnigh fifty years the like of this glorious Personage! But for His chains and prison, Baha'u'llah by this time would have gained absolute ascendancy over the minds and thoughts of the peoples of Europe, would have made of Persia the Garden of Paradise, would have raised its sons in the esteem of mankind, nay He would have made it such that all peoples and governments would seek enlightenment from its people.
- 4 Consider and reflect upon the result of My few days' stay in London and the profound effect it has had here and in the surrounding regions. Ponder then in your heart, what the coming of Baha'u'llah would have achieved! Had He appeared in Europe, its people would have seized their opportunity and His Cause, by virtue of the freedom of thought, would by this time have encompassed the earth. But alas! This Cause, though it first appeared in Persia, yet eventually it shall be seen how the peoples of Europe have wrested it from its hands! Take note of this and remember it in future. Ultimately you shall see how it has come to pass. And yet behold! how the Baha'is are still persecuted by the people of Persia!
- 1 ایران بقوای مادّیه هزار سال میخواید که مانند دول و ملل اروپا گردد ولی بهاءالله ایران را روشن نموده و در انظار عمومی عالم محترم نماید و ایران چنان ترقی نماید که محسود و مغبوط شرق و غرب گردد
- 2 خطّه حجاز وادی غیر ذی زرع بود و قبائل در نهایت جهالت و توحش و [نادانی] ولی قوت امر الله چنین قطعه‌ای را کعبه آفاق کرد و قبله عالم نمود
- 3 اهل شرق [چنان] نادانند که نظیر آن شخص جلیل را پنجاه سال در حبس و زندان مقید داشتند اگر این سین و زنجیر نبود حال حضرت بهاءالله بر افکار عمومی اروپا مستولی شده بود و ایران را جنت رضوان نموده بود و ایرانیان را محترم در نزد جمیع دول و ملل بلکه کار بجائی رسیده بود که مرجع جمیع ملل و دول گشته بود
- 4 از آمدن من چند روز ملاحظه نمائید که در لندن و اطراف آن چه قیامت است دیگر ملاحظه فرمائید که اگر حضرت بهاءالله آمده بود چه میشد اگر بهاءالله در اروپا ظاهر شده بود ملل اروپا غنیمت میشمردند و تا بحال بسبب آزادی جهانرا احاطه نموده بود ولی افسوس که با وجود آنکه این امر در ایران ظاهر شد عاقبت اهالی اروپا از دست ایران و ایرانیان خواهند گرفت این را در گوشه‌ئی [مرقوم] فرمائید عاقبت خواهید دید هنوز ایرانیان بهائیان را میکشند [ممکن است لوح ناتمام باشد]

BPRY.1923.031, KHHE.433-434, BP1926.031-032, BLO\_PT#159x,  
ADMS#065i07x

PYM.117x, KHS12.009, KHH1.301  
(1.419-420)

**ABU1382**

O ye friends of God! The morn of guidance is radiant and the hearts of the people of faithfulness are like unto the garden. The divine Breeze is wafting by; the spirit of God is manifest, the faded hearts are quickened and rejuvenated; and the withered bodies are vivified with the stimulus of infinite beauty and utmost charm.

Turn your faces toward the rose-garden of God; for, verily, the Fragrances of the Holy Spirit are passing, Gaze ye toward the Kingdom of Abha, for His Ancient Bestowal is descending. Look ye up toward the Supreme Horizon, for the Sun of Hope is dawning.

This Bestowal is one of the most particular Gifts of this most great Cycle; for from its beginning to its end it is the dawning-place of the penetration of the Lights of the Ancient Beauty. Therefore appreciate ye the value of these times, and let not the opportunity slip by from your hands. For the zephyr of the morn of Unity is blowing and the rays of the Sun of Reality are shining from all the horizons of the universe with universal force.

This Century is the beginning of all future centuries and this period is the most great period. Although in future generations the standards of guidance shall wave over all the countries, yet in this period the power of confirmation is most perfect and well-nigh inexhaustible, and the lights of Unity are irradiating from the hearts of men. To take one step in this day is equal to one hundred thousand days in the future, and to inhale one breath in this age is compared to one hundred thousand breaths in the future.

For this is the beginning of the Age of Grace, the time of the downpour of the rain and the season of the heavenly spring. Its freshness is heart-entrancing and its charm most wonderful. Its beauty is captivating and its elegance very exquisite...

DAS.1914-06-25, SW\_v13#07 p.186-187

**ABU1406**

The Manifestation of the Essence of GOD is like unto the sun, which has different risings. The dawning-places are different, but the sun is always the same. The lamps are different but the light is one.

Consider with the eye of reality. The aim of life is reality, and reality is one. Reality does not accept multiplicity.

This is the essence of the teachings, and an established, self-evident fact. The light is the light, no matter from what lamp it shines. The rose is the rose, no matter from which rose-garden it comes. The fruit is the fruit, no matter upon which tree it is produced. The breeze possesses life, no matter from which direction it is wafted.

Always think of the breeze and not of the direction! Look upon the flower and not upon the earth which has produced it! Looking upon the light and not upon the lamp!

Look upon the jewels and pearls, and not upon the depths of the sea! Search and find the pearls from whatever sea they may come, whether eastern sea or western sea!

Find the pearls-find the jewels from whichever mine they may be, whether it be the mine of the north or mine of the south.

Consider the teachings. If they are truth, hold fast to them! But if they are untruth, throw them away.

We cannot say that the Manifestations are either greater or lesser. In order to make this distinction, we must be greater than they. The only thing we know is this-THEY ARE LIFE!

But to say that one is greater and the other lesser, -this is beyond the comprehension of our intellects. In order to know that they are greater or lesser, we must surround them. But we are the surrounded, not the surrounding.

We see that they bestow light, -that the rest of the world is illumined by them, -that is all.

BSTW#322, BSTW#323

**ABU1416**

The law of peace has come to stay. We are living in the radiant age of peace. We are daily advancing in the path of peace. The army of peace is being recruited from among all nations and people. Let the peace makers know that the unconquerable power of God is behind them. No government and no nation can withstand them. With this power alone they will be able to conquer all opposition and remove all stumbling blocks. From now on less and less will be the magic spell of war, greater and greater will be the influence of peace.

The day is coming when the dove of peace will reign over all the continents, the laws of peace will rule all nations and the resources of war will be expended upon that which will be conducive to the spiritualizing of mankind. Let all the peace workers gather together their scattered forces and combine their material and moral resources. They must look forward and not backward, up and not down. They are the real benefactors of humanity, the burning torches of bright hope. Just as the heaven is above the earth so their ideals must soar above the ideals of this age. Unflinching they must inspire the hearts with peace and harmony. With perfect faith and assurance they must toil and labor and know of a certainty that the goal is ahead. They will reach it if they work steadily and firmly. The Lord of Hosts is reinforcing them. The Sun of Peace is up in the horizon and its rays are penetrating through the clouds of prejudice and ignorance. These warships will be changed into merchant steamers binding the nations and countries more closely together. The cry of peace is being heard from every throat and the sweet, resonant melody of peace will drown all the screeching noises of war.

Blessed are those who are enlisted in the ranks of peace!

SW\_v13#11 p.293-294

**ABU1418**

It is most difficult to stand unshaken during the days of trials. When we were living in Baghdad conditions at one time were such that the friends of God were always in danger of losing their lives. Not a night passed during which they were sure that they would be alive in the morning and not a morning did they arise with any certainty that they would see another night. Yet they lived in the highest state of faithfulness, firmness, spirituality and attraction.

Aga Reza and seven others lived in one small room. They rested, ate and slept in this one room. Every night they had spiritual meetings, chanting prayers and poems till long past midnight. Often their food consisted of a few dates. These Baha'is were peddlers in the bazaars. Some of them sold nothing all day. When in the evening they returned home they all pooled the few piastres which they had made and with the small sum bought their dinner. Some days they made only twenty pares. With this they bought dates and of them made their meal. However, they were the richest men on the face of the earth. They lived in a state of holiness, sanctity, attraction and devotion.

There was a man, Pedar Jan. I cannot praise him enough. He was the embodiment of spirituality. He used to carry under his arm while walking in the bazaars a dozen pairs of stockings hoping to sell them. But, forgetting his surroundings, he would slowly chant the communes (prayers). Then someone would come up softly, behind him, and take the stockings from under his arm. If a customer wanted a pair of stockings Pedar Jan would look under his arm—but there would be nothing there. So he thought he would carry the stockings on the palms of his hands. Again he would become absorbed, reading the supplications, and again the stockings would be stolen without his knowledge.

SW\_v14#06 p.166

**ABU1423**

One day a man became annoyed with his camel and promised himself that on the following day he would sell it for one shahi (a small monetary unit). This person was a religious man and was always faithful to his promises. The following morning, however, he regretted his promise and wondered what to do. After much thinking, he came up with a trick to save his camel. He tied a cat to the camel's neck and began advertising his camel for one shahi. People gathered around him and everyone wanted to buy the beast for that price. He said, 'Yes, the price of the camel is one shahi but that of the cat is a thousand qurush (a unit much larger than a shahi). Both must be sold together.'

NJB\_v11#19 p.341?

People became disappointed and went away. After a while a customer came to him and said, 'I have heard that you are selling your camel for one shahi.'

The owner replied, 'Yes, here it is; but you must also buy the cat for a thousand qurush.'

The customer, who liked the camel very much, said, 'I will give you one hundred shahi for the camel but you keep the cat.'

The owner of the camel said, 'That is not possible.'

Then the customer sighed a long sigh and said, 'The camel would be one of a kind if that accursed cat were not attached to his neck.'

STAB#123

**AB11262**

*Collection of various statements about America and its future*

May this American democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the unity of mankind. May it be the first to unfurl the standard of the 'Most Great Peace'...

The American people are indeed worthy of being the first to build the tabernacle of the great peace and proclaim the oneness of mankind...

May America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing.

For America has developed powers and capacities greater and more wonderful than other nations...

May the inhabitants of this country become like angels of heaven with faces turned continually toward God. May all of them become servants of the omnipotent One. May they rise from their present material attainments to such a height that heavenly illumination may stream from this center to all the peoples of the world...

This American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world and be blest in both the East and the West for the triumph of its people...

The American continent gives signs and evidences of very great advancement. Its future is even more promising, for its influence and illumination are far-reaching. It will lead all nations spiritually.

ADJ.085bx, GPB.254ax, GPB.254bx, WOB.075-076x, COF.035x, COF.121x, COF.132x, GPB.397x, TDH#158.17x

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## ABU3676

This pearl rosary and a ruby ring originally belonged to Mirza Musa Jawahiri, the son of Mirza Hadi, and were both in that box. One day in Baghdad, Mirza Musa attained the presence of the Blessed Beauty and asked that I [i.e. 'Abdu'l-Baha] be sent forth to divide the estate and heirloom of the late Mirza Hadi between him and his sister.

In accordance with His blessed instructions I went forth with Mirza Musa and within three days had completed His divine command. On the first day, I divided the properties, and on the second, distributed the commercial inventories and on the third day, I apportioned the jewelry that was left to them. Whatever was Mirza Musa's share, he brought before the Blessed Beauty and presented the same to Him, which He categorically refused. Mirza Musa insisted, until Baha'u'llah eventually said unto him, "Alright, I will accept, but will bestow it back upon you." "Then permit me to gift it to the Master," he asked. Baha'u'llah refused. Finally, after persistent supplications, Baha'u'llah allowed him to present the rosary and the ring in my name.

The ring was sold by Mirza Muhammad-'Ali in the course of his journey in India and spent as travel-money. And Mirza Badi'u'llah wasted the rosary.

You are to relate these details to the friends so that misunderstandings are alleviated, but must do so descriptively, not complainingly.

AFNAN.213-214

## AB02875

*To: Ruqiyiyih Sultan Yazdi, in Alexandria*

- 1 O handmaid of God, the All-Compelling, the Self-Subsisting! 1 یا امة الله المهيمن القيوم
- 2 Do not imagine that you have been forgotten or that we have ceased to mention you. The blessed leaves constantly remember all, and 'Abdu'l-Baha mentions everyone. The exigencies of the time and wisdom required that all should not be fettered. Up to now we have sent nearly sixty people, both young and old, men and women, and God willing, we shall send everyone, so that when our affair becomes known, all will not be bound hand and foot. Our affair is still under consultation, and whatever is destined will come to pass. We stand ready with life in hand, waiting to sacrifice. 2 همچو تصور منما که فراموش شدی و یا از ذکر خاموش شدیم و رقات مبارکه دمدم یاد کل نمایند و عبدالبهاء ذکر جمیع را نماید اقتضای وقت و حکمت چنین بود که کل دست و پا بسته نگردند تا بحال قریب شصت نفر از بزرگ و کوچک و رجال و نسا فرستادیم و انشاء الله کل را روانه مینمائیم تا چون امر ما معلوم گردد دست و پای کل بسته نشود امر ما هنوز در مشورتست و آنچه مقدر است خواهد شد ما جان و دل در کف گرفته منتظر نثاریم
- 3 Convey my greetings to the honored wife of his eminence my brother, and likewise to the honored Murassa' Khanum, and also give my most glorious greetings to the honored Hubbiyyih Khanum and the honored Mihrangiz Khanum. Express my utmost longing to his eminence Haji my brother and Aqa Siyyid 'Ali and Aqa 'Ali-Akbar. 3 امة الله حرم جناب اخوی را و همچنین امة الله مرصع خانم را تحیت برسان و همچنین امة الله حبیه خانم و امة الله مهرانگیز خانمرا تحیت ابدع ابی ابلاغ کنید و بجناب حاجی اخوی و آقا سید علی و آقا علی اکبر نهایت اشتیاق ابلاغ نمائید
- 4 Indeed separation from the Holy Land was difficult for you, but one must be patient and forbearing. Besides submission and contentment what [choice is there]? In any case, we supplicate at the Sacred Threshold of the All-Merciful that you may all be protected and preserved in the cave of His protection and safeguarding. 4 فی الحقیقه دوری از ارض اقدس بر شما دشوار بود ولی باید صبر و تحمل نمود جز که تسلیم و رضا کو [چارهئی] باری تضرع بعقبه مقدسه رحمانیه مینمائیم که کل در کھف حفظ و صیانت محفوظ و مصون باشید
- 5 And upon you be greetings and praise. 5 و علیک التحية و الثناء

MMK5#018 p.011x, ANDA#77 p.66

## AB11682

*To: Mirza Muhammad Tabrizi, in Baghdad*

- 1 O herald of the Covenant! The letters received have been answered and are enclosed, and the reply to Muhammad Shukri Effendi's letter has also been written with the utmost wisdom. If you deem it advisable, deliver it. This Muhammad Shukri's letter was extremely prejudiced, written in protest and with resentment. With such people you must practice wisdom - never speak a word about the laws when conversing with them. When speaking with unbiased, well-intentioned and truth-seeking people, discuss the greatness of the Cause, the loftiness and supremacy of the Word of God, its spread throughout all regions, and the divine teachings that I proclaimed in Europe and America. Mention the power, might and influence of the Blessed Word and the Tablets addressed to the kings. These statements have effect.
- 2 Never converse with the mullas, and likewise do not speak with prejudiced people, as it has no effect but rather causes mischief. Since we are now engaged in building the House, if any disturbance arises they will prevent the construction. When the House is built, the House itself will teach - that is, it will cause people to become aware. In any case, I had written a letter to Shaykh Muhammad 'Abdu, a prominent figure among Egypt's scholars - its copy is enclosed, review it. It is not bad for beginners. Show it also to Mirza Siyyid Husayn. And upon you be the Most Glorious Glory.
- 3 As much as you can, teach Iranians and emphasize concealment.
- ای منادی پیمان مکاتیب مرسله جواب مرقوم گردید در جو فست و جواب مکتوب محمد شکرى افندى نیز در نهایت حکمت مرقوم شد اگر مصلحت میدانید برسانید این محمد شکرى نامه اش در نهایت تعصب بود و معترضانه نوشته و متأثرانه اعتراض نموده بودند شما باینگونه اشخاص تقیه نمائید ابداً در وقت صحبت از احکام حرفی زنید و آنچه صحبت با اشخاص بی غرض و خیرخواه و حقیقت جو مینمائید از عظمت امر و علو و سمو کلمه الله و انتشار در جمیع اقالیم و تعالیم الهی که من در اوروپ و امریک انتشار میدادم صحبت نمائید و از قوت و قدرت و نفوذ کلمه مبارک و خطاباتى که بملوک فرموده اند ذکر نمائید این بیانات تأثیر مینماید
- 2 ابداً با آخوندها صحبت مدارید و همچنین بمتعصبین مکالمه مفرمائید که تأثیر ندارد بلکه سبب فساد است چون حال مشغول ببناء بیت هستیم اگر فزعی بشود مانع از بنا خواهند شد و قتیکه بیت بنا شد نفس بیت تبلیغ مینماید یعنی سبب تنبیه ناس میشود باری مکتوبی من به شیخ محمد عبدو شخص شهر از علمای مصر نوشته بودم صورتش در جو فست ملاحظه نمائید از برای مبتدیان بد نیست به میرزا سید حسین نیز نشان بدهید و علیک البهاء الابهی
- 3 تا میتوانید تبلیغ ایرانی نمائید و تأکید در کتمان نمائید

YFY.053-054

## AB02941

*To: Spiritual Assembly of Baghistan*

- 1 O ye who are inebriated with the draught of His Covenant! It is time to pass beyond the desolate wilds of remoteness, so that ye may reach the retreats of the Beloved, drink your fill from the wine of the bestowals of the All-Merciful, hold a heavenly festival, deck forth the stage for a spiritual celebration, and, to the strains of harp and lute and the melodies of the Concourse on high and the songsters in the meads of holiness, break into sweet lays and wondrous tunes in praise and glorification of the Abha Beauty.
 

1 ای سرمستان پیمانه پیمان وقت آنست که بادیه  
هجرا پیمائید تا بسر منزل جانان رسیده پیمانه  
موهبت رحمان پیمائید جشن الهی گیرید بزم  
روحانی بیارائید و با چنگ و چغانه نغمه و  
ترانه به ستایش و نیایش جمال ابدی ساز کنید تا  
بآهنگ ملأ اعلی و فرهنگ طیور حدائق قدس  
بنوازید
- 2 O ye friends of God! Let not the cavils of the foolish grieve you nor the tribulation of this world dismay you. Indeed, the motivating impulse whereby the sweet savours of God are diffused throughout the world is none but the suffering that befalleth His loved ones and the dire troubles that constantly touch His chosen ones.
 

2 ای احبابی الهی از تعرض جاهلان دلتنگ نشوید  
و از موارد بلا در این جهان پریشان نگردید قوه  
محرکه آفاق در نشر نفحات بلا یاء وارده بر  
احباست و رزایاء متتابعه بر اصفیا
- 3 Consider a while: the greater the affliction they suffered, the higher was raised the banner of devotion and faithfulness; and the more grievous the trials they endured, the more abundant were the outpourings of grace from the Abha Beauty. For it is during the darksome night that the radiance of light is conspicuous and the illumination of the lamp most perceptible. Therefore enlightened faces when exposed to dire hardships shine forth with the utmost radiance and brightness, and the hearts of His chosen ones when held in chains and fetters are filled with exceeding joy, gladness, and ecstasy.
 

3 ملاحظه کنید هرچه جفا بیشتر دیدند علم وفا  
بلندتر شد و هرچه بلا بیشتر مشاهده نمودند فیض  
جمال ابدی عظیم تر گشت زیرا جلوه انوار در  
شب تاریک و تاراست و اشراق سرج لامعه  
نوراء در لیلء لیلاء لهذا وجوه غرء در شدت  
بلا در نهایت شعاع و صفا و قلوب اصفیا در  
زیر سلاسل و اغلال در غایت طرب و سرور و  
حبور و انجذاب
- 4 In the Qayyumu'l-Asma' the Exalted One addresseth the Abha Beauty in these words: "O Thou our great and omnipotent Master! I have sacrificed myself wholly for Thee and have yearned for naught but martyrdom in Thy path." Ponder ye carefully. The highest aspiration cherished by Him Who is the Leader of the righteous and the Day-Star of divine splendour was to lay down His life for the sake of the One Who doeth whatsoever He willeth. Thus it is clear and manifest what should be the supreme aspiration and longing of the loved ones of God.
 

4 حضرت اعلی روحی له الفداء در قیوم الاسماء  
خطاباً به جمال ابدی میفرماید یا سیدنا الاکبر قد  
فدیت بکلی لک و ماتمتت الا القتل فی سبیلک  
ملاحظه کنید که اعظم آمال آن سرور ابرار و  
نیرانوار شهادت در سبیل حضرت مختار بود دیگر  
معلوم است که منتها آرزو و آمال یاران چه باید  
باشد
- 5 And upon ye be greetings and praise!
 

5 و علیکم التّحیّة و الثّناء

BRL\_FIRE\_AB#12

NANU\_AB#27

## AB02973

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

- 1 O herald of the Covenant! Due to the multitude of occupations, troubles, difficulties and dangers, there is absolutely no opportunity to write. Despite this, considering my complete attachment to that old friend, I have engaged in writing, though there is no opportunity for details.
 

1 ای منادی پیمان از کثرت مشاغل و زحمات و غوائل و مخاطرات فرصت تحریر ابداً نیست باوجود این نظر بکمال تعلق که بآن یار قدیم دارم بتحریر مشغول گردیدم ولی فرصت تفصیل نیست
- 2 The visitation tablet that the Ancient Beauty - may my spirit be a sacrifice for His loved ones - had revealed for he who attained His presence, Ismu'llah al-Asdaq - upon him be the Glory of God the Most Glorious - its copy arrived and was observed. And since the visitation tablet was revealed from the Supreme Pen, this servant's pen is not worthy to write a word in this regard. Therefore, God willing, it will be sent to Hamadan so that on a specific day it may be recited at the luminous tomb by proxy on behalf of this servant.
 

2 زیارتی که جمال قدم روحی لاحبائه الفدا بجهت من ادراک لقائه اسم الله الاصدق علیه بهاء الله الابهی مرقوم فرموده بودند نسخه اش رسید و ملاحظه گردید و چون از قلم اعلی زیارت صادر دیگر خامه این عبد سزاوار نه که در این مورد حرفی بنگارد لهذا انشاء الله به همدان ارسال میشود که در یوم مخصوص از قبل این عبد بالتیابه در رمس منور تلاوت شود
- 3 As for Baku, it is known that difficulties have arisen. The difficulties of 'Abdu'l-Baha always arise from such considerations. Therefore, you must go to Baku under the pretext of teaching, and with utmost strength, power, joy and gladness engage in teaching, and manifest such a state of attraction and detachment among all that it becomes the cause of spiritual fragrance and delight for all. And when this bounty appears, all matters will become easy and possible without difficulty.
 

3 اما در خصوص بادکوبه معلومست که مشکلات حاصل شده همواره مشکلات عبدالبهاء از این ملاحظات حاصل میگردد لهذا باید که آنحضرت بعنوان تبلیغ به بادکوبه تشریف ببرید و در کمال قوت و قدرت و بشارت و سرور بتبلیغ مشغول گردید و چنان حالت انجذاب و انقطاعی بین کل ظاهر و آشکار فرمائید که سبب روح و ریحان کل شود و چون این موهبت جلوه نماید جمیع امور بدون تعب میسر و آسان گردد
- 4 O Lord! Assist Thy servant, the unique martyr, to spread Thy beautiful remembrance in every far-reaching region, and exalt through him Thy Word, and diffuse through him Thy teachings, and manifest through him Thy signs among the righteous ones. Verily Thou art the Powerful, the Mighty, the Generous, the Powerful, the All-Choosing.
 

4 رب اید عبدک الشہید الوحید علی نشر ذکرک الجمیل فی کل اقلیم تحقیق و اعل به کلمتک و بت به تعالیک و اظهر به آثارک بین الابرار انک انت المقتدر العزیز الکریم المقتدر المختار

PYK.260

## AB02949

*To: Ibrahim Rashti, in Bandar Jaz*

- 1 O seeker of the Chosen Beauty! The seekers of the divine realm and lovers of the Absolute Beauty pass beyond the earthly kingdom and set their hearts on the heavenly realm. They become detached from their own existence so they may enter into true existence. They open the eye of insight and become bewildered and distracted by the Beauty of the true Beloved. Night and day they occupy themselves with the remembrance of the King of existence, the Praised Beauty, and the Witnessed Witness, forgetting all else besides Him. Now is the time of enthusiasm and excitement, and the moment to hear the call of the divine messenger. The hidden herald proclaims: "Rejoice, O people of Baha! Strive, O people of devotion! Endeavor, O community of faithfulness, that the fragrances of God may be diffused!" And the Glory be upon you. 'Abdu'l-Baha 'Abbas
- 2 Since you have attained to this greatest bounty, now you must engage in teaching the Cause of God in those regions and strive to guide the people, so that through the grace and aid of the All-Merciful that territory may become a portion of the Garden of Paradise. For that land was always mentioned in the Holy Presence at all times. Undoubtedly wondrous signs from the diffusion of the divine fragrances will become manifest in that region. Now there is certainly utmost difficulty and hardship, but it will become easy. News of visitation to the Holy Land will be given later. Be assured. 'Abdu'l-Baha 'Abbas
- 3 The letters that were previously sent from the loved ones of God - their replies were sent and are enclosed.

1 ای طالب جمال مختار طالبان کوی حق و عاشقان جمال مطلق از عالم ملک درگذرند و بجهان ملکوت دل بندند از ملک هستی خویش بیزار گردند تا در جهان هستی حقیقی درآیند چشم بصیرت بگشایند و جمال معشوق حقیقی را آشفته و پریشان گردند شب و روز بذكر ملوک وجود و جمال محمود و شاهد مشهود مشغول شوند و ماسوايش را فراموش نمایند حال وقت جوش و خروش است و هنگام استماع بانگ سروش هاتف غیبی ندا میفرماید فاستبشروا یا اهل الباء و اجهدوا یا اهل الولاء و اسعوا یا معشر الوفاء لينتشر نفعات الله و الباء علیک ع ع

2 چون آنجناب بفوز اعظم موفق شدید حال باید در آنصفحات بتبلیغ امر الله مشغول شوید و در هدایت ناس بکوشید تا آنخطه و دیار به فضل و عون رحمن قطعه جنت رضوان گردد چه که آن ارض در ساحت اقدس در جمیع احیان ذکرش بود لابد آثار عجیبهئی در آن دیار از نشر نفعات حق ظاهر خواهد شد حال البته نهایت مشقت و زحمت است لکن آسان خواهد گشت و زیارت ارض مبارکه بعد خبرش داده خواهد شد مطمئن باش ع ع

3 مکاتیبی که از احباء الله از پیش ارسال نمودید جوابش ارسال شد در جوف است

MMK2#227 p.162

**AB12241**

*To: Mirza Muhammad Hasan Adib, in Bombay*

- 1 O herald of the Covenant! Your letters were received and the recommendation regarding Jinab-i-Aqa Siyyid Mahdi was made. According to what they have written, they have acted and will continue to act according to the recommendation. Repeated assurances have been given. 1 ای منادی پیمان مکاتیب شما رسید و سفارش بنجاب آقا سید مهدی گردید و از قراریکه مرقوم نموده‌اند بموجب سفارش عمل نموده و خواهند نمود مکرر توصیه گشت
- 2 Regarding Jinab-i-Aqa Ali, be confident that I will strive in every way possible for his comfort. 2 از جهت جناب آقا علی مطمئن باشید بهر قسم است در راحت آن میکوشم
- 3 Concerning the teacher for the Bombay school - whoever you deem appropriate, who is truly qualified and skilled, perfect in character, and who will not be weakened by India's climate - write to Tehran so that Jinab-i-Amin may send him, and forward the enclosed letter to them. But first correspond with the Bombay friends so that when he arrives they will undertake his livelihood expenses, otherwise matters will become difficult. 3 در خصوص معلم در مکتب بمبائی هر کس را که مصلحت میدانید که فی الحقیقه لائقست و ماهر است و من حیث الأخلاق کامل و از هوای هند سستی و فتور نیارد بنویسید به طهران که جناب امین او را روانه نمایند و مکاتیب جوف را نزد ایشان بفرستید ولی اول با احبابی بمبائی مخبره نمائید که چون به بمبائی رسد تعهد معاش او را بنمایند و الا امور بصعوبت انجامد
- 4 You had not written anything about the opportunity, but even if only through correspondence, guide him to love and steadfastness, for people are weak and the Cause of God is extremely delicate. Although the regions of India are slow to respond, when the kindled fire takes hold, souls will be educated with utmost speed. Therefore, do not become discouraged. In the beginning of establishment, every matter is naturally difficult and severe, but later becomes easy. 4 از فرصت چیزی مرقوم ننموده بودید ولو بمکاتبه باشد او را دلالت بر محبت و استقامت نمائید زیرا ناس ضعیفند و امر الله بغایت لطیف صفحات هند هرچند بطیء الاحساسند ولی چون نار موقده درگیرد بکمال سرعت نفوس تربیت شوند لهذا ملال حاصل نمائید در بدایت تأسیس البتّه هر امری سخت و شدید است بعد آسان گردد
- 5 As for the slanderous books, although they may spread and temporarily cause an uproar, they will be forgotten in a short time. "As for the foam, it passeth away as scum upon the banks, while that which is of use to mankind remaineth in the earth." 5 اما کتب افتراءیه هرچند انتشار گردد موقتاً های و هوئی حاصل شود ولی در مدّت قلیله فراموش گردد و اما الزّبد فیذهب جفاء و اما ما ینفع الناس فیمکث فی الأرض
- 6 And upon you be greetings and praise. 6 و علیک التّحیّة و التّناء

BRL\_DAK#0946

## AB02923

To: Muhammad Ali Qaini, in Bombay

- 1 O you who sacrifice your life in the path of the Beloved! Although you have been afflicted with separation from family and friends in foreign lands and have endured endless hardships, yet since this exile is in the path of God, this estrangement is sovereignty and this hardship is comfort of heart and soul.
- 2 Every faithless one eagerly desires pure honey, but to taste the poison of persecution in the path of the peerless Beloved is the work of the pure in heart.
- 3 In any case, this service that you render - teaching the tender young plants in the garden of the love of God with utmost effort in science and culture, instructing them in spiritual qualities, and teaching them proofs and evidences - is so they may become fresh and graceful saplings of matchless beauty and sweetness in the Abha Paradise, and be educated in such wise as befits association with the Holy Threshold, increasing day by day in sincerity and pure-heartedness, faith and certitude, trustworthiness and piety, steadfastness and truthfulness, humility and submissiveness.
- 4 And 'Abdu'l-Baha becomes joyous, pleased and happy at mention of you and mention of their names. I swear by the Ancient Beauty that whenever I observe a child who is truly well-educated, my heart and soul rejoice.
- 5 In any case, I hope you will be the cause of my greatest joy and will educate these children in such wise that each one may become a lamp of India in faith and certitude and truth and uprightness.
- 6 And upon you be greetings and praise. 'Abdu'l-Baha 'Abbas
- 7 To Tehran: Regarding consideration for Jinab-i-Amin, it has been written.

1 ای جانفشان سبیل جانان هرچند در بلاد غربت بفرقت اهل و یاران مبتلا گشتی و مشقت بی پایان کشیدی ولی چون در ره یزدانست این غریبی پادشاهیست و این مشقت راحت دل و جان

2 عسل مصفا را هر بی وفا نیز در کمال سرور میل فرماید اما در سبیل دلبر بی همتا چشیدن زهر جفا کار اهل صفاست

3 باری خدمت اینست که میفرمائی که نورسیدگان گلشن محبت الله را در کمال همت تربیت علم و آداب مینمائی و اخلاق روحانی می آموزی و حجت و برهان درس میدهی تا آنکه نهالهای پر طراوت و لطافت و ملاحظت و حلاوت جنت ابهی گردند و بقسمی تربیت شوند که سزاوار نسبت آستان مقدس گردند و روز بروز بر صدق و خلوص و ایمان و ایقان و امانت و دیانت و ثبات و راستی و خضوع و خشوع بیفزایند

4 و عبدالبهاء از ذکر شما و ذکر نام آنها مسرور و محظوظ و شادمان گردد قسم به جمال قدم هر طفلی را که ملاحظه نمایم که فی الحقیقه خوب تربیت شده است دل و جان شادمان گردد

5 باری امیدوارم که سبب مسرت عظمای من شوی و آن اطفال را نوعی تربیت نمائی که هر یک در ایمان و ایقان و صدق و راستی شمع هندوستان گردند

6 و علیک التحية و التنا ع

7 به طهران در خصوص مراعات به جناب امین مرقوم شد

KHSH13.010

## AB02929

*To: Karbala'i Abdu'llah (Malik Kandi), in Bunab*

- 1 O two servants of God! I will pray for you and will supplicate with utmost humility and pleading at the threshold of the Most High, the Abha Beauty. I will express utter powerlessness and need, and seek pardon and forgiveness. I am the lowly, humble servant of the Blessed Beauty and the weak, submissive slave of the Most Great Name. If He accepts me as His servant, I am His true servant, and if He does not, I am His fugitive servant. This is my religion, my path and my faith.
 

1 ای دو بنده الهی من در حق شما دعا نمایم و بدرگاه احدیت جمال ابهی بنهایت تضرع و ابتهال کنم و عجز و نیاز نمایم و طلب عفو و مغفرت کنم من بنده ذلیل حقیر جمال مبارکم و عبد ضعیف رقیق اسم اعظم اگر مرا به بندگی قبول فرماید عبد صادق و اگر نفرماید عبد آبق این است مذهب و طریق و آئین من
- 2 O God! You know that if someone were to strike my heart, it would be more pleasant to me than for someone to reinterpret this explicit statement. O Lord! You know that my veins, roots, limbs, members, pillars, soul and heart tremble and burn at any word other than servitude to the Abha Beauty. O God! Be my witness that I would forgive my own killer, but I will not forgive nor will I accept near me anyone who speaks of me in terms other than servitude to the Ancient Beauty and slavery to the Most Great Name. O God! You are the Pardoner and Forgiver. These two souls are innocent and have no ulterior motives. Forgive their error and pardon them, and protect them so that henceforth they utter no word except what pleases You. You are the Protector, the Powerful, the Mighty.
 

2 خدایا تو میدانی که اگر کسی ضربتی بر جگر من زند خوشتر آید از اینکه این تصریح را تأویل نماید خداوند تو دانی که رگ و ریشه و اعضا و جوارح و ارکان و جان و دل من از کلمهئی جز عبودیت جمال ابهی میلرزد و میسوزد خدایا تو شاهد باش که من از قاتل خود عفو نمایم ولی از نفسی که کلمهئی غیر از عبودیت جمال قدم و رقیق اسم اعظم در حق من گوید نگذریم و او را از خود دور نمایم ای خدا تو عفوئی و غفوری این دو نفس بیخیالند غرضی ندارند ایشان را خطا عفو فرما و پیامرز و حفظ کن که من بعد کلمهئی جز رضای تو بر زبان نرانند توئی حافظ و مقتدر و توانا ع
- 3 I have written this letter in my own hand so that no doubt may arise.
 

3 این مکتوب بخط خود مرقوم نمودم که مبدا شبهئی عارض شود ع
- 4 You have permission to visit the Holy Shrine, may my spirit be sacrificed for its threshold.
 

4 اذن زیارت تربت مقدسه روحی لعبته الفداء دارید

AVK4.289-290

## AB02982

To: Bibi Rawhani, in *Bushruyyih*

- 1 O thou who art attracted by the fragrances of God! Like the birds of the Garden of Paradise in the sacred gardens, become engaged in wondrous melodies in praise and glorification of the Beauty of the Ancient of Days and the Most Great Name. O Lord! This is a leaf stirred by the winds of Thy Will and moved by the breezes of Thy bounty. O Lord! Make her verdant and fresh through the outpourings of the clouds of Thy grace, and cause her to speak Thy praise among Thy handmaidens. Adorn her head with the crown of attraction in the gatherings of intimacy through Thy remembrance and praise, and illuminate her face with the lights of detachment among the leaves who are gladdened by Thy grace and favor. Verily Thou art the Generous, the Bestower!
- 2 You had written about the continuance of the Mashriqu'l-Adhkar as before, which was the cause of spiritual joy and delight. However, we are awaiting its daily increase. Each succeeding day should be greater than the previous day. The Most Exalted Leaf of Paradise, upon her be all Glory, is surely like a boundless ocean, surging and overflowing with the mention of the Beauty of the All-Merciful in the holy gatherings and intimate assemblies of the handmaids of the Merciful. O God! Assist her in all conditions to exalt Thy Word and enable her to diffuse Thy fragrances among Thy handmaidens.
- 3 You had mentioned the people of the village and Faran, that they are organizing gatherings for remembrance and reading of the holy writings, and this is befitting for them. The waters of God's remembrance should flow from their mouths and the wonders of the knowledge of God should stream from their tongues. And upon you and upon every one firm and steadfast in God's Covenant and Testament be the Glory.
- 1 ای منجذب نفحات الله چون طیور جنت فردوس در حدائق قدس بنغمات بدیعہ بنعوت و محامد جمال قدم و اسم اعظم مشغول گرد ربّ هذه ورقة حركتها ارياح مشيتك و هزتها نسائم موهبتك اى ربّ اجعلها خضرة نضرة بفيض سحاب عنايتك و انطقها بثناءك بين امائك و زين رأسها بتاج الانجذاب فى محافل الانس بذكرك و حمدك و نور وجهها بانوار الانقطاع بين الورقات المبتهجة بفضلك و احسانك انك انت الكريم الوهاب
- 2 از بقاء مشرق الاذكار كما فى السابق مرقوم نموده بوديد سبب روح و ريحان گرديد ولى ما منتظر آن هستيم كه يوماً فيوماً در تزايد باشد هر يوم لاحق بايد اعظم از يوم سابق باشد حضرت ورقة الفردوس عليها من كلّ بهاء البتّه در مجالس قدس و محافل انس اماء رحمن چون دريای بی پایان بذكر جمال یزدان پرموج و در جوش و خروشد اللهم ایدها فى كلّ الشئون لاعلاء كلمتك و وقفها لنشر نفحاتك بين امائك
- 3 ذکر اهل قریه و فاران را نموده بودید که محافل ذکر و قرائت آثار ترتیب میدهند و مثلهم ینبغی ذلک ان یندقق من افواههم میاه ذکر الله و یجری من لسانهم بدایع معرفة الله و البهاء علیک و علی کلّ ثابت راسخ علی عهد الله و میثاقه

RSR.041

## AB11853

To: *Bushruihi, Mulla Ghulam-Husayn et al., in Bushruihi*

- 1 O ye loved ones of God! The news was received that a Mashriqu'l-Adhkar hath been established, that in that land the praise and glorification of God hath reached the Kingdom of Glory and the melodies of worship and praise of that glorious Beloved have ascended to the Concourse on high. What boundless joy and delight were produced by these glad-tidings, inasmuch as the Mashriqu'l-Adhkar causeth the friends to be awakened, to remember God, and to be in a state of humble prayer. The Mashriqu'l-Adhkar causeth hearts to be illumined, souls to become spiritual, and the fragrances of the Kingdom of Glory to be inhaled. The world of humanity is thereby transformed into another world, and the susceptibilities of the heart are heightened to such a degree that they encompass the entire creation.

- 2 My hope is that a Mashriqu'l-Adhkar be established in every quarter and in each corner of the country, even if this be done with the utmost discretion and circumspection, and, for prudence's sake, be confined to chosen and trusted friends among the loved ones of God, until such time as the spread of its fame may not arouse dismay and turmoil among the heedless.

- 3 O ye beloved of God! Behold how abundant shall be the freshness, tenderness, spirituality, and radiance that are attained when ye assemble in that gathering place of the spirit, occupy yourselves at dawn<sup>2</sup> with the remembrance of God, and, after reciting prayers, make mention together of the Most Bountiful Lord in sweet melodies. These melodies shall reach unto the Kingdom of Glory, and these songs shall cheer and gladden the Concourse on high.

BRL\_MASHRIQ#30

1 بشرویه [جناب ملا محمد علی جناب معلم آقا محمد تقی] جناب آقا غلامحسین و جناب رحمت الله و جناب میرزا محمد و جناب آقا عبدالحسین علیهم بهاء الله الابهی ای یاران رحمانی خیر تأسیس مشرق الأذکار رسید که در آن دیار محامد و نعوت الهی بملکوت ابهی متواصل و آهنگ ستایش و نیایش آندلبر نورانی بملاً اعلی متواصل چه مردهء خوشی بود که سبب نهایت سرور و روح و ریحان گردید زیرا مشرق الأذکار سبب تنبه و تذکر و تذلل و تبطل یاران الهیست قلوب نورانی گردد و نفوس روحانی شود و نفحات ملکوت ابهی بمشام آید عالم انسانی عالم دیگر گردد و احساسات قلبی چنان قوت گیرد که جمیع وجود را احاطه نماید

2 امیدوارم که در جمیع اطراف و اکثاف مشرق الأذکار ولو در نهایت ستر و خفا باشد تأسیس گردد و بجهت حکمت مختص بخواص یاران و محرمان اسرار باشد تا وقتی که شیوع و شهرتش سبب جزع و فزع غافلان نگردد

3 ای یاران الهی ملاحظه نمائید که در آن مجمع روحانی چون جمع گردید و در اسرار باذکار مشغول شوید و بعد از ادای صلوٰه جمعاً بآهنگ لطیف بذکر رب کریم مشغول گردید چه قدر لطافت و رقت و روحانیت و نورانیت حاصل گردد آن آهنگ بملکوت ابهی رسد و آن بانگ ملا اعلی را به سرور و نشاط آرد و علیکم التحية و الثناء

BRL\_DAK#0417, COMP\_MASHRIQP#30

## AB02930

To: Faruqi, Qasim Ali et al.

- 1 O two faithful servants of the Abha Beauty! For some time no radiance had been observed from Faruq until in these days one of the friends praised the friends of that region, which became the cause of joy and gladness and the issuance of this appreciated letter. And it is hoped that it may become an unfurled scroll, meaning that those two servants of the Lord may be characterized by attraction and it may cause them to arise to serve the Cause of God.
- 2 The days pass like phantoms and the life of all souls ends without result. Consider that none of the kings or subjects has any lasting result from life, no by God, except those souls who enter beneath the shadow of the King of Kings and soil not their garments with the pollution of this mortal world and rest in the shade of the Tree of Hope and adorn the gathering of the love of God and become intoxicated with the wine of the knowledge of God and strive to diffuse the fragrances of God and occupy themselves with exalting the Word of God. These souls receive a portion and share from their life and attain results. They leave brilliant traces in the earthly and heavenly kingdoms and become successful and confirmed in eternal, everlasting life.
- 3 Therefore, O dear friends, rest not and pause not until you ignite a luminous flame and bestow spirit to that country and region so that the manifest standard may wave and the wondrous light may shine forth and radiate. And upon you both be greetings and praise.
- 1 ای دو بنده با وفای جمال ابهی مدتی بود که از فاروق [یزوغ و شروق] مشاهده نشده بود تا در این ایام یکی از یاران ستایشی از دوستان آن سامان نمود سبب سرور و حور گشت و صدور این نامه مشکور و امید است که رق منشور گردد یعنی آن دو بنده پروردگار را عنوان انجذاب شود و سبب قیام بر خدمت امر الله
- 2 ایام مانند اوهام میگردد و حیات کل نفوس ساقط النتیجه میشود ملاحظه کنید که هیچیک از ملوک و مملوک را نتیجه حیات باقی لا والله مگر نفوسیکه در ظل ملک الملوک درآیند و دامن بالایش این جهان فانی نیالایند و در سایه درخت امید بیاسایند محفل محبت الله بیارایند و سرمست صهای معرفت الله گردند و در نشر نفحات الله کوشند و باعلاء کلمه الله پردازند این نفوس از حیات خویش بهره و نصیب گیرند و نتیجه تحصیل نمایند آثار باهره در ملک و ملکوت بگذارند و بحیات ابدیه سرمدیه موفق و مؤید شوند
- 3 پس ای یاران عزیز میسائید و میارمید تا آنکه یک شعله نورانیه بزیند و روح بان کشور و اقلیم بخشید تا علم مبین خافق گردد و نور بدیع بارق و شارق شود و علیکم التحیه و التناء

INBA87:402, INBA52:414

## AB02977

To: Mahmud Furughi

- 1 O herald of the Covenant! A letter arrived from Furugh and when opened it had a radiance and light. The words were like glass and the meanings like a lamp. You had complained about visits and meetings with friends and strangers. Thus it became clear that rest is impossible and unattainable for man - either
- 1 ای منادی میثاق نامهئی از فروغ رسید و چون باز شد پرتو و فروغی داشت کلمات مانند زجاج بود و معانی بمثابة سراج شکایت از دید و بازدید یار و اغیار فرموده بودید پس معلوم شد که

he is afflicted by the onslaught and torment of strangers, or he is troubled by the comings and goings of the heedless. In either case, weariness and melancholy are present and ready. Therefore we must fire a cannon at these fortresses that will demolish the foundation of events and calamities and desires and attachment to the world and worldly ones. We must walk our own path and tread the straight path and strive toward that Kind Beloved and seek His face and speak His secrets. We should have nothing more to do with worldly affairs. If they laugh, excellent is their goal. If they cry, truly they are veiled. To them their religion and to us ours. So raise up a cry and say:

- 2 "I am intoxicated with the wine of love, drunk and inebriated with wine;
- 3 O musician play a melody, O cupbearer give me the cup!"
- 4 Regarding the receipts you had written about - we presented that amount to you. Praise be to God there is no burden. The wealth belongs to God and we have presented it to one who is attracted by the fragrances of God. Kiss and embrace each and every one of the divine friends on behalf of this servant and say: O glad tidings! O glad tidings! O people of joy, glad tidings! And upon you be the Most Glorious Glory!

راحت از برای انسان ممتنع و محال یا گرفتار هجوم و عذاب پیگانگان است و یا مبتلا به ذهاب و ایاب غافلان در هر صورت کلال و ملال حاضر و مهیا پس باید یک توبی بلین قلاع بست که بنیاد حوادث و نوائب و رغائب و تعلق به جهان و جهانیان برانداخت و در مسلک خویش سلوک نمائیم و در صراط مستقیم پیوئیم و سوی آندلبر مهربان بکوشیم و روی او بجوئیم و راز او بگوئیم دیگر کار بکار جهانیان نداشته باشیم اگر بخندند فنعیم المطلوب اگر بگریند انهم لمحجوبون لهم دینهم ولنا دین پس نعره برآور و بگو

2 سرمست جام عشقم مخمور و مست باده

3 مطرب بزن نوائی ساقی بده پیاله

4 در خصوص قبوضات مرقوم نموده بودید ما آن مبلغ را تقدیم شما نمودیم الحمد لله تکلیفی در میان نیست المال مال الله و نحن قدمناه لمن هو منجذب بنفحات الله احبای الهی را فرداً فرداً از قبل این عبد بیو و بیوس و بگو یا بشری یا بشری یا اهل طرب بشری و علیک البهاء الأبهی

MSHR4.032

## AB03010

*To: Mirza Masih et al., in Isfahan*

- 1 O my friends! I make this supplication to the All-Bountiful Lord, and I implore Him with utmost humility and fervor, that He may cause these blessed souls to become well-pleasing to His holy will and enable them to attain whatsoever brings spiritual joy and divine gladness. May He make each one a brilliant star in the horizon of existence, and in this Most Glorious Paradise make each a fruitful tree, bestowing blossoms and fruits.
- 2 The droplets from the cloud of grace are, praise be to God, like dew upon the gardens of hearts, and the eternal bounty of His Oneness is like a vast and boundless ocean. As this is so,

1 ای یاران من از خداوند ذوالمنن چنین آرزو نمایم و عجز و زاری کنم و ناله و بیقاراری نمایم که آن نفوس مبارکه را موفق برضای مبارک نماید و بآنچه سبب سرور معنوی و فرح الهی است فائز فرماید هر یک را در افق هستی ستارهء روشنی کند و هر کدام را در این جنت ابدی درخت باروری نماید و شکوفه و ثمری بخشد

2 رشحات سخاب عنایت الحمد لله ریاض قلوب را شبنم است و فیض ابدی حضرت احدیت مانند طمطم و یم چون چنین است عاقبت موهبت

the ultimate result must be the manifest light. Though at first there may be hardship, difficulty and persecution, and arrows of malice may fly from the bow of the irreligious ones, yet the end of days brings joy and delight, nay rather, light upon light.

- 3 If you observe, in these times the horizon of existence is hidden and concealed behind dark clouds, yet know with certainty that ere long this luminous dawning place will be cleansed of these dense and darksome clouds and will manifest such clarity, delicacy and brilliance that the horizons will become illumined. Therefore, cast aside sorrow and gloom, and make joy and glad-tidings your intimate companions.

- 4 And upon you be greetings and praise.

نور مبین است در آغاز هرچند زحمت و مشقت  
و آزار است و سهام کین از کمان نفوس بی‌دین  
در پرواز اما انجام ایام سرور و حبور است بلکه  
نور علی نور است

3 اگر چنانچه ملاحظه نمائید در این اوقات افق  
وجود بغمامی تاریک پنهان و مستور است یقین  
بدانید که عنقریب مشرق نورانی از این ابرهای  
کثیف ظلمانی پاک گردد و چنان صفا و لطافت  
و روشنائی بنماید که آفاق نورانی گردد پس احزان  
و کدورت را بگاز نهید و به مسرت و بشارت  
مؤانس و همدم شوید

4 و علیکم التحية و الثناء

INBA87:145, INBA52:142

## AB03062

*To: Son-in-law of Mahbubush-Shuhada, in Isfahan*

- 1 O thou whom God hath honored through kinship with the Best-Beloved of Martyrs!
- 2 Divine favors are of two kinds: those that are anticipated and those that are unanticipated. The anticipated favors are those promised and known beforehand, while the unanticipated are those bestowed without request, without seeking, without fore-knowledge and without expectation—purely through the special grace and bounty of the Creator.
- 3 Now, the Most Holy One hath favored thee, while thou wert wholly unaware and unmindful, with a most affectionate kinship to that honored being whose radiant brow illumineth the horizon of the most great martyrdom, and whose luminous countenance brighteneth the glass of the greatest gift. In the realm of the Abha Kingdom his noble throne is established, and in the gathering of the Concourse on High, his holy crown of glory resteth upon his head. From the time of maturity until the moment of belief, thou didst neither anticipate such a bounty nor wert thou conscious of the attainment of such a gift. Therefore, thou must know the value of these favors with heart and soul, and offer a hundred thousand thanks with every breath.

1 یا من شرفه الله بالانتساب الی محبوب الشهداء

2 نعمت بر دو قسم است یکی مترقبه و دیگری  
غیرمترقبه مترقبه نعمت موعودهء مسبوقهء المعرفه  
است غیرموعوده نعمتی بود که بغیر از سؤال و  
بدون طلب و بدون اطلاع و انتظار محض لطف  
و عنایت خاصهء کردگار میسر گردد

3 حال آنجانب را حضرت احدیت در حالتیکه هیچ  
اطلاع و التفات نداشتید صهر پرمهر ذات محترمی  
فرمود که افق شهادت کبری بنور جبین مبینش  
روشن و زجاج موهبت عظمی بسراج روی  
دلنشینش منور است در کشور ملکوت ابدی  
سریر بزرگواریش مستقر و در انجمن ملاء اعلی  
تاج عزت مقدسه اش بر سر از بدو بلوغ تا زمان  
ایمان نه مترقب چنین نعمتی بودید و نه ملتفت  
حصول چنین موهبتی پس قدر این الطاف را به  
جان و دل باید بدانید و در هر دم صد هزار  
شکر باید بنمائید

4 Since that leaf, drawn nigh unto the Court of the Divine Unity, hath suffered afflictions beyond human endurance, and physical weakness hath consequently overtaken her material frame, thou must constantly provide means for her joy and gladness, that she may find at least some measure of solace and her heart-felt grief may be somewhat alleviated. By God! To gladden her heart is to bring joy to the hearts of the Concourse of the All-Glorious, and to comfort her is to comfort the denizens of the Supreme Concourse.

5 And upon thee be glory.

4 چون آن ورقهء مقربّه درگاه احدیت صدماتی چند خورده‌اند که مافوق طاقت بشریه است و بدین سبب ضعف بر هیكل عنصری مستولی باید آنجناب دائماً اسباب روح و ریحان بجهت او فراهم آرید که اقلاً نوعاً تسلی حاصل گردد و تأثرات قلبیه تخفیف یابد تالله الحق تفریح فؤادها ممّا یفرّج قلوب الملأ الابهی و تسلیتها تسلیه لاهل الملأ الاعلی

5 و البهاء علیک

DUR4.637, NNY.058-059

## AB03029

*To: Unknown, in Isfahan*

1 O thou who hast turned unto God! Thy letter was heard and thy call was hearkened to. From its pleasing meaning it was understood to be evidence of attraction and proof of supplication. Well is it with thee, for thou hast turned to the Abha Kingdom and reflected upon the greatest signs. Thou hast held fast to the firm cord and contemplated the manifest light. Thou hast become the object of the glance of favor and the manifestation of the spirit of guidance. Therefore, plant firm thy feet in steadfastness and make thy steps firm in constancy. Gird up the loins of endeavor and arise to serve the Court of Oneness, that thy countenance may shine forth in the Concourse on High, thy lamp may become a light to the gathering in the realm above, thy star may rise, thy palm tree grow tall, thy words become distinct, and thy planet luminous.

2 As to thy perplexity regarding the deeds of some: purify thy vision and sanctify thy sight. Look to the Creator, not the creation. Consider the meaning, not the word, that the For-giver may appear rising and manifest from the horizon of the All-Merciful. Inevitably there exist sinners and transgressors, those who fall short both inwardly and outwardly. But this has no bearing on the Lord of Existence. If a lamp is extinguished and darkened, this has no bearing on the brilliant sun and radiant moon. Keep thy attention and vision fixed upon the sun, not the atom. Gaze upon the ocean, not the drop. And the Glory be upon thee.

1 ایها المتوجّه الی الله خطابت مسموع و ندایت اصغا گردید از مضمون معنی مطبوع مفهوم شد دلیل بر انجذاب بود و برهان بر ابتهال خوشحال بحال تو که توجه بملکوت ابهی نمودی و تفکر در آیات کبری کردی توسّل بحبل متین نمودی و تمعن در نور مبین منظور نظر عنایت شدی و مظهر روح هدایت پس پای استقامت بفشار و قدم ثبوت راسخ کن کمر همت ببرند و بخدمت حضرت احدیت قیام کن تا رخت در ملأ اعلی روشن گردد و شمع در عالم بالا سراج انجمن و نجمت بازغ شود و نخلت باسق و سخنت فارق و کوکبت شارق

2 و اما قضیهء تحیر آنجناب در اعمال بعضی نظر را پاک کن و بصر را مقدّس و طاهر نظر بخالق کن نه خلق و دقت در معنی کن نه لفظ تا غافر از افق رحمانیت طالع و لائح لا بد عاصی و مذنب و قاصر در باطن و ظاهر موجود ولی این دخلی بسطان وجود ندارد اگر سراج خاموش باشد و منجمود دخلی بمهر رخشان و بدر تابان ندارد شما توجه و نظر بشمس داشته باشید نه ذره در بحر بنگرید نه قطره و البهاء علیک ع

- 3 You have permission to meet with the ladies and Begum Aqa, but under the pretext of the Hijaz, and the duration of stay here shall be according to what wisdom requires.

3 اذن حضور با حضرات و بگم آقا دارید ولی  
بعنوان حجاز و مدت اقامت اینجا بقدریکه حکمت  
اقتضا مینماید

MKT8.172

## AB02891

*To: Mihdi Tabib Baha'i, in Ishqabad*

- 1 O thou steadfast and firm servant of the Abha Beauty! Thou indeed art steadfast in the Cause of God and art an intimate friend and companion of merciful souls. Thou art spending thy days in service, and art yielding thy life for the sake of the deliverance of mankind. Consider with what a bounty thou art blessed and with what a favor thou art singled out. In the assembly of the friends thou art a luminous candle, and in the path of the Blessed Beauty thou art an unshielded sacrifice.

1 ای بندهء ثابت مستقیم جمال ابهی حقّا که در  
امر الله مستقیمی و با هر نفس رحمانی انیس و  
ندیم اوقاترا بخدمات میگدرانی و حیات را در  
سبیل نجات صرف مینمائی ملاحظه فرما که  
بچه موهبتی فائز و بچه عنایتی مخصوص هستی در  
محفل یاران شمع روشنی و در سبیل جمال مبارک  
فدائی بی زره و جوشن

- 2 Notwithstanding this, the vilifying darts of those who have gone astray have no effect, and the cruel sword of the enemy hath no power, for thou art wearing the armor of trust in God, and thou hast availed thyself of divine preservation and protection. However much they strive and agitate and seek to do battle, their efforts are brought to naught. They are disappointed and hopeless, for the real existence of the friends of God is safeguarded within the sanctuary of God's inviolable protection. Whatever cruelties they inflict affect the body only, not the soul; they touch the elements, not the mind.

2 باوجود این سهام طعن غافلانرا نفوذی نه و  
شمشیر جفای پیگانگنارا تأثیری نیست زیرا درع  
توکل بر تن داری و خودی از صون و حمایت  
الهیّه بر سر آنچه بکوشند و بجوشند و جنگ  
جویند کاری نتوانند خائب و خاسرند زیرا  
وجود حقیقی احبای الهی در صون حمایت حق  
محفوظ و مصونست آنچه جفا کنند بر تنست نه  
بر جان بر عناصر است نه بر وجدان

- 3 Each one of the friends of God, in the everlasting Kingdom, weareth upon his head the crown of eternal sovereignty and sitteth upon an exalted throne. He counteth the hosts of the world as naught, and beholdeth the armies of the wicked as silenced and subdued.

3 هر یک از یاران الهی در ملکوت باقی افسر  
سلطنت ابدی بر سر دارند و بر سریر اثیر نشینند  
جنود عالم را نابود شمردند و جیوش اشرا را  
خاموش بینند

- 4 In brief, the purpose is this: the glance of divine favor is turned toward thee, and the angels nigh unto God are thine helpers. Be thou assured; place thy trust in Him; seek His aid; cling fast unto Him; and, with consummate wisdom, continue steadfastly in service. Thou art accepted and beloved, praised and sought after. His honor Amin saith that thou art worthy of every

4 باری مقصود اینست که طرف عنایت متوجّه  
بتوست و ملائکهء مقربین ناصر تو مطمئن باش و  
متوکل متوسّل باش و منشبت در کمال حکمت بر  
خدمت مداومت فرما مقبولی و محبوب ممدوحی  
و مطلوب جناب امین میگویند که سزاوار هر  
عنایتی و لایق هر موهبت و علیک التّحیّة و التّناء

NANU\_AB#69

bounty and deserving of every bestowal. And upon thee be greeting and praise.

## AB02882

*To: Muhammad Hasan Aqa Ali Naqi et al., in Kirman*

- <sup>1</sup> O servants of the Beauty of Abha! The letter and writing which you had written to Jenab Siyyid Taqi was read and its contents understood. You had written about the transgressions of the wretched Taqi, that like a wicked mule he is obstinate, unruly, stubborn and skittish, and his successive kicks strike at the souls of the free-minded. These scorpion-natured, snake-charactered, serpent-behaving souls - even the government and people are afflicted by their evil. But they are unaware that although God the Avenger is patient, He is also jealous. Soon He will strike such an axe to the root of these oppressors that the trees of their hopes will be uprooted from their foundation. Verily thy Lord is ever watchful.

- <sup>2</sup> You must trust in God and respond with perfect meekness, patience, love, kindness and good conduct. If they draw daggers, you must offer life-giving elixir. If they give deadly poison, you must bestow pure honey. If they permit arrows and spears, you must lavish spirit and fragrance. If they inflict wounds to the heart, you must apply salve and become the remedy of heart and soul. "Each one acts according to his own manner." These are the divine counsels and merciful admonitions.

ADMS#321

<sup>1</sup> ای بندگان جمال اهی رفیم و نیتی که بجناب سید تقی مرقوم نموده بودید ملاحظه و مضامین مفهوم شد از تعدیات تقی شقی مرقوم نموده بودید که مانند استر شرور رفوس و شموس و حرون و جفولست و رفس متتابعش بجان آزادگان متواصل این نفوس عقرب صفت افعی سیرت مار رفتارند و رعیت حتی حکومت بشرشان گرفتار ولی غافل از این که خداوند منتقم هر چند صبور است ولی غیور است عنقریب چنان تیشه بر ریشه این ستمکاران زند که اشجار آمالشان از بیخ برافند آن ربّی بالمرصاد

<sup>2</sup> شما توکل بخدا کنید و در کمال مظلومیت و صبر و محبت و مهربانی و خوش رفتاری مقابله نمائید آنان اگر خنجر کشند شما شربت جان پرور دهید اگر زهر قاتل دهند شما شهد فائق بخشید آنان اگر سهام و سنان روا دارند شما روح و ریحان مبدول دارید آنان اگر زخم بجگرگاه زند شما مرهم بنهید و درمان دل و جان گردید و کلّی بعمل علی شاکنه این است وصایای الهیه و نصایح رحمانیه

MMK6#268, ANDA#86 p.80

## AB02999

*To: Baha'is of Kushkbagh, in Kushk Bagh*

- 1 O divine friends! The reality of contingent existence is pure imperfection, while the essence of necessity is absolute perfection. That is, imperfection is inherent in the essential requirements of contingent things, while perfection is the reality and essence of the Lord of Names and Attributes. That is the radiant light, and this is endless darkness. That is the sovereign of existence, and this is non-existent and lost.
- 2 However, the eternal bounty and merciful manifestation from the All-Glorious One in the contingent world is constant and continuous. This means the contingent reality borrows lights from the Necessary Being, and darkness becomes light, and satanic qualities become divine virtues. Pure loss becomes true gain, and the utterly deprived becomes intimate with the All-Merciful. Imperfection is transformed to perfection, poverty becomes the manifestation of wealth and beauty, the ugly becomes beautiful, and the captive becomes a prince.
- 3 This is why in every age the Sun of Truth shines forth and from the dawning-place of the horizons bestows the light of unity, so that the human world becomes the dawning-place of divine lights, and limited and restricted realities become temples of oneness, and the world of existence puts on a new garment. The dead are brought to life, the blind see, the deaf hear, and the mute speak.
- 4 The bestowals of the All-Merciful shine forth in the gathering of humanity and grant eternal bounty, so that human realities become manifestations of divine perfections, and morals, qualities, thoughts, remembrances, conduct and behavior conform to the manners and conditions of the Supreme Concourse. And surely until this Beloved appears, the results of the shining of the Sun of Truth will not appear in the realm of existence.
- 5 And upon you be greetings and praise.

1 ای یاران الهی حقیقت امکان نقص صرفست و هویت وجود کمال محض یعنی نقص از لوازم ذاتیه ممکانتست و کمال حقیقت و هویت ربّ الأسماء و الصفات آن نور تابانست و این ظلمت بی‌پایان آن سلطان وجود است و این معدوم و مفقود

2 ولی فیض ابدی و تجلّی رحمانی از حضرت سبحانی در عالم امکانی دائم و مستمرّ یعنی حقیقت امکانیه اقتباس انوار از حضرت وجوب نماید و ظلماتی نورانی گردد و خصائل شیطانی فضائل رحمانی شود فقدان صرف حقیقت وجدان گردد و محروم محض محرم حضرت رحمن شود نقص بدل بکمال گردد و فقر مظهر غنا و جمال قبیح صبیح شود و اسیر امیر گردد

3 اینست که در هر دوری شمس حقیقت اشراق نماید و از مطلع آفاق نور وفاق بخشد تا عالم انسانی مطلع انوار رحمانی گردد و حقائق تقیید و تحدید هیاکل توحید شود و عالم وجود خلعت جدید پوشد اموات احیا گردند و کوران بینا و کران شنوا و گنگان گویا

4 مواهب حضرت رحمن در انجمن انسان بدرخشد و فیض ابدی بخشد تا حقائق انسانیه مظاهر کالات ربانیه گردد و اخلاق و صفات و آراء و اذکار و روش و سلوک مطابق آداب و شئون ملأ اعلی شود و البته تا این دلیر جلوه ننماید نتیجه اشراق شمس حقیقت در حیر شهود ظهور نفرماید

5 و علیکم التّحیّة و التّناء

SFI07.018a

## AB02871

*To: Baha'is of Manshad*

- 1 O divine friends! In this moment when I am companion to the spiritual messenger, a letter arrived from one of the friends of God to Jinab-i-Siyyid Taqi, and in that letter your names were mentioned. Jinab-i-Siyyid Taqi brought the aforementioned letter like an unfurled scroll into the presence of this exile. When the names of the friends were read, a warmth arose in soul and conscience, the sea of love surged and cast a wave from the channel of the tongue onto the shore of these pages, and when the light of the fire of love shone forth, it guided the writing of this letter.
- 2 O divine friends! Days and ages pass by, and physical life is full of weakness, and the adornments and attachments of this world are vain merchandise. Think on drinking from the cup of joy and gladness, and becoming intoxicated from the chalice whose mixture is camphor. That cup is divine glad-tidings and that wine the breaths of the All-Merciful. Sacrifice a hundred thousand cups for a single drop of that wine and become ready for the altar of love. Give up your head that you may raise it like a banner. Scatter your life that you may plant the sapling of hopes and desires in the garden of the bounty of His Holiness the Divine Unity.
- 3 Reflect and ponder a moment on what Day you were resurrected from the grave of heedlessness and gathered beneath the shade of what manifest standard. By the glory of Baha! If you but knew, you would hasten dancing and singing, stamping your feet and clapping your hands in the arena of sacrifice to the altar of love.
- 4 And upon you be greetings and praise.

1 ای احبابی الهی در ایندم که همدم پیک روحانیم  
نامه‌ئی از یکی از احباء الله بجناب سید تقی  
واصل و در آن نامه نام آن یاران مذکور جناب  
سید تقی نامه مذکور را چون رقی منشور در  
حضور این مهجور آورد چون اسماء یاران قرائت  
شد حرارتی در جان و وجدان پدیدار آمد بحر  
محبت بجوشید و از مجرای لسان موجی بساحل  
اوراق زد و چون پرتو آتش محبت اشراق کرد  
بقریر این ورقه دلالت نمود

2 ای یاران الهی ایام و دهور در مرور است و  
حیات جسمانی پرفتور و آرایش و آرایش این  
جهان متاع غرور در فکر آن باشید که جام  
سرور و حور بنوشید و از کأس مزاجها کافور  
سرمست گردید آن جام بشارات الهیه است و  
آن صبا نفحات رحمانیه صد هزار جام فدای  
قطره‌ئی از آن باده کنید و آماده قربانگاه عشق  
گردید سر بدهید تا سر چون علم برافرازد جان  
بپفشانید تا نهال آمال و آرزو را در حدیقه  
موهبت حضرت احدیت بنشانید

3 قدری تأمل و تفکر کنید که در چه یومی از قبر  
غفلت مبعوث شدید و در سایه چه علم مبین  
محسوس گشتید فوعرة البهاء اگر بدانید رقص کمان  
واطرباگویان پاکوبان کف زنان در میدان فدا  
بقربانگاه عشق بشتابید

4 و علیکم التّحیّة و الثّناء

MMK6#573

## AB02900

To: *Mirza Husayn brother of Ali Muhammad Varqa, in Miyanduab*

- 1 O you who are firm in the Covenant! It has become known that certain souls who are averse to the Lord and are in secret accord and discourse with Ahriman begin to whisper secretly and turn people away from the straight path. They say that after the Blessed Beauty, may my spirit be sacrificed for His loved ones, before the thousand years specified in the Book, it is possible for a soul - God forbid - to become a partner in His grandeur and majesty and appear with a more wondrous beauty. God forbid! This is a mighty calumny, let alone something greater than that. We take refuge in God! We take refuge in God! We take refuge in God! These statements spring purely from ulterior motives and are rejected at the Divine Threshold. And 'Abdu'l-Baha is disgusted with such persons.
- 2 Similarly, prayer and fasting are among the greatest obligations of this holy Dispensation. If anyone interprets them away or is negligent, it is absolutely necessary to avoid such souls. Otherwise, a great weakness will result in the religion of God. The mighty fortress of God's Cause must be protected from the arrows of hatred and malice of such persons. Otherwise, the very foundation of God's religion will be completely destroyed.
- 3 Most certainly, one hundred times certainly, if you detect the slightest whiff of that word which I am ashamed to mention and from which I seek refuge in God, you must completely avoid that person. The Blessed Beauty is disgusted with such a person, the Exalted One stands apart, and such a one is a bloodthirsty enemy to 'Abdu'l-Baha. Inform all the friends so they may be on their guard.
- 4 And upon you be greetings and praise.
- 1 ای ثابت بر پیمان از قرار معلوم بعضی از نفوس که از یزدان بیزارند و باهرمن همراز و هم گفتار در سر سر نغمه‌ئی آغاز کنند و ناس را از ره راست منحرف و منحرف نمایند گویند که بعد از جمال مبارک روحی لأحبائه الفداء قبل الألف المنصوص فی الکتاب ممکنست نفسی نعوذ بالله شریک عظمت و جلال او گردد و بابدع جمال جلوه نماید معاذ الله هذا بهتان عظیم تاجه رسد باعظم از آن پناه بخدا پناه بخدا پناه بخدا این اقوال منبعث از صرف اغراض است و مردود درگاه کبریا و عبدالبهاء از چنین اشخاص بیزار
- 2 و همچنین صلاة و صیام از اعظم فرائض این دور مقدس است اگر نفسی تأویل نماید و تهاون کند البته از چنین نفوس احتراز لازم و الا فتور عظیم در دین الله حاصل گردد باید حصن حصین امر الله را از سهام بغض و کین چنین اشخاص محافظه نمود و الا بکلی اساس دین الهی منهدم گردد
- 3 البته صد البته که اگر رائحه آن کلمه که از ذکرش نجلت میکشم و بخدا پناه میبرم از کسی استشمام نمائید بکلی احتراز کنید جمال مبارک از چنین شخصی بیزار و حضرت اعلی در کنار و عبدالبهاء را عدو خونخوار است جمیع احبای را باخبر کنید تا در حذر باشند
- 4 و علیک التّحیّة و النّناء

BRL\_IOPF#2.01x

AVK4.093.05x, RAHA.090, MAS9.080

## AB02890

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

- 1 O servant of the Threshold of the Blessed Beauty! Although for some time no letter has been sent and no expression of loving sentiments made, this was due to the press of occupations and illness which occurred this winter. During these three winter months fever struck most nights, but there was no opportunity to lie in bed due to the many tasks. From dawn's breaking until four or five at night I was occupied, getting fever at midnight and sweating at dawn. Now praise be to God it is much better - some nights the fever does not come, and as spring approaches it will soon disappear completely.

1 ای بنده آستان جمال مبارک اگرچه چندبست  
تحریری ارسال نگشت و بیان حسیات محبتی  
نشد این از کثرت مشغولیت و نقاهت مزاج بود  
که در این زمستان حاصل شد در این سه ماه  
زمستان اکثر شبها تب عارض شد ولی فرصت  
خفتن در فراش نبود از کثرت اشغال در طلوع  
صبح برخاسته تا ساعت چهار و پنج شب مشغول  
بودم و نصف شب تب میکردم و سحر عرق میآمد  
حال الحمد لله خیلی بهتر است بعضی از شبها تب  
عارض نمیشود و هوا رو بهار است عنقریب بکلی  
زائل خواهد شد

- 2 My purpose in relating this is so you know what has prevented correspondence, and although there was a slackening in sending letters, there was constant supplication and entreaty to the Divine Kingdom that He may preserve and protect the friends of God from all afflictions in the shelter of His protection...

2 مقصودم از این تقریر اینست که بدانید مانع  
چه چیز است و اگر در ارسال رسائل فتور  
حاصل شد ولی همواره بملکوت الهی عجز و ابتهال  
مستمر بود که یاران الهی را در پناه صون و  
حمایت خویش از جمیع عوارض محفوظ و مصون  
فرماید...

MMK5#124 p.097x

## AB03019

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

- 1 O exalted and lofty Afnan! Upon you be the glory of God and His light and His radiance and His grace and His loving-kindness and His generosity and His benevolence and His favors and His compassion, and may you be enveloped in all things by the glances of the eyes of His mercy.

1 ایها الأفنون الشّاح الرفیع علیک بهاء الله و نوره و  
ضیائیه و فضله و عنایتیه و چودیه و احسانه و الطافه  
و اعطافه و شملک فی کل الشئون بلحظات اعین  
رحمانیّه

- 2 Sorrowful news has arrived in these days, and hearts are troubled and souls are filled with grief and spirits are remorseful, for the fire of separation has an intense burning and the calamity of parting brings great sorrow. However, since that gentle spirit has ascended to the zenith of holy sanctification and that brilliant ray has returned to the horizon of sacred oneness, in all things one must hold fast to the strong and mighty cord of

2 خبر محزنی در این آیام وارد و قلوب مضطرب و  
نفوس متحسر و ارواح متأسف گردید چه که  
نار فراق را حرقت شدیدیه است و مصیبت هجرانرا  
حسرت عظیمه و لکن چون آن روح لطیف  
باوج عزّ تقدیس عروج نمود و آن شعاع ساطع  
باقی قدس توحید راجع شد در جمیع شئون باید  
بجمل محکم متین صبر تمسک نمود و بقضای الهی

patience and be content with the divine decree. Verily, the patient ones shall be given their reward without measure.

- 3 And it is certain that this Afnan of the divine Lote Tree and this branch of the garden of merciful kindness will not remain sorrowful and grieved in this calamity. Rather, in thanksgiving for the good end of that one who ascended unto God, they will open their tongue and pray:

- 4 “My Lord and my Hope! Thou seest me supplicating at the gate of Thy mercy and beseeching the kingdom of Thy oneness that Thou mayest send down upon her whom Thou didst honor with proximity to Thy House, and didst aid to recognize Thee, and didst give to drink from the cups of the wine of Thy love, and didst connect to the tree of Thy divinity - that Thou mayest shelter her in the protection of Thy supreme mercy and settle her in the gardens of Thy mighty kindness and immortalize her in the paradise of meeting Thee and admit her among the company of those who are enraptured in the light of Thy beauty. Verily, Thou art the Generous, the Merciful.”

راضی بود آنما یوقی الصّابرون اجرهم بغير حساب

3 و یقین است که آن افنان سدرهء الهیه و آن شجرهء روضهء عنایت رحمانیه در این مصیبت محزون و مغموم نخواهند ماند بلکه بشکرانهء حسن خاتمهء آن متصاعدهء الی الله زبان گشایند و مناجات کنند

4 ربّی و رجائی ترانی متضرّعاً بباب رحمانیتک و مبتلاً الی ملکوت وحدانیتک ان تنزل علیّ الّتی شرفتها بمجاورة بیتک و ایدتها علی معرفتک و سقیتها من اقداح صباّء محبتک و نسبتها الی شجرة صمدانیتک بان تجیرها فی جوار رحمتک الکبری و تسکنها فی حدائق عنایتک العظمی و تخلدها فی فردوس لقائک و تدخلها فی زمرة الهائمین فی نور جمالک انک انت الکریم الرحیم ع

INBA87:306b, INBA52:310b

## AB02912

*To: Muhammad Isma'il Khalili, in Qazvin*

- 1 O you who are firm in the Covenant! The letter you wrote to the traveling friends was noted. It was an eloquent interpreter of spirit and conscience, and a fluent and articulate expositor of heart and soul. From its sweet contents we tasted honey and nectar, and from its wondrous meanings we experienced the sweetness of sugared phrases. All of it was proof of steadfastness and firmness, and every part was evidence of uprightness in the Cause of the All-Loving Lord. Such qualities are befitting of one like you.

- 2 The friends in the land of Qaf became more steadfast after the Ascension and made greater progress. This servant is pleased and delighted with all the friends in the land of Qaf, for they have no purpose save the good-pleasure of the Blessed Beauty and seek nothing but the Peerless Beauty. They sacrifice their lives to exalt the Word of God and are carried away in diffusing the divine fragrances. ‘Abdu'l-Baha has no joy or delight except in the spreading of the lights of the Morn of Oneness,

1 ای ثابت بر پیمان نامهئی که بحضرات مسافرین مرقوم نموده بودید ملاحظه گردید جان و وجدان را ترجمان فصیح بود و قلب و فؤاد را مبین ناطق بلیغ از مضامین شیرین شهد و انگبین چشیدیم و از معانی بدیع حلاوت عبارت شگرتین احساس شد جمیع دلیل ثبوت و رسوخ بود و کلّ برهان استقامت بر امر حضرت ودود و مثلثک ینبغی ذلک

2 احبّای ارض ق بعد از صعود مستقیم تر گشتند و ترقّی بیشتر نمودند این عبد از جمیع احبّای ارض ق راضی و مسرور زیرا مقصدی جز رضای جمال مبارک ندارد و مرادی جز جمال بیثال نجوید در اعلاء کلمة الله جانفشانی کنند و در نشر نفحات الله بی اختیاری و عبدالبهاء را سرور و فرحی جز انتشار انوار صبح احدیت نه و

and no desire save the radiance and effulgence of the Sun of Truth. Praise be to God that the friends in the land of Qaf share in 'Abdu'l-Baha's servitude at the Sacred Threshold. To-day there is no greater nearness than this and no more perfect service than this.

- 3 O Isma'il! This ailing heart is pleased with you, and I beseech God that you may be assisted to render outstanding services at the Most Exalted Threshold. And upon you be greetings and praise.
- 4 Convey the most wondrous and glorious greetings to his honor Samandar and his honor Haji Muhammad-Baqir - firm, steadfast and upright, upon both of whom be the Glory of God - and upon them both be greetings and praise.

آرزویی بغیر از پرتو اشراق شمس حقیقت نیست  
الحمد لله احبای ارض ق در عبودیت آستان  
مقدس شریک و سهم عبدالبهاء هستند الیوم  
قربیتی اعظم از این نه و خدمتی اتم از این نیست

3 یا اسمعیل قلب این علیل از تو راضی و از حق  
میطلبم که موفق بخدمات فائقه در عتبه عالی  
گرددی و علیک التحیه و الثناء

4 حضرت سمندر و حضرت حاجی محمد باقر ثابت  
راسخ مستقیم علیهما بهاء الله را تکبیر ابدع ابدی  
برسان و علیهما التحیه و الثناء

MKT8.063, YQAZ.212ax

## AB02975

To: *Shaykh Kazim Qazvini (Samandar)*

- 1 O herald of the Covenant! The letter which you had written to Jinab-i-Siyyid Taqi arrived and brought joy and delight. You had given news of the gathering of the friends during the month of Ramadan and their engagement in the remembrance of God. This news had a pleasant effect, for praise be to God, those bewildered by the countenance of the Most Glorious Beloved are in rapture and attraction, and those yearning for the Supreme Kingdom are in joy and expansion. Every gathering in which the remembrance of the Beauty of the All-Merciful occurs - its sweet fragrances perfume the nostrils.
- 2 Today the joy of 'Abdu'l-Baha's heart lies in the attraction, detachment, enkindlement and stirring of the hearts of the friends. With utmost humility, supplication and entreaty, I beseech His Holiness the Manifest Beauty to make each of His friends a sign of guidance, that they may become detached from all else save Him, become manifestations of sanctification and essences of purification in all perfections in every direction, be pointed to with fingers of praise on the horizon of existence like the shining moon, and supplicate day and night at the Threshold of Oneness that He may strengthen this weak servant through the power of His servitude. This is the utmost

1 ای منادی پیمان نامه‌ئی که بجناب سید تقی  
مرقوم نموده بودید رسید سبب روح و ریحان  
گردید اخبار از اجتماع احباب در ماه رمضان  
و اشتغالشان بذكر الله داده بودید این خبر اثر  
خوشی بخشید که الحمد لله آشفته‌گان روی دلبر  
ابهی در وله و انجذابند و مشتاقان ملکوت اعلی  
در فرح و انبساط هر محفلی که در آن ذکر جمال  
رحمن گردد نفعات طیبه‌اش مشام را معطر  
نماید

2 الیوم سرور قلب عبدالبهاء بانجذاب و انقطاع و  
اشتعال و اهتزاز قلوب احباست بکمال عجز و  
تضرع و ابتهال از حضرت باهر الجمال استدعا  
مینمایم که یاران خویش را هر یک آیت هدی  
فرماید و منقطع از ماسوی مظاهر تقدیس گردند  
و جواهر تنزیه در جمیع کالات در کل جهات  
مشار بالبنان یاشند و در افق وجود مانند مه تابان  
بدرگاه احدیت شب و روز دعا و نیاز کنند که  
این عبد ضعیف را بقوت عبودیت خویش توانا  
فرماید هذا منتی املی و غایه مقصدی و اعظم  
رجائی من ربی

of my hope and the ultimate of my purpose and my greatest entreaty to my Lord.

- 3 And upon you be greetings and praise. Convey the Most Glorious, Most Wondrous greetings to Jinab-i-Hakim-Ilahi, Jinab-i-Aqa Muhammad Javad, Jinab-i-Haji Muhammad Baqir, Jinab-i-Haji Aqa Buzurg, Jinab-i-Haji Muhammad Isma'il and their illustrious sons. And upon them be Glory and upon them be praise.

3 و عليك التحيّة و الثناء جناب حكيم الهى و  
جناب آقا محمد جواد و جناب حاجى محمد باقر  
و جناب حاجى آقا بزرگ و جناب حاجى محمد  
اسماعيل و انجال جليل را تكبير ابدع ابهى ابلاغ  
نمائيد و عليهم البهاء و عليهم الثناء

AYBY.368 #052, KNJ.013k

## AB02980

To: *Shaykh Kazim Qazvini (Samandar)*

- 1 O thou who art attracted by the fragrances of God! Upon thee be the glory of God, His praise, His favors, His bounty, His grace, His generosity, His mercy, and His bestowals, in thy first and thy last.
- 2 That which flowed from the pen of the love of God was observed by the eye of longing and was read with perfect attraction. We opened our tongue in thanksgiving for the favors of His Most Unified Presence, that He has made His loved ones of the Manifest Beauty firm and steadfast in His strong and impregnable Cause and established in service to His Cause. His is the praise, the glory, the bounty, the generosity, the grace, and the splendor for this great blessing and mighty gift.
- 3 By thy life, O thou phoenix of the divine fire kindled in the Sinaitic Tree! I had no comfort in this great convulsion and this overwhelming, devastating calamity which shook my pillars and limbs, melted my liver and heart, and obliterated my being and essence, except through the sweet fragrances wafting from the hearts of the loved ones of God and the Hands of His Cause.
- 4 Thou knowest well, O fiery phoenix, the intensity of my separation, the severity of my burning, my excessive yearning, my sighing and moaning, the flame of my fire, the clamor of my heart and the blazing of my fires from this grief which has crushed my bones and melted my flesh and innards.
- 5 However, to encourage the loved ones of the All-Merciful to exalt the Word of God and to inspire His trustees lest the heat

1 اى منجذب بنفحات الله عليك بهاء الله و ثنائه  
و الطافه و جوده و احسانه و فضله و كرمه و  
عنايته فى اولاك و اخريك

2 آنچه از كلك محبت الله صادر ملحوظ عين  
اشتياق گرديد و بكال انجذاب تلاوت شد لسان  
بشكرانه عنایت حضرت احدیت گشودیم كه  
احبابى جمال مینش را بر امر محكم متینش ثابت  
و راسخ و بر خدمت امرش قائم فرمود له الحمد  
و الثناء و الجود و السخاء و اللطف و البهاء على  
هذه النعمة العظمى و الموهبة الكبرى

3 لعمرک یا سمندر النار الموقدة الربانية فى سدره  
السناء لم يكن لى من سلوة فى هذه الرجفة  
العظمى و المصيبة الدماء الصماء التى تزلزلت  
منها اركانى و اعضائى و ذابت كبدى و فؤادى  
و انعدمت كينونتى و ذاتى الا نفحات طيبة  
منتشرة من قلوب احباء الله و ايدى امره

4 و اناك لتعلم ايها السمندر التارى شدة فرقتى و  
حدة حرقتى و فرط حنينى و زفرقتى و انينى و شعلة  
نارى و ضجيج فؤادى و اجيج نيرانى من هذه  
الحسرة التى اندق منها عظمى و ذاب احشائى و  
لحمى

of their hearts be extinguished by sorrows, I show patience in my griefs and sorrows and manifest forbearance and tranquility. Otherwise, by thy life, if thou were to see me thou wouldst not recognize me due to the severity of my weakness, emaciation and the dissolution of my strength.

5 ولكن تشويقاً لاجبَاء الرحمن على اعلَاء كلمة  
الله و تنشيطاً لامنائه لثلاثخدا حارة قلوبهم من  
الاحزان التجلّد في احزاني واشتاني واتظاهر بالصبر  
و السكون والا لعمرک لو رأيتني للمعرفتي من  
شدة ضعفي و ضنائي و انحلال قوائ

6 And the glory be upon thee.

6 و البهاء عليك

AYBY.340 #022a

## AB03037

To: *Shaykh Kazim Qazvini (Samandar)*

1 O Kind Lord! Praise be to Thee for having made Samandar steadfast and caused him to drink from the chalice of the Covenant. Thou didst grant him such firmness that he regarded every unsteady one as more worthless than stone and clay, and like a mountain of iron he stood firm against every devil, until Qazvin became a supreme paradise through the bounty of the Covenant and became a mirror of the highest heaven. The odor of violation never had any effect and inflammatory letters were not circulated.

1 خداوند مهربانا ستایش ترا که سمندر را وفارور  
نمودی و از پیانه پیمان سرمست فرمودی چنان  
ثبوت عطا کردی که هر بی رسوخرا حقیرتر از  
سنگ و کلوخ مشاهده نمود و مانند کوه آهن  
در مقابل هر اهرمن مقاومت کرد تا آنکه قزوین  
بنفیس میثاق بهشت برین شد و آئینه علیین  
گشت رائحه نقض ابداً تأثیری نمود و رسائل  
ناریه منتشر نگشت

2 O Lord! Make those pure souls radiant and raise them from the depths of dust to the highest degrees of heaven. Make their hearts gardens of meanings and their souls the paradise of the All-Merciful. Through the hosts of the Supreme Concourse make that faithful company victorious and triumphant, and favor them with abundant grace. Make them verses of unity and banners of glorification, and day by day increase their confirmation.

2 ای خداوند آن نفوس پاک را تابناک کن و  
از حضيض خاک باعلی درجه افلاک رسان  
دلها را حدائق معانی کن و جانها را جنت رحمانی  
فرما بجنود ملا اعلی آتجمع باوفا را مظفر و منصور  
کن و بفضل موفور مخصوص فرما آیات توحید  
کن و رایات تجید فرما و روز بروز بر تأیید بیفز

3 O God! They are Thy scattered flock and that gathering are Thy familiar ones and kin. Freely bestow endless bounties and grant hidden favors, so that each one may become a rose-bush of guidance in this garden of truth, and every soul may spread sweet fragrances of guidance through the divine breath. May they loose their tongues in utterance and occupy their speech with proofs. May they establish conclusive arguments and demonstrate brilliant evidences. In the Abha Paradise may they become nightingales of inner meanings, and in the most exalted gathering may they be the cause of delight and joy.

3 ای یزدان آتجمع پریشان تواند و آن انجمن آشنا و  
خویشان تو بخشش بی پایان رایگان فرما و الطاف  
پنهان ارزان کن تا آنکه هر یک در این گلشن  
حقیقت گلبن هدایتی گردند و هر نفسی بنفس  
رحمانی ناشر نفعه طیبه هدایت شود زبان بیان  
گشایند و لسان برهان مشغول نمایند اقامه حجت  
قاطعه کنند و ادله ساطعه اثبات نمایند در  
جنت اهی بلبل معانی گردند و در انجمن اعلی  
سبب طرب و شادمانی شوند

- 4 Thou art the Mighty, the Powerful and the Able. Thou art the Ruler, the Triumphant, and the Peerless Lord.

4 توئی مقتدر و عزیز و توانا و توئی حاکم و غالب  
و خداوند بیهمتا

AYBY.364 #047a, KHS09.007,  
MJMJ2.004x, MMG2#167 p.191x,  
MSBH7.053x

## AB02879

*To: Aqa Mirza Baqir Bassar, in Rasht*

- 1 O Bassar! On the Day of Splendor you opened the eye of insight and beheld the lights, penetrated the Kingdom of mysteries and pondered the signs, becoming aware of the hidden truth and the veiled reality. Though the physical eye was blind, the heart was like the sun, for every noble gift comes from the outpourings and victories of the heart, not from the powers of water and clay.

1 ای بصر در یوم اشراق چشم بصیرت گشودی و  
مشاهده انوار نمودی و بملکوت اسرار پی بردی  
و تمنّ در آثار فرمودی و بحقیقت مکنونه و  
هویت مستوره آگاه گشتی چشم نابینا و دل چون  
آفتاب زیر هر کرامت از فیوضات و فتوحات  
دل است نه قوای آب و گل

- 2 When the sight of His Holiness Jacob became inflamed, his sense of smell took the place of sight. "Indeed I sense the fragrance of Joseph" he declared from a thousand leagues away. But the bearer of good tidings, lacking insight, could not smell the fragrance of the garment. Had he illumined the eye of insight with the beauty of Joseph, he surely would have detected the fragrance of the kind beloved from a thousand leagues away.

2 حضرت یعقوب را چون دیده رمد دیده شد  
مشام بمقام بصر آمد آنی اجد ریح یوسف از  
هزار فرسنگ فرمود ولی بشیر غیر بصیر بود که  
رائحه قیص را استشمام نمینمود اگر بجمال  
یوسفی دیده بصیرت را روشن مینمود البته از  
هزار فرسخ بوی یار مهربان را استشمام میکرد

- 3 Therefore, O peerless man of insight, open your tongue in praise of the Lord God and give voice to speech. Raise a loud cry and melody, and like the nightingale at dawn, become intimate with song and music.

3 پس ای بصیر بی نظیر زبان بستايش حضرت  
یزدان بگشا و داد سخن بده بانگ و آهنگی بلند  
کن و چون شباهنگ در سحرگاهان به نغمه و  
آواز همدم شو

- 4 O Bassar, it is time for teaching and the moment for calling out: "Hasten to the Straight Path! Hasten to the Ancient Light! Hasten to the Momentous News! Hasten to the All-Encompassing Ocean! Hasten to the Luminous Full Moon! Hasten to the Shining Lamp! Hasten to the Most Mighty Way!" Call all creation with this cry to the Abha Kingdom and bring them beneath the shade of the Most Great Abha Cycle.

4 ای بصر وقت تبلیغ است و هنگام فریاد حیّ  
على الصراط المستقیم حیّ على النور القديم حیّ  
على النبأ العظيم حیّ على البحر المحيط حیّ على  
البدر المنیر حیّ على السراج المضيّ حیّ على المنهج  
القويم جمیع خلق را باین ندا بملکوت ابهی بخوان  
و در ظل کور اعظم ابهی درآر

- 5 This servant, with face pressed to the dust at the Sacred Threshold, begs confirmation on your behalf and asks God

to strengthen you with a confirmation that will expand your breast. Verily He is the Generous Confirmer.

5 اینعبد در آستان مقدّس روی بر خاک نهاده در  
حقّ تو طلب تأیید مینمایم و اسئل الله ان يؤیّدک  
تأییداً ینشرح به صدرک أنّه هو المؤیّد الکریم

TSQA1.169, MSBH5.493-495, MUH3.022

## AB03027

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

1 O exalted branch of the divine Lote-Tree! Prayers are continually offered at the threshold of the Divine Unity with utmost supplication and entreaty that this exalted branch may be granted growth and development and bestowed with freshness and grace, so that it may cast its shadow upon that region and bring forth the fruits of the Tree of Paradise. Verily my Lord is the Supporter, the Generous, the Merciful.

1 ایها الفرع الرفیع من السّدرة الرّحانیة همیشه  
بدرگاه حضرت احدیه بکمال تضرّع و ابتهاج  
مناجات میگردد که آن فرع رفیع را نشو و نما  
بخشد و طراوت و لطافت عنایت کند تا سایه بر  
آن اقلیم افکند و اثمار شجره طوبی بیار آرد ان  
ربّی هو المؤیّد الکریم الرّحیم

2 The protection and preservation of the Holy House - which is the point of circumambulation for divine ones and the Kaaba of spiritual ones - is necessary and obligatory from every direction, and today there is no greater service at the Sacred Threshold than this. We must all arise to accomplish this. Therefore, strive to the extent possible that a property adjacent to the Holy House may be obtained to serve as residence for its caretaker and a place for those who circumambulate around that intended Kaaba.

2 مطاف ربّانیان و کعبه روحانیان یعنی بیت  
مقدّس را از هر جهت محافظه و صیانت لازم  
و واجب و خدمتی الیوم اعظم از این در آستان  
مقدّس نه کلّ باید بآن قیام نمائیم لهذا بقدر امکان  
بکوشید که محلی در جوار تعلق به بیت مقدّس  
داشته باشد و مسکن خادم و محل طائفین حول  
آن کعبه مقصود شود

3 Regarding the house that His Honor Afnan of the Divine Lote-Tree, Aqa Siyyid Mahdi, may the Glory of God be upon him, has purchased - if possible and if deemed advisable, in whatever manner meets with his blessed approval, it would be good for it to be associated with the Holy House. This would be a most meritorious deed, for overnight stays in the Holy House are not permitted under any circumstances. The Holy House must remain unoccupied.

3 خانه ئی که حضرت افنان سدره الهیه جناب  
آقا سید مهدی علیه بهاء الله ابتیاع فرموده اند  
اگر ممکن باشد و مستحسن شمرند بهر نوعی که  
رضای مبارکشان باشد خوبست تعلق ببیت  
مقدّس یابد بسیار عمل مبرورست زیرا بیتوت  
در بیت مقدّس جائز نه بهر عنوانی باشد باید  
بیت مقدّس فارغ باشد

4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء ع

5 The intention is that the caretaker should reside in that place, but the property should remain in the ownership of Aqa Siyyid Mahdi, unless he himself, with the utmost joy and fragrance, chooses to endow it to the Holy House.

5 مقصود اینست که خادم در آن محل منزل نماید  
اما ملک جناب آقا سید مهدی باشد مگر آنکه  
خود ایشان بکمال روح و ریحان آنرا وقف بیت  
مقدّس فرمایند

INBA87:459, INBA52:476

## AB03028

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

1 O noble branch of the Divine Lote Tree!

2 Due to numerous occupations, intensity of tribulations, and lack of leisure time, the reply was somewhat delayed, which became a cause of embarrassment. However, the prisoner is excused. Your letter dated the twenty-second of Safar 1319 was received and its contents were noted. You had written a detailed account of the justice and fairness of His Majesty the Victorious King, which became a cause of joy and gladness and will surely result in the aid and favor of the All-Forgiving Lord. The fame of this abundant justice will become renowned throughout ages and cycles. We beseech God that he may be assisted by unseen hosts and be confirmed in service to His Imperial Majesty the Shah - may God perpetuate his sovereignty. This justice deserves gratitude and this justice-nurturing deserves goodwill. Therefore, all the friends must obey and serve with heart and soul. The divine loved ones must be like heavenly sheep, obedient to the Shepherd, and must act with perfect patience and forbearance.

3 You had written about the honor of Shahriyar and Tirandaz-i-Farsi in circumambulating the revered House. This became a great cause of joy. Would that I had been with them to attain a great attainment! The letter of Shahriyar and Tirandaz was read and became a cause of spirit and fragrance. A reply was written and is enclosed with this letter - deliver it. Convey the Most Glorious, Most Wondrous greetings to the honored Afnans of the Blessed Tree together with the luminous leaf, their mother. And upon you be salutations and praise.

GEN.268x

1 ایها الفرع الکریم من سدرۃ المنتهی

2 از کثرت مشاغل و قوت مصائب و عدم فراغت جواب قدری تأخیر افتاد سبب نجلت گشت ولکن المسجون معذور نامه آن حضرت که بتاریخ بیست و دویم صفر هزار و سیصد و نوزده بود واصل گردید و بر مضمون اطلاع حاصل شد شرحی مفصل از عدالت و انصاف حضرت ملک منصور مرقوم نموده بودید سبب سرور و جبرر شد و البته سبب عون و عنایت رب غفور خواهد گشت و آوازه این عدل موفور شهرت اعصار و دهور گردد از خدا میطلبیم بجنود لم تروها موفق شود و بخدمت اعلیحضرت شهریار خلد الله ملکه مؤید گردد این عدالت را شکرانه باید و این دادپرور را خیرخواهی شاید پس باید جمیع یاران به دل و جان اطاعت و خدمت نمایند احبای الهی باید مانند اغنام رحمانی مطیع شبان باشند و بکمال صبر و بردباری حرکت نمایند

3 از تشرف شهریار و تیرانداز فارسی بطواف بیت مکرم مرقوم نموده بودید بسیار سبب سرور گشت یالیت کنت معهم فأفوز فوزاً عظيماً مکتوب جناب شهریار و تیرانداز قرائت شد سبب روح و ریحان گردید و جواب مرقوم شد و در طی این مکتوب است برسانید حضرات افنان سدره مبارکه مع ورقه نورا والده شان تکبیر ابدع ابهی ابلاغ فرمائید و علیک التّحیّة والتّناء

INBA87:292, INBA52:296

## AB03025

To: Siyyid Husayn Afnan, in Shiraz

1 O exalted branch of the Divine Tree!

1 ایها الفرع الرفیع من السّدرۃ الالهیۃ

2 For some time, in accordance with an all-encompassing wisdom, we had cut off correspondence with all quarters. Now Jinab-i-Aqa Mirza Hadi is present and requested this letter be written, therefore we are compelled to write. Convey the Most Glorious, Most Wondrous greetings to all the friends and perfume their nostrils with the divine fragrances.

2 چندیست که نظر بحکمت کلیه ابواب مکاتبه را با کلّ جهات مقطوع نموده بودیم حال جناب آقا میرزا هادی حاضر و خواهش تحریر این نامه نمود لهذا مجبوراً مرقوم میگردد جمیع دوستانرا تکبیر ابدع ابدی ابلاغ فرمائید و کلّ را مشام بنفحات الهیه معطر نمائید

3 And say: O divine friends and spiritual loved ones! This is the time for firmness and steadfastness in God's Covenant and Testament, and the moment to hold fast to the mighty cord of the divine Covenant. For the hosts of doubts are spread throughout all regions, and the Covenant-breakers are secretly casting suspicions.

3 و بگوئید ای یاران الهی و دوستان معنوی وقت ثبوت و رسوخ بر عهد و پیمان الهیست و هنگام تمسک و تشبث بحبل متین میثاق رحمانی چه که جنود شباهتست که منتشر در جمیع جهات است و ناقضین سرّی در القای توهمات

4 Today the Guardian of the Covenant is none other than the Blessed Person of the Most Great Name, Who from His Most Glorious invisible Kingdom crushes those who waver through His unseen hosts. Day by day every waverer will be cast down to the lowest hell, while every steadfast one will be assisted by the company of the angels of the Ever-Living, the Self-Subsisting.

4 و الیوم حامی میثاق نفس مبارک اسم اعظم است که از ملکوت غیب ابهایش بجنود لم تروها قاصم ظهور متزلزلین است هر متزلزلی یوماً فیوماً باسفل جحیم سرنگون و هر ثابتی مؤید بقبیل ملائکهء حیّ قیوم

5 There is one secret waverer in that land who will soon find himself in evident loss - and this is a promise that will not prove false - unless he becomes remorseful and repentant and turns in contrition.

5 یک متزلزل سرّی در آن بلد موجود عنقریب خویش را در خسران مبین خواهد یافت و هذا وعد غیر مکذوب مگر آنکه نادم و پشیمان گردد و توبه نماید

6 In any case, today the Concourse on High is the protector of the steadfast ones, and the forces of wrath from the Heaven of Names are the uprooters and destroyers of the waverers. Soon you will witness all these souls disappointed and lost in all regions. And glory be upon all who are firm in God's Covenant and His mighty Testament.

6 باری الیوم ملأ اعلی حامی ثابتین است و جنود غضب جبروت اسمی قالع و قانع متزلزلین عنقریب کلّ این نفوس را از جمیع جهات خائب و خاسر مشاهده خواهید نمود و البهّاء علی کلّ ثابت علی عهد الله و میثاقه العظیم

INBA87:406b, INBA52:418

## AB02994

To: *Haji Abbas Usku'i, in Tabriz*

- 1 O longtime friend! Your eloquent letter and profound words reached the Holy Shrine. Its contents were spiritual meanings and its import testified to divine attractions. 1 ای یار قدیم تحریر بدیع و تقریر بلیغ ببقعه مبارکه رسید مضامین معانی روحانیّه بود و مآل دلیل بر انجذابات رحمانیّه
- 2 Today, the cause of joy and gladness in the hearts of the friends of God is the diffusion of holy fragrances, and the means of happiness is the breeze from the gardens of the All-Merciful's mercy. For mature souls who have attained reason and wisdom derive no benefit or portion from children's games and toys, nor do they seek contamination. Rather, they partake of and engage in important undertakings that yield magnificent results and attend to weighty matters. 2 امروز سبب سرور و حبور قلوب احبابی الهی نشر نفحات قدس است و اسباب شادمانی نسیم ریاض رحمت رحمانی زیرا نفوس بالغه که به عقل و رشد رسیده‌اند از ملاعب صبیان و بازیچه اطفال طرفی نبندند و بهره‌ئی نخواهند و آلودگی نجویند از مشروعات مهمه که مورد نتائج عظیمه است بهره و نصیب برند و بمهام امور پردازند
- 3 Similarly, holy souls who have received a portion of the Sun of Truth and who move among people with illumined hearts, joyful spirits and radiant faces - their expansion and elation, their spiritual ecstasy and delight come from the life-giving wine of divine confirmation and success, enabling them to achieve the illumination of the human world and manifest the attributes of the All-Merciful in the gathering of contingent beings, laying the divine foundation and transforming this dark world into a heavenly realm through luminous grace. 3 و بهمچنین نفوس مقدّسه که از پرتو شمس حقیقت بهره برده‌اند و با قلبی منور و روحی مبشّر و رخی چون مه انور در بین خلق محشور گشته‌اند آنان نیز انشراح و انبساطشان و نشئه و نشاطشان از صهیای جان‌پرور تأیید و توفیق الهیست که موفق بنورانیت عالم انسانی گردند و بصفت رحمانیت در انجمن امکان جلوه نمایند و سبب تأسیس اساس رحمانی گردند و این عالم ظلمانی را بفیض نورانی نقشه جهان آسمانی نمایند
- 4 Your melodious verses, which were like hidden pearls, brought joy to the grieving heart. And upon you be greetings and praise. 4 اشعار موزون که مانند لؤلؤ مکنون بود سبب خرمی قلب محزون گردید و علیک التّحیّة و الثّناء
- 5 Regarding the question you had asked - this indeed is a mystery preserved in the shell of the inevitable decree like a hidden pearl, and its lights shall shine forth, its effects shall radiate, and its secrets shall be revealed. And upon you be greetings and praise. 5 مسئله‌ئی که سؤال نموده بودید انّ هذا السرّ مصون فی صدف الامر المحتوم کالّلؤلؤ المکنون و سیلوح انواره و یشرق آثاره و یظهر اسراره و علیک التّحیّة و الثّناء

BRL\_DAK#0729, KHH1.340 (1.474?)x

## AB02906

*To: Siyyid Asadullah, in Tabriz*

- 1 O thou who art firm in the Covenant! Several letters were sent to you, and likewise a letter was written to Mirza Yusuf Khan and permission for presence was granted. Surely some have arrived by now. 1 ای ثابت بر پیمان مکاتیب متعدّد از برای آنجناب ارسال شد و همچنین مکتوبی بآ میرزا یوسف خان مرقوم گشت و اذن حضور داده شد البتّه تا بحال بعضی رسیده
- 2 You had written about the receptivity of the people of Azerbaijan. Today receptivity exists in all the atoms of the world. The universe is in motion and the power of illumination in the temple of the horizons moves the artery's vein, but physicians are needed and farmers are required. I place my hope in the grace of the Lord that He will raise up souls who will each guide and educate a region. This is of God's grace which He bestoweth on whomsoever He willeth, and God is the possessor of great bounty. 2 از استعداد اهالی آذربایجان مرقوم نموده بودید الیوم استعداد در جمیع ذرات عالم است کون در حرکت است و قوه اشراق در هیکل آفاق محرّک رگ شریان ولی طیبیان لازم و دهقان واجب امیدوار بفضل پروردگارم که نفوسی مبعوث فرماید که هر یک اقلیمی را هدایت و تربیت نمایند ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم
- 3 And assuredly these holy souls will be raised up and these brilliant stars will rise and these illumined lamps will be lit and these holy fragrances will waft forth in time and this life-giving breeze will blow and in the divine gardens these spiritual flowers will bloom with radiant faces until we see who shall receive this cup of bounty and upon whose head this crown of greatest gift shall be placed. This is of God's grace which He bestoweth on whomsoever He willeth, and God is the possessor of great bounty. 3 و البتّه این نفوس مقدّسه مبعوث گردند و این نجوم باهره طلوع نمایند و این سرج مضیئه روشن گردند و این نفحات قدس بمروار آید و این نسیم جانپرور بوزد و در حدائق الهی این گلهای معنوی بارخی افروخته جلوه نماید تا این جام عطا نصیب که گردد و این تاج موهبت کبری بر سر که نهاده شود ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم
- 4 Regarding certain souls for whom you had requested letters - all were written previously and sent, especially for Ghulamrida Khan and Jinab-i-Aqa Siyyid Husayn-i-Qumi letters were written before and sent. And upon thee be greetings and praise. 4 از برای بعضی نفوس که نامه خواسته بودید جمیع از پیش مرقوم شد و ارسال گشت مخصوص بجهت غلامرضا خان و جناب آقا سید حسین قی از پیش نامه نوشته شده و ارسال شد و علیک التحیة و الثناء

MKT8.058

## AB02979

*To: Siyyid Mihdi Yazdi the martyr, in Tabriz*

- 1 O thou who art attracted by the fragrances of God! For some time no melody from that dove of the garden of faithfulness has been heard, and no fragrance from that rose-garden of sincerity has been sensed. And yet we are always in utmost expectation that joyful events from that direction will arrive and glad tidings will be heard. For hearts are like gardens, and good news of the divine friends is like the morning breeze. Good news is a herald of enkindlement and glad tidings of the diffusion of sweet fragrances and gentle breezes. If you knew how precious your thoughts are in this court, you would surely spread the wings of joy and fly from this realm of a thousand doors to the nest of the most luminous Kingdom. You would become so elated and raise such a cry of "O glad tidings! O glad tidings!" that you would create a commotion in the Supreme Concourse, set the world ablaze with the fire of the love of God, and shine bright like a lamp.
- 2 In any case, your honor should create excitement in Tabriz and raise a resurrection there. You should blend milk and honey - that is, mix the milk of divine knowledge with the honey of the love of the Merciful Beauty and offer this wondrous spiritual sustenance to all, so that region and land may become, through the bounties of the Lord, a rose garden of unity and a tulip field of knowledge.
- 3 His Highness the Crown Prince, cradle of justice, praise be to God, is like a kind father to all his subjects. Know the value of this blessing and constantly pray for his support from the Court of Divine Unity.
- 4 And upon you be glory.

1 ای منجذب بنفحات الله چندیست که نغمه‌ئی از آن حمامهء حدیقهء وفا استماع نگردید و نفحه‌ئی از آن بوستان صفا استشمام نشد و حال آنکه ما را همیشه کمال انتظار است که حوادث مسره از آن شطر وارد گردد و اخبار مفرحه استماع شود چه که قلوب بمنزلهء ریاضست و خبرهای خوش یاران الهی چون نسیم صبحگاهی و خبر خوش مردهء اشتعال است و بشارت نشر نفحات و نسیمات اگر بدانی خاطرت در این بساط چه قدر عزیز است البته بال و پر انبساط بگشائی و از این رباط هزار در بآشپان ملکوت انور پرواز نمائی و چنان بطرب آئی و نعرهء یابشری و ابشری برآری که ولوله در ملاء اعلی اندازی و جهانپرا بنار محبت الله بسوزی و چون سراج روشن برافروزی

2 باری آنجناب باید در تبریز شورانگیز گردند و رستخیز برآرند و شیر و شهدآمیز شوند یعنی شیر عرفانرا با شهد محبت جمال رحمن پیامیزید و غذای روح بدیع بجمع مبذول دارید تا آن خطه و دیار بفیوضات پروردگار گلزار وحدت گردد و لاله‌زار معرفت شود

3 حضرت والا ولیعهد عدالت مهد الحمد لله بجمع رعیت مانند پدر مهربانند قدر این نعمت را بدانید البته دائماً تأییدش را از درگاه احدیت بخواهید

4 و البهاء علیک

MKT6.047b

## AB12247

*To: Shamakhi, Ali et al., in Tiflis*

- 1 O my spiritually-minded friends whom I dearly cherish! My true friend Haji Ali Muhammad, descendant of Ahmad, has written a letter mentioning your names. Upon hearing those blessed names mentioned in the letter, my heart was filled with joy, my soul with delight, and my spirit with fragrant gladness. What blessed names these were that intoxicated my spirit and body with longing and yearning, and made my heart drunk with the wine of love in the tavern of effulgence!
- 2 Behold what bounty this is, what favor, what grace and gift, that while we are physically scattered and dispersed throughout the world as a fragmented group, spiritually we are gathered in the assembly of fellowship, immersed in conscious feelings, made manifest to the splendor of truth, and enabled to achieve spiritual intimacy and heartfelt association.
- 3 May my Lord assist and confirm spiritual souls such as yourselves - who are enchanted by the Beauty of the One, scattered by the curling locks of the Divine Beloved, and yearning for the luminous Countenance - in attaining every gift and guidance. Amin, O Lord of the Worlds!
- ای جان گبی سودیگم یارانم بنم دوست حقیقی  
حاجی علی محمد سلیل جناب احمد بر نامه  
یازمشدر و نامیزی ذکر ایشدر نامه ده مذکور  
اولان مبارک ناملرن استماعیله برابر فرح وجدان  
و مسرت جان و روح و ریحان حاصل اولدی  
بو نه مبارک اسملر ایدی که روح و جسمی  
نشئه یاب شوق و اشتیاق و گونلی بادۀ محبت  
ایله سرمست میکده اشراق ایلدی
- 2 باقر بو نه احساندر نه عنایتدر نه لطف و موهبتدر  
که بز جسماً داغلبش اطرافه دنیایه یابلبش بر  
جمع پریشان ایکن روحاً محفل الفتده طویلانش  
و احساسات وجدانییه مستغرق اولمش و جلوه  
حقیقته مظهر بیورلمش و مؤانست روحانیه و  
معاشرت وجدانییه موفق اولمشدر
- 3 ریم سزن گبی حیران جمال احدیت و پریشان  
طره پر پیچ و تاب دلبر رحمانیت و مشتاق  
طلعت نورانیت اولان ذوات روحانیت سمانی هر  
بر موهبت و هدایت موفیق و مؤید ایلیه آمین یا  
رب العالمین

BRL\_DAK#0612

## AB12243

*To: Aqa Mirza Abdu'l-Husayn, in Tihiran*

- 1 My God, my God! Thou knowest and seest how the waves of tribulation surge one after another upon Abdul-Baha, how the fire of faithfulness hath been kindled and the flames of estrangement blaze forth, how tribes and peoples have assailed him, how hearts are constricted and afflictions intensified, how the most violent tempests blow with utmost fury. Yet Thy servant, standing alone, Thou hast strengthened with steadfastness like an impregnable fortress of steel that feareth not the severest clash. He withstandeth the people of the Torah
- 1 الهی الهی تعلم و تری امواج البلاء تتلاطم علی  
عبدالبهاء تتری و جنت نار اعلام الوفاء و شب  
ضرام نیران الجفاء و هجم القبائل و الشعوب  
و ضاقت القلوب و اشتدت الکروب و هبت  
عواصف حاصبة اشد هبوب و عبدک الوحید  
ایده بالثبوت کبنیان مرصوص من زیر الحدید  
لایهاب الصدام الشدید یقاوم اولی التوراة بآیاتک  
البینات و یصادم اولی الانجیل بتأیید ملکوتک

with Thy clear verses, confronteth the people of the Gospel through the confirmation of Thy glorious Kingdom, and faceth the onslaught of the people of the Furqan through Thy help and protection, O Merciful One. He is the target of piercing arrows from the people of the Bayan, bearing pointed spears and drawn swords, aimed arrows and strung bows from every attacker, detractor, accuser and critic among nations near and far, while he remaineth secluded at the threshold of Thy lofty servitude and prostrate in the courtyard of Thy glorious oneness.

- <sup>2</sup> He saith: "Lord, Lord! Strengthen Thy servant Abdul-Husayn, who is bound in servitude to Thy Most Great Name, to serve Thy Cause and hasten to the field of sacrifice through Thy help and favor, to proclaim Thy Covenant among all people, to propagate Thy Cause in all regions, and to spread the sweet fragrances of Thy holy gardens throughout all lands. O Lord! Expand his breast through the lights of sanctity, illumine his sight with beholding the signs of Thy unity, strengthen his back in service to Thy glorious Cause. Make him a penetrating arrow to pierce the breasts of the perplexed, a piercing spear for the hearts of the wavering, a blazing meteor to strike down the proud, and a solace to the hearts of the steadfast. Verily, Thou art the Mighty, the Powerful."

الجليل و يتجدد في هجوم اولى الفرقان بعونك و صونك يا رحمن و يستهدف سهام الطعان من اولى البيان و يتحمل اسنة مشروعة و سيوفاً مسلولة و سهاماً مصوبة و نبالاً مفوقة من كل هاجم و طاعن و قاذف و فاضح من الأمم القاصية و الدائنة و هو معتكف على عتبة عبوديتك السامية و مترام على فناء باب احديتك الباهية

<sup>2</sup> يقول ربّ ربّ ايد عبدك عبدالحسين المتتمى بالعبودية لاسمك الأعظم على خدمة امرک و المسابقة الى مشهد الفداء بعونك و عنايتك و النداء بميثاقك بين الوری و تبليغ امرک فيكلّ الأنحاء و نشر انفاص طيب رياض قدسک فيكلّ الأرجاء ايرب اشرح صدره بانوار التقديس و نور بصره بمشاهدة آيات التوحيد و قوّ ظهره على خدمة امرک المجيد و اجعله سهماً نافذاً في صدور المغلّين و سناناً ثاقباً لقلوب المتزلزّين و شهاباً مشتعلاً لرجم المتكبرين و سلوة لقلوب الثابتين انک انت القوى القدير

INBA85:244

## AB02914

*To: Baqiruf, Nasrullah et al., in Tihran*

- <sup>1</sup> O thou who art firm in the Covenant!
- <sup>2</sup> Although I have not written to you, I have constantly kept the cherished faces of the friends in mind, and at every moment I have humbly supplicated the Kingdom of God and sought the aid and grace of the All-Merciful Lord.
- <sup>3</sup> Praise be to God that divine confirmations have arrived from every direction, the breeze of grace has wafted, and powerful assistance and protection from the Glorious Lord has encompassed all, such that your respected brother Jinab-i-Aqa Siyyid Nasru'llah and you have arisen to serve the Cause.

<sup>1</sup> ای ثابت بر پیمان

<sup>2</sup> هر چند بشما نامه نگاشتم ولی دائماً روی دلجوی دوستانرا بخاطر داشتم و هر دم بملکوت قدم عجز و زاری نمودم و طلب عون و عنایت حضرت رحمانی کردم

<sup>3</sup> الحمد لله تأییدات الهیه از هر جهت رسید و نسیم عنایت وزید و عون و صون شدید از ربّ مجید شامل حال گردید که جناب برادر محترم آقا سید نصرالله و شما بخدمت امر قیام نمودید

- 4 And Jinab-i-Amin has mentioned the details with clear proof, including the assistance to the martyrs of Yazd and the assistance to the Mashriqu'l-Adhkar and the righteous deeds and abundant good works - all of these have been accepted at the Threshold of Unity, and the Lord has honored you with His name that you might be enabled to perform these services.
- 5 Therefore give thanks to the Peerless Beloved that He has distinguished you with such a great bounty and beautiful grace. Thus, ever be a wanderer in His path, enthralled by His countenance, disheveled by His love, and thirsting for the stream of His affection. May you be assisted and confirmed, and become a cause of the glory of God's Cause among the people.
- 6 The gaze of grace and favors of the Blessed Beauty has encompassed that household and will continue upon that family. I hope that the effects of this bounty will shine forth and be evident from the horizon of existence forever like a brilliant star.
- 7 And upon you be greetings and praise.

4 و جناب امین برهان مبین تفصیل را ذکر نمود از جمله اعانه شهدای یزد و اعانه مشرق‌الاذکار و اعمال مبروره و خیرات موفوره جمیع و کل در درگاه احدیت مقبول گردید و حضرت پروردگار شما را باسم حق عزیز فرمود تا باین خدمات موفق شدید

5 پس شکر کنید دلبر یگانه را که بچنین فضل جلیل و فیض جمیل شما را اختصاص داد پس همواره آواره کوی او و آشفته روی او و پریشان موی او و تشنه جوی دلجوی او باشید شخص موفق گردید و نفس مؤید شوید و سبب عزت امر الله در بین خلق گردید

6 نظر عنایت و الطاف جمال مبارک شامل آنخاندان بوده و مستمر بر آن دودمان خواهد بود امیدوارم که آثار این فضل ابد الدهر چون نجم ساطع از افق وجود طالع و لائح باشد

7 و علیک التحية و التناء

INBA16:008

## AB02903

*To: Ghulam Rida Amin Amin, in Tihnan*

- 1 O steadfast one in the Covenant! Jinab-i-Amin hath so praised that steadfast and upright person that every hearer becometh enamored of thy character. The praise of Jinab-i-Amin is heartwarming, for he hath no purpose save the expression of truth, and seeketh no object save service to the Sacred Threshold. He is without prejudice or malady; whatsoever he saith is assured and established. He ever offereth praise and glorification for all the friends, both men and women, that praise be to God, they are firm, steadfast and devoted servants.
- 2 Jinab-i-Amin's purpose is to make thee as impecunious as himself and release thee from all further consideration of loss or gain! Nothing daunted, do thou become his associate and companion that thou mayest attain to this destitute and penniless condition; for he hath a treasure that sufficeth him, notwithstanding that he is free from all attachment to this vain and

1 ای ثابت بر پیمان جناب امین چنان ستایش از آنشخص ثابت مستقیم نموده که هر سامعی مفتون اخلاق تو گردد ستایش جناب امین دلنشین است زیرا مقصدی جز بیان حقیقت ندارد و مرادی جز خدمت باستان مقدس نجوید بیغرض است و بیرض آنچه گوید مسلم است و مقرر همواره ستایش و نیایش از جمیع احباء رجال و نساء کند که الحمد لله ثابتند و راسخ و قائمند و خادم

2 جناب امین را مقصد چنان که ترا مثل خویش مفلس و آزاد از کم و بیش نماید باوجود این با او همدم و همراز گرد تا بی توشه و زاد شوی ولی او غنی است و توانگر و بی قید در اینجهان بی نتیجه و ثمر اگر زحمتی کشد بامید خدمتست

empty world. If he exerteth effort, it is prompted by naught but the hope of service, and if he undertaketh any business, it is inspired solely by the thought of worship. Therefore, be thou his helper and companion, though thou shouldst lose thereby thy bed and carpet! And in his absence thou art appointed in his stead, to take his place and to devote thyself to service, for thou art trusted of the trusted one of 'Abdu'l-Baha.

- 3 As for the thousand pounds that ye had sent for the purchase of land, it was not deemed advisable, as land in Haifa doth not at present yield a livelihood. We have therefore set aside this sum until we receive further word from you, and bonds of the Land Bank in Egypt shall be purchased. Previously also, regarding the investigation of whatsoever is your wish, a response was written. And upon thee be the Most Glorious Glory.

و اگر تجارتی نماید مقصد عبودیتست لهذا یار و  
ندیم باش و لوبی بستر و کلیم گردی و در غیوبت  
او محلّ او تعیین شدی که بخدمت پردازی زیرا  
امین امین عبدالبهائی

- 3 و مبلغ هزار لیره که بجهت خرید اراضی ارسال  
نموده بودید مصلحت دیده نشد زیرا اراضی  
در حیفاً حال مدار معاش نگردد لهذا مبلغ را  
گذاشتیم تا خبر ثانی شما برسد و اوراق بنک  
عقاری در اقلیم مصر خرید شود و از پیش نیز  
در تفتیش آنچه رضای شماست مرقوم گردید و  
علیک البهاء الأبهی

MKT9.107, AMK.124-124, TZH8.0485,  
YIK.482-483

## AB02873

*To: Masumih, in Tihrah*

- 1 O handmaiden of God! We have heard that from the hand of the cupbearer of the divine decree thou hast quaffed several draughts of the utmost bitterness, and tasted the deadly poison of calamity, the colocynth of hardship, and the gall of numbing loss.
- 2 Since whatsoever descendeth from the heaven of destiny is based upon the wisdom of the omniscient Lord and every painful occurrence is connected to an invisible law, cry and lament no more, neither be fearful or dismayed. Rather be content with what God hath ordained and submit to the decree of the All-Knowing, the All-Informed.
- 3 This mortal existence will, sooner or later, end in nonexistence; and this edifice's foundation will crumble, whether today or tomorrow. Be not grieved and sorrowful, and do not entreat and lament. Therefore, as much as thou art able, bind thy heart to God and come forth holding to the cord of His love, that thou mayest discern in every affliction the consolation of the heart, and in every tribulation the delight of the soul.

- 1 ای امة‌الله از قرار مسموع از دست ساقی قدر  
جرعه‌هایی در نهایت تلخی آشامیدی و زهر  
هلاهل مصیبت و حنظل شدید المراهه رزیت  
چشیدی

- 2 چون آنچه از سماء تقدیر نازل بر حکمت ربّ خیر  
مبنی و هر وقوعات مؤله بر حکم غیبیه محمول گریه  
منما و مویه مفرما جزع مکن فرع منما بقضای  
الهی راضی شو و بتقدیر علیم خیر تسلیم گرد

- 3 این هستی خاکدان عاقبتش نیستی است چه  
نزدیک و چه دور و این بنیان بنیادش بر باد  
چه امروز چه بعد از چند روز حزن و اندوه را  
نشاید و لابه و زاری نباید پس تا توانی دل بخدا  
بند و بکنند حبّش درآ تا در هر مصیبتی تسلی  
قلب یابی و در هر کربتی مسرت جان

- 4 Thou shouldst not regard anything as lost; nay, rather thou shouldst behold the light of the eyes existing, albeit in another world, a heavenly realm full of splendor and glory. Thou shouldst perceive the nightingale singing in that rose garden, and the dove of holiness abiding in the gardens of that world. Thou shouldst see the birds of God soaring in the paradise of the All-Merciful, and find the gazelles of the land of unity grazing in the fields of bounty.
- 5 If they have been delivered from this cage and snare, be not crushed thereby. Ere long thou shalt be present before the throne of the generous Lord, and thou shalt bear witness in the kingdom of the Almighty.
- 6 The glory of God rest upon thee.
- 4 هیچ شیئی را مفقود نبینی بلکه نوردیدگانرا موجود یابی ولی در عالم دیگر و فضای گلشنی با شکوه و فر بلبل را در گلستان یابی و حمامهء قدس را در حدائق آن سرا طيور الهیه را در ریاض رحمانیه یابی و آهوان بر وحدت را در بیابان موهبت جوئی
- 5 اگر از این قفس و دام رستند محزون مباش مغموم منشین عنقریب در رفیق ربّ کریم یابی و در ملکوت عظیم مشاهده نمائی
- 6 و البهاء علیک ع

BSHN.140.133, BSHN.144.133, MHT2.195,  
NANU\_AB#57

## AB11851

*To: Mirza Muhammad Hasan Adib, in Tihiran*

- 1 O servant of the True One!
- 2 At this moment when the courier is in great haste and this servant is busy writing, there are two letters from you present. God willing, you are assisted and confirmed in what is needed and proper today, which is bringing about reconciliation among the friends and unity among the companions and harmony among the loved ones and fellowship among the chosen ones. For from the discord of the steadfast ones, the Covenant-breakers are in ecstasy and filled with joy and delight, while the promotion of God's Cause and exaltation of God's Word is suspended and delayed.
- 3 O old friend, exercise the utmost vigilance that no discord arises between any two souls, for this leads to one becoming a Covenant-breaker. And if any slight ill-feeling develops between two people, strive with all your soul to quickly reconcile them. If ill-feeling occurs during the day, do not let it reach nightfall, for at night a breach develops in the heart.
- 1 ای بندهء حقّ
- 2 در این وقت که برید تعجیل شدید دارد و این عبد بتحریر مشغول در این دو پوست از شما محرراتی موجود نه انشاء الله بآنچه الیوم باید و شاید موفق و مؤیدید و آن توفیق بین دوستان و توحید یاران و التیام احباء و ائلاف اصفیاء زیرا از اختلاف ثابتان ناقضان در وجد و طربند و پر فرح و مسرت و ترویج امر الله و اعلاء کلمة الله معطل و معوق
- 3 ای یار دیرین نهایت مواظبت را مجری نمائید که در میان دو نفس اختلافی حاصل نشود چه که منجر بنقض یکی می شود و اگر چنانچه میان دو نفر فی الجمله کدورتی حاصل گردد البته بجان بکوشید که بزودی اصلاح نمائید اگر روز کدورت واقع شود مگذازید بشب رسد تا شب رخنه در قلب حاصل میگردد

- 4 We have the utmost trust in you that you will exert your maximum effort in this regard, so that God willing this coldness among the friends in Tehran will be completely eliminated and you will have rendered this service to God's Cause. This is the work that matters, for it is of utmost importance.
- 5 Never allow anyone to argue with anyone else. As soon as discord arises, either maintain silence or ask questions. Argument, disputation and conflict between friends is forbidden - indeed it is more bitter than the venom of a serpent.
- 6 And the Glory be upon you, and I beseech God to assist you in reconciling differences between the loved ones of God. 'Abbas.
- 4 نهایت اعتماد بآنجناب بوده که در اینخصوص منتها قوه را مبذول خواهید نمود بلکه انشاءالله این برودت میان دوستان در طهران بکلی زائل گردد و شما این خدمت را بامر الله کرده باشید کار این کار است چه که بسیار مهمست
- 5 ابدأ مگذارید کسی با کسی مجادله نماید بجز حصول اختلاف یا سکوت یا سؤال نمایند مجادله و مباحثه و منازعه بین دوستان حرام بلکه تلختر از سم ثعبان
- 6 والبهاء علیک واسئل الله ان یوفقک علی اصلاح ذات بین احبّاء الله

BRL\_DAK#0291

## AB02931

*To: Muhammad Rida Khan et al., in Tihiran*

- 1 O two faithful servants at the threshold of the One, when the Sun of Reality dawned from the morn of oneness upon the horizons, those with sight became filled with ecstasy and joy, and gathered beneath the unfurled standard, raising cries of delight and glad tidings. Praise be to God that the night of separation has ended and the dawn of union has broken! The Hidden Beloved has become manifest and the Beauty of the horizons has revealed His countenance. The Joseph of the All-Merciful has become renowned in the marketplace and the Beauty of the All-Merciful has become the witness of the gathering of the horizons. But the blind were forbidden, deprived, subdued, and veiled, crying out "Where is the rising sun?"
- 2 The Truth— it has come, and bright has it shined,
- 3 Alas, it has come to the city of the blind!
- 4 In any case, an earthquake has struck Iran and in these days tumult has arisen in all regions. Therefore throughout the earth there is commotion at the appearance of the manifest Light, and the world of creation is in motion and vibration. Despite this, the heedless ones of Iran have not yet awakened and have not lifted their heads from the pillow of ignorance. Therefore make an effort that they may come to their senses from their
- 1 ای دو بنده صادق درگاه احدیت شمس حقیقت چون از صبح احدیت اشراق بر آفاق نمود بینایان به وجد و طرب آمدند و در ظلّ علم منشور محشور گردیدند و نعره و اطربا و فریاد یابشری برآوردند الحمد لله شب فراق منتهی شد و صبح وصال دمید یار پنهان آشکار گشت و دلبر آفاق عرض دیدار نمود یوسف رحمانی شهره بازار شد و جمال رحمانی شاهد انجمن آفاق گردید اما نایبایان ممنوع شدند محروم گردیدند مقهور شدند محبوب گردیدند و فریاد این الشمس الطالعه برآوردند
- 2 حقّ عیان چون مهر رخشان آمده
- 3 حیف کاندر شهر کوران آمده
- 4 باری زلزله در ایران افتاد و این ایام ولوله در آفاق بلند شد لهذا در بسط زمین غلغله ظهور نور مبین است و عالم آفرینش در حرکت و جنبش باوجود این غافلان ایران تا بحال بیدار نشدند و سر از بالین نادانی برنداشتند پس همتی نمائید تا از بیپوشی بهوش آیند و از ملکوت ابی آهنگ سروش بشنوند و از خاموشی برهند و به تهلیل و

unconsciousness, may hear the melody of the Most Glorious Kingdom, may be delivered from silence, and may engage in praise and glorification and sanctification of the Incomparable Lord. Give thanks to God that you have found such a precious jewel, have turned away from all else but the Truth, and have recognized the Promised Beauty. And upon you be the Most Glorious Glory.

تکبیر و تقدیس و تسبیح حضرت بیچون پردازند  
شما شکر کنید خدا را که چنین گوهر آبداری  
یافتید و روی از غیر حق تافتید و جمال موعود  
را شناختید و علیکم البهاء الابهی

MMK3#119 p.081

## AB02961

*To: Ali Khan Mirpanj, in Vienna*

- 1 O thou who art afflicted with a hundred thousand difficulties! God made thee a wanderer from Tehran to Vienna that thou mayest taste the bitterness of exile and experience the toxicity of the tribulations that befell this servant, so that thou mayest know the value of well-being in Tehran and remember the comfort of Shimran and consider Iran as the paradise of heart and soul.
- 2 Exile from one direction, and anguish from another direction, and empty pockets from one direction, and creditors from every direction, and pursuit by financial officers from one direction, and non-receipt of salary from one direction, and no response from the leaders of Tehran from one direction.
- 3 In any case, it matters not - thou art my partner and companion and associate. Soon hardship will be transformed into ease and difficulty into facility. Grieve not, I am thy sympathizer. Thou art my friend and my companion. In truth, I am always with thee and before thee, as I have never forgotten thee for a moment and never will.
- 4 But thou wilt say, "Why dost thou not come to my aid and think not of any solution for me?" This is my answer to thee: Thou must taste these blows and experience these bitter things so that when thou attainest to authority [and takest the reins of] affairs in hand, thou wilt know how much difficulty and hardship befalls the helpless ones when their allowance and salary are delayed, and what afflictions they face. Then thou wilt show mercy and quickly remedy their pain and bring order to affairs.

1 ای مبتلای صد هزار مشکلات خداوند ترا از  
طهران آواره به وینه نمود که تلخی غربت بچشی  
و سمیت بلایای وارده باین عبد بمزی تا قدر  
عافیت طهران بدانی و راحت شمران بخاطر آری  
و ایران را بهشت دل و جان شمری

2 غربت از جهتی و کربت از جهتی و جیب تهی از  
جهتی و طلبکار از هر جهتی و محالوۀ مأمورین  
مالیه از جهتی و نرسیدن مواجب از جهتی و  
جواب ندادن سرآمدن طهران از جهتی

3 باری عیب ندارد با من شریکی و سهمی و قرینی  
عنقریب عسر یسر تبدیل گردد و سختی بآسانی  
غم مخور من غمخوار تو هستم رفیق منی و انیس  
من فی الحقیقه همیشه با توام و پیش تو چه که  
آتی ترا فراموش ننوده و نخواهم نمود

4 ولی خواهی گفت چرا بدادم نمی رسی و فکری از  
برایم نمیکنی جوابت اینست باید این صدمات را  
بچشی و این تلخیا را بمزی تا چون بسر کار آئی [و  
زمام امور در دست گیری بدانی که بیچارگان  
را چون جیره و مواجب تأخیر افتد چه قدر در  
زحمت و مشقت افتند و بجه بلای گرفتار شوند  
آنوقت رحم نمائی و دردشانرا بزودی علاج نمائی  
و کار را نظمی دهی

5 And upon thee be glory.

5 و البهاء عليك

MMK3#302 p.224

## AB03018

*To: Mrs G R Du Val, in Washington, DC*

- 1 O thou who gazest upon the eternal light in the spiritual world!...
- 1 أَيُّهَا النَّاطِرَةُ إِلَى النُّورِ الْإِبْدِيِّ فِي الْعَالَمِ الرُّوحَانِيِّ...
- 2 As to the verses which thou didst ask about from the Gospel of Luke, know thou that Christ was the Jonah of His age and the whale is this world. Whosoever entereth the belly of the whale perisheth eternally, but Christ entered the belly of this whale as did Jonah and emerged alive, eternal in might and majesty. Then He said that Jonah's deliverance and preservation in the whale's belly - that is, the whale of contingent existence - and his life after emerging therefrom was a manifest sign to the people of Nineveh. Likewise Christ was not harmed by the whale's belly and emerged from it alive and abiding. This is the mighty sign and consummate wisdom and conclusive proof for this wayward generation that is heedless of the remembrance of God.
- 2 وَأَمَّا الْآيَاتُ الَّتِي سَأَلْتَ عَنْهَا مِنْ أَنْجِيلِ لُوقَا أَعْلَمِي أَنَّ الْمَسِيحَ هُوَ يُونَانَ عَصْرِهِ وَالْحَوْتَ هَذِهِ الدُّنْيَا فَكُلٌّ مِنْ يَدْخُلُ فِي بَطْنِ الْحَوْتَ يَنْعَدِمُ أَبَدِيًّا وَلَكِنَّ الْمَسِيحَ دَخَلَ بَطْنَ هَذَا الْحَوْتَ كَيُونَانَ وَخَرَجَ حَيًّا بَاقِي أَبَدِي الْقُدْرَةِ وَالْجَلَالِ ثُمَّ قَالَ إِنَّ نَجَاتِ يُونَانَ وَعَدَمَ اضْمِحْلَالِهِ فِي بَطْنِ الْحَوْتَ أَيْ حَوْتَ الْإِمْكَانِ وَحَيَاتِهِ بَعْدَ خُرُوجِهِ آيَةً بَاهِرَةً لَاهِلِ نَيْنِوَا فَهَكَذَا الْمَسِيحُ لَا يَضُرُّهُ بَطْنُ الْحَوْتَ وَيَخْرُجُ مِنْهُ حَيًّا بَاقِي فَهُوَ الْآيَةُ الْعَظْمَى وَالْحِكْمَةُ الْبَالِغَةُ وَالْحُجَّةُ الْقَاطِعَةُ لِهَذَا الْجِيلِ الشَّرِيرِ الْغَافِلِ عَنْ ذِكْرِ اللَّهِ
- 3 Then He said that the Queen of the South came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here: My light shall shine forth, My fragrances shall waft abroad, My breezes shall pass by, and My life-giving spirit shall influence the horizons. The queens of the earth shall all come to the seat of My Kingdom that they may hear My consummate wisdom and My perfect mysteries and the realities and meanings deposited in the Tablets of God. This is a brief explanation; ponder thou upon it that the doors of inner meanings may be opened unto thee and thou mayest become acquainted with its details, for the pages are too limited to contain these endless mysteries. And upon thee be greetings and praise.
- 3 ثُمَّ قَالَ إِنَّ مَلِكَةَ الْبَيْنِ اتَتْ مِنْ أَقْصَى الْبِلَادِ لِيَسْمَعَ حِكْمَةَ سُلَيْمَانَ وَأَنَا أَعْظَمُ مِنْ سُلَيْمَانَ سَيُشْرِقُ أَنْوَارِي وَتَعْبِقُ نَفْحَاتِي وَتَمُرُّ نَسَمَاتِي وَيُؤَثِّرُ رُوحُ حَيَاتِي فِي الْآفَاقِ وَتَأْتِي مَلَكَاتُ الْأَرْضِ كُلُّهَا إِلَى مَقَرِّ مَلِكُوتِي حَتَّى يَسْمَعْنَ حِكْمَتِي الْبَالِغَةَ وَاسْرَارِي الْكَامِلَةَ وَالْحَقَائِقَ وَالْمَعَانِيَ الْمَوْدَعَةَ فِي الْوَحَاءِ اللَّهُ هَذَا بَيَانٌ مُخْتَصَرٌ تَفَكَّرِي فِيهِ حَتَّى يَفْتَحَ عَلَيْكَ أَبْوَابُ الْمَعَانِي وَتَطَّلِعِي بِتَفَاصِيلِهِ لِأَنَّ الْأَوْرَاقَ تَضَيِّقُ عَيْنَ بَيَانِ هَذِهِ الْأَسْرَارِ الَّتِي لَا نَفَادَ لَهَا وَعَلَيْكَ التَّحِيَّةُ وَالتَّنَاءُ

YMM.364x

## AB02862

To: *Mirza Muhammad Taqi Afnan, in Yazd*

- 1 My God, my God! I commune with Thee with the tongue of supplication, humbled, broken, clinging to the cord of lowliness and contrition, submissive and humble before Thy grandeur, Thy sovereignty and Thy lordship, O Mighty One, O All-Forgiving!
- 2 I seek Thy forgiveness, O my God, for my sins and transgressions which have brought me shame and weighed heavily upon me and preoccupied me from annihilation at the threshold of Thy oneness, and prevented me from ascending to the kingdom of witness, and veiled me from beholding Thy greatest signs in the realm of existence, and came between me and the contemplation of Thy holy lights which have illumined all regions and by which signs have spread and become widely known, and have blocked my nostrils from inhaling the fragrances of Thy sanctity which have perfumed all quarters and by which hearts and spirits have been revived.
- 3 O Lord! I am immersed in the seas of heedlessness and error - have I any deliverer besides Thee? And I have fallen into the pit of abasement and extinction - have I any succourer besides Thee? And I am afflicted and eyes are covered with the veil of transgression - have I any remover besides Thee?
- 4 By Thy glory, the horizons have grown narrow - save me through Thy grace and favor, O Great in faithfulness! The darkness of troubles has intensified - rescue me and raise me to the vicinity of Thy greatest mercy, and guard me with the hosts of Thy protection, O Possessor of supreme mercy! And shield me from the arrows of the people of doubts aimed at me from all directions, that I may find rest at the gate of Thy oneness in Thy most glorious kingdom and receive sustenance from the banquets of meeting.
- 5 Verily Thou art the Generous, the Bestower.
- 1 الهى الهى آتى اناجيك بلسان الابهال متذلاً متصدعاً متمسكاً بجبل التذلل والانكسار خاضعاً خاشعاً لعظمتك و سلطانك و ربوبيتك يا عزيز و يا غفار
- 2 و استغفرک يا الهى عن ذنوبى و خطيئاتي التي انجلتني و ثقلت على و اشغلتني عن الفناء في فناء باب احديتك و منعتني عن الصعود الى ملكوت الشهود و حجبني عن مشاهدة آياتك الكبرى في حيز الشهود و حالت دوني و دون ملاحظة انوار قدسك التي نورت الأفطار و شاعت و ذاعت بها الآثار و سدّت مشامى عن استشمام روائح تقديسك التي عطّرت الأرجاء و احييت بها القلوب و الأرواح
- 3 اى رب استغرقت في بحار الغفلة و الخطاء هل لى من منقذ الا انت و قد وقعت في وهدة الدلة و الفناء و هل لى من مغيث الا انت و ابتليت و غشت الأبصار غطاء الجريان و هل لى من كاشف الا انت
- 4 فوعزتك قد ضاقت الآفاق نجنى بفضلک و عنايتک يا عظيم الوفاء قد اشتدت ظلمات الأکدار انقذنى و ارفعنى الى جوار رحمتک الكبرى و احرسنى بجنود کلائیک يا ذا الرحمة العظمى و احمنى من سهام اهل الشبهات المصوبة الى من جميع الجهات لأستريح بباب احديتك في ملکوتک الأبهى و استرزق من موائد اللقاء
- 5 انک انت الکریم ذو العطاء

INBA87:455, INBA52:471

## AB02991

To: Mirza Ali Muhammad Yazdi (Varqa), in Zanjan

- 1 O leaf of the paradise of the people of Baha! What has happened that for some time you have made your nest and abode in the nest of silence, and have ceased from your cultured melody and your songs and anthems? Has it slipped from your honor's mind that this is the time for crying out, not silence, and the moment for the call of the invisible herald and angel, not quiet repose in the corner of sluggishness?  
 1 ای ورقای فردوس اهل بهاء چه شد که مدّتیست در آشیانه خاموشی لانه و آشیانه نمودید و از آهنگ پر فرهنگ و آواز و ترانه باز ماندید آیا از خاطر آنجناب رفته است که هنگام خروش است نه خموشی و دم بانگ هاتف و سروش است نه سکوت در گوشه بطی الجوشی
- 2 In any case, open your throat and begin the Hijaz mode and Iraqi melody so that the unconscious may become conscious, and the birds of the meadow may cry out, and the heedless may awaken from rabbit-sleep and sell their donkey-ears and seek hearing from the divine realm and merciful powers, that they may find worthiness to hear the melody of the nightingales of the divine gardens and gain the capacity for joy and delight in this merciful paradise.  
 2 باری حنجر را باز کن و آغاز لحن حجاز و آهنگ عراق نما تا بیهوشان بهوش آیند و مرغان چمن در خروش و غافلان از خواب خرگوش بیدار گردند و گوش خر بفروشند و سمعی از جهان الهی و قوای رحمانی بجویند تا لیاقت استماع نغمه عندلیبان ریاض الهی پیدا کنند و استعداد سرور و طرب در این فردوس رحمانی
- 3 There are some people who are moved to delight by the call of the angel, and some by the cry of the rooster. One group is stirred by the screech of the eagle, and another by the caw of the raven and the croak of the crow. Some are moved to excitement by the songs of meadow birds, others by the voice of the jackdaw and magpie. Now you begin the divine melody and engage in praise and glorification of the Merciful Lord. Surely ears will be found that were created from the element of spirit and brought into being from the wondrous natures of the abundant realms.  
 3 قومی هستند که از بانگ سروش بطرب آیند و قومی از آواز خروس فریقی از صبحه عقاب باهتزاز آیند و حزبی از نعیق غراب و نعیب کلاغ طائفهائی از الحان مرغان چمن بشور آیند جمعی از آواز زاغ و زغن حال شما آغاز نغمه الهی کن و به نعوت و ستایش حضرت رحمانی پرداز لابد آذانی پیدا شود که از عنصر روح خلق شده و از طبایع بدایع عوالم پرفتوح ایجاد گشته
- 4 A short while before this, a detailed letter was sent. God willing, it has arrived by now. Your honor's meaningful and elegant verses were very well received.  
 4 مدّت قلیله پیش از این مکتوب مفصّلی ارسال گردید انشاءالله تا بحال رسیده است اشعار آبدار پرمعانی آنحضرت بسیار مقبول واقع شد

MSHR4.392-393

## AB02922

To: *Baha'is of Khayrul Qura, in Zirak (Khayr-Ul-Qura)*

- 1 O ye steadfast ones! O ye firm ones! May Khayru'l-Qura become, God willing, the mother of cities, that is to say, may it become the center for the dissemination of the lights of truth and may the divine teachings be spread to all regions and districts. May the Word of God be raised up and may the sea of God's Cause surge through the breezes of celestial bounty. If the friends of God gird up their loins and open wide the gates of teaching, and walk in the way and path of truth, assuredly will this bounty be achieved, these lights will shine forth, this breeze will blow, this divine fire will blaze up, and these life-giving breezes will waft.
- 2 O friends of God! The bounties of the Blessed Beauty are like unto the sun, and souls are like receptive surfaces and benefiting crystals. The more refined these mirrors become, and the more they are cleansed from the rust of heedlessness and human desires and satanic qualities, the more will they reflect. The light of truth will shine forth and the rays of divine mercy will radiate, and the darkness of error will be dispelled and destroyed.
- 3 O friends of God! Consider this time a prize and let not this opportunity slip from your grasp. These bounties will not always be at hand, and this overflowing cup of divine grace will not remain full forever. While life remains, become seekers of truth, and while existence endures, tread the path of salvation. In these days it is fitting and worthy that each one of you become a sign of manifest light and a banner of mercy to all the worlds. "Such is the bounty of God; He bestoweth it upon whomsoever He willeth, and God is the Lord of great bounty."
- 4 And upon you be greetings and praise.

1 ای ثابتان ای راسخان خیرالقری انشاءالله  
امّالقری گردد یعنی مرکز انتشار انوار حقیقت  
شود و تعالیم الهی باطراف و اکثاف منتشر شود  
کلمه الله مرتفع گردد و دریای امر الهی باریاح  
موهبت صمدانی موج زند اگر احبای الهی کمر  
همت بر بندند و ابواب تبلیغ بگشایند و به روش  
و سلوک حق مثنی نمایند یقین است که این  
موهبت حاصل گردد و این انوار بتابد و این  
نسیم بوزد نار موقده الهیه شعله زند و نفحات  
جانپرور بمرور آید

2 ای احبای الهی مواهب جمال مبارک مثل  
آفتابست و نفوس بمنزله صفحات مستعدّه  
و زجاجات مستفیضه هرچه صفحات مرابا  
لطیف تر گردد و از زنگ غفلت و شهوات عالم  
انسانیه و اخلاق شیطانیّه ممتازتر شود غمازتر  
گردد نور حقیقت بتابد و انوار رحمانیت اشراق  
کند و ظلمات ضلالت محو و نابود گردد

3 ای احبای الهی وقت را غنیمت شمرد و فرصت  
را از دست مدهید این مواهب همیشه بدست  
نیاید و این جام سرشار فیض ابدی هر زمان  
سرشار نگردد تا جان باقی جویان حق شوید و تا  
حیات موجود راه نجات بهیمائید این ایام لایق  
و سزاوار چنین است که هریک آیت نور مبین  
شوید و رایت رحمة للعالمین ذلک من فضل الله  
یؤتیه من یشاء و الله ذو فضل عظیم

4 و علیکم التّحیّة و التّناء

MMK3#183 p.127

**AB03069**

*To: Unknown, in Iran*

Praise be unto thee, O God, and glory be unto thee, O my Lord, for thou hast sent from among thy servants those whose consciences became clear; whose countenances were beautified; who flourished outwardly; became inwardly purified; whose faces became illumined; whose stars shone; whose hearts rejoiced; whose sorrows vanished; whose breasts dilated—when they heard the call of the Covenant.

They witnessed the signs of harmony; saw the light of dawn and responded to the Orb of the Horizons. Their faces radiated with the light of bounties and their tongues delighted in the mention of the Lord of great bestowals. They spoke with praise; were illumined with the light of guidance and became ignited with the blazing fire of the Tree of Sinai. They became firm in the Ancient Covenant; walked in the straight path; took hold of the mighty rope; turned to the manifest horizon and followed in the steps of the greatly refined. They gathered in the assembly of glory, in thy name, the Merciful, the Compassionate. They consulted concerning the mighty Testament; agreed upon the right decision and were confirmed with a new spirit. Their breasts were dilated through the reading of the mighty Covenant. They wrote the evident book which speaks of firmness and indicates steadfastness. They held fast to the strong and unbreakable support and grasped the hem of the Garment of Grandeur.

O Lord, illumine their faces in the Kingdom of Abha; incline their ears to the voice of commendation from the Supreme Concourse; make them great signs of thee; ordain for them the best of this world and the world to come; elevate their stations to the sublime canopy. Give them a truthful tongue among the people of the world and usher them into the paradise of thy meeting after they ascend to the Supreme Companion.

Verily, thou art the Omnipotent in whatsoever thou desirest and verily thou art the Pure Almighty.

SW\_v08#17 p.224

## AB02878

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

- 1 O trusted one of 'Abdu'l-Baha! All your letters from 'Ishqabad and Baku were received. The settlement of affairs and payment of the debts of the honored Afnan brought the utmost gladness and delight. This is service to the Cause of God. Therefore give thanks to the incomparable Lord that you have been and continue to be assisted in rendering such diverse services. This is because you have no will of your own and are effaced in benevolent intentions.
- 2 The characteristics and qualities you described regarding the beloved friends in 'Ishqabad are all accurate. In truth, the friends in 'Ishqabad are firm in the Covenant and steadfast in times of test. Tests do not cause them to waver; rather, they increase in firmness and steadfastness. Therefore this storm of tests will surely subside and profits will return again. Temporary losses are not important, for blessings will show their face again.
- 3 Several times this difficult knot was untied through supplication and prayer in the Holy Shrine. The friends had pledged not to be excessive in purchases again and to conduct business with moderation, but they fell somewhat short in their promise and made abundant purchases. Therefore these difficulties arose. Again they will gradually be resolved and another day of commerce will come.
- 4 His honor Shaykh Muhammad-'Ali is truly self-sacrificing. Whatever praise you offer about him is deserved. He is confirmed and assisted. Convey to all the friends the Most Glorious and Most Wondrous greetings.
- 5 The promissory note that the honored Afnan Mirza Mahmud gave you to pay upon demand - deliver that note to him personally.

1 ای امین عبدالهآء نامه های شما از عشق آباد و بادکوبه جمیع رسید از تمشیت امور و تأدیه قروض حضرت افنان نهایت روح و ریحان حاصل گردید اینست خدمت امر الله پس شکر حضرت بیچون نما که چنین بخدمات گوناگون موفق شده و میشوی و این بدین سبب است که از خود اراده ئی نداری فانی در نوایای خیریه هستی

2 نعوت و اوصافی که در حق احبای عشق آباد نموده بودی جمیع عین واقع فی الحقیقه یاران عشق آباد ثابت بر عهد و پیمانند و مستقیم در موارد امتحان از آزمایش فتور نیارند بلکه بر ثبوت و رسوخ یفزایند لهذا البته این طوفان امتحان بنشیند دوباره سود بهمان آید زیان موقت اهمیتی ندارد زیرا دوباره برکت رخ بگشاید

3 چندین مرتبه این عقدهء مشکل گشا واقع شد بانابه و بدعا در روضهء مبارکه انحلال یافت یاران شرط فرموده بودند که دوباره افراط در خرید نفرمایند باعتدال تجارت کنند ولی قدری در وعد فتور نمودند و خرید موفور فرمودند لهذا این مشکلات حاصل گشت باز بتدریج رفع خواهد شد بار دگر روز تجارت آید

4 جناب شیخ محمد علی فی الحقیقه جانفشانست آنچه در حق او ستایش نمائی سزاوار است موفقست و مؤید جمیع یاران را تحیت ابدع ابهی ابلاغ دارید

5 سندیکه حضرت افنان میرزا محمود بشما داده اند که عندالطلب تأدیه نمایند آن سند را بخود ایشان تسلیم نمائید

INBA16:154

## AB03047

*Visitation prayer for Jinab-i-Aqa Shaykh Husayn Mu'tamidu'sh-Shari'ih*

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

- 1 May greetings of mercy and good-pleasure be upon your radiant dust, your white spot, your purified grave and your illumined tomb, O namesake of Glory, concealed in devotion, manifest in faithfulness, trusted one of the chosen ones, pillar of the pious ones, exemplar of martyrs and support of the people of sacrifice.
 

1 قد حيّ الحيا من الرحمة و الرضوان على تربتك  
النوراء و بقعتك البيضاء و جدتك المطهر و  
رمسك المنوريا سمي البهاء و خفي الولاء و بادي  
الوفاء و معتمد الأصفياء و عماد الأتقياء و قدوة  
الشهداء و عمدة اهل الفداء
- 2 O you who shed your blood in the path of God and sacrificed yourself in the love of God, and whose body was cut piece by piece out of passionate love for the Glory - may my spirit be sacrificed for you, O remover of veils and life of the hearts of the loved ones.
 

2 يا من اهرق دمك في سبيل الله و فديت بنفسك  
في محبة الله و تقطع جسدك ارباً ارباً شغفاً بالبهاء  
روحى لك الفداء يا كاشف الغطاء و حياة  
قلوب الأحباء
- 3 I bear witness that you endured every affliction and bore every cruelty, and remained patient through the supreme calamity and showed fortitude in the greatest catastrophe. No one heard from you any sound, whisper, moaning or outcry when your limbs were being severed by the spears and blades of the people of hatred. Rather, you were supplicating to your Most Exalted Lord and imploring the Most Glorious Kingdom, rejoicing in the overflowing cup of the wine of guidance, and happy and delighted with what you attained in the path of your Most Exalted Lord.
 

3 اشهد انك تحمّلت كلّ بلاء و احتملت كلّ جفاء  
و صبرت على المصيبة العظمى و تجلّدت في الرزية  
الكبرى و ماسمع احد منك صوتاً و لا همساً و  
لا اينناً و لا ضجيجاً عندما كانت تنفّرق منك  
الأعضاء بالأسنة و الظلمات من اهل البغضاء  
بل كنت مبهلاً الى ربك الأعلى و متضرعاً  
الى الملكوت الأبهى و مستبشراً بالكأس الطائفة  
بصباء الهدى و فرحاً مسروراً بما فزت به في  
سبيل ربك الأعلى
- 4 O beloved of hearts, physician of spirits, tender of heart, intercessor for those who killed him from among the evil ones, at the Most Great Threshold at the time of sacrifice in the court of mercy and supreme forgiveness - this is your exemplary way, your most exalted example, and your life-giving attribute.
 

4 فيا حبيب القلوب و طبيب الأرواح و رقيق  
الفؤاد شفيع من قتله من الزنماء في العتبة الكبرى  
حين الفداء في ساحة الرحمة و المغفرة العظمى هذا  
طريقتك المثلى و مثلك الأعلى و صفتك المحيية  
للأرواح
- 5 Truly you are worthy of prayer, truly you are worthy of praise, and upon you be grace and glory in the Paradise of eternity, the gathering place of the manifestation of the Lord of the Most Beautiful Names.
 

5 انك اهل الدّعاء و انك اهل الثناء و عليك  
الفضل و البهاء في جنة البقاء محفل تجلّي ربّ  
الأسماء الحسنی

ABDA.318

**AB03008***To: Afrukhtih, Yunis et al.*

1 O spiritual friends!

2 Praise be to God, the divine candle in the heavenly gathering outshines the sun of the ethereal sphere, and the radiance of the Lord's favors is like the luminous sun. The Eternal Cupbearer in the divine feast offers the wine of the Covenant, and the veiled Beloved from the hidden realm manifests His effulgent splendor.

3 The cup of truth is overflowing and the melody of the nightingale of the Supreme Concourse matches the song of the musicians. The birds of the rose garden and meadow raise a new strain at every moment, and with every breath a life-giving melody from the birds of the garden reaches the ears of every mindful one - the song of glorification and sanctification, and the melody of unity and praise that reaches the Abha Kingdom and brings the Supreme Concourse to delight and rapture, joy and ecstasy.

4 For the song of the birds of this meadow is "Glory be to my Lord, the Most Glorious" and their melody and tune proclaim servitude at the sacred threshold of His Supreme Majesty.

1 ای یاران روحانی

2 الحمد لله شمع رحمانی در انجمن یزدانی غبطهء آفتاب فلک اثر است و پرتو الطاف ربّانی چون مهر منیر ساقی باقی در بزم الهی بادهء میثاق میدهد و دلبر پرده نشین از جهان پنهان جلوهء اشراق میفرماید

3 جام حق سرشار است و آهنگ بلبل ملأ اعلیٰ نغمهء مطرب مرغان گلزار و مرغزار در هر دم ترانهء بدیعی بلند و در هر نفس نغمهء جانبخشی از طیور چمن در گوش هر هوشمند آواز تسبیح و تقدیس است و آهنگ توحید و تهلیل که بملکوت ابهی میرسد و ملأ اعلیٰ را به عیش و طرب و جشن و وله آورده

4 زیرا گلبنانگ مرغان این چمن سبحان ربّی الابهیست و نغمه و آهنگ اعلان عبودیت آستان مقدّس حضرت کبریا

INBA17:267, MKT8.186a

**AB12242***To: Aqa Azizullah et al.*

1 O two bright candles of the love of God!

2 Mirza 'Abdu'l-Husayn has offered praise beyond description of these two exalted souls, that praise be to God, they are two bright candles in the night-chamber of inner meanings, and two cypress trees in the spiritual rose garden, and nightingales of sweet song in the garden of the love of God, and two incomparable eloquent speakers in the spiritual gathering.

3 In any case, from his praise and eulogy it became clear that the friends in Zavarih, Ardistan, Kashah, Tarq, Tar, Qamsar and

1 ای دو شمع روشن محبت الله

2 جناب میرزا عبدالحسین ستایشی زاید الوصف از آن نفسین اعلیٰ نمودند که الحمد لله شبستان معانیرا دو شمع روشنند و گلشن روحانیرا دو سرو گلزار و چمن حدیقهء محبت الله را ببلبلان خوش آوازند و محفل روحانیانرا دو ناطق بلیغ بی انباز

3 باری از نعت و مدح ایشان معلوم گردید که احبابی زواره و اردستان و کشه و طرق و طار

Jushaqan have found new life, and the friends in those regions have attained the utmost rapture and attraction. They are lovers of the Countenance of Truth and yearning ones for the presence of the Most Holy One. They are enchanted and distracted, they are intoxicated with the wine of the All-Merciful and captivated by the perfumed locks of the Heavenly Beloved.

- 4 From this news joy was obtained, and from these glad-tidings spiritual delight and expansion entered into the hearts of the friends. Therefore with utmost joy we offer congratulations for this happiness and gladness, and we beseech God that moment by moment this great bounty may increase and this mighty gift may be multiplied.

- 5 May He bring the friends into such a state of attraction that heart and soul take flight, and consciousness becomes intimate with mystery, and the light of truth spreads with utmost speed, and the anthem of the Concourse on High is raised, and words of praise reach from the Most Glorious Kingdom, and the melody of "O Glory of the Most Glorious" encompasses the world.

- 6 And upon you be the Most Glorious Glory.

و قصر و جوشقان جان دیگر یافته و دوستان  
آسمان نهایت وله و انجذاب جسته عاشقان  
جمال حقیقتند و مشتاقان لقای حضرت احدیت  
شیفته‌اند و شیدائی آشفته‌اند و سودائی مخمور  
صهبای رحمانیند و مفتون طره مشکار دلبر  
آسمانی

4 از این خبر شادمانی حاصل و از این مرده قلوب  
یارانرا نشاط و انبساط روحانی داخل گردید لهذا  
بکمال سرور تهنیت این فرح و حبور نمائیم و از خدا  
خواهیم که آنآ فائز این منحت کبری تزیید یابد  
و این موهبت عظمی تضاعف جوید

5 یارانرا قوه انجذاب چنان باهتزاز آرد که دل و  
جان پرواز کند و وجدان محرم راز گردد و نور  
حقیقت در کمال سرعت انتشار یابد و آهنگ  
ملأ اعلی بلند شود و از ملکوت ابهی خطاب  
تحسین رسد و نغمه یابہاء الابهی جهانگیر شود

6 و علیکم البہاء الابهی

BRL\_DAK#0943, BRL\_DAK#0972

## AB11856

To: *Mirza Ali Sayyiah Maraghihi*

- 1 O friend of the Master! If I speak of the yearning of heart and soul, wailing and lamentation would arise from water and clay. Yet whatever that Beloved does is sweet.

- 2 A hundred thanks that the firm handle of heartfelt affection is strong, and the eye of the spirit gazes and is turned day and night. The mention of those true friends is the candle of the gathering of friends. Not a moment passes but you are remembered in heart and soul, and not an instant goes by but you are renowned in the court of the Beloved. What more do you want and what more do you seek? From the station of the oneness of the Divine Essence you have attained to the oneness of the attributes of majesty, perfection and beauty.

- 3 Twelve days ago a letter was sent with details about the travelers. Its receipt is unknown. Likewise two or three letters before

1 گل مولا گر بگویم ز اشتیاق جان و دل ناله و  
افغان برآید ز آب و گل ولیکن هر چه آن دلبر  
کند شیرین بود

2 صد شکر که عروة الوثقی الفت قلبیہ مستحکم  
است و بصر روح ناظر و متوجہ لیلاً و نہاراً  
ذکر آن یاران حقیقی شمع محفل دوستانست آنی  
نمیگذرد مگر در جان و دل مذکورید و لحظه‌ئی  
نمیشود الا آنکہ در ساحت محبوب مشہورید دیگر  
چه میخواہی و چه میجوی از مقام احدیت ذات  
بواحدیت صفات جلال و کمال و جمال رسیدید

3 دوازده روز قبل از این مکتوبی ارسال شد  
و تفصیل حضرات مسافرین مرقوم گشت

that, from which also no news was received. Henceforth if you send a letter, write on the envelope "To be received by Abbas Effendi" and place it in a second envelope on which write "To be received by His Honor Khalil Effendi, the customs official of Akka, from the customs of Haifa." For Ahmad Bey the customs official of Haifa has been dismissed. Be sure to send letters without delay, but in the letters do not write any word that could cause harm or indicate this community. If details of conditions are not received, no harm is done. Ask about news from the travelers.

رسیدش نرسید و همچنین دو سه مکتوب قبل از آن و از آنها نیز خبری نشد من بعد اگر مکتوبی ارسال مینمائید بالای ظرف بنویسید که عباس افندیه وصول بوله و آنرا در ظرف ثانی گذاشته بر آن مرقوم دارید که حیفاه گمرک مدیرنه و اندن عتکانک گمرک مأموری رفعتلو خلیل افندیه وصول بوله زیرا احمد بک مأمور گمرک حیفا عزل شده البته مکاتیب ارسال دارید بتعویق نیفتد ولیکن در مکاتیب کلمهئی که ضرر داشته باشد و دلالت بر این طائفه کند مرقوم ندارید پس از تفصیل احوال باشد اگر نرسد هم ضرری نیست اخبارات از مسافرن استفسار فرمائید

- 4 His honor Aqa Muhammad Ali Yazdi with perfect love mentions the new and most glorious greeting, and likewise all the other friends collectively.

4 جناب آقا محمد علی یزدی بکمال حبّ بتکبیر بدیع ابی ذاکرند و همچنین سایر احباب اجمعین

BRL\_DAK#0451

## AB03053

To: *Mirza Siyyid Muhammad Nazimul-Hukama*

- 1 O thou spirit who art cheered by the holy fragrances wafting from the divine gardens of the Most Glorious Kingdom and Supreme Paradise! Upon thee be the glory of thy Lord in the first and last!
- 2 I have read with utmost joy what thou didst inscribe upon the pages of expression, containing the gifts of thy Merciful Lord regarding human reality. I have contemplated its wondrous meanings, truths and foundations, and behold, it was like scattered pearls upon an unfurled parchment and glittering jewels emerged from the ocean of knowledge and the mine of thy Merciful Lord's remembrance.
- 3 The sea of my love surged and the ocean of my heart was stirred, taking from my hand the reins of will and gaining control over my guidance, causing my pen and ink to flow in praise of one who has captured my heart and expanded my breast through his extinction in the love of his Beloved, his attraction to the fragrances of his Goal, his steadfastness in the path of his Worshipped One, his firmness and rootedness in the Cause

1 یا ایها الروح المستبشره بنفحات قدسیه انتشرت من ریاض الملکوت الاهی و الفردوس الاعلی علیک بهاء ربک فی الآخرة و الاولى

2 قد تلوت بملاً السرور ما رقت علی صحائف البیان المتضمن مواهب ربک الرحمن فی حقیقه الانسان و تمعنت فی بدیع معانیه و حقائقه و مبانیه و اذا هی لؤلؤ منثور فی رق منشور و جواهر متلئله خرجت من عمان العرفان و معدن ذکر ربک الرحمن

3 فتموج بحر ودادی و تلاطم قلزم فؤادی و اخذ زمام الارادة من یدی و تمکن من قیادی و اجراء قلبی و مدادی علی ذکر من اخذ بحجام قلبی و شرح صدری بفنائیه فی حبّ محبوبه و انجذابه بنفحات مقصوده و استقامته فی صراط معبوده

of his Adored One, his clinging to the covenant and promises of his Lord, and his holding fast to the hem of His praised station.

و ثبوته و رسوخه في امر مسجوده و تشبّثه بميثاق  
ربه و عهوده و تمسّكه بذيل مقام محمّده

- 4 Blessed art thou, again blessed art thou! Good news to thee, again good news to thee, for this gift by which thy face shines in the kingdom of thy Loving Lord and by which thou dost glory among the concourse of the unseen and the parties of witnesses!

4 طوبى لك ثم طوبى لك بشرى لك ثم بشرى  
لك من هذه الموهبة التي يتلأأ بها وجهك  
في ملكوت ربك الودود و تباهى بها بين ملأ  
الغيب و احزاب الشهود

- 5 Soon shalt thou see for this supreme steadfastness effects spreading in the highest horizon and glories adorning the dawn of sublimity, and the people of the pavilions of eternity in the Most Glorious Concourse shall pray for thee. So glory be to my Most Exalted Lord!

5 فسوف ترى لهذه الاستقامة الكبرى ماثر تنتشر  
في الافق الاعلى و مفاخر تزدان بها فجر العلى و  
يصلين عليك اهل سرادق البقاء في الملأ الابهى  
فسبحان ربي الاعلى

- 6 Convey my greetings to the loved ones of God and His chosen ones whose feet did not slip in the great earthquake and supreme calamity, who remained firm and thus grew in the gardens of the supreme gift and the verdant groves of providence.

6 كبر من قبل على احباء الله و اصفياه الذين  
ما تزلزلت اقدامهم في الرجفة الكبرى و الفاجعة  
العظمى و ثبتوا فثبتوا في رياض المنحة العليا و  
حادثي العناية الغلباء

INBA85:360, YMM.051

## AB02866

To: Mulla Muhammad Ali Muallim

- 1 O Lord, my God and my Haven in my distress! My Shield and my Shelter in my woes! My Asylum and Refuge in time of need and in my loneliness my Companion! In my anguish my Solace, and in my solitude a loving Friend! The Remover of the pangs of my sorrows and the Pardoner of my sins!

1 الهى و موئلى عند لهنى و ملجأى و مهربى عند  
اضطرابى و ملاذى و معاذى عند اضطرابى و  
انيسى في وحشتى و سلوى في كربتى و جليسى  
في غربتى و كاشف غمّتى و غافر حوبتى

- 2 Wholly unto Thee do I turn, fervently imploring Thee with all my heart, my mind and my tongue, to shield me from all that runs counter to Thy will in this, the cycle of Thy divine unity, and to cleanse me of all defilement that will hinder me from seeking, stainless and unsullied, the shade of the tree of Thy grace.

2 انى اتوجه اليك بكليتى و اتضرّع اليك بحقيقتى  
و كينونتى و هويتى و جنانى و لسانى ان تحفظنى  
عن كلّ شأن يخالف رضاك في دور فردانيتك  
و تطهرنى من كلّ وضر يمنعى عن التنزيه و  
التقدّيس في ظلّ شجرة رحمتك

- 3 Have mercy, O Lord, on the feeble, make whole the sick, and quench the burning thirst.

3 ربّ ارحم الضعيف و اشف العليل و ارو الغليل

- 4 Gladden the bosom wherein the fire of Thy love doth smolder, and set it aglow with the flame of Thy celestial love and spirit.

4 و اشرح صدوراً اشتعلت فيها نار محبتك و اضطرم  
فيها لهيب عشقك و شوقك

- 5 Robe the tabernacles of divine unity with the vesture of holiness, and set upon my head the crown of Thy favor. 5 و البس هياكل التّوحيد حلال التّقدس و توجّني باكليل مواهبك
- 6 Illumine my face with the radiance of the orb of Thy bounty, and graciously aid me in ministering at Thy holy threshold. 6 و نور وجهي بضياء شمس مراحك و وقفني على خدمة عتبة قدسك
- 7 Make my heart overflow with love for Thy creatures and grant that I may become the sign of Thy mercy, the token of Thy grace, the promoter of concord amongst Thy loved ones, devoted unto Thee, uttering Thy commemoration and forgetful of self but ever mindful of what is Thine. 7 و املاً قلبي بحبة خلقك و اجعلني آية رحمتك و سمة عنايتك و موقفاً على التّأليف بين احبتك و خالصاً لوجهك و ناطقاً بذكرك و ناسياً لشؤني و متذكراً بشؤنك
- 8 O God, my God! Stay not from me the gentle gales of Thy pardon and grace, and deprive me not of the wellsprings of Thine aid and favor. 8 ربّ ربّ لا تقطع عني نفحات عفوك و فضلك و لا تحرمني عن معين عونك و جودك
- 9 'Neath the shade of Thy protecting wings let me nestle, and cast upon me the glance of Thine all-protecting eye. 9 و احفظني في ظلّ جناح حمايتك و ارعني بعين حمايتك
- 10 Loose my tongue to laud Thy name amidst Thy people, that my voice may be raised in great assemblies and from my lips may stream the flood of Thy praise. 10 و انطقني بثناءك بين برّيتك حتّى يرتفع ضجيجي في المحافل العليا و يخدر من في ذكرك الخدار السيول من الأتلال
- 11 Thou art, in all truth, the Gracious, the Glorified, the Mighty, the Omnipotent. 11 انك انت الكريم المتعال و انك انت العزيز القدير

BPRY.132-133

BRL\_DAK#1185, MKT1.198, MJMJ2.074b,  
MMG2#378 p.423

## AB02913

To: *Siyid Nasrullah Khatib*

- 1 O you who are firm in the Covenant! The letter which you had written to Hadrat-i-Haydar-Qabli-'Ali was noted. A sweet fragrance was inhaled from the gardens of its meanings, which indicated spiritual conditions and told of divine intentions. 1 ای ثابت بر پیمان نامه‌ی که بحضرت حیدر قبل علی مرقوم نموده بودید ملاحظه گردید بوی خوشی از ریاض معانیش استشمام گشت که دلالت بر شئون روحانی مینمود و حکایت از نوایای رحمانی میکرد
- 2 What you had written - before this servant's plea - had been beseeched at the Threshold of Oneness, that through His grace and favor He would immerse this servant and all the heavenly friends in the ocean of endless favors and pardoning, and would cause the darkness of disobedience to vanish through the light of forgiveness. May the luminous dawn of divine mercy break, 2 آنچه مرقوم نموده بودید قبل از طلب اینعبد از درگاه احدیت استدعا نموده بود که به فضل و عنایتش این عبد و جمیع یاران آسمانی را در بحر الطاف و عفو بی پایان مستغرق فرماید و ظلمات عصیان را بنور غفران زائل نماید صبح نورانی رحمت ربّانی بدمد و پرتو آفتاب حقیقت از افق عنایت تجلی فرماید

and may the rays of the Sun of Reality shine forth from the horizon of favor.

- 3 From the abundant aid and bounty of the Forgiving Lord, I hope that in all matters you will be assisted by divine confirmations and heavenly success, and that through the manifestations of the Lord of Bounty you will become the dawning-place of the glorious favors of the Goal of the worlds.
- 4 Spread out a feast of bounty and arrange a banquet of love for the King of Oneness. Pass around a cup of mystical knowledge so that the seekers of the Friend's face become intoxicated with the pure wine and seek the ecstasy of attaining the Most Glorious Beloved from cups whose mixture is of camphor. May mouths become sweetened with the honey of the love of God, and may cups become colored with the wine of the knowledge of God. May eternal bounty become universal, and may witnessed unity culminate in existential uniqueness, and may the fruit of essential unity become manifest and evident.
- 5 And upon you be greetings and praise.

3 از عون و عطای موفور ربّ غفور امیدوارم که در کلّ امور موفق به تأیید و توفیقات صمدانیه گردید و از تجلیات حضرت ربّ الاحسان مظهر عواطف جلیله مقصود عالمیان شوید

4 بساطی از موهبت بگسترید و بزمی از محبت سلطان احدیت بیارائید و جامی از عرفان بدور آرید که طالبان روی دوست سرمست صهبای طهور گردند و نشئه وصل دلبراهی از کأس مزاجها کافور جویند کامها بشهد محبت الله شیرین گردد و جامها بیاده معرفت الله رنگین شود و فیض ابدی عمومی گردد و توحید شهودی منتہی بتفرید وجودی شود و نتیجه وحدت اصلیه ظاهر و باهر گردد

5 و علیک التّحیّة و الثّناء

MKT9.106

## AB03039

*To: Wife of Nabil-i-Akbar*

- 1 O my Lord, my Hope, my Forgiver, my Pardoner, Knower of the unseen, Concealer of faults, Remover of sorrows! This is a leaf from the leaves of the Tree of Affirmation and a handmaiden from among Thy faithful, assured maidservants. She was related to that illustrious man who sacrificed his essence, spirit, body, and all he possessed and bore in Thy path, who diffused Thy fragrances, proclaimed Thy proofs and evidence, established Thy testimony, prepared Thy way, endured every abasement in Thy love, and suffered every calamity in Thy Cause. He forsook prominence in the assemblies of the mortal realm, as his breast was dilated by the verses of the divine realm. He chose the rank of sandal-bearers in humility, sincerity and submissiveness, yearning for the most exalted station in the Supreme Companion.
- 2 O my Lord! This is a handmaiden intoxicated by the wine of Thy love, whose heart was revived by the breeze from the gardens of Thy oneness, who was made to sway by the fragrant

1 ربّ و رجائی و غافری و عفوی و عالم بغیوبی و ساتر لعیوبی و کاشف لکروبی هذه ورقة من ورقات شجرة الاثبات و امة من امائك المؤمنات الموقنات قد انتسبت الى الرجل الجلیل الذی فدی ذاته و روحه و جسمه و ما له و علیه فی سبیلک و نشر نفحاتک و اعلن حججک و برهانک و اقام دلیلک و مهد سبیلک و احتمل کلّ ذلّة فی محبتک و قاسا کلّ مصیبة فی امرک و ترک الصدور فی محافل الناسوت بما انشرح صدره بآیات اللاهوت و اختار صفّ النّعال تذلاًّ و خلوصاً و خضوعاً متمنیاً المقام الاعلی فی الرّفیق الابی

2 ای ربّ هذه امة اسکرتهآ صهباء محبتک و انعش قلبها نسیم ریاض احدیتک و رتّحها شمیم عبیر

musk of Thy bounty, and who endured trials, afflictions, hardships and distress out of love for Thy beauty and longing to meet Thee. O my Lord! Draw her near to the seat of truth, admit her into the gardens of Thy forgiveness, shade her beneath the tree of Thy mercy, honor her dwelling place, make excellent her abode, and glorify her in the Paradise of Meeting, where she may enjoy the greatest desires and be adorned with brilliant lights from Thy most glorious Kingdom. Verily Thou art the Powerful, the Supporter, the Forgiving, the Generous.

موهبتك واحتملت البلياء والزاياء والبأساء  
والضراء حباً بجمالك وشوقاً الى لقاءك اى  
رب قربها الى مقعد الصدق وادخلها فى رياض  
مغفرتك وظلل عليها شجرة رحمتك واكرم  
منازلها واحسن مأواها وشرفها فى جنة اللقاء  
متمتعة باعظم المنى وجللها بانوار ساطعة من  
ملكوتك الابهى انتك انت المقتدر المؤيد الغفور  
الكريم

KHS13.036

## AB12249

*To: Zayn, Nuriddin et al.*

Praise be to God, Who hath caused the oceans of joy to surge with the breezes of blissful love on this celebrated day through the union of one of His handmaids who hath believed in Him and His signs with one of His servants who hath fulfilled his pledge to His Covenant and Testament. Thus have they become two tokens of His love, two flames ignited by the fire of attraction to His Beauty, two words from the book of His signs, two trees of the garden of His lights, and two stars in the horizon of His recognition.

Hallowed and brilliant salutations be upon the Focal Point of love and faithfulness, the Axis of the sphere of ecstasy and fervor for the Beauty of Baha, the Sun on the horizon of devotion, and the Daystar at the zenith of ardor and desire—Him Whose vitals were set aflame with the fire of love, burning and blazing intensely; Who is manifest through the lights of the words “He shall love Him and they shall love Him” shining in the hearts of His chosen ones; Whose soul was drawn to the arena of sacrifice; Whose blood was sprinkled upon the dust of the earth; and Whose limbs were rent by the bullets of the malevolent in His adoration for the Abha Beauty—and also upon those who are associated with Him, who tread His Open and Radiant Road, who walk in His Perfect Way, and who follow His Luminous Path.

O my God, O my God! These two enraptured souls have embraced in the stronghold of chastity and purity beneath the shade of Thy divine Lote-Tree. They have been wedded in the bridal chamber of the Most Great Prison through Thy bounty,

which Thou hast reserved for whomsoever Thou wilt in Thy most exalted Paradise. They have grown so united as to become a single soul through the bonds of oneness under all circumstances and conditions. And he hath thus come to dwell with her.

O Lord! Make firm their feet in Thy most great love, strengthen the ties of affection between them through the Sure Handle in Thine impregnable refuge, and send down upon them blessings from Thy side. Raise up through them descendants who will serve at Thy sacred and resplendent Threshold, who will make mention of Thee in the most exalted assemblage, who will worship Thee in the morn and the daytime, and who will supplicate Thee at dawn and eventide. Thou art, in truth, the Almighty, the Giver, the Munificent, the Generous, the Abundant Bestower.

ADMS#320

## AB03024

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

- <sup>1</sup> O illustrious branch of the Divine Lote-Tree! Some time ago a letter of condolence was written and sent regarding the branch of the Blessed Tree. It is hoped that through the grace and gifts of the Glorious Lord, consolation in this great calamity will be obtained through the holy breaths from the Abha Kingdom, and may such spiritual fragrances from the root of the Blessed Tree so perfume the nostrils of that illustrious branch that this separation will not come to mind. Soon, through the grace and bounty of the Sovereign of existence, we shall all gather in that extended shade and praiseworthy station, and in the Abha Kingdom and supreme horizon and the Garden of immortality, we shall meet in the presence of the King of Names - may my spirit be a sacrifice for His loved ones.

- <sup>2</sup> My Lord! Hasten the day of meeting with Thee, and expedite my ascension and arrival at the gate of Thy mercy, and my entrance into the Kingdom of Thy oneness. Grant me to behold Thy beauty and bestow upon me reunion with Thee. Verily Thou art the Generous, the Merciful.

- <sup>3</sup> Please instruct His Eminence the branch of the Blessed Tree, Aqa Mirza Aqa, upon him be the Glory of God, the Most

<sup>1</sup> ایها الفرع الجلیل من السّدرۃ الرّحمانۃ در چندی پیش در تعزیت فرع شجره مبارکه نامه‌ئی مرقوم و ارسال گردید امید از فضل و مواهب ربّ مجید چنانست که بنفحات قدس از ملکوت ابی تسلی در این مصیبت عظمی حاصل گردد و چنان رواج رحمانیه اصل شجره مبارکه مشام آن فرع جلیل را معطر دارد که این فراق بخاطر نیاید عنقریب بفضل و جود سلطان وجود کل در آن ظلّ ممدود و مقام محمود جمع شویم و در ملکوت ابی وافق اعلی و حدیقه بقا در جوار ملیک اسماء روحی لأحبائه الفداء انجمن آئیم

<sup>2</sup> ربّ قربّ یوم لقائک و عجل فی صعودی و وفودی علی باب رحمانیتک و ورودی فی ملکوت فردائیتک و ارزقنی مشاهدۃ جمالک و متّعنی بوصالک انک انت الکریم الرّحیم

<sup>3</sup> بحضرت فرع شجره مبارکه جناب آقا میرزا آقا علیه بهاء الله الأبهی امر بفرمائید که بقدر

Glorious, to provide whatever assistance possible to Andalib, upon him be the Glory of God, the Most Glorious, as he is in great distress, and such aid is acceptable at the threshold of His Holiness the All-Glorious.

- 4 The boxes of tea delighted the taste and perfumed the nostrils of the friends, and the fruit from China sweetened the palate of the companions. It has made quite an impression on the Ottoman officials and the governor has requested some. If it can be easily arranged, please send some.

الامكان اعانتی بجناب عندلیب علیہ بہاء اللہ  
الابہی بفرمایند چه که بسیار پریشانست و  
معاونت مقبول درگاه حضرت کبریا

4 صندوقهای چای مذاق و مشام دوستان را  
شیرین و معطر نمود و میوه چین کام آشنایان  
را شیرین کرد در نزد مأمورین عثمانین بسیار  
جلوه نموده متصرف خواهش کرده اگر چنانچه  
بسهولت ممکن قدری ارسال شود

INBA87:488, INBA52:511

## AB02876

- 1 O handmaiden of God! Although calamities, afflictions, hardships and trials have assailed you from all directions - one day the martyrdom of that Light of Guidance, that Candle of the gathering of the loved ones, that brilliant Star of the supreme horizon, that radiant Crown upon the head of the martyrs; another day the ascension of one assured in God, believing in the verses of God, attracted to the breaths of God; at times the gloating of enemies, at times the ill-omens of the wicked ones, at times the plunder and pillage of opponents, at times the accusations and slanders of the divines - yet since all these occur and descend in the path of God, their poison is honey and sugar, their darkest night is radiant morn, their deadly venom is an effective antidote, and their cutting sting is a pleasant sweetness. The cup of tribulation is the portion of those who love His face, and the arrows of cruelty are the desire of those yearning hearts in His path. But the result of every drop of this poison in the most glorious Kingdom is an ocean of sugar, and the fruit of this colocynth of cruelty in the supreme horizon is purified honey.

1 ای امة اللہ ہرچند مصائب و رزایا و متاعب و  
بلائی از جمیع انحاء بر شما استیلا یافته یک روز  
شہادت آن نور ہدی شمع انجمن احباء ستارہ  
درخشندہ افق علی تاج و ہاج فرق شہداء یک  
روز صعود موقن باللہ مؤمن بایات اللہ منجذب  
بنفحات اللہ دمی ثنات اعداء و ہنگامی شامت  
اشقیاء و وقتی نہب و غارت خصماء و آتی  
تکفیر و تہمت علماء ولی چون جمیع در سبیل  
اللہ وارد و واقع زہرش شد و شکر است و لیل  
الیلش صبح انور سم قاتلش دریاق فائق است  
و نیش قاطعش نوش رائق جام بلاء نصیب  
عاشقان روی اوست و سہام جفاء آرزوی سینہ  
مشتاقان کوی او ولی نتیجہ ہر قطرہئی از این  
زہر در ملکوت ابہی دریای سگر است و ثمرہ  
این حنظل جفاء در رفیق اعلی عسل مصفی

- 2 O God! Have mercy and grant freedom to my withered soul, and swiftly bring me to the threshold of Thy chosen ones. I swear by Thy beauty that the house of the heart is so constricted and grieved that even the heart of stone and clay is filled with blood. From all directions is a sea of sorrows, surging with waves, and continuous wailing and lamentation reaching to the zenith. Hasten, do not delay, so that this spirit, weary of the body, may be delivered from the deadly darkness of contingent existence and from hardship, separation and burning

2 ای خدا رحمی فرما و این جان پژمرده مرا  
آزادی عطاء فرما و بزودی در آستان خاصیات  
حاضر کن قسم بجمالت کہ خانہ دل بشدت  
تنگ و مغمومست کہ دل کلوخ و سنگ  
پرخونست از جمیع جہات بحر احزانست کہ  
پرموجست و نالہ و فغانست کہ متواصل  
باوجست تعجیل فرما نہ تأجیل تا این روح  
بتنگ آمدہ از تن از ظلمات مہلکہ امکان

anguish, may turn toward Thy sacred threshold, and find rest in the shelter of Thy favors to Thy loved ones.

و عسرت و فرقت و حرقت نجات یافته در  
آستان مقدسیت توجه نماید و در سایه الطاف  
دوستان مقرر گزیند

MKT7.073b, TSHA3.422, BALM.015

## AB12248

1 Thou knowest, O my God, my lowliness and poverty, my destitution and need, my detachment and supplication, my humility and entreaty at the threshold of Thy oneness, and my pure servitude and absolute bondage at Thy holy doorstep. This servitude is the light of my reality, the manifestation of my essence, the honor of my being and the glory of my soul. It is the horizon of my sanctification, the highest degrees of my exaltation, my finest rectitude, and the seat of my truth and the pavilion of my transcendence.

1 و انت تعلم يا الهى ذلّى و مسكنتى و فقرى و  
مسغبتى و تبثلى و تضرعى و تذللّى و ابتهالى بفناء  
باب احديتك و عبوديتى الخالصة و رقيتى المحضه  
فى عتبتك الطاهره و انها نور حقيقتى و ظهور  
كينونى و شرف ذاتى و عزّة نفسى و انها افق  
تقديسى و اعلى مراقى تكريمى و احسن تقويمى و  
مقعد صدق و رفرف علائى

2 Yet Thou seest, O my God, that some of Thy servants will not hear my explicit confession, acknowledgment and declaration, nor will they heed my proclamation and testimony, nor will they turn to my condition and realization. I shall surely complain to Thee, O my God, of these delusions and conjectures, and I shall surely weep before Thee at Thy holy threshold because of this poisonous wind.

2 مع ذلك انت ترى يا الهى بعض عبادك لن  
يسمعوا لتصريحي و اعترافى و اقرارى و لم ينتبهوا  
لاعلانى و اشهارى و لم يلتفتوا لحالى و تحققتى  
لاشكون اليك يا الهى من هذه الاوهام و الظنون  
ولا بكين بين ايديك فى عتبتك الطاهره من هذه  
الريح السموم

3 I can only say what Thy servant Jesus - may my spirit be a sacrifice for Him - said when God said: "O Jesus Son of Mary! Didst thou say unto men, 'Take me and my mother for two gods beside God?'" He said: "Glory be unto Thee! It is not for me to say what I have no right to. If I had said it, Thou wouldst have known it. Thou knowest what is in my soul, and I know not what is in Thy soul. Truly, Thou art the Knower of things unseen. I spake not unto them save that which Thou didst command me, saying: 'Worship God, my Lord and your Lord.' I was a witness over them whilst I dwelt amongst them, and when Thou didst take me to Thyself, Thou wert the Watcher over them. Thou art Witness over all things. If Thou shouldst punish them, lo! they are Thy servants, and if Thou shouldst forgive them, verily Thou art the Mighty, the Wise."

3 ما لى الا ان اقول ما قال عبدك يسوع روحى  
له الفداء و اذ قال الله يا عيسى ابن مريم انت  
قلت للناس اتخذونى و امى الهين من دون الله  
قال سبحانك ما يكون لى ان اقول ما ليس لى  
بحق ان كنت قلته فقد علمته تعلم ما فى نفسى  
ولا اعلم ما فى نفسك انك انت علام الغيوب  
ما قلت لهم الا ما امرتنى به ان اعبدوا الله ربّى  
و ربكم و كنت عليهم شهيداً ما دمت فيهم فلما  
توفيتنى كنت انت الرقيب عليهم و انت على كل  
شىء شهيد ان تعذبهم فانهم عبادك و ان تغفر  
لهم فانك انت العزيز الحكيم

4 And glory be upon Thee.

4 و الهاء عليك

INBA85:427

## ABU1435

- 1 Some believe that the realization of things, the composition of beings, and their analysis arise from interaction, and therefore have no need of a true Director. 1 بعضی بر آنند تحقق اشیا و ترکیب کائنات و تحلیل آن منبعث از تفاعل است و بجهت این احتیاج بمدير حقیقی ندارند
- 2 In truth, there exists a wondrous connection between the component parts of creation, and from this connection interaction is clear and manifest. For example, in the human world, between all parts of the human body there are both spiritual and outward connections that are clear and evident. For instance, between the mind and human organs there is a spiritual connection, while between the members, such as the eye, ear, hand, and foot, there is a clear connection. 2 فی الحقیقه در بین این اجزاء کائنات ارتباط عجیبی است و ازین ارتباط تفاعل واضح و آشکار نظیر عالم انسانی در بین جمیع اجزاء جسم انسانی ارتباط معنوی و ارتباط ظاهره واضح و مشهود است مثلاً بین عقل و اعضاء انسان ارتباط معنوی است اما بین ارکان نظیر چشم و سمع و ید و رجل ارتباط واضحی است
- 3 In brief, interaction exists and mutual cooperation and assistance are evident, but all of these are connected to the spiritual power of the human soul, which is the axis and mover of this interaction. Were this mover not to exist, these interactions would not be realized. Thus it becomes clear that all these interactions depend upon an all-encompassing power through which these interactions systematically occur. If the human spirit and mind were not the axis and mover of the organs and parts, there would be absolutely no order in the interaction between human organs and parts. 3 خلاصه تفاعل موجود تعاون و تعاضد مشهود ولی جمیع این مرتبط بقاء معنوی روح انسانی که محور و محرک این تفاعل است موجود که اگر این محرک نبود این تفاعل ها تحقق نمی یافت پس معلوم شد که جمیع این تفاعل ها مرتبط بر قوه محیطه ئی است که این تفاعل ها منتظماً حاصل میشود اگر روح و عقل انسانی محور و محرک اعضا و اجزاء نبود ابداً انتظامی در تفاعل میانه اعضا و اجزاء انسانی نبود
- 4 Likewise, observe factories and workshops, where all the machinery is connected to one another with interaction between them, yet connected to a general power which is the mover and axis of these interactions, namely steam power. 4 همچنین ملاحظه در معامل و کارخانه ها نما که جمیع آلات آتعمال مرتبط بیکدیگر و تفاعل در میان ولی مرتبط بقاء عمومیه که محرک و محور این تفاعل ها است و آن قوه بخار است
- 5 Thus it becomes clear that the interaction between created things, the cooperation and mutual assistance between elements, and the composition and analysis between beings are all connected to a moving power which is the axis and mover of creation. 5 پس معلوم شد که تفاعل در بین کائنات و تعاون و تعاضد بین عناصر و ترکیب و تحلیل بین موجودات جمیع مرتبط بقاء محرکه است که محور و محرک کائنات است

NJB\_v14#11 p.352

## AB03191

*To: Abbas Qabil, in Abadih*

- 1 O singing bird of the meadow of divine unity, your wondrous melodies gladden hearts and your plaintive notes uplift souls. Your eloquent utterance delights the gatherings of mystical knowledge and your expressive words astonish the assemblies of exposition. Your poetry is scattered pearls, your prose ordered gems. Your song reaches continuously to the Supreme Concourse and your chanting ascends to the Most Glorious Kingdom.
 

1 ای مرغ زار مرغزار توحید الحان بدیعت مفرح  
قلوب و نغمات حزینت منهج نفوس فصاحت  
بیانت مطرب محافل عرفان و بلاغت عبارتت  
حیرت بخش مجامع تبیان نظمت لؤلؤ منشور نثرت  
گوهر منظوم آهنگت متواصل بملاً اعلی و ترتیلت  
متصاعد بملکوت ابهی
- 2 Praise be to the Beauty of Baha - may my spirit be sacrificed for those who praise Him - Who made your tongue speak and your heart detached, Who made your star rise and your palm tree tall, Who made your mouth shower pearls and your heart a mirror of mysteries, Who made your tongue sweet and your pen sugary.
 

2 حمد کن جمال بها روحی لمن یثنی علیه الفداء  
را که لسانت را ناطق فرمود و قلبت را فارغ  
نجمت را بازغ نمود و نخلت را باسق دهانت را  
درربار کرد و دلت را آئینه اسرار زبانت را  
شیرین فرمود و خامهات را شکرین
- 3 Therefore with the melody of the Supreme Concourse, begin to sing with harp and lute in praise of the Most Glorious Beauty, and with drum and flute make music extolling His divine Lordship. And harmonize with my self-effacement, annihilation and servitude at the threshold of His oneness, so that my soul may become a garden of paradise, my heart a rose garden of heaven, my eyes brightened and my inner being the Garden of Iram and Grove of Eden.
 

3 پس باهنگ ملاً اعلی در ستایش جمال ابهی با  
چنگ و چغانه ترانه آغاز کن و به محامد و نعوت  
حضرت الوهیتش دف و نی ساز کن و بذکر فنا  
و محویت و عبودیت در آستان احدیتش دمساز  
شو تا جانم روضه جانان گردد دلم گلزار رضوان  
شود چشمم روشن شود و درونم گلستان ارم و  
بوستان عدن
- 4 By the face and nature of the Beloved I swear that my soul yearns for servitude and my heart longs for freedom from every name, title and attribute. We have passed beyond all names and have placed the ring of servitude in our ear at His holy threshold. Until the ring of His tress becomes the collar of someone's neck - Oh we who stand proud outside the circle!
 

4 به روی و خوی جانان قسم که جانم آرزوی  
بندگی نماید و دلم تمنای آزادگی از هر اسم و رسم  
و نعقی گذشتیم و در آستان مقدسش حلقه  
عبودیت در گوش نمودیم تا حلقهای زلفش حلق  
کراست روزی ای ما برون حلقه گردن فراز  
کرده
- 5 And the Glory be upon you.
 

5 و البهاء علیک

PYB#218 p.59

## AB03166

To: Muhammad Husayn Khan, in Abadih

- 1 O thou who art intoxicated with the wine of the Covenant! 1 ای سرمست پیمان بادهء پیمان
- 2 The events in Abadih have surely become a lesson to the heedless and a cause of awakening for those who slumber. After everyone in Abadih was deceived by the temptations of that base one and prepared to harm the loved ones of God, divine retribution became manifest and the royal forces prevailed, and the sorcery of the whisperer was rendered null. As He says: "We did seize them with punishment closer at hand, before the greater punishment, that perchance they might return." "Verily thy Lord is ever watchful." "Have they not traveled in the land and seen what was the end of those who denied?" 2 وقایع آباده البتّه سبب عبرت غافلان گشته و علّت انتباه خفتگان شده بعد از آنکه در آباده هر ساده فریفتهء وساوس آن فرومایه گشته و آمادهء اذیت احبای الهی شده قهر الهی ظاهر و جند پادشاهی صائل و سحر خناس باطل گشت چنانچه میفرماید و لقد اخذناهم بالعذاب الأدنى دون العذاب الأكبر لعلّهم يرجعون ان ربّک بالمرصاد او لم یسیروا فی الأرض فینظروا کیف کان عاقبة المکذّبین
- 3 Praise be to God, thou hast seen the Cause of God exalted, the fragrances of God diffused, and the Word of God renowned. The horizons of the world are stirred by the mention of the Ancient Beauty, and though armies of the worthless, the base, and the forsaken appear each day from some direction, yet in the end they shall be destroyed and perish like the sorcerer Asad Qashqa'i. But the Blessed Tree, despite the onslaught of enemies and the blows of sword and axe from all directions, continues day by day to grow and flourish, as He says: "Verily We have sent down the Reminder, and We shall surely preserve it." 3 الحمد لله رایت امر الله مرتفع و نفحات الله منتشر و کلمه الله مشتر آفاق عالم بذكر جمال قدم متحرک و هرچند افواج هزله و رزله و خذلّه نیز هر روز از شطری ظاهر و عاقبت چون اسد قشقائی ساحر معدوم و هالک گردند ولی شجرهء مبارکه یوماً فیوماً باوجود هجوم اعدا و ضرب تیغ و تیشه از جمیع جهات باز در نشو و نماست چنانچه میفرماید انا نحن نزلنا الذکر و انا له حافظون
- 4 In any case, O ye divine friends, give thanks to God that ye have found repose beneath the divine tree and taken shelter in the divine edifice. Ye are encompassed by His grace and blessed with the bounty of the Most Great Unity. Convey to all the divine friends the Most Great, Most Wondrous Greeting. And upon thee be glory and praise. 4 باری ای یاران الهی شکر کنید خدا را که در ظلّ شجر رحمانی آرمیده اید و در سایهء بنیان الهی منزل و مأوی نموده اید مشمول عنایتید و محظوظ از موهبت حضرت احدیت جمیع یاران الهی را تکبیر ابدع ابهی برسان و علیک التّحیّة و الثّناء

MMK6#390, VAA.104-104

**ABU1530***Words to the Cooper-Frankland party in Akka*

In regard to the subject of PRAYER, Mrs. Cooper and Mrs. Frankland said when they were here that Abdul-Baha has advised that all pray for others more than for ourselves, as that will help us to become less selfish and as we pray for the bounties to be showered upon others, we draw them in this way to ourselves.

Amidst great lamentation and weeping, for we are told that Mrs. Hoagg was in tears all the time Abdul-Baha was speaking on the subject, we are told that Abdul-Baha upholds CAPITAL PUNISHMENT, and said that if a man took a life he should pay for that life with his own life. When his attention was called to the suffering endured by a person awaiting such punishment, He said, that if such a person was really penitent, by that True Penitence he redeemed his soul. In other words, through that real penitence he saved his soul.

The subject of the 19 day Fast was spoken of; this is the fast from March 2nd to the 20th of March. Mrs. Frankland said it seemed to her as though Abdul-Baha laughed down his sleeve at them all the time they talked about this subject, as He thinks so little of fasting while we make so much of it. Some one asked should one fast when it was so inconvenient to do so, that is, get up early before probably the rest of the family were around, and Abdul-Baha said 'what is a little inconvenience?' He said ALL SHOULD FAST. When told that it had been said that 45 was the age limit, He smiled at them and said there was no limit and when pushed for an answer said 70 years was the limit. He said nothing should pass the lips from sunrise to sundown."

PN\_1914 p020-021, BSTW#205

## AB11383

*To: Baha'is of Faran*

<sup>1</sup> O friends of Faran! Faran is a mountain from whence the light of truth dawned and the fire of the love of God burst forth. It became the dawning-place of lights, the dayspring of divine traces, the orient of mysteries, and the point of circumambulation for the righteous. Now from the Ancient Tongue this blessed name hath been bestowed upon that land, that this Faran might become the manifestation of that Faran, and this region might become the dawning-place of the gifts of the Lord, the Merciful. We beseech God that the fires of divine love may so blaze in Faran as to set the world aflame and illumine the universe, burn away every veil and curtain, and cause its heat to reach the Concourse on High and its flames to extend to the Most Glorious Kingdom.

<sup>2</sup> These bounties will be attained when the loved ones of God entirely forget the concerns of the contingent world and open the ears of their inner consciousness to hear the teachings that reach them from the Abha Kingdom, become detached from all else save Him, and arise to fulfill the counsels and exhortations of the Most Glorious Beauty.

<sup>3</sup> O friends! Show forth a mighty effort, spread your wings, and soar in these luminous heights until ye become the essence of humility and are effaced and annihilated from your own existence. Through the intensity of your submissiveness, become like unto the earth trodden under foot, yet bestowing bounty and blessing. Observe how the earth is beneath the feet of all, yet it is the source of sustenance for both the lowly and the noble, nay rather, the table of bounty for every living thing upon its surface. Such are the attributes of the free, and such is the path and conduct of the servants at the Threshold of the All-Merciful.

<sup>4</sup> And upon you be greetings and praise.

<sup>1</sup> ای یاران فاران جلی است که نور حقیقت از آن طلوع نمود و نار محبة الله فوران یافت مہبط انوار شد و مطلع آثار مشرق اسرار گشت و مطاف ابرار حال از لسان قدم این نام مبارک بآن بلد عنایت شده تا این فاران جلوہ گاہ آن فاران گردد و این اقلیم مطلع مواہب رب رحیم شود از خدا میطلبیم کہ نیران عشق الہی چنان در فاران شعلہ زند کہ جہانسوز گردد و عالم افروز شود حجاب و پردہ بسوزد و حرارتش بملاء اعلیٰ رسد و زبانہ اش منمتد بملکوت ابہی گردد

<sup>2</sup> این مواہب وقتی میسر گردد کہ احبای الہی بکلی شئون عالم امکانرا فراموش نمایند و گوش ہوش بگشایند تا تعالٰی کہ از ملکوت ابہی میرسد استماع کنند منقطع از ما سوی شوند و منتبہ بوصایا و نصایح جمال ابہی گردند

<sup>3</sup> ای یاران ہمتی بنمائید و بال و پری بگشائید و در این اوج نورانی طیران کنید تا جوہر خضوع شوید و از ہستی خویش محو و نابود گردید از کثرت خشوع چون خاک موٹیء اقدام شوید و در مقابل فیض و برکت بخشید ملاحظہ کنید کہ زمین بوطاً اقدام مہین است با وجود این سبب رزق و ضیع و شریف بلکہ خوان نعمت ہر ذی روحی در روی زمین اینست صفت آزادگان و اینست روش و سلوک بندگان آستان رحمن

<sup>4</sup> و علیکم التّحیّۃ و التّناء

MUH2.1114x, FRH.113

## AB03071

*To: Siyyid Muhammad Rida Shahmirzadi, in Babul*

- 1 Praise be to God! Through the confirmations of the Kingdom of Abha and the onslaught of the hosts of the Supreme Concurrence, the lights of sanctification have illumined the East and the West, and the holy fragrances have quickened all regions. The Word of God has been raised up in all climes, and the banners of verses have been unfurled upon every hill. The fame of the Cause of God has encompassed the world. All peoples and nations of the world have been stirred and moved, and have been gathered together in utmost enkindlement and attraction, and "thou seest men enter the religion of God in troops" has been fulfilled.
 

1 الحمد لله از تأییدات ملکوت الاهی و هجوم جنود  
ملاً اعلیٰ انوار تقدیس شرق و غرب را منور  
کرده و نفحات قدس جمیع آفاق را زنده کرده  
و کلمه الله در جمیع اقالیم مرتفع گشته و آیات  
آیات در کلّ اتلال بلند شده صیت امر الله  
جهان را احاطه نموده کلّ ملل و امم عالم به  
جوش و خروش آمده و در کمال اشتعال و  
انجذاب محسوس گشته اند و رأیت الناس یدخلون  
فی دین الله افواجا تحقّق یافته
- 2 Only the Covenant-breakers remain, submerged in the sea of discord - cold, obstinate, envious and spiteful. They are so cold and frozen that if their breath reaches fire it turns to ice. They have no occupation save casting doubts and spreading nonsense. They have lost both this world and the next, and that is the manifest loss.
 

2 جز ناقضین میثاق که در بحر شقاق مستغرق  
و مخمود و عنود و حسود و حقود مانده اند و  
چنان بارد و منجمد که اگر نفسشان بآتش  
رسد تلج گردد و جز القاء شبهات و نشر ترهات  
کاری ندارند خسروا الدنیا و الآخرة و ذلک  
هو الخسران المبین
- 3 In any case, you must exercise the utmost care lest the utterances or publications of these veiled ones influence the weak ones, or cloud the pure hearts of the simple ones, or their cold breath make the thoughtless ones grow cold. For doubts at all times act as a deadly poison which makes a healthy body sick or even destroys it. Therefore you must, holding fast to the Covenant like a kind physician, prevent this swift poison and treat this chronic and severe illness.
 

3 باری آنجناب باید نهایت توجّه را مجری دارند  
که مبدا تفوّهات یا نشریات این محتجبان در  
ضعفاء تأثیر نماید و صفاء قلب سادگان را مکدر  
کند یا نفس سردشان بی خردانرا افسرده نماید  
زیرا شبهات در جمیع اوقات حکم سمّ نقیع دارد  
که جسد صحیح را سقیم بلکه هلاک نماید لهذا  
آنجناب باید متشبّثاً بالمیثاق چون طبیب شفیع  
منع این زهر سریع کنند و علاج شدید این مرض  
عتید نمایند

MMK6#619

## AB03145

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

- 1 O spiritual youth! If you knew by what name and sign you are mentioned in this divine gathering, and with what spirit and fragrance you are known and renowned - I swear by the Most Great Name that you would spread your wings and soar to the heaven of joy and gladness, take in hand the cup of delight, grasp the locks of the Beloved, and dance in the arena.
- 2 Through the grace and gifts of the Ancient Beauty, we hope that in these days you will be so enkindled by the divine fire that you will set the world ablaze, and that your heat will course through the veins and arteries of that region such that you will become the very soul of that clime, the lamp of that city, a brilliant moon in the horizon of the world, and a rising star in the dawning-place of the hopes of the friends, becoming in every gathering a sign of guidance and the standard of the Abha Kingdom.
- 3 The favors and confirmations of the Blessed Beauty towards this spiritual youth were like the spring rain. Now is the time for the brilliant effects of those favors to become manifest and apparent.
- 4 And the greatest effect of those divine bestowals is to guide and direct the friends to firmness and steadfastness in the Covenant and Testament of the All-Merciful, in such wise that when the tempests of tests and the storms of trials blow with intensity, they shall have no effect and cause no wavering.
- 5 And glory be upon you and upon every steadfast one.

1 ای جوان روحانی اگر بدانی که در این انجمن  
رحمانی بچه نام و نشانی مذکوری و بچه روح و  
ریحان معروف و مشهور قسم به اسم اعظم که  
بال و پر باز کنی و بسماء فرح و شادمانی پرواز  
نمائی جام بادهء سرور بدست گیری و زلف یار  
بشست آری و رقصی در میانهء میدان کنی

2 از فضل و مواهب جمال قدم امیدواریم که در  
این ایام چنان بنار موقدهء ربانیه برافروزی که  
جهانسوز گردی و حرارت در عروق و شریان  
آن سامان چنان سریان نماید که جسم اقلیم را  
جان گردی و مشکاة شهر را شمع تابان و افق  
عالم را بدری روشن شوی و مطلع آمال دوستان  
را کوکبی طالع بر هر انجمن آیت هدی شوی و  
رایت ملکوت ابهی

3 الطاف و عنایت جمال مبارک در حقّ جوان  
روحانی بمثابهء غیث نیسانی بود حال وقت آنست  
که آثار باهرهء آن الطاف ظاهر و نمایان گردد

4 و اعظم آثار آن مواهب الهیه دلالت و هدایت  
یارانست بر ثبوت و رسوخ بر عهد و پیمان  
حضرت رحمن بقسمیکه عواصف امتحان و  
قواصف افتتان چون بشدت هبوب آید تأثیری  
نکند و تزلزلی نیارد

5 و البهاء علیک و علی کلّ ثابت

MKT8.074b

## AB03222

*To: Ali Akbar Nakhjavani, in Baku*

- 1 O true friend! The letter thou didst send hath been perused. In these last few days we have returned from the territory of the Franks—lovely as a rose garden!—to Alexandria, the homeland of the Copts. Behold “the disparity of the way—from whence we departed, and whither we are come!” The tidings of the steadfastness of the friends, and of their service to the Divine Threshold, was a source of joy and gladness.
 

1 ای یار حقیقی نامهء مرسل ملاحظه گردید این روزها مراجعت از فرنگستان چون گلستان به اسکندریه وطن قبطیان شد ملاحظه فرما تفاوت ره از بکاست تا بکجا بشارت ثبوت و خدمت یاران باستان یزدان مورث روح و ریحان گردید
- 2 Madame Isabella hath truly, in the composition of her book, exerted an extraordinary endeavour. Convey to her on my behalf the utmost good-pleasure and satisfaction. God willing, she will be successful in representing and enacting these two dramas.
 

2 مادام ایزابلا فی الحقیقه در تألیف کتاب همت فوق العاده نموده اند از قبل من نهایت رضایت و خوشنودی برسانید انشاء الله موفق بتثیل و تشخیص این دو قضیه میگردد
- 3 Thou hadst requested a teacher of the Cause. None is available in these parts; a message will be sent to Tihiran.
 

3 مبلغی خواسته بودید در اینصفحات موجود نیست به طهران مرقوم میگردد
- 4 As for the Theosophical Society, shouldst thou attend their gatherings and speak of the oneness of humanity; of the contents of the Divine Tablets; of the spirituality born of heaven; and of equality, concord, love, and harmony among the children of men; and consort with them with the utmost attraction, this will doubtless be beneficial.
 

4 اما جمعیت ثیاسوفیا اگر در مجامع آنها حاضر شوید و از وحدت عالم انسانی و مضامین الواح الهی و روحانیت رحمانی و مساوات و اتفاق و محبت و وفاق بین بشر سخن رانید و بنهایت انجذاب الفت کنید البته مفید است
- 5 Gulnar is in Egypt: When I came to Alexandria, she sent a telegram of felicitation on my arrival, and I too wrote her a reply. The thoughts of this lady are slightly distracted.
 

5 گلنار در مصر است چون به اسکندریه آمدم تلگرافی تبریک ورود فرستاد من نیز جواب باو نوشتم این زن فکرش قدری پریشانست
- 6 In fine, in Baku there is freedom of faiths and religions: If the friends exert an effort, the Faith will be greatly propagated, and the Divine fragrances will stir the people into motion.
 

6 باری در بادکوبه حریت ادیان و مذاهب است اگر یاران همتی فرمایند بسیار انتشار گردد و خلق از نفعات الله باهتزاز آیند
- 7 That true friend is in truth exerting the utmost industry and diligence that he may render a service to the Sacred Threshold. My hope is that, through the gracious favours of the True One, he may prosper in all his affairs.
 

7 آندوست حقیقی فی الحقیقه در نهایت جهد و کوشش است که خدمتی باستان مقدس نماید از الطاف حق امیدوارم که در جمیع امور موفق گردد

BRL\_ATE#020, MAAN#06

BRL\_DAK#0019, MSHR2.211x

## AB03128

*To: Siyyid Yahya Sirjani, in Bandar Abbas*

- 1 O thou who art firm in the Covenant! Give thanks to God that thou hast become the recipient of endless favors and art confirmed in service at the Threshold. Thou hast traversed the desert of the love of God, taken in hand the cup of the Covenant, and become intoxicated with the wine of the divine call. Therefore turn thy face toward the Abha Kingdom and ask whatsoever thou wishest from the bounty of thy Lord, the Merciful, the Compassionate.
 

ای ثابت بر پیمان شکر کن خدا را که مورد الطاف بی‌پایان گشتی و مؤید بخدمت آستان بادیه محبت الله پیمودی و پیمانه پیمان بدست گرفتی و سرمست جام الست شدی پس توجه بملکوت ابهی نما و اطلب ما شئت من فضل ربک الرحمن الرحیم
- 2 O faithful servant of the Ancient Beauty! Although 'Abdu'l-Baha's longing to behold the face of that faithful friend is greater than your own, in these days that honored one must strive to promote the Word of God in those regions, and through attraction, rapture, eagerness, ardor, spiritual conduct, divine behavior, and heavenly joy and gladness, cause those regions to be drawn to the Kingdom of the Lord of Signs. This is the most important matter today in that clime, and I, acting on your behalf in this prison, offer prayers while turning toward the Blessed Spot.
 

ای بنده صادق جمال کبریا هرچند اشتیاق عبدالبهاء بمشاهده روی آن یار باوفا بیش از خود شماسست ولی این ایام باید آنجناب در ترویج کلمه الله در آنصفحات بکوشند و بجذب و وله و شوق و شعله و روش روحانی و سلوک رحمانی و فرح و سرور الهی آنصفحاترا منجذب بملکوت ربّ الآیات نمایند این امر اهم است الیوم در آن اقلیم و من بالتیابة از شما در این سخن متوجهاً الى البقعة المباركة زیارت مینمایم
- 3 Convey to all the friends of God on behalf of this servant the Most Glorious, Most Wondrous greetings, and say: O friends! Praise be to God, you are the manifestations of the grace of guidance and the recipients of the favors of the Eye of Divine Providence. The rays of the Sun of Reality have shone upon the world of spirit and heart and delivered you from the darkness of water and clay. This is the time for joy at this divine bounty and the season for gladness and success from this heavenly gift. And upon thee be greetings and praise.
 

3 جميع یاران الهی را از قبل این عبد تکبیر ابدع ابهی ابلاغ نما و بگو ای یاران الحمد لله مظاهر فیض هدایتید و مشمول عواطف عین رحمانیت پرتو شمس حقیقت بر جهان جان و دل زد و شما را از ظلمات آب و گل نجات داد وقت شادمانی از این فیض رحمانیست و هنگام بشارت و کامرانی از این موهبت آسمانی و علیک التحية و الثناء

MSBH5.087

## AB03087

*To: Baha'is of Bushruih, in Bushruih*

- 1 O faithful friends of the Ancient Beauty! When the Sun of Truth set from the manifest horizon and ascended to the Most Exalted Horizon, He made His Covenant a luminous lamp and lit His Testament like a light of endless radiance within the niche of contingent being, so that all might rise, through this effulgence which is the shining moon of the worlds and universe, to receive unlimited outpourings of grace and become manifestations of the invisible confirmations of the One, witnessing the victory of hosts unseen and observing the power of the armies of the Concourse on High.
- 2 But alas, those who claimed to love forgot such a Covenant that was taken beneath the Tree of Paradise, denied such an abundant grace, fled from the extended shade and instantly took refuge in the shade of darkness, passed by the sweet flowing water and arrived at the bitter salt marsh. They imagined the Sun of Truth to be completely cut off from bestowing grace and took multiple layers of darkness as their guide. They were debased and suffered loss and despaired of the Spirit of God. Verily they are in manifest loss.
- 3 Praise be to God that the land of Kha is purified and sanctified from these repugnant odors of hatred. This is of God's grace which He bestoweth upon whomsoever He willeth, and God is the possessor of great bounty. The friends in the land of Kha must offer a hundred thousand thanksgivings in every moment that their land is pure and holy from these defilements.
- 1 ای احبای باوفای جمال قدیم چون شمس حقیقت از افق مبین افول فرمود و بافق اعلی صمود میثاق خویش را سراج منیر فرمود و عهد خود را چون مصباح در مشکات امکان بنور بی پایان روشن نمود تا کلّ باین پرتو تجلّی که مه تابان اکوان و کیهانست در مقام استفاضه فیوضات غیرمتناهی برآید و مظاهر تأییدات غیب احدیه گردند و نصرت جنوداً لم تروها مشاهده نمایند و قوت جیوش ملأ اعلی ملاحظه کنند
- 2 ولی افسوس که مدعیان محبت چنین میثاقی را که در ظلّ شجره انیسا گرفته شده فراموش نمودند و چنین فیض موفور را انکار کردند از ظلّ ممدود گریختند و فوراً بظلّ یحوم پناه بردند از معین عذب فرات گذشتند و بر غدیر ملح اجاج وارد شدند شمس حقیقت را بکلّی مقطوع الفیض انگاشتند و ظلمات بعضها فوق بعض را مقتدای خویش دانستند قد خسروا و خسروا یسوا من روح الله الا انهم فی خسران مبین
- 3 الحمد لله ارض خا از این روائح کریهه بغضا منزّه و مبراست و هذا من فضل یختص الله به من یشاء و الله ذو فضل عظیم احبای ارض خا باید در هر دمی صد هزار شکرانه نمایند که آن ارض منزّه و مقدس از این اوساخست

MMK6#541

## AB03160

To: Bibi Rawhani, in Bushruyyih

- 1 O thou spiritual one! A few days ago a letter was written and sent; and today, through His Holiness the Martyr, the son of the Martyr—upon him be the glory of God, the All-Glorious—a missive from thee was received. Its purport was attraction; its meanings were enkindlement with the fire of the love of God; its superscription was steadfastness in the Cause of God; and its seal was firmness and constancy in the Covenant of God.
- 2 O thou spiritual one! The breath of the All-Merciful hath quickened and perfumed the East and the West; the life-giving breeze of the garden of the Covenant hath made the horizons fragrant with musk; and the ray of sanctity, like the lightning-flash of the morn, hath made the whole world a dawning-place of lights. Notwithstanding this, the people of slackness, like the dwellers of graves, lie buried in the pit of idle fancies, and from within those pitch-dark glooms cry out, “Where is the shining of the light?” and raise the lament, “Woe unto us!” Perdition be upon them, and banishment, on the Day of Resurrection. And upon thee be the Glory.
- 3 O my spiritual friend! Now is the time take up the harp and play the music of the servitude of this Servant of Baha! Now is the hour to sing the songs of His thralldom of love and His captivity to the Dove of the All Merciful nestled high on the branches of the Tree of the Covenant. Lift up thy voice and cry: “O ‘Abdu’l-Baha! May my life be a sacrifice to thy servitude!” Call out aloud and stir thou a joyful commotion amongst the birds of this divine meadow that they might all sing and say - “Praise be unto our Glorious Lord!” - That their harmony may ascend into the realms of the Concourse on High.
- 1 ای روحانی چند روز پیش نامه‌ئی مرقوم و ارسال گردید و الیوم بواسطه حضرت شهید ابن الشہید علیہ بہاء اللہ الابی مکتوبی از شما واصل مالش انجذاب بود و معانیش التہاب بنار محبت اللہ عنوانش استقامت بر امر اللہ ختامش ثبوت و رسوخ بر میثاق اللہ
- 2 ای روحانی نفس رحمانی شرق و غرب را زنده و معطر نموده نسیم جانبخش گلشن میثاق آفاق را مشکار کرده پرتو تقدیس چون بارقه سحری کیان را مطلع انوار نموده باوجود این اہل فتور چون اہل قبور در حفرہ شبہات مطمور و در آن ظلمات دیجور فریاد این سطوع النور برآرند و فریاد وا ثبورا بلند کنند تباً لهم و یحقاً فی یوم النشور و البہاء علیک ع
- 3 ای روحانی حال وقت آنست کہ چون ورقاء رحمانی بر شاخسار میثاق چون چنگ و چغانہ نغمہ و آہنگی در عبودیت عبدالہاء و رفیق البہاء و اسیر البہاء آغاز کنی و فریاد براری یا عبدالہاء روحی لعبودیتک الفدا و چنان جذب و شوری در بین مرغان چمن اندازی کہ کلی بر شاخسار سرو بوستان الہی نغمہ سبحان ربی الابی را بملاً اعلی برسانند و البہاء علیک

MMK2#204 p.146x, RSR.043

## AB12263

To: Nasrullah Yazdi, in Haifa

- <sup>1</sup> O thou servant of God! In the realm of Egypt, the confectioners surge wave upon wave, but thy sweetness had a different flavor. I have heard that the servant of the Beauty, Mahmud Ustad Kazim, upon him be the Glory of God the Most Glorious, has fallen ill. I hope he may become the manifestation of the favors of the Lord of Hidden Bounties. Convey the Most Wondrous, Most Glorious greetings to each and every one of the survivors of him who attained the presence of his Lord in the Most Glorious Kingdom, Muhammad-'Ali, especially to the handmaid of God, the widow of the deceased, and the handmaid of God, his mother. They are constantly remembered. The children of that deceased one are my children. All must show them the utmost consideration on my behalf so that they do not think they are orphans. Exercise the utmost care and effort regarding their lessons and schoolwork, for they are dear to me. Aqa Mirza Muhsin should prepare and arrange clothing for their festival celebration, and since I do not have time to write a special letter to Aqa Mirza Muhsin about this matter, therefore show this letter to him so that he may prepare clothing for them for the formal public holiday of the Feast of Sacrifice. And convey my greetings to Aqa 'Abdu'l-Wahhab.

- <sup>2</sup> Be sure to show attention and consideration to the divine friends who come for pilgrimage. You need no special instruction, but the intention is to mention the friends. And upon you be Glory.

ای بنده حق در اقلیم مصر قناد فوج فوج  
موج میزند ولی شیرینی شما حلاوتی دیگر داشت  
از قرار مسموع بنده جمال محمود استاد کاظم  
علیه بهاء الله الابهی تکسر مزاجی حاصل  
نموده اند امیدوارم مظهر عنایت حضرت خفی  
اللطاف گردند بازماندگان من ادراک لقاء ربّه  
فی ملکوت الابهی آقا محمد علی را فرداً فرداً  
تحت ابدع ابهی ابلاغ دارید علی الخصوص  
امه الله حرم مرحوم و امه الله والدهاش را و  
در جمیع احوال در خاطرند اطفال آن مرحوم  
اطفال مانند باید کل نهایت رعایت را از قبل  
من با آنان مجری دارند تا گمان نمایند که یتیمند  
در خصوص درس و مشق آنان نهایت دقت  
و همت مجری دارید زیرا در نزد من عزیزند  
آقا میرزا محسن باید از برای عید آنان لباس  
تهیه و تدارک نمایند و چون فرصت ندارم که  
در اینخصوص نامه مخصوص بآقا میرزا محسن  
بنویسم لهذا شما همین نامه را باو بنمائید تا بجهت  
یوم رسمی خلق عید قربان از برای آنان لباس  
تدارک نماید و آقا عبدالوهاب را خاطر پیرسید  
ع ع

<sup>2</sup> احبابی الهی که زیارت می آیند البته در حق  
آنان مواظبت و رعایت مجری دارید شما محتاج  
بسفارش نیستید ولی مقصود ذکر احباب است و  
علیک البهاء

INBA85:084

## AB03246

*To: Karbala'i Hasan et al., in Himmatabad*

- 1 O friends of 'Abdu'l-Baha and those firm in the Covenant of the Most Glorious Beauty! Jinab-i-Abu'l-Hasan, upon him be the Glory of God, in his letter to the Afnan of the Blessed Tree mentioned that, praise be to God, the loved ones of the Merciful Beauty are in the utmost steadfastness and assurance, standing firm in servitude at the Threshold of the Lord, and have no thought or mention save service at the Sacred Threshold. At times they weep like the clouds of winter from the pain of love for the Ancient Beauty, and at times they smile like a garden from the glad-tidings of the Divine Unity. Sometimes they gallop in the field of mystical knowledge, and sometimes in gatherings for teaching the Cause of God they are like melodious nightingales. In any case, this news brought spirit and fragrance, and this effect stirred the consciousness.
- 2 O spiritual friends! May you be protected in the shelter of the All-Merciful from every sedition and calamity, and may you ever be the recipients of the favors of the invisible Kingdom of the Ancient Beauty and the dawning-place of the Most Great Name's bounty, and may you be partners and participants with 'Abdu'l-Baha in servitude to the Threshold of the Ancient Beauty and bondage at the Court of the Point of Sanctification - may my spirit be a sacrifice for Their loved ones.

1 ای یاران عبدالبهاء و ثابتان بر پیمان جمال ابری جناب ابی الحسن علیه بهاء الله در نامه خویش بافنان سدره مبارکه ذکر آن دوستان حقیقی نموده که الحمد لله احبای جمال رحمن در نهایت استقامت و اطمینان در عبودیت آستان یزدان قائمند و هیچ فکر و ذکری جز خدمت عتبه مبارکه ندارند گهی از درد عشق جمال قدم چون ابر بهمن گریانند و گاهی از بشارت حضرت احدیت چون چمن خندان گهی در میدان عرفان جولان نمایند و گاهی در تبلیغ امر الله در محافل چون عندلیب خوش الحان باری این خبر مورث روح و ریحان گشت و این اثر محرک حاسیات وجدان

2 باری ای یاران روحانی در پناه حضرت رحمانی از هر فتنه و آفتی محفوظ باشید و همیشه مورد عنایات ملکوت غیب جمال قدم گردید و مهبط فیض اسم اعظم و در عبودیت آستان جمال قدیم و بندگی درگاه نقطه تقدیس روحی لأحبائهما الفداء شریک و سهم

INBA87:051, INBA52:050

## AB03226

*To: Ali Muhammad Navvab, in Isfahan*

- 1 O loving friend! When the spiritual springtime arrives and the merciful breeze wafts and the clouds of divine knowledge pour forth their bounty, then the pure earth brings forth flowers and fragrant herbs. "The good land's vegetation comes forth by permission of its Lord." Praise God that you were pure earth and through the bounty of God's mercy became a rose garden of divine knowledge and drank from the Kawthar of certitude.

1 ای یار مهربان چون موسم بهار روحانی رسد نسیم رحمانی وزد غمام عرفان بفیضان آید پس خاک پاک گل و ریاحین برویاند البلد الطیب یخرج نباته باذن ربه حمد کن خدا را که زمین پاک بودی و از فیض رحمت حق گلشن عرفان گشتی و کوثر ايقان نوشیدی

- 2 Therefore, from this pure water and abundant bounty of the Forgiving Lord, bring the dead to life and make withered trees fresh and verdant. Bestow eternal life and spread the divine outpourings. Today is a blessed day and all things await the diffusion of the holy fragrances from the Dawning-Place of Revelation.
- 3 Kindle such a fire that it may bestow the warmth of the love of God upon hearts, and light such a lamp that it may illumine the dark world. Plant such a sapling that it may become fruitful, and nurture such a tree that it may yield fresh fruit.
- 4 Whatever you see and hear is destined to perish, except the favors of the Eternal Lord. Soon you will see magnificent palaces buried and the ornaments and adornments of the world destroyed. Therefore seek the adornment of the human world and show forth love and kindness.
- 5 Be a healing balm for every wound and a remedy for every ill. At every moment be a refuge and shelter for the helpless and a support for the fallen. Every morning and evening be cool water for the thirsty and a place of rest and repose for the lost.
- 6 And upon you be glory and praise.
- پس از این ماء طهور و فیض موفور ربّ غفور  
مردگانرا زنده نما و اشجار پژمرده را تر و تازه فرما  
حیات ابدیه بخش و فیوضات رحمانیه مبذول نما  
امروز روز فیروز است و جمیع اشیا منتظر انتشار  
نفحات قدس مطلع ظهور
- آتش برافروز که قلوب را حرارت محبت الله  
بخشد و شمع روشن کن که جهان ظلمات را  
نورانی نماید نهالی بنشان که بارور گردد و شجری  
پرور که میوه تر بخشد
- آنچه بینی و شنوی رو بزوالست مگر الطاف  
حضرت لایزال عنقریب قصور معمور را مضمور  
بینی و زینت و آرایش جهانرا معدوم بانی پس  
آرایش عالم انسانی طلب و محبت و مهربانی کن
- و هر زخمی را مرهم باش و هر درد را درمان  
در هر دم بیچارگانرا ملجأ و پناه شو و درماندگانرا  
دستگیر در هر صباح و مساء تشنگانرا آب گوارا  
باش و گمگشتگانرا محلّ سکون و قرار
- و علیک التحية و الثناء

MMK3#245 p.175

## AB03178

*To: Aminih wife of Asadullah Vazir, in Isfahan*

- 1 O faithful maidservant of God!
- 2 Until the test comes and the touchstone of truth is applied, pure gold cannot be distinguished from base copper. When the fire of trials is kindled, pure gold blossoms like a flower while worthless copper becomes disgraced and distraught. Therefore praise God that you shone brightly in the fire of tribulations, turned your gaze away from this world, and learned the ways of sacrifice in the path of the Beloved. You showed no weakness, committed no failure, and feared not those in their graves. At the threshold of the One, you were a grateful maidservant, full of wisdom and consciousness. You demonstrated firmness, followed the path of salvation, won the race in the field of steadfastness, sang songs of joy and delight, opened the hand
- ای کنیز عزیزالهی
- تا امتحان بمیان نیاید و محک صدق بکار نرود  
ذهب ابریز از نحاس غلیظ ممتاز نشود چون آتش  
آزمایش افروخته گردد زر خالص مانند گل  
شکفته شود و نحاس منحوس رسوا و آشفته  
گردد پس حمد کن خدا را که در نائره بلایا  
رخ برافروختی و دیده از این جهان بدوختی و در  
سبیل جانان رسم جانبازی آموختی فتور نیامودی  
و قصور نورزیدی و از اصحاب قبور ترسیدی در  
درگاه احدیت کنیز شکور بودی و پر عقل و  
شعور قدم ثبات بنمودی و طریق نجات پیودی  
و گوی سبقت در میدان استقامت ربودی و

of generosity, and to the extent possible showed kindness to the oppressed.

- 3 Your services at the threshold of the Sun of the Supreme Concourse, the Most Glorious Beauty, were accepted, and your patient endurance of difficulties at the Divine Threshold was pleasing, acceptable and beloved. Therefore the pen of 'Abdu'l-Baha has undertaken to praise and commend you, and has beseeched God for help and bounty. When you look with the eye of truth, this service is a bejeweled crown that you have placed upon your head and a garment of divine gift that you have donned. Soon the glory of this service will become clear and evident.

آهنگ شور و شعیف سرودی و دست انفاق  
گشودی و بقدر قوه تفقد ستمدگان فرمودی

3 خدماتت در آستان شمس ملأ اعلی جمال ابی  
مقبول افتاد و تجمل زحمات در آستان کبریا  
مرغوب و مطبوع و محبوب بود لهذا قلم عبداله  
بتحسین و ستایش پرداخت و از حق طلب عون  
و عنایت نمود و چون بنظر حقیقت نگری این  
خدمت تاج مرصع است که بر سر نهادی و  
خلعت موهبت است که در بر نمودی عنقریب  
عزت این خدمت واضح و آشکار شود

MMK3#223 p.162

## AB03170

*To: Mirza Sadiq (Son of Mahbubush-Shuhada), in Isfahan*

- 1 O Sadiq, the letter you wrote in praise of Aqa Siyyid Jalal and Aqa Mirza Haji Aqa was noted. Indeed, it is as you wrote - those two faithful friends never falter in their service and servitude to the Beloved of the horizons. Likewise, in these days the believers of Isfahan have ignited a flame, created a stir, raised a banner, and played the game of love. Surely the pure blood of the martyrs, especially the blessed blood of the King of Martyrs and the Beloved of Martyrs, will ultimately cause a mighty surge and bestow spirit and fragrance upon Isfahan, nay, it will bring the realm of Iran to a boiling point. As the poet says, "All this comes from the effects of dawn" - soon the luminous morn will break and those horizons will shine from the lightning flash of that supreme martyrdom.

1 ای صادق من نامهائی که در ستایش آقا سید  
جلال و آقا میرزا حاجی آقا مرقوم نموده بودید  
ملاحظه گردید فی الحقیقه چنان است که  
نگاشته بودید آن دو یار وفادار بخدمت در  
عبودیت دلب آفاق ابداً فتوری ندارند و همچنین  
احبابی اصفهان در این ایام شعلهائی زدند و  
شوری افکندند و علیی افراختند و نزد محبتی  
باختند البته خون مطهر شهدا علی الخصوص دم  
مبارک سلطان الشهداء و محبوب الشهداء عاقبت  
غلیان شدید خواهد نمود و اصفهان را روح و  
ریحان خواهد بخشید بلکه اقلیم ایران را بفوران  
خواهد آورد بقول شاعر این همه از نتایج سحر  
است عنقریب صبح نورانی بدمد و از بارقه  
فجر شهادت کبری آن آفاق بدرخشد

- 2 Regarding the establishment of the pilgrim house that you wrote about - it is most acceptable. God willing, you will succeed in establishing this institution together with the friends of Isfahan. The sum that you sent for the wronged handmaiden of God, the respected young lady Khanim Zia, was the cause of gratitude and satisfaction, for that handmaiden is extremely quiet and unassuming, well-behaved, patient and thankful. For

2 در خصوص تأسیس مسافرخانه مرقوم نموده  
بودید بسیار مقبول انشاء الله موفق بر تأسیس این  
بنیان با احبابی اصفهان خواهید گشت مبلغی  
که بجهت امه الله المظلومه صبیئه محترمه خانم  
ضیا ارسال نموده بودید سبب ممنونی و خوشنودی  
گردید زیرا آن امه الله بینهایت ساکن و بی صدا و  
خوش رفتار و صبور و شکور است مدتی دست

a time they were in financial straits, but now Mirza Inayatullah's earnings have provided some stability. And upon you be the Most Glorious Glory.

تنگ بودند حال کسب میرزا عنایت‌الله جزئی  
قوامی پیدا کرده و علیک البهاء الأبهی

DUR4.491, MSHR2.157x

## AB03221

*To: Mirza Sadiq (Son of Mahbubush-Shuhada), in Isfahan*

1 O memento of two illustrious martyrs!

2 The letter you had written was perused. Its glad tidings and intimations opened the gates of joy, for it was evidence of the attraction, ecstasy and delight of the loved ones of God through the divine fragrances. Praise be to God that the land of Sad has again become prosperous. From the day of martyrdom of those two luminous stars, the flowing spring from the right hand of the Throne - that is, Sad - had ceased its outpouring. Now, praise be to God, it has begun flowing again. That country will ultimately become illumined like the sun through the bounty of martyrdom of those two brilliant stars. And it is certain that the spring of Sad will flow forcefully and a mighty flood will descend from that height to the valley below.

3 'Abdu'l-Baha's desire is that that region become a paradise of delight and that land and territory become full of radiance and light. And it is certain that ultimately it will become so. But heart and soul desire that memento of two illustrious ones to be surrounded by these lights and become so successful and confirmed that he himself becomes astonished.

4 Write to Jinab-i-Aqa Mirza Aqa that he has the choice of being alone or in partnership, and either one is the cause of joy and delight - both are beloved and ordained. Convey to all the friends and loved ones, young and old, especially Jinab-i-Aqa Siyyid Muhammad-'Ali, the Most Glorious and Most Wondrous greetings with utmost longing.

5 And upon you be the Most Glorious Glory. 'Abbas.

1 ای یادگار دو شهید بزرگوار

2 نامه‌ئی که مرقوم نموده بودی ملاحظه گردید  
از بشارت و اشارتش ابواب مسرت مفتوح شد  
زیرا دلیل انجذاب و وجد و طرب احباء الله  
بنفحات الله بود الحمد لله ارض صاد دوباره آباد  
گشته از یوم شهادت آن دو کوکب منیر عین  
جاریه از یمین عرش یعنی صاد از فیضان یاز  
مانده بود حال الحمد لله بتکرار نبعان نموده آن  
کشور از فیض شهادت آن دو نجم انور مانند  
آفتاب عاقبت منور گردد و یقین است که عین  
صاد فیضان شدید کند و سیل مهیب از آن فراز  
بنشیب رسد

3 عبداله‌بهاء را آرزو چنان که آن اقلیم جنة النعیم  
گردد و آن خطه و دیار پر شعله و انوار شود و یقین  
است که عاقبت چنین گردد ولی دل و جان  
چنان خواهد که آن یادگار دو بزرگوار محاط  
باین انوار شود و چنان موفق و مؤید گردد که  
خود حیران شود

4 بجانب آقا میرزا آقا مرقوم نمائید که در انفراد  
و اشتراک مختیر است و هر یک سبب روح و  
ریحان همان محبوب و مقرر جمیع یاران و دوستانرا  
صغیراً و کبیراً علی‌الخصوص جناب آقا سید محمد  
علی را بنهایت اشتیاق تکبیر ابداع ابهی ابلاغ  
دارید

5 و علیک البهاء الأبهی

DUR4.665

## AB03261

*To: Afnan, Mirza Mahmud son of Muhammad Taqi Afnan, in Ishqabad*

...In the letter written by your blessed pen, since you mentioned the name of 'Abdu'l-Baha, you wrote descriptions and titles that are specific to the Sacred Threshold. This servant's name is 'Abdu'l-Baha, and his title and descriptions and attributes are those of 'Abdu'l-Baha, and nothing else is ever permissible. This name is fitting and appropriate and causes joy and delight to this servant of that Threshold. I hope that for my happiness, you will be content with just "'Abdu'l-Baha". While I have the utmost joy from you, I wish to become even more joyful. Similarly instruct all the friends that henceforth everyone should be content with just the word "'Abdu'l-Baha" so that this heart may find gladness and this spirit may be moved to ecstasy and delight. And I will pray for you with a heart in the utmost joy.

...در نامه مرقوم اثر کلک مبارک چون نام عبدالبهاء برده‌اید اوصافی و القابی مرقوم فرموده‌اید که مختص باستان مقدس است این عبد را اسم عبدالبهاء و لقب و اوصاف و نعوت عبدالبهاست و دون آن ابدلاً لایجوز این اسم لائق و سزاوار و سبب فرح و سرور این بنده آن آستان امید چنانست محض سرور من به عبدالبهاء کفایت شود و من نهایت سرور را از شما دارم ولی می‌خواهم بیشتر سرور گردم جمیع یاران را نیز چنین تنبیه نمائید که کل من بعد بکلمه عبدالبهاء کفایت فرماید تا این قلب شادمانی یابد و این روح بوجد و طرب آید و در حق شما با قلبی در نهایت انبساط دعا نمایم

MMK5#173 p.134x

## AB03287

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

- <sup>1</sup> O martyr, son of the martyr! You complained about receiving few replies and letters. I swear by the Ancient Beauty, may my spirit be sacrificed for His loved ones, that due to the intensity of pains, afflictions, tribulations and calamities, there is not a minute's opportunity for writing and composing, and any shortcoming is due to this reason. Otherwise, at all times you have been and are present and mentioned in the heart. At all times, I have been and will continue beseeching confirmation for you at the sacred threshold of the Friend, and surely confirmation has reached and will reach you - observe this yourself.

<sup>1</sup> یا شهید ابن الشّهِید شکایت از قلّت ارسال جواب و صدور خطاب فرموده بودید قسم بجمال قدیم روحی لاجبائۀ الفدا که از شدت آلام و بلایا و محن و رزایا دقیقه‌ئی فرصت تحریر و تقریر نیست و قصور از این جهت واقع و الا در کلّ اوان در ساحت قلب موجود و مذکور بوده و هستید در جمیع احیان در آستان مقدس حضرت دوست استدعای تأیید آنجناب نموده و خواهم نمود و یقین است که تأیید رسیده و میرسد شما نظر بآن نمائید باوجود این

- <sup>2</sup> God willing, numerous letters will soon be sent to Khorasan. The more enkindled the friends become, the faster the correspondence and the more numerous the letters will be. Now, as the courier is about to depart, there is no more time. In the previous mail, detailed letters were sent addressed to the

<sup>2</sup> انشاءالله عنقریب به خراسان مکاتیب عدیده ارسال میگردد آنچه اشتعال دوستان بیشتر گردد مخایره سریعتر و مکاتبه کثیرتر شود حال چون چاپار عازم است فرصت پیش از این نیست در پوست پیش مکاتیب مفصل بنام مجامع مرتبه

organized gatherings and others. Convey the Most Glorious Ancient Greeting to all the divine friends.

- 3 By God, the Truth! The Most Glorious Beauty addresses them from the Supreme Horizon: "Blessed are you, O loved ones of God, for you have remained firm in the Covenant, been illumined by the light of effulgence, shed tears from your eyes, and been consumed by the fire of burning in your longing for the Most Glorious Kingdom, in your steadfastness in God's Covenant and Testament, in your attraction to the breaths of God, and in your clinging to the hem of God's gift."
- 4 And upon you and upon every steadfast, upright one be the Glory.

و دیگران ارسال گردید جمیع دوستان الهی را  
تکبیر ابدع ابهی ابلاغ فرمائید

3 تالله الحق انّ طلعت الابهی یخاطبهم من الملاء  
الاعلی طوبی لکم یا احباء الله بما ثبتتم علی الميثاق  
و تنورتم بنور الاشراق و اسلمتم الدموع من الآماق  
و احترقتم بنار الاحتراق اشتیاقاً الی الملکوت  
الابهی و ثباتاً علی عهد الله و ميثاق الله و انجذاباً  
بنفحات الله و تشبثاً بذیل موهبة الله

4 و البهاء علیک و علی کلّ ثابت مستقیم

PYK.272

## AB03220

*To: Aqa Husayn grandson of Dakhil, in Maraghih*

- 1 O remembrance of those two honored ones!
- 2 Praise be to God that like your esteemed grandfather and cultured and distinguished father, you are firm and steadfast in the Cause of God and engaged in service to the loved ones of the All-Merciful, speaking His praise and gazing toward the Supreme Kingdom. God willing, you will keep bright the lamp of those two vessels of the love of God and will water the stream of those two honored ones, so that the intended fruit may appear from the tree of being and the lights of the All-Merciful's bestowal may shine in the essence of heart and soul.
- 3 Ever gather the friends in the spiritual assembly and occupy yourselves with the remembrance and thought of that Peerless Beloved. Chant the verses of unity and glorify the favors of the Glorious Lord. Diffuse the divine fragrances and explain the proofs and evidences. Give the thirsty to drink from the Salsabil of the knowledge of God and guide the lost to the path of salvation. In brief, raise such a call and melody that you create fervor and rapture and attraction and joy and clamor and jubilation throughout the whole region of Azerbaijan. "There is no commotion in the city except from the curl of the Friend's tress; There is no tumult in the horizons except from the curve of the Beloved's brow."

1 ای یادگار آن دو بزرگوار

2 الحمد لله که مانند جدّ عزیز و پدر با فرهنگ و  
تمیز ثابت و راسخ بر امر الهی هستی و قائم بخدمت  
احبابی رحمانی ناطق بشنائی و ناظر بملکوت اعلی  
انشاء الله سراج آن دو زجاج محبت الله را روشن  
نمائی و جویبار آن دو بزرگوار را آبیاری کنی تا  
ثمره مقصود از شجره وجود ظاهر گردد و انوار  
موهبت رحمن در هویت دل و جان بتابد

3 همواره یارانرا در محفل روحانیان جمع نمائی و به  
ذکر و فکر آن دلبر یگانه پردازید ترتیل آیات توحید  
نمائید و تحمید الطاف رب مجید نشر نفحات کنید  
و بیان حجج و بینات تشنگانرا از سلسبیل معرفت  
الله بنوشانید و گمگشتگانرا بطریق نجات دلالت  
نمائید مختصر اینست چنان بانگ و آهنگی بلند  
کنید که شور و وله و جذب و طرب و غلغله  
و هلهله در جمیع کشور آذربایجان اندازید و لوله  
در شهر نیست جز شکن زلف یار فتنه در آفاق  
نیست جز خم ابروی دوست

4 And upon you be greetings and praise.

5 The holy photograph of His Holiness the Supreme Lord - may my spirit be sacrificed for His most pure blood - arrived and brought the utmost joy from you and your respected mother. On your behalf, a prayer of visitation is being recited at the Holy Threshold.

4 و عليك التحية و الثناء

5 شائمل مقدسه حضرت رب اعلى روحى لدمه الأظهر فداء واصل و نهایت سرور از آنجناب و والده محترمه حاصل گشت و از قبل آنجناب زیارت رو بعتبه مقدسه تلاوت میگردد

AHB\_128BE #12 p.374, MSHR5.268a

## AB03098

*To: Abdu'l-Husayn Samandari, in Mashhad*

1 O wanderer in the wilderness of the love of God! Your letter arrived in which you praised the divine friends who, in every city, celebrated your arrival with utmost love and received you with perfect kindness. Whatever they did was all for the sake of 'Abdu'l-Baha and directed to me. But 'Abdu'l-Baha has no existence or being - he is utterly effaced and non-existent at the Sacred Threshold of the Abha Beauty. Therefore whatever the friends did was in reality directed to the Sacred Threshold.

2 Truly you endured hardships in this journey, but this hardship is a mercy. The coarse desert sand feels like silk beneath our feet. The perfect human does not seek a cradle of comfort, nor desire pillows of silk and brocade, nor pursue a bed of ease. For the adornment of the world of creation lies in the virtues of the human world, and these qualities cannot be attained except through enduring hardships and difficulties and plunging into seas of trials and tribulations. Days will pass and comfort and ease will yield no result, but enduring tribulations and tests will nurture a tree that bears eternal fruit and everlasting results.

3 Blessed art thou, then blessed art thou, for this great bounty and manifest victory. Convey my utmost longing to all the friends whom you named in your letter. For reasons of wisdom, names were not mentioned. And upon thee be the Most Glorious Glory.

1 ای آواره بادیه محبت الله نامه شما رسید ستایش یاران الهی نموده بودید که در هر شهری نهایت محبت احتفال بقدم شما نمودند و در نهایت مهربانی پذیرائی کردند آنچه مجری داشتند جمیع در حق عبدالهء بود و بمن راجع و عبدالهء را وجود و شهودی نه در آستان مقدس جمال ابهی فانی و نابود است لهذا آنچه یاران مجری داشتند فی الحقیقه راجع بعتبه مقدسه است

2 فی الحقیقه در این سفر تحمل زحمات نمودی ولی این زحمت رحمت است ریگ هامون درشتیهای آن پای ما را پریشان آید همی انسان کامل مهد راحت نجوید و بالین پرند و پریشان نخواهد و بستر آسایش نجوید زیرا آرایش عالم آفرینش بفضائل عالم انسانیت و این خصائل جز بتحمل زحمات و مشقات و خوض در بحور بلایا و مصائب حصول نپذیرد ایام بگذرد راحت و آسایش را نتیجهئی نه ولی تحمل مصائب و آزمایش شجرهئی پرورش دهد که ثمر ابدی بخشد و نتایج سرمندی بیار آرد

3 طوبی لک ثم طوبی لک من هذا الفضل العظیم و الفوز المبین جمیع یارانرا که در نامه نام بردی از قبل من نهایت اشتیاق ابلاغ دار نظر بحکمت اسماء ذکر نشده است و عليك الهاء الأبهی

AYBY.391 #079, MSHR3.317, YQAZ.280-

281

## AB03291

To: *Siyyid Qul Huvalah, in Miyanduab*

- 1 O you who test him who is the criterion of testing!
- 2 It is related that one day His Holiness the Prince of Believers (Ali), peace be upon him, was on the edge of a roof when a stranger submitted: "O Ali, are you confident in God's protection, preservation and safeguarding?" He replied: "How could I not be, when I am the first believer in God?" The man submitted: "Then rely on God's protection and throw yourself from the edge of the roof." He responded: "The higher must test the lower, not anyone testing anyone else anywhere. The Master has the right to test the servant, but the servant has no right to test the Master."
- 3 This is why when seven tribes from among the Arab tribes came before His Holiness the Messenger (may my spirit be sacrificed for him), and each demanded a miracle as a test - one saying "until you cause a spring to gush forth from the earth for us," another uttering "or you bring down a book from heaven," another saying "or you have a house of gold," another uttering "or you ascend into heaven" - since their purpose was to test, the answer to all was "Say: Glory be to my Lord! Am I anything but a human messenger?"
- 4 And truly if you consult your heart you will see that the Word has been derived, the letters have spoken, the points have been dispersed, the Reality has appeared, the verses have been uttered, and the lights of revelation have radiated. What follows light except darkness? And what follows morning and evening except the dark wings of night? So choose what you wish - truly your Lord guides whom He wishes.
- 1 یا من امتحن من هو میزان الامتحان
- 2 حکایت کنند که روزی حضرت امیر علیه السلام بر لب بامی بود شخص بیگانه‌ای عرض نمود یا علی مطمئن به حفظ و حمایت و صیانت حق هستی فرمودند کیف لا و انا اول مؤمن بالله عرض کرد پس اعتماد بر حفظ حق نما و خود را از لب بام فرو انداز فرمودند هر عالی دانرا باید امتحان نماید نه هر کس در هر جا للمولی ان یتحن العبد و لیس للعبد ان یتحن المولی
- 3 اینست که هفت قبیله از قبائل عرب در حضور حضرت رسول روحی له الفداء حاضر و هریک امتحاناً معجزه‌ای خواستند یکی حتی تفجر لنا من الارض ینبوعا گفت دیگری او تأتی بکتاب من السماء بر زبان راند دیگری او یکنون لک بیت من زخرف گفت دیگری او ترقی الی السماء بر زبان راند چون مقصودشان امتحان بود جواب کل قل سبحان ربی هل کنت الا بشرا رسولا شد
- 4 و انک انت استفت قلبک فتری انّ الکلمة اشتقت و الاحرف استنطقت و النقاط تفرقت و الحقیقة ظهرت و الآیة نطقت و انوار الوحی تشعشت هل بعد النور الا الدیجور و هل بعد الضحی و الاصال الا جنح الیالی الظلماء فاحتر ما تشاء ان ربک یمهدی من یشاء

MKT8.217

## AB03072

*To: Aqa Mirza Muhammad Shafi, in Port Said*

- 1 Praise be to God Who hath made the seat of His splendor and the dayspring of His lights and the horizon of His signs and centre of His mysteries, the Supreme Horizon and His Glorious Kingdom and His Sublime Paradise and His Verdant Isle and the habitation of Jabulqa and the city of Jabursa.
 

1 پورت سعید بواسطه آقا میرزا احمد اصفهانی  
جناب آقا میرزا محمد شفیع علیہ بہاء اللہ الأبہی  
الحمد لله الذي جعل مركز اشراقه و مطلع انواره و  
افق آثاره و مركز اسراره الأفق الأعلى و ملكوته  
الأبہی و جنته المأوى و جزيرته الخضراء و  
معمورته الجالبقا و مدينته الجابرسا
- 2 Thus, the Day-Star of Truth shone forth from that resplendent horizon and His lights shed their radiance on the horizons of the worlds. This is the Most Hidden Treasure and this is the Heaven unto Which Jesus ascended and this is the Burning Bush Whereupon Moses discovered the Divine Guidance. This is the City Wherein the family of Moses abided and this is the Throne on High unto Which ascended the Apostle of God and this is the Unseen World from Whence these signs appeared and the lights shone forth and the suns arose and the luminaries appeared and the stars shed their splendour.
 

2 فأشرقت شمس الحقيقة من ذلك الأفق المنير و  
طلع و لاح و باح انواره على آفاق العالمين هذا هو  
الكنز الأخرى و هذا هو السماء الذي صعد اليها  
عيسى و هذا طور سيناء الذي وجد موسى على  
ناره الهدى و هذا هو المدينة التي استقر فيها آل  
موسى و هذا هو العرش الذي عرج اليه رسول الله  
و هذا هو العالم الغيب الذي ظهر منه هذه الآثار  
و اشرقت منه هذه الأنوار و طلعت منه هذه  
الشموس و سطعت منه هذه البدور و لاحت  
منه هذه النجوم
- 3 Well is it with him that hath recognized Him and attained unto Him and discovered His mystery and truth and was of them that have apprehended the mysteries of the Books and Tablets through the grace of God, the Compassionate, the Merciful.
 

3 فطوبى لمن عرفه و ادركه و اطلع بسرّه و رمزه و  
حقيقته و كان من المطلعين بأسرار الزبر و الألواح  
بفضل ربّه الرحمن الرحيم
- 4 Salutation and praise be upon this Luminous Temple, this Merciful Being, He Whose Presence is withdrawn, Who appeared from the verdant isle and returned to the retreat of holiness in the unseen world at His appearance and at His concealment, and upon His companions who have received illumination and have tasted of the fruit of that holy isle, that blessed and luminous Tree.
 

4 و التّحية و الثّناء على الهيكل التّوراني و المظهر  
الرّحمانى والغائب الجسماني الذي ظهر من الجزيرة  
الخضراء و رجع الى حظيرة القدس في غيب  
الامكان عند الظهور و الخفاء و على ادلائه الذين  
اقتبسوا الأنوار و اكلوا من ثمار تلك الجزيرة  
المباركة الشّجرة المقدّسة النّوراء
- 5 Salutation and praise be upon thee.
 

5 و عليك التّحية و الثّناء

MKT1.208

## AB03104

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

- 1 O servant of God! All scripts are composed of characters, signs, and symbols denoting sounds and words. These signs differ from people to people, and vary from region to region. Each script hath its own particular set of symbols, and good hand-writing consisteth in the ordered presentation of these symbols and signs. If, therefore, the script in a particular missive is lacking in precision, or is basically disordered, this should not be seen as evidence of disrespect to thee, or as constituting grounds for recrimination.
- 2 The Prophet Muhammad was basically unlettered, and most of the holy ones and great prophets wrote not a single word. Mir 'Imad, Darvish and Shafi'a all worked wonders of calligraphy, and attained great prowess in their art; the hand-writing of his holiness Quddus, by contrast, was illegible.
- 3 Thou shouldst, therefore, in the first place, strive to attain an understanding of the heavenly mysteries, and exert thyself in the quest for divine knowledge; and, in the second place, apply thyself to acquiring a developed hand. For even shouldst thou outmatch 'Imad, outshine Shafi'a, and outdo Darwish in calligraphy, yet be deprived of the knowledge of God, thy skill would avail thee naught. If, on the other hand, thou be illiterate, yet have attained such knowledge, thou wilt be acceptable at the divine threshold, and become a confidant of the Desired One. If, however, thou be adorned with spiritual perfection and virtues, and at the same time arrayed with outward graces and accomplishments, this is yet more perfect.

1 ای بنده الهی خطوط نقوش است و علائم و اشارات دالّه بر الفاظ و کلمات و این علامات در هر طائفه و اقلیم مختلف و متفاوت و هر یک را از خطوط اشاراتی مخصوص و حسن خطّ عبارت از انتظام این اشارات و علامات لهذا اگر در خطّ دقت نگردد و یا آنکه از اصل انتظام نداشته باشد گمان بی احترامی بشما نشود و سبب اعتراض نگردد

2 حضرت رسول در اصل امّی بودند و اکثر از اولیاء رحمن و انبیای عظام یک حرف مرقوم نفرمودند و میرعماد و درویش و شفیعاً در خطّ کرامت نموده اند و قدرت ظاهر کردند خطّ حضرت قدوس خوانده نمی شد

3 پس در رتبه اولیه باید در تحصیل معانی الهیه بکوشی و در طلب عرفان جهد نمائی و در رتبه ثانی در تحصیل خطّ بکوشی چه که اگر در خطّ استاد عماد گردی و شفیع شفیعاً شوی و پیش از درویش افقی و از عرفان الهی محروم جوی ثمر نبخشد ولی اگر امّی باشی و بعرفان فائز در درگاه احدیت مقبولی و محرم اسرار حضرت مقصود اما اگر به کمال و فضائل معنویه آراسته و بکالات ظاهره نیز پیراسته این اکل است و البهاء علیک

MKT8.019b, MAS5.128

## AB03077

*To: Baha'is of Qazvin*

- 1 O my God! O Thou Who art sanctified above my knowledge, and above the knowledge of them that proclaim Thy unity and are robed in the vesture of certitude; and Who art exalted beyond my praise, and beyond the praise of the mystics who have awakened to the inmost reality of the divine attributes within the verities of created signs! The wings of these feeble birds have grown weary and powerless to ascend into the atmosphere of the splendours of the glory of Thy oneness; and the understandings of these frail souls have fallen short of attaining unto the heaven of the exaltation of Thy Lordship.
- 2 O Lord! If they who are firmly grounded in knowledge have presumed to extol and praise Thee, I, for my part, confess my abasement, my ignorance, my weakness, and my failure to apprehend even the least of Thy signs in the realm of creation. How, then, could there be any comprehension of those meanings which, in the loftiness of Thy Kingdom and the sublimity of Thy Dominion, Thou hast sanctified beyond the understandings of the inmates of the precincts of holiness, in a realm wherein He singeth out for His mercy whomsoever He willeth? Wherefore I return unto the region of lowliness, supplication, devotion, and brokenness, and commune with Thee in the tongue of mysteries, saying:
- 3 O my Lord, the Unconstrained! Confirm these righteous souls in servitude to Thy sanctified Essence, exalted above all things in the world of lights. Enable them to exalt Thy Word among Thy servants; for this is the greatest of Thy bestowals amidst all conditions, deeds, and traces. O Lord! Make them the signs of Thy Cause, the emblems of Thy Faith, the standards of Thy victory, and the mysteries of Thy Kingdom—the centre of an outpouring grace. Verily, Thou art He Who aideth whomsoever Thou willest in whatsoever Thou willest, O my Lord, the Unconstrained.
- 4 The honored Amin hath praised the friends of that land to the utmost, that praise be to God, all are occupied in serving the Cause of God and exalting the Word of God. Blessed are they and excellent is their abode.
- اللَّهُمَّ يَا مَنْ تَقَدَّسَ عَنْ عِرْفَانِي وَعِرْفَانِ  
الْمُوحِدِينَ الَّذِينَ حَلُّوا بِحِلِّ الْإِيقَانِ وَتَنَزَّهَ عَنْ  
نَعْتِي وَنَعْتِ الْعَارِفِينَ الَّذِينَ انْتَبَهَوْا بِكُنْهِ النُّعُوتِ فِي  
حَقَائِقِ الْأَثَارِ كَلَّتْ أَجْنَحَةُ هَؤُلَاءِ الطُّيُورِ الْعِجْزَةِ  
عَنِ الصُّعُودِ إِلَى هَوَاءِ سَنَاءِ بَهَاءِ أَحَدِيَّتِكَ وَقَصُرَ  
أَفْهَامُ هَؤُلَاءِ النَّفُوسِ الضَّعِيفَةِ عَنِ الْوُصُولِ إِلَى  
سَمَاءِ عِلَاءِ رَبِّيَّتِكَ
- اَي رَبِّ اِنْ كَانَ الرَّاسِخُونَ فِي الْعِلْمِ تَصَدَّوْا لِنَعْتِكَ  
و ثَنَائِكَ اِنِّي اعْتَرَفْتُ بِذُلِّي وَجَهْلِي وَضَعْفِي وَ  
قُصُورِي عَنْ عِرْفَانِ اَدْنَى آيَةٍ مِنْ آيَاتِكَ فِي حَيَازِ  
الْإِنْشَاءِ فَكَيْفَ الْإِدْرَاكُ لِمَعَانِ قُدْسَتِهَا فِي عُلُوِّ  
مَلَكُوتِكَ وَسَمُوْا جَبْرُوتِكَ عَنْ أَفْهَامِ أَهْلِ حِظَائِرِ  
الْقُدْسِ فِي حَيَازِ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ إِذَا ارْجَعَ  
إِلَى صِقْعِ التَّذَلُّلِ وَالتَّضَرُّعِ وَالتَّبَتُّلِ وَالْإِنْكَسَارِ وَ  
أَنَاجِيكِ بِلِسَانِ الْأَسْرَارِ وَأَقُولُ
- يَا رَبِّي الْمُخْتَارَ أَيْدِ هَؤُلَاءِ الْأَبْرَارِ عَلَى عِبَادَةِ ذَاتِكَ  
الْمُقَدَّسِ عَنْ كُلِّ شَيْءٍ فِي عَالَمِ الْأَنْوَارِ وَوَقْفِهِمْ  
عَلَى أَعْلَاءِ كَلِمَتِكَ بَيْنَ عِبَادِكَ فَإِنَّ هَذَا أَعْظَمُ  
مَوَاهِبِكَ بَيْنَ الشُّثُونِ وَالْأَفْعَالِ وَالْآثَارِ أَيْ رَبِّ  
اجْعَلْهُمْ مَعَالِمَ أَمْرِكَ وَشُعَائِرَ دِينِكَ وَأَعْلَامَ  
نَصْرِكَ وَأَسْرَارَ مَلَكُوتِكَ مَرْكَزَ الْفَيْضِ الْمُدْرَارِ  
أَنَّكَ أَنْتَ مُؤَيَّدٌ مِنْ تَشَاءٍ مَا تَشَاءُ يَا رَبِّي الْمُخْتَارَ
- جَنَابِ أَمِينِ نَهَايَتِ سِتَائِشِ رَا اَزْ أَحْبَابِیْ اَن اَرْضِ  
نمودند که بمحمدالله جميع در خدمت امر الله و  
اعلاء كلمة الله مشغولند طوبی لهم و حسن مآب

AYBY.366 #050

## AB03211

*To: Munir Nabilzadih, in Qazvin*

- 1 O sapling of the garden of divine knowledge! Your noble father was a free cypress in the garden of the love of God and a smiling hundred-petaled rose in the flower garden of the knowledge of God. You are a branch of that tree and a fruit of that fertile plant. It is hoped that you will bring forth such a pearl and bear the same fruit as the original, put forth leaves and blossoms, and with ripe fruit sweeten the palate of your noble uncle and indeed all the friends, and become a delicate sapling and colorful flower in this meadow.
- 2 Your letter was received and read. The delay in responding resulted from extreme busyness, otherwise we are always engaged in supplication in the Holy Shrine for the friends. And may the Glory be upon you and upon every youth who has grown up in the love of God.
- 3 O Lord! This is a youth who has grown up in obedience to Thee and has nursed from the breast of Thy love from his tender years, and has developed in the embrace of Thy most special servants and been raised in the lap of Thy most dear bondsmen, and has reached maturity among those devoted to Thee. O Lord! Protect him in the shelter of Thy protection and assist him with Thy help and care, and expand his breast through the verses of Thy oneness, and make his affairs easy through the outpourings of Thy confirmation. O Lord! Make him a sign of Thy love and a banner of Thy affection and a lamp of Thy divine success and a word of Thy sanctification and a tablet of Thy traces and a manifestation of Thy mysteries. Verily Thou art the Generous, the Merciful, the Mighty, the Forgiving.

1 ای نونهال گلستان عرفان پدر بزرگوارت در بوستان محبت الله سروی آزاد بود و در گلشن معرفت الله گل صدبرگ خندان تو شاخ آن داری و ثمر آن شجر باردار امید چنین گوهری بیار آوری و همان میوه اصل بار آوری و برگ و شکوفه کنی و بثمر جنتی کام عم بزرگوار بلکه جمیع دوستان را شیرین نمائی و در این چمنستان نهال نازنین و گل رنگینی گردی

2 مکتوب شما رسید ملاحظه گردید تأخیر جواب از شدت مشغولیت حاصل والا همیشه در روضه مبارکه بنیاز در حق دوستان مشغولیم و البهاء علیک و علی کل شئ نشأ فی محبة الله

3 ای رب هذا شئ نشأ فی طاعتک و رضع منذ نعومة اظفاره من ثدی محبتک و نما فی حضن اخص عبادک و تربی فی حجر ارقائک و بلغ فی حشر ولائک ارب احفظه فی صون حمایتک و ائده بعونک و عنایتک و اشرح صدره بآیات توحیدک و یسر له امره بفیوضات تأییدک ارب اجعله آیه حبیب و رایة ودک و سراج توفیقک و کلمة تقدیسک و لوح آثارک و مظهر اسرارک انک انت الکریم الرحیم العزیز الغفور

AYBY.438 #168

## AB03152

*To: Sarhang, Nurullah Khan et al., in Qazvin*

- 1 O two doves of the garden of divine knowledge! Praise God that in the rose garden of the Covenant you have made your nest and dwelling under the shade of the companionable tree, and have become detached from strange birds and have attached your hearts to the Unique Beloved, and on the branches of divine favors you have chanted with spiritual melodies the verses of unity. This is from God's grace which He bestows on whomsoever He wishes, and God is possessed of great bounty.
 

1 ای دو حمامه ای که عرفان حمد کنید خدا را  
که در گلشن میثاق در ظلّ شجره انیسا لانه  
و آشیانه نمودید و از مرغان بیگانه بیزار شدید  
و باشنای یگانه دل بستید و بر شاخسار الطاف  
بگلبنای معنوی آیات توحید ترتیل نمودید ذلک  
من فضل الله یؤتیه من یشاء والله ذو فضل عظیم
- 2 Praise be to God that the bird of the meadow of truth has soared with the wings of love and devotion to the Kingdom of Oneness and in the gardens of the divine Kingdom has engaged in glorifying and sanctifying the Holy Countenance with melodies of truth and meaning. Blessed is he and excellent is his reward. And before his flight he succeeded in fulfilling what was revealed in the Book. And you too should praise God that you were enabled to carry out the will.
 

2 الحمد لله مرغ چمنستان حقیقت بشپهر عشق و  
محبت ملکوت احدیت پرواز نمود و در ریاض  
ملکوت رحمانی بنغمات حقائق و معانی به تسبیح  
و تقدیس طلعت سبحانی پرداخت طوبی له و  
حسن ثواب و پیش از پرواز موفق بما نزل فی  
الکتاب گشت و شما نیز حمد کنید خدا را که  
موفق باجرای وصیت گشتید
- 3 Jinab-i-Amin has repeatedly offered the utmost praise for your attraction and love, that truly you are firm in faith and steadfast in the Covenant and servants of the Threshold, and whatever was entrusted to them was fully delivered after the flight of the late Khan.
 

3 جناب امین نهایت ستایش را مکرر از انجذاب و  
محبت شما نموده و مینماید که فی الحقیقه ثابت بر  
ایمان و راسخ بر پیمان و خادم آستانند و آنچه در  
نزد ایشان امانت بود بعد از طیران مرحوم خان  
بتمامه رسانیدند
- 4 Regarding presence at the Holy Shrine, show some patience and forbearance. God willing, you will be confirmed and assisted through divine confirmation. And this is due to wisdom, otherwise our longing is also at its height.
 

4 در حضور به بقعه مبارکه چندی صبر و تحمل  
نمائید انشاءالله بتأیید الهی موفق و مؤید خواهید  
شد و این نظر بحکمت است والا اشتیاق ما نیز  
در نهایت است
- 5 And upon you both be greetings and praise.
 

5 و علیکما التّحیّة و التّناء

MKT5.080

## AB03168

To: *Shaykh Kazim Qazvini (Samandar)*

- 1 O Samandar, fire-bird of the Lote-Tree of the Utmost Boundary, O manifestation of the favors of the Most Glorious Beauty, O steadfast and firm one in God's Covenant and Testament! May God illumine thy face in His most glorious Kingdom, and expand thy breast through the outpourings of His most exalted Dominion, and strengthen thee with mighty confirmation from His Most Supreme Horizon. Upon thee be the Most Glorious Glory of God.
- 2 That which flowed from the pen of the love of God was observed with the eye of grace and read with the tongue of love. Blessed art thou for having arisen to exalt the Word of God and having sacrificed thy self, thy spirit, thy being, thy essence and thy identity in the path of God, and having purified thy face for His generous Face, and having remained firm in the commanding and wise Cause of thy Lord.
- 3 Convey on behalf of this servant the Most Wondrous and Most Glorious greetings to all the loved ones of God and say: O radiant lights of the heaven of faith and O bright lamps of the gathering of certitude! Now is the time to shine forth like lights from the horizon of the favors of the King of Oneness, to drink cups of camphor from the hand of the Divine Cup-bearer, to taste the sweetness of heavenly sanctification, and as manifest signs with the banners of the attributes of His Majesty the Sovereign of Creation are recorded and expounded in the divine Preserved Tablet of the Kingdom.
- 4 The responses to your petitions have been sent from His Holiness the Most Great Branch and Their Holinesses the two Most Wondrous, Most Pure, Most Luminous Branches, and likewise the response to the letter of the pure leaf Thuraya Khanum. And the Glory be upon thee.

1 ای سمندر نار سدرهٔ منتهی و ای مظهر الطاف جمال ابهی و ای ثابت راسخ بر عهد و میثاق الهی بیض الله وجهک فی ملکوتہ الابهی و شرح صدرک بفیوضات جبروتہ الاعلی و ایدک بشدید التّأیید من رفرفه الاسمی علیک بهاء الله الابهی

2 آنچه از کلک محبت الله مسطور و مرقوم ببصر عنایت ملاحظه گشت و بلسان محبت قرائت شد هنیئاً لک بما قت علی اعلاء کلمه الله و فدیت نفسک و روحک و ذاتک و کینونتک و انیتک فی سبیل الله و اخلصت وجهک لوجهه الکریم و ثبتت علی امر ربک المبرم الحکیم

3 جمیع احبّای الهی را از قبل این عبد بتکبیر ابدع ابهی مکبر شوید و بگوئید ای انوار ساطعهٔ سماء ایمان و ای سراجهای روشن محفل ایقان وقت آنست که از افق عنایت سلطان احدیت چون انوار بدرخشید و کؤوس کافور از دست ساقی الهی بکشید و حلاوت تقدیس ملکوتی را بچشید و چون آیات بینات با رایات صفات حضرت سلطان ایجاد در ملکوت لوح محفوظ الهی مثبت و مشروح گردید

4 جواب عرائض آنجناب از حضرت غصن الله الاکبر و حضرات غصنین ابدعین اطهرین انورین ارسال شد و همچنین جواب ورقهٔ مطهره ثریا خانم و البهاء علیک

AYBY.328 #010

## AB03277

To: Tarazullah Samandari, in Qazvin

- 1 The letter which you wrote to those who are intimates of the Kaaba of the All-Merciful was noted. It bestowed spirit and fragrance, and the ambrosial scent of the love of God was inhaled therefrom. In truth, you exemplify "the son is the secret of his father" and embody "by his father doth 'Adiy take pride in his generosity." Noble are the roots and excellent are the qualities, for the relationship is real.
 

مکتوبیکه بحضرات مُحرمین کعبهء رحمان مرقوم  
نموده بودید ملاحظه گردید روح و ریحان  
مبدول داشت و شمیم عنبرین محبت یزدان  
استشمام گردید فی الحقیقه حقیقت مشخصه  
الولد سر ایبه هستید و کینونت مجسمهء بأبه  
اقتدی عدی فی الکرمد طابت الاعراق و  
حسنت الأخلاق فالنسبة حقیقیة
- 2 Give thanks to God that like a mountain of iron you are firm and steadfast in the New Covenant and the Mighty Testament, and are averse to the foolish ones. This is among the signs of the universal bounty of the Divine Unity, which is the adornment and embellishment of human reality. Today the people of the Abha Kingdom cry out with their loudest voice: "Glad tidings to whoever is firm in the Covenant! Blessed is he whose feet are steadfast in the Covenant of the Luminary of the horizons! O joy to every servant who is firm and growing, whose heart's soil is stirred and nourished by this mighty outpouring from the Kingdom of thy Ancient Lord's Covenant!"
 

باری شکر کن خدا را که چون جبل حدید بر  
عهد جدید و میثاق شدید ثابت و راستی و از  
پیگردان بیزار این از آثار موهبت کُلیهء حضرت  
احدیست که زینت و آرایش حقیقت انسانیت  
است الیوم اهل ملکوت ابهی باعلی النداء فریاد  
برآرند بشری لمن ثبت علی الميثاق طوبی لمن رستخت  
قدماه علی عهد نیر الآفاق فیا سرورا لکل عبد  
ثبت و نبت و اهتزت و ربت ارض فؤاده بهذا  
الفيض الجلیل من ملکوت عهد ربک القدیم
- 3 At all times we are occupied with remembering and mentioning you - we have not forgotten you for a moment and never shall. The dear travelers are now present and this servant is occupied with writing this letter, beseeching the Kingdom of existence to make you the Greatest Sign between earth and heaven. Upon you be greetings and praise.
 

در جمیع اوقات بیاد و ذکر تو مشغولیم دمی  
فراموش ننموده و نخواهیم نمود حضرات مسافرین  
عزیز الآن حاضر و این عبد بتحریر این نامه  
مشغول و متضرع الی ملکوت الوجود ان  
یجعلک الآیة الکبری بین الارض و السماء و  
علیک التحية و الثناء
- 4 Convey the Most Wondrous Abha greeting to your respected father. A few days ago a letter was written to him, therefore this time it was not deemed appropriate to trouble him further. Upon him be greetings and praise.
 

حضرت پدر محترم را تکبیر ابدع ابهی برسان  
چند روز پیش مکتوبی باباشان مرقوم گشت لهذا  
در این دفعه تصدیع را جایز ندانست و علیه التحية  
و الثناء

AYBY.406 #114, TRZ1.161

## AB03144

*To: Mashhadi Abdur-Rida et al., in Qum*

1 O ye company of the spiritual ones.

1 ای جمع روحانیان

2 Praised be God, that ye are illumined like burning candles, and are even as verdant as the meadows and the flourishing trees along the river banks. Ye have been made the recipients of His favours and the objects of His glance of grace. Ye have been crowned with light by the bounteous rays of the Abha Beauty, and have been robed in the silken garments of the sanctuary of His paradise. The fire of the love of God hath illumined your faces and ye have stripped away and burned the veils of idle fancies and vain imaginings in its heat. Ye have beheld the Beauty of the one true God, and witnessed His radiance emanating from the spiritual realm. 'Neath the shade of the tree of truth, have ye reposed and from the wine of the Covenant have ye drunk your fill and become intoxicated with love for Him who is the Day Star of the world.

2 الحمد لله مانند شمع روشنید و بمثابه درختان سبز و خرم در جویبار و چمن کل مشمول الطافید و منظور نظر حضرت کبریا پرتوی از عنایت جمال ابهی بر سر دارید و خلعتی از حریر جنت مأوی در بر بنار محبت الله رخ برافروختید و پرده ظنون و اوهام بسوختید جمال حقیقت مشاهده کردید و نورانیت جهان روحانیت مشاهده نمودید و در ظل شجره حقیقت آرمیدید جامی از صهبای میثاق بکف آوردید و سرمست عشق نیر آفاق گشتید

3 Now doth the true Beloved doth call on us from the Unseen Realm. He doth commend you for your staunchness and steadfastness. For ye did stand forth firm of step and resolute of heart among the peoples of the world after His passing. Verily, have ye been aided by the hosts of the Concourse on High and assisted by the armies of the Kingdom of Glory.

3 آن معشوق حقیقی از جهان غیب ندا میفرماید و تحسین ثبوت و رسوخ میفرماید که بعد از صعود الحمد لله بقدمی ثابت و قلبی راسخ بین خلق محشور گشتید حقاً بجنود ملا اعلی موفق شدید و بجیوش ملکوت ابهی مؤید و علیکم البهاء و علیکم التحية و الثناء

MMK2#052 p.041

## AB03239

*To: Baha'is of Sarvistan*

1 O my spiritual friends! It is sunset time and I am infinitely tired and weak. Nevertheless, this heart and soul are so stirred with kindness that without pause it has undertaken to write these lines.

1 ای یاران روحانی من وقت افول آفتاب است و من بی نهایت خسته و ناتوان باوجود این این دل و جان چنان در هیجان و مهربانست که بی فتور بتحریر این سطور پرداخت

2 The point is that the heedless and foolish ones have stretched forth the hand of aggression with tyranny and oppression, and have made a general attack, for they have become powerless before the resistance of proof and evidence, and have resorted

2 مقصود اینست که غافلان و بیخردان دست تطاول به ظلم و ستم گشودند و هجوم عمومی نمودند زیرا از مقاومت حجت و برهان عاجز گشتند و دست بسلاح عجزه زدند و مقصدشان

to the weapons of the weak. Their purpose is that through savagery and bloodthirstiness, like wolves, they may tear apart the divine sheep and extinguish the divine lamp. Alas! Alas! This will cause the flame to become more intense and the rays to shine more brightly, and the life-giving breeze in the Most Glorious Paradise to blow more strongly.

- 3 Therefore, the friends of God must resist this storm with such steadfastness that the powerlessness of the ignorant ones becomes clear and evident. In that region, each of the friends must soar like an eagle to the zenith of eternal glory and capture scattered and distressed birds so that all birds may find their way to the garden of the Forgiving Lord, begin wonderful melodies and raise such a loud voice that the people of Paradise in the holy court may become ecstatic with joy and raise shouts of exultation.

- 4 And upon you be greetings and praise.

این است که بدرنگی و خونخواری مانند  
گرگان اغنام الهی را بدرند و سراج الهی را  
خاموش نمایند هیات هیات این سبب شود  
که شعله شدیدتر شود و شعاع بیشتر تابد و نسیم  
جان‌پرور در جنت ابری شدیدتر وزد

3 لهذا باید احبای الهی باستقامتی مقاومت این  
طوفان نمایند که عجز جاهلان ظاهر و عیان  
گردد در آن سامان باید هریک از یاران مانند  
عقاب اوج عزت ابدیه پرواز آید و صید مرغان  
پراکنده و پریشان نماید تا جمیع طیور در حدیقه  
رب غفور راه یافته بنغمات بدیعه ترانه آغاز  
نمایند و آوازی بلند کنند که اهل فردوس در  
بارگاه قدس به وجد و طرب آیند و لهله و  
لوله برافرازند

4 و علیکم التحية و التناء

INBA87:256, INBA52:260

## AB03173

*To: Fathali Khan Kalantar, in Sarvistan*

- 1 O Fath-Baha! Thy unfolded scroll hath reached me, and, like unto a chalice of pure wine, it became the cause of joy and gladness. Render thanks unto God that thou hast been enabled to attain unto the Most Great Guidance and confirmed in acquiring the supreme virtue; that thou hast been intoxicated with the cup of the glad-tidings of the Exalted One, and hast been enraptured and stirred to ecstasy by the wine of the love of the Abha Beauty. Thou hast become a shining candle in the assemblage of lovers, and from the holy fragrances of the rose-garden of the Covenant thou hast perfumed the nostrils. Thou art steadfast as the mountain and flourishing as the tree.
- 2 Now, therefore, since thy throat hath been ensnared in the ringlets of the Beloved of Abha, arise with smiling lips, rent garment, and chanting tongue, and dance in the arena of sacrifice and love. Cry out from heart and soul: "O blessed am I! O rapture is mine! O joy is mine!" Thus mayest thou loose thy tongue in thanksgiving for that grace and bounty, and, through fidelity, banish the custom of faithlessness from the

1 ای فتح بها رقی منشورت وصول یافت و چون  
کأس طهور مورث سرور شد حمد کن خدا را  
که موفق بهدایت کبری گشتی و مؤید بمنقبت  
عظمی از جام بشارات حضرت اعلی سرمست  
شدی و از صهبای محبت طلعت ابری به وجد  
و طرب آمدی و در انجمن عاشقان شمع روشن  
گشتی و از نفحات قدس ریاض میثاق مشام  
معطر نمودی چون جبل ثابتی و چون شجر نابت

2 پس چون حلق در حلقه‌های زلف دلبر ابا بدام  
افتاد با لب خندان و پیرهن چاک و غزنلوان  
در قربانگاه عشق برقص درآ و فریاد واطوبی  
لی واطربا لی واسرورا لی از جان و دل برآر  
تا بشکرانه آن فضل و عطا زبان بگشائی و بویفا  
رسم جفا را از صفحه کائنات براندازی و نفعه

face of creation. Thus mayest thou waft a sweet fragrance, become a mighty fortress for the company of the friends, and a sure refuge for the assemblage of the beloved.

- 3 Day and night kindle the fire of love and like a candle with tearful eyes burn in the fire of the love of God, until from your kindling and burning, lights may shine forth upon those regions and the banner of the Covenant may wave over those horizons. Through God's grace and favor, it is hoped that from this glad tiding you may shine like the sun and become a unique horseman in that field.

- 4 And upon you be Glory.

خوشی بوزانی و جمع یارانرا حصن حصین گردی  
و انجمن دوستانرا ملجأ امین

3 شب و روز نار محبت برافروزی و چون شمع با  
چشمی اشجار بنار محبت الله بسوزی و تا از  
افروختن و سوختن انوار بر آن اقطار ساطع  
گردد و علم میثاق بر آن آفاق موج زند از فضل  
و عنایت حق امید است که از این نوید چون  
خورشید بدرخشی و در آن میدان فارس فرید  
گردی

4 و علیک البهاء

INBA87:424b, INBA52:437c

## AB03137

*To: Ali Rida Khan, in Shiraz*

- 1 O steadfast one in the Covenant! Your letter was reviewed and your lament and complaint was heard. Do you know in what storm of trials I am submerged and in what wilderness of tests I wander lost and traceless? External and internal affairs exceed all bounds, and the responsibilities of the Cause of God surpass human imagination. Letters and questions and answers from the friends surge like ocean waves, while the onslaught of enemies and the sedition of factions spread like locusts. The corruption of the malicious blazes like a raging fire. Pages of doubts circulate piece by piece in all directions, and verses of allegory become the reference of every ignorant one. The divine Covenant and Testament is abandoned and disregarded by malicious souls, and the tempest of violation holds sway. Despite these blows and calamities, this lonely one is drowning in these four waves of turmoil. Where then is time to write and speak and pen replies to every friend and companion? And the Glory be upon you and upon every steadfast and firm one. 'Abdu'l-Baha

- 2 Convey to His Honor the spiritual friend Muhammad-Qabli-Qaf the Most Glorious and Most Wondrous greetings from this servant, and Glory be upon him. 'Abdu'l-Baha

- 3 Be not sorrowful or broken-hearted at the ascension of that attracted leaf who has ascended to the Abha Kingdom, for

1 ای ثابت بر میثاق ورق مسطور منظور گردید  
و فغان و شکوی مسموع هیچ دانی که در  
چه طوفان بلا غوطه ورم و در چه بیابان ابتلا  
سرگشته و گمگشته اثر مشاغل خارج و داخل  
خارج از حصر و مهام امر الله بیش از تصور بشر  
و مکاتبات و سؤالات و جوابات احباء چون  
موج بحر و هجوم اعداء و فتنه احزاب چون جراد  
منتشر فساد اهل عناد چون آتش پرشرر اوراق  
شبهات در جمیع جهات جزو جزو مشتر و آیات  
متشابهات مرجع هر یخیز عهد و میثاق الهی از  
نفوس مغرضه متروک و غیر معتبر و طوفان تزلزل  
و نقض مسلط باوجود این صدمات و آفات این  
فرید و حید در این چارموج اضطراب مستغرق  
دیگر کجا فرصت تحریر و تقریر و نگاشتن جواب  
هر حبیب و سمیر و البهاء علیک و علی کل ثابت  
مستقیم ع ع

2 حضرت حبیب روحانی جناب محمد قبل ق را  
از قبل این عبد تکبیر ابدع ابهی ابلاغ دارید و  
البهاء علیه ع ع

3 از صعود ورقه منجذبه متصاعده بملکوت ابهی  
محزون مباشید و دلشکسته نگردید چه که آن

that assured one has found her dwelling in the precincts of the Most Great Mercy and taken up her residence in the shade of the Divine Lote-Tree. And Glory be upon her in the presence of the Meeting.

موقته در جوار رحمت کبری مقرب گرفت و در  
ظل سدره منتهی مستقر یافت و البهاء علیها فی  
محضر اللقاء

INBA87:512, INBA52:538

## AB03174

To: *Habibullah Afnan Alai, in Shiraz*

- 1 O branch of the Tree of Truth! Thou hast become accepted at the court of the True Beloved and drawn nigh unto the threshold of the divine Physician and the manifestation of the favors of the All-Glorious Lord. For thou wert made the target of oppression and persecution by the tyrannical ones, and subjected to the cruelty of the ignorant. From the stones cast by the malicious ones, injury was inflicted upon thine eye and brow – yet this injury was a great profit. Though these stones were the shame of the oppressors, they were proof of the wisdom and culture of that loving victim. As it hath been said: “How many plants both green and withered are upon the earth, yet at none are stones thrown save those that bear fruit.”
- 2 During the call to prayer in the Dispensation of the Qur'an, placing the hand beside the ear was an ancient custom and longstanding practice of the muezzins. For in the early days of the spread of God's religion in Medina, when the call to prayer was raised, they would stone the muezzin from all sides. Therefore, whoever gave the call to prayer would place both hands beside his ears to protect his head from the stones of the ill-starred ones. In any case, thou didst bear this cruelty in the path of faithfulness, and endured this hardship and persecution in thy love for His Holiness the One. Give thanks unto God that thou wert assisted and confirmed in attaining this supreme gift.
- 3 O Afnan of the Sacred Tree! Convey the Most Great, Most Wondrous Greetings to his honor thy father, and likewise to the other brothers and blessed leaves. And upon thee be greetings and praise.

1 ای فرع شجره حقیقت مقبول بارگاه حبیب  
حقیقی گشتی و مقرب درگاه طیب روحانی  
و مظهر عواطف حضرت سبحانی زیرا مورد  
تعذیب و اذیت ستمکاران شدی و معرض  
جفای جاهلان از سنگ پرتاب مبغضان اثری  
در چشم و جبین حاصل شد و ضرری چون  
ریح عظیم این سنگ هرچند ننگ ستمکاران  
بود ولیکن دلیل بر هوش و فرهنگ آن مظلوم  
مهربان چنانچه گفته‌اند و کم فی الأرض من  
خضراء و یابسة و لیس یرجم منها الا ما له ثمر

2 در وقت اذان در کور فرقان دست بینا گوش  
نهادن سنت قدیم و عادت دیرین مؤذنان است  
زیرا در بدایت انتشار دین الله در مدینه چون  
بانگ اذان بلند شد از اطراف مؤذن را سنگسار  
نمودند لهذا هر کس اذان گفتی دو دست  
را بنا گوش نهادی تا سر از سنگ هر بداختر  
محفوظ و مصون ماند باری این جفا را در راه  
وفا کشیدی و این محنت و اذیت را در محبت  
حضرت احدیت تحمل نمودی شکر کن خدا را  
که باین عطیه کبری موفق و مؤید شدی

3 حضرت افنان سدره تقدیس جناب ابوی را  
تکبیر ابداع ابی ابلاغ نمائید و همچنین سائر  
اخوان و ورقات مبارکه را و علیک التحية و  
الثناء

GEN.154-155

INBA87:356, INBA52:365

## AB03294

*To: Haji Abu'l-Hasan, in Shiraz*

- 1 O thou who hast believed in the Most Glorious Beauty, who  
hast been attracted to the Most Glorious Kingdom, who hast  
been set ablaze by the fire kindled in the Blessed Tree of Sinai,  
and who hast been illumined by the radiant light in the Blessed  
White Spot! 1 یا من آمن بالجمال الأعلى و انجذب الى الملكوت  
الأبهي واشتعل بالنار الموقدة في السدرة السنية  
و تنور بالنور الساطع في البقعة المباركة البيضاء
- 2 Thy letter was received and its contents were understood.  
From its spiritual meadows the fragrance of firmness and  
steadfastness was inhaled. How excellent is the state of the  
aged one who hath renewed his youth! Praise be to God that  
through the love of the Ancient Beauty thou art young with  
the vigor of a fresh sapling and like a cypress in the garden  
thou art in motion and vibration, possessing utmost freshness,  
grace and joy like a flower in the rose garden. This is naught  
but through the bounty and favor of the Lord of Hosts. 2 مکتوب شما رسید و مضمون مفهوم شد از  
ریاض معانیش نفعه ثبوت و رسوخ استشمام  
گردید خوشا بحال پیر سانخورده که جوانی  
ز سر گرفت الحمد لله بحب جمال قدم جوانی  
جوان تازه نهالی و سرو بوستان در حرکت و  
اهترازی و در کمال طراوت و لطافت و خرمی  
چون گل گلستان این نیست مگر از لطف و  
عنایت حضرت یزدان
- 3 On behalf of you and as your deputy I make pilgrimage at the  
Holy Threshold. You should now be present in the gatherings  
of the friends there and be the cause of enthusiasm and joy for  
the loved ones. You are always remembered and will never be  
forgotten. 3 بالوکاله و بالتیابه از شما من در آستان مقدس  
زیارت میکنم شما باید حال در آنجا در محافل  
احبا حاضر و سبب شوق و ذوق یاران گردید  
همیشه در خاطرید آنی فراموش نشده و نخواهید  
شد
- 4 Convey wonderful greetings to the noble descendant and tell  
him that supplications for confirmations are offered at the  
Holy Threshold. It is hoped that he will be assisted in all  
affairs. Likewise convey most wonderful and glorious greetings  
to Mirza Muhammad-'Ali. We are eagerly longing to meet all  
the friends and loved ones of God with the utmost joy and  
fragrance. 4 جناب سلیل جلیل را تکبیر بدیع تبلیغ نمائید که  
در آستان مقدس استدعای حصول تأیید میشود  
امید است که در جمیع شئون موفق گردند و  
همچنین جناب میرزا محمد علی را تکبیر ابدع ابهی  
ابلاغ نمائید جمیع یاران و دوستان الهی را بکمال  
روح و ریحان مشتاقیم
- 5 O Lord! Assist them to attain Thy good-pleasure and enable  
them through Thy power and might to exalt the Word of the  
Covenant. Verily Thou art the Generous, the Merciful, the  
Bestower. 5 رب ایدهم علی رضائک و وقفهم علی اعلاء کلمة  
الميثاق بقدرتک و سلطانک انک انت الکریم  
الرحیم الوهاب
- 6 And upon thee be glory. 6 و البهاء علیک

INBA84:298

## AB03139

*To: Mirza Abdu'l-Husayn Naqqash, in Shiraz*

- 1 O steadfast one who is firmly rooted! Your expansive letter was received and its purpose understood. Although you are living in seclusion, you are embraced by the favor of the Beloved who captures hearts, for this solitude and isolation is in the path of the Divine Unity and is a retreat of Truth, a corner of oneness and a place of delight for the people of love. It has always been thus - the longtime friends lived in seclusion, yet despite this their sanctified fragrances reached the highest heaven. Though isolated by the oppression of the tyrannical, they perfumed the nostrils of the spiritual ones with their musk-like fragrance.
- 2 Give the glad tidings of divine favors to the assured handmaiden of God, the honored lady, and give the Persian friends the good news of acceptance at the threshold of Divine Unity.
- 3 The ascension of Mirza Isma'il Khan and 'Abbas Khan brought the utmost sorrow, but existence in this world has little fragrance either. You observe how dark and narrow this world is, and its foundation is of dust and stone - what then of its branches and results? Be not grieved - those birds have attained to the station of joy and entered the rose garden of delight, where they sing wondrous melodies that astound minds and consciousness, and they yearn for those spiritual stations for the friends.
- 4 Convey my longing greetings to 'Abdu'r-Rahman on behalf of this servant of God. I beseech God that he may be successful and assisted with complete bounty. And upon you and him be greetings and praise.

1 ای ثابت ثابت ورق منشور ملحوظ افتاد و مقصود معلوم گردید هرچند گوشه نشینی ولی مشمول عنایت دلبر دلنشینی زیرا این خلوت و کزیت در سبیل حضرت احدیتست و خلوتگاه حق است و گوشه وحدت و زهتگاه اهل محبت همیشه چنین بود یاران دیرین گوشه نشین بودند و باوجود این نفحات تقدیسشان بعلین میرسید از ظلم ستمکاران منزوی بودند ولی بوی مشکین مشام روحانیانرا معطر مینمودند

2 امة الله المطمئنة خانم بزرگ را بالطف الهیه بشارت ده و فارسیانرا مردهء مقبولیت درگاه احدیت بخش

3 از عروج میرزا اسمعیل خان و عباس خان نهایت تأثر حاصل گشت ولی بقای در اینجهان نیز چندان نکمیتی ندارد ملاحظه مینمائید که اینجهان چه قدر تیره و تنگ است و اساسش از خاک و سنگ دیگر فروع و نتایجش چون و چند شما محزون مباشید آن طيور بمقام حبور فائز و بگلشن سرور وارد و بالخان بدیع حیرت بخش عقول و شعور هر دم تغنی مینماید و از برای دوستان آتمقامات معنویرا تمنی میکنند

4 جناب عبدالرحمن را از قبل این بنده یزدان تحیت مشتاقانه برسان از خدا خواهم که بموهبت کلیه موفق و مؤید گردد و علیک و علیه التحية و الثناء

INBA84:363

## AB03225

*To: Yazdi, Muhammad Ali son of Isma'il (Saida), in Sidon*

- 1 O longtime friend! Remember those days when in Iraq we reclined in the shade of the Tree of Providence, and in every hour through increased favors and bounties we reached the utmost of our desires. Remember those bright nights and those times like rose gardens and flower beds that passed. How well did the poet say:
- 1 ای یار قدیم یاد باد آن ایام که در عراق در ظلّ شجرهٔ عنایت آرمیده بودیم و در هر ساعت بمزید الطاف و موهبت بنهایت آرزو رسیده یاد باد آن شبهای روشن و آن اوقات چون گلزار و گلشن که گذشت شاعر چه خوش گفته
- 2 Come, rosebud-mouthed beloved, see how straitened is this heart in me;
- 2 غنچه دهان من بیا تنگ دلی من بین
- 3 Yet still I breathe, bereft of thee—Behold my hard heart's cruelty.
- 3 بی تو هنوز زنده ام سنگ دلی من بین
- 4 In any case, all that you had written with the pen of truthfulness, uprightness, sincerity and devotion to truth - I bear witness by God that all the beneficial counsels and convincing proofs were good advice and pure well-wishing. However, not every ear is worthy of every counsel and secret. Since you had written purely out of goodwill for all and to remind of God's Covenant and Testament, God willing it will have some effect. But not all of it is possible, rather it would cause distress to some souls. Therefore God willing some will be recorded and some will be deleted and implemented. Convey greetings to his honor Ali Effendi. Ahmad Effendi has gone to Istanbul. Investigate why he went and how long he had been in Tripoli. Was he summoned from Istanbul or did he go on his own? Investigate and report back.
- 4 باری آنچه بقلم صدق و راستی و خلوص و حقیقت پرستی مرقوم نموده بودید اشهد بالله جمیع وصایای مفیده و دلائل مقنعه بود و مواعظ حسنه و خیرخواهی محض ولی هر گویی لائق هر نصیحت و رازی نه چون شما محض خیرخواهی عموم و یادآوری عهد و میثاق الهی مرقوم نموده بودید انشاءالله تأثیری خواهد نمود اما جمیع آن ممکن نیست بلکه سبب تکدر بعض نفوس میگردد لهذا انشاءالله بعضی را ثبت و بعضی را حذف نموده اجری میشود جناب علی افندی را سلام برسانید احمد افندی به اسلامبول رفته است تحقیق نمائید که بجهت چه رفته است و چند وقت بود که به طرابلس رفته بود آیا از اسلامبول او را احضار نموده اند یا خود او رفته است تحقیق نمائید اخبار دهید ع ع
- 5 Convey greetings to the young girl and her mother.
- 5 صبیّه و والده اش را تکبیر برسانید

MSHR4.187

**AB03070***To: Sulayman Yazdi, in Tabriz*

- <sup>1</sup> Though that light of guidance set from that horizon and that star of faithfulness descended from that dawning-place, yet praise be to God that he left behind one like your honor as a memorial and remnant. That noble one was occupied day and night with serving the loved ones of God, promoting the Word of God, and bringing joy to the hearts of the friends of God, and was known by the name of God throughout all regions, until he drank the cup of martyrdom from the hand of the cup-bearer of grace. Today in the horizon of the Abha Kingdom he shines like the morning star with utmost brilliance and cries out "Would that my people knew how my Lord has forgiven me and placed me among the honored ones!" But not every ear can hear this call.
- <sup>2</sup> Now since you are among the distinguished members of that honored temple, you must certainly arise with his character and conduct, and move according to his way and path, so that you may water what he planted and raise high what he built, until the fame of his services encompasses the world and the melody of his sanctity reaches the ethereal sphere, and the truth of "the believers are as one soul" and "the successor is the return of the predecessor" may be realized. It is hoped through divine confirmation that your success may exceed the assistance of that one who ascended unto God.
- <sup>3</sup> And glory be upon you and upon all who are firm in the Covenant.

<sup>1</sup> اگر آن نور هدی از آن افق غروب نمود و آن نجم وفاء از آن مطلع افول ولی الحمد لله که مثل آنجناب را یادگار و بقیه الآثار گذاشت آن بزرگوار شب و روز بخدمت احباء الله و ترویج کلمه الله و ترویج قلوب اولیاء الله مشغول و مألوف بود و در جمیع اطراف باسم الله معروف تا آنکه شربت شهادت را از ید ساقی عنایت نوشید و الیوم در افق ملکوت ابهی چون ستاره صبحگاهی در کمال درخشندگی و بندای یا لیت قومی یعلمون بما غفر لی ربی و جعلنی من المکرمین فریاد مینماید ولی هر سمعی این ندا را استماع نکند

<sup>2</sup> حال شما چون از اعضاء جلیله آن هیکل مکرمید البته باید به خلق و خوی او قیام نمائید و به روش و سلوک او حرکت فرمائید تا کشت او را آب دهید و بنیان او را بلند کنید تا صیت خدماتش جهانگیر گردد و آوازه تقدیسش بفلک اثر رسد و حقیقت المؤمنون کنفس واحده و الخلف رجوع السلف تحقق یابد امید از تأیید چنانست که موفقیت شما مزید بر مؤیدی آن متصاعد الی الله گردد

<sup>3</sup> و البهاء علیک و علی کلّ ثابت علی الميثاق

MMK6#421

**AB03236***To: Baha'is of Taliqan*

- <sup>1</sup> O true friends and lovers of the Divine Beauty! His honor Mirza Fadlu'llah has mentioned all of you in his letter and has mentioned you with such sweetness and grace that it truly brought joy, and he has beseeched divine confirmations for all. This servant's occupations, troubles, sorrows and pains are so

<sup>1</sup> ای یاران حقیقی و عاشقان جمال الهی جناب میرزا فضل الله در مکتوب خویش ذکر جمیع شماها را نموده و بحلاوت و ملاحتی ذکر کرده که فی الحقیقه سبب سرور گردید و از برای کل آثار عنایت استدعا نموده و این عبد را مشاغل و

numerous that I cannot describe them. Despite this, I did not wish to remain silent and forget, so I took up the pen and wrote this letter.

- <sup>2</sup> O those enamored of the countenance of the True Beloved! O those enchanted by the face of the All-Merciful Joseph! Turn to the Most Glorious Kingdom and say and sing and supplicate: "O Most Glorious Beloved! O Peerless Loved One! We have lifted our hearts from both worlds since we raised the banner of Thy love. We have turned our faces from the world and all therein since we found Thy heart-attracting countenance. We have closed our eyes to all else since we opened them to Thy beauty. O True Beloved! Cast a ray into the hearts and manifest a gleaming in the souls, that we may become free from every bond and be entirely captivated by Thee, that we may become flames of the Covenant and stars rising from the dawning-place of the light of the signs of unity, and become lights of the Kingdom of detachment, springs of guidance and fountains of piety and angels of the Supreme Concourse. I swear, O Lord, confirm! O Forgiver, forgive! O All-Forgiving One, grant forgiveness!"

متاعب و احزان و آلام چندانست که وصف نتوانم باوجود این نخواستم که خاموش نشینم و فراموش کنم قلم برداشته و این نامه نگاشتم

<sup>2</sup> ای آشفته‌گان روی دلبر حقیقی و ای شیفته‌گان روی یوسف رحمانی توجه بملکوت ابدی فرمائید و بگوئید و بسرائید و مناجات کنید ای دلبر ابدی ای محبوب یگانه دل از دو جهان برداشتیم چون علم محبت برافراشتیم رخ از عالم و عالمیان برتافتیم چون روی دلجوی تو یافتیم چشم از غیر تو برستیم چون بجمال تو گشودیم ای معشوق حقیقی پرتوی در دلها افکن و جلوه‌ئی در قلوب بنما تا از هر قیدی آزاده گردیم و بکلی گرفتار تو شویم شعله میثاق گردیم و نجوم بازغه از مطلع اشراق آیات توحید گردیم و انوار ملکوت تجرید ینایع هدی شویم و منابع تقی و ملائکه ملاء اعلی قسم ای پروردگار تأیید فرما ای آمرزگار پیامرز ای غفور مغفور کن

INBA17:023, MJMJ2.071x, MMG2#036  
p.037x

## AB03196

*To: Ahmad Sadrus-Sudur, in Tihiran*

- <sup>1</sup> O helper of knowledge and wisdom! Do you know how you have become the manifestation of infinite favors and the recipient of divine grace and bestowal? You have been guided by the light of guidance, attracted by the breaths of the Supreme Kingdom, enkindled with the fire of the love of God, speaking in remembrance of God, promoting the religion of God, and explaining the proofs and evidences of the Cause of God. And now you have undertaken to teach the newcomers to the Abha Paradise. You present proofs and establish clear and brilliant evidence. These youth are the incomparable saplings in the garden of hopes. Soon they will be educated and trained, will loose their tongues in teaching, and will offer thanks to you. This is a divine lineage that will extend to all eternity. Blessed art thou and excellent is thy destiny! His Honor the Trustee praised

<sup>1</sup> ای معین علم و دانائی هیچ دانی که چگونه مظهر الطاف نامتناهی گشتی و مورد فضل و عطای ربّانی شدی مهدی بنور هدی و منجذب بنفحات ملکوت اعلی و مشتعل بنار محبت الله و ناطق بذکر الله و مروج دین الله و مبین حجج و براهین امر الله گشتی و حال بتعلیم نورسیدگان جنت ابدی پرداختی بیان برهان کنی و دلیل روشن و درخشنده و تابان اقامه فرمائی این جوانان نهالهای بی‌همال باغ آمالند عنقریب تربیت یافته و تعلّم گرفته زبان بتبلیغ گشایند و ترا شکرانه نمایند این یک سلاله رحمانیست که امتداد تا ابدآدهار خواهد نمود طوبی لک و حسن المآب جناب امین چندان ستایش از

the teaching classes so much that this servant completely forgot all trials and tribulations, immediately raised his hands in supplication to the Supreme Concourse, and sought assistance and bounty for you and your students.

- 2 O Lord! Render rich this soul who is confirmed with all bounties! And make him to become the dawning place of the greatest bestowals and the recipient of highest bounties. At every moment send unto him a new confirmation and vouchsafe a new assistance so that hearts may be attracted and breasts may be dilated and the souls may attain the glad tidings so that all may have true happiness and that their eyes may be become bright and that eternal confirmations may be manifest in all their splendour. Thou art the Mighty the Powerful Thou art the giver and Thou art the Beneficent, the Compassionate the Transcendent the Peerless One.

محافل تدریس تبلیغ نمود که اینعبد بکلی بلایا  
و محن را فراموش نمود فوراً دست تضرع بملاً  
اعلی گشود و طلب عون و عنایت از برای شما  
و تلامذه نمود

2 ای خداوند این نفس مؤید را بجمع الطاف  
بهره مند کن و مظهر موهبت کبری نما و مورد  
الطاف عظمی فرما دمبدم تأییدی بفرست  
و توفیقی عطا فرما تا قلوب منجذب گردد  
و صدور منشرح شود جانها بشارت یابد دلها  
مسرت جوید دیده ها روشن شود توفیقات  
صمدانیه شاهد انجمن گردد توئی مقتدر و عزیز  
و توانا و توئی دهنده و بخشنده و درخشنده و  
بیهمتا

MMK3#004 p.002x, AHB\_107BE #01  
p.18, TSS.154

## AB03200

To: *Haji Mirza Muhammad et al.*

- 1 O thou who art attracted to the Truth! What thou hadst written was read and recited, and with utmost joy and fragrance its meaning and contents were pondered, for it brought glad tidings of unity and harmony among the friends, and heralded fellowship, oneness and love between the beloved ones.
- 2 I swear by the holy dust of the Blessed Threshold that it brought such joy as is beyond description, for the Exalted One - may my spirit be sacrificed for His most pure blood - hastened to the field of martyrdom with utmost joy, and the holy souls sacrificed themselves with perfect gladness, and the Ancient Beauty and the Most Great Name - may my spirit, my being and my essence be sacrificed for His pure threshold - accepted all tribulations and trials, from beating and assault, chains and fetters, captivity and exile and banishment, prison and imprisonment, so that souls might be raised up who would become manifestations of true fellowship and dawning-places of heartfelt, sincere love.

1 ای منجذب الی الحق آنچه مرقوم نموده بودی  
قرائت و تلاوت گردید و بنهایت روح و ریحان  
در مفهوم و معانیش دقت شد زیرا مبشر به اتحاد  
و اتفاق احباب بود و مرثده الفت و یگانگی و محبت  
مایین دوستان داد

2 قسم بتراب مقدس آستان مبارک چنان سبب  
سرور شد که از وصف خارجست زیرا  
حضرت اعلی روحی لدمه الاطهر الفداء بکمال  
سرور بمیدان فدا شتافتند و طلعات قدس بنهایت  
مسرت جانفشانی نمودند و جمال قدم و اسم  
اعظم روحی و ذاتی و کینوتی لعبته الطاهرة  
الفداء جمیع بلایاء و محن از ضرب و شتم و  
سلاسل و اغلال و اسیری و نفی و سرگون و  
زندان و سجن قبول فرمودند تا نفوسی در حیز  
وجود مبعوث گردند که مظاهر الفت حقیقی  
گردند و مطالع محبت قلبی صمیمی شوند

- 3 And until these lights shine forth with perfect radiance from the horizon of hearts, this cycle will not yield its fruit and the purpose will not be achieved, this blessed tree will not bear fruit and the Tuba tree will not become fruitful, the morn of hope will not dawn and the darkness of despair will not vanish, the world will not become a new world and the lower kingdom will not become a mirror of the higher kingdom, and the Abha Paradise will not be adorned and the lights of bounty will not shine forth.

3 و تا این انوار از افق قلوب بکمال اشراق سطوع  
نمایند کور نتیجه نبخشند و مقصود حاصل نگردد و  
این سدره مبارکه ثمر نبخشند و شجره طوبی بارآور  
نگردد صبح امید ندمد ظلمت نومید متواری نشود  
جهان جهان تازه نگردد و ملکوت ادنی مرآت  
ملکوت اعلی نشود و جنت ابری نیاراید و انوار  
عطا نتابد

MMK4#045 p.049

## AB12261

*To: Azizullah Varga, in Tihiran*

- 1 O servant of the Abha Beauty!
- 2 Your letter was received and its contents understood. However, that which this servant considers to be for your good and benefit, and conducive to the exaltation of the human world, I say you must seek My good-pleasure rather than your own.
- 3 Observe how 'Abdu'l-Baha, in this Most Great Prison, is afflicted and consumed in a blazing fire, finding not a moment's rest nor drawing a peaceful breath, thinking day and night of nothing but service and servitude at the Sacred Threshold, having no other hopes or desires. You too must walk in His footsteps and share these thoughts and aspirations. Whatever you are commanded to do, you must know that your welfare lies therein and promptly obey.
- 4 Time and again it was written that you must study the science of medicine with perfect steadfastness. Strive day and night to become a skilled physician. Again I say, you must absolutely show no laxity in this matter. I supplicate at the Sacred Threshold that you may be assisted with the greatest spirituality and truly prove yourself worthy of your illustrious martyr father, so that "the son may be the secret of his father."
- 5 For those persons who had requested Tablets, these were written solely out of consideration for you. Otherwise, I swear by

1 ای بنده جمال ابری

2 تحریرت واصل و مضمون مفهومی ولی آنچه که  
این عبد خیر آنجنابست و مصلحت شما و سبب  
علویت عالم انسان میگویم باید رضای مرا طلبی  
نه رضای خویش را ملاحظه نما

3 عبدالبهاء در چه حالتی در این سجن اعظم مبتلا  
و در آتشی پرشعله در سوز و گداز دمی راحت  
نیابد و نفسی باستراحت نکشد و شب و روز در  
فکر خدمت و عبودیت آستان مقدس است و جز  
این آمال و آرزویی ندارد شما نیز باید بر قدم او  
حرکت کنید و در این فکر و آرزو باشید آنچه که  
بان امر میشود باید بدانی که خیر تو در آنست  
فوراً متابعت نمائی

4 بکرات مرقوم شد که شما فن طبابت را باید در  
کمال متانت تحصیل نمائید شب و روز بکوشید تا  
طیب ماهر شوید باز میگویم البته در اینخصوص  
قطعیاً فتور نمائید و من باستان مقدس تضرع  
مینمایم که شما را بروحانیت کبری موفق فرماید  
و فی الحقیقه سلیل شهید جلیل فرماید تا الولد سر  
ایه گردی

5 از برای نفوسی که طلب نامه نموده بودید محض  
خاطر شما مرقوم شد والا قسم بجمال قدیم که آتی  
فرصت ندارم و بامور مهمه مشغولم

the Ancient Beauty that I have not a moment's leisure and am occupied with important matters.

6 And upon you be greetings and praise.

6 و عليك التَّحِيَّةُ وَالنَّاءُ

INBA85:522b

## AB03219

*To: Bakhshayish, Maryam wife of Mirza Farajullah et al., in Tihiran*

1 O assured leaf! Though the affliction that has befallen is a soul-consuming fire and a heart-piercing arrow, what can be done about ancient wisdom and inevitable destiny? It is better that we bow our heads to the sword of destiny and offer our breasts as shields to the arrow of fate with acceptance. What recourse is there except submission and contentment? "If you are patient you will be rewarded, and God's decree will be carried out; and if you complain you will sin, and God's decree will be carried out." Therefore it is better that you become a contented and pleasing soul and remain assured, so that you may join the company of those leaves who are as mountains of patience and oceans of forbearance, who are pure acceptance and abundantly blessed from the sea of contentment. I swear by the tribulation of the Ancient Beauty, may my spirit be sacrificed for His suffering, if the veil were lifted, whatever is destined would be chosen.

1 ای ورقه! موقنه هر چند مصیبت وارده آتش جانسوز است و تیر جگردوز ولی حکمت قدیمه و قضاء محتوم را چه چاره بهتر آنست که تیغ قضا را سر بنهم و تیر قدر را برضا سینه سپر نمائیم جز که تسلیم و رضا کو چارهائی لئن صبرتم اجرتم و قضاء الله نافذ و لئن شکوتم اثمتم و قضاء الله نافذ پس بهتر آنست که نفس راضیه مرضیه گردی و مطمئن باشی تا در سلک ورقاتی درائی که کوه صبرند و دریای شکیب و رضای محضند و از بحر رضا پرنصیب قسم بمصیبت جمال قدم روحی لرزیده الفداء اگر کشف غطا گردد آنچه مقدر است اختیار شود

2 Now do not lament, do not burst into flames, do not weep, do not wail. In this grief you have a kind partner and companion in sighs and cries - his honor Khan, upon him be the glory of the All-Merciful, and this servant - we are both saddened by your sorrow and grieved by your grief. If you seek our solace, be consoled; if you seek our tranquility, be content with fate. Place your trust in the Ancient Beauty and submit to the Greatest Name, so that your face may shine like the radiant moon in His path. And may the Glory be upon you and upon every patient woman in tribulation who is content with God's decree.

2 حال ناله مکن شعله مزین گریه مکن زاری منما در این ماتم شریک مهربان داری و سهم با آه و فغان جناب خان علیه بهاء الرحمن و این عبد هر دو بخزن تو محزونیم و باندوه تو مغموم اگر تسلی ما خواهی متسلی شو اگر سکون ما جوئی راضی بقضا گرد توکل بجمال قدم کن و تسلیم اسم اعظم شوتا رویت چون مه تابان در کویش روشن گردد و البهاء علیک و علی کل صابرة فی البلاء راضیه بالقضاء

BSHN.140.275, BSHN.140.299, BSHN.144.275,  
ANDA#71 p.33, MSHR3.030, MHT1b.142,  
MHT1b.196

## AB03185

To: *Mirza Aqa Tihrani*

<sup>1</sup> O thou who art supplicating and imploring the Abha Kingdom! The sighs and cries, the heart-rending lamentations of that lover of the Countenance of the Beloved reached the ears of the yearning ones. Thou hadst expressed thy grief and regret at not receiving a reply to thy letter. Although no trace of the pen was manifested - and this was due to the multitude of occupations and the onset of concerns and important matters which surge and swell like a boundless ocean - yet if thou wouldst look with true insight and gaze with vision, thou wouldst see that through Our own spiritual messenger, a hundred replies were sent for every letter. For though no written page was dispatched, praise be to God, the preserved tablet of hearts exists and is evident, inscribed with the most wondrous calligraphy, words, meanings and mysteries. If this connection did not exist, whence would come this ardor, this rapture and this attraction? The hand is hidden but behold the writing; the rider is invisible but observe the dust.

<sup>2</sup> In any case, know thou that We have never been, nor are We now, forgetful of the divine friends for a single moment, and We have always been and continue to be supplicating the Abha Kingdom that It may bestow such a bounty that those essences of being and dawning-places of witness may become the rising-points of the lights of the praised Sovereign, and may be raised up in this human world with such qualities as to become the everlasting life of the human world. And glory be upon thee and upon those who have drunk the choice wine from this elegant cup.

<sup>1</sup> ای مبتل و متضرع بملکوت ابهی آه و فغان و ناله دل و جان آن عاشق روی جانان بگوش مشتاقان واصل گشت بیان تاثر و تحسر از عدم وصول جوابنامه فرموده بودند اگرچه اثر خامه صادر نشد و این از کثرت مشغولیت و هجوم هموم و مهم امور که چون بحر بی پایان در موج و هیجان واقع ولكن اگر بحقیقت بنگری و بصیرت نظر فرمائی هر نامه را بواسطه پیک روحانی خود صد جواب صادر چه که اگر ورق مسطور ارسال نشد الحمد لله رقی منشور قلوب بابدع خطوط و کلمات و معانی و اسرار موجود و مشهود اگر این واسطه در میان نبود این شوق و وله و انجذاب از کجاست دست پنهان و قلم بین خط گذار گرد پیدا بین و ناپیدا سوار

<sup>2</sup> باری همچنین بدانکه آنی از یاد دوستان الهی فارغ نبوده و نیستیم و پیوسته متوسل بملکوت ابهی بوده و هستیم که موهبتی فرماید که آن جواهر وجود و سواذج شود مطالع انوار ملوک محمود گردند و در این نشاء عالم انسانی بشئون مبعوث شوند که حیات جاودان عالم انسان شود و البهاء علیک و علی الدین شربوا الریحق من هذه الکأس الانیق

MSHR3.236

## AB03120

*To: Mulla Bahram Akhtar Khavari, in Tihiran*

- <sup>1</sup> O thou who art homeless and distressed! What thou hadst written to His Holiness the Afnan of the Blessed Tree was noted. Truly thou hast been subjected to oppression and cruelty and exposed to harm and affliction. But be thou assured that this loss and detriment will become the cause of boundless profit, and this oppression and cruelty will become the magnet attracting the aid and bounty of the Almighty Lord. One must consider the results and consequences of affairs, and whatever has been lost has been lost in the path of God - it will surely become a beneficial bounty. Be confident. The properties and possessions of the world will ultimately be lost, but the harvest of the divine Farmer will endure and its yield will be thousands upon thousands of measures. "God multiplieth for whom He willeth." And upon thee be glory.

<sup>1</sup> ای بی سر و سامان الهی آنچه بحضرت افنان سدره مبارکه مرقوم نموده بودید ملاحظه گردید فی الحقیقه مورد جور و جفا گشتید و معرض ضرر و بلا گردیدید ولی یقین بدان که این خسران و زیان سبب ربح بی پایان گردد و این جور و جفا مقناطیس عون و عنایت حضرت کبریا شود [نتایج] و عواقب امور را باید ملاحظه نمود و آنچه بباد رفته در سبیل الهی رفته البته منفعت عنایت خواهد گشت مطمئن باش اموال و املاک [جهان منتهی] از دست خواهد رفت ولی کشت [دهقان] الهی برقرار و خرمش هزاران کرور خروار و الله یضاعف لمن یشاء و علیک البهاء ع

- <sup>2</sup> Convey my longing greetings to Jinab-i-Aqa Siavash, Jinab-i-Aqa Ardeshir Rostam Khan, Jinab-i-Aqa Shahriyar, Jinab-i-Aqa Muhammad Husayn 'Attar, Jinab-i-Aqa Mirza Hasan Sultan, Jinab-i-Aqa Muhammad Ja'far, Jinab-i-Aqa Muhammad Taqi, and Jinab-i-Aqa 'Ali Akbar Mushkibaf. I hope from God that each one may become peerless and unique in the world of existence and in the love of God, and may sacrifice their lives a hundred thousand times each day in the path of the Beloved. May they be divine sacrificers and offerings to that luminous countenance. And when the pen became engaged in their mention, the fingers began trembling from the excitement of love. And upon thee be glory.

<sup>2</sup> جناب آقا سیاوش جناب آقا اردشیر رستم خان جناب آقا شهریار جناب آقا محمد حسین عطار جناب آقا میرزا حسن سلطان جناب آقا محمد جعفر جناب آقا محمد تقی جناب آقا علی اکبر مشکیباف را تحیت مشتاقانه برسان از خداوند امیدوارم که هر یک در عالم وجود و در محبت الله بی مثل و مانند گردند و بروزی صد هزار بار جان در ره جانان فدا نمایند فدائیان الهی باشند و قربان آن روی نورانی و چون قلم بذکر ایشان مشغول شد از هیجان محبت اصابع بارتعاش آمد و البهاء علیک

ALPA.023b, YARP2.029 p.081

## AB11857

*To: Nur Muhammad Khan (Kirman), in Tihiran*

- <sup>1</sup> Your letter, brief in words but overflowing with inner meaning, hath been perused. The answer therefore is also brief.

<sup>1</sup> ای بنده الهی نامه مختصر اللفظ و مفصل المعانی شما قرائت شد لهذا مختصر نیز جواب داده میشود

- 2 You have asked concerning the verse: "Abstain from eating two incompatible foods at the table."<sup>1</sup> By incompatibility is meant foods and dishes whose ingredients do not agree with each other. However, Baha'u'llah hath not stipulated whether these foods should be specified according to the ancient school of medicine or the modern one. By it is meant that if two incompatible foods be served at the table, it is not advisable to partake of both. And this dependeth also on the state of one's health and on whether the digestive system is functioning properly or poorly. For instance to consume two courses of food which are not easily digestible or to eat two successive meals whose ingredients are both either cold or hot by nature, would hardly agree with a delicate constitution. Or perhaps one's natural disposition may be such that one cannot tolerate two different courses of a certain food or two dishes each of which would adversely affect the digesting of the other. Hence it would not be advisable to partake of these foods in quick succession. This is a matter that must be determined by physicians. Whatever foods a physician may forbid a person to eat successively should be regarded as incompatible.

2 سؤال از لا تجمع الضدان في الخوان نموده بودید  
ضدان مراد اطعمه و اغذیه غیر موافقه با  
یکدیگر است ولی تعیینش مشروط بطب قدیم  
و جدید نفرمودند مقصود اینست که اگر دو  
طعام متضاد با یکدیگر در سفره واحد حاضر  
تناولش جائز نه و این بحسب امزجه و ضعف  
و قوای معده است مثلاً در مزاج ضعیف دو  
غذای ثقیل یا دو طعام بارد و یا دو نوع حار  
موافق نیاید و یا آنکه طبیعت نفسی دو نوع از  
طعام مخصوصی را تحمل تواند و یا دو نوع طعام  
که سبب سنگینی یکدیگر شود جمع جمیع اینها  
جائز نه و تعیینش راجع باطباست هرچه را  
اطباء بجهت هر نفسی جمعش را جایز ندانند  
ضدان باشند

- 3 Moreover you have asked about the link [barzakh] between the material world and the spiritual world. You have stated that since there was a link between the mineral and the vegetable kingdoms and one between the vegetable and animal kingdoms, such a link may also exist between the material and the spiritual worlds after ascension. Know thou of a certainty that the soul is exalted above time and place and that the intervening link is also spiritual by nature, wholly detached from the contingent world. And upon thee be salutation and praise.

3 و همچنین سؤال از برزخ بین عالم جسمانی و  
عالم روحانی نموده بودید که بین جماد و نبات  
و بین نبات و حیوان برزخی زمانی موجود آبا  
بهمچنین برزخی زمانی مابین عالم جسمانی و عالم  
روحانی بعد از صعود موجود است یا نه بدان  
که روح مقدس از زمان و مکانست برزخش  
نیز روحانیست و مجرد از عالم امکانی و علیک  
التحیه و الثناء

BRL\_ATE#063x

BRL\_DAK#0079, MAS9.149

## AB03214

*To: Sakinih wife of Muhammad Rahim Attar, in Tihnan*

- 1 O assured and pure leaf! Although you have been afflicted with the anguish of separation and the intensity of deprivation, do not lament or wail, for that yearning lover of the Peerless Beauty has hastened to the divine rose garden and has ascended to the seat of truth with the Mighty Sovereign. He has ascended from transient dwellings to eternal gardens,

1 ای ورقه طیبه مطمئنم اگرچه بحرقت هجران  
و شدت حرمان مبتلا شدی ولی ناله مکن و  
مویه منما چه که آن مشتاق جمال بیثال بگلستان  
الهی شتافت و بمقعد صدق عند ملیک مقتدر  
صعود نمود و از مکان فانیه بخدائق باقیه عروج

<sup>1</sup>BH01313.

found deliverance from the constraints of this earthly realm, and hastened to the Supreme Companion. He has been freed from the darkness of separation and the distress of deprivation, and has attained the paradise of reunion. He has drunk the cup of supreme triumph from the hand of the Cup-bearer of grace and has tasted the honey of ancient favor from the fruits of the gardens of bounty. In the verdant meadow of the divine garden, like sacred birds on the highest branches of the garden of fellowship, with the most wondrous melodies and most delicate songs, he is engaged in praising and glorifying and giving thanks for the favors of the Ever-Living, the Undying One. Blessed is he and excellent is his final abode. With the tongue of his condition he says: "Would that my people knew!"

- 2 Convey to the maidservants of God Sadr-i-Jahan, Mah Sultan and Rubabih the Most Wondrous and Most Glorious greetings from this servant, and tell them not to be sorrowful and grief-stricken at the ascension of their father. After the ascension of the Supreme Beauty - may my spirit be sacrificed for the dust of His loved ones - ascension is the greatest bounty, the supreme freedom, and an endless blessing. And upon them all be glory.

کرد و از ضیق خاکدان نجات یافت و برفیق  
اعلی شتافت و از ظلمت هجران و کربت حرمان  
خلاص شد و بفردوس وصال واصل گشت  
کأس فوز عظیم را از ید ساقی عنایت کشید و  
شهد لطف قدیم را از اثمار حدائق موهبت چشید  
در چمنستان بوستان الهی چون طیور قدس بر اعلی  
فروع حدیقه انس بابدع نعمات و الطف الحان  
به محامد و نعوت و شکرانه نعم حیّ لایموت  
مشغولست طوبی له و حسن مآب بلسان حال  
میفرماید یا لیت قومی یعلمون ع

2 امة الله صدر جهان و امة الله ماه سلطان و امة الله  
ربابه را از قبل این عبد تکبیر ابداع ایهی ابلاغ  
نمائید و بگوئید که از صعود ابوی محزون و  
مغموم نباشید بعد از صعود جمال کبریاء روحی  
لترتبه احبائه فداء عروج موهبت کبری و حریت  
عظمی و نعمت لاتغنی است و الباء علیهن جمیعا

BSHN.140.451, BSHN.144.445, MHT1a.177,  
MHT1b.135

## AB03138

To: *Siyid Asadullah Baqiruf, in Tihnan*

- 1 O steadfast one! Do not grieve, be not distressed. The aid and bounty of the Most Glorious Beauty encompasses all, and His grace and assistance flow continuously. Praise be to God, divine victory is your friend and brother, and heavenly confirmation is ever before you. Never allow weariness or lethargy, nor seek weakness or failing. Moment by moment be intimate with thanksgiving to the Ancient Beauty, and engage in praise and supplication to the Most Great Name, so that day by day divine favors may become manifest and the witness of hopes may illumine its countenance like a candle in the gathering of acceptance. Be confident. His Holiness the Martyr son of the Martyr, upon him be the Glory of God the Most Glorious, is grateful to you and requests prayers from 'Abdu'l-Baha on your behalf.

1 ای ثابت نابت غم مخور پریشان مباش عون و  
عنایت جمال ایهی شاملست و فیض و نصرتش  
متواصل الحمد لله نصر الله یار و برادر است و تأیید  
خدا همواره برابر ابداً کلال و ملال میار و فتور  
و قصور نخواه دمدم بشکرانه جمال قدم همدم  
باش و به ستایش و نیایش اسم اعظم پرداز تا  
روز بروز الطاف حقّ بروز کند و شاهد آمال در  
محفل اقبال مانند شمع رخ برافروزد مطمئن باش  
حضرت شهید ابن الشہید علیہ بہاء الله الایہی از  
شما ممنوند و خواهش دعا از عبدالہاء در حق  
شما مینماید

- 2 O my God! O my God! These two servants are gazing toward the Kingdom of Thy might and are turned to the horizon of Thy oneness, supplicating to Thee and trusting in Thee, gladdened by Thy holy fragrances and attracted to the spirit of Thy loving kindness. O God! Assist them through the power of Thy celestial might and enable them through the force of Thy divine dominion. Open before their faces the doors of triumph and grant them sustenance from the table of heaven, O Thou Most Holy and Most Glorious! Make for them a way out and ordain for them provision, and sustain them from Thy hidden treasures. Make them victorious over those who have harmed them and protect them in the shelter of Thy protection through Thy aid and bounty, Thy safeguarding and preservation, O Lord of the Most Beautiful Names, O Possessor of the Most Exalted Similitude! Verily Thou art the All-Merciful and verily Thou art the Mighty, the Powerful, the Bestower.

2 الهی الهی هذان عبدان ناظران الی ملکوت  
عزتک و متوجّهان الی افق احدیتک متضرّعان  
الیک و متوکّلان علیک و منشرحان ینفحات  
قدسک و منجذبان الی روح انسک اللهم ایدهما  
بقوّة جبروتک و وفقهما بقوّة لاهوتک و افتح  
علی وجههما ابواب الفتح و ارزقهما من مائدة  
السّماء یا قدّوس و یا سبّوح و اجعل لهما  
مخرجاً و قدّر لهما خراجاً و ارزقهما من خزائن  
غیبک و اظهرهما علی من اذاهما و احفظهما فی  
صون حمایتک بعونک و عنایتک و حفظک  
و کلائتک یا ربّ الاسماء الحسنی یا ذا المثل  
الأعلى انّک انت الرّحمن و انّک انت العزیز  
المقتدر المنان

INBA16:012

## AB03218

*To: Wife of Ismullahul-Asdaq, in Tihiran*

- 1 O faithful, supplicating, pure, good, steadfast, and successful leaf! Praise the Ancient Beauty and the Most Great Name that in the days of God you attained the presence of the Beloved of the horizons and the Purpose of the essence of existence among the people of concord. You drank the cup of divine utterance from the hand of the cup-bearer of grace, and with your outward eye and inner vision beheld the eternal Beauty. You heard with your own ears His life-giving divine call from His purified mouth, and in the Most Holy Court were favored to hear the all-embracing Word. You came under the shadow of the tree of the knowledge of God and the mighty branch of the love of God - the sign of guidance and banner of piety, His Holiness Ismu'llah. Day and night you heard praises and tributes to the Ancient Beauty from that truthful and clear tongue, and were blessed with pure offspring who, both in lineage and character, are branches of that sacred tree.
- 2 Now, in gratitude for these glorious gifts, occupy yourself day and night in the gatherings of the handmaidens of God with the mention and praise of the Supreme Lord. Kindle such a fire

1 ای ورقهء موقنهء مبهلهء زکیهء طیبهء ثابتهء  
فائزهء حمد کن جمال قدم و اسم اعظم را که در  
ایام الله بلقائ محبوب آفاق و مقصود جواهر  
وجود از اهل وفاق فائز شدی و جام کلام الهی  
را از ید ساقی عنایت نوشیدی و ببصر ظاهر و  
بصیرت باطن جمال بی‌زوال را مشاهده کردی  
و ندای جانفزای الهی را بسمع خویش از فم  
مطهر شنیدی و در ساحت اقدس یاصغای  
کلمهء جامعہ اختصاص یافتی و در ظل شجرهء  
معرفت الله و دوحهء محبت الله آیت هدی  
رایت تقی حضرت اسم الله در آمدی و شب و  
روز محامد و نعوت جمال قدم را از آن لسان  
صدق مبین استماع نمودی و بذریهء طیبهء موفق  
گشتی که از جهت اعراق و اخلاق هردو  
منشعب از آن شجر مقدّس است

2 حال بشکرانهء این مواهب جلیله شب و روز را  
در مجامع اماء الله بذکر و ثنای حضرت کبریا  
مشغول شو و چنان حرارتی برانگیز که سردقتر

that you may become the leader of those intoxicated with the Beauty of the Beloved and the chief of those enamored with the countenance of the All-Merciful. Make every lifeless one fresh and alive, and every withered one delicate and boundlessly radiant.

- 3 And upon you and upon the handmaidens of the All-Merciful there be the Glory.

شیدائیان جمال جانان گردی و سالار سودائیان  
روی رحمن هر افسرده‌ئی را تازه و زنده نمائی و  
هر پژمرده‌ئی را لطیف و باطراوت بی‌اندازه

- 3 و البهاء علیک و علی اماء الرحمن هناک

INBA16:109, PYK.287

## AB03142

*To: Zahra Khanum (Thamarih), in Tihran*

- 1 O fruit of the Blessed Tree! Every piece of gold and silver appears bright, refined, and lustrous before being tested, but when cast into the crucible of trial and melted in the fire of tests, pure gold becomes distinguished from base metal. Therefore, gold that has been tested cannot be compared with other gold and silver, for it has been melted in the fire of trials and its true golden nature has been proven and established before all.
- 2 Now that blessed fruit, having been subjected to the severest of tests - beyond which none can be imagined - praise be to God, did not wither from the surging waves of trials and the assailing winds of tribulation. Rather, it grew in freshness and grace. Therefore, it is fitting that thou shouldst arise with a radiant countenance in the rose-garden of unity, and like a smiling flower in the divine garden, display joy and gladness, for thou hast been confirmed with such grace and bounty, hast drunk such an overflowing cup, and hast diffused such musk-laden fragrances.
- 3 In gratitude for this blessing, remove the veil from the eyes of the handmaidens - that is, those women who are deprived of the fountain of the All-Merciful and denied the spring of bounty. Like earthbound birds, they are companions of darkness, and like insects, they are blind to and veiled from the clear signs, deprived and forbidden. And upon thee be Glory.

1 ای ثمرهٔ شجرهٔ مبارکه هر زر و سیبی پیش از  
محک و امتحان خوشرنگ و لطیف و براق و  
لمّاع است ولی چون در بوتهٔ آزمایش افتد و در  
آتش امتحان بگدازد زر خالص از ذهب مغشوش  
آشکار گردد لهذا ذهب محک دیده قیاس بسیم و  
زر دیگر نگرود چرا این در آتش امتحان گداخته  
و حقیقت ذهبتش نزد کلّ ثابت و محقق شده

2 حال آن ثمرهٔ طیّبه چون در امتحان شدید افتاد  
که مزید بر آن تصور نتوان نمود و الحمد لله از  
تلاطم امواج امتحان و تهاجم اریاح افتتان  
پژمردگی حاصل ننمود بلکه بر طراوت و لطافت  
افزود پس سزاوار است که با رخی روشن  
در گلشن توحید مبعوث گردی و چون گل  
خندان در گلبن رحمن سرور و شادمانی نمائی  
که باین فضل و عنایت مؤید شدی و چنین  
جام سرشاری نوشیدی و چنین نفحهٔ مشکباری  
منتشر نمودی

3 و بشکرانهٔ این عطا کشف غطا از عین اماء نما  
یعنی نسائیکه از شریعهٔ رحمن محرومند و از معین  
احسان ممنوع چون مرغان خاکی همدم ظلمات و  
تاریکیند و چون حشرات از آیات بینات کور  
و محجوب و محروم و ممنوع و البهاء علیک

MMK3#221 p.160

## AB03203

*To: Zahra Khanum (Thamarih), in Tihiran*

- <sup>1</sup> O thou who hast been struck by the greatest calamity! Tribulations and sorrows have encompassed thee from every side, and great hardship hath befallen thee. Although thy companion hath ascended to the highest heaven, he hath not left thee without a helper and protector. This Wronged One is thy comforter, and thy supporter and protector is the Ever-Living, the Self-Subsisting Lord. Days shall pass, and all shall transfer from their beds of comfort to the lowliest abode. Kings and subjects alike shall hasten from palaces to tombs, and from lofty halls shall fall into prison and bondage. This is the end of every human being.

- <sup>2</sup> But blessed souls find this world a prison, and from this prison they hasten to the celestial realm. For the birds of the garden of truth, this world is a cage, and these birds fly from this cage to the rose-garden of the All-Merciful. Therefore, death hath not been ordained for such souls that it should cause grief and sorrow, particularly since that departed one in his final days possessed another fervor and another yearning, and was in the utmost supplication and imploration. Praise be to God that his journey's end became the beginning of divine favors, and he attained to that which was worthy and befitting. Therefore, set aside grief and sorrow, and occupy thyself with seeking forgiveness and pardon from the Forgiving Lord, that thou mayest gladden and rejoice the spirit of that noble one. And upon thee be greetings and praise.

<sup>1</sup> ای مورد مصیبت کبری مصائب و احزان از هر جهت ترا احاطه نمود و مشقت عظمی از برای تو حاصل گشت هرچند حضرت قرین بعین شتافت ولی ترا بی مجیر و معین نگذاشت غمخوار تو این مظلومست و ناصر و حامی تو خداوند حی قیوم ایام درگذرد و کل از بستر راحت به پستتر محل اقامت انتقال کنند ملوک و مملوک از قصور بقبور شتابند و از ایوان بلند بزدان و بند افتند اینست عاقبت هر انسان

<sup>2</sup> ولی نفوس مبارکه را اینجهان زندانست و از این زندان بایوان شتابند و طیور حقیقهء حقیقت را این عالم قفس است آن طیور از این قفس بگلستان رحمن پرواز نمایند لهذا موتی از برای آن نفوس مقدر نشده تا سبب حسرت گردد و علت حزن و کدورت شود علی الخصوص آن مرحوم در آخر ایام شوری دیگر داشت و شوقی دیگر در نهایت تبیت و تضرع بود الحمد لله خاتمه المطاف فاتحه اللطاف گشت و بآنچه لایق و سزاوار بود فائز شد لهذا شما حزن و اندوه را بگذارید و بطلب عفو و غفران از رب غفور پردازید تا روح آن بزرگوار را مسرور و شادمان نمائید و علیک التحية و التناء

BSHN.140.313, BSHN.144.311, MHT1a.077,  
MHT1b.035

## AB03252

*To: Zahra Khanum (Thamarih), in Tihiran*

- <sup>1</sup> O Breezes of Holiness! Pass by those sanctuaries and hills over which the gentle winds have wafted, and give glad tidings to that pure fruit through the tenderness of the Tree and the affection of the divine Lote-Tree, saying: Upon you be greetings and praise, O fresh, perfect, joyous, radiant, excellent, fragrant

<sup>1</sup> ایا نفحات القدس مری تلك المعاهد و الرئی التي مرّت علیها نسائم الانس و بشری الثمرة الزكية بجنون الشجره و عواطف الدّوحه و قولى علیک التحية و التناء ایها الثمرة النضرة الكاملة المبتهجة

fruit who is gladdened by the glad-tidings of God, who has believed in God, who is certain of the signs of God, and who is firm in the Covenant of God. I beseech God to assist you in His Cause and to confirm you in steadfastness in all conditions. Verily, He is the Ever-Living, the Self-Subsisting.

الرَّائِقَةُ الْفَائِقَةُ الْمُعْطَرَةُ الْمُسْتَبْشِرَةُ بِبِشَارَاتِ اللَّهِ الَّتِي  
آمَنَتْ بِاللَّهِ وَابْقَنْتِ بِآيَاتِ اللَّهِ وَثَبَّتْ عَلَى مِيثَاقِ  
اللَّهِ اسْتَلِ اللَّهَ أَنْ يُؤَيِّدَكَ عَلَى الْأَمْرِ وَيُوفِّقَكَ  
عَلَى الْإِسْتِقَامَةِ فِي جَمِيعِ الشُّؤْنِ أَنَّهُ هُوَ الْحَيُّ الْقَيُّومُ

- 2 O my God! This is a wondrous fruit whose freshness, delicacy and sweetness have become manifest in her firmness in Thy ancient Covenant and Thy straight path. O Lord! Shower upon her all Thy mercy, single her out for Thy bounty, and kindle within her heart the fire of Thy love. Verily, Thou art the Powerful, the Exalted, the Mighty, the Forgiving.

2 الهی هذه ثمرة بدیعة قد ظهرت طراوتها و  
لطاقتها و حلاوتها فی ثبوتها علی عهدک القديم  
و صراطک المستقیم ای رب انزل علیها کل  
رحمتک و خصصها بموہبتک و سحر فی فؤادها  
نار محبتک انک انت المقتدر المتعالی العزیز  
الغفور ع

- 3 O pure fruit! Jinab-i-Amin in his writings expressed utmost gratitude for the firmness and steadfastness of that assured and confident believer, who is truly firm like a mountain and steadfast like an impregnable fortress, who is gladdened by the favors of the Blessed Beauty and rejoices in the grace of the Lamp of the Concourse on High, who is occupied with the mention of Truth and is intimate with and passionate for divine praise. It is hoped through God's special favors that in all conditions you may be the cause of attraction for all the leaves in those regions. And upon you be glory.

3 ای ثمره زکیه جناب امین در محررات خویش  
نهایت شکرانیت از ثبوت و رسوخ آن موقنه  
مطمئن نموده بودند که فی الحقیقه چون جبل  
ثابت است و چون بنیان مرصوص راسخ از  
الطاف جمال ابهی مستبشر است و از فضل شمع  
ملأ اعلی مسرور و مبتهج بذکر حق مشغولست و  
بنای الهی مألوف و مشعوف امید از عنایت  
خاصه الهی چنانست که در جمیع احوال سبب  
انجذاب کل ورقات آنجهات گردی و البهاء  
علیک

MKT5.007b

## AB03260

*To: Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Tihiran*

- 1 O wondrous Branch of the Blessed Tree! Although for some time, in accordance with God's perfect wisdom, the dove in the nest of supplication has remained silent regarding spiritual stations, yet at all times earnest entreaties and supplications have been and continue to be made to the Peerless Lord, that He may, through the breezes of His grace, keep that Branch of the Blessed Tree fresh, verdant and flourishing, and confirm it in all circumstances. If you seek the confirmation of the Abha Kingdom, remain firm and steadfast in the Covenant and Testament as you should and must, and hold fast to the hem of the grace of the All-Merciful. By the life of God, this

1 ایها الفرع البدیع من السدرة المبارکه اگرچه  
چندیست نظر بحکمت بالغه الهیه حمامه ایکه  
ابتهاال از بیان مقامات معنوی ساکت گشته  
ولی در جمیع احیان از حضرت بیثال به تضرع  
و ابتهاال استدعا شده و میشود که آن شاخ  
سدرة مبارکه را بنسائم عنایت تازه و سبز و  
خرم نماید و در کل شئون تأیید فرماید اگر تأیید  
ملکوت ابهی خواهی بر عهد و پیمان چنانچه باید  
و شاید ثابت و راسخ باش و تمسک بذیل عنایت  
حضرت رحمن جو لعمر الله ان هذا هو الحل  
المتین و الميثاق العظيم و البهاء علیک ع

is verily the strong cord and the mighty covenant. And glory be upon you.

- 2 All your strenuous efforts in service to the Cause of God, arranging gatherings of fellowship, and striving to free those imprisoned in God's path - all these are remembered and known to God and to this servant, and you are rewarded from His wondrous grace. It is hoped that henceforth you will demonstrate even more than this in God's path, becoming like the manifest serpent and revealing the white hand - meaning that when you sense wavering in the Covenant among the people of the world, you will, like the serpent of Moses, eliminate the delusions of such souls which are like the ropes of sorcerers. Convey the Most Wondrous, Most Glorious greetings to Mirza Yusuf.

2 آنچه در خدمات امر الله جهد و کوشش نمودید و انجن انس یاراستید و در تخلیص من سجن فی سبیل الله کوشیدید کلّ عند الحقّ و لدی العبد مذکور و معلوم و آنجناب مأجور از فضل بدیع امید است که من بعد در سبیل الهی یش از این بلکه ثعبان مبین بنائی و ید بیضاء بگشائی یعنی چون رائحه تزلزل در میثاق از اهل آفاق استشمام گردد و ساوس آن نفوس را که بمثابه حبال سحره است چون ثعبان موسوی محو نمائی جناب میرزا یوسف را تکبیر ابداع ابهی ابلاغ نمائید

INBA85:288, MKT8.169b

## AB03134

*To: Muhammad Tahir Malmiri, in Yazd*

- 1 O thou who art firm in the Covenant! A perfumed breeze wafts from the garden of thy heart and soul, and a sweet fragrance reaches the nostrils of the yearning ones. Truly thou art firm and steadfast, and successful in arising to serve the Truth and adorning thy tongue with praise of the All-Merciful. Thou dost show kindness to the orphans of the martyrs and love to the survivors of the blessed ones.
- 2 The Spiritual Assembly of Yazd has cast the dice of service and galloped in the field of servitude, and in the pole of the world they have raised high the banner of love for the Ancient Beauty. I beseech God and implore Him to make them signs of guidance and standards of righteousness, exemplars to be followed and models by which others may be guided.
- 3 Thou hadst asked permission to attain My presence. I too am in utmost longing, but I shall visit by proxy through thee, and thou shalt serve on My behalf, rendering service to the survivors of the martyrs. May My spirit be sacrificed for them, may My essence be sacrificed for them, may My very being be sacrificed for them! I swear by the Truth that were it not for intervening obstacles, and were freedom and liberty at hand, this Prisoner would make His head His foot and hasten to that

1 ای ثابت بر پیمان نسیم معطری از حدیقه دل و جان تو میوزد و رایحه خوشی بمشام مشتاقان میرسد حقاً که ثابتی و راسخ و نابتی و فائز بخدمت حق قیام داری و زبان بستایش یزدان یارائی یتیمان شهدا را مینوازی و بازماندگان سعدا را مهربانی مینمائی

2 اما محفل روحانی یزد نرد خدمت باختند و در میدان عبودیت بتاختند و در قطب عالم بحبّت جمال قدم علم افراختند انّی ابتهل الی الله و اتضرّع الیه ان یجعلهم آیات الهدی و رایات التقوی و قدوة بها یقتدی و اسوة بها یهتدی

3 اذن حضور خواسته بودی من نیز در نهایت اشتیاقم ولکن من بالوکاله از تو زیارت نمایم و تو بالنیابه از من خدمت ایشان مینمائی و عبودیت بازماندگان شهدا میفرمائی روحی لهم الفداء کینونتی لهم الفداء ذاتیتی لهم الفداء قسم بحقّ که اگر موانعی حائل نبود و حرّیت و آزادی حاصل این زندانی سر را پا مینمود و

land, that perchance He might succeed in serving those who remain of the martyrs.

- 4 Therefore, My ultimate hope is that thou mayest be confirmed and assisted and strive to serve. Beyond this, the choice is thine - carry out whatever pleases thee. It is acceptable and beloved. And upon thee be the Most Glorious Glory!

بآندیار میشتافت که شاید بخدمت آن بقایای  
شهدا موفق گردد

- 4 لهذا نهایت آمال چنین است که تو موفق گردی  
و مؤید شوی و بخدمت کوشی دیگر باوجود این  
اختیار با شماس هر طور خوش داری مجری  
دار مقبولست و محبوب و علیک البهاء الأبهی

KHML.286-289

## AB03215

*To: Wife of Mulla Muhammad Ibrahim et al., in Yazd*

- 1 O grieving Leaf! Thou wert the companion of that manifest light and brilliant star, and under the same constellation thou wert his intimate friend. He hath passed beyond these material constellations and hath ascended to the habitation of glory in the realms above, where he shineth radiantly from the apogee of the horizon of the Kingdom of Abha. Thou, alas, art left a captive at the perigee of existence and art suffering the supreme affliction.

1 ای ورقهء محزونه تو قرینه آن نور مبین و نجم  
منیر بودی و در یک برج همدم و قرین او از برج  
ناسوت بیت الشرف ملکوت صعود نمود و در  
اوج اعلی و افق ملکوت ابهی درخشید و تو در  
حضيض ادنی باقی و برقرار و در نهایت ابتلا

- 2 But he is now calling thee, saying: "O dove of my heart! I have departed from our earthly nest and have prepared a nest for us in the branches of the Divine Lote Tree in the Kingdom of Abha. From the boughs of this blessed Tree I am singing with wondrous melodies in praise and glorification of the Ancient Beauty. Therefore, caress the children, train and nurture them, and deliver to them the glad-tidings of the manifold bounties of the Abha Beloved, for in this realm they are most precious, and in this world their cup is overflowing. Though I was martyred and became invisible to outward eyes, yet day and night I remember them and beseech God that they may be delivered from darkness. Their kind father, in truth, is the All-Merciful Lord. Let them grieve and sorrow no longer. Although the life of the world existeth, its existence is fleeting. Its pleasure is a mirage, its honey poison, its sweetness a bitter morsel, and its favor a cruel affliction. Wherefore, be joyful and let your spirits soar, and be thankful and full of gladness."

2 ولی او ندا مینماید ای حمامهء همدم لانه  
خاکی گذاشتم و در سدرهء متهی در ملکوت  
ابهی از برای تو و خویش آشیانه مهیا ساختم  
و بابتغ الحان در افنان شجرهء طوی به محامد  
و نعوت جمال ابهی مشغولم پس کودکان را  
نوازش ده و فرزندان را پرورش و ببشارت  
الطاف محبوب ابهی نوید بخش که در این  
ساحت بسیار عزیزند و در این عالم ساغرشان  
لبریز اگر من شهید شدم و از چشم ناپدید ولی  
شب و روز یاد کنم تا از غم آزاد شوند و  
پدر مهربانشان بحقیقت حضرت رحمن است و  
جناب یزدان دیگر چه غم دارند و چه الم دنیا  
هرچه باشد باشد میگردد شرابش سراپست و  
عذیب عذاب حلوش مرّ است و لطفش جور  
پس مستبشر باشید و مسرور و متشکر باشید و  
پرحبور

- 3 The glory of God rest upon the relatives of the martyrs.

3 و البهاء علی کلّ من انتسب الی الشهداء

NANU\_AB#20

## AB03238

To: Baha'is of Zavarīh

- 1 O spiritual friends of 'Abdu'l-Baha! I swear by the Beauty of Truth that the Concourse on High has loosed their tongues in praise of you and offered such acclaim that the denizens of the most exalted Kingdom were moved to joy and delight. For you have demonstrated such steadfastness in the path of the Glorious Lord that you became the object of praise from the Manifestation of the Ancient Beauty and of reverence from the loved ones of the Greatest Name.
 

۱ ای یاران روحانی عبدالبهاء قسم به جمال حق که ملاً اعلیٰ لسان بستایش شما گشوده و چنان تحسین نمودند که اهل ملکوت ابدی به وجد و طرب آمدند زیرا در سبیل ربّ جلیل چنان قدم ثابتی بنمودید که مظهر تلطف جمال قدم و تعظیم احبّای اسم اعظم گشتید
- 2 I bear witness by God that you were not disturbed or shaken by the descent of trials. In the fire of tests you blossomed like pure gold, and in the early dawn you engaged in prayer and communion with the Beloved of hearts. From your hearts you raised the cry of "O Glory of the Most Glorious!" and in your innermost being you called out "Assist us, O my Most Exalted Lord!" You were not disturbed by the clamor, tumult and uproar of the people of hatred.
 

۲ اشهد بالله که از نزول بلا مضطرب نشدید و متزلزل نگشتید در آتش امتحان مانند ذهب ابریز شکفته و با دلبر دلجو در اسرار به مناجات و گفتگو مشغول گشتید از قلب ندای یابهاء الابهی بلند نمودید و در سر سر ادرک یا ربی الاعلیٰ گفتید از غلغله و ولوله و ضوضاء اهل بغضا آشفته نشدید
- 3 This is among those things that are inseparably linked - surely the love-smitten lovers must become captives to the cruelty of oppressors, and the moths consumed by love must fall upon the dusty earth. That captivity is sovereignty, and this burning is illumination.
 

۳ این از قبیل لازم و ملزومست البته عاشقان جانباخته اسیر ظلم عوانان گردند و پروانه‌های جانسوخته بر ارض غرا بیفتند آن اسیری امیرست و این سوختن افروختن است
- 4 Soon you will observe what a magnificent festival the Beauty of Abha has arranged for these weak servants of His, what a supreme Paradise He has established, what a Garden of Delight He has adorned. There is joy and gladness, and the melodies of birds, and cups whose mixture is of camphor, and the song of the birds of the garden of truth reaches unto the Concourse on High, and the cry of "O Glory of the Most Glorious!" creates a tumult in the Most Exalted Kingdom.
 

۴ عنقریب ملاحظه خواهید نمود که جمال ابدی از برای این بندگان ضعفای خویش چه جشن عظیمی برپا نموده و چه بهشت برینی تأسیس کرده و چه جنت نعیمی تزیین داده سرور و حبور است و نعمات طیور و کؤوس مزاجها کافور و آهنگ مرغان چمنستان حقیقت است که بملاً اعلیٰ میرسد و یابهاء الابهاست که ولوله در ملکوت ابدی اندازد
- 5 And upon you be greetings and praise.
 

۵ و علیکم التّحیّة و الثّناء

BSHN.140.143, BSHN.144.143, PYB#230

p.50, MHT2.091

## AB03295

*To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Egypt*

- <sup>1</sup> O thou who hast clung to the hem of divine favors! Your letters arrived and their contents caused grief to this sorrowful heart. Glory be to God! This servant made every possible effort through all means and channels for the preservation of the spirituality and joy of the loved ones of God, but the result ended in heartache. Undoubtedly there must be consummate wisdom in this - perhaps ye may hate a thing though it is good for you. In any case, after contemplation, reflection and perplexity, no solution was found except to refer the resolution of these difficulties, the cessation of these disputes, and the solving of these problems to his honor Aqa Siyyid 'Ali-Akbar, upon him be the Most Luminous Glory of God, since he is in those parts and is meticulous in commercial and accounting matters, and is in truth sincere in intention in all affairs - no blame from any blamer can turn him from the path of God. Therefore a letter was written to him which is enclosed; please deliver it. Despite all these difficulties and occupations, this servant has certainly written a large volume regarding these problems that have arisen between the loved ones of God in that region. Therefore let us see what his honor Aqa Siyyid 'Ali-Akbar will do.

- <sup>2</sup> He is God. Convey the Most Glorious and Most Wondrous greetings to the pure and assured leaf, the handmaiden of God Daji', and to the delicate leaf Mihrangiz, and may the Glory rest upon them both morning and evening.

<sup>1</sup> یا من تمسک بذیل الالطاف مکاتیب آنجناب وارد و مضامین سبب افسردگی این قلب حزین گردید سبحان الله بجهت حفظ روح و ریحان احباء الله این عبد بجمع وسائط و وسائل تشبث نمود ولی نتیجه بخون دل منتهی شد لابد در این حکمت بالغه بوده عسی ان تکرهوا شیئا و هو خیر لكم باری از تفکر و تمن و تحیر چارهئی جز این ندید که حسم این مشکلات و قطع این محاججات و حل این معضلات را بحضرت آقا سید علی اکبر علیه بهاء الله الانور حواله نماید چه که ایشان در آندبارند و در امور تجاریه و حسابیه مدقق و فی الحقیقه در جمیع امور خالص النیه هستند لاتأخذه فی الله لومة لائم لهذا مکتوبی بایشان مرقوم شد و در جوفست تسلیم نمائید این عبد در اینخصوص یعنی مشکلات حاصله بین احباء الله در آن اقلیم باوجود جمیع این مشقات و مشغولیات البتّه یک جلد کتاب کبیر مرقوم نموده لهذا ملاحظه نمائیم که حضرت آقا سید علی اکبر چه خواهد نمود ع ع

<sup>2</sup> هو الله ورقهء زکیهء مطمئنّه امة الله ضعیج را تکبیر ابدع ابی ابلاغ فرمائید و ورقهء لطیفه مهرانگیز را و البهاء علیها و علیها فی کلّ عشی و اشراق

MMK6#040

## AB03146

*To: Siyyid Taqi Manshadi, in Egypt*

...The Commission of Investigation returned with a book of inquiries. The decision has not yet emerged from the council. The local government imprisoned several friends who were Iranian subjects without communicating with Istanbul. Later the province said this was against the law and released those

...هیئت تفتیشیه با کتابی از تحقیقات مراجعت نمودند هنوز قرار از شورا بیرون نیامده است چند نفر احباء از تبعه ایران را حکومت محلیه بدون مخایره به اسلامبول قلعہ بند نمود بعد ولایت گفت این خلاف قانون است آن چند نفوس را رها

souls, but the matter is in Istanbul's hands to see what they will decide. But we are awaiting severe trials, to see what God has ordained....

کرد ولی کار در دست اسلامبول است تا آنجا  
چه قرار دهند ولی ما منتظر شدت بلا هستیم تا  
خدا چه مقدر فرماید....

MMK5#015 p.009x

## AB03161

*To: Muhammad Javad Ala'qihband, in Palestine*

- 1 O visitor to the holy shrine! Praise God that you traversed thousands of parasangs from your familiar homeland, crossed many deserts, traversed numerous wilderness and seas, and endured hardships until you attained to the blessed, holy, luminous shrine. You kissed the sacred threshold, inhaled the fragrances of the blessed garden, and circumambulated the gathering place of the Supreme Concourse.
- 2 This is a bounty that is the ultimate hope of the Supreme Concourse. Know its value, and although its grace is not apparent now and its signs are not evident, yet soon, like the manifest dawn, it will become clear and evident how great this bounty was - that in such days, unknown ones like you and me could be present at this threshold like the truthful ones and succeed in attaining such grace and favor. And this is from the bounty of my Lord.
- 3 After this divine rose garden, set out for your familiar homeland and become so enkindled with the flame of love for the Living, the Self-Subsisting that your breath will have the effect of the sealed wine, and by merely uttering a word the listener will become affected and intoxicated. This power exists like the sun at the dawning-place of hopes in the reality of love for the Blessed Beauty, but its rising and manifestation depends upon servitude to the Ancient Beauty, may my spirit be sacrificed for His loved ones.
- 4 Strive to become the manifestation of good-pleasure and the dawning-place of the light of faithfulness. And upon you be greetings and praise.

1 ای زائر تربت مقدسه حمد کن خدا را که از  
وطن مألوف طیّ الوف فرسنگ و فراسخ نمودی  
و بسا بادیه‌ها پیودی و چه بسیار صحرا و دریا  
قطع کردی و زحمات کشیدی تا ببقعه مبارکه  
مقدسه نورا فائز شدی آستانه مقدس بوسیدی و  
نفحات روضه مبارکه استشمام نمودی و مطاف  
ملاً اعلی طواف نمودی

2 این موهبتی است که منتهی آمال ملاً اعلی است  
قدرش بدان و هرچند حال کرامتش ظاهر نه  
و علامتش باهر نیست ولی عنقریب چون صبح  
مبین واضح و عیان گردد که این موهبت چه قدر  
عظیم بوده که در چنین آیامی مثل من و تو  
گنایم در این آستان چون راستان حاضر گردیم  
و بچنین فیض و عنایتی موفق شویم و هذا من  
فضل ربّی

3 پس از این گلشن الهی عزم وطن مألوف نما  
و چنان بشعله نار محبت حیّ قیوم برافروز که  
نفست تأثیر رحیق مختوم یابد و بجزد القاء کلمه  
مستمع متأثر و سرمست شود این قوت در  
حقیقت محبت جمال مبارک چون آفتاب در  
مطلع آمال موجود و اما طلوع و ظهورش منوط  
و مشروط به بندگی جمال قدم روحی لأحبّائه  
الفداء

4 بکوش تا مظهر رضا شوی و مطلع نور وفا و  
علیک التّحیّة و الثّناء

BRL\_DAK#1170, KNJ.088a

## AB03275

*Tablet of Visitation for Manuchihr Khan*

- 1 O Lord! Upon you be greetings, and upon you be praise, and upon you be prayers, and upon you be glory, O chief of ministers and king of princes and sun of chancellors and full moon of moons and prince of the ethereal realm and one who sits upon the throne of noble glory!
- 2 I testify that you believed in God and were certain of God's verses and submitted to the Manifestation of God's lights and were humble before the Dawning Place of God's revelation and were attracted by the fragrances of God and protected the Dayspring of God's light and preserved the Center of Guidance from the evil of the enemies who cast aside piety and followed their desires and did not fear God and insulted the Dawning Place of God's verses. You are the one whom veils did not prevent from witnessing the clear signs and whom treasures of wealth did not stop from traveling the most excellent path.
- 3 Blessed are you, O possessor of great nobility! Good news to you, O holder of the highest rank! You are indeed the fortunate one in the Supreme Concourse and you are indeed the glorious one in the Most Glorious Kingdom. You are indeed the one described by the tongue of the people of piety and you are indeed the one praised by the tongues of the people of guidance.
- 4 Blessed is the one who visits your illumined resting place. Blessed is the one who kisses your purified grave. Blessed is the one who clings to your perfumed shrine. Blessed is the one who inhales your amber-scented dust. Blessed is the one who serves your tomb which surpasses the most fragrant musk. Blessed is the one who lights the lamp in your lofty portico. Blessed is the one who adorns your wondrous resting place. By the life of God! He is surely among the triumphant ones and in the eternal paradise among those who will abide forever.
- عليك التحية و عليك الثناء و عليك الصلاة و عليك اليهآ يا سيد الوزراء و ملك الامراء و شمس الصدور و بدر البدور و امير اقليم الاثير و الجالس على سرير المجد الاثيل
- اشهد بانك آمنتم بالله و ايقنت بآيات الله و خضعت لمظهر انوار الله و خشعت لمطلع وحى الله و انجذبت بنفحات الله و حميت مشرق نور الله و حفظت مركز الهدى عن شر الاعداء الذين نبدوا التقوى و اخذوا الهوى و ماخافوا من الله و اهانوا مطلع آيات الله انت الذى ماججتك الحجابات عن مشاهدة الآيات البينات و مامنتك كنوز الغنى عن السلوك فى الطريقة المثلى
- طوبى لك يا ذا الشهامة الكبرى بشرى لك يا صاحب الرتبة العليا انتك انت السعيد فى الملاء الاعلى و انتك انت المجيد فى الملكوت الابهى انتك انت المنعوت بلسان اهل التقوى و انتك انت المدوح فى السن اصحاب الهدى
- طوبى لمن زار مرقدك المنور طوبى لمن قبل جدتك المطهر طوبى لمن تمسك بضريحك المعطر طوبى لمن شم ترابك المعنبر طوبى لمن خدم رمسك الذى فاق المسك الاذفر طوبى لمن يوقد السراج فى رواقك الرفيع طوبى لمن يزين مضجعك البديع لعمر الله انه لمن الفائزين و فى جنة الخلد لمن الخالدين

AHB\_126BE #05-06 p.140, AYT.195,  
DLH3.430

ADMS#260

**AB03299***To: H.C.W.*

Thou hast written concerning Love, Marriage and Divorce. Love is the moving principle of all phenomena. It is the first Divine Grace and its effects are apparent and manifest in all degrees of existence. Marriage is the essential and outward fruit of Love, it is the cause of affinity and communication between two souls, so that they may become so blended together as to find the expression of one soul. This affinity and love has an eternal foundation, therefore divorce is abominable and detested at the Threshold of the Almighty. God has desired for man amity and not hatred. He has destined for him union and not separation.

Notwithstanding this weighty consideration, when no harmony and accord is obtained between two souls and that they loathe and abhor each others associations and both sides feel continual torment and anguish, unquestionably separation from each other is better, because both are suffering and union is impossible. But they must take hold of this last means when all other resources of reconciliation are exhausted; perchance union may appear again and the two souls be reunited permanently and peacefully. When at last union becomes impossible of realization and positively unattainable, then divorce is permitted.

BSTW#192

**AB03103***To: Hashim Qalami*

- <sup>1</sup> O servant of God! His honor Shaykh Rahmani, despite extreme weakness, traversed great distances and endured the hardships and difficulties of travel until he arrived at the shore of the Holy Land and perfumed his nostrils with the dust of the threshold of the Holy Shrine. And when this servant arose to serve at the threshold of the One God, now he returns, trusting in God. Appreciate the worth of this elderly man and circle around him like moths. He has truly endured hardship.

<sup>1</sup> ای بندهٔ الهی جناب شیخ رحمانی با کمال ناتوانی مسافتات بعیده را قطع نموده و زحمات و مشقّات سفر را تحمل کرده تا آنکه بشاطی ساحل ارض مقدّسه وارد گشت و بتراب آستان روضهٔ مبارکه مشامرا معطر نمود و چون این عبد بر عبودیت درگاه احدیت قیام کرد حال متوکلاً علی الله مراجعت مینماید قدر این

- 2 The ode that was sent was observed - it was eloquent and articulate. But if you wish to sweeten my palate and make my taste sugary, compose an ode about the servitude of this servant and my utter poverty and nothingness at the Sacred Threshold, so that the spirit may be stirred and my soul may find joy and delight, the eyes be brightened and the court of the heart become a rose garden, the life-giving breeze may blow and the spirit-nurturing fragrance be diffused.
- 3 I swear by that countenance and character of the Ancient Beauty that I desire no description except 'Abdu'l-Baha and seek no attribute except servant of Baha. I am the dust of the Threshold and its lowliest guard - by this I am proud and distinguished, renowned and fulfilled.
- 4 Therefore, O friend, loose your tongue and compose an ode about the pure servitude of this servant at the threshold of the Most Glorious Beauty, and play it to the melody of the harp and tambourine of the Abha Kingdom.

پیرمرد را بدانید و چون پروانه دور او بگردید  
فی الحقیقه زحمت کشیده است

2 قصیدهء مرسوله ملاحظه گردید بلیغ و فصیح  
بود ولی اگر کلام مرا شیرین خواهی و مذاقم را  
شکرین قصیده در عبودیت این عبد و فقر و فنای  
بخت این رقیق باستان مقدس انشا کن تا روح  
مہتز گردد و جانم روح و ریحان یابد دیده روشن  
گردد و صحن خاطر گلشن نسیم جان بخش بوزد  
و نفعهء روح پرور منتشر شود

3 قسم بآن روی و خوی جمال قدم که هیچ وصفی  
جز عبدالہاء نخواهم و هیچ نعتی جز رقیق الہاء  
نجوم خاک آستانم و ادنی پاسبان باین مفتخر و  
متبہیم و مشتہر و متناہی

4 پس ای دوست زبان بگشا و بعبودیت محض  
این عبد در درگاہ جمال ابہی یک قصیدہ بساز  
و باہنگ چنگ و دف ملکوت ابہی بنواز

INBA87:129b, INBA52:127

## AB03121

To: *Jinab-i-Siyyid*

- 1 O moth of the celestial candle!
- 2 When the cycle of existence and the realm of manifestation progressed through all degrees and stations of ascent and elevation, the time arrived for the appearance and emergence of the realities of perfection, the mysteries of the Kingdom, and the subtle and wondrous secrets of the Beauty which were hidden and concealed in the potentialities and innermost realities of being like seeds and grains beneath the soil.
- 3 The Sun of Truth, the Most Great Luminary, the Most Luminous Orb, the Dawn of Guidance rose and shone forth from the dayspring of hopes of the kings of the realm of knowledge. From the intensity of its radiating rays, the inner and outer worlds, the realm of bodies and spirits, and the kingdom of truth and metaphor were brought to excitement and tumult.

1 ای پروانہء شمع آسمانی

2 چون کور وجود و دور شہود در جمیع مراتب و  
شئون عروج و صعود نمود تا آنکہ حقائق کمالیہ  
و دقائق ملکوتیہ و لطائف و بدایع اسرار جمالیہ  
کہ در کمون و سرائر کوتبہ چون دانہ و حبوب  
در تحت تراب پنهان و نہان بود زمان ظہور و  
بروزش رسید و اوان طلوع و شہودش آمد

3 شمس حقیقت نیر اعظم آفتاب انور صبح ہدایت  
از مطلع آمال ملوک اقلیم عرفان طالع و لائح  
گردید از سورت اشعہء ساطعہاش جہان باطن  
و ظاہر و عالم اجسام و ارواح و کشور حقیقت  
و مجاز بجوش و خروش آمد

- 4 Wonderful signs appeared in this new age and strange powers became manifest from minds and thoughts. A hundred thousand wisdoms became treasured in a breast and a hundred thousand stars of mysteries became manifest from a dawning-place. The sea of realities surged and with each wave scattered a hundred thousand pearls of consummate wisdom upon the shores of knowledge. The cloud of bounty was raised up and bestowed endless bounties.
- 5 The regions and localities became flower gardens and rose gardens through flowers and blossoms, and gradually this will become visible to eyes and strengthen vision, for souls are still unaware and in the sleep of heedlessness.
- 6 And upon thee be glory.

آثار عجیب در این عصر جدید ظاهر شد و قوت غریب از عقول و افکار هویدا گشت صد هزار حکمت در صدی مخزون شد و صد هزار کواکب اسرار در مطلق رو نمون گردید بحر حقائق بموج آمد و بهر موجی صد هزار لثالی حکمت بالغه بر سواحل عرفان نثار فرمود ابر عنایت مرتفع شد و فیض بی پایان مبذول داشت

خطّه و دیار بگل و ریاحین گلشن و گلزار شد و بتدریج مشهود انظار گردد و قوت ابصار شود چه که هنوز نفوس میخبرند و در خواب غفلتند

و البهاء علیک 6

MMK3#099 p.064, PYK.303

## AB03232

*To: Khudadad Rustam (Brother of Urmuzdyar Rustam) et al.*

- 1 O friends! This captive Hormuzdyar Rustam is devoted to the friends and loving to the companions. Upon visiting the sacred dust he intended to return and remembered the friends and wished to bring a gift for each one, but what could be done as there was no opportunity. Therefore he confined himself to one letter, hoping that from these few words many meanings would be understood and it would become clear how much attachment of heart this prisoner has for the Persian friends.
- 2 Night and day I am delighted and joyous at the thought of seeing them, and in the sea of pain and grief I am gladdened and comforted by their remembrance. Through the bounty of God, I desire that each of these friends become a shining and radiant candle, and in the gatherings of India receive the light of God, and through the intensity of love for the Most Merciful captivate hearts and find repose in the shade of the palm tree of hope, and adorn their countenance with the radiance of divine favors.
- 3 O friends, may your souls be happy! Those who have left this earthly realm have joined the celestial world. I hope they

ای یاران این اسیر زندان هرمزدیار رستم یاران را جان نثار است و دوستانرا مهربان از زیارت خاک پاک عزم رجوع نمود و بیاد یاران افتاد و از برای هر یک ارمغانی خواست ولی چه توان نمود زیرا فرصتی نبود لهذا بیک نامه اختصار رفت که شاید باندک گفتار معانی بسیار ادراک شود و آشکار گردد که این زندانی چه قدر تعلق قلب بیاران پارسی دارد

شب و روز بیاد دیدارشان مشعوف و مسرورم و در دریای درد و غم بذکرشان مسرور و مألوف از بخشش یزدان چنان خواهم که هر یک از آن دوستان شمع درخشنده و تابان شود و در انجمن هندوستان پرتویزدان یابد و از شدت محبت حضرت رحمان دلا بریاید و در سایه نخل امید پیاساید و روی پرتو الطاف الهی بیاراید

ای یاران جانتان خوش باد آنان که ترک این خاکدان نمودند بجهان آسمان پیوستند امیدوارم

become the manifestation of the forgiveness and pardon of God. And upon you be the Most Glorious Glory.

که مظهر عفو و مغفرت حضرت یزدان گردند  
و علیکم البهاء الأبهی

YARP2.311 p.260

## AB12260

To: *Mim Sin*

- <sup>1</sup> O my God! I beseech the Kingdom of Thy oneness and the Dominion of Thy singleness that Thou wouldst, through Thy penetrating power in the realities of things and Thy all-encompassing might throughout the worlds of creation, confirm Thy servant who has spared no effort in safeguarding the oppressed among the poor and protecting the persecuted among the loved ones, who has held fast to true justice and walked the straight path, never deviating from the mighty balance. O Lord! Strengthen him with hosts marshalled from the Supreme Concourse and mighty armies from Thy Most Glorious Kingdom. Complete for him, through Thy grace, the greatest blessing by enabling him to serve at the royal court and preserve the great sovereignty, that he may be a fortress for the weak, a refuge for the poor, a shelter for all who seek protection, a haven for all who are afraid, a strong support for every captive, a succor to all who cry for help, a subduer of every oppressor, and a deterrent to all who violate sanctity. Verily, Thou art the Mighty, the Powerful, the Omnipotent, and verily Thou art the All-Merciful, the Compassionate.

<sup>1</sup> اللهم يا الهی انی اتضرع الی ملکوت وحدانیتک  
و جبروت فردانیتک ان یؤید بقدرتک النافذة  
فی حقائق الاشیاء و قوتک القاهرة المحیطة  
بعوالم الانشاء عبدک الذی لم یأل جهداً فی  
صیانة المظلومین من الفقراء و وقایة المضطهدین  
من الاحباء و تمسک بالعدل القویم و سلك  
فی الصراط المستقیم و ما انحرف من القسطاس  
العظیم ای رب ایده بجنود مجتدة من الملائ الا علی  
و جیوش عمرمرة من ملکوتک الابهی و اکل  
علیه بفضلک النعمة العظمی بالتوفیق علی خدمة  
السدة الملوکیة و محافظلة السلطنة الکبری حتی  
یکون حصناً للضعفاء و ملاذاً للفقراء و ملجاء  
لکل مستجیر و مأمناً لکل خائف و رکناً شديداً  
لکل اسیر و مغیثاً لکل مستغیث و قامعاً لکل  
ظالم و دافعاً لکل هاتک انک انت المقتدر العزیز  
القدير و انک انت الرحمن الرحیم

- <sup>2</sup> His honor has indeed rendered service to the Self-Subsisting Lord in all circumstances, has aided the oppressed and supported the downtrodden. He has been a champion of justice and laid the foundation of equity and grace. This servant, at all times, even in the mornings and at dawn, supplicates with the utmost humility and poverty at the Threshold of Oneness that day by day, like the radiant evening star at the feast of eternal glory, his countenance may shine bright, and like the morning star he may gleam from the horizon of success. And this is not difficult for God.

<sup>2</sup> جناب معلوم فی الحقیقه در جمیع مواقع خدمت  
بحی قیوم فرمودند نصرت مظلوم فرمودند و  
حمایت محکوم حامی عدل بودند و بانی اساس  
انصاف و فضل این عبد در کل اوان حتی  
الغدا و الاسحار در کمال تضرع و افتقار بدرگاه  
احدیته مبتهل که روز بروز چون نیر شب افروز  
در بزم عزت ابدیه رخ روشن کنند و چون  
ستاره صبحگاهی از افق کامرانی بدرخشند و  
لیس هذا علی الله بعزیز

INBA85:519

**AB03282***To: Mirza Abu'l-Fadl Gulpaygani*

- 1 ...However, regarding this servant, I am absolutely not pleased that there should be any unkind words between two souls and any argument and dispute. I swear by the Most Great Name, it is as if an arrow has struck my breast. Any soul who believes in the Primal Point, may my spirit be sacrificed for Him, and is assured of the Blessed Beauty, may my spirit be sacrificed for His loved ones, and is firm in servitude and is a servant of the Sacred Threshold - this servant yearns for his servitude. This is what is necessary. And if the Covenant-breakers had not destroyed the foundation of the Religion of God, I would even have been satisfied with them.
- 2 In any case, do not allow dispute between two souls specifically regarding me, and tell them to refer to him directly...

1 ...اما در خصوص این عبد ابداً راضی نیستم که در میان دو نفس ذکری بشود و بحث و جدالی گردد قسم باسم اعظم مثل اینست که تیری بر سینه من بخورد هر نفسی مؤمن بنقطه اولی روحی له الفداء و موقن بجمال ابدی روحی لاحبابه الفدا و ثابت بر عبودیت است و خادم آستان مقدس این عبد عبودیت او را آرزو می نماید آنچه لازمست اینست و اگر چنانچه ناقضین اساس دین الله را ویران نموده بودند حتی از آنها راضی بودم

2 باری مگذارید که بخصوص من میان دو نفس مجادله شود و بفرمائید که مراجعت بخود او نمائید...

MMK5#198 p.154x

**AB11858***To: Mirza Abu'l-Fadl Gulpaygani*

- 1 O Herald of the Covenant! Your hardships and services in the Cause of God from the time you first entered under the shadow of the Most Glorious are truly beyond count or measure. Though the witnesses of the mortal world are heedless and ignorant, praise be to God the witnesses of the Kingdom are present and the Concourse on High are watching and observing. Since you have gained complete mastery and capability in rendering services and bearing hardships, and have become seasoned and experienced in this, therefore another difficult task is being assigned to you, and there is no other choice.
- 2 The Sheikh ul-Islam of the Caucasus, having observed in these days that the Word of God has been exalted in those regions and the fragrance of the All-Merciful has been diffused, has become inflamed with the fire of jealousy and, in opposition to the truth, has concocted certain statements. His honor Aqa Rida wrote something in response. Now the aforementioned Sheikh

1 یا منادی الميثاق زحمات و خدمات آن سرور ابرار در امر الله از یدو دخول در ظل حضرت ابدی فی الحقیقه لایعد و لایحصى اگر شهود ناسوت غافل و جاهل الحمد لله شواهد ملکوت موجود و اهل ملاء اعلی حاضر و ناظر چون در خدمات و زحمات تمکن تام و ملکه و اهتمام حاصل نموده اید و معتاد و پخته شده اید لهذا باز زحمت تکلیف بآنجانب میشود و چارهائی جز این نه

2 شیخ الاسلام قفقاز چون در این ایام مشاهده نموده است که کلمه الله در آنصفحات بلند گشته و رائحه رحمن منتشر شده نائره حسدش شعله ور شد و ردّاً علی الحق کلماتی چند تلفیق نمود جناب آقا رضا چیزی در جواب مرقوم داشتند حال دوباره شیخ مذکور

has written something new which has been sent. Please review it. If you have the patience, write an elegant and convincing response. It would be most timely, and it is certain that the Holy Spirit will provide powerful confirmation and the breaths of divine inspiration will perfume your nostrils.

- 3 O God! Assist Your servant Abu'l-Fada'il to prove Your religion, proclaim Your proof, clarify Your evidence, exalt Your Word, repel Your opponents, turn back Your adversaries, silence Your enemies, and confound those who dispute against the Truth. Verily You are the Powerful, the Mighty, the Glorious, the Generous.
- 4 And the glory be upon him and upon all who are firm in the Ancient Covenant.

چیزی تازه مرقوم داشته ارسال شد ملاحظه فرمائید اگر چنانچه حوصله داشته باشید جواب لطیف مقننی مرقوم فرمائید بسیار بموقعست و یقین است که روح القدس تأیید شدید میفرماید و نفحات الهام مشامرا معطر خواهد نمود

3 اللهم ايد عبدك ابالفضائل على اثبات دينك و اشهار حجّتك و اوضح برهانك و اعلاء كلمتك و ارداع معارضيك و ارجاع مخالفيك و اخطام معانديك و الزام محاجبي الحق انك انت القوى المقتدر العزيز الكريم

4 و البهاء عليه و على كلّ ثابت على العهد القديم

SAAF.396

## AB03195

*To: Mirza Aqa Baba (Sarvistan) et al.*

- 1 O ye who yearn for the beauty of the compassionate Beloved! No sooner had He Who is the Beloved of the worlds, the Desire of the spiritually minded, the Object of the adoration of the heavenly souls, and the Promised One of the people of the Bayan been made manifest in Iraq than He stirred and quickened the earth, and shed His radiant light upon human conduct and character. The universe was set in motion, and the whole creation was filled with joy. The reality of each created thing acquired its heavenly significance, and every atom in existence attained unto the Divine Beloved. The East became the Dawning-Place of splendours, and the West was made the horizon of effulgent glory. The earth became heavenly, and darksome dust was made radiant. The glory of the Kingdom was revealed in the world of creation, and this nether realm was awakened to the Realm on high. This world became another world, and the realm of being acquired a new life.
- 2 With every passing day, these signs will be revealed and made more manifest, these lights will shine more resplendent; and with every passing moment, this musk-laden breeze will shed its perfume upon the world. But alas! The people of Persia remain wrapt in heedless slumber and, like the blind and the

1 ای مشتاقان جمال دلبر مهربان معشوق عالمیان و محبوب روحانیان و مقصود ربّانیان و موعود پیاپیان چون از عراق اشراق فرمود ولوله در آفاق انداخت و پرتوی نورانی بر اخلاق زد کون بحرکت آمد امکان مسرت یافت حقائق اشیاء معانی الهی جست ذرات کائنات دلبر ربّانی یافت شرق مطلع انوار شد و غرب افق اشراق گشت زمین آسمان شد و خاک تیره تابناک گشت جلوهء ملکوت در ملک گردید و عالم ناسوت انتباه از عالم لاهوت یافت جهان جهان دیگر شد و عالم وجود حیاتی دیگر یافت

2 این آثار روز بروز ظاهر و آشکار شود و این انوار یوماً فیوماً بتابد و این نفحهء مشکبار آناً فآناً بر اقطار عنبربار گردد ولی افسوس که ایرانیان هنوز مانند کوران و کران بخواب غفلت گرفتار نور نبینند و ندا نشنوند و انتباه نیابند و هوشیار نگردند

deaf, neither see the Light nor hear the Call. They are neither awakened nor mindful.

- 3 Strive then and exert a mighty effort, for Persia is the homeland of the compassionate Beloved, and Fars the dawning-place of the resplendent Morn. Perchance, through the high endeavours of the friends, the inhabitants of that land may perceive the rays of that luminous Orb, and may receive their portion of manifold grace from the Lord of tokens and signs. The Glory of Glories rest upon you.

LOTW#24

3 جھدی کنید سعی نمائید کہ ایران موطن دلبر  
مہربانست و فارس مبداء طلوع صبح تابان بلکه  
بہمت دوستان اہل آن سامان مشاہدہ پرتو مہ  
تابان نمائید و از فیوضات ربّ الآیات بہرہ و  
نصیب برند و علیکم البہاء الأبہی

INBA87:262b, INBA52:266, NURA#24,  
MKT2.267, MMK4#030 p.029

## AB11685

To: *Mirza Kazim Khan Munshi*

- 1 O thou who art aware of mysteries! Thy Lord hath chosen thee, selected thee, and made thee one of the righteous. He hath shed lights upon thy heart and guided thee to the path of the virtuous ones. He gave thee to drink of the choice sealed wine on the appointed Day - the Day when faces were humbled before the Self-Subsisting, the Ever-Living, when necks were brought low and heads were bowed before the dawning of the Day Star of the horizons at the burning point in the midst of heaven, the highest horizon. The heedless ones who sport in their idle fancies are at loss, and they perceive not.
- 2 Consider carefully what the discerning one, aware and experienced in the mystery of destiny, who is cognizant of the reality of meanings embedded and contained within the verses and chapters, the illustrious Shaykh Ahmad [al-Akbar], wrote in response to a question from the most luminous and pure Siyyid, upon them both be greetings and praise. He said - and his words transcend human capacity - "This matter must needs have a resting place, and for every announcement there is a term appointed." By the announcement is meant the Great Announcement. Then he said: "The certain answer is not permitted. But ye shall surely know its tidings after a time."
- 3 Then came this blessed verse: "This is naught but a Reminder to the worlds" - that is, the one asked about is but the Great Remembrance of God, and "ye shall surely know its tidings" means what He will inform and announce "after a time" - that is, after the year sixty-eight corresponding to the numerical

1 ایہا الواقف بالأسرار انّ ربّک اجتباک و  
اختارک و جعلک من الأبرار و افاض علی  
قلبك الأنوار و هداک الی سبیل الأخیار و  
سقاک الرّحیق المختوم فی الیوم المعلوم یوم عنت  
الوجہ للحمی القیوم و ذلت الرّقاب و خضعت  
الأعناق لاشراق نیر الآفاق فی نقطة الاحتراق  
کبد السّماء الأفق الأعلى قد خسر الغافلون  
الدّین فی خوضهم یلعبون و هم لا یشعرون

2 فأمعن النظر فی ما حرّ الواقف البصیر النّاقذ الخبیر  
بسرّ القدر المطّلع بحقیقة المعانی المندججة المندرجة  
فی الآیات و السّور الشّیخ الجلیل احمد [الأکبر]  
علی سؤال وقع من السّید الأنور و السّند الأطهر  
علیہما التّحیة و الثّناء فقال و جلّ مقالہ عن قوّة  
البشر لا بدّ لهذا الأمر من مقرّ و لکلّ نیا مستقرّ  
فالمراد من النّبی النّبا العظیم ثمّ قال و لا یجوز  
الجواب بالیقین فستعلنّ نبأہ بعد حین

3 فصدر هذه الآیة المبارکة ان هو الا ذکر للعالمین ای  
المسئول انما هو ذکر الله العظیم و ستعلنّ نبأہ ای  
ما یخبر به و ینبأ عنه بعد حین ای بعد سنة ثمانیة  
و ستین المطابقة العدد الحین اذ بعد سنة ثمانی و  
ستین انما سنة تسع و ستین و هذه سنة ظهور جمال

value of “Hin” (time), for after year sixty-eight comes year sixty-nine, and this is the year of the manifestation of the Ancient Beauty, as the Most Glorious Beauty, exalted be He, hath said: “Then in the year nine ye shall attain unto all good.” And upon thee be greetings and praise.

القدم كما قال الجمال الأعلى جلّ و علا ثم انتم في  
سنة التسع كل خير تدركون و عليك التحية و  
الثناء

NSS.165

## AB12258

*To: Mirza Muhammad Ganjii*

<sup>1</sup> O faithful servant of God! Praise be to the Lord, the All-Loving, Who, at the first dawning of the light, guided thy noble father to the light of guidance and distinguished him with the greatest gift. He drank from the fountain of life and tasted the sweet honey of the love of God. He was the object of the glance of favor and the recipient of merciful regard. He was ever mentioned in the Most Holy Court, and the emanations of grace continually shone forth and were manifest upon him. He was the recipient of special mercy and the manifestor of particular favor, until he ascended to the Kingdom of Glory and found his rest in the precincts of mercy. As his memorial he left behind a son like thee, who art the essence of that noble one and the attar of that rare and fragrant flower.

<sup>1</sup> ای بنده صادق حقّ حمد حضرت ربّ و دود  
را که در بدو اشراق فجر انوار پدر بزرگوار را  
بنور هدی مبتدی نمود و بموهبت کبری مخصوص  
داشت از چشمهء حیات نوشید و از شهد محبت  
الله کام و مذاق شیرین نمود ملحوظ نظر عنایت  
بود و منظور این رحمانیت در ساحت اقدس  
همواره مذکور بود و لواحق الطاف دائماً در حقش  
ساطع و لائح مورد رحمت خاصه بود و مظهر  
موهبت مخصوصه تا آنکه بملکوت عزّت صعود  
نمود و در جوار رحمت استقرار یافت چون تو  
پسری یادگار گذاشت که سرّ آن بزرگوار و  
گلاب آن گل معطر نایاب

<sup>2</sup> Praise God that thou art assisted and confirmed in faith and certitude. In steadfastness in the Covenant thou shalt witness the dawning of the light of confirmation, and in firmness in the Testament thou shalt behold the signs of success from the Day-Star of the horizons. The hosts of the Kingdom will render assistance and the armies of the Realm Above will grant victory. Closed doors shall be opened and blocked paths shall be cleared. However, the condition is that thou shalt not waver under tests and shalt not be shaken by trials, for certain powerful ones will strive with utmost effort to make thee waver. Be thou aware and vigilant. This is one of the mysteries of the unseen which We inform thee of. Be thou extremely cautious.

<sup>2</sup> حمد کن خدا را که مؤیدی و به ایمان و ایقان  
موفق در ثبوت بر میثاق اشراق نور تأیید یابی و  
در رسوخ بر پیمان نیر آفاق آثار توفیق مشاهده نمائی  
جنود ملکوت نصرت نماید و جیش جبروت  
فتح و ظفر بخشد ابواب مسدوده مفتوح گردد  
و راههای بسته باز شود ولی شرط اینست که  
از امتحان نلغزی و از افتتان سست نگردی زیرا  
بعضی پرزور در صدد تزلزل تو افتند و بنهایت  
سعی بلیغ مجری دارند البته آگاه باش و بیدار  
ذلک من اسرار الغیب فخرک به کن علی حذر  
عظیم

INBA85:140

## AB03184

To: Mulla Ashur

- 1 O thou who art afflicted in the path of God! O zealous Mulla 'Ashur! This cup in God's path is a cup whose intoxication belonged to the Prophets and holy ones of the All-Merciful. And these tribulations in the love of God - from beating, banishment, imprisonment, killing, plunder, pillage, spoliation and deprivation - are a gift that those near the Divine Threshold yearned for with heart and soul. Therefore, in thanksgiving for this endless bounty, which is the ultimate hope of the heart and soul of the lovers of the Beauty of the Beloved, arise so that thy face may shine like a brilliant lamp among the company of the righteous, and thy soul may be adorned like a flower garden in full bloom through divine glad-tidings. These trials and tribulations are bestowals from the Almighty Lord, but only the people of God know their worth, for the worth of divine jewels is known by the jewelers in the divine marketplace, not by sellers of pottery; and the value of sugar and candy is recognized by the parrots of the Egypt of certitude, not by crows and sparrows and ravens. Offer praise and thanks, and glory be upon thee.

- 2 This steadfastness and firmness that hath been manifested from thee in the Cause of God is a glory that the essences of existence yearn for. Know this much: that nothing in existence hath been greater than steadfastness, and the Manifest Beauty would at all times command His loved ones to firmness and steadfastness. Praise be to God that you have been assisted and confirmed.

ADMS#110

1 ای مبتلای در سبیل الهی ای ملا عاشور غیور  
این جام در راه خدا جامیست که سرمستش انبیا  
و اولیای رحمانی بوده و این مصائب در محبت الله  
از ضرب و طرد و حبس و قتل و نهب و تالان و  
تاراج و حرمان موهبتی است که مقربان درگاه  
کبریا به جان و دل آرزو نمودند پس بشکرانه این  
فضل بنی پایان که منتهی آمال دل و جان عاشقان  
جمال جانانست پرداز تا رویت بین ملا اخیار  
چون شمع پرانوار برافروزد و جانت از بشارات  
الهی چون گلستان پرازهار آرایش یابد این بلایا و  
رزایا عطایای حضرت کبریاست لکن قدرش  
را اهل الله دانند چه که قدر جواهر الهی را  
جوهریان بازار رحمانی دانند نه خزفروشان و  
قدر شکر و قدر را طوطیان مصر ایقان شناسند نه  
زاغان و عصفوران و کلاغان حمد و شکر نما و  
البهاء علیک

2 این ثبات و رسوخ که از آنجناب در امر الهی  
ظاهر گشت نغریست که جواهر وجود آرزوی  
آنها مینمایند اینقدر بدان که امری در وجود  
اعظم از استقامت نبوده و جمال مبین احبای  
خویش را در جمیع احیان بر ثبوت و استقامت  
امر میفرمود حمد خدا را که شما موفق و مؤید  
شدید

ANDA#61 p.58, KASH.260

## AB03237

*To: Rashid son of Bahman et al.*

- 1 O longtime friends of the Lord God! 1 ای یاران دیرین حضرت یزدان
- 2 Although in these times you have entered beneath the shade of the Tree of Life, in truth you were in a realm sanctified from time and place, and in the infinite expanse under the shadow of God. Therefore you are addressed as longtime friends, so that you may know that in all the worlds you were manifestations of the favors of that Heart-attracting Friend, and in this world too you have been specially blessed with this bounty. 2 هرچند در این اوقات بظلّ شجرهء حیات درآمده اید ولی فی الحقیقه در عالمی مقدّس از زمان و مکان و عرصهء لامکان در سایهء یزدان بودید لهذا خطاب بیار دیرین شدید تا بدانید که در جمیع عوالم مظاهر الطاف آن یار دلنشین بودید که در این جهان نیز باین موهبت مخصّص گشتید
- 3 The Persian friends must at every moment dance and leap about in the feast of joy, raise melodies and songs, and sing in this royal mode: That setting star has risen! That disappearing planet now shines! That eternal glory now radiates! This is the time of joy, this is the time of gladness! 3 یاران پارسی باید در هر دم پاكوبان رقص كنان در بزم طرب نغمه و آواز برآرند و باین شهنواز بسریند آن كوكب آفل طالع شد آن اختر غارب ساطع شد آن عزّت جاوید لامع شد وقت سرور است این وقت حبور است این

YARP2.143 p.159

## AB03231

*To: Relatives of Aqa Abdu'llah et al.*

- 1 O ye beloved friends of God and handmaids of the Merciful! 1 ای یاران الهی و اماء رحمانی
- 2 Call ye to mind the blessed Name of our peerless Beloved, the Abha Beauty, in an uplifting spirit of unbounded ecstasy and delight, then unloose your tongues in His praise in such wise that the realm of the heart may be purged from the woes and sorrows of the world of water and clay, that the great heights of spiritual perception may be unveiled before your eyes, that the glorious signs of His Divine Unity may shine resplendent, a fresh outpouring of His grace may stream forth, and a liberal effusion of celestial confirmations may be vouchsafed unto you. 2 نام مبارک محبوب بیهمتا جمال ابری را در منتهای جذب و وله پیاد آرید و زبان گشائید تا ساحت دل از اندوه آب و گل منزّه و مقدّس شود و روحانیت کبری جلوه نماید آیات توحید اشراق کند و فیض جدید نازل گردد و تأیید شدید حاصل شود
- 3 His Name is indeed the healing medicine for every illness, and imparteth warmth unto those chilled with cold. It is the sovereign remedy and the supreme talisman. It is the source of life in both worlds, and of salvation unto such as have gone astray. Today this hallowed Name serveth as a shield for all 3 نام او درمان هر دردیست و حرارت بخش هر سردی دریاق اعظم است و طلسم اکرم زندگی دو جهانست و نجات دهندهء گمراهان الیوم این

mankind, and as a veritable refuge for the children of men. It is the wondrous accent of the Lord of Mercy, and His celestial melody.

- 4 Wherefore, O faithful friends, raise ye the triumphal cry of Ya-Baha'u'l-Abha! O ye who yearn after the Beauty of the Almighty! Lift up your faces toward the Supreme Horizon. Rest not, even for a moment. Breathe not a single breath save in remembrance of His love and in recognition of His grace, in the promulgation of His Utterances and the vindication of His Testimonies.
- 5 Verily, this is the Magnet of divine confirmations. This is the mighty Force which will surely attract heavenly assistance.
- 6 Be not grieved or downcast in heart at the ascension of Muhammad to the Supreme Companion. Though that star has set from the horizon of this earthly realm, it has risen from the dawning-place of the Kingdom. Blessed is he and excellent is his final abode.

BRL\_ATE#049, BLO\_PT#130

اسم مقدّس حرز عالمیان است و پناه آدمیان  
نغمه الهیست و رنّه رحمانی

4 پس ای یاران وفا نعره یابہاء الٰہی برآرید و ای  
طالبان جمال کبریا بافی اعلیٰ توجّہ کنید دمی  
میاسائید و نفسی برنیارید مگر بحبّت او و موهبت  
او و ترویج آیات او و اثبات بینات او

5 این است مغناطیس تأیید این است قوّہ جاذبہ  
توفیق

6 از صعود جناب محمد برفیق اعلیٰ قلب رقیق را  
افسرده مدارید و پڑمرده ننمائید اگر آن ستاره از  
افق ملک متواری شد از مطلع ملکوت طالع  
گشت طوبیٰ له و حسن مآب

BRL\_DAK#0069, AHB\_132BE #09-10  
p.11, BSHN.140.462, BSHN.144.456,  
MHT1b.189

## AB03177

*To: Wife of Ali Khan Isfahani*

- 1 O cherished handmaiden of God! Praise be to God that Mr. Khan was exiled three times from Isfahan in the path of the Lord. Through the blessing of this exile he became the manifestation of the favors of the Incomparable Lord and finally came to visit this prison. Say not prison - it is a palace. Say not pit - it is the zenith of the moon. Say not confinement - it is a rose garden. Say not fortress - it is a celestial castle. For it is in the path of love for that shining Moon.
- 2 I hope that henceforth, through the blessing of this exile, he will be assisted by the complete confirmations of the All-Merciful Lord and will so shine forth in the assemblage of the horizons that he will hear from the ill-wishers and reproachers "Blessed art thou, then blessed art thou" and "Good news to thee, then good news to thee."
- 3 When the women of Egypt beheld the beauty of Joseph, they cut their fingers in their amazement and said "This is not a
- 1 ای کنیز عزیز الٰہی الحمد للّٰہ جناب خان در راه  
حضرت یزدان سه مرتبہ سرگون از اصفہان شد  
بمبارکی این سرگون مظهر الطاف حضرت بیچون  
گردید و عاقبت زیارت این زندان آمد زندان  
مگو ایوانست چاہ مگو اوج ماہست حبس مگو  
گلستانست قلعہ مگو قصر آسمانست زیرا در سبیل  
محبت آن مہ تابانست
- 2 و امیدوارم کہ من بعد بمبارکی این سرگونی موفق  
بتأییدات کلّیہ حضرت رحمانی گردد و چنان  
در انجمن آفاق جلوہ نماید کہ از بدخواہان و  
ملامت کنندگان طوبیٰ لک ثم طوبیٰ لک شنود  
و بشری لک ثم بشری لک استماع نماید
- 3 زنان مصر چون جمال یوسفی مشاهده نمودند از  
شدّت ولہ انگشتان خویش بریدند و ماہذا بشر

mortal, this is none other than a noble angel.” Likewise will the heedless souls soon awaken and become conscious, and utter words of praise for the friends and handmaidens of the All-Merciful, and envy their servitude and yearn to serve them, and proclaim “By God, truly God has preferred you above us.”

- 4 Therefore be thankful that through the favor of the Kind Beloved you have received your share and portion from His boundless grace in these days, and are firm in the Covenant and under the shadow of chastity and purity with such an honored person. And upon you be the Most Glorious Glory.

ان هذا الا ملك كريم گفتند و همچنين نفوس غافله عنقریب بیدار شوند و هوشیار گردند و یاران و اماء رحمانرا کلمه تحسین بر زبان رانند و غیظه عبودیت ایشان خورند و آرزوی خدمت آنان کنند و تالله لقد آثرکم الله علینا بر زبان رانند

4 پس تو شکر کن که عنایت دلبر مهربان از فضل بی پایان در این ایام بهره و نصیب بردی و ثابت بر پیمانی و در ظل عفت و عصمت چنین شخص محترمی و علیک البهاء الأبهی

MMK6#210

## AB12257

*To: Dhikrullah, son of Mirza Muhammad Quli*

- 1 O my God, O my God! This is Thy servant whom Thou hast caused to be related to Thy heavenly Tree and to be born beneath the shade of Thy oneness. Thou didst suckle him at the breast of Thy loving-kindness, and reared him within the embrace of Thy care. Thou didst guide him unto the right path until, through Thy grace and bounty, he attained unto maturity within the shelter of Thy protection. Thou didst lead him to walk in the straight and undeviating Path, cleaving steadfastly unto Thy sure Handle and mighty Cord, in order that he might seek Thy good-pleasure, be content with Thy decree, turn unto Thy heaven, speak forth Thy praise, and manifest the qualities of the favoured and the sincere amongst Thy servants.

1 الهی الهی هذا عبدک الذی نسبته الی شجرة رحمانیتک و ولدته فی ظل فردائیک و ارضعته من ثدی عنایتک و انشئته فی حجر رعایتک و ارشدته الی سبیل الرشید حتی بلغ اشدّه بفضلک و جودک فی صون حمایتک و هدیته الی الصراط المستقیم و المنهج القویم متمسکاً بالعروة الوثقی و الحبل المتین حتی یطلب رضائک و یرضی بقضائک و یتوجه الی سمائک و ینطق بثناءک و یتظهر من شیم المقربین و اخلاق الخالصین بین عبادک

- 2 Thou hast now favoured him with one of Thy handmaidens and hast wed him to her through Thine endless bounties. Lord, she was an orphan who was nurtured beneath the shade of Thy mercy and reared within the bosom of Thy favours and bestowals. She attained unto maturity within the protective embrace of Thy Covenant and was safeguarded under the watchful eye of Thy loving-kindness and mercy.

2 ثم وهبته بهذا الاثناء امة من الاماء و قرنته بها بفضلک الذی لا یتناهی ربّ أنّها كانت یتیمه نشئت فی ظل رحمانیتک و تربت فی حضن جودک و الطافک و ادرکت فی حجر میثاقک و كانت ملحوظة بعین عنایتک تحت لحاظ رحمانیتک

- 3 O Lord! Unite these two souls through Thy grace, and bind their hearts together through Thy bounty, that they may become even as a single body, a single soul, and a single being, untarnished by antipathy or estrangement, and waxing greater

3 ای ربّ وفقّ بینهما بفضلک و آلف بین قلوبهما بجودک حتی یکونا جسماً واحداً و روحاً واحداً و هیکللاً واحداً لا یشوبهما جفاء و ملال و یزیدیا کلّ یوم وفاءً و صفاءً و وقفهما علی عبودية

in fidelity and purity with each passing day. Graciously assist them in their servitude to Thy great and sacred Threshold, and vouchsafe unto them Thy blessings and favours. Protect them from every distress and tribulation, from every sickness and sorrow. Thou art, in truth, the All-Bountiful, the Almighty, the Bestower. Verily, Thou art the Most Gracious, the All-Merciful, Whose help is implored by all.

BRL\_SWO#101

عتبك المقدّسه الطّيبة الطّاهرة الواسعة الأرجاء و  
ارزقهما من النّعماء والآلاء واحفظهما من كلّ  
آفة وبلاء وعاة وعناء أنّك انت الكريم العزيز  
الوهاب و أنّك انت الفضال الرّحمن المستعان

BRL\_DAK#0939, BRL\_SWOP#101

## AB03084

1 O my God, my Lord, my Support, and the Ultimate Goal of my hopes! This servant was stirred by the fragrances of Thy holiness, illumined by the lights of the Sun of Thy oneness, and drew sustenance from the bountiful cloud pouring forth abundant rain in the atmosphere of the splendor of Thy Lordship and the heaven of the radiance of Thy mercy. He was set ablaze by the fire kindled in the Tree of Thy oneness, responded to Thy call, believed in the manifestation of Thy mysteries, drank from the choice wine of Thy love, and inhaled the fragrant musk of Thy praise. His heart was quickened by Thy breaths and his spirit was refreshed by the gentle breezes from the gardens of Thy bounty.

2 He arose with his soul to spread Thy traces and diffuse Thy lights, bore every blame in Thy love and every ordeal in Thy path, and was afflicted with painful torment in his prostration on the day he witnessed the lights of Thy beauty. Then Thy enemies assailed him, so his unity was scattered in Thy days and his gathering dispersed through the appearance of Thy trials.

3 O Lord! For his steadfastness in Thy Covenant and Testament, shower upon his pure grave the clouds of generosity with abundant outpouring and flowing rain. Illumine his resting place with the lights of forgiveness and send down upon him layers of light from Thy Kingdom, O Most Merciful! Admit his spirit into the sacred precincts, O All-Glorious! Grant him nearness to Thee, O Most Bountiful! Bestow upon him the gift of meeting Thee, O Most Kind! Make him the intimate of Thy gracious countenance and the companion of Thy loved ones in the Paradise of Delight. Admit him into the lofty chambers of

1 الهی و سیدی و سندی و غایه موثلی و رجائی  
انّ هذا عبد اهتزّ من نفحات قدسک واستشرق  
من انوار شمس احدیتک واستفاض من غادیه  
فائضة بدیم غدق مدرار فی هواء بهاء ربّانیتک  
و سماء سناء رحمانیتک و اشتعل بالنّار الموقدة  
فی سدره فردانیتک و لبّی لندائک و آمن بظهور  
اسرارک و شرب من رحيق ولائک و شمّ سحیق  
مسک ثنائک و احتیا قلبه بنفحاتک و انتعش  
روحه من نسیم ریاض عطاک

2 و قام بروحه علی نشر آثارک و سطوع انوارک  
و احتمل کلّ ملامه فی محبتک و کلّ محنة فی  
سبیلک و مسّه العذاب الالیم فی سجوده یوم  
شهوده انوار جمالک فهجمت علیه اعدائک  
فاصبح مشنت الشمل فی ایامک و مفرق الجمع  
بظهور بلائک

3 ای ربّ لبثته علی عهدک و میثاقک افض  
علی رمسه الطّاهر سحاب الجود بفیض هاطل و  
غیث وابل و نور مرقدّه بانوار الغفران و نزل علیه  
طبقات النور من ملکوتک یا رحمن و ادخل  
روحه فی حظائر القدس یا سبحان و اجره فی  
جوارک یا منان و ارزقه لقاءک یا حنان و اجعله  
مؤانس وجهک الکرم و مجالس احبائک فی  
جنّة النّعم و ادخله فی غرفات العلّیین أنّک انت  
الرّحمن الرّحیم

HHA.149

the highest heaven. Verily, Thou art the Most Merciful, the Compassionate.

## AB03101

- 1 O spiritual daughter! Your letter arrived. Its contents were luminous, spiritual, full of heartfelt feelings and spiritual attractions. Just as you wrote - in the time of Christ, how many kings, rulers, princes, wealthy ones, queens of the horizons and respected ladies there were. All of them were deprived of that divine Spirit. But Peter, Andrew, John and Mary Magdalene attained and became believing and assured. And this crown of eternal glory was placed upon their heads. Therefore thank God that your heart became illumined and your spirit became divine, and you turned toward [the Faith] on such a day.
- 2 As for others, a group will gradually enter under the shelter of the Kingdom but only later. But the glory is in souls turning toward [the Faith] today. For instance, as you observe, those souls who turned toward [the Faith] in the time of Christ shone like stars. I hope that you will take this luminous torch in hand and break through the ranks of the heedless. Be assured that you will become a true Baha'i, and a flower from the spiritual garden, and a true servant of the Kingdom of God.
- 3 Convey to your respected mother and your two illumined sisters the Most Glorious Greetings from 'Abdu'l-Baha.
- 4 And upon you be the Most Glorious Glory.

1 هو الله ای بنت ملکوتی، نامه تو رسید مضامین نورانی بود ملکوتی بود احساسات جان و دل بود انجذابات وجدانی بود همانست که نوشته بودی در زمان حضرت مسیح چه قدر سلاطین و ملوک و امراء و اغنیاء و ملکه‌های آفاق و خانمهای محترم بودند جمیع از آن روح الهی محروم گشتند ولی پطرس و اندراوس و یوحنا و مریم مجدلیه فائز گردیدند و مؤمن و موقن شدند و این تاج عزت ابدیه بر سر آنها گذاشته شد. پس شکر کن خدا را که قلبت نورانی شد و روحی رحمانی گشت و در چنین روزی اقبال نمودی

2 اما دیگران جمعی بتدریج در ظل ملکوت داخل خواهند شد ولی من بعد. اما نخر در این است که در امروز نفوس اقبال کنند مثل آنکه ملاحظه مینمائی نفوسی که در زمان مسیح اقبال کردند آنان مثل ستاره درخشیدند امیدوارم که این مشعله نورانی را بدست گیرید و صفوف غافلین را شکست دهید یقین بنما که بهائی حقیقی میگردی و گلی از گلشن ملکوتی میشوی و خادم حقیقی ملکوت الله میگردی

3 بوالده محترمه‌ات و دو خواهران نورانیت تحیت ابدع ایی از قبل عبداله‌ای برسان

4 و علیک البهاء الابهی

MKT3.391, TSAY.347-348

## AB03190

- 1 O thou champion in the arena of the Covenant! 1 ای مرد میدان پیمان،
- 2 As the Lord God hath bestowed His supreme bounty and caused His mighty flood to flow, He hath exalted this Revelation above all others and distinguished it in every respect. He hath revealed His holy Law in conformity with all times and ages, and hath ordained His firm ordinances in harmony with all periods and cycles. He hath manifested all-encompassing power through chains and fetters, and revealed mighty strength in a prison of tribulation. Though imprisoned, He was the Ruler of what was and what would be; though confined, He occupied the highest seat of authority. He perfected His mercy and completed His favor. He established conclusive proof and made manifest clear evidence. He left no room for doubt, no opportunity for deception. 2 حضرت پروردگار چون فیض جلیل ارزان فرمود و سیل عظیم جریان نمود از هر جهت این ظهور را برتری داد و از هر حیثیت امتیاز بخشید، شریعت مقدسه را مطابق جمیع اوقات و اعصار نازل فرمود و احکام محکمه را موافق کلّ ازمان و ادهار تشریع نمود. قدرت محیطه را در تحت سلاسل و اغلال ظاهر کرد و قوت شدیده را در بین پر ملال باهر ساخت. مسجون بود ولی حاکم ما کان و مایکون، در زندان بود ولی در صدر ایوان، رحمت را کامل نمود و نعمت را سابغ. حجت بالغ کرد و برهان واضح. موضع تردید نگذاشت، مجال تزویر نهاد،
- 3 He established a Covenant like an impregnable fortress, and a Pact firm and weighty as a mighty foundation. He commanded all to turn to it and obey it, especially the pillars of violation. 3 میثاقی چون حصن حصین نهاد و پیمانی چون بنیان متین رزین. کلّ را امر به توجه و اطاعت فرمود بالاخص ارکان نقص را،
- 4 Despite this, certain childish ones rose in opposition and attempted resistance, heedless that the Author of the Covenant and Establisher of the Pact is powerful and mighty, while the people of violation are weak, frail and ailing. They imagined that with stones of cruelty they could hurt the temple of faithfulness, and with the axe of calumny uproot the Tree of Guidance. But they struck those stones upon their own heads and brought that axe down upon their own roots. Evil indeed is that which their souls have prompted them to do, and soon shall you see them in manifest loss. 4 با وجود این اطفالی چند مخالفت نمودند و هوس مقاومت کردند ولی غافل از این که صاحب عهد و واضع میثاق قوی و قدیر است و اهل مهد ضعیف و نحیف و مریض. گمان چنان نمودند که به سنگ جفا هیکل وفا را آزرده نمایند و به تیشهء اقتراء شجرهء هدی را براندازند. آن سنگ را بر سر خویش زدند و آن تیشه را بر ریشهء خود وارد نمودند، فبئس ما سولت لهم انفسهم امرأ فسوف ترونهم فی خسران مبین.

YBN.077

## AB03192

- 1 O you who are illumined by the rays of the Sun of Truth! According to what I have heard, nay rather what is proven, nay I seek God's forgiveness, what is evident and well-known, that servant of the Beauty of the Intended One finds the garment of physical existence too confining and considers remaining in the body a shame and disgrace. Day and night they yearn to sacrifice their life, with a passion for casting themselves into the fire and scattering pearls. 1 ای مستضئ از انوار شمس حقیقت از قرار مسموع بل از آثار مثبت بل استغفرالله مشهود و مشهور که آن بندهء جمال مقصود را پیراهن تنگ است و بقاء در بدن عار و تنگ، شب و روز آرزوی جانفشانی دارند و هوای آشفشانی و لثالی افشانی.

- 2 The station of sacrifice is indeed highly acceptable and desirable, but today one must be in such a state as to become martyred every hour and sacrifice a thousand lives every minute. However, martyrdom is to give up one's life once and race to the highest heaven, but it is even more pleasant on this plane to sacrifice a hundred thousand lives at every moment with utmost joy and delight, to arise to serve the Cause of the Lord of Oneness, to charge into the field of valor and guidance, to scatter the forces of error and darkness through the lights of the Dawning-Place of Oneness, to break apart the ranks of the army of heedlessness, to arrange the spiritual battle lines, to organize the army of inner meanings, to raise high the banner of knowledge, to launch a mighty attack upon the forces of ignorance and unawareness, and then, having returned victorious from this struggle, to set out for the feast of the Abha Kingdom, advancing with drums and retinue and parasol and standard, hastening to the Abha Kingdom with perfect gladness and bounties, with drums and verses of triumph and victory and banners of ascendancy and conquest - this is more pleasant and more attractive.

2 مقام فدا بسیار مقبول و مطلوب ولی الیوم باید چنان بود که در هر ساعتی شهید گشت و در هر دقیقه هزار جان فدا نمود. اما شهادت یکدفعه جان باختن و تا فضایی اوج اعظم تاختن است ولی خوشتر آنکه در این بساط بکمال فرح و انبساط هر آن صدهزار جان فدا نمود و بخدمت امر حضرت احدیت قیام کرد و به میدان بسالت و هدایت بتاخت و جنود ضلالت و ظلمت را بانوار مشرق احدیت متشتت کرد و صفوف سپاه غفلت را درهم شکست و صف جنگ روحانی پیاراست و سپاه معانی ترتیب داد و علم دانائی برافروخت و هجوم شدید بر لشکر جهل و نادانی نمود و چون از این رزم مظفر عودت گردید عزم بزم ملکوت ابدی کرد با کوس و حشم و چتر و علم حرکت نمود و با کمال بشارات عنایات به ملکوت ابدی با کوس و آیات ظفر و فتح و آیات نصرت و غلبه شتافت این خوشتر و دلکش تر است.

HDQI.246, MAS9.072

## AB03289

- 1 O thou whom God hath chosen for the diffusion of the divine fragrances!
- 2 Though seated upon a ship on the sea with my heart attached to the remembrance of the friends, the constant waves do not permit me to write. Despite this, I strive that perchance I may pen a letter, though I beg forgiveness for the disorderly handwriting. The purpose is to express what is in the hearts, not to perfect calligraphy and arrange lines.
- 3 Some pages written by the pen of a renowned ancient calligrapher were observed, where the writing was supremely elegant but the words were devoid of meaning and content - they are a people who do not understand. Therefore, a letter in fine handwriting by a skilled calligrapher bears no fruit unless it contains pleasing meanings and sweet contents. The sweetness of expression lies in the delicacy of meanings and indication of spiritual love, conscientious attractions, and merciful sentiments - especially if written upon the surface of the vast ocean and evidence of this ailing one's intense attachment to the glorious friends.

1 یا من اختاره الله لنشر نفعات الله

2 در صفحه کشتی بر دریای نشسته و دل بذکر دوستان بسته ولی امواج پیوسته نمیگذارد باوجود این همت میگذارم که شاید نامه‌ای بنگارم ولی عذر از درهمی خط میخواهم مقصود اظهار ما فی القلوبست نه تحسین خطوط و تنظیم سطور

3 بعضی صفحات اثر کلک درویش شهر خطاط قدیم ملاحظه گردید که خط در نهایت رونق بود ولی الفاظ خالی از معانی و مضمون آنها قوم لایعلون پس نامه بخط نفیس و اثر کلک خوشنویس ثمری ندارد باید معانی دلنشین و مضامین شکرین داشته باشد و جلالت عبارت بلطافت معانی و دلالت بر محبت روحانی و انجذابات وجدانی و احساسات رحمانیست علی‌الخصوص اگر بر صفحه بسیط محیط مرقوم

- گردد و دلیل بر شدت تعلّق این علیل پیاران  
جلیل باشد
- 4 باری عبدالهآء در اقالیم واسعہء غرب امیدوار  
است کہ بہ عون و عنایت جمال مبارک روحی  
لعبیدہ الفداء باوجود عجز شدید بلکہ اندکی حرکتی  
موریانہ بنماید لعل اللہ یؤیدہ علی خدمت عبادہ  
المقربین
- 5 حضرات ایادی امر اللہ علیہم الثناء علیہم البہاء  
علیہم الفضل و العطاء باید در تبلیغ امر اللہ و  
ترویج دین اللہ قدرتی عظیم و قوہء جبریل بنمایند  
تا عبدالہآء مطمئن از انتشار نفحات اللہ در شرق  
باشد
- 6 And upon thee be the Most Glorious Glory. و علیک البہاء الابی

PYK.277, MSBH5.264-265

## AB03304

O thou who art thirsty for the Salsabil of divine Bestowals!

The acquirement of a part of the Gifts and Graces of God depends upon ability, worthiness and capability. Man will attain to them through effort, exertion and diligence. Another part is pure bounty and absolute mercy and generosity on the part of God and man will not attain to that supreme favour and most great gift through his own striving and tireless work.

Divine guidance, being vested with the privilege of the knowledge of God and the recognition of the True One is Absolute Mercy and Pure Generosity. This Glorious Sun will not arise and will not flood the regions with its glorious lights through human power and human might. That is why it is said:- "This is through the Mercy of God. He giveth unto whomsoever He willeth." It is also said:- "He specializes whomsoever He desireth for His Mercy." Likewise it is said:- "Thou art not guiding those whom thou lovest but God is guiding whomsoever He willeth."

Therefore, O thou who art guided by the light of the guidance of God! Thank thou God that thou hast obtained such a Grace and hast partaken of such a food! Blessed art thou and again blessed art thou!

DAS.1913-10-14

**AB03305**

The believers with the utmost steadfastness and firmness must engage in the teaching of the Cause. They must become united and agreed. They are all the drops of one river, waves of one sea, breezes of one garden, streams flowing from one fountain, birds soaring toward one apex, hyacinths adorning one Park, intoxicated with one wine and their hearts ravished with one melody... It is hoped that the friends may become sanctified and holy above all earthly conditions and in concord and harmony, in unity of identity, unity of quality, unity of opinion and unity of thought, set an example for all the believers of other countries and become the spiritual leaders in this arena.

Now all aims must verge toward one spring, and all efforts be centralized in one object, and that is: the diffusion of the Fragrances of the Merciful, and the promulgation of the Word of the Almighty. The time of systematization and crystallization shall come. It has not yet arrived. The aim of all the friends must be this: – the diffusion of the Fragrances of Holiness. When a man's efforts are concentrated on this one object, he will undoubtedly reflect the confirmation of the Manifest Light. Except for the guidance of souls, no other cause is equally confirmed. If any person entertains other thoughts than this, he will unquestionably regret them.

During the season of seed-sowing you cannot gather a crop and at the time of irrigation, harvesting is unthinkable. The soul who, during the summer season, engages in planting trees, will not reap any reward, for this is the season of fruit-gathering, and not that of tree-planting. In short the purpose is this: During the season of the Divine Spring we must occupy all our time in seed-sowing and irrigation, and not in harvesting and crop-collecting.

DAS.1913-08-27, ABIE.246, BLO\_PN#007

## AB11684

1 O friends of the All-Glorious Lord!

2 A garden requires graceful trees, wondrous fruits, delicate flowers, divine fragrances, roses and nightingales and hyacinths. Until such a garden is adorned thus, and such trees bear fruit, and such life-giving fruits are cultivated, it will not become a garden or a rose garden. It will not become a divine rose garden or a true meadow. It will not become the supreme paradise or an example of the gardens of the highest realm.

3 Therefore, O divine friends, become true gardeners and make that land a divine garden and a most merciful paradise. Become trees of oneness and roses and fragrances from the rose bush of detachment.

4 This greatest gift will only unveil itself, and attain its beauty and perfection, and the beloved of hopes will only reveal its countenance, when the friends of God become sacrificial offerings to the Most Glorious Beauty and those slain in the field of grandeur - that is, when they sacrifice their lives with their whole being and play spiritual melodies with their tongues, when they weep like winter clouds and laugh like spring lightning, when like trees they don the robe of the greatest gift and like flower gardens burst forth with blossoms and roses, when they seek endless freshness and attain radiance and delicacy and purity, when they become gardens of divine qualities and become characterized by the acquisition of infinite bounties.

5 Let each one become a sign of unity and seek detachment and raise high the banner of transcendence - that is, become completely distinguished from all else. At that time the truth of the purpose will become manifest and the ultimate hope and desire will be achieved and realized.

6 And upon you be greetings and praise.

1 ای دوستان حضرت سبحان

2 باغستان را اشجار رشیده و اثمار بدیعہ و ازہار لطیفہ و ریاحینِ رحمانیہ و گل و بلبل و سنبل لازم و واجب تا چنین گلشنی نیاراید و چنین درختانی بیار نیارد و چنین میوہء جانپور و پرورد باغستان نگردد و گلستان نشود گلشنِ سرایِ رحمانی نگردد و چمنستان حقیقت نشود جنتِ علیا نگردد و نمونہء حدائقِ ملأ اعلیٰ نشود

3 پس ای یارانِ الهی دہقانِ حقیقی گردید و آن کشور را گلشنِ الهی کنید و باغستانِ رحمانی اشجارِ توحید شوید و گل و ریاحینِ گلبنِ تجرید

4 این موہبتِ عظمیٰ وقتی پردہ براندازد و جمال و کمال بیاراید و دلبرِ آمالِ رخ بگشاید کہ احبّایِ الهی فدائیانِ جمالِ اہی گردند و کشتگانِ دشتِ کبریا یعنی بجانِ جانفشانی کنند و بزبانِ نغمہء روحانی بنوازند چون ابر بہمن بگریند و چون برق بہاران بخندند مانند درختانِ رداء موہبتِ کبری در بر کنند و بمثابہء گلزارِ گل و شکوفہ بشکفند طراوتِ بی‌منتہی جویند و نصارت و لطافت و صفا گلشنِ اخلاقِ رحمانی گردند و متّصف با کتسابِ فیوضاتِ نامتناہی

5 ہر یک آیتِ توحید شوند و سمتِ تجرید جویند و رایتِ تفرید برافرازند یعنی از مادونِ بکلی ممتاز شوند آنوقتِ حقیقتِ مقصودِ مشہود گردد و منتہایِ آمال و آرزو میسر و موجود شود

6 و علیکم التّحیّۃ و التّناء

FRH.095-096

## ABU1491

- 1 Jamal al-Din Afghani was among the deceivers and merely to incite the government against us claimed to be a philosopher and said he had no involvement in religious matters. With satanic expressions he informed the ministers that the intention of the Baha'is was to destroy Mecca and kill non-Baha'is.
- 2 But God first punished him in this way: he wanted to engrave a seal in the name of a secret society, but the engraver became afraid and reported about that seal to Kazim Pasha. He ordered the engraver to make the seal, give it to them, go along with them and see where they lived, then come back and report. He did just that. They arrested Siyyid Jamal al-Din and three of his companions and collected and confiscated their papers, which they found to be harmful documents as they wanted to establish a subversive organization.
- 3 The government exiled those three companions of his to Iran, but Jamal al-Din pleaded with the government not to send them to Iran or else the Iranian government would kill them. Therefore the government ordered that they be kept in Batum. When news of the assassination of Nasir al-Din Shah arrived, Sultan Abdul-Hamid became anxious and ordered that those three be taken inside Iran. As soon as they reached Tabriz, the government seized them and killed them. And they imprisoned Jamal al-Din.
- 1 جمال الدین افغانی از مزورین بود و محض تحریک دولت بر ضد ما ادعای فیلسوفیت کرد و گفت مداخله در امور دین ندارد و با عبارات شیطانیه وزرا را چنین اخبار میکرد که قصد بهائیا خراب کردن مکه و کشتن غیر بهائی است
- 2 ولكن خدا اولاً او را باینطریق مجازات داد که میخواست مهری بنام جمعیت سرّیه حک کند و حکاک ترسید و راجع بان مهر با کاظم پاشا گفت و او دستور داد که مهر بکن و بآنها بده و همراه برو و بین که در کجا سکونت دارند آنگاه بیا خبر بده و او نیز چنین کرد و سید جمال الدین و سه تن از رفقاییش را گرفتند و او راقشان را جمع و ضبط کردند و دیدند که آن اوراق مضّرّه میباشد چه میخواستند جمعیت فساد تأسیس کنند
- 3 و دولت آن سه تن رفقای وی را بلران تبعید کرد لکن جمال الدین بدولت التماس کرد که بلران نفرستند وگرنه حکومت ایران آنها را خواهد کشت کشت و لذا دولت امر داد که در باطوم نگه دارند و چون خبر قتل ناصرالدینشاه رسید سلطان عبدالحمید اندیشه کرد و دستور داد که آسه را بداخل ایران ببرند و همینکه به تبریز رسیدند حکومت آنها را بچنگ خود گرفت و کشت و جمال الدین را بحبس گذاشتند

ASAT3.040-041

## AB03439

To: Ibrahim Munir Divan, in Adana

- 1 O wanderer of mountain and desert! Your letter arrived and we are aware of the state of your hardship, trouble and difficulty. It is known that those who sacrifice themselves in the path of the Self-Sufficing Lord have always been intoxicated with the wine of tribulation and detached from all that was and is. They have been the homeless ones on God's path and wanderers of mountain and plain in the love of the All-Merciful. Would that
- 1 ای سرگشته کوه و بیابان مکتوبت واصل و بر کیفیت مشقت و زحمت و عسرت واقفم معلوم است جانبازان راه حضرت بی نیاز همیشه از جام بلا سرمست و منقطع از آنچه بود و هست بودند بی سر و سامان راه یزدان بوده اند و آواره کوه و دشت در محبت رحمن ای کاش از برای این عبد چنین موهبتی میسر میشد ولی کجا و از چه

such a gift were possible for this servant! But where and from where? Since it is made possible for you, if you fulfill its conditions, you will observe that it is the greatest gift. Although in reality it is difficult and hard, endurance is very challenging - the exile and anguish, the solitude and distress, the destitution and homelessness.

- 2 Yet when you look with divine sight, the cup is overflowing and like pure honey from Tabriz, it is joy-inducing. The trials of the desert of Karbila were unbearable, but in the palate of the Prince of Martyrs (may my spirit and the spirit of all be sacrificed for him) they were most sweet.
- 3 If I, like Abraham, through flames must go,
- 4 Or yet like John a bloodstained road must run;
- 5 I will not go from Thee, but ever stand
- 6 My soul and body bowed to Thy command;
- 7 Though, Joseph-like, Thou'd cast me in a well, or shut me up within a prison cell -
- 8 Or make me e'en as poor as Mary's Son.

جا چون بجهت آنجناب میسر اگر بشروطش قائم  
گردی ملاحظه کنی که اعظم موهبت است  
اگرچه فی الواقع صعب است و سخت تحمل بسیار  
مشکل است غربت و کربت تنهائی و پریشانی  
بنوائی بی سر و سامانی ع

2 ولی چون بنظر الهی نظر نمائی جام لبریز است  
و چون عسل مصفاى تبریز فرح انگیز بلایای  
صحرائی کربلا طاقت فرسا بود ولی در کام  
حضرت سیدالشهدا روحی و روح العالمین فدا  
بس شیرین

3 گر در آتش رفت باید چون خلیل

4 و ر چو یحیی میکنی خونم سبیل

5 سر نگردانم نگردم از تو من

6 بهر فرمان تو دارم جان و تن باری

7 و ر چو یوسف چاه و زندانم کنی

8 و ر زفقرم عیسی مریم کنی

MKT6.023b, MSHR4.328-329

## AB03563

*To: Siyyid Muhammad Rida Shahmirzadi, in Babul*

- 1 O thou whom God has chosen for spreading the spirit of the love of God!
- 2 The banner of the Covenant has been raised, and the standard tied by the fingers of the will of thy loving Lord has waved above the edifice of existence. The pavilions of the glorious station have been pitched in the extended shade, and the gates of bounteous gifts have been opened. The sincere ones have hastened to the promised fountain, and Abdul-Baha is prostrate on the dust of humility and evanescence in that open space, worshipping, bowing down, submitting, humbling himself, supplicating and imploring, saying: "O Lord, O Lord! May my spirit, my being, my essence, my heart, my reality and my attributes be a sacrifice for all Thy loved ones. Lord! Make me as dust trodden by the feet of Thy loved ones, and

1 یا من اختاره الله لنشر روح محبة الله

2 قد ارتفع علم الميثاق و تموج اللواء المعقود بانامل  
ارادة ربك الودود فوق صرح الوجود و نصب  
خيام المقام المحمود في الظل الممدود و فتحت  
ابواب الرفد المرفود و سرع المخلصون الى الورد  
المورود و عبد البهاء واقع في ذلك القضاء على  
تراب التذلل و الفناء عابداً ساجداً راکعاً خاضعاً  
خاشعاً متذللاً متضرعاً مبتهلاً و يقول رب رب  
فديت كل احبائك بروحي و ذاتي و كينونتي  
و فؤادي و حقيقتي و صفاتي رب اجعلني تراباً  
يطئه قدوم احبائك و غباراً مثاراً من نعال

as scattered particles beneath the sandals of Thy devoted ones. Lord! Enable me to serve every soul who has arisen to serve Thy Self, and assist me to be the servant of every reality that is attracted to the light of Thy beauty, so that I may glory thereby in the kingdom of the invisible and the visible. Verily, Thou art the Bestower, the Generous, the Compassionate, the Loving.”

- 3 At all times and under all conditions, we have been and are remembering and thinking of that friend of heart and soul at the Sacred Threshold. The delay in sending letters is due to the abundance of difficulties. This servant's intention has been to write to your honor at a time of spiritual joy and fragrance. At this hour when I am in the utmost attraction to the love of the loved ones of the All-Merciful, I have undertaken to write this letter. And The Glory be upon you.

ارجل اودائک ربّ و قفنی علی خدمۃ کلّ انسان  
قام علی عبودیۃ نفسک و ایدنی علی عبودیۃ کلّ  
حقیقۃ منجذبۃ الی نور جمالک حتّی افتخر بها  
فی ملکوت الغیب و الشّهود انک انت المعطی  
الکریم الرحیم الودود ع

3 در جمیع احوال و احیان در آستان مقدّس به ذکر  
و یاد آن مونس دل و جان بوده و هستم تأخیر  
در ارسال رسائل کثرت غوائلست و مقصود  
این عبد این بوده که در وقت روح و ریحان  
بآنجناب مکتوبی بنویسم در این ساعت که در  
نهایت انجذاب بحبّ احباء الرحمن هستم بنگارش  
این نامه پرداختم و الهاء علیک

AKHA\_121BE #09 p.b, TSHA2.324,  
MJMJ3.090x, MMG2#281 p.313x

## AB03404

*To: Ali Akbar Nakhjavani, in Baku*

- 1 O thou who art steadfast in the love of God! It is some time since I wrote a letter; yet at all times I have been fervently pleading at the Threshold of Oneness that thou mayest in all thine affairs become the embodiment of God's bountiful favours, mayest with heart and soul expend thyself in the path of the Omnipotent One, and mayest occupy thyself with rendering services to Aqa Musa, enabling his mind to be at rest.
- 2 Praise be to God, thou art assisted and confirmed, for he is to the utmost degree satisfied with thee, while his contentment is a source of happiness to the hearts of all, especially at this time when he hath been assailed by tests; yet praise be to God, despite such trials he remaineth patient and steadfast, and I fain would hope that, through the grace of the Almighty, his peace and composure may reach the point of perfection. For during the past year, Divine tests assailed everyone with the utmost severity and intensity; yet, through the help and favour of the True One, the friends all made firm their steps and evinced a prodigious steadfastness. Wherefore it is my hope that, by the leave of God, Aqa Musa will provide the

1 ای ثابت بر محبّت الهیّه چندیست که نامهنی  
بنگاشتم ولی در جمیع اوقات عجز و نیاز بدرگاه  
احدیّت داشتم که در جمیع امور مظهر الطاف  
موفور گردی و بجان و دل در ره یزدان  
جانفشانی نمائی و بخدمات جناب آقا موسی  
پردازی و سبب آسایش خاطر او شوی

2 الحمد لله موفق و مؤید زیرا نهایت رضا از شما  
دارند و خوشنودی او سبب سرور قلوب کلّ  
است علی الخصوص در این اوقات که امتحانات  
احاطه نموده ولی الحمد لله باوجود این افتتان در  
صبر و ثبات باقی و برقرارند و از فضل پروردگار  
امیدوارم که سکون و قرار بدرجه کمال رسد  
زیرا در سنّه ماضیه امتحانات الهیّه در نهایت  
قوت و شدت کل را احاطه نمود و احبا بعون و  
عنایت حق جمیع قدم راسخ نمودند و استقامت  
عظیمه ظاهر فرمودند لهذا رجا از خدا دارم

friends with a goodly example, and one which, in occasions of adversity, they will all emulate.

- 3 A prayer hath been composed beseeching forgiveness for his late lamented son, who ascended unto a seat of truth: thou must recite it, making clear and evident its purport.

- 4 Greeting and praise be upon thee.

BRL\_ATE#015, MAAN#01

که جناب آقا موسی در میان احبّا اسوهء حسنه کردند و کلّ در موارد بلا تأسی بایشان نمایند

3 مناجاتی طلب مغفرت بجهت متعارج مقعد صدق سلیل مرحوم ایشان مرقوم گردید باید شما قرائت نمائید و مضمونرا واضح و آشکار فرمائید

4 و علیک التّحیّة و الثّناء

BRL\_DAK#0014

## AB03411

*To: Nasrullah Baqiruf, in Baku*

- 1 O my beloved! For some time no trace of your pen has appeared and no news has come from that divine enthusiast and lover of the Beauty of the All-Merciful. What has happened that the nightingale has ceased singing in the divine rose garden? And what has occurred that the wine vat of the love of God has stopped bubbling and surging, when moment by moment its effervescence and heat and intensity should increase until it transforms that region into a wine cellar of the paradise of delight?

- 2 Your honor should raise such a melody and song as to set all creation in motion and intoxicate East and West with the wine of mystery and secret. Not that you should choose silence and wrap yourself in the embrace of muteness. This is the time for speech and utterance, the moment to arise in servitude to the Lord God.

- 3 Servitude to that Unique Essence is a mighty trust which is the greatest burden - heaven and earth and mountains were powerless to bear it. So be present, that you may carry this heavy load in perfect joy and delight like this servant, and become the target of the taunts, curses, abuse, charges of unbelief and immorality, and doubts of the nations, so that you may receive a drop from the ocean of tribulations of the Ancient Beauty, may my spirit be sacrificed for His servants.

- 4 And the Glory be upon you, O my beloved.

1 ای حبیب من چندیست که اثر قلبی پدید نه و خبری از آن مفتون الهی و شیدای جمال رحمانی نمیرسد چه شده است که بلبل از غزلخوانی در گلشن الهی باز مانده و چه واقع گشته که خم مل محبت الله از جوش و خروش افتاده و حال آنکه باید آنا فنا جوشش و حرارت و سورتش زیاده گردد تا آن اقلیم را نمخانهء صهباء جنت نعیم نماید

2 آنجناب باید چنان نغمه و آوازی برآرند که امکان را باهتزاز آرند و شرق و غرب را سرمست بادهء رمز و راز نمایند نه اینکه سکوت اختیار کنید و سر در آغوش صمت درآرید وقت نطق و بیانست و هنگام قیام بعبودیت حضرت یزدان

3 عبودیت آن ذات احدیت امانت عظیمه است که ثقل اعظمست و آسمان و زمین و جبال از حملش عاجز پس حاضر شو که این بار گرانرا در کمال روح و ریحان چون این عبد حمل نمائی و مورد طعن و سب و شتم و تکفیر و تفسیق و شبهات امم گردی تا قطرهئی از بحر بلایای جمال قدم روحی لعباده الفداء نصیب بری

4 و البهاء علیک یا حبیبی

MKT5.146, KHSK.054-055

## AB03574

*To: Nasrullah Baqiruf, in Baku*

- 1 O thou who art the victory from God! True victory and heavenly service consist in arising to please the King of Days and exerting complete effort in promoting the mighty Word of the All-Knowing. Praise be to God, you have attained to both of these and like an artery you are pulsing with the power of the love of God. Therefore give thanks to the One Who bestows bounty, for you have become the embodiment of victory, the personification of love, and the image of knowledge. Soon you will witness the victory of the hosts of the Most Glorious Kingdom and observe the intensity of the power of the Mighty One. Be confident, at ease, and await the confirmation of the Glorious Lord.
- 2 O Lord! This is a servant who has arisen with his whole being to aid Thy Covenant and Testament which Thou hast taken from all holy realities in the kingdom of Thy mystery and the dominion of Thy creation. O Lord! Assist him with unseen hosts. Verily Thou art the Powerful, the Mighty.
- 3 Jinab-i-Aqa Siyyid 'Ali-Muhammad is mentioned through the grace of the Ancient Lord in all the gatherings and sanctuaries of the Kingdom and is known in the presence of Him from Whose knowledge nothing escapes. And Mr. Siyyid Ahmad is praised, commended and mentioned in exalted stations. And glory be upon all the people of Baha.
- 4 The two squirrel pelts that you sent arrived these days and God willing they will soon be sewn and worn. And glory be upon you.

1 یا من هو نصر من الله نصرت حقیقیّه و خدمت ملکوتیه قیام برضای ملک ایامست و بذل همت کلیّه در اعلاّی کلهه عزیز علام آنجناب الحمد لله بهردو فائز و چون شریان بقوّه محبت الله نابض پس شکر کن حضرت فائض فیض را که نصرت مجسم شدی و محبت مشخص و معرفت مصوّر عنقریب نصرت جنود ملکوت ابی را مشاهده خواهی فرمود و شدت قوت شدید القوی را ملاحظه خواهی کرد مطمئن باش و مسترجم و منتظر تأیید ربّ مجید

2 ای ربّ هذا عبد قام بکلیته علی نصره عهدک و میثاقک الّذی اخذته من جمیع الحقائق المقدّسه فی ملکوت غیبک و جبروت خلقک ای ربّ ایده بجنود لم تری انک انت القوی القدير ع

3 جناب آقا سید علی محمد از عنایت ربّ قدیم در جمیع مجامع و صوامع ملکوت مذکورند و در ساحت من لایعزب عن علمه شیء مشهور و جناب آقا سید احمد در مقامات عالیّه محمود و مدوح و مذکور و البهاء علی اهل البهاء جمیعاً ع

4 دو بطونه سنجاب که ارسال فرموده بودید این روزها رسید و انشاءالله عنقریب دوخته و پوشیده میشود و البها علیک

MKT5.202

**AB03592**

*To: Percells, in Chicago*

O thou whose soul is tranquilized by the grace of God and by the Greatest Gift! Verily I inform thee of that by which thy breast will be dilated with joy, thy heart will rejoice and thy soul will be delighted in every time and moment. And it is this, that verily thy honoured wife, who journeyed unto God and hastened unto the Blessed Spot, her heart ignited with the fire of the love of God and her sight and gaze extended toward the Kingdom of El Abha, was firm in the Testament, and was overtaken by death in the land of Beirut, is now attracted to "The Living One who shall never die."

Verily, she surrendered her life while she was in a condition wherein she was encompassed with the glad tidings of thy Lord from all directions and her nostrils were perfumed with the fragrances of holiness from the Supreme Concourse. Her soul soared up to the summit of sanctity, under the shelter of the mercy of thy Lord, the Mighty, where the concourse of the chosen ones are assembled around it in the Lofty Paradise, and the angels of mercy are blessing it and are speaking its praise while their faces are smiling because of her ascension to heaven.

By the life of God, wert thou informed of her prosperity and of the bounty with which she is surrounded and of the favours of thy Lord, which were her greatest desire, thou wouldst smile with joy, thy breast would be dilated and thou wouldst thank God for that which He hath poured upon her; that He hath adorned her with the embroidery of sanctity and purity in His Kingdom, the El Abha; and that He hath crowned her with the diadem of the Greatest Gift in the Supreme Concourse.

SW\_v14#02 p.040

## AB03504

To: *Yusif Vujdani, in Hamadan*

- <sup>1</sup> O faithful friend! What you wrote was understood and comprehended. Praise be to God that the friends of God are gathered in the place of remembrance and are enabled to glorify and praise in the Mashriqu'l-Adhkar. This bounty springs from the fountain of grace. Certainly no slackening is permissible in any way, so that the sound of praise and glorification may reach from the place of remembrance to the heaven of sanctification and the melody of praise and thanksgiving may arrive at the Supreme Concourse. Is there any sweetness and delight greater than the remembrance of God? No, by God! When the light of morning dawns and the door of success and prosperity opens, let blessed souls engage in remembrance of the Cleaver of Dawn. Perseverance is necessary so that it may become the cause of spirituality for all.

- <sup>2</sup> As for the matter of the burning of Jinab-i-Ustad Muhammad's shop, there is wisdom in this, including that the collective resolve and assistance of all the Jewish friends became evident and clear - with what love and sincerity of purpose they arose to help him. And likewise, the dignity and natural independence of Jinab-i-Ustad Abdul-Muhammad became manifest. Two great virtues were revealed and made apparent from this fire.

- <sup>3</sup> And as for the matter of your presence with a group of the friends at this time - it is not advisable. Defer it to another time. Affairs are dependent on their proper times, and indeed prayer has its appointed time. And upon you be greetings and praise.

<sup>1</sup> ای یار باوفا آنچه نگاشتی معلوم و مفهوم گشت الحمد لله که دوستان الهی در محل ذکر مجتمعند و موفق بتسبیح و تقدیس در مشرق الأذکار این موهبت منبعث از عین عنایتست البته بهیچوجه فتور جائز نه تا صوت تهلیل و تکبیر از محل ذکر بفلک تقدیس رسد و آهنگ مدح و ثنا بملا اعلی واصل گردد آیا حلاوت و لذتی اعظم از ذکر خدا هست لا والله چون نور صباح دمد و باب فلاح و نجات باز شود نفوس مبارکه بذکر فائق الأصباح مشغول شوند مداومت لازم تا سبب حصول روحانیت از برای کل گردد

<sup>2</sup> و اما قضیه احتراق دکان جناب استاد محمد در این حکمتی است از آن جمله تا همت و معاونت کلیه احبابی کلیمی معلوم و واضح گردد که بچه محبت و خلوص نیت بر اعانت او قیام نمودند و همچنین عزت نفس و استغنائی طبع جناب استاد عبدالمحمد ظاهر شود دو منقبت عظمی از این احتراق ظاهر و آشکار شد

<sup>3</sup> و اما قضیه حضور آنجناب با جمعی از احباب در این اوقات موافق نه بوقت دیگر مرهون دارید الأمور مرهونه باوقاتها و ان الصلوة موقوتة بمیقاتها و علیک التحیة و التناء

TAH.287

## AB03316

To: Bibi Rawhani (*Bushruih*), in *Ishqabad*

- 1 O my God! My God! This is a handmaid who has turned her face purely toward Your generous countenance, who has spoken Your remembrance and praise among all multitudes, who has chanted verses of gratitude in the most wonderful melodies to Your Ancient Beauty, who has composed unique and wondrous odes in praise of You, O Lord of the Most Beautiful Names, and who has spoken with brilliant and eloquent expression radiant pearls illumined with the light of glorification and sanctification.
- 2 O Lord! Teach her the mysteries of the Kingdom of Your mercy and the realities of the realm of Your oneness, and loosen her tongue in expression of Your unity so that the hearts of the handmaidens may be revived thereby and their spirits may be attracted to Your Most Glorious Kingdom. Verily You are the Confirmer, the Supporter, the Bestower, the Generous, the Merciful.
- 3 O handmaid of Baha! Your brilliant poems were read - their contents infinitely sweet and colorful, for they praised the Beauty of the Most Glorious, the Most Exalted One Who taught Adam the names. Say not poems, say precious gems; say not verses, say mysteries.
- 4 I beseech God that He may assist you to raise your voice in the gatherings of the handmaids of the Merciful and create excitement therein. May you become a spark full of fire and a flame full of light. Be a bright lamp in the garden of unity singing melodies, and in the assemblage of women demonstrate the power of the Covenant.
- 5 The handmaids of the Merciful in Ishqabad are inclined toward your remaining there. Certainly if possible, your residence in that land would bring joy to the hearts of the handmaids of the One. And upon you be greetings and praise.
- 1 الهی الهی هذه امة اخلصت وجهها لوجهک  
الکریم و نطقت بذكرک و ثنائک بین کل جم  
غفیر و رتل آيات الشکر بابدع الألحان لجمالک  
القدیم و انشئت قصائد فرأند بديعة الأنشاء فی  
محامدک یا ربّ الأسماء الحسنی و نطقت عن  
لثالی مثلثة بنور التسبیح و التقدیس بابدع بیان  
فصیح بلیغ
- 2 ربّ علّمها من اسرار ملکوت رحمانیتک و  
حقائق جبروت فردانیتک و اطلق لسانها بیان  
توحیدک حتّی ینتعش به قلوب الأماء و ینجذب  
به ارواحهنّ الی ملکوتک الأبهی انک انت  
الموفق المؤید المعطى الکریم الرحیم
- 3 ای امة البهاء قصائد غراء قرائت شد مضامین  
بی نهایت شیرین و رنگین زیرا ستایش جمال  
کبریاء حضرت ابهی و علم آدم الأسماء بود  
قصائد مگو فرأند گو اشعار مگو اسرار گو
- 4 از حقّ میطلبم که موفق فرماید تا در مجامع اماء  
رحمن نعره زنی و ولوله اندازی اخگر پرشرر گردی  
و آتش پرشعله و شمع روشن باشی در گلشن  
توحید نغمه سرائی و در بزم نساء قوت بیان بنائی
- 5 اماء رحمن در عشق آباد مائل ببقاء شما البتّه اگر  
ممکن باشد اقامت در آن مملکت سبب مسرت  
قلوب کنیزان حضرت احدیت شود و علیک  
التحیة و الثناء

RSR.047

## AB03560

To: Bibi Rawhani (*Bushruih*), in *Ishqabad*

- 1 O maidservant of Baha! Your eloquent and articulate verses were read by the honored Afnan of the Sacred Tree, the maidservant of God, Ruhani, upon her be the Glory of God, the Most Glorious. They were supremely sweet. As much as you can, open your tongue in praise and glorification of the Most Glorious Beauty, and like the nightingale of the garden of mysteries, sing with the most wondrous melodies upon the branch of the love of God. Though Arabic may be sweeter, speak in Persian - in this wondrous cycle both Persian and Arabic are better and sweeter.
- 2 Encourage and urge the blessed, pure leaves until day by day they become more aware and informed of the knowledge and mysteries of the Qur'an and the symbols of the Bayan and the jewels of wisdom, and open their speech and tongue to praise the Luminary of Creation in both poetry and prose. Let them become as kindled fire and raise an extraordinary flame. Convey to all the holy leaves, the maid-servants of the Merciful, the most wondrous and glorious greetings. And upon thee be greetings and praise.
- 3 O my God, my God! Aid this maid-servant of Thine to exalt Thy Word among the maid-servants, and cause her to speak Thy praise amongst all people. Ordain for her everlasting glory in the Most Glorious Kingdom, and cause her to enter Thy verdant gardens, immerse her in Thy flowing fountains, lead her to the arriving water, grant her the bestowed bounty, and make her the recipient of bounties from a praiseworthy station. Verily Thou art the Loving Lord. There is no God but Thee, Who hath manifested Thyself upon the reality of existence.

1 یا امة البهاء اشعار فصیح و بلیغ قرائت گردید  
و در نهایت حلاوت بود تا توانی زبان بمحمد و  
نعوت جمال ایهی بگشا و مانند عندلیب گلشن  
اسرار بر شاخسار محبت الله بابدع الحان تغنی نما  
پارسی گو گرچه تازی خوشتر است در این دور  
بدیع پارسی و تازی هردو بهتر و خوشتر

2 ورقات طیبہء مبارکہ را تشویق و تحریص نما تا  
روز بروز بر عرفان و اسرار قرآن و رموز بیان  
و جواهر عرفان آگاہ گردند و اطلاع یابند و  
نطق و بیان گشایند و بستايش نیر آفرینش نظماً  
و نثراً زبان بگشایند نار موقده گردند و شعلهء  
فوق العاده زنند جمیع ورقات مقدسه اماء رحمانرا  
تحت ابدع ایهی برسان و علیک التحیة و الثناء

3 الهی الهی آید امتک هذا على اعلاء کلمتک بین  
الأماء و انطقها بالثناء بین الوری و قدر لها العزة  
الأبدیه فی ملکوت الایهی و ادخلها فی ریاضک  
الموتقة و اغرقها فی حیاضک المتدفقه و اوردها  
على الورد المورود و امنحها الرّفد المرفود و اجعلها  
مستفیضة من مقام محمود انک انت الرب الودود  
لا اله الا انت المتجلی على حقیقة الوجود

MSHR2.294x, RSR.046-047

## AB03364

To: *Ismullah et al., in Ishqabad*

- 1 O cherished servant of the Most Glorious Beauty! What you had written was noted. Regarding the takbir in the Prayer for the Dead that you wrote about - although in language takbir means saying "Allahu Akbar", in Baha'i usage it means the greeting, and the greeting of the people of Baha is "Allah-u-Abha".
- 2 As for what you wrote about the orientation of the graves of the righteous - since at present it would cause great alarm if built according to the previous practice, it is permissible [to build them differently], for "Whichever way ye turn, there is the face of God." However, in the future when there is no impediment, they must certainly be built and constructed facing the Qiblah of the people of Baha.
- 3 As for your honor - if only all would arise like you in faithful service to the Most Glorious Beauty (may my spirit be sacrificed for His loved ones). Truly you are confirmed and successful. Although one should in every case be ashamed and embarrassed before the Threshold of Truth, and confess to shortcoming and sin while hoping for the forgiveness and pardon of the Lord, yet from another perspective, and "as for thy Lord's blessing, proclaim it" - you should be grateful that, praise be to God, you are an abashed but steadfast servant of that Beloved of the horizons, and after His ascension you did not fall to thinking of your own comfort and ease, but rather constantly engaged in service according to your capacity and were confirmed and successful. Upon you be greetings and praise.
- 1 ای بنده عزیز جمال ابهی آنچه مرقوم نموده بودی ملاحظه گردید در خصوص تکبیر در صلوٰه میت مرقوم نموده بودید هرچند در لغت تکبیر بمعنی الله اکبر گفتن است ولی در عرف اهل بها بمعنی تحیت است و تحیت اهل بها الله ابهاست
- 2 و اما از کیفیت صورت قبور ابرار مرقوم نموده بودید حال چون سبب فرع عظیمست اگر بر حسب سابق بنا شود جائز فایما تولوا فتم وجه الله ولی من بعد در زمانیکه محذوری نباشد البته باید موجباً الی قبله اهل البهائ ساخته و انشاء گردد
- 3 و اما آنجناب ایکاش که کلّ مثل شما بوقا بر خدمت جمال ابهی روحی لأحبائه الفداء قیام مینمودند فی الحقیقه مؤیدید و موفقی هرچند انسان باید در هر صورت در آستان حق نجلی و شرمسار باشد و معترف بقصور و گناه و امیدوار بعفو و مغفرت پروردگار و اما از جهت دیگر و اما بنعمه ربّک لحدّث باید شکر ثنائی که الحمد لله بنده شرمنده پایدار آن دلبر آفاقی و بعد از صعود بفکر راحت و آسایش خویش نیفتادی بلکه همواره بقدر طاقت بخدمت پرداختی و مؤید و موفق گشتی و علیک التّحیه و الثّناء

MMK6#607x, AVK4.104.07x, AVK4.203.01x,  
GHA.140

## AB03324

*To: Yazdi, Husayn Ali brother of Haji Abdur-Rasul et al., in Ishqabad*

- 1 O spiritual divine brothers! Brotherhood is of two kinds: physical and spiritual. Physical brotherhood has no significance since it derives from the element of water and clay, not from heart and soul. But spiritual brotherhood is firm and strong since it derives from the essence of the honored spirit and is supremely precious and respected. Therefore give thanks to the Lord of Command that He granted you true brotherhood and did not cast you like the brothers of Joseph of Canaan into the well of envy, did not make you venture upon great injustice, and you did not sell that divine Moon of Egypt for a paltry price, did not tear your collars, and did not come weeping before the father. Glory be to God! Having cast that wronged Joseph into the well and sold him for a few dirhams, they still began crying like the oppressed ones. This is why it says in the Qur'an: "And they came to their father in the evening, weeping."

- 2 In any case, the point is that you should offer a hundred thousand thanks at every moment that you are kind brothers and brothers equal to life itself. O you who are enchanted by the Face of the Friend! Whatever exists is from Him, and whatever you see is a sign of His bounty. I hope that through God's grace He will guide you at all times with the manifest light and bring you into the exalted heaven so that you may attain the gifts of this age. Verily He is the Benevolent, the Kind, the Merciful.

1 ای اخوان روحانی الهی اخوت بر دو قسم است جسمانی و روحانی اخوت جسمانی را حکمی نه زیرا منشأ از عنصر آب و گلند نه جان و دل ولی اخوت روحانی محکم و متین زیرا انشقاقش از هویت روح مکرمست و در نهایت عزیز و محترم پس شکر کنید حضرت قیوم را که شما را اخوت حقیقی عطا فرمود و چون اخوان یوسف کنعانی در چاه حسد نینداخت و بر ظلم عظیم متجاسر نکرد و آن ماه مصر الهی را بثن بخش نفروختید و گریان چاک نکردید و گریان پیش پدر نیامدید سبحان الله آن یوسف مظلوم را در چاه انداخته و بدراهم معدود فروخته باز چون مظلومان گریه آغاز نموده اینست در قرآن میفرماید و جاءوا اباهم عشاء یبکون

2 باری مقصود اینست که باید در هر آنی صد هزار شکر بجای آرید که اخوان مهربانید و برادران با جان برابر ای سودائیان روی دوست هر چه هست از اوست و آنچه می بینید آیت بخشش او از فضل حق امیدوارم که در کلّ حین شما را بنور مبین هدایت نماید و در فلک علیین درآرد تا بمواهب این عصر موفق گردید انه هو البرّ الرؤوف الرحیم

BRL\_DAK#1007, MMK6#206

## AB03536

*To: Baha'is of Kafshgar Kulah*

- 1 O sincere ones! O attracted ones! O near ones! I hear the verses of guidance which have spread and been broadcast in those regions, and the lights of recognition have encompassed that furthest shore. I give thanks to God for this gift which is kindled and illumines from the Blessed Tree in the luminous spot.

1 ایها المخلصون ایها المنجذبون ایها المقربون اتی لفی مسمع من آیات الهدی الّتی شاعت و ذاعت فی تلك الانحاء و احاطت انوار العرفان تلك العدوّة القصوی و شکرتم الله علی هذه الموهبة

التي توقد وتضيئ من الشجرة المباركة في البقعة  
النوراء

- 2 I beseech the Divine Presence to ordain the ignition of the luminous flame in the Sinai of that blessed land which was the original homeland of the Sun of Truth shining upon the horizons of creation. The mercy is universal and the bounty all-encompassing, but universality does not prevent specificity. Among His servants are those whom God has distinguished with a matter that sets them apart from others - namely the homeland of the Most Great Light and nearness in the shadow of relation to the Ancient Beauty. He specially favors with His mercy whomever He wishes.

2 واتدلل الى الحضرة الرحمانية ان يقدر اتقاد الشعلة  
النورانية في سيناء تلك الخطوة المباركة التي كانت  
موطن الاصل لشمس الحقيقة المشرقة على آفاق  
الخليقة فالرحمة عامة والنعمة شاملة ولكن التعميم  
لا يمنع التخصيص ومن عباده من اختصهم الله  
بامر ميزهم به عن دونهم وهو وطنية نير الاعظم  
والتدلل في ظل النسب الى جمال القدم ويختص  
برحمته من يشاء

- 3 Based on this, God has made it incumbent upon you to race in the love of God and to charge forth in the arena of the knowledge of God. Among them are those who excel in good deeds. Roll up your sleeves, loosen the reins of certitude, raise the spears of recognition, and charge into the field of struggle and the arena of combat. Scatter in battle with the sword of the tongue and the spearpoint of recognition. By the life of God, the fortresses of hearts - their stones scatter, their rocks disintegrate, their foundations are uprooted by your sharp sword of utterance, and their gates are opened by your maces from which sparks fly.

3 بناءً على ذلك فرض الله عليكم التسابق في محبة  
الله والطراد في ميدان معرفة الله ومنهم سابق  
الى الخيرات شمروا الذبول عن الساق واطلقوا  
اعنة الايقان واشرعوا اسنن العرفان واجهموا في  
ميدان الكفاح ومضمار النزال وشردوا في القتال  
بسيف اللسان وسنان العرفان لعمر الله ان حصون  
القلوب تتناثر احجارها وتلاشى صخورها وتنقعر  
اصولها لسيف بيانكم البتار وتفتح ابوابها بمقامكم  
المتناثر منها الشرار

- 4 Upon you be the glory of your Chosen Lord.

4 و عليكم بهاء ربكم المختار

MMK6#009

## AB03545

To: Bibi Rawhani (*Bushruiyih*), in *Khurasan*

- 1 O God, my Lord and my Hope! This is one of Your maidservants and a leaf from the leaves of Your tree of mercy. She has believed in You and Your verses, acknowledged Your words, and been attracted by Your fragrances. She has been moved by the melodies of the birds of holiness in the gardens of Your knowledge.
- 2 My Lord! She has detached herself from all else but You and her soul has found tranquility through the outpourings of Your word of oneness. She has endured every hardship and suffering, withstood trials and tribulations, and borne grief and anguish within her breast and bowels.

1 ربّ ورجائي ان هذه امة من امائك وورقة من  
ورقات شجرة رحمتك آمنت بك وبآياتك و  
صدقت بكلماتك وانجذبت بنفحاتك وطربت  
من نعمات طيور القدس في حدائق عرفانك

2 ربّ انها انقطعت عن دونك واطمئنت نفسها  
بفيوضات كلمة وحدانيتك وتحملت كل مشقة  
وعناء واحتملت البأساء والضراء وتكبّدت  
الأسى والجوى بين الضلوع والأحشاء

3 She has arisen to diffuse the fragrances, proclaim the clear verses, and establish proof of the dawning of the Morn of Guidance from the highest horizon. She has demonstrated with brilliant proofs the rising of the Sun of Your oneness from the supreme zenith, and she has composed and recited poems in praise of Your luminous countenance.

3 و قامت على نشر النّفحات و اعلان الآيات  
البيّنات و اقامة البرهان على اشراق صبح الهدى  
من الأفق الأعلى و برهنت عن الدلائل الباهرة  
على طلوع شمس احديتك من الأوج الأسمى  
و انشئت و انشدت قصائد في محامد طلعتك  
النوراء

4 My Lord! My Lord! Aid her in the desert of separation from You and the intensity of her deprivation, yearning for attainment unto Your presence in Your most glorious Kingdom. Assist her in enkindling the handmaidens and inspiring them with the fire of Your love, O Lord of the most beautiful names, so that they may be arrayed in the robes of sanctity, adorned with the garments of holiness, turn toward the Kingdom of sanctification and enter the realm of detachment, speaking Your praise, repentant at Your door, attracted by Your fragrances, steadfast in Your love, firm in Your covenant, clinging to Your testament, and turning toward Your beauty.

4 ربّ ربّ ادركها في بيداء هجرانها و شدّة حرمانها  
اشتياقاً الى اللقاء في ملكوتك الأبهي و ايدها  
بتشويق الاماء و تحريضهنّ على التلهب بنار  
محبتك يا ربّ الأسماء الحسنى حتّى يرغلن في  
حلل التقديس و يتزيّن بلباب التنزيه و يتوجهن  
الى ملكوت التقديس و يدخلن في عالم التجريد  
ناطقات بثنائك ثابتات ببابك منجذبات  
بنفحاتك ثابتات على حبك راسخات في عهدك  
متشبّثات بميثاقتك متوجهات الى جمالك

5 Verily You are the Powerful, the Mighty, the Guardian, the Strong, the Self-Subsisting.

5 أنّك انت المقتدر العزيز المهيمن القوى القيوم

RSR.043-044

## AB03377

*To: Hasan Bazzaz Tihrani, in Kirmanshah*

1 O you who are firm in the Covenant! Praise God that from the dawning-place of hopes the world-illuminating lights are rising and shining, and from the morn of oneness the star of divine favors is gleaming and radiant. The effects of divine bestowals have encompassed East and West, and the signs of grace and bounty are being chanted in the most wondrous melodies in the assemblages of the Kingdom, reaching the ears of the people of Baha. The darkness of contingent beings has been dispelled and eliminated, and the celestial lights have become clear and manifest. Thus has this breeze wafted through every region and this brilliant moon cast its rays upon every land. Today the Cause of God has so penetrated that from all corners the cry of "O Glory of the Most Glorious!" is raised, and from the five continents of the world the life-giving breeze of the love of God is blowing.

1 ای ثابت بر پیمان حمد کن خدا را که از مطلع  
آمال انوار جهانتاب طالع و لامع و از صبح  
احدیت کوکب الطاف بازغ و باهر آثار مواهب  
الهیة شرق و غرب را احاطه نموده و آیات فضل  
و جود در مجامع ملکوت بابدع الحان ترتیل  
میشود و بمسامع اهل بها رسیده ظلمات امکانیه  
محو و زائل شده و انوار لدنیّه واضح و لاغّ گشته  
اینست که در هر اقلیم این نسیم مرور نموده و  
در هر کشور این مه نور پرتو افکنده امروز امر  
الله چنان نفوذ کرده که از جمیع اقطار نعره  
یا بهاء الاهی بلند است و از قطعات خمسه عالم  
نسیم جانبخش محبت الله در هبوست

2 Glory be to God! This lamp has been lit in the niche of Iran for nearly sixty years, yet the glass of that country remains darkened and has not been illumined by the light of sanctification as it should be. In these days the lamp of the love of God has lit a brilliant ray in the glass of Kermanshah. We hope that through the endeavor of the friends, the detachment of the loved ones, the striving of the sincere ones, the effort of those who love Him, and the power of God, that entire region will become bright and illumined. And this is not difficult for God to accomplish.

3 And upon you be glory.

2 سبحان الله این سراج قریب شصت سال است در مشکوة ایران برافروخته و هنوز زجاجه آن کشور مخمود است و چنانکه باید و شاید از پرتو تقدیس منور نگشته در این ایام سراج محبت الله در زجاجه کرمانشاه پرتوی ساطع افروخته امیدواریم که جمیع آن اقلیم بهمت یاران و انقطاع دوستان و سعی مخلصان و جهد محبان و قوت یزدان روشن و منور گردد و لیس ذلک علی الله بعزیز

3 و علیک البهاء

INBA85:047, MMK4#100 p.110

## AB03509

*To: Ishaq Khan Husband of Fatimih, in Kirmanshah*

1 O my cherished friend! What you wrote was understood. You had complained about financial hardship and excessive debts and oppressive creditors. Indeed, enduring these terrible tribulations is very difficult. But we are partners and share the same situation under oppressive hands. Today a Christian person unhesitatingly demanded repayment of a debt and showed no consideration for our acquaintance, as money is his desired goal and consideration is completely lacking. We asked for time to arrange the amount. We sent a trustworthy person and with great difficulty obtained a three-month extension.

2 The point is, do not be saddened by excessive debts. God willing, this hardship will lead to ease and this difficulty will bring about comfort. Until hardship occurs, mercy does not appear. "Verily with difficulty comes ease" has been stated. Now are days of hardship - be confident that the time of ease and comfort will also come. This hardship and ease, poverty and wealth, comfort and difficulty have no importance. Strive for what is important.

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

4 Or yet like John a bloodstained road must run;

1 ای یار نازنین من آنچه مرقوم نمودید مفهوم شد شکایت از ضیق معیشت و کثرت دیون و طلبکار ستمکار فرموده بودید فی الحقیقه تحمل این غوائل هائل بسیار مشکل است ولی همکاریم و سهیم و شریک در دست ستمکار امروز شخص ترسائی بیحایا طلب ادای دین نمود و بهیچوجه ملاحظه آشنائی فیما بین نفرمود زیرا نقود کعبه مقصود اوست و ملاحظه بکلی مفقود ما مهلت خواستیم تا فرصت تدارک مبلغ نمائیم شخص معتمدی فرستادیم و بزحمت زیاد سه ماه مهلت گرفتیم

2 مقصود اینست که از کثرت دیون محزون مشو انشاء الله این عسر سبب یسر گردد و این زحمت بادی راحت شود تا زحمتی حاصل نگردد رحمت جلوه ننماید آن مع العسر یسرا فرموده حال ایام عسرتست مطمئن باش که زمان یسر و راحت نیز خواهد آمد این عسر و یسر و فقر و غنا و راحت و زحمت اهمیتی ندارد در آنچه مهمست بکوش

3 گر در آتش رفت باید چون خلیل

4 و ر چو یحیی میکنی خونم سبیل

- 5 If, Joseph-like, Thou'd cast me in a well, Or shut me up within  
a prison cell –
- 6 Or make me e'en as poor as Mary's Son –
- 7 I will not go from Thee, But ever stand
- 8 My soul and body bowed to Thy command.
- 9 And upon you be greetings and praise.
- 5 وړ چو يوسف چاه و زندانم کښي
- 6 وړ ز فقرم عيسى مريم کښي
- 7 سر نگر دانم نگر دم از تو من
- 8 بهر فرمان تو دارم جان و سر
- 9 و عليك التحية و الثناء

MMK6#554, AKHA\_137BE #04 p.53,  
MAS5.039, MSHR4.331-332

## AB03485

*To: Mazigani, Mandali et al., in Mazgan*

- 1 O ye who are related to the Divine Threshold! Although the friends in Mazgan should at every moment manifest submission to divine law and ordinance and be the recipients of attention and favors, and correspondence with them should be continuous and constant, yet what can be done when waves of trials like mountains assail from every direction and hardships and calamities pour down like rain, and occupations exceed human capacity? Therefore, there is shortcoming and laxity.
- 2 But I hope that the friends of God will not need outward correspondence, but rather will inhale spiritual breezes from the direction of grace and acquire and receive unlimited bounties from the invisible Kingdom. May the messenger of grace arrive repeatedly from the hidden world and spiritual letters come successively from the Supreme Concourse. May hearts become dawning-places of glad-tidings and souls become centers of inspiration.
- 3 At all times, at the Sacred Threshold, confirmations are sought for the friends, and there is no doubt that sublime grace arrives continuously from the Abha Kingdom. In this case, if I show any shortcoming, praise be to God, the Forgiving Lord gives abundant bounty and waves from the Supreme Concourse reach the horizons of contingent being. Therefore give thanks
- 1 اي منتسين درگاه الهی هر چند احبای ماژگون به قانون و زاکون الهی باید در هر دم مظهر انعطاف گردند و محل توجه و الطاف مکاتبات با ایشان مستمر و مدام باید ولی چه توان نمود که امواج غوائل چون جبال از هر سمت مهاجم و شدائد و مصائب چون غیث هاطل و مشغولیت فوق طاقت بشریت است لهذا قصور و فتور میشود
- 2 ولی من امیدوارم که احبای الهی محتاج بمکاتبات ظاهری نباشند بلکه نسائم روحانی از مهب عنایت استشمام نمایند و فیوضات نامتناهی را از ملکوت غیب اقتباس و استفاضه کنند پیک عنایت از جهان پنهان پی در پی رسد و نامه‌های روحانی از ملا اعلی متتابعاً وارد گردد قلوب مطلع بشارات شود و نفوس مرکز سنوحات
- 3 در جمیع اوقات در آستان مقدس طلب تأیید از برای یاران میشود و شبهه‌ئی نیست که فیض جلیل از ملکوت ابدی مترادفاً میرسد در اینصورت اگر من قصوری نمایم الحمد لله رب غفور عطای موفور دهد و امواج ملا اعلی

to God for this, verily He is kind to His servants, verily He is the Benevolent, the Compassionate.

بمطالع امکان برسد فاشکروا الله على ذلك انه  
لطيف بعباده انه هو البرّ الرؤوف

MKT8.146

## AB03520

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

- 1 O my Friends! Render thanks to the Beloved of the unseen Realm inasmuch as He hath illumined the world with His beautiful countenance and hath ignited luminous lamps in the heart of humanity before ascending to the Placeless.
 

1 ای یاران من لسان بشکرانهء محبوب لامکان  
بگشائید که جهان را برخی چون مه تابان  
روشن فرمود و سراجهای وهاج برافروخت و  
بعالم لامکان صعود فرمود
- 2 His grace is everlasting, His bounty ever present, His mercy hath preceded our beseeching, His proof is comprehensive. The bright orb of His favour shines forever and His kindness hath no end, His loving providence no bounds.
 

2 فیضش جاوید است و موهبتش دائم و باقی و  
در مزید رحمتش سابق است و حجتش بالغ و  
کوکب فیضش شارق مواهبش را پایانی نه و  
الطافش را حصر و انتهای نیست
- 3 Assuredly, His faithful friends are assisted and confirmed by the Hosts of the Abha Kingdom and the Concourse on High. At every moment He doth send new blessings and vouchsafes immeasurable gifts upon them.
 

3 یاران باوفایش بجنود ملکوت ابری مؤیدند و  
دوستانش بپیوش ملأ اعلی موفّق هر دم بخششی  
تازه و عطائی بی اندازه ظاهر میفرماید
- 4 He nourisheth the suckling babes with the milk of His loving kindness and doth educate the young through the outpouring clouds of His generosity, like saplings in the garden of His grace. He enricheth those who are mature with the effulgence of His perfections and inebriates the old with the wine of love and rapture.
 

4 اطفال را از ثدی عنایت شیر میدهد و نوجوانان  
را مانند نهال بیهمال در حدیقهء الطاف برشحات  
سحاب عنایت نشو و نما می بخشد کاملان را بتجلی  
کمالات الهیه بهره مند مینماید و پیران سائلخورد  
را از بادهء عشق و محبتش سرمست و پر نشئه و  
نشاط میفرماید
- 5 It behoveth us, therefore to worship and extol such a Lord, for the rays of His providence fall upon us with the abundance of spring showers and the light of His divinity shineth from the horizon of eternal glory like a dazzling sun.
 

5 ستایش و پرستش چنین خداوند را سزاوار و  
لایق است که پرتو عنایتش مانند ابر نیسانی در  
فیضانست و نور احدیتش از افق عزّت قدیمه  
چون مه تابان
- 6 O Friends of God extol and praise Him, for He is the One alone beloved! Be ye radiant and joyous in His love and cling ye all tenaciously to the hem of His loving kindness. Upon you be greetings and praise.
 

6 ای یاران بشکرانهء آدلبر یگانه پردازید و فرح و  
طرب انگیزید و بدامن الطافش بیاویزید و علیکم  
التّحیّة و الثّناء

MMK2#078 p.062

## AB03335

*To: Paymani Nayrizi, Aqa Mirza Fadlullah et al.*

1 O servants of the Abha Beauty!

2 His honor Aqa Mirza Baqir hath written a letter, and hath requested that a separate epistle be penned to each one of those who are nigh unto the Threshold of Divine Unity. This, too, is the longing of my heart; but ye know not what the state of affairs now is. The sun hath even now set, and this body is in the utmost weariness and restlessness. Yet, notwithstanding this, I have proceeded, by dictation, to set down these words, that those friends may attain unto joy and fragrance, and may be gladdened and rejoiced.

3 O friends of God! Praise be to God, the Abha Beauty is bountiful and kind, and unto His loved ones is He compassionate and merciful. This grace and bounty being thus manifest, what further need is there of letter or trace of pen, of the writing of epistles, whether particular or general? That Sun of Truth sheddeth His rays upon every head, and the radiance of His bestowal is poured forth upon hearts and souls. His aid and loving-kindness encompass all, and the breaths of His holiness are diffused throughout every land and clime. He hath left no need unmet, that this poor, homeless wanderer should arise to supply it.

4 And upon you be greeting and praise.

1 ای بندگان جمال ابهی

2 جفا باقا میرزا باقر نامه نگاشته وخواهش نگارش نامه بهریک از آن مقربان درگاه احدیت داشته مرا نیز آرزو چنانست ولی نمیدانید که حال چسان است الان غروب آفتاب و جسد در نهایت خستگی و بی تاب باوجود این بتقریر این تحریر پرداختم و مقصد چنانست که آن یاران بروج و ریحان آیند. و مشعوف و مسرور گردند

3 ای دوستان الهی الحمدلله جمال ابهی بخشنده و مهربان است: و یاران خویشرا رحیم و رحمن: باوجود این فضل وجود دیگر چه حاجت به نامه و اثر خامه: و نگارش مکاتیب خاصه و عامه: آن شمس حقیقت پرتوش بر جمیع سرهاست و نورانیت موهبتش فائض بر دها و سرها: عون و عنایتش شامل عمومست و نفعات قدسش منتشر در هر مرز و بوم دیگر احتیاج بجیزی نگذاشته که این آواره بیچاره اقدام در آن نماید

4 و علیکم التحية و الثناء

LMA2.440

## AB03540

*To: Baha'is of New York*

1 O believers! O sincere ones! Verily 'Abdu'l-Baha communes with his Lord in the dark of night and calls upon Him with a heart overflowing with supplication and entreaty, that He may send down upon you divine gifts and heavenly sustenance, so that you may rejoice in His grace, generosity and the outpouring of His light, and be illumined by His brilliant Sun of Truth shining at dawn upon East and West.

1 ایها المؤمنون ایها المخلصون انّ عبدالبهاء یناجی ربّه فی جنح الیالی و یدعوه بقلب طالع بالتضرع و الابتال ان ینزل علیکم المواهب الالهیه و المائدة السّمائیّه حتّی تستبشروا بفضلّه و جوده و فیض نوره و تستضیئوا من شمس حقیقتّه السّاطعة الفجر علی الشّرق و الغرب

- 2 O loved ones of God! The Cause is mighty, mighty! The victory glorious, glorious! The century majestic, majestic! The outpouring intense, intense! The lights have encompassed all regions.
- 3 Arise with divine power, heavenly intent, celestial resolve, merciful character, and firm determination, placing your trust in the peerless Lord. Strive in service to God's Cause, exert yourselves in God's generosity, speak in praise of God, diffuse the fragrances of God, acquire the characteristics of God, and clothe yourselves in angelic raiment. Adorn yourselves with virtues which are the ornament of human reality. Be signs of excellence, emblems of perfection, beacons of knowledge and wisdom, standards of unity, and verses of the gift of the Glorious Lord. Through this shall your faces be illumined in the Supreme Concourse and your hearts be gladdened by the favors of the Lord of the highest heavens.
- 4 And if you wish to organize consultative and teaching gatherings, the membership of steadfast, assured, and devoted women who possess manly qualities, who are distinguished by perfection, who are adorned with the raiment of excellence and wisdom, is permissible.
- 5 And upon you be greetings and praise.

2 یا احبّاء الله الامر عظیم عظیم و الفوز جلیل جلیل و القرن مجید مجید و الفیض شدید شدید و الانوار احاطت الاقطار

3 قوموا بقوة الهیه و نية رحمنیه و همه ملکوتیه و اخلاق رحمنیه و عزم شدید و التوکل علی الربّ الفرید و اسعوا فی خدمة امر الله و اجتهدوا فی کرم الله و انطقوا بثناء الله و انشروا نفحات الله و تخلقوا باخلاق الله و تجلّوا بحلّ الملائكة و تزینوا بفضائل هی زينة الحقيقة الانسانیة کونوا معالم الفضل و شعائر الکمال و منار العلم و العرفان و رايات التوحید و آیات موهبة الربّ المجید هذا ما یتنور به وجوهکم فی الملاء الاعلی و ینشرح به صدورکم من الطاف ربّ السموات العلی

4 و اذا احببت ان ترتبوا محافل الشّور و التبلیغ فیجوز عضویة القانتات الثابتات الموقنات الالائی لهن [اهمت] الرجال و ربّات الکمال و مجلات بحلّ الفضل و العرفان

5 و علیکم التحية و الثناء

MNMK#052 p.136, AVK4.314bx, ABB.103

## AB03502

*To: Wife of Abdu'l-Ali, in Qazvin*

- 1 O thou assured leaf!
- 2 Mirza 'Abdu'l-'Ali traversed vast distances, crossed deserts, and cut through seas and difficult terrain until he reached the destination of his hopes and arrived at the resting place of the Concourse on High. He circumambulated the sanctuary of the holy ones and perfumed his face and hair with the dust of the Sacred Threshold. He joined this servant in watering the garden of sanctification. Would that you had been present to witness him, in the utmost joy and fragrance, accompanying this servant of Baha, carrying water vessels, filled with enthusiasm and excitement, intoxicated and bewildered from the wine

1 ای ورقهء موقنه

2 جناب میرزا عبدالعلی قطع مسافات بعیده نمود و بادیهها پیمود و بحور و وعور قطع کرد تا آنکه بسرمنزل آمال رسید و بمحطّ رحال ملاء اعلی واصل شد و طواف مطاف قدسیان نمود و روی و موی را بخاک آستان معطر کرد و با این عبد همدستان شد و آبیاری گلشن تقدیس نمود ای کاش حاضر بودی و در کمال روح و ریحان بهمراهی این عبد بها او را سبودوش و پر جوش و خروش و از بادهء توفیق مست و مدهوش مشاهده مینمودی و با چشمی گریان و لبی خندان و قلبی سوزان و روحی مستبشر

of divine confirmation. With weeping eyes, smiling lips, burning heart and a spirit rejoicing in the glad-tidings of the All-Merciful, you would have cried out: "This is the mighty grace! This is the manifest triumph! This is the ancient bounty! This is the glorious favor!" And surely in every moment you would have offered a hundred thanks.

- 3 And Mirza made the pilgrimage to the sanctuary of the Concourse on High by proxy, and in all places he was mindful of you. We hope that through the favors of the Self-Subsisting, Living Lord, the effects of the blessings of this proxy pilgrimage will become manifest. And upon you and upon the handmaiden who has believed in God and remained firm in God's Covenant be the Glory.

بیشارات رحمن فریاد برآوردی هذا هو الفیض العظیم هذا هو الفوز المبین هذا هو الجود القدیم هذا هو اللطف الجلیل و البتہ در هر دم صد شکرانه بجآوردی ع

3 و جناب میرزا بالتیابه زیارت مطاف ملأ اعلی نمود و در جمیع مواقع بیاد شما مشغول بود و از الطاف حق قیوم امیدواریم که آثار برکت این نیابت ظاهر گردد و البهاء علیک و علی امة آمنت بالله و ثبتت علی میثاق الله

MKT7.209

## AB03348

*To: Attar, Muhammad son of Shawkat Khanum, in Qazvin*

- 1 O servant of Baha! Your honored brother spread his wings and flew until he reached the nest of the divine birds and circumambulated the most exalted station of the Ancient Beauty, chanting with spiritual melody divine praise and glorification. At every moment he remembered you and kept you in his heart. He fulfilled the requirements of brotherhood and sacrificed his life in fraternal devotion. How fortunate you are to have such a loving brother, and what a thousand regrets that 'Abdu'l-Baha is deprived of this bounty.
- 2 He was faithful while the brothers were cruel. He showed the utmost love and loyalty while the brothers displayed the height of oppression and error. See how great is the difference between these paths! Therefore give thanks to God.
- 3 This servant wished for them enduring honor while they wished for me unending abasement. I nurtured the brothers in the embrace of loving-kindness until they reached maturity, but they became antagonistic and made 'Abdu'l-Baha's breast the target of the arrows of cruelty and the mark of the darts of calumny. If only they had been content with this! They published tablets of doubts and became the cause of joy to the enemies of the Blessed Beauty. They deemed permissible every insult and carried out every injury. Despite this we showed

1 ای بنده بها جناب اخوی پری گشود و پرواز نمود تا باشیانه طيور الهي وارد شد و مقام اعلای مشرق قدم را طواف کرد و بآهنگ معنوی ترتیل محامد و نعوت ربانی نمود هر دم یاد تو میکرد و در قلب ذکر تو مینمود شرط اخوت بجا آورد و در برادری جانفشانی کرد خوشا بحال تو که چنین برادر مهربان داری و صد هزار افسوس که عبدالبهاء از این موهبت ممنوع

2 او باوفا و اخوان پر جفا او در نهایت محبت و ولا و اخوان در غایت ظلم و خطا بین تفاوت ره از بکجاست تا بکجا پس شکر کن خدا را

3 اینعید برای آنان عزت پایدار خواست و آنان از برای من ذلت بیمنتها من اخوان را در آغوش عنایت پرورش دادم تا ببلوغ رسیدند و آنان جنگجو شدند و سینه عبدالبهاء را آماج تیر جفا و هدف سهام اقتران نمودند ایکاش بلین کفایت میکردند الواح شبهاتی نشر کردند و سبب سرور قلوب اعداء جمال مبارک شدند هر اهانتی را روا داشتند و هر اذیتی را مجری

the utmost kindness in all circumstances but it had absolutely no effect.

باوجود این نهایت مهربانی را در جمیع موارد نمودیم ابداً تأثیری نداشت

4 And upon you be greetings and praise.

و علیک التَّحیَّة و الثَّنَاء 4

KNJ.024b, YQAZ.473x

## AB03480

*To: Qannad, Ali Akbar et al., in Rafsanjan*

1 O ye who have turned your faces toward the spiritual realm and have been accepted at the Threshold of the Lord of Lords! Praise be to God that ye have been blessed by the outpourings from the cloud of the Kingdom and have benefited from the torrential rain from the heaven of might. Ye have heard the divine call from the Sinai of manifestation in the Tree on the Mount, and have beheld the luminous flame in the blessed spot of the vale of security. This guidance is the radiant rays of the Sun of Truth and pure bounty and bestowal. Therefore, in gratitude for this radiant grace, arise to guide others and strive to educate and lead the ignorant, that perchance ye may guide those who have lost their way in the wilderness of deprivation to the fountain of the water of life and bring them to the abode of the Beloved. Now raise your hands in supplication and prayer to the threshold of the All-Glorious and say: O Lord! Grant us such confirmation that in utter poverty and evanescence we may become successful in serving at Thy Sacred Threshold.

1 ای مقبلان روحانیان و مقبولان درگاه حضرت یزدان الحمد لله از فیض سبحان ملکوت مستفیض شدید و از سیل سماء جبروت مستفید ندای الهی را از سیناء ظهور در شجرهء طور استماع نمودید و شعلهء نورانی را در وادی ایمن بقعهء مبارکه مشاهده کردید این هدایت اشعهء ساطعهء شمس حقیقت است و صرف فضل و موهبت پس بشکرانهء این جلوهء عنایت بهدایت دیگران پردازید و به تربیت و دلالت بی‌خردان بکوشید که شاید گمگشتگان بادیهء حرمان را بسرچشمهء ماء حیات کشید و بمنزلگاه جانان رسانید حال دست تضرع و ابتهال بدرگاه ذوالجلال بلند کنید و بگوئید خداوندا تأییدی فرما که در کمال فقر و فنا بخدمت آستان موفق گردیم ع ع

2 This is the cycle of servitude and the time of bondage to the Sacred Threshold. O friends! Gird up the loins of endeavor and become partners and associates with 'Abdu'l-Baha in servitude to the Sacred Threshold and in diffusing the divine fragrances.

2 دور دور عبودیت است و وقت وقت بندگی تراب آستان مقدس ای یاران کمر همت بر بندید و در عبودیت عتبهء مبارکه شریک و سهیم عبدالبهاء شوید و در نشر نفعات الله کوشید

ADMS#034x

MKT9.177, SFI07.020, HUV2.006x

## AB03430

*To: Baha'is of Rangoon*

- 1 O true friends! The darkness of ignorance and error had encompassed the realm of contingent being and had constricted the expanse of existence. Then a dawn broke forth with utmost brilliance, followed by a sun rising with perfect radiance and effulgence, its rays light-bestowing and darkness-consuming. Through the grace of that world-illuminating Sun's rays, the universe became the envy of the gardens of Paradise, and through the light of that Sun of Reality's manifestation, the horizons became the object of the Ridvan Garden's jealousy.
- 2 Although this ancient grace and mighty effulgence and the outpouring rain from the cloud of bounty was at the height of power and might, yet souls must become receptive and worthy, and the realities of existence must acquire suitable capacities. However intense the light may be, the blind eye remains deprived and excluded. However much the spring rain may pour down, from salty barren soil no flowers or fragrant herbs will grow.
- 3 Therefore, O divine friends, strive that the eye may become seeing so it may become capable of beholding, and that the soil of the heart may become pure and holy so it may grow roses, hyacinths and sweet basil. These are loving counsels - hear them with the ear of the soul. I swear by the Educator of the seen and unseen that if a non-existent being should turn in receptivity toward that luminous Star, it would attain the station of the piercing star and choose the path of the lofty mountain.
- ای دوستان راستان ظلمات جهل و ضلال  
عرصه امکانرا احاطه نموده بود و فسحت وجود  
را تنگ نموده بود صبحی در نهایت درخشندگی  
بدرخشید پس آفتاب در غایت روشنی و اشراق  
دمید و پرتوش نورافروز و ظلمت سوز بود از  
فیض انوار آن آفتاب جهانتاب کیان رشک  
ایوان جنان گردید و آفاق از پرتو تجلی آن شمس  
حقیقت غبطه روضه رضوان شد
- این فیض قدیم و اشراق عظیم و ریزش باران ابر  
بخشش هرچند در نهایت قوت و قدرت بود ولی  
نفوس باید مستعد و لایق باشد و حقایق وجود  
باید قابلیت موافق جوید نور هرچند در شدت  
ظهور باشد چشم کور محروم و مهجور ماند ابر  
بهاری هرچند بارنده بود [از] خاک شورزار  
ناپاک گل و ریحان نروید
- پس ای دوستان الهی بکوشید که چشم بینا گردد  
تا قابل مشاهده شود و ارض قلب طیب و طاهر  
گردد تا گل و سنبل و ضمیران رویاند اینست  
نصایح مشفقانه بگوش جان استماع نمائید قسم  
بمرئی غیب و شهود که اگر موجود نابودی توجه  
و تقابل بان کوکب نورانی نماید حکم نجم ثاقب  
یابد و سمت جبل شاخ گیرند

MMK5#089 p.070

MHMD2s.329-330

## AB03350

*To: Aqa Mirza Yahya Kalimi Amidul-Atibba, in Rasht*

- 1 O steadfast servant of God! Although the cloud of calamity hath rained down one injustice after another, the carpet of affliction hath been rolled out, the banquet of trials prepared, the cup of adversity passed round, and the friends have become intoxicated with its wine and made the target of ills and
- ای بنده ثابت حق هرچند از غمام بلا باران جفا  
پی در پی رسید بساط محنت گسترده گشت بزم  
امتحان آراسته شد جام افتتان دور زد و یاران  
سرمست آن باده گشتند و معرض شدائد و آلام

vexations, this servant is thy partner and companion in every woe and he resideth in the niche of tribulation and suffering.

- 2 Be neither grieved nor disheartened, for whatever hath come to pass, in truth, is as it should be; that is to say, it is a concomitant of steadfastness in the love of God and a requisite of the laws ordained for God's loved ones.
- 3 The days of this life are passing swiftly, and all created things, day and night, are seeking to survive and propagate themselves. All creatures are targets for the arrow of destiny, and are liable to various kinds of tyranny, for the contingent world is subject to change and transformation, and there is no doubt that hardship and suffering must occur.
- 4 There is a difference though. All are subject to trials and difficulties on account of worldly desires, and in the path of guidance the friends are targets for the darts of cruelty, but the former shall bear no fruit, while the latter shall yield results like unto coral and pearl.
- 5 Therefore, give thanks to God that in the path of guidance thou hast suffered adversity and art hopeful of His boundless grace. The people of fidelity are such that this calamity is transformed into bounty, and this ordeal becometh the means of the supreme bestowal and the most great gift.
- 6 Upon thee be salutation and praise.

RASHT.030

گردیدند ولی اینعبد در هر بلائی شریک و سهیم بود و در زاویه مصائب و رزایا مقیم

2 محزون مباشید مغموم مگردید هرچه پیش آید البته آن باید و شاید یعنی از لوازم ثبوت بر محبت الله است و از فرائض مقدّره بر احباء الله

3 ایام در گذر است و حوادث لیل و نهار ممتد و مستمر کائنات کل هدف تیر قضا و مورد انواع جفا زیرا عالم امکان معرض تغییر و انقلابست و لابد از حدوث مشقت و عذاب

4 فرق در اینجا است که کل در سبیل هوی معرض بلایند و یاران در راه هدی مورد تیر جفا آن بی ثمر است و این نتایجش مانند در و گهر

5 پس شکر کن خدا را که در سبیل هدی مورد جفا گشتی و از فضل بینتهی امید اهل وفا چنانست که این بلا سبب عطا شود و این محنت وسیله منحت کبری و موهبت عظمی شود

6 و علیک التحیّة و الثناء

MKT6.112, NANU\_AB#71

## AB11687

*To: Baha'is of Sarchah*

- 1 O true friends in that land! In those blessed days there was a flame of fire and a brilliant lamp, that is to say, from the rays of Divine Unity it so shone forth that Sarchah became the zenith of the moon and holy fragrances were diffused. The loved ones of God detached themselves from all else save Him, rent asunder the veils of remoteness, soared to the heights of the love of God, and with the utmost joy and gladness hastened to the altar of sacrifice. They offered up their lives and possessions and attained their highest aspirations. They endured such tribulations that each moment bore the decree of martyrdom and betokened supreme felicity.

1 ای دوستان حقیقی آن بلد در ایام مبارک شعلهء نار بود و سراج پرانوار یعنی از پرتو احدیت چنان بدرخشید که سرچاه اوج ماه گشت و نفحات قدس منتشر شد احبای الهی دل از ما سوی الله بریدند و حجاب احتجاب دریدند و باوج محبت الله پریدند و بقربانگاه عشق در کمال فرح و سرور دویدند جان و مال فدا نمودند و باعظم آمال فائز گشتند صدماتی تحمل نمودند که هر دم حکم شهادت داشت و دلالت بر اعظم سعادت مینمود

2 His honor Nabil-i-Qabil-'Ali-may my spirit be a sacrifice for his ecstasy-rose like the morning star from that horizon and so shone with the lights of the knowledge of God that he illumined those regions. What afflictions and trials he endured in the path of God, and what hardships and calamities he suffered in his love for God, until he became homeless and a wanderer far from his native land. At last he took refuge beneath the shadow of divine grace and hastened to the Supreme Concourse in the precincts of God's mercy.

2 حضرت نبیل قبل علی روح العاشقین لانیجذابه  
القداء چون ستارهء سخری از آن افق طالع گشت  
و بانوار معرفه الله چنان درخشید که آن حوالی  
را روشن نمود چه صدمات و بلائی که در  
سبیل حق تحمل کرد و چه قدر مشقت و رزایی  
که در محبت الله متحمل شد تا آنکه بی سر و  
سامان گشت و از خائمان دور افتاد عاقبت بظل  
عنایت پناه برد و در جوار رحمت کبری بملا اعلی  
شتافت

3 And you, O friends, follow in the footsteps of that noble soul and, like unto a flame of fire, spread abroad the warmth of the love of God, that ye may shine forth like unto the stars of heaven from the horizon of contingent being. And upon you be greetings and praise.

3 و شما ای یاران اقتدا بآن بزرگوار کنید و چون  
شعلهء نار حرارت محبت الله منتشر نمائید تا از  
مطلع امکان چون اختران آسمان بدرخشید و  
علیکم التحیه و الثناء

FRH.308-309

## AB03362

*To: Abdur-Rasul Khan Fakhimul-Mamalik, in Shiraz*

1 O true servant of the Blessed Beauty! The effect of the musk-diffusing pen has perfumed the nostrils with the heart-attracting fragrance from the rose-garden of the love of God. What a sweet-smelling and heart-ravishing fragrance that bestows spirit and sweet basil upon the souls and renders the hearts glad and joyous! It grants spiritual intoxication to the earthly temple and heavenly joy to the heart of pine. Therefore, we must strive with our souls night and day that this sweet fragrance may be further diffused and this life-giving scent may increasingly reach the nostrils of humanity, so that spiritual life may appear and gladness and joy may be attained. If you seek divine confirmation and success, engage in teaching the Cause of God with perfect wisdom, and likewise train Abdul-Majid Khan, Muhammad Aqa, Ahmad Aqa and Mahmud Aqa that each may become a servant of the Sacred Threshold. For the affairs of this world have no weight or importance - they pass away, while that which is divine, eternal and enduring remains firm, steadfast and influential. And upon you be glory.

1 ای بندهء حقیقی جمال مبارک اثر کلک  
مشکار مشامرا معطر از بوی دلجوی گلشن  
محبت الله کرد این چه خوش بوئی و دلکش  
رائحهئی که جانها را روح و ریحان مبذول دارد  
و دلها را مسرور و شادمان نماید هیکل ترانی را  
نشئهء روحانی بخشد و قلب صنوبر را فرح آسمانی  
دهد پس باید در شب و روز بجان بکوشیم که  
این رائحهء معطره بیشتر منتشر گردد و این بوی  
جانپور زیاده تر بمشامهای بشر رسد تا حیات  
روحانی رخ نماید و فرح و شادمانی حاصل  
گردد اگر تأیید و توفیق میطلبی به تبلیغ امر الله  
در کمال حکمت مشغول شو و همچنین عبدالمجید  
خان و محمد آقا و احمد آقا و محمود آقا را تربیت  
نما که هر یک خادم آستان مقدس گردند زیرا  
امور دنیا را وقور و اهمیتی نبوده و نیست در  
گذر است و آنچه باقی و ابدی و الهیست ثابت  
و محکم و پراثر و الباء علیک ع

2 O my Lord and my Hope! Immerse the parents of this servant in the oceans of Thy forgiveness, perfume their nostrils with the

2 ربّ و رجائی اغرق والدی هذا العبد فی بحور  
غفرانک و عطر مشامهما بنفحات عفوک و

fragrances of Thy pardon, and cause them to dwell near Thy mercy. Verily, Thou art the All-Forgiving, the All-Generous.

اسکنهما فی جوار رحمتک انت الغفور  
الکریم

INBA84:316

## AB03444

*To: Abdu'llah Khan, in Tabriz*

- 1 O cultured Colonel, attune thy melody to the Kingdom of Abha. Today is the day of "blessed are the steadfast" and "good tidings to the successful" and "joy to the firm ones." Every weak soul clings to scrolls and papers of doubts that are but children's toys and playthings, and like wild donkeys they raise an uproar. Say: O mindless ones! How have you become the mockery and captive of novices, and become occupied with the most base statements?
- 2 This is the Covenant that illumines the horizons, and this is the Testament of the dawning of truth - it brooks no jest. You all know this Covenant was taken purely for obedience. What are these excuses for, and what are these tales about? All must refer to what has issued from this Pen.
- 3 You observe that the purpose of the wavering ones is nothing but rebellion and revolt, for from this Pen nothing has flowed except pure servitude, and never has any claim of infallibility or lack thereof been made. These discussions are for seminary students after a thousand years - now is not the time for such words, accusations and objections.
- 4 If the wavering ones had even an atom of pure intention, they would have approached this servant, rather than secretly writing and publishing treatises and spreading them to all corners of the world. From this very action, all their secret intentions which are now public have become clear. Blessed are they who understand!
- 5 And glory be upon you.

1 ای سرهنگ بافرهنگ آهنگ ملکوت ابی  
الیوم هنیئاً للثابتین است و بشری للفائزین و  
طوبی للراستخین هر سست عنصری به طومار و  
اوراق شهباتی که ملاعب صبیان و بازیچه  
کودکان است تشبث نمایند و چون گوره خران  
عربدهئی اندازد بگو ای بی خردان چگونه  
مسخره و مسخر نوهوسان گردیدید و مشغول  
برکیکتزین اقوال

2 این میثاق نیر آفاقست و این عهد حقیقت اشراق  
شوخی برنمیدارد کل میدانید محض اطاعت این  
عهد گرفته شده است این بهانه ها چه و این  
افسانه ها بجهت چه جمیع رجوع بآنچه صادر از  
این قلم نمائید

3 ملاحظه میکنید که اهل فتور را مقصود جز  
عصیان و طغیان نه چه که از این قلم جز  
عبودیت محضه جاری نه و ابداً ادعای عصمت  
و عدم عصمت صادر نه این مباحث بجهت  
طلاب مدرسه بعد از هزار سالست حالا وقت  
اینگونه حرفها و افتراها و اعتراضها نه

4 اگر چنانچه اهل فتور را ذرهئی نیت خالص بود  
باین عبد مراجعت مینمودند نه اینکه رسائل سرّاً  
مرقوم نموده و طبع کرده باطراف عالم انتشار  
میدادند از همین حرکت جمیع مقاصد سریّه که  
الآن جهریّه شده معلوم میشود فطوبی للعارفین

5 و البهاء علیک

RAHA.279

## AB03353

To: Ibrahim Munir Divan, in Tabriz

- 1 O servant of the Most Glorious Beauty! What you had written was noted. You had given glad tidings of the spirit and fragrance of the friends, which became a cause of spiritual joy, for praise be to God, the friends of Khuy possess spiritual character and nature, and radiant faces and merciful hearts. They seek sacrifice with their souls and find joy in offering themselves. They have passed beyond the life of this mortal world and attached their hearts to the divine realm, found deliverance from all that is not of God, and sought eternal life.
- 2 The fire of the love of God must blaze so intensely in hearts that it creates aversion to the merchandise of pride, awakens from the sleep of heedlessness, and makes one so aware that they see the sovereignty of horizons as tribulation, view the seat of glory as hardship, and count the lowest row of sandals in the path of God as the throne of honor. When they reach this station, they become free and independent. Until man reaches this station, he finds no release from tests and trials. I beseech God that all may become steadfast in this straight path and count the torment of hell as paradise of delight in the path of God's love.
- 3 The brothers Aqa Mashhadi Isma'il, Jinab-i-Karbala'i Mahmud and Jinab-i-Haji Muhammad Aqa have permission to attain the presence, but during the season of pilgrimage when they intend to visit the Ka'bah.
- 4 And upon you be greetings and praise.

1 ای بندهء جمال ابهی آنچه مرقوم نموده بودی  
ملاحظه گردید بشارت روح و ریحان احبّا را  
داده بودی سبب سرور روحانی گشت که الحمد  
لله احبای خوی خلق و خوی روحانی دارند  
و روی نورانی و قلب رحمانی بجان جانفشانی  
خواهند و بقربانی شادمانی جویند از حیات  
ایجهان فانی گذشتند و دل بجهان الهی بستند و  
از قیود ما سوی الله نجات یافتند و حیات ابدیه  
خواستند

2 نار محبت الله باید چنان در صدور شعله زند که  
از متاع غرور بیزار کند از خواب غفلت بیدار  
نماید و چنان هشیار نماید که سلطنت آفاق را  
محنت بینند و صدر جلال را مشقت دانند و  
صفّ نعال را در سبیل الهی مسند عزّت شمردند  
چون بایستقام رسند آزاد شوند و بی نیاز گردند  
انسان تا بایستقام نرسد از امتحان و افتتان رهائی  
نیابد از خدا خواهیم که کلّ در این سبیل مستقیم  
گردند و در راه محبت الله عذاب جحیم را جنت  
نعیم شمردند

3 اخوان آقا مشهدی اسمعیل جناب کربلائی محمود  
و جناب حاجی محمد آقا اذن حضور دارند امّا  
در موسم حج و قصد زیارت کعبه نمایند

4 و علیک التّحیّة و التّناء

MKT6.114

## AB03543

To: *Usku'i, Ali Asghar et al., in Tabriz*

<sup>1</sup> Blessed art Thou, O my Most Exalted Lord, and exalted art Thou, O Lord of all beings! Thou hast indeed transcended and been sanctified above all conditions and traces. Eyes cannot perceive Thee and thoughts cannot encompass Thy dominion. The spiders of minds are powerless to weave with the saliva of their comprehension upon that most exalted summit and make their nests thereon. And verily all feelings, however refined and subtle they may be, and all perceptions, however elevated and lofty they may become, are unable to comprehend the essence of created things which have come into being through a sign from among the signs of Thy power and which have been formed through an effect from among the effects of Thy Most Exalted Pen in the world of creation - how much less Thine Own Essence of Oneness, the Mystery of mysteries, hidden from all eyes.

<sup>2</sup> O Lord! These are Thy chosen servants, broken-winged yet joyous in spirit, submissive before the threshold, humble at the door, speaking Thy praise, drawn to Thy most glorious Kingdom. Therefore ordain for them every good thing in the kingdom of existence, distinguish them with Thy special gift among those who bow down in worship, enable them to attain the station of witnessing, illuminate their eyes through beholding the signs within themselves and in the horizons, assist them to serve Thee among the people of radiance and to worship Thee with the people of unity, and guide them to him who will guide them to the Luminary of the horizons in the kingdom of the unseen heavens which minds and eyes cannot perceive and before whose might the hearts of the free stand in awe.

<sup>3</sup> O Lord! Make for them the cup of certitude to overflow and increase them in harmony and charitable giving. Verily Thou art the Powerful, the Exalted, the Mighty, the All-Forgiving, the Generous. And verily Thou art the All-Merciful, the All-Compassionate.

<sup>1</sup> تباركت يا ربّي الاعلى و تعاليت يا ربّ الورى  
لقد تنزهت و تقدّست عن كلّ الشّئون و الآثار و  
لاتدركك الابصار و لاتحيط بملكوتك الافكار  
قد عجزت عناكب العقول ان تنسج بلعاب  
ادراكها على تلك الذّروة العليا و تتخذ لها اوكاراً  
و انّ المشاعر مهما رقت و لطفت و الادراكات  
مهما ترقّت و تعالت تعجز عن ادراك كنه  
الكائنات الّتي نشئت بآية من آيات قدرتك و  
تكونت باثر من آثار قلبك الاعلى في عالم الابداع  
فكيف ذات احديتك سرّ الاسرار الغائب عن  
الابصار

<sup>2</sup> ربّ انّ هؤلاء عبادك الاصفياء منكسرين  
الجنّاح مستبشرين الارواح خاضعين للاعتاب  
خاشعين لدى الباب ناطقين بالثناء منجذبين  
الى ملكوتك الابهى فقدر لهم كلّ خير في  
ملكوت الوجود و اختصّهم بموهبتك الخاصّة  
بين اهل السّجود و اوصلهم الى درجة الشّهود  
و انز ابصارهم بمشاهدة الآيات في الانفس و  
الآفاق و ايدهم على خدمتك بين اهل الاشراق  
و عبوديتك مع اهل الوفاق و دلّهم على من  
يدلّهم الى نير الآفاق في ملكوت غيب السّموات  
فلا يدركه العقول و الابصار و خشيت لعزّته  
قلوب الاحرار

<sup>3</sup> ربّ اجعل لهم كأس الايقان دهاقاً و زدهم وفاقاً  
و انفاقاً انّك انت المقتدر المتعالى العزيز الغفور  
الكريم و انّك انت الرّحمن الرّحيم

MJMJ3.084, MMG2#031 p.031

**AB12275***To: Baha'is of Tiflis*

1 O servants of the Most Glorious Lord!

2 The Caucasus is Mount Qaf in the Persian tongue. In olden times, according to the belief of the people of the world, Mount Qaf was the nest and abode of the Simurgh of grace. Whatever the case may be, it is a good omen, and they used to say that the dwelling place of that mighty bird was the Orient of glory. The truth of this saying might be that the Simurgh was an illustrious personage whose nest and dwelling place was the Caucasian clime, and through divine favors was most dignified and steadfast—that is to say, was a mighty fortress preserved and protected from the deficiencies and base qualities of human souls.

3 Whatever the case may be, let us take it as a good omen and journey forth. Let us make Tiflis noble, and every frightened one a friend. Let us make Shirvan a palace, and Ganja an endless treasure. Let us make the Caucasus a captivating enchantress, and let us make those afflicted with deprivation intimate companions and confidants.

4 That is, let us treat all people with divine attributes, and let us guide all humanity to the path of salvation and prosperity. Let us associate with all peoples with the utmost truthfulness, trustworthiness, love and faithfulness. Let us be a remedy for every ill and a healing balm for every wound of heart and soul. Let us be kind to all humanity.

5 And upon you be greetings and praise.

1 ای بندگان حضرت کبریا

2 قفقاز فارسیجه کوه قافر اسکی زمانده اهل عالمن اعتقادی اوزره جبل قاف سیمرغ الطافن یورد و یووه سیدر هر نه ایسه فال خیردر و او مرغ عظیمک سیرگاهی مشرق عزت اولدیغنی سویلرلرایدی بو سوزن حقیقتی شویله اوله ییلور که سیمرغ بر شخص جلیل ایمش لانه و آشیانه سی قفقاز اقلیمی ایمش و الطاف الهیه ایله غایت رزین و متین ایمش یعنی نقایص و رذائل نفوس بشریه دن محفوظ و مصون بر حصن حصین ایمش

3 هر نه ایسه فال خیر ایدلم و سیر ایدلم تفلیسی نفیس ایدلم و هر وحشتزده بی انیس ایدلم شیروانی ایوان ایدلم گنجیه بی پایان ایدلم قفقازی دلبز طناز ایدلم و مبتلای حرمان اولانلری همد و همراز ایدلم

4 یعنی عموم خلق ایله خلق رحمانی ایله معامله ایدلم و کافه بشری راه نجات و نجاه رهبر اوللم عموم امم ایله کمال صدق و امانت و محبت و وفا ایله معاشرت ایدلم هر درده درمان اوللم و هر یاره یه مرهم دل و جان اوللم نوع انسانه مهربان اوللم

5 و علیکم التّحیّة و التّناء

BRL\_DAK#0609

**AB12271***To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran*

- 1 O Amin, servant of 'Abdu'l-Baha! Your services at the Sacred Threshold of the Abha Beauty were accepted in the Day of Meeting, and after His Ascension you expended the utmost effort and endeavor in servitude at the Threshold of Divine Oneness. Your character and disposition are beloved in the sight of this Wronged One. Therefore render thanks that the Incomparable Lord enabled you to constantly engage in praise and glorification of the friends and offer the highest commendation and tribute to the maidservants of the Merciful for their sincerity, love and steadfastness. 'Abdu'l-Baha
- 2 Regarding the water rights given to Aqa Siyyid Mahdi - their return is not permitted unless his brothers indicate that this inheritance belongs to all and should be divided, and make a request of me. I will then write a recommendation to Aqa Siyyid Mahdi. If he accepts, very well; if not, I will give their share myself. You should also satisfy these two brothers of his. Regarding the two hundred tumans belonging to the daughter of Haji 'Ammih Khanum - we have accepted that and gifted it to her herself. The acceptance is from this Wronged One. I beseech God to make this a sign of acceptance and send down blessings upon her and her sister. 'Abdu'l-Baha
- 3 Send fifty tumans for Aqa Siyyid Zaynu'l-'Abidin in the name of Aqa Mirza Ahmad from Washington.

1 ای امین عبدالبهاء خدماتت در آستان مقدس جمال ابهی در یوم لقا مقبول و بعد از صعود نهایت همت و سعی در عبودیت درگاه احدیت مبذول نمودی و در نزد این مظلوم خلق و خویت محبوب پس شکر نما که حضرت بیچون ترا موفق بر آن نمود که دائماً بمدح و ستایش یاران پردازی و نهایت تعریف و توصیف از خلوص و محبت و استقامت اماء الرحمان ثنائی ع ع

2 در خصوص آب به آقا سید مهدی داده شد استرداد جائز نه مگر آنکه برادرانش ذکر نمایند که این میراث کل است باید تقسیم شود و از من خواهش نمایند من سفارشی به آقا سید مهدی مینویسم اگر قبول نمود بسیار خوب والا من سهم آنان را خود میدهم شما این دو برادر ایشان را نیز راضی بدارید در خصوص دویست تومان صبیّه حاجی عمه خانم ما آن را قبول نمودیم و بخود او بخشیدیم اصل قبول این مظلومست اسأل الله ان يجعلها آية القبول و ينزل عليها و على اختها البركة ع ع

3 مبلغ پنجاه تومان بجهت آقا سید زین العابدین باسم آقا میرزا احمد از واشنگتون ارسال دارید

AMIN.106-107

**AB12272***To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran*

- 1 O Amin-i-'Abdu'l-Baha! Regarding what you wrote about Jinab-i-'Azizu'llah Khan, you know how much spiritual and heartfelt love I have for him. If he were to become wholly evanescent in 'Abdu'l-Baha, what mighty fruits he would reap in both worlds! As he has experienced, from the day he went
- 1 ای امین عبدالبهاء در خصوص جناب عزیزالله خان مرقوم نموده بودید شما میدانید که من چه قدر باو محبت روحانی وجدانی دارم و اگر چنانچه خود را فانی در عبدالبهاء نمایم چه ثمرات عظیمه در دو جهان خواهد یافت

from 'Akka to Tehran, he continuously begged to return to 'Akka. In response, I categorically wrote that he must remain in Tehran. In truth, I kept him in Tehran by force. Later the fruits of this became clear and evident. Now too he must be self-effacing and evanescent, and act according to what is said, so that he may witness how the confirmations of the Kingdom encompass him from every direction.

- 2 Regarding the known matter, 'Abdu'l-Baha has, in accordance with the Law of God, left it to her, that is, to the leaf. By the Blessed Spirit, He will never interfere in it at all. If 'Abdu'l-Baha does not act according to the Law of God, how can He guide anyone to obey the religion of God?
- 3 Convey my utmost affection to them and say that I consider him as my own son and I continually beseech the Court of the Divine Unity that he may become a near servant at the Sacred Threshold. Assure him of my love and deliver the enclosed letter.
- 4 And upon you be the Glory.

چنانچه تجربه نموده است از روزی که از عکا به طهران رفت متصل رجای آمدن به عکا نمود من در جواب قطعاً مینوشتم که باید در طهران مکث نمائی فی الحقیقه بزور او را در طهران باقی گذاشتم بعد ثمرات معلوم و واضح گردید حال نیز باید که محو و فانی باشد و آنچه گفته میشود رفتار نماید تا آنکه مشاهده کند که تأییدات ملکوتیه از هر طرف احاطه نموده است

2 در خصوص مسئله معلومه عبدالهء بموجب شریعت الله بخود او یعنی ورقه وا گذاشته بروح مبارک که ابدأ دخل و تصرفی نماید اگر عبدالهء بموجب شریعت الله عمل نماید کسی را چگونه باطاعت دین الله دلالت نماید

3 شما نهایت مهربانی مرا بایشان برسانید و بگوئید که من او را پسر خویش میدانم و از درگاه احدیت همواره رجا مینمایم که در آستان مقدس بندهء مقرب گردد شما او را بحیث من اطمینان دهید و مکتوب جوف را برسانید

4 و الهاء علیک

INBA85:477

## AB03376

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

- 1 O thou who art firm in the Covenant! Your letter had a remarkable effect, for sighing and lamenting due to the relentless self is among the characteristics of supplication and devotion of the people of faith, and causes nearness to the Most Merciful Lord. This insight causes awakening, and awakening leads to remembrance and reflection. This is why it is said that an hour's reflection is better than seventy years of worship. It is evident that the dominion of the self over man is like the rule of an overwhelming sovereignty, and we are captive in its grip and under its chains, shackles and fetters. Yet we place our hope in the protection, preservation and support of the One True God. The truthful Joseph said: "Verily the soul commands to evil except as my Lord shows mercy." As long as man is aware of this deficiency, he remains awakened and under the shadow of

1 ای ثابت بر پیمان تحریرت تأثیری عجیب داشت زیرا آه و فغان از دست نفس بی‌امان از خصائص تضرع و بتلل اهل ایمانست و سبب تقرب بحضرت رحمن این بصیرت سبب تنبه است و انبیا سبب تذکر و تفکر اینست که میفرماید تفکر ساعه خیر من عبادة سبعین سنة معلوم است تسلط نفس بر انسان مانند تحکم سلطنت قاهره است و ما در پنجه آن اسیر و تحت سلاسل و اغلال و زنجیر ولی امید بصون حفظ و حمایت حضرت وحدانیت داریم حضرت یوسف صدیق فرموده ان النفس لامارة بالسوء الا ما رحم ربی و تا انسان متنبه

the mercy of the All-Forgiving Lord. But as soon as he shows the slightest negligence, he becomes preserved in vanity and a mine of evil. Therefore give thanks to God that you are aware of the whispers of the self and its endless intrigues.

- 2 You wrote that you are employed at the royal printing press. Certainly serve the government with the utmost truthfulness, trustworthiness, zeal, honor, uprightness and goodwill. If the government were not the protector of the oppressed, you would observe what the hypocritical ascetics would do and how the unjust clergy would behave.
- 3 And upon you be greetings and praise.

باین قصور است متنبه و در سایه عنایت ربّ  
غفور و بخشاینده ادنی غفلت یابد مربای  
غرور گردد و معدن شرور پس شکر کن خدا  
را که متنبه بوساوس نفسی و دسائس بیمنتها

2 مرقوم نموده بودید که در مطبعه سلطانی  
بخدمت مشغولید البته در نهایت صداقت و  
امانت و همت و غیرت و راستی و خیرخواهی  
خدمت بدولت نمائید اگر دولت حامی مظلومان  
نبود ملاحظه مینمودید که زاهدان ریاکار چه  
میکردند و علمای بی انصاف چه مینمودند

3 و علیک التّحیّة و الثّناء

INBA79.029, MMK3#173 p.121

## AB03426

*To: Aqa Husayn et al., in Tihiran*

- 1 O friends of God! What you had written was noted. From its gardens of meanings, a sweet fragrance was inhaled. Today the hearts of the Baha'i friends are a divine rose garden, and their expressions and words carry the scent of that true garden, and their pages are like the spring breeze. This is why letters have fragrances - one has the fragrance of paradise, another the fragrance of holy gardens, another the fragrance of a flower garden, another the fragrance of a furnace. In any case, through the glorious bounties of the Ancient Lord, I hope that day by day you will increase in the ranks of steadfastness in the Cause of God and shine so brightly from the horizon of possibility that you may become manifest signs of the Abha Kingdom. And upon you and upon all who are firm in the Covenant be glory.
- 2 O Lord! Forgive his kindred and tribe and the friends Isfandiyar and Hurmuzd-Yar. Immerse them in the ocean of forgiveness and treat them with grace and favor. O Forgiver, forgive! O Kind One, gladden them! Thou art the Pardoning, the Forgiving.
- 3 Since you are engaged in teaching at the Zoroastrian school, this praiseworthy deed is highly acceptable in the sight of God. Now you are occupied in serving all - continue steadfastly, be firm, for the education of children is service to the Court of

1 ای دوستان الهی آنچه مرقوم نموده بودید ملحوظ  
افتاد از حدائق معانی نفعه خوش استشمام  
گردید ایام قلوب یاران بهائی گلشن رحمانیست  
و عبارات و کلماتشان بوی آن گلستان حقیقی و  
اوراق چون نسیم بهاری اینست که مکاتیب را  
نفعات است یکی نفعه فردوس است و دیگری  
نفعه ریاض قدس دیگری نفعه گلشن دیگری  
نفعه گلشن باری از فیوضات جلیله رب قدیم  
امیدوارم که روز بروز در مراتب استقامت بر  
امر الله بیفزائید و چنان از افق امکان بدرخشید  
که آیات باهره ملکوت ابهی گردید و البهاء  
علیکم و علی کلّ ثابت علی الميثاق ع

2 ای پروردگار خویش و تبار و یاران اسفندیار  
و هرمزدیار را آمرزش فرما در دریای غفران  
مستغرق کن و به فضل و موهبت معامله کن و  
ای آمرزگار پیامرزی مهربان شادمان کن توئی  
عفو غفور

3 چون آنجناب در دبستان فارسیان بتعلیم مشغول  
این عمل مبرور نزد خداوند بسیار مقبول حال  
بخدمت عموم مشغولید مداومت نمائید استقامت  
کنید چه که تربیت اطفال خدمت بحضرت

Oneness. And upon you be glory. God willing, permission for a visit will be given at the proper time.

احدیّت است و البهاء علیک انشاء الله وقتش اذن حضور داده میشود

YARP2.719 p.476

## AB03419

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

- 1 O two faithful servants of Truth and two helpers of the Covenant and two Hands of the Cause of the luminous horizons! Gird up the loins of endeavor with utmost strength and power to serve the Cause and strive to exalt the Word of God and unite the loved ones of God. Today the unity of those firm in the Covenant is among the greatest of matters and most essential affairs. Make every effort!
- 2 Consider somewhat the sudden afflictions of this servant and weep and lament, and moan and wail. By the face and hair of the Abha Beauty, due to the severity of tribulation and the supreme calamity and the ascension of the Abha Beauty and the assault of a hundred thousand afflictions upon the Cause of God, I have nothing but lamentation and moaning and supplication and weeping. Share and partake in these sorrows and pains with me, forget all affairs, and strive with utmost strength and power to serve God and unite the loved ones of God and the chosen ones of God.
- 3 Soon you will observe how the power of the sea of the Covenant will cast these foams of violation upon the shore and quiet these futile uproars. And glory be upon you both and upon every servant who is firm in the Cause of God with a mighty power flowing from the Most Glorious Kingdom.

1 ای دو بندهٔ صادق حقّ و دو ناصر میثاق و دو  
ایادی امر نیر آفاق کمر همت را در کمال قوّت و  
قدرت بر خدمت امر بر بندید و بر اعلاء کلمه الله  
و اتحاد بین احباء الله بکوشید الیوم اتحاد ثابتین  
بر میثاق از اعظم امور است و الزم شئون همت  
فرمائید

2 قدری در بلایای بغی ناگهانی این عبد ملاحظه  
نمائید و گریه و ناله کنید و ناله و مویه نمائید  
در شب و روز قسم به روی و موی جمال ابدی  
جز ناله و حنین و تضرّع و بکاء از شدت بلاء و  
مصیبت کبری و صعود جمال ابدی و هجوم صد  
هزار آفات امر الله ندارم در این احزان و آلام  
شریک و سهم من گردید و جمیع شئونها فراموش  
نمائید و در کمال قوّت و قدرت بخدمت الله و  
جمع احباء الله و اتحاد اصفیاء الله بکوشید

3 عنقریب ملاحظه خواهید فرمود که قوّت بحر  
میثاق چگونه این کفهای شقاق را بساحل  
اندازد و این عریبه های بیپوده را ساکن کند  
و البهاء علیکم و علی کلّ عبد ثبت علی امر الله  
بقوّة عظیمة فائضة من الملکوت الابدی

MMK5#207 p.158

## AB03408

*To: Bakhshayish, Ataullah Dr et al., in Tihiran*

...Abdu'l-Baha does not rest for a moment nor take any comfort. Rest is lost, sleep is limited to two hours, and most nights there is abundant fever and inflammation, for the body cannot endure this hardship. Despite this, not for the blink of an eye does he falter, and is in complete joy despite these difficulties and hardships and heat and inflammation and burning fever. Thus it is clear how you must be companions and associates and intimates and fellow-travelers with this servant of the Greatest Name. And upon you be greetings and praise.

...عبدالبهاء دمی نیاساید و نفسی راحت ننماید  
راحت مفقود خواب بدو ساعت مقصور و اکثر  
شبها از تب در التهاب موفور زیرا جسد تحمل این  
مشقت ننماید باوجود این طرفه العین فتور نیارد  
و از این زحمات و مشقات و حرارت و التهاب  
و تب و تاب در کمال سرور پس معلومست که  
چگونه باید همسر و هم‌افسر و همدم و همقدم این  
بنده اسم اعظم باشید و علیکم التحية و الثناء

MMK5#132 p.103x

## AB03427

*To: Bushruihi, Muhammad Isma'il et al., in Tihiran*

- 1 O friends of God! Jinab-i-Aqa Ahmad has mentioned those friends in his letter who, praise be to God, have been appointed to serve the Cause of God, that they may deliberate and reflect upon matters both great and small, so that they may become the manifestation of "Those who manage affairs."

1 هوالا بهی ای دوستان الهی جناب آقا احمد ذکر  
آن یاران را در نامه خویش نموده‌اند که الحمد لله  
این نفوس بجهت خدمت امر الله معین گشته‌اند  
که در جزئی و کلی امور تفکر و تدبیر نمایند تا  
مظهر و المدبران امر شوند

- 2 In truth, consultation is among the greatest characteristics of this Dispensation. The people of Baha must keep consultation in view in all important matters and consider this significant matter as an assured good. Especially in matters that concern everyone, such consultation is service to the Truth, and such collision of thoughts leads to the discovery of what is necessary and fitting.

2 فی الحقیقه شور از اعظم خصائص این کور  
است که باید اهل بها در مهم امور شور را  
ملحوظ دارند و این امر مهم را خیر محتوم شمرند  
علی‌الخصوص در اموری که راجع بعموم است آن  
شور خدمت حق است و آن مصادمه افکار  
سبب کشف حقیقت که چه نوع باید و چه  
قسم شاید

- 3 The foundation of progress in all degrees of existence is consultation, and until this is firmly established, affairs will not revolve around their desired axis. Great care is needed in this regard, such that even in minor matters the friends must consult with one another.

3 اُس اساس ترقی در جمیع مراتب کون مشورت  
است و تا این تأسس تام پیدا نکند امور بر محور  
مطلوب نگردد بسیار در اینخصوص تقید لازمست  
بقسمیه که در جزئیات امور نیز اجباء باید با یکدیگر  
مشورت نمایند

4 At all times we beseech the Court of the Self-Sufficient with humility and supplication that the consultative assembly may become the manifestation of divine assistance, protection and bounty, that it may be successful in serving the Cause of God, and that they may be loving caregivers to all the friends and think about the comfort, ease, joy and gladness of other friends. This is the attribute of the sincere ones, this is the characteristic of those drawn nigh.

4 در کُلّ احیان بدرگاه بی‌نیاز عجز و نیاز میشود  
که انجمن مشورت مظهر عون و صون و عنایت  
الهیّه گردد و موفق بخدمت امر الله شود و جمیع  
یاران را غمخوار مهربان باشند و در فکر راحت و  
آسایش و مسرت و بشارت سائر دوستان افتند  
اینست صفت مُخلصین اینست سمت مُقربین

5 And may glory be upon you all.

5 و البهاء علیکم اجمعین

MMK6#578, AKHA\_128BE #15 p.a,  
YMM.349

# Study guide to this volume

This sixth collection of undated tablets and letters from ‘Abdu’l-Baha is distinguished by its sustained attention to three overlapping realities of the early Baha’i world: the physical construction of its first institutions, the interior formation of individual souls, and the encounter between the Persian-Islamic world and the expanding European and American spheres. Several items touch on the construction of the first Mashriqu’l-Adhkar in ‘Ishqabad — linking bricks, domes, and donated properties to a significance that exceeds any single building — while others address the formation of women believers as active agents of transformation in their communities. Still others draw a striking contrast between the spiritual momentum that ‘Abdu’l-Baha Himself carried to the West and what Baha’u’llah might have accomplished had He appeared in Europe under conditions of greater religious freedom. A further group of letters addresses persecution, exile, and martyrdom with a characteristic two-register voice: pastoral tenderness toward those who suffer alongside a theological insistence that suffering in the path of the Beloved is the highest honor the creation can confer. Throughout, ‘Abdu’l-Baha’s prose moves between detailed administrative guidance and language of rapture, exile, and consolation, suggesting a ministry conducted under conditions of unrelenting pressure that do not diminish but somehow intensify its spiritual range.

## The First House of Worship: Bricks, Sacrifice, and Cosmic Significance

### Key Passages

Now the work on the Mashriqu’l-Adhkar has become somewhat difficult — a sum is needed to construct the dome but nothing is available. Therefore, in Tehran and elsewhere, register and sell any property that is in ‘Abdu’l-Baha’s name, except places that serve as residences for teachers, and send the proceeds to ‘Ishqabad. The original owners must not be distressed. But for them it is a great bounty, for this is the first Mashriqu’l-Adhkar established in the world. It is of great importance and significance in the sight of God. Each of its bricks and stones equals the construction of a mighty palace in the path of God, for this Mashriqu’l-Adhkar is now the cause of the exaltation of the Word of God and the greatness of the Cause of God. Indeed, assisting it today is among the most important matters and most meritorious deeds. Any delay in building the dome is absolutely impermissible. — AB12233

Among other things, in Merv he arranged for establishing the Mashriqu’l-Adhkar and sent the design to the Holy Land. And now there they have begun work on a pilgrim

house and school so they can educate the children of the friends with divine education. The glorious Russian government freely gave land in Merv specifically for building the Mashriqu'l-Adhkar and with Imperial permission the Mashriqu'l-Adhkar will be built.  
— AB02742

## Context for Study

The two letters in this section catch the Baha'i community at a moment of unprecedented physical ambition: the construction of the first permanent house of worship in human history dedicated to the Baha'i principle that all religions should gather in a single house of God. 'Abdu'l-Baha's instructions in AB12233 are administratively specific — sell named properties, send the proceeds to 'Ishqabad, build the dome without delay — but the theological weight He attaches to each brick is extraordinary. A brick in the Mashriqu'l-Adhkar “equals the construction of a mighty palace in the path of God”: the material act acquires a cosmic valence because it is the first physical embodiment of a divine intention. The urgency — “any delay is absolutely impermissible” — reflects 'Abdu'l-Baha's understanding that institutions are not mere organizational conveniences but the vehicles through which a spiritual vision becomes socially real. This parallels the logic of sacred architecture across traditions: the construction of the Temple in Jerusalem was understood in Jewish tradition as a microcosm of the universe (the Holy of Holies representing the divine throne), while Christian cathedral builders of the Gothic period saw the light-filled nave as a material image of the heavenly Jerusalem. In Islam, the mosque is the gathering point of the community around divine remembrance. 'Abdu'l-Baha's *Mashriqu'l-Adhkar* exceeds these precedents in one crucial respect: it is designed for all peoples, all religions, and all seekers — a universalism that the construction of any previous house of worship had not fully embodied. AB02742's mention of the Russian government's free gift of land adds a sociological dimension: the imperial recognition of the community's right to build is itself a sign of the Cause's growing public presence in the world.

## Questions for Reflection

1. 'Abdu'l-Baha commands that His own properties be sold to fund the dome. What does this willingness to liquidate personal assets for institutional construction reveal about His conception of the relationship between personal wealth and communal purpose?
2. The *Mashriqu'l-Adhkar* is described as the first of its kind in human history. How does this claim of institutional novelty relate to the Baha'i teaching that previous religions anticipated but did not fully embody the principle of universal worship?
3. Compare the theological significance of the Mashriqu'l-Adhkar in Baha'i thought with the Temple in Jerusalem (as described in 1 Kings 8), the Gothic cathedral in Christian architectural theology, and the Friday mosque in Islamic urban planning. What architectural intention is common to all, and where does the Baha'i vision diverge?
4. The Russian government's gift of land for the Merv Mashriqu'l-Adhkar reflects a moment of political accommodation. How should a religious community relate to the state authorities who enable its institutional development — gratefully but warily, or with more straightforward loyalty?

5. 'Abdu'l-Baha says that "each of its bricks and stones equals the construction of a mighty palace in the path of God." What philosophy of material sacred action underlies this equivalence? How does it compare with the doctrine of sacrament in Catholic theology, where physical acts are understood as effective channels of divine grace?

## Spiritual Wayfaring and the Discipline of Active Life

### Key Passages

The Seven Valleys was revealed for spiritual wayfaring, and spiritual wayfaring is greatly beloved. If the people of poverty refers to souls who journey through these valleys and acquire these attributes, following the path of the righteous and seeking the way of the free spirits, whatever name is given causes no harm. The word "dervish" which flowed from the Supreme Pen means the essence of the treatise on spiritual conduct and is highly acceptable. — AB02662

But there are some in this world who are outwardly and inwardly confused and scattered, idle and unemployed, a heavy burden upon others — they engage in no craft and pursue no occupation or profession, counting themselves among the free spirits while they would travel two hundred leagues for the mulberries of Shamran, the fruits of Tuserkan, or the date harvest of Arabia. Such idle souls are certainly not acceptable, for every soul must pursue some work, craft or profession so that they may carry their own weight rather than becoming a burden for others to bear, like a paralysing nightmare. In any case, spiritual wayfaring in the valley of divine love is greatly beloved, remembrance of God is acceptable, and singing songs and melodies out of intense joy and delight is desirable. — AB02662

### Context for Study

AB02662 is one of the sharpest correctives in 'Abdu'l-Baha's corpus: a crisp distinction between authentic spiritual poverty and the social parasitism that has historically attached itself to the language of mysticism. The letter defends Baha'u'llah's Seven Valleys as a genuine treatise on spiritual conduct — "greatly beloved" — while simultaneously demolishing the claim of those who invoke spiritual language to excuse idleness. The term "dervish" (from Persian *darwish*, one who stands at doors, i.e., a beggar) had a double valuation in Persian Islamic culture: in the Sufi tradition, the dervish represented the highest form of spiritual liberation from worldly attachment; in its debased popular form, it denoted professional mendicants who exploited the tradition's prestige. 'Abdu'l-Baha's letter draws precisely this line: true spiritual wayfaring produces joy, remembrance, and melody — it is unmistakably alive — while the false version produces idleness, dependency, and a strategic itinerancy in search of seasonal delicacies (the mulberries of Shamran, the dates of Arabia). The Protestant sociological tradition has long argued that a "worldly asceticism" — disciplined work in the world as a form of spiritual practice — was the distinctive contribution of Reformed Christianity to modern social organization (Max Weber's thesis). 'Abdu'l-Baha's insistence here is structurally similar: spiritual freedom from attachment expresses itself through responsible labor, not through exemption from it. This also resonates with the Benedictine rule's *ora et labora* (pray and work) and with the Confucian insistence that the virtuous person is useful

to society. What is characteristically Baha'i is the combination of lyrical mystical vocabulary with a stringent demand for social contribution.

### Questions for Reflection

1. 'Abdu'l-Baha defends Baha'u'llah's mystical text while simultaneously criticizing those who invoke mystical language to excuse idleness. How does He draw the line between authentic interior detachment and its social counterfeits?
2. Compare 'Abdu'l-Baha's critique of idle dervishhood with Max Weber's account of the Protestant work ethic in *The Protestant Ethic and the Spirit of Capitalism*. Where does 'Abdu'l-Baha's argument overlap with Weber's thesis, and where does it diverge?
3. The Benedictine rule combined prayer and labor (*ora et labora*) as equal pillars of the monastic life. How does 'Abdu'l-Baha's position in this letter relate to that pairing? Does His insistence on occupational self-sufficiency constitute a kind of Baha'i equivalent of monastic rule?
4. 'Abdu'l-Baha says that "remembrance of God is acceptable, and singing songs and melodies out of intense joy and delight is desirable." What criteria distinguish acceptable expressions of spiritual interiority from those that become a "paralysing nightmare" to others?
5. How might this letter be read in the context of contemporary debates about universal basic income, voluntary simplicity, and the relationship between work, dignity, and spiritual life?

## Women as Transformative Agents of the Covenant

### Key Passages

Thousands upon thousands of daughters of kings and children of nobles and great ones abandoned silk and brocade, forsook comfort and peace of soul and heart's desire and adornment, turned away from father and mother, detached themselves from every joy and happiness and pleasure, donned the garment of monasticism to become nuns, and spent their days and nights in worship and austerity and solitude and supplication — that perhaps they might witness a ray of the light of truth. Yet they gave up their lives in longing for this gift and never attained even a glimmer of the lights of the Fire of Sinai. — AB02651

Now you, O confident leaves, arise in thanksgiving that, praise be to God, you have the stars of this manifest light rising from the horizon of your brow and the appearance of these brilliant traces manifest in your radiant reality. You wear the crown of this grace upon your head and the diadem of this bounty upon your brow. You are the dawning-places of the love of God and the daysprings of the gift of God, and God willing, you shall be the spreaders of the guidance of God. And gratitude for this boundless grace is firmness and steadfastness in the Covenant of God, such that you must be firm like immovable mountains and withstand the most great tempest. And become so enkindled and aflame and attracted that you transform all women. — AB02651

Blessed art thou and joy be unto thee for having been gathered in the days of God and for having attained this most great and glorious bounty. Thank thy Lord for having enabled thee to attain a gift which the devoted women and holy handmaidens in the most exalted pavilions yearn and long for. Soon shalt thou behold the station of truth which God has ordained for the believing, assured leaves and which He has sanctified beyond the comprehension of the ultimate limits of minds in the world of natures, elements and materials. Glory be upon every handmaiden who has held fast to the Covenant of God.  
— AB02839

## Context for Study

AB02651 is a stunning theological argument for the spiritual privilege of the Baha'i women it addresses. 'Abdu'l-Baha begins with what amounts to a meditation on the tragic futility of female Christian monasticism: thousands of noblewomen devoted their entire lives to austerity, solitude, and prayer, and yet "never attained even a glimmer of the lights of the Fire of Sinai." This is a bold claim. It does not deprecate the sincerity or the sacrifice of those women but insists that the new dispensation has made available a gift that no previous spiritual path, however rigorous, could bestow. The women 'Abdu'l-Baha addresses possess, effortlessly, what the nuns could only long for. He then turns this gift into a mandate: gratitude for the bounty takes the form of becoming "so enkindled and aflame and attracted that you transform all women." The movement from receiver of grace to agent of transformation is rapid and unqualified. AB02839 extends this with a promise: the station of these assured leaves is "sanctified beyond the comprehension of the ultimate limits of minds." This language places the spiritual rank of the believing woman in this dispensation beyond what any category available to previous religious thought can measure. For the student of comparative religion, the contrast drawn with Christian monasticism invites reflection on the relationship between institutionally mediated spiritual disciplines and the claim that a new dispensation supersedes them without destroying their value. The parallel with the Pauline argument that faith in Christ supersedes the righteousness of the Law (Romans 3–4) is suggestive: 'Abdu'l-Baha is not saying the nuns were wrong but that the gift available in the new dispensation exceeds what the discipline of the old could achieve.

## Questions for Reflection

1. 'Abdu'l-Baha says that thousands of nuns who devoted their lives to seeking the light of truth "never attained even a glimmer" of what the Baha'i women he addresses have received. How should this claim be understood theologically — as a historical argument about the limits of previous dispensations, or as something else?
2. Compare 'Abdu'l-Baha's implicit critique of female monasticism with the broader Baha'i rejection of asceticism and celibacy as spiritual ideals. What vision of spiritual life replaces the monastic model in Baha'i thought?
3. The mandate in AB02651 — to "transform all women" — is remarkable in its scope and directness. How does 'Abdu'l-Baha envision this transformation happening? Through teaching? Through the example of enkindled character? Through institutional participation?
4. AB02839 describes the station of the believing women as "sanctified beyond the comprehension of the ultimate limits of minds." What spiritual category is being evoked here? How

does the use of apophatic language (beyond comprehension) function in an address to specific women in a specific community?

5. How does 'Abdu'l-Baha's address to these women as active agents — "you shall be the spreaders of the guidance of God" — relate to the broader Baha'i teaching on the equality of men and women? Does the specific address to women as a distinct group reinforce or complicate that equality?

## The East-West Encounter: Persia, Europe, and the Momentum of Revelation

### Key Passages

Consider and reflect upon the result of My few days' stay in London and the profound effect it has had here and in the surrounding regions. Ponder then in your heart, what the coming of Baha'u'llah would have achieved! Had He appeared in Europe, its people would have seized their opportunity and His Cause, by virtue of the freedom of thought, would by this time have encompassed the earth. But alas! This Cause, though it first appeared in Persia, yet eventually it shall be seen how the peoples of Europe have wrested it from its hands! Take note of this and remember it in future. Ultimately you shall see how it has come to pass. — AB02805

O Nayyir of the horizon of God's love! Night and day blaze like the fire of Sinai and burn away the veil from eyes. This is the time for teaching and the season for encouragement. Come from the Mount of inner meanings with the white hand of the Most Great Guidance, and with the manifest serpent establish proofs and evidences. Strive night and day to promote the religion of God. Take in hand the chalice of guidance and enter intoxicated into the feast of teaching. Awaken all peoples with the fragrances of the Blessed Beauty and make them aware through the breezes from the gardens of the Most Great Name. Open your sweet tongue to guide the earth and unlock the doors of meanings. — AB02767

### Context for Study

AB02805 is one of the most historically striking passages in 'Abdu'l-Baha's writings. Reflecting on His own visits to London (and elsewhere in the West), He draws a counterfactual: had Baha'u'llah appeared in Europe rather than Persia, the greater freedom of thought and the openness of European institutions would have allowed the Cause to encompass the earth within the span of a generation. This is more than a regret; it is an analysis of the relationship between religious freedom, civil society, and the spread of revelation. 'Abdu'l-Baha is describing something He observed directly: the Western world's relative readiness to receive new ideas, compared with the entrenched clerical and political resistance that the Cause faced in Iran. The prediction that follows — that European peoples will "wrest" the Cause from Persian hands — is a sociological prophecy that events in the twentieth century bore out in several respects: the growth of the Baha'i communities in Europe, the Americas, and eventually Africa and Asia beyond their original Persian seedbed.

AB02767, by contrast, addresses a specific teacher with language of passionate urgency: the imagery of fire, chalice, intoxication, and Moses' white hand and serpent-staff saturates the letter with Qur'anic and biblical resonance. The teacher is commissioned as a prophet-figure, coming down from a mountain of inner meanings to awaken a sleeping people. Together the two passages represent both the structural analysis and the personal commissioning that characterize 'Abdu'l-Baha's approach to the East-West encounter: He sees the civilizational dynamics clearly and He deploys individuals within them with prophetic energy.

## Questions for Reflection

1. 'Abdu'l-Baha attributes the advantage of European soil for the spread of the Cause to "freedom of thought." How does this connect the progress of revelation to specific political and institutional conditions? What are the implications for how a religious community relates to civil liberties?
2. The claim that Persians will eventually lose their primacy in the Cause to European and other peoples is remarkable for its candor. What does 'Abdu'l-Baha mean by this, and how might it be read as a self-critical assessment of the Iranian Baha'i community's own situation?
3. Compare 'Abdu'l-Baha's analysis of the relationship between cultural context and the reception of revelation with the sociological theory of the "routinization of charisma" in Max Weber's sociology of religion. Where do the two accounts converge?
4. In AB02767, the teacher is commissioned using imagery drawn from Moses (white hand, serpent-staff). How does this biblical framing of the teaching mission invest the individual teacher with a prophetic self-understanding? What are the spiritual benefits and potential dangers of such a commissioning?
5. How does 'Abdu'l-Baha's observation about freedom of thought in Europe relate to contemporary debates about the relationship between secular liberal democracy and the conditions of spiritual flourishing?

## Exile, Persecution, and the Path of the Beloved

### Key Passages

O ye refugees of the one true God! Be not grieved or disconsolate; neither allow yourselves to sit despondent and dejected. Though you have been persecuted, made homeless, and humiliated, this was in the path of that loving Friend, Who was Himself exiled from Iran to Iraq, from Iraq to the Great City (Constantinople), from thence to Rumelia (Adrianople), and from Rumelia to this afflictive prison. You have followed in His footsteps and emulated His example. This is the supreme favor, for those who are lovers long to give away this world of metaphors for the sake of the object of their desire. — AB02655

O dear one of 'Abdu'l-Baha! Praise and thanks be to God that whatever flowed from the Pen of the Covenant appeared and became manifest in the realm of being. Divine

confirmations arrived and indubitable assistance appeared. The unseen hosts rendered victory and the armies of the Supreme Concourse provided aid. Likewise observe that when the restrictions upon this Wronged One became severe, what a commotion arose! The Hand of Power suddenly removed the chain of Joseph's prison from 'Abdu'l-Baha's neck and placed it around the necks of the oppressors. All those souls who extended the hand of aggression and confined 'Abdu'l-Baha in this prison are now themselves in the most grievous state under chains and shackles. — AB02735

## Context for Study

AB02655 is among the most theologically concentrated of 'Abdu'l-Baha's consolatory letters. It addresses people who have been driven from their homes and made refugees in the path of the Faith, and His response is to trace the specific geography of Baha'u'llah's own exile — Iran, Iraq, Constantinople, Adrianople, 'Akka — as the path that those who love Him are honored to follow. This is not a minimization of their suffering but an elevation of its meaning: to be a refugee in the path of Baha'u'llah is to participate in the most intimate dimension of His experience. The logic is broadly analogous to the mystical traditions of *imitatio Christi* in Christianity, where the believer's suffering is sanctified by its conformity to the suffering of Christ; or to the Shi'i theology of redemptive suffering modeled on the martyrdom at Karbala. What is distinctive in 'Abdu'l-Baha's version is the geographical precision: He maps the exile onto real places and real history, refusing the abstraction that might allow the suffering to be spiritualized out of its actual pain. AB02735, written after 'Abdu'l-Baha's release from confinement, takes the providential reversal as its theme: the oppressors are now themselves under chains, and the event is read as the fulfillment of what the Pen of the Covenant had promised. This reversal is the pattern of prophetic history: Joseph in the pit raised to the vizier's throne, the Israelites delivered from Egypt, the martyred Imam whose oppressors fall into disgrace. 'Abdu'l-Baha reads the contemporary political situation as one episode in this long providential narrative.

## Questions for Reflection

1. 'Abdu'l-Baha traces Baha'u'llah's exile through specific cities and presents this geographical path as the road the refugee believers are honored to follow. What is the spiritual function of making the geography of suffering specific and historical rather than general and symbolic?
2. Compare the consolatory logic of AB02655 — that suffering in the path of the Beloved is an honor — with the Christian theology of the *imitatio Christi*, with Shi'i theology of suffering modeled on Karbala, and with the Jewish concept of *kiddush Hashem* (sanctification of God's name through suffering). What structural feature do all these consolatory frameworks share?
3. 'Abdu'l-Baha describes Baha'u'llah's exile from Iran as a series of displacements across multiple empires. What does the recitation of this itinerary accomplish rhetorically and pastorally in a letter addressed to refugees?
4. In AB02735, 'Abdu'l-Baha reads the political reversal of His own imprisonment as a divine confirmation, citing the Joseph archetype. How does the use of biblical typology function as a framework for interpreting contemporary political events? What are the hermeneutical risks of this approach?

5. How might these letters speak to the experience of Baha'is who continue to face persecution in Iran today? What continuities and differences exist between the historical situations addressed and the present?

## A Guiding Question for the Whole Volume

This sixth collection of undated tablets presents a Faith that is simultaneously building its first house of worship, forming its first generation of women teachers, analyzing the civilizational conditions of its own expansion, and consoling those who have been driven from their homes in its path. The writings move from brick-by-brick administrative specificity to cosmic theological reach within the compass of a few letters. The central question the volume poses is this: **How does a community build permanent institutions and sustain a universal mission when it is simultaneously embattled, exiled, and dependent on the sacrifices of individuals who are themselves being stripped of everything the world values — and what is it in the Covenant, as 'Abdu'l-Baha describes it, that makes such a double life spiritually bearable?**