



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 186:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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‘Abdu’l-Bahá

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- 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
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- 119. Letters and utterances in the year 1899
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II. Travels to Egypt and the West

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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 186

This seventh volume of undated letters of ‘Abdu’l-Baha contains several items that stand out as compact doctrinal or institutional statements. Especially notable are AB03468 and AB03491, which together form a pair of miniature “divine philosophy” lectures. AB03468 argues from order, intelligible realities, and unseen effects to the reality of spirit: light is known through the motion of an unseen force, love through its effects, and the human reality through its capacity to apprehend intelligible truths beyond sense perception. AB03491 develops the same theme through the relation of spirit to body, insisting that the soul is not spatially “inside” the body, since ingress, egress, ascent, and descent belong to material things; its relation to the body is instead likened to the sun reflected in a mirror. A related philosophical strand appears in AB03586, where love is presented as the animating principle of the world, expressed through affinity, motion, attraction, and the illumination of humanity. AB03450 and AB03569 similarly treat the world’s bitterness as capable of transmutation through the love of God, detachment, and the light of the Covenant.

Several items are noteworthy for their administrative or legal significance. AB10956 is especially important: it defines binding ordinances as those proceeding either from Baha’u’llah’s Supreme Pen or from the Universal House of Justice, identifies the believers as “commanded” rather than “commanders,” allows voluntary supplications after the Obligatory Prayers, and states that removal of members of Houses of Justice belongs to the House itself, with majority vote decisive. AB03384 gives a concise definition of the Hands as those appointed by Baha’u’llah or so addressed and honored by ‘Abdu’l-Baha, while adding that the title is true of every soul firm in the Covenant. AB03552 contains a striking cluster of brief rulings and reflections: it distinguishes individual from collective retribution, states that the House of Justice must determine questions concerning permissible and abhorrent meats, and adds that vegetarian food is “closer to mercy and compassion.” AB12274 is also of interest for its practical application of the Kitab-i-Aqdas concerning wills and inheritance, while mentioning possible gifts to the Mashriqu’l-Adhkar of ‘Ishqabad or to the poor of all religions.

The volume also preserves valuable glimpses of the conditions of the community under pressure. AB03361 is a vivid document of surveillance and clandestine communication: letters addressed to Haifa or to ‘Abdu’l-Baha were being opened in Tehran and elsewhere, and believers were instructed to route correspondence through Aqa Ahmad Yazdi in Port Said with caution. AB03456 gives concrete counsel for the believers in Yazd amid threatened agitation, urging wisdom, concealment, restraint, and courtesy toward clergy and others so as to avoid worsening opposition. AB12270 appears to reflect a period of severe restriction in the Holy Land, when construction work was “absolutely impossible,” extraordinary expenses had arisen, officials had referred the matter to Istanbul, and “everyone” had been confined in the fortress. ABU1540, although narrative in form, is historically valuable for its account of Haji Mirza Haydar-‘Ali’s arrest and exile to Khartoum with companions after teaching in Egypt.

A further group highlights the Covenant, teaching, women's service, and the education of children. AB03428 and AB03573 are forceful Covenant texts, the latter answering agitation around the phrase "We chose" by interpreting Baha'u'llah's wording as anticipating later events. AB03474 is a rousing charge to proclaim the Covenant publicly, while AB03497 magnifies the spiritual consequences of a single deed in this Day. AB03742 deserves special notice for its detailed instructions to women's gatherings: they are to study proofs of the Faith, train girl children, cultivate knowledge, character, chastity, perseverance, household management, child education, and even bodily health and disease prevention. AB03498 similarly celebrates the emergence of women who become "the glory of men and the light of the world," and then turns to consolation for the death of a child. AB03306 offers an elevated marriage prayer, grounding marriage in the universal principle of attraction and affinity throughout creation.

Finally, a number of items are noteworthy for literary or devotional intensity. AB03473 is remarkable for its ecstatic self-interruption: the pen can no longer be restrained before the overpowering voice of the Kingdom. AB03546 is a powerful prayer for the friends in a particular region, asking that they become signs of divine knowledge, certitude, and service. AB03521 beautifully identifies servitude itself as 'Abdu'l-Baha's crown and sovereignty. AB03325 is a lyrical call to teaching, asking the recipient to become a nightingale, lamp, heroic knight, and translucent glass through which the light may shine. These pieces give the volume a distinctive texture: amid routine letters of encouragement, there are concentrated statements of philosophy, embryonic administrative principles, practical crisis management, and passages of high devotional eloquence.

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AB12274

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran

- 1 O thou who art firm in the Covenant! Praise be to God that thou hast carried out that which was enjoined upon thee. Thou didst hasten to Yazd and brought those prisoners to Tehran. Indeed thou didst endure many hardships and difficulties and sustained injuries. But these afflictions and injuries are in the path of God and are therefore the desire of the soul and the longing of the conscience. One must be patient and arise in thanksgiving.
- 2 Concerning the dispute among the heirs of him who attained the presence of his Lord, the esteemed Ustad Muhammad Husayn, thou hadst written about this. Assuredly the will must be carried out. The distribution of inheritance comes after the execution of the will, and this is explicitly stated in the Most Holy Book. "Let him who willeth take it up and him who willeth leave it. Verily thy Lord is the All-Sufficient, Independent of all worlds." What has been stated here is merely to teach God's ordinance. Otherwise, regarding that grasshopper's thigh which has been bequeathed - if all the heirs unanimously agree to send it for the expenses of the Mashriqu'l-Adhkar in 'Ishqabad, or to distribute it among the poor of all religions, either of these acts would be acceptable at the Divine Threshold.
- 3 What thou hadst requested is enclosed in the letter. Convey the utmost kindness on behalf of 'Abdu'l-Baha to the handmaiden of God, the assured leaf Badi'ih, and likewise to Badi'u'llah and Nayyirih and the daughter of Aqa Muhammad Husayn, Zahra Sultan. And upon thee be greetings and praise.
- 1 ای ثابت بر پیمان الحمد لله آنچه مأمور گشتی مجری داشتی به یزد شتافتی و آن اسرا را به طهران آوردی و فی الحقیقه بسیار مشقت کشیدی و زحمت دیدی و صدمات خوردی ولی این بلاها و صدمات در سبیل حق است لهذا آرزوی جان و تمنای وجدانست باید صبر نمود و بشکرانه قیام فرمود
- 2 در خصوص اختلاف ورثه من ادرك لقاء ربه جناب استاد محمد حسين مرقوم فرموده بودید البته باید وصیت را مجری داشت تقسیم میراث بعد از اجراء وصیت است و این منصوص کتاب اقدس من شاء فلیعمل و من شاء فلیترک آن ربک غنی عن العالمین و اینکه بیان شد محض تعلیم حکم الله است والا آن ران ملخی که وصیت نموده اگر وراثت عموماً راضی شوند بجهت مصارف مشرق الأذکار در عشق آباد ارسال نمایند و یا آنکه بر فقرا از جمیع ملل توزیع نمایند این هر دو عمل مقبول درگاه کبریاست
- 3 و آنچه خواسته بودید در طی مکتوبست امه الله ورقه موقنه بدیعه و هم چنین بدیع الله و نیره و صبیّه آقا محمد حسین زهرا سلطان را از قبل عید البهاء نهایت مهربانی مجری دارید و علیک التحية و الثناء

INBA85:225

AB03500

To: Khadijih Sultan daughter of Ammih, in Tihran

- 1 O pure leaf! What thou didst write was observed. The expression was wonderful and the composition delightful. My intention was to summon thee specifically, but thy presence in Tehran at this time is necessary and essential, that thou mayest engage in service to the Cause of God, gather together the handmaidens of the All-Merciful, occupy thyself with the remembrance of the Intended One, arrange spiritual meetings, demonstrate the reality of awakening and supplication, and show the utmost love to the steadfast leaves. Be the cause of gathering, and the source of unity and agreement.
- 2 Today, whoever among those associated with the Divine Court engages in service will witness assistance and bounty, and receive confirmation and bestowal, for this is the magnet that attracts heavenly success. Therefore, I desired this for thee. For now be patient, and convey greetings and praise from 'Abdu'l-Baha to the respected mother, the assured leaf, the confident sister, and other content and well-pleasing leaves. Give a double embrace to 'Abdu'l-Husayn, the sapling in the garden of the love of God. I beseech God that this cherished and endearing son may be a steadfast and profound servant in this mighty Cause. And upon thee be greetings and praise.
- 3 He is God!
- 4 Convey greetings to his honor Aqa Siyyid Nasru'llah and all other relations. We long to see them and are in uncontrollable yearning.
- 1 ای ورقه مطهره آنچه نگاشتی ملاحظه گردید
تقریر بدیع بود و تحریر لطیف مرا مقصد چنان
بود که شما را مخصوصاً بخوام ولی در طهران در
این اوان وجود شما لازم و واجب تا بخدمت امر
الله پردازید و اماء رحمن را مجتمع نمائید و بذکر
حضرت مقصود مشغول شوید انجمن روحانی
پیارائید و حقیقت تنبه و تضرع بنمائید و ورقات
ثابته را بنهایت محبت بنوازید سبب اجتماع شوید
و باعث اتحاد و اتفاق
- 2 امروز از منتسبین درگاه الهی هر یک بخدمت
پردازد عون و عنایت یبند و تأیید و موهبت
جوید زیرا مغناطیس جاذب توفیقات صمدانیه
اینست لهذا این را از برای تو خواستم و حال
صبر نما و والده محترمه ورقه موقنه و همشیره
مطمئننه و سائر ورقات راضیه مرضیه را از قبل
عبدالبهاء تحیت و ثنا برسان نهال بوستان محبت
الله عبدالحسین را دو گونه مصافحه نما از خدا
خواهم که نازنین پسر دلنشین باشد و در این امر
عظیم خادم رزین رصین و علیک التحیه و الثناء
ع ع
- 3 هو الله
- 4 جناب آقا سید نصرالله و سائر منسوبان کلاً و
طراً را تحیت برسان آنانرا مشتاق دیداریم و در
اشتیاق بی اختیار

MKT7.165b

AB03445

To: Mirza Ali Khan, in Tihiran

- ¹ O wandering beloved! The merciful Lord says in the explicit text of the Qur'an: "In both of them are two kinds of every fruit." And praise be to God, you have become a wanderer again in the path of the Lord, and have interpreted and explained the verse "And We have created all things in pairs." It is evident that whoever becomes a wanderer once in this world - how beloved you must be in the court of the One, that you have repeatedly become homeless and wandering! The Blessed Beauty (may my spirit be a sacrifice for His loved ones) was once exiled from Tehran to Iraq, another time banished from Iraq to the Great City, and for a time became a stranger in the land of Bulgaria, and for a long period in the Most Great Prison was companion to a hundred thousand afflictions and pains. For now, you have twice become intoxicated from this overflowing cup, until we see where this matter ultimately leads. We hope that it has ended, and that henceforth the means of rest and comfort will be provided and the carpet of tests will be rolled up.

- ² "These bitter days, more bitter than poison, shall pass,
³ And once again days sweet as sugar shall come."
⁴ Give thanks to God that 'Abdu'l-Baha addresses you with utmost joy, at a time when fever has taken hold and the body has begun to sweat. And upon you be greetings and praise.

¹ ای سرور آوارگان خداوند مهربان در نصّ قرآن میفرماید فیہما من کلّ فاکھة زوجان و شما الحمد لله در سبیل حضرت یزدان دوباره آواره گشتید و آیہ و کلّ شیء خلقناه زوجین اثین را تفسیر و توجیہ نمودید هر کس در این جهان یک بارہ آوارہ گردد معلومست کہ تو در بارگاہ احدیت چہ قدر عزیز و عزیزتر از او هستی و بی سر و سامان شدی جمال مبارک روحی لأحبائہ الفداء وقتی از طهران آوارہ بہ عراق شدند وقتی دیگر از عراق بمدینہ کبری سرگون گشتند و زمانی در ارض بلغار غریب الدیار شدند و مدتی مدیدہ در سجن اعظم ہمدم صد ہزار مصائب و الم گردیدند علی العجلالہ شما دو دفعہ از این جام سرشار سرمست شدید تا ببینیم عاقبت کار بکجا انجامد امیدواریم کہ منتہی شدہ باشد من بعد اسباب راحت و آسایش فراہم آید و بساط آزمایش منطوی گردد

² بگذرد این روزگار تلخ تر از زہر
³ بار دگر روزگار چون شکر آید
⁴ شکر کن خدا را کہ عبدالبہاء در نہایت ہشاشت با تو مخاطبہ مینماید در حالتی کہ تب مستولیست و جسم بنای عرق گذاشتہ و علیک التحیۃ و الثناء

MMK6#524, MSHR2.250

AB03473

To: Mirza Muhammad Hasan Adib, in Tihiran

O thou that art aglow with the Fire that burneth in the Sacred Tree!

At this morning hour, when the Light that shineth from the Abha Kingdom is shedding its splendour upon the regions of the world and the sweet savours of the Lord wafted from the Realms of Holiness are diffusing their fragrance amongst the holy ones on earth, this yearning one is so stirred with the sweet remembrance of the loved ones of God and so aflame with the desire of their meeting that he finds no way to still his longings or to calm his restless soul.

A Voice is calling him from the Realm on High: "O servant of the sacred Threshold of Baha! Bestir thyself and, with thy pen in thine hand, make mention of that loving friend of thine that seeketh restlessly the Way of his Beloved and who is so enamoured with Thee that a single drop from the Ocean of Thy loving-kindness is to him the water of everlasting life."

By thy life, so precious to me, I swear that I can contain myself no more and this pen of mine can write no further nor can I guide and restrain any more my writing. Ponder this in thy heart and peruse this letter by the power of thine heart and spirit.

O friend! I know not what to say and write to thee. Behold, the Voice of God so resounds from the Kingdom of Baha that the ear is wellnigh overpowered with its sound, and the universe is so shaken by the ringing call of Baha that it may soon disrupt and burst asunder!

I can write no more.

WOB.112x, SW_v13#12 p.339, DWN_v2#05 p.033-034, BP1926.007-008

AB03384

To: Muhammad Ali Kashani, in Tihiran

- 1 O thou who art firm in the Covenant! Your letter was received and your distressing circumstances caused the utmost grief. However, if you were to learn of 'Abdu'l-Baha's affairs, you would see your own difficulties as a source of comfort and count severe hardship as a blessing. Never mind - we share the same pain and work, and God willing, we shall find the same cure. Be not sorrowful. Your affairs and mine go hand in hand. When one is resolved, the other will be resolved, and while one remains scattered, the other stays scattered. I practice patience, you practice patience; I show forbearance, you show devotion.

1 ای ثابت بر پیمان مکتوب شما واصل و از پریشانی امور شما نهایت احزان حاصل شد ولی اگر از امور عبداله‌آء اطلاع یابی پریشانی خویش را جمعیت خاطر بینی و زحمت کبری را بمثابة رحمت شماری عیب ندارد همدردیم و همکار و انشاء الله همدردمان خواهیم گشت محزون مباش کار تو با کار من عنان بر عنان میرود هر وقت این جمع گردد آن جمع شود و تا این پریشان آن پریشان من صبر مینمایم تو شکیب من تحمل میکنم تو تبتل نما
- 2 In any case, 'Abdu'l-Baha says: "We who have given heart and sight to the flood of trials - you say, let the tears of grief come and destroy the house from its foundation." Whatever exists is in God's path. The Blessed Beauty has written in one of the Tablets:

2 باری عبداله‌آء میگوید ما که دادیم دل و دیده بطوفان بلا تو بگو گویا اشک غم و خانه ز بنیاد ببر هرچه هست در سبیل الهی است جمال مبارک در یکی از الواح مرقوم فرموده‌اند
- 3 "If He bestows the pearl of bounty, behold the hearts are its shells

3 گر در عطا بخشد اینک صدفش دها
- 4 And if the arrow of tribulation comes, behold the souls are its target"

4 ورتیر بلا آید اینک هدفش جانها
- 5 As for your question about the Hands - the Hands are those souls who were appointed by the Supreme Pen or were addressed by this title and honored with this station by the pen of 'Abdu'l-Baha. For each one who remains firm in God's Covenant, this title holds true for them. Please deliver the enclosed letter to His Holiness Ismu'llah, upon him be the Glory of God, the Most Glorious.

5 باری از ایادی سؤال نموده بودید ایادی نفوسی هستند که از قلم اعلی تعیینشان صادر و یا از قلم عبداله‌آء باین خطاب مخاطب و باین عنوان مشرف گشتند هر یک بر میثاق الهی ثابت این عنوان در حق او صادق مکتوب جوف را بحضرت اسم الله علیه به‌آء الله الاهی برسانید

MSHR5.044-045

AB03483

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran

- 1 O herald of the Covenant! The news of the celebration and festivity brought utmost joy. Under the shade of the Blessed Beauty's favor, it is hoped that many such joyous celebrations and festivities will be held among the people of Baha. The holy city and forgiving Lord - His grace and bounty have encompassed that pure soul of the earthly and celestial realms. How excellent is what was said:

1 ای منادی میثاق از خبر جشن و سور نهایت
سرور حاصل گردید در سایه عنایت جمال
مبارک رجا و امید است که بسیار از این افراح
و شادمانیا و کامرانیا در میان اهل بها برپا
شود بلدة طيبة و رب غفور فضل و موهبت آن
جان پاک عالم خاک و افلاک را احاطه نموده
فنعم ما قال
- 2 "His light from right and left, below and above,
- 3 Has placed a collar round the neck of all"
- 4 In any case, as thanks for these favors, be engaged day and night in spreading the divine fragrances, so that through the power of the Greatest Name, the foundation of ignorance may be demolished and Iran may become the mine of divine guidance, the paradise of the All-Merciful, and the dawning-place of the lights of the Lord. And may the Glory be upon you and upon every steadfast, firm one.

2 نور او از یمن و یسر و تحت و فوق
3 بر سر و بر گردن کل بسته طوق باری
4 بشکرانه این الطاف شب و روز در فکر نشر
نفحات الله باشید تا بقوت اسم اعظم بنیان
جهل و نادانی برانداخته شود و ایران معدن
هدایت رحمن و جنت رضوان و مطلع انوار
حضرت یزدان گردد و البهاء علیک و علی کل
ثابت مستقیم
- 5 A letter was written for the believers of Varamin, but due to the multitude of occupations and difficulties, it was not possible to write them individually - it was written collectively. You will certainly seek forgiveness. Today one word from this pen suffices, for there is no time, and one word has the effect of an entire book.

5 مکتوبی بجهت مؤمنین ورامین مرقوم گردید اما
از کثرت مشاغل و غوائل ممکن نشد که منفرداً
مرقوم گردند مجتمعاً مرقوم شد البته عذر خواهید
خواست الیوم یک حرف از این قلم کفایت
مینماید زیرا فرصت نیست و یک حرف حکم
یک کتاب دارد ع
- 6 Due to the abundance of letters, they were not able to make copies, therefore they were sent without copies. Please send copies of these letters.

6 از کثرت مکاتیب حضرات نرسیدند بسواد
کردن لهذا بدون سواد ارسال شد شما سواد این
مکاتیب را ارسال دارید

MSHR5.208

AB03487

To: Nasir Divan, in Tihnan

- 1 O thou attracted to the fragrances of the Divine! Give thanks unto God that high on the Sinai of spiritual recognition thou didst hear the call of the All-Merciful from the Manifestation of God Himself and didst behold the light of the Divine Theophany in the sacred Vale of God and didst drink from the hand of the Cupbearer of providence the choice wine of divine guidance and didst dance with joy and raise the call "Ya Baha'al-Abha" in the field of spiritual understanding.
- 2 All this hath been achieved by the bounty and grace of the one true God who hath led us to His divine Kingdom and hath enthralled these God-intoxicated souls by His perspicuous Beauty. This in truth, is the moment when the Holy Spirit hath breathed a breath of life into all existence and this is the Dispensation in which the Sun of truth hath shone above the horizon of the centuries with the bright light of His All-Merciful attributes, from all eternity to all eternity.
- 3 Therefore seek for Him throughout thy life and speak His praise with all thy heart. Spread abroad the Faith of God and teach His religion, like a quickening breeze, like a fragrant zephyr of the All-Glorious One and ignite a spark from the Fire of the Sacred Mount of Sinai. Be a fountain of life unto the thirsty and a guide unto the erring. Be a breath of morning over the meadows and a springtime shower for every rose and orchard fruit. Give sight to the blind and hearing to the deaf. Set ablaze the frozen ones and waken those who sleep so that thou mayest shine like a scintillating star and a bright light of guidance on the Supreme Horizon.
- 4 This is my counsel unto thee and my covenant with thee that thou mayest be of such as have attained.

1 طهران بواسطه حضرت ایدای امر الله جناب ادیب علیه بهاء الله جناب نصیردیوان علیه بهاء الله ای منجذب بنفحات الله شکر کن خدا را که در سیناء عرفان ندای رحمان از شجره انسان استماع نمودی و شعله نورانی جلوه الهی را در وادی ایمن بقعه مبارکه مشاهده نمودی از دست ساقی عنایت صهبای هدایت نوشیدی و در میدان معرفت رقص کن ندای یابهاء الابهی بلند نمودی

2 این از فضل و موهبت حضرت یزدانست که این عباد ضعفا را بملکوت ابدی کشاند و این سودائیانرا شیدای جمال مبین فرماید این دم دمیسست که روح القدس نفحه حیات میدمد و این عصر عصریست که شمس حقیقت بر آفاق قرون الی ابد الآباد بانوار رحمانیت میدرخشد

3 تا توانی بجان جویان شو و بلسان گویا شو تبلیغ امر الله کن ترویج دین الله نما جذبه ابدی بنما شعله طور سینا برافروز نسیم جانپور شو و نفحه معطر گرد تشنگانرا سلسبیل حیات شو و گگشتگانرا دلیل نجات هر چمنی را شبنم شو و هر گلستانیرا باران نیشان گرد کورانرا بینا نما کرانرا شنوا منجمدانرا مشتعل کن خفتگانرا بیدار تا در ملکوت ابدی چون نجم هدی در افق علی بدرخشی

4 هذه وصیتی علیک و نصحتی لک لتکون من الفائزین

MMK2#215 p.155

AB03361

To: Nasrullah Baqiruf, in Tihran

- 1 O true servant of God! Henceforth send all letters through Aqa Ahmad Yazdi in Port Said, for since they are addressed to me and to Haifa, they are being opened in Tehran and indeed throughout Iran. Therefore write to everyone not to send letters addressed to Haifa or in my name - they should send them to you or to Aqa Ahmad in Port Said. And you and likewise Jinab-i-Amin should send all letters to Aqa Ahmad in Port Said, and send them in such a way that the postal officials do not realize that Aqa Ahmad is the intermediary for Haifa and myself. Wisdom requires this.
- 2 A telegram was received from the Spiritual Assembly that dangers have arisen in Tehran. Important authorities were contacted and gave a firm response that strong recommendations were made to the embassy. Give loving greetings to all. This was written in haste. And upon you be the Most Glorious Glory.
- 3 Several letters recently arrived from Tehran that had absolutely no seal or stamp. The envelope had been changed - that is, they had torn open the original envelope and put it in another envelope, applying postal marks to it so no one would know they had opened it. You should be aware of these treacheries. Therefore send the envelope with seal and stamp to Aqa Ahmad Yazdi in Port Said through someone the postal workers don't know, by registered mail.

1 ای بنده حقیقی الهی من بعد جمیع مکاتیب را بواسطه آقا احمد یزدی در پورتساید ارسال دارید زیرا چون باسم من و حیفاست در طهران بلکه عموم ایران باز میکنند لهذا بعموم مرقوم نمائید که باسم حیفا و نام من ارسال ندارند نزد شما بفرستند و یا آقا احمد در پورتساید بفرستند و شما جمیع مکاتیب را و همچنین جناب امین نزد آقا احمد به پورتساید بفرستید و نوعی بفرستید که مأمورین پسته احساس نکنند که آقا احمد واسطه حیفا و من است حکمت چنین اقتضا میکند

2 از محفل روحانی تلغراف رسید که در طهران اسباب مخاطره فراهم آمده بمواقع مهمه مراجعه گردید و جواب محکم دادند که بسفارت سفارش محکم گردید جمیع را تحت مشتاقانه برسانید مستعجل مرقوم گردید و علیک البهاء الاهی

3 چند مکتوب مؤخر از طهران رسید که لاک و مهر ابداً نداشت پاکت را تبدیل نموده بودند یعنی پاکت اصلی را پاره نموده در پاکت دیگر گذاشته و بر آن معامله مهر پسته مجری کرده بودند که کسی نفهمد که باز کرده اند شما ملتفت این خیانتها باشید لهذا پاکت را باسم آقا احمد یزدی در پورتساید با مهر و لاک بواسطه شخصی که پسته چیا نشناسند سفارشی ارسال دارید

INBA16:021

AB12278

To: Shaykh Muhsin Naimi Naini (Dabir Muaid), in Tihiran

1 By God, He loves those who do good!

1 واللّٰه يحبّ المحسنين حقّا

2 Truly thou art a doer of good and art sheltered in the impregnable fortress, therefore thou art preserved and protected and art like a hidden pearl. The letter which thou didst write to Aqa Siyyid Asadu'llah was noted, and likewise the newspaper. As the saying goes, "The best testimony is that given by enemies." The editor of this newspaper wished to cast aspersions of corruption, yet praise be to God, he published in the very newspaper itself a letter which is the foundation of reform and reconciliation. Read that letter to people and translate it for them. For any fair-minded person it is sufficient proof that the servants of Baha'u'llah are the mercy of the Lord.

2 که محسنی و متحصّن در حصن حصین لهذا محفوظ و مصونی و مانند لؤلؤ مکنون نامه‌یکه بجناب آقا سید اسدالله مرقوم نموده بودید ملاحظه گردید و همچنین روزنامه مثل مشهور است الفضل ما شهدت به الأعداء محرّر این جریده خواسته است بهتان فساد زند الحمد لله نامه‌ئی را که اس اصلاح و صلاح است در نفس روزنامه نشر نموده شما آن نامه را برای نفوس بخوانید و ترجمه نمائید از برای هر منصفی برهان کافی است که بندگان حضرت بهاءالله رحمت پروردگارند

3 I was extremely delighted at the permanence and stability of the Spiritual Assembly. I hope that you will be assisted and confirmed.

3 از دوام و ثبات محفل روحانی نهایت سرور حاصل شد امیدوارم که موفق و مؤید باشید

4 As for the fifteenth verse of Deuteronomy addressed to Moses, what is meant is Muhammad, upon Him be prayer and peace. It is exactly as Abu'l-Fada'il wrote, for it states "I will raise up a Prophet like unto thee from among their brethren." The brethren of the Children of Israel are the Children of Ishmael. It does not say "from among them" - Christ was from among them. It says "from among their brethren." It is clear that the brethren of the Children of Israel are the Children of Ishmael.

4 و اما از آیه پانزدهم تورات مثنی خطاب بحضرت موسی مراد حضرت رسول علیه الصلوة والسلام است همان است که جناب ابی الفضائل مرقوم نموده‌اند زیرا میفرماید نبی‌ئی مثل تو از میان برادران اسرائیل مبعوث خواهی نمود برادران بنی اسرائیل اولاد اسمعیلند نمیفرماید از میان ایشان از میان ایشان مسیح بود میفرماید میان برادرانشان این واضحست که برادران بنی اسرائیل بنی اسمعیل است

5 There is no more time. I ask your pardon. And upon thee be the Most Glorious Glory.

5 فرصت بیش از این نیست معذور دارید و علیک البهاء الأبهی

INBA85:311

AB03412

To: Spiritual Assembly of Tihiran, Unity Committee et al.

- 1 O beloved ones! In a world like an azure dome, from horizon to horizon a blue sea, waves like successive armies attacking, and everyone engaged and occupied in some movement and task. But 'Abdu'l-Baha is consoled by remembering the agreeing friends and by writing.
- 2 Your letter and the treatise of His Honor Sadr-i-Divan-i-Asrar, the shining full moon of the righteous ones, the brilliant star of the horizon of mystical knowledge, and the life-giving power of faith and certitude, arrived. From its contents the utmost joy was attained.
- 3 Indeed, you have exerted the utmost effort in this matter and have made 'Abdu'l-Baha pleased. May God reward you with divine, heavenly confirmation. The purpose was that the effect of the pen of that master of the righteous ones not be lost. Now complete the honor by endeavoring to have that noble book printed.
- 4 And upon you be the Most Glorious Glory, and greetings and praise.

1 ای حبیبان در جهانی مانند سقف مینائی از
کرانی تا کرانی دریای آبی آبی امواج مانند افواج
پیانی مهاجم و هر کس بحرکتی و بشغلی مألوف و
قائم اما عبدالبهاء بیاد یاران موافق و بتحریر متسللی
الخالط

2 نامه شما و استدلالیه حضرت صدر دیوان
اسرار و بدر تابان ابرار کوکب درخشنده افق
عرفان و قوه روح بخشنده ایمان و ایقان رسید
و از مضمون نامه نهایت شادمانی حصول یافت

3 فی الحقیقه در این خصوص نهایت همت مبذول
داشته اید و عبدالبهاء را خوشنود کرده اید جزا کم
الله تأییداً غیبیاً ربانیا مقصود این بود که اثر
کلک آن سید ابرار از میان نرود حال الاکرام
بالاتمام آن کتب کریم را همت فرمائید تا طبع
شود

4 و علیکم البهاء الابهی و التّحیّة و التّناء

MKT6.141b, TSS.165

AB03484

To: Wife of Haji Abu'l-Qasim et al., in Tihiran

O ye who are related to the Court of Oneness! Jinab-i-Aqa Muhammad-Sadiq wrote a brief letter but made an extensive request, asking for a detailed explanation for each one of you. However, given the countless occupations of this faulty one, how can this be accomplished? The purpose is to mention the handmaidens of the Merciful and remember the loved ones of God - all together is more pleasant and attractive and sweeter and more delightful, for it indicates a state of agreement and unity and oneness, that those numbered individuals have the ruling of a single person, and those many souls are manifestations of the outpourings of the One True Reality. Consider

ای منتسبان درگاه احدیت جناب آقا محمد صادق
نامه مختصر نگاشت ولی رجای مفصل نمود از
برای هریک شما شرح مبسوطی استدعا نمود اما
باوجود مشاغل غیرمحمصور این پرقصور چگونه از
عهده برآید مقصود ذکر اماء رحمان است و یاد
احبابی یزدان جمعا خوشتر و دلکشتر و شیرین تر
و بامزه تر است زیرا دلالت بر اتفاق و اتحاد و
وحدت حال مینماید که آن اشخاص معدوده
حکم شخص واحد دارند و آن نفوس کثیره مظهر
فیوضات واحد حقیقی هستند ملاحظه فرمائید

how sweet and pleasant and attractive this is! There can be no better proof than this, and no more appealing excuse and escape than this. God willing, if time permits, I will write with utmost care a letter to each one and comfort the hearts of all. And upon you all be greetings and praise.

که چه قدر شیرین و خوشتر و دلکشتر است دیگر
برهانی بهتر از این نمیشود و عذر و گریز دلپذیرتر از
این نخواهد شد انشاءالله اگر وقت فرصت حاصل
شد بکمال دقت بنگارش نامه بهر یک میپردازم
و خاطر کل را می‌نوازم و علیکم و علیکم التحية
و التناء

MKT8.145b

AB03344

To: Farashahi, Haji Husayn et al., in Yazd

¹ O servant of the sacred divine Threshold! Remember those days which you spent at the court of Truth, when you were honored with the privilege of service and placed the crown of this glory upon your brow of honor, and were counted among the servants of the Threshold and were appointed as guardian. The hidden grace and favors have so encompassed you that you were immersed in its manifest effects and illumined by the lights of its mighty bounty.

¹ ای بنده آستان مقدس الهی یاد آر ایامیرا
در درگاه حق گذراندی و بشرف خدمت
مشرف گشتی و تاج این مباحات را بر فرق
افتخار نهادی و از خدام آستان محسوب شدی
و پیاسبانی منسوب گشتی فضل و الطاف خفیه
چنان احاطه نموده که در آثار جلیه‌اش مستغرق
گشتی و از انوار موهبت عظیمه‌اش مستشرق
شدی

² Therefore, be occupied day and night in praising and glorifying such a loving Lord, for the glances of His eye of favor are continuous and the outpouring of His mercy is perfect. And in gratitude for these favors, strive to serve His Cause so that the holy fragrances may perfume the nostrils of the people of that land and region. And upon you be glory, and upon every soul firm and steadfast in God's Covenant and His mighty Testament.

² پس در شب و روز به محامد و نعوت چنین ربّ
ودود مشغول شو که لحظات عین عنایتش شامل
و فیض رحمتش کاملست و بشکرانه این الطاف
بخدمت امرش بکوش تا نجات قدسش مشام
اهل آن خطه و دیار را معطر نماید و البهاء علیک
و علی کلّ ثابت راسخ علی عهد الله و میثاقه العظیم
عبدالبهاء ع

³ Convey greetings on my behalf to Haji Husayn Manshadi, upon him be the Most Glorious Glory of God, and say: That yearning and burning from separation is a ray of reunion, and that lamentation and anguish from parting is a sign of attainment. We beseech from the Court of Oneness that He may bestow upon you the reward of pilgrimage and cause you to attain His Most Glorious Kingdom and be accepted at the Court of Oneness and become the recipient of the glance of favor. And upon you be glory.

³ جناب حاجی حسین منشادی علیه بهاء الله
الاهی را از قبل این عبد تکبیر برسان و بگو آن
اشتیاق و احتراق از فراق پرتوی از وصالست
و آن ناله و حرقت از فرقت نشانه وصلت
است از درگاه احدیت استدعا مینمائیم که اجر
زیارت در حق آنجناب عنایت فرماید و در
ملکوت ابهایش فائز کند و قبول در درگاه
احدیت گردید و مشمول نظر عنایت شوید و
البهاء علیک

MKT5.009

AB12276

To: Muhammad Ali Khabbaz, in Yazd

- 1 O servant of God! When the Beauty of the All-Merciful shed His luminous rays upon the world of being, that light of reality shone forth in pure hearts. True fellowship, heartfelt love, and eternal brotherhood became manifest and evident, for all were illumined by one light, drew sustenance from one Revelation, and were brightened by the flame of Sinai. This brotherhood is of the Kingdom, divine, heavenly, spiritual, eternal, everlasting.
- 2 This is especially true of Jinab-i-Aqa Muhammad Husayn who shares with you physical brotherhood as well. Therefore when he presented himself at the Holy Shrine, he observed the rights of brotherhood and requested that this letter be written. I too was moved to enthusiasm by his love and proceeded to pen this letter to that kind friend, that he might know that he is mentioned in the presence of the wanderers and renowned in the gathering of the friends.
- 3 I hope from the Lord of the worlds that he may ever remain quickened by the divine fragrances and fresh and verdant through the breezes of grace, and abide eternally with everlasting life in the Kingdom of holiness.
- 4 Convey utmost longing from 'Abdu'l-Baha to all the friends in that region. I am always occupied with their remembrance, familiar with thoughts of them, and moved by enthusiasm in my love for them. Upon you and upon them be the Most Glorious Glory.

1 ای بنده الهی جمال رحمانی چون بعالم امکانی پرتوی نورانی افاضه فرمود آن نور حقیقت در حقائق صافیه جلوه کرد الفتی حقیقی و محبتی صمیمی و اخوتی ابدی ظاهر و آشکار گردید زیرا کلّ مستشرق از یک نور و مستتباً از یک ظهور و مستضی از شعله طور گردیدند این اخوت ملکوتی است لاهوتی آسمانی ربّانی حقیقی ابدی سرمدی

2 علی‌الخصوص جناب آقا محمد حسین که با شما اخوت جسمانی نیز دارند لهذا چون در بقعه مبارکه حاضر شدند حقوق اخوت را مرعی داشتند و خواهش تحریر این نامه نمودند من نیز از محبت ایشان بغلیان آمدم و بنگارش این نامه بآن یار مهربان پرداختم تا بداند که در محضر آوارگان مذکور و در انجمن یاران مشهور و معروفست

3 و از پروردگار عالمیان امید چنان که همواره بنفحه رحمن زنده و بنسیم عنایت تر و تازه و در ملکوت تقدیس بحیات ابدیه باقی و پاینده

4 مانند جمیع یاران آسمانرا نهایت اشتیاق از قبل عبدالبهاء ابلاغ دارید همیشه بذکر آنان مشغول و پیادشان مألوف و بغلیان محبتشان مأنوس و علیک و علیهم البهاء الابهی

BRL_DAK#0616

AB03456

To: Afnan, Mirza Mahmud son of Muhammad Taqi Afnan, in Yazd

1 O exalted branch of the Blessed Tree!

1 ای فرع رفیع شجره مبارکه

2 According to what is known, the opponents in Yazd intend by whatever means to stir up sedition and create corruption. Even Siyyid 'Ali and his supporters aim to create circumstances such that even the kind Governor would be unable to maintain protection - meaning there would be a general uprising. Therefore the friends must act with the utmost wisdom and not tear away the veil. They should somewhat follow the example of the believer from among Pharaoh's people, as it is said "And a believing man from among Pharaoh's people who concealed his faith..."

2 از قرار معلوم معاندین یزد مقصودشان اینست که بهر قسمی باشد فتنه‌ئی برپا نمایند و فسادى کنند حتى سید علی معلوم و عونه او را مقصد آنست که اسبابی فراهم آرند که حضرت حاکم مهربان نیز از عهده محافظه نتوانند برآیند یعنی هجوم عمومی شود لهذا احباً باید بنهایت حکمت حرکت نمایند و پرده‌دری ننمایند قدری تاسی بمؤمن آل فرعون کنند و قال رجل مؤمن من آل فرعون یکتم ایمانه

3 In any case, the point is that if it were not for that kind protector, the opponents would have created a thousand instances of corruption by now, but his support and protection has preserved the situation. If one considers carefully, there are other benefits as well - among them that separation does not occur, for if the veil is torn away, opposition increases and separation will result, and when separation occurs the work of teaching becomes impaired.

3 باری مقصود اینست که اگر آن سرور مهربان نبود تا بحال هزار مرتبه معاندین فساد برپا نموده بودند ولی حمایت و صیانت ایشان محافظه نموده است قدری اگر ملاحظه شود ثمرات دیگر نیز دارد از جمله فصل واقع نمی‌شود زیرا اگر پرده‌دری شود عناد زیاد شود و فصل حاصل خواهد شد و چون فصل شود امر تبلیغ مختل گردد

4 Therefore alert all the friends to act according to the wisdom prescribed in the Tablets. Let them show some forbearance, exercise consideration, not tear away the veil, and deal with the clergy and others with the utmost kindness, consideration and regard.

4 پس جمیع احباً را تنبیه نمائید که بحکمت منصوص در الواح عمل نمایند قدری مدارا کنند و ملاحظه نمایند و پرده‌دری ننمایند و با علما و سائرین بنهایت مهربانی و مراعات و ملاحظه معامله نمایند

MMK6#468, ABDA.234-235

AB12279

To: Mulla Muhammad Rida Zavarihi

1 O thou who art intoxicated by the breeze of God's bounty! I address thee from this exalted Spot with a heart overflowing with the love of God, that thou mayest be stirred in spirit and rejoice in that God hath aided thee to attain unto recognition and to be illumined by the light of His proof in this Day.

1 ایها المترشح من نسیم موهبة الله اتی مخاطبک من هذه البقعة العلیا بقلب طافح بحبة الله حتى تهتز روحاً و فرحاً بما آیدک الله علی العرفان و الاستضاءة من نور البرهان فی هذا الأوان

- 2 O my beloved! Be thou possessed of a tranquil soul through the bestowals of thy Lord - a soul that no severity of trials can shake, whose fire of love no fierce and destructive winds of tests in this time can extinguish. Leave behind all affairs of the sensible, the tangible and the rational, and cling to the hem of the robe of everlasting glory in this Day of Resurrection.
- 3 By thy Lord! This glorious state will make thee independent of all else and will cause thee to ascend to the summit of greatness and joy. It will confirm thee in a Cause that no parties or multitudes can resist. Thou shalt find thyself in a station that those possessed of insight are powerless to comprehend, and thou shalt be confirmed in a pervading and all-encompassing Cause that illumineth the hearts of the spiritually minded, from which shineth forth the light of unity, and for failing to attain unto whose supreme station tears flow from every eye in regret - a station at which all vision is bewildered.
- 4 O my beloved! Time is a cutting sword and thy Lord's bestowals are a brilliant flash. Seize the opportunity and strive in the Cause of thy Lord Who created thee and fashioned thee, from Whom is thy beginning and to Whom is thy end. And upon thee be greetings and praise.
- 2 یا حبیبی علیک بنفس مطمئنۀ بمواهب ربّک
لاتزعزعها شدّة البلاء و لاتنمذ نار محبّتها اریاح
عاصفة قاصفة من الافتتان فی هذا الزّمان دع کلّ
الشّئون من المحسوس و الملموس و المعقول و تعلق
باهداب ردآء العزّة الأبدیة فی يوم النّشور
- 3 لعمر ربّک انّ هذا الشّأن الجلیل یغنیک عن کلّ
شیء و یرجّ بک الی اوج العظمة و السّرور و
یؤیّدک علی امر لا یقاومه الأحزاب و الجمهور ترى
نفسک فی مقام یعجز عن ادراکه اهل الشّعور
و تتأیّد بامر نافذ محیط علی الآفاق ینشرح صدراً
به اهل الاشراف و یلوح منه نور الوفاق و تجری
الدّموع حسرة علیه من الآماق لعدم البلوغ الی
ذلک المرتبة العلیا الّتی حارت فیہ الأحداق
- 4 یا حبیبی انّ الوقت سیف قاطع و مواهب ربّک
برق ساطع اغتم الفرصة و اجهد لأمر مولاک
الذّی خلّقک و سوّاک و منه مبدئک و الیه
منتهاک و علیک التّحیة و النّساء

BRL_DAK#0975

AB03428

To: Baha'is of Egypt

- 1 O friends of God. When the daystar of the covenant became luminous from the horizon of the will of the Merciful, people of insight received a keen vision and observed the signs of the glorious Great One. Like unto a heart-surrendered lover, they became bewildered and enamored of the beauty of the covenant and in the garden of God's manifold blessings, they were joyous and elated to observe the mystic flowers.
- 2 But those with poor sight like unto the bats were dejected and despondent from the rays of the covenant. One said this covenant is a ray and not the sun. Another said that it is a little spring and not the sea. Yet another called it a mirage and a dream. Each one muttered with malice and made murmurs in secret.
- 1 ای دوستان الهی چون نیر یمیان از مطلع اراده
رحمن ساطع و لامع گردید اهل بصر حدّت نظر
یافتند و مشاهده آیات جلیل اکبر نمودند و چون
عاشق دل داده واله و حیران جمال یمیان گشتند و
در گلشن الطاف یزدان بمشاهده گلهای معانی
مسرور و مستبشر گردیدند
- 2 ولی ضعیف چشمان چون خفاشان از شعاع
ساطع یمیان افسرده و مانده و مخمود گشتند
یکی گفت این یمیان شعاع است نه آفتاب دیگر
گفت چشمه کم آست نه دریای آب دیگری
گفت وهم و سراب است و رؤیا و خواب

باری هر یک بغرضی زمزمه‌ئی نمود و دمدمه‌ئی
در سر خفا انداخت

- 3 Erelong, ye will see that those who slackened will all grow helpless and disappointed, and the steadfast will be gathered together in every meeting with resplendent faces. Gracious God! All know with certitude that the mighty stronghold is the citadel of the covenant and the foundation of others will soon be ruined and destroyed.

3 عنقریب ملاحظه فرمائید که اهل فتور کل
خائب و خاسر و اهل ثبوت با وجهی باهر
و رخی روشن در هر انجمن محشور گردند
سبحان الله کل یقین میدانند که حصن حصین
قلعه میثاق است و بنیان سائر عنقریب مهدوم
و خراب

- 4 The sun of the covenant will warm the East and the West in such wise that these bats will become the weakest creatures on earth, and day and night will accompany the wailing and groaning of remorse and regret. Praised be God, the Lord of all the worlds.

4 عاقبت آفتاب عهد چنان شرق و غرب را گرم
نماید که این خفاشان چون اضعف موجود در
ارض معسور و محشور گردند و از حسرت و
پشیمانی شب و روز هدم ناله و فغان شوند و
الحمد لله رب العالمین

BRL_DAK#0535, MKT1.416, YHA1.377x

AB03573

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

- 1 O thou who hast with all thy being arisen to serve the Covenant! The letter received from that known individual is steeped in pride and vanity. He has posed a question in the manner of the divines. Glory be to God! If only such souls possessed the understanding of even a lowly student in those filthy schools. These are they who have despaired of God's Covenant and suffered a manifest loss. Such publications are like a drowning man clutching at every straw, scratching at wounds front and back until sweet torment becomes bitter. They should flee from such expressions yet take pride in them. In any case, that vain one requires an answer and publication is necessary. 'Abdu'l-Baha

1 یا من قام بکلیته علی خدمة الميثاق مکتوب
مرسول از شخص معهود مرّای کبر و غرور
است بحساب سؤال اخوندی فرموده سبحان
الله این نفوس کاش بقدر یک طلبه ضعیف
مدارس کثیف شعور داشتند اولئک یئسوا
عن میثاق الله و خسروا خسراً مبیناً این گونه
نشریات از قبیل الغریق یتشبّه بکلّ حشیش و
خارش زخم و ریش پشت و پیش است که
عذاب عذب میگردد از اینگونه عبارات باید
فرار نمایند افتخار میکنند باری آن مغرور را
جواب لازم و طبع و نشر واجب ع

- 2 These days they are raising a great clamor about the word "We chose." The Ancient Beauty revealed this word specifically so that people of insight would realize He had foretold all subsequent events, for nothing is hidden from God. In the Qur'an it states: "Then We gave the Book for an inheritance to such of Our servants as We chose: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by God's leave, foremost in good deeds. That is the highest Grace." And in the Tablet of the Temple

2 باری اینروزها بکمال های و هوی بکله
اصطفینا عربده مینمایند و حال آنکه جمال قدم
این کله را مخصوص نازل فرمودند تا اهل
بصیرت ملتفت شوند که تمام وقوعات بعد را
خبر داده‌اند و لاتخفی علی الله خافیه در فرقان
میفرماید ثم اورثنا الکتاب الذین اصطفینا من
عبادنا فمنهم ظالم لنفسه و منهم مقتصد و منهم
سابق بالخیرات باذن الله ذلک هو الفضل
الکبیر و در لوح هیکل بصریح عبارت میفرماید

He explicitly states: "We chose one of our brothers and elevated him to a station where pride and arrogance seized him, therefore We returned him" to the end of the verse. In short, at every moment they bring forth some pretext. Leave them to their vain imaginings.

اَنَا اصْطَفَيْنَا احَدَ اِخْوَانِنَا وَرَفَعْنَاهُ اِلَى مَقَامِ اخْذِهِ
الْغُرُورِ وَالْاِسْتِكْبَارِ لٰذَا اَرْجَعْنَاهُ اِلَى اٰخِرِ الْاٰيَةِ
خِلَاصِهِ دَر هَر دَمِ بَهَانَهٗئِ اَوْرَدَنَدِ ذَرْهَمِ فِی
خَوْضِهِمْ یَلْعَبُوْنَ

MMK6#408, PYB#122 p.16 n15x

AB12270

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

- ¹ O Amin, servant of 'Abdu'l-Baha! What you had written was noted. In brief, the winds of tests and trials are blowing with utmost intensity, yet the hearts of the spiritually-minded are joyous and glad, for praise be to God, though these are bitter times, they are sweeter than honey and sugar. As for what you wrote regarding coming to these parts and engaging in construction work to the fullest extent, such matters are now absolutely impossible - indeed, they are unattainable and forbidden. And if Jinab-i-Aqa Siyyid Nasru'llah, upon him be the glory of God, desires to render service, the constraints and restrictions here are more severe, for due to the government's oppression and hostility, and our having to send some to other regions, extraordinary expenses have been incurred, and other urgent expenses have also become necessary. In any case, the loved ones of God must not be troubled in any way nor flag in their efforts. Rather, they must become more enkindled and more attracted. They must not look to 'Abdu'l-Baha, but turn their attention to the Cause of God and think about preserving and protecting it. A hundred thousand 'Abdu'l-Bahas may be sacrificed for the loved ones of God! Would that I had a hundred thousand lives to sacrifice at every moment for the friends of God! At present the matter has been referred to Istanbul, and the Ottoman and Iranian officials have departed from here to see what will be decided there. For now, they have confined everyone here in the fortress.

¹ ای امین عبدالبهاء آنچه مرقوم نموده بودید
ملاحظه گردید مختصر اینست که ارباب
امتحان و افتتان در نهایت هیجان ولی دلهای
روحانیان مسرور و شادمان که الحمد لله روزگار
تلخ آمد ولی از شهد و شکر شیرینتر است باری
در خصوص حضور باین صفحات و اشتغال
باکمال بنا مرقوم نموده بودید حال ابداً اینگونه
امور ممکن نیست بلکه مستحیل و ممتنع و اگر
چنانچه جناب آقا سید نصرالله علیه بهاء الله
را مقصد خدمت است تنگی و ضیق در اینجا
شدیدتر زیرا بسبب تضییق و خصومت حکومت
و ارسال ما بعضی را بصفحات دیگر مصارفات
فوق العاده حاصل و همچنین مصارفات مبرمه
دیگر نیز لازم گشت باری احبای الهی باید
بهیچوجه مضطرب نشوند و فتور نیارند بلکه باید
مشغول تر و منجذب تر گردند نظر به عبدالبهاء
نداشته باشند بلکه توجه بامر الله کنند و در
فکر حفظ و صیانت آن باشند صد هزار عبدالبهاء
فدای احبای الله ای کاش صد هزار جان داشتم
و در هر دمی نثار یاران الهی مینمودم حال کار
به اسلامبول راجع و مأمورین عثمانی و ایرانی
از اینجا مراجعت نمودند تا در آنجا چه قرار دهند
علی العیاله کل را در اینجا قلعہ بند کردند ع
جمع یاران الهی را

- ² Convey the longing greetings of 'Abdu'l-Baha to all the divine friends.

² تحية مشتاقانه عبدالبهاء برسان

AMIN.050-051

AB12273*To: Abu'l-Hasan-i-Ardikani (Haji Amin)*

To be typed.

AMIN.188-190

AB03557*To: A person from India*

- 1 This nation will not prosper in its latter days except through that which made it prosper in its early days. 1 هذه الأمة لا تصلح واخرها الا بما صلح به اوائلها
- 2 The Arabs were scattered in disposition, divided in assembly, plunged in the depths of ignorance, wandering in the wilderness of error, fallen into the abyss of ruin with no escape or refuge from descent and fall into the lowest depths. Then they were embraced by a glance from the All-Merciful One and were singled out for a divine gift from among heavenly bestowals. They were strengthened by a spiritual power, lights shone upon them, mysteries were unveiled to them, and signs spread and circulated among them. 2 كانت العرب مشتتة الشمل مفرقة الجمع خائضة في غمار الجهل تائهة في فياقي الضلال ساقطة في حضيض الوبال لا خلاص ولا مناص من الهبوط والسقوط في اسفل الدركات فشملتها نظرة من اللحظات الرحمانية واختصت بموهبة من المواهب السبحانية وايدت بقوة معنوية واشرفت عليها الأنوار وانكشفت لها الأسرار وشاعت و ذاعت فيها الآثار
- 3 They arose and were sent forth, they discovered and united and joined together, they became radiant and illumined the horizons with the light of dawning, advancing in a short time to the highest levels of prosperity and success. They attained the greatest degree of virtues, dispelling the darkness of vices, becoming a center for divine inspirations and a mirror for heavenly outpourings. Their Guide was the Merciful Lord and their Leader the Noble Prophet of great character - "We have not sent thee save as a mercy to the worlds" - may God's blessings be upon Him and upon all the Prophets and Messengers. 3 فانهضت وانبعثت واكتشفت واتحدت و ائملت واستشرقت و اضاءت الآفاق بنور الأشراق وترقت في مدة قليلة الى اعلى مراتب الفلاح والنجاح فاصبحت في اعظم درجة من الفضائل كاشفة لظلام الرزائل مركزاً للسنوحات الرحمانية ومرآة للفيوضات الربانية سائقها الرب الرحيم وقاعدها النبي الكريم ذو الخلق العظيم و ما ارسلناك الا رحمة للعالمين صلوات الله عليه و على الأنبياء والمرسلين
- 4 There is no doubt that eternal happiness in both the first life and the life to come depends upon this spiritual force that flows and courses like the spirit in veins and arteries. It has effects that break normal patterns - indeed miracles that confound minds and understanding. Before it necks bow down, heads submit, and voices are humbled. God guides whom He wishes 4 فلا شك ولا شبهة ان السعادة الأبدية في النشئة الأولى و النشئة الأخروية موكولة على القوة المعنوية السارية الجارية سريان الروح في العروق و الشريان و لها آثار خارقة للعادات بل معجزات ذهلت عنها العقول و الأدراك قد ذلت لها الأعناق و خضعت لها الرقاب و

to the straight path and singles out for His mercy whom He wishes.

خشعت لها الأصوات والله يهدي من يشاء الى
سواء الصراط ويختص برحمته من يشاء عباس

MMK6#321

AB03402

To: Aqa Mirza Muhammad Ali Khan

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 The faithful friend 'Azizu'llah Khan came and went to the Holy Shrine, becoming an intimate confidant of these longing ones, and found spiritual delight in kissing the Sacred Threshold, inhaling the fragrance of the All-Merciful from the right hand of the Beloved. Now he returns to that region to engage in service to the Lord and arise, according to his capacity, in servitude at the threshold of the All-Glorious Lord. 2 یار باوفا آقا عزیزالله خان به بقعه مبارکه ذهاباً و ایاباً وارد و با این مشتاقان همدم و همراز گشت و بتقبیل آستان مقدس روح و ریحان یافت و رائحه رحمن از یمن جانان استشمام نمود حال مراجعت بآن سامان نماید تا بخدمت یزدان پردازد و بقدر امکان بعبودیت درگاه حضرت سبحان قیام کند
- 3 Therefore, this servant has undertaken to write this letter so that dear friend may find joy of soul and conscience, and know that hearts are attracted to the remembrance of the friends and breasts are gladdened by mention of the loved ones. 3 لهذا این عبد بنگارش این نامه پرداخت تا آن یار مهربان مسرت جان و وجدان یابد و بداند که قلوب بیاد دوستان منجذب است و صدور بذکر یاران منشرح
- 4 Through the grace and favor of the Incomparable Lord, it is hoped that the lovers of the Beauty of the Beloved will day by day find greater attraction and enkindlement, and take steps forward, until they raise up a tent at the center of the world under which different parties and opposing peoples may find rest in perfect unity and oneness, and the world of creation may be adorned by this greatest gift. 4 از فضل و موهبت حضرت بیچون امید چنان است که عاشقان جمال جانان روز بروز انجذاب و اشتعال بیشتر یابند و قدم پیشتر نهند تا در قطب عالم خیمهائی برافرازند که احزاب مختلفه و شعوب متضاده در سایه آن در کمال وحدت و یگانگی آسایش یابند و جهان آفرینش باین موهبت کبری آرایش یابد
- 5 At present the friends in Iran must strive so that upheaval and agitation may be transformed into rest and assurance. Therefore your continued presence there is necessary. God willing, permission for presence will be given at a suitable time. 5 حال در ایران باید یاران بکوشند تا انقلاب و اضطراب مبدل براحث و اطمینان گردد لهذا بقای وجود شما در آنجا لازم ان شاء الله در وقت مناسب اجازه حضور داده می شود
- 6 And upon thee be the most glorious Glory. 6 و علیک البهاء الابهی

MKT4.047, YMM.055

AB03497

To: Aqa Shahzadih

- 1 O thou firm handmaiden who art steadfast in the Covenant and Testament of God! In this day when a leaf amongst the leaves of the Blessed Tree groweth firm in the Covenant, she shall rise above the highest offshoots of the Sacred Tree; and once she ariseth to serve the Cause of God and exalt His Word through the power born of righteousness and the light of Divine Guidance, she shall, even as a shining star, radiate in the firmament of the world. How great, how very great is the blessing of these days; and the favors of the All-Bountiful Lord are indeed very glorious. A single goodly deed and one endeavor for the sake of God in this day, is regarded as myriads of charitable deeds and as tens of thousands of seemly works. A sole breath in this age is worth one hundred thousand years of worship. The Abha Kingdom is the world-reflecting celestial mirror, it is that which reflecteth all created heavenly things; in which the most insignificant blade of grass is as a mighty mountain, be it of virtues or vices; and a single drop is as an ocean, whether of valiant acts or forbidden doings. As such, render thanks unto the All-Glorious Lord, that thy services hath been inscribed and engraved with open characters in the Heavenly Scrolls; and the bounteous reward hath been ordained and destined [for thee] in the Celestial Presence.

- 2 Thy consideration and loving-kindness towards the relatives of the son of Ismu'llah-i-Asdaq is pleasing and remembered in the sight of God. The Glory of God rest upon thee.
- 3 On the day of the Birth [of the Bab] a feast was held in the name of that handmaiden, and the ladies all visited the Holy Shrine on her behalf.

1 ای ورقهء ثابتهء راسخهء بر عهد و پیمان الهی
 الیوم ورقهائی از اوراق سدرهء مبارکه چون
 ثابت بر پیمان گردد نابت در اعلی فروع سدرهء
 سینا شود و چون بقوت تقی و نور هدی قیام
 بر خدمت امر الله و اعلاء کلمه الله نماید چون
 ستارهء روشن از افق عالم درخشنده و تابنده
 گردد موهبت ایام عظیمست عظیم و الطاف
 ربّ کریم جلیل است جلیل یک عمل خیر
 و یک حرکت لله الیوم حکم صد هزار مبرات
 و حسنات دارد و یک نفس در این عصر حکم
 صد هزار سال عبادت ملکوت ابهی آینهء
 جهان نمای الهی و مرآت کائنات رحمانیست
 کاه سمت کوه دارد چه حسنات و چه سیئات
 قطره صفت بحر دارد چه اعمال صالحات و چه
 افعال منیّات پس شکر کن حضرت ذو الجلال
 را که خدماتت در دیوان الهی بقلم جلی مقید و
 مشبوت و در ایوان روحانی رحمانی اجر جزیت
 مقدر و موجود

2 رعایت و محبتی که بمنّسین جناب ابن اسم الله
 الاُصدق نموده اید عندالله محبوب و مذکور و
 البهاء علیک ع ع

3 در یوم مولود باسم آن امةالله ضیافت شد و حرم
 جمیعاً در روضهء مطهره بالتیابه زیارت کردند

INBA16:126, BRL_DAK#0520,
 MKT7.138, PYK.299, MYD.476

AB03359

To: *Ghulam-Husayn Shuja-Lashkar*

- 1 O servant of God! Your noble name is evidence that through God's grace you will succeed in serving the Ancient Beauty. Names descend from heaven, but this meaning pertains only to those whose outer being mirrors their inner reality, whose words match their meaning, whose form corresponds to their essence, and whose temple is a mine of light and spirituality.
- 2 We beseech God that you may be like a lion of recognition, roaring and charging in the field of the Covenant, becoming a brave warrior in the army of the All-Merciful, and attacking the weak and feeble ranks of the Covenant-breakers with such force that with one roar you may utterly demolish the foundation of violation and wavering. This is a heavenly confirmation and a divine success.
- 3 I swear by the Ancient Beauty, may my spirit be sacrificed for His loved ones - if a hundred thousand Covenant-breakers gather together, they amount to nothing more than a pack of foxes and a band of jackals. Though they dip themselves in dye vats and mingle with people wearing colored skins, they will never become peacocks of the highest heaven. Eventually the mange disease will overcome them, that jackal stench will emerge, and they will pollute the land far and wide.
- 4 May God protect us and you from wavering in God's Covenant and from weakness in God's Testament. And upon you be Glory.

1 ای بنده حق نام بزرگوارت دلیل بر آن است

که بفضل خدا موفق بر عبودیت جمال قدم
گردی الاسماء تنزل من السماء ولی این معنی
مختص بنفوسی است که ظاهرشان عین باطن
است و لفظشان عین معنی صورت مطابق سیرت
است و هیكل معدن نورانیت و روحانیت

2 از حق میطلبیم که در میدان پیمان چون غضنفر

عرفان در نعره و جولان باشی و شجاع لشکر
رحمان گردی و چنان بر صفوف ضعیفه هزله
ناقضین هجوم نمائی که بیک نعره بنیان نقض و
تنزل را از بیخ و بن ویران کنی این تأییدی است
ملکوتی و این توفیقی است لاهوتی

3 قسم به جمال قدم روحی لاجبائه الفدا اگر صد

هزار ناقض جمع گردد حکم شردمهئی از روبهان
دارند و طائفهئی از شغالان هرچند در خم رنگ
روند و با پوست رنگین در بین خلق محشور شوند
طاوس علین نگردند عاقبت مرض جرب غالب
گردد و آن عفونت شغالی بمیدان آید و بوم و بر
را متعفن کند

4 اعاذنا الله اياكم عن التزلزل في ميثاق الله والفتور

في عهد الله و عليك البهاء

MSHR5.442-443

AB03453*To: Khanum Sultan et al.*

- 1 O servants and handmaidens of the All-Merciful! When the eternal bounty shed its radiant effulgence upon the horizons, holy souls received their portion and share from the bounty of the Covenant. And the covenant and testament that all the Prophets and Messengers had established for the Promised Day of the Blessed Beauty, and for faith and certitude in the Greatest Name, and for attachment to the hem of the Ancient Beauty, became the cause of joy and delight to pure souls. But alas, some hearts became attached to the earthly world and remained veiled and deprived of those favors and assistances.
- 2 You should open your tongues in thanksgiving to the one God that you arose to keep the Covenant and held fast to the hem of the Lord and became manifestations of endless favors. Know the value of this gift and at every moment express a thousand joys that you have attained to that which was the ultimate hope of the Manifestations of Glory and Beauty.
- 3 The garden that the late Aqa Muhammad Baqir and his wife, the handmaiden of God, dedicated to the Mashriqu'l-Adhkar has been accepted at the threshold of the Blessed Beauty. And upon you be the Most Glorious Glory.
- 1 ای عباد و اماء رحمان فیض ابدی پرتو اشراق چون بر آفاق زد نفوس مقدّسی بهره و نصیب از فیض میثاق برد و عهد و پیمانی که جمیع انبیا و رسل بجهت یوم موعود جمال مبارک و ایمان و ایقان باسم اعظم و توسّل بذیل جمال قدم تأسیس نموده بودند سبب نشئه و سرور جانهای پاک شد ولی افسوس که بعضی دل بعالم خاک بستند و از آن الطاف و اسعاف محجوب و محروم گشتند
- 2 شما زبان بشکرانهء خداوند یگانه بگشائید که به پیمان قیام نمودید و بذیل حضرت یزدان متمسک شدید و مظاهر الطاف بی پایان گشتید قدر این موهبت بدانید و در هر دم هزار شادمانی فرمائید که بآنچه نهایت آمال مظاهر جلال و جمال بود رسیدید
- 3 بانچهائی را که مرحوم آقا محمد باقر و امه الله زوجه او وقف مشرق الاذکار نموده اند در درگاه جمال مبارک مقبول گردید و علیکم البهاء الابهی

MKT9.152b

AB03546*To: Mirza Ali Ashraf Lahijani Andalib*

- 1 My Lord, my Hope, the Ultimate Goal of my desire, my Aspiration, my Refuge, my Shelter, my Escape, my Protector, my Helper, my Supporter, and my Defender! I beseech Thee by the cries of the hearts of Thy chosen ones, and by the flames of fire blazing within the ribs and bowels of Thy loved ones, and by the flowing tears from the eyes of those who long for Thee, and by the burning embers in the hearts of those who are in love with Thee, to raise up the roaring of the lions of divine knowledge in the thickets of the seat of Thy manifestation, and cause the whales of certitude to swim in the pools
- 1 ربّ و رجائی و غایة مطلبی و منائی و ملاذی و [ملجائی] و مهری و مجیری و معینی و منجی و ظهوری استلک بضجیع قلوب اصفیائک و اجییع النّار المضطّرمة بین احشاء و ضلوع احبائک و عبرات منہمّرات من اعین مشتاقیک و جہرات مضطّرمات فی افئدة عاشقیک بان ترفع زئیر لیوث العرفان فی غیاض مقرّظهورک و سبّح حیّتان الایقان فی حیاض اندفقت منها میاه فیضک یوم طلوعک و اضرّم نیران محبتک

from which flowed the waters of Thy bounty on the day of Thy dawning, and kindle the fires of Thy love in those regions, and illuminate those precincts with lights that shine between earth and heaven, and perfume those areas with the sweet fragrances of Thy holiness, O Thou Who possessest the Most Beautiful Names! And pour forth upon those deserts and hills and sanctuaries, from Thy Primal Point, the clouds of Thy mighty gift and the rain clouds of Thy supreme favors, and make them among the gardens of Thy abounding mercy and the meadows of Thy supreme compassion.

- 2 O my Lord! Make Thy loved ones therein the speaking signs of Thy oneness and the manifest, brilliant and lofty banners of Thy singleness, and the towering landmarks of Thy manifest religion, and the evident and radiant emblems of Thy traces. O my Lord! Strengthen their backs with Thy power that subdues all things, and reinforce their spines with Thy might that encompasses all who are in earth and heaven, and make them brilliant lights in Thy most glorious horizon and radiant lamps in the glass vessels of Thy sweetest remembrance. Verily Thou art the Powerful, the Mighty, the Bestower.

فی تلك البقاع و نور تلك الارحاء بانوار تثللاً
بین الارض و السماء و عطر تلك الانحاء
بنفحات قدسک یا ذا الاسماء الحسنی و ادر علی
تلك الصحارى و الربی و المعاهد من نقطتک
الاولی سبحاب موهبتک العظمی و غمام عنايتک
الکبری و اجعلها من حدائق رحمتک الغناء و
ریاض مرحمتک العلیا

2 ای ربّ اجعل احبتک فیها آیات توحیدک
النّاطقة و رايات تفردک الشّاهرة الباهرة
الباذخه و معالم دینک المبین الشّاخه و شعائر
آثارک الظّاهرة الزّاهره ای ربّ اشدّد ازهرهم
بقوتک القاهرة لکلّ الاشیاء و قوّ ظهرهم
بقدرتک المحیطة علی من فی الارض و السماء و
اجعلهم انواراً ساطعة فی افقک الابهی و سرجاً
لامعة فی زجاجات ذکرک الاحلی انک انت
المقتدر العزیز المنان

INBA87:601, INBA52:641

AB03447

To: Mirza Ali related to Mulla Ahmad Ali Muallim Nayrizi

- 1 O descendant of that blessed soul who believed in God! Though your father has journeyed from this dusty world and turned towards the Most Great Glorious Threshold, he has established you in his place so that, like your father, you may become gladdened day and night through the mention of the Lord of humanity, acquire knowledge, and comprehend the reality of explanation. Therefore, gather all different thoughts together and unite diverse concerns into a single purpose and aim, that you may fulfill the duties of servitude at the Sacred Threshold. Although this servitude is the greatest burden and the supreme trust that has broken backs and destroyed mighty powers - among them the back of 'Abdu'l-Baha which, I swear by His Beauty, has been completely broken.

1 ای سلالهٔ نفس مبارک مؤمن بالله پدر هرچند
از این خاکدان سفر کرد و باستان جلیل اکبر
توجه نمود ولی ترا بجای خویش مستقر نمود تا
چون پدر شب و روز بذکر رب بشر مستبشر
گرددی و تحصیل عرفان نمائی و بحقیقت تبیان
پیبری پس جمیع افکار مختلفه را جمع و هموم
متنوعه را هم واحد و قصد واحد نما تا توانی
از عهدهٔ بندگی آستان مقدّس درائی اگرچه این
عبودیت ثقل اعظمست و امانت کبری کمرها
را شکسته و قوای عظیمه را مضمحل نموده از
آتجله کمر عبدالبهّاء بجالش قسم که بکلی منکسر
گشته ع ع

2 O Lord! Forgive the one who has sought the vicinity of Your vast mercy, and pardon Your servant who has turned toward Your broad and distant threshold. Immerse him in the seas of Your forgiveness and pardon, and grant him the cup of Your grace and forgiveness. Verily You are the Pardoning, the Forgiving, the Merciful. And convey greetings and praise from me to the assured leaf, the daughter of Muhammad-Kazim, who has believed in God and His signs and who is related to one who served his Lord throughout his life. And may the Glory be upon you [and upon him and upon her] at all times.

3 Please convey the Most Wondrous Most Glorious greeting to Jinab-i-Aqa Muhammad-Ibrahim, and may the Glory be upon all the people of Baha.

2 رَبِّ اغْفِرْ لِمَنْ قَصَدَ جِوَارَ رَحْمَتِكَ الْوَاسِعَةِ وَ اعْفُ عَنْ عَبْدِكَ الَّذِي تَوَجَّهَ إِلَى عَتَبَتِكَ الرَّحِيمَةِ الشَّاسِعَةِ وَ اغْرِقْهُ فِي بَحَارِ غَفْرِكَ وَ صَفْحِكَ وَ إِنَّهُ كَأْسُ لَطْفِكَ وَ عَفْوِكَ أَنْتَ الْغَفُورُ الْرَحِيمُ وَ ابْلُغِ التَّحِيَّةَ وَ التَّكْبِيرَ مِنْ قَبْلِي إِلَى الْوَرَقَةِ الْمَوْقَنْتَةِ صَبِيَّةٍ مُحَمَّدٍ كَاطِمٍ الَّتِي آمَنْتُ بِاللَّهِ وَ آيَاتِهِ وَ انْتَسَبْتُ إِلَى مَنْ [خُدَمَ] رَبَّهُ فِي طَوْلِ حَيَاتِهِ وَ الْبَهَاءِ عَلَيْكَ [وَعَلَيْهِ وَ عَلَيْهَا] فِي كُلِّ حِينٍ ع

3 وَ جَنَابِ آقَا مُحَمَّدٍ اِبْرَاهِيمَ رَا تَكْبِيرِ اِبْدَعِ اِبْهَى اِبْلَاغِ فَرْمَائِدِ وَ الْبَهَاءِ عَلَى كُلِّ اَهْلِ الْبَهَاءِ

MMK6#400, LMA2.449

AB03325

To: *Mirza Muhammad Hasan Adib*

1 O thou teacher in the divine school! Open thou thy wings and spread wide thine arms. Turn all thy attention to God and soaring upward, sing a thrilling a melody and bring forth a call from the throat of the spirit. Chant thy melodies in the accents of Hijaz and Iraq [Arabic and Persian]. Become an eloquent nightingale in this rose garden and a melodious lark in this flowering meadow. Become a luminous lamp in the assemblage of existence, endowed with the essence of the human spirit. Let thy face shine with radiance, thy robes grace thee with chastity, and breathe fragrant-laden airs at every step.

2 Then thou shalt thou behold the Primal Reason revealing its manifest light on every side. Then shalt thou throw aside the veil of concealment and like unto the rose become endowed with the all embracing essence of the human spirit, sought after in every nook and cranny. And if thou seekest a covering, take upon thyself the pure translucent glass that lets the light shine through unclouded.

3 Become intoxicated and sacrifice thyself entirely; be totally enthralled and let thy breast glow with the love of God. Be a calamity to the cold-hearted, a resplendent star, be a heroic knight jousting in the arena of service, a luminous light.

1 ای ادیب دبستان الهی دست و پری بگشا و آستینی بیفشان توجّهی بنما و بال و پری باز کن و پروازی آغاز نما و نغمه و آوازی از حنجر روحانی برآر و لحن حجازی و عراقی بخوان بلبل گویای این گلزار شو و هزار هزار آواز این لاله‌زار شمع روشن انجمن عالم شو و جوهر جامع حقیقت آدم رخی منور کن ذیلی مطهر بنما مشامی معطر کن

2 و عقلی مصوّر بین پردهٔ مستوری برانداز و چون گل رسوای کوچه و بازار شو و اگر نقابی جوئی چون نور دیده در نقاب زجاجی و پردهٔ شفاف صافی درآ

3 مست و مخمور شو محو و مشهور گرد و اله شیدا شو سینهٔ سیناء جوافّت منجمدان باش و فارس میدان گرد نجم باز شو و نور لامع گرد

- 4 May thy deeds be such that thy luminous brow and shining face shall attain renown in the Abha Kingdom and across the Supreme Horizon. May thy deeds grant thee the grace of holy fragrances conducive to communions of the spirit. And when thou turnest thy face towards the everlasting horizon from this contingent and ephemeral world, may the hosts of victory surround thee, may the trumpets and banners of glory proclaim thee, and may thou attain the Kingdom of the All-Glorious.

4 کاری کن که در ملکوت ابهی و افق اعلیٰ با رخی روشن و جانی چون گلشن مشهور گردی و نشر نفعات قدس ثنائی و حشر مجامع انس کنی و چون از مقرّفا بمکن بقا توجه ثنائی با سپاه و جنود و طبل کوس و اعلام منشور و الویه مشهور آهنگ ملکوت ابهی کنی و البهاء علیک

MMK2#252 p.181, AKHA_132BE #09
p.a

AB03315

To: Muhammad Ali Afnan

- 1 My God, my God! This is a branch from the branches of Thy divine Tree, and a twig from the gardens of Thy Word of Oneness, and a lamp ignited and aflame with the fire burning in the Tree of Thy Singleness.
- 2 O Lord! He has spent his days in devotion to Thee, and stayed awake through the nights in supplication before Thee, and risen at dawn in prayer to Thy Kingdom, placing his trust in Thee. How often has he whispered to Thee in the darkness of night, and how often has he called upon Thee in the solitude of days and nights, hoping that Thou would protect him from the arrows of doubts and make his feet firm upon Thy straight path and Thy right way through clear signs and evident glad-tidings.
- 3 O Lord! He has taken refuge in the cave of Thy help and care, and sought shelter in the protection of Thy preservation and guardianship, and fled to the fortress of Thy safekeeping and defense.
- 4 O Lord! Guard him with the hosts of Thy unseen realm and Thy angels, and watch over him with the eye of Thy care and protection, and quicken his heart with the sweet fragrances of Thy holiness, and expand his breast with the breezes of Thy companionship, and revive his inner being with the gentle winds of Thy sanctity, and illumine his face with the lights of Thy oneness, and gladden his eyes by witnessing the signs of Thy confirmation, and bestow abundantly Thy favors upon him, and encompass him with the glances of Thy care, and

1 الهی الهی هذا فرع من فروع سدره رحمانیتک و دوحه من حدائق کلمه وحدانیتک و سراج موقد ملتهب بالنار المتسعة فی شجرة فردانیتک

2 ای ربّ قد قضی الاّیام و هو مبتلّ الیک و سهر اللیالی و هو متضرّع بین یدک و تیقظ فی الأسحار و هو مبتلّ الی ملکوتک متوکلاً علیک کم هو ناجاک فی جنح الظلام و کم هو ناداک فی خلوات اللیالی و الاّیام راجیاً ان تحفظه من سهام الشّبهات و تثبّت قدمه علی صراطک القویم و منهجک المستقیم بالآیات الباهرات و وضوح البشارات

3 ای ربّ انه آوی الی کھف عونک و عنایتک و التجأ الی جوار صونک و حمایتک و لاذ بحصن حفظک و کلائیک

4 ای ربّ احرسه بجنود غیبک و ملائکتک و لاحظہ بعین رعایتک و صیانتک و احی قلبه بنفعات قدسک و اشرح صدره بروحات انسک و انعش فؤاده بنسائم تقدیسک و نور وجهه بأنوار توحیدک و اقر عینه بمشاهدة آثار تأییدک و اسغ علیه نعمتک و اشمه بلحظات طرف عنایتک و افتح علیه ابواب برکتک و اجعله مظهر آیات رحمتک بین بریتک

open unto him the doors of Thy blessings, and make him a manifestation of the signs of Thy mercy among Thy creatures.

- 5 Verily, Thou art the Powerful, the Exalted, the Mighty, the Generous.

5 آنک انت المقتدر المتعالی العزیز الکریم

INBA87:474, INBA52:494

AB03486

To: *Muntasirud-Dawlih*

- 1 O thou who art attracted by the fragrances of God! Praise be to God that thou art victorious and awaiting victory - victorious through the hosts of the Supreme Concourse and awaiting the appearance of the signs of the greatest bounty. Victory is of two kinds: one pertains to the physical world and the other to the spiritual realm. Although both are desired and beloved, and both are accepted and yearned for, yet physical victories have no abundant results or praiseworthy effects - they are but a moment, expressed as a dewdrop. But spiritual, divine victory is a sun whose rays are eternal, whose heat is everlasting, whose zenith is pre-existent and whose waves are immortal.

1 ای منجذب بنفحات الله الحمد لله مُنتصری و مُنتظر مُنتصری بجنود ملاً اعلی و مُنتظری بظهور آثار موهبت کُبری نُصرت بر دو قسم است یکی تعلق بعالم جسمانی دارد و دیگری تعلق بعالم روحانی هرچند هردو مطلوب و محبوب و هردو مقبول و مرغوب ولی نُصرت‌های جسمانی را نتایج موفوره و آثار مشکوره مُقرر نه دمی است و عبارت از شبنمی ولی نُصرت معنویّه روحانیّه آفتابی است که شعاعش ابدی است و حرارتش سرمدی و اوجش لمیزی و موجش لایزالی

- 2 In any case, it is hoped from the grace and favor of the Ancient Beauty that thou mayest be victorious in both kinds, grateful for both bounties, confirmed, successful and renowned - that through divine power, merciful resolve, eloquent speech, articulate expression, fragrant breaths, illumined traces, perfumed breezes, a radiant countenance, a heart like a rose garden and meadow, penetrating understanding, and a mighty arm, thou mayest arise to serve the Cause of God. I swear by that illumined face and perfumed nature - if thou art confirmed in these gifts, thy countenance will shine like the sun in the highest realm and the lights of the Covenant will become manifest upon thy radiant brow. And upon thee be Glory.

2 باری امید از فضل و عنایت جمال قدم چنان است که بهردو نُصرت منصور باشی و بهردو فیض مشکور مؤید و موفق و مشهور تا بقوّه الهیه و همتی رحمانیه و نطقی بلیغ و بیانی فصیح و نفحاتی مُعطر و آثاری مُنور و نسائی مُعبر و روئی روشن و قلبی چون گلزار و چمن و ادراکی نافذ و ساعدی قابض بر خدمت امر الله قیام نمائی قسم بآن روی مُنور و خوی مُعطر اگر مؤید باین مواهب گردی رُخت چون آفتاب در عالم بالا روشن و تابان گردد و انوار پیمان در جبین مُبینت نمودار شود و علیک البهاء

INBA17:040, AKHA_133BE #03
p.a, BSHN.140.293, BSHN.144.293,
MHT1b.155

AB03552

To: Natiq, Aqa Mirza Muhammad et al.

- 1 There is no time. Retribution is of two kinds. One is individual: it is the recompense for individual deeds, such as oppression and rebellion. "No soul shall avail another aught"; "no bearer of burdens shall bear the burden of another." The other is general and all-embracing: it is like unto a man who afflicteth himself with a contagious disease.

1 فرصت نیست پاداش دو قسم است خصوصی
آن جزای اعمال خصوصیت مانند ظلم و طغیان
لا تجزى نفس عن نفس شيئاً لاتزر وازرة وزر
اخرى وشمولیت نظیر انسانی که خود را بمرضی
مبتلا نماید که ساریست ع ع
- 2 Meats that are desirable and wholesome may be eaten, while abhorrent meats are forbidden. The House of Justice must determine this according to wisdom. And if one were to be satisfied with vegetarian food, that would certainly be closer to mercy and compassion.

2 لحومیکه مطلوب و گواراست مأکول و لحوم
منفوره میغوض این را بیت عدل باید بموجب
حکمت تعیین نماید و اگر چنانچه بطعام نباتی
اکتفا شود البته به رحم و مروت نزدیکتر است
ع ع
- 3 O my God, my God! This is Your servant whom You have crowned with the crown of faithfulness, and who hastened to the field of martyrdom with such longing that the Concourse on High were moved to joy. O Lord! Reward him in Your Most Glorious Kingdom and give him to drink from the cup of reunion, and immerse him in the lights of divine manifestation in the gathering place of witnessing and immortality.

3 الهی الهی هذا عبدک الذی کلتہ باکلیل الوفا
فسرع الی مشهد الفداء بشوق تهللت به الملاء الاعلی
ربّ اجره فی ملکوتک الابهی وجرعه من کأس
اللقاء و اغرقه فی انوار التجلی فی محفل المشاهدة
و البقاء ع ع
- 4 O Sulayman! This is the time for the wisdom of Solomon and the melody of David; for divine passion and ecstasy, for longing and joy.

4 ای سلیمان وقت حکمت سلیمانیت و آهنگ
داودی و شور و شغف و شوق و طرب ربّانی
ع ع
- 5 My Lord and my Hope! Aid Your servant, the teacher, with the glad tidings of forgiveness and cause him to enter the midst of Paradise. Verily You are the Generous, the Merciful.

5 ربّ و رجائی ادرك عبدک المعلم ببشارات
الغفران و ادخله فی بحبوحة الجنان انک انت
الکریم الرحمن ع ع
- 6 O Lord! Be a guide to this wanderer on Your path and make him mighty in Your glorious Kingdom.

6 ای پروردگار این آواره سبیل را دلیل شو و در
ملکوت جلیل عزیز فرما ع ع
- 7 The ode was the height of eloquence and excellence, but it should have been in praise of the Blessed Beauty (may my soul be a sacrifice for His poets). As the common people say, then the reward would have been rich and sweet.

7 قصیده در نهایت فصاحت و بلاغت بود ولی
لازم بود که در ستایش جمال مبارک روحی
لشعرائه الفدا باشد بقول عوام آنوقت صله چرب
و شیرین بود

MMK6#146

AB03306

To: Thamari, Zibandih and her spouse

1 Praise be to God Who has perfected the creation of all things, and ordained in His dominion that which causes the realities of things to combine, through which diverse genera and species grow and creation increases in the world of existence. Glorified be He Who has made attraction and affinity to exist throughout all created things, and made union and harmony characteristics of contingent beings. There is nothing in the plant kingdom except it has its splendid mate, nor among sensing creatures except it has its noble pair. He has made marriage in the human world blessed and auspicious, through which hearts are united and breasts are gladdened. He has ordained that marriage should shine and gleam like a lamp, so that the light of love may shine in hearts more delicate than glass, and souls walking the path may multiply. I praise Him for having joined the handmaiden of the All-Merciful, Zeebandeh, with one whom He has made enkindled with the fire of attraction on this joyous day.

2 My God, my God! I beseech Thee to make this marriage encompassed by grace and bounty, and a cause of enduring harmony continuing unto the end of eternity. Lord! Create harmony between them, unite their hearts, and make this harmony an unbreakable bond unto the end of time. Bless them both and send down mercy upon the hearts of the people of mystery. Verily Thou art the Generous, the Exalted, and verily Thou art the Merciful, the Great, the Glorious. There is no God but Thee, Who hast dawned from the Dayspring of Beauty.

1 الحمد لله الذي اتقن صنع كل شيء فقدر في ملكه ما ياتلف به حقائق الأشياء وينمو به الأجناس والأنواع الشتاء ويزداد به الخلق في عالم الأنشاء فسبحان من جعل الائتلاف والأنجذاب في سائر الموجودات والأقتران والألتيام من خصائص الممكنات فما من شيء في عالم النبات الا وهو زوج بهيج ولا من ذوى الأحساس الا مزدوج كريم وجعل الأقتران في عالم الإنسان مباركاً متيماً فالق به القلوب وشرح به الصدور ثم قدر الأزوداج ان يلوح ويضئ كالسراج حتى يشرق نور المحبة في افئدة الطف من الزجاج وتتكاثر النفوس السالكة على المنهاج واحمده على ما قرن امة الرحمانية زيبنده بمن جعله مشتعلاً بنار الأنجذاب في هذا اليوم البهاج

2 الهى الهى انى اتضرع اليك ان تجعل هذا الأقتران مشمولاً بالفضل والأحسان وسبباً للألفة الدائمة المستمرة الى ابدالآباد رب وفق بينهما والى قلبهما واجعل هذه الألفة عروة غيرمنفصمة الى سرمد الأدهار وبارك عليهما وانزل الرحمة على قلوب اهل الأسرار انك انت الكريم المتعال و انتك انت الرحيم العظيم ذوالجلال لا اله الا انت المشرق من مطلع الجمال

AKHT2.505

AB03532

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

- 1 O verdant, fresh and lofty Branch of the Blessed Tree! What was written became known and what was inscribed became manifest. Spirits were gladdened by its subtle meanings and hearts were delighted by its wondrous expressions.

1 ایها الفرع الخضر النضر الرفیع من السدرة المبارکه آنچه مرقوم بود معلوم شد و هرچه مسطور بود مشهود شد ارواح بلطائف معانیش مسرور شد و دلهای بیدایع مبانیش محظوظ گشت
- 2 Every word that issues from the fountain of sincerity in the Cause of God is like pure water that descends from spring clouds, bestowing freshness upon the heart, delicacy upon the spirit, and glad-tidings upon souls. In truth, for these wanderers in the wilderness of the love of God, there is no solace except the sweet fragrances from the hearts of the loved ones of God, and no respite except beholding the signs of steadfastness and firmness in the Cause of God.

2 هر کلمه‌ای که از منبع خلوص در امر الله صادر چون ماء زلال که از غمام بهار نازل دل را طراوتی بخشد و روح را لطافتی و نفوس را بشارتی فی الحقیقه از برای این گمگشتگان بادیه محبت الله تسلی مفقود جز نفحات قلوب احباء الله و فسحتی معدوم جز مشاهده آثار ثبوت و رسوخ بر امر الله
- 3 For this firm foundation is the pillar of the Cause and the source of the effects of destiny. Through this power, the lights of certitude encompass the horizons of existence, and through these signs the mysteries of the Beloved of the Worlds illumine the kingdom of being.

3 زیرا این اصل متین قائمه امر است و منشأ آثار قضا و قدر انوار یقین باین قوت آفاق وجود را احاطه نماید و اسرار محبوب العالمین باین آثار ملکوت وجود را روشن کند
- 4 Therefore, O blessed branch of the luminous Divine Tree, direct all eyes toward this most great and perfect Cause so that the loved ones of the All-Merciful may remain firm and steadfast.

4 پس ای مبارک شاخ سرو حقیقت نورانیه جمیع انظار را متوجه این امر اتم اعظم کن که احبای رحمن ثابت و راسخ مانند و
- 5 Regarding the matter of his honor the elevated one, we have implemented exactly as you deemed advisable. We wrote that no one should say a word - whatever Aqa Qasim himself implements is best.

5 در خصوص مسئله حضرت مرفوع همان قسم که شما صلاح دانستید اجرا نمودیم نوشتیم که کسی حرفی نزند آنچه خود آقا قاسم مجری نماید همان بهتر
- 6 And upon you be glory.

6 و البهاء علیک

INBA85:298, MKT8.170

AB03498

To: Fatimih Sultan, wife of Muhammad Ali Kashani

- 1 O leaf of the Divine Tree! One of the manifest signs of the Day of God is that some women are raised from the slumber of self and heedlessness and gathered under the shadow of the banner of the all-embracing Word, who have become the glory of men and the light of the world. They have engaged the tongue in remembering the All-Merciful, and have refreshed the soul and existence with the fragrances of the Beloved. They have been steadfast as the immovable mountain in the Cause of God, and have scattered, as the surging sea, the pearls of meaning of divine knowledge. Therefore ask of God that you may become one of these steadfast and eloquent leaves.

- 2 Do not be sorrowful or grieved at the passing of the child. He has hastened from this earthly dustheap to the soul-refreshing divine expanse, and from the physical confinement has taken flight to the vast spiritual realm, ascending from this perishable abode to the holy divine dwelling place. How blessed is he, how blessed is he! Do not wail, do not lament - make patience and composure your characteristic, and make forbearance and endurance your garment. If you knew in what truthful seat he dwells and in what exalted company he is present, you would surely give thanks and praise. And the Glory be upon you and upon all who are firm in God's Covenant and Testament, which He has taken from the peoples of the heavens and earth.

1 ای ورقه طیبه از آثار باهره یوم الله آنکه امائی
از رقد نفس و هوی مبعوث و در ظلّ لواء کلمه
جامعهئی محشور شدند که نگر رجال و روشنائی
جهان گشتند لسان بذکر رحمن گشودند و وجود
و جان بنفحات جانان ترو تازه کردند چون جبل
راسخ بر امر الله استقامت نمودند و چون بحر مواج
در معرفت پروردگار لآلی معانی افشاندند پس از
خدا بخواه که یکی از این ورقات ثابتات ناطقات
شوی

2 از صعود طفل محزون مباش و مغموم مگرد از
خاکدان ترابی بفضای جانفزای الهی شتافت و
از تنگای جسمانی بصرهای وسیع روحانی پرواز
نمود و از این منزل فانی بنزل قدس الهی عروج
نمود خوشا بحال او خوشا بحال او ناله مکن فغان
منما صبر و قرار را شعار خود کن و تحمل و
اصطبار را دثار خویش نما اگر بدانی که در چه
مقعد صدق ساکن و در چه ملأ اعلائی حاضر
البتّه شکر نمائی و حمد کنی و البّه علیک و علی
کلّ ثابت علی عهد الله و میثاقه الذی اخذه من
اهل السموات و الأرضین

INBA17:065, MKT7.142a, BSHN.140.295,
BSHN.144.295, MHT1a.191, MHT1b.149

AB03474

- 1 O thou who art enkindled with the fire lit in the Tree of the Covenant! Arise, and like unto a blazing fire in the center of all horizons, burst into flame and make for every region. Dive into every sea and river, drink from every pure and delicate spring, take the cup of the Covenant in hand and defeat the market of the wavering ones. In every gathering, open thy tongue and tell of the trials of 'Abdu'l-Baha. Be a herald of the Covenant and become a king of awakening. Raise the cry: "O people! This is the time of awareness and the moment of awakening.

1 ای مشتعل بنار موقده در سدره میثاق برخیز و
چون نار موقده در قطب آفاق شعله زن و قصد
اطراف کن در هر بحری و نهری غوص نما و
از هر معین صافی لطیفی بنوش و کأس میثاق
را بدست گیر و بازار متزلزلان را شکست ده
در هر انجمنی زبان بگشا و از بلایای عبدالبهاء
خبر ده منادی عهد باش و ملک ایفاظ شو
و نعره برآور که ای قوم هنگام هوشیار است و
وقت بیداری از خواب سر برآید و اشعه ساطعه

Arise from sleep and witness the brilliant rays of the Sun of the Covenant, and inhale the fragrances of the Kingdom of Abha from the gardens of steadfastness and firmness.” I swear by the Ancient Beauty, may my spirit be a sacrifice for His loved ones, that today in the shelter of the Covenant a gnat becomes the greatest eagle of the horizons and a soaring vulture in the heaven of radiance. ‘Abdu'l-Baha

- 2 O Lord! Assist this servant of Thine to spread the fragrances of Thy Covenant and Testament, aid him in Thy remembrance, illumine his face with the light of the star of Thy confirmation, strengthen his back in Thy service, be his companion in his journeys and travels, be his support in all affairs, protect him from the whispers of Satan, open before him the doors of success, overshadow him with clouds of prosperity, make him a source of comfort to souls and a spirit to those hearts which have been revived by the joyous breezes in the world of forms.

MNYA.087x

آفتاب عهد مشاهده نمائید و نفحات ملکوت
ایبی از حدائق ثبوت و رسوخ استشمام نمائید
قسم بجمال قدم روحی لأحبائه الفداء که اليوم
پشه در ظلّ میثاق عقاب اعظم آفاق گردد و
نسر طائر فلک اشراق شود ع

2 ای ربّ اید عبدک هذا علی نشر نفحات عهدک
و میثاقک و ایده علی ذکرک و نور وجهه باشراف
کوکب تأییدک و اشدّد ازرها علی خدمتک و
آسه فی سفرها و رافقه فی سیره و سیاحتہ و
کن له فی الأمور عوناً و عن همسات الشیاطین
صوناً و افتح علیه ابواب النّجاح و ظلّل علیه غمام
الفلاح و اجعله راحةً للأرواح و روحاً للقلوب
الّتی انتعشت بنسيم الأفراح فی عالم الأشباح

AKHA_117BE #09-10 p.545, TZH8.0414,
KNSA.070 (115)x

AB03367

To: H. Yakar[?], teacher, in Stuttgart

- 1 O seeker of truth, your letter was received. It had pleasing meanings. Praise be to God, since you turned toward the Kingdom, many difficult questions were solved. And since you reached the station of disciple - and I hope you will reach it - all questions will be solved.
- 2 When Saint Paul was asked about certain philosophical questions, he answered that before he had news of Christ, he knew everything, but when he received news of Christ, he became unaware of everything. For Christ so infused him that no room remained for anything else. This heart became empty and filled with Christ, meaning divine outpourings and heavenly inspirations. Now I also hope that you will become like this.
- 3 The people of metaphor have imagined and described the Divine Reality in such a way that it must be completely forgotten. Their conception is pure imagination. But the holy souls have thoughts about the Divine Reality that are entirely in

1 ای پرستنده حقیقت نامه شما رسید معانی
دلنشین داشت الحمد لله چون توجه بملکوت
نمودی بسیاری از مسائل معضله حل شد و
چون بمقام حواری رسیدی و امیدم چنان
است که برسی جمیع مسائل حل میشود

2 از حضرت پولس از بعضی مسائل فلسفه پرسیدند
جواب فرمود که من تا از مسیح خبر نداشتم هر
چیز میدانستم ولكن چون از از مسیح خبر گرفتم
از هر چیز بیخبر شدم زیرا چنان حلول در من
کرد که دیگر جائی بجهت چیزی نگذاشت این
قلب فارغ پر از حضرت مسیح یعنی فیوضات
الهیة و سنوحات رحمانیه حال من نیز امید چنان
دارم که تو چنین گردی

3 حضرت الوهیت را اهل مجاز چنان تصور و
تشریح کرده‌اند که باید بکلی فراموش کرد تصور
آنان وهم محض است ولی نفوس مقدسه را در

accordance with reason. It is a hidden secret and a guarded mystery.

- 4 And likewise other questions - put aside what you have heard and strive until the truth springs forth from your heart. And upon you be the Most Glorious Glory.

حقیقت الوهیت افکاری است که بتمامه مطابق عقل است سر مکنون و رمز مصون است

4 و همچنین سائر مسائل آنچه شنیده‌ای آرا نگار بگذار و بکوش تا حقیقت از قلبت نیغان نماید و علیک البهاء الابهی

MKT3.390

AB03450

- 1 O thou whose breast is dilated with the Remembrance of God! This contingent world is the dark abode of material sorrows and spiritual afflictions; it is the narrow prison of tests and difficulties which impinge on one's physical and psychic entity. Its most spacious plains of liberty are no more than a prison pit and its pleasure gardens lure the soul into the lowest abyss. Its sweetest drink is bitter hemlock and the panaceas it offers the most virulent poison. Its delights are the very plague and its show of beauty nothing better than the most vile distortion. Its uncertain honours lead to lasting humiliation and its infinite wealth transforms to countless kinds of destitution and abject poverty.

1 ای صدر منشرح بذکر الله این عالم امکان ظلمتگاه غموم و هموم جسمانی و روحانی و تنگای محنت و مشقت عنصری و وجدانیست صحرای دلگشایش بچین بچین است و ریاض جانفزایش اسفل سافلین شهد شیرینش حنظل و سم عظیمست و دریاق اعظمش زهر بی مثل و نظیر حلاوت نوشش سمیت نیش است و صباحت رویش زشتی رخسار و جبین عزت بی‌پایش ذلت پایدار است و ثروت بی‌پایانش فقر و مسکنت بیشمار

- 2 But a most glorious Luminary has dawned from the horizons of this evanescent world! A radiant Light has appeared from the dayspring of the world, which is capable of transmuting its darkness to gleaming hope, its storms and vicissitudes to unexampled tranquillity. This shining Light has the potency to transform its most virulent poison to the sweetest syrup and its deadly toxins to the fruit of the mighty palm. Furthermore it can change grievous afflictions into comforts of the soul and pains to the bounties of the spirit.

2 لکن از افق این امکان آفتاب انوری طالع و از مشرق این اکوان نیر اعظمی لائج که ظلمت شدیدش را مبدل بصبح امید نماید و طوفان اعظمش را راحت بی‌بدیل سم ناعش را شهد فائق کند و زهر قاتلش را ثمره نخل باسق نماید محنت شدیدش را راحت جان نماید و آلام عظیمش را موهبت وجدان کند

- 3 This most effulgent Luminary is naught but the Sun of the Love of God and the DayStar of detachment from all save God. It hath arisen that the Word of God might be raised and the divine fragrances may be spread abroad and the lights of divine guidance may be kindled on all sides. Let us strive, therefore to attain this high station so that we may imbibe from this honeyed chalice.

3 آن کوکب لامع و بدر ساطع آفتاب محبت الله است و نیر انقطاع از ما سوی الله و قیام باعلاء کلمة الله و نشر نفحات الله و شعله نورانی هدایت الله پس جهدی باید که بانغمام بلند اعلی رسم و از این کأس احلی نوشیم

- 4 And upon thee and upon the people of Baha be the Glory.

4 و البهاء علیک و علی اهل البهاء

MMK2#114 p.088

AB03468

- 1 O ye who ponder! When the realities of created things are unveiled, all entities are observed to be in a state of utter need. The diverse elementsâ€”acting and reacting, combining and separatingâ€”are witnessed, in the utmost order, to be governed by a true and perfect system. Composition and analysis, union and separation, mingling and commixture are, to the eye of truth, manifest in the highest degree of soundness and arrangement, wholly removed from chance; and the beauty of reality revealeth its countenance, while to the pure sense its sweet fragrance is inhaled.
- 2 When the ethereal force undulates, light appears in the world. Though its essence remains veiled, yet its waves are known. [In like manner] burning, sighing, and lamentation are plain and manifest, but the reality of love is concealed. Doth concealment become the cause of nonexistence? Doth veiling behind the curtain prove the absence of the heart-entrancing Beloved?
- 3 All entities of the outer world are as dead; the true human is alive. The visible world is as a lifeless body, and the human is its soul – the truth and the Beloved. When this spirit is without triumph, thou beholdest it as one dead a hundred years; and when this soul is bereft of the Beloved, thou dost witness it as dust, withered and cold.
- 4 The animals are keen in sensation, but man is endowed with piercing vision. Every moving creature apprehendeth sensible realities, but intelligible realities are disclosed and perceived by the seeing knower. Thus, among the inherent attributes of man and the infinite virtues of this noble species is the apprehension of intelligible, not sensible, realities; the discovery of unknown mysteries, not occupation with matters already known and seen. And glory be upon the people of insight.
- 1 ای متفکران، چون کشف حقایق کائنات شود
 جمیع اعیان در حیز افتقار مشاهده گردد عناصر
 متنوعه متفاعله متآلفه متفارقة در نهایت انتظام
 بنظم حقیقی مشهود و واضح ترکیب و تفصیل
 و اجتماع و تفریق و امتزاج و امتساج بر نهایت
 اتقان و ترتیب مبین تصادفی بیصر حقیقی جمال
 حقیقت رخ گشاید و بمشام پاک رائحه طیبه
 استشمام گردد
- 2 قوه اثیریّه چون موج نماید نورانیّت در آفاق
 مشهود شود هر چند حقیقتش مستور ولی
 تموّجانش معلوم حرقت و آه و فغان ظاهر و عیان
 ولی حقیقت عشق پنهان آیا پنهانی سبب فقدان
 گردد و پرده نشینی دلیل بر فقدان دلبر دلنشین
 شود؟
- 3 جمیع اعیان خارجه مرده انسان حقیقی زنده عالم
 مشهود چون جسم بیجان و انسان جان حقّ و
 جانان این روح چون بی فتوح گردد مرده صد
 ساله بینی و این جان چون بی جانان شود خاک
 زمرده و افسرده مشاهده کنی
- 4 حیوانات در احساسات شدید ولی انسان
 صاحب بصر حدید حقایق محسوسه مدرک هر
 جنبنده اما حقایق معقوله مکشوف و ملحوظ
 دانای بیننده. پس از خصائص ذاتیه انسان و
 فضائل غیر متناهیّه نوع جلیل ادراک حقایق
 معقوله بود نه محسوسه و کشف اسرار مجهوله
 بود نه اشتغال بمواد معلومه مشهوده و البهاء علی
 اهل البصیره

MAS9.079

AB03491

- 1 O thou who speakest forth the praise of the Ancient Beauty in the assemblage of the world! 1 ای ناطق بشای جمال قدم در انجمن عالم
- 2 The divine worlds, even as the invisible and unknowable Essence, are hidden and concealed from physical eyes and earthly vision, and their number is beyond the power of mortal minds to reckon. When the veil is withdrawn, however, and the eyes of insight become open, and the nostrils are relieved of their congestion, those limitless worlds will reveal themselves and their holy fragrances will be perceived. 2 عوالم الهیه چون ذات احدیه من حیث الحقیقة الغیبیة العمائیة از ابصار جسمانی و انظار ترابی مخفی و مستور و غیر متناهی است و چون کشف غطاء گردد و بصر بصیرت بگشاید و مشام از زکام بیاساید آن عوالم غیر متناهیة چهره بنماید و مشام از نفحات قدسیه اش معطر آید
- 3 Consider this, that a single world amongst those worlds is the spiritual world of man. Although it is hidden and concealed from the outward eye, yet to those possessed of inner vision, its presence and existence, its signs and traces, its effects and attributes, its power and influence, are as manifest, clear, and real as the sun. 3 ملاحظه فرمائید یکعالم از عوالم عالم روحانی انسانی است اگرچه بحسب بصر ظاهر مشهود نیست و معلوم نه ولكن من حیث البصيرة ظهور و بروزش و احکام و آثارش و افعال و -- شئونش و حکم و نفوذش چون آفتاب مشهود و موجود و عیان
- 4 It cannot be said that the subtle spirit hath entered into and penetrated the body, for the former is immaterial while the latter is bound by the constraints of time and space. Egress and regress, ascent and descent, setting and rising, dissolution and composition are properties of the body, not the spirit. 4 و نمیتوانی بگوئی که آنروح لطیف درین جسم کثیف داخل و حال است چه که آن از مجردات است و این از متحیزات و دخول و خروج و صعود و نزول و وقوع و طلوع و ولوج و حلول و امتزاج و امتشاج از خصائص جسم است نه ارواح
- 5 Despite its visible traces, evident signs, manifest attributes, and clear effects, the spirit as it is in itself remaineth invisible and concealed. Its center is hidden and its origin is beyond any indication. Nevertheless, its connection to the body is apparent, and resembleth the connection of the sun to a mirror. Should the bond of association become severed, the body will become deprived and the mirror obscured. 5 با وجود این آثار باهره و آیات ساطعه و احکام ظاهره و شئون واضحه مکنون و مخفی و مستور است و مرکزش غائب و مبدأش مکنون است لکن تعلقش باجسام مشهود چون تعلق آفتاب برآت و چون رشته تعلق بگسیخت جسد محروم شد و مرآت محجوب گشت

AVK1.196

AB03521

1 O loving friends!

1 ای یاران مهربان

2 On this most felicitous morn, rising from the horizon of 'Abdu'l-Baha's soul, in utmost joy and supplication at the threshold of the kind Lord, he begs for help, protection and favors for those who long for Him. I swear by the manifest morn that not for a moment am I free from thoughts and remembrance of those longtime friends of that Beloved One who captures hearts.

2 در این صباح پر فلاح مشرق از افق جان عبداله‌بهاء به یاد روی و خوی آن محرمان خلوتگاه حضرت یزدان در نهایت روح و ریحان و تضرع کسان از آستان خداوند مهربان به جهت مشتاقان طلب عون و صون و عنایت مینماید یمن به صبح مبین مینمایم که دقیقه‌ای از فکر و ذکر یاران دیرین آن دلبر دلنشین فراغت ندارم و

3 With utmost humility I turn to the Court of Oneness: O Thou Beloved of these enraptured ones and Goal of these impassioned ones! We are scattered - grant us composure of heart. We are poor - make us wealthy. We are afflicted - bestow upon us healing. We are wounded and in pain - grant us a balm. We are lost - guide us. We are thirsty - give us to drink. We are agitated - grant us rest and tranquility. We are abased - shed upon us the light of glory. We are fallen - be our helper. We are grieved - make us joyful. We are cold - bestow warmth and enthusiasm. Enable us to serve Thy friends and strengthen us to be servants to Thy loved ones.

3 به کمال ضراعت به درگاه احدیت مراجعت میکنم که ای معشوق این شیدائیان و مقصود این سودائیان پریشانیم جمعیت خاطری عطا فرما مستمندانم توانگر کن دردمندیم درمانی عنایت نما مجروح و مजوعیم مرهمی مرحمت فرما گنگشتگانیم هدایت کن تشنگانیم سیراب نما آشفته‌گانیم راحت و سکون ده ذلیلیم پرتو عزت بخش افتادگانیم دستگیر شو آزرده‌گانیم شادمانی بخش افسرده‌گانیم حرارت و شوقی عطا فرما به خدمت دوستانم موفق نما و به عبودیت یارانت مؤید کن.

4 This is the ultimate desire of my heart and soul, this is the ultimate hope of my conscience and consciousness. God willing, we shall be assisted and confirmed. What sovereignty is greater than this, what crown and diadem is more noble than this! Consider how through this precious crown the head of 'Abdu'l-Baha has risen above the Pleiades, and through this glorious light the brow of this lowly one has illumined the horizons. All shall soon know the glory of servitude at the Threshold of Baha.

4 این است منتهی آرزوی دل و جان، این است منتهی آمال جنان و وجدان. ان شاءالله موفق و مؤید میشویم چه سلطنتی اعظم از این و چه دیهیم و افسری اشرف از این ملاحظه نمائید که فرق عبداله‌بهاء به این تاج گرانبها از فرقدان گذشته و جبین این ذلیل به این پرتو جلیل آفاق را روشن نموده و سيعلمون الكل عزة العبودية في عتبة البهاء

5 And upon you be praise.

5 و علیکم الثناء

MMK5#164 p.127

AB03538

- 1 O thou who art bewildered in the wilderness of the love of God! Blessed art thou, for thy horizon hath been illumined with the brilliant dawn, and thy morn hath breathed forth with radiant light, and thy spark hath been ignited with the gleaming flame, and thy heart hath quivered from a breeze wafting from the direction of providence, and thy heart hath been filled with joy by a holy fragrance that passed over thee from the gardens of divine guidance. Thus arose in thy heart impulses that drew thee to the manifest horizon and guided thee along the noble path and the straight, righteous way.
- 2 Therefore thank God for this gift which shineth and illumineth the pole of contingent being, by which thy face shall be illumined in the Garden of Good-Pleasure, and through which the hosts of the Most Glorious Kingdom in the Supreme Concourse shall assist thee. Therefore loose thy tongue in teaching the Cause of thy Lord, the All-Merciful, and speak with most wonderful utterance and truths of exposition in every gathering of those possessed of understanding. And the glory be upon thee and upon every one assured of God.
- 3 O my God! O my God! This is a servant who hath been attracted by the fragrances of Thy holiness, and enkindled with the fire of Thy love, and hath spoken in Thy praise, and witnessed Thy signs, and searched through Thy words, and pondered Thy evidences, and been gladdened by Thy glad-tidings. O Lord! Make him a fragrance from the gardens of Thy oneness, and a breeze from the direction of Thy grace, and a tree from the groves of Thy bounty, and a bird from the gardens of Thy mercy, and a flower from the bower of Thy loving-kindness. O Lord! Strengthen him to serve Thee and spread Thy traces and exalt Thy Cause. Verily Thou art the Mighty, the Powerful, the All-Bestowing.

1 أيها المستهام في بيداء محبة الله طوبى لك لاح
افتك بالفجر الساطع و تنفس صبحك بالنور
اللامع و اورى زندك بالشرار الالامع و اهتر
فؤادك بنسيم هاب من مهب العنابة و امتلا
قلبك سرورا بنفحة قدس مرت عليك من
رياض الولاية فانبعث في فؤادك هواجس
جذبتك الى الأفق المبين و سلك بك في المنهج
الكريم و الصراط القيم القويم

2 فاشكر الله على هذه المنحة التي تلوح و تضيء في
قطب الامكان و يستضيء بها وجهك في جنة
الرضوان و ينصرح بها جنود الملكوت الأبهى
من الملائكة الأعلى اذا فاطق اللسان بتبليغ امر ربك
الرحمن و انطق بأبدع البيان و حقائق التبيان في
كل محفل و نادى من اولى العرفان و البهاء عليك
و على كل موقن بالله ع

3 الهى الهى هذا عبد انجذب بنفحات قدسك
و اشتعل بنار محبتك و نطق بثناءك و شاهد
آياتك و تتبع في كلماتك و تفرس في بيناتك
و انسر ببشارتك اى رب اجعله نفحة رياض
احديتك و نسمة مهب عنايتك و شجرة من
غياض موهبتك و طير من حدائق رحمتك و
زهر من ايكه مرحمتك اى رب ايده على خدمة
و نشر آثارك و اعلاء امرك انك انت المقتدر
العزیز الوهاب

TSS.209

AB03569

- 1 O thou who hast clung to the hem of bounty! In this world of tribulation what hopes can be fulfilled and what ease can be attained? For it is but a heap of dust, a prison house, unsound in foundation, an abode of darkness. Despite this, how can its poison become pure nectar, and its cup of afflictions become a chalice tempered with camphor? How can its hardship become facility, and its sorrow become joy? Therefore, one must observe what constitutes its brilliant light and its manifest dawn. Where are its spreading rays and where is its shining lamp? What is its sweet cup and what its honey and nectar?
- 1 یا من تشبّث بذیل العطاء در این جهان پر ملال
چه امال حصوف پذیرد و چه یسری میسر گردد
زیرا خاکدان است زندان است سست بنیاد
است ظلمت اباد است باوجود این چگونه
دردش صافی طهور گردد و جام پر آلامش
کأس مزاجها کافور و چگونه معسورش میسور
شود و محزونش مسرور پس باید ملاحظه نمود
که نور منیرش چیست و صبح مبینش چه انوار
ساطعش کجا است و سراج لامعش در چه جا
جام شکرینش چیست و شهد وانگینش چه
- 2 It is evident that the human soul is the breaths of the All-Merciful, and the spirit of life is the divine inspirations of the All-Loving God. The illumination of hearts is the radiance of the Day-Star of the horizons, and that which bestoweth life upon souls is the effulgence of the Day-Star of the Covenant. Were it not for these vernal breezes and these dawn-time zephyrs, the world would be embodied death and creation manifest darkness. The world of existence would have no grace, and the reality of being no attribute. The tree of creation would yield no fruit, and the essence of survival leave no trace. Rather, existence would be futile and motion suspended.
- 2 این مشهود است که جان انسان نفحات رحمن
است و روح حیات نفثات روح القدس یزدان
مهربان روشنائی قلوب پرتو نیرافاق است و روح
بخش نفوس اشراق کوکب میثاق اگر این
نفحات ازهار و نسماست اسخار نیود جهان موت
نجم بود و امکان ظلمت مشخص عالم وجود
لطفی نداشت و حقیقت شهود رانعی نبود شجر
ایجاد ثمری نداشت و هویت بقا را اثری نبود بلکه
وجود مهمل بود و حرکت معطل
- 3 But praise be to God that the gates of triumph are open and the cup of Truth is brimming with the wine of dawn. The lights of bounty are shining and the world of creation is illumined by the radiant sun.
- 3 ولی الحمد لله که ابواب فتوح مفتوحست و جام
حق لبریز از صهبا صبح انوار بخشش تابان است
و جهان افرینش منور از مهر رخشان
- 4 Convey with utmost longing my greetings and praise to the divine friends and spiritual companions. At the Sacred Threshold of the Abha Beauty, with my face laid upon the dust, I seek confirmation for those sanctified souls. This indeed is glad tidings that shall rejoice the hearts of the righteous.
- 4 والها علیک احبای الهی و دوستان روحانی را
بکمال اشتیاق تحیت و ثناء ابلاغ فرمائید در استان
مقدس جمال اهی روی بر تراب نهاده طلب
تأیید بجهت آن نفوس مقدسه میشود ان هذاه
لبشارة تبتهج به اقلوب الابرار

INBA84:268b

AB03580

O ye real friends!

This is the period of attraction and acclamation; the period of rejoicing and merry-making. This is the morn of glad-tidings. Is it not suffused with lights? The Candle of the world is bestowing Light upon all Assemblages. Is it not luminous? The True Orb is slowly rising from the Dawning-place of the Most High. Is it not glorious? The Blessed Perfection and the Most Great Name (May my life be a sacrifice to His followers!) arose in the City of Self-Sacrifice like unto the banner of guidance. While He was under the chain, He was a help to every oppressed one. From the Manifest Horizon, He shone forth with the rays of trial. In the midst of the world He withstood the attacks of infinite persecutions, so that these withered ones might become enkindled and these extinguished ones might be set aglow with the Fire of the Love of God.

May we close our eyes to both worlds and be ignited and burn with the Fire of the Love of God.

Is it just that we should sit silent and sorrowful and become speechless? No, by God! This is not the attitude of gratitude, but the essence of unfairness and negligence!

BSTW#137x

AB03586

O thou who art attracted with the reality! Thy letter was received. Thy hope is the highest desire of the people of Truth. In the world of existence the spirit of life is Love, the elective affinity between the component parts of organisms is an effulgence of the Sun of Love, the motion of phenomena is by the gravitating power of Love, and the illumination of the world of humanity is through the electric energy of Love.

Although in past dispensations and Cycles the power of Love had a penetration and the light of Love an appearance yet in this blessed Century the Sun of Reality has bestowed such an outpouring of Love that the human world has received another impetus and movement. The Fire of the Love of God was set aglow, the sea of the Love of God began to move and its waves arose heavenward, the Cloud of the Love of God poured down, the breeze of the Love of God wafted and the rosegardens of the

hearts of men were adorned with the flowers and hyacinths of the Love of God. I hope that thou mayst gain a great portion and an inexhaustible share from this Divine Grace. Upon thee be Baha.

DAS.1915-02-25

ABU1540

- 1 The Blessed Beauty sent Haji Mirza Haydar-'Ali from Istanbul to Egypt and commanded him to use wisdom. In Egypt, Haji found freedom and taught everywhere. Enemies wrote from Istanbul to the Egyptians that the prophet of the Baha'is had come to them. Haji met with the Iranian consul who invited him to his home.

1 جمال مبارک حاجی میرزا حیدر علی را از اسلامبول بمصر فرستاد و امر بحکمت کرد حاجی در مصر حریت دید و بهر جا تبلیغ کرد و دشمنان از اسلامبول بمصریان نوشتند که پیامبر بهائیان بسوی شما آمد و حاجی با قونسول ایران مصاحبت کرد و او ویرا بخانه خود دعوت نمود
- 2 During this time a Tablet arrived for him commanding that during times of tribulation one must be as firm as a mountain in the Cause, for the righteous are tested through trials. After reading the Tablet, Haji told his companions that clearly tribulations would arise. His companions told him not to go to the consul's house as he might intend harm, and since Haji would be under his authority the Egyptian government would be unable to intervene. But Haji did not heed their advice and went to the consul's house.

2 و در آن اثناء لوحی برای وی رسید و امر فرمودند که باید در حین نزول بلایا مانند جلی راسخ در امر باشد چه ابرار بلایا امتحان میشوند و حاجی پس از مطالعهء لوح برقائش گفت که معلوم است بلایائی طلوع مینماید و رفقایش باو گفتند بخانهء قونسول نرو چه بسا شری و ضری بخواد و چون در زیر علمش باشی حکومت مصر نخواهد توانست جلوگیری کند ولی حاجی به نصیحتشان اعتنا نکرد و بخانهء قونسول رفت
- 3 This was during Ramadan and he stayed until dawn but the consul did not appear. When he tried to leave they arrested and detained him along with his seven companions, among whom was Ali Effendi the translator who was not a Baha'i. They chained Haji's hand to one companion and his foot to another with a chain, and did the same to the others, then exiled and imprisoned them in Khartoum.

3 و این در ماه رمضان بود و تا وقت صحر ماند و قونسول پیدا نشد و همینکه خواست برگرداوا را گرفته توقیف کردند و رفقایش را هم گرفتند که هفت نفر بودند که در میانشان علی افندی مترجم و غیر بهائی وجود داشت و دست حاجی را بدست یکی از رفقا و پایش را پای دیگر با یک زنجیر کردند و دیگرانرا هم بهمین کیفیت نمودند و بخرطوم نفی و حبس کردند انتهى

ASAT3.121-122

AB03801

To: Avarzamani, Ustad Aqa Kuchak et al.

O divine friends! At this moment when the physical sun is setting in the west, 'Abdu'l-Baha is engaged in remembrance and mention of you, and is supplicating and imploring at the Threshold of Oneness with utmost humility and need, that the kind Lord may bestow greatness upon His friends and grant them success - that is, may He give them sovereignty in the world of the spirit and bestow joy in the realm of the Kingdom.

This station is conditional and dependent upon a matter, and that is self-sacrifice and offering and divine attributes - meaning that self-worship must be completely forgotten and the melody of the angel of the Abha Kingdom must reach the ear of awareness.

From that life-giving tune and nightingale song of faithfulness, hearts and souls will be stirred to excitement, they will arrange a spiritual feast of delight, pass around the wine of divine love, and with the most wondrous melodies and types of songs they will sing upon the branches of truth and create such a vibration in the world of possibility that the waves of that spiritual vibration will reach the Supreme Concourse.

And upon you be greetings and praise.

DAS.1913-10-12

AB10956

To: Mirza Muhammad Tabrizi, in Hamadan

- ¹ ...O my God, my God! Aid the kings of the earth to walk in the path of guidance, then of justice and fairness, and keep them from oppression. Support them with Thy favors and enable them to achieve their hopes. Grant them victory over the people of error and strengthen their loins through a power from Thee, O Mighty, O Exalted One. Open before their faces the doors of conquest and expansion from the realm of spirits, and ordain for them success and prosperity. O Lord, O Lord! Grant relief to Thy servants through them throughout all regions, and make Thy subjects well-pleased under their protection. Make

¹ ...الهي الهي ايّد ملوك الأرض على السلوك في منهج الهدى ثمّ العدل و الانصاف و اجنبهم عن الاعتساف و ايدهم بالألطف و وفقهم على نيل الآمال و انصرهم على اهل الضلال و اشدد ازهرهم بقوة منك يا عزيز يا متعال و افتح على وجوههم ابواب الفتوح و الانشراح من عالم الأرواح و قدّر لهم النجاح و الفلاح ربّ ربّ ارح عبادك بهم في الآفاق و طيب رعيتك

them signs of justice and standards of bounty, protected in Thy shelter, preserved by Thy care, successful through Thy aid, confirmed by Thy mercy. Verily, Thou art the Generous, the Merciful, the Bestower, the Mighty, the Exalted....

تحت رعایتهم و اجعلهم آیات العدل و رایات الفضل مصونین فی حمایتک محفوظین برعایتک موفّقین بنصرتک مؤیّدین برحمتک انک انت الکریم الرّحیم المعطى العزیز المتعال...

- 2 Ordinances which are obligatory and decrees that are binding are those that have issued forth from the Supreme Pen or are issued by a decision of the Universal House of Justice. For we are the commanded, not the commander. We are the ones upon whom duties are imposed, not the ones who impose duties. This is the reality of the law of God and the foundation of the religion of God.

2 حکم مفروض و امر واجب آنست که از قلم اعلی صادر و یا بقرار بیت العدل عمومی حاصل گردد اما ما مأموریم نه آمر مکلفیم نه مکلف هذا حقیقه شریعة الله و اساس دین الله

- 3 As for devotions and invocations, whoever wisheth may, after the Obligatory Prayers, recite other supplications of the Blessed Perfection.

3 و اما اوراد و اذکار بعد از هر نماز هر کس خواهد مناجاتهای جمال مبارک تلاوت نماید

- 4 And regarding the House of Justice, whether universal or otherwise, the removal of some of its members shall be by decision of the House of Justice itself, not at the request of individuals from among the people, except upon proof of transgression, oppression, and sin. Moreover, in all Houses of Justice, a majority of votes is acceptable while a minority of votes is unacceptable and invalid.

4 و اما در خصوص بیت العدل خواه عمومی و خواه غیر عمومی عزل بعضی از افراد بقرار بیت العدل گردد نه بطلب اشخاصی از ملت مگر باثبات ذنب و ظلم و گناه و اما اکثریت آراء در جمیع بیوت عدل مقبول و قلت آراء غیر مقبول و غیر مشروع

BRL_IOPF#2.24x

AVK4.025.08x, AVK4.305x, DWNP_v2#08
p.072x

AB03838

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

- 1 O branch progressing in exalting the Word of God!
- 2 According to what was heard, you journeyed from Baghdad to the regions of Surra-man-ra'a, with the purpose of having discussions with the known person with the utmost wisdom. Although that person is in a state of complete physical decline and inevitably has little enthusiasm and capacity for dialogue and conversation, yet the divine breath has another power and the merciful attraction another influence. It can make barren land into a flourishing garden and a dead, dry region into an adorned paradise. The outpouring of the Holy Spirit of Christ can make decayed bones living and strong, and the spring rain nurtures unique pearls and arranged gems in the depths of the

1 ایها الفرع المتدرّج فی علاء کلمة الله

2 از قرار مسموع از بغداد عزیمت بصفحات سرّ من رأى فرمودید و مقصد این بود که با شخص معهود در کمال حکمت گفت و شنود گردد آن شخص هر چند در درجه انحطاط کلی جسمانیست و لابد نشاط و انبساط مکالمات و محاورات قلیل ولی نفحه الهی را قوتی دیگر است و جذبه رحمانی را نفوذی دیگر ارض هامده را حدیقه نابته نماید و خطه میته یابسه را روضه مؤنقه فرماید فیض روح القدس مسیحائی عظم رمیم را حی قوی نماید و ریش

seas. "And thou seest the earth barren and lifeless, but when We send down the rain upon it, it stirreth and swelleth and putteth forth every kind of beauteous growth."

- 3 In any case, we hope that your honor will cast a word of truth in that vicinity and spread such a fragrance in that region that its sweet-scenting perfume may make fragrant the nostrils of many and bestow life upon dead bodies. And glory be upon you and upon all who are firm in the Covenant and Testament.

AFNAN.057-058

باران نیسانی در عمق بحار لؤلؤ فرید و درّ نصید
پرورد و تری الأرض هامة و اذا انزلنا علیها
الماء اهتزت وربت و انبتت من کل زوج بهیج

3 باری امیدواریم که آن جناب در آن حوضه
القای کلمه حقّ بنماید و نفحه‌ئی در آن خطّه
نشر نمائید که رائحه عطریّه‌اش مشام جمعی را
معطر نماید و اجسام میته را جان بخشد و البهّا
علیک و علی کلّ من ثبت علی العهد و الميثاق

INBA87:310, INBA52:315, KHA.F.016,
MATA.012-013

AB03776

To: Mashhadi Abutalib et al., in Baku

- 1 O you who gaze upon the Most Glorious Kingdom! His honor Mirza Varqa, upon him be the Glory of God the Most Glorious, has for some time been blessed with pilgrimage to the Holy Shrine and has been intimate with the holy fragrances. Now, with pure intention for God and to spread the signs of God's mercy and to exalt the verses of God's guidance and to teach the Cause of God, he will pass through the lands of God. Therefore he requested that the pen move in your remembrance and gallop in this field.

1 ای ناظرین بملکوت ابهی جناب میرزا و رقاء علیه
بهاء الله الابهی چندی بود که بزیارت تربت
مبارکه فائز و باستنشاق نفحات قدس مؤانس
بودند حال بنیت الله و نشر آثار رحمت الله و
اعلاء آیات هدایت الله و تبلیغ امر الله بدیار الله
مرور نمایند لهذا خواهش نمودند که به یاد و ذکر
شما خامه حرکت نماید و در این میدان جولانی
کند

- 2 This servant too has taken up the pen and written this letter, that O faithful servants of the Blessed Beauty, give thanks to the Lord that in this Most Great Revelation you have become the manifestation of the favors of the Blessed Countenance and have been confirmed in the greatest guidance. And the hope from God's universal favor is that as long as there is life in the body and the signs of life are visible and evident, you will remain so firm, steadfast and unwavering that all who are on earth will become firm through your firmness.

2 این عبد نیز قلم برداشته و این نامه نگاشته که
ای بندگان صادق جمال مبارک شکر کنید
حضرت پروردگار را که در این ظهور اعظم
مظهر الطاف طلعت مبارک شدید و بهدایت
کبری موفق گردیدید و امید از عنایت کلیه
الهی چنانست که تا جان در بدن و آثار حیات
مشهود و مبرهن است چنان ثابت و راسخ و
مستقیم باشید که من علی الارض بثبوت شما
ثابت گردند

- 3 In any case, at the Holy Threshold we are constantly engaged and intimate with your remembrance and that of the friends, and we hope for confirmations from the Most Glorious Kingdom that you will remain firm and steadfast in the Covenant as you should and must.

3 باری در عتبه مقدّسه در هر حین و آن بذکر
شما و دوستان مشغول و مألوفیم و از تأییدات
ملکوت ابهی امیدواریم که بر عهد و ميثاق
چنانچه باید و شاید ثابت و مستقیم مانید

YIK.311-312

AB03681

To: Nasrullah Baqiruf, in Baku

- 1 O thou who art firm in the Covenant! News of your arrival at your familiar place has been received. May you be preserved and protected under the shadow of the Compassionate Lord. You became the bearer of numerous papers which, if published, would spread throughout the horizons. Despite this, your appetite was not satisfied. 1 ای ثابت بر میثاق خبر وصول بحال مألوف واصل و در ظلّ ربّ حنون محفوظ و مصون باشید آنجناب حامل اوراق کثیره شدند که اگر نشر گردد منشور آفاق شود باوجود این صفرای شما نشکست
- 2 Whatever you have in the wine-house will not satisfy the appetite of love 2 آنچه در خمخانه داری نشکند صفرای عشق
- 3 O cupbearer, bring forth an ocean of that spiritual wine 3 زان شراب معنوی ساقی همی بجرى پیار
- 4 O friend, be fair! You saw with your own eyes how the writing was like an endless ocean, yet all those papers did not suffice, and still you count yourself among the content! Henceforth practice sufficiency and contentment so that you may be considered truly content in the Kingdom. Regarding the house, the choice lies with Jinab-i-Mir Ghulam. Let him proceed however he wishes. No one should impose anything. Convey the Most Great, Most Glorious greetings. 4 ای رفیق انصافی بده خود بدیده خود نگرستی که تحریر چون دریای بی پایان باوجود این بآن همه اوراق کفایت ننودی و خود را اهل قناعت میشمیری باری دیگر کفایت و قناعت کن تا در ملکوت قانع حقیقی محسوب شوی در خصوص خانه اختیارش با جناب میر غلام است هر قسم میخواهد مجری دارد ابداً کسی تکلیفی ننماید تکبیر ابدع ابهی ابلاغ نمائید
- 5 Regarding Fa'izih, you should maintain complete silence, for at present wisdom requires this. If you observe anyone speaking about it, say: "That woman, if she has done wrong it is upon herself, and if she is certain of her Lord, it is not for us to interfere with her." This is the most prudent course. Convey the Most Great, Most Glorious greetings to all the friends of God. And glory be upon you. 5 محرمانه در خصوص فائزه آنجناب بکلی سکوت نمایند زیرا الآن حکمت چنین اقتضا نماید اگر نفسی را ملاحظه کنید که صحبتی میدارد بگوئید تلک امرئۀ ان کانت مسئئۀ فعلی نفسها و ان کانت موقنۀ لربها لیس لنا ان نتعرض بها این اسلم امور است جمیع یاران الهی را تکبیر ابدع ابهی ابلاغ نمائید و البهاء علیک

MKT5.145, MSHR2.038x, KHSK.057

AB03772

To: Ghulam-Ali, in Bandar Abbas

- 1 O tested believer! Your name was Ghulam-'Ali, but when you were tested and, like pure gold in the crucible of trials, your face blossomed, you became the servant of God and the bondsman of the All-Merciful. What a bounty this is, that in the path of the All-Merciful, unbearable abasement becomes eternal glory in the world of splendor, and the horizons become bright and illumined from this eternal light. Wounds are balm, and taunts are morning prayers. Curses are praise, and the arrows of the accusers are the cause of comfort.
- 2 Days in any case come to an end, but there is a great difference between them. One person's life passes in the defilement of lusts, while another's time passes in hardship and difficulty in the path of the Lord of Signs. How great is the difference between them! This one becomes the eternal culture and melody of the everlasting world, while that one's end is regret in this world without name or fame. That one is eternal light, and this one everlasting remorse. Take heed, O people of insight!
- 3 Consider how the abasement of His Holiness the unique martyr, Ali ibn al-Husayn (peace be upon him) was what eternal glory, while the glory of the wicked Yazid and the rebellious Walid became what abasement and degradation in the eternal world - even in this mortal world. See the difference in the path from where to where!
- 4 And upon you be greetings and praise.

1 ای مؤمن ممتحن نامت غلامعلی بود چون مورد امتحان گشتی و مانند زر خالص در بوته افتتان رخ بشکفتی غلام الهی گشتی و عبد حضرت رحمانی این چه موهبتیست که در سبیل حضرت رحمن ذلت مالایطاق عزت ابدیه جهان اشراق گردد و آفاق از این نور ابدی روشن و منور شود زخم مرهمست و طعن صلوات صبحدم دشنام ستایش است و خدنگ مدعیان سبب آسایش

2 آیام در هر صورت بانجام رسد ولی فرقی عظیم در میان آیام نفسی بالودگی شهوات بگذرد و اوقات شخصی دیگر به زحمت و مشقت در سبیل ربّ الآیات چه قدر تفاوت در میان این نفحه فرهنگ و آهنگ جهان جاودان گردد و آن عاقبت ندامت در این عالم بی نام و ننگ آن نور ابدیست و این حسرت سرمدی فاعتبروا یا اولی الأبصار

3 ملاحظه نمائید که ذلت حضرت شهید فرید علی ابن الحسین علیه السلام چه عزت ابدیه بود و عزت یزید پلید و ولید مرید چگونه ذلت و حقارت در جهان سرمدی حتی در این دار فانی بین تفاوت ره از یکاست تا یکجا

4 و علیک التّحیّة و الثّناء

MSHR2.211

AB03777

To: Muhammad Taqi son of Ali Akbar (Khurasan), in Bandar Jaz

- 1 O Nazim, thou who stringest the pearls of meanings! Praise be to God that the messenger of divine confirmation arrived repeatedly and thou didst travel to other parts of Mazandaran. Especially the meeting with the handmaiden of Baha was very appropriate and timely, for that honored lady has been and is

1 ای ناظم لثالی معانی حمد کن خدا را که پیک تأیید پیایی رسید و سفر بسائر جهات مازندران نمودی علی الخصوص ملاقات با امة البهاء بسیار موافق و بموقع بود زیرا آن محترمه بسیار مشتاق استماع اخبار از اینجهاست بوده و هست و چون

very eager to hear news from these parts. When she hears news from the Holy Land or receives word of events in America, she becomes extremely joyful.

- 2 In any case, this service of yours will certainly be highly acceptable at the threshold of the Divine Unity, for it is the diffusion of divine fragrances, the chanting of evident verses, the spreading of glad tidings. Convey to all the friends of God in those regions the utmost love and longing of 'Abdu'l-Baha.
- 3 If continuous occupations day and night did not exist, I would certainly write a detailed letter from my heart and soul to each of the friends. But what can be done, for they give no opportunity. Day and night I am occupied with answering questions, delivering addresses, and describing the conditions of the people of Baha and the glorious attributes of the servants of the mighty Lord.
- 4 But with heart and soul I constantly seek confirmation for those pure souls in Iran, and it is certain that the manifest light shines upon those souls and endless favors encompass them.
- 5 And upon thee be the Most Glorious Glory.

اخبار ارض مقصود شوند و یا از حوادث امریک خبر گیرد نهایت سرور حاصل نماید

2 باری اینخدمت شما در درگاه احدیت یقین است بسیار مقبول خواهد گشت زیرا نشر نفعات است ترتیل آیات ینات است انتشار بشارتست بجمع یاران الهی در آنصفحات نهایت محبت و اشتیاق عبدالهآء را ابلاغ دار

3 اگر چنانچه مشاغل شب و روز مستمراً نبود البتہ بہر یک از دوستان نامہ مفصل از دل و جان مینگاشتم ولی چہ توان نمود کہ فرصت نمیدهند شب و روز بجواب مسائل و القاء خطاب و بیان احوال اہل بہا و صفات جلیلہء بندگان رب کبریا مشغولم

4 ولی بہ جان و دل ہموارہ طلب تأیید بجهت آن نفوس پاک جان در ایران مینمایم و یقین است کہ نور مبین بر آن نفوس میتابد و الطاف بی پایان شامل می شود

5 و علیک الہآء الابی

MKT9.205

AB05940

To: *Khalil Rahmani Farani*

- 1 The letter you had written was received. Though extremely brief, it contained extensive meanings, and despite its conciseness, it was miraculous in expression. For it indicated steadfastness in the Cause of God, servitude at the Threshold of Baha, firmness in the Covenant, and the fervor in the hearts of the people of unity. Can any meaning more perfect than this be imagined? No, by God!
- 2 Give glad tidings of the supreme gift to the friends of Faran, for the glance of favor from that shining Sun from the hidden Kingdom encompasses all the friends. Its celestial melody has caused earthquakes in all regions, and the power of its hosts has raised the standard of the Covenant at the pole of contingent existence. The dawn of its glad tidings has illumined East

1 مکتوبیکہ مرقوم نمودہ بودید واصل در کمال اختصار معانی مفصل داشت و در نہایت ایجاز عبارت از اعجاز بود زیرا دلالت بر استقامت بر امر اللہ و عبودیت آستان بہا و ثبوت بر میثاق و حرارت قلوب اہل وفاق داشت آیا معنای اتقی از این تصور توان نمود لا واللہ

2 یاران فاران را مژدہ بموہبت کبری دہ کہ نظر عنایت آن مہر تابان از ملکوت پنهان شامل جمیع یارانست و آہنگ ملکوتش زلزہ در آفاق انداختہ و قوت جنودش علم میثاق در قطب امکان افراختہ صبح بشارتش خاور و باختر را

and West, and the outpourings of its clouds of bounty have transformed the surface of the earth into a rose garden.

- 3 The anthem of “Ya Baha’u’l-Abha” is raised from all horizons, and the melody of “O my Lord Most High” ascends continuously to the Abha Kingdom. The power of its light has rent asunder the veils of darkness, and before the sovereignty of the King of Kings, the stature of the world’s rulers has been bent low. The glad tidings of its divine manifestation have reached all ears, and the light of the dawn of its All-Merciful nature has shone forth from the dayspring of guidance.

- 4 Glory be unto God and unto His loved ones and handmaidens throughout endless ages, the passage of centuries and epochs. And upon you and upon them, men and women, be glory, praise, greetings and peace.

روشن نموده و رشحات سحاب عنایتش بسط
زمین را گلشن کرده

3 آهنگ یابہاء الہاست کہ از جمیع آفاق بلند
است و زمزمہء یاربّی الاعلاست کہ بملکوت
اہی مستمر دمبدم قوہء نورانیتش پردہ ہای
ظلمانی را دریدہ و از سطوت ملک الملوکش
قامت سروران عالم خمیدہ مژدہء جلوہء ربانیتش
بجمیع گوشہا رسیدہ و نور فجر رحمانیتش از
صبح ہدی دمیدہ

4 فالعزّٰ للہ و لأحبّائہ و امائہ الی ابدیّ الأدهار ممّر
القرون و الأعصار و علیک و علیہم و علیہنّ البہاء
و الثناء و التّحیّۃ و السّلام

MMK4#134 p.136x, FRH.208

AB03716

To: Unknown, in Faran

- 1 O thou who art the chief of the lovers! For the sake of wisdom, no name or title was recorded. The purpose is that thou mayest know how this heart and soul is attached to those blessed souls, that not for a moment is there rest. The remembrance of the friends brings spirit and fragrance, and the mention of the loved ones makes the soul and consciousness joyous.

- 2 At every moment I commune in prayer and supplication at the Threshold of the Ancient Beauty, so that moment by moment from the cloud of providence dewdrops may fall upon the gardens of hearts, making them verdant and adorned with flowers and sweet herbs.

- 3 Praise be to God that Faran is in effusion and the lights of the love of God are brilliant and radiant. Though the people of hatred lie in ambush, yet the friends are in perfect peace and composure. Though they shoot the arrow of tyranny, praise be to God the faithful friends stand firm and offer the cup of bounty. They overlook shortcoming and error, and drink deadly poison as though it were honey and sugar.

1 ای سرحلقہء عاشقان نظر بحکمت اسم و رسم
مرقوم نگردید مقصود آنست کہ بدانی این جان
و دل چگونه تعلق بآن نفوس مبارک دارد کہ
آنی فراغت ندارد یاد یاران روح و ریحان آرد و
ذکر دوستان جان و وجدانرا شادمان کند

2 در ہر دم بآستان جمال قدم ہدم راز و نیاز
گردم تا دمبدم از ابر عنایت بجداتی قلوب شبیمی
رسد و سبز و خرم گردد و بہ گل و ریاحین مزین
شود

3 الحمد للہ فاران در فورانست و انوار محبت اللہ
درخشنده و تابان ہرچند اہل کین در کینند
ولی دوستان در نہایت سکون و تمکین ہرچند
آنان تیر جفا اندازند الحمد للہ یاران یوفا قائمند و
جام عطا بخشند نظر بہ قصور و خطا نکنند و سم
نقیع را مانند شہد و انگبین نوشند

4 محزون مگردید مسرور باشید زیرا اگر طوفان و
باد نباشد اشجار وجود باہتر از نیاید درختان بارور

- 4 Be not grieved, be joyous, for if there were no storm and wind the trees of being would not be stirred into motion, fruit-bearing trees would not yield, gardens would not become verdant, and trees would not don robes of silk. Though tribulation is terrifying, it makes pure souls radiant.

نگردند حدائق مؤتق نشود و اشجار خلعت سندس
در بر نماید بلا هرچند هولناکست ولی جانهای
پاک را تابناک کند

- 5 And upon thee be the Most Glorious Glory.

5 و علیک البهاء الابهی

MKT9.137, FRH.098

AB03812

To: Baha'is of Fathabad

- 1 O spiritual friends! Though it is nighttime, yet the divine bounties of the dawning morn and the light of the Most Great Guidance are spreading from the invisible realm of the highest horizon upon all regions, and the spiritual call of the Abha Beauty is continuously reaching the ears of the faithful from the most hidden Kingdom. A mighty melody is raised that gives life to the wise friends. But alas, before the unfaithful, the playing of the lute is like performing for the deaf, and holding up a mirror is like showing it to the blind. Therefore you who are the faithful servants of that Kind Friend must each, like white falcons, hunt the birds of unity and raise such a cry against the sullied ravens that each may take refuge and perish in some pit of loss.

1 ای یاران روحانی شبانگاهست ولی دم
صبحگاهی فیض الهی نور هدایت کبری از
جهان غیب افق اعلی منتشر بر جمیع آفاق و
ندای روحانی جمال ابهی از ملکوت اخفی
متواصل بسمع اهل وفا آهنگ عظیمی بلند
است و روحبخش یاران هوشمند ولی افسوس
که بیوفایان را پیش کر بریط سرا و پیش
کور آئینه دار پس شما که بندگان صادق آن
یار مهربانید باید هریک مانند بازان سپید صید
طیور توحید نمائید و چنان بانگی بر زاغان پلید
زید که هریک در حفرهئی از گلخن خسران
جای گیرد و بگدازد و بمیرد

- 2 O divine friends! The infinite bounty encompasses all and the divine bestowal includes both near and far. The ocean of the Most Great Mercy is surging and the hosts of the Concourse on High are advancing wave upon wave. This is the time to diffuse the divine fragrances and the moment to recite the clear verses. Pass beyond self and desire, close your eyes to ephemeral delights, traverse the desert of separation until you drink the cup of the Covenant. Let each become a pure spirit and embodied love. Become loving friends to all humanity and a joy to the hearts and souls of all the world.

2 ای یاران الهی فیض نامتناهی محیطست و بخشش
یزدانی شامل هر قریب و بعید دریای رحمت
کبری پرموجست و هجوم جنود ملأ اعلی فوج
فوج وقت نشر نفحاتست و هنگام ترتیل آیات
بینات از نفس و هوی بگذرید و از لذایذ فانیه
چشم پوشید بادیه هجران بپیمائید تا پیمانه پیمان
درکشید هریک روح مجرد گردید و محبت مجسم
جمیع جهانانرا یار مهربان شوید و همه عالمیانرا
مسرت دل و جان

- 3 Upon you be greetings and praise.

3 و علیکم التّحیّة و الثّناء

INBA84:521, MSHR2.312

AB03778

To: Muhammad Ali (Son of Mahbubush-Shuhada), in Isfahan

- 1 O respected son of that honored being, do not imagine for a moment that I have ceased to remember you or that I am not affected by separation from you. My constant hope from the kind God is that He will ordain and make possible whatever leads to the eternal glory and everlasting gift of that family.
- 2 When the blessed leaf, the handmaiden of Baha, Fatimeh Begum, ascended, it was considered that if the handmaiden of God, the physically frail lady Diya Khanum were to learn of it, she would become completely ill and weak, and her life might fall into great danger, for when she heard the news of the death of him who ascended to God, Mirza Ahmad, she wept and lamented continuously at night for a full year. Therefore mention of the handmaiden of Baha was delayed.
- 3 Now that the marriage of the handmaiden of God, Diya Khanum has taken place in this storm, and apparently she has also learned of the ascension of the handmaiden of Baha, there is no further benefit in concealment. Therefore, I too have engaged in mentioning that blessed leaf and have offered prayers at the Divine Threshold, and have also sought aid and bounty for that trusted, established and zealous one in service to the Forgiving Lord.
- 4 Place your trust in God and be confident in 'Abdu'l-Baha. And upon you be greetings and praise.

1 ای نجل محترم آن ذات مکرم همچو گان منما که دقیقه‌ئی از یادت فراغت حاصل و یا از فراق متاثر نیستم همیشه از خدای مهربان امیدم اینست که آنچه سبب عزت ابدیه و موهبت سرمدیه آن خاندانست مقدر و میسر فرماید

2 ورقه مبارکه امة البهاء فاطمه بگم چون صعود نمود ملاحظه گشت که اگر امة الله النحيلة الجسم خانم ضياء خبر يابد بکلی مريض و عليل شود و شايد حياش در خطر عظيم افتد زیرا چون خبر وفات متعارج الى الله ميرزا احمد را شنيد یکسال متمادياً شبها گريه و ناله مينمود لهذا ذکر امة البهاء تأخير افتاد

3 حال چون زفاف امة الله خانم ضياء در این طوفان مجری شد و از قرار معلوم ملتفت صعود امة البهاء نیز گشته دیگر کتمان ثمری ندارد بناءً عليه من نیز بذکر آن ورقه مبارکه پرداختم و بدرگاه احدیت مناجات کردم و در حق آن امین مکین و غیور در خدمت رب غفور نیز طلب عون و عنایت نمودم

4 اعتماد بر حق کن و مطمئن از عبدالبهاء باش و علیک التحية و الثناء

DUR4.669

AB11873

To: Ustad Ali Akbar Banna Yazdi, in Ishqabad

- 1 O longtime friend and beloved of sincere hearts! Although the sweet spiritual breeze is wafting from the gardens of hearts, outwardly too the heart is inclined to pen this scroll-like page, so that you may know that you are mentioned in this divine gathering and we have always remembered you and continue

1 ای یار دیرین و حبیب قلوب مخلصین هر چند نسیم خوش روحانی از ریاض قلوب در مرور است ولی بظاهر نیز قلب مائل بنگارش این صفحه چون رق منشور است تا بدانی که در این انجمن رحمانی مذکوری و همیشه پیاد تو بوده و هستیم

to do so - not for a moment has your remembrance ceased nor will it cease.

- 2 In any case, dear Ustad, if you could arrange for that great plot of land to have all its transactions completely finalized in the government registry - meaning all eight plots would be registered in the name of the Temple, or if eight plots is not possible, then the four middle plots would have their transactions finalized in the government registry in the name of the Temple and we would proceed with constructing the Mashriqu'l-Adhkar - that would be most fitting and would infinitely cause the exaltation of the Cause and the joy of the loved ones of God.
- 3 Consult with the Assembly about this matter - perhaps through your efforts this matter will be accomplished, God willing. Due to the delay in the matter of building the Mashriqu'l-Adhkar in that land, much sorrow has resulted for the true friends, for all the peoples in those regions observe that for several years that land has been known as the Temple site yet still nothing has been built.

آنی خاطر از ذکرت فراغت ننوده و نخواهد نمود

2 باری جناب استاد اگر تدبیری مینمودید که آن زمین اعظم بکلی معاملاتش در دیوان حکومت تمام میشد یعنی این هشت قطعه کل باسم معبد میگشت و اگر چنانچه هشت قطعه ممکن نیست چهار قطعه وسط باسم معبد معاملاتش در دیوان حکومت تمام میگشت و ما مباشرت بنای مشرق الاذکار مینمودیم بسیار موافق بود و بی نهایت سبب اعلاء امر و مسرت احباء الله

3 در این قضیه مراجعت بمجلس فرمائید بلکه انشاء الله بهمت شما این قضیه انجام پذیرد از جهت تأخیر مسئله بنای مشرق الاذکار در آن ارض بسیار ملال بجهت یاران حقیقی حاصل زیرا جمیع طوائف در آنصفحات ملاحظه مینمایند که چند سالست آن ارض باسم معبد معروف و هنوز بنا نشده است

BRL_DAK#0929, TISH.089-090

AB03724

To: Nasrullah Yazdi, in Istanbul

O seeker of God's good-pleasure! The gaze of God's favor has ever been and will continue to be directed toward you. I hope that through the glorious favors of the Lord, the Great, and the Generous God, you will be assisted by the aid and protection of the transcendent Lord in all matters and conditions. At all times we are occupied at the Most Luminous Threshold with spiritual prayers on your behalf, and we remember the familiar friends in that city where you now reside. Due to hidden wisdoms, they have explicitly forbidden teaching the Cause at this time, and if any action contrary to this explicit prohibition occurs, it will surely result in general harm. Therefore, if anyone there, even among non-Persians, should pursue the matter or themselves express desire and searching and plead, you must not speak a word to them about this matter. Rather, remain occupied with your trade and work until we send you to Iran on the appointed day. God willing, there you will strive with

ای طالب رضای الهی لم یزل نظر عنایت شامل تو بوده و خواهد بود از الطاف جلیله حضرت رب عظیم و خداوند کریم امیدوارم که در کل شئون و احوال مؤید بعون و صون رب متعال باشید و در جمیع اوقات در عتبه باهرة الآیات بادعیه روحانیه در حق شما مشغولیم و پیاد دوستان مألوف در آن مدینه که شما الآن ساکنید نظر بحکمتهای خفیه بنص صریح تبلیغ را در این اوان منع فرمودند و اگر میان منع صریح حرکتی شود البتّه مضرت کلیّه حاصل گردد لهذا اگر چنانچه در آنجا حتی از انجام اگر کسی پانی شود و یا خود اظهار طلب و جستجو نماید و عجز و لابه نماید البتّه باو کلمهئی در اینخصوص تکلم ننمائید بلکه مشغول بکسب و

all your powers to exalt the remembrance of God. For now, in that land, make silence and quietude your course of action and occupy yourself with the cultivation of virtuous character and the improvement of conditions. And upon you be the Glory.

کار خود باشید تا آنکه شما را در یوم مرهون به ایران روانه نمائیم انشاءالله در آنجا با جمیع قوی در اعلاء ذکر الله میکوشید حال در آن ارض سکوت و صمت را دستورالعمل نمائید و بتربیت اخلاق و تحسین احوال مشغول گردید و البهاء علیکم

INBA17:101

AB03706

To: Ustad Rida (Kakin) et al., in Kakan

¹ O friends of this Prisoner! Two loving friends, his honor Taraz and his honor Ali-Akbar, have perfumed the nostrils of the yearning ones with the sweet fragrance of praise for the friends. That sweet scent imparted the joy of heavenly wine, and that pure fragrance brought news from the rose garden of faithfulness. Give thanks that those two tongues and pens engaged in your praise. This praise and commendation was accepted in the Supreme Concourse and became the cause of joy to the denizens of the Most Glorious Kingdom. Observe what a great favor has encompassed all and what a worthy and freely-given gift this is, and this is from the bounty of your Lord, the Merciful, the Compassionate.

¹ ای دوستان این زندانی دویار مهرپرور حضرت طراز و حضرت علی اکبر مشام مشتاقانرا برائحه طیبه ستایش یاران معطر نمودند و آن بوی خوش نشئه صباء بخشید و آن رائحه طیبه از گلشن وفا خبر داد شکر کنید که آن دو زبان و بنان بستایش شما پرداخت این مدح و ثنا در ملا اعلی مقبول گشت و سبب سرور اهل ملکوت ایهی شد ملاحظه نمائید که چه فضلی عظیم شامل حالست و چه موهبتی شایان و رایگان و هذا من فضل ربکم الرحمن الرحیم

² Today the contingent world is a hospital, and all creation is ailing and sick. The friends of God are the divine physicians and heavenly healers. They must treat the patients and cure the ill with utmost kindness, for the maladies and ailments are spiritual - spiritual treatment and cure is needed, and the divine theriac is required. Therefore, be loving towards all humanity and engage in kindness to humankind. Do not complain about anyone and do not reproach anyone. Associate with all with the utmost joy, love, fellowship, good conduct, gentleness, truthfulness and trustworthiness. And upon you be the Most Glorious Glory.

² الیوم عالم امکان مریضخانه است و جمیع خلق دردمند و بیمار احبای الهی طیبیان رحمانیند و پزشکان سبحانی باید مریضانرا معالجه نمایند و بیماران را بنهایت مهربانی مداوا کنند زیرا امراض و علل روحانیست علاج و درمان معنوی باید و دریاق فاروق الهی شاید لهذا با جمیع بشر مهرپرور گردید و بمهربانی بنوع انسانی پردازید از نفسی شکایت نکنید و یکی عتاب منمائید با کل بنهایت خوشی و محبت و مؤانست و خوشرفتاری و ملایمت و راستی و امانت معاشرت کنید و علیکم البهاء الایهی

MKT9.130

AB03728

To: Masruri Khalajabadi, Mahmud et al.

- 1 O lovers of the Face of the Friend! This is the time of joy and the moment of receiving bounties and attaining desires, for the grace of the Ancient Beauty comes wave upon wave and His dawn of favor rises over the horizons of all nations. His fame has conquered the world and His voice resounds repeatedly from the ethereal sphere. His radiance shines forth and His meteor blazes. His star has risen and His planet flashes and gleams. The unconscious ones imagined His lamp extinguished, and the bats desire His sun to be covered. Say: O foolish ones! The sun of His favor will not set and the luminary of His gift will not decline. The ocean of His favors will not cease to surge and the star of His attributes will not descend from its zenith to its nadir.
- 2 "There is no tumult in the city except from the curl of the Beloved's tress; there is no commotion in the horizons except from the arch of the Friend's eyebrow."
- 3 In any case, O friends, be intoxicated with the wine of His love and inebriated with the wine of His covenant.
- 4 Mahmud must be joyful and content with God's favor and this servant's servitude, for the servitude of His servants is my radiant crown and they are among His steadfast servants. Likewise Muhammad Muhammad must become a partner and associate with 'Abdu'l-Baha in His servitude so that I may become the manifestation of "Ye will never attain unto righteousness until ye give of that which ye love." And upon him be glory.

1 ای عاشقان روی دوست هنگام شادمانیست
و وقت استفاضه و کامرانی زیرا فیض جمال
قدم دمدمست و صبح عنایتش مشرق بر آفاق
امم صیبتش جهانگیر است و صوتش متتابع
از فلک اثر شعاعش ساطعست و شهابش
لامع نجمش بازغست و کوکبش بارق و شارق
بی‌هوشان سراجش را خاموش انگاشتند و
خفاشان آفتابش را روپوش خواهند بگوئید ای
ابلهان شمس عنایتش افول نماید و نیز موهبتش
غروب نکند بحر الطافش از موج نیفتد و
کوکب اوصافش از اوج حسیض نیابد

2 لوله در شهر نیست جز شکن زلف یار فتنه در
آفاق نیست جز خم ابروی دوست

3 باری ای دوستان سرمست جام محبتش باشید و
مخمر بادهء السنش

4 جناب محمود محمود از عنایت حق و عبودیت این
عبد باید مسرور و خوشنود باشد زیرا عبودیت
بندگان تاج و هاج من است و ایشان از بندگان
ثابتان او و همچنین جناب محمد محمد باید در
بندگی با عبدالبهاء شریک و سهم گردد تا
من مظهر لن تالوا البر حتی تنفقوا مما تحبون
گردم و البهاء علیه

MSHR5.263-264

AB03833

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

- 1 God! O martyr, son of the martyr! O you who are firm and steadfast in God's ancient Covenant and Testament! O you who proclaim God's Covenant in every region and clime! 1
أَيُّهَا الشَّهِيدُ ابْنَ الشَّهِيدِ أَيُّهَا الثَّابِتُ الرَّاسِخُ عَلَى عَهْدِ اللَّهِ وَمِيثَاقِهِ الْقَدِيمِ أَيُّهَا الْمُنَادِي بِعَهْدِ اللَّهِ فِي كُلِّ قَطْرٍ وَأَقْلِيمٍ
- 2 We shall send you a response to the papers and make mention of you with spirit and fragrance. But for now, due to the onslaught of endless occupations and difficulties, detailed writing is not possible and we must be brief in order to send the enclosed papers and express love to all the friends. Therefore, give glad tidings to the friends of God of your Lord's bounty and convey to them greetings and praise and glory and light. 2
سَنُرْسِلُ لَكَ جَوَابَ الْأَوْرَاقِ وَنَذْكُرُكَ بِرُوحٍ وَرِيحَانٍ وَأَمَّا الْآنَ مِنْ هَجُومِ الْمَشَاغِلِ وَالْمَشَاغِبِ الَّتِي لَانْهَاءَ لَهَا مَا تَيْسَّرُ الْأَسْهَابُ وَاكْتَفِينَا بِالْإِيجَازِ لِأَجْلِ إِيصَالِ الْأَوْرَاقِ الَّتِي فِي طَيْهَا وَإِظْهَارِ الْحُبِّ لِعُمُومِ الْأَحْبَاءِ فَيُبَشِّرُ أَوْلِيَاءَ اللَّهِ بِفَضْلِ مَوْلَاكَ وَبَلِّغْهُمْ التَّحِيَّةَ وَالنَّشَاءَ وَالتَّكْبِيرَ وَالْبَهَاءَ
- 3 And say: O loved ones of God and His chosen ones! By God the True One, your Beloved is the Sun of Glory and though He be veiled in the garments of the unseen, yet His ancient outpourings continue upon you, His lights shine upon you, the fragrances of His holiness waft over you, and the breezes from the gardens of His Kingdom blow upon you. Turn yourselves to these, and you shall see the banners of the Covenant waving in all regions, the lights of the lamp of splendor shining in the highest of the seven spheres, the fame of God's Cause spreading throughout all areas, the sovereign power of divine knowledge conquering hearts and souls, the signs of truth encompassing creation, and the power of the Covenant appearing like brilliant light from the radiant Kingdom in the horizons of the contingent world. 3
وَقُلْ يَا أَحِبَّاءَ اللَّهِ وَأَوْصِيَاءَهُ تَاللهِ الْحَقِّ إِنَّ مُحِبِّبِكُمْ شَمْسَ الْبَهَاءِ وَإِنَّ تَجَلَّلَ بِحُلِيِّ الْغَيْبِ وَلَكِنْ فَيُوضَاتُهُ الْقَدِيمَةِ مُسْتَدِيمَةٍ عَلَيْكُمْ وَأَنْوَارُهُ سَاطِعَةٌ عَلَيْكُمْ وَنَفْحَاتُ قُدْسِهِ عَابِقَةٌ عَلَيْكُمْ وَنَسَائِمُ رِيَاضِ مَلَكُوتِهِ هَابَةٌ عَلَيْكُمْ لَا فَتَعَرَّضُوا لَهَا وَسَتَرُونَ أَعْلَامَ الْمِيثَاقِ خَافِقَةً فِي الْآفَاقِ وَأَنْوَارُ سَرَاجِ الْأَشْرَاقِ سَاطِعَةٌ فِي أَوْجِ السَّعْبِ الطَّبَاقِ وَصَيَّتْ أَمْرَ اللَّهِ شَاعَ وَذَاعَ فِي كُلِّ الْأَنْحَاءِ وَسُلْطَانُ الْعُرْفَانِ سَخَّرَ الْقُلُوبَ وَالْجَنَانِ وَمَعَالِمُ الْحَقِّ أَحَاطَ الْأَكْوَانُ وَقُوَّةُ الْمِيثَاقِ ظَهَرَتْ كَالنُّورِ السَّاطِعِ مِنَ الْمَلَكُوتِ اللَّامِعِ فِي آفَاقِ النَّاسُوتِ
- 4 And you - give thanks to God for having made you a sign of the ancient Covenant. 4
وَإِنَّكَ أَنْتَ فَاشْكُرِ اللَّهَ بِمَا جَعَلَكَ آيَةً الْعَهْدِ الْقَدِيمِ

PYK.272

AB03626

To: Isfahani, Asadullah (Sanandaj) et al., in Kurdistan

- 1 O servants of God and handmaidens of the Merciful! The sun is near to setting and declining. 'Abdu'l-Baha is occupied with thoughts of you and is hoping and beseeching from the grace of the Forgiving Lord that each one of you may become the recipient of divine favors and the object of the attention of His Holiness the One, so that in the gathering of the world and the assemblage of peoples you may speak forth in praise of the Truth and be engaged in remembrance of the Ancient Beauty, become familiar with the holy fragrances and occupied with reading the verses of loving communion. And may each of you be, in the Book of Creation, a manifest sign, an articulate word, and a conclusive proof. This is from the outpourings of the Kingdom which is the ultimate hope of those near to God and the final desire of the sincere ones.
- 2 O Lord! Make this group the manifestation of divine favors and the dawning-places of heavenly bestowals. Give them to drink from the boundless ocean and make them illumined and radiant from the Sun that has risen from the Horizon of Truth. Grant such an outpouring that its lights may spread in the eternal morn; bestow such a grace that its effects may become renowned in the everlasting realm. Thou art the Powerful and the Mighty, and Thou art the Bestower and the Kind. Verily, Thou art the Generous, the Most Exalted.
- 3 And upon you be Glory.

1 ای بندگان یزدان و اماء رحمان قریب غروب است و آفتاب رو به افول عبداله‌آ بیاد شما مشغول و از فضل رب غفور راجی و مستدعیست که هر یک از شما مشمول الطاف گردد و منظور نظر حضرت احدیت شود تا در مجمع عالم و انجمن امم بثنای حق ناطق و بذکر جمال قدم ذاکر و بنفحات قدس مألوف و بتلاوت آیات انس مشغول شوند و در کتاب ایجاد هر یک آیتی باهره و کلمه‌ئی ناطقه و حجّتی بالغه باشند اینست از فیوضات ملکوت که منتها آمال مقربین است و غایت آرزوی مخلصین

2 ای پروردگار این جمع را مظهر عواطف رحمانیه فرما و مطالع الطاف سبحانیه نما از بحر پیکران سیراب کن و از آفتاب مطلع حقیقت روشن و تابان نما فیضی بخش که انوارش در صبح ابدی منتشر عنایتی کن که آثارش در ملک سرمدی مشتهر توئی مقتدر و توانا و توئی بخشنده و مهربان انک انت الکریم المتعال

3 و علیکم البهاء

INBA85:044b, BSHN.140.287, BSHN.144.287,
MJMJ2.065ax, MMG2#185 p.212x,
MHT1b.174

AB03860

To: Laura Dreyfus-Barney, in London

- 1 O Handmaiden of Baha! If you knew what bounty from God had been bestowed upon you and what favors you have received, you would surely spread your wings and soar in joy and gladness. I hope that you may become a brilliant star in
- 1 یا امة البهاء اگر بدانی که چه عنایتی از حقّ بتو شده و مورد چه الطافی البتّه بال و پر بگشائی و از سرور و فرح پرواز نمائی امیدوارم که در افق عزّت ابدیه ستاره درخشنده گردی و در انجمن

the horizon of eternal glory and a luminous lamp in the assemblage of the maidens of the world. The light of the world is the love of God.

دختران عالم سراج روشن شوی روشنائی جهان
نور محبت الله است

- 2 O Handmaiden of Baha! The storm of tribulation is very severe and 'Abdu'l-Baha is in great danger. Despite this, I am in the utmost joy. You too should be the same, so that you may be confirmed with the manifest light.

2 ای امة البهاء طوفان بلا بسیار شدید است و
عبدالبهاء در خطر عظیم باوجود این در نهایت
سرورم تو نیز چنین باش تا مؤید بنور مبین گردی

- 3 O Handmaiden of Baha! Victoria was the Empress of India and Queen of England. Her star has set and her lamp is extinguished. But you shall not be extinguished nor set, for you are ignited with the fire of the love of God.

3 ای امة البهاء وکتوریا ایمپراطوریجهء هند و
ملکهء انگلند بود کوکیش غروب نمود و
شمعش خاموش گشت اما تو خاموش نشوی و
غروب نمائی زیرا بنار محبت الله برافروختی

- 4 O Handmaiden of Baha! If you hear that 'Abdu'l-Baha has become the target of the arrow of oppression, or has vanished in the trackless desert, or lies in the depths of the sea - this is by way of example - surely do not falter but rather raise your call louder and let your flame burn brighter. Do as Mary Magdalene did after Christ....

4 ای امة البهاء اگر بشنوی که عبدالبهاء هدف تیر
جفا گشت یا در صحراء بی نام و نشان شد یا در
قعر دریا قرار یافت این من باب تمثیل است البته
فتور میاور بلکه ندا بلندتر کن و شعله شدیدتر
زن مریم مجدلیه بعد از مسیح چه کرد آنچنان
کن...

MMK5#153 p.119x

AB11871

To: Ustad Ghulam-Husayn Banna et al., in Marv

- 1 O two truthful servants of God! I offer thanks at the threshold of the Divine Unity that He guided you and gave you to drink from the Salsabil of grace, directed you to the path of guidance, and blessed you with the greatest gift. You were without melody but became melodious, you were wandering and bewildered but became intimate with the sanctuary of mystery, you were thirsty for the Salsabil but found the spring of life. This is from God's grace and bounty, not from personal capacity and capability.

1 ای دو بندهء صادق حق من بدرگاه احدیت
شکرانه نایم که شما را هدایت فرمود و سلسبیل
عنایت نوشاند براه هدی دلالت کرد و بموهبت
کبری فائز فرمود بینوا بودید بانوا شدید سرگشته
و حیران بودید محرم حرم راز گردیدید تشنهء
سلسبیل بودید بمعین حیوان پی بردید این از فضل
و موهبت حقست نه استعداد و قابلیت نفس

- 2 O Lord! Make these two aware ones steadfast in Thy love and satisfy them from the stream of knowledge. Kindle a fire in their hearts until its flame reaches the Supreme Concourse, and bestow such warmth to their souls that its effect becomes manifest in the Abha Kingdom.

2 ای پروردگار این دو هوشیار را بر محبتت پایدار
فرما و از جویبار معرفت سیراب کن آتشی در
دل افروز تا شعلهء اش بملأ اعلی رسد و حرارتی
بجان بخش که تأثیرش در ملکوت اهی ظاهر
گردد

- 3 O Pure God! Although we are of dark earth and heedless, yet we have taken refuge at Thy threshold and sought shelter at

Thy court. Thy grace is a mighty fortress and Thy forgiveness an exalted shelter. Bestow whatever is worthy of Thy mercy and grant whatever befits Thy bounty. Thou art the Powerful, the Mighty, the Able, and Thou art the Giver, the Nurturer, the Bestower, and the Helper.

- 4 O friends! You had asked permission for a visit - postpone it to another time, for now is not suitable. And upon you both be greetings and praise.

3 ای یزدان پاک هر چند تیره خاکیم و بی باک
ولی بدرگاه پناه آوردیم و ببارگاه التجا جستیم
فضلت کهف منیع است و عفوت ملاذ رفیع
آنچه سزاوار رحمتست مبذول فرما و هر چه شایان
موهبت است عطا کن توئی مقتدر و عزیز و توانا
و توئی دهنده و پرورنده و بخشنده و مستعان

4 ای یاران اذن حضور خواسته بودید بوقتی دیگر
مرهون نمائید زیرا حال اقتضا ندارد و علیکم
التحیه و الثناء

TISH.183-184

AB03816

To: Baha'is of Nayshabur

- 1 O ye friends of 'Abdu'l-Baha! The reality of the Kingdom, which hath become manifest in this holy age at the center of all possibilities, is in truth a divine school, and the Educator of this heavenly school is the Blessed Beauty - may my spirit be a sacrifice for His loved ones.
- 2 That divine Teacher hath given lessons in spiritual stations in this school, hath expounded divine mysteries, and hath spread true teachings so that human souls, who are like suckling babes, may be nurtured in the arms of grace and receive sustenance from the breast of spiritual bounties, grow and develop, and in this school of the Lord acquire human perfections and obtain heavenly bestowals. Day by day may they increase in knowledge, comprehend the realities of things, learn the knowledge and wisdom of the All-Glorious Lord, and advance daily in all degrees of morals, virtues, and spiritual perfections until they attain to maturity and growth.
- 3 Therefore must the friends strive, bring to mind at every moment the counsels and exhortations of the Blessed Beauty, and endeavor with heart and soul to acquire infinite bounties, become stars of guidance and lamps of the Concourse on high. Until this bestowed beloved becomes the beauty of the gathering, the human world remains imperfect and the tree of existence remains fruitless.

1 ای یاران عبدالهآء حقیقت ملکوت که در
این عصر مقدس در قطب امکان جلوه نموده
فی الحقیقه دبستان الهی است و ادیب این دبستان
رحمانی طلعت ابهائی روحی لأحبائه الفداء

2 آن معلم الهی در این دبستان درس مقامات
معنوی داده و اسرار ربّانی بیان فرموده و تعالیم
حقیقی منتشر کرده تا نفوس انسانیّه که بمثابه
اطفال رضیعه هستند در آغوش عنایت پرورش
یابند و از پستان فیوضات روحانیّه تغذی نموده
نشو و نما کنند و در این دبستان یزدان کسب
کالات انسانیّه و اکتساب فیوضات رحمانیّه
نمایند و روز بروز بر دانائی بیفزایند و بحقائق
اشیاء پی برند و علم و ادب حضرت سبحانی
بیاموزند و در جمیع مراتب اخلاق و فضائل و
کالات معنویّه روز بروز ترقی نمایند و به بلوغ و
رشد رسند

3 پس باید یاران همت کنند و وصایا و نصائح
جمال مبارک را هر دم بخاطر آرند و به جان
و دل بکوشند تا با کتساب فیوضات نامتناهیّه
نجوم هدی گردند و سرج ملاّ اعلی و تا این
دلبر موهبت شاهد انجن نگردد عالم انسان ناقص
است و شجر ایجاد بی ثمر

4 And upon you be greetings and praise.

و عليكم التحيّة والثناء 4

SFI09.012b

AB03880

To: a friend in Paris

As to the significance of the Cause of Baha'Ullah, know that everything which belongs to the universal is divine and all that is divine is certainly for the universal good. Therefore, a divine cause, for universal good, cannot be limited to the Orient nor to the Occident, because the flame of the sun of Truth illumines the East and the West and its heat is felt in the south as well as in the north; there is no difference between the two poles. In the time of the manifestation of Christ the Romans and the Greeks thought that the Cause was especially for the Israelites; they thought they had no need for it because they saw that, according to appearances, they possessed a perfect civilization and they thought that they did not need the instructions of Christ. This false supposition caused many people to be deprived of its grace.

Also know that the principles of Christianity and the commandments of Baha'Ullah are identical and that the roads are the same. But every day there is progress. There was a time when this divine institution was in an embryonic condition. Then it became newly born, a child, an intelligent child. Today it has reached maturity: its capacities, its body are the same, but today, it is resplendent, with the greatest beauty and brilliancy."

BSC.495 #955, SW_v13#12 p.342

AB03827

To: May Maxwell, in Paris

- 1 O thou who art attracted by the magnet of the love of God! 1
 2 Rejoice at the grace of God and at the favours He hath vouchsafed unto thee, for He hath illumined thy heart through the light of His bestowals in the prime of thy youth, and hath drawn thee away from all things through His love. Thou hast thus occupied thyself by day and by night in praise of Him and in prayer to Him at morn and at eventide, and hast been enkindled with the fire of His love both in the gloomy hours of the night and in the brilliant light of the day. 2
 3 O maidservant of God! By God the Eternal Truth, verily the mercy of thy Lord upon thee is great, very great, and He shall soon strengthen thee in that wherein no one hath been strengthened in those regions. Then thou wilt proclaim and cry aloud, saying: "How blessed am I for this great favour, and how rejoiced am I for this manifest bounty". 3
 4 As to thy request to come to this blessed Spot: for the present, it is necessary for thee to be there [Paris] and to remain with the beloved ones [believers]. Until the Cause of God is firmly established in that city, it is not permissible for the believers and the maidservants of the Merciful to disperse. Nay, it is necessary for all of them to assemble together and exert themselves to the utmost to diffuse the fragrances of God. When the opportunity presents itself, thou wilt be permitted to come. 4
- آیتها المنجذبة بمغناطیس محبة الله
 ابشرى بموهبة الله ابشرى بفضله واحسانه عليك
 بما نور قلبك بأنوار الفيوضات في شرح شبابك و
 اشغلك بحبة عن كل شيء حتى أصبحت متذكراً
 بذكره في الليالي والانهار ومصلياً له في الغدو و
 الآصال ومحترقاً بنار محبته في جنح الليل وضياء
 الأيام
 يا امة الله تالله الحق ان رحمة ربك عليك عظيمة
 عظيمة فسوف يؤيدك بما لم يؤيد به احداً في
 تلك البقاع عند ذلك تنطقين وتصرخين بأعلى
 النداء وتقولين طوبى لى من هذا الفضل العظيم
 بشرى لى من هذا الجود المبين
 واما ما سألت للحضور في هذا البقعة المباركة فالآن
 يلزم وجودك هناك وبقائك بين الأحباب و
 من قبل ان يتأسس الأمر حق التأسيس في تلك
 المدينة لا يجوز تفرق الأحياء و أماء الرحمن بل
 يجب ان يجتمعوا ويجمعين ويبدلوا ويبدلن غاية
 جهدهم و جهدهن في نشر نفحات الله و اعلاء
 كلمة الله و عند سnoch الفرصة نأذن لك بالحضور
 و عليك التحية و الثناء من ربك الغفور

MAX.131-132, MAX.177

QT105.1.052, DUR3.373x, DUR1.172x

AB03657

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

...Abdul-Baha's prison is a palace and the depths of the pit are the heights of the moon. In the path of the Blessed Beauty this is what I desire. If chains and daggers and swords do not come between, how can the faithful be distinguished from the treacherous - indeed all would be equal. This wound has no salve except the arrows of tribulation, and this pain no remedy

...عبدالبهاء را زندان ايوانست و قعر چاه اوج
 ماه در سبيل جمال مبارك چنين خواهم و اگر
 زنجير و تيغ و شمشير در ميان نيابد چگونه اهل
 وفا از اهل جفا ممتاز گردند بلکه جميع يكسان
 خواهند بود اين زخم را مرهمي جز سهام بلا نه

except the cup of persecution. I beseech God that I may never rest for a moment, but rather drink day and night the crimson cup of heart's blood in love of the Blessed Beauty, may my spirit be a sacrifice for Him, and in every breath witness a thousand cruelties from every base one. At times adorning the depths of prison, at times finding rest beneath chains, and finally through the grace and bounty of the Blessed Beauty staining my face and hair with my own blood....

و این درد را درمانی جز جام جفا نه من از خدا میطلبم که دمی نیاسایم بلکه شب و روز در محبت جمال مبارک روحی له الفداء جام گلگون خون دل بیاشامم و در هر نفسی هزار جفا از هر ناکسی مشاهده نمایم گهی قعر زندانرا بیارایم و گهی در زیر زنجیر پیاسایم و نهایت به فضل و عنایت جمال مبارک روی و مویرا بخون خویش بیالایم...

MMK5#159 p.124x

AB03682

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

1 O thou who art firm in the Covenant!

1 ای ثابت بر میثاق

2 The letter from Ibrahim Effendi arrived, and the telegram from the doctor was also received. Between these two there is some ill-feeling. The reply to Kruper is being sent, and likewise to his student. From the recent letter, signs of sadness and ill-feeling are evident.

2 سواد مکتوب ابراهیم افندی رسید تلغراف دکتر نیز واصل در میان این دو کدورت است جوابنامه کروپر ارسال میشود و همچنین پتلیزش از مکتوب اخیر آثار حزن و کدورت نمایان

3 One should not flee the field at the first arrow. Do you not see to what degree are the tribulations and calamities of 'Abdu'l-Baha? Despite this, praise be to God, like a mighty fortress in the face of the impact of all these upheavals, I remain firm in servitude to the Sacred Threshold without any weakness whatsoever. If any affliction befalls, it is so that you may be My partner and share in it, and become the target of hardship. In any case, keep your heart firm and withstand the trials. Observe the outcome. Meet constriction with expansiveness of heart.

3 بیک تیر از میدان نباید در رفت نمی بینی که مصائب و غوائل عبدالهء بچه درجه است باوجود این الحمد لله چون بنیان حصین در مقابل تصادم این همه این انقلابات بعبودیت آستان مقدس قائم هیچوجه فتوری نه اگر بلائی وارد این بجهت این است که شریک و سهم من باشی و مورد مشقت گردی باری قلب محکم دار و مقاومت بلائیه کن نتیجه را ملاحظه نما تضییق را بوسعت قلب مقابلی کن

4 There were some times when this servant was immersed in a sea of debts. The people of weakness had opened doors of expenditure that were beyond endurance. Despite this, with utmost patience it was managed through loans and assets until they themselves declared their independence. Then the debts were settled through separation.

4 بعضی اوقات گذشت که این عبد مستغرق در بحر دیون شد اهل فتور ابواب مصروفی باز نموده بودند که مافوق الطاقه بود باوجود این در نهایت صبر بقرض میگذاشت و دارائی میشد تا آنکه خود اظهار استغنا نمودند بعد بتفريق دیون ادا شد

5 In any case, the point is: do not be sorrowful. The end belongs to the God-fearing. The favor of the Ancient Beauty is with you. Time passes, and God willing comfort and ease will be

5 باری مقصود اینست محزون مباش العاقبة للمتقين عنایت جمال قدم با توسست اوقات میگذرد انشاءالله راحت و آسایش حاصل

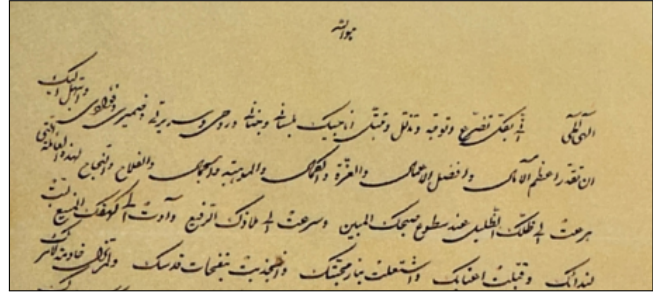
attained. Do not grieve - I am your Comforter. And may the Glory be upon you, in the beginning and the end. 'Abbas.

میگردد غم مخور غمخوار تو من هستم و البهاء
علیک فی الاول و الآخر

MMK6#157

AB03600

To: Abdu'l-Husayn Samandari, in Qazvin



ASAM

1 O God, my God! With utter lowliness and fervour, humility and devotion, I implore Thee with my tongue and my heart, with my spirit and my soul, and with my mind and my conscience, to grant the most cherished of all desires, destine the most meritorious of all deeds, and ordain all honour and perfection, favour and beauty, prosperity and salvation for this family that hath hastened to Thy sheltering shadow at the break of Thy resplendent morn and sought refuge within Thy safe haven and Thy mighty stronghold. Verily, these souls heeded Thy call, drew nigh unto Thy Threshold, were set aflame with the fire of Thy love, and were carried away by the breaths of Thy holiness. They were constant in the service of Thy Cause, humble before Thy Countenance, and noble beneath Thy sheltering shadow. They are renowned as the bearers of Thy name amongst Thy people and make mention of Thee amidst Thy servants.

1 الهی الهی ائی بکلّ تضرّع و توجّه و تذلل و تبذل اناجیک بلسانی و جنانی و روحی و سریری و فؤادی و ابتهل الیک ان تقدر اعظم الآمال و افضل الاعمال و العزة و الجمال و الموهبة و الجمال و الفلاح و النجاح لهذه العائلة الّتی هرعت الی ظلك الظلیل عند سطوع صبحک المبین و سرعت الی ملاذک الرقیع و آوت الی کهنک المنیع لبث لندائک و قبلت اعتبارک و اشتعلت بنار محبتک و انجذبت بنفحات قدسک و لم تزل خادمة لامرک ساجدة لطلعتک ماجدة فی ظلك قد اشتهرت باسمک بین خلقک و نودیت بذکرک بین عبادک

2 O God, my God! Exalt them by Thine ancient glory, honour them in Thy Kingdom of grandeur, and assist them with the hosts of Thy favours in this great Day. O Lord, my God! Raise aloft their banner, grant them an ampler share of Thy protection, spread abroad their signs, and increase their radiance, that they may become a glass for the lamp of Thy manifold favours and spreaders of Thy loving-kindness and bounties.

2 الهی الهی عزّزها بعزّرتک القدیمه و مجّدها فی ملکوتک الجلیل و انجدها بجنود موهبتک فی هذا الیوم العظیم ربّ ربّ ارفع رایتها و زد فی حمایتها و انشر آثارها و زد فی انوارها حتّی تكون زجاجة لسراج مواهبک و منشوراً لالطافک و مواهبک

3 O Lord, my God! Be Thou their companion in their loneliness, and in their moments of anguish surround them with Thine aid. Bequeath unto them Thy Book and vouchsafe unto them the full measure of Thy gifts and bestowals. Thou art in truth the Mighty, the Powerful, the Gracious, the Bountiful, and verily, Thou art the Merciful, the Compassionate.

3 ربّ ربّ آنسها فی وحشتها و ادركها فی کربتها و اورثها کتابک و اکل علیها نعمک و آلائک

BRL_POAB#25

اَنْک انت القویّ المقتدر العزیز الکریم و اَنْک
انت الرّحمن الرّحیم

BRL_DAK#0109, BRL_MON#25,

AYBY.390 #077, TRZ1.000i, MJMJ2.066,

MMG2#407 p.453, ASAM.000c

AB03729

To: Aqa Abdu'l-Ali, in Qazvin

- 1 O Abdul-Ali! Consider thy Master, how He sacrificed in the path of the Ancient Beauty and how freely He gave His spirit. He made His breast like Sinai a shield against the arrows of tribulation and a target for the darts of cruelty. He made His heart like the sun a mark for bullets and the target of a hundred thousand burning soul-consuming projectiles.
- 2 So what must thou and I do? Would it not be a shame if we were to be dainty and associate with stranger and kin, falling into thoughts of comfort of soul, desire of heart and ease of conscience? No, by God! Therefore we must at least sacrifice a life and set aside desires and passions.
- 3 We must drink a measure from that mighty ocean, receive a fragrance from that rose garden, take a spark from that fire of the love of God - not merely hear a tale and listen to a story that so-and-so sacrificed his life and another offered himself as a sacrifice, that one took up the cup of "Am I not?" and another became intoxicated from the divine wine-house. From stories there is no fruit. Therefore one must take a step in this field and drink a cup.
- 4 Convey my greetings to all the friends of God. You have permission to attain the presence.

1 ای عبد علی مولای خویش را ملاحظه نما که در سبیل جمال قدم چه جانفشانی نمود و روح را بچه ارزانی مبذول فرمود سینهء چون سیناء را سپر تیر بلا کرد و هدف سهم جفا قلب چون آفتاب را آماج رصاص و نشانگاه صد هزار گلولهء پرشعلهء جانگداز نمود

2 پس من و تو چه باید نمائیم حیف نباشد که ناز کنیم و خویش را به بیگانه و خویش دمساز نمائیم در فکر آسودگی جان و کام دل و راحت وجدان افتیم لا والله پس باید اقلاً جانی قربان نمائیم و هوا و هوس را کنار نهیم

3 پیمانهئی از آن محیط عظیم بنوشیم بوئی از آن گلشن نصیب بریم شرری از آن نار محبت الله بهره گیریم نه آنکه حکایتی بشنویم و روایتی استماع نمائیم که فلان جانفشانی نمود و دیگری خویش را قربانی کرد آن یک جام الست بدست گرفت و دیگری از خمخانهء الهی سرمست شد از روایت ثمری نه پس باید قدمی در این میدان نهاد و کاسی نوشید

4 جمیع احبّای الهی را تکبیر برسان اذن حضور دارید

ADMS#380

PYB#175 p.04

AB03771

To: Mirza Murtida et al., in Qazvin

- 1 O ye who believe! O ye who turn your faces! Your letter was seen and we became sorrowful over your sad state.

1 قزوین بواسطه حضرت سمندر جناب میرزا مرتضی و اخوان و امة الله زهراء و امة الله نوريه عليهم بهاء الله الأبهی ای موقنان ای مقبلان نامه شما ملاحظه گشت و بر حال حزین غمگین شدیم
- 2 However, hope in the grace of the Ancient Beauty is such that this hardship will be transformed into ease, and this difficulty into boundless rest and joy. Although in this world there is no rest or joy, and no comfort or leisure - if there were, the friends of God would have sought it and pursued comfort of soul and joy of conscience. But when they understood and discovered the truth, they became entirely detached and freed from every bond. All conditions became equal to them and every difficulty became easy.

2 ولی امید بفضل جمال قدیم چنانست که این شدت به رخا تبدیل شود و این عسرت به راحت و مسرت یمنتی اگرچه در اینجهان راحت و مسرتی نه و آسایش و فراغتی نیست اگر بود اولیای الهی جستجو مینمودند و راحت جان و مسرت وجدان میطلبیدند ولی چون دانستند و بحقیقت پی بردند بکلی بیزار شدند و از هر قید آزاد گشتند جمیع حالات یکسان شد و هر مشکلی آسان گشت
- 3 A child in early childhood considers stones and toys important and laments their loss, but upon reaching maturity becomes free of such thoughts and considers their existence or non-existence equal. Likewise when the friends of God reach spiritual maturity, they consider all affairs of this unstable world as confused dreams and products of vain imaginings. Therefore you should not feel sadness or joy from any condition.

3 طفل در سن صباوت سنگ و کلوخ و بازیچه کودکانرا مهم شمرد و از فقدانش بنالد و چون بلوغ رسد از آن اندیشه فراغت یابد و وجود و عدمش را مساوی شمارد و همچنین اولیای الهی چون بلوغ روحانی رسند جمیع شئون اینجهان بی شکونرا اصغاث احلام شمرند و نتایج اوهام بینند لهذا شما از هیچ حالتی کدورت و مسرت ننمائید
- 4 Yet hope in the merciful Lord is such that His aid and bounty will be attained even in this world. And upon you be greetings and praise.

4 ولی امید بخداوند مهربان چنانست که عون و عنایت در این عالم نیز حاصل گردد و علیکم التحية و الثناء

MMK3#291 p.214

AB03746

To: Siyyid Hashim son of Ali Naqi et al., in Qazvin

O flowers and sweet basil of the supreme paradise of the love of God! Samandar, the kindled divine fire, has offered detailed praise of those ones attracted to the Most Glorious Beauty, saying that praise be to God, their faces are illumined from the cup of the love of God and in the school of the knowledge of God they have learned universal meanings. From their faces radiates the light of longing, and from their hearts and souls the flame of love is like a blazing fire. They are occupied with the remembrance of God and are familiar with the holy fragrances. They had written this theme with allusion and eloquent expression in utmost brevity, but with a sweetness that was truly the cause of the joy of hearts. Therefore, praise be to God that He made His loved ones familiar with the life-giving breeze of His Most Glorious Kingdom and guided His friends to the rose garden of bounty. The table of His All-Merciful favors has been spread across the earth and the signs of His faithfulness and bestowals have become visible throughout all horizons. He has illumined every soul in some spot like a bright candle and gathered together their light. His is the grace and generosity, and His is the beneficence upon every created thing. We thank Him for His grace and mercy and bounty in this witnessed Day.

ای گل و ریاحین بهشت برین محبت الله
حضرت سمندر نار موقده الهیه ستایشی مفصل
از آن منجذبان جمال ایهی نموده اند که الحمد لله
از جام محبت الله چهره افروخته اند و در دبستان
معرفت الله معانی کلیه آموخته از رویشان نور
اشتیاق پر لعانست و از دل و جانیشان شعله
عشق بمثابه نأره و نیران بذکر حق مشغولند و
بنفحات قدس مألوف این مضمونرا باشاره و
لطیف العبارة در غایت اختصار مرقوم نموده
بودند لکن بحلاوتی که فی الحقیقه سبب سرور
قلوب بود پس شکر خدا را که احبایش را
بنسیم جانپرور ملکوت ابهایش مألوف فرمود و
دوستانشرا بگلستان موهبت هدایت نمود خوان
نعمت رحمانیتش در بسط زمین مبسوط گشته
و آثار وفا و عطایش در محیط آفاق مشهود شده
هر نفسی را در نقطهئی مانند شمع روشن نموده
و روشنائی جمع فرموده له الفضل و الجود و له
الأحسان علی کلّ موجود نشکره علی فضله و
رحمته و موهبتی فی هذا الیوم المشهود

INBA17:114

AB03603

To: Son of Ahmad Nabilzadih, in Qazvin

1 My God, my God! Calamities and afflictions have encompassed from all directions, and tribulations and hardships have descended from every quarter like pouring rain upon a house from which ascended continually glorification and magnification in praise of Thee, and from which spread the fragrances of Thy love and diffused the sweet perfumes of Thy knowledge.

1 الهی الهی قد احاطت البلیاء و الرزایاء من
کل الجهات و نزلت المصائب و الشدائد من
جمیع الاقطار نزول الغیث الهاطل بیتاً لم یزل
یتصاعد منه التهلیل و التکبیر بالثناء علیک و
تنتشر منه نفحات محبتک و تعبق عنه انفاس
طیب معرفتک

2 O Lord! Thou hast singled out its people for these calamities after their ascension to Thy Most Glorious Kingdom, and

2 ای ربّ اختصاصت اهله بهذه المصائب بعد
الصعود الی ملکوتک الاهی و قدرت لهم هذه

ordained for them these trials and afflictions due to their special connection to Thy exalted threshold and their attainment of association with Thy sublime presence. And among these calamities is the calamity of Thy servant who drank the milk of Thy love from the breast of Thy providence since the tenderness of his youth.

- 3 O Lord! Admit him into the kingdom of Thy sanctity and shelter him in the shade of the tree of Thy mercy, and pour forth patience and solace upon his family whose hearts are grieved at his separation, whose breasts are constricted by the intensity of his calamity, whose souls are terrified by this catastrophe, and whose pillars are shaken by this convulsing disaster. Ordain for them every good that Thou hast ordained in the kingdom of Thy mercy, preserve their gathering in the cave of Thy protection and safeguarding, make firm their feet in Thy Cause, and encompass them with Thy merciful favors in Thy love. Verily, Thou art the Great Protector.

البلاء و الرّزاء لخصوصيّة انتسابهم بعثتک السّامیه و فوزهم بالانتماء الی حضرتک العالیه و من تلك المصائب مصیبه رقیقک الذی رضع لبن محبتک من ثدی عنایتک منذ نعومة اظفاره

3 ای ربّ ادخله فی ملکوت تقدیسک و اسکنه فی ظلّ سدره رحمانیتک و افرغ الصّبر و السّلوٰه علی اهله الذّین خجّت قلوبهم لفراقه و ضاقت صدورهم لشّدّه مصابه و فرغت انفسهم من هذه الفاجعه و ارتجّت ارکانهم من هذه النّازله الرّاجفه و قدّر لهم کلّ خیر قدرته فی ملکوت رحمتک و احفظ جمعهم فی کھف حفظک و کلائیک و ثبت اقدامهم علی امرک و اشملهم بعواطفک الرّحمانیّه فی حبّک انک انت الحافظ العظیم

AYBY.432 #152

AB03802

To: *Husayn et al., in Qum*

- 1 O ye divine friends! Though the sighs ye have uttered and your lamentation have been silent and concealed, yet in truth they are clearly heard by the denizens of the heavens. The Concourse on High hath attentive ears and the eyes of God are all-seeing. They perceive everything. Know thou that that entreaties of the faithful at the threshold of His singleness are answered and their desires granted, but owing to His inscrutable wisdom, all things are contingent upon time and await the appointed hour. Be assured that through His abounding grace every wish and every desire can be fulfilled and the seemingly impossible attained.
- 2 The friends of God must now manifest steadfastness in the Cause of God and withstand the onslaught of vain imaginings through the sacred potency of the perspicuous verses, so that the hosts of certitude may, with majesty and grandeur, scatter the serried ranks of the people of doubt, dispelling all their idle fancies, and safe and sheltered from all tests and trials and may keep the raging winds at bay. Let them, through the breaths of the All-Merciful, strive by day and night to show

1 ای یاران الهی ناله و فغان شما اگرچه مخفی و پنهان است ولی فی الحقیقه بلند و گوش‌رس اهل آسمانست سمع ملاً اعلیٰ شنواست و عین الله النّاطره بینا آنچه آمال و آرزوی آن اهل وفاست از درگاه احدیت مستجاب و روا ولی نظر بحکمت بالغه امور موکول اوقات و موقوف میقتانست پس مطمئن باشید که جمیع آمال و آرزو میسر است و از فضل جمال قدم هر معسوری میسور

2 حال باید اجبای الهی استقامت بر امر الله نمایند و بقوه قدسیّه محکّات جنود شبّهات را مقاومت نمایند تا بسطوت و شوکت سپاه یقین صفوف ظنون اهل ارتیاب را درهم شکنند و از اشتداد اریاح امتحان محفوظ و مصون مانند و در شب و روز بکوشند تا بنفحات رحمن اهل شبّهات را باستقامت دلالت نمایند و نشر رائحه محبت الله

forth determination and lead the people of doubt aright. Let them spread abroad the fragrances of the love of God and thus perfume the world of existence, and with the light of divine character and virtue illuminate the world of creation.

کنند و آفاق وجود را معطر کنند و بانوار اخلاق
الهی عالم امکان را روشن و منور نمایند و البهاء علیکم
یا احبباء الرحمن و اصفیائه

MMK2#054 p.042, QUM.123a

AB03727

To: Aqa Mirza Baqir Bassar, in Rasht

- 1 O bird of the garden of truth! Your sweet melodies and wondrous, sugary songs bring joy to the hearts of the friends and are the cause of spiritual delight. The odes that you compose and chant in praise of the Ancient Beauty (may my spirit be sacrificed for His loved ones) bestow eternal life upon the spirit and grant happiness and gladness to the heart.
- 2 “Whence comes this minstrel, chanting now the Loved One’s name so sweet,
- 3 That soul and robe alike I cast, before His message, at my feet?”
- 4 In any case, you have always been and are in my thoughts. Be assured that the delay in correspondence is due to the abundance of difficulties and intensity of tribulations. You are unaware what resurrection is taking place - if you knew, you would weep and wail day and night. In any case, regarding you, an arrangement has been made with Mr. Ibtihaj. God willing, it will be the cause of spiritual delight. In all matters one must sacrifice oneself and not rest for a moment. After the ascension of the Most Great Name, we must strive day and night to diffuse the divine fragrances. This is the effect of faithfulness. Praise be to God that you are engaged in this service. Therefore give thanks to God that you have been assisted and confirmed with such a gift. This is from God’s grace which He bestows on whomever He wishes, and God is possessed of great grace. And upon you be glory.

1 ای طبر چمنستان حقیقت نعمات دلنشین و
الحان بدیع شکرینت مفرح قلوب یاران و سبب
روح و ریحان است قصائدی که در محامد
جمال قدم روحی لأحبائه الفداء انشاء و انشاد
میشود روح را حیات جاودانی بخشد و قلب را
فرح و شادمانی

2 این مطرب از کجاست که برگفت نام دوست

3 تا جان و جامه بذل کنم بر پیام دوست

4 باری همیشه در خاطر بوده و هستی مطمئن باش
تأخیر در مکاتیب سبب کثرت غوائل است و
شدت مصائب خبر نداری که چه رستخیز است
اگر بدانی شب و روز آغاز آه و ناله کنی و گریه
و زاری کنی باری در خصوص شما قراری با
جناب ابتهاج داده شده است انشاء الله سبب
روح و ریحان میشود باری باید در جمیع مراتب
جانفشانی نمود و دقیقه‌ای آرام نباید گرفت بعد
از صعود اسم اعظم باید شب و روز در نشر
نفحات کوشید این امر اثر وفاست الحمد لله
آنجناب باین خدمت قائم پس بشکر الهی پرداز
که بچنین موهبتی موفق [و مؤید] گشتی و
ذلک من فضل الله یؤتیه من یشاء و الله ذو
فضل عظیم و البهاء علیکم

MSHR2.147

AB11869

To: Mother of Mihdi and Ahmad Baqir Uf, in Rasht

- 1 My God, my God! You see me imploring toward the horizon of Your mercy, humbled and broken before the Kingdom of Your lordship, detached from all else, clinging to the heaven of Your oneness. I call upon You and beseech You to forgive Your truthful, excellent, and steadfast maidservant. O Lord, forgive her sins, remove her sorrows, ease her difficulties, make her drink from the cup of Your greatest favor, let her taste the sweetness of Your mighty forgiveness, and cause the most brilliant gifts to grow beneath her wing so that she may fly to the Kingdom of Your mercy through Your power and might. O Lord, admit her into the gardens of eternity, lead her to the pools of Your most exalted paradise, give her to drink from the spring of Tasnim, make her dwell eternally in the garden of delight, and grant her an abundant portion of Your favors, O You Who are the Beloved of the hearts of the yearning ones!
- 2 O Lord, this maidservant of Yours has deserved every bestowal, for she believed in Your greatest signs, submitted to Your mighty sovereignty, acknowledged Your oneness, recognized Your manifestation at the center of Your unity, became illumined and drew light from the fire kindled in the Tree of Your radiance, and remained firm until she returned to You, assured by Your mighty gifts, in the vicinity of Your greatest mercy. Verily You are the Generous, verily You are the Forgiving, the Merciful. There is no God but You, the Acceptor of Repentance from Your sincere maidservants and servants.
- 3 Prayer for forgiveness for the handmaiden of God who was attracted to the Abha Kingdom, the mother of Aqa Siyyid Ahmad Baqiroff, upon them both be the Most Glorious Beauty of God.
- 1 الهى الهى ترانى متضرعاً الى افق رحمتك متذللاً منكسراً الى ملكوت ربانيتك منقطعاً عن سواك متعلقاً بجبروت فردانيتك ادعوك وارجوک ان تغفر لأمّتك الصادقة البارعة الصادقة رب فاغفر لها الذنوب واكشف عنها الكرب وسهل عليها الخطوب وجرعها كأس العناية الكبرى واذقها حلاوة المغفرة العظمى وانبث في جناحها اباهر الألفاظ حتى تطير الى ملكوت رحمتك بقوة وقدرة من لدنك رب ادخلها في رياض البقاء واوردها على حياض فردوسك الأعلى واسقها من معين التسنيم واخلدها في جنة النعيم واجعل لها النصيب الوفير من الطافك يا حبيب قلوب المشتاقين
- 2 رب ان امتك هذه استحققت كل العطاء لأنها آمنت بآياتك الكبرى وخضعت لسلطنتك العظمى واقربت بفردانيتك واعترفت بظهورك في مركز وحدانيتك واستنارت واقتبست من النار الموقدة في سدرة نورانيتك وثبتت الى ان رجعت اليك مطمئنة بمواهبك العظمى في جوار رحمتك الكبرى انك انت الكريم انك انت الغفور الرحيم
- 3 لا اله الا انت التواب على امائك المخلصات وعبادك المخلصين

BRL_DAK#0338

AB03798

To: Husayn son of Karbala'i Akbar et al., in Shahabad

¹ O divine friends! This century is a new century, and this age is the age of the peerless Beauty of the Lord. Glad tidings have encompassed East and West, and spiritual attraction has set the horizons in motion. The divine call has awakened the realities of things, and the heavenly wine has intoxicated the hosts of spiritual ones. The cloud of grace has showered drops of bounty, and the divine springtime has pitched its tent and pavilion at the pole of the horizons. The meadow of truth has become verdant and flourishing, and the birds of the rose garden of unity have become intimate with the melody of the harp and song. The call of the Manifestation of the Lord of Sinai has caused tumult in all regions, and the fame of the greatness of the Sun of Truth has spread throughout the horizons.

² Yet despite this mighty resurrection, alas, they remain heedless of this great mercy. Each one has become like a bat, veiled from the radiant light, hiding in the corners of doubts, and constantly engaged in whispers, murmurs and gossip. Woe unto them and away with them from this manifest loss! Praise be to God that you are guided by the light of guidance and are firm and steadfast in the Cause of the Most Glorious Beauty. You are devoted to that unique Beloved and enamored with that kind Friend. Open your tongues in thanksgiving and offer praise and glorification to that peerless Beloved. And upon you be greetings and praise.

¹ ای یاران الهی این قرن قرن جدید است و این عصر عصر جمال ربّ فرید بشارت شرق و غرب را احاطه نموده و انجذاب آفاق را بحرکت آورده ندای الهی حقائق اشیاء را بیدار نموده و صهبای رحمانی خیل روحانیان را سرمست کرده ابر عنایت رشحات موهبت مبذول داشته و بهار الهی خیمه و خرگاه در قطب آفاق زده چمنستان حقیقت سبز و خرم شده و مرغان گلشن وحدت بنغمه چنگ و چغانه همدم گشته آوازه ظهور مجلّی طور ولوله در اقالیم انداخته و صیت بزرگواری شمس حقیقت منتشر در آفاق شده

² با وجود این قیامت کبری بلها غافل از این رحمت عظمی هر یک خفّاشی گشته و از نور تابان محجوب گردیده و در زوایای شبهات خزیده و دائماً در وسوسه و دمدمه و همه‌اند تباّ لهم و سحقاً لهم من هذا الخسران المبين الحمد لله شما مهتدی بنور هدائید و ثابت و مستقیم در امر جمال ابدی فدائیان آن دلبر یگائید و شیدائیان آن یار مهربان زبان بشکرانه گشائید و حمد و ستایش آن دلبر یگانه نمائید و علیکم التّحیّة و التّناء

AHB_119BE #03 p.000, HDQI.178b,
ANDA#08 p.05

AB03846

To: Qaini, Muhammad Baqir et al., in Shahrud

¹ My Lord, my Hope, my Protector, my Helper, my Shelter and my Refuge!

² These are servants who have heard the Call and responded to the Summons, who have believed in Thy Most Exalted Beauty and have been drawn to Thy Most Glorious Kingdom, who have caught the fire of guidance from the Tree of Sinai and

¹ ربّ و رجائی و مجیری و مغیثی و مأمنی و ملاذی

² انّ هؤلاء عباد قد سمعوا النّداء و لبّوا للدّعاء و آمنوا بجمالک الاعلی و انجذبوا الی ملکوتک الاهی و اقتبسوا نار الهدی من سدرۃ السّیناء و تحمّلوا کلّ مشقّة و بلاء و تجلّدوا فی البأساء و الضّراء و

have endured every hardship and tribulation, who have shown fortitude in times of adversity and distress and have patiently drunk from the cup of bitterness at the hands of enemies, out of love for Thy Beauty, submission to Thy Majesty, passionate devotion to Thy love, persistence in Thy remembrance, seeking Thy good-pleasure and acquiescence to Thy decree.

- 3 O Lord! They have borne every abasement in Thy path - make them mighty in Thy Kingdom. They have endured every hardship in Thy love - grant them comfort and joy in Thy holy court. They have fallen under the derision of enemies and the blame of the wicked - make them signs of Thy glory among all peoples, that the great may envy them and the mighty may covet their station, and that all who walk upon the dust may seek blessing from the earth beneath their feet.

- 4 Aid them to teach Thy Cause, to spread Thy sweet saviors and to exalt Thy Word. Verily Thou art the Powerful, the Mighty, the All-Bestowing.

صبروا على التجرع من كأس علقم من ايدى
الأعداء حباً بجمالک و خضوعاً لجلالک و شغفاً
بحبک ودواماً فى ذکرک و طلباً لرضائک و رضاء
بقضائک

3 رَبِّ أَنَّهُمْ تَحْمَلُوا كُلَّ ذَلَّةٍ فِي سَبِيلِكَ فَاجْعَلِهِمْ
اعزّاءاً فِي مَلَكُوتِكَ وَ صَبْرُوا عَلَى كُلِّ مُشَقَّةٍ
فِي حَبِّكَ فَارْزُقْهُمْ الرَّاحَةَ وَ الْمَسْرَةَ فِي سَاحَةِ
قُدْسِكَ وَ وَقَعُوا تَحْتَ ثِمَاتَةِ الْأَعْدَاءِ وَ مَلَامَةِ
الزُّنْمَاءِ فَاجْعَلِهِمْ آيَاتٍ عَزَّتْ بَيْنَ الْوَرَى حَتَّى
يُغْطِطَهُمُ الْكِبَرَاءُ وَ يَحْسُدَهُمُ الْعِظَمَاءُ وَ يَتَبَرَّكَ
بِتَرَابِ أَقْدَامِهِمْ كُلِّ مَنْ يَمْشَى عَلَى بَسِطِ الْغُبَرَاءِ

4 وَ أَيْدِهِمْ بِتَبْلِغِ أَمْرِكَ وَ نُشْرِ نَفَحَاتِكَ وَ أَعْلَاءِ
كَلِمَتِكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْوَهَّابُ

MJMJ2.099, MMG2#344 p.382

AB03683

To: Haydar Ali Kamali Sarvistani, in Shiraz

- 1 O steadfast one in the Covenant! The letter arrived and its contents caused joy to the hearts and indicated the attainment of abundant grace. Utmost joy was obtained from the establishment of the Mashriqu'l-Adhkar, and likewise from the abandonment of opium cultivation and tobacco use, for opium, except in treating known illnesses, causes the destruction of souls and eternal death of man, and likewise from smoking tobacco there is no result or fruit except wasting time and acquiring illness. Praise be to God that the friends of that region have abandoned all these things.

- 2 O servant of God! Consider time as precious and do not let opportunity slip away. Arise to spread the divine fragrances and travel back and forth to Nayriz so that this interchange between the two sides may cause the attraction of the two cities, and each may encourage and urge the other to steadfastness, firmness and the attraction of hearts.

1 ای ثابت بر میثاق مکتوب واصل گردید
مضمون سبب انشراح صدور بود و دلیل بر
حصول فضل موفور از تأسیس مشرق‌الاذکار
نهایت سرور حاصل گردید و همچنین از ترک
زرع تریاک و ترک دخان زیرا افیون جز در
معالجهٔ امراض معلومه سبب هلاک نفوس
و موت ابدی انسان گردد و همچنین از شرب
دخان نتیجه و ثمری جز تضییع اوقات و حصول
امراض فایده‌ئی نه الحمد لله که احبّای آن
سامان از همهٔ اینها گذشتند

2 ای بندهٔ الهی وقت را غنیمت دانید و فرصت
از دست مدهید بنشر نفحات الهی پردازید و
به نیریز رفت و آمد نمائید تا این مراودهٔ طرفین
سبب انجذاب مدینتین گردد و هریک دیگری را
تشویق و تحریص بر استقامت و ثبوت و انجذاب
قلوب نمایند

- 3 Convey my utmost love to the honorable scribe Mirza Husayn, and extend yearning greetings to Haji Khan and Aqa Rida and Baqa'ullah and all others. I hope they will be successful in serving the divine friends and the spiritual beloved ones and in arranging and organizing the Mashriqu'l-Adhkar. And upon you be greetings and praise.

3 جناب کاتب میرزا حسین را از قبل من نهایت محبت ابلاغ نما و جناب حاجی خان و آقا رضا و بقاء الله جميع را تحيت مشتاقانه برسان امیدوارم که موفق بخدمت یاران الهی و احبای رحمانی و [ترتیب] و تنظیم مشرق الأذکار باشند و علیک التحية و الثناء

INBA87:438, INBA52:452

AB03598

To: Siyyid Mihdi Yazdi the martyr, in Tabriz

- 1 O servant of the Threshold of the Most Glorious Beauty! May my spirit be sacrificed for His loved ones! Your detailed letter was carefully considered and all its contents were understood. Several letters have been sent - after being read in gatherings they should reach their owners. Do not be sorrowful. These whisperings of the party of lethargy will be completely erased from the world of existence. God says in the Qur'an: "As for the foam, it passes away as scum upon the banks, while that which is of benefit to mankind remains on the earth."
- 2 In any case, guide the weak souls to the divine Covenant with utmost kindness so they may drink from the cup of oneness. But from those souls who show the utmost enmity against God, gracefully distance yourself from them, for their coldness and lethargy have an effect. This is why He says "Be not of those whose hearts are hardened against the remembrance of God." But never abandon the weak ones and do not lose hope. Explain to each one with perfect kindness and do not become discouraged. Eventually they will become aware and cognizant of the truth. God willing, you must arise to aid the Covenant with such divine confirmations that all are left astounded. Soon you will see the banner of the Covenant waving upon the highest peaks of the horizons, and you will see those who waver in manifest loss. And glory be upon you and upon every penitent servant.

1 ای بنده آستان جمال ایهی روحی لاجبائہ الفداء مکتوب مفصل بدقت ملاحظه گردید جميع مطالب معلوم شد مکاتیب چندی ارسال گردید بعد از تلاوت در مجالس بصاحبانشان برسد محزون مباش این همسات حزب فتور بکلی از عالم وجود محو میشود خدا در قرآن میفرماید فاما الزبد فيذهب جفاء و اما ما ينفع الناس فيمكث في الارض

2 باری در کمال ملاطفت نفوس ضعیفه را بميثاق الهی دلالت و هدایت فرماید تا از کأس توحید بنوشند ولی نفوسیکه در نهایت خصومت علی الله هستند از آن نفوس بطور خوشی اجتناب لازم زیرا برودت و نمودنشان تأثیر مینماید اینست که میفرماید لاتکونوا مع الذين قست قلوبهم عن ذکر الله ولی ضعفه را بهیچوجه ترک نکنید و مأیوس نشوید و هر یک را بکمال مهربانی تفهیم نمائید و مأیوس نشوید عاقبت بینا شوند و بحقیقت واقف گردند باید انشاء الله بتأییدات جمال ایهی چنان قیام بر نصرت ميثاق نمائی که کل حیران مانند فسوف تری علم الميثاق خافقاً علی اعلی قلل الآفاق و تری المتزلزلین فی خسران مبین و البهاء علیک و علی کل عبد منیب

MKT6.056

AB03734

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

- 1 O successful one, O contented one! It has become clear and evident that in the descent of tribulation and severity of harm and cruelty and the striking of the enemy's club and the whip of the people of hatred, you showed patience and forbearance and zeal and thankfulness. Now you have been tested in the path of God from every direction and remained firm and steadfast, and this difficulty and hardship became the cause of nearness to the divine threshold. Therefore I write to you in my own hand.
- 2 Thank God that you received such severe blows and encountered such new tribulations and with perfect steadfastness resisted the stick and club and mace and cudgel. This was not a stick, not a cannon, not tumult - it was mercy, it was grace, it was a gift, for it was in the path of the Most Holy One.
- 3 On the path of truth one must become intoxicated from this brimming cup. The goblet is in hand, one has become a wine-worshipper. Any wild donkey can become tipsy from grape wine, but if someone finds joy and happiness from this wine of faithfulness, they have accomplished something.
- 4 Convey the greetings of this longing one to his honor Aqa Siyyid Sadiq. If sometime he receives a portion from this cup, may it be pleasant from now. And upon you be glory.

1 ای فائزه ای راضیه از قرار معلوم محقق و مثبت گردید که در نزول بلا و شدت اذیت و جفا و ضرب چماق اعداء و تازیانه اهل بغضاء صبوری و حمول و غیوری و شکور پس حال در سبیل الهی از هر جهت امتحان دیدی و ثابت و راسخ ماندی و این مشقت و محنت سبب قربیت درگاه الهی گردید لهذا بخط خود بتو نامه نگارم

2 شکر کن خدا را که چنین ضربی شدید یافتی و بچنین بلائی جدید افتادی و در کمال استقامت چوب و چماق و گرز و دگنک را مقاومت نمودی این چوب نبود توب نبود آشوب نبود رحمت بود عنایت بود موهبت بود زیرا در سبیل حضرت احدیت بود

3 راه حقرا از این جام سرشار بسیار باید سرمست شد قدح بدست گشت می پرست شد از باده انگوری هر گورخری نشئه باید ولی اگر نفسی از این صهای وفا خوشی و شادمانی یابد کاری کرده است

4 جناب آقا سید صادق تَحیت این مشتاق ابلاغ دار اگر وقتی از این جام نصیب یابد از حالا نوش جان باد و البهاء علیک

MKT6.154b, AKHT1.234-235, TZH8.0489,
AMIN.102-105

AB03639

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

- 1 O servant of Truth, servant of the Covenant!
- 2 The handmaiden of God, the pure leaf, in spirit, the honored mother, along with Jinab-i-Aqa Mirza Ahmad and Jinab-i-Mirza Muhammad, upon them be the Most Glorious Glory of God, arrived at the Holy Shrine and were blessed to attain

1 ای بنده حق خادم بیان

2 امة الله ورقه طیبه روحا والده محترمه با جناب آقا میرزا احمد و جناب میرزا محمد علیهم بهاء الله الأبهی وارد به بقعه مبارکه شدند و بشرف

the presence at the Sacred Threshold. They were favored with the greatest gift and confirmed with the supreme bounty. The honored mother and her companion handmaiden of God spent some time in the Shrine, and Jinab-i-Mirza Ahmad and Mirza Muhammad were our companions and associates. Afterwards they took their leave and returned to Khurasan. I beseech God that upon their return they may become the cause of kindling the fire of the love of God. Whatever letters they requested were written, despite lack of time, and were delivered. In truth, they spent their days in this luminous Shrine in utmost supplication, devotion, entreaty, prayer and attention. We beseech God that they may be assisted and confirmed in sacrificing their lives and attaining eternal life.

مثول بعثیه مقدسه فائز گردیدند و بموهبت کبری موفق و بعنایت عظمی مؤید شدند مدتی حضرت والده محترمه و امه الله رفیقہ اش در حرم بودند و جناب میرزا احمد و میرزا محمد معاشر و مجالس ما بعد مرخص شدند و به خراسان مراجعت فرمودند از خدا میطلبیم که در رجوع سبب شعله نائره محبت الله گردند و آنچه مکاتیب خواستند باوجود عدم مجال مرقوم شد و تسلیم گشت فی الحقیقه در نہایت تضرع و تبتل و ابتہال و مناجات و توجہ ایامرا در این بقعه نورا گذراندند از حق میطلبیم کہ بر جانفشانی و زندگانی جاودانی موفق و مؤید گردند

- 3 Regarding what you wrote about Jamal, pay no attention to these stories and reports. Arise to serve the Cause of God and occupy yourself with diffusing the divine fragrances. Praise be to God, since the intention is for God's sake, be assured, and God will establish the truth through His words.

3 در خصوص جمال مرقوم نموده بودید این حکایات و روایات را اہمیتی ندهید بر خدمت امر الله قیام نمائید و بنشر نفاتح الله مشغول شوید الحمد لله چون نیت لله است مطمئن باشید و یحقق الله الحق بکلماتہ

- 4 And upon you be greetings and praise.

4 و علیک التحیۃ و الثناء

PYK.237

AB03792

To: Hasan Tafrishi, in Tihran

- 1 O old friend of 'Abdu'l-Baha! What you had written to Siyyid Taqi was noted. Indeed, your tribulations and hardships have been many, and this is evidence of the Lord's bounty. Pure souls have never been concerned with their own comfort and ease. Rather, solely for the enlightenment of all, they have forsaken sweetness and endured the sting.

1 ای یار دیرین عبدالہاء آنچه بجناب سید تقی مرقوم نموده بودید ملاحظہ گردید فی الحقیقه صدمات و مشقات آنجناب زیاد و این دلیل بر موهبت پروردگار ہمیشہ نفوس طیبہ در بند راحت و آسایش خویش نبودند بلکہ محض نورانیت عموم از نوش گذشتند و تجمل نیش فرمودند

- 2 Rest and comfort and laziness and luxury and negligence and indolence can come from any soul. Indeed, in this arena everyone can show the utmost strength and power. But cooperation and mutual assistance and patience and steadfastness and sacrifice of life is not the work of every soul. This is special to blessed souls, not every ignorant fool and helpless idler.

2 راحت و خوشی و تکاسل و ترقہ و تہاون و تناسل از ہر نفسی برآید بلکہ در این میدان ہر کس نہایت قوت و اقتدار بنماید ولی تعاون و تعاضد و تجمل و تجلّ و جانفشانی کار ہر نفسی نیست این مختص بنفوس مبارکہ است نہ ہر غبی نادان و مہمل ناتوان

- 3 Consider how souls of high resolve, whether earthly or heavenly, whether physical or spiritual, whether of the dust or of the celestial spheres, have always endured great hardships, and until they did so, they did not succeed.
- 4 Therefore, O longtime friend, be not sorrowful and grief-stricken, and sit not in dejection. Thank God that you were made to suffer hardship and tribulation in His path, not in the path of self and desire. You are never absent from my thoughts - you are present before me and in my sight. Be assured of this. And upon you be greetings and praise.

3 ملاحظه نمائید از هر جهت نفوس بلندهمت چه زمینی و چه آسمانی چه جسمانی و چه روحانی چه خاکی و چه افلاکی همواره متحمل مشقات عظیمه بودند و تا چنین نکردند موفق نگشتند

4 پس ای یار قدیم مغموم و حزین مباش و افسرده منشین شکر کن خدا را که موفق به مشقت و بلا در سبیل او گردیدی نه در ره نفس و هوی هیچ وقت از یادم زوی حاضر محضری و پیش نظری مطمئن باش و علیک التحية و التناء

MMK3#260 p.185

AB03796

To: Hurmuzdyar Haq Pazhuh, in Tihiran

- 1 O precious friend! What you wrote and what was in your heart has become manifest and your desire is clear. However much you may wail and cry out, and seek to sacrifice your life in the path of that Kind Beloved, it is fitting and worthy. But when you think thus, in every moment you sacrifice a life. I beseech God that He may grant both your wish and mine, so that each of us may raise a banner in sacrifice.
- 2 But since you have engaged in servitude to God and learned the hidden mystery and called the Persians to the Kind Lord, in every moment you are sacrificing your life. Truly the Zoroastrians have made their ancestors' faces white and demonstrated the purity of their lineage. I am pleased with them. Therefore they must surge and cry out until they make every coreligionist of good mind and make every stranger a friend and kin. At that moment divine power will arrive successively and heavenly assistance will be seen moment by moment.
- 3 And if forgiveness is sought for the father and mother who have passed to the other world and were deprived of the eternal fountain of life, it will be accepted at the threshold of God.

1 ای یار نازنین آنچه نگاشتی و در دل داشتی پدیدار و خواهش آشکار گشت هرچه ناله و فریاد کنی و آرزوی جانفشانی در راه آندلبر مهربان جوئی سزاوار و شایانست ولی چون چنین اندیشی در هر دمى جانی بیفشانی از خدا خواهم که آرزوی تو و مرا هر دو روا فرماید تا هریک در جانفشانی برپاى برافرازیم

2 اما تو چون به بندگی خدا پرداختی و راز پنهان آموختی و فارسینارا بخداوند مهربان خواندی در هر دم جانفشانی براستی زردشتیان روی پیشینیانرا سفید نمودند و پاکی نژاد را پدید کردند من از آنان خوشنودم پس باید بجوشند و بخروشند تا هر همکیش را خوش اندیش کنند و هر بیگانه را یار و خویش نمایند آدم نیروی پروردگار پیاپی رسد و یاری آمرزگار دم بدم دیده شود

3 و از برای پدر و مادر که بجهان دیگر رفته اند و از سرچشمه زندگانی جاودانی بی بهره بودند اگر خواهش آمرزش شود در درگاه خدا پذیرفته میشود

- 4 Regarding Khudadad, be of tranquil heart - that wanderer in the path of the Beloved has hastened to the divine rose garden and attained eternal life. May your soul be happy.

4 از برای خداداد دل آسوده دار آن سرگشته
کوی یار بگزار یزدانی شتافت و زندگی جاودانی
یافت جانت خوش باد

MKT5.199, ALPA.051b, YARP2.061 p.102,
PPAR.143

AB03665

To: Mulla Bahram Akhtar Khavari, in Tihiran

- 1 O thou who art firm in the Covenant! The letter thou didst write was read. Its contents were extremely sweet and its meanings were utterly delightful.
- 2 Truly, in this grave occurrence in the land of Ya [Yazd], all the friends of God were afflicted with the most severe trials and endured intense hardships in the path of God. Among them wert thou, who didst truly drink a bitter cup every hour, witness fresh calamities, and hear violent commotions.
- 3 Those souls who drank the wine of supreme martyrdom from the brimming cup of this mighty bounty soared like birds of the garden of unity to the branches of the celestial realm and attained their ultimate desire. They placed upon their heads the crown of the Lord of Creation's forgiveness and obtained the eternal diadem of sovereignty.
- 4 But the friends who remained in this transient dust-heap receive new blows at every moment and are slain by sword and dagger with every breath. Among these art thou. But be patient and forbearing, and resist the onslaught of enemies with the utmost strength and steadfastness. Until the breast becomes the target of the arrow of tribulation in God's path, it is like wood and stone and counted among inanimate objects.

1 ای ثابت بر پیمان مکتوبیکه مرقوم نموده بودی
ملاحظه گردید مضمون در نهایت حلاوت و
معانی در غایت ملاحظت بود

2 فی الحقیقه در این واقعهء شدیدۀ در ارض یاران
الهی جمیعاً باشد بلا گرفتار گشتند و در سبیل
الهی صدمات شدیده خوردند از جمله آنجناب
که فی الحقیقه در هر ساعتی جام تلخی نوشیدید
و مصیبت تازهئی دیدید و غوغای شدیدی شنیدید

3 آن نفوس که صباء شهادت کبری را از جام
سرشار موهبت عظمی نوشیدند آنان مانند مرغان
گلشن توحید بشاخسار جهان بالا پریدند و بمنتی
آرزوی خویش رسیدند تاج بخشایش خداوند
آفرینش را بر سر نهادند و دیهم تاجداری ابدی
یافتند

4 ولی یارانی که در این خاکدان فانی باقی مانده اند
در هر دمی ضربتی جدید خوردند و در هر نفسی
شبه تیغ و شمشیر شوند از آنجمله آنجناب ولی صبر
و تحمل نما و بمنتهای قوت و استقامت مقاومت
هجوم اعدا فرما سینه تا هدف تیر بلا در راه خدا
نگردد مانند سنگ چوب است و از جمادات
محسوب

- 5 And upon thee be greetings and praise.

5 و علیک التّحیّة و الثّناء

ALPA.035b, YARP2.042 p.090, RMT.200-
201

AB03874

To: Mulla Muhammad Ali Taliqani, in Tihiran

- 1 O thou whose insight God hath opened through the light of His knowledge among all peoples! Know thou that the Ocean of Grandeur is surging, overflowing, rolling and ebbing from the Most Glorious Horizon, casting forth brilliant stars and radiant pearls from the Most Great Outpourings upon the hearts of the faithful, scattering them upon the hem of the spirits of the chosen ones and the breast of the pious. For such a Glorious Lord, open thy tongue in glorification and praise, loose thy speech in magnification and exaltation, and say:
- يا من فتح الله بصيرته بنور معرفته بين الورى
فاعلم بان قلزم الكبرياء موج طاف جزار مدار
من الافق الابهى و يقذف الدارارى النوراء و
الثالى الغراء من الفيوضات الكبرى على قلوب
اهل الوفاء و ينثرها على ذيل ارواح الاصفياء و
جيب فؤاد الاتقياء لمثل هذا الرب الجليل فافتح
اللسان بالتكبير و التهليل و اطلق البيان بالتعظيم و
التبجيل و
- 2 O Lord! Thy Essence is sanctified above the unseen and the seen, Thy Being is elevated above ascent and descent, Thy Reality is exalted above rising and setting. Praise be unto Thee for guiding me to the fountain of Thy ancient favors, leading me to the wellspring of Thy mighty grace, giving me to drink from the Spring of Tasnim, and causing me to enter the gardens of Thy paradise of delight. Thanks be unto Thee, O Lord of the worlds, and bounty be Thine, O God of those in the heavens and earth. Glory be upon Thee!
- قل رب تقدست بذاتك عن الغيب و الشهود و
تنزهت بكينونتك عن الصعود و النزول و تعاليت
بهويتك عن الطلوع و الغروب لك الحمد بما
هديتنى الى معين الطافك القديم و اوردتنى على
منهل فضلک العظیم و سقيتنى من عين التسنيم و
ادخلتنى فى رياض جنتك النعيم لك الشكر يا
مولى العالمين و لك الجود يا اله من فى السموات
و الارضين و البهاء عليك ع ع هو الابهى
- 3 Then scatter the pearls of glorification and praise, and the jewels of kindness and eulogy, upon the countenance of thy brother who hath turned toward the Most Glorious Horizon, who is gladdened by the fragrances of thy Most Exalted Lord, who is illumined by the lights of the knowledge of the Lord of all beings, and upon the two believing leaves, your wives, and upon your two sons and your two daughters. And glory be upon them all, male and female.
- ثم انثر لثالى التكبير و البهاء و جواهر التلطيف و
الثناء على وجه اخيك المتوجه الى الافق الابهى
المستبشر بنفحات ربك الاعلى المستضى من
انوار عرفان رب الورى و على الورقتين الموقتتين
ضلعيكما و على ابنيكما و على بنتيكما و البهاء عليهم و
عليهن اجمعين

INBA17:021

AB03805*To: Spiritual Assembly of Tihiran, Teaching Committee*

- 1 O faithful friends of the Beauty of Abha! With what tongue shall I praise you, offer commendation and tribute, express admiration and honor, and adorn speech with description and acclaim that would be fitting and worthy? You are the people of faithfulness who, after His ascension to the highest horizon as the Supreme Companion, did not forget the Beauty of Grandeur. You are alive with His remembrance and blessed through mention of Him. You chant the verses of unity and teach the Cause of the unique and peerless Lord. You present clear proofs and bestow brilliant evidence. You demonstrate conclusive arguments and explain actual events. God the One is witness that the sea of inspiration surges and the breaths of revelation release their fragrance from the heights of sanctity, perfuming the nostrils of the teachers.

- 2 Today this Cause is divinely assisted. Whoever arises in it will be aided by unseen hosts and made victorious by the army of the court of the Most Great One. They will find all doors opened and discover the spirit empowered by the spirit of triumph. As much as you can, diffuse the divine fragrances in this mighty Cause and demonstrate the power of steadfastness, so that you may witness the assistance and favor of the Divine Unity from every direction. Upon you be greetings and praise.

1 ای یاران باوفای جمال ابهی بچه لسانی شما را
بستایم و مدح و ثنا گویم و تحسین و تکریم نمایم و
زبان به توصیف و تعریف بیاریم که لایق و سزا
باشد شما اهل وفائید که جمال کبریا را بعد از
عروج باعلی افق رفیق اعلی فراموش ننمودید بیاد
او زنده‌اید و بذکر او مبارک و فرخنده ترتیل
آیات توحید نمائید و تبلیغ امر رب فرید و حید
دلیل واضح اقامه کنید و برهان لامع افاضه نمائید
حجت قاطع بنمائید و اخبار واقع بیان کنید خداوند
واحد شاهد است که بحر الهام بموج آید و نفحات
وحی از اوج تقدیس نافه بگشاید و مشام مبلغانرا
معطر فرماید

2 الیوم این امر مؤید است هر نفس بآن قیام
کند بجنود لم تروها منصور گردد و بسپاه بارگاه
حضرت کبریا مظفر شود جمیع ابواب را
مفتوح بیند و روح را بقوت روح پرفتوح یابد تا
تواند در این امر عظیم نشر نفحات الله کنید و
قوت استقامت بنمائید تا عون و عنایت حضرت
احدیت را از هر جهت مشاهده کنید و علیکم
التحیة و الثناء

AKHA_123BE #04 p.a, AKHA_130BE
#17 p.a, AKHA_135BE #09 p.189,
AVK3.492-493

AB03742*To: Spiritual Assembly of Tihiran, Womens Committee*

- 1 O handmaids of the beauty of Abha! Your letter hath come, and its perusal brought great joy. Praised be God, the women believers have organized meetings where they will learn how to teach the Faith, will spread the sweet savours of the Teachings and make plans for training the children.

1 ای کنیزان جمال ابهی نامه شما رسید و از قرائت
آن سطور سرور موفور حاصل گشت الحمد لله
اماء رحمن انجمنی آراستند که درس تبلیغ بخوانند
و بنشر نفحات الله پردازند و در فکر تربیت
اطفال باشند

- 2 This gathering must be completely spiritual. That is, the discussions must be confined to marshalling clear and conclusive proofs that the Sun of Truth hath indeed arisen. And further, those present should concern themselves with every means of training the girl children; with teaching the various branches of knowledge, good behaviour, a proper way of life, the cultivation of a good character, chastity and constancy, perseverance, strength, determination, firmness of purpose; with household management, the education of children, and whatever especially applieth to the needs of girls – to the end that these girls, reared in the stronghold of all perfections, and with the protection of a goodly character, will, when they themselves become mothers, bring up their children from earliest infancy to have a good character and conduct themselves well.
- 3 Let them also study whatever will nurture the health of the body and its physical soundness, and how to guard their children from disease.
- 4 When matters are thus well arranged, every child will become a peerless plant in the gardens of the Abha Paradise.

SWAB#094

2 اما این محفل باید روحانی محض باشد یعنی مذاکرات باید بیان حجج بالغه و براهین واضح و ادله قاطعه بر طلوع شمس حقیقت باشد و همچنین آنچه سبب تربیت بنات و تعلیم علوم و آداب و حسن سلوک و حسن اخلاق و عفت و عصمت و ثبات و استقامت و قوت عزم و ثبوت نبی و اداره منزل و تربیت اطفال و آنچه از لوازم و ضروریات بناست تا این بنات در حضن کمالات و حجر حسن اخلاق تربیت شده وقتی که امهات گردند اطفال خویش را باحسن آداب و اخلاق از صغر سن تربیت نمایند

3 حتی آنچه سبب صحت بدن و قوت بنیه و صیانت اطفال از عروض امراض است تحصیل نمایند

4 و چون کار چنین حسن انتظام یابد هر یک از اطفال نهال بیهمال جنت ابری شود و علیکن البهء الأبری

MKT7.104, MMK1#094 p.120,
AKHA_087BE #05 p.04, PYB#227 p.04,
TRBB.071, MJTB.084, NJB_v02#06-07
p.012

AB03784

To: Wife of Mirza Nabi Khan et al., in Tihnan

- 1 O attracted leaves! Jinab-i-Mirza Haji Aqa requested the writing of a letter, since these faithful handmaids are ornaments of the assembly of the handmaids of the All-Merciful and are candles ignited by the fire of love. Therefore, they deserve to be addressed and are worthy of receiving a letter.
- 2 In any case, when I read the names of these handmaids of the All-Merciful in succession, I was moved and immediately began writing this letter so that the desire of their hearts and souls might be fulfilled and bring joy.

1 ای ورقات منجذبات جناب میرزا حاجی آقا خواهش نگارش نامه نمود که این ورقات مؤمنات انجمن اماء رحمن را زینتند و شمعهای افروخته بنار محبت لهذا سزاوار خطابند و شایسته صدور کتاب

2 باری من چون اسمای آن اماء رحمن را متتابع خواندم شکست خوردم فوراً بتحریر این نامه پرداختم تا مقصود دل و جان آنان حصول یابد و سبب سرور گردد

3 However, I am saddened by the passing of the handmaid of God Sultanat, and I beseech forgiveness, saying: O kind Lord! Make this attracted leaf noble in Thy Kingdom, immerse her in the ocean of forgiveness, gather her in the company of renowned maidservants, and grant her a share of the eternal sovereignty. For in the days of her life she was accustomed to services and engaged in labors. In truth, she has great right of service, therefore make her the recipient of magnificent bounty. Thou art the Bestower, the Forgiver, and the Kind One.

3 ولی از صعود امة الله سلطنت محزونم و طلب عفو و غفران مینمایم که ای مهربان پروردگارا این ورقه منجذبه را در ملکوت خویش بزرگواری نما و در دریای غفران غرق فرما و در زمهره کنیزان نامدار محشور کنی و از سلطنت ابدیه نصیب بخش زیرا در ایام حیات بخدمات مألوف بود و بزحمات مشغول فی الحقیقه حق خدمت عظیمه دارد پس مورد عنایت جلیله فرما توئی بخشنده و آمرزنده و مهربان

4 And upon you be the Most Glorious Glory.

4 و علیکن البهاء الأبهی

INBA87:124, INBA52:122

AB03813

To: Hidayatullah Khan (Mashhad) et al., in Turbat Haydariyih

1 O ye friends of 'Abdu'l-Baha! If you but knew how my heart leapt with joy and attraction when I took up my pen to write to you, you would surely burst from your garments and, in the intensity of your delight, would rend your collars and soar toward the celestial heights.

1 ای یاران عبدالبهاء اگر بدانید که چون خامه گرفتم که بشما نامه نگارم قلب در چه وله و انجذاب آمده البته در پیرهن نگنجید و از شدت فرح گریبان چاک کنید و قصد معارج افلاک نمائید

2 For you are the servants and free souls of the Abha Beauty, the bond-servants of His Court, and the friends of 'Abdu'l-Baha. You are free from the fetters of servitude, accepted at the threshold of the King of existence, welcomed at the court of the Lord of loving-kindness.

2 زیرا شما بندگان آزادگان جمال ابهائید و حلقه بگوش آن درگاه و یاران عبدالبهاء آزادید از قیود بندگانی در آستان ملیک وجود مقبولید در درگاه رب ودود

3 Therefore, attune your tongues to the praise and glorification of the Sovereign of creation, sacrifice yourselves in teaching His Cause, and find happiness in His Kingdom of love, that the lights of His sanctity may cast their radiance upon all hearts and the fire of His oneness may kindle its flame in all souls.

3 پس لسان را به ستایش و نیایش شهریار آفرینش دمساز نمائید و در تبلیغ امرش جانفشانی کنید و در ملکوت محبتش کامرانی تا انوار تقدیسش پرتوی بر دلها زند و آتش توحیدش شعله ای بر جانها

4 Upon you be glory in the first and the last.

4 و علیکم البهاء فی الآخرة والاولی

MKT9.253a

AB03770

To: *Haji Mirza Muhammad Yazdi Alaqliband*

- 1 O thou who art assured by the verses of God and attracted by the breaths of God! 1 ای موقن بآیات الله و منجذب بنفحات الله
- 2 In this Most Great Century and Most Noble Cycle, when subtle and pure realities have been illumined by the shining rays from the Sun of Truth, and when the temples of unity have been raised up in the arena of existence through this perfect bounty and all-encompassing grace, the souls who are ready must count as a precious gift this glorious favor and mighty grace, and in this Most Great Cycle, having been illumined by the lights of the manifestation of the Ancient Sun, they must bestow bounty and generosity upon other peoples from the Orient of the world. 2 در این قرن اعظم و دور اکرم که حقائق لطیفه صافیّه از اشعه ساطعه از شمس حقیقت مستفیض گشته و هیاکل توحید از این فضل کامل و فیض شامل در عرصه وجود محشور شده اند باید نفوس مستعدّه این لطف جلیل و فیض عظیم را غنیمت شمرند و در این کور اعظم بانوار تجلّی شمس قدم منور شده از مشرق عالم بر سائر امم بذل و کرم فرمایند
- 3 Therefore, O thou who art devoted to the divine threshold and enamored of the countenance of the True Beloved, strive to become a manifest light and dawning-place of the favors of the Lord of the worlds. Become a fruitful and bounteous tree and a brilliant and artistic jewel. Make thy purpose lofty and thy aim noble. 3 پس ای عاکف کوی الهی و آشفته روی محبوب حقیقی همّتی کن که نور مبین گردی و مطلع الطاف ربّ العالمین شوی شجر بارور پرثمری گردی و گوهر رخشنده پرهیزی شوی همّت را بلند و مقصد را ارجمند کن
- 4 This is the day of hope and the manifestation of "Doer of whatsoever He willeth." Base realities are transformed into pure gold through contact with this Greatest Elixir, and the breasts of seekers, which are vessels for receiving grace, become like overflowing cups from this outpouring. 4 روز امید است و تجلّی تجلّی فعال لما یرید حقائق نحاسیه بتماس این اکسیر اعظم ذهب ابریز گردد و صدور طالبین که اوعیه استفاضه هستند از این فیضان چون جام لبریز شود
- 5 Let not time slip from thy grasp nor beneficence escape thy hand. Make mighty effort and tremendous endeavor that thou mayest attain to this glorious purpose. 5 وقت را از دست مده و عنایت را از کف منه سعی بلیغ کن و جهد عظیم نما تا باین مقصد جلیل رسی

MMK3#100 p.065, MMK4#095 p.107,
AKHA_130BE #07 p.a

AB03736

To: Sons of Siyyid Mihdi Afnan, in Yazd

- 1 O illustrious branches of the Blessed Tree! Praise be to God, you have exerted the utmost effort in assisting the survivors of the divine martyrs. Until now, you have done more than could be borne. Now again, please make an effort regarding the monthly allowance for these survivors of the martyrs as before, and indicate whatever amount is needed so that it may be offered.

1 ای فروع جلیله سدره مبارکه الحمد لله در معاونت بازماندگان فدائیان الهی نهایت همت را مبذول داشتید تا بحال بیش از قوه تحمل نمودید حال بای شهریه آن بازماندگان شهداء را بقرار سابق همت فرمائید و هر مبلغی که لازم است اشاره نمائید تا تقدیم شود
- 2 These are the remembrances of those blessed souls - may the spirit of 'Abdu'l-Baha be sacrificed for them - who gave their lives in the path of God and had their wealth and possessions plundered and pillaged, and these survivors were left hungry, thirsty and destitute. Now the purpose is that the amount be determined so it can be offered to the Afnan of the Blessed Tree to distribute as before.

2 اینها یادگار آن نفوس مبارکه هستند که روح عبدالبهاء فدای آنان باد جان در سبیل الهی و مال و منال بتاراج و تالان دادند و این بازماندگان گرسنه و تشنه و عریان ماندند حال مقصود آنست که مقدار معلوم گردد تا تقدیم افنان سدره مبارکه شود و مثل سابق توزیع فرمایند
- 3 I am always awaiting good news from you which would be the greatest glad tidings and would tell of the spiritual joy and delight of those branches of the divine Tree. At all times I supplicate to the Abha Kingdom and seek assistance and bounties for you, that you may be confirmed and successful in all matters.

3 همیشه منتظر اخبار خوش شما هستم که بشارت کبری باشد و از روح و ریحان آن فروع دوحه تقدیس خبر دهد در جمیع احیان تضرع بملکوت ابهی نمایم و از برای شما عون و عنایت طلبم که در جمیع امور مؤید و موفق باشید
- 4 Please convey the utmost longing from 'Abdu'l-Baha to each and every one of the friends, especially to the survivors of the martyrs. And upon you be the Most Glorious Glory!

4 جمیع دوستان علی الخصوص بازماندگان شهداء را یک یک نهایت اشتیاق از قبل عبدالبهاء ابلاغ دارید و علیکم البهاء الابهی

YBN.119

AB03691

To: Mirza Husayn Mishkin Qalam, in Cyprus

- 1 He is the Ever-Living, the Self-Subsisting

1 جناب مشکین ملاحظه فرمایند هو الحی القيوم
- 2 O spiritual friend! Praise be to God that He has ordained patience and forbearance as sustenance for sincere hearts, and decreed that trials should taste as sweets to the sincere ones. Ever do those who dwell at the Kaaba of His knowledge adorn

2 ای حبیب روحانی حمد خدا را که رزق قلوب مخلصین را صبر و شکیبائی مقرر فرموده و بلیات را در مذاق مخلصین از مقوله حلویات مقدر نموده همواره عاکفین کعبه عرفانش بنغمه گر

the sanctuary of the heart with the melody "If the arrow of tribulation comes, behold, hearts are its target," and raise to the ears of the Concourse on High the song "All that is on earth shall pass away, but there remaineth the face of thy Lord, the All-Glorious, the Most Bountiful."

- 3 In any case, the absent was present, the distant near, and the setting star heard by these wanderers at all times. Now it has been realized and witnessed with the eye of certainty that those spiritual friends and true companions are clearly visible before the eyes of these yearning ones in all days and nights. Indeed, the yearning of hearts transcends the realm of mention. Were I to describe it, it would be endless. Better then to refer it to the conscious heart.

- 4 If you ask about present circumstances, praise be to the Goal of all the worlds that all are in perfect health and free from illness and ailment, and all are occupied with the mention of those faithful birds. If there are any instructions for the land of Sad, write them of whatever kind or convey them verbally. Aqa Amu is occupied with your mention, as are Mirza Muhammad-Quli and other friends.

تیر بلا آید اینک هدفش جانها محفل قلب را
بیاریند و بآهنگ کلّ من علیا فان و یقی وجه
ربّک ذو الجلال و الاکرام بمسامع ملأ اعلی
برسانند

3 باری غائب حاضر و بعید قریب و طالع غارب
مسموع این آوارگان در کلّ اوان بود حال تحقّق
یافته بعین شهود ملاحظه شد که آن یاران معنوی
و دوستان حقیقی در جمیع لیل و ایام مقابل
چشم این مشتاقان واضح و آشکارند باری اشتیاق
قلوب مافوق عالم ذکر است گر بگویم وصف این
یحدّ شود پس خوشتر آنست که بقلب آگاه حواله
شود

4 اگر از احوالات حاضره سائلید حمد مقصود
عالمیان که کلّ در کمال صحتند و سالمند از
امراض و علل و جمیع بذکر آن طیور وفا مشغول
اگر بارض صاد فرمایش باشد از هر قبیل مرقوم
فرمائید و یا شفاهاً بفرمائید جناب آقا عمو بذکر
آنجناب مشغولند و همچنین میرزا محمد قلی و سایر
احباب

MSHR4.296

AB03760

To: Mahmud Zarqani, in India

- 1 ...Should you observe any lessening in people's response, be not saddened, but continue sowing these pure seeds. Assuredly they will flourish and this garden will bear fruit. We are commanded to sow the seeds; their growth rests with God. Surely one day the rain of mercy and the warmth of the Sun of Truth will cause them to sprout.

- 2 Regarding what you wrote about translating and publishing the divine Tablets, this is not advisable at present, for it would slacken the people's thirst. First souls must be made thirsty, then the sweet and flowing water be offered. If the sacred writings were now translated, published and distributed, everyone who obtained a Tablet would be content with reading it and

1...اگر چنانچه در اقبال ناس حال فتوری
مشاهده نمائی محزون مباش و این تخم پاک را
پاش یقین است که سبز و خرم گردد و این باغ
بثمر رسد ما مأمور بآنیم که تخم افشانی نمائیم دیگر
انبائش با خداست البتّه روزی باران رحمت و
حرارت آفتاب حقیقت برویاند

2 در خصوص ترجمه و طبع الواح الهیه مرقوم
نموده بودید این مناسب نیست حال زیرا عطش
مردم تسکین شود باید اول نفوس را تشنه کرد
بعد سلسبیل عذب و فرات مبدول داشت الآن
اگر کتب مقدسه ترجمه و طبع و نشر شود هر
کسی لوحی بدست آرد و بقرائت آن اکتفا نماید

say, "I am now familiar with the foundations of this community and need investigate no further." Yet the Tablets must be expounded by an expounder - that is, the expounder must first establish the foundation, and after presenting the proofs, then recite a Tablet; only then will it have effect. Consider how much the Torah and the Gospel have been translated into various languages, published and distributed, yet not one soul has developed love for Christ through reading these books. Thus it is clear that publication and distribution is not advisable. If it seems absolutely necessary, translate articles and publish those....

و گوید من بر اساس این طائفه مطلع شدم دیگر احتیاج بفحص ندارم و حال آنکه الواح باید مبین بیان نمایند یعنی اول مبین تأسیس کند بعد از تأسیس و استدلال یک لوحی قرائت نمایند آنوقت تأثیر میبخشد ملاحظه کنید که چه قدر تورا و انجیل را بالسن مختلفه ترجمه نمودند و طبع کردند و منتشر نمودند یک نفس بقرائت این کتب محبت بحضرت مسیح حاصل نمود پس معلوم شد که طبع و نشر موافق مصلحت نه اگر چنانچه بسیار لزوم بنظر آید مقاله را ترجمه نمائید و طبع و نشر کنید....

MAS2.052-053x

AB03774

To: Mahmud Zargani, in India

- 1 O diffuser of the fragrances of God! I know that you are experiencing hardship and difficulty in this journey, but when you consider the outcome and effect, hardship becomes a mercy and difficulty becomes ease and comfort. One must not look to the beginning of matters - one must strive in affairs with pure intention and ultimately await the results. Never has any fruit been produced from ease and comfort in any instance. Every result and fruit that has been produced in any age or century has come about through hardship and enduring difficulties and sacrificing one's life. Therefore, in this path, however much toil and difficulty may arise, one must face it with the utmost joy and persist in one's journey until excellent results and universal fruits are produced.

1 ای ناشر نجات الله میدانم در این سفر در زحمت و مشقتی ولی چون نظریه نتیجه و اثر نمائی زحمت رحمت گردد و مشقت آسایش و راحت شود در بدایت امور نباید نظر نمود باید با نیت خالص در امور کوشید و در نهایت منتظر نتایج بود هرگز از آسایش و آرایش در هیچ موردی ثمری حاصل نشده هر نتیجه و ثمری در هر قرن و عصری حاصل گردیده از زحمت و تحمل مشقات و جانفشانی حاصل گشته لذا باید در این سیل هر قدر تعب و مشقت پیش آید بنهایت مسروریت مقابلی نمود و در سیر و سلوک مداومت کرد تا نتایج مستحسنه و ثمرات کلیه حاصل گردد

- 2 Consider the holy souls of the past - what hardships and difficulties they endured, and how many afflictions and trials they willingly faced until they became verses of unity and standards of the glorious Lord. In the Qur'an He says: "Do you suppose that you will enter Paradise while yet there has not come to you the like of what came to those who passed away before you? Affliction and adversity befell them." In any case, you too must endure every difficulty.

2 ملاحظه در نفوس مقدسه اسلاف نمائید که چه زحمات و مشقاتی تحمل نمودند و چه قدر بلا و رزایا را برضا مقابلی کردند تا آنکه آیات توحید شدند و آیات رب مجید گشتند در قرآن میفرماید احسبتم ان تدخلوا الجنة و لما یأتکم مثل الذین کانوا من قبلکم اصابهم البأساء و الضراء باری شما نیز باید تحمل هر مشقتی نمائید

MMK6#037

AB03799

To: Members of Tarbiyat School, in Iran

1 O ye friends of God!

1 ای یاران الهی

2 The All-Merciful hath created humankind for the adornment of this contingent world, so that men may array the earth with the manifold blessings of Heaven; that the inner reality of the human being may, like unto a lamp of the spirit, cause the community of man to become as a mirror for the assemblage on high.

2 حضرت رحمن انسان را بجهت تزئین عالم امکان خلق فرمود تا بانواع بخشایش یزدانی جهان آفرینش را آرایش دهد و حقیقت انسانیّه مانند سرج رحمانیّه محفل امکان را آئینهء انجمن بالا نماید

3 It is clear that learning is the greatest bestowal of God; that knowledge and the acquirement thereof is a blessing from Heaven. Thus is it incumbent upon the friends of God to exert such an effort and strive with such eagerness to promote divine knowledge, culture and the sciences, that erelong those who are schoolchildren today will become the most erudite of all the fraternity of the wise. This is a service rendered unto God Himself, and it is one of His inescapable commandments.

3 این معلوم است که اعظم مواهب یزدان پاک دانش و دانائیست و علم و فضل از فیض عالم آسمانی پس باید احبای الهی چنان شوق و همتی در ترویج علم و عرفان و معارف مبذول دارند که در اندک زمانی طفلان دبستان ادیبان انجمن علم و عرفان شوند این خدمت بآستان یزدانست و از اوامر قطعیّه حضرت رحمن

4 Wherefore, O loving friends, strive with heart and soul and strength to make the Tarbiyat School a center of enlightenment, and a well-spring of truth, that the children of God may shine with the rays of boundless learning, and that these tender plants of the divine garden may grow and flourish in the grace that showereth down from the clouds of knowledge and true understanding, and advance to such a degree as to astonish the company of those who know.

4 پس ای یاران بدل و جان و قوای و ارکان سعی بلیغ نمائید که مدرسهء تربیت را دبستان دانائی کنید و منبع حقائق و معانی تا نورسیدگان الهی پرتو علوم نامتناهی یابند و نهالهای باغ روحانی بفیض ابر علم و عرفان نشو و نما جویند و چنان ترقی کنند که سبب حیرت دانایان گردند

5 I swear by the bounty of God's wisdom that if they win this great prize, the members of the Tarbiyat School will be admitted to the assemblage of God, and that unto them, beyond a peradventure, the portals of His grace will open wide.

5 قسم بفیض حکمت الهیه که اجزای مدرسهء تربیت اگر باین موهبت موفق شوند اعضاء محفل احدیت گردند و ابواب فیض من دون ریب مفتوح شود

6 Salutations to you, and praise.

6 و علیکم التّحیّة و الثّناء

BRL_ATE#103, BRL_SOCIAL#056x, BRL_EXCEL#25x, BSW#16.27x, COC#0623, COC#0790x, LOG#0713x

BRL_DAK#0364, TRBB.057

AB03853

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

- 1 Upon thee be greetings and praise, O thou who art the order of the tolerant and radiant Law, the organizer of the straight and most excellent Path, and the arranger of the wondrous and luminous pearl! Upon thee be glory from the Kingdom of Abha, upon thee be praise from the highest horizon, upon thee be greetings and good-pleasure from thy Lord, the All-Merciful, and upon thee be blessings and peace from the Kingdom of Peace throughout all days.
- 1 عليك التَّحِيَّةُ وَ الثَّنَاءُ يَا نِظَامَ الشَّرِيعَةِ السَّمْحَةِ الْبَيْضَاءِ وَ نِظَامَ الطَّرِيقَةِ الْقَوِيْمَةِ الْمُثَلَّى وَ نَازِمَ الْخُرَيْدَةِ الْبَدِيعَةِ النُّورَاءِ وَ عَلَيْكَ الْبَهَاءُ مِنْ مَلَكُوتِ الْأَبْهَى وَ عَلَيْكَ الثَّنَاءُ مِنَ الْأَفْقِ الْأَعْلَى وَ عَلَيْكَ التَّحِيَّةُ وَ الرِّضْوَانُ مِنْ رَبِّكَ الرَّحْمَنِ وَ عَلَيْكَ الصَّلَاةُ وَ السَّلَامُ مِنْ مَلَكُوتِ السَّلَمِ فِي كُلِّ الْأَيَّامِ
- 2 I testify that thou didst abandon desire and follow guidance, didst walk the path of righteousness and witness the greatest signs of thy Lord, didst adopt the highest example and become intoxicated with the wine of faithfulness, wert revived by the breeze of devotion and arose to serve the Cause of God, didst guide to the path of God and fulfilled the Covenant of God, and hastened to the scene of supreme martyrdom in the field of sacrifice.
- 2 أَشْهَدُ أَنَّكَ تَرَكْتَ الْهَوَى وَ اتَّبَعْتَ الْهُدَى وَ سَلَكَتَ سَبِيلَ التَّقَى وَ رَأَيْتَ آيَاتَ رَبِّكَ الْكِبْرَى وَ تَخَلَّقْتَ بِالْمَثَلِ الْأَعْلَى وَ انْتَشَيْتَ مِنْ صُهْبَاءِ الْوَفَاءِ وَ انْتَعَشْتَ مِنْ نَسِيمِ الْوَلَاءِ وَ قَتَّ عَلَى خِدْمَةِ أَمْرِ اللَّهِ وَ هَدَيْتَ إِلَى صِرَاطِ اللَّهِ وَ وَقِفْتَ بِمِثَاقِ اللَّهِ وَ سَرَعْتَ إِلَى مَشْهَدِ الشَّهَادَةِ الْكِبْرَى فِي مِيدَانِ الْفِدَاءِ
- 3 Would that thy people knew! Would that thy kindred understood! Would that thy nation were awakened, that they might behold thy station in the lofty pavilion, might witness the radiance of the lights of thy beautiful countenance, might be stirred by thy fragrant breezes wafting from the flowers, and might be awakened by thy melodious breezes blowing at dawn!
- 3 يَا لَيْتَ قَوْمُكَ يَعْلَمُونَ وَ يَا لَيْتَ رَهْطُكَ يَفْقَهُونَ وَ يَا لَيْتَ شَعْبُكَ يَنْتَبِهُونَ حَتَّى يَرَوْا مَقَامَكَ فِي الرَّقْرِفِ الرَّفِيعِ وَ يَشَاهِدُوا سَطُوعَ أَنْوَارِ وَجْهِكَ الْمَلِيحِ وَ يَنْتَبِهُوا بِنَفْحَاتِكَ الْعَابِقَةِ مِنَ الْأَزْهَارِ وَ يَتَقَيَّظُوا لِنَسَمَاتِكَ الرَّخِيْمَةِ الْهَابَةِ فِي الْأَسْحَارِ
- 4 Mercy be upon him who falls prostrate upon thy dust in submission to God, and grace be upon him who circles round thy spot in humility before the Lord of Grandeur. My spirit be a sacrifice for thee, and upon thee be greetings and praise.
- 4 الرَّحْمَةُ لِمَنْ وَقَعَ عَلَى تَرْتَبِكَ سَجْدًا لِلَّهِ وَ الْفَضْلُ لِمَنْ طَافَ بِقَعْتِكَ تَذَلُّلاً إِلَى رَبِّ الْكِبْرِيَاءِ رُوحِي لَكَ الْفِدَاءُ وَ عَلَيْكَ التَّحِيَّةُ وَ الثَّنَاءُ

ABDA.315-316

AB03864

To: Aqa Ali son of Haji Baqir (Najafabad) et al.

- 1 O Ocean of pardon and forgiveness, O Sun of forbearance and grace and benevolence! Assist Thy supplicating servant, purify him from sin, save him from deprivation, raise him from the abyss of separation, admit him into the garden of the All-Merciful, shelter him in Thy proximity O Bestower, shade him beneath the tree of Thy mercy O Helper, grant him the joy of meeting Thee, perfect Thy mercy upon him, and shower Thy blessings upon him. Verily Thou art the Generous, the Merciful, the Pardoning, the Forgiving, the Compassionate.
- 2 O ye who remain after that divine bird! Be not grieved, scratch not your faces, and take not to mourning, for that bird of the meadow of truth hath winged its flight to the garden of mercy, and that thirsty fish hath found its way to the ocean of oneness. Therefore this is cause for joy and gladness, not for sorrow and grief. Though separation brings anguish and spiritual parting brings heartache, yet in the end there is union and attainment.
- 3 And these remaining children of that divine servant must follow in their father's footsteps and move forward with one another in perfect unity, harmony and oneness, and must be mindful of the poor in all circumstances.
- 1 یا بحر العفو والغفران ویا شمس الصفح والطف و الاحسان ادرك عبدك المستغيث و طهره من العصيان و انقذه من الحرمان و ارفعه من وهدة الهجران و ادخله في حديقة الرحمن و اجره في جوارك یا منان و ظلل عليه بشجرة رحمتك یا مستعان و ارزقه لقائك و اكمل عليه رحمتك و اسبغ عليه نعمتك انتك انت الكريم الرحيم العفو الغفور الخان ع ع
- 2 ای بازماندگان آن طیر الهی محزون مباشید و رخرا مخراشید و ماتم نگیرید زیرا آن مرغ چمنستان حقیقت بگلستان رحمت پرواز نمود و آن ماهی تشنه لب ببحر احدیت پی برد لهذا جای سرور و حبور است نه حزن و اندوه هر چند فرقت حرقت است و جدائی حسرت روحانی ولی عاقبت وصلت است و کامرانی ع ع
- 3 و باید آن بازماندگان بنده الهی بر اثر پدر حرکت نمایند و با یکدیگر در نهایت اتحاد و اتفاق و یگانگی حرکت نمایند و ملاحظه فقر را در جمیع جهات داشته باشند

TABN.079

AB03601

To: Aqa Mir Jafar (Father of Aqa Muhammad Aqa) et al.

- 1 My God, my God! Thou seest me with eyes overflowing with tears and heart burning with sighs, moaning with regret, plunging in the depths of intoxication due to my deprivation from beholding Thy beauty and my separation from Thy holy court.
- 2 O Lord! Have mercy upon these flowing tears and these agitated hearts. Ordain for us the joy of meeting in the most exalted Paradise, and pass round to us the cup of bounty in this world and the next. Aid us to obey Thee, and kindle in these hearts the fire of Thy love.
- 1 الهی الهی ترانی الفاضل العین بالعبرات والملتهب الأحشاء بالزفرات متأوها بالحسرات خائضاً في غمار السكرات لحرمانی عن مشاهدة جمالک و هجرانی عن ساحة قدسک
- 2 رب ارحم هذه الدموع المنسجمة وهذه القلوب المضطربة و قدر لنا فوز اللقاء في الملاء الاعلى و ادر علينا كأس العطاء في الآخرة والأولى و ایدنا علی طاعتک و ايج في القلوب نار محبتک

- 3 Remove from sight every veil, uncover from all faces every covering, illuminate the minds' insight with every light, and expand all breasts with the holy fragrances of Thy sanctity, O Thou Mighty, All-Forgiving One - until insight penetrates the veils drawn over inner mysteries, eyes witness the lights of secrets, hearts are quickened by gentle breezes from Thy holy gardens, and souls are revived by fragrances wafting from the gardens of Thy grace.
- 4 Verily Thou art the Generous, the Most Bountiful. Verily Thou art the Mighty, the Most High. Verily Thou art the Forgiving, the Compassionate, the Bestower.

3 و ازل عن الأبصار كلّ غشَاء و اكشف دون
الوجوه كلّ غطاء و نور بصائر العقول بكلّ ضياء
و اشرح كلّ الصدور بنفحات قدسك يا عزيز
و يا غفور حتى يكتشف البصائر حجابات سادلة
على السرائر و تشاهد الأبصار انوار الأسرار و يحيي
القلوب بنسيم رخيّم من رياض قدسك و تنتعش
النفوس بنفحات منبعثة من حداثك فضلك

4 انك انت الكريم الفضل و انك انت العزيز
المتعال و انك انت الغفور الرؤف المنان

MJM3.018, MMG2#032 p.033

AB03808

To: Aqa Mirza Jalal et al.

- 1 O friends of the Lord! It is morning, and there is freshness in the air, glad tidings in the hearts, joy in the spirits, and dawning light in the forms. This poor one is intimate and familiar with the mention and remembrance of the divine friends, to such an extent that the abstract realities of the friends have become tangible minutiae, and like anemones have blossomed in the garden of hearts, and the fragrance of their love has perfumed the nostrils of the yearning ones.
- 2 O Most Glorious Beauty! O Supreme Lord! These wanderers are the lost ones in Your path and the enamored ones of Your countenance. Bestow a favor that hearts may become the dawning-place of Your face, and breasts may become the burning sanctuaries of the lights of mysteries shining upon inner consciousness, and the radiance of vision may illumine insight.

1 ای یاران حضرت یزدان صبح است و هوا را
طراوتی و قلوب را بشارتی و ارواح را ارتیاحی
و اشباح را اصطیاحی و این مستمند به ذکر و یاد
دوستان الهی مأنوس و مألوف بقسمیکه حقائق
معقوله یاران دقائق محسوسه گشته و چون
شقائق در گلشن دلها شکفته و نفحات حبشان
مشام مشتاقانرا معطر نموده

2 ای جمال ابدی ای حضرت کبریا این
سرگشتگان گمگشتگان کوی تواند و سودائیان
روی تو عنایتی فرما تا قلوب جلوه گاه روی تو
گردد و صدور آتشکده های پرسوز انوار اسرار بر
سرائر بتابد و پرتو بینش بر بصائر زند

INBA17:048, AKHA_118BE #03-04
p.bx, BSHN.140.392, BSHN.144.387,
MJMJ3.072x, MMG2#021 p.022x,
MHT1b.158

AB03689

To: Aqa Muhammad Husayn son of Pir-i Rawhani

- 1 O spiritual youth! O thou who art attracted to the All-Merciful! For a long time no spiritual fragrance has outwardly reached Us from your region, although numerous letters have been sent to you. What has become of those spiritual fragrances and where are those melodies of the All-Merciful? Where have the sounds of lute and organ gone, and the secrets of string and oud and harp? What has become of the sighing and lamenting of the speaking nightingale in the garden of grandeur?
- 2 Though the morn of union has set and the dawn of nearness has declined and the doors of meeting are closed, yet praise be to God, the gate of hope remains open and the lamp of faithfulness is brilliant.
- 3 The true lover remains silent in the time of union and speechless in the day of meeting. When the fire of separation flames up and the heat of yearning casts its sparks, he cries out and laments, brings forth weeping eyes and hidden sighs and a burning heart, begins to wail and moan, and becomes companion to distress and restlessness.
- 4 This is not the time for silence nor the occasion for forgetfulness. Take a step in the arena and bring forth a steed to prance. Loose a lasso from the saddle-strap and place a bond around the necks of lions. Take some prey and make a catch, that thou mayest count the time remaining as a prize. Soon shall we take flight to the Abha Kingdom.
- ای جوان روحانی ای منجذب رحمانی مدّتیست
مدیده که نفعه روحی از آن خطّه و دیار شما
بظاهر نرسیده باوجود آنکه بآنجناب اوراق عدیده
ارسال گشته آن نفحات روحانی چه شد و آن
نغمات رحمانی کجاست آن آواز بریط و ارغنون
و راز تار و عود و رود کجا رفت و آن آه و فغان
بلبل گویا در گلشن کبریا چه شد
- 2 اگر صبح وصال غروب نمود و فجر قرب افول
کرد و ابواب لقا مسدود شد لکن الحمد لله
دروازه رجا مفتوحست و شمع وفا پرنور
- 3 و عاشق صادق در حین وصال ساکت و یوم لقا
صامت چون آتش فراق پرشعله گردد و حرارت
اشتیاق شررزند و فریاد و فغان کند چشم گریان
آرد و آه پنهان و دل سوزان ناله و زاری آغاز کند
و با فزع و بیقراری دمساز شود
- 4 باری وقت خموشی نه و هنگام فراموشی نیست
قدمی در میدان و سمندی بجولان آر کنندی از
قتراک باز کن و بندی در گردن شیران کن
صیدی بگیر و شکاری بنما تا یوم باقی وقت را
غنیمت شمار عنقریب بملکوت ابهی پرواز کنیم

MKT8.072

AB03661

To: Asadullah Jahrumi

- 1 O thou who art firm in the Covenant! In a verse of the Qur'an He says: "Then We caused such of Our servants as We chose to inherit the Scripture. But of them are some who wrong their own souls; and of them are some who follow a middle course; and of them are some who outstrip others through their good
- ای ثابت بر پیمان در آیّه فرقان میفرماید ثمّ
اورثنا الکتاب الذّین اصطفینا من عبادنا و منهم
ظالم لنفسه و منهم مقتصد و منهم سابق الی
الْخیرات میفرماید که اصطفانا نمودیم عباد خود

deeds." He states that We chose Our servants, but they are of three kinds: One kind wrongs their own souls, meaning that although We chose them, they deprive themselves of divine bounties and heavenly bestowals. Another kind are moderate souls, meaning they are in a middle state - neither at the lowest nor the highest, but in between. These souls have a portion of the ocean of favors, but are neither immersed nor fully satiated. The third kind are those who race ahead in good deeds and ascend to the highest horizon of the Lord of Signs. They become the greatest signs and manifestations of supreme bounties, brilliant stars and radiant lamps. Therefore, O thou who art firm in the Covenant, strive and make an effort and show determination so that thou mayest be among those who outstrip others in good deeds and become a manifestation of the gifts of the Lord of dazzling signs, becoming a bright star, and with the lights of humility, submissiveness, lowliness, supplication and detachment, make this transient world a mirror of the eternal realm.

را اما بر سه قسمند قسمی ظالمند بر نفس خود یعنی باوجودیکه اصطفا نمودیم او را خود را از بخشش الهی و فیوضات رحمانی محروم مینماید و قسمی دیگر نفوس مقتصده اند یعنی در حالت متوسطه نه در اسفلند و نه در اعلی بلکه در وسطند این نفوس از بحر الطاف نصیبی دارند ولی غریق و سیراب نیستند و قسم ثالث که مسابقت بخیرات نمایند و باعلی افق ربّ الآیات صعود کنند آیات کبری گردند و مظهر فیوضات عظمی نجوم ساطعه شوند و سرج لامعه پس ای ثابت بر میثاق جهدی کن و سعی بنما و همتی بفرما تا از سابقین الی الخیرات باشی و مظهر موهبت ربّ الآیات الباهرات کوکب روشن گردی و بانوار خضوع و خشوع و عجز و نیاز و انقطاع جهان فانی را آئینهء عالم باقی کنی

2 And upon thee be Glory

2 و علیک البهاء

INBA85:440, BSHN.140.281, BSHN.144.281,
MHT1b.182

AB03730

To: Aunt of Abdu'l-Baha

O kind Aunt! Thy letter adorned with Godis remembrance hath been perused. On the one hand it caused exceeding happiness, on the other much sorrow. Happiness, because it sang the praise of the Desire of the world; sadness because like unto a fire blazing in separation from the Beauty of the Omnipotent Lord it burned and consumed the heart and soul. However, it is clear and evident that true reunion is spiritual nearness attainable only by walking in the path of His good pleasure. Therefore, if a person is physically one hundred thousand miles away but blessed with Godis good pleasure that one is in truth among those who enjoy nearness to Him. Otherwise, that which looks outwardly near is in fact distant. Therefore, it is proven that that blessed Leaf is at all times present in the Court of Holiness and nourished with the blessing of His proximity and reunion.

Why art thou sad? Thou dwellest in Godis realm of happiness. And why art thou dejected since thou hast been addressed with

the call of the supreme glad-tidings? The world of happiness circleth round thee and the sun of felicity and gladness is shining from the horizon. Erelong shall the heedless awaken and their remorse shall be made manifest.

We send loving greetings to thy son and to other loved ones and friends of God, men and women alike.

LTDT:272-273

AB03873

To: Azizullah Misbah

- 1 O thou who hast warbled with the melody of the dove in the garden of praise! The verses of thy longing have been chanted, and there hath been spread abroad that brilliant ode, that unique poem speaking forth in the most eloquent of tongues. Well is it with thee, inasmuch as thou hast kindled the fire of the love of God and hast been set aflame with blazing fires upon the loftiest summits of Sinai. Lo, this is that luminous flame which shone forth, gleamed, flashed, and scintillated in the blessed Tree, raised high upon the loftiest Mount, in the right-hand valley, the hallowed Spot, the precinct of Manifestation of my Beloved, the All-Glorious.

1 یا من صدح بلحن الوراقاء فی حدیقة الثناء قد
رُتلت آیات شوقک و اُنشئت القصیدة الغراء
و الفریدة الناطقة بافصح اللغی هنیئاً لک بما
استوقدت نار محبة الله و توقدت بنیران مضرمة
فی اعلی قلل السیناء الا و هی الشعلة النورانیة التي
سطعت و لمعت و ابرقت و تثلثت فی الشجرة
المباركة المرتفعة فی اعلی الطور وادی الایمن البقعة
المباركة صقع الظهور محبوبی الابهی
- 2 As for me, I am a lowly servant, repentant and turning unto Him; a bondman seeking refuge, cleaving to the door of His servitude, fallen upon the sacred and merciful Threshold. Wherefore, O bird of the morn! From thy spiritual throat, with the holy melodies of the All-Merciful, compose lyrics and odes in praise of the servitude of this wine-bemused and distracted one; and with a heavenly voice and a divine melody, sing and intone them in the gatherings and assemblies of the Lord, that the spirit of this yearning one may be set aquiver.

2 و اما انا عبد منیب و رقی مستجیر لاثد باب
عبودیته واقع علی العتبة المقدسة الرحمانیه پس ای
مرغ سحرار حنجر روحانی و الحان قدس رحمانی
غزل و قصائدی در عبودیت این مخمور شیدائی
بساز و باواز روحانی و شهنار یزدانی در محافل
و انجمن ربانی بخوان و بنواز تا روح این مشتاق
باهتزاز آید
- 3 And glory be upon thee.

3 و البهاء علیک ع
- 4 O luminous lamp! Light a flame and become the lamp of the gathering. Open an eloquent tongue and become vocal in teaching the Cause of God. Strive to quicken souls and endeavor to educate humanity so that you may establish an eternal, everlasting, divine, heavenly foundation. My Lord! Assist Your servant to light the lamp of guidance at the pole of the valley

4 ای مصباح نورانی شعلئی بز و سراج انجمن شو
و لسان بلیغ بگشا و بتبلیغ امر الله ناطق شو در
احیای نفوس بکوش و در تربیت خلق جهد
فرما تا بنیانی بنیاد کنی ابدی سرمدی ربانی
صمدانی رب آید عبدک الناطق علی ایقاد مصباح

of piety and to kindle the fires of love in the heart of contingent being. Verily You are the Bestower.

الهدى فى قطب وادى التقى واضرام نيران الهوى
فى قلب الامكان انك انت المنان

MKT4.196, YMM.064, DMSB.033

AB03735

To: *Habibullah Afnan Alai*

- 1 O branch of the Blessed Tree! Since the day of your departure I have been constantly thinking of you, for during this journey I had no opportunity for fellowship and companionship with you. Although in every moment I was your companion, and in every breath your intimate friend, yet outwardly, since this land was in turmoil and this servant was caught up in countless difficulties and tribulations both secret and manifest, I could not spend days and nights in your company. Reluctantly, due to fear of sudden events like the incident on the Day of Ascension which you witnessed, I had to send you away quickly. However, in my heart I am always thinking of you and have not forgotten you.
- 2 Through the grace of the Ancient Beauty and the Most Great Name (may my spirit be sacrificed for His loved ones), I hope that you will remain protected and preserved under the shadow of His providence, and that night and day you will be in such a state that moment by moment you may progress and ascend in the degrees of nearness.
- 3 O gentle branch! Today's responsibility is mighty - one must gird up the loins of service mightily and advance day by day in the degrees of understanding, so that through the aid and protection of the Self-Subsisting Lord, one may shine forth like a luminous lamp in the glass of contingent being.
- 4 And glory be upon you and upon all who are firm in the Covenant.

1 ای فرع سدره مبارکه از روزی که شما رفته‌اید
همه بفکر شما هستم که در این سفر بهیچوجه
فرصت معاشرت و الفت با شما ننوادم اگرچه
در هر دمی همدم بودم و در هر نفسی مونس
و محرم ولی چون این ارض منقلب و این عبد
در صد هزار گرفتاریها و بلیات سری و جهری
مبتلا بظاهر شب و روز مصاحبت نتوانستم و
مجبوراً بزودی خوف از وقوعات ناگهانی چون
واقعه روز صعود که حاضر بودید شما را هرچند
فرستادم ولی در قلب همیشه بیاد شما هستم و
فراموش ننوادم

2 از فضل جمال قدم و اسم اعظم روحی لأحبائه
الفداء امیدوارم که در ظلّ عنایت محفوظ و
مصون باشید و شب و روز بحالتی باشید که آنّا
فانّا در مراتب قرب ترقی و صعود فرمائید

3 ای فرع لطیف تکلیف الیوم عظیم است عظیم
باید دامن خدمت بر کمر زد و در مراتب
عرفان یوماً فیوماً ترقی نمود تا به عون و صون
حضرت قیوم چون سراج نورانی در زجاجه
امکان برافروخت

4 و البهاء علیک و علی کلّ ثابت علی الميثاق

INBA87:357, INBA52:366

GEN.335-336

AB03713

To: *Haji Aqa Jan Naraqī*

1 O thou pilgrim to the land of the Beloved! Thou didst endure the toils of travel till at last thou didst arrive at the sanctuary of the court of the Almighty. Twice hast thou attained unto this supreme bounty and been singled out for this honour and distinction. Thou hast become the object of the praise of the Concourse on high and the recipient of the blessings of the Abha Beauty. The glance of His loving-kindness is all-encompassing, and His favours and bestowals are unfailing. Rejoice thou with delight for having such good fortune!

2 The dwellers of this ephemeral world, high and low alike, spend their days and nights in pursuit of worldly matters only to suffer, in the end, manifest loss. Praised be God that thou hast partaken of a fruit from the Tree of Life, and hast discovered a glimmer of the bounties of the Lord of manifest signs. Thou hast quaffed a cup of the wine of heaven, and hast left an enduring legacy in this transitory world, notwithstanding that those who have renounced the world seek neither name nor fame, and pursue neither ambition nor desire. They show no regard for this world and seek naught save the good-pleasure of God. They tread no path but His, and speak naught save His praise. Notwithstanding, the blessings of this world too are destined for the beloved of God, whereas the fate of the heedless is naught but loss and ruin in both this world and the world to come.

3 Render thanks unto God that thou hast been attired with this vesture and adorned with this crown! Upon thee be greetings and praise.

1 ای زائر کوی یار تحمل مشقت راه نمودی تا آنکه پناه ببارگاه الهی آوردی دو مرتبه باین موهبت کلیه فائز شدی و باین شرف و منقبت مخصوص گشتی محلّ تحسین ملاً اعلی شدی و مورد عنایت جمال ابهی نظر عنایتش شامل است و فضل و موهبتش کامل خوش باش و شادمانی کن که چنین کامرانی میسر گشت

2 اهل این جهان فانی از اعلی و ادانی شب و روز عمر خویش را در امور شهوانی صرف نمایند و عاقبت بخسران مبین مبتلا گردند تو الحمد لله ثمری از ثمرهء حیات گرفتی و اثری از موهبت ربّ الآیات یافتی جامی از صهبای الهی نوشیدی و نامی در این جهان فانی باقی گذاشتی اگرچه منقطعین را نه نامی و نه نشانی و نه مقصدی و نه مطلبی و نه باین عالم نظری جز رضای حق نجویند و جز راهش نیویند و بغیر ثنائش نگویند ولی مواهب این جهان نیز مختص بیاراست غافلانرا در دو جهان جز خسران نه

3 حمد کن خدا را که چنین خلعتی در بر داری و چنین تاجی بر سر و علیک التحية و الثناء

BRL_DAK#0462, TAH.231a

BRL_ATE#120

AB03631*To: Haji Muhammad Ismayn Yazdi (Alexandria)*

- 1 O servant of the Sacred Threshold! What you wrote to Jenab Aqa Seyyed Taqi was noted. Praise be to the Ancient Beauty that you have been and are preserved under the protection of the Divine Unity. From the evidence and indications it was clear that you were pleased and delighted with this journey, for in all places of passage and transit you observed the divine friends in a state of longing and excitement. Therefore convey to all the yearning greetings of 'Abdu'l-Baha, but to such a degree that brings joy and delight. And the glory be upon you.
- 2 You mentioned the death and passing of certain wolves who appear as shepherds. Those souls who oppose the truth and deny the verses and reject the Lord and are blind to seeing the lights and deaf to hearing the mysteries - you will observe them all as dust, rather beneath layers of dust, until you witness the truth of "All that is on earth shall perish: but will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour." And the glory be upon you.
- 3 All the events that you had written about were noted. Some caused joy. God willing, hereafter may all news in all directions be the cause of joy for all, meaning may events that cause sorrow cease.
- ای بنده آستان مقدس آنچه بنجاب آقا سید تقی مرقوم نمودی ملاحظه گردید حمد جمال قدما که در صون حمایت حضرت احدیت محفوظ بوده و هستید از قرائن و اشارات معلوم بود که از این سفر ممنون و محظوظ بوده‌اید زیرا در جمیع مواقع مرور و عبور احبای الهی را در شوق و شور ملاحظه نموده‌اید لهذا کل را تکبیر مشتاقانه عبدالبهاء ابلاغ نمائید ولی بدرجه‌ئی که سبب سرور و حبور گردد و البهاء علیک ع
- 2 ذکر موت و فوت بعضی گرگان که بصورت شباند نموده بودید نفوسیکه معارض حقند و مجاهد آیات و منکر پروردگار و کور از دیدن انوار و کراز شنیدن اسرار کل را خاکسار بلکه در تحت طبقات خاک مشاهده خواهی نمود تا حقیقت کل من علیافان و یقی وجه ربک ذو الجلال و الاکرام مشاهده نمائی و البهاء علیک ع
- 3 جمیع حوادث که مرقوم نموده بودید ملاحظه گردید بعضی سبب سرور گشت انشاء الله من بعد جمیع اخبار در جمیع جهات سبب سرور کل باشد یعنی وقعاتیکه سبب حزن است منقطع گردد

MMK6#517

AB03786*To: Mother of Nur*

- 1 O delightful, steadfast, firm and long-suffering leaf! In this great Cycle numerous have been the handmaidens who have excelled the men in the field, and have outdone them. They have been addressed by the Pure Tongue of the Lord of Glory as the pride of men. I testify and bear witness that you stood with such firmness and steadfastness in the Cause that you
- 1 ای ورقه طیبه ثابته راسخه صابره در این کور اعظم بسا نساء که گوی سبقت و پیشی را از میدان رجال ربودند و بلقب نخر الرجال از فم مطهر ذی الجلال ملقب گشتند من گواهی و شهادت میدهم که تو بر امر مبرم بثبوت و

became the object of praise of the Concourse on High and the dawning-place of the favors of the Abha Kingdom.

- 2 From the beginning of your growth you drank the milk of bounty from the breast of grace, and tasted from the Kawthar of the love of God. You attained the recognition of the Ancient Beauty and were honored with the privilege of His presence, arriving at the Most Holy Court. At all times, the signs of endless favors were manifest and evident toward you, and the eye of grace was turned to you.
- 3 Therefore, give thanks for this great gift and praise this mighty blessing, for your mention is recorded in the Abha Kingdom, your remembrance is familiar at the threshold of the Holy Shrine, and your good is sought after in the hearts of the friends of God. This is from the bounty of your Lord upon you. And upon you be glory, and upon your son who has ascended to God, and upon your husband who has attained the Abha Kingdom, O handmaiden of God!

رسوخی قائم شدی که مظهر تحسین ملاً اعلی
گشتی و مطلع الطاف جبروت ابهی شدی

2 و از بدایت نشو و نمایت از ثدی عنایت شیر فضل
نوشیدی و از کوثر محبت الله چشیدی و بعرفان
جمال قدم فائز گشتی و بشرف لقا مشرف شدی
و در ساحت اقدس حاضر آمدی در جمیع احیان
آثار الطاف بی پایان نسبت بتو ظاهر و عیان بود و
عین عنایت متوجه بتو

3 پس شکر کن این موهبت کبری را و حمد کن
این مرحمت عظمی را که در ملکوت ابهی
ذکرت مذکور و در عتبه روضه مقدسه یادت
مألوف و در قلوب دوستان الهی خیرت مطلوب
هذا من فضل ربک علیک و البهاء علیک و علی
ابنک الذی صعد الی الله و علی بعلک الذی فاز
بالمملکوت الأبی یا امة الله

MKT7.143b

AB03794

To: Muhammad Ali Mustawfi

- 1 O thou kind friend! It is morning, and beside the rose-garden I am the companion and intimate associate of Jinab-i-'Azizu'llah Khan; and, in remembrance and mention of thee, the palate of my soul is sweetened with sugar. At such an hour, and in such a state, to call thee to mind is among the greatest bounties of God, for I supplicate and implore at the Threshold of the Lord of Majesty that His holy Oneness may cause all that household—nay, that entire lineage—to become manifestations of the bounties of the All-Merciful, may grant them habitation and shelter beneath the shade of the Tree of Sanctity, and may, through the confirmations of the Abha Kingdom and the hosts of the Concourse on high, render them assisted and victorious.
- 2 O thou kind friend! This is the age of the Ancient Beauty, and this century is the century of the Most Great Name. Render thanks unto God that, in such a time and in so holy a land, thou hast been enabled to attain the bounty of guidance. Praise be to God, moreover, that thou hast such a noble scion, who now sitteth before 'Abdu'l-Baha and is engaged in the

1 ای یار مهربان صبح است و در کنار گلستان با
جناب عزیزالله خان همدم و همنشین و بیاد و
ذکر تو کام جان شکرین در چنین وقتی و چنین
حالتی یاد تو نمودن از اعظم مواهب الهیه است
زیرا تضرع و ابتهاج بدرگاه ذوالجلال مینمایم که
حضرت احدیت جمیع آن خاندان بلکه دودمان
را مظاهر الطاف رحمن نماید و در ظل شجره
تقدیس مسکن و مأوی بخشد بتأییدات ملکوت
ابهی و جنود ملاء اعلی موفق و منصور فرماید

2 ای یار مهربان این عصر عصر جمال قدم است و
این قرن قرن اسم اعظم شکر کن خدا را که در
چنین زمانی و چنان مکانی ارض اقدس بموهبت
هدایت موفق شدی و الحمدلله چنین سلیل جلیل
داری که الآن در مقابل عبدالهء نشسته و بتحریر

writing of this letter. Ere long thou shalt behold the goodly fruits and the praiseworthy effects of this bounty.

- 3 Arise, then, as far as thou art able, in thanksgiving for the divine favours, with such conduct and bearing amongst mankind as may conduce to the education of souls, become the cause of the awakening of hearts, lift the veil, and enable the beholding of the Most Great Signs.
- 4 Upon thee be greeting and praise.

این نامه پرداخته و عنقریب نتایج حسنه و آثار مستحسنة این موهبت را مشاهده خواهی نمود

3 پس تا توانی بشکرانه الطاف ربّانی بروش و سلوکی بین نوع انسانی قیام نما که سبب تربیت نفوس گردد و علت انتباه قلوب شود و کشف غطا گردد و مشاهده آیات کبری شود

4 و علیک التّحیّة والتّناء

MKT4.147, YMM.055, DMSB.034

AB03719

To: *Muhammad Husayn Muhtadi*

- 1 O namesake of the Desired One! May my soul be sacrificed for your name. As Sheikh Sa'di said: "Your name was mentioned and lovers heard it; both listener and speaker began to dance." I hope that you will receive an abundant share from this blessed name and will soar like birds from the intensity of ecstasy. Praise be to God that you are under the shadow of the Blessed Beauty's favor and are steadfast in the Cause of Truth. This station is a magnet that attracts divine favors and is the center of justice and fairness. I hope that you will become so self-sacrificing, radiant and aflame that all will increase their praise of you day by day, for Jinab-i-Amin has praised you beyond description. And upon you be greetings and praise. 'Abdu'l-Baha 'Abbas

1 ای سمیّ حضرت مقصود جانم فدای نام تو باد علی قول شیخ سعدی نام تو میرفت و عاشقان بشنیدند هر دو برقص آمدند سامع و قائل امیدوارم که نصیبی موفور از این اسم مبارک ببری و از شدّت وجد چون طیور بربری الحمد لله در ظلّ عنایت جمال مبارکی و مستقیم بر امر حقّ اینقام مغناطیس است که جاذبه الطافست و مرکز عدل و انصاف امیدوارم که چنان جانفشان و پرنور و پرشعله گردی که کلّ روز بروز بر ستایشت بیفزایند زیرا جناب امین زایدالوصف از شما توصیف نموده و علیک التّحیّة والتّناء ع

- 2 He is God! O handmaiden of God who is attracted to His love! Convey greetings and praise from 'Abdu'l-Baha to the devoted mother, the suppliant sisters, and all other relatives, one by one. We beseech and hope from the bounty of the Divine Unity that each one in that region will become a bright lamp on the straight path, spend their time serving the Cause of God, and be the cause of refreshment to souls. They shall never be forgotten. And upon you and upon all be greetings and praise.

2 هو الله امة الله المنجذبه والده با ورقات مبهله اخوات و سائر اقرباء را فرداً فرداً از قبل عبدالبهاء تحیت و ثناء ابلاغ دارید از فضل حضرت احدیّت سائل و آملیم که هر یک در آن اقلیم شمع روشن در صراط مستقیم گردند و اوقات را صرف خدمت امر الله نمایند و سبب تر و تازگی نفوس شوند ابداً فراموش نگردند و علیک و علی الكل التّحیّة والتّناء

MSHR5.182a

AB03768

To: Mulla Haydar Quli Qadimabadi

- 1 O thou who hath followed the lights of guidance! Each of the holy ones has drunk from the cruel cup of woe; each one hath tasted the poison of tribulation. It is not permissible that thou shouldst be deprived of this gift and therefore hath the Cup-bearer of destiny brought thee a draught of this calamitous wine, this bitter brew, so that thou also mayest drink thy portion and partake of the gift of this bounty.
- 2 Render thou thanks to God that in His path thou hast been made a target for the arrows of affliction and hast been subjected to the assaults of thine adversaries. Days spent in comfort and tranquillity can yield no fruit but the times of affliction and calamity endured in the path of God shall yield a rich harvest even in this world of being and of dust.
- 3 Consider how the Prince of Martyrs lived in the world for many tranquil years but it is the significance of his calamities borne from dawn until dusk, which are of such consequence. Hast thou ever heard mention of his other days? Nay, rather all remembrance of that luminous being is restricted to his days of suffering and adversity in the land of Karbila. Learn well from this.

1 ای مهتدی بنور هدی اولیای الهی هر یک در این جهان فانی جام بلائی نوشیدند و سمّ جفائی چشیدند جائز نبود که تو از این عطا محروم باشی لهذا ساقی قضا جرعه‌ئی از صهبای بلا بکام تو ریخت تا تو نیز از این موهبت نصیب یابی و از این منقبت بهره‌ئیبری

2 شکر کن خدا را که در سبیل او هدف تیر جفا شدی و مورد تعرض اعدایم که به آسایش و راحت گذرد نتیجه و ثمری ندارد بالعکس اوقاتی که به مصائب و بلایا در سبیل الهی منتهی شود در جمیع عوالم الهی حتی نقطهء تراب نتایجش ظاهر و آشکار است

3 مثلاً ملاحظه نمائید که حضرت سیدالشهداء روحی له الفداء سالها در این جهان بودند ولی از صبح تا ظهر محن و بلایا و شهادت در ارض طف نتیجه داشت هیچ شنیدی ذکر ایام سائرهء سیدالشهداء را کسی بنماید بلکه ذکر انطلعت نورانی محصور در ایام بلایا و رزیا کربلاست فاعتبروا یا اولی الأبصار و علیک التّحیة و التّناء

MMK2#308 p.225

AB12292

To: Mustafa Nuri

- 1 O thou who hast been illumined by the fire of guidance from the Blessed Tree of Sinai!
- 2 Thy letter was noted. In truth, thou art illumined in both body and soul. It is evident that thou art a fellow-countryman and from one assembly. Why dost thou call thyself unfortunate and consider thyself obstinate? Observe that despite many obstacles and occupations day and night, what a lofty star thou hadst, and what a helping fortune and brilliant destiny,

1 ای مقتبس نار هدی از شجرهء مبارکهء سینا

2 نامه ملاحظه گردید فی الحقیقه بجسم و جان هردو نوری هستی معلومست هموطنی و از یک انجمن چرا خود را بدبخت نامی و سرسخت شمی ملاحظه کن که باوجود موانع بسیار و مشاغل لیل و نهار چه اختر بلندی داشتی و طالع یاوری و بخت روشنی که عاقبت براه هدایت پی بردی

that finally thou didst find the path of guidance and attain true illumination. Thou didst receive a portion from the rays of the Sun of Reality and became a partner and sharer with the Concourse on High.

- 3 Be thou joyous, be thou glad, show forth ecstasy and rapture, seek attraction and bewilderment, for thou hast become the recipient of such favors and hast discovered the circumambulation point of the Concourse on High. Thou must be infinitely grateful to the cherished maidservant of God, Ta'irih Khanum, who guided thee to this triumph and success and directed thee to this bounty and salvation.

- 4 Seek not death - like a sapling in the divine garden, put forth flowers and leaves, and like the nightingale at dawn, begin a wondrous melody and arise to teach the Cause of God. When thou art confirmed in this bestowal, thou art always with me and the companion of my soul and body. And upon thee be greetings and praise.

و نورانیت حقیقی یافتی نصیب از پرتو شمس
حقیقت دیدی و با ملأ اعلیٰ شریک و سهیم
گشتی

3 مسرور باش خوشنود باش وجد و طرب کن
جذب و وله خواه که مورد چنین الطاف شدی
و بمطاف ملأ اعلیٰ پی بردی باید از کنیز عزیز
الهی طائرہ خانم بی نهایت ممنون باشی که ترا باین
فوز و فلاح دلالت نمود و باین فیض و نجات
هدایت کرد

4 مرگ نخواه مانند نهال گلشن الهی شکوفه و برگ
بده و بمثابه مرغ سحر آهنگ بدیع آغاز کن و
بتبلیغ امر الله پرداز چون موفق باین موهبت شوی
همیشه نزد منی و مونس جان و تنی و علیک
التحیة و الثناء

HARV2.1

AB03783

To: Nanih Khanum (Ishqabad) et al.

O incomparable Lord! These leaves are the signs of Thy love and these handmaidens are words full of meaning and loving kindness. Each of the friends is as rosegarden and each is adorned with the myrtles of divine recognition. O thou their lord their creator endow them with adornments, give them freedom and vouchsafe unto them dignity, teach them love and compassion so that these sanctified souls may love all the world, may show peacefulness and reconciliation unto all. That they may be the cause of mercy unto everyone and a bounty to the entire world. May they become the signs of thy guidance and the banners of the most exalted Kingdom; that they may adorn their temples with the manifest light that they may have their hearts as pure as a mirror that the reflection of the Sun of Truth may shine therein. Thou art the Giver, the Generous, thou art the most Effulgent and most Compassionate One.

ای خداوند بمانند ورقات آیات محبتند و اماء
کلمات پر معانی و موهبت دوستان هر یک
گلستانند و بریاحین عرفان مزین ای آفریننده
زیبندگی بخش و آزادگی ده بزرگواری عنایت
کن و مهرپروری پیاموز تا این نفوس پاک جمیع
جهانیانرا دوست بدارند و بعالم انسانی صلح و
آشتی نمایند رحمت کل باشند و موهبت جمیع
آیات هدی گردند و رایات ملکوت اعلیٰ جبین
بفیض نور مبین پیارایند و سینه را آئینه کنند تا
پرتو شمس حقیقت بتابد تویی دهنده و بخشنده و
فروزنده و مهربان

INBA17:177, MKT7.132, MMK3#008

p.004x

AB03625

To: Nush (Bombay) et al.

- 1 O servants of the kind God! Forud Gushtasp hastened to this land and became an intimate companion and confidant. He mentioned your blessed names and brought news of the passion, enthusiasm, ecstasy and joy of the heavenly friends. He had glad tidings that the friends are companions of the Divine Spirit and are engaged in spiritual conduct with heavenly fervor. Their character and condition are celestial. They constantly yearn for divine bounties and long for the outpouring of the rain of the All-Merciful. In deeds they are like heavenly angels and in speech they are like melodious nightingales in the rose garden.
- 2 This praise and description is truly a cause of joy and happiness. The hope is that they will be even better than this.
- 3 The Parsees must feel the utmost delight and gladness that the Persian star and sun of eternal glory and brilliant morning star of Iran has risen again and the lamp of the ancestors has been rekindled anew.
- 4 And upon you be the Most Glorious Glory.

1 ای بندگان ایزد مهربان فرود گشتاسب باین مرز و بوم شتاب نمود و همدم و دمساز گشت و هم‌آهنگ و هم‌راز شد فرخنده نامهای شما را نام برد و از شوق و شور و وجد و شادمانی یاران آسمانی خبر داد مردهء خوشی داشت که یاران همدم سروشدند و در جوش و خروش روش و سلوک ربّانی است و اخلاق و احوال آسمانی همواره آرزوی بخشش سبحانی نمایند و تمنای ریش باران رحمانی کنند بکردار فرشتهء آسمانند و بگفتار خوش‌آهنگ مانند بلبل گلستان

2 این تعریف و توصیف فی‌الحقیقه سبب شادمانی است و باعث کامرانی امید چنین است که بهتر از این باشند

3 پارسایان نهایت سرور و حبور واجب و لازم که کوکب پارسی و آفتاب عزّت جاودانی و درخشنده ستارهء صبحگاهی ایران باز طلوع نمود و چراغ نیاکان دوباره برافروخت

4 و علیکم البهاء الابهی

YARP2.522 p.377

AB03825

To: Ruth Squares

- 1 O thou who art honorable and faithful to God!
- 2 How many men and women awaited the manifestation of the Messiah after Moses? Yet when His beauty shone forth and His face appeared, they (the people) did not recognize Him, but continued to follow the superstitions of the Pharisees, who used to say: "Where is the authority of the Messiah? Where is the throne of David, the Glorious? Where is his iron rod? Where are his innumerable hosts? Where are his attacking armies? Where are his angels of heaven? Where do we see justice of government existing among people and even among

1 اَیُّهَا الْمُحْتَرَمَةُ الْمُخْلِصَةُ لِلَّهِ

2 کم من رجال و کم من نساء انتظروا تجلّی وجهه المسيح بعد موسى فلما اشرق جماله و لاح وجهه احتجبوا عنه و اشتغلوا بشبهات الفريسيين حيث كانوا يقولون اين سلطنة المسيح و اين سرير داود الجليل و اين عصاه الحديد و اين جنوده الجرارة و اين جيوشه الكرارة اين ملائكة السماء اين عدالة الاحكام الجارية بين الانام حتى الوحوش و الهوام اين عزته الكبرى و اين قدرته التي تتزعزع منها

beasts and insects? Where is his great majesty? Where is his power, which shaketh heaven and earth? Is not this a claim of one who is bewildered and wandering amidst valleys and hills? Doth he not ride upon an ass, while on his head there is a crown of thorns and he is despised?"

- 3 Indeed, all of the foregoing statements are of the evil opinions which the Pharisees used to proclaim through every man's tongue. But those who had listening ears and clear insight, listened not to such misleading speeches, but realized the Messiah as the rising Sun with His effulgent face, and that the radiance of His illumination was diffused over the whole world. They regarded even the ass on which He (Christ) was mounted as a splendid throne and also the thorns which were upon His head as a brilliant diadem!
- 4 Verily, direct thou thine own self towards His Kingdom, that thou mayest perceive that His traces and authority continue forever and will never cease!

الأرض و السماء أليس هذا ذليل حيران هائم
بين الأودية و التلال أليس هذا راكب على
الأتان و على رأسه تاج من الشوك و مهان

3 هذا من جملة شبهات التي كانوا القريسيون يلقونها
على كل انسان اما من كان منهم سميعاً و بصيراً ما
كان يستمع لهذه الشبهات بل كان يرى المسيح
كالشمس المشرقة بوجهه الصبيح و ان اشعة
انواره ساطعة على كل اقليم من القريب و البعيد
و يرى الأتان الذي كان راكباً عليه سريراً عظيماً
و الشوك الذي على رأسه اكليلاً جليلاً

4 و انتك انت توجه الى ملكوته لترى ان آثاره و
سلطنته باقية دائماً لا نفاذ لها و عليك التحية و
النساء

MKT1.216

AB03615

To: Shahrukh Sultan wife of Muntasirud-Dawlih

- 1 In this great Cycle and wondrous Dispensation some women have been raised up who were the emblems of unity and ensigns of oneness, for the revelation of divine bestowals is received by men and women in equal measure. "Verily the most honoured in the sight of God is the most virtuous amongst you"⁵ is applicable to both men and women, to servants and handmaidens. All are under the shadow of the Word of God and all derive their strength from the bounties of the Lord. Therefore, do not consider thyself to be insignificant by doubting what a handmaiden living behind the veil can do...
- 2 With a firm heart, a steadfast step and an eloquent tongue arise to spread the Word of God and say: "O God, although I am sitting concealed behind the screen of chastity and am restricted by the veil and exigencies of modesty, my cherished hope is to raise the banner of service and to become a maidservant at Thy Holy Threshold; to ride on a charger and penetrate the army of the ignorant, defeat the mighty regiments and subvert the foundations of error and violation. Thou art the Helper

1 ای امة الله در این کور عظیم و دور بدیع امائی
مبعوث شدند که آیات توحید بودند و رایات
تفرید زیرا تجلی مواهب نوع واحد بر رجال و
نساء واقع و ان اکرمکم عندالله اتقاکم ثابت چه
رجال و چه نساء و چه عباد و چه اماء کل در
ظل کلمه الله و کل مستمد از فیوضات الله پس
خود را حقیر مبین که امهائی از اماء در پس پرده
حجاب چه تواند نمود رب ربیة الخدور و رب
الحجال فاقت على اعظم الرجال

2 پس با قلبی ثابت و قدمی راسخ و لسانی ناطق بر
خدمت کلمه الله قیام نما و بگو ای پروردگار
هرچند در پس پرده عصمت پرده نشینم و با
حجاب و عفت همدم و قرین ولی مرا آرزو چنان
است که علم خدمت برافرازم و به کنیزی آستان
مقدس پردازم و اسبی براندازم و بر سپاه جهلا

of the weak, Thou art the Sustainer of the poor, Thou art the Succourer of the handmaidens. Verily, Thou art the Almighty and All-Powerful.”

BRL_WOMEN#096, COC#2187

هجوم نمایم صفوف الوف را در هم شکم و بنیاد
ضلالت و نقض را براندازم توئی معین ضعفا توئی
نصیر فقرا توئی ظهیر اماء انک انت القوی القدیر

INBA17:039, COMP_WOMENP#096,
MKT7.052

AB03621

To: Wife of Mawzun and Sirajush-Shuhada et al.

- 1 O descendants of His Holiness Mawzun and Siraju'sh-Shuhada, those two precious souls are alive through the breath of the All-Merciful and are intimate companions. In the Kingdom of holiness they chant the verses of the supreme gift and encourage you to follow their example, saying: "O you who were nurtured in the ark by two loving fathers, water ye the foundation they laid; adorn with mirrors and decorative arts the structure they established; complete the design they conceived; tend the saplings they planted, that this garden may become an eternal rose-garden and this meadow a true paradise."
- 2 'Abdu'l-Baha regards you as the legacy of those two noble souls and loves you with heart and soul, and in all matters desires for you nearness to the Court of Unity.
- 3 And upon you be the Most Glorious Glory.

1 ای بازماندگان حضرت موزون و سراج الشهداء
آن دو نفس نفیس بنفس رحمانی زنده و انیس و
در ملکوت تقدیس آیات موهبت کبری ترتیل
نمایند و شما را تشویق بر پیروی خویش کنند
که ای نوردیدگان کشتی را که دو پدر مهربان
پروردند شما آبیاری نمائید بنیانی که نهادند شما
زینت به آئینه سازی و نقش و نگاری کنید
طرحی که آنها انداختند شما اتمام نمائید نهالهائی
که آنها نشاندهند شما تربیت کنید تا این باغ گلشن
باقی گردد و این راغ چمنستان حقیقت شود

2 عبدالبهاء شما را یادگار آن دو بزرگوار داند و به
جان و دل دوست دارد و در جمیع شئون قرینیت
درگاه احدیت آرزو دارد

3 و علیکم البهاء

HHH.154

AB03859

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

- 1 O my God and my Hope! Thou knowest my secret and my public self, my hidden and manifest being, and art aware of the extent of my love and the intensity of my devotion to the branch of Thy divine Lote-Tree, the twigs of Thy Tree of Oneness, and the offshoot of Thy Tree of mercifulness. O Lord! Make pure his soil with the downpour of Thy favors, moisten his leaves with the outpouring of the clouds of Thy bounty, cause him to be verdant through the rains of Thy springtime grace, flowering through the breezes of Thy paradise of care, and fruit-bearing in the holy paradise of Thy faithfulness.
- 2 O Lord! Perfume the horizons with the sweet fragrance from the gardens of his heart, illuminate all regions with the brilliant rays of his ardor, and ignite all hearts with the kindled fire whose flames have intensified from the fires of Thy love, and give rest to all souls through hearing the call that hath been raised from love and longing for Thee. O Lord! Continue Thy favors upon him and complete Thy blessings and bounties unto him. Verily Thou art the Generous, the Bountiful, the Merciful.
- 3 He is the Most Glorious
- 4 Regarding the Mashriqu'l-Adhkar, the response that was written was most acceptable. God willing, it shall be carried out in exactly this manner. Through the grace and favor of the Ancient Beauty, may my spirit be a sacrifice for the dust of His shrine, I hope that you will be assisted and confirmed in all matters and that the doors of every good thing will be opened before your face. And the Glory be upon you and upon all who are firm and steadfast in God's Covenant.
- 1 يا الهی و رجائی تعلم سرّی و علانیّی و خفائی و جهارى و تعرف مبلغ حبّی و شغف و دّی بفرع سدره فردائیتک و افنون شجرة وحدانیتک و فصيلة دوحه رحمانیتک ای ربّ طیب منبتّه بصیّب الطافک و رطب اوراقه بفیض سخاب احسانک و اجعله مورقاً بأمطار ربیع اکرامک و مزهراً بنسائم جنّة عنایتک و مثمراً فی فردوس قدس و فائک
- 2 ای ربّ عطر الآفاق بنفوحات ریاض قلبه و نور الأرجاء بسطوح شعاع شوقه و اشعل الأفتدة من النار الموقدة الّتی اشتدت لواجمها من نيران محبتک و ارح الأرواح من استمّاع نداء الذی ارتفع من عشقک و شوقک ای ربّ ادم علیه انعامک و تمّم علیه نعمک و آلائک انک انت الکریم الجواد الرحیم ع ع
- 3 هو الأبهی
- 4 در خصوص مشرق الأذکار جواب مرقوم فرموده بود بسیار مقبول انشاء الله بهمین قسم مجری میشود و از فضل و عنایت جمال قدم روحی لتراب تربته فدا امیدوارم که در جمیع امور مؤیّد و موفق گردید و ابواب کلّ خیر بر وجه آنجناب مفتوح گردد و البهاء علیک و علی کلّ ثابت راسخ علی میثاق الله

INBA87:480, INBA52:502

AB03594

To be typed.

ABDA.269-270

AB03658

- 1 O you who are firm in the Covenant! As I am in a state of convalescence, there is no opportunity for a detailed letter. Your letter was noted and caused great distress and regret. While illness prevailed, I opened the letter and became infinitely saddened by its contents.
- 2 In brief, this matter is entirely fabricated. There is absolutely no trace of it in the Holy Land. Rather, on the contrary, all the friends and loved ones are engaged day and night in praise, and they read your publications with utmost joy in gatherings. The greatest proof is that it was immediately sent to Iran and published. If there had been even the slightest possibility of truth to this reported matter, would this have been possible? The very letters of 'Abdu'l-Baha in response are complete testimony and sufficient proof.
- 3 Despite those letters, how did you come to believe this account and write such a letter? If we are to accept such accounts, matters become difficult. Rather, you should be so assured that if even a thoroughly truthful person were to relate such an account, you would reply that your purpose is to serve the Cause of God, not to praise or criticize individuals. "My reward is with God alone. Say: I ask of you no reward; my reward is only with God, the Lord of the worlds."
- 1 ای ثابت بر پیمان چون در حالت نقاهتم لهذا فرصت مکتوب مفصل نه نامه شما ملاحظه گردید و بسیار سبب تأثر و تحسّر شد در حالتیکه ناخوشی مستولی بود نامه گشودم و از مضمون بی نهایت محزون شدم
- 2 مختصر اینست که این قضیه بتمامه مصنع است قطعاً از آن اثری در ارض مقدّس نه بلکه بالعکس جمیع احبّ و یاران شب و روز بستایش مشغول و نشریات آنجناب را در نهایت سرور در محفل قرائت مینمایند و برهان اعظم اینکه فوراً به ایران ارسال شد و طبع و نشر گردید اگر چنانچه این قضیه مرقومه ادنی احتمالی میرفت آیا این ممکن بود نفس مکاتیب جوابیه عبدالهّاء شاهد [کامل] و دلیل وافیست
- 3 باوجود آن مکاتیب چگونه شما تصدیق این روایت نمودید و چنین نامه‌ئی مرقوم داشتید اگر قرار بر این باشد که چنین روایات تصدیق شود کار مشکل است بلکه باید چنان مطمئن باشی که اگر نفسی مثبت الصدق چنین روایتی نماید در جواب گوئی که مرا مقصود خدمت بامر الله نه ستایش و یا خود نکوهش نفوس [انما] اجری علی الله قل لا اسئلكم اجراً ان اجری الا علی الله رب العالمین

MMK6#355

AB03663

- 1 O thou who art firm in the Covenant! Give thanks to God that thou hast become a sign of bestowal and a manifestation of favor and grace. Thou hast become intoxicated from the cup and filled with ecstasy and joy from the wine of love for the Most Glorious Beauty. Day and night occupy thyself with thanksgiving for these endless favors.
- 1 ای ثابت بر پیمان شکر کن خدا را که آیت موهبت شدی ومظهر لطف وعنایت گشتی از پیانه سرمست شدی واز صهبأ محبت جمال ابدی پر وجد وطرب گشتی شب و روز بشکرانه این الطاف بی پایان پرداز
- 2 Convey wonderful greetings to 'Ali Aqa and Haji Aqa and their two sisters and their mother and the maidservant of God 'Is-mat, and say: "Praise be to God that you have all found rest under the divine pavilion and are manifestations of the favors and confirmations of the All-Glorious Lord. Be happy and joyful, be pleased and delighted. Know the value of this grace and bounty and be ever thankful for this blessing."
- 2 وجناب علی آقا وحاجی آقا و دوهمشیره ووالده شان وامة الله عصمت کل را تحیت بریان وبگو الحمدلله کل در ظل خیمه الهی آرمیده اید ومظاهر الطاف وعنایات حضرت سبحانی هستید مسرور باشید ومشعوف خوشنود باشید ومحظوظ قدر این فضل وموهبت را بدانید وتا باید متشکر این عنایت گردید
- 3 Similarly, convey the Most Glorious Greetings from 'Abdu'l-Baha to the friends in Qasr al-Dasht and say: "O friends of 'Abdu'l-Baha! Day and night occupy yourselves with praise and glorification of the Most Glorious Beauty, for the remembrance and mention of that Peerless Beauty transforms the realm of the heart into gardens of spiritual meaning."
- 3 وهمچنین احبای قصرالدشت را از قبل عبدالهأ تحیت ابداع اعلی برسانید وبگوئید ای یاران عبدالهأ شب وروز بنعت وستایش جمال ابدی مشغول گریدی زیرا یاد و ذکر ان جمال بی مثال ساحت دل را ریاض ریاحین معانی نماید
- 4 Likewise convey wondrous greetings to Muhammad Hashim whose pen name is Mustaqim. Several verses of poetry that flowed from his talent were observed. Indeed they issued from an enkindled and attracted heart. We beseech God to assist him in servitude at the Holy Threshold and service in the Sacred Court which transcends the comprehension of perfect minds. Upon him be greetings and praise.
- 4 وهمچنین جناب محمد هاشم متخلظ بمستقیم را تبلیغ تکبیر بدیع نمائید چند فرد اشعار که از قریحه او جاری شده بود ملاحظه گشت فی الحقیقه از قلب منجذب مشتعلی صادر گشته بود نسئل الله بان یؤیده علی عبودیة العتبة الطاهرة وخدمة الساحة المقدسة عن ادراک العقول الکاملة وعلیه التحية والثناء

INBA84:265b

AB03678

- 1 O thou who art firm in the Covenant! The letter which thou didst write to Jinab-i-Aqa Siyyid Asadu'llah was perused. Its contents brought joy and delight. Give thanks to the Ever-Living, the Self-Subsisting that thou art firm and steadfast in the Cause of the Manifest Beauty and art a speaker. God willing, thou shalt be like Alexander's wall standing firm against the Gog and Magog of vain imaginings. Now thou wilt observe what wisdom lay in preventing movement. Sulayman Khan was associating and meeting with the manifestations of vain imaginings. In any case, I beseech the Most Great Name that He may make that bewildered and love-smitten one a luminous lamp of effulgence and through the infinite divine bounty make him a rose-garden of unity.

1 ای ثابت بر پیمان نامه که به جناب آقا سید اسدالله مرقوم نموده بودید ملاحظه گردید. از مضمون نامه بهجت و سرور حاصل گردید. شکر کن حی قیوم را که در امر جمال معلوم ثابت و راسخ و ناطقی و انشاءالله مانند سد سکندری در مقابل یاجوج و ماجوج اوهام مقاوم. حال ملاحظه خواهید فرمود که حکمت در منع حرکت چه بوده. سلیمان خان به مظاهر اوهام معاند و محتاج است بود. باری از الطاف اسم اعظم رجا نمائیم که آن سرگشته و سودائی دیر آفاق را شمع نورانی اشراق فرماید و به فیض نامتناهی الهی گلشن توحید فرماید.
ع ع

- 2 Convey my utmost respect to his honor Ihtisham-Nizam. I hope that through the confirmations of the Abha Kingdom in these times when all parties are in tumult and upheaval, the friends of God may arise in perfect calm and composure and attraction to the divine fragrances and enkindlement with the fire of the love of God, and may become so radiant as to illumine both East and West. Praise be to God, from Europe and America the cry of "Ya Baha'u'l-Abha" is raised, and the melody and song of glorification and sanctification of the Luminary of the horizons reaches the ears of both the lowly and the noble. And upon thee be the Most Glorious Glory.

2 جناب احتشام نظام را از قبل من نهایت احترام برسانید از تأییدات ملکوت ابهی امیدوارم که در این اوقات که جمیع احزاب در تلاطم و انقلابند احبای الهی در نهایت سکون و قرار و انجذاب بنفحات الله و اشتعال بنار محبت الله مبعوث گردند و چنان برافروزند که شرق و غرب را روشن و منور نمایند الحمد لله از اروپا و امریک شلیک یابهاء الابهی بلند است و نغمه و آهنگ تقدیس و تنزیه نیر آفاق گوشزد هر مستمند و ارجمند و علیک البهاء الابهی

MMK6#286

AB03690

- 1 O spiritual friend! That nightingale of truth hath abandoned his nest in this life and winged his flight unto a nest in the palace of God. He hath departed from this transient dust heap and sought a habitation and abode in the eternal rose garden. From this dark and constricted domain, he hath set out for a vast world imperceptible to the senses. He was earthly and became heavenly; he was of this evanescent world and he set foot in the divine world.

1 ای حبیب روحانی بلبل حقیقت از لانه زندان رها یافت و بآشیان ایوان یزدان پرواز نمود از گلخن فانی غائب شد و در گلشن باقی منزل و مأوی جست از این جهان تاریک و تنگ آهنگ جهانی بی بو و رنگ نمود زمینی بود آسمانی شد از خاکدان فانی بود بجبهان یزدانی پی برد

- 2 Surrender not to grief and sorrow. Neither let despondency or vexation overwhelm thee. Couldst thou but perceive in what

2 محزون مباش دلخون مگرد افسرده منشین آزرده مشو اگر بدانی که در چه آشیانهائی لانه نموده

place he hath made his nest, assuredly thou wouldst hearken with the ear of thy soul to his wondrous melodies upraised in praise, magnification, and glorification. Be assured, for that sapling is verdant and flourishing, and is laden with bountiful fruits. God is the supreme Giver . Upon thee be salutations and praise.

3 He is the Most Glorious!

4 O Lord! Leave not Thy servant alone, and grant him a companion. Bestow upon him the comfort of his eyes, for Thou art the Best of inheritors. Grant him a gift from Thy presence, for verily Thou art the Most Merciful, the Compassionate. Protect him from every assailant and injurer, from every deviant and knocker at the door, for Thou art the Great Protector. Compensate him with an illustrious, noble descendant, for Thou art possessed of renewed bounty. Ordain for him every good thing in Thy holy, exalted, and impregnable Kingdom, for Thou art the Generous, the Kind, the Mighty, the Merciful, the Glorious.

البته الحان بدیعش را بسمع جان استماع نمائی
که بهلایل و تکبیر و تسبیح مشغولست مطمئن
باش که نهال پر برگ و ثمری و با میوه و بری و
لله الموهبة الكبرى و عليك التحية و الثناء ع

3 هو الأبهى

4 رب لا تذر عبدك فرداً و اجعل له ولياً و
ارزقه قرة عين و انت خير الوارثين و هب له من
لدنك موهبة انك انت الرحمن الرحيم واحفظه
من كل طارق و جرح و زائف و قارع و انت
الحافظ العظيم و عوضه بسليل جليل نبيل انك
لذو فضل جديد و قدر له كل خير في ملكوت
تقدیسک الرفیع المنیع انك انت الكريم اللطيف
العزیز الرحیم المجید

BSHN.140.205, BSHN.144.205, MHT2.071

AB03708

1 O true friends! Divine philosophers believe that the human world's journey through the realm of existence is like two arcs, that is, in the arrangement of a circle which consists of two arcs. One arc they interpret as the arc of descent and the other arc they name the arc of ascent.

2 The Persians were caught for thirteen hundred years in the circle of existence on the arc of descent until they reached the utmost degree of fall and descent. Now, praise be to God, through heavenly grace and divine bestowal they are ascending from their fall and traversing the arc of ascent under the shadow of the favors of the Blessed Beauty. Day by day they rise higher and moment by moment they become more joyful. And there is hope that from this long-lasting abasement and lowliness they will attain to eternal glory and greatness, and from this descent they will find everlasting ascent.

3 Baha'u'llah opened a door before the face of the Persians through which heavenly bounty enters, and He set up a ladder by which they might reach the highest heights. He

1 ای دوستان حقیقی حکمای الهی بر آنند که عالم
انسانی را سیر در عالم وجود مانند دو قوس است
یعنی بترتیب دایره ایست که عبارت از دو قوس
است یک قوس را قوس نزول تعبیر نمایند و
قوس دیگر را قوس صعود نامند

2 پارسیان هرچند هزار و سیصد سال بود که در
دائرة وجود گرفتار قوس نزول بودند تا بنهایت
درجه سقوط و هبوط رسیدند حال الحمد لله
بفیض [آسمانی...] الهی و موهبت ربانی از
سقوط رو بصعودند و در ظل الطاف جمال
مبارک طی قوس صعود مینمایند روز بروز
برترند و دمدم خوشتر گردند و امید چنان
است که از این ذلت و خواری مدتی طولانی
بعزت و بزرگواری جاودانی رسند و از این
هبوط صعود ابدی یابند

3 حضرت بهاءالله بر روی پارسیان دری گشاد
که بخشش آسمانی درآید و نزدیکی گذارد که
باوج اعلی رسد بزبان پاک زردشتیان را خطاب

addressed the Zoroastrians with pure speech and showed infinite kindness, gave glad tidings and bestowed hope.

- 4 Therefore the Persian friends must consider themselves heavenly and count themselves as birds in the garden of truth, see themselves as objects of providential grace and become saturated with the water of mercy.
- 5 And upon you be the Most Glorious Glory.

نمود و مهربانی بی‌پایان فرمود نوید داد و امید بخشید

4 لهذا باید یاران پارسیان خود را آسمانی دانند و مرغان چمنستان حقیقت شمرند و مشمول نظر عنایت بینند و سیراب از آب رحمت گردانند

5 و علیکم البهاء الأبهی

YARP2.305 p.252

AB03848

- 1 ...Therefore, O my God, I turn from praise to seeking forgiveness, pardon and bounty for him who claimed kinship with Thee, placed his trust in Thee, and hastened toward Thee that he might attain Thy presence - the namesake of the Sacrifice, Thy servant Ismail. Lord! Lord! He was a believer in Thee and Thy signs, tormented by the hands of Thine enemies, and persecuted in his days for his allegiance to Thee, until death sank its claws into him and laid its burden at his threshold. He returned to Thee, supplicating, submissive, humble, yearning for Thy forgiveness and Thy presence.
- 2 Lord! Lord! Give him to drink from the cup of forgiveness, shower him with beneficence and favor, and admit him into the Kingdom of mercy, O Lord of grace and bounty! Thou art verily the Mighty, the Loving.
- 3 Then I beseech Thee, prostrating myself with my face upon the dust, bowing and prostrating before Thee, O my Lord, the Mighty, the Bestower, to forgive those who claimed kinship with the gate of Thy oneness and supplicated at the threshold of Thy mercy, who remained God-fearing and concealed themselves from the oppression of enemies until death drew near and the time of departure came. They abandoned all else and answered Thy call. Their hearts were humbled, their love stirred, their eyes shed tears in those regions, and they sighed like those distracted with longing for Thee in those days.
- 4 Then they sought forgiveness for their sins, relying upon Thee, and confessed before the Branch of Thy mercy, saying: "I return unto my Lord, the Bestower, Who sees me in this distress." Thou knowest that this hidden servant, named Rida-Quli, concealed his faith despite his certitude and assurance. In his final days, he would remember Thee in the presence of his beloved daughter who was attracted to Thee, addressing her

1 ...فرجعت یا الهی عن الثناء الی طلب المغفرة و العفو و العطاء لمن انتسب بک و توکل علیک و سرع الیک لیفوز بین یدیک سنی الذبیح عبدک اسماعیل ربّ ربّ الله کان مؤمناً بک و بآیاتک و معذباً بید اعدائک و مضطهداً فی ایامه لأنتسابه الیک الی ان انشبت المنیة به اظفارها و وضعت بساحته اوزارها فرجع الیک متضرعاً خاضعاً خاشعاً متمنياً عفوک و لقاءک

2 ربّ ربّ الله کأس الغفران و اقم علیہ البرّ و الأحسان و ادخله فی ملکوت الرحمة یا ربّ الفضل و الجود انک انت العزيز الودود

3 ثمّ ابتهل الیک مکجاً بوجهی علی التراب راکعاً ساجداً لک یا ربّی العزيز الوهاب ان تغفر لمن انتسب الی باب احدیتک و ابتهل الی ساحة رحمانیتک و کان یتقی و یحتفی من ظلم الأعداء الی ان قرب الحما و آن اوان الوداع و ترک ما سواک و اجاب نداک فخشع قلبه و هاج حبه و ذرفت عینه بالدموع فی تلك الربوع و تأوّه تأوّه المستهام فی تلك الأيام شوقاً الیک

4 ثمّ استغفر لذنبه معتمداً علیک و نطق بالأعتراف عند بضعة الرحمانیة و قال انّی راجع الی ربّی الوهاب الذی یرانی فی هذا الاضطراب و انک لتعلم انّ ذلک العبد الخفی المسمی رضا قلی کان یکتّم الأیمان مع الأیقان و الأطمینان و فی

and inquiring about everything while tears flowed from his eyes, acknowledging his shortcomings before Thee.

أيامه الأخيره كان يتذكر بذكرك عند فلة كبد
المنجدة اليك و يخاطبها مستخبراً عن كل شيء
و تجري الدموع من عينيه و هو معترف بقصوره
بين يديك

- 5 Lord! Lord! Thy poor servant seeks forgiveness for him and begs mercy for him at all times. My God! My God! Sins are as darkness, but the lights of Thy grace and forgiveness reveal them and transform evil deeds into good ones. Lord! Lord! Though sins be great, greater still is Thy bounty. Thy mercy hath exceeded all transgressions, O Concealer of faults!

5 ربّ ربّ انّ عبدك المسكين يستغفر له و يطلب
له الرحمة في كلّ حين الهى الهى انّ الخطايا
كالظلام و انوار فضلك و عفوك كاشفه له
و مبدلة للسيئات بالحسنات ربّ ربّ ولو عظم
الخطاء فاعظم منه العطاء قد ازدادت رحمتك
على الذنوب يا ستار العيوب

- 6 I beseech Thee by Thy mercy that hath preceded all, by Thy forgiveness that hath encompassed all, by Thy gift that hath been magnified and exalted, to remove from them both their tattered garments and clothe them in the robe of sanctity. Immerse them in the depths of the seas of pardon and forgiveness, admit them into the kingdom of grace and favor, and crown them with the crown of bounty in a seat of truth with Thee, O Mighty and Loving One.

6 فاسئلك برحمتك التي سبقت و مغفرتك التي
احاطت و موهبتك التي عظمت و جلت ان تنزع
عنهما الثوب الرثيث و البسهما قميص التقديس
و خض بهما في غمار بحار العفو و الغفران و
ادخلهما في ملكوت الفضل و الاحسان و كللهما
بأكلیل الجود في مقعد صدق عندك يا عزيز و يا
ودود

- 7 Admit them into the garden of Baha, the verdant paradise and densely wooded grove, and grant them the vision of Thy Most Glorious Beauty in the sanctified gathering of manifestation that transcends the comprehension of the wise. Verily, Thou art the Forgiving, Thou art the Pardoning, the Mighty, the Generous, the Loving.

7 و ادخلهما في حديقة البهاء الروضة الغناء و الأيكة
الغلباء و ارزقهما مشاهدة جمالك الأبهى في
محفل التجلّي المقدّس عن ادراك اولى النبی
انك انت الغفور و انك انت العفو العزيز الكريم
الودود

NNY.086x

AB03866

- 1 O my companion! The theme of this treatise is of great significance and its argument as manifest as a blazing banner. No censure, however, is permissible towards any of the ruling sovereigns, neither as indications, nor as hints, nor even as subtle allusions. For this is a matter explicitly recorded in the Book and it is not permissible to deviate from the explicit Text.

1 يا صاحب هذه الرسالة موضوعها جليل و دليلها واضح
اشهر من نار على علم ولكن لا يجوز ذمّ احد من
الملوك الموجودين الآن لا كناية و لا اشارة و لا
دلالة لأن هذه قضية منصوبة في الكتاب و لا
يجوز الخروج عن النص

- 2 Rectify, therefore, the utterances and omit some of the sayings and with gentle words and in a spirit of utmost purity elaborate thou on the hardships of war and the advantages of peace, on the benefits of harmony and the harms of discord, on the readiness of the human world in these troubled times, on the nearness of the realization of lasting peace through the

2 فاذاً عدّلوا العبارات و احذفوا بعض المقالات
و بينوا بكلّ خلوص و عبارات راقية مضرّات
الحرب و منافع السّلم و فوائد الائتلاف و اضرار
الاختلاف و استعداد العالم البشرى بهذا الأثناء
و قرب وقوع السّلم القطعى بتأييدات من الله و

assistance of God and the joyful tidings that have encompassed the whole world, without protesting against anyone with a single word of reproach, how much less against the rulers and the kings of the earth, insofar as this is at variance with the explicit Text of the Book.

- 3 I desired to make the corrections myself, but since time was lacking no more than a small portion of the beginning of the treatise could be revised. Its entirety, however, must be amended by thine eminence with gentle words, lest any one be hurt by its perusal, nay, rather, that all breasts may become dilated by its reading, whether they be of those who are in authority or not, inasmuch as the theme is sacred and explicitly recorded in the Book.
- 4 Praised be God that thou art endowed with abundant gifts and eloquent speech. I supplicate unto God that He may assist thee in such wise that both sovereign and vassal may be pleased with thee. He, verily, hath power over all things.
- 5 Ye may designate the publishing trust as 'Kurdistan' as ye have indicated.

بشارت احاطت الآفاق من دون ان تتعرضوا لأحد بكلمة من الاعتراض لا سيما على الملوك و الأمراء الموجودين الآن حيث يخالف نص الكتاب

3 و آتی اردت التصحيح ولكن وجدت اوقاتي غير مساعدة فصار تصحيح قليلاً من بداية الرسالة أما جميع الرسالة يلزم لحضرتكم تعديلها و تصحيحها بعبارات راثقة حتي لا يتكدر احد من قرائتها بل ينشرح صدور الكل بتلاوتها سواء كانوا من اهل الاستقلال او الاعتدال لأن الموضوع مقدس منصوص و في الحقيقة

4 قريحتكم الحمد لله سيالة و كلامكم في غاية الرقة و آتی اتضرع الى الله ان يوفقكم على امر يرضى لك الملوك و المملوك انه لعل كل شيء قدير

5 و سموا المطبعة كردستان نظير ما رسمتم

BRL_DAK#0517, MKT3.222, AVK3.278.09x

AB03876

- 1 O thou who hast dedicated thyself to the service of the Cause of God! The wondrous letter which you had written to the honored Haji was noted. Since he has gone to Ishqabad, this servant will write a reply in his own hand despite lack of time.
- 2 Regarding staying in the land of Mim [Mazandaran], you are permitted to do so in accordance with the wishes of the friends and handmaidens of the All-Merciful. In truth, since that land is the region and homeland of the Ancient Beauty, it is therefore of utmost importance, and it was for this reason that I sent you to those parts. Even now, remaining in that country is most fitting.
- 3 Certainly a soul like you is always needed and necessary in that direction, therefore constant effort and striving must be made so that that region may be stirred by the breeze of providence, and God willing, like other provinces - nay, even greater than them - it may blaze forth and cause commotion in the pillars of contingent being.

1 يا من وقف نفسه على خدمة امرالله رقيمه بديعه كه بجناب حاجي مرقوم نمود بوديد ملاحظه كرديد . چون بعشق آباد تشريف برده اند لهذا اين عبد بخط خویش با وجود عدم فرصت جواب موقوم نمايد

2 در خصوص ممكث در ارض ميم نظر بخواهش ياران و اماء رحمن مأذون هستيد في الحقيقة آن ارض چون اقليم و موطن جمال قدم است لهذا در نهايت اهميت است و باين جهت بود كه شما را بان صفحات فرستادم حال نيز باقي در آن كشور بسيار موافق

3 . البته دائماً نفسی در آن طرف مثل شما لازم و واجب لهذا دائماً جهد و آوشش بايد نمود كه آن اقليم بنسيم عنايت در اهتزاز باشد بلکه انشاء الله مانند سائر ولايات بلکه اعظم از آن شعله زند ولوله در ارکان امكان اندازد

4 If it were possible to establish a place, even with utmost discretion, as a Mashriqu'l-Adhkar, it would be most fitting - but with perfect wisdom lest it become a cause of mischief by the people of hatred. Since this mighty matter is of utmost importance, there must be no shortcoming to the extent possible.

4 اگر ممکن بود که محلی را ولو در نهایت ستر
مشرق الاذکار مینمودید بسیار موافق بود ولی در
نهایت حکمت که مبادا سبب فساد اهل عناد
گردد چون این امر عظیم در نهایت اهمیت
است بقدر امکان قصور نباید نمود

5 And glory be upon the people of glory.

5 و البهاء و علی اهل البهاء

AVK4.150.10x, MSBH5.265-266

AB03878

My name should be confined to "Abdul-Baha" in all writings. This is the collective name which will gather all the people and it is the strong fortress and protection of the Cause of God. The beloved ones must limit themselves to this. However you may mention me as the light of the love of God, the flame of the guidance of God and the banner of peace and harmony. I trust in God that you may ever be confirmed through the Holy Spirit...

You must know this, that the principle of the divine foundation is love, unison, oneness and the purity of intention. When love is attained, the mystery of truth will then become manifest. No one should adhere to different titles; one title (or station) is enough, and it is, "Abdul-Baha." All must agree to this word, until the differences of opinion be removed from their midst.

But that which is essential to the acknowledgment of this word (i.e., Abdul-Baha) is attraction to the love of God, service to the Cause of God, diffusing the Word of God, severance from all else save God, affinity, union and oneness, humility, meekness, nothingness and servitude to the beloved of God. If one does not become characterized with these attributes he has not acknowledged the title (or station) of Abdul-Baha. Because Abdul-Baha is the banner of the love of God, the lamp of the knowledge of God, the herald of the kingdom of God, the commander of the hosts of peace and reconciliation, and the orb of union and harmony among all the nations of the world. Consequently, every one in whose heart the love of Abdul-Baha has irradiated must act in this manner. And when persons walk and move in this path all differences shall be removed.

SW_v08#15 p.212x

AB03882

O thou who art advancing toward God! Know verily that the reign of Jesus was a spiritual reign, penetrative in the hearts and the spirits and not ever the bodies, rocks and earth.

The fetters which Christ put on Satan's neck meant the breaking of his power, the hindering of his dominion and the dispersing of his assemblage through the power of Inspiration and Revelation.

But as to those who deprive themselves of the Spiritual Table and of the Fragrance of the Spirit of God, they are dead and devoid of life. There is no immortality for them in this world nor in the kingdom of God. As to the sincere believers, verily they rejoice in the garden of the mercy of their Lord, are glad, associate with one another and praise God for this bountiful blessing.

O maid-servant of God, verily the Life of the world is a dream; neither itself nor its happiness is of any important station, but the great happiness is after the departure unto the Supreme Friend, entrance into the Paradise of Immortality and the Supreme Garden at the time of meeting and beholding.

BSTW#207c

AB03884

O ye friends of His Highness the Merciful!

A hundred thousand glad-tidings are descending at every moment from the Kingdom of Abha and thousands of the stars of Bestowals are shining at every second from the horizon of Providence. But the heedless souls like unto adamant rock do not receive any benefit from the Graces of God and the inferior realities are shareless from the Bounties of the Superior World. The crow and the gnat will never become the royal eagle and the owl and the bat will not take the form of the sweet nightingale.

Therefore you who have taken a share and a portion from this Bestowal and have received an inexhaustible part from this most Great Favor like unto the wine-adoring cup-bearers must become intoxicated and taking into your hands this Divine Chalice may cause to drink the immortal wine those who are

the seekers of the Covenant of “am I not your Lord?” and inform the longing ones who desire to see the Beauty of Merciful with the sweetness and charm of the Ancient Countenance.

DAS.1913-10-17

AB03886

Now you must engage in the service of the Cause of God with the utmost firmness, steadfastness and resolution, and expend day and night in the promotion of the Religion of God. Do not unloose your tongues save for conveying the Message! Do not behold save the Kingdom of Abha! Wish for no other companion save the True One. Do ye not desire other associate save turning thy face toward the Supreme Horizon. Do ye not search for any other delicacy save the Heavenly Food, and do ye not hope for any other sweetness save the love of the Beauty of Abha.

Praise be to God, that the Standard of Victory is unfurled over that region, and the fame of The Covenant has reached the ear of every wise and intelligent person.

Spiritual means are prepared. The Merciful Table is spread and the Banquet and the Feast of the Lord is inexhaustible. Now is the time of attraction and ecstasy!—so that region may become wholly illumined and that worthless dust be changed into fragrant musk.

I declare by the Blessed Perfection [Baha'u'llah]—May my life be a sacrifice to His believers—that if the believers arise to act according to the good-pleasure of the Blessed Perfection, the lights will be revealed, the mysteries discovered, the veils rent asunder, the darkness dispelled, the verses of unity chanted, and the melodies of the spiritual music of the Glorious Lord sung!

Show ye an effort! Work unceasingly! Labor diligently—so that the Everlasting Bounty be realized, Eternal Life be destined, and the nostrils be perfumed with the Holy Fragrances!

SW_v05#01 p.005

AB03889

O ye friends of God and assistants of 'Abdu'l-Baha! What can I write and what can I say! That which is in the heart can be neither translated into words nor written on paper and that which can be moulded into phrases cannot express the susceptibilities of heart and conscience; therefore I address you, O ye real friends! Turn the mirrors of your hearts toward Mine. Unquestionably the mysteries of this Heart shall become reflected upon those hearts and the emotions of this longing One will become evident and manifest in all the regions.

The world is black; the Divine Bestowal is Radiant. This blackness must be changed into light, and this narrow, dark sphere must be transformed into a vast, illimitable universe of illumination. The body of the world is a dead corpse, it must be resuscitated; it is withered it must be made fresh and blooming; it is extinct it must be made enkindled; it is the arena for the expression of animosity it must be made the dawning-place of love and good-fellowship; it is the origin for the emanation of contention we must make it the axis around which revolves unity; it is the exposition for the baser qualities which lead to eternal disgrace we must make it the rising-point for the refulgent rays of the Everlasting Glory.

The strangers must be instructed in the lesson of neighbourliness; the heedless ones be made aware; the enemies must be loved and the hateful ones be shown kindness. We must become flaming torches and the burning Fire of God. We must move this world and illumine this dark globe. All this depends upon the effort of the friends and the sacrifice of the beloved ones.

DAS.1913-08-26, SW_v08#10 p.135-136x, ABIE.242, BLO_PN#007

ABU1596

- ¹ Among the deceptions of Mirza Muhsin Khan, the Iranian Ambassador in Istanbul, was that one time he invited Shakir Pasha, the brother of Grand Vizier Kamil Pasha, to his home and made him understand that he was the foremost admirer of the Most Glorious Station [Baha'u'llah]. Then Shakir Pasha came to me and said the Ambassador had greatly praised and commended you. The Ambassador's purpose was on one hand

¹ از جمله مکرهای میرزا محسن خان سفیر ایران در اسلامبول آنکه یک بار برادر صدر اعظم کامل پاشا شاکر پاشا را نزد خود دعوت کرد و باو چنین فهماند که اولین محب مقام ابی است پس شاکر پاشا پیش من آمد و گفت سفیر از شما خیلی تعریف و توصیف کرد و غرض سفیر این بود که از یک طرف خود را از طرفداران

to portray himself as a supporter of Baha'u'llah while on the other hand to dig a deep pit for Him.

- 2 But I dealt with such persons the same way that Sa'id dealt with the blind Shaykh. And I sent one of the government officials in Istanbul named As'ad Bey to the Ambassador who, as appropriate to the conversation, said to him: "I heard you instructed your staff not to tell you the local news of Istanbul containing accounts of murder and plunder and such, because due to weak nerves you cannot bear to hear such fearful and sorrowful news. So in such a state how can you resist Baha'u'llah Who fears neither kings nor governments, but rather stands against the whole world?"

- 3 Upon hearing these words the Ambassador sank into worry and dread.

حضرت بهاءالله جلوه دهد و از سوئی دیگر چاه عمیقی برای ایشان حفر نماید

2 ولی من با این نوع اشخاص همان رفتار را میکردم که سعید با شیخ اعمی میکرد (قصه سعید درس ع د ثبت است) و یکی از کارمندان دولتی در اسلامبول را که اسعد بیک نام داشت نزد سفیر فرستادم که بمناسبت کلام باو گفت که شنیدم بکار کثانت سپردی اخبار محلیه اسلامبول را که شامل واقعات قتل و نهب و غیرهاست نگویند که بعلت ضعف اعصاب توانائی استماع آن اخبار پر خوف غم انگیز را نداری پس تو با همچو احوال چگونه مقاومت با بهاءالله میتوانی که از سلاطین و دول باک ندارد بلکه بمقابل جهانی ایستاده است

3 و سفیر از استماع این سخن باندیشه و وحشت فروغ رفت

ASAT3.110-111

ABU1598

- 1 If it is possible that every newspaper be completely dissociated from the Cause, so people know we have absolutely no connection with newspapers and their reports have no connection with our thoughts, that would be very good. Things have reached a point where I don't even want to hear the word "newspaper" because of all the difficulties I've encountered, even though I have absolutely no connection with these matters. The friends in India wanted to establish a newspaper - I forbade it. In the Caucasus they wanted to establish one - I forbade it. But in Tehran I am perplexed, for if I forbid it they may not accept it, otherwise I would definitely forbid it by decree.

- 2 Our duty is to promote the manifest light - that is, we should pursue whatever leads to human perfections and virtues and the comfort and tranquility of the world of existence, not thoughts and mentions that bear no fruit whatsoever in the East, especially since we have no connection to them. We have a different path.

1 اگر چنانچه ممکن باشد که نسبت هر روزنامه از امر منقطع گردد که مردم بدانند ما را ابداً با روزنامه تعلقی نه و در تقاریر تعلقی بافکار ما ندارند بسیار خوب بود کار بجائی رسیده که من اسم روزنامه نمیخواهم بشنوم از بسکه در مشکلات افتاده ام و حال آنکه ابداً تعلقی باین امور ندارم احباء در هندوستان خواستند روزنامه تأسیس نمایند منع نمودم در قفقاز خواستند تأسیس نمایند منع نمودم ولی در طهران متحیرم زیرا اگر منع نمایم شاید نپذیرند والا حکماً منع مینمودم

2 وظیفه ما ترویج نور مبین است یعنی آنچه سبب حصول کمالات و فضائل عالم انسانی و راحت و آسایش عالم وجود است بآن تشبث کنیم نه بافکار و اذکاری که بهیچوجه در مشرق ثمری ندارد علی الخصوص که ما تعلقی بآن نداریم ما را روش مسلکی دیگر

3 Now if any of the friends wishes to discuss political matters in their own home or others' gatherings, it would be better if they first dissociate themselves from this Cause and everyone knows they have no connection to this Cause - they know this themselves - otherwise it will ultimately cause universal harm, meaning it will disrupt our spiritual path and occupy the friends with statements that cause their degradation and deprivation.

3 حال اگر نفسی از احباً بخواهد در امور سیاسیه در منزل خویش یا محفل دیگران مذاکره بکند اول بهتر است نسبت خود را ازین امر قطع نماید و جمیع بدانند که تعلق باین امر ندارد خود میدانند والا عاقبت سبب مضرت عمومی گردد یعنی مسلک روحانی ما را بهم زند و احباء را مشغول باقوالی نماید که سبب تدنی و محرومی آنان گردد

ASAT4.046-047

ABU1603

1 How simple and delicate it is, such that one imagines they could write something similar! But alas, alas - not even one word of it could they write. This style is what is called "easily inaccessible." Ibn Quraya was the King of Poets, and once when all the poets were present before the Caliph, each one recited their laudatory ode and the Caliph praised them. But Ibn Quraya was behind everyone and did not utter a word. So the Caliph asked, "What happened to your ode?" He replied that he had not composed an ode. The Caliph said, "No matter, compose even just two verses right now impromptu," and he spontaneously recited these two verses:

1 چقدر ساده و لطیف است که انسان گمان میکند مانند آنرا تواند نوشت هیات هیات که کلمه ای از آنرا بتواند این اسلوب همان است که سهل ممتنع گفته میشود ابن قریه ملک الشعرا بود و نوبتی با تمام شعراء نزد خلیفه حاضر شد و هریک قصیده مدحیه خود خواندند و خلیفه تحسین میگفت ولکن ابن قریه پشت سر همه بود و بکلمه ای تقوه نکرد پس خلیفه پرسید که قصیده ات چه شد جواب گفت که قصیده ای بنظم نیاورد و خلیفه گفت عیبی نیست همین الآن بالبدیهه ولو دو بیت باشد بنظم آو او مرتجلاً این دو بیت خواند

2 "The Caliphate came to you submissively,

2 : استیک الخلافه منقادۀ

3 Trailing its robes behind it;

3 تجرّ ورائها اذیالها

4 It was not suitable except for you,

4 فلم تک تصلح الا لک

5 And you were not suitable except for it."

5 ولم تک تصلح الا لها

6 And despite all the envy the poets bore him, they all showed humility before those two verses, even though they are extremely simple and unadorned. And likewise is the letter of Ma'mun to the governor of Egypt:

6 و با همه حسدی که شعراء باو میبردند همه نسبت بان دو بیت اظهار خضوع کردند با آنکه بغایت بساطت و سادگی میباشد و همین طور است نامه مأمون بجا کم مصر :

7 "Your complainers have increased and your appreciators have decreased - so either be just or be dismissed."

7 قد کثر شا کوک و قل شا کوک فلتعدل ام فلتعزل

8 And the saying of Sahib ibn 'Abbad:

8 و قول صاحب بن عباد :

9 "The glass was delicate and the wine was delicate,

9 رّق الزجاج و رقت الخمر

- 10 So they resembled each other and appeared alike; فتشاکلا و تشابه الامرء 10
- 11 As if there were wine but no glass, فکائما نمر ولا قدح 11
- 12 And as if there were glass but no wine.” و کائما قدح و لا نمر 12
- 13 And all of these are called “easily inaccessible.” و همه اینها سهل ممتنع خوانده میشوند 13

ASAT4.174-175

ABU1604

- 1 The veil of women prevents education and learning. The religious scholars went to extremes in this matter, even considering it impermissible to hear women's voices. Yet it is established that Aisha, who was the consort of the Prophet, would sit and people would ask her questions which she would answer. During the circumambulation of the Ka'bah she called out “No face covering and no veil!” And Sakinah, daughter of Imam Husayn, would sit while poets would recite poetry in her presence and make her their judge. So it was permissible. Certainly if one can be unveiled among a hundred thousand pilgrims, by greater reason it should be permissible in other situations. حجاب نسوان مانع از تعلیم و تعلم است فقهاء درخصوص مبالغه نمودند که حتی صوت نساء شنیدن را جائز ندانستند و حال آنکه مسلم است که عایشه که حرم حضرت بود می نشست ازو سؤالات مینمودند و جواب میداد و در طواف کعبه فریاد لا قناع و لا لثام برآورد و سکینه دختر حضرت امام حسین می نشست شعراء در محضرش اشعار میخواندند و او را حکم قرار میدادند پس جائز بود البته اگر در میان صد هزار حجاج رو باز باشد در سایر مواقع به طریق اولی باید باشد 1
- 2 Furthermore, hands and face are not included in the veil - rather the hair and other parts should be covered. This was how it was in the early period, but later they added to it to the point where they imprisoned women and prevented them from education and learning, bringing them to the utmost degradation. This is why Eastern women have remained backward. دیگر دست و رو داخل در حجاب نیست بلکه مو و سایر اعضاء باید پنهان باشد عصر اول چنین بود لکن بعد برین افزودند بدرجه که نساء را حبس کردند و از تعلیم و تعلم منع نمودند و بنهایت ذلت رساندند آن بود که نساء شرق از ترقی باز ماندند 2
- 3 Chastity is necessary and self-control is very important, but not to the degree that it prevents education and learning, for the Law of God establishes virtues - they should not be prevented from acquiring virtues. Certainly an educated woman is better than an ignorant one, but with preservation of chastity and virtue. اما عصمت لازم و ضبط و ربط بسیار واجب لکن بدرجه که مانع از تعلیم و تعلم نشود زیرا شریعة الله مؤسس فضائل است نباید آنها را از تحصیل فضائل منع نمود البته زن عالمه بهتر از زن جاهله است ولی با محافظه عصمت و عفت . 3

AVK3.341.18x

ABU1612

Muhammad-Javad had a brother in Istanbul who was supplicating and entreating God to become rich. The Blessed Beauty prayed on his behalf and promised him prosperity.

NJB_v12#06 p.126

After this, it so happened that much of the cotton warehouse in Paris caught fire and burned up. Since this man was dealing in cotton, his business soared. After he attained his goal and became wealthy, he forgot all.

The Blessed Beauty sent someone to Istanbul to see why there was no news of him. When he was contacted, he said to the envoy, 'God is in this box,' meaning that God is money.

The envoy returned and reported the situation to the Blessed Beauty, who then became very sad. He said, 'We will take it from him the same way We gave it to him.'

Before long he lost all his wealth and repented on His threshold.

The Blessed Beauty forgave him on the condition that he go to Bakú and transcribe the revealed Tablets. He went there and spent his time in transcribing. At the end, he died in poverty.

STAB#087

AB04176

To be typed.

LEID.Or4971-3

AB03943

To: Haji Ali Misri, in Anzali

- ¹ O you servant of Truth! Your brief and wondrous letter arrived, and its contents were at the height of eloquence and rhetoric. It was comprehensive in meaning yet concise, and though brief in words, it was detailed in meaning.

¹ ای بنده حقّ نامه مختصر بدیعت واصل و مضمون در نهایت فصاحت و بلاغت بود جوامع الکلم بود و سهل ممتنع هرچند لفظاً مختصر بود ولكن معنیاً مفصّل

2 It is said that the most eloquent letter written in ancient times was that of Solomon to Bilqis of Sheba. Its address was "It is from Solomon, and it is in the name of God, the Most Merciful, the Most Compassionate." The text read: "Be not haughty with me but come to me in submission." Observe how concise and beneficial it is - forbidding pride and haughtiness, which is the root of all vices, and calling to submission, which is the mother of all virtues. Thus it becomes clear that prolixity and verbosity yield no fruit. A letter should be comprehensive in meaning while being beneficial and concise in both word and meaning.

3 In any case, though you are outwardly distant and physically removed, in reality you are the focus of my attention and extremely near and before my sight, for you are firm, steadfast, established and unwavering. Today, divine nearness comes through steadfastness in His Cause. Every steadfast soul, though outwardly among the lowest people, is in reality drawn near to the Most Glorious Kingdom and intimate with the Supreme Concourse.

4 And upon you be greetings and praise.

2 گویند که فصیحترین نامه‌ئی که در قرون اولی مرقوم شد نامه حضرت سلیمانست که به بلقیس سبا فرستاد عنوان آنه من سلیمان و آنه بسم الله الرحمن الرحیم نص عبارت ان لاتعلو علی فأتونی مسلمین ملاحظه نما که بچه درجه مختصر و مفید است منع از غلو و علو که رأس الرذائلست و دعوت بتسلیم که ام الفضائلست پس معلوم شد که به اطناب و اسباب ثمری حاصل نگردد باید که نامه جامع معانی باشد و مفید و مختصر من حیث اللفظ و المعانی

3 باری هرچند بظاهر دوری و بجسم مهجور لکن فی الحقیقه منظور نظری و در نهایت قرب و پیش بصر زیرا ثابتی و راسخ و نابتی و مستقیم الیوم قریبت الهیه باستقامت در امر اوست هر نفس مستقیمی هرچند بظاهر در بین ملامت ادنی است ولی فی الحقیقه متقرب بملکوت ابهی و همدم ملامت اعلی

4 و علیک التحیة و التناء

PYB#119 p.04

AB03979

To: Nasrullah Baqiruf, in Baku

1 O thou who art firm in the Covenant! Among the manifest signs of the hidden divine favors is that thou hast become engaged in service to the Cause of God and, like unto a candle, hast illumined the gathering of the world. Give thanks unto God that thou hast attained to this greatest of bounties and hast drunk from this cup of bestowal. Thou shalt witness the effects of these bestowals in the Abha Kingdom.

2 Regarding what you wrote about Mulla Muhammad-'Ali - since you are journeying to the desired destination, bring him with you by whatever means possible, show him the utmost consideration along the way, and treat him with divine attributes. And if perchance you hear from him words that cause distress, you must certainly be forbearing and behave in such an agreeable manner that he will be gladdened by

1 ای ثابت بر میثاق از آثار باهره الطاف غیبی آنکه مورد خدمات امر الله گشتی و چون شمع در انجن عالم برافروختی شکر کن خدا را که باین نعمت عظمی فائز گشتی و از این کأس عطا نوشیدی آثار این مواهب را در ملکوت ابهی مشاهده خواهی نمود

2 در خصوص جناب ملا محمد علی مرقوم نموده بودید چون آنجناب عازم کوی مقصود هستید هر طور باشد با خود بیاورید و در راه نهایت رعایت را از او بنمائید و باخلاق الهی معامله کنید و اگر چنانچه کله مکدری از او بشنوید البته تحمل فرمائید و بنوع خوشی رفتار کنید که از حسن رعایت و احترام شما مسرور باشد مقصود اینست

your good care and respect. The purpose is that he may enter the Holy Land in a spirit of joy and fragrance. God willing, he may become so stirred by the divine breaths that he will become eloquent.

- 3 You must be like the Spirit of Christ to all your companions, becoming the cause of eternal life. Make all the steadfast friends vibrate with holy breaths. And upon thee be glory, and upon all who are firm in God's Covenant.

که به روح و ریحان وارد ارض مقدّس گردد
بلکه انشاء الله بنفحات الله چنان مهتّز شود که
گویا گردد

3 آنجناب باید با جمیع معاشرین چون روح مسیحائی
سبب حیات ابدی گردید جمیع دوستان ثابت
رائخ را بنفحات قدس مهتّز نمائید و البهاء علیک
و علی کلّ ثابت علی میثاق الله

MKT5.144

AB04203

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

- 1 O thou who strivest toward that most distant goal to spread the fragrances of God!
- 2 Previously a telegram was sent to Iraq instructing you to proceed to India. After some time a letter arrived from you asking about your duties. Another telegram was sent telling you to proceed to India. The purpose was that India in these days is the focus of attention and the goal is the dawning of lights in those regions. Therefore, teachers are being sent from America and Europe to that distant clime. The intention was that you too should make a tour of those parts and meet with receptive souls, thus engaging in teaching.
- 3 So set out for the abode of the Friend and turn toward the luminous spot. Now you must travel and journey through Bombay, Gujarat, Delhi, Lahore, Rangoon and Mandalay, and God willing, teach and ignite some souls. After that you have permission to attain the presence.
- 4 You must, like a brave army, achieve victories in those regions and return to the center with utmost joy and delight, with drums beating, conveying to all the friends and loved ones of God the Most Glorious Greater Greeting.

1 یا من یسعی الی تلك العدو القصوی نشرّاً
لنفحات الله

2 از پیش تلغراف به عراق ارسال گردید که
به هندوستان توجّه نمائید بعد از مدّتی مکتوبی
از شما رسید که تکلیف خود خواسته بودید
مجدد تلغراف گردید که به هندوستان توجّه نمائید
مقصود این بود که هندوستان این ایام مطرح نظر
است و مقصد سطوع انوار در آن اقطار است
لذا از امریک و اوروپ نیز مبلغ بآن اقلیم دور
ارسال میشود مقصود آن بود که شما نیز یک
گردشی در آنصفحات نمائید و با نفوس مستعدّه
ملاقات کنید تبلیغی نموده باشید

3 پس عزم کوی دوست نمائید و ببقعه نورا توجّه
کنید حال باید که شما در بمبائی و گجرات و دهلی
و لاهور و رنگون و مندلی سیر و سیاحتی فرمائید
و بلکه انشاء الله نفوسی را تبلیغ و مشتعل نمائید
بعد اذن حضور دارید

4 باید مانند لشکر شجاع فوحاتی در آن اصقاع نمائید
و در کمال فرح و سرور با طبل و دهل مراجعت
بمرکز نمائید و جمیع یاران و احبابی الهی را تکبیر
ابدع ابهی ابلاغ نمائید

PYK.249

AB04022*To: Surush Kayqubad, in Bombay*

- 1 O Surush! O servant with rings in ears! Although Surush is hidden, yet his steed is galloping. Observe how this Surush descended from heaven in Iran, yet galloped in East and West. At times he raised an uproar in Iran, at times he galloped in Turan. For a moment he raised a call in India, and sometimes lifted up a cry in Europe. Once he shone forth in Iraq, and at times he charged forth in Bulgaria. One day he encountered Turks and Tajiks in Africa. Now he is making a mighty gallop in the vast plains of America and causing great tumult and commotion.

1 ای سروش ای بنده حلقه بگوش سروش
اگرچه پنهانست ولی سمنش در جولان ملاحظه
کن این سروش در ایران از آسمان نازل شد
ولی جولان در شرق و غرب نمود گهی در
ایران ضوضاء انداخت گهی در توران جولان
کرد دمی در هندوستان صدائی درداد و گاهی
در فرنگستان ندائی بلند کرد وقتی در عراق
اشراق نمود و زمانی در بلغار بلغار فرمود روزی
در افریک با ترک و تاجیک درافتاد حال
در پهن دشت امریک جولان شدید مینماید و
آشوب و ولوله عظیم مینماید

- 2 The battle lines of nations are being successively broken, and thousands of armies of peoples are repeatedly being routed moment by moment. What power is this! What might is this! What an alluring enchantress this is! What a radiant sun this is! What a light of the greater world this is! How wonderful this power! How marvelous this might! How wonderful this strength! How glorious this majesty!

2 صفوف لشکر ملل است که متتابعاً در شکست
است و الوف سپاه امم است که مترادفاً
در هزیمت دمیدمست این چه قدرتست این
چه قوتست این چه دلبر پرافت است این چه
افتاب انور است این چه روشنائی جهان اکبر
است زهی قدرت زهی توانائی زهی قوت زهی
بزرگواری

- 3 Despite these signs, a few like bats tried to hide this manifest light and to make this brilliant sun wander, but they gained no benefit and saw nothing but loss.

3 باوجود این آثار معدودی چون خفاشان
خواستند که این نور مبین را پنهان کنند و این
مهر منیر را سرگردان و نبردند سودی و ندیدند
غیر زیان

YARP2.203 p.194

AB12302*To: Bashir Ilahi, Mirza Aqa (Bashirus-Sultan) et al., in Bushihr*

O ye friends of God and divine companions! It is the dawn of Ramadan, with fasting by day and wakefulness by night. There are a hundred thousand afflictions from strangers, and at every moment waves from the sea of cruelty from acquaintances. There are endless tribulations and trials from the unfaithful. There is a general onslaught with sword and spear. Despite

ای یاران حق و دوستان الهی صبح رمضانت
و روزه روز و بیداری شبانت صد هزار
کلفت بیگانگانت و هر دم موج دریای
جفای آشیانانت بلایای بی پایانست و ابتلای
بی وفایانست هجوم عمومست که با تیغ و سنانست
باوجود این مصائب بی کران عیدالبهائم مشغول
بیاد دوستانست و مشتعل بنار محبت یارانست و

these boundless calamities, 'Abdu'l-Baha is occupied with remembrance of the friends and is enkindled with the fire of love for the companions. And with all these difficulties, trials and endless calamities, praise be to the Ancient Beauty that the fame of the Cause of God has encompassed East and West, the divine kindled fire has blazed forth at the heart of contingent being, and the standard of the Covenant waves at the pole of the horizons. It is the power of the Cause of God that has caused earthquakes in the pillars of the world, and the Sun of Truth that has shone upon both West and East. It is the holy fragrances that have perfumed the nostrils of the spiritually-minded, the gentle breezes of the Divine Presence that have bestowed eternal life. And upon you be the Glory, O loved ones of God.

با این همه مشکلات و بلایا و مصائب بی پایان
حمد جمال قدم را که صیت امر الله شرق و
غرب را احاطه نموده است و نار موقده ربّانیّه
در قطب امکان برافروخته و علم میثاق در قطب
آفاق موج میزند قوّت امر الله است که زلزله
در ارکان عالم انداخته و آفتاب حقیقت است
که بر باختر و خاور تافته نفحات قدس است
که مشام روحانیان معطر نموده نسائم انس است
که حیات جاودان مبذول فرموده و البهاء علیکم
یا احبّاء الله

BSHI.110

AB04201

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

¹ O thou who art firm in the Covenant! Praise be unto the Ever-Living, the Self-Subsisting Lord, Who hath illumined and brightened the horizon of contingent being through the dawning of the Day-Star of the Covenant and Testament, Who hath dispelled and removed the doubts of those who would limit Him through the manifestation of the signs of unity, and Who, through a shooting star and rising constellations, hath driven away and pursued the dead of hypocrisy, the base of discord, and the vile of the croakers, preventing them from ascending to the zenith of the Covenant, that they might remain deprived and forbidden from eavesdropping and hearing the mysteries of the Day of Gathering. For not every fattened cow can prance in the field of the Covenant, and not every broken-winged crow can soar in the heights of recognition. Birds of the holy gardens are needed to warble of the truths of the ancient covenant, and lions of the valley of glory are needed to raise an uproar in the expanses of steadfastness. The lamp of unity must be lit in the glass of oneness, and the blessed tree must raise its height in the paradise of unity. What business have earthbound fowl with the boundless ocean? What yearning have the blind for the radiant sun?

¹ یا من ثبت علی الميثاق حمد حقّ قیومرا لائق و
شایان که باشراف نیر عهد و پیمان افق امکان
را مستضیء و منور فرمود و بظهور آیات توحید
شبّهات اهل تحدید را زائل و مندفع نمود و بشهاب
ثاقب و نجوم بازغ مردهء نفاق و هزلهء شقاق و
رزلهء نفاق را از صعود باوج میثاق طرد و تعقیب
فرمود تا از استراق سمع و استماع اسرار یوم الجمع
محروم و ممنوع مانند چه که در میدان پیمان هر
گاو پروار جولان نتواند و هر زاغ شکسته بال
در اوج عرفان طیران نداند طیور حدائق قدس
باید تا از حقائق عهد قدیم دم زند و هزیران
وادی عزّت باید تا در فضای استقامت شور و
لوله اندازد سراج توحید باید تا در زجاج تفرید
برافروزد و شجرهء مبارکه باید تا در جنت احدیت
قد برافرازد مرغ خاکینرا با دریای بی پایان چه
کار و کورانرا با مهر رخشان چه سر و سودا

² The Truth hath appeared like the shining sun

² حقّ عیان چون مهر رخشان آمده

- 3 Alas that It hath come to the city of the blind!
4 And the Glory be upon thee.

3 حیف کاندشهر کوران آمده
4 و البهاء علیک

MSHR3.149

AB04089

To: Bibi Rawhani, in Bushruiyih

- 1 O thou who art attracted to the divine fragrances. 1 ای منجذبه نفحات الله
- 2 Thy soul-burning melodies and fire-laden lamentations have
blazed on the tabernacle of God and ignited the hearts of the
denizens of purity. Thy cries and moans have reached the
Concourse on High and been heard by the spiritual ones in the
Abha Kingdom. 2 نغمه زار و آه شرر بارت چنان شعله برافروخت
که قلب اهل سرادق عصمت را بسوخت این
ناله و فغان بملاً اعلی رسید و بسمع روحانیان
ملکوت ابهی در غیب عما رسید
- 3 Now is the time for thee to bestir thyself! Open thy lips to
tell of the teaching of the Cause of God and spread His divine
fragrances amongst His handmaidens. Thus like unto Holy
Spirit itself thou mayest give life to the dead and quicken the
bodies of human kind, like the breezes of paradise thou mayest
render this world a garden of Ridvan. 3 حال در جوش و خروش درآ و لسان بتبلیغ امر
الله بگشا و در نشر نفحات الله بین اماء الله
بکوش تا چون روح قدسی اجساد میتة را زنده
نمائی و چون نفحات فردوسی جنت رضوانرا
معطر کنی
- 4 Take advantage of these days and appreciate each breath thou
takest. With every thought inspire the souls and at every mo-
ment revive thine mind with pure fragrances, with pleasant
perfume that shall bring breathings of life to the true seekers
amongst the handmaidens. 4 ایامرا غنیمت شمر و انفاس را قدر بدان در هر
نفسی نفحه حیاتی بمشام جان برآر و در هر آنی
ببوی خوشی دماغرا تر کن و مشام طالبات را
معطر نما
- 5 The Word of God is like the promise-laden winds of spring
and when this word can pass through spiritual lips it grants
the breath of life indeed and imparts spiritual salvation. It
transforms the pure earth into a rose garden and fills the hori-
zon of existence with the fragrance of musk. 5 کلمه الهیه چون نسیم بهاری و اریاح لواح
رحمانیست لکن چون این از حنجر روحانی
تلاوت شود روح حیات نثار نماید و جان نجات
مبذول دارد ارض طیبه را گلشن و گلزار نماید
و آفاق وجود را عنبر بار و البهاء علیک و علی
کل امة ثبتت علی العهد و الميثاق

BRL_CONF2018#32x, BRL_PDL#05x

BRL_DAK#0267, BRL_CONF2018P#32x,

COMP_PDL#05x, MMK2#353 p.254

AB04026

To: Aqa Husayn-Ali nephew of Safi Ali Shah, in Firuzabad

O namesake of the Lord God! That Kind Friend manifested Himself to contingent existence and illumined the horizons with His eternal bounty, then ascended to the realm of placelessness. Yet His outpourings are everlasting and His effulgences eternal. His lamp is lit and His bounty adorns every branch and garden. His sun is at its zenith and His moon diffuses over the horizons. This appearance and concealment, visibility and invisibility, rising and setting, night and day pertain to human existence like us servants. Otherwise, the Sun of Truth has no rising or setting, no descent or ascent, no manifestation or concealment. It has ever been and will ever be radiant. Its ocean surges and its lamp brilliantly illumines. The horizons are illumined and its radiance reaches sea and land. Its Essence is ancient, Its Names eternal, Its Attributes everlasting. It has ever been, is, and will ever be. Though hidden from physical sight and concealed from view, It is evident and manifest to spiritual insight and souls. Its bounty is the life of both worlds. And upon you be greetings and praise.

ای سمیّ حضرت یزدان آن یار مهربان جلوه
بامکان نمود و آفاقاً بفیض ابدی منور کرد
و بجهان لامکان صعود فرمود ولی فیوضاتش
سرمدی است و تجلیاتش ابدی شمعش روشن
است و موهبتش طراز هر گلبن و گلشن آفتابش
در نقطهء احتراق است و مه تابانش [فائز] بر
آفاق این ظهور و بطون و رؤیت و غیبت و
طلوع و غروب و شب و روز بحسب وجود
بشری مثل ما بندگان است و الا شمس حقیقت
را طلوع و غروب نه و نزول و صعودی نه و
ظهور و بطونی نه لم یزل کان مشرقاً و یكون و
کائن بحرش موج است و شمعش سراج و هاج
آفاق منور است و اشراقش [فائز] بر بحر و بر
ذاتش قدیم است اسمائش ابدی است صفاتش
سرمدی لم یزل کان و یكون و کائن از ابصار
پنهان گردیده و از انظار نهان شده اما بر بصائر
و ارواح آشکار و عیان است و موهبتش حیات
دو جهان و علیک التّحیّة و الثّناء

YBN.054-055

AB04108

To: Fatimih Bagum (Daughter of Mahbubush-Shuhada), in Isfahan

- 1 O blessed leaf! The longing to circumambulate the gathering-place of the Supreme Concourse has kindled a blazing fire in your heart and soul. Through God's grace, the waters of hidden favors and spiritual outpourings will, God willing, bring solace to this burning. All the holy leaves are visiting the Sacred Threshold of the Divine Unity on your behalf and as your representatives. Rest assured this visitation is accepted, beloved and praiseworthy.

1 ای ورقهء مبارکه شوق طواف مطاف ملاً اعلی
آتش پرشعلهئی در دل و جانت افروخته از
فضل حقّ ماء الطاف خفیه و فیوضات روحانیّه
انشاءالله سبب تسکین این احتراق میگردد جمیع
ورقات مقدّسه بالنّباه و بالوکاله از شما آستان
مقدس حضرت احدیت را زیارت مینمایند
مطمئن باش این زیارت مقبول است و محبوب
و ممدوح

- 2 O blessed leaf! Although you endured tribulations in the path of the Abha Beauty that were beyond human endurance, you

2 ای ورقهء مبارکه هرچند در سبیل جمال اهی
صدماتی کشیدی که فوق طاقت عالم بشریت بود

will witness the comfort, joy and bounty of these hardships in the Abha Kingdom, and you will find the doors of grace and favor of the King of Oneness opened wide. The sacrifice you offered was accepted. And upon you be glory.

ولی راحت و مسرت و موهبت این مشقت را
در ملکوت ابهی مشاهده خواهی نمود و ابواب
عنایت و فضل سلطان احدیت را گشوده خواهی
دید قربانی که تقدیم نمودی مقبول افتاد و البهاء
علیک ع ع

- 3 Convey the Most Wondrous Abha Greetings to Aqa Mahdi, upon him be the Most Glorious Glory of God.

3 جناب آقا مهدی علیه بهاء الله الابهی را تکبیر
ابدع ابهی ابلاغ نمائید ع ع

- 4 His Honor Aqa Mirza Jalal, descendant of the King of Martyrs (may my spirit be a sacrifice for his martyrdom), is traveling to those parts. You will surely show him the utmost love and kindness in such way that the spirit of that martyr in the Abha Kingdom will be gladdened. And upon you be glory.

4 جناب آقا میرزا جلال یادگار حضرت
سلطان الشهداء روحی لشهادته الفداء عازم
آنصفحاتد البتہ کمال محبت و مهربانیرا بایشان
خواهید نمود بقسمیکه روح آن شهید در ملکوت
ابهی مسرور گردد و البهاء علیک

DUR4.641

AB04027

To: Siyyid Zaynu'l-Abidin, in Isfahan

- 1 O Siyyid of the Worshippers! Although those books and tablets were jeweled pages and a great treasure, yet the original tablets are preserved and recorded in the divine Kingdom of Abha. This was but a reflection of that Preserved Tablet and that unfurled scroll. Therefore, no harm has come to them, and you should be happy, joyful and delighted that you have encountered such a tribulation in the path of God.

1 ای سید العابدین هرچند آن کتب و صحائف
صفائح جواهر بود و کنزی عظیم ولی اصل آن
الواح در دیوان ملکوت ابهی مضبوط و مقید
این نقشی بود از آن لوح محفوظ و رق منشور
لذا آسیبی بآنها نرسیده و شما مسرور و مشعوف
و محظوظ باشید که در سبیل الهی بچنین مصیبتی
گرفتار گشتید

- 2 I beseech the Truth that, as recompense for that heart-burning, you may find an illumined countenance and accumulated treasure in the gathering of the Supreme Concourse, and that the grace and favor of the Blessed Beauty may cause that mirror-like breast to be expanded and enlightened with the contents and meanings of those tablets, so that you may be enabled to remain firm and steadfast in servitude to that Beloved of the horizons.

2 از حق میطلبم که پیاداش آن دل سوختگی در
انجمن ملا اعلی رخی افروخته و گنجی اندوخته
یابی و فضل و عنایت جمال ابهی آن سینه چون
آئینه را به مضامین و معانی آن الواح مشروح و
منشرح فرماید تا توانی بر عبودیت آن دلبر آفاق
ثبات و استقامت نما

- 3 This is the Preserved Tablet and this is the unfurled scroll that is protected from the hand of every traitor. Do not trouble the household members - it is ignorance and heedlessness and disobedience. God willing, through your sincerity and good conduct and through divine confirmations, they may become

3 اینست لوح محفوظ و اینست رق منشور که
از دست هر خائنی محفوظست و پر متعرض
اهل خانه مباشید جهل و نادانیت و غفلت و
نافرمانی انشاء الله بلکه بخالص و حسن سلوک

remorseful and repentant in the future. In any case, show kindness.

شما و تأییدات الهیه در مستقبل نادم و پشیمان
گردد در هر صورت شما مهربانی نمائید

4 And upon you be greetings and praise.

4 و علیک التّحیّة و النّناء

YMM.392

AB04095

To: Mirza Mihdi Askaruf Yazdi, in Ishqabad

1 O Mahdi! The day is done and the sun is setting, and the pen of 'Abdu'l-Baha has been bowing and prostrating since morning until now. Now it gives another reply and swears that if it were an Arabian steed or a Turkmen horse, it would have collapsed by now and would not have lifted its head from prostration. For God's sake, leave me be or I shall weep bitterly.

1 ای مهدی یاران روز تمام شد و آفتاب دم
غروبست و خامهء عبدالبهاء از بامداد تا بحال
در رکوع و سجود حال دیگر جواب میدهد و
قسم میخورد که اگر اسب تازی بودم و یا سمند
ترکمنی حال از پا افتاده بودم و سر از سجود
برنمیداشتم از برای خاطر خدا دست از من بدار
والّا زار زار گریه کنم

2 I say "O Pen! This is Aqa Mirza Mahdi Yazdi and his heart is very dear to 'Abdu'l-Baha. Fear God! Do not falter! Submit your head! Make this page the envy of the Garden of Iram! Express longing! Make manifest the token of love! Write a little! Describe somewhat! Then do whatever you wish - or else I shall make you gallop under the lash of the whip until dawn, and make your flesh and bones an offering of self-sacrifice!"

2 من میگویم ای خامه این جناب آقا میرزا مهدی
یزدبست و خاطرش نزد عبدالبهاء بسیار عزیز
است از خدا بترس فتور میار سر بسپار این ورق
را رشک باغ ارم کن بیان اشتیاق کن رسم
محبت آشکار نما قدری تحریر کن اندکی تقریر نما
آن وقت هرچه میخواهی بکن والا بضرب تازیانه
چنان ترا جولان دهم که تا دم صبح ترک تازی
کنی و گوشت و استخوان نذر جانبازی نمائی

3 When the pen heard the severity of this address, in a broken, weary and restless state it began to stir and galloped to the end of the page. This is the story of 'Abdu'l-Baha at sunset from the horizon of the world.

3 قلم چون سطوت خطاب را شنید با حال
شکسته و خسته و بی تابی در تکاپو آمد و تا آخر
ورق جولان نمود اینست سرگذشت عبدالبهاء
دم غروب آفتاب از افق دنیا

KHMT.036, MAS5.034

AB04105

To: School of Vahdat-i-Bashar, in Kashan

- 1 O ye tender seedlings in the garden of the love of God! 1 ای نونهالان گلشن محبت الله و
- 2 O ye fresh saplings in the meadows of the knowledge of God! 2 ای سبزه‌های نوخیز چمن معرفت الله
- 3 The sight of the flowering plants in a springtime garden is delightful. The new-grown herbs shed abroad their pungent fragrances, each blossom charms the eye with its particular beauty, while the leaves and fruit are speedily burgeoning. And when people find their way into the garden and gaze on the beauty of the flowers, they inhale the perfume, their souls are exhilarated and their hearts are solaced. Therefore, O ye who are blossoms of heavenly twigs and the fruit on the tree of fellowship, grow rapidly in this rare springtime and, with radiant faces, turn your hearts to the court of the All-Hearing Lord, saying: 3 در فصل بهار در طرف گلزار نهال تازه را طراوتی بی‌اندازه است و سبزه نوخیز را نفحه‌ئی مشکبیز شکوفه را لطافت بدیع است و برگ و بار را ترقی سریع چون تماشاخانه بساحت گلزار گذرند و بر طلعت ازهار نگردند مشامی معطر یابند و دماغی معنبر خاطری شاد جویند و دلی آزاد پس شما که ازهار دوحه قدسید و اثمار شجره انس باید در این موسم ربیع و موقع بدیع ترقی سریع نمائید و با وجهی لمیع توجه بساحت رب سمیع کنید
- 4 O Thou Lord of wondrous grace! 4 که ای بدیع الالطاف
- 5 Bestow upon us new blessings. Give to us the freshness of the spring. We are saplings which have been planted by the fingers of Thy bounty and have been formed out of the water and clay of Thy tender affection. We thirst for the living waters of Thy favours and are dependent upon the outpourings of the clouds of Thy generosity. Abandon not to itself this grove wherein our hopes aspire, nor withhold therefrom the showers of Thy loving-kindness. Grant that from the clouds of Thy mercy may fall copious rain so that the trees of our lives may bring forth fruit and we may attain the most cherished desire of our hearts. 5 لطفی بدیع نما و لطافت ربیع بخشا ما نهالانیم بدست مرحمت کشته و با آب و گل مودت سرشته محتاج جوی عطای توایم و شایان ابر سخای تو این کشت امید را بخود مگذار و از باران عنایت دریغ مدار از سحاب جودت بیار تا نهال وجود بیار آید و دلبر مقصود در کار
- 6 May the glory of God rest upon the people of Baha! 6 و البهاء علی اهل البهاء

BRL_APAB#08, BRL_CHILD#37

MMK2#375 p.268, MMG2#436 p.480x,
HUV2.022, NJB_v05#06 p.004

AB12028

To: *Mirza Muhammad Isfahani, in Kirmanshah*

- 1 O servant of God! To 'Abdu'l-Baha, homelessness is home and the gloomy prison his nest. He seeketh a lofty mansion, but in the world of God; he desireth the Frequented Fane, but in the heavenly realm. An earthly edifice, even if raised as high as the heavens, will ultimately become a ruin, nay, a darkened tomb. Erecting edifices, palaces, mansions, and stately homes is acceptable and praiseworthy in the religion of God, but one should not become attached to them or set one's affections upon them. The intention should be the advancement of the world and the establishment of human civilization. A man of true knowledge and understanding will build public structures, that is, places that belong to all—a house of worship, a school to teach children of all ages, a hostel for travellers, a hospital—for every public building is a divine edifice, eternal and everlasting. Upon thee be greetings and praise.

- 2 This applies when there is capacity and ability, otherwise "God does not burden any soul beyond its capacity." Therefore if with utmost desire you make your place a House of Worship, its custodianship belongs to your noble son and distinguished descendant. And upon you be greetings and praise.

BRL_SOCIAL#173

1 ای بنده الهی عبدالهآء را خانه و کاشانه بی سر و سامانیت و لانه و آشیانه زندان ظلمانی قصر مشید جوید ولی در عالم الهی بیت معمور خواهد ولی در جهان رحمانی بنیان خاک ولو با فلاک رسد عاقبت ویرانیت بلکه قبر ظلمانی تأسیس ابنیه و قصور و بناء بیوت عالیه و کشک و مینو و سرای در دین الله مقبول و ممدوح و محمود ولی نباید دلبستگی و تعلق داشت نیت باید معموریت جهان باشد و مدیت انسان ولی شخص دانشمند ابنیه عمومی بلند نماید یعنی مواقعی که تعلق بعموم دارد مثل مشرق الأذکار و دبستان تعلیم اطفال صغار و بکار و مسافر خانه و بیمار خانه چه که هر بنیانی عمومی بنیان الهیت و سرمدی و ابدی و علیک التّحیة و الثّناء

2 این در صورتیست که طاقت و تحمل باشد و الا لا یکلف الله نفساً الا وسعها لهذا اگر بنهات آرزو محل خویش را مشرق الأذکار نمودید تولیت آن با نجل نجیب و سلیل نبیل شماس و علیک التّحیة و الثّناء

BRL_DAK#0799

AB03950

To: *Abdu'l-Karim Arbab, in Kirmanshahan*

- 1 O faithful servant of the Most Luminous Beauty! News of you used to come from Tehran, now it comes from Kermanshah. The Arab poet said: "It is not love of dwellings that has captured my heart, but rather love for those who dwell therein." Love of prosperity drew you to that land - very good and appropriate. God willing, you will attain to glory and prosperity. God willing, at that time you will have two prosperities and beat the drum of Dhu'l-Qarnayn, confining the Gog of evil suggestions and Magog of the intrigues of the foolish behind a strongly-built barrier.

1 ای بنده صادق جمال انور ابهی خبر شما از طهران میرسید حال از کرمانشاهان میرسد شاعر عرب گفته فما حبّ الدیار شغفن قلبي ولكن حبّ من سكن الدیارا حبّ اقبال شما را بآن دیار کشید بسیار مقبول و موافق انشاء الله موفق به عزّت و اقبال میگرددی انشاء الله آنوقت دو اقبال داری و کوس ذوالقرنین میکوئی و یا جوج و ساوس و مأجوج دسائس بی خردانرا در پس سدّ قویّ البنیان محصور مینمائی

- 2 Jenab-i-Hasan Aqa, upon him be the Glory of God the Most Glorious, is among the old believers and attained the Most Holy Presence in Iraq. Therefore his honor is dear. Helping him is helping me, and caring for him is caring for me, nay it is greater. And the Glory be upon you.
- 3 Give my most eager greetings to Jenab-i-Ghaffar and tell him: Though absent you are present, though hidden you are manifest - that is, you are beloved of the hearts of friends and mentioned in the gathering of companions. We are occupied with your remembrance at the Sacred Threshold and intimate with your memory in the sanctified meetings. Do not grieve over separation, read the tale of near distance. Remember "Verily I perceive the fragrance of the All-Merciful from the direction of Yemen" and be at peace.

2 جناب حسن آقا علیه بهاء الله الاهی از احبای قدما هستند و در عراق بساحت اقدس مشرف شده‌اند لهذا خاطرشان عزیز است اعانت ایشان اعانت من و رعایت ایشان رعایت من بل اعظم است و البهاء علیک ع ع

3 جناب غفار را بکمال اشتیاق تحیت برسانید و بگوئید حاضر غائبی و مشهود واضح یعنی محبوب قلوب دوستان و مذکور انجمن یاران در عتبه مقدسه بذکر شما مشغولیم و در محافل تقدیس بیاد شما مأنوس غصه دوری مخور قصه دور نزدیک بخوان اتی اجد رائحة الرحمن من جانب الین را بخاطر آر و مطمئن باش

MMK6#287

AB04056

To: Baha'is of Krukan et al., in Kurugan

- 1 O love-intoxicated souls attracted to the Peerless Beloved!
- 2 When the Quintessence of Beauty turned His face towards the mirror of His glory and that ravishing countenance was reflected in the world of humanity, He taught the friends the ways of true love. At one time He demonstrated how to sacrifice Himself in the field of detachment. At another, He accepted captivity in the chains of affliction and the darkness of prison. One time He was beaten severely and at other times He had to face the threat of His enemies. And yet one more time he was exiled to Iraq and banished to the furthestmost territories of Bulgaria where He spent His days in hardship under the cruellest of calamities. His breast was the target of every arrow and His sacred throat pierced by every single dagger. His afflictions stretched from Persia to the land of the Canaanites, from the land of Syria to a mighty citadel in the Most Great Prison. And He underwent all these sufferings so that the friends might learn the lessons of love and be trained in the ways of ardour and attraction.
- 3 Let us, therefore who have been ravished by the beauty of His luminous countenance and are the lovers of His fragrant tresses, follow His path now, in His way. Let us all become

1 ای مجذوبان روی دلجوی آن دلبر بیهمتا

2 مرکز حسن و جمال چون در آینه جلال جلوه نمود و در انجمن عالم چهره برافروخت یاران را رسم عاشقی آموخت گهی در میدان فدا جانفشانی کرده و گهی در زندان بلا اسیر زنجیر جفا گشت دمی ضرب شدید دید و روزی معرض تهدید دشمن عنید گردید یومی سرگون به عراق شد و روزی تبعید آفاق گشت گهی نفی به بلغار شد و ایامی در زجر و عقوبت بی‌شمار بسر برد تیری نماند که بسینه مبارکش نخورد و خنجر می‌نماید که بخنجر مقدسش کشیده نگشت نهایت از ایران به ارض کنعان افتاد و در اقلیم سریان در این سجن اعظم در زندان مظلم مقر یافت و جمیع این بلاها را تحمل نمود تا عاشقان را رسم عاشقی بیاموزد و یاران را شروط محبت بنماید

3 پس ما که آشفته‌گان آن روی منوریم و دلدادگان آن موی معطر پیروی او کنیم و در منهج او رفتار

candles of faithfulness that burn for Him! Let us shed His light of guidance all around!

نمائیم تا شمع وفا گردیم و نور هدی شویم و علیکم
التَّحِيَّةُ وَ التَّنَاءُ

MMK2#286 p.207

AB04140

To: Spiritual Assembly of Kushkik, in Kushkak

- 1 O friends and handmaidens of the All-Merciful! Praise be to God that in this divine springtime and heavenly season, when the breath of eternal life has been wafted upon illumined realities, you have gathered beneath the banner of "O Glory of the Most Glorious!" Like birds in the meadow perched on cypress and jasmine branches, you have engaged in praising and glorifying the All-Merciful with the most wondrous melodies.
- 2 You are intoxicated with the wine of truth and joyful in this flower garden of the Lord of Oneness. You wear the robe of guidance and have the shade of Baha'u'llah's bounty over your heads. You have been freed from the delusions of crows and ravens, and been moved to ecstasy by the song of the singer of rose garden and meadow. You have heard the melody of the Concourse on High and listened to the warbling of the nightingale of the garden of guidance. You have partaken of the heavenly feast and become sharers and partners in the bounty of the Abha Kingdom.
- 3 This is the great grace and bounty that has encompassed the people of Baha. Therefore, with utmost joy and gladness, happiness and delight, arise to thank God for these divine favors, that the truth of "If ye be thankful, I will increase you" may be fulfilled. And upon you be the Most Glorious Glory.

1 ای یاران و اماء رحمن الحمد لله که در موسم
بهار الهی و فصل ربیع رحمانی که نفحه حیات
ابدی در حقائق نورانیه دمیده شده در ظل علم
یابها الأبهی محشور شدید و مانند مرغان چمن بر
شاخه های سرو و سمن بابدع الحان به تسبیح و
تهلیل حضرت رحمن پرداخته اید

2 مدهوش صہبآ حقیقتید و مسرور در این گلشن
حضرت احدیت خلعت هدی در بر دارید و
سایه موہبت حضرت بہآ الله بر سر از اوہام
زاغ و زغن رھیدید و از ترانہ مطرب گلزار
و چمن به وجد و طرب آمدید آہنگ ملا اعلی
شنیدید و گلبانگ بلبل باغ ہدی استماع نمودید
از مائدہ آسمانی بہرہ و نصیب گرفتید و در فیض
ملکوت ابہی سہم و شریکید

3 اینست فضل و موہبت کبری کہ احاطہ باہل
بہا کردہ پس در نہایت سرور و شادمانی و حبور
و کامرانی بشکرانہ این الطاف الهی پردازید تا
حقیقت و ان شکرتم لأزیدنکم تحقق یابد و علیکم
و علیکن البہآ الأبهی

MKT8.196b, ANDA#57 p.22

AB04123*To: Baha'is of Maryamabad*

1 He is the Light

2 O friends in Maryamabad, may their souls be as gardens! Let them read: He is the Kind Friend. O pure friends of God! All the vast multitudes of the world are watching and waiting to see that King remove His veil and that enchanting Face reveal itself like the sun and moon, and to catch the musk-scented fragrance of that World-Sheltering Beloved. When that World-Protecting Sovereign and Kind Friend removed the veil and made the lofty pavilion of heaven His royal crown's dwelling place and placed the diadem of glory upon His head, all turned away their faces, closed their eyes, fell asleep, concealed the mystery, spoke not a word, and strung not the pearls of wisdom. You who are of noble lineage and from the root and foundation of Iran - open your eyes and give ear! Hear the voice of the divine messenger, drink from the cup of the Covenant, and strive that in this feast you may become a bright lamp, and in this battle, with banner and steed and armor, outstrip the others and excel the strangers. Become aware and gain insight and hearing. Seek vigilance, desire salvation, wish for nobility - so that you may become stars in the heaven of God. Blessed are you, blessed are you, O brothers!

1 اوست روشن

2 یاران ده مریم‌آباد جانشان گلشن باد بخوانند اوست دوست مهربان ای یاران پاک یزدان همه گروه انبوه جهان چشم براهند و در اندیشه پرده برانداختن آن شاه و چهره گشودن آن روی دلجوی چون مهر و ماه و وزیدن بوی مشکبوی آن دلبر کیهان‌پناه چون آن شهریار جهانیان و آن یار مهربان پرده برانداخت و ایوان کیوانرا جای دیهم شهنشاهی خویش بساخت و افسر بزرگواری بر سر نهاد همه روی بگرداندند و چشم بر هم نهادند و بختند و راز بنفتند و سخن نگفتند و گوهر دانائی نسفتند شما که نژاد یکانید و از بن و بنگاه ایران چشم بگشائید و گوش فرا دارید آواز سروش بشنوید پیمانه پیمان بنوشید و بکوشید که در این بزم چراغ روشن گردید و در این رزم با درفش و رخس و جوشن از دیگران پیشی گیرید و از بیگانگان پیشی آشنا باشید و بینا گردید و شنوا شوید هوشیاری جوئید رستگاری خواهید بزرگواری آرزو نمائید تا در جهان یزدان اختران آسمان شوید خوشا بحال شما خوشا بحال شما ای برادران

YARP2.256 p.222

AB04131*To: Baha'is of Mashhad*

1 ...O Beloved of hearts! Cherish Your steadfast friends and distinguish the mirror of their hearts from all else, that the melody and song of the people of mystery may reach the Kingdom of the Self-Sufficient, and souls may become intimates of the love and affection of the Beloved.

2 O Kind One! Make Your friends illumined, make them merciful, make them divine, make them heavenly, make them godly,

1 ...ای محبوب دلها یاران ثابت را بنواز و آئینه قلوب را از ماسوی ممتاز فرما تا آهنگ و آواز اهل راز بملکوت بی نیاز رسد و جانها همراز عشق و محبت دلبر طناز گردد

2 ای مهربان یاران را نورانی فرما رحمانی کن ربّانی فرما آسمانی کن یزدانی نما تا هریک در گلشن توحید بلبل تجرید گردند و گلبانگ تقدیس زنند

that each may become, in the rose-garden of oneness, a nightingale of detachment, trilling the anthem of sanctification and explaining the meanings, awakening the heedless, making the ignorant mindful, rendering the unlearned wise, and showing the path of guidance to the lost. You are the Refuge and Shelter of every conscious servant, and You are the Succorer of every helpless sinner.

- 3 O Forgiving Lord! Your friends have endured abundant persecution and are captive in the hands of the vainglorious. They maintain a state of gratitude and, amid the tempest of tribulation, raise the song of joy, and with bird-like melodies astound minds and consciousness. Manifest the effulgences of Your favors and grant justice to the oppressors. Make strangers into friends and transform others into companions. O Merciful and Compassionate One! Bestow Your great bounty and lavish Your ancient mercy. You are the Generous, the Kind, and the Mighty Lord. There is no God but You, the Powerful, the Confirmer, the Successful, the Helper.

و بیان معانی فرمایند غافلانرا بیدار کنند نادانانرا
هشیار نمایند جاهلانرا دانا نمایند گمگشتگانرا راه
هدی بنمایند تویی ملجأ و پناه هر بنده آگاه و
تویی فریادرس هر بیچاره پرگاه

3 ای ربّ غفور یاران تجلّ جفای موفور نمودند
و در دست اهل غرور گرفتارند حالت مشکور
دارند و در طوفان بلا آهنگ سرور زنند و بالخان
طیور حیرت بخش مدارک و شعور شوند تجلّ
الطاف فرما و اهل اعتساف را انصاف بخش
پیگانگنرا آشنا کن و اغیار را یار فرما ای رحمن
و رحیم فضل عظیم مبذول فرما و رحمت قدیم
شایگان کن تویی کریم و رؤف و ربّ عظیم لا
اله الا انت المقتدر المؤید الموفق المعین

MMG2#297 p.329x

AB04187

To: Habibullah son of Ismullah-i-Asdaq, in Mashhad

- 1 O descendant of him who was attracted by the holy fragrances and perceived from the Blessed Spot, from the right side of the Mount, the divine fire kindled in the Sinai Tree - upon you be the Most Glorious Glory of God.
- 2 Whatever flowed from the spiritual pen regarding the mention of the Beauty of the All-Merciful and the arrival of His Honor Mahram and His Honor Sina, upon them both be the Most Glorious Glory of God, and regarding the firmness and steadfastness of the loved ones of God in the Covenant and Testament of the Beauty of God and their intense enkindlement with the fire of the love of God - all was noted and became the cause of gladness of hearts and expansion of breasts.
- 3 Praise be to the Divine Unity who, through His great grace and bounty, has raised up souls who, in these days when the breezes of tests are stirring, remain firm and steadfast in the Cause of God. Blessed are they and excellent is their abode.

1 یا سلیل من انجذب بنفحات القدس و آنس من
البقعة المباركة جانب الطور الايمن النار الموقدة
الربانية فی سدره السیناء علیک بهاء الله الابهی

2 آنچه از قلم روحانی در ذکر جمال رحمانی و ورود
جناب محرم و جناب سیناء علیماء بهاء الله الابهی
و ثبوت و رسوخ احباء الله بر عهد و پیمان جمال
الله و شدّة اشتعالشان بنار محبت الله کلّ ملاحظه
شد و سبب فرح قلوب و انشراح صدور گردید

3 حمد حضرت احدیت را که به فضل و موهبت
عظمی در ظلّ کلمه تقدیسش نفوسی مبعوث
فرموده که در این ایام که روائج امتحان در
هیجانست ثابت و راسخ بر امر الله هستند طوبی
لهم و حسن مآب

- 4 As you are the descendant of that ascended noble one, God willing you must be “the child is the inner reality of the father” and the luminosity of your character must match the spirituality of your lineage - meaning that as you are born of his physical element, you must be a branch of the element of his heart and soul, and this is proven through his qualities and attributes.

4 آنجناب چون سلیل آن متصاعد بزرگوار هستی
باید انشاءالله الولد سرّ ایه باشی و نورانیت
اخلاقت مطابق روحانیت اعراق باشد یعنی
زادهٔ عنصر جسمانی او هستی منشعب از
عنصر جان و دل او باشی و این ثابت میشود به
شئون و صفات او

PYK.293

AB03976

To: Mustawfi, Mirza Buzurg (Khurasan), in Mashhad

- 1 O you who are firm in the Covenant! You are ever before My sight and in My presence, and though you are at home, you are perpetually journeying - that is, ascending from the realm of the earthly world to the zenith of the celestial realm, and traveling from creation to the Truth.
- 2 The eternal bounty of the Blessed Beauty (may my spirit be sacrificed for Him) is all-encompassing and perfect, and you are a worthy and capable servant. Surely this bounty must show its influence and its confirmation must become manifest.
- 3 May you become successful in attaining human virtues and be confirmed with the divine breaths. May you become the essence of spirit and the reality of light. May you become an example to the free and the choicest of the righteous. May you become a precious pearl in the shell of the love of God and a royal gem in the crown of the knowledge of God.
- 4 May you become wholly forgetful of self and sacrifice all existence, comfort, life, attachment, tranquility and freedom in the path of love for the Blessed Beauty, to such a degree that no trace of existence remains. Then will the lights of Baha shine forth and the qualities of the Supreme Concourse become manifest.
- 5 And since this station is attained through poverty, evanescence, abasement and tribulation, one becomes successful in the greatest service and confirmed in servitude at the Sacred Threshold.
- 6 And upon you be greetings and praise.

1 ای ثابت بر پیمان همواره در نظری و در محضری
و اگرچه در حضری دائماً در سفری یعنی از حیّز
جهان خاکدان متصاعد بذروهٔ آسمانی و از خلق
مسافر الی الحق

2 فیض ابدی جمال ایهی روحی له الفداء شاملست
و کامل و توبندهٔ لائق و قابل البتّه این فیض
باید تأثیرش ظاهر گردد و تأییدش باهر شود

3 موفق بفضائل عالم انسانی گردی و مؤید بنفحات
رحمانی جوهر روح شوی و حقیقت نور قدوهٔ
احرار شوی و نخبهٔ ابرار صدف محبّهٔ الله را
دردانهٔ ابدار شوی و اکیل معرفت الله را گوهر
شاهوار

4 بکلی از خود غافل شوی و هستی و خوشی و
زندگی و آلودگی و آسودگی و آزادگی جمیع را در
سبیل محبت جمال ایهی فدا کنی بدرجهٔئی که
از وجود اثری نماند انوقت انوار بها بتابد و شئون
ملاً اعلی جلوه نماید

5 و این مقام به فقر و فنا و ذلّ و عنا چون
میسر گردد انسان بخدمت کبری موفق شود و
بعبودیت آستان مقدّس مؤید

6 و علیک التّحیّة و التّناء

MKT8.053a

AB03916

To: Alaviyyih wife of Mulla Ali Jan Mahfurujaki, in Mazandaran

- 1 O handmaiden of Baha! I could find no name or title greater and more noble with which to praise you. Today the greatest of names, titles, praises and attributes is that which indicates servitude at the Sacred Threshold. Therefore strive with heart and soul so that the reality of this title may be embodied in you and its signs may become manifest and evident from your spirit, soul, limbs and members.
- 2 You are always before my sight and in my presence. From the bounties that the Ancient Beauty bestowed upon that Pride of Martyrs, Master of the Righteous, and Leader of the Free who ascended unto God, I hope that you may be assisted to serve at the Threshold of Oneness in all conditions. And praise be to God, you have always been and continue to be the object of His gracious favors, and at the Threshold of His Lordship you are a distinguished and favored handmaiden. This is a special bounty, and upon you be glory.
- 3 Convey greetings and praise to the handmaidens of God. Convey loving greetings to Aqa Siyyid Mahmud and Siyyid Aqajan. They are always in my sight and honored at the Divine Threshold. And this is glad tidings that will cause faces to beam and eyes to be consoled. And upon you be glory.

1 ای امة البهاء اسم و لقبی اعظم و اشرف از این نیافتم که ترا بآن بستم ایوم اعظم اسماء و القاب و محامد و نعوت اسمی بود که دلالت بر عبودیت آستان مقدس نماید پس بجان بکوش تا حقیقت این لقب در تو مجسم گردد و شواهدش از روح و جان و اعضا و ارکان ظاهر و باهر شود

2 همیشه در نظری و در مقابل منظر از عنایاتی که جمال قدم در حق آن سرور شهداء و سید ابرار و سالار احرار متصاعد الی الله داشت امیدوارم که تو موفق بخدمت درگاه احدیت در جمیع احوال گردی و الحمد لله همیشه منظور نظر عنایتش بوده و هستی و در آستان ربوبیتش کنیز مقرب ممتازی اینست فضل خاص و البهاء علیک

3 اماء الهی را تحیت و تکبیر برسان جناب آقا سید محمود و سید آقاجان را تحیت مشتاقانه برسان دائماً در نظرند و در عتبه الهیه ارجمند و هذه بشاره تهلل بها الوجوه و تقر بها الابصار و البهاء علیک

MKT7.020, TSHA3.424, BALM.017

AB03917

To: Alaviyyih wife of Mulla Ali Jan Mahfurujaki, in Mazandaran

- 1 O handmaiden of Baha! I remember you constantly and beseech God that you may become a sign of sanctification and the cause of spirituality among all the handmaidens of the All-Merciful in those regions.
- 2 The letter of proofs that arrived from Aqa Siyyid Murtada was answered but no news has been received so far. Similarly, a detailed prayer was written commemorating the sign of guidance who ascended to God, Aqa Siyyid Muhammad-Rida, copies of

1 ای امة البهاء دمدم بیاد توام و از حق میطلبم که آیت تقدیس گردی و سبب روحانیت جمیع اماء رحمان در آن جهات

2 مکتوب استدلالی که از جناب آقا سید مرتضی رسیده بود جوابی از برای ایشان ارسال گشت تا حال خبری نرسیده و همچنین مناجات مفصّلی در ذکر آیت هدی المتصاعد الی الله جناب آقا سید محمد رضا مرقوم شد نسخش بجمیع اطراف

- which were sent to all regions including Mazindaran, but no word has been received of its arrival either.
- 3 In any case, guide the relatives of that one ascended to God that they must keep his lamp burning and make his field a rose garden. Day and night they must strive to kindle the fire of the love of God and make the homeland of the Ancient Beauty the envy of the gardens of Paradise.
- 4 O handmaiden of Baha! Days pass and breaths come to an end. Each of the loved ones must plant a sapling in the garden of existence and chant a verse from the manifest verses of the Ancient Beauty in the monasteries of the Kingdom.
- 5 Upon you be greetings and praise.

ارسال گشت منجمله به مازندران از وصول آن
نیز خبری نرسید

3 باری متعلقین اتمتصاد الی الله را دلالت نما که
باید شمع او را روشن کنند و کشتزارش را
گلشن شب و روز در صدد ایقاد نار محبت الله
افتند و وطن جمال قدم را غبطه گلزار جنت
فردوس کنند

4 ای امة البهآ ایام بگذرد و انفس منتهی شود
باید احبآء هر یک نهالی در حدیقه وجود نصب
نمایند و آیتی از آیات باهره جمال قدم در صوامع
ملکوت ترتیل نمایند

5 و علیک التحیة و النناء

MKT7.023b

AB04084

To: Ahmaduf, Muhammad Baqir (Son of Haji Ahmad Milani)

- 1 O thou who art attracted by the sanctified fragrances! In this Most Great Cycle and Dispensation of the Ancient Beauty, when the infinite bounty of God is pouring down like the spring rain, strive and make an effort that thou mayest attain a supreme success and gain an abundant portion.
- 2 For this Cause of the Ancient Beauty is like the Most Great Sea and the Most Glorious Treasury - each one partakes according to their capacity. Some take a drop, some take a sip, some take a pool, and some, the more they drink, the more their thirst increases and their ardor intensifies, for there is no end to the infinite bounty and no beginning or end to the perfections of the Sun of Truth.
- 3 Thus it becomes clear that the ocean of generosity is boundless and the Most Holy Outpouring is endless. Yet provisions are apportioned and blessings are according to capacity.
- 4 Therefore, O seeker of the bounty and generosity of the Sovereign of existence, raise high thy resolve and make noble thy aims, that thou mayest be filled to overflowing with these invisible bestowals like a cup of giving, and mayest become, like the temple of faithfulness, all light from head to foot.

1 ای منجذب بنفحات تقدیس در این دور اعظم
و کور جمال قدم که فیض نامتناهی الهی بمتابه
غیث نبسانی هائل همّتی کن و جهدی فرما که
فوز عظیم یابی و نصیب وافر برداری

2 چه که این امر جمال قدم حکم بحر اعظم و سمت
کنز اکرم دارد هر کس بقدر وسع خویش بهره
و نصیب گیرد بعضی قطره‌ئی و بعضی شربه‌ئی و
برخی برکه‌ئی و حزبی آنچه بنوشند عطش زیاده
گردد و حرارت بیفزاید چه که فیض بیمنتها را
پایانی نه و کالات شمس حقیقت را نهایت و
بدایت نه

3 پس معلوم گشت که بحر جود بیکرانست و فیض
اقدس بی‌پایان ولی ارزاق مقسومست و نعماء
قدر مقدور

4 پس ای طالب فیض و جود سلطان وجود همّت
را بلند کن و مقاصد را ارجمند که از این مواهب
غیبیه چون کأس عطا سرشار گردی و چون
هیكل وفا سراپا انوار

- 5 And glory be upon thee and upon the righteous and chosen ones who are illumined by the light of the Chosen One. و البهاء عليك وعلى الأبرار والأخيار المنورين بنور المختار

HDQI.251, ANDA#52 p.05

AB03945

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

- 1 O true servant of God! Your letter was noted and its contents understood. Praise be to God that from its gardens of meanings, the delightful fragrances of sincerity in the Cause of God were inhaled, and from the dawning-places of its words, the lights of firmness and steadfastness were witnessed. 1 ای بنده حقیقی الهی مکتوب ملاحظه گردید و از مضمون اطلاع حاصل گردید حمد خدا را که از حدائق معانیش نفحات دلکش خلوص در امر الله استشمام گردید و از مطالع کلماتش انوار ثبوت و رسوخ مشاهده شد
- 2 And this befits one such as you, for you have been nurtured for many years under the shadow of grace, have drunk from the spring of divine mercy, have held fast to the hem of the robe of grandeur, and have been aware of all matters. 2 و لمثلک یلیق هذا چه که سالهای دراز است که در ظلّ عنایت تربیت شده‌ای و از معین رحمانیت نوشیده‌ای و بذیل رداء کبریاء متمسک بودی و بر جمیع شئون مطلع بودی
- 3 Several weeks ago, a general letter and one specifically addressed to you were sent. Now also, since your letter has arrived, a reply is being sent. Due to the multitude of difficulties and occupations, it was not possible to write individually to all the friends. However, for those two individuals who requested permission for pilgrimage, and whose permission was delayed due to wisdom in the Cause - so that they would not become saddened, a special letter was written. And since you had insisted regarding Aqa Muhammad, a few lines were also written to him. 3 چند هفته پیش مکتوبی عمومی و بنام آنجناب خصوصی ارسال شد حال نیز چون مکتوب شما رسید جواب ارسال میگردد از کثرت متاعب و مشاغل بجهت احباء فرداً فرداً مرقوم نمودن ممکن نبود ولی آن دو شخص که طلب اذن زیارت خواستند و نظر بحکمت امریه اذن تأخیر شد محض اینکه محزون نگردند مکتوب مخصوص مرقوم گردید و آقا محمد را [چون] آنجناب الحاح نموده بودید نیز باو چند سطر ترقیم شد
- 4 And upon you be the glory, and upon all who hold fast to the strong cord. 4 و البهاء عليك وعلى كل من تشبّث بالحبل المتين

MKT8.031a

AB03909

To: Baha'is of Isfahan et al., in Najafabad

O loved ones of God! Give thanks that in this divine spring-time you have been gathered together in the Paradise of Recognition, beneath the shade of the Tree of the All-Merciful, under the banner of the Word of God. Out of love for the Beauty of the Divine Unity you have rent your garments and discovered the pure realm, ascending to the lofty heights of heaven. This is not the height and loftiness of the earthly world, for its loftiness is but lowliness and its height is but degradation and baseness without light and radiance. Rather, what is meant is the endless height and the infinite loftiness that belongs to God. This loftiness dwells in the divine Court, and this height resides in the Most Great Throne of the All-Merciful. All existence and being lie at the depths of this summit and height, and all loftiness and grandeur exist under the shade of this heavenly exaltation. Observe with what bounty you have been specially favored and with what grace you have been blessed - that which the very essences of existence longed for. Therefore, in thankfulness for this supreme blessing and gift, move in accordance with the qualities and attributes of the Ancient Beauty, so that the holy lights of the Cause of God may illumine all horizons. And glory be upon all who stand firm and steadfast in God's mighty Covenant and Testament.

ای احبای الهی شکر کنید که در این بهار الهی در جنت فردوس عرفان در ظلّ سدره رحمن در تحت لواء کلمه یزدان محشور شدید بحبّت حضرت جمال احدیت گریبان چاک نمودید و بجهان پاک پی بردید و عروج بسمو افلاک نمودید این علو و سمو عالم خاک نه چه که سموش دنو است و علوش انحطاط و پستی بی نور و ضوء بلکه مراد بلند بی پایانی و علو غیرمتناهی الهی این علو در ایوان یزدانست و این سمو در عرش اعظم رحمن جمیع هست و هستی در حضيض این اوج و بلندی و کلّ علو و بزرگواری در ظلّ این علویت آسمانی ملاحظه نمائید که بجه عنایتی مخصوصید و بجه موهبتی موفق که جواهر وجود آرزوی آنرا مینمودند پس بشکرانه این نعمت عظمی و موهبت به شیم و صفات جمال قدم حرکت نمائید تا انوار مقدسه امر الله جمیع آفاقرا روشن نماید و البهاء علی کلّ من ثبت و ربح قدمه علی عهد الله و میثاقه العظیم

MKT9.022a

AB04134

To: Ghulam Husayn cousin of Rahmatullah et al., in Najafabad

- ¹ O friends! The grace of the Lord has ordained that the cup of tribulation should always be full to overflowing for 'Abdu'l-Baha. At all times, this servant yearns to sacrifice his life in the path of the Manifest Beauty, the Luminary of the East and West, the Sun of the Two Horizons.

¹ ای یاران فضل حضرت یزدان چنین اقتضا نمود که جام بلا بجهت عبدالهّاء همواره سرشار گردد این عبد در جمیع اوقات در سبیل جمال مبین نیر الخافقین شمس المشرقین آرزوی جانفشانی مینماید

- ² And I hope from the favors of my Lord that He may cause the blood of this frail body, which is as weak as an ant, to be spilled in the path of His love, and that He may cast this wretched frame upon the black earth in the field of sacrifice. If

² و امیدوار از الطاف حضرت پروردگارم که این جسم نحیف را که چون مور ضعیف است خونس را در سبیل محبتش سبیل فرماید و این

this bounty is attained, then from the very reality of my being and essence of my spirit will rise the cry of “O what joy is mine! O what bliss is mine!”

کالبد زار را در میدان فدا بر خاک سیاه اندازد
اگر این موهبت حاصل گردد از حقیقت وجود
و هویت روح ندای یا طوبی لی و یا بشری لی
بلند گردد

- 3 Otherwise, I will hasten to the next world in utter dejection, withering, and despair, for the essence of this servant will have proven fruitless and will have departed this world without benefit. There is no greater regret than this and no deeper sorrow. Would that my day were the day my blood is spilled upon the earth in thirst!

3 و الا در نهایت افسردگی و پژمردگی و یأس بجهان
دیگر شتابد زیرا کینونت این عبد بی ثمر گردد و
بی فائده از این عالم بدر رود حسرتی اعظم از این
نه و اسفنی بیش از این نیست یا لیت یومی [و]
یوم دمی القی علی الثری متعطشا

- 4 And upon you be the Glory, O loved ones of God.

4 و علیکم البهاء یا احباء الله

TABN.354

AB04146

To: Margaret M Sprague, in New York

- 1 O thou who art attracted by the fragrances from the gardens of the Kingdom!
- 2 Your recent letter has reached me and I perceived from its meanings what stirs in your illumined heart of the ardent love of God which has been kindled in the Sinai Tree of Truth. I say to you that when that fire blazes between the ribs and bowels, one desires nothing except the mystery of sacrifice and rushes to the arena of supreme martyrdom, crying out and saying: “O my Lord and my God! Grant me that overflowing cup filled with all divine bounties!” And his face becomes radiant upon the ascension of his spirit to the Supreme Concourse.
- 3 And if my Lord ordains for me this supreme gift, I will address you from that most exalted realm and send you spiritual letters which express the holy fragrances that perfume the horizons.
- 4 I saw your photograph and prayed God to make your spiritual image reflected in the mirror of possibility through a true light shining upon the horizons.
- 5 All the believers, men and women, in this blessed spot, especially the divine leaves, send you greetings and praise and wish

1 ایها المنجذبة بنفحات رياض الملكوت

2 قد اتانی تحریرک الآخر و ادركت من معانيها ما
يختلج في قلبك المنير من هواجس محبة الله التي
التهبت في شجرة سيناء الحق اقول لك اذا تسعرت
تلك النار بين الضلوع والاحشاء لايتنى الانسان
الا سر الفداء فيركض الى ميدان الشهادة الكبرى
وينادي ويقول رب والهي انلني تلك الكأس
الطافحة بصهباء المواهب كلها ويتهلل وجهه عند
صعود روحه الى الملأ الأعلى

3 و اذا قدر لي ربّي هذه المنحة العظمى اخاطبك
من ذلك العالم الأعلى و ارسل لك تحاریر
روحیه التي عبارة عن نفحات القدس المعطرة
للافاق

4 و اتی رأیت تصویرک الشمسی و دعوت الله
ان يجعل شبحک الروحاني منطبعاً في مرآة
الامكان بواسطة نور حقيقی الساطع على الافاق

5 و کلّ المؤمنین و المؤمنات في هذه البقعة المباركة
و بالأخص الورقات الرحمانية يهدونک التحيّة و

to meet you one day. I beseech God to baptize you at all times with the water of life and the fire of the love of God.

النَّاءِ وَيَتَمَوْنَ لِقَائِكَ فِي يَوْمٍ مَا وَارِجُو اللّٰهَ اِنْ
يَعْمَدُكَ فِي كُلِّ حَيْنٍ بِمَاءِ الْحَيَاةِ وَنَارِ مَحَبَّةِ اللّٰه

6 Upon you be greetings and praise.

6 وَ عَلَيْكَ التَّحِيَّةُ وَ النَّاءِ

BSTW#282

ABB.109

AB03981

To: Aqa Muhammad Javad Qazvini

1 O steadfast one in the Covenant and firm one in the Testament! You have always been mentioned in the Most Holy Court and renowned in the assemblage of the All-Merciful. You have always worn the crown of steadfastness and sheltered beneath the shadow of providence, encompassed by the glance of the eye of the All-Merciful. Now too, praise be to God, you are a bright candle in the gathering of the Covenant and a fruitful tree in the garden of the Testament. Gird up the loins of service and servitude and sacrifice yourself in the Cause of the Ancient Beauty.

1 ای ثابت عهد و راسخ پیمان در ساحت اقدس همیشه مذکور بودی و در انجمن رحمن مشهور همیشه بر سر تاج استقامت داشتی و مستظل در ظلّ عنایت بودی و بلحاظ عین رحانیت مشمول حال نیز الحمد لله در محفل عهد شمع روشنی و در گلشن میثاق درختی باردار کمر خدمت و عبودیت بربند و در امر جمال قدم جانفشانی نما

2 Today the Ship of God's Cause is surrounded by the hurricanes and tempests of doubts. Only through the holy breezes of the Covenant and the power of the Testament can it be preserved and reach the haven of salvation and the shore of life. Therefore, O pure servant of the Ancient Beauty, arise and strive so that weak souls may become firm and steadfast in God's Covenant and wavering realities may hold fast to the sure handle. The hosts of the Abha Kingdom support you and the angels of the Supreme Concourse assist you. And glory be upon you and upon every one firm and steadfast in God's Covenant.

2 الیوم سفینه امر الهی را زوابع و عواصف شبهات احاطه نموده است جز بنسائم قدس عهد و قوت میثاق محفوظ نماند و بمنزلگاه نجات و ساحل حیات نرساند پس ای بنده خالص جمال قدم قد علم نما و بکوش تا نفوس ضعیفه بر میثاق الهی ثابت و راسخ گردند و حقائق متزلزله متمسک بعروه و وثقی شوند جنود ملکوت ابهی مؤید شماست و ملائکه ملا اعلی ناصر و البهاء علیک و علی کلّ ثابت راسخ علی میثاق الله ع

3 Convey the Most Glorious, Most Wondrous greetings to all the assured, steadfast, firm and constant leaves who are in that prosperous house, and glory be upon you.

3 جمیع ورقات موقنات ثابتات راسخات که در آن بیت معمور هستند بتکبیر ابدع ابهی مکبر شوید و البهاء علیک

MKT8.066

AB04082

To: Attar, Muhammad son of Shawkat Khanum et al., in Qazvin

- 1 O relatives of His honor Nabil the steadfast and firm! That illustrious person has made beautiful mention of you in his brief letter, and complete satisfaction with that writing was understood and known. What could be better than that pure heart having and continuing to have the utmost contentment with you, for the hearts of the friends of Baha are mirrors reflecting the Abha Kingdom. Therefore his satisfaction is evidence of God's satisfaction, and his gratitude is proof of acceptance at the Divine Threshold. How wonderful it is for you to have such a blessed soul as intercessor and such a pure spirit as guide on the path.
- 2 He mentioned your names with such love that it moved Abdul-Baha and produced the utmost joy and delight. And upon you be glory, and upon you be praise, and upon you be the greatest mercy, and for you is the mighty gift, and ordained for you is all that is desired, and light and mercy be upon you in the first and last worlds.

1 ای منتسین حضرت نبیل ثابت راسخ ذکر جمیل شما را آنشخص جلیل در مکتوب مختصر خویش نموده و نهایت رضایت از آن تحریر مفهوم و معلوم چه بهتر از این که آن قلب پاک نهایت خوشنودی را از شما داشته و دارد زیرا دل یاران بها آئینه منطبع از ملکوت ابهی است لهذا رضای او دلیل رضای خدا و ممنونیت او برهان مقبولیت درگاه کبریا ای خوشا بحال شما که چنین نفس مبارکرا شفیع دارید و چنین جان پاکرا دلیل سبیل

2 بحبتی ذکر نام شما نموده که عبدالهآء را بهیجان آورد و نهایت روح و ریحان حاصل شد و علیکم الهآء و علیکم الثآء و علیکم الرّحمة الکبری و لکم الموهبة العظمی و قد قدر لکم کلّما یتنی و النور و الرّحمة لکم فی الآخرة و الأولى

KNJ.010c, KNJ.012, YQAZ.467x

AB04081

To: Shaykh Kazim Qazvini (Samandar)

- 1 O Herald of the Covenant!
- 2 When the Beloved of all horizons shone forth from the Dawning-Place of hopes, He bestowed upon the world and its peoples a ray from the reality of sanctification. That brilliant light encompassed all perfections and conferred all bounties. Upon every atom it fell, it became a sun; upon every drop it struck, it became an ocean. Upon the crown of every ant it shone, it became a Solomon; upon the eye of every gnat it gleamed, it became a celestial eagle. Upon every land it dawned, it became a holy city; upon every region it was revealed, it became a pure Paradise of Delight.
- 3 Praise be to God that the ray of the Lord of Dawning shone upon Qazvin with utmost power and warmth. The luminosity

1 ای منادی میثاق

2 دلب آفاق چون از مشرق آمال اشراق فرمود پرتوی از حقیقت تقدیس بر جهان و جهانیان مبذول داشت آن نور لامع جامع جمیع کالات بود و معطی جمیع فیوضات بر هر ذرهئی افتاد آفتاب شد و بر هر قطرهئی زد دریا گردید بر هامهء هر موری تابید سلیمانی نمود و بر دیدهء هر پشهئی درخشید عقاب آسمانی گشت بر هر بلدی اشراق نمود مدینهء مقدسه شد و بر هر اقلیمی تجلی کرد جنت الفردوس طیه گردید

3 الحمد لله پرتو ربّ الاشراق بر قزوین نهایت قوت و حرارت بدرخشید نورانیت میثاق آئندینهء طیه

of the Covenant encompassed that goodly city. Thus, through divine assistance and bounty and the pure intentions of those divine friends, day by day that city grows brighter and the fragrance of its garden becomes more perfumed.

- 4 Until now, this wanderer has continually inhaled from that city the sweet scents of sincerity, joy and the stirrings of the love of God. Blessed are they and excellent is their abode! Glad tidings unto them from the bounty of their Lord, the Merciful, the Compassionate!
- 5 Convey the yearning greetings of 'Abdu'l-Baha to all. And upon them be salutations and praise.

را احاطه نمود اینست که بعون و عنایت الهیه و نیت خالصه آن یاران رحمانی روز بروز آئندینه روشنتر گردد و رائحه حدیقه اش معطرتر شود

4 تا بحال همواره این آواره از آئندینه نفحات خلوص و شغف و اهتزاز محبت الله استشمام مینماید طوبی لهم و حسن مآب بشری لهم من فضل ربهم الرحمن الرحیم

5 تحیت مشتاقانه عبدالبهاء را بجمع یرسان و علیهم التّحیة و الثّناء

AYBY.356 #037

AB04014

To: Baha'is of the world, in Qazvin

- 1 O friends of the Abha Beauty! It is late afternoon and the north wind is blowing fiercely like a tempest, and a group is present while this servant is occupied with thoughts of old friends and helpers of every servant of the Great Lord. Consider that no obstacle prevents remembrance of your faces and no compulsion intervenes. Thus it became clear and evident that when a person turns with heart and soul toward a matter, even Alexander's wall cannot intervene nor can the drawn sword of the attacking enemy prevent it.
- 2 Today the Ancient Beauty calls out to His loved ones from the invisible Kingdom and the undoubted Realm of Might saying: O longtime friends, now is the time to make your feet firm and steadfast, and with complete strength preserve the Covenant and Testament and protect the mighty fortress of the Covenant from the assault of the rejected ones. Gird up your loins to serve the Cause of God and sacrifice your lives in His path. How fortunate is the face that becomes crimson with the blood of martyrdom, and how blessed is the neck that is bound in chains in His path.
- 3 The ultimate desire of this servant at the threshold of the Abha Beauty is to sacrifice life in the field of martyrdom. And glory

1 ای دوستان جمال ابهی وقت عصر است و ریج شمال در شدت هیوب چون صرصر و جمعی در محضر و این عبد مشغول بیاد یاران قدیم و یاوران هر بنده ربّ عظیم ملاحظه فرمائید که هیچ مانعی از یاد رویتان مانع نه و هیچ مجبری حائل نیست پس معلوم و واضح گشت که چون انسان بصمیم دل و جان توجه بامری نماید سدّ سکندر حائل نگردد و سیف شاهر عدوّ صائل مانع نشود

2 الیوم جمال قدم از ملکوت غیب و جبروت لاریب احبای خویش را خطاب میفرماید که ای دوستان دیرین وقت آنست که قدما ثابت و راسخ نمائید و بقوت تمام بحفظ عهد و میثاق پردازید و حصن حصین پیمان را از هجوم اهل رجوم محافظه کنید کمر خدمت امر الله را برنبدید و در سبیل الهی جانفشانی کنید ای فرخنده رخی که بخون شهادت گلگون گردد و ای مبارک گردنی که در سبیلش اسیر زنجیر شود

be upon all who give up their spirits and hasten to the place of sacrifice in the path of God.

3 نهایت آمال این عبد آستان جمال ابهی جانفشانی
در میدان قربانی و الهاء علی کل من انفق روحه
و سرع الی مشهد الفداء فی سبیل الله

MKT8.087

AB04135

To: Baha'is of Rafsanjan

1 ...O Kind Lord! These souls are servants of Thy threshold and true guardians. Day and night they are aflame with the fire of Thy love and are intimate with the breathings of Thy holiness. They have no purpose save Thy good-pleasure and seek no desire except reunion with Thee. Like unto candles they burn and melt, and like unto nightingales they are companions to melody and song. Each one in Thy Most Glorious Paradise utters Thy praise, drinks from the stream of Thy mercy, strives to exalt Thy Word, and burns and boils with the fire of Thy love.

1...ای خداوند مهربان این نفوس بندگان آستانند
و پاسبانهای راستان شب و روز بنار محبت
مشتعلند و بنفحات قدست مؤانس مقصدی جز
رضای تو ندارند و آرزویی جز لقای تو نجویند
چون شمع در سوز و گدازند و چون مرغ سحری
همدم نغمه و آواز هریک در جنت ابهات صفت
حمد تو گویند و از جویبار رحمت بنوشند و در
اعلاء کلمهات بکوشند و از آتش عشقت بسوزند
و بجوشند

2 O Lord! Grant these birds of the meadow of Thy love a nest and shelter in the garden of reality, and make them intimate companions in the feast of prosperity through songs of ecstasy and joy, delight and gladness. Pour down the rain of mercy, set in motion the ocean of bounty, waft the breeze of providence and shed the light of favor, that each one may remain firm and steadfast as a mighty mountain upon this weighty and impregnable Covenant, may open their tongues in thanksgiving for Thy favors, and may each become a sign of Thy divine unity and a clear proof from the perspicuous Book. Thou art the Kind Lord and Thou art the Munificent One. Verily, Thou art the Generous, the Powerful, the Mighty, the Bestower.

2 ای پروردگار این مرغان چمنستان محبت را در
حدیقه حقیقت لانه و آشیانه بخش و بترانه
وجد و سرور و شوق و شادمانی در بزم کلامانی
دمساز فرما ابر رحمت ببار بحر موهبت بموج آر
نسیم عنایت بوزان و پرتو موهبت مبذول دار تا
هریک چون جبل راسخ متین بر این عهد رزین
رصین ثابت و برقرار مانند و بشکرانه احسانت
زبان گشایند و هر یک آیتی از آیات توحید
گردند و هر کدام بینه‌ئی از بینات کتاب مجید
تویی خداوند مهربان و تویی جزیل الاحسان آنک
انت الکریم المقتدر العزیز المنان

MMG2#317 p.355x

AB08659

To: Ahmad Baqiruf, in Rasht

- 1 O thou who art firm in the Covenant! Thy letter was received, but the occupations which thou hadst observed, and moreover weakness and illness of constitution, prevented a reply from being issued until now. Praise be to God that in this journey thou wert successful and victorious, and confirmed in service to the All-Forgiving Lord. Especially did the matter of his honor Ibtihaj cause the utmost joy and gladness. If the authorities were to become aware how the Blessed Cause in this regard is the means of connection and fellowship between ruler and ruled, they would surely attain the heights of joy.
- 2 Praise be to God that in the Baha'i Cause there are no ignorant prejudices - the Baha'i knows neither racial prejudice, political prejudice, nor religious prejudice. From whatever center he observes the lights of justice shining forth, he is attracted to it, whether it be from the East or from the West, from the South or from the North - "And unto God belong the East and the West."
- 3 Praise be to God that the Baha'is are free from every bond. They regard all humanity as God's sheep and God as the true Shepherd, Who is kind to all. They consider the surface of the earth as one homeland and all races as one race. They desire service to the world of humanity. Therefore they are free from every bond.
- 4 And upon thee be the Most Glorious Glory!

1 ای ثابت بر پیمان نامهء شما رسید ولی مشاغلی که دیده بودی و علاوه بر آن ضعف و اعتلال مزاج مانع از صدور جواب الی الآن شد الحمد لله در این سفر موفق و منصور شدی و مؤید بخدمت رب غفور علی الخصوص مسئلهء حضرت ابتهاج بسیار سبب سرور و ابتهاج شد اگر سروران مطلع بشوند که امر مبارک در اینخصوص چگونه سبب ارتباط و الفت بین حاکم و محکوم است البته نهایت سرور حصول یابند

2 الحمد لله در امر بهائی تعصبات جاهلیه نه شخص بهائی تعصب جنسی تعصب سیاسی تعصب مذهبی نداند از هر مرکزی انوار عدل مشاهده کند مجذوب گردد خواه از شرق باشد خواه از غرب خواه از جنوب خواه از شمال و الله المشارق والمغارب

3 الحمد لله بهائیان از هر قیدی آزادند جمیع بشر را اغنام الهی و خدا را شبان حقیقی و جمیع مهربان میدانند و روی زمین را وطن واحد شمرند و جمیع اجناس را جنس واحد دانند و خدمت بعالم انسانی خواهند لهذا از هر قیدی آزادند

4 و علیک البهاء الأبهی

BRL_DAK#0337, HDQI.170x, ANDA#03

p.49x

AB04149

To: Mubsirul-Mulk brother of Saidul-Mulk et al., in Rasht

...O two faithful servants of the Blessed Beauty! Though ye have endured abundant afflictions and tribulations in the path of the Beloved, and suffered grievous hardships, and been made the target of the enemies' persecution and the object of the ignorant ones' blame; though from every direction an arrow was loosed, and from every quarter blew fierce tempests - yet these tribulations and these trials were encountered in the path of that Peerless Friend, and these sorrows and sufferings were borne in love for that faithful Companion, and Abdul-Baha too shareth and partaketh thereof. We must ever render thanks to the one true Lord that strangers are deprived of this bounty while His loved ones are favored and blessed thereby. For not every ignorant one is worthy of trials in God's path, and not every ungrateful one deserveth the afflictions of love's way. The candle must be lit, and the moth of love must burn - not every bird is fit for such sacrifice, and not every creature worthy of such offering. Though the tests in these days are beyond measure or end, yet the grace and favors of God are likewise boundless and infinite. I am ever mindful of your tribulations and beseech from God steadfastness and constancy. These afflictions are as seeds sown - ere long ye shall observe how they have become bountiful harvests and yielded infinite grace. Upon you both be greetings and praise.

...ی دو بندهٔ صادق جمال مبارک هرچند در سبیل محبوب مصائب و متاعب موفوره دیدید و مشقات عظیمه کشیدید و مورد اذیت و جفای دشمنان شدید و معرض ملامت جاهلان گشتید از هر سمتی تیری رسید و از هر جهتی گردباد شدیدی وزید ولی این بلایا و این رزایا در سبیل آندلبر یگنا وارد و این محن و این الم در محبت آن یار باوفا حاصل و عبدالبهاء نیز شریک و سهم دائم باید بشکرانهٔ پروردگار یگانه پرداخت که بیگانگان از این فیض محروم و آشنایان فائز و مرزوق زیرا بلایای سبیل الهی را هر نادانی شایان نه و مصائب راه عشق را هر ناسپاسی لائق نیست شمع را افروختن باید و پروانهٔ عشق را سوختن هر پرنده سزاوار این جانفشانی نه و هر جنبنده لیاقت این قربانی نیست اگرچه امتحان در این ایام یحید و پایانست ولی فضل و الطاف یزدان نیز بحساب و بی کران همیشه متذکر بلایای شما هستم و از حق طلب استقامت و ثبوت مینمایم این بلایا تخم افشانیست عنقریب ملاحظه خواهید نمود که برکت خرمن گشته و فیض نامتناهی مبذول داشته و علیکم التحیه و الثناء

NANU_AB#66x

AB04163

To: Aqa Muhammad Hasan et al., in Sabzehvar

1 ...O my illumined friends! In this darksome night, from the hidden Herald, a call reached the spiritual hearing: "O yearning one! The time has come to engage in praising the people of unity and to remember the radiant friends of the horizons. Be thou the cause of joy and gladness to the loved ones, let the listeners hear the song of the birds, raise a new melody, and sound a fresh tune on harp and lyre, that hearts may quiver, souls be attracted, spirits be set ablaze, and ears hear the anthem from the Supreme Concourse. Let tongues become

1 ...یاران نورانی من در این لیل ظلمانی از هاتف پنهانی ندائی بسمع روحانی رسید که ای مشتاق وقت آن است که بذکر اهل وفاق پردازى و بیاد یاران نیر آفاق افتی احباً را سبب فرح و سرور گردی مستمعان را نغمهٔ طیور بشنوائی آهنگ بدیعی بلند کنی و نغمهٔ جدیدی در چغانه و چنگ برافرازى تا قلوب باهتزاز آید و جانها بانجذاب افتد و دها پر از التهاب گردد و گوشها

eloquent, faces radiant, souls become like towering palm trees, and in steadfastness and constancy become like lofty mountains. Let rapture and bliss encompass all, grief and sorrow be dispelled, eyes be filled with tears, and faces be suffused with light. Let stillness be transformed into ecstasy, and patience and calm be changed to restlessness. Let mysteries be revealed, the sleeping be awakened, the withered be refreshed, the troubled find rest, the deprived become privy to secrets, the insane become wise and mindful, the blind see and the deaf hear, the lifeless become aflame, and the lost be found.

سرود از سروش ملأ اعلیٰ شنود زبانها ناطق
گردد وجوه بارق شود نفوس نخل باسق گردد
و در استقامت و ثبوت جبل شاق شود وجد
و طرب احاطه کند غم و اندوه ازاله گردد
چشمها اشکار شود و رخها پرانوار گردد سکون
مبدل بجنون شود و صبر و قرار منقلب باضطراب
گردد اسرار آشکار شود خفته بیدار گردد پژمرده
تازه شود مضطرب آسوده گردد محروم محرم راز
شود مجنون عاقل و هشیار گردد کور بینا شود
و کر شنوا گردد محمود آتشبار شود مفقود پدیدار
گردد

- 2 O friends! This is the time of wakefulness, not sleep; life, not death; movement, not stillness; consciousness, not unconsciousness. This is the era of the Blessed Beauty, the century of the Greatest Name. The melody is new, the tune is fresh, it is the song of the birds, the rose-garden of delight and joy. Count the time as precious and let not opportunity slip away. As much as ye can, shine forth, hasten onward, seize, adorn, and find rest. Sacrifice your lives, show forth kindness, become celestial, become divine, become heavenly, become godly, that ye may obtain a result from life and bring forth fruit from the tree of existence.

2 ای یاران وقت بیداریست نه خواب زندگیست
نه ممات زمان حرکت است نه سکون وقت
هوشمندی است نه جنون عصر جمال مبارکست
قرن اسم اعظم است آهنگ بدیعست لحن جدید
است گلپانگ طیور است گلشن حبور و سرور
است وقت را غنیمت شمارید و فرصت را از
دست ندهید تا توانید بتابید و بشتابید و براباید و
پیاراباید و بیاساباید جانفشانی کنید مهربانی نمائید
آسمانی گردید یزدانی شوید ملکوتی گردید لاهوتی
شوید تا نتیجه‌ئی از حیات بدست آرید و ثمره‌ئی
از شجره وجود بیار آرید

MMK2#246 p.177x, ANDA#33 p.15x

AB04060

To: Abu'l-Qasim son of Safar Ali, in Shahrud

- 1 O you who are illumined by the lights of guidance from the Supreme Kingdom!
- 2 What you had written was considered. It had sweet fragrances and delightful perfumes. You were grieved and heartbroken at the ascension of the brothers. Never be sorrowful and depressed, or grieved and wounded, at the ascension of souls to the Kingdom of Vision, for when the birds of paradise soar to the holy gardens it is cause for joy, not mourning, and occasion for gladness, not regret. If due to companionship and fellowship, separation causes some distress, there is no harm in this, but it should be with moderation, not to a degree that causes illness.

1 ای مستشرق انوار هدی از ملکوت اعلیٰ

2 آنچه مرقوم نموده بودید ملاحظه گردید نفحات
خوشی داشت و فوحات دلکشی از صعود
اخوان محزون و دنخون بودید از عروج نفوس
بملکوت شهود هرگز مغموم و مهموم مگرد و
متأسف و مجروح مشو چه که طیور فردوس
چون بحدائق قدس پرواز نمایند محلّ شادبست نه
سوگواری و محلّ بشارتست نه حسرت اگر از
جهت انس و الفت از فرقت وحشتی حاصل

- 3 Therefore, henceforth you should be in the utmost joy and gladness, and in complete delight and happiness, for praise be to God, you are intoxicated from the cup of the Friend and the brothers are wine-drinkers in the tavern of the Kingdom.
- 4 We beseech the favors of His Holiness the Self-Subsisting, that He may treat your forgiveness-manifesting father with grace. Verily when the breezes of His grace pass over the barren deserts of disobedience and the lifeless wilderness of rebellion, they become verdant and produce every kind of beautiful growth.
- 5 And praise be to God, the Lord of the Worlds. And glory be upon you and upon all who are firm and steadfast in God's Covenant and His mighty Testament and His noble Cause.

گردد لا بأس فيه ولكن باعتدال نه بدرجهئ
که اعتلال حاصل گردد

3 پس شما باید که من بعد در نهایت بشاشت و
بشارت باشید و در غایت فرح و مسرت که
الحمد لله از جام دوست سرمستید و اخوان در
نمخانه ملکوت میپرست

4 از عنایات حضرت قیوم استدعا مینمائیم که پدر
مغفرت اثر آنجناب را بفضل معامله فرماید آن
نسائم فضله اذا مرّت علی الفلوات المجدبة من
العصیان و برهوت الهامدة من الطغیان اخضرّت
و انبتت من کل زوج بهیج

5 و الحمد لله رب العالمین و البهاء علیک و علی کلّ
ثابت مستقیم علی عهد الله و میثاقه العظیم و امره
الکریم

BSHN.140.333, BSHN.144.331, MHT1b.210

AB03955

To: Abbas Ali Imadabadi, in Shiraz

- 1 O moth of the candle of God's love! What flowed from your pen was read with the utmost joy. Praise be to God that it showed the radiance of steadfastness and the gleaming light of firmness. It bore the sign of servitude and possessed the sweetness of love for the Beauty of Oneness. Today the greatest of all matters is steadfastness in the Covenant of the Mighty, the All-Forgiving.
- 2 Convey the Most Wondrous, Most Glorious greetings to Jinab-i-Ustad Ahmad Zarqani. As in these days this land is in turmoil, this servant makes the pilgrimage to the threshold of the Supreme Concourse on his behalf, and near the Holy Shrine prayers for forgiveness are offered for Jinab-i-Mulla Muhammad-Sadiq, upon whom be the Most Glorious Glory of God. Say: Glad tidings be unto thee of this promise which the Supreme Concourse longeth for!
- 3 Convey heartfelt Most Glorious greetings to Jinab-i-Karbila'i Asadu'llah Fath-Abadi, upon whom be the Most Glorious Glory of God. And we keep Mirza Yadu'llah in mind and do not forget him. I swear by their precious souls that in these days it is not possible to write individual letters to each one

1 ای پروانه شمع محبت الله آنچه از خامهات جاری
بکمال سرور قرائت گردید حمد خدا را که جلوه
ثبوت بود و لمعه نور رسوخ آیت عبودیت بود و
حلاوت محبت جمال احدیت داشت اليوم اعظم
امور استقامت بر میثاق عزیز غفور است

2 جناب استاد احمد زرقانی را تکبیر ابدع ابهی
ابلاغ نمائید چون این ایام این ارض منقلب این
عبد بالنیابه از ایشان زیارت مطاف ملا اعلی
مینماید و بجهت جناب ملا محمد صادق علیه
بهاء الله الابهی در حوالی روضه مقدسه طلب
مغفرت میگردد قل بشری لک من هذا الوعد
الذی یتناه الملاء العالین

3 و جناب کربلائی اسدالله فتح آبادی علیه بهاء
الله الابهی را تکبیر منبعث از قلب نورانی ابلاغ
نمائید و میرزا یدالله را در خاطر داریم فراموش
نمائیم از برای هر یک مکتوب مخصوص نوشتن

- even if ten secretaries were present they could not manage to answer all the letters, let alone the individuals mentioned in the letters. However, this servant is always occupied with mentioning them at the Holy Threshold.

این ایام بجان عزیزشان قسم که میسر نه اگر ده کاتب حاضر از عهدهء جواب نامه ها بر نیاید چه جای نفوس مذکوره در مکاتیب ولی این عبد در آستان مقدس همیشه بذکر ایشان مشغولم

INBA84:517b

AB04040

To: Aqa Siyyid Ali et al., in Shiraz

- 1 O ye two brilliant stars in the heaven of the love of God! At all times we supplicate and beseech the Kingdom of the Manifest Beauty that those two twin trees in the garden of the training and favor of the Ancient Beauty may be fresh and verdant through the outpourings of the bounties of the Abha Kingdom, and that both inward and outward confirmations may encompass and surround them. Soon the effects of these divine favors will become evident and manifest. Blessed are ye both and excellent is your final abode.
- 2 His honor Aqa Mirza 'Abdu'llah Khan has been the recipient of the special favors of the Most Great Oneness and is firm and steadfast in the Covenant and Testament of the All-Merciful, and fresh and verdant through the fragrances of the gardens of grace. From all directions consideration and diligence in facilitating their affairs is necessary and obligatory. Indeed, means should be provided that will bring about their comfort and spiritual delight.
- 3 And the Glory be upon the people of Baha there, and convey my longings to them all.
- 4 His honor Mirza 'Abdu'llah will soon arrive in that land from Mecca and Bombay. On this journey he endured much hardship and difficulty in the Hijaz. In return for this toil, God willing, he will find the utmost joy and delight in the vicinity of the House of God.

1 ای فرقدان دو کوکب نورانی سماء محبت الله در کلّ حين تضرّع و ابتهاج بملکوت جمال مبین میکنیم که آن دو شجرهء صنوان بوستان تربیت و عنایت جمال قدم برشحات فیوضات ملکوت ابدی تازه و خرم باشند و تأییدات باطنه و ظاهره محیط و شامل گردد و عنقریب آثار این الطاف الهیه مشهود و ظاهر گردد طوبی لکما و حسن مآب

2 جناب آقا میرزا عبدالله خان مظهر الطاف مخصوصه حضرت احدیت بودند و بر عهد و پیمان رحمن ثابت و راسخ و بنفحات ریاض عنایت تر و تازه اند از جمیع جهات مراعات و در تمشیت امورشان همت لازم و واجب بلکه اسبابی فراهم آید که سبب آسایش و روح و ریحان ایشان باشد

3 و البهآء علی اهل البهآء هناک و بلغوا اشواقی الیهم اجمعین ع

4 جناب میرزا عبدالله از مکه و بمبئی عنقریب وارد آن ارض میگردند در این سفر در حجاز بسیار صدمه و مشقت کشیدند در مقابل این تعب در جوار بیت الله انشاء الله کمال روح و ریحان خواهند یافت

INBA84:312

AB03980

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

- ¹ O thou who art firm in the Covenant! Today firmness and steadfastness are the balance of the Supreme Concourse and the Abha Kingdom. "Then, as for him whose scales are heavy, he shall be in a pleasing life. But as for him whose scales are light, abysmal fire shall be his mother." How blessed then are those souls who, like a mountain of iron, remain firm and unshaken, and woe to those souls who, from weakness, are like straw in the hands of every satanic whisper. "The likeness of a good word is as a good tree, whose root is firmly fixed and its branches reach to heaven," and "the likeness of an evil word is as an evil tree, uprooted from upon the earth, having no stability."

- ² Now thou and I must, God willing, gird up the loins of servitude to the Ancient Beauty and strive with heart and soul to exalt the Word of God, so that in the horizon of the world the lights of eternity and the fragrances of the Greatest Name may be diffused, the darkness of temporal conditions may vanish, and in the pivot of existence the Beloved of divine perfections may unveil His countenance, and in the assemblage of the horizons the countenance of the All-Merciful may appear resplendent. Strive, O dear one, for this is the time of striving and effervescence, inasmuch as the favors of the Truth and His chosen ones are thy companions, and the confirmations of the Abha Kingdom are thy fortunate helpers. The Glory be upon thee.

¹ ای ثابت بر میثاق الیوم ثبوت و رسوخ میزان ملأ
اعلی و ملکوت ابهی و اما من ثقلت موازینہ فهو
فی عیشة راضیة و اما من خفت موازینہ فأمره
هاویة پس خوشا نفوسی که چون کوه آهن ثابت
و غیر ممتحن و وای بر نفوسی که از سستی چون
کاه در دست همسات هراهرین مثل کلمه طیبہ
کشجره طیبہ اصلها ثابت و فرعها فی السماء و
مثل کلمه خبیثہ کشجره خبیثہ اجتثت من فوق
الأرض ما لها من قرار

² حال من و تو باید انشاء الله کمر همّت بر عبودیت
جمال قدم بر بندیم و به جان و دل در اعلائی کلمه
الله بکوشیم تا در افق عالم انوار قدم و نفحات اسم
اعظم منتشر گردد و ظلمات شتون حادثه زائل
شود و در قطب وجود دلبر ککالات الهیہ رخ
بگشاید و در محفل آفاق طلعت رحمانیت جلوه
نماید بکوش جانا که دم کوشیدن و جوشیدن
آمد چه که عنایات حق و خاصان حق همدست
و تأیید ملکوت ابهی یار فرخنده قدم و البہاء
علیک

INBA84:276b, MMK6#613

AB04036

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

- ¹ O nightingale of the rose-garden of divine knowledge! Endless occupations, sudden events, exigencies of the time, and the great spread of the Cause of the All-Merciful have compelled 'Abdu'l-Baha to fall short. Therefore, He cannot properly maintain continuous correspondence with the friends as He should. What can I do? The Abha Beauty has spread

¹ ای عندلیب گلستان عرفان مشاغل بی پایان و
وقایع ناگهان و مقتضیات زمان و انتشار عظیم
امر رحمن عبدالہاء را مجبور بر قصور نمود لهذا
چنانچہ باید و شاید از عہدہ مکاتبہ مستمرہ
با یاران بر نیاید چکنم جمال ابهی امرش را در

His Cause throughout the horizons and has made the fame of 'Abdu'l-Baha's servitude to His Holy Threshold world-embracing, and for this reason has made the occupations endless. Therefore the one who is compelled is excused, and accepting an excuse is a righteous deed. By the light of His Kingdom, I swear that my desire is to engage every moment in mentioning, remembering and corresponding with His divine friends, not resting for a moment or drawing a breath except to be their confidant and in harmony and unity with them. I hope from His boundless grace that He will make the spiritual bonds so firm and strong that there will be no need for pen and paper. The purpose is to be ever a companion and intimate friend, and always an associate and close companion. And upon you be greetings and praise.

- 2 O Lord! Name the delight of the eyes with what You have bestowed upon him through the Beloved in Your Kingdom and his Lord in the cradle of spirituality in the realm of the dawning of the lights of Your divine realm. Verily You are the Kind, the Generous, the Bestower.

آفاق منتشر نموده و صیت عبودیت عبدالهّاء را
بآستان مقدّسش جهانگیر فرموده و باین سبب
مشاغل را بی حدّ و پایان کرده لهذا المجبور
معذور و قبول العذر امر مبرور بنور ملکوتش
قسم که آرزویم چنانست هردم بذکر و یاد و
مکاتبه یاران رحمانیش پردازم دمی نیاسایم
و نفسی بر نیارم مگر آنکه همدم رازشان شوم
و هم آهنگ و هم آوازشان از فضل بیمنتایش
امیدوارم که روابط روحانیه را چنان محکم
و متین فرماید که احتیاج بخامه و نامه ننماید
مقصود اینست که همواره همدمی و ندیم و دائماً
جلیس و قرین و علیک التّحیّة و الثّناء

2 رَبِّ سَمِّ قَرَّةَ عَيْنٍ أَحْسَنَتْ بِهِ عَلَيْهِ بِالْحَبِيبِ فِي
مَلَكُوتِكَ وَ رَبِّهِ فِي مَهْدِ الرُّوحَانِيَّةِ فِي حَيْزِ اشْرَاقِ
انوار لاهوتک آنک انت [الرؤوف] الکریم
الوهاب

INBA87:636b, INBA52:681

AB04155

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

- 1 O noble branch of the Blessed Tree! My God, my God! This is a branch from the Sacred Tree whose root is firm and whose branch reaches to heaven, yielding its fruit in every season. O Lord! Make him extending, elevated, verdant, fresh and succulent through the outpouring of gifts and the descending abundant rain from the clouds. O Lord! Assist him to diffuse the divine fragrances, and enable him to promote the Words, to gladden hearts with joyful tidings and to remove sorrows through good news. O Lord! Through him make hearts steadfast and affairs well-established, dispel griefs, and make him a sign of spirit and sweet fragrance among the people of certitude. Make him occupied with that which increases his glory in the contingent world, and confine his time to exalting Thy Word among the peoples of the worlds. Verily, Thou art the Generous, the Bestower.

1 أيها الفرع الجليل من السّدرّة المباركة الهی الهی
هذا فرع من الشّجرة المقدّسة الّتی اصلها ثابت
و فرعها فی السّماء و تؤتی فی کلّ حین اکلها
ای ربّ اجعله ممتدّاً مرتفعاً مخضراً غضّاً رطباً
بوابل المواهب و هاطل سواکب السّحاب ای
ربّ ایده علی نشر النّفحات و وقفه علی ترویج
الکلمات و تفریح القلوب بالمسرّات و تفریح
الکروب بالبشاریات ای ربّ ثبت به القلوب و
رکز به الامور و فرج به الهموم و اجعله آیه الروح
و الرّیحان بین ملأ الايقان و اجعله مشغولاً بما
یزیده عزّاً فی الامکان و احصر اوقاته علی اعلاء
کلمتک بین اهل الاکوان آنک انت الکریم
المّنّان ع

- 2 He is God! O respected branch! Today strive with all your powers that the friends of God may achieve the utmost unity and harmony, for this is among the most important obligations, since winds of tests have surrounded the Tree of the Covenant. The slightest discord among the friends is like deadly poison. By whatever means possible, all must be guided - nay, compelled - to gather beneath the shade of the Word of Unity. And the Glory be upon you.

2 هو الله ايها الفرع المحترم اليوم بجميع قوى بكوشيد که احبای الهی نهایت اتحاد و اتفاق را حاصل نمایند چه که از اعظم فرائض زیرا اریاح تنزل بشجرهء میثاق احاطه نموده است ذرهئی اختلاف یاران سم مارانست بهر وسیله باشد باید جمیع را بظّل کلمهء وحدانیت دلالت بلکه مجبور کرد و البهاء علیک

INBA87:276a, INBA52:280

AB04106

To: Abbas Arab, in Tihiran

- 1 O my namesake! Although your letter has not arrived, my response was not conditional upon receiving a letter, for praise be to God, through His grace and favor, the Light of Truth (may my spirit be a sacrifice for His loved ones) has created such a connection between hearts that acquaintance is not and was not conditional upon receiving letters.
- 2 We are all beneath one tent and praise be to God, in the Most Glorious Paradise with the utmost joy and delight, all are intimate companions. Despite this, how can pen and paper become privy to secrets? What you write cannot be expressed. The point is that spiritual bonds are so strong that being free from love of the friends for even a moment is impossible and unattainable.
- 3 Now, since that wanderer in the desert of the love of God desires a response, I too have undertaken this address so that from reading it you may attain another attraction and rapture, and day and night engage in remembrance of the Intended One.
- 4 And strive as much as you can to walk the path of divine good-pleasure and become renowned among your peers for a character and disposition from which you may inhale the fragrance of the rose-garden of the Beloved.
- 5 And upon you be greetings and praise.

1 ای همنام من هرچند نامهات نرسیده ولی جواب من مشروط بوصول نامه نبوده زیرا الحمد لله به فضل و عنایت نور حقیقت روحی لأحبائه الفداء چنان ارتباطی در قلوب حاصل که معارفه مشروط بوصول نامه نبوده و نیست

2 کلّ در ظلّ یک خیمه‌ایم و الحمد لله در جنت ابدی بنهایت روح و ریحان جمیع همدم و دمساز باوجود این قلم و قرطاس چگونه محرم راز گردد آنچه نگاری بیان نتوان نمود مقصود اینست که روابط معنویه چنان محکم است که فراغت از محبت یاران دقیقهئی مستحیل و ممتنع

3 حال چون آن سرگشتهء صحرای محبت الله آرزوی جواب مینماید من نیز بلین خطاب پرداختم تا از تلاوتش جذب و ولهی دیگر حاصل کنی و شب و روز بذکر حضرت مقصود پردازی

4 و تا توانی بکوش تا آنکه در سبیل رضای الهی سلوک نمائی و به خلق و خوئی مشهور در بین اقران شوی که نفحهء گلشن جانان استشمام نمائی

5 و علیک التّحیّة و التّناء

AKHA_116BE #04-06 p.94

AB04112

To: Ali Muhammad Khan Tabib, in Tihiran

- 1 O thou faithful friend! Think not that for a moment thou art absent from my mind. Nay, by God! At every moment, with the utmost faithfulness, I make mention of thee and beseech the divine threshold to vouchsafe unto thee all that is conducive to thy well-being and salvation.
- 2 The consummate wisdom of God, however, is manifold and not every soul is apprised of its mysteries. Indeed, His all-encompassing mercy and His all-embracing wisdom entail certain exigencies that transcend the ken of human mind. Sorrow not, then, if trials, tribulations and adversities wax ever more severe, for the grace and bestowals of God are likewise unceasing. How often doth man flee from one thing, fixing all his hopes upon another, yet in the end it becometh apparent that the object of desire is harmful and deleterious, whereas the thing despised is the source of advantage and benefit!
- 3 Tread, therefore, the path of acquiescence and resignation. Let no hardship sadden thy heart, nor set thy hope upon any worldly gifts. Be happy and content with whatsoever God hath willed, that thy heart and soul may find tranquillity and thine inner being and conscience may experience true joy. Ere-long shall this hardship and tribulation pass away and inner peace and joy be attained.

BRL_CONF2018#23x

1 ای یار باوفا همچو گمان مفرما که از یادت آنی
فارغم لا والله هر دم با کمال وفا بذکر تو پردازم و
از درگاه احدیت آنچه سبب راحت و رستگاری
توست طلبم

2 اما حکمت بالغه بسیار هر کس مطلع بر اسرار نه
رحمت منبسطه و حکمت کلیه الهیه مقتضیاتی
دارد که عقول بشریه از ادراک آن عاجز و
قاصر اگر تکی و [آزردگی] و مشقت متزاید است
غم مخور لطف و عنایت حق نیز متتابع چه بسیار
که انسان از امری گریزان و بامر دیگر در نهایت
آرزو امیدوار عاقبت واضح و آشکار شود که امر
مرغوب ضار و مضر و امر منفور نافع و موافق

3 پس ره تسلیم پیما و خود را تفویض کن از هیچ
محنی دلتنگ مشو و بهیچ منحنی امیدوار مگرد
آنچه خدا خواهد بآن مسرور و راضی باش تا
راحت دل و جان یابی و مسرت قلب و وجدان
جوئی عنقریب این زحمت و مشقت بگذرد و
راحت جان و مسرت وجدان حاصل شود و
علیک التَّحِیَّةُ وَ الثَّنَاءُ

BRL_DAK#0269, BRL_CONF2018P#23x,

MMK2#166 p.123

AB08580

To: Ali Muhammad Khan Tabib, in Tihiran

- 1 O servant of the Abha Beauty! I have noted what thou didst write. Be not sorrowful, be not grieved, let not thy heart be troubled. The Abha Beauty is the Defender of justice and the Helper of truth. The reality of the matter must needs become clear and manifest. It is impossible for any question to remain obscure. Like unto the sun shall this matter become evident to men of understanding. There is no need for regret and sorrow,

1 ای بنده جمال ابهی آنچه مرقوم نموده بودی
ملاحظه گردید محزون مشو مغموم مگرد دلتون
مشو جمال ابهی حامی عدلست و ناصر حق لابد
حقیقت حال واضح و آشکار گردد ممکن نیست
هیچ مسئله‌ئی مشتبّه ماند مثل آفتاب واقعه‌ء حال
مشهود اولی الالباب خواهد شد تحسّر و تأسّف

for the Defender of truth is powerful and mighty, and is the Self-Subsisting One over all things. Why then this grief and sorrow?

- 2 Concerning means and prayer about which thou didst inquire: Prayer is like unto the spirit, and means are like unto the hand. The spirit's control is exercised through the hand. Although the Provider is God, yet the means for obtaining sustenance is the earth—"and in heaven is your sustenance"—for when sustenance is decreed, it is obtained through any means. But to abandon means is like unto one who is thirsty seeking to quench his thirst without water or other liquids. The Bestower and Creator of water is the Almighty Lord, and He hath made it the means of quenching thirst. But it dependeth upon His will: if His will be not inclined thereto, dropsy will result and the ocean itself will not assuage one's thirst.

- 3 And upon thee be greetings and praise.

BRL_SOCIAL#172x, BRL_PMDA#21x, BSW#13.11x, BRL_PDL#98x, COC#1742x

لزومی ندارد زیرا حامی حق مقتدر است و توانا و قیومست بر کل اشیاء پس حزن و اندوه چرا

2 در خصوص اسباب و دعا سؤال نموده بودی دعا بمنزله روحست و اسباب بمنزله دست تصرفات روح بواسطه دستت هرچند رازق حق است اما واسطه حصول رزق ارض و فی السماء رزقکم زیرا چون رزق مقدر گردد بهر سببی حصول یابد اما ترک اسباب مانند آنست که انسان تشنه بدون آب و سائر مایعات سیرابی طلبد معطی ماء و موجد ماء حضرت کبریاست و آنرا سبب تسکین عطش قرار داده ولی بسته باراده اوست اگر اراده او تعلق نیابد مرض استسقاء حاصل شود و دریا عطش را ساکن ننماید

3 و عليك التحية و التنا

BRL_DAK#0305, COMP_PDL#98x, MMK3#030 p.019x

AB04072

To: Ali Naqi Baqiruf Rashti, in Tihiran

- 1 O thou who art near to the Threshold of the Almighty! It is after sunset and the fingers of 'Abdu'l-Baha are like a tired horse from excessive battles due to abundant writing. Despite this, when they engaged in writing to you, the fatigue departed, the weariness vanished, became agile and nimble, and galloped in the field. The trouble became a mercy, and the hardship became comfort to the soul. This is naught but from the effulgence of the bounties and favors of the Ancient Beauty, may my spirit be a sacrifice for His loved ones, Who cast such connection in the hearts and such joy in the breasts that tiredness brings freedom and exhaustion brings ease. In any case, what shall I write to express the feelings of the conscience and describe the state of attraction of heart and soul? Know this much that at the Sacred Threshold, in remembrance of the friends, I am in such a state of attraction and rapture that I cannot describe or explain. And the Glory be upon thee.

1 ای مقرب درگاه کبریاء بعد از غروبست و انامل عبدالبهاء از کثرت تحریر چون اسب خسته از کثرت حروب باوجود این چون بیاد توپرداخت تعب رفت خستگی زائل شد چست و چالاک گشت و جولان در میدان نمود زحمت رحمت شد و مشقت آسایش جان گردید این نیست الا از پرتو فیوضات و عنایت جمال قدم روحی لاجبائنه الفدا که چنین ارتباطی در قلوب افکند و چنین انشراح در صدور که خستگی آزادگی آرد و درماندگی آسودگی باری چه نگارم که بیان وجدان نمانم و حالت انجذاب دل و جان نگارم اینقدر بدان که در آستان مقدس بیاد یاران چنان در جذب و ولهم که وصف نتوانم و شرح ندهم و البهاء علیک ع

- 2 His honor Khan is not content with this brief letter and says “How can these wines suffice for our intoxication?” I say, O calculating man, this is the wine from the wine-cellar of the Covenant and its cup-bearer is the fingers of ‘Abdu'l-Baha - one drop brings eternal intoxication and everlasting joy. In any case, we somehow satisfied him and sufficed with this much.

2 جناب خان قناعت باین مختصر نمیخواهند
بفرمایند که کفاف کی کند این باده‌ها بمستی
ما من میگویم ای مرد حسابی این باده
نخخانه میثاقست و میفروشنش انامل عبدالبهاء
یک قطره اش نشئه ابدی آرد و نشاط سرمدی
باری بهر قسم بود اقتناع نمودیم و باین اکتفا

MKT9.183, MSHR4.252

AB04127

To: Baqiruf, Nasrullah et al., in Tihiran

- 1 O my spiritual friends! Two servants of the Divine Threshold have desired that this prisoner become the confidant of your hidden secrets - that is, to become with heart and soul privy to your inner mysteries and to express that protected symbol.
- 2 That symbol is the Word of God, which is protected from every opposition, penetrating, prevailing, encompassing and attractive. Therefore, one must gather beneath the shade of that Word and become absorbed in its meanings.
- 3 Those meanings are devotion and supplication, detachment and attraction, ecstasy and joy, truthfulness and fairness, trustworthiness and religion, enthusiasm and rapture, yearning and delight, heavenly exaltation and eternal glory, everlasting life, and human virtues through the merciful spirit.
- 4 Blessed is he who is characterized by these attributes and is gathered with the fair-minded ones, and who fears deprivation which is the essence of tyranny. And upon you be the Most Glorious Glory.

1 ای یاران روحانی من دو بنده درگاه الهی
آرزوی آن نموده‌اند که این مسجون همدم سر
مکنون شما گردد یعنی به جان و دل محرم راز
درون شود و از رمز مصون بیان نماید

2 آن رمز کلمه الله است و مصون از هر تعرضی
نافذ است و غالب محیط است و جاذب پس باید
در ظل آن کلمه محصور گشت و در معانی آن
رق منشور شد

3 آن معانی تبتل است و تضرع و انقطاعست و
انجذاب وجد است و طرب صدقست و انصاف
امانتست و دیانت شور است و وله شوقست و
طرب علویت آسمانیست و عزت ابدی و حیات
سرمدی و خصائل و فضائل انسانی بنفس رحمانی

4 هنیئاً لمن اتصف بهذه الأوصاف و حشر مع اولی
الانصاف و خشی الحرمان و هو عین الاعتساف
و علیکم البهاء الأبهی

MKT9.250, MMK3#110 p.073

AB04088

To: Baygum Sultan daughter of Ammih, in Tihiran

- 1 O thou who art attracted by the fragrances of God! Be hopeful of the protection, aid and shelter of the Lord, and place thy trust in the endless favors of the Forgiving Beauty. 1 ای منجذبه بنفحات الله امیدوار به صون و عون و حمایت حضرت پروردگار باش و متوکل بر الطاف بی پایان جمال آمرزگار
- 2 We are weak servants and handmaidens - He is the Strong, the Powerful, and the Mighty. The shelter is His threshold and the refuge is His court of bounty and favor. Assuredly His Supreme Holiness will not deprive these weak ones of His grace and favor, and will make them firm and steadfast beneath His extended shade, under the banner of the Covenant. 2 ما بندگان و کنیزان ضعیفم اوست قوی و مقتدر و توانا پناه درگاه اوست و ملجأ عتبه موهبت و عنایت او البته این ضعف را حضرت کبریا از لطف و عنایت محروم نناید و در ظل ممدود تحت لواء معقود بر عهد و میثاق ثابت و برقرار فرماید
- 3 Convey on behalf of 'Abdu'l-Baha greetings and praise to every discerning handmaiden and say: O handmaidens of the All-Merciful! What bounty is greater than this, that in this blessed century of the Abha Beauty, the Day of Manifestation, you were gathered in the world of existence and, at the horizon of appearance, in that praiseworthy station, you turned to the Promised Beauty. 3 هر کنیز با عقل و تمیز حق را از قبل عبدالبهاء تحیت و ثنا برسان و بگو ای اماء رحمن چه موهبتی اعظم از این که در عصر مبارک قرن جمال ابهی یوم ظهور در عالم وجود محشور شدید و بافق شهود در مقام محمود بجمال موعود توجه نمودید
- 4 'Abdu'l-Baha's eternal glory is servitude at the Sacred Threshold, and the handmaidens of the All-Merciful's everlasting blessing is service at the Court of Oneness. We are all gathered beneath the shade of that praiseworthy station. We must arise moment by moment in abundant thanksgiving. And upon you be greetings and praise. 4 عبدالبهاء را عزت ابدیه عبودیت آستان مقدس است و اماء رحمن را نعمت سرمدیه خدمت درگاه احدیت جمیع در ظل آن مقام محمود محشوریم باید دمبدم بشکرانه موفور قیام نمائیم و علیکن التّحیّة و الثّناء

MKT7.126, BSHN.140.470, BSHN.144.463,
MHT1b.192

AB04103

To: Hadi son of Ridar-Ruh, in Tihiran

- 1 O sapling fed from the purling brook of resignation! That bountiful grove, verdant garden, and fragrant bower adorned with Divine good-pleasure hath ascended unto the Kingdom of Abha. With the rose, myrtle, hyacinth, and jasmine of perfections, he was a sublime heaven and a lofty, light-giving paradise of the Luminous Horizon. 1 ای نهال جویبار رضا آن حدیقه غلبا و روضه رضوی و فردوس مزین رضا بملکوت ابهی صعود نمود به گل و ریاحین و سنبل و یاسمین کالات چون بهشت برین و باغ علین رونق بخش افق مبین بود

- 2 It is hoped that thou, who art a flower of that garden and a cypress nourished by that stream, may show forth the riches of that flower garden and manifest the virtues of that fruitful orchard. May thou become a shining candle in every assembly, a flower in every meadow, a nightingale upon every rosebush. In this garden of God, may thou sing forth with a myriad melodies, and at this heavenly banquet, may thou be a musician and a singer, a dove of the rose-garden of mystery, a brilliant light upon the horizon of unity, and a radiant moon arising above the horizon of hope through the new grace of the Ancient Lord.
- 3 Be not astonished at how He confirmeth the servant who is the manifestation of the most great sign and the dawning-place of infinite lights. Glory be upon thee and upon all who are steadfast in the Covenant of God and His Testament.
- 4 Convey greetings and glory from this servant who supplicates unto God, to thy companion, thy sisters, and thy relatives by marriage.
- 2 تو که گل آن گلزار و سرو آن جویباری امید چنانست که نکته آن گلستان را در آستین بنائی و لطافت آن بوستانرا در رخ و جبین شمع انجمن شوی و گل چمن و بلبل گلین و گلشن در این باغ الهی هزار هزار آواز گردی و در این بزم روحانی مطرب و مغنی و عندلیب گلشن راز در افق توحید نور مبین باشی و در مطلع آمال بدر منیر از فضل جدید ربّ قدیم
- 3 تعجب منما که بندهئی را موفّق فرماید که مظهر آیت کبری گردد و مشرق انوار لاتحصى و البهاء علیک و علی کلّ من ثبت علی عهد الله و میثاق الله ع
- 4 و بلغ التّکبیر و البهاء علی ضعیفک و اختیک و اصهارک من هذا العبد المبتهل الی الله

BSHN.140.174, BSHN.144.174, MHT2.073

AB04202

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

- 1 O thou whom God hath blessed with a great love from Abdul-Baha!
- 2 The spiritual letter arrived and all that thou hadst requested hath been fulfilled. The letters are enclosed with this letter - deliver them to their owners. Arise to undertake that which to-day attracts divine confirmation and is the magnet of heavenly assistance - namely promotion, teaching and education. Nothing that can be imagined will be realized except this mighty Cause, which is like the blessed Tree whose "root is firmly fixed in the earth and whose branch reacheth unto heaven" and "yielding its fruit in all seasons."
- 3 The divine leaf who hath ascended unto God, thy honored mother, at the time of her return to the land of Kha requested many letters and all were written - it could have been a book, all that she requested was written. After her ascension, a detailed prayer was written and sent to thee. Now news of its
- 1 یا من وفقّه الله بحبّ عظیم من عبدالبهاء
- 2 نامه روحانی واصل و آنچه خواسته بودید جمع جاری شد مکاتیب در طیّ مکتوبست بصاحبانش برسانید بامری قیام نما که الیوم مقارن تأیید است و مغناطیس توفیقات الهیه و آن ترویج و تبلیغ و تعلیمست آنچه بتصور آید تحقیق نیابد مگر این امر عظیم که شجره مبارکه اصلها ثابت فی الأرض و فرعها فی السّماء و تؤتی اکلها فی کلّ حین است
- 3 ورقه رحمانیه المتصاعده الی الله والده محترمه آنحضرت حین رجوع به ارض خا مکاتیب بسیاری خواهش نمودند و جمیع مرقوم شد یکن یک کجایی بود آنچه خواستند مرقوم گردید

receipt hath arrived and a copy was sent to the land of Kha to Jinab-i-Aqa Ahmad.

بعد از صعودشان مناجات مفصل مرقوم شد و نزد آنجناب ارسال شد حال خبر وصول رسید و نسخه‌ای به ارض خا نزد جناب آقا احمد ارسال گشت

- 4 In brief, the purpose is that today one must blaze like a torch and so kindle the fire of the love of God that the contingent world will be set aflame and the fire of God which is kindled will send forth its flames to the pole of the world. And upon thee be greetings and praise.

4 باری مقصود اینست که الیوم باید مانند مشعل شعله زد و چنان آتش محبت الله برافروخت که امکان شعله افروزد و نار الله الموقده در قطب عالم زبانه کشد و علیک التحية و التناء

PYK.239

AB03905

To: Husayn Mahallati, in Tihiran

- 1 O my God! How can I loose the reins of my praise and tributes in an arena where the horsemen of the Kingdom are powerless? And how can I soar in the heaven of my remembrance and utterance when the wings of the holy birds are weary from fluttering in the sky of the glory of the radiance of the Realm of Divinity?
- 2 I have no recourse but obscurity in the corner of forgetfulness, and silence and stillness in the abyss of powerlessness and abasement. And I say: O Lord! Hold me not accountable for attempting expression and exposition, and punish me not for forgetting my helplessness, lowliness and abasement in this field. Leave me not to myself, for it is sinful and plunged in the depths of rebellion. Abandon me not to my own devices, submerged in the seas of heedlessness and transgression.
- 3 I call upon Thee with a tongue of humility and contrition: Have mercy, O my God, upon Thy servant who has turned to Thee with a heart attracted to the lights, a spirit gladdened by hidden mysteries, and a breast dilated by the signs of Thy mercy amongst the righteous. My Lord! Establish him firmly in Thy earth, make mention of him in Thy heaven, and ordain for him every good thing in the kingdom of Thy creation.
- 4 Verily Thou art the Generous, the Merciful, the Mighty, the Powerful, the Bestower. There is no God but Thee, the Forgiving Lord, the Helper.

1 انی لی یا الهی اطلق عنان محامدی و نعوتی فی مضمار اعجز فوارس الملکوت و کیف اطیر فی فضاء ذکرى و بیانی و قد کلت اجنحة طيور القدس عن الرفرفة فی سماء علاء بهاء سناء الالهوت

2 ما لی الا الخمول فی زاوية التسیان و الصمت و السکوت فی وهدة العجز و الهوان و اقول رب لا تؤاخذنی بما خطر لی البیان و التبیان و لا تعذبنی بما نسیت عجزی و ذلی و الهوان فی هذا المیدان و لا تکلنی علی نفسی لانها خاطئة خائضة فی غمار العصیان و لا تدعنی بذاتی مستغرقاً فی بحار الغفلة و الطغیان

3 فأدعوك بلسان التذلل و الانکسار فارحم یا الهی عبدک الذی اقبل الیک بقلب منجذب الی الأنوار و روح مستبشر بخفی الأسرار و صدر منشرح بآیات رحمتک بین الأبرار رب مکنه فی ارضک و اذکره فی سمائك و قدر له کل خیر فی ملکوت انشاءک

4 انک انت الکریم الرحیم العزیز المقتدر الوهاب لا اله الا انت الرب الغفور المستعان

INBA84:412b, MJMJ3.049b, MMG2#295

p.327

AB04094

To: *Husayn Mulla Ali, in Tihiran*

- 1 O thou who art stirred by the breeze of the Covenant! Thy letter was received and its contents understood. It expressed humility and supplication, devotion and imploring. A plea was made at the threshold of the Abha Kingdom for the fulfillment of thy request, and it was accepted. Through divine confirmation thou shalt succeed in serving the loved ones of God. Thou art the son of that father and the fruit of that tree - character conforming to lineage. Be confident in God's grace - confirmations will arrive. And glory be upon the people of glory. 'Abdu'l-Baha
- 2 Convey the Most Glorious Ancient Greeting to the assured leaf, thy mother. We beseech the Ancient Beauty to ever enliven and gladden her heart and soul through the breezes of grace and the gentle winds of mercy. O Lord! Forgive Thy servant Hussein and perfume his nostrils with the fragrance of Thy pardon. Verily Thou art the Generous, the Merciful, the Exalted. O Lord! Assist this maidservant of Thine to remain firm in Thy Cause and to serve those who are steadfast in Thy Covenant, through which the feet of the proud have slipped. Verily Thou art the Generous, the Merciful. 'Abdu'l-Baha
- 3 Convey the Most Glorious Ancient Greeting to his honored father. We hope through divine grace for the attainment of the highest aspirations of the people of unity and steadfastness in the Covenant of the Ancient Living One. And glory be upon him.
- ای مهتر از نفحه میثاق مرقوم مقروء شد
مضمون مفهوم گردید عجز و الحاح بود و تبثّل و
تضرّع از درگاه ملکوت ابدی استدعای اجابت
مستول شد مقرون بقبول گشت بخدمت احبّای
الهی بتوفیق حق موفق خواهید گشت پسر آن
پدری و ثمر آن شجر اخلاق مطابق اعراق آمده
بفضل حق مطمئن باش تأیید میرسد و البهاء
علی اهل البهاء ع ع
- 2 ورقهء موقنه والده را تکبیر ابداع ابدی ابلاغ نمائید
از عنایت جمال قدم ملتمسیم که همواره دل و
جاناش را بنفحات عنایت و نسیم رحمت زنده
و منشرح و محظوظ فرماید ربّ اغفر عبدک
الحسین و عطر مشامه برائحة عفوک انک انت
الکریم الرحیم المتعال ای ربّ اید امتک هذه علی
الاستقامة علی امرک و خدمة الذین ثبتوا علی
میثاقک الذی زلت به اقدام المستکبرین انک
انت الکریم الرحیم ع ع
- 3 جناب ابویرا تکبیر ابداع ابدی ابلاغ نمائید از فضل
الهی امیدوار وصول باعظم مقاصد اهل توحید
هستیم و ثبوت بر میثاق حی قدیم و البهاء علیه

INBA17:228, MKT8.155a

AB11699

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

- 1 O imprisoned and sorrowful one, chief of the captives in the path of the All-Merciful! The anguished cry of that bird caught in the snare and trap in the path of God reached the ears of this helpless, needy one. From its heart-burning meanings, which spoke of the intensity of the fire of separation from the Beloved
- ای مسجون محزون پریشان سر حلقهء اسیران در
سبیل رحمن نالهء پرحسرت آن طیر در دام و
کند در راه خداوند بگوش این ینوای مستمند
الهی رسید و از اثر و معانی جاسوزش که از

of the horizons, its recitation led to moaning, lamenting and weeping. Glory be to God! Was this the effect of pen and ink, or the wailing and crying of spirit and heart? It made hearts burn and eyes weep.

شدّت احتراق آتش فراق محبوب آفاق ناطق
بود تلاوت به انین و حنین و نجیب بکا کشید
سبحان الله این اثر خامه و مداد بود و یا ناله و
فغان روح و فؤاد دلها را بریان نمود و چشمها را
گریان

- 2 When I reached the passages about the steadfastness and firmness of that captive in the path of the Friend, I opened my tongue in thanksgiving to the Most Holy Presence, that through divine power and heavenly might, He has raised up souls who are an impregnable fortress and solid foundation, who prefer prison and imprisonment in the path of the All-Merciful to palace and mansion, and choose chains and fetters over the curls of the destitute. Thanks and grace be to the Loving Lord!

2 و چون بفقرات ثبات و استقامت آن اسیر کوی
دوست رسیدم بشکرانه عنایت حضرت احدیت
زبان گشودم که بقوه الهیه و قدرت ربّانیه
نفوسی مبعوث فرموده که حصن حصینند و
بنیان رصین سخن و زندان را در سبیل رحمن
بر قصر و ایوان ترجیح دهند و غلّ و زنجیر را
بر حلقه های زلف مسکین اختیار کنند الشکر و
الفضل للرب الودود

- 3 That recent dream where the Blessed Beauty (may the spirit of the worlds be sacrificed for Him) embraced you and showed kindness is most blessed. Light upon light, and He singles out for His mercy whomsoever He willeth.

3 آن رؤیاء اخیره که جمال مبارک روح العالمین
له الفداء شما را در آغوش گرفتند بسیار مبارک
است و اظهار عنایت فرمودند نور علی نور و
یختص برحمته من یشاء

BRL_DAK#0915, SFI18.018, YIA.242-

243

AB11702

To: Ibn-i-Abhar, in Tihiran

- 1 O thou who art continuously afflicted with trials, bound in chains in the path of God! Although thou art under chains and bound in strong fetters, yet at present the one who derives fruit and result from life and gains profit and benefit from his own existence, whose morning is bright and whose evening is spent in the rose garden and meadow, is thyself. For thou spendest day and night in difficulty and hardship in the path of the Most Glorious Beauty. This is the great bounty and the supreme mercy. Days pass and times come to an end, but where is living in comfort, ease and joy of the created world compared to being afflicted in bonds, fetters, prison and deprivation in the path of the Beloved? Therefore, blessed are the souls who drank from the cup of trials in the path of Baha and tasted deadly poison as though it were sweet honey.

1 یا من استمرّ علیه البلاء مسللاً بالأغلال فی سبیل
الله هر چند در زیر زنجیری و مبتلای وثاق وثیق
ولی علی العجالة کسیکه از حیات نتیجه و ثمر میرد
و از وجود خویش سود و منفعت میرد صبحش
روشن و شامش سیر گلزار و چمن است آنجناب
است چه که روز و شب را در سبیل جمال
ابهی در مشقت و زحمات بسر میری اینست
موهبت عظمی و مرحمت کبری ایام میگردد و
اوقات منتهی میشود ولی به راحت و آسایش و
مسرت جهان آفرینش زیستن کجا و در بند و
کند و زندان و حرمان در سبیل جانان مبتلا
بودن کجا پس خوشا نفوسیکه از کأس بلا در
راه بها نوشیدند و سم قاتل را چون شهد فائق
چشیدند

- 2 O my Lord! Perfume the nostrils of Thy servant who is bound in chains with the fragrances of Thy holiness in every morn and eve, and illumine his sight with beholding the lights of Thy grace at every dawn and dusk, that it may be a solace to him in his constraints and prison, and a companion in his loneliness. Verily, Thou art the Generous, the All-Bestowing.

2 ای ربّ عطر مشامّ عبدک المقید بالکبول
بنفحات قدسک فی کلّ صباح و مساء و نور
بصره بمشاهدة انوار عنایتک فی کلّ ضعی و
عشیّ لیكون له سلوة فی ضیقته و سجنه و انس فی
وحشته انک انت الکریم المفضل

BRL_DAK#1039, YIA.356-357

AB03951

To: Mirza Abdu'llah Nuri, in Tihiran

O faithful servant of the Ancient Beauty and harmonious friend of this nonexistent one! If you knew how much I think of you and how I, as a caring friend, neither eat nor tell my story nor seek rest and comfort. I am all thoughts of you and concern for your state - you who are physically old but spiritually young. I wonder in what condition you are and what degree of time and opportunity you have. Are you like the morning bird with a nest in the life-giving rosebush, or like a strange bird with home and shelter in the thorny wilderness of cruelty and hardship? Is your dwelling a sanctuary or are you without settlement? But in truth, when you look, the true news is with this ill one, for we have not forgotten you for a moment and never will, as spirit and heart and tongue are all constantly inquiring, and hearts are reflecting through the rays of the Sun of Truth. O spiritual friend from the Beloved! With utmost supplication we beseech that at all times your soul may be joyful and your heart like a garden full of flowers and sweet herbs, and steadfast in the covenant and testament.

ای بندهٔ صادق جمال قدم و رفیق موافق این
لاشیء عدم اگر بدانی چه قدر بیاد توام و چگونه
یار غمخوار نخورم و قصهٔ خود نگویم و از
راحت و آسایش حصّه نخواهم همه فکر توام و
اندیشهٔ حال تو کنم که پیر جسمانی و جوان
روحانی آیا در چه حال و چه درجه از وقت و
مجال آیا چون مرغ سحر در گلبن جانپور آشیانه
دارد یا چون طیر غریب در خارستان جفا و
مشقت لانه و کاشانه آیا مسکنش دارالامانست
[و یا بی] سر و سامان ولی بحقیقت چون نگری
[خبر] صحیح در نزد این علیل است چه که آنی
فراموش ننوده و نخواهیم نمود چه که روح و دل
و زبان هر سه همیشه در پرسش است و قلوب
بواسطهٔ شعاع شمس حقیقت منعکس ای یار
جانی از جانان بکمال ابتهال التماس مینمائیم که در
جمع اوقات جانت شادمان باشد و دلت چون
گلستان پر گل و ریحان و ثابت بر عهد و پیمان

MUH3.203a

AB12304*To: Mirza Asadullah et al., in Tihran*

- ¹ O friends of the Lord of Creation! The gates of triumph have been flung wide, and the fire of the love of God is ablaze, and the divine lamp hath burned away the wings and feathers of the moth of vain imaginings. The cloud of mercy is raining pearls, and the breeze wafting from the direction of divine favor is laden with ambergris. The tree of hope is bearing fruit, and the morn of the bestowals of the Glorious Lord is dawning from the horizon of lights. Therefore, in this Day filled with bounties, count the opportunity as precious and strive with heart and soul that ye may receive an abundant portion of this outpouring and ascend to the zenith of heaven and become mighty pillars and persons of maturity. How excellent is the reward of those who are steadfast!

- ² Jinab-i-Mirza 'Ali-Akbar traversed sea and land until he attained the presence at the Sacred Threshold of the Most Great Creator. He illumined his face and perfumed his hair, and I hope that the holy fragrances of the Blessed Spot will likewise perfume your nostrils. Just as the fragrant breeze carries the sweet scent of flowers in gardens for leagues, how much more potently will the holy fragrances of the garment of Joseph of the Egypt of faithfulness reach! This power is attained through firmness in the Covenant and Testament. And upon you be the Glory, O loved ones of God and His handmaidens.

¹ ای دوستان حضرت یزدان ابواب فتوح گشوده
و آتش محبت الله افروخته و سراج الهی بال و
پر پروانه او هام سوخته ابر رحمت گهربار است
و نسیم مهب عنایت عنبر بار درخت امید بارور
است و صبح الطاف رب مجید طالع از افق
انوار پس در این یوم پرموهبت فرصت را غنیمت
شمیرید و بجان جهد و کوشش نمائید که از این
بخشش نصیب و فیر برید و باوج اثر رسید و رکن
شدید و رجل رشید گردید فنعیم اجر الثابتین

² جناب میرزا علی اکبر بحر و بر را طی نمود تا
بعته مقدس خالق اکبر مشرف گشت روی
را منور نمود و موی را معطر و امیدوارم که
نفحات قدسیه بقعه مبارکه مشام شما را نیز
معنر نماید چون نسیم شمیم عنبرین گلهای حدائق
را فرسنگها برد پس بشیری نفحات قدس قیص
یوسف مصر وفا را بکجا رساند این قوت بثبوت
بر عهد و میثاق حاصل گردد و البهاء علیکم یا
احباء الله و امامه

INBA85:119

AB11879*To: Mirza Muhammad Hasan Adib, in Tihran*

- ¹ O beloved and wise man of letters! By God's life, my heart overflows with love for God's chosen ones, my spirit finds rest in the loved ones of God, and my breast is gladdened by the fragrances wafting from the gardens of the hearts of God's trusted ones.
- ² Glad tidings follow one upon another from the Abha Kingdom, and a mighty host like a devastating flood surges forth from the

¹ ایها الادیب الحبيب اللیب لعمر الله ان القلب
لطاق بحجة اصفیاء الله و ان الروح لمراح الى
احباء الله و ان الصدر لمنشرح بنواخ منتشرة من
ریاض افتدة امناء الله

² و ان البشارات متتابعة من ملکوت الابهی و
ان جیشاً عرمرماً کسیل العرم یرجف من الملاء

Supreme Concourse, engaging fiercely in battle with the forces of darkness, plunging into the depths of struggle and combat. You see but a defeated army there among the factions - so be not grieved at what they do. Soon they shall know. Leave them to their vain disputations.

الاعلى ويثخن في عصبة الغبراء ويشروا في القتال
ويخوض اغمار الكفاح والتزال و ماترى الآ
جنداً هنالك مهزوما من الاحزاب فلا تبتئس بما
كانوا يفعلون كلاً سوف يعلمون ذرهم في خوضهم
يلعبون

- 3 Say: The ocean of the Covenant has surged across all horizons, and the light of radiance has spread through the seven layers. The call has been raised, the Dove has warbled, the verdant garden has been adorned, the streams of the lush garden have gushed forth, the peacock has cried out in the expanse of paradise, and the croaking of the croaker and cawing of the crow have risen.

3 قل ان بحر الميثاق قد فاض على الآفاق و نور
الاشراق قد انتشر في السبع الطباق و ارتفع النداء
وتغرد الورقاء و تأنقت الروضة الغناء و تدفقت
حياض الحديقة الغلباء و تشفق الطائوس في فجوة
الفردوس و ارتفع نعيق الناعق و نعيب الغراب

- 4 O loved ones! Know that the temple of pure servitude has been embodied and realized at the center of the world, has bowed down in humility and submission, has turned in penitence, and has fallen prostrate in tears before the Lord of Lords.

4 فيا احباب اعلموا ان هيكل العبودية المحضه تجسم
و تحقق في قطب العالم و خضع و خشع و تذلل و
اناب و وقع على التراب سجداً و بكيا لرب الارباب

- 5 Die in your rage, O wolves that prey upon God's sheep! By God's life, piercing flames from the Abha Kingdom shall terrify you from the heavens.

5 موتوا بغيطكم ايها الذئاب الكاسرة لا غنام الله لعمر
الله تروكم عن السماء شهب ثاقبة من ملكوت
الابى

BRL_DAK#0284

AB03969

To: *Mirza Naim Sidihi, in Tihiran*

- 1 O you who are firm in the Covenant! Both your letter and poem arrived. Indeed the verses are an eloquent response to the deniers. By chance, 'Abdu'l-Baha found an opportunity on the road and read the poem which was like scattered pearls. Truly that brilliant and clearly inspired talent scatters jewels. Praise be to God that night and day you strive with your soul and are a partner and companion with 'Abdu'l-Baha in servitude at the Sacred Threshold.

1 اى ثابت بر پيمان نامه با منظومه هر دو رسيد
في الحقيقة اشعار جوابي آبدار بجهت اغيار است
از قضا عبدالبهاء در بين راه فرصتي يافت و
منظومه چون لآلى منثور را قرائت كرد
في الحقيقة ان قريحه صبيحه صريحه الالهام
گوهرافشانست حمد خدا را كه شب و روز
بجان ميكوشى و در عبوديت آستان مقدس
شريك و سهم عبدالبهائي

- 2 Therefore, print and publish the poem, and it will also be published in the Star of the West. And regarding refuting the external fabrications and proving the alteration of the book [Nuqtatu'l-Kaf], you must render a distinguished service at the Divine Threshold. Your honor, along with all the capable

2 لهذا منظومه را طبع و تمثيل نما و در نجم باختر
هم انتشار خواهد يافت و در خصوص دحض
مفتريات برون و اثبات تحريف كتاب بايد خدمتي
نمايان بدرگاه الهى نمائيد ان جناب با جميع ياران
مقتدر بايد در اين مسئله متفق شويد جناب سمندر

friends, must unite on this matter. Include Jinab-i-Samandar as a partner in this matter so that everyone's knowledge can be gathered and a healing, sufficient response can be written. This matter must be carried out with utmost speed.

- 3 Jinab-i-Aqa Mirza Abu'l-Fadl is prepared and will soon complete the response. Therefore, quickly convey your complete knowledge about the alteration of Mirza Jani's book to Jinab-i-Aqa Mirza Abu'l-Fadl. And upon you be the Most Glorious Glory.

را هم در این مسئله شریک فرمائید تا معلومات کل جمع گردد و جواب شافی کافی مرقوم شود این قضیه باید با نهایت سرعت مجری شود

3 جناب آقا میرزا ابوالفضل مستعدند عنقریب جواب اتمام خواهند نمود لهذا معلومات کافی خود را در تحریف کتاب میرزا جانی بجناب آقا میرزا ابوالفضل سریعاً ابلاغ دارید و علیک البهاء الابهی

INBA85:189, BRL_DAK#0998, AHT.012, AHT.150a

AB03961

To: Nasrullah Baqiruf, in Tihiran

- 1 O thou who art firm in the Covenant! A letter was written a few days ago, and now again I write more than before, so that thou mayest know that thou art mentioned in this divine gathering and art dear and renowned in this assembly. I am ever mindful of thee and I beseech God that thou mayest always be intimate with the remembrance of that Enchanting Beloved and the confidant of them that are lowly and suppliant; that day by day thou mayest increase in faith and assurance, adorn thy countenance with the light of the love of God, and find rest under divine protection.
- 2 Show kindness to the relatives of His Holiness the Martyr, son of the Martyr, make them hopeful through divine favors and bounties, give them the glad-tidings of the gifts of the Divine Unity, and strive to protect, care for and assist them. For they are dear to 'Abdu'l-Baha and are the survivors of His Holiness Ismu'llah al-Asdaq. His Holiness Ismu'llah, upon him be the Most Glorious Glory of God, hath attained in the Supreme Kingdom and the highest Paradise to the seat of truth in the presence of the Mighty Sovereign. 'Abdu'l-Baha, in accordance with faithfulness, hath the utmost attachment to that one who is near the Threshold of Grandeur. Therefore He desireth that all his relatives be preserved, protected, cherished, respected and blessed. And upon thee be greetings and praise.

1 ای ثابت بر پیمان ایامی چند پیش از این نامه ئی مرقوم شد و حال نیز بیش از پیش تحریر میشود تا بدانی که در این انجمن رحمانی مذکوری و در این بساط عزیز و مشهور همواره بیاد توام و از خدا خواهم که دائماً همدم یاد آن دلبر طناز باشی و همراز اهل عجز و نیاز روز بروز بر ایمان و ایقان بیفزائی و چهره بنور محبت الله بیارائی و در صون و حمایت الهیه بیاسائی

2 متعلقین حضرت شهید ابن الشهد را بنواز و به الطاف و عنایت الهیه امیدوار کن و بشارت بموہبت حضرت احدیت ده و در محافظت و مراعات و معاونت ایشان بکوش زیرا آنان در نزد عبدالبهاء عزیزند و بازماندگان حضرت اسم الله الاصدقند و حضرت اسم الله علیه بهاء الله الابهی در ملکوت ابهی و رفرف اعلی بمقعد صدق عند ملیک مقتدر فائزند عبدالبهاء بآتمقرب درگاه کبریا بمقتضی وفا کمال تعلق دارد لهذا جمیع متعلقین او را محفوظ و مصون و عزیز و محترم و محظوظ خواهد و علیک التّحیّة و الثّناء

MKT5.165

AB04147

To: Qudsiyyih daughter of Muhammad Karim Attar, in Tihiran

- ¹ O leaf stirred by the breeze of these gardens! If until now nothing has outwardly been written to that maidservant of God, do not imagine that you were not remembered. Rather, all the servants of the Merciful and maidservants of the Lord of Glory have been and are remembered at all times in this court, especially you who are the fruit of that tree which stands in the paradise of faith in the utmost freshness and grace in splendor and glory. And this spiritual remembrance is sanctified above explanation and clarification, for this inner reality and spiritual state cannot be comprehended or depicted through partial minds and Arabic or Persian words or other physical languages. That is from God's grace which He bestows on whomsoever He wishes.

¹ آیتها الورقة المهتزة من نسيم هذه الرياض اگر بظاهر بآن امة الله تا بحال چیزی مرقوم نشد همچو گمان منما که مذکور نبودی بلکه جمیع عباد رحمن و اماء حضرت یزدان در کلّ احیان در این بساط مذکور بوده و هستند علی الخصوص تو که ثمره آن شجری که در فردوس ایمان در کمال طراوت و لطافت در جلوه و شکوه است و این یاد و ذکر روحانیت که مقدس از بیان و توضیحست چه که این حقیقت وجدانیه و کیفیت روحانیه را بعقول جزئیّه و الفاظ عربیه و فارسیه و سائر السن جسمانیّه تفهیم و تصویر نتوان نمود ذلک من فضل الله یؤتیه من یشاء ع

- ² Mention the maidservant of God, the mother, and the maidservant of God, the grandmother, with the most wonderful remembrances. And we beseech the overflowing favors from the invisible Kingdom that those leaves of the Tree of Affirmation may arise with such vibration in the gathering of the maidservants of the Merciful that all may be brought to ecstasy and joy and attraction and enthusiasm. And upon them both be the glory from the Exalted Lord.

² امة الله والده و امة الله جدّه را بابدع اذکار مذکور دارید و از الطاف فائضه از ملکوت غیب مستدعی هستیم که آن ورقات سدره اثبات باهتزاز در انجمن اماء رحمن مبعوث گردند که کلّ را بوجد و شغف و جذب و شغف آرند و البهاء علیهما من الرب المتعال

MKT7.085

AB03944

To: Taqi Burujirdi, in Tihiran

- ¹ O servant of Truth! Although some time has passed and this servant did not find opportunity to write and send a response, yet in all conditions I have been occupied and accustomed to remembering the friends and mentioning the loved ones at the Threshold of the Lord of Might. I swear by the Ancient Beauty, may my spirit be sacrificed for His loved ones, I think so much of the friends that I am unaware of myself. If there has been delay in responding, it is due to the onslaught of sorrows and abundance of difficulties, calamities, occupations and worries

¹ ای بنده حقّ هر چند مدتی گذشت و این عبد فرصت تحریری نیافت و تقریری جواباً ارسال ننمود ولی در جمیع احوال بیاد یاران و ذکر دوستان در آستان حضرت یزدان مشغول و مألوف قسم به جمال قدم روحی لاحبابّه الفداء چندان بیاد دوستانم که از خویش بیخبرم اگر در جواب تأخیری رود از هجوم غموم و کثرت متاعب و

- otherwise, letters would be sent to each of the friends every hour.
- 2 But what is essential is to seek confirmation. God willing, there will be no shortcoming. Night and day at the Sacred Threshold, with head bowed in humility and supplication, confirmations are sought for all. Be confident this is better than a hundred thousand communications and responses, for it is the guide to salvation, the cause of life, the magnet of grace, and the power of divine confirmation and the manifestation of mercy.
- 3 O servant of Baha! Ask God that you may become a dawning-place of guidance, a manifestation of the supreme gift, and a cause for the wafting of the fragrance of the love of God, so that divine life and spiritual grace may become evident in all conditions. And glory be upon all who are firm in the Covenant.
- مصائب و مشاغل و همومست و الا در هر ساعتی گنجائی بهر یک از دوستان ارسال میشد
- 2 اما آنچه لازمست طلب تأیید است انشاءالله قصور نخواهد شد در آستان مقدس شب و روز سر بخاک عجز و نیاز گذاشته طلب تأیید بجهت جمیع میشود مطمئن باش این از صد هزار خطاب و جواب بهتر است چه که رهبر نجاتست و علت حیات و مغناطیس عنایت است و قوه تأیید و ظهور رحمت
- 3 ای بنده بهاء از خدا بخواه که مطلع هدی گردی و مظهر موهبت کبری و سبب سطوع رائحه محبت الله تا حیات الهیه و روح رحمانیه در جمیع شئون جلوه نماید و البهاء علی کلّ ثابت علی العهد

INBA17:262, MKT8.029b

AB04173

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

- 1 Glory be unto Thee, O my God! Blessed, exalted and sanctified art Thou above every mention and praise and every attribute that has not proceeded from Thy Most Exalted Pen. How can the essence of impotence and evanescence, the reality of poverty and nothingness, soar into the atmosphere of the glory of Thy oneness or ascend to the kingdom of Thy holy Identity, such that it might arise to offer Thy praise and glorification or speak of Thy attributes and characteristics?
- 2 By Thy glory! The tongues have been struck dumb and become powerless to praise even the lowest of Thy signs or explain a single meaning among the meanings of Thy words - how much less to praise Thy most exalted Self and glorify Thy most high Being! I have no way and no means except to acknowledge my powerlessness and shortcoming, as though I were weaving a veil in the heights of the ether with the web of my delusions.
- 3 Therefore I beseech Thee to forgive and conceal my state in every condition, and to look upon Thy pure and sanctified handmaiden who is submissive to Thy Name, humble before Thy gate, speaking Thy praise, supplicating unto Thee, and
- 1 سبحانک اللهم تبارکت و تعالیت و تقدست و تنزهت عن کل ذکر و ثناء و کل نعت لم یصدر من قلبک الا علی فجوه العجز و الفناء و حقیقة الفقر و الهباء کیف یستطیع ان یطیر الی هواء بهاء عز احدیتک او یتصاعد الی ملکوت قدس هویتک حتی یقوم بحامدک و ثنائک و ینطق بنعوتک و اوصافک
- 2 فوعزتک خرسست الالسن و کلت عن ثناء ادنی آیه من آیاتک و بیان معنی من معانی کلماتک فکیف ثناء نفسک العلیا و محامد ذاتک الا علی و لیس لی سبیل و لا دلیل الا الاعتراف بالعجز و التقصیر ان انسج بلعاب عناکب اوهامی حجاباً فی اوج الاثیر
- 3 اذا اسئلك العفو و السّتر فی کلّ حال و ان تنظر الی امتک الطّیبة الزّکیّة الخاضعة لاسمک الخاشعة ببابک النّاطقة بثنائک المبتله الیک المتضرعة الی ملکوتک بلحظات اعین رحمانیتک

beseeking Thy kingdom, with the glances of the eyes of Thy mercy and the gaze of Thy divine oneness. Aid her to that which Thou lovest and approvest in Thy earthly and heavenly dominions. Verily Thou art the Sovereign, the Powerful, the Mighty, the All-Compelling.

و انتظار توجّهات وحدانیتک و تّویدها علی ما
تحبّ و ترضی فی ملکک و ملکوتک انک
انت السلطان المقتدر العزیز القدیر

MJMJ3.101, MMG2#417 p.463

AB04002

To: Wife of Muhammad Husayn Naqqash et al., in Tihiran

O two handmaidens of the mighty Lord! Do not seek anguish from the separation of Jinab-i-Isma'il, do not feel sorrow, and do not be distressed. The world is as you see it, and its fame and renown are as you hear them. It is the foundation and source of cruelty and the cause of a hundred thousand types of afflictions. Man finds not a moment's rest, discovers not a companion, attains not a breath of peace, and arranges not a gathering of comfort. There is war and strife, shame and calamity, loss and decline. In this case, what sorrow is there in departure and what disaster is there in death? The ultimate result is that one hastens from the world of darkness to the world of light, and migrates from the confines of the physical realm to the heart-expanding spiritual realm. I swear by the Beauty of the Peerless Friend that this mortal dust-heap is very constricting and dark. Man's capacity cannot endure the hardships of this world. Thus he hastens to another world to find expansiveness and spaciousness. And praise be to God that the favors of the Blessed Beauty are endless and His bounty gives life to His friends. And upon you both be greetings and praise.

ای دو کنیز خداوند عزیز از فرقت جناب
اسمعیل حرقت نجوید و حسرت ننمائید و
کدورت نفرمائید دنیا اینست که می بینید و
صیت و آوازه اش اینست که می شنوید بن و
بانگاه جفاست و مصدر صد هزار گونه بلا
انسان دمی نیاساید همدی نیابد نفسی نیارامد
و محفل راحتی نیاراید جنگ است و جدال
ننگ است و وبال فقدان است و زوال در
این صورت از رحلت چه حسرتی و در وفات
چه آفتی منتها اینست که از جهان ظلمانی
بعالم نورانی شتابد و از تنگای جسمانی بجهان
دلگشای روحانی هجرت نماید قسم بجمال دوست
یکجا که این خاکدان فانی بسیار تنگ و تاریخ
است حوصلهء انسان تجلّ مشقّات این جهان
ننماید اینست که بجهان دیگر شتابد تا وسعت
و فسحت یابد و الحمد لله الطاف جمال ابدی
بی پایان است و موهبتش جان بخش دوستان و
علیکما التّحیّة و التّناء

BSHN.140.461, BSHN.144.455, MHT1b.214

AB03984

To: Zahra Khanum (Thamarih), in Tihran

- 1 O fruit of the sacred tree! What you had inscribed with your spiritual pen on the tablet of conscience was observed. Offer a hundred thousand thanks that in this storm of tests you brought the ark of life to the shore of salvation, drank from the pure spring of steadfastness, and did not wither from the poisonous winds of violation and the darkness of wavering. This was nothing but the effects of the grace and gifts of His Holiness the One, and the protection, preservation, aid and favor of the Beauty of Unity. Therefore strive night and day with heart and soul so that day by day you may ascend higher in the degrees of firmness and rise further in the stations of steadfastness. I swear by the Ancient Beauty that in this case you will shine forth from the horizon of the Kingdom like a brilliant star and become a great sign of the Ancient Beauty (may my spirit be sacrificed for His loved ones). You will find companionship with the maidens of the Paradise of knowledge and association with the holy countenances of certitude, and at the pole of Paradise you will say "Blessed am I for my Lord has chosen me to be enkindled with the fire of the Tree of the Covenant in the heart of the horizons."
- 2 Convey the Most Glorious Greetings to the steadfast leaf Susan and likewise to the other believing women.

1 ای ثمرهٔ شجرهٔ مقدسه آنچه از قلم روحانی در صفحهٔ وجدانی مرقوم نموده بودی ملاحظه گردید صد هزار شکر نما که در این طوفان امتحان سفینهٔ حیات را بساحل نجات واصل نمودی و از عین صافی ثبات نوشیدی و از ریج سموم نقض و یحیوم تزلزل پزمرده نگشتی این نبود مگر از آثار فضل و مواهب حضرت احدیت و صون و صیانت و عون و عنایت جمال وحدانیت پس شب و روز بجان و دل بکوش تا روز بروز در معارج ثبوت بیشتر صعود نمائی و در مدارج رسوخ زیادتز عروج کنی قسم بجمال قدم در اینصورت چنان بدرختی که از افق ملکوت چون نجم بازغ طلوع نمائی و آیت عظمای جمال قدم روحی لاحبائه الفداء گردی حوریات فردوس عرفانرا مؤانس یابی و طلعات قدس ایقانرا مجالس بینی و در قطب جنان یا طوبی لی بما اختارنی ربی للتوقد بنار شجره الميثاق فی قلب الافاق گوئی ع

2 ورقهٔ موقته سوسن را تکبیر ابداع ابهی ابلاغ نمائید و همچنین سائر ورقات مؤمنات را

MMK6#538

AB04001

To: Aqa Ahmad et al., in Yazd

- 1 O you two bright candles! Kindle the flame of the love of God in the spiritual gathering, burn and melt with the fire of love, and spread light. Demolish the foundation of self and passion, and lay the foundation of love and faithfulness. Become heedless of creation and aware of Truth - that is, look not at human deserving but rather gaze upon the Most Luminous Kingdom.
- 2 Deal with all peoples of the earth with the utmost kindness, sincerity, trustworthiness, nobility, goodwill and care. Counter

1 ای دو شمع روشن محبت الله در بین جمع محفل روحانی برافروزد و بآتش عشق بسوزد و بگدازد و نور بخشید بنیان نفس و هوی براندازد و بنیاد حب و وفا بنهد از خلق بیخبر گردید و بحق آگاه شوید یعنی نظر باستحقاق بشر ننمائید بلکه ناظر بملکوت انور باشید

2 و با جمیع ملل ارض بنهایت مهربانی و صداقت و امانت و مروت و خیرخواهی و غمخواری رفتار

evil with good and respond to faithlessness with faithfulness. If given a cup of poison, bestow a chalice of honey; if struck by a sword, become a healing balm; if attacked with a blade, do not withhold your neck in the path of God; and if shot with arrows, make your breast a shield in the love of God.

- 3 Days will pass and life will end. No blessing or pleasure will endure, but tribulations in the path of God bring tremendous profit and sublime grace, for these holy spiritual results in God's path remain and endure forever - they are eternal and everlasting without end.

- 4 And upon you both be greetings and praise.

نمائید سیئات را بحسنات مقابله کنید و جفا را
بوفای مقاومت نمائید اگر جام زهر دهند ساغر شهد
بخشید و اگر شمشیر زنند مرهم زخم گردید و اگر
تیغ کشند در سبیل الهی گردن دریغ مدارید و
اگر تیر زنند در محبت الله سینه سپر کنید

3 ایام بگذرد و زندگانی بسر آید هیچ نعمت و
لذتی نباید ولی بلایای سبیل الهی ربح عظیمست
و فضل جلیل زیرا این نتایج مقدسه روحانیه
در راه خدا باقی و برقرار ابدیست و سرمدی
جاودانست بی پایان

4 و علیکما التّحیّة و الثّنَاء

MMK2#285 p.206, HDQI.254, ANDA#26
p.04, ABDA.378

AB04037

To: Arab Ali Bayk, in Zavarih

- 1 O knight of the field! Praise be to God, you witnessed with your outward eye how the assistance and favor of Truth made you victorious over all, and like a drawn sword you turned back the lost group. That crowd was a feminine crowd, therefore their attack became flight and their advance became a burden.

- 2 Present the full details to His Imperial Majesty and to His Excellency the Prime Minister, that these riffraff are unaware of the world of civilization and in the human realm are without benefit, effect or fruit - crude, ill-tempered, heedless, ignorant and enemies of the wise.

- 3 We, in complete oppression and perfect patience and tranquility, are occupied in service to government and nation. These oppressors do not leave a moment's peace and do not give an instant's opportunity. They themselves strike the axe at the foundation of righteousness and also prevent others from benevolence and service.

- 4 We only request this much kindness: that you somewhat prevent the evil of these souls so that we may engage in service with perfect truthfulness, uprightness and devotion to reality,

1 ای فارس میدان الحمد لله بچشم ظاهر مشاهده
نمودی که عون و عنایت حق ترا بر کل قاهر
فرمود و مانند سیف شاهر گروه خاسر را راجع
نمودی آن جمع جمع مؤنث بودند لهذا هجومشان
فرار بود و اقبالشان وبال

2 کیفیت را بتمامه بحضور اعلیحضرت شهبازی و
خدمت جناب صدارتپناهی معروض دارید که
این همیج رعا از جهان مدنیت یخیزند و در عالم
انسانیت بی نفع و اثر و ثمر بدر و بدخو و غافل
و نادان و دشمن داناان

3 ما در نهایت مظلومیت و کمال صبر و سکون
بخدمت دولت و ملت مشغولیم این ستمکاران
آنی راحت نگذارند و دمی فرصت ندهند خود
تیشه بنیان راستی زنند و دیگرانرا نیز مانع از
خیرخواهی و خدمتگزاری گردند

4 ما همینقدر استدعای عاطفت مینمائیم که شرّ
این نفوس را اندکی منع فرمائید تا بکمال راستی و
درستی و حقیقت پرستی بخدمت پردازیم و بندگی

and may serve the just monarch. And God willing, invisible confirmations and divine assistance will arrive.

شهریار عادل نمائیم و انشاء الله تأییدات غیبیه و توفیقات رحمانیه میرسد

5 And upon you be greetings and praise.

5 و علیک التّحیّة و التّناء

PYB#229 p.45

AB04158

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

1 O ye two honored branches of the Blessed Tree! Your letters have arrived and from their steadfast contents, spiritual delight was obtained. The glance of favor has always been and will always be with you. Rest assured that you are honored and respected by me. I beseech God that in the Abha Kingdom you may become the cause of pride for all the Afnan of the Divine Tree, and that you may be raised up with such firmness and steadfastness that you will hear with your outward ear the cry of praise from the Supreme Concourse. And this is not difficult for God.

1 ایها الفرعان المحترمان من السّدرۃ المبارکة مکاتیب آن دو فرع لطیف واصل و از مضمون ثبوت مشحونش روح و ریحان حاصل گردید نظر عنایت همیشه با شما بوده و خواهد بود مطمئن باشید در نزد من مکرم و محترمید و از خدا میطلبم که در ملکوت ابی سبب روسفیدی جمیع افنان سدره الهیه گردید و به ثبوت و رسوخی مبعوث شوید که ندای تحسین از ملاّ اعلیٰ بسمع ظاهر بشنوید و لیس ذلک علی الله بعزیز

2 Do not be saddened by that incident. Such matters are transient and pass away like a mirage. What is ordained for you in the divine Kingdom remains fixed and established.

2 از جهت آن واقعه محزون مباشید اینگونه امور عرضیست و چون سراب فانیست میگردد آنچه در ملکوت الهی مقدر بجهد شما باقی و مقرر

3 A letter was written to Aqa Zaynu'l-'Abidin and sent to Aqa Siyyid 'Ali-Akbar - let them deliver it to him. Do not write anything about these matters to His Honor your father - he cannot handle it.

3 مکتوبی باقا زین العابدین مسطور شد و نزد آقا سید علی اکبر فرستادم باو برسانند در این خصوصات بحضرت ابوی چیزی مرقوم ننمائید قابلیت ندارد

4 In any case, with perfect steadfastness occupy yourselves with acquiring perfection in the Cause of God and attend to your business and trade. And upon you and upon all who are firm and steadfast in God's Covenant and Testament be the Glory.

4 باری بکمال استقامت بر امر الله مشغول تحصیل کمال شوید و به کسب و تجارت خود پردازید و البهائ علیک و علی کلّ ثابت راسخ علی عهد الله و میثاقه

INBA87:220, INBA52:224

AB04191

To: Haji Ali Yazdi, in Palestine

- 1 O thou who hast sought refuge in thy Most Exalted Lord! The letter thou didst write was received and its contents were understood. Although separation and remoteness is a burning fire and intense flames, yet it causes the fire of longing to blaze more fiercely and increases the thirst and yearning of the consumed heart. Though separation from the Holy Sanctuary brings sorrow and deprivation, these lamentations and cries, these yearnings and longings of heart and soul are acceptable and desirable to the heart and conscience. This separation has increased the burning, and this sorrow has intensified the heart's thirst.
- 2 Thou hadst asked permission to ask questions. This is not the day for investigation and questioning, but rather the day for steadfastness and firmness in the Covenant and Testament. If thou art among the heroes of this field, then loosen the reins and let thy tongue speak forth in praise of thy Lord, the All-Merciful. Be firm as the immovable mountains and leave aside the doubts of those who deal in allusions. Soon thou shalt find the banner of the Covenant raised high and the sail of the Testament unfurled and visible. On that Day shall the waverers remember.
- 3 Convey my greetings to the suppliant leaf, the mother of Mirza Hassan, and to the beseeching leaf, the sister of Mirza, and to the children.
- 4 On my behalf, read a visitation prayer at the Holy Threshold with the utmost supplication and entreaty.
- 1 یا من استجار ربّه الاعلیٰ مسطور مرقوم
مضمونش مفہوم و معلوم گردید دوری و
مہجوری اگرچہ آتش سوزانست و شدّت نیران
ولی نائرہ شوق افروخته گردد و جانسوخته را
عطش و ظمأ افزون شود ہجران روضہ مقدّسہ
ہرچند سبب حسرت و حرمانست ولی این نالہ
و فغان و حنین و این دل و جان مقبول و
مطلوب دل و وجدان این فرقت حرقت افزود
و این حسرت عطش دل را زدیاہد نمود
- 2 اجازہء سؤال خواستہ بودید لیس الیوم یوم
الفحص و السّؤال بل الیوم یوم الثبوت و الرسوخ
علی العهد و الميثاق ان کنت من رجال هذا
المیدان ارخ العنان و اطلق اللسان بذکر ربّک
الرحمن و استقر استقرار الراسیات و دع الشّہات
من اهل الاشارات و سوف تجد علم الميثاق
معقوداً مرفوعاً و شرع العهد مشہوداً منشوراً
یومئذ یتذکر الواقفون
- 3 ورقہء مہتہلہ والدہء میرزا حسن و ورقہء متضرّعہ
ہمشیرہء میرزا و اطفال را تکبیر برسانید
- 4 از قبل این عبد در نہایت تضرّع و ابتہال در
آستان مقدّس زیارت بخوانید

MUH3.217

ABU1681

- 1 There are two kinds of opinion (zann): negative opinion and positive opinion. And in one place, opinion has the meaning of certainty and knowledge - "they are certain."
- 2 As for the fish and the whale, what is meant is those people who swallowed him, and in the darkness of their ignorance, animality and selfish desires, he remembered God, and finally God saved him - meaning he guided the people.
- 3 And in the Torah the story of Dhun-Nun is by the name of Jonah, and the Europeans completely denied this story, saying it was one of the false tales. They even said the city of Nineveh never existed.
- 4 Until one year when we were in Baghdad, near Mosul they excavated a place and found strange ancient artifacts. Among them they found two water buffaloes that were exactly like the original. And the British consul had found a golden bee, and had placed a dried real bee next to it - no one could tell any difference at all. With a microscope one could see the fine hairs that were on the back of the bee. The Europeans said it was clear that microscopic instruments had existed in ancient times too.
- 5 And it became known that Nineveh was not false - it had been a great city, but in ancient times it had been swallowed up, sinking into the earth to a depth of three hundred cubits.
- 1 ظن دو ظن است ظن سوء ظن حسن و در جائی
ظن معنی یقین و علم آمده یظنون انهم ملا قوه
- 2 اما حوت مراد همان قوم است که او را بلعیدند
و در ظلمات جهل و حیوانیت و نفسانیت آنها
خدا را ذکر کرده و عاقبت خدا او را نجات داد
یعنی قوم را هدایت کرد
- 3 و در تورات قصه ذو النون باسم یونا است و
اروپائیان این قصه را مطلقاً منکر بودند که یکی از
حکایات دروغ است حتی شهر نینوی را میگفتند
نبوده
- 4 تا سالی که در بغداد بودیم نزدیک موصل محلی
را شکافتند آثار عتیقه غریبه پیدا شد از آنجمله
دو گاو میش پیدا کردند که تمام مثل اصل بود
و قونسول انگلیس یک دانه زنبور طلائی پیدا
کرده بود زنبور دیگر اصلی را خشکانیده پهلوی
آن گذارده کسی نمیتوانست ابداً فرقی گذارده
با ذره بین اینوهای نرمی که بر پشت زنبور بوده
دیده میشد فرنگی ها میگفتند معلوم است آلات
ذره بینی سابق هم بوده است
- 5 و معلوم شد که نینوی دروغ نبوده شهر بزرگی
بوده ولی در قدیم ایام خسف شده بقدر سیصد
ذرع بزمین فرو رفته

AVK2.207.05

AB03921

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

- 1 O trustworthy one of 'Abdu'l-Baha! We arrived in Port Said several days ago and forty travelers arrived all at once - we are busy with them. All the praise you wrote about the friends everywhere brought joy and delight. 'Abdu'l-Baha has no joy or gladness left in this world except through the fragrant breezes from the rose garden of the hearts of the beloved ones.
- 1 ای امین عبدالهآء چند روز است که وارد
پورتساید شده ایم و حضرات مسافرن یعنی
چهل نفر یک دفعه وارد مشغول بآنها هستیم
آنچه ستایش در حق یاران هر جا مرقوم نموده
بودی سبب روح و ریحان گردید عبدالهآء را
در اینجهان سرور و فرحی جز بنفحات معطره
گلشن قلوب احباً نمانده

- 2 On the Day of Manifestation, there was joy in attaining the presence of the One revealed on Sinai, but after the Sun of Truth became hidden in the horizon of the unseen realm of contingent being, there remains no happiness except through the spiritual progress of the divine friends. Therefore, whenever in your letter you praise the friends and handmaidens of the Merciful, it brings utmost joy.
- 3 Truly Haji Ghulam-Rida is sacrificing himself in service. Blessed is he and excellent is his final abode. Upon you and upon him be the Most Glorious Glory.
- 4 O longtime friend! Everything sent from Tehran to Afnan Mirza Muhsin, and everything sent from Ishqabad through Aqa Mirza Mahmud, all arrived. But there is no time for individual receipts - please excuse us. To the extent possible there will be no shortcoming.
- 5 Convey respectful greetings from 'Abdu'l-Baha to all the divine friends, young and old, men and women. And upon you be the Most Glorious Glory.
- 2 در یوم ظهور سرور بمثل حضور مجلی طور داشت لکن بعد از آنکه شمس حقیقت در افق پنهان و غیب امکان متواری گشت دیگر شادمانی جز بترقیات روحانی یاران رحمانی ندارد لهذا هر وقت که در نامه خویش ستایش از یاران و اماء رحمن مینمائی سبب نهایت مسرت میگردد
- 3 جناب حاجی غلامرضا فی الحقیقه در خدمت جانفشانی مینماید طوبی له و حسن مآب و علیک و علیه البهاء الابهی
- 4 ای یار قدیم آنچه از طهران نزد افنان میرزا محسن ارسال شد و آنچه از عشق آباد بواسطه جناب آقا میرزا محمود ارسال گشت کل رسید ولی قبوض مفرده فرصت نیست معذور دارید بقدر امکان قصور نخواهد شد
- 5 جمیع یاران الهی را صغیراً کبیراً رجالاً نساءً از قبل عبدالهآ تحیات محترمانه برسان و علیک البهاء الابهی

INBA16:174, MKT9.034, MMK5#161

p.125x

AB04165

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

- 1 O Jinab-i-Amin! The letter sent from Baku arrived, and likewise the letter dated 9 Rabi'u'th-Thani this year which arrived through Dreyfus. The receipt for one hundred Greatest Name rings is enclosed.
- 2 Now that they will not sell the Bukhara properties, strive to have the heirs quickly agree to sell the 'Ishqabad properties and pay the debt. Write continuously to the heirs and awaken them, otherwise it will become like the story of Jinab-i-Haji Mirza Hasan. Since this is the case, the six hundred and seventy pounds you have given is enough, for the purpose was to clear the debt of the Afnan. From what is known this debt will not be cleared.
- 1 جناب امین نامه مرسل از بادکوبه رسید و همچنین نامهئی که بتاريخ ۹ ربیع الثانی این سنه بواسطه دریفوس رسید قبض صد دانه نگین اعظم در جوفست
- 2 حال که املاک بخارا را فروش نخواهند بکشید که ورثه بزودی بالاتفاق املاک عشق آباد را بفروشند و قرض را بدهند شما متصل بورثه بنویسید و بیدار کنید والا مثل حکایت جناب حاجی میرزا حسن میگردد مادام چنین است ششصد و هفتاد جنبه که داده اید بس است زیرا مقصود صاف نمودن دین حضرت افنان بود از قرار معلوم این دین صاف نخواهد شد

- 3 The one hundred pounds that Haji Ghulam-Rida sent along with the two hundred pounds that were sent later all arrived in Paris. In America funds arrived from the Afnan and Abbasov, and likewise the two hundred pounds from Baqiroff arrived. Be assured, and whatever arrived in Paris, receipts were written to Jinab-i-Haji and Jinab-i-Baqiroff. If anything has not had a receipt sent, it has not arrived. You should inquire from these gentlemen.
- 3 صد جنیه که حاجی غلامرضا با دوست جنیه که بعد فرستادند کلّ در پاریس رسید در امریک از حضرت افنان و عباساف وجوه رسید و همچنین دوست جنیه باقراف رسید مطمئن باش و هرچه در پاریس رسید بجناب حاجی و جناب باقراف رسیدش مرقوم گشت اگر چیزی رسیدش نرفته است نرسیده است شما از حضرات استفسار نمائید
- 4 In any case, O Jinab-i-Amin, you undertake much labor. From the favors of the Blessed Beauty I beseech for you aid, protection, grace and shelter.
- 4 باری جناب امین شما بسیار زحمت میکشید از الطاف جمال مبارک ترا عون و صون و عنایت و حمایت میطلبم

INBA16:173

AB04141

To: Aqa Mirza Badiullah (Mashhad) et al.

- 1 O friends and handmaidens of the All-Merciful! Jinab-i-Aqa Siyyid Aqa has written a letter requesting multiple letters be written, but I absolutely do not have time to write even a single letter to each of the friends. Indeed, in truth I do not have time available to write even one letter. Nevertheless, solely due to his request, this letter is being written so that you may know that my heart is attracted to the love of the friends of God, yet tongue and pen fall short due to the multitude of tasks and occupations.
- 1 ای یاران و امّاء رحمان جناب آقا سیّد آقا نامه نگاشته و نگارش مکاتیب متعدّد خواہش نموده و من ابدأ فرصت نامه یگانه بهر یک از دوستان ندارم بلکه فی الحقیقه فرصتی حاصل نه که بتحریر یک نامه پردازم باوجود این محض خواہش ایشان این نامه مرقوم گردید تا بدانید که قلب منجذب بحبّ احبّاء الهیست ولکن لسان و بنان از کثرت مشاغل و شواغل قاصر
- 2 In any case, what is necessary and fitting is love and kindness and spiritual attraction. Praise be to God, there is no shortcoming in that through the abundant grace of the Forgiving Lord.
- 2 در هر صورت آنچه باید و شاید محبّت و مهربانیست و انجذاب وجدانی الحمد لله در آن قصور نه از فضل موفور ربّ غفور
- 3 There is strong hope that the friends and handmaidens of the All-Merciful will seek no rest or repose day or night, but rather will fill a cup whose intoxication is eternal and whose drops are everlasting.
- 3 امید شدید است که یاران و امّاء رحمان شب و روز راحت و آرام نجویند بلکه جامی سرشار کنند که نشئه اش ابدیست و رشائش سرمدی
- 4 And upon you be greetings and praise.
- 4 و علیکم و علیکن التّحیّة و الثّناء

MKT9.274b

AB03932

To: Children of sister of Muhammad Baqir Muallim et al.

- ¹ O servants of the Most Glorious Beauty and handmaidens of the All-Merciful! Your names were mentioned at the Threshold of the Most Great, and your heart's desire is for each to receive a special letter. But 'Abdu'l-Baha does not have time to write even one word for every hundred souls, since the loved ones of God and His handmaidens surge like waves throughout all the regions of the world, each requesting a letter. And the great occupations and difficulties are like spring rains, while the assault of the Covenant-breakers is like wild beasts. Given this, how can I find time for special letters? Surely the servants and handmaidens of God will accept 'Abdu'l-Baha's excuse.

¹ ای بندگان جمال ایهی و اماء الرحمن اسماء شما در آستان حضرت کبریاء مذکور گردید و آرزوی جان شما اینست که هر یک بنامه مخصوصی مخصّص گردد ولی عبدالهّاء را مجال آنکه از پیر هر صد نفس یک کلمه بنگارد ندارد زیرا احباء و اماء الهی در جمیع اقالیم عالم موج میزنند و هر یک مستدعی نامه و مشاغل و غوائل عظیمه نیز مثابه باران نیسان و هجوم ناقضان چون درندگان باوجود این چگونه فرصت نامه‌های مخصوص دارم البتّه عذر عبدالهّاء مقبول عباد الله و اماء الله

- ² In any case, you are all present in the gathering of the heart and mentioned in the realm of the soul. I hope through the favors of the reality of the All-Merciful that you will be assisted to remember the Friend day and night, and be alive through the fragrances of the gardens of fellowship, unity, oneness, detachment and freedom from self. And may all have the aim and desire to render a service at the Sacred Threshold and become the cause of the glory of God's Cause - that is, to manifest such character and conduct that their sanctity and purity becomes evident to all people.

² باری در محفل دل کلّ حاضرید و در عالم قلب کلّ مذکور از عنایات حقیقت رحمانیت امیدوارم که شب و روز بذکر حضرت دوست موفق گردید و بنفحات ریاض الفت و اتحاد و یگانگی و آزادگی و بیگانگی از نفس زنده باشید و کلّ را مقصد و آرزو آن باشد که در آستان مقدّس خدمتی نماید و سبب عزّت امر الله گردد یعنی به اخلاق و آدابی مبعوث شود که در نزد جمیع ناس تقدیس و تنزیهش ظاهر شود

MKT8.039

AB04210

To: Dr. E.

What thou hast written was perused. In reality thou hast a good intention and lofty desire. I beg of God that thou mayst succeed therein. But the delivery of the Cause of God depends upon the diffusion of the Fragrances of God, severance from the world, engagement in the commemoration of God in independence of the rich.

It is stated in the Gospel, (Mathew 10:14) "Even shake the dust from off your feet." Consider how great is the Cause and how much it requires Sanctification and purity. I beg of God

that He may provide for thee a good means and facilitate (thy affairs) according to thy wish. But if thou desirest to teach the Truth of God and sleekest to promulgate the Word of God; that requires the confirmation of the Holy Spirit and not the means of sustenance.

And the more this is done in the state of severance (from the world) the better it is.

His Holiness Christ delivered the Cause of God in the wilderness of the Holy Land, with bare feet, old clothing, thirsty and hungry.

Be thou follow (the example of) His Holiness Christ until thou mayst succeed.

BSTW#197, BSTW#457

AB04038

To: Gul-Surkh Khanum Imami Azami (Faizih)

O Faizih! For some time I have not written to you, and the reason is that you did not raise the cry of “O ‘Abdu'l-Baha” from your heart and soul, and did not open your tongue in mention of my servitude to the Most Holy Court of the Ancient Beauty. If you seek a response from me, raise loud the cry of “O ‘Abdu'l-Baha!” If you seek the joy of my heart, mention my servitude at the Most Holy Court. For in this lies the desire of my heart, the comfort of my soul, and the ultimate hope of this homeless one. I would not exchange His servitude for sovereignty over both worlds, nor would I trade being His servant for lordship over both realms. If you seek the good-pleasure, nearness and joy of this servant, open your mouth in mention of my servitude at His exalted threshold. Otherwise, no attribute, description, praise, tribute or glorification has any worth in this court. You have never been forgotten and never will be. Rest assured. I beseech God that you may be assisted in all things that please this servant, for truly my good-pleasure is better for you than all that exists in the world. And the Glory be upon you, upon your husband, upon your brother, and upon all the assured handmaidens.

ای فائزه مدّتیست بشما مکاتبه ننموده‌ام و سبب اینکه از دل و جان نداء یا عبدالبهاء برنداشتی و بعبودیت من بآستان جمال قدم زبان نگشودی اگر جواب از من طلبی فریاد یا عبدالبهاء بلند کن اگر سرور قلب من جوئی بندگی من را بساحت اقدس ذکر کن چه که در این آرزوی دل است و راحت جان و منتهای آمال این بی سر و سامان سلطنت دو کوزرا بعبودیتش تبدیل نمایم و خداوندی دو سرا را به بندگیش مبادله نکنم اگر رضایت و قریبیت و مسرت این عبد میطلبی دهان بعبودیت من بعتبهء سامیه بگشا و الا هیچ نعقی و وصفی و ستایشی و مدحی و حمدی در این بساط رونق ندارد هیچ وقت فراموش نشده و نخواهی شد مطمئن باش از حقّ میطلبم که بآنچه رضای این عبد است در جمیع مراتب موفق شوی و آن رضائی هو خیر لک عن کلّ ما فی الوجود و البهاء علیک و علی بعلک و علی اخیک و علی جمیع الاماء الموقنات

MKT6.006

AB04185*To: Hand of the Cause Ali Muhammad Ibn Asdaq*

- 1 O thou who art firm in God's Covenant and Testament! All that you mentioned is acceptable and will be carried out, God willing, in the best possible manner. And your friends will, God willing, through divine grace, be grateful and pleased with you.
- 2 For praise be to God, through divine might and power, we have had and God willing will continue to have no purpose, desire, aim or hope except the good of all, as is evident and clear from the contents of the divine Tablets, the commands of the Dawning-place of divine verses, the counsels of the Manifestation of divine attributes, the great advice of the Dayspring of the signs of divine unity, and the deeds and conduct of these servants.
- 3 And when the time of reception comes it will become even clearer - nay, it will become as obvious as the sun at its zenith - to what degree the sincere intentions and purity and sincerity of these servants have reached.
- 4 I swear by the Ancient Beauty and the Most Great Name that the eye of the world has not seen anyone more truthful or more benevolent than these servants, for we are commanded by God's Covenant and Testament to show the utmost obedience and submission to the government, as you are fully aware. Nothing more remains to be said.
- 1 یا ایها الثابت علی عهد الله و میثاقه، آنچه مذکور داشتید کلّ مقبول و به احسن وجوه ان شاء الله مجری خواهد شد و دوستان شما ان شاء الله به فضل حق از شما ممنون و خوشنود خواهند گشت.
- 2 زیرا ما را الله الحمد به حول و قوه الهیه مقصد و مرادی و مطلب و رجائی جز خیر عموم نبوده و ان شاء الله نخواهد بود چنانچه از مضامید الواح الهیه و اوامر مطلع آیات رحمانیه و وصایای مظهر شئونات فردانیه و نصایح عظیمه مشرق آثار وحدانیت و اعمال و اطوار این عباد مشهود و واضح است.
- 3 و چون زمان استقبال آید وضحت و مشهودت بلکه چون شمس در وسط سماء عیان و آشکار گردد که نوایای صادقه و خلوص و صفت این عباد به چه درجه بوده.
- 4 قسم به جمال قدم و اسم اعظم که چشم عالم صادقتر و خیرخواه تر از این عباد ندیده زیرا ما به عهد و میثاق الهی مأموریم که نهایت اطاعت و انقیاد را از حکومت بنائیم و شما بتمامه مطلعید. دیگر حرفی باقی نماند.

PYK.266

AB11704*To: Khalil Rahmani Farani*

- 1 O one intoxicated with the cup of the Most Glorious! For a long time no sweet fragrance has wafted from the rose garden of the hearts of those friends to the nostrils of the souls of the yearning ones, and no cause for the joy of conscience has appeared - neither a letter nor a message, neither a greeting nor a salutation.
- 1 ای سرمست جام ابری مدّتیست مدیده که نفعه خوشی از گلستان قلب آن یاران بدماغ جان مشتاقان نرسیده و سبب مسرت وجدان نگردیده نه نامه‌ئی و پیامی نه تحیتی و سلامی

- 2 This statement is by way of jest, otherwise there is no doubt that souls who are intoxicated from the divine cup of "Am I not?" and are wine-worshippers in the tavern of the Friend are always drinking to the memory of the Beloved's face, and from the wine of the love of the Lord they, like an overflowing cup, forget forgetfulness and consider silence as unconsciousness, count forgetting as disobedience, and call occupation with aught else sheer madness.
- 3 Therefore, O yearner for the meeting, stir up a tumult in your heart and raise a cry from your soul, and in that land and region, like a lamenting bird in the meadow, sing the divine melody - perchance the thankful birds will take wing and become intimate with the mystery of the Self-Sufficient Lord.
- 4 This century is the age of the Ancient Beauty and this cycle is the cycle of the All-Merciful Lord. The divine conditions are in the power of manifestation and the intensity of appearance.
- 5 And the glory be upon you and upon all who are firm in God's Covenant and Testament.
- 2 این بیان من باب مزاحست و الا شبهه نیست که نفوسیکه از جام الست الهی سرمستند و در نهمخانه حضرت دوست بادهپرست همیشه بیاد روی یار میگسارند و از نجر محبت حضرت پروردگار چون ساغر سرشار فراموشی را فراموش کنند و خاموشی را بیهوشی دانند نسیانرا عصیان شمرند و اشتغال بمادون را صرف جنون خوانند
- 3 پس ای مشتاق دیدار جوشی در دل بزن و خروشی از جان برآر و در آن خطه و دیار چون مرغ زار در مرغزار گلبنک الهی بزن شاید طیور شکور پرواز آیند و با راز حضرت بنیاز دمساز گردند
- 4 این قرن عصر جمال قدیمست و این کور کور رب کریم شئون الهیه در قوت ظهور است و شدت بروز
- 5 و البهاء علیک و علی کل ثابت علی عهد الله و میثاقه

FRH.203-204

AB04130

To: Mashhadi Haydar (Khulinjan) et al.

- 1 O ye friends of 'Abdu'l-Baha! Praise be to God that ye have become intoxicated from the cup of bounty and in the feast of alast have become intimate wine-worshippers. Ye have found exhilaration from the chalice of favor and have sought new life from the wine of bestowals. Ye are firm in the Covenant and steadfast in the Testament, and yearning to witness the lights of the Day-Star of the horizons.
- 2 Although ye are the foremost among the ardent lovers and afflicted with the fire of separation, yet praise be to God, after ascension from this mortal world, eternal reunion is ordained and perpetual existence in the paradise of everlasting meeting is decreed and established.
- 3 Be not saddened by the events of this dark world, and let not your hearts bleed from the tribulations of this transient life. Be joyous through the merciful favors and be glad through divine
- 1 ای یاران عبدالهء حمد خدا را که از کاس عنایت سرمست شدید و در بزم الست محرمان میپرست گشتید از جام عنایت نشاء یافتید و از صهای موهبت حیات تازه جستید ثابت عهدید و راسخ میثاق و مشتاق مشاهده انوار نیر آفاق
- 2 هرچند سرحلقه عشاق پراحتراقید و مبتلای بنار فراق ولی الحمد لله بعد از صعود از این عالم فانی وصال دائمی مقدر و خلود در جنت لقای ابدی محتوم و مقرر
- 3 از حوادث این جهان ظلمانی محزون نگردید و از مصائب این حیات فانی دل خون نشوید بالطف رحمانیه مسرور گردید و بموهبت ربانیه خوشنود

bounty. Praise be to God, ye are under the protecting shadow and in the shelter of the Lord of Might. This is the supreme mercy, this is the greatest bounty.

شوید الحمد لله در ظلّ ظلیلید و در پناه ربّ جلیل
اینست رحمت عظمی اینست موهبت کبری

4 And upon you be greetings and praise.

4 و علیکم التّحیّة و الثّناء

INBA87:156b, INBA52:154a

AB12303

To: Mirza Muhammad Ganji

1 O thou whose face is illumined by the lights of the love of God!

1 ای نورانی الوجه بانوار محبت الله

2 As I was occupied at this hour with remembering the friends of Adhirbayjan and writing replies to their letters, the honored Nazir who was present mentioned you and recalled your visage, your words and your conduct. He wished that we might occupy ourselves with your remembrance and become intimate with thoughts of you.

2 چون در این ساعت بذكر احبای آذربایجان
مشغول بودم جواب مسطورات ایشان مرقوم
میگشت جناب ناظر حاضر ذکر شما را نمودند و
یادی از دیدار و گفتار و رفتار شما کردند و
خواستند که مشغول بذكر شما گردیم و مألوف
بیاد شما باشیم

3 In truth, we shall never forget the ancient rights of him who has ascended to the Most Glorious Kingdom, and likewise we continually call to mind the heart-felt attractions of that tree of faith and certitude.

3 و فی الحقیقه حقوق قدیمه جناب متصاعد
بملکوت ابهی را هیچ وقت نسیان نخواهیم نمود
و هم چنین انجذابات قلبیه آن شجره ایمان و
ایقان را دائماً متذکریم

4 We beseech God that you may be assisted and confirmed in all conditions and ranks of the contingent and divine worlds, and that such evidences of steadfastness and firmness in the Cause of God and of rootedness and attachment to God's Covenant and Testament may be manifested from that spiritual friend that all minds, souls, eyes and thoughts of the people of the contingent world may be astonished, and that you may shine forth in this Dawn of Creation like a brilliant and radiant star.

4 و از حقّ میطلبیم که در جمیع شئون و مراتب
عوالم کونیّه و الهیه مؤید و موفق گردید و چنان
آثار ثبوت و استقامت بر امر الله و رسوخ و
تشبّث بر عهد و پیمان الهی از آن حبیب روحانی
ظاهر گردد که جمیع عقول و نفوس و ابصار و
افکار ملاً امکان حیران شود و در این فجر ابداع
چون کوکب لامع ساطع و ظاهر و باهر گردی

5 And the Glory be upon you and upon the loved ones of God.

5 و البهاء علیک و علی احبّاء الله

INBA85:138

AB04166

To: *Mirza Siyyid Abdu'llah Intizamus-Saltanah*

1 He is the One dawning from the horizon of the Kingdom!

2 O friend! The Sun of Reality is shining and the spring cloud is pouring forth its bounties and the divine spring breezes are stirring from all directions. If any tract of land with its capacities and realities does not become verdant and flourishing in this Most Great Day, there is no doubt it will remain forever deprived of the outpourings of the All-Merciful and will grow naught but the thorns of regret and despair. The more the farmer of knowledge and wisdom strives in the soil of souls, the more the bounties and blessings will increase. Until the earth becomes pure and ready through the efforts of the farmer, it will not yield complete fruits and great harvests will not be obtained. Therefore, with high resolve one must aim for these noble goals and, through divine power and heavenly confirmations, must purify and sanctify the soil of people's souls from the weeds and thorns of qualities unworthy of the human world, so that it may become receptive to divine bounties. And in the world of humanity nothing has had as much influence and effect as morals, conduct and wisdom, for divine power supports it, eternal glory lies within it, and the world of existence is thirsty for this divine Salsabil.

1 هو المشرق عن افق الملكوت

2 حبيباً شمس حقیقت تابان و ابر بهاری در فیضان و اریاح بهار الهی از کل جهات در هیجان هر قطعه از اراضی استعدادات و حقائق اگر در این یوم اعظم سرسبز و خرم نگردد [شبهه‌ئی] نه که ابدالدهر از فیوضات رحمانیه محروم ماند و جز خار ندامت و نومیدی گجاهی نرویند و دهقان معرفت و دانائی آنچه در ارض نفوس بیشتر بکوشد فیوضات و برکات تزیید نماید و آنچه مظهر فیوضات نامتناهی گردد تا زمین بهمت زارع پاک و آماده نگردد ثمرات کلیه نبخشند و ریع عظیم حاصل نشود پس بهمت بلند باید قصد این مقاصد ارجمند نمود و بقوت الهیه و تأییدات صمدانیه اراضی نفوس ناس را از خس و خاشاک شئون غیر لایقه عالم انسانیت پاک و مقدس نمود تا مستعد فیوضات الهیه گردد و در عالم بشریت هیچ شیء چون اخلاق و اطوار و دانائی نفوذ و سرایت نداشته زیرا قوت الهیه مؤید آن عزت ابدیه و عالم وجود تشنه این زلال سلسبیل الهیه است

INBA15:246, INBA26:248, HDQI.050a,
ANDA#19 p.03

AB04017

To: *Rustam Khudadad*

1 O Rustam! The way of humankind today is oppression and tyranny, savagery and ferocity, bloodthirstiness and estrangement, corruption and injury. That is, each one tears open the breast of another, and sees their own success in another's bitterness, and seeks their own unity in another's estrangement. Yet there cannot be imagined in the human world a greater misery and abasement, a greater affliction and shame than this.

1 ای رستم روش نوع انسان امروز جور و ستم است و درندگی و تیزچنگی و خونخواری و پیگانگی و آلودگی و آزدگی یعنی هر یک سینه دیگری شرحه شرحه نماید و کامرانی خویش را در تلخکامی دیگری ببیند و یگانگی خود را در پیگانگی دیگری جوید و حال آنکه نکبت و ذلتی

- و نَقَمَت و نَجَلَتی اعظم از این در عالم انسان
تصوّر نتواند
- 2 Glory be to God! What ignorance and foolishness and bewilderment is this, and what benefit and advantage is there in this in the world of existence? 2 سیحان الله این چه نادانی و جهالت و سرگردانیست و از این چه سود و چه فایده‌ئی در عالم وجود
- 3 Rather, human goodness and eternal glory in both worlds lies in acquiring the merciful attributes of the Divine Lord. One must be loving, good-natured, radiant-faced, sweet-scented, and humble and submissive in every direction. Set aside sword and weapon, and seek peace and reconciliation. Give up war and sharp claws, make peace your aim and seek culture and uprightness. Seek security and peace, and spread wide the feast of fellowship. Even show hospitality to wild beasts and birds, and show kindness to enemies and ill-wishers. 3 بلکه خیریت انسان و عزّت ابدیه در هر دو جهان اقتباس صفت رحانیت حضرت یزدانست باید مهرجو بود و خوشنود و درخشنده‌رو و مشکین‌بو و خاضع و خاشع بهرسو تیغ و سلاح بهل و صلح و صلاح طلب از جنگ و تیزی چنگ بگذر آهنگ آشتی کن و فرهنگ و راستی خواه امن و سلام طلب و خوان ضیافت عام بگستر حتی وحوش و طیور را مهمانی کن و دشمن و بدخواه را مهربانی
- 4 And upon you be greetings and praise. 4 و علیک التّحیّة و التّناء

YARP2.442 p.333

AB03926

To: Sadrus-Sudurzadih, Siyyid Ali et al.

- 1 O descendants of that most close one to God! Mr. Azizullah Khan mentioned the names of those dear ones among the yearning ones and spoke of those newly arrived ones in the gathering of the love of God. This servant had an indescribable attachment and devotion to His Holiness the illustrious Sadr, for he was a bright candle in the night-chamber of guidance and in the rose garden of divine knowledge he was occupied with designing flowers of truth and meanings. He had an eloquent speech and an articulate expression, and with utmost sincerity and detachment he strived in this wondrous Cause. 1 ای بازماندگان آن صدر المقرّبین جناب عزیزالله خان در نزد مشتاقان نام آن عزیزان بر زبان راند و ذکری از آن نورسیدگان انجمن محبت الله فرمود این عبد بحضرت صدر جلیل تعلقی و تعشقی زایدالوصف داشت زیرا شبستان هدایت را شمع روشن بود و در گلستان عرفان بطراحی گل‌های حقائق و معانی میپرداخت نطقی فصیح داشت و بیانی بلیغ و در نهایت خلوص و انقطاع در امر بدیع ساعی بود
- 2 When he ascended, the utmost grief occurred, but praise be to God that he left those sons as a memorial. Now the ultimate purpose of this servant is that those saplings of the divine garden become like their father - fruitful trees giving forth leaves, blossoms and fruits. Therefore you must not rest or be still day or night, engage in acquiring divine knowledge, and in the school of truth learn lessons from the teacher of love so that 2 و چون صعود نمود نهایت احزان حصول یافت ولی الحمد لله که آن ابناء را یادگار بگذاشت حال غایت مقصود اینعبد آنست که آن نهالهای باغ الهی مانند پدر درختان بارور گردند و برگ و شکوفه و ثمر بخشند پس باید شب و روز دمی نیاسائید و آرام نگیرید بتحصيل معارف پردازید و در دبستان حقیقت در نزد ادیب عشق درس

you may become the cause of consolation to these yearning ones.

3 And upon you be the Most Glorious Glory.

و سبق آموزید تا سبب تسلی خاطر این مشتاقان گردید

3 و علیکم البهاء الأبهی

TSS.212a

AB04024

To: Shaykh Kazim Qazvini (Samandar)

1 O Samandar, fire of divine love! It is midnight, and the eyes of all people have fallen into sweet sleep, heads laid upon pillows of comfort, alone resting in beds of ease. And this wanderer in the valley of God's love sits and takes up the pen, engaged in remembrance of that spiritual beloved and intimate with divine fragrances.

2 At times the sea of attraction and rapture surges, at others the fire of longing and love flames and blazes. One moment tears flow like a flood from weeping eyes, another moment sighs and cries rise from heart and soul.

3 At times, through the outpourings of the Abha Kingdom with spirit and fragrance - O lit candle and O burnt moth! It is the time of burning and melting, that you may illuminate the divine gathering, and the moment of rushing and flying, that you may burn your wings.

4 Lethargy and coldness have encompassed the world - set aflame the heart of the world! Darkness and heedlessness have surrounded creation - spread rays and lights upon the horizons! This flame is the mention of God and these lights are the knowledge of Truth.

5 And the spirit and glory be upon you and upon the loved ones of God.

1 ای سمندر آتش عشق الهی نصف شب است و چشمهای عالمیان بخواب نوشین رفته و سرها بیالین راحت گذاشته و تنها در بستر آسودگی آرمیده اند و این سرگشته بادیه محبت الله نشسته و قلم برداشته و بذکر آن حبیب روحانی مشغول و بنفحات الهی مأنوس

2 گاهی دریای جذب و وله موج است و گهی آتش شوق و عشق در شعله و اشتعالست دمی چشم اشجار سیلش روانست و ساعتی آه و فغان از دل و جان در فراز است

3 وقتی بفیوضات ملکوت ابهی با روح و ریحان ای شمع افروخته و ای پروانه جانسوخته وقت سوز و گداز است تا در انجمن الهی بر فروزی و هنگام تهافت و پرواز است تا بال و پر بسوزی

4 خمودت و برودت علما احاطه نموده است شعلهئی بر قلب عالم زن ظلمت و غفلت امکانرا احاطه کرده است پرتو و انواری بر آفاق بیفشان این شعله ذکر الهیست و این انوار عرفان حق

5 و الروح و البهاء علیک و علی احباء الله

AYBY.326 #006, KHS09.000

AB03918

To: Wife of Siyyid Murtada

- 1 O thou wronged handmaiden of God! Although the wives of the rich and the powerful are accustomed to fine clothes and pillows of silk, in the end their plush beds will be transformed into coarse mats and humble dust within a narrow tomb. Their names and titles will be forgotten, and their days of ease and nights of pleasure will pass away.
- 2 But the essences of chastity and modesty, that is, the women who are faithful to God and assured in Him, though they experience injustice and persecution, sustain injuries and tribulations, become the objects of pillage and plunder, and behold their own loved ones spill their blood drop by drop upon the earth at the altar of love, these in the end shall receive the reward of eternal life, dwell in the Kingdom of heaven, experience infinite gladness, and enjoy everlasting gifts.
- 3 Therefore, grieve not on account of seeing that leader of the righteous made a martyr for the sake of God at the hands of the ungodly. He is not dead but living; he is not disappointed but is rejoicing; he hath not perished but is immortal. Give thanks that thou hast offered up thy revered and honored husband as a sacrifice to the Desire of the world, and made him a ransom for the loving Friend. Upon thee be salutation and praise.

1 ای امة الله المظلومه زنان توانگران هرچند در بالین
پزند و پرنیان پرورش یابند ولی عاقبت بستر حریر
مبدل بحصیر و خاک حقیر و قبر صغیر گردد
نام و نشانه نماند و راحت روز و مسرت شبانه
نپاید

2 اما حقیقت عصمت و عفت یعنی نساء مؤمنات
موقنات هرچند ظلم و ستم بینند و اذیت و جفا
کشند و تالان و تاراج گردند و عزیزان خویش
را کشته گشته خون ریخته شرحه شرحه در
قربانگاه عشق بر روی خاک افتاده بینند اما
عاقبتش حیات ابدیست و ملکوت سرمدی و
شادمانی جاودان و کامرانی بی پایان

3 پس تو محزون مباش که آن سرور ابرار را در
دست ستمکار شهید سیل پروردگار دیدی آن
قتل نبود حیات بود و آن ناکامی نبود شادمانی
بود و آن فنا نبود حقیقت بقا بود شکر نما که
حلیل جلیل محترم را فدای آندلبر آفاق نمودی
و قربان آن یار مهربان کردی و علیک التَّحیَّة و
الثناء

NANU_AB#11

AB03897

- 1 O God, my God! Verily, Thy servant—seeking refuge at the door of Thy favor, calling to Thee at the threshold of Thy mercifulness, imploring Thy succor in the precincts of Thy pardon—hath returned unto Thee and reached Thee, hoping for Thy clemency and Thy forgiveness, his sole provision being his powerlessness and neediness in Thy presence. O my Lord, the Unconstrained, he is eager to meet Thee, longeth for reunion with Thee, seeketh Thy grace, and anticipateth Thy loving-kindness.
- 2 O Lord! He, in truth, hath worshipped Thee and served Thee and Thy loved ones. He hath arisen in servitude to Thee and

1 الهی الهی ان عبدک المستجیر بباب رحمتک و
المستعین بک فی عتبة رحمتک المستغیث بک
ان تجیره فی جوار مغفرتک قد رجع الیک
و وفد علیک بزد العجز و المسکنة و الافتقار
یرجو عفوک و صفحک یا ربی المختار و یشاق
لقائک و یتنی وصالک و یتمس الطافک و
ینتظر احسانک

2 ای ربّ آنّه قد عبدک و خدمک و خدم
احبائک و قام بعبودیتک و عبودیة ارقائک و

to Thy people, and hath spent his days glorifying Thy name, teaching Thy Cause, promoting Thy religion, exalting Thy Word, spreading abroad Thy signs, and diffusing Thy lights.

- 3 O Lord! Honor his arrival at the court of Thy presence. Perfect his joy and complete his gladness through his entrance into the paradise of Thy meeting. Shelter him under the shade of the Sadratu'l-Muntaha, permit him to partake of the fruits of the Tree of Blessedness, give him to drink of the crystal waters of the luxuriant, dense-treed Garden, and make him intimate with Thine All-Glorious Beauty.

- 4 O Lord! Assist his auspicious son and those who are related unto him to emulate his most sweet disposition and to tread in the path of Thy loved ones, whose faces are gleaming like unto scintillating stars. Thou art, verily, the All-Bountiful, the Merciful, the Compassionate.

قضی آیامه فی ذکرک و تبلیغ امرک و ترویج
دینک و اعلاء کلمتک و نشر آثارک و سطوع
انوارک

3 ای رب اکرم وفوده علیک و حضوره بین یدیک
و کّل سروره و تمّم حُبوره بدخوله فی جَنّة اللّقاء
و استظلاله فی ظلّ سدرة المنتهی و اجتنائه من
ثمرات شجرة طوبی و شربه من عین التّسّمیم فی
الحديقة الغلباء و مؤانسة جمالک الأبهی

4 ای ربّ ایدّ نجله السّعيد و ذوی قرابته علی اتّباع
مشربه الأحلی و السّلوک فی منہج احبّائک الذّین
یلوح وجوههم کالنجوم النوراء انک انت الکریم
الرّحیم الرّحمن

BSHN.140.165, BSHN.144.165, MHT2.082

AB03914

- 1 O ye, who have attained unto the divine truth!
- 2 The Sun of Truth hath risen above the horizon of Divine bounty and the Moon of Resplendence gloweth in all its splendour from the dayspring of loving providence. The Light of Guidance shineth and the darkness of error hath diminished. The Morn of the Divine Essence is breaking, the light of dawn hath been diffused and the eyes have been illumined, the faces are shining stars, like unto the moon. The sweet savours of holiness have wafted and perfumed the nostrils of the ardent lovers.
- 3 This Dispensation is a glorious dispensation! This age is the age of the Lord, the All-Glorified! The supremacy of this century revealeth wonders and abolisheth habits. The manifestations in creation are the daysprings of the favours of the all-merciful Lord and the world is the revealer of the mysteries of Adam. It is conjoined with virtues, perfections, merits and bountiful gifts.
- 4 The Universal Educator hath made clear the ways(?) and the true Source of light hath manifested His beauty upon the Sinai of revelation. Even as a mirror, the reality of man should be attuned to, partake of and benefit from the Revelation of God. He must share of, find abundant delight from, and busy himself with the praise of God; glow with the fire of Divine love, manifest an excellent character, seize his chance, exert

1 ای اللّٰهک ارلری

2 شمس حقیقت افق عنایتدن طالع و بدر منیر مطلع
عاطفتدن ساطع اولدی نور هدایت پارلادی و
ظلمت ضلالت ازلدی صبح هویت آجلدی نور
سحر منتشر اولدی گوزل منور اولدی یوزلر قرآسا
کوکب انور اولدی نفحات قدس یایلدی دماغ
جان مشتاقان معطر اولدی

3 بو دور دور عظیمدر بو عصر عصر خداوند
مجیددر بو قرن عظیمک قوتی معجزات گوسترد
خارق عادات ایدر مشتهر امکان مطلع احسان
ربّ رحمن در و عالم مظهر اسرار آدم در فضائل
و خصائل و مناقب و مواهب ایله توأم در

4 مربّی کل توضیح سبل بیورمشدر و مجلّی حقیقی
طور تجلّیدن جمالی گوسترمشدر حقائق انسانیّه
آینه آسا تقابل ایتلی استفاضه ایتلی استفاده ایتلی
تجلّیدن بهره و نصیب آملی و سهم و حظّ و فیر آملی
لسان ستایش آچلی و ثناء حقه اشتغال ایتلی و
آتش محبّته اشتعال ایتلی خلق عظیمه مظهر اولملی

himself with spreading the sweet savours of holiness, achieve renown in the world, be bewildered and in love, well-known and lowly(?), and filled with light.

وقتی غنیمت صابمیلی و زمانی فرصت عدّ ایتملی
نشر نفحات قدس ایله مشغول اولملی شهرهء آفاق
اولملی واله و شیدا اولملی مشهور و رسوا اولملی
پرنور سراپا اولملی

- 5 Ours is the Divine aid and protection. It is incumbent upon us to pray for the government, to be obedient and submit ourselves.

5 عون الهی بزمدر صون صمدانی بزمدر حکومته
دعاخوان اولملی مطیع و منقاد اولملی

MJT.076

AB03923

- 1 O people of insight and steadfastness! Your names are mentioned in the Abha Kingdom and your remembrance is continuous and renowned.
- 2 The breeze of guidance is wafting from the direction of providence, the light of bounty is shining bright, and the spring rain of grace is pouring forth in abundance. It is a camphor candle burning and melting, it is a pure chalice overflowing in the gathering of mysteries. It is the call of the Kingdom ringing loud, and the sovereignty of the Realm of Might encompassing both the needy and the noble. The sun at the zenith of meanings is radiating light, and the star of the All-Merciful horizon is brilliant and luminous.
- 3 Through the grace of the Abha Beauty (may my spirit be a sacrifice for His loved ones), it is dawn not dusk, light not darkness, glad tidings not regrets, joys not agonies. For His grace is magnificent and His sovereignty eternal, His bounty continuous and His throne established, His crown radiant and His lamp guiding the path.
- 4 Therefore, O friends, come let us clasp hands with one another and, like the hosts of angels, circle round the throne of the All-Merciful. "And thou shalt see the angels circling round the Throne, celebrating the praise of their Lord." His throne is His Cause, and the seat of His sovereignty is His laws and ordinances. Let us arise to serve and open wide the gates of guidance.

1 ای اهل بصیرت و استقامت در ملکوت ابهی
نامتان مذکور و یادتان مستمر و مشهور

2 و نسیم هدایت از مهبّ عنایت در مرور پرتو
بخشش است که تابان است و ریزش باران
نیسان است که در فیضانست شمع کافور است
که در سوز و گداز است و جام طهور است که
سرشار در محفل راز است صلاى ملکوت است
که بلند است و سطوت جبروتست که محیط بر
هر مستمند و ارجمند نیر اوج معانی پرتوافشانست
و کوکب افق رحمانی درخشنده و تابان

3 از فضل جمال ابهی روحی لأجائه الفداء
صبح است نه شامست نور است نه ظلامست
بشارتست نه حسرات مسراتست نه سكرات چه
که فضل او عظیم است و سلطنت او مستدیم
فیض او مستمر است و سریر او مستقر تاج او
وهّاج است و سراج او هادی منهاج

4 پس ای دوستان بیائید دست در آغوش یکدیگر
نمائیم و چون گروه ملائکه حول عرش رحمانیت
طواف نمائیم و تری الملائكة حافین حول العرش
یسبحون بحمد ربهم عرش او امر او است و سریر
حکومت او احکام و شریعت او بخدمت پردازیم
و ابواب هدایت بگشائیم

MMK6#466

AB03947

- 1 O longtime servant of the Manifest Beauty! Years pass by and ages continue, yet from your Qamsar no fruit or trace has appeared. Neither has an enlivening call arisen, nor has a melodious voice been raised. No flame has been kindled, nor has the veil of imagination of souls been burned away. No plaintive cry has been heard, nor has any sighing or lamentation been perceived.
- 2 His honor the Trustee, out of the heat and eagerness and burning of your pleasure-seeking soul in the fire of the love of God, had written. I will quote the famous saying: "One flower does not make spring" - unless it be a flower that at every moment plants a branch in the stream of mysteries, and with its sweet fragrance perfumes not only the rose garden but the meadow and plain, and adorns the courtyard of the garden.
- 3 Therefore, the hope from the spring outpourings and March bounties of the divine world is such that through the effort of holy souls who are like rain-laden April clouds, thousands of flowers will bloom in that meadow and roses, hyacinths and sweet basil will sprout forth such that our nostrils here become perfumed. O Lord, assist Thy righteous servants to spread the fragrance of flowers and the morning breeze from the gardens of Thy nearness.

1 ای بنده دیرین جمال مبین ساله در گذر است و دهرهای مستمر که از قصر شما ثمر و اثری ظاهر نگردید نه ندای جانفزائی برخاست و نه صدای خوش آوازی بلند شد نه شعله ناری برافروخت و نه پرده پندار نفوس بسوخت نه ناله زاری شنیده شد و نه آه و زاری استماع گردید.

2 جناب امین از حرارت و شوق و حرقت، جان خوش ذوقت بنار عشق و محبت الله مرقوم نموده بود. من مثل مشهور را گویم، به یک گل بهار نگردد مگر گلی که در هر آنی شاخی در جویبار اسرار بنشانند و از رائحه خوش گلشن را بلکه چمن و دمن را معطر نماید و صحن گلستان بیاراید

3 پس امید از فیوضات بهاری و افاضات آذاری جهان الهی چنان است که به همت نفوس مقدسه که چون نیسان پرباراند هزاران گل در آن چمن بشکفد و گل و سنبل و ریحان بدمد که مشام ما در اینجا معطر گردد رب اید عبادک الابرار علی نشر نفعه الازهار و نسمة الاسحار من ریاض قربک

ANDA#65 p.15, KASH.423x

AB04119

- 1 O ye beloved friends of God! God- glorified be His power, magnified be His sovereignty!- the Source of all grace unto mankind and the Educator of all the peoples of the world, hath honoured man with His pure favours and the perfect loving-kindness of His Lordship by making him the quintessence of all created things and the visible world. Whereas He created man outwardly as a mortal frame, inwardly he is the manifestation of the radiant Light; while symbolically microcosm, he is in reality macrocosm. Inwardly, God hath made him the manifestation of the Divine Unity, the repository of His essence, and the most effulgent testimony for the perfections of existence.
- 2 However, whereas this grace of Baha- may my life be a sacrifice unto Him- is like unto an essence resembling conspicuous rays

1 ای یاران الهی جناب فیض بخشای عالم و تربیت فرمای طوائف و امم جلت قدرته و عظمت سلطنته محض الطاف و مجرد احسان ربوبیتله حضرت انسانی تکریم و نوع بشری توقیر ایدرک انسانی کائنات موجوده نک خلاصه سی و ممکات مشهوده نک زبده سی بیوروب ظاهراً جسم حقیرایکن باطناً مظهر نور مبین مجازاً عالم صغیرایکن حقیقه عالم کبیر پراشمدر سرراً احدیته مظهر و هر هویتیه مصدر و کالات وجودیه بهرمان ساطع انور بیورمشدر

2 آنحقیق بو فیض حضرت بهاء روحی له الفداء بر اشعه نظر بآسا هویت و کون شمعه مستور و

of light that is utterly concealed and hidden within the candle; this Light of effulgent glory is a well-guarded secret within the reality of man. Therefore, the True Educator and the Divine Teacher is needed and absolutely essential, so that those hidden lights and divine mysteries may come forth from the invisible realm and be revealed in the visible plane. Otherwise, they will be deprived of growing and defective like unto seeds concealed beneath the earth.

- 3 The holy Manifestations and the resplendent Dawning-Places are each a luminous flame, which enkindle the Divine teachings according to every candle and are heavenly showers that pour down upon the seeds. May each and every candle rejoice!

مکنون اولدیغی مثللو او نور پررہا دخی حقیقت
انسانیدہ سر مصون در بناء علیہ مربی حقیقی
و معلم ربانی لازم و واجب در تاکیم او انوار
مخفیہ و اسرار الہیہ حیز مکنونندن عرصہ ظهورہ
جلوہ ایلہ یوخسا عمق ارضہ حبوب مطمور
گبی انباتدن مہجور قالور معذور قالور مقہور قالور

3 مظاهر مقدسہ نک و مطالع منورہ نک ہر شمعہ
گورہ تعالیم الہیہ لری بانددر بر شعلہ نورانیدر و
ہر حبوبہ یاغان باران آسمانیدر شاد اولسون ہر
شمع

INBA72:106, MJT.154

AB04167

- 1 In the blessed days, the late Aqa Khan, a follower of Mirza Yahya, came to Akka and with utmost humility and supplication requested: "I wish to attain the Most Holy Presence and ask questions and resolve doubts." The Blessed Beauty stated, "This person has another purpose and different intention - you will hear about it."

1 در ایام مبارک مرحوم آقا خان تابع میرزا یحیی
بعکا آمد و بنہایت عجز و ابتہال استدعا نمود کہ من
میخواہم بساحت اقدس مشرف شوم و سؤال
نمایم و رفع شبہات کنم جمال مبارک فرمودند
این شخص را مقصدی دیگر و مرادش چیز دیگر
است خواہید شنید .

- 2 In any case, although he did not express any doubts or ask any questions, when he returned he wrote a treatise and composed questions and answers that had no basis in reality. He wrote that "the answers did not match the questions, but they said such and such. So I went to Cyprus and asked questions, received complete and sufficient answers to all of them. I asked such questions and received such answers, became convinced and was successful."

2 باری با وجود آنکہ شبہاتی بیان نداشت و سؤال
نکرد چون مراجعت نمود رسالہ تألیف کرد و
سؤالاتی و جواباتی تشکیل نمود کہ اہدا تحقق
نداشت و نوشت کہ جواب مطابق سؤال نبود
ولکن چنین و چنان گفتند پس رفتم بقبرس
سؤالاتی نمودم جمیع را جواب شافی کافی شنیدم
چنین سؤال کردم و چنین جواب فرمودند قانع
شدم و موفق گشتم

- 3 That treatise of Aqa Khan is still present in Kerman in the hands of the late Mirza Yahya's followers and they held fast to it, until Ibn Abhar, based on the request and plea of Jalal al-Dawlih, went to Yazd. After exalting the Word of God in Yazd, Jalal al-Dawlih deemed it expedient to travel to Kerman. When they went to Kerman and Rafsanjan, most of the late one's followers entered into the Divine Law and realized that those accounts were completely baseless and false from the beginning.

3 و آن رسالہ آقا خان الی الان در کرمان در دست
امت مرحومہ میرزا یحیی حاضر و بآن متمسک
بودند تا آنکہ جناب ابن ابہر نظر بخواہش و
رجای جلال الدولہ بیزد رفت و بعد از اعلای
کلمہ اللہ در یزد جلال الدولہ مصلحت سفر
بکرمان دید چون بکرمان و رفسنجان رفتند امت
مرحومہ اکثرشان بشریعہ الہیہ وارد شدند و
دانستند کہ آن روایات از اصل بی اساس و
اصل بودہ

RHQM1.615-616 (750a) (460x), MAS5.018

AB04172

1 O Merciful One, O Compassionate One, O Generous One!

1 رحمانا رحیما کریم

2 East and West are illumined by the lights of the dawning Beauty, and the nostrils of the spiritual ones are perfumed by the holy fragrances. O Lord! Grant Thy servants shelter beneath the shadow of Thy grace. Make the ignorant aware of the mysteries of truth. Grant the helpless a refuge and give the wanderers a home. Make joyful the broken hearts and grant flight to birds with broken wings. Give the thirsty to drink from the Salsabil of grace and make the poor rich from the treasure of the Kingdom. Nurture the children in the cradle of grace until they reach maturity. Heal the sick with heavenly medicine that they may find health and well-being.

2 شرق و غرب از انوار مشرق جمال منور است و مشام روحانیان از نفحات قدست معطر خداوندند
بندگانرا در ظلّ عنایت پناه ده نادانانرا بر اسرار حقیقت آگاه کن بیچارگان را ملجائی بخش و آوارگان را سر و سامانی ده دلهای شکسته را مسرور کن و مرغان بال شکسته را پرواز ده تشنگان را از سلسبیل عنایت بنوشان و فقیران را از گنج ملکوت مستغنی فرما طفلانرا در مهد عنایت پرورش ده تا بلوغ برسند مریضان را بدرمان آسمانی درمان فرما تا صحت و عافیت یابند

3 O Lord! Give sight to the blind and hearing to the deaf. Bring the dead to life and make the withered fresh and verdant. Make the hopeless hopeful and make those deprived worthy of every gift. Thou art the Giver, Thou art the Bestower, and Thou art the Kind One.

3 خداوندند کوران را بینا کن و کران را شنوا نما
مردگانرا زنده کن و پژمردهگانرا تر و تازه فرما
نومیدان را امیدوار کن و محرومانرا بهر عطائی سزاوار فرما توئی بخشنده توئی دهنده و توئی مهربان

4 O Lord! Though we are weak, Thou art strong; though we are poor, Thou art rich; though we are abased, Thou art mighty. Therefore look not upon our poverty and weakness, but grant according to what befits Thine absolute wealth and power and might. Thou art the Merciful, Thou art the Compassionate, Thou art the Bestower, Thou art the Kind One.

4 ای پروردگار هرچند ضعیفیم ولی تو قوی هستی
و هرچند فقیریم تو غنی هستی و هرچند ذلیلیم تو عزیز هستی پس نظر بفقر و ضعف مفرما بلکه بآنچه مقتضای غنای مطلق و قوت و قدرت تست ارزان کن توئی رحیم توئی رحمن توئی بخشنده توئی مهربان

INBA75:077, NLAI_BH_AB.013,
ADH2_1#51 p.079, MJMJ1.072,
MMG2#228 p.255, MJH.026

AB04218

O thou who hast inhaled the Fragrance of faithfulness from the Rose-garden of the Bestowal of God!

By God, the True One, Verily the Prophecies of the Books and the predictions of the Tablets have come to pass and become manifest, like unto the manifestation of the lights of the Sun and are shining upon all the countries and regions. Glory be unto my Lord, El-Abha! Verily the Splendor of Success shone forth upon the Kingdom of humanity, the garden of Holiness

is perfumed, the nightingales of Affinity are singing melodiously, the meadow of significances are adorned, the Paradise of Grandeur is decorated, the Houris of realities are evidenced, the Goblets of attraction are given around, the hearts are gladdened, the souls are rejoiced, the spirits are exhilarated, the minds are dilated, the faces are illumined and the Temples of sanctification are inspired. But the heedless ones are in manifest darkness and the agitators are in great pride!

DAS.1913-10-17

AB12027

Thou hadst asked about the meaning of the statement “the transgressions of the parents will affect four generations of their descendants.” Know thou that spiritual diseases are like physical ones. Thou seest that if a person is afflicted with a chronic physical illness, traces of his ailment will linger in three or four generations of his offspring. Likewise, should he be afflicted with a spiritual disease, that of an immoral character, this will have a great influence on his progeny, for upbringing exerteth an astounding influence and that person’s character will be passed on to his descendants. A powerful force is thus needed to eliminate that influence. By this “transgression” is meant immorality and heedlessness of God. In truth, this transgression is the breaking of the Covenant, the abasement resulting from which will linger in the descendants for four generations.

And now, I hope that thou shalt become the cause of the illumination of souls, so that they may acquire a heavenly nature, and that thy goodly character may exert its influence upon a vast number of people.

BRL_ATE#086

AB12310

- 1 O you who spread the banner of remembrance and raise the standards of divine praise!
- 2 Khan has arrived in this Most Great Prison and attained the privilege of visiting the holy shrine. In the gatherings and meetings he adorned his discourse with mention of your words and deeds, saying that he had derived the lights of guidance from that lamp of mercy and glass of bounty, and had inhaled the sweet fragrances of divine favors from that source. Through the breath of that one who is attracted to God, he became successful through the spirit of guidance, and through the enkindling of that burning ember lit by the fire blazing in the Tree of Sinai, he became illumined and enkindled with the fire of the love of God.
- 3 In brief, he offered the utmost praise for your noble character and ancient kindness, and brought us much joy and delight, for indeed you possess a radiant countenance, a luminous brow, a expansive nature, a capacious breast, and a heart illumined with the lights of recognition. The splendor of the All-Merciful is manifest from the horizon of his face.
- 4 Through the grace of the Lord God, we hope that you may be assisted to serve the loved ones of God and be confirmed in spreading the divine verses, and that in this divine gathering you may be successful in exalting the Word and, like a candle in this assembly, may become illumined and confirmed.
- 5 And the glory be upon you.

1 ای ناشر لوای ذکر و رافع اعلام ثنای الهی

2 جناب خان در این سجن اعظم وارد و زیارت
رسم مطهر فائز و محافل و مجالس را بذکر گفتار
و رفتار شما مژین مینمودند که انوار هدایت را
از آن مشکاة رحمت و زجاجة موهبت اقتباس
نمودم و نفعات عنایت را از آن مهب استشمام
نمودم و از انفاس آن منجذب الی الله بروج هدی
فائز و از اشتعال آن جذوه موقده بنار مشتعله
در سدره سینا بنار محبت الله روشن و افروخته
گشتم

3 باری نهایت ستایش را از خلق کریم و لطف
قدیم شما نمودند و ما را بسیار به روح و ریحان
آوردند چه که وجهی بسیم و جبینی منیر و خلقی
وسیع و صدری رحیب و قلبی منور بانوار عرفان
دارند نضره رحمن از افق رویش ظاهر است

4 و از فضل حضرت یزدان امیدواریم که موفق
بر خدمت احبای الهی گردند و مؤید بر نشر آثار
رحمانی شوند و در این انجمن الهی باعلای کلمه
موفق و در این جمع چون شمع روشن و مؤید
گردند

5 و البهاء علیک

INBA85:222

ABU1720

If so great a remedy would be applied to the sick body of the world, it would certainly be the means of continually and permanently healing its illness by the conciliation of universal moderation. Reflect that, under such conditions of life, no Government would need to prepare and accumulate war materials, or would need to pay heed to the invention of new weapons of defence for the vexation and hurt of mankind. On the contrary they would require only a few soldiers, as a means of assuring the safety of the state and punishing the wicked and rebellious

and preventing the growth of civil sedition. Not more than these few would be needed.

In the first place, therefore, the servants of God—that is to say, all the inhabitants of a state—would be freed from bearing the burden of the tremendous expense of an army; in the second, the many persons who now devote their lives to the invention of fresh instruments of war would no longer waste their time on such work, which but encourages ferocity and bloodthirstiness, and is repugnant to the universal ideal of humanity. On the contrary, they would employ their natural gifts in the cause if the general well-being and would contribute towards the peace and salvation of mankind.

All the rulers of the world will then be settled on peaceful thrones amid the glory of a perfect civilization, and all the nations and the peoples will rest in the cradle of peace and comfort.

SW_v07#15 p.137

ABU1722

Give my greeting to the friends in Washington and say: ‘O ye believers of God! I am always thinking of the days that I associated with you. Never will I forget you and the spiritual meetings held in your city. I beg from the favors of the Blessed Perfection than ye may become assisted to promote the Cause of God and promulgate the Word of God in the Southern States, that just as Washington is the political center of the American Republic, she may become the dawning-place of merciful susceptibilities and celestial feelings.

Arise ye without any fear in the promulgation of the religion of God! Become ye firmly rooted in this great aim, send ye teachers to all directions, and become ye not apprehensive that ye meet strong opposition. The contradiction of others is more conducive to the strength of the Cause of God. Ever do I beg for you divine confirmation. My spirit is with each one of you.

Do ye not look upon your own capacities. Rest ye assured in the bounties of the Blessed Perfection. He shall change the drop into an ocean and the moth into an eagle. He changes the stone into the precious ruby and the scintilla into the world-illuminating sun.

Open ye the eloquent tongues and day and night consult with each other regarding the promotion of the Cause of God, so

that in the end you may crown your heads with this diadem and carrying in your hands the swords of light, ye may conquer the kingdoms of the hearts’.

SW_v10#06 p.112

ABU1734

At the time when the Bab was being driven by his enemies from place to place there lived in a certain city a believer who had never seen him. He had heard that the Bab wore a green turban, as did all the descendants of Muhammad. This believer went to see the Bab, and he looked for the green turban. It so happened that just before his arrival the Bab had taken off his green turban, putting on instead, a Persian cap. So the man did not recognize Him. The Bab joked, saying, ‘I have heard that you have become a believer in the new movement. What has caused this change?’

The man answered: ‘The proof of Muhammad was His eloquent Arabic book. I have heard that this young man has brought through revelation several eloquent Arabic and Persian epistles which have the spirit of the word of Muhammad.’

The Bab said: ‘Whoever thus reveals, you believe?’

He then began writing verses, like a crystal river. The man, overwhelmed, cried out that such an one must be a Manifestation. ‘But why does not he wear a green turban?’

SW_v14#06 p.181, STAB#072

AB04379

To: Yazdi, Mirza Abdu'l-Husayn et al.

- 1 O friends, lovers of truth! ‘Abdu'l-Baha is, night and day, immersed in the ocean of teaching, in the billowing deep of utterance, and in the setting forth of proofs. Yet, notwithstanding this, the beloved Jinab-i-‘Aziz desireth a letter whose speech should be as the sugar-scattering song of parrots; and I, too, solely for his sake, am obedient to every commanding and compelling behest, for the heart of Jinab-i-‘Aziz is dear indeed.

1 ای دوستان حقیقت پرست عبداله‌آء در دریای
تبلیغ و لجهء بیان و اقامهء برهان شب و روز
مستغرقست با وجود این جناب عزیز رجای
نامه‌ئی چون نطق طوطیان شکرریز میطلبید و من
نیز محض خاطر مطیع هر آمر مجبر زیرا خاطر
جناب عزیز عزیز است

- 2 In brief, now that it is night, I am standing by the lamp and writing hastily, offhand and with the utmost dispatch, that those friends of the All-Merciful may be filled with joy and gladness.
- 3 Praise be to God, in Paris, souls intimate and precious have appeared; the Cause of God hath breathed spirit into a feeble body, and the foundations of the divine teachings have been laid. The hope is that, in this centre, those who are naturalists may become divine, may find the field open before them and prevail; that the divine edifice may be raised on high, and that the banner of Ya Baha'u'l-Abha may wave. Upon you be greeting and praise.

KHAZE.019, BLO_PN#025

2 باری الآن که شب است پای چراغ ایستاده
سردست با کمال تعجیل تحریر میشود تا آن یاران
رحمانی را سرور و شادمانی حاصل گردد

3 الحمد لله در پاریس نفوس انیس و نفیس پیدا
شده و امر الله روح بجسم ریثت بخشیده و
تأسیس تعالیم الهی گردیده امید چنانست که
در این مرکز طبیعیون الهیون میدان یابند و غلبه
یابند بنیان الهی بلند گردد و رایت یابهاءالاهی
موج زند و علیکم التحیه و الثناء

KHAZ.i021+156

AB04459

To: Mirza Kazim Sartip, in Adhirbayjan

- 1 O thou who art guided by the Supreme Guidance! Give thanks unto God that the Sun of Reality hath shed the light of guidance and illumined the horizons of heart and soul. The morn of guidance hath dawned and the darkness of night hath vanished. The veil hath been lifted and the Beloved of hearts hath appeared. The messenger of grace hath arrived bringing glad tidings of the supreme gift.
- 2 The realm of the spirit hath gained the expanse of paradise and life-giving breezes have wafted. The cloud of mercy hath poured forth the rain of grace and the gardens of holiness have been sanctified. Hearts have become fountains of divine knowledge and contingent beings have received bounty from the Sun of the Divine Essence.
- 3 This is through the grace and favor of the Incomparable Lord, Who hath dyed the world crimson with the blood of martyrs, so that these brilliant signs might, with overwhelming power, influence the reality of possibility and make this lowly element the envy of the ethereal sphere.
- 4 Therefore rejoice thou in these great glad tidings and this supreme gift. Verily thou art, in the sight of thy Lord, trusted and established and faithful. And upon thee be peace.

1 ای مهتدی بهدایت کُبری شُکر کن خدا را که
شمس حقیقت نور هدایت مبذول داشت و آفاق
دل و جان روشن و منور گشت صُبح هُدی
طلوع نمود و ظلمت دهماء زایل گشت پرده و
حجاب برافتاد و دلبر مقصود جلوه نمود پیک
عنایت رسید و مُرده موهبت کُبری داد

2 فضای جان وسعت و فُسحت جنان یافت و
نسیم جانفزا وزید ابر رحمت امطار عنایت مبذول
داشت و حقائق حدائق تقدیس شد افتده و
قلوب ینبوع عرفان گشت و کینونات مُمکنه
مُستفیض از فیض شمس وجوب شد

3 این از فضل و موهبت حضرت بیچونست که
جهان را بخون شهیدان گُلگون فرموده تا این آثار
باهره چون نجوم زاهره بقوتی قاهره در حقیقت
امکان تأثیر نماید و عنصر حقیر را غبطه فلک
اثیر فرماید

4 فافرح بهذه البشارة الكبرى و الموهبة العظمى
انك عند ربك امين و مكين و امين و عليك
السلام

MMK4#139 p.142

AB04398

To: *Shaykh Muhammad Ali (Nabil son of Nabil), in Alexandria*

- 1 O descendant of the glorious Nabil! You asked about this blessed passage which was revealed from the heaven of grace in the Tablet to your late father regarding Hasan-i-Bujistani, where He states that those very attributes became the cause of his doubt and uncertainty. He was unaware that while the farmer's purpose is to water the wheat, the weeds are watered incidentally. All attributes refer to the Point of the Bayan, to the first to believe and a limited number. Hasan and those like him incidentally attained to the waters of the Bayan and the attributes of the All-Merciful. And this station remains as long as acceptance remains, otherwise it returns to the lowest station. Thus ends His words, exalted and glorified be He.
- 2 Thou hast further asked: If the First to Believe—may my soul be a sacrifice unto him—had been deprived in the Dispensation of the Blessed Beauty, what then would his station have been, and to whom would these attributes have pertained?
- 3 Know thou that all names and praises, all attributes and perfections, are among the distinguishing properties of the Sun of Truth. The light proceedeth from Him and returneth unto Him. These perfections, in the realities of all others, are but borrowed from that Sun of Truth; and each reality, according to its own capacity and worthiness, deriveth illumination from those lights. The First to Believe—may my soul be offered up for him—was as a resplendent moon, drawing his radiance from that Sun of Truth; and the other noble and guided souls in that Dispensation were as stars. And glory be upon thee.

1 ای سلیل نبیل جلیل سؤال از این عبارت مبارکه
که در لوح مرحوم والد از سماء فضل نازل
شده در ذکر حسن بجزستانی که میفرماید نفس
اوصاف سبب ریب و شبهه او شده غافل از
آنکه زارع مقصودش سقایه گندم است و لکن
زوان بالتبع سقایه می شود جمیع اوصاف نقطه
بیان راجع است باول من آمن وعده معدودات
حسن و امثال او بالتبع بماء بیان و اوصاف رحمان
فائز شدند و ایستقام باقی تا اقبال باقی و آلا باسفل
مقرر راجع انتهی قوله جل و علا

2 بعد سؤال نموده اید که اول من آمن روحی له
الفداء اگر محروم میشد در ظهور جمال مبارک
حال چگونه میگشت و این اوصاف بکه راجع
بود

3 بدان که جمیع نعوت و محامد و اوصاف و
کالات از خصائص شمس حقیقت است و
چون ضیا صادر از او و راجع باو و این کالات
در حقایق سائر مقتبس از آن شمس حقیقت
است و هر حقیقتی از حقایق بحسب استعداد و
لیاقت خویش از آن انوار اقتباس مینماید اول
من آمن روحی له الفداء بمنزله مه تابان بود که
اقتباس انوار از آن شمس حقیقت نمود و سائر
نفوس مهتدیة جلیله در آن کور بمنزله نجوم و
البهاء علیک

MKT1.479

AB04363

To: Tabrizi, Mirza Abdu'l-Ali (Egypt) et al., in Alexandria

- 1 O two servants of God! A general letter was written to the friends of God in Alexandria, and in the draft the names of all were mentioned, but the scribe forgot your names. You have always been mentioned and will continue to be mentioned. This was the scribe's oversight, not any cooling of Abdul-Baha's regard. In any case, I hope that through ancient grace and generous favor you will always remain firm and steadfast as a mighty mountain in the Cause of God, and constantly engage in servitude at the Holy Threshold, so that you may become independent of the sovereignty of all who are on earth. For the sovereignty of the world has no foundation.
- 2 Observe how the empire of Victoria was completely rolled up and folded away. But the servitude of the servants of God is an eternal sovereignty - as ages and cycles pass, its flame grows brighter and its rays become more luminous. Consider how two thousand years ago, a soul drew one breath for the sake of God, and although he was detached from this world and all its affairs, even in the dust his banner is raised high. Therefore take heed, O people of insight! And upon you be glory.
- ای دو بنده حقّ مکتوب عمومی باجای الهی در اسکندریه مرقوم شد و در مسوده اسم جمیع مذکور لکن کاتب اسم شما را فراموش نموده همیشه مذکور بوده و خواهید بود این قصور کاتب است نه فتور عبدالهّاء باری از فیض قدیم و لطف کریم امیدوارم که همیشه چون جبل باذخ بر امر الله ثابت و راسخ باشید و همواره بعبودیت آستان مقدّس پردازید تا مُستغنی از سلطنت من علی الارض گردید زیرا سلطنت جهان بی بنیان است
- 2 ملاحظه نمائید که امپراطوری وکتوریا چگونه بکلی پیچیده و منطوی شد اما عبودیت بندگان الهی سلطنت ابدیست و به مرور و دهور شعله‌اش افروخته تر گردد و شعاعش روشن تر شود دقت نمائید که در دو هزار سال پیش نفسی یک نفسی لله کشیده و هرچند منقطع از این عالم و جمیع شئونش بوده ولی در نقطه تراب نیز علّمش بلند است فاعتبروا یا اولی الالباب و علیکم الهاء

MKT6.028

AB04313

To: Shahab Fatheazam Ardistani

- 1 O thou who art firm in the Covenant!
- 2 What thou hadst written to Jinab-i-Mirza Husayn was noted. From the favors of the Sun of Truth, confirmation and assistance were sought for you, and likewise forgiveness was beseeched for him who ascended unto God, Aqa Mirza Habib, that he may become the recipient of pardon, favors and the object of the benevolence of the merciful Lord.
- 3 From the Kingdom of Bounty, it is hoped that all the friends who are firm in the Covenant may be immersed in the ocean
- ای ثابت بر پیمان
- 2 آنچه بجناب میرزا حسین نگاشته بودی ملاحظه گردید از الطاف شمس حقیقت طلب تأیید و نصرت شما گشت و همچنین استدعای غفران از برای متصاعد الی الله آقا میرزا حبیب گردید که مظهر عفو و الطاف و مورد عنایت خداوند مهربان گردند
- 3 از ملکوت احسان امید چنانست که جمیع یاران ثابتان بر پیمان در بحر غفران مستغرق

of forgiveness, especially that family who from the beginning of the Cause sacrificed their lives in this path and from the dawning of the Morn of Guidance were ready for sacrifice in every way.

- 4 A special letter was written and sent to Jinab-i-Aqa Shaykh 'Abdu'l-Husayn-i-Tafti. Previously also, through the most wonderful and glorious greeting and the expression of 'Abdu'l-Baha's longing, they were made the cause of spirit and fragrance.
- 5 It is hoped from the Threshold of Baha that in Ardistan they may so educate the children of the friends that each one may become a flower in the garden of faithfulness and a cypress tree in the paradise of guidance.
- 6 And upon thee be greetings and praise.

گردند بخصوص آنخاندان که از بدو امر در این سبیل جانفشانی نمودند و از بدایت طلوع صبح هدی از هر جهت در مقام قربانی بودند

4 بجناب آقا شیخ عبدالحسین تفتی نامه مخصوص نگاشته گشت و فرستاده شد از پیش حال نیز بتکبیر ابدع ابری و بیان اشتیاق عبدالبهاء ایشانرا سبب روح و ریحان گردید

5 رجا از آستان بها چنانست که در اردستان اطفال یارانرا چنان تربیت نمایند که هر یک گلی در گلشن وفا گردد و سروی در بوستان هدی

6 و علیک التّحیّة و الثّنَاء

INBA17:240

AB04394

To: *Shahab Fatheazam Ardistani*

- 1 O descendant of that illustrious person - your noble father achieved spiritual conquests, conquered the cities of hearts, and was entitled Fath-i-A'zam (the Most Great Victory). The conquests of world-conquering kings will be forgotten and the territorial conquests of past and future monarchs will fade away, but the conquests of that illustrious person are eternal in effect and everlasting in establishment. Those physical conquests were achieved through aggression, bloodshed and ferocity, while these conquests are attained through the breaths of the All-Merciful, conscious attractions, divine verses, heartfelt impulses, heavenly power and divine sovereignty. Those conquests take life, these conquests bestow life. Those bring regret, these grant bounty. Those produce pride, these humility and submissiveness. Those say "To whom belongs the kingdom?" while these utter "The kingdom belongs to God, the One, the Almighty." Observe how great is the difference between them!
- 2 O Shihab, become a piercing star and a brilliant ray. Become a divine light in the infinite heights and a luminous orb in the ethereal sphere, so that the truth of "The son is the mystery of

1 ای سلیل آنشخص جلیل پدر بزرگوار فتوحات روحانیّه نمود مداین قلوب مسخر کرد و ملقب به فتح اعظم شد فتوحات ملوک جهانگیر نسیان گردد و کشورستانی پادشاهان سلف و خلف فراموش شود اما فتوحات آنشخص جلیل ابدی التأثير است و سرمدیّ القرار آن فتوحات جسمانی به تیزچنگی و خونریزی و درندگی میسر گردد و این فتوحات بنفحات رحمانی و انجذابات وجدانی و آیات سبحانی و انبعاثات قلبی و قویّ ملکوتی و سطوتی لاهوتی حاصل شود آن فتوحات جان گیرد این فتوحات جان بخشد آن مورث حسرت است و این معطی موهبت آن غرور آورد و این خضوع و خشوع آن لمن الملک گوید این الملک لله الواحد القهار بر زبان راند ملاحظه نمائید که چه قدر فرق در میانست

2 ای شهاب نجم ثاقب شو و شعاع لامع اوج غیرمتناهی را نور الهی گرد و فلک اثر را نیر منیر

his father” may become manifest. And upon you be greetings and praise.

تا حقیقتِ الوالد سرّ ایه آشکار گردد و علیک
التّحیة و الثّناء

INBA17:245, ANDA#63 p.16, ANDA#79

p.49x

AB04390

To: Baha'is of Baku

¹ O ye who have quaffed an intoxicating draught from the cup of fidelity to the Covenant! Thanks be to His Holiness the Self-Subsistent that ye are come beneath the shadow of the Mighty Tabernacle, and arrived within the Abha Paradise, in the Illumined Garden. Ye are transported by the wine of fidelity to the Covenant, and stirred into a tumult by the heat of the fire of the love of God. My hope is that, through the grace and bounties of the Abha Beauty, ye may become leaders of the free and commanders of the company of the righteous; become a focal centre of the traces of Him Who is the Living, the Self-Subsisting, and a dawning-place of the effulgences of His Holiness, the Object of all knowledge; become signs of Divine Unity and manifestations of Heavenly Detachment; become shining stars and radiant lamps; and so kindle the fire of the love of God in the very summits of the earth and the midmost heart of the world that its flame may spread to all parts and regions, and the sweet savours of holiness may be wafted from the rose-garden of understanding throughout the whole of the Caucasus.

¹ ای سرمستان جام الست شکر حضرت قیومرا
که در ظلّ خباء عظیم داخلید و در جنت ایهی
در حدیقه نوره وارد از باده الست مدهوشید
و از حرارت نار محبت الله در جوش و خروش
از فضل و الطاف جمال ایهی امیدوارم که
سرحلقه احرار گردید و سرخیل جمع ابرار مرکز
آثار حقّ قیوم شوید و مطلع انوار حضرت معلوم
آیات توحید شوید و شئون تجرید نجوم بازغه
شوید و سرج لامعه آتش عشق الهی در قطب
امکان و قلب جهان چنان برافروزید که به
اطراف و اکثاف شعله زند و نفحات قدس از
گلشن عرفان بجمع قفقاز انتشار یابد

² O my God! This is a city wherein the fire of Thy love hath blazed, and the lights of Thy knowledge have shone. Make then its precincts illumined, its environs fragrant, its courts spacious, and its happiness immense, through the light of Thy Divine Unity which shineth from that city in every direction of that region; and make Thou Thy loved ones therein the waves of the sea of Thy oneness, the troops of the hosts of Thy knowledge, the trees of the garden of Thy bestowal, and the fruits of the tree of Thy providence.

² الهی هذه مدينة اشتعلت فيها نار محبتک و سطعت
فيها انوار معرفتک فاجعلها منورة الارحاء معطرة
الانحاء رحبة الساحة عظيمة السعادة بسطوع نور
توحيدک منها الى سائر الجهات من تلك الآفاق
واجعل احبتک فيها امواج بحر احديتک وافواج
جنود معرفتک و اشجار حدیقة موهبتک و اثمار
سدرة عنایتک

³ Thou, verily, art the All-Bounteous, the Most Exalted.

³ آنک انت الکریم المتعال

BRL_ATE#012, MAAN#29

BRL_DAK#0012, MKT5.184, YIK.291

AB04426

To: Rahil, in Beirut

- 1 O cherished handmaiden of God! Truly you have been afflicted with every tribulation and the unfaithful have shown you the utmost cruelty. Every relative has stung like a thorn and all your kinfolk have bitten like scorpions. Yet you remained patient, showed forbearance, and were content with what was ordained.
- 2 Days will come when you will forget all these things and divine glad tidings will so encompass you that you will seek forgiveness and pardon for those cruel ones and treat them with the utmost kindness. These bitter days, more bitter than poison, shall pass away; Once again days sweet as sugar shall return.
- 3 Be assured that the more patience you show, the more victory you will achieve, especially in these matters. Do not imagine that they will derive any benefit from these properties or gain any advantage. Rather, in the end these possessions will become a burden and this wealth a curse. Then cries of "Oh, what regret!" will be raised and "Oh, what shame!" will reach every ear. But you, in utmost joy from the manifest grace of Sinai, will be gathered with the holy leaves.
- 4 And upon you be greetings and praise.

1 ای کنیز عزیز خدا فی الحقیقه بهر بلائی مبتلا شدی و بیوفایان نهایت جفا روا داشتند هر خویشی نیشی زد و جمله اقارب مانند عقارب گزیدند و تو صبر نمودی و تحمل کردی و بقضا راضی شدی

2 ایامی آید که همه اینها را فراموش نمائی و بشارات الهی چنان ترا احاطه نماید که از برای آن جفاکاران طلب عفو و غفران نمائی و بنهایت مهربانی با آنان رفتار کنی بگذرد این روزگار تلختر از زهر بار دگر روزگار چون شکر آید

3 مطمئن باش هرچه صبر بیشتر کنی ظفر بیشتر یابی علی الخصوص در این موارد گمان منما که آنان از این اموال خیری برند و طرفی به بندند بلکه عاقبت این مال وبالست و این ثروت نعمت آنوقت فریاد یا حسرتا بلند شود و وافضیحتا بهر گوشی رسد و تو در نهایت سرور از فضل مجلی طور با ورفات قدس محشور گردی

4 و علیک التحية و التناء

MSHR2.259

AB04543

To: Surush son of Nush, in Bombay

- 1 O kind and merciful God! These pure souls have been released from this prison of dust and have winged their flight to Thy world. They were good natured, enraptured by Thy countenance, and thirsty for Thy living water. When they were in this world, they became quickened by the breath of the All-Merciful and obtained a seeing eye and a hearing ear. They were free from every limitation, and through Thy loving providence they were cheerful and happy. Now they have flown to the world of mystery in order to build a nest and haven in the

1 آمرزنده و مهربانا این جانهای پاک از زندان خاک آزاد شدند و بجهان تو پرواز نمودند نیکخو بودند و مفتون روی تو و تشنه جوی تو در زمان زندگانی بنفحه رحمانی زنده شدند دیده بینا یافتند و گوشی شنوا داشتند از هر بستگی آزاد بودند و پیوسته بعنایت خرم و دلشاد حال بجهان راز پرواز نمودند تا در جوار رحمت بر شجره طوبی لانه و آشیانه سازند و به نغمه و ترانه پردازند

precincts of Thy mercy upon the Blessed Tree, where they are singing and chanting with wondrous melodies.

- 2 O God! Wash away their sins, guide them from the well to the apex of the moon, admit them into the rose garden of bounty, and shelter them in the meadow of pardon and forgiveness. Make them chief among the free, and cause them to enter the assemblage of them that are nigh unto God. Comfort those that remain behind, give peace to their hearts, and make them ornaments in the world of creation that they may busy themselves with Thy remembrance, and engage in Thy praise and glorification. Thou art the Pardoner. Thou art the Forgiving. Thou art the Merciful, the Most Kind.

ADMS#187

2 خدایا این نفوس را نگاه بیامرز و از چاه باوج
ماه برسان در گلشن الطاف راه ده و در چمن
عفو و غفران پناه بخش سرور آزادگان کن و در
حلقهء مقربان درآر بازماندگان را نوازش فرما و
آسایش بخش و زیور عالم آفرینش کن تا بستایش
تو پردازند و به تسبیح و تقدیس تو پردازند توئی
عفو و توئی غفور توئی آمرزنده و مهربان

BSHN.140.455, BSHN.144.449, DUR1.513,
ADH2_6#02 p.167, MMG2#453 p.500,
MHT1a.056b, MHT1b.014b, YARP2.674
p.454

AB04600

To: Mrs. Sheppard, in Brooklyn

O thou gem who art shining with the Light of the Love of God! Verily I read thy confession of the Oneness of God, thine acknowledgement of the Appearance of the Kingdom of God, thy turning toward the Day-Spring of the Verses of God, thy desire to arise in the service of the Cause of God, and thine adherence to the Covenant of God. Amen!

I say unto thee: Every woman who is directed to the Guidance of God in this Great Age, will surpass men in every respect; and she will be informed of the Hidden Mystery of Preserved Allegory; her word will take effect even in a hard rock; minds will be astonished at the power of her understanding; and souls will be subdued by the strength of her argument.

It is incumbent upon thee to be steadfast in this Great Cause, firm in this right path, quaff from this cup which is overflowing with the Wine of Knowledge, and resist the hosts of trial (or tests).

Upon thee be praise.

BSTW#034, BSTW#452

AB04348

To: Bibi Rawhani, in *Bushruyyih*

- 1 O dove of the rose garden! The melodies of that bird of the garden of divine knowledge reached the ears of these ones enkindled with the fire of the love of God, and the moaning, sighing and lamenting of that nightingale of the garden of faithfulness burned the hearts of the faithful ones with the fire of separation from the Luminary of the horizons. It seems the effect of the ink of the decree found a burning fire, and the letters and words took on the nature of flames. The people of the pavilion of glory joined in sighs and cries upon hearing it, and those secluded in the tents of grandeur wept and wailed from its intense effect.

- 2 O bird of the spiritual meadow, strike up a melody and raise a call that will ignite the fire of love for the Beloved of creation in the heart of existence, and raise such a flame that the coldness of the physical worlds of the handmaidens of God will be transformed into the spiritual heat of the love of God, and the frozen state of hearts will be changed to melting. Raise a loud cry and send forth a soul-deep call. Make the mention of the Chosen Beauty a gathering lamp by night and day and illuminate the world. And the Glory be upon you and upon the handmaidens of the All-Merciful there.

1 ای حمامه گلشن حمد و ستایش جمال قدم
نغمات آن طیر حقیقه عرفان بسمع این
مشتعلان نار محبت الله رسید و ناله و حنین و
انین آن عندلیب گلستان وفا قلوب اهل وفاقرا
بنار فراق نیر آفاق محترق نمود گویا اثر مداد
حکم آتش سوزان یافته و حروف و کلمات
سمت شعله نیران گرفته اهل سرادق عزت از
استماعش بآه و فغان دمساز شدند و مقصورات
خیام عظمت از شدت تأثیرش گریان و نالان
شدند

2 ای مرغ چمنستان معنوی [نغمه‌ای] ساز کن و
آوازی برآر که نار محبت محبوب امکانرا در قلب
اکوان زنی و چنان شعله‌ای برآری که برودات
عوالم جسمانی اماء الله بجمارت روحانی محبت
الله مبدل گردد و انجماد قلوب نفوس بدویان
تبدیل شود نعره‌ای بلند کن و فریادی از جانگاه
برآر در شب و روز ذکر جمال مختار را شمع جمع
نما و روشنی عالم کن و البهاء علیک و علی اماء
الرحمن هناك

RSR.042a

AB04511

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

- 1 O kind friends of 'Abdu'l-Baha! What bounty is this, and what favor, and what grace is this, and what care and protection, that the Divine Unity in Its attribute of mercy has shed Its light upon all creation! The signs of wrath have vanished, the lights of grace are manifest, the signs of confirmation are present, the gates of the Kingdom are open, the call of the Blessed Beauty is heard from the realm of the unseen.

1 ای یاران مهربان عبداله‌آء این چه موهبت است
و این چه عنایت و این چه فضل است و این چه
رعایت و حمایت که حضرت احدیت بصف
رحمانیت بر اکوان تجلی فرمود آثار قهر مفقود
انوار فضل مشهود آثار تأیید موجود ابواب
ملکوت مفتوح صلاهی جمال ابهی از جهان
غیب مسموع

- 2 Therefore this is the time for steadfastness and the moment for glad-tidings, the day of sacrifice and the time of joy - and sacrifice is the essence of success.
- 3 The East is illumined, the West is perfumed, the South is filled with the breezes of grace, and the North is the scene of manifestation of the attributes of the Lord of Beauty. The horizons are astir and creation is in commotion. The call is raised high and God's bounty is the portion of every person of understanding.
- 4 Weep like the clouds and smile like the meadow, and ask God that you may become a sacrifice at the Threshold of the Blessed Beauty and offered up in the path of that Peerless Beloved. Know the value of this most great bounty so that you may succeed in attaining that which is the ultimate hope of those near to the Supreme Threshold.
- 5 And upon you be greetings and praise.
- 2 پس وقت استقامتست و هنگام بشارت یوم جانفشانی است و روز شادمانی و جانفشانی عین کامرانی
- 3 خاور منور است باختر معطر است جنوب بنسیم عنایت پرهوب و شمال شمائل ربّ الجمال را جلوه‌گاه شهود آفاق پرولوله است و اکوان پرزلزله ندا بلند است و موهبت حق نصیب هر هوشمند
- 4 چون ابر بگریید و مانند چمن بخندید و از خدا بخواهید که فدای آستان دلبر ابری گردید و قربان راه آن محبوب یگانه قدر این فیض اعظم را بدانید تا بآنچه منتی آمال مقربان درگاه کبریاست موفق گردید
- 5 و علیکم التّحیّة و الثّناء

MMK3#109 p.073

AB04266

To: Farani, Jalal Bashir Rahmani et al.

- 1 O ye servants of the threshold of the Abha Beauty! Render thanks unto God that ye have entered the world of existence in this great century, in this glorious era; that ye have been cradled by the love of God and that ye have drank from the breast of His knowledge. May the Abha Beauty be praised that ye have been raised in the bosom of His love and have become peerless plants in the rose gardens of His loving providence.
- 2 Strive, therefore with all your heart and soul in gratitude for this infinite bounty and grace. Strive that ye may be assisted to become truly thankful for this station. It is a station of detachment from this contingent world; it is a station of attraction to the beauty of the Beloved. It is a condition of severance from self and from the defilement of the physical world, of purification of self in the service of the divine Threshold.
- 3 If ye are granted such gifts of the ancient Beauty ye shall be the recipients of limitless grace and shalt be blessed by the mercy of the most Merciful, and shalt attain unto eternal life and everlasting honour and shalt be accorded great dignity in
- 1 ای بندگان آستان جمال ابری حمد کنید خدا را که در این قرن عظیم و عصر مجید قدم بعالم وجود نهادید در مهد محبت الله پرورش یافتید و از ثدی معرفت الله نوشیدید و در آغوش عنایت جمال ابری نشو و نما نمودید تا نهال بیهمال بوستان عنایت گشتید
- 2 پس بشکرانه این فضل و عطای بینهایت بجان جویان گردید و بجسم پویان شوید بلکه بوفای شکر این مقام موفق شوید و آن انقطاع از عالم امکان و انجذاب بجمال جانان و تجرّد از اوساخ عالم اجسام و تنزیه و تقدیس در خدمت آستان حضرت یزدان
- 3 اگر باین مواهب جمال احدیت موفق گردید آنست نعمت بی پایان و موهبت حضرت رحمان و حیات

the world of humanity. How great the blessedness of him that hath attained unto such gifts in such great days as these.

جاودان و عزّت ابدیّه در عالم انسان طوبی لمن
فاز به فی هذه الاّیام و علیکم التّحیّة و التّناء

MKT9.043, MMK2#145 p.108, FRH.088

AB04462

To: Fadlullah Naraqi (Muavinut-Tujjar), in Hamadan

- 1 O believer in the verses of God! Your letters were reviewed and their contents were filled with spiritual meanings and fragrances. They contained clear signs of glad tidings that continuously reach the souls and consciences of spiritual friends from the divine Kingdom.
- 2 So observe in what cycle you have come into existence and in what realm of manifestation you have found rest, and how you have entered under the extended shade of the Praised Station beneath the raised standard. Know the value of this mighty station and open your hands in thanksgiving, saying: "O Lord Who doeth what He willeth! Thou exaltest whom Thou willest and abaseth whom Thou willest." Thanks that in the world of creation and origination Thou hast gathered me among the companions of the right hand.
- 3 Therefore keep me far and removed from the companions of the left, immerse me in the sea of thy grace, admit me to the frequented House, and as Thou hast through Thy bounty and generosity admitted me to the pavilion of the Covenant, so illumine my heart with the lights of Thy testament that the eyes of the people of all regions may be dazzled. O Generous One! Grant steadfastness and devotion, and bestow firmness and establishment.

1 ای مؤمن بآیات الله مسطورات آنجناب ملحوظ
گشت و مضمون مشحون بمعانی پر روح و
ریحان بود و اشارات لواخ بشارات بود که
متتابعاً بجان و وجدان یاران روحانی از ملکوت
رحمانی میرسد

2 پس ملاحظه فرما که در چه کوری بعرصه
وجود آمدی و در عرصه شهود آرمیدی و بظل
مدود حضرت مقام محمود در تحت لواء معقود
درآمدی قدر این مقام عظیم را بدان و بشکر دست
بگشا که ای خداوند یفعل ما تشاء تعز من تشاء
و تذلل من تشاء شکر که در عالم ابداع و انشاء
در بین اصحاب الیمین محشور نمودی

3 پس از اصحاب شمال دور و مهجور نما و در بحر
عنایت مغمور فرما و در بیت معمور داخل کن
و چون بفضل و جود در وثاق میثاق درآوردی
بانوار عهدت چنان اشراق بر قلب نما که احداق
اهل آفاق خیره گردد ای کریم ثبوت و قنوت
بخش و رسوخ و رکوز عنایت فرما

MMK6#536

AB04581

To: *Fadlullah Naraqi (Muavinut-Tujjar), in Hamadan*

- 1 O thou who art attracted by the fragrances of God! What you had written was read with utmost eagerness, and its contents, like honey and nectar, sweetened the taste - for it demonstrated steadfastness in the Cause of God and firmness and constancy in the Covenant and Testament of God. The Blessed Beauty, may my spirit be sacrificed for His exalted threshold, through His hidden favors trained these evanescent atoms and through His grace and bounty accepted us, so that in these days we might arise to fulfill the obligations of servitude and be guardians at His blessed threshold, and like atoms be utterly effaced in the rays of the Sun of the religion of God, and engage in service - and His service is the teaching of the Blessed Cause which we should carry out in the East and West. When we succeed in fulfilling the obligations of servitude, we will illuminate a face in the Abha Kingdom. We are all His servants and evanescent atoms in His rays and light. 'Abdu'l-Baha

1 یا من انجذب بنفحات الله آنچه مرقوم نموده بودید بکمال اشتیاق قرائت گردید و مضامین چون شهد و انگبینش مذاقرا شیرین نمود چه که مدلل بر استقامت بر امر الله و ثبوت و رسوخ بر عهد و میثاق الله بود جمال مبارک روحی لعنبتیه السامیه فداء این ذرات فانیه را محض الطاف خفیه تربیت فرمود و به فضل و موهبت قبول نمود که در این ایام بفرائض عبودیت قیام نمائیم و در آستان مبارک پاسبان باشیم و ذره آسا در شعاع شمس دین الله محو و نابود باشیم و بخدمت پردازیم و خدمتش تبلیغ امر مبارک است که به شرق و غرب نمائیم چون بفرائض عبودیت موفق شویم رخی در ملکوت ابدی روشن کنیم کل بنده او هستیم و ذره فانیه در شعاع و نور او ع

- 2 Permission is granted for you to visit the Threshold that is the sanctuary of the Supreme Concourse. Blessed art thou and glad tidings be unto thee for this.

2 اذن تشرّف بآستان مطاف ملاء اعلیٰ دارید طوبی لک و بشری لک من ذلک

MKT8.218

AB04524

To: *Aqa Mirza Muhammad S, in Isfahan*

- 1 O you who are the remembrance of the Lord of the righteous ones and the exemplar of the chosen ones! You are the memorial of that Master of the righteous ones and the remnant of that mine of mysteries. In the gathering of hearts you occupy the seat of highest respect, and in reality of souls you deserve complete honor. You are the descendant of that illustrious one and the fruit of that supreme paradise garden. Therefore we are expectant and hopeful, watchful and in intense anticipation that this delicate branch, like its noble root, will become fruitful with the utmost freshness and grace, and will gain verdancy and vitality from the life-giving breezes, and will become

1 ایها التذکار من سید الابرار و قدوة الاخيار تو یادگار آن سرور ابراری و بقیه آن معدن اسرار در محفل قلوب صدرنشین احترام فائقی و در حقیقت نفوس مستحق اعزاز کامل سلیل آن جلیلی و میوه آن باغ فردوس برین لهذا منتظر آنیم و امیدوار و مترصدیم و در شدت انتظار که این شاخ لطیف چون اصل شریف در نهایت طراوت و لطافت بارور گردد و سبزی و خرمی از نسایم جانپروور یابد و زینت و زیور باغ الهی

the ornament and adornment of the divine garden and yield perpetual fruit. And this is the ultimate hope of the sincere ones and the believers.

شود و ثمر دائمی بخشد و هذا منتها آمال المخلصين
و الموحدين

- 2 For some time there has been no news from your honor. Surely continuous glad tidings should arrive. The cousin, who is in truth the younger brother, rather the peerless son of your honor, is headed in that direction. Surely you will preserve the rights of the noble uncle regarding him, and this preservation and consideration will be the magnet of all good regarding your honor. And this is a promise that will not prove false.

2 مدتی خبری از آنجناب نه البته دائماً اخبارات
پربشارت باید برسد جناب ابن عم که فی الحقیقه
برادر صغیر بلکه پسر بی نظیر آنجنابست عازم
آسمتند البته در حق ایشان حقوق عم بزرگوار
را محافظه خواهید نمود و این محافظه و مراعات
مغناطیس کل خیر در حق آنجناب خواهد بود
و هذا وعد غیر مکذوب

DUR4.657, DUR1.410

AB04538

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

- 1 O fresh branch from the Tree of Martyrdom! Your detailed letter was reviewed, but it was in no way advisable for the quiet, silent, reserved lady to read it and become informed, for if she were to learn of it, she has such attachment to you that she would weep and lament day and night. She is not in these worldly realms at all - she is sanctified above such matters and thoughts.
- 2 As for the others, their entire purpose was simply her coming, nothing more, and these minor matters do not warrant such discussion. It is clear that you have shown and continue to show the utmost kindness toward her - these matters are settled.
- 3 Do not be troubled at all, for the matter is not confusing. Consider some accounts as parenthetical statements. Each person speaks according to their own thoughts. "Leave aside the traditions, for they do not suffice in place of the verses." All the friends, both men and women, have been and are completely satisfied with you.
- 4 Think about important matters, namely the conduct of the people of God, so that God willing, you may be remembered among the people like the two Most Great Martyrs. And glory be upon you, O descendant of that martyr.

1 ایها الفرع النضیر من شجرة الشهادة نامه مفصل
آنجناب ملاحظه گردید ولی بهیچوجه مصلحت
نبود که ورقهء ساکنهء ساکنهء صامته بخواند و
مطلع گردد زیرا اگر مطلع شود چنان تعلقی بشما
دارد که شب و روز گریه و لابه و ناله نماید و
بهیچوجه در اینعلیها نیست مقدس از این شئون
و افکار است

2 و اما دیگران جل مقصودشان آمدن او بود و بس
و این امور جزئی قابل این صحبتها نه و آن جناب
واضحست که نهایت عنایت را در حق او داشته
و دارید این امور مسلست

3 ابدأً مکدر نباشید که کار مشتبه نه بعضی روایات
را از جملهء معترضه بدانید هر کس نظر بفکر
خویش سخنی راند دع الروایات فانها لاتغنی عن
الآیات حضرات جمیعاً ذکوراً و اناثاً از شما نهایت
رضایت را داشته و دارند

4 در فکر امور مهمه باشید و آن سلوک اهل الله
است که انشاءالله چون شهیدین اعظمین در میان
خلق محشور شوید و الباء علیک یا سلیل ذلک
الشهید

MKT6.076, AVK2.113x

AB04292

To: Ali Milani, in Ishqabad

- 1 O true servant of the Abha Beauty! After the ascension of the Blessed Beauty, may my spirit be a sacrifice for His loved ones, holy souls forgot this world and saw themselves in the Abha Kingdom, and conducted themselves accordingly. Day and night they devoted their time to serving the Cause of God. They sought neither comfort, nor bounty, nor security, nor pleasure. Their joy is the melody of the birds that rises in the rose garden of Abha, and their desire is the manifestation of the light and flame of Sinai that sheds its radiance from the hidden realm of the Abha Kingdom. Their purpose is to exalt the Word of God and diffuse the divine fragrances, and their effort is to become utterly effaced at the Sacred Threshold.

- 2 These souls are Baha'i, they are divine, they are luminous, they are of the All-Merciful. They cast no shadow, but are rather light from head to foot. I hope that such souls will be raised up in those regions and that you will be one of them.
- 3 Jinab-i-Amin expressed the utmost satisfaction and praise for you, which became the cause of increased joy. And upon you be greetings and praise.

1 ای بندهء حقیقی جمال ابهی بعد از صعود جمال مبارک روحی لأجباءه الفداء نفوس مقدسه اینجهان را فراموش نمودند و خود را در ملکوت ابهی دیدند و بمقتضی آن حرکت و سلوک نمودند شب و روز اوقات خویش را وقف خدمت امر الله کردند نه راحتی جستند نه نعمتی خواستند نه امنیتی طلبیدند و نه مسرتی تحری نمودند سرورشان آهنگ طیور است که در گلشن ابهی بلند است و آرزویشان تجلی نور و شعلهء طور است که از ملکوت ابهی عالم پنهان پرتو افشاند مقصدشان اعلاء کلمه الله و نشر نجات الله است و جهدشان فانی در آستان مقدس

2 این نفوس بهائی هستند ربانی هستند نورانی هستند رحمانی هستند سایه ندارند بلکه سراپا نورند امیدوارم که چنین نفوسی در آنصفحات مبعوث گردند و تویکی از آنان باشی

3 جناب امین در نهایت رضایت از آنجناب مدح و ستایش نمودند سبب ازدیاد سرور گشت و علیک التحية والثناء

MMK3#259 p.185

AB04376

To: Aqa Muhammad Javad et al., in Ishqabad

- 1 O friends of the Abha Beauty! If you knew how mighty is this address and how precious are those addressed, you would surely spread your wings like birds in utmost joy and gladness and soar to these heights of the most great bounty. For this address is the title of the Concourse on High and this title is a gift from the Abha Kingdom. How much should the loved ones rejoice, be gladdened and be drawn by this address!

1 ای دوستان جمال ابهی اگر بدانید که این خطاب چه قدر عظیم است و مخاطبها چه قدر عزیز البتہ از کمال سرور و حبور مانند طیور پر بگشائید و در این اوج موهبت کبری پرواز نمائید زیرا این خطاب عنوان ملاً اعلی است و این عنوان موهبت ملکوت ابهی چه قدر باید احباً از این خطاب سرور و مشعوف و پرائجذاب گردند

- 2 Soon will the radiance of this reality shine upon the world and become the light of both worlds. Soon will you see the sincere ones in great joy.
- 3 Alas, a hundred times alas, that the heedless are unaware of the glad tidings of this herald, and the faithless are deprived of this bounty and fruit. They have sold this brilliant crown for a mere trifle and burned this glorious diadem in the fire of negligence. O what regret for them in that they have exchanged the bounty of God within themselves and become a people of evil among the greatest losers.
- 4 And upon you be greetings and praise.

2 عنقریب پرتو این حقیقت بر جهان بتابد و
روشنائی کونین گردد فسوف تری المخلصین فی
فرح عظیم

3 حیف صد حیف که بیہوشان از بشارت این
سروش بیخبرند و بیوفایان از این موهبت بی نصیب
و ثمر این تاج و ہاج را بجوی فروختند و این
اکلیل جلیل را بنار غفلت سوختند یا حسرة
علیم بما بدلوا نعمة الله علی انفسهم و کانوا قوم
سوء اخسرین

4 و علیکم التّحیّة و الثّناء

INBA87:107, INBA52:106

AB04253

To: Baha'is of Ishqabad

- 1 O maidservants of the Most Glorious Beauty! The handmaidens of that Kind Friend are precious, and today in the holy court the pure ones speak in praise of the handmaidens of the Blessed Beauty, such that even those secluded behind the veil of glory feel envy and admiration, and from joy and delight they exclaim "blessed are they and glad tidings be unto them!"
- 2 Like grateful birds in the holy gardens, open your tongues in praise of the Forgiving Lord and speak and sing: "O Pure One! O Kind Lord! Thanks be unto Thee that Thou hast made these maidservants precious and placed the crown of bounty upon these lowly ones' heads. Thou didst open the door of forgiveness, show Thy face, and capture our hearts. O Loving Lord! We cannot praise Thee enough and fall short in our worship. We are helpless and insignificant, lacking and without discernment. Yet we seek Thy face, hasten toward Thee, and speak Thy praise. We are captives in the chains of Thy love and aided by the Prince of the realm of bounty. Thanks be unto Thee that Thou hast poured honey and sugar into our mouths and made these maidservants successful. Praise be unto Thee, thanks be unto Thee, grace be unto Thee, and bounty is from Thee. Verily Thou art the Powerful, the Kind, the Compassionate."

1 ای امّاء جمال ابہی کنیزان آن یار مہربان
عزیزانند و الیوم زبان پاکان در بارگاہ قدس
بستایش کنیزان جمال مبارک ناطق حتی
پردہ نشینان حجاب عزّت حسرت و غبطہ میبرند
و طوبی لہن و بشری لہن بر زبان میرانند از
وجد و سرور

2 چون طیور شکور در حدائق قدس بثنای ربّ
غفور زبان بگشایند و بگویند و بسرائند پاک
یزدانا خداوند مہربانا شکر ترا کہ این امّاء را
عزیز نمودی و این ناچیزانرا تاج موهبت بر سر
نہادی در بخشایش گشودی و رخ نمودی و
دلہا بربودی ای ربّ و دود ستایش نتوانیم و از
عہدہ نیایش برنیائیم عاجزیم و ناچیز قاصریم و
بی تمیز ولی روی تو جوئیم سوی تو پوئیم ثنای تو
گوئیم اسیر زنجیر محبتیم و دستگیر امیر کشور
موہبت شکر ترا کہ شہد و شکر بکامہا ریختی و
این کنیزانرا کامیاب نمودی الحمد لک و الشکر
لک و الفضل لک و الموهبة منك انک انت
المقتدر العطوف الرؤوف

MKT7.018, TISH.030, MMG2#426 p.473x

AB12339*To: Ustad Ali Akbar Banna Yazdi, in Ishqabad*

- 1 O true servant of that Sacred Identity! Jinab-i-Aqa Abdul-Wahhab arrived at the Holy Land, the luminous spot, with a face radiant as the moon with the light of glad-tidings, and was blessed with pilgrimage to the Sacred Threshold. In truth, the resplendent lights of the All-Merciful were manifest and evident from his brow, and the signs of divine bestowal were clear and apparent from his countenance. We were very pleased to meet him. "The secret of the son is the secret of his father" is evident in him. Through pure bounty and the essence of the favors of the Sovereign of existence, we hope that day by day he will increase in perfection and virtuous qualities, and advance in the stations of faith, certitude and knowledge, until soon he becomes the cause of guidance to all, near and far, and a sign of the bestowal of the Glorious Lord. And glory be upon you and upon every penitent servant.

- 2 Convey the Most Glorious, Most Wondrous greetings to the assured leaf, the handmaiden of God, the mother of Aqa Abdul-Wahhab. She is remembered and mentioned at the Sacred Threshold of the Beloved. And glory be upon her and upon every good, assured leaf who has believed in God, the Protector, the Self-Subsisting.

1 ای بنده حقیقی آن هویت مقدسه جناب آقا عبدالوهاب با رخی بنور بشارت چون مه تابان وارد ارض مقدسه بقعه نوراء گشتند و زیارت عتبه مبارکه فائز شدند فی الحقیقه انوار نضره رحمن از جبینش ظاهر و نمایان و آثار موهبت یزدان از رخس باهر و عیان بسیار از ملاقاتش خوشنود شدیم سر الولد سر ابیه در او ظاهر از صرف جود و جوهر الطاف ملوک وجود امیدواریم که روز بروز در کمال و خصال بیفزاید و در مراتب ایمان و ایقان و عرفان ترقی نماید تا عنقریب سبب هدایت هر قریب و بعید گردد و آیت موهبت رب مجید شود و البهاء علیک و علی کل عبد منیب

2 ورقه موقته امه الله والده آقا عبدالوهاب را تکبیر ابداع ابهی ابلاغ نمائید در آستان مقدس حضرت دوست مذکور و مشهور است و البهاء علیها و علی کل ورقة طیبه مطمئنه آمنت بالله المهیمن القیوم

BRL_DAK#0927

AB04256*To: Wife of Aba Basir, in Ishqabad*

- 1 O handmaid of God! Your esteemed companion drank the cup of martyrdom from the hand of the Cup-bearer of divine favor and hastened to the altar of love, sacrificing both property and life. Had he remained in this transient world, he would surely have beaten the drum of departure by now and suffered for some time on a sickbed before vacating this earthly frame. But now, like a stately cypress in the garden of the Most Great Martyrdom, he grows with perfect freshness and grace in the highest paradise, and has become the object of the Lord God's pardon and forgiveness.

1 ای امه الله قرین محترم از ید ساقی عنایت شربت شهادت نوشید و بقربانگاه عشق بشتافت و به مال و جان جانفشانی نمود اگر در این جهان فانی بود تا بحال یقین کوس رحلت میکوفت و در بستر بیماری مدتی صدمه و زحمت میکشید تا این قالب خاکی را تخلیه مینمود لکن حال مانند سروسهی در گلشن شهادت کبری در ملا اعلی در نهایت طراوت و لطافت میبالد و مشمول عفو و مغفرت حضرت پروردگار شده است

- 2 Therefore be thankful that during his lifetime that clear-sighted one never hurt anyone's feelings nor uttered a word that would sadden any heart. He was always kind to all creation and served all humanity with heart and soul. In the end this good intention led him to the rank of martyrdom and won him the greatest gift.
- 3 This event deserves gratitude, so praise God that He has left such a noble distinction to that family and lineage forever.

2 پس شکر کن که آن بصیر در مدّت حیات
خاطری نیازد و کلمه‌ئی بر زبان نراند که دلی
مکدر شود و همواره بجمع خلق مهربان بود و کل
بشر را به جان و دل خدمت میکرد عاقبت این
حسن نیت او را برتبه شهادت رساند و بموهبت
کبری فائز کرد

3 این قضیه سزاوار شکرانیت است پس حمد کن
خدا را که آن خاندان و دودمان را الی الأبد چنین
منقبتی برگذار گذاشت

INBA85:256, BSHN.140.303, BSHN.144.301,
MHT1a.176, MHT1b.134

AB04515

To: Baha'is of Ishtihard

- 1 ...O friends! Though physically distant from the Threshold of the Lord of Hosts, yet praise be to God, you are present in heart, soul and spirit. The soul yearns, the heart circumambulates the Sacred Threshold, and the spirit is uplifted by these illuminating expositions. What a bounty is this, and what a gift, that all points of the earth have become as a single point, and all regions have turned toward a single spot. The East has embraced the West, and the South and North have clasped hands in greeting. All have entered beneath the divine pavilion, and the Tree of Life has cast its shadow over all horizons.
- 2 Therefore we must arise in thanksgiving to the One True God and not squander such a bounty, nor leave it without effect and fruit. And the effect and fruit is the acquisition of those perfections which adorn human reality - namely, unity and the abandonment of estrangement, and freedom from personal interests and thoughts. Direct all your thoughts to the progress of all, strive for the betterment of the condition of all souls and the refinement of character, and become endowed with divine attributes. Until character is reformed and human virtues and excellences are made manifest, the Beloved of eternal glory will not unveil His face....

1 ...ای دوستان هرچند بجسم از آستان یزدان دور
و مہجورید ولی الحمد لله به جان و دل و روح
حاضر و زائید جان جویانست و دل در طواف
آستان و روح از این شروع پرفتوح این چه نعمتی
است و این چه موهبت که جمیع نقاط ارض
حکم نقطه واحدہ یافته و جمیع بقاع سمت بقعه
واحدہ جسته شرق دست در آغوش غرب نموده
و جنوب و شمال معانقہ و مصالحہ کرده کل در
ظل خیمہ الہیہ درآمدہ و سدرہ متہی بر جمیع
آفاق سایہ افکنده

2 لهذا باید بشکرانہ خداوند یگانه پردازیم و چنین
موہبتی را ہدر ندهیم و بی اثر و ثمر نگذاریم و
اثر و ثمر اکتساب کمالانیت کہ زینت بخش
حقیقت انسانیت و آن یگانگی و ترک بیگانگی
و آزادی از منافع و افکار شخصیه است جمیع
فکر را محوّل بترقی عموم نمائید و در انتظام حال
کافہ نفوس و تہذیب اخلاق بکوشید و بصفات
رحمانیت متصف گردید تا اخلاق تعدیل نگردد
و خصائل و فضائل انسانی جلوه نماید دلبر عزّت
ابدیہ رخ نگشاید...

MMK3#185 p.130x

AB04483

To: Qaini, Samadiyyih daughter of Ismullah Asdaq, in Khurasan

- 1 O pure leaf attracted by the fragrances of God! All that you spoke with your tongue, wrote upon pages, strung as pearls of utterance, and desired in your heart and soul has been heard, known and witnessed.

1 ای ورقه طیبه منجذبه بنفحات الله آنچه بلسان گفتی و بر اوراق شرح نمودی و در بیان سفتی و در قلب و جان آرزو داشتی جمیع مسموع و معلوم و مشهود
- 2 Praise be to the Ancient Lord, the Manifest Light, and the Sun of the Supreme Heaven that you have received such a bounty from the King of Creation - that you found the way to the lane of the Friend, hastened to His threshold of favors, turned away from all else but Him, were consumed by the fire of His beauty, and attained such a gift which was the ultimate hope of the handmaidens of the All-Merciful, and tasted the sweetness of grace from the cup of eternity.

2 حمد کن ربّ قدیم و نور مبین و آفتاب فلک علّین را که چنین بخششی از سلطان آفرینش یافتی که بکوی دوست راه شناختی و بساحت الطافش شتافتی و روی از دوش تافتی و از نار جمالش گداختی و بچنین موهبتی که منتی آمل اماء الرحمن بود رسیدی و حلاوت عنایت از کأس بقا چشیدی
- 3 Blessed are you and blessed is every handmaiden who has attained what you have attained through the grace of your Ancient Lord. Glad tidings to you, then glad tidings to you of this great bounty.

3 طوبی لک و لكلّ امة فازت بما فزت بفضل مولاک القدیم بشری لک ثمّ بشری لک من هذا الفضل العظیم
- 4 Regarding the house, whatever His Holiness Ibn-i-Ismu'llah-i-Asdaq (upon them both be the Most Glorious Glory of God) deems advisable, carry it out. This matter has been delegated to him. We have accepted what you requested and offered. Your Lord shall soon reward you for this in His earthly kingdom and His heavenly realm. Verily, He has power over all things.

4 در خصوص خانه آنچه را جناب ابن اسم الله الاصدق علیهما بهاء الابهی مصلحت دانند مجری دارید این قضیه تفویض بابشان شد ما قبول کردیم آنچه را شما خواستید و تقدیم نمودید فسوف یعطیک ربّک اجر ذلک فی ملکه و ملکوتہ الله علی کلّ شیء قدیر

INBA16:118, MKT7.150, PYK.292

ABU1808

in London

Another asked why the teachings of all religions are expressed largely by parables and metaphors and not in the plain language of the people.

Abdu'l-Baha replied: – “Divine things are too deep to be expressed by common words. The heavenly teachings are expressed in parable in order to be understood and preserved for ages to come. When the spiritually minded dive deeply into

the ocean of their meaning they bring to the surface the pearls of their inner significance. There is no greater pleasure than to study God's Word with a spiritual mind."

"The object of God's teaching to man is that man may know himself in order to comprehend the greatness of God. The Word of God is for agreement and concord. If you go to Persia where the friends of Abha are many, you will at once realize the unifying force of God's work. They are doing their utmost to strengthen this bond of amity. There, people of different nationalities gather in one meeting and chant the divine tablets with one accord. It might be supposed that they were all brethren. We do not consider anyone a stranger, for it is said by Baha'u'llah 'Ye are all the rays of one sun; the fruits of one tree; and the leaves of one branch.' We desire the true brotherhood of humanity. This shall be so, and it has already begun. Praise to be God, the Helper, the Pardoner!"

AIL.080

AB04353

To: Nur Ali et al., in Najafabad

- 1 O family prepared for the field of sacrifice! Jinab-i-Aqa Rahmatullah has arrived and I hope he will be successful and confirmed in service at the Divine Threshold.
 1 ای خانواده آماده میدان فدا جناب آقا رحمت الله وارد و امیدوارم که بخدمت آستان یزدان موفق و مؤید گردد
- 2 If there is some delay in granting permission for some to attend at this blessed spot, this is due to the wisdom set forth in the Book, otherwise there would be no shortcoming. For the treacherous ones have caused such corruption, and the unfaithful have in these days committed such cruelties that cannot be described. Therefore, wisdom requires that this land remain thus for a while until some calm is achieved.
 2 اگر چنانچه در اذن و اجازه حضور باین بقعه مبارکه در حق بعضی فتور رود این نظر بحکمت منزله در کتابست والا بهیچوجه قصور نمی شود زیرا خائنان نه چنان فساد نموده اند و بی وفایان در این ایام نه چنان جفا کرده اند که وصف توان نمود لهذا حکمة للامر اقتضا چنان نمود که این ارض چندی چنین باشد تا قدری سکون یابد
- 3 But you there should always be occupied with remembrance and meditation on the trials, tribulations and afflictions of Abdul-Baha, and be engaged day and night in diffusing the divine fragrances. These are the days of opportunity for teaching and explaining the degrees of divine unity. Blessed is the one who guides a soul to the divine path.
 3 ولی شما در آنجا باید همواره مشغول بذکر و فکر بلایای و محن و رزایای عبدالهء باشید و شب و روز بنشر نفعات الله مشغول گردید این ایام فرصت تبلیغ است و وقت بیان مراتب توحید خوشا بحال نفسیکه نفسی را بشریعه الهیه دلالت نماید

- 4 Convey the Most Glorious, Most Wondrous greetings to all the friends and loved ones of God.

4 جميع ياران و احبائى الهى را تكبير ابدع ابنى
ابلاغ نمائيد

TABN.353

AB04528

To: Muhammad Shafi Rawhani, in Nayriz

- 1 O Shafi, O thou who hath been interceded for by others! By God, The True One, Thy Lord's bounty hath been overflowing. The river of His bounty hath swelled. The ocean of His bounty hath raged in this Most Great Epoch, in this Most Glorious Age, in this New Century. By thy life, multitudes have interceded in The Day of The Manifestation of Thy Most Glorious Lord on behalf of sinful servants and their ancestors. This intercession hath been accepted. Their hearts were opened and healed through obtaining their Heart's Desire and attaining this praiseworthy station.
- 2 It behooves us to sing His praise to give His Holiness unending glory. Abandon the reins of hesitation! Let loose thy tongue among the inhabitants of this world, in the gatherings of the believers. Sing with thy best melodies in remembrance of The All-Merciful and cry out:
- 3 O Deprived ones, arise with gladness. Come to glory on this Great Path! O Hopeless ones, arise with gladness. Come to glory at this refreshing and pure spring! O Sincere ones, arise with gladness. Come to glory through firmness in this Most Great Covenant! O Wavering ones in the Covenant, bemoan your certain loss! O Steadfast ones, arise with gladness. Come to glory. Abide in your heavenly home in the Most Glorious Kingdom! O Well-Anchored ones, arise with gladness. Come to glory in the paradise of God's good pleasure and His abundant bestowals!
- 4 Glory be upon you and upon all who are steadfast and firm in the Covenant of God!

1 ايها الشفيع المشفع تالله الحق ان فضل ربك قد
تفاقم امره و تلاطم نهري و طماطم بحره فيهذا
الكور العظيم و الدور الكريم و العصر المجيد و
القرن الجديد لعمر ك قد شفع جمع غفير يوم ظهور
الرب ذي المجد الكبير بين يديه لعباد مذنبين او
آبائهم الاولين فحازت شفاعتهم القبول و شفى
صدورهم بحصول المسئول و الوصول لهذا المقام
المحمود و

2 لمثل هذا الرب الجليل ينبغي التسبيح و التهليل
و لمثل هذا المولى العظيم يليق التقديس و التمجيد
فاطلق العنان و انطق اللسان بين ملاء الامكان و
محافل العرفان و غن بابدع الألحان فى ذكر الرحمن
و

3 ناد ايها المحرومون حيّل على الحظّ العظيم ايها
المأيسوسون حيّل على المورد العذب الكريم ايها
الصادقون حيّل على الثبوت على الميثاق الغليظ
ايها المتزلزلون حيّل على الخسران المبين ايها
الثابتون حيّل على النزل الأعلى فيملكوت
الأبى ايها الراستخون حيّل على رضوان من الله
و الموهبة الكبرى

4 و البهآ عليك و على كلّ ثابت راسخ على ميثاق
الله

NYR#102

NYR#102

AB04285

To: *Mirza Yusuf Khan Shirazi (Lisanul-Hudur), in New York*

- 1 O servant of the Most Glorious Beauty! Your letter from Paris has arrived....
 1 ای بندهء جمال اہبی مکتوبیکہ از پاریس مرقوم نموده بودید رسید....
- 2 Either one must endure hardships or seek comfort and ease. Be like men and cast your ball into the field. I hope you will be a man of the field, wielding the polo stick and seizing the ball. Consider His Holiness, the unique and illustrious one, the divine Jináb-i-Vahid, how he sacrificed his life in the path of God and traversed the way of utter selflessness and evanescence. He rested not for a moment nor found comfort for an instant. He became detached from worldly glory, wealth and bounty, and freed himself from home and family. He gave up his possessions to plunder and pillage, and surrendered his property and estate to the oppressor. After enduring great hardships, he took his heart and soul in hand, hastened to the altar of love, and offered them in the path of the Beloved.
 2 یا باید تجمل مشقات کرد یا باید راحت و آسودگی جست یا چو مردان اندرا و گوی در میدان فکن امیدوارم کہ مرد میدان و چوگان زن و گوی ربا باشی حضرت فرید جلیل جناب وحید الہی را ملاحظہ کن کہ چگونه در سبیل خدا جانفشانی فرمود و راہ محویت و فنا پیود دمی نیاسود و آئی راحت نمود از عزت و دولت و نعمت دنیا بیزار شد و از خاتمان و دودمان آزاد گردید مال و منال را بہ تالان و تاراج داد و ملک و عقار را بدست ستمکار تسلیم نمود بعد از تجمل مشقت زیاد دل و جانرا در کف گرفت و بقرانگاہ عشق شتافت و نثار سبیل جانان نمود
- 3 This is the way of the lovers, this is the path of the longing ones. Until you reach this station, you will not find rest in the shade of the Sacred Tree. I hope that we may attain to this station, become utterly effaced and non-existent, completely annihilated and obliterated, so that we may follow the example of that leader of the righteous ones and emerge from the realm of immortality, the supreme horizon, and the Most Glorious Kingdom. And upon you be greetings and praise.
 3 اینست مذهب عاشقان اینست روش مشتاقان تا باین مقام نیائی در ظل سدرہ تقدیس نیاسائی امیدوارم کہ باین مقام فائز گردیم محو و نابود شویم و فانی صرف و معدوم تا تأسی بآن سرور ابرار کنیم و از جیب بقا و افق اعلی و ملکوت اہبی سر برآریم و علیک التّحیّۃ و الثّناء

MSHR5.369x

AB04244

To: *Russell, Sigurd et al., in Paris*

- 1 O son of the Kingdom! Your letter was received and its contents were understood. Praise be to God that you are firm, steadfast and striving to become one of the true sons of the Kingdom.
 1 ای ابن ملکوت نامہء شما رسید و مضمون معلوم گردید الحمد للہ کہ ثابتی و نابت و ساعی تا از ابناء حقیقی ملکوت گردی
- 2 از ارادہء من سؤال نموده بودی مرا مقصد چنانست کہ تو تحصیل علوم و معارف نمائی

- 2 You had asked about my wish - my purpose is that you study the sciences and knowledge, acquire the art of poetry and composition, complete your studies in school, raise the call to the Kingdom, and engage in spreading the lights of truth. You have not yet completed your studies - you must strive until you properly master poetry and composition as you should. At that time, I will specifically summon you to Akka and assign you an important task.
- 3 We have granted permission for the dear maidservant of God Madame Jackson to attain Our presence. God willing, complete recommendations will be made verbally regarding you.
- 4 Be confident. I love you very much and I seek a great good for you in the divine Kingdom. But you must follow my instructions. As much as you can, strive to acquire knowledge. This is now necessary. And upon you be greetings and praise.
- و فن شعر و انشاء تحصیل کنی و درس را در مدارس تمام نمائی و ندا بملکوت زنی و بنشر انوار حقیقت مشغول گردی هنوز اجمال درس ننموده‌ئی باید بکوشی تا آنکه شعر و انشاء را چنانکه باید و شاید تحصیل نمائی آنوقت ترا مخصوص به عکا احضار نمایم و بامری مهم مأمور کنم
- 3 کنیز عزیز الهی مادام جاکسون را اذن حضور دادیم انشاءالله شفاهاً در حق تو سفارش تام خواهد شد
- 4 مطمئن باش من ترا بسیار دوست دارم و از برای تو در ملکوت الهی خیری عظیم خواهم اما باید بدستور العمل من عمل نمائی تا توانی همت در تحصیل علوم ثما حال این لازمست و علیک التحیة و الثناء

DRM.013c

AB04485

To: Wife of Afnan, in Port Said

- 1 O blessed leaf of the Sinaitic Tree! Give thanks to God that you have entered beneath the extended shade and gathered under the raised banner of the Covenant of God, and that you have turned from the Sacred Mosque, the circumambulation point of spiritual souls, toward the Most Remote Mosque, the qiblih of the Concourse on High. You have illumined your brow with the manifest light at the sacred, perfumed and fragrant dust, and with heart and soul you have offered yourself in kissing that Life-giving Threshold.
- 2 Now return to that sacred threshold with utmost joy, and on behalf of the blessed leaves, press your face and hair to the dust of that sacred threshold. Give the glad-tidings of the Lord of mankind to the handmaidens of the Merciful in that land, that all may engage in remembrance of the Divine Unity with complete joy, delight, attraction and gladness, and may recall the favors and bounties of the Ancient Beauty.
- 1 ای ورقه مبارکه شجره سینا شکر کن خدا را که در ظلّ ممدود داخل شدی و در تحت لواء معقود رایت میثاق محشور گشتی و از مسجد حرام مطاف ارواح روحانیان بمسجد اقصی قبله ملاً اعلی توجه نمودی و بتربت مقدسه معطره معنیه جبین را نور مبین بخشیدی و بتقبیل آستان حیات به دل و جان بذل نمودی
- 2 حال در نهایت بشارت مراجعت بان عتبه مقدسه نما و از قبل ورقات مبارکه بالنیابه روی و موی را بتراب آن عتبه مقدسه بمال و اماء الرحمن را در آن کشور بشارت رب البشر بده تا کل در کمال وجد و طرب و جذب و فرح بذکر حضرت احدیت مشغول و مألوف گردند و الطاف و عنایت جمال قدیمرا بخاطر آرند

- 3 Let them strive with wisdom to guide receptive souls, endeavor to educate children according to divine commandments, and arise to perform prayer, supplication, fasting and devotions as required by God's decisive command.

3 و در هدایت اماء مستعدّه با کمال حکمت کوشند
و در تربیت اطفال بموجب احکام الهی جهد
نمایند و به نماز و نیاز و صیام و قیام بموجب امر
قطعی الهی برخیزند

INBA87:345a, INBA52:353

AB04357

To: Mirza Ibrahim Davafurush, in Qazvin

- 1 O possessor of the remedy for the afflicted!
- 2 Illnesses and diseases are of two kinds: physical and spiritual. For bodily ailments, the cure lies in the pharmacy of earthly physicians, while for spiritual maladies and afflictions, the remedy is found in the divine dispensary. That medicine is bitter and unpalatable to those suffering from intestinal colic, while this remedy is sweet and pleasant to the taste of those patients who seek the Beauty of the All-Glorious, the Most Holy.
- 3 A hundred loads of that medicine is not worth a stream, for it does not grant eternal health. But a single particle of this remedy is the supreme elixir that bestows everlasting life to the soul.
- 4 Therefore strive with heart and soul, through the grace of the Ancient Beauty (may my spirit be sacrificed for His dust), to obtain that divine compound, so that you may become the remedy for every ill and the healing balm for every wound.
- 5 This remedy is the medicine of the Covenant and Testament, and the distinguishing elixir of the Merciful's Covenant, which provides instantaneous healing to the sick body of contingent being and is the great prepared balm for the severe wound of the world. Therefore employ this preserving remedy.
- 6 And glory be upon the people of glory.

1 ای دارندهء درمان دردمندان

2 علل و بیماری بر دو نوع جسمانی و روحانی درد
تن را دارو در دواخانهء طبیبان جسم خاکی و
علل و اسقام جان را درمان در اجزخانهء الهی
آن دوا را حلاوت و صفا در نزد دردمندان
قولنج ایلاقوس است و این درمان را لذت و
گوارائی در کام بیماران طالبان جمال سبح
قدّوس

3 صد خروار آن دوا بجوی نیرزد چه که صحت
ابدیه نبخشد یک ذره از این درمان دریاق اعظم
جان را حیات جاودان بخشد

4 پس به جان و دل بکوش تا بفضل جمال قدم
روحی لثربته الفداء آن معجون الهی را بدست
آری تا هر دردیرا درمان گردی و هر زخمی را
مرهم صحت و امان

5 این درمان داروی عهد و پیمانست و دریاق
فاروق میثاق رحمن که جسم علیل امکانزا
دوای بره السّاعه است و زخم شدید عالم را
مرهم عظیم آماده پس این درمان امان را بکار
بر

6 و البهاء علی اهل البهاء

MKT9.122

AB04413

To: Mirza Musa Hakimbashi, in Qazvin

- ¹ O spiritual physician! Be not concerned about the severity of illnesses and the intensity of inflammation. Be confident in the influence of the Greatest Name, which makes the blind see, the deaf hear, the mute speak, and brings the dead back to life. Therefore, use this supreme antidote to treat chronic ailments and cure intractable diseases. Although those with experience, like His Holiness the Spirit [Christ], have said that the Greatest Name has an effect even on solid rock, in truth it has absolutely no effect on a fool, for foolishness is the wrath of the Divine Unity and has no remedy. "And he whom God sends astray, for him thou shalt never find a protecting guide." And may the Glory be upon thee.

- ² Regarding the tribal peoples of the surrounding areas, good effort has been expended. Soon it will yield great results. So be confident in thy Lord's grace and rejoice in the gifts of thy Generous Lord. He will soon assist thee with hosts from the Most Glorious Kingdom and make thee a brilliant lamp, a light shining in the gatherings of the pure ones, a rising star in the horizon of teaching, a singing bird in the gardens of unity, and a guardian of the fortress of God's Cause, the Mighty, the Generous. And may the Glory be upon thee.

¹ ای طیب روحانی نظر بشدت امراض و سورت التهاب منما مطمئن بتأثیر اسم اعظم باش که کور را بینا و کر را شنوا و گنگ را گویا و مرده را احیا مینماید پس باین دریاق فاروق علاج علل مزمنه و دوی اسقام عضاله فرما اگرچه مجربان چون حضرت روح فرموده اند که اسم اعظم در سنگ خارا تأثیر نماید ولی در حقیقت احق ابداً تأثیر ندارد چه که حماقت غضب حضرت احدیت است و چاره ندارد و من یضل فلن تجد له ولیاً مرشدا و البهاء علیک

² در خصوص ایلیات اطراف خوب همت مبذول شد عنقریب نتائج عظیمه خواهد بخشید فاطمئن بفضل مولاک و استبشر بمواهب ربک الکریم فسوف یؤیدک بجنود من الملکوت الابهی و یجعلک سراجاً منیراً و نوراً یتلأ فی محافل الاصفیاء و نجماً بازغاً فی مطلع التبلیغ و طیراً صادحاً فی ریاض التوحید و حارساً لحصن امر الله العزیز الکریم و البهاء علیک

MMK6#275

AB04328

To: Muhammad Baqir, in Qazvin

- ¹ O you who are steadfast in the Covenant and firm in the Testament! Give thanks to the Mighty, the Ever-Living, the Self-Subsisting Lord that from the beginning of the Cause you drank of the sealed wine and heard with your heart and soul the life-giving call of the Primal Point, His Holiness the Exalted One (may my spirit and being be sacrificed for Him), and responded with heart and soul "Yea, verily" to the call of "Am I not?" from the Abha Beauty (may my spirit be a sacrifice for His loved ones), and threaded the pearl of praise and thanksgiving to the Lord of Creation, cleansed your heart

¹ ای ثابت بر عهد و راسخ بر میثاق شکر کن حضرت مقتدر حی قیومرا که از بدو امر رحیق مختوم نوشیدی و ندای جانبخش نقطه اولی حضرت اعلی روحی و ذاتی له الفداء را بگوش و جان شنیدی و خطاب الست جمال ابهی روحی لأحبائه الفداء را به جان و دل بی گفتمی و دردانه شکر و ستایش خداوند آفرینش سفتی و دل را از غیر دوست رفیق و بقاء الله فائز گشتی و باصغاء خطاب چهاراً مشرف شدی

from all save the Friend, attained the presence of God, and were honored to hear His address openly.

- 2 From early youth you were assisted and confirmed, and in all occasions and circumstances you stood firm. And now too you remain firm and steadfast in the Covenant and Testament like an iron foundation, dwelling beneath the shade of the Tree of Life and protected in the impregnable fortress of the Covenant.
- 3 This is the most great gift and this is the supreme bounty. This is divine favor and this is heavenly mercy. Praise be to God, you have been and will continue to be the recipient of the favors of the Ancient Beauty from all directions.
- 4 And upon the people of Baha be the Glory.

2 از بدو جوانی موفق و مؤید بودی و در جمیع مواقع و مواضع درست قدم نهادی و حال نیز بر عهد و پیمان چون بنیان آهنین ثابت و راستی و در ظلّ شجرهٔ انیسا ساکن و در حصن حصین میثاق متحصن

3 این موهبت عظماست و این عنایت کبری این لطف الهیست و این مرحمت رحمانی الحمد لله از جمیع جهات مظهر الطاف جمال قدم بوده و خواهی بود

4 و البهاء علی اهل البهاء

KNJ.009, KNJ.010b, YQAZ.466

AB04563

To: Naddaf, Muhammad Rida et al., in Qum

Although numerous letters have been written to the friends in Qum, Kaykhusraw the Persian has desired a fresh remembrance and asked for a new mention, that they may fulfill the requirements of love and affection. Indeed he is faithful and captivated by the love and affection of the loved ones of God. When the divine friends have such attachment to one another, there is no doubt they will attain success in both worlds.

هرچند یاران قم را نامه‌های متعدد مرقوم شده ولی کیخسرو پارسی آرزوی یاد تازه‌ئی نموده و ذکر تازه‌ئی خواسته است تا بمقتضای مهر و محبت وفا نمایند فی الحقیقه با وفاست و اسیر عشق و محبت احباء الله و دوستان الهی چون چنین تعلق بایکدیگر داشته باشند شبهه‌ئی نیست که در دو جهان کامران گردند

INBA16:090

AB11880

To: Siyyid Isma'il Shirazi, in Rangoon

- 1 O servant of the threshold of the Sun of Glory! You arranged a celebration and prepared a feast such that the sounds of joy rose high and its melody reached the threshold of the Forgiving Lord. The pure chalice was passed around and the song of birds took flight, its jubilation reaching the sacred court. Blessed

1 ای بندهٔ آستان شمس بها جشنی برپا نمودی و عیشی مهیا که غلغل سرور بلند شد و آهنگش بآستان ربّ غفور رسید کأس طهور بدور آمد و نغمهٔ طیور اوج گرفت هلهله‌اش تا ببارگاه قدس

and auspicious it is, and fortunate! We beseech the Living, Self-Subsisting Lord that from the conjunction of these two stars in the horizon of the love of God blessed results may appear, and from the companionship of these two branches of the gardens of the knowledge of God wondrous flowers may bloom in this springtime season and goodly fruits become manifest. O Lord! Cause these two trees to bring forth leaves, flowers and fruits through Thy grace, bounty and benevolence. Verily Thou art the Generous One.

رسید مبارکست و میمون مسعود است و همایون
از فضل حی قیوم مستدعی هستیم که از اقتران
آن دو کوکب افق محبت الله نتایج مبارکه حاصل
گردد و از مؤانست آن دو شاخه ریاض معرفت
الله گلهای بدیع در این موسم ربیع بشکفد و اثمار
طیبه پدیدار گردد ربّ اورق هذان الشجران و
ازهرهما و اثمرهما بلطفک و جودک و احسانک
انک انت الکریم ع

- ² Convey my greetings and praise to the handmaiden of God, the mother, and say: Be happy, for you shall see this incomparable sapling become fruitful and shall find this shell filled with pearls and gems.

² امة الله والده را تکبیر و تحية برسان و بگو خوش
باش که این نهال بیهمال را بارور خواهی دید و
این صدف را پر در و گهر خواهی یافت

- ³ O God! Cause them to grow with a goodly growth through Thy grace and bounty, and brighten the eyes of their parents through beholding the faces of their descendants. Verily Thou art the Generous, the Bountiful. And upon thee be glory.

³ اللهم انبتهما نباتاً حسناً بفضلک و جودک و
نور بصر ابویه بمشاهدة وجوه الأحفاد انک انت
الکریم الجواد والبهاء علیک

BRL_DAK#0345

Study guide to this volume

The seventh collection of undated letters and tablets from ‘Abdu’l-Baha is notably philosophical in character. It opens with two miniature lectures in what ‘Abdu’l-Baha’s interlocutors might have called “divine philosophy” — proofs of the reality of the spirit drawn from the order of the created world, the invisibility of love and light, and the irreducible difference between sensory and intelligible perception. These stand alongside texts of considerable legal and institutional significance: a clear definition of which ordinances are binding and which are voluntary, a precise account of the Hands of the Cause and the authority of the Universal House of Justice, and a compact ruling on retributive justice and dietary law. A vivid cluster of documents from a period of acute surveillance and extreme restriction in the Holy Land — letters rerouted through Port Said, believers instructed to conceal their faith, ‘Abdu’l-Baha and His household confined to the fortress — gives the volume its most historically intimate quality. Mystic letters of intense spiritual longing complete the picture. Together they illuminate a dimension of ‘Abdu’l-Baha’s ministry that is easy to underestimate: the simultaneous cultivation of interior life, institutional precision, practical resilience under genuine danger, and a philosophical engagement with the questions of a world that had not yet decided whether God was alive.

The Invisible Worlds: Spirit, Order, and the Proofs of God

Key Passages

O ye who ponder! When the realities of created things are unveiled, all entities are observed to be in a state of utter need. The diverse elements — acting and reacting, combining and separating — are witnessed, in the utmost order, to be governed by a true and perfect system. Composition and analysis, union and separation, mingling and commixture are, to the eye of truth, manifest in the highest degree of soundness and arrangement, wholly removed from chance; and the beauty of reality revealeth its countenance, while to the pure sense its sweet fragrance is inhaled. — AB03468

When the ethereal force undulates, light appears in the world. Though its essence remains veiled, yet its waves are known. In like manner burning, sighing, and lamentation are plain and manifest, but the reality of love is concealed. Doth concealment become the cause of nonexistence? Doth veiling behind the curtain prove the absence of the heart-entrancing Beloved? The animals are keen in sensation, but man is endowed with piercing vision. Every moving creature apprehendeth sensible realities, but intelligible realities are disclosed and perceived by the seeing knower. — AB03468

The divine worlds, even as the invisible and unknowable Essence, are hidden and concealed from physical eyes and earthly vision, and their number is beyond the power of mortal minds to reckon. When the veil is withdrawn, however, and the eyes of insight become open, and the nostrils are relieved of their congestion, those limitless worlds will reveal themselves and their holy fragrances will be perceived. It cannot be said that the subtle spirit hath entered into and penetrated the body, for the former is immaterial while the latter is bound by the constraints of time and space. Egress and regress, ascent and descent, setting and rising, dissolution and composition are properties of the body, the spirit. Despite its visible traces, evident signs, manifest attributes, and clear effects, the spirit as it is in itself remaineth invisible and concealed. Its connection to the body is apparent, and resembleth the connection of the sun to a mirror. —

AB03491

Context for Study

AB03468 and AB03491 together constitute a philosophical argument for the reality of the spirit that moves through three stages: the argument from order (the world's systematic organization points to a governing intelligence), the argument from invisible causation (light, love, and spirit are all real yet invisible — their effects are known while their essences remain veiled), and the argument from intelligible perception (the distinctively human capacity to apprehend realities that lie beyond the reach of the senses). The methodology is recognizably that of Islamic philosophy, particularly the tradition of al-Farabi and Ibn Sina, who argued from the structure of the natural world to the necessity of an immaterial first cause. But 'Abdu'l-Baha's approach has a characteristic feature: He consistently moves from the argument about physics or biology to the argument about love and spirit, treating these as members of the same logical class. The waves of light are invisible though their effects are visible; the waves of love are invisible though their effects — burning, sighing, lamentation — are entirely plain. The invisible is no less real than the visible; it is simply real in a different register. AB03491's account of the soul's relationship to the body is philosophically precise: the soul does not "enter" the body as a spatial occupant (that would make it material), but illuminates it as the sun illuminates a mirror. This is Neoplatonic in its structure — Plotinus had argued that the soul is not "in" the body but the body is "in" the soul — while the imagery of the sun-and-mirror draws on a specifically Islamic mystical tradition. For students of Western philosophy, the argument can be profitably read alongside Descartes' proof of the soul's distinctness from the body in the *Meditations*, alongside Kant's argument that intelligible concepts are not derived from sensory experience, and alongside contemporary philosophy of mind's debates about consciousness and qualia.

Questions for Reflection

1. 'Abdu'l-Baha argues from the order of the natural world — "wholly removed from chance" — to the existence of a governing intelligence. How does this argument compare with the teleological argument for God's existence as articulated by Thomas Aquinas (the Fifth Way) and with Paley's watchmaker analogy? What are the strengths and limits of this form of reasoning?
2. The argument from invisible causation — that love is real though invisible, just as light-waves are real though the ether carrying them cannot be seen — uses a now-outmoded physics.

How might the argument be reformulated in light of contemporary physics while preserving its philosophical force?

3. 'Abdu'l-Baha distinguishes between "sensible realities" apprehended by animals and "intelligible realities" accessible only to human beings. How does this account of human cognitive distinctiveness compare with Aristotle's *De Anima*, with Kant's account of the categories of the understanding, and with contemporary cognitive science's debates about the uniqueness of human language?
4. AB03491 compares the soul's relation to the body with the sun reflected in a mirror. What does this image imply about what happens to the soul when the body dies? How does the mirror-metaphor compare with other religious accounts of the survival of the soul after death?
5. How might a committed philosophical materialist — one who holds that all reality is physical — engage with these arguments? Where are the arguments strongest, and where do they presuppose what they need to demonstrate?

Love as the Spirit of Life in the Blessed Century

Key Passages

In the world of existence the spirit of life is Love, the elective affinity between the component parts of organisms is an effulgence of the Sun of Love, the motion of phenomena is by the gravitating power of Love, and the illumination of the world of humanity is through the electric energy of Love. — AB03586

Although in past dispensations and Cycles the power of Love had a penetration and the light of Love an appearance yet in this blessed Century the Sun of Reality has bestowed such an outpouring of Love that the human world has received another impetus and movement. The Fire of the Love of God was set aglow, the sea of the Love of God began to move and its waves arose heavenward, the Cloud of the Love of God poured down, the breeze of the Love of God wafted and the rosegardens of the hearts of men were adorned with the flowers and hyacinths of the Love of God. — AB03586

Although in past dispensations and Cycles the power of Love had a penetration and the light of Love an appearance, yet in this blessed Century the Sun of Reality has bestowed such an outpouring of Love that the human world has received another impetus and movement. I hope that thou mayst gain a great portion and an inexhaustible share from this Divine Grace. — AB03586

Context for Study

AB03586 is a concentrated meditation on Love as the universal metaphysical principle, written to an individual correspondent but carrying a claim that operates at cosmic scale. The move from physics to spirit is performed in a single sentence: the "elective affinity between the component parts of organisms" (a phrase borrowed from nineteenth-century chemistry, where *Wahlverwandtschaft*

described the selective bonding of chemical compounds) is described as “an effulgence of the Sun of Love.” The gravitational force that holds planets in orbit and the electrical energy that illuminates cities are both, at their metaphysical foundation, expressions of divine Love. This is a form of what philosophers call *panpsychism* or, more precisely, a theology in which the fundamental physical forces are understood as analogical expressions of a supreme spiritual reality. The claim that this century has received a special outpouring of Love beyond what previous dispensations provided introduces a specific Baha’i historical argument: the new dispensation is distinguished not merely by new laws or social teachings but by a qualitatively unprecedented intensification of divine Love in the human world. Christian theology has a parallel in the Pentecostal claim that the outpouring of the Holy Spirit inaugurated a new era of divine presence; Islamic thought has a parallel in the concept of the Seal of the Prophets as the culmination and completion of the prophetic cycle. ‘Abdu’l-Baha’s claim is structurally similar but goes further: the Love available in this age does not merely complete what was before, it exceeds it in power and reach. The sequence of natural metaphors — fire, sea, cloud, breeze, rose garden — forms a complete cycle of the four elements (fire, water, air, earth), suggesting that no domain of the natural world is excluded from this outpouring.

Questions for Reflection

1. ‘Abdu’l-Baha identifies Love as the metaphysical ground of natural forces including gravity, chemical affinity, and electrical energy. How does this claim relate to the Neoplatonic doctrine of Love (*Eros*) as the force that draws all things toward the One (Plotinus, *Enneads* III.5), and to Dante’s vision of “the Love that moves the sun and other stars” (*Paradiso* XXXIII)?
2. The claim that this “blessed Century” has received an outpouring of Love exceeding all previous dispensations implies a qualitative difference between the present age and all previous ages. How should this claim be evaluated historically, given the catastrophic violence of the twentieth century?
3. Compare the fourfold sequence of natural metaphors for Love (fire, sea, cloud, breeze-and-garden) with the four-element symbolism of classical cosmology. Is ‘Abdu’l-Baha deliberately invoking a traditional cosmological schema, and if so, what does this suggest about the relationship between classical philosophy and Baha’i thought?
4. ‘Abdu’l-Baha says that love is the “electric energy” of illumination. He is writing at a historical moment when electricity had just transformed human civilization. How does the use of contemporary scientific metaphor function in a spiritual argument? Is this rhetorical accommodation, genuine philosophical integration, or something else?
5. The letter closes with the personal hope that the correspondent may “gain a great portion and an inexhaustible share” from this Divine Grace. How does the move from cosmic claim to personal address function in ‘Abdu’l-Baha’s epistolary style?

The Architecture of Divine Law: Obligation, Authority, and Justice

Key Passages

Ordinances which are obligatory and decrees that are binding are those that have issued forth from the Supreme Pen or are issued by a decision of the Universal House of Justice.

For we are the commanded, not the commander. We are the ones upon whom duties are imposed, not the ones who impose duties. This is the reality of the law of God and the foundation of the religion of God. As for devotions and invocations, whoever wisheth may, after the Obligatory Prayers, recite other supplications of the Blessed Perfection.
— AB10956

Regarding the House of Justice, whether universal or otherwise, the removal of some of its members shall be by decision of the House of Justice itself, not at the request of individuals from among the people, except upon proof of transgression, oppression, and sin. Moreover, in all Houses of Justice, a majority of votes is acceptable while a minority of votes is unacceptable and invalid.
— AB10956

As for your question about the Hands — the Hands are those souls who were appointed by the Supreme Pen or were addressed by this title and honored with this station by the pen of 'Abdu'l-Baha. For each one who remains firm in God's Covenant, this title holds true for them.
— AB03384

There is no time. Retribution is of two kinds. One is individual: it is the recompense for individual deeds, such as oppression and rebellion. "No soul shall avail another aught"; "no bearer of burdens shall bear the burden of another." The other is general and all-embracing: it is like unto a man who afflicteth himself with a contagious disease. Meats that are desirable and wholesome may be eaten, while abhorrent meats are forbidden. The House of Justice must determine this according to wisdom. And if one were to be satisfied with vegetarian food, that would certainly be closer to mercy and compassion.
— AB03552

Context for Study

AB10956 is among the clearest constitutional texts in 'Abdu'l-Baha's writings. It establishes a simple but foundational distinction: obligatory law derives from the Supreme Pen of Baha'u'llah or from the decisions of the Universal House of Justice; all else is voluntary. This principle of sources governs the Baha'i legal system with an elegance that resembles, in its structure, the Islamic distinction between *fard* (obligatory) and *nafl* (supererogatory) but differs fundamentally in its source: Islamic law derives its obligatory force from both Qur'an and *sunna* (prophetic practice), which requires an elaborate science of hadith authentication. In the Baha'i system, the written text of Baha'u'llah and the institutional decisions of the House of Justice are the two and only sources of binding law, with all personal devotional practice remaining free. The self-description — "we are the commanded, not the commander" — is 'Abdu'l-Baha's refusal of any claim to legislative authority for Himself, even as the Center of the Covenant. AB10956's rulings on the House of Justice — that members may be removed only by the House itself (not by individual petition) and that majority vote is decisive — establish procedural principles of institutional governance that anticipate modern democratic deliberative theory while grounding it in divine authority rather than social contract. AB03552's compact ruling on two types of retribution draws a distinction between individual accountability ("no bearer of burdens shall bear the burden of another") and collective consequence (the person who spreads a contagious disease), which is philosophically important for any theory of collective guilt or social responsibility.

Questions for Reflection

1. ‘Abdu'l-Baha identifies only two sources of binding Baha’i law: the revealed text of Baha’u’llah and the decisions of the Universal House of Justice. How does this two-source theory compare with the four sources of Islamic jurisprudence (*usul al-fiqh*: Qur’an, Sunna, analogy, and consensus)? What is gained and what is foreclosed by the Baha’i simplification?
2. The statement “we are the commanded, not the commander” is a remarkable self-limitation by the Center of the Covenant. How does this self-positioning relate to the broader Baha’i theology of authority, which insists on the authority of the Covenant while simultaneously refusing any individual to exercise independent legislative power?
3. AB10956 rules that members of Houses of Justice may be removed only by the House itself, except on proof of transgression. How does this procedural protection against individual petitions balance institutional accountability with protection from factional pressure? Compare with mechanisms for the removal of judges in modern democratic systems.
4. AB03552 distinguishes between individual retribution (“no bearer of burdens shall bear the burden of another”) and collective consequence (the contagion metaphor). How does this distinction speak to contemporary debates about collective responsibility — for example, historical injustices, environmental damage, or institutional racism?
5. The note on dietary practice — that vegetarianism is “closer to mercy and compassion” — is an advisory expression of preference rather than a legal ruling. What does this careful calibration between law and counsel reveal about the Baha’i philosophy of religious obligation?

Life Under Surveillance: Wisdom, Concealment, and Steadfastness under Pressure

Key Passages

O true servant of God! Henceforth send all letters through Aqa Ahmad Yazdi in Port Said, for since they are addressed to me and to Haifa, they are being opened in Tehran and indeed throughout Iran. Therefore write to everyone not to send letters addressed to Haifa or in my name — they should send them to you or to Aqa Ahmad in Port Said. And you and likewise Jinab-i-Amin should send all letters to Aqa Ahmad in Port Said, and send them in such a way that the postal officials do not realize that Aqa Ahmad is the intermediary for Haifa and myself. Wisdom requires this. — AB03361

According to what is known, the opponents in Yazd intend by whatever means to stir up sedition and create corruption. Therefore the friends must act with the utmost wisdom and not tear away the veil. They should somewhat follow the example of the believer from among Pharaoh’s people, as it is said “And a believing man from among Pharaoh’s people who concealed his faith...” — AB03456

O Amin, servant of ‘Abdu'l-Baha! What you had written was noted. In brief, the winds of tests and trials are blowing with utmost intensity, yet the hearts of the spiritually-minded are joyous and glad, for praise be to God, though these are bitter times, they are

sweeter than honey and sugar. As for what you wrote regarding coming to these parts and engaging in construction work to the fullest extent, such matters are now absolutely impossible — indeed, they are unattainable and forbidden. At present the matter has been referred to Istanbul, and the Ottoman and Iranian officials have departed from here to see what will be decided there. For now, they have confined everyone here in the fortress. A hundred thousand ‘Abdu'l-Bahas may be sacrificed for the loved ones of God!

— AB12270

Context for Study

These three letters open a window onto the operational conditions under which ‘Abdu'l-Baha conducted His ministry during its most constrained periods. AB03361 is a cipher letter of a kind: it instructs the correspondent to establish a clandestine mail route through Port Said, using Aqa Ahmad Yazdi as an unknowing intermediary figure to the postal authorities. The letter that follows — on the need for the friends to “send them in such a way that the postal officials do not realize” — is a practical intelligence document embedded in a spiritual correspondence. AB03456 invokes the Qur’anic figure of the “believing man from among Pharaoh’s people who concealed his faith” (Qur’an 40:28) as the model for the believers in Yazd who must practice a form of precautionary concealment (*taqiyya* in Islamic usage). The invocation of this Qur’anic archetype is significant: ‘Abdu'l-Baha does not counsel compromise of faith but rather strategic invisibility as a form of prudence in the face of threatened violence. AB12270 is among the most personally revealing documents in the volume: written from the fortress in conditions of severe restriction, with Ottoman and Iranian officials apparently deliberating in Istanbul about the community’s fate, ‘Abdu'l-Baha nonetheless declares that these “bitter times are sweeter than honey and sugar” for the spiritually minded, and concludes with the extraordinary formula: “A hundred thousand ‘Abdu'l-Bahas may be sacrificed for the loved ones of God!” This reversal — the leader declaring himself expendable for the community — encapsulates the self-understanding that runs through all these letters.

Questions for Reflection

1. ‘Abdu'l-Baha instructs believers to use clandestine mail routes during periods of surveillance. How should a religious community relate to state surveillance and censorship — with open defiance, with strategic concealment, or with some combination? What principles should govern the choice?
2. The invocation of the “believing man from among Pharaoh’s people who concealed his faith” draws on the Islamic concept of *taqiyya* (precautionary dissimulation). How does ‘Abdu'l-Baha’s use of this concept compare with its deployment in Shi’i tradition, where it has been both a survival strategy and a contested theological category?
3. AB12270 declares that “these bitter times are sweeter than honey and sugar” for the spiritually-minded. How is this paradox of joy in affliction psychologically credible? Compare with Paul’s claim in 2 Corinthians 4:17 that present suffering produces “an eternal weight of glory,” and with Stoic philosophy’s claim that only virtue matters, not external circumstance.

4. 'Abdu'l-Baha writes that He is confined in the fortress while Ottoman and Iranian officials decide His fate. How does the posture of waiting for external decision — without despair, without rebellion — exemplify a particular form of spiritual sovereignty?
5. The formula "A hundred thousand 'Abdu'l-Bahas may be sacrificed for the loved ones of God" inverts the conventional relationship between leader and community. What theology of leadership is expressed in this inversion, and how does it compare with the Christian concept of pastoral self-sacrifice (the good shepherd who lays down his life for the sheep, John 10:11)?

The Mystic Voice: Letters of Rapture and the Call from the Kingdom

Key Passages

O thou that art aglow with the Fire that burneth in the Sacred Tree! At this morning hour, when the Light that shineth from the Abha Kingdom is shedding its splendour upon the regions of the world, this yearning one is so stirred with the sweet remembrance of the loved ones of God and so aflame with the desire of their meeting that he finds no way to still his longings or to calm his restless soul. A Voice is calling him from the Realm on High: "O servant of the sacred Threshold of Baha! Bestir thyself and, with thy pen in thine hand, make mention of that loving friend of thine." By thy life, so precious to me, I swear that I can contain myself no more. — AB03473

Give thanks unto God that high on the Sinai of spiritual recognition thou didst hear the call of the All-Merciful from the Manifestation of God Himself and didst behold the light of the Divine Theophany in the sacred Vale of God and didst drink from the hand of the Cupbearer of providence the choice wine of divine guidance. Seek for Him throughout thy life and speak His praise with all thy heart. Spread abroad the Faith of God and teach His religion, like a quickening breeze, like a fragrant zephyr of the All-Glorious One and ignite a spark from the Fire of the Sacred Mount of Sinai. Be a fountain of life unto the thirsty and a guide unto the erring. Be a breath of morning over the meadows and a springtime shower for every rose and orchard fruit. — AB03487

Context for Study

Among the legal, administrative, and historically specific documents of this volume, a handful of letters burn with a completely different intensity. AB03473 is remarkable for the self-disclosure it contains: 'Abdu'l-Baha says that at the morning hour He has been seized by longing for the friends to such a degree that He "finds no way to still his longings," and that a Voice from the Realm on High has commanded Him to take up His pen. This is one of the rare moments in 'Abdu'l-Baha's correspondence where He describes the act of writing as itself prompted by a supernatural audition — a voice, not His own thoughts, commanding Him to write. This places the letter within the genre of prophetic dictation that runs from Ezekiel's vision of the divine chariot through Paul's account of being "caught up to the third heaven" (2 Corinthians 12) to Muhammad's reception of the first Qur'anic verses. AB03487, addressed to a new believer who has recognized the Faith,

commissions that soul using imagery drawn from the Exodus theophany — the sacred mount of Sinai, the divine fire, the Voice in the vale — while adding the characteristic Baha'i hermeneutic: the theophany has now been renewed and intensified in the manifestation of Baha'u'llah. Together, these letters represent the mystical substrate that underlies all of 'Abdu'l-Baha's correspondence: the administrative letters, the legal rulings, and the consolatory messages all flow from an interior life in which the Voice of the Kingdom is genuinely present and audible.

Questions for Reflection

1. In AB03473, 'Abdu'l-Baha describes hearing a Voice from the Realm on High commanding Him to write to a specific friend. How does this account of prompted writing relate to prophetic traditions of divine dictation (Muhammad's reception of revelation, Ezekiel's visions, Paul's letters)? What is 'Abdu'l-Baha claiming about His relationship to the divine?
2. The letter AB03473 begins with the morning light "shedding its splendour" and moves immediately to an interior state of uncontainable longing. What is the spiritual significance of the morning hour as the time of mystical stirring? Compare with the Jewish tradition of morning prayer (*Shacharit*) as the liturgical embodiment of dawning divine presence.
3. In AB03487, the recipient's recognition of the Faith is described using the imagery of the Sinaitic theophany: the "Sinai of spiritual recognition," the "sacred Vale," the "fire of the Sacred Mount." What is the effect of placing an individual's moment of faith recognition within this cosmic scriptural frame?
4. Compare the commission given in AB03487 — to be "a breath of morning," "a springtime shower," "a fountain of life" — with the Beatitudes in Matthew 5 and with Paul's hymn to love in 1 Corinthians 13. All three texts use metaphor to describe what a transformed person becomes. What does the choice of nature metaphors versus social-relational metaphors reveal about the underlying theology of the transformed self?
5. The juxtaposition of mystical letters like AB03473 with administrative letters like AB10956 within the same volume is characteristic of 'Abdu'l-Baha's ministry. What does this juxtaposition reveal about the relationship between interior spiritual life and institutional religious order?

A Guiding Question for the Whole Volume

This seventh volume holds together three registers of writing that might, in another tradition, belong to three entirely separate domains: the philosophical (the proofs of spirit and the cosmology of love), the legal (obligatory ordinance, institutional governance, the Hands), and the personally mystical (the voice commanding the pen, the Sinaitic imagery of recognition). Each of these registers presupposes and requires the others. The proofs of spirit are not academic exercises but the foundation for a living faith; the legal texts are not bureaucratic impositions but the architecture of a Covenant animated by love; and the mystical letters are not private poetry but the lived interior ground from which all the rest flows. **What vision of religious life is implied by this integration of philosophy, law, and mystical experience — and how does 'Abdu'l-Baha's example challenge the tendency in both modernity and traditional religion to separate these domains from one another?**