



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 187:

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



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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
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- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

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Introduction to volume 187

This eighth volume of undated letters of ‘Abdu’l-Bahais is rich in short letters of encouragement that show ‘Abdu’l-Baha summoning individuals and communities to active service. Several items present teaching as the central duty of the hour: AB04588 describes it as the “mighty instrument” by which life is imparted to creation; AB04370 states that Iran, the East, and the West have all reached a new readiness to hear the call; AB04448 urges the “herald of the Covenant” to carry the trumpet-call of servitude from land to land; and AB04303 uses vivid language, calling the recipient to become a world-consuming flame in a region “dyed with the blood of martyrs.” The same emphasis appears in more localized form in AB04447, which concerns the need for a resident teacher in Khurasan, and AB04344, where material support from the Huququ’llah is assigned so that a teacher may devote himself fully to the promotion of the Cause.

A second cluster concerns education, publication, and the diffusion of texts. AB04310 is notable for its practical advice on children’s education: Beirut’s schools are judged insufficiently organized, London and Paris are mentioned as preferable possibilities, yet the children’s youth and emotional constitution require local instruction first. AB04476 is especially interesting for its endorsement of a Baha’i school after the recipient’s expulsion from a Protestant school, and for the striking observation that English is now more useful than French for promoting the Cause. AB04434 gives a more general rationale for “religious schools” as institutions for the formation of character, while AB11882 offers a revealing glimpse into the material culture of early Baha’i publishing: letters to Americans are to be copied in fine handwriting, printed carefully, and circulated, with ‘Abdu’l-Baha criticizing a poorly executed printed specimen.

Several items contain doctrinal or historical material of special value. AB04354 gives a compact theory of the probative force of revealed verses, explaining that their proof operates through eloquence, meaning, spiritual reality, and life-giving power. AB04347 develops the familiar metaphor of the spiritual physician by contrasting the uncertainties of physical medicine with the certainty of the divine remedy for spiritual disease. AB04567 offers a concise metaphysical teaching on the transience of this world and the reality of the Kingdom, while prayers such as AB04241, AB04516, AB04560, and AB04574 give the volume a strong afterlife and forgiveness motif. AB04277 is historically suggestive for its treatment of sovereignty, obedience to government, and the future prosperity of Iran; AB11707 applies the same principle in practical terms, advising nonassociation with those who speak disrespectfully of the government while maintaining a posture of goodwill and silence. AB04332 is also notable for its reference to the impending journey to America at Naw-Ruz and the refusal of a large sum offered for travel expenses.

The volume also contains a number of items illuminating the Covenant, women’s activity, and the strain of ‘Abdu’l-Baha’s ministry. AB04248 explicitly speaks of attacks from enemies within and without, disunity among the friends, and the impossibility of sustaining normal correspondence

under such pressure; AB12323 adds the personal note that fever and heavy duties had interrupted letter-writing. AB04341, AB04547, and AB04536 emphasize firmness in the Covenant amid tests, while AB04316 refers to a prior allusive warning concerning Siyyid Mahdi and urges travel to Yazd to counter fabricated letters. The role of women is especially prominent in AB04572, which calls for women's gatherings in Shiraz to become the "pride of men's assemblies"; AB04481 summons the "leaves of the tree of oneness" to visible action and eloquent speech; AB04569 transforms bereavement into a charge to animate the handmaidens of the Merciful; and AB04255 states explicitly that any soul, male or female, who arises in fidelity to the Covenant will be assisted by heavenly hosts.

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AB04380

To: Baha'is of Sarvistan

- ¹ O friends in Sarvistan! The Ancient Beauty, His Holiness the Manifest Light, showed perfect kindness to the friends of that region, and when several from that land were present on the day of meeting, He bestowed infinite favors and showed kindness, and those who were in His presence became the recipients of the care of His Holiness the One and the manifestation of the signs of His bounty. This is evidence that soon the fire of the love of God will blaze forth with intense flame in that land, and the light of the knowledge of God will shine in that territory with the brilliance of the sun and moon. This is certain and decreed, for it is the Will and Decree of the Ever-Living, the Self-Subsisting.

- ² But O present friends, beseech God that this flame may ignite today, and through the heat of God and the temperance of disposition and character it may become a new spring, and hearts may become aflame and the target of heart-piercing glances, so that we may become the manifestations of the signs of unity and the dawning-places of clear proofs and the recipients of attention and the objects of the glance of favors - for the grace of the Most Glorious Beauty is great, most great, and the bounty of the Most Great Name is ancient, most ancient. And glory be upon the steadfast ones.

¹ ای دوستان سروستان جمال قدیم حضرت نور مبین پیاران آن اقلیم کمال عنایت را داشتند و چون چند نفر از آن دیار در یوم لقا حاضر شدند الطاف بی نهایت فرمودند و اظهار عنایت نمودند و چندی که در حضور بودند مورد رعایت حضرت احدیت گشتند و مظهر آیات موهبت شدند این دلیلست که [بی خدیر] آتش محبت الله در آن کشور شعله پرشرر خواهد زد و نور معرفت الله در آن بوم و بر اشراق شمس و قمر خواهد نمود و این یقین و محتمست چه که مشیت و قضای حی قیومست

² ولی ای دوستان موجود از خدا بخواهید که آن شعله در امروز زند و از حرارت الله و اعتدال خلق و خوی نوروز گردد و دلهای پرسوز شود و هدف غمزه دلدوز گردد تا مظاهر آیات توحید گردیم و مطالع بینات و مورد توجهات شویم و مشمول نظر عنایات چه که فضل جمال ابدی عظیمست عظیم و فیض اسم اعظم قدیمست قدیم و البهاء علی الثابتین

INBA87:425, INBA52:438

AB04507

To: Kamali Sarvistani, Haydar Ali et al.

- ¹ O friends of 'Abdu'l-Baha! Your blessed names in the letter of Khan had a wondrous display, for it was a mighty proof of the unity of the path and evidence of the fellowship, love and oneness of that small group. God willing, soon they will become a great multitude and, like the stars of the ethereal

¹ ای یاران عبدالهء نام مبارک شما در نامه خان نمایشی عجیب داشت زیرا دلیل جلیل بر وحدت سبیل بود و برهان الفت و محبت و یگانگی آن جمع قلیل انشاء الله عنقریب جم غفیر گردد و بمثابه

realm, become bright shooting stars to the demons of pride, and become a conquering force to the weak ones of lassitude, and become eternal life to the dead in their graves.

- 2 O divine friends! Give thanks at the threshold of the Infinite Lord that you were distinguished by such a gift and were blessed with such mercy - that in such a cycle you became intimate with the Beloved of favors, and in such a delightful age you discovered the private chamber of Truth and became confidants of the mystery, and began supplication and imploring, and were accepted at the threshold of the One. This is from God's grace; He bestoweth it upon whomsoever He willeth, and God is the possessor of great grace.

نجوم اثیر شیاطین غرور را شهاب ثاقب منیر شوند
و ضعفای اهل فتور را قوه قاهره گردند و اموات
اهل قبور را حیات ابدیه شوند

2 ای یاران الهی شکر بدرگاه حضرت نامتناهی
نمائید که بچنین موهبتی مخصّص شدید و بچنین
رحمتی موفق در چنین قرنی دلب‌الطاف
گشتید و در چنین عصر دلنشینی بخلوتگاه حق
پی بردید و محرم راز شدید و آغاز عجز و نیاز نمودید
و در درگاه احدیت مقبول گشتید ذلک من
فضل الله یؤتیه من یشاء والله ذو فضل عظیم

INBA84:503a

AB04590

To: Haji Abu'l-Hasan, in Shiraz

- 1 O thou who hast grown up in the love of God, matured in His obedience, and aged in steadfastness in His Cause! O blessed art thou, joyful art thou, and glorious art thou in the manifestation of His supreme gift!
- 2 That which thou hadst written with the pen of longing and rapture upon the tablet of attraction was read with utmost yearning. The days of meeting are before our eyes and the spirit is gladdened by the mysteries of the grace of friendship and affection. In all conditions, at the Threshold of the Lord of Majesty, which is the point of circumambulation and refuge of the Concourse on High, we are occupied with and gladdened by the remembrance of that ancient servant of the Court of Oneness. Thou hast not been forgotten for a moment, nor shalt thou ever be. Therefore rejoice in thy Lord's favor which hath encompassed thee from all directions and enabled thee to recognize His Beauty in the day of His appearance and the dawning of the light of His presence, and assisted thee to attain His holy court and to attain presence before His throne and to hear His counsels. By My life! This is a bounty for which, wert thou to sacrifice thy spirit, thy self, and thy being at every instant in thanksgiving and praise, thou wouldst not fulfill the

1 یا من شبّ فی محبة الله و شاب فی طاعته و هرم
فی الاستقامة علی امره یا طوبی لک و یا فرحاً
لک و غفراً لک فی ظهور موهبته العظمی

2 آنچه بقلم شوق و وله بر لوح انجذاب مرقوم
نموده بودید بنهایت اشتیاق قرائت شد ایام
ملاقات در نظر است و باسرار فیض الفت و
وداد روح مستبشر در جمیع احوال در عتبه
حضرت ذوالجلال که مطاف و ملاذ ملأ
اعلاست بیاد آن بنده قدیم درگاه احدیت
مشغول و مسروریم آتی فراموش نشده و نخواهید
شد فاستبشر بفضل ربّک الذی احاطک من
جمیع الجهات و وفقک علی عرفان جماله فی يوم
ظهوره و اشراق نیر شهبوده و آیدک علی الفوز
بساحت قدسه و الحضور تلقاء عرشه و استماع
وصایاه لعمری هذا فضل لو فدیت روحک و
ذاتک و کینوتک فی کلّ طرفه عین تشکراً و
حمداً لما وقیت حقّ قطرة من هذا البحر الخضمّ
المحیط العظیم و البهاء علیک

INBA84:296

right of a single drop of this vast, encompassing, and mighty ocean. And the Glory be upon thee.

AB04417

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

- 1 O Nightingale of the Garden of Mysteries! Although it is difficult and hard for you, arduous and burdensome, yet for the sake of 'Abdu'l-Baha, show kindness and courtesy to Jinab-i-Shukuhi. If you show kindness to those whom you love, that is easy and anyone can do that. But you must, for the sake of God, show consideration and love to souls because of their faith and certitude, even when there is no cause for affection between you. This is complete. "If thou hadst been harsh and hard-hearted, they would have dispersed from around thee."
- 2 In any case, act in such a way that he too becomes satisfied with you. Then the expansiveness of your character will become evident and clear. Since I have the utmost love for you, I make such a request. By the life of 'Abdu'l-Baha, do not be saddened by this request. It is mentioned without any pretense so that you may become aware of the affection of my heart. And this is from my intense love for you and my complete trust in you.
- 3 Verily your Lord is the Generous, the Bestower. He will make manifest great bounties in return for this. And upon you be the Most Glorious Glory.

1 ای عندلیب گلشن اسرار هرچند بر شما سخت است و دشوار صعب است و گران ولی محض خاطر عبدالبهاء با جناب شکوہی مدارا و مهربانی نمائید اگر شما با هر شخص که حب دارید ملاطفت نمائید آسانست و آنرا هر کس تواند ولی شما باید لله نفوس را بسبب ایمان و ایقان مراعات و محبت فرمائید که اسباب الفت در میان نباشد این تمامست ولو کنت فقط غلیظ القلب لانفضوا من حولک

2 باری بهر قسمی که ممکن نوعی نمائید که او نیز از شما راضی گردد آن وقت وسعت اخلاق واضح و آشکار شود این عبد نهایت حب را بشما چون دارم چنین تکلیف نمایم بجان عبدالبهاء که از این تکلیف محزون میشو و بدون کلفت ذکر میشود تا بر الفت قلب مطلع گردی و ذلک من شدۀ حیّ لک و فرط اطمئنانی بک

3 انّ ربّک کریم وهّاب در مقابل این عنایات جزیره ظاهر خواهد فرمود و علیک البهاء الأبهی

MMK6#082

AB04350

To: Mirza Jalal Afnan, in Shiraz

- 1 O servant of the Divine Threshold! Multiple letters were written and sent. These manifestations of favor and kindness to your honor are continuous and perpetual. If you knew at what threshold you stand guard and at what court you serve as doorkeeper, you would be certain that upon your head rests a glorious crown and upon your body a robe of sovereignty from the exalted Kingdom. You are seated upon the throne of nobility and established upon the seat of kingship.
- 2 For you are the sweeper of a court that was the dwelling place of the King of the Kingdom of Names and Attributes, and the servant of a threshold that was the refuge and shelter of those seeking to behold the Lord of Proof and Clear Signs. My spirit, my being, my essence and my reality be sacrificed for Him.
- 3 Give thanks to the Divine Unity that you are assisted with such grace and confirmed with such favor. Shaybih, who was the servant of the Sacred Ka'bih, appeared in that time as a lowly servant. Now each one of his descendants is established upon the seat of glory and takes pride in their illustrious ancestor.
- 4 And the Glory be upon you and upon every pilgrim who has attained.

GEN.340

1 ای خادم درگاه الهی مکاتیب متعدده مرقوم شد و ارسال گشت این مظاهر لطف و عنایت بآن جناب مستدیمست و مستمر اگر بدانی که در چه آستان پاسبانی و در چه درگاه دربان یقین کنی که بر سر اکیلل جلیل داری و بر تن خلعت سروری از ملکوت علین بر سر بر بزرگواری جالسی و بر تخت شهریاری مستقر

2 چه که جارو کش بارگاهی که منزلگاه ملیک ملکوت اسما و صفات بود و بنده درگاهی که ملجأ و ملاذ طالبان دیدار رب البرهان و الآیات الواضحات بود روحی و ذاتی و کینونتی و حقیقتی له فدا

3 شکر کن حضرت احدیت را که بچنین فضلی موفقی و بچنین عنایت مؤیدی شبیه که خادم حرم کعبه بود در آن زمان بنده حقیر بنظر می آمد حال هر یک از سلاله او بر کرسی عزت بر قرار و افتخار بجد نامدار خویش مینمایند

4 و الباء علیک و علی کل زائر فاز

INBA87:323, INBA52:328

AB04310

To: Mirza Muhammad Baqir Khan Shirazi

- 1 O you who are firm in the Covenant! Praise be to God that you are mentioned at the Threshold of the Lord and renowned in the gathering of the All-Merciful. You are ever in mind and present and visiting, for presence and visitation are of two kinds: physical and spiritual. Although outwardly you are far and separated, yet in spirit you are present and the manifestation of abundant grace. At the Threshold of the All-Merciful, I bow my head and, God willing, will seek complete confirmation for you.

1 ای ثابت بر پیمان الحمد لله در آستان حضرت یزدان مذکور و در انجمن رحمن مشهور دائماً در خاطری و حاضری و زائر زیرا حضور و زیارت بدو قسمست جسمانی و روحانی هر چند بظاهر دوری و مهجور ولی بروح حاضری و مظهر فضل موفور در عتبه رحمانیت سر باستان نهم و انشاء الله از برای تو طلب تأیید کلی نمایم

- 2 Regarding the young ones of the All-Merciful, you had written asking to which place you should send them for the acquisition of language and sciences. The schools and colleges of Beirut are not very well organized. Perhaps the schools of London and Paris would be preferable, but the children are still young and small and cannot bear separation. Their constitution would be weakened and they would become frightened and distressed. For now it is better that they be educated in their familiar homeland through suitable teachers and educators. After acquiring the fundamentals of language and sciences, if they are sent to famous schools it would do no harm. But now they cannot bear separation and would always be sorrowful and grieved, which is not permissible.

2 در خصوص نورسیدگان رحمانی مرقوم نموده بودی که بکدام نقطه بجهت تحصیل لسان و علوم ارسال داری بیروت مدارس و مکاتیش چندان انتظام ندارد شاید مدارس لوندیره و پاریس ترجیح داشته باشد ولی اطفال هنوز خورد و صغیرند تحمل فراق ندارند بنیه ضعیف گردد دهشت و وحشت حاصل شود حال قدری در وطن مألوف بواسطه معلم مربی موافق تربیت شوند بهتر است بعد از تحصیل مقدمات لسان و علوم اگر بمدارس مشهور ارسال گردند ضرری ندارد ولی حال طاقت فرقت نیارند همواره محزون و دغخون باشند و این جائز نه

- 3 And upon you be greetings and praise.

3 و علیک التّحیّة و التّناء

INBA84:288

AB04572

To: Wife of Muhammad Sadiq Khabbaz, in Shiraz

- 1 O handmaiden of God! They have offered the utmost praise for your faith and certitude and enthusiasm and attraction. It became necessary, nay obligatory, that I write to you and encourage the increase of the magnet of divine confirmation. Today nothing brings more joy to the heart and solace to the mind than news reaching the expectant ear of the attraction and enkindlement of a soul. For night and day I am in utmost anticipation of where a sweet melody might arise and a fragrant breeze might waft.
- 2 In any case, O handmaiden of God, do not look to weakness and inability, but rather gallop in this field through the power of the love of God, and become the cause of enthusiasm and joy in Shiraz, that private chamber of mysteries. Bring the handmaidens of the Merciful to attraction and ecstasy and make the women's gatherings the pride of men's assemblies.
- 3 I desire this bounty of the Greatest Name (may my spirit be sacrificed for His loved ones) for each of the handmaidens of the Merciful. And God singles out for His mercy whomsoever He wishes, and God is possessed of great bounty.

1 یا امة الله نهایت ستایش از ایمان و ایقان و وله و انجذاب تو نمودند لازم گشت بلکه واجب شد که بتو نامه نویسم و تشویق بر تزئید مغناطیس تأیید نمایم امروز سبب سرور قلب و تسلی خاطر مرده انجذاب و اشتعال نفسی که بگوش انتظار رسد زیرا شب و روز در نهایت انتظارم که از کجا آهنگ خوشی برآید و نفحه معطری بوزد

2 باری ای امة الله نظر بضعف و ناتوانی ننما بلکه در این میدان بقوه محبت الله جولان نما و سبب شور و شوق در شیراز آنخلوتکه راز گرد تا اماء رحمان را بچذب و وله آری و محافل نساء را بفرجامع رجال کنی

3 این موهبت اسم اعظم روحی لأحبائه الفدا را از برای هریک از اماء رحمان آرزو مینمایم و الله یختص برحمته من یشاء و الله ذو فضل عظیم

4 And upon you be greetings and praise.

4 و علیک التَّحِیَّةُ وَ التَّنَآءُ

INBA87:014, INBA52:014 , MKT7.210b

AB04506

To: Baha'is of Maraghih et al., in Tabriz

1 ...O Ancient Beauty and Gracious Lord! The friends are ablaze and the loved ones are devoted to the Threshold. All are turned toward Thy path and yearn to gaze upon Thy countenance. They are truthful and patient, attentive and watching. They are self-sacrificing and offered up, their hearts consumed by the fire of separation. They are gathered in the meeting-place of remembrance and assembled in the gathering of fellowship - yet with eloquent tongue, hearing ear, seeing eye, and heart overflowing with love and fidelity.

1 ...ای جمال قدیم و ربّ کریم یاران پرفوراند
و دوستان عاکف آستان کلّ توجّه بکوی تو
دارند و آرزوی مشاهده روی تو صادقند و صابر
متوجهند و ناظر جانفشاند و قربان و دلسوخته
از آتش هجران در محفل ذکر مجتمعند و در مجمع
انس متذکر ولی با زبانی گویا و گوش شنوا و
چشمی بینا و دلی لبریز به حب و وفا

2 O Lord! Grant them victory through the hosts of the Concourse on High, and aid them through the armies of the angels of love and purity. Send forth holy melodies and perfume the gatherings of fellowship. Bestow ancient bounty and make worthy of mighty triumph. Make manifest the light of truth and illumine the eyes of the people of insight. Let the melody of the Abha Kingdom reach their ears and make joyful every heart that is saddened in this nether world. Send forth the cloud of mercy, cause the rain of bounty to fall. Adorn the meadow of guidance, make to grow the flowers of inner meanings, and place the crown of bounty upon the head of the nightingale of the spirit. Call the spiritual nightingales to sing their songs and teach them the realities and meanings. Thou art the Lord, Thou art the Creator, Thou art the One Who appeared on Sinai in the realm of lights. And upon the loved ones be glory and praise.

2 ای پروردگار بجنود ملا اعلیٰ نصرت نما و بجیوش
ملائکّه محبت و صفا اعانت کن نغمات قدس
بفرست و محافل انس معطر نما فیض قدیم مبذول
دار و فوز عظیم شایان نما نور حقیقت جلوه ده
دیده اهل بصیرت روشن کن آهنگ ملکوت
ابهی بگوش رسان و هر دلتنگ عالم ادنی را
خوشوقت کن ابر رحمت بفرست باران موهبت
ببار چمن هدایت بیارا ریاحین معانی انبات کن
و سلطان گل را تاج موهبت بر سر نه و بلبلان
روحانیرا بغزلخوانی بخوان و حقائق و معانی تعلیم
ده توئی پروردگار توئی کردگار توئی مجلی طور در
کشور انوار و علی الأحباء البهّاء و التَّنَآءُ

AKHA_134BE #08 p.308, ANDA#86
p.32x, MJMJ2.101x, MMG2#170 p.196x,
MMG2#316 p.354x

AB08272

To: *Abdu'l-Karim Arbab, in Tihiran*

- 1 O thou star shining from the horizon of the love of God! The soul-quickenning melody of the All-Merciful, which from the spiritual throat of that nightingale of the rose-bush of meanings reached the inner hearing of these yearning ones for the Divine Beauty, became the cause of spirit and gladness and the source of boundless ecstasy. Glory be to God! The fragrances wafted from the hearts of the loved ones of God perfume the nostrils of the soul, and the breezes of the rose-garden of the spirits of the friends stir the heart and spirit into motion.
- 2 O Lord! What an outpouring of bounty Thou hast vouchsafed, and what a flood of abounding grace Thou hast granted! Thou didst make all the hearts to become even as a single heart, and all the souls to be bound together as one soul. Thou didst endow inert bodies with life and feeling, and didst bestow upon lifeless frames the consciousness of the spirit. Through the effulgent rays shed from the Day-Star of the All-Merciful, Thou didst invest these atoms of dust with visible existence, and through the billows of the ocean of oneness, Thou didst enable these evanescent drops to surge and roar.
- 3 O Almighty One Who endowest a blade of straw with the might of a mountain and enablest a speck of dust to mirror forth the glory of the resplendent sun! Grant us Thy tender grace and favour, so that we may arise to serve Thy Cause and not be shamefaced before the peoples of the earth.
- 1 ای نجم لائح در افق محبت الله نغمه جانفزای
رحمانی که از حنجر روحانی آن بلبل گلبن معانی
ظاهر بسمع وجدانی این مشتاقان جمال یزدانی
رسید مورث روح و ریحان شد و باعث وجد
بی پایان سبحان الله نفحات قلوب احباء الله مشام
جان را معطر نماید و نسائم گلشن ارواح دوستان
دل و روان را بهتزاز آرد
- 2 خدایا این چه فضیلت است که عنایت فرمودی و
این چه احسانیت است که ارزان کردی قلوب را
حکم قلب واحد دادی و نفوس را رابطه شخص
منفرد اجسام را احساس جان عنایت کردی و
اجساد را ادراک روح و روان این ذرات تریبیه
را بشعاع آفتاب رحمانیه نمایش و وجودی عنایت
کردی و این قطرات فانیه را بامواج بحر احدیت
هیجان و طوفان مرحمت فرمودی
- 3 ای توانائی که کاه را قدرت کوه عنایت کنی و
خاک را جلوه گاه آفتاب پرشکوه فرمائی لطف
و مرحمتی که بر خدمت امرت قیام نمائیم تا در
بین ملا امکان شرمسار نگردیم و الباء علیک

BRL_POAB#15x

BRL_DAK#0104, BRL_MON#15x,
MJMJ3.099x, MMG2#283 p.315x

AB04248

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

- 1 O ye loved ones dear to my heart and to my soul!
- 2 Amidst the waves of the ocean of tribulation 'Abdu'l-Baha is beset by a raging hurricane. On one side the attacks of the enemies from within, on another side the onslaught of the adversaries from without, still on another side the disunity among the friends. Such is the storm of calamities that has compassed
- 1 ای احبای دل و جان
- 2 عبداله‌آء در امواج دریای بلا بطوفان اعظم
مبتلا هجوم اعدای داخل از جهتی و رجوم
اعدای خارج از جهتی اختلاف احبای از طرفی
عبداله‌آء در این طوفان بلا مکاتیب از اقالیم

'Abdu'l-Baha. From the five continents letters pour in like unto rain and numerous telegrams arrive one after another, while in the Land of the heart's desire the stirring up of mischief and sedition by the unfaithful ones is unceasing. It behooves you to recite the Tablet of the Holy Mariner every day. Hemmed in by grievous obstacles and besieged by woeful adversities, how can 'Abdu'l-Baha engage in letter writing? How can he shoulder the burden of correspondence? Therefore it is ardently hoped that the loves ones of God would compassionately forgive the shortcomings of 'Abdu'l-Baha, lonely, forsaken and oppressed as he is. Instead I will pray fervently and in the hours of dawn will, with utmost ardour and humility, implore tearfully to the Abha Kingdom, beseeching unbounded protection and help for all of you. Divine confirmation will undoubtedly be forthcoming.

نخسه مانند باران میبارد تلغراف متعدده پی در پی میرسد و در ارض مقصود فساد و فتن بی وفایان بی پایان لوح ملاح قدس را هر روز تلاوت نمائید باوجود این مشاگل عظیمه و مصائب شدید چگونه بتحریر پردازد و از عهده مکاتبه برآید لهذا امید از رأفت احبای الهی آنست که از قصور عبدالبهایی فرید و حید مظلوم چشم پوشند و من تضرع نمایم و در سحرها بملکوت ابهی ناله و فغان کنم و شما را عون و عنایت نامتناهی خواهم حصول تأیید محتوم است...

MMK5#117 p.092x

AB04258

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

1 O my trustworthy one!

1 ای امین من

2 The first and second copies of the draft for one thousand pounds sterling, entrusted by Haji Ghulamrida, upon him be the Glory of God, have arrived. The drafts themselves have been safely deposited.

2 برات مبلغ هزار جنبه امانت حاجی غلامرضا علیه بهاء الله نسخه اول و ثانی رسید نفس براتها امانت گذاشته شده است

3 It was previously written that if this amount were to be used to purchase land in Haifa for Haji, the land currently yields no income. Everyone who buys does so thinking that in the future the land will increase in value and generate profit. The land has indeed already appreciated in value. With this amount only minor trading can be done in these parts. Haji's business in Tehran is certainly better.

3 از پیش مرقوم گشت که اگر این مبلغ اراضی در حیفه بجهت حاجی خرید شود ابداً اراضی حال مداخلی ندارد هر کس میخرد بفکر آنست که در مستقبل اراضی بیشتر ترقی مینماید و منفعت میکند و اراضی فی الحقیقه ترقی خود را نموده و بلین مبلغ تجارت جزئی در این صفحات میشود تجارت جناب حاجی در طهران البته بهتر است

4 Now either write that this amount should be returned, or that bank bonds should be purchased here for him, that is, financial bonds, as this bank is very reliable and gives three percent profit annually, and its bonds are appreciating and also have a lottery whereby it is possible to win a substantial sum. The

4 حال یا مرقوم نمائید که این مبلغ اعاده گردد و یا آنکه در اینجا از برای ایشان اوراق بنک عقاری یعنی اوراق مالیه گرفته شود زیرا این بنک بسیار معتبر است و در سال صد سه منفعت میدهد و اوراقش رو بترقیست و قرعه نیز دارد که ممکن مبلغ کلی از قرعه درآید دیگر اختیار

choice is with Haji. Write quickly what course he deems advisable - whether the draft should be returned or bonds purchased.

با جناب حاجیست زود مرقوم فرمائید که چه نوع مصلحت میدانند برات اعاده گردد یا اوراق خریده شود

5 And upon you be the Glory.

5 و علیک البهاء

INBA16:177

AB11882

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

1 O thou who art firm in the Covenant! Some tablets have arrived from America and are being sent within this envelope, and some through His Eminence Ayadi Ibn-Abhar, upon him be the Glory of God the Most Glorious, so that they may be transcribed in fine handwriting on beautiful paper in an elegant arrangement and printed with utmost precision and sent to other provinces. I have entrusted this service to you, and you must exercise the utmost care. And for the printing, whatever is needed in terms of paper, ink and printing costs, obtain from His Eminence Amin according to this letter. And upon thee be the Glory of God the Most Glorious.

1 ای ثابت بر پیمان لوائی از امریکا واصل و در طی این لفافه و بعضی بواسطه جناب ایادی ابن ابهر علیه بهاء الله الابهی ارسال میگردد تا بخط خوشی بر ورق دلکشی و ترتیب ملیحی مرقوم نموده و در نهایت اتقان طبع نموده ارسال بسائر ولایات نمایند این خدمت را بتو محول نمودم و البته نهایت دقت را بنا و بجهت طبع آنچه لازمست از ورق و مداد و اجرت مطبعه از جناب امین بموجب همین مکتوب بگیرد و علیک بهاء الله الابهی ع

2 He is the Spreader-abroad. O true friend! Exercise care in this matter that the handwriting be very fine and the printing elegant. And His Eminence Musavvir-i-Rahmani must also strive that the general tablets of this servant be transcribed in very distinguished handwriting and printed in an elegant manner. A copy of one printed tablet was observed - it was very poor. In some places it had not taken and in other places where it had taken, the writing was poor and colorless.

2 هو الناشر ای دوست حقیقی در اینخصوص دقت نمائید که خط بسیار خوبی و طبع لطیفی و جناب مصور رحمانی نیز باید همت فرمایند که مکاتیب عمومی این عبد بخط بسیار ممتازی مرقوم و بطبع لطیفی مطبوع گردد سواد یک مکتوب مطبوع ملاحظه گردید بسیار سقیم بود بعضی مواقع نگرفته بود و محلّهای دیگر نیز که گرفته بود بدخط و بیرنگ بود

INBA79.042

AB04382

To: Aqa Mihdi et al., in Tihiran

- 1 O true friends and companions! For each one an independent letter and special missive should be sent, as is necessary, obligatory and required. But what can be done, for due to lack of opportunity and burdensome conditions and the onslaught of hostile enemies, there is no respite and the path is blocked and the way is cut off.
- 2 Despite this, I remembered you and when you crossed my mind I bloomed and I strung pearls of need and praise at the threshold of Truth, saying: O Kind Lord! These friends of mine are of the lineage of Thy Abraham and the people of Thy Moses. They are in love with Thy face and attracted to Thy nature and intoxicated by Thy fragrance. They gave up their possessions to plunder and their hearts and souls to tribute and tax. Their homes were ransacked and their dwellings and nests were made like a desert. Whatever existed was swept away and stolen. Accept this plunder and pillage in Thy path and in return grant confirmation. Forgive their parents and teach them the standard of propagation and illuminate them like candles.
- 3 And the Glory be upon them.

1 ای دوستان و یاران حقیقت بهر یک دستخط
مستقل و نامه مخصوص ارسال لازم و واجب
و مفروض ولی چه توان نمود که از بی فرصتی و
حالات پر کلفتی و هجوم اعداء پر خصومتی مهلت
مفقود و السبیل مسدود و الطریق مقطوع

2 باوجود این بیاد شما افتادم و چون بخاطر گذشتید
بشکفتم و بدرگاه حق در نیاز و ستایش ستم که
ای یزدان مهربان این یاران من سلاله خلیل تواند
و قوم کلیم تو عاشق روی تواند و منجذب خوی
تو و سرمست بوی تو مال بتاراج دادند و جان
و دل باج و خراج خانه شان تالان شد و کاشانه
و آشیانه شان مانند بیابان آنچه بود رفتند و غارت
نموده رفتند تو این غارت و نهب را در سبیل
خویش قبول کن و بمقابل تأیید بخش پدر و
مادر را پیامرز و علم تبلیغ پیاموز و چون شمع
برافروز

3 و الهاء علیهم

TAH.275

AB04419

To: Ghulam Husayn Davachi, in Tihiran

- 1 O ember from the fire of the love of God! At this time when coldness of heart has encompassed the people of the lowest horizon and lethargy of soul and spirit has overtaken the people of the lowest sphere, the opportunity is precious. Kindle a flame and create a stir, show forth warmth and manifest enthusiasm and delight. Seek an eloquent tongue and desire fluent speech. Be a decisive proof and clear evidence. Behold the rising star and hear the distinguishing decree. Open a breast to mysteries and expand a heart with lights. Be a dove in the garden of oneness and become a nightingale in the rose garden of divine unity.

1 ای قبهء نار محبت الله در این وقت که
برودت قلب دل اهل افق ادنی را احاطه نموده
و خمودت نفس و روح اهل طبقهء سفلی را
استیلا کرده فرصت غنیمت است شعلهئی زن
و شوری یفکن حرارتی ابراز کن و شوق و
ذوق [اظهار] فرما لسان فصیح بجو و نطق بلیغ
بخواه برهان قاطع شو و دلیل واضح گرد نجم
بازغ بین و حکم فارق بشنو صدوری از اسرار
منشرح کن و قلبی از انوار منبسط نما حمامهء
حدیقهء توحید شو و عندلیب گلزار تفرید گرد

- 2 The divine bestowal is great and the creation of the Generous, Merciful Lord exists. Hold great hope in His grace and bounty and maintain strong expectation in His all-encompassing generosity until you see the signs of the Kingdom and hear the verses of the Realm of Might.
- 3 Convey my greetings to the face of the handmaiden of God, the [devoted] leaf, your pure and noble mother, and to the [humble, submissive] leaf, your wife who is devoted to God, and to your distinguished son who is surrounded by the care of your Exalted Lord. And glory be upon you and upon the loved ones of God.

2 موهبت الهیة عظیم است و خلق ربّ کریم رحیم
است رجای بزرگ از فضل و جودش بدار و
امید شدید بکرم غمیمش بدار تا آثار ملکوت بینی
و آیات جبروت [استماع] کنی

3 کبر علی وجه امة الله الورقة [الانزعیه] والدتك
الطیبة الکریمه و علی الورقة [الخاضعة الخاشعه]
ضلعک القاتنة لله و علی ابنک التّجیب الخفوف
بعناية ربّک المتعال و الهاء علیک و علی احباء
الله

INBA85:545, AKHA_133BE #11 p.254,

AHB_124BE #11-12 p.432, DBR.034

AB04529

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

- 1 O glorious martyr! With utmost humility and devotion, I am engaged in chanting this prayer: O Lord of the manifest signs! Grant this martyr deliverance from sorrows and bestow upon him the sweet fragrances of joyous days, that he may be completely freed from the grief and joy of contingent existence and attain heavenly gladness and divine delight, and that spiritual expansion may be manifested. O kind God! This sapling of hopes, greatest among men, is Thy near servant Ismu'llah Asdaq. Grant him extraordinary freshness, delicacy and vigor, and bestow upon him eternal leaves, blossoms and fruit. Confer everlasting growth, prosperity, joy and purity. Make him a tree of the Garden of Eden and a goodly fruit of Paradise, so that in the regions of Iraq he may become the cause of the spread of the light of illumination, and in India he may nurture sweet-singing parrots. May he make Shah-Jahan-Abad prosperous and Calcutta a flower-garden. In Kashmir may he mix sugar and milk, and in Punjab may he cause "This is a cool washing-place and drink" to flow forth. Thou art the Mighty, the Peerless Lord, and Thou art the All-Bountiful, the Most Generous Lord. 'Abdu'l-Baha 'Abdu'l-Baha

1 ایها الشّهِید الجلیل در کمال تضرّع و بتّل بتّیل
این مناجات مشغولم که ای ربّ الآیات
الباهرات این شهید را از احزان نجات ده و
بنفحات ایام مسرات بخش تا بکلی از حزن
و سرور امکان آزادی یابد و شادمانی رحمانی
جوید و فرح آسمانی رخ دهد و گشایش وجدانی
رو بنماید ای مهربان یزدان این نهال آمال اعظم
رجال بنده مقرب اسم الله اصدقست او را
طراوت و لطافت و نضارت فوق العاده بخش و
برگ و شکوفه و ثمر ابدی عطا فرما و نشو و
نما و خرمی و صفای سرمدی مبذول دار شجره
جنت عدن فرما و ثمره طیبه فردوس کن تا
آنکه در صفحات عراق سبب انتشار نور اشراق
گردد و در هندوستان طوطیان شکرشکن پیرو
شاهجهان آباد را آباد نماید و کلکته را گلده
کند و در کشمیر شکر و شیر پیامیزد و در
پنجاب هذا مغتسل بارد و شراب بجوشاند توئی
توانا خداوند بیهمتا و توئی پروردگار با فضل و
عطا ع

- 2 The answer to your letter will arrive in Baghdad.

2 جواب مکتوب شما در بغداد میرسد

PYK.246, MYD.491

AB04588

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

- 1 O you whom God has made a herald calling out in His Name to exalt His Word! 1 یا من جعله الله منادياً باسمه اعلاء لکلمته
- 2 At all times we are occupied with thoughts of that one who is attracted to God, and from the favors of the Beauty of Grandeur and confirmations of the invisible Kingdom, I hope that you will be assisted by the fragrances of the Most Glorious Paradise. Through the breezes from the holy divine rose garden, may you be quickened in spirit and confirmed with spiritual power. 2 در جميع احیان بیاد آن منجذب الی الله مشغولیم و از الطاف جمال کبریاء و تأییدات ملکوت غیب امیدوارم که مؤید بنفحات جنت ابری باشند از نسائم گلشن قدس الهی بجائی زنده و قوت روحانیّه مؤید گردد
- 3 Today, the matter that is confirmed with divine assistance and manifests heavenly success is the teaching of the Blessed Cause and diffusing the holy fragrances from the gardens of oneness. All affairs, both specific and general, must be forgotten and this mighty instrument that is the cause of life to all creation must be grasped firmly. 3 الیوم امریکه مؤید بتأییدات الهیه و مظهر توفیقات غیبیه است تبلیغ امر مبارک و نشر نفحات قدس ریاض احدیت است باید جميع شئون از خصوص و عموم نسیان و فراموش شود و باین وسیله عظمی که سبب حیات من فی الابداعست تثبث نمود
- 4 The body of contingent being today possesses contingent life - utmost effort and endeavor must be expended so that the beauty and perfection of life and existence may become manifest and evident in this primordial form and contingent frame of the world, and the grace of existence may flow from the Sovereign of all beings to all created things. 4 جسم امکان الیوم حیات امکانی دارد باید منتهای جهد و کوشش را مبذول داشت که جمال و کمال حیات و وجود در این جسم هیولائی و هیکل عالم امکانی ظاهر و عیان گردد و فیض وجود از سلطان موجودات بر کل ممکنات فائض شود
- 5 Some papers were sent for the people of Kha - they are enclosed with this letter. 5 بعضی اوراق بجهت اهل خا ارسال شد در طی این مکتوبست

PYK.237

AB04344

To: Hubbullah son of Jamal Burujirdi, in Tihiran

- 1 O essence of the love of God! The reply to your letter was sent, and now too, purely out of the Greatest Kindness, this leaf which tells of the essence of favors is being written. Know this much - that you exist praised in this court and are regarded with the eye of providence. 1 ای جوهر حبّ الله جواب مکتوب شما ارسال شد و حال نیز محض رأفت کبری این ورقه که حاکی از جوهر الطاف است تحریر میگردد اینقدر بدان که در این ساحت وجود محمودی و بعین عنایت ملحوظ

- 2 We beseech the Beloved of the worlds that you may remain firm and steadfast at all times in God's Cause, in divine love, and in the heavenly covenant and testament, and that you may become engaged in service to the Cause, which is the greatest divine gift.
- 3 Since you must strive night and day and not have a moment's rest from services, this constant occupation necessitates that you not engage in matters of earning and trade. Rather, you should become the embodiment of "Until I make all my remembrances and prayers into a single prayer, and my condition in Your service eternal."
- 4 Yet livelihood is also necessary, therefore from the Rights of God received in the land of Ta [Tehran], the sum of ten tumans monthly has been allocated to you so that you may spend it on all dependents and dedicate all your time to the exaltation of the Word of God.
- 5 And upon you and upon the loved ones of God be glory.
- 2 از محبوب عالمیان میطلبیم که در امر الله و حبّ الهی و عهد و پیمان ربّانی در جمیع احیان ثابت و راسخ باشی و بخدمت امر که اعظم موهبت الهیه است مشغول گردی
- 3 چون شب و روز باید بکوشی و آتی از خدمات فراغت نداشته باشی و این اشتغال دائمی مقتضی آنست که بامور کسب و تجارت نپردازی بلکه آیه حتی اجعل اذکاری و اورادی کلّها ورداً واحداً و حالی فی خدمتک سرمداً بشوی
- 4 و معیشت نیز لازم لهذا از حقوق وارده در ارض طا مبلغ ده تومان هر ماه تخصیص شما شده تا بر جمیع عائله صرف نمائید و کلّ اوقات را صرف اعلاء کلمه الله نمائید
- 5 و البهاء علیک و علی احبّاء الله

AADA.147

AB11706

To: Ibn-i-Abhar, in Tihiran

- 1 O herald of the Covenant! Previous letters were answered and sent, and for those individuals for whom you had requested letters to be written, those too were written and sent. Now, regarding the letter you had written to Mr. Manshadi which he forwarded to me, I am writing its reply. It contained the good news about royal justice in prohibiting the circulation of contentious papers. This news brought the utmost joy and delight. Such is befitting of just monarchs.
- 2 Letters were written to two dear handmaidens of God, the young ladies of His Holiness Radi'r-Ruh, and are enclosed with this letter. Regarding the printed apologetic materials authored by the American friends, we wrote for them to send all of them to Tehran. Concerning Mr. Binesh and Mr. Aqa Muhammad Ali Abadih'i about whom you had written, they have truly taken up a good profession that will cause the spread of holy fragrances. Now if they travel throughout the provinces
- 1 ای منادی پیمان نامه‌های سابق جواب ارسال گردید و از برای نفوسیکه خواهش نگارش نامه نموده بودید آن نیز تحریر یافت و ارسال گردید حال مکتوبیکه بجناب منشادی مرقوم نموده بودید نزد من فرستاد جواب آن مرقوم میشود مردهء عدالت پادشاهی داشت که منع از انتشار اوراق جدال نمودند این خبر نهایت روح و ریحان بخشید سزاوار شهریاران دادپرور چنین است
- 2 بدو کنیز عزیز الهی صبا یای حضرت رضی‌الروح مکاتیب تحریر یافت در طیّ این مکتوب است اوراق استدلالیهء مطبوعه تألیف دوستان امریک را نوشتیم که یکسر به طهران بفرستند در خصوص جناب بینش و جناب آقا محمد علی آبادیهی مرقوم نموده بودید فی‌الحقیقه خوب صنعتی پیش گرفته‌اند سبب انتشار نفحات

of Iran, this would be the greatest service, and afterward if they make pilgrimage, that would be better. Regarding the other matter you had written about that would eventually cause differences - this has been addressed in multiple letters. And upon you be greetings and praise.

قدس شوند حال اگر دوری در ولایات ایران
زند این اعظم خدمتست و بعد قصد زیارت
کنند بهتر است دیگر در خصوصیکه مرقوم
نموده بودید که عاقبت سبب اختلاف خواهد
شد در مکاتیب متعدده مرقوم گردید و علیک
التّحیّة و الثّنَاء

INBA85:415, BRL_DAK#0182, YIA.293

AB04362

To: Ishtihardi Burhani, Rida et al., in Tihiran

- 1 O two steadfast and firm servants of God!
- 2 What you had written was noted. In truth it was an expression of your innermost thoughts and evidence of the purity of your illumined heart. Glory be to God! The Word of God is the Most Great Sea - it purifies and sanctifies every entrant from all defilement, sin and transgression. Although we are sinners and caught in the impurities of this mortal world, yet the purifying waters descending from the clouds of mercy of the Forgiving Lord transform manifestations of rebellion into displays of grace and forgiveness, and cleanse them from the defilement of sins, making them pure, holy and sanctified.
- 3 Therefore give thanks to the Lord of all desire that He has bestowed such evident grace - He made the deprived ones privy to mysteries and gathered the veiled ones among the righteous. So thanks be to God for this abundant portion and prescribed share.
- 4 You had requested permission to turn towards the Land of Purpose [Holy Land]. At present wisdom does not permit it. Be patient. I hope the time will come and this desire will be fulfilled.
- 5 Upon you both be greetings and praise.

- 1 ای دو بندهء ثابت راسخ الهی
- 2 آنچه مرقوم نموده بودید ملاحظه گردید فی الحقیقه ترجمان ضمیر بود و دلیل بر صفای قلب منیر سبحان الله کلمة الله بحر اعظم است هر داخلی را از هر اوساخ و عصیان و طغیان پاک و مقدّس و مطهر مینماید هر چند گناه کاریم و بالودگی عالم فانی گرفتار ولی ماء طهور که از سبح رحمت رب غفور نازل هیاکل عصیانرا مظاهر الطاف و غفران نماید و از اوساخ ذنوب طیب و طاهر و مقدّس و مبرا فرماید
- 3 پس شکر حضرت مقصود را که چنین فضل مشهود مبذول فرمود محرومانرا محرم اسرار کرد و محجوبانرا در زمرة ابرار محشور فرمود فاشکرا الله علی هذا الحظّ الموفور و النّصیب المفروض
- 4 اجازهء توجّه به ارض مقصود نموده بودید حال حکمت اقتضا ننماید صبر فرمائید امیدوارم که وقتش برسد و این آرزو حصول پذیرد
- 5 و علیکما التّحیّة و الثّنَاء

MKT9.124

AB04277

To: Jinab Nun Za, in Tihiran

- 1 O servant of the Sacred Threshold! 1 ای بنده آستان مقدس
- 2 The order of the throne of sovereignty and the organization of the crown of governance depends upon heavenly power and divine confirmation. All the kings of the West and emperors of the world, in reinforcing the throne of sovereignty, argue based on this statement of Peter the Apostle who said "All authority is from God" - meaning every government is by divine decree. For this reason they sanctify their royal throne and consider their sovereignty a heavenly matter. 2 نظم سریر جهانبانی و انتظام دیهم حکمرانی بقوه آسمانیست و تأیید حضرت رحمانی جمیع ملوک غرب امپراطورهای عالم در تحکیم سریر سلطنت باین عبارت پطرس حواری استدلال مینمایند که فرموده کل سلطه من الله یعنی هر حکومتی بتقدیر الهیست و باین سبب تحت پادشاهی خویش را تقدیس مینمایند و سلطنت خویش را امری اسمانی میشمرند
- 3 Now observe how much praise of government exists in the Tablets and how much command to obey and be faithful to the throne of sovereignty. Thus it is clear what will happen. 3 حال ملاحظه فرما که در الواح چه قدر ستایش از حکومت است و چه قدر امر به اطاعت و صداقت بسریر سلطنت پس واضح است که چه خواهد شد
- 4 Glory be to God! The pillars of government have not yet realized what a supreme gift God has bestowed upon those in authority. Now in the farthest reaches of the world, even in America, they pray for the center of Persian sovereignty and offer utmost praise. 4 سبحان الله هنوز ارکان حکومت ملتفت این اعظم موهبت نشده اند که خداوند چه عنایتی در حق اولیاء امور نموده الآن در اقصی بلاد عالم حتی امریک بمرکز سلطنت ایران دعا مینمایند و نهایت ستایش را میکنند
- 5 Erelong will it be witnessed that the government of the native land of the Blessed Perfection will become the most honoured government of this world, and Iran will become the most prosperous of all lands. This indeed is a token of God's bountiful favour, and verily in this is there a lesson unto every beholder. 5 و عنقریب ملاحظه خواهد شد که دولت وطنی جمال مبارک در جمیع بسیط زمین محترمترین حکومت خواهد گشت آن فی ذلک لعلرة للناظرین و ایران معمورترین بقاع عالم خواهد شد آن هذا لفضل عظیم

AB04241*To: Kashani, Muhammad Ali et al., in Tihiran*

- 1 O my God, my Hope, my Protection, my Desire, my Refuge and my Succor! You see me humbled, broken, with my face in the dust, hoping and yearning for Your pardon and forgiveness for him who has sought the gate of Your mercy, whom You named in the world of names with a name derived from guidance - Your servant Mahdi who sought to walk the shining path. O Lord, make his morning blissful, illuminate his lamp, make sweet his innermost thoughts, preserve his traces, fulfill his needs, draw him near to You, bring him into Your presence, and illuminate his countenance with the lights of acceptance before You.

- 2 Then I beseech You, O Forgiving One, to send down the layers of light from pardon and forgiveness upon the grave of the assured leaf who has returned to You, the mother of Your servant Muhammad-Quli, and to immerse his brother in the seas of mercy and forgiveness, and to aid them both to enter the Garden of Good-Pleasure, and to fill for them both the cup of bestowal with grace and beneficence, and to cause them to alight in the blessed dwelling of Your highest Paradise, and to intoxicate them with the wine of immortality, and to give them to drink from the goblets of faithfulness, and to make them both signs of Your greatest mercy in the All-Glorious Paradise. Verily You are the Forgiving, the Merciful, the Generous, the Bestower.

1 الهی و رجائی و حرزی و منائی و موئلی و غیائی
ترانی متذللاً منکسراً مکجاً بوجهی علی التراب
راجیاً متمنئاً عفوک و غفرانک للذی قصد باب
رحمتک و سمیتہ فی عالم الأسماء باسم مشتق من
الهدی عبدک مهدی من طلب السلوک فی المنہج
البیضاء رب انعم صباحہ و انر مصباحہ و طیب
اسرارہ و ابق آثارہ و اقض اوطارہ و قر بہ الیک و
ادخلہ علیک و نور جبینہ بانوار القبول بین یدیک

2 ثم ارجوک یا غفور ان تنزل طبقات النور من
الغفو والغفران علی رمس الورقة المطمئنة الراجعة
الیک والدة عبدک محمد قبل علی وان تغرق اخاه
فی بحار الرحمة والغفران و تؤیدہما بالدخول فی
جنة الرضوان و تملأ لہما كأس العطاء بالفضل و
الاحسان و تنزلہما فی نزل مبارک جنتک العلیا
و رتجہما بصہباء البقاء و انلہما اقداح الوفاء و
اجعلہما آیتی رحمتک الکبری فی جنة الأبهی
انک انت الغفور الرحیم الکریم الوہاب

INBA17:105

AB04521*To: Khadijih Sultan daughter of Ammih, in Tihiran*

- 1 O leaf who speaks the praise of God! Give thanks to the true Divine Enabler and spiritual Confirmer that you traversed deserts and crossed mountain, plain and sea. At times you wandered like a desert whirlwind, and at times like a flood of lovers' tears you ran from mountaintop down to lowland plain and wilderness, until you reached the Ka'bah of your heart's desire and found rest in the praiseworthy station, and beheld

1 آیتہا الورقة الناطقة بثناء الله شکر کن حضرت
موفق حقیقی و مؤید معنوی را کہ بیابانها
پیمودی و کوه و دشت و دریا قطع کردی
گاهی چون گردباد بیابان بادیه پیمای گشتی و گهی
چون سیل سرشک مشتاقان از فراز کهسار
بنشیب دشت و صحرا دویدی تا بکعبہ مقصود
رسیدی و بمقام محمود آریمدی و اشعہ آیات

the rays of the greatest signs, and witnessed at the Sinai Tree the place of the flame of light and gleam of the Mount. Blessed are you, then blessed are you!

کبری دیدی و موقع شعله نور و لمعه طور را
در سدره سینا مشاهده نمودی هنیئاً لک ثم
هنیئاً لک

- 2 So in thankfulness for this boundless grace in this mighty Dispensation, open your tongue in such wise that like a flame of fire it will burn and melt the hearts of both friend and stranger, consume all veils, and set the affairs of a world aright.

2 پس بشکرانه این فضل بی منتهی در این کور عظیم
زبانی بگشا که چون شعله نار قلب یار و اغیار
هر دو را بسوزد و بگدازد و حجاب براندازد و
کار عالمی بسازد

- 3 Convey the Most Wondrous, Most Glorious greetings to the confident, pure leaf, Amatu'llah 'Ammih Khanum. The letters requested for each person have been written and sent. And glory be upon every leaf who remains firm in the Covenant.

3 ورقه مطمئن زکیه امه الله عمه خانم را تکبیر
ابداً ابی ابلاغ فرمائید مکاتیبی که بجهت هر
کس خواسته بودید مرقوم شد و ارسال گردید
و البهاء علی کل ورقه ثبت علی الميثاق

MKT7.088, AKHT1.273x

AB04268

To: Mazindarani, Mulla Muhammad Sadiq et al., in Tihiran

- 1 O servants of the Most Glorious Beauty! Jinab-i-Mu'min has mentioned you in his letter and has offered endless praise for the enthusiasm, ecstasy, passion and attraction of those servants of the All-Merciful. In truth, nothing is sweeter to 'Abdu'l-Baha's taste than praise of the loved ones, for it brings the spirit the utmost joy and fragrance, and brings the heart the highest gladness and delight in the contingent world.

1 ای بندگان جمال ابی جناب مؤمن در نامه
خویش ذکر شما را نموده و ستایش بی نهایت از
شوق و وله و شور و جذب آن بندگان رحمن
کرده فی الحقیقه در مذاق عبدالهء شیرین تر از
ستایش احباً حلاوتی نه زیرا روح در نهایت روح
و ریحان آید و قلب در منتهی سرور و جبور

- 2 What could be better than for the loved ones of God to observe each other's good qualities, and—assuming the impossible—should any misdeeds occur, to cover them with the cloak of forgiveness? This attribute is among the most glorious virtues of the human world: that one's vision be pure and sanctified. Purify thy vision from human limitations and let not thy sight turn away from this Most Sublime Vision.

2 عالم امکان چه بهتر از این که احبای الهی
حسنات یکدیگر را مشاهده نمایند و بر فرض
مستحیل سیئاتی صادر گردد بدامن خطا پوشی
ستر نمایند این صفت از اجل مناقب عالم
انسانیت که نظر انسان پاک و مطهر باشد
طهر النظر عن حدودات البشر و لا ترتد البصر
عن هذا المنظر الأكبر

- 3 Therefore, with utmost joy we engaged in mentioning you, so that you too, in gratitude for divine bestowals, may become the cause of joy and happiness to the loved ones of God, and day by day increase in steadfastness and constancy. And upon you be greetings and praise.

3 لهذا در نهایت سرور بذکر شما مشغول شدیم تا
آنکه شما نیز بشکرانه مواهب الهیه سبب سرور و
شادمانی احبای الهی گردید و روز بروز بر ثبات
و استقامت یفزائید و علیکم التحیه و الثناء

MKT9.052a

AB04476

To: Mirza Ali Muhammad son of Ali Akbar, in Tihiran

- ¹ O sapling of the garden of God's love! What you had written was noted. The meanings were original, the content elegant, and the words eloquent and fluent. Through the assistance and favor of the Ancient Beauty, if He wishes and wills, you will progress even better than this in all degrees. If they expelled you from the Protestant school, it matters not. God willing, you will learn divine teachings in the divine school and will become established in both general and specific sciences and arts. There is great confirmation in the school of education which the friends of God have opened. Engage in teaching in that school, and although that school is not now prominent, it is confirmed. If the friends of God make an effort, that school will progress day by day in all respects. Encouragement and stimulation are necessary, and the friends should, as much as possible, have their children study in that school. And the English language today is better than French for the promotion of the Cause of God.

¹ ای نهال بوستان محبت الله آنچه مرقوم نموده بودی ملاحظه گردید معانی بدیع بود و مضمون لطیف و لفظ بلیغ و فصیح به عون و عنایت جمال قدیم ان شاء و اراد بهتر از این ترقی در جمیع مراتب خواهی نمود اگر ترا از مدرسه پروسوسه اخراج نمودند ضرری نه انشاء الله در دبستان الهی تعلیم الهی خواهی نمود و بر کرسی علوم و فنون کلی و جزئی استقرار خواهی یافت در مدرسه تربیت که احبای الهی گشوده اند تأیید عظیم است در آن مدرسه بتدریس مشغول شو و آن مدرسه هر چند حال منظور نظر نیست ولی مؤید است اگر چنانچه احبای الهی همی بنمایند آن مدرسه روز بروز در جمیع جهات ترقی خواهد نمود تشویق و تحریص لازمست و دوستان باید اطفال خویش را تا ممکن است در آن مدرسه تحصیل مشغول نمایند و لسان انگلیزی الیوم بجهت ترویج امر الله بهتر از لسان فرنساوی بود

- ² And upon you be glory.

² و الباء علیک

DRM.004d

AB12323

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

- ¹ O Bashir! You are ever in the thoughts of this wanderer and before the gaze of this prisoner. I beseech God that you may always be the recipient of the glances of the All-Merciful's eye and remain in the utmost joy and gladness, for you wear upon your head a crown of divine guidance and are clothed in the armor of the Covenant. All else besides this is but a mirage in the desert which the thirsty one supposeth to be water, until when he cometh unto it, he findeth it to be nothing.

¹ ای حضرت بشیر من همواره در خاطر این آواره ای و منظور نظر این مسجون از خدا خواهم که همیشه مشمول لحظات عین رحمانیت باشی و در نهایت وجد و سرور زیرا تاجی از هدایت الله در سرداری و درعی از میثاق در بر دیگر مادون آن وهمی مصور کسراب بقیعة بحسبه الظمان ماء حتی اذا جائه لم یجد شیئاً

- 2 Have no fear of the conditions of tests. Keep purity before your gaze. Tests are inevitable - they appear through God's grace, for these afflictions are in reality the source of ease in creation.
- 3 Kindly have the enclosed letter delivered through a trusted person to Mirza Baji, the reporter to His Excellency. Convey to all the friends the Most Glorious and Most Wondrous greetings.
- 4 During this winter, fever has afflicted me most nights, but due to the press of duties there was no opportunity for rest in bed. Despite this, it was impossible to maintain continuous correspondence without interruption with all the friends, and thus there has been some shortcoming. For two days now my health has somewhat improved.
- 5 And upon you be greetings and praise.

2 باری از شئون امتحان باکی مدار پاکی را
منظور نظر دار لابد بر امتحان است از فضل
الهی ظهور آزمایش است زیرا در حقیقت این
مصائب آسایش آفرینش

3 مکتوب جوف را بواسطه امینی به میرزا باجی
راپورت نویس حضرت والا برسانید و جمیع
دوستان را تحیت ابدع ابهی ابلاغ دارید

4 در این زمستان اکثر شبها تب عارض بود ولی از
کثرت مشاغل فرصت استراحت در بستر نبود
باوجود این ممکن نبود که مخبره مستمره بدون
فتور با جمیع احباب مجری گردد لهذا قصور واقع
شد دو روز است که صحت قدری بهتر است

5 و علیک التحیة و الثناء

BSHI.098

AB04370

To: Mirza Javad et al., in Tihiran

- 1 O two candles of the love of God in the land of Egypt!
- 2 In the afternoon hours, I have confined my time to writing, so that I may engage in remembrance of the friends and occupy myself with mention of the kind friends, and encourage and urge what is necessary and fitting.
- 3 Today Iran, nay rather the East and the West, has attained a wondrous readiness to hear the call of the Most Merciful Lord. Ears have opened and souls are seeking to hear the mystery. Eyes yearn to witness the lights and hearts long to discover the secrets.
- 4 The field is vast and the movement of progress intense and swift. It is time for the friends to free themselves from every thought and occupy themselves with guiding the seekers and directing the lost. If they do this, the rays of the manifest light will, in a brief time, illuminate and brighten the face of the earth.
- 5 This is the desire of every faithful friend and the utmost endeavor of one who is hearing, speaking and seeing.

1 ای دو شمع محبت الله در کشور مصر

2 در وقت عصر اوقات خویش را بتحریر حصر
نمودم تا بیاد یاران پردازم و بذکر یاران مهربان
مشغول گردم و تشویق و تحریص بر آنچه باید و
شاید کنم

3 امروز ایران بلکه خاوران و باختران استعداد
عجیبی حاصل نموده که استماع ندای حضرت
رحمن نماید گوشها باز شده و جانها طالب شنیدن
راز دیدهها آرزوی مشاهده انوار نماید و دلها
تمنای اطلاع اسرار کند

4 میدان وسیع است و حرکت تقدّم شدید و سریع
وقت آن است که یاران از هر فکری فراغت یابند
و بهدایت طالبان و دلالت گمگشتگان پردازند
اگر چنین کنند پرتو نور مبین در اندک مدتی
روی زمین را روشن و منیر گرداند

5 این است آرزوی هر یار باوفا و منتهی جهد شخص
شنوا و گوینا و بینا

- 6 Convey the Most Glorious Ancient Greeting to all family members and relations. And upon you both be the Most Glorious Glory.

6 جميع اهل و منتسبانرا تكبير ابدع ابهى ابلاغ
داريد و عليكما البهاء الابهى

INBA17:252, MKT8.094

AB11707

To: Mirza Muhammad Hasan Adib, in Tihiran

- 1 O herald of the Covenant! The letter which you wrote to Jenab Aqa Siyyid Taqi was reviewed. Regarding your inquiry about the school principal Mirza Hasan - that person arrived in this city upon returning from pilgrimage and expressed love and affection. We also, in accordance with our divine obligation, showed him the utmost kindness, even when he requested a letter of recommendation, which we wrote to you. This was our duty.
- 2 However, if this person should, God forbid, speak disrespectfully about the eternal government, or His Imperial Majesty, or His Excellency the Prime Minister, then most assuredly one must keep away from such persons, not associate with them, and have nothing to do with their affairs.
- 3 If they complain about the lack of association, the response should be: "Our way is to wish good for all and seek divine confirmation for everyone. We are completely forbidden from criticism and impurity of speech. Therefore we are excused. Surely you will forgive this shortcoming and accept our apology." Beyond that, whatever they may say, maintain complete silence and do not utter a word, whether good or bad.
- 4 And upon you be greetings and praise.

1 اى منادى ميثاق مکتوبيکه بجناب آقا سيد تقى
مرقوم نموده بوديد ملاحظه گرديد در خصوص
مدیر مدرسه ميرزا حسن استفسار نموده بوديد
آنشخص در مراجعت از حج وارد اين شهر شد و
اظهار محبت نمود ولى بسيار ما نيز بحسب تکليف
الهی نهايت مهربانيرا باو نموديم حتى خواهش
سفارشنامه ئى نمود آنرا نيز بانجناب مرقوم نموديم
اين تکليف ما بود

2 ولى اگر چنانچه اين شخص معاذالله نسبت بدولت
ابدمدت يا اعليحضرت شهياري يا جناب
صدارتبناهى کلمه ئى زباندرازى نمايد البته صد
البتّه از چنين اشخاص بايد در کار بود مخالطه
نکرد و کارى بکارشان نبايد داشت

3 اگر چنانچه گله از عدم معاشرت نمايند در
جواب گفته شود مشرب ما خيرخواهى عموم
و طلب تأييد از براى کل از مذمت و آلودگى
لسان بالکليه ممنوعيم لهذا معذوريم البته عفو اين
قصور را ميفرمائيد و عذر را قبول مينمائيد ديگر
آنچه گويند صمت و سکوت ثنائيد بهيچوجه نه
خير و نه شر تفوه منمائيد

4 و عليك التحية و الثناء

INBA85:411, BRL_DAK#0922, YIA.229

AB04372*To: Muhammad Ali Khan Baha'i, in Tihiran*

- 1 O true friend! For some time there has been no letter or message from you, no inquiry or greeting. In the Qur'an it states "No bearer of burden shall bear another's burden." What opposition have you seen that you have cut off friendship? God forbid! I know it is in jest, as you are steadfast in love, but I am somewhat heartsick.
- 2 However, you must now pass beyond these realms and enter another world. Your time has come - you must enter the field, wield the polo stick and carry away the ball. That is, you must arise to serve and become a partner in servitude at the threshold of the Ancient Friend.
- 3 By your life, no excuse is acceptable. You must definitely write letters and engage in service with the utmost joy and delight. Do not grieve, do not be troubled. I am your companion and, God willing, kind to you.
- 4 If you show any laxity it will be upon my neck, and if you commit any shortcoming I will be accused, for we are united in condition and partnership in all circumstances. For in these days affairs are confused - a companion is held accountable for his companion's offense.
- 5 In any case, this was in jest. The point is that I am saddened by your sadness.
- 1 ای دوست حقیقی مدّتیست که از شما نه نامه و پیامی و نه پرسشی و سلامی در قرآن میفرماید لا تزر وازرة وزر اخرى چه مخالفت بدیدی که مؤالفت بریدی استغفرالله من باب مزاحست میدانم که در نهایت استقامت در محبتی ولی قدری دلتنگی
- 2 اما باید حال از اینعالم بگذری و در جهان دیگر آتی وقت شما آمد باید در میدان آتی و چوگانی بزنی و گوئی بربائی یعنی بخدمت قیام نمائی و در عبودیت آستان سهم یار قدیم شوی
- 3 بجان تو عذری مقبول نه البته نامه نگار و در کمال سرور و حبور بخدمت پرداز غصّه مخور آزرده مباش من رفیق توام و انشاءالله شفیق بتو
- 4 اگر فتوری بنمائی گردن من گیرد و اگر قصوری بفرمائی من متهم شوم زیرا وحدت حال است و یگانگی و شراکت در جمیع احوال زیرا این روزها کار مغشوش است رفیق را بجرم رفیق مؤاخذه نمایند
- 5 باری این شوخی بود مقصود اینست که از حزن شما محزونم والسلام

MSHR3.131

AB04354*To: Muhammad Sadiq Zargar, in Tihiran*

- 1 O descendant of that servant at the Divine Threshold!
- 2 The letter that was written was read. A question had been asked about the probative force of verses. The verses possess probative force from all aspects, but every group receives its
- 1 ای خلف آن خادم درگاه الهی
- 2 ورقهء محرّره قرائت گردید سؤال از حجّیت آیات شده بود حجّیت آیات از جمیع جهات است ولی هر گروهی را از بحر الهی نصیبی اهل فصاحت و بلاغت حیران سلاست و جامعیت کلمات و

portion from the divine ocean. Those versed in rhetoric and eloquence become bewildered by the fluency and comprehensiveness of the words and their “accessible impossibility.” Those who understand meanings become intoxicated with the cup of its mysteries. Those who grasp reality become enraptured by the universal truths and meanings that flow and course through its essence. The people of Baha observe its decisive proof from all aspects, inhale its holy fragrances, and perceive its life-giving power. It is a conclusive proof and clear evidence for all, leaving no escape for anyone except every stubborn denier, concerning whom He says: “They say, ‘Confused dreams! Nay, he hath forged it! Nay, he is but a poet! Let him then bring us a sign like the ones that were sent to those of old!’” And likewise He says: “Is it not enough for them that We have sent down unto thee the Book?”

- 3 The letter which you requested for that person is enclosed. And may the glory be upon you and upon all who are related to that sincere, forgiven servant.

سهل ممتعی آن کردند اهل معانی سرمست جام
اسرار او شوند اهل حقیقت واله حقائق و معانی
کلیه که در هویت آن ساری و جاریست شوند
اهل بها از جمیع جهات برهان قاطعش ملاحظه
نمایند و نفحات قدسش استشمام کنند و قوت
حیاتبخشش ادراک کنند و بر کل حجت بالغه
و براهین واضحه است مفری از برای کسی باقی
نگذارد مگر کل مستکبر عنود که در حقیقتش
میفرماید قالوا اضغاث احلام بل افتراه بل هو
شاعر فلیئتنا بآیه کما ارسل الاولون و همچنین
میفرماید ا و لم یکفهم انا انزلنا الیک الکتاب

- 3 مکتوبیکه بجهت آنشخص خواستید در جوف
است و الباء علیک و علی جمیع من انتسب الی
ذلک الخادم الصادق المغفور

MMK6#381, AKHA_122BE #10 p.b

AB04516

To: Muhammad son of Abdu'llah et al., in Tihiran

- 1 O Thou pure and holy God! This servant of Thy Threshold sought Thee with heart and soul, and trod the path of Thy love. His face shone with the light of guidance as the radiant moon, and his heart was pure and sanctified from the defilements of this world. He was intoxicated with the wine of the Covenant of “Am I not your Lord?”, and in the banquet of love held goblet and flagon in his hand. Now hath he cast off the garment of existence in this world, and, bare and unencumbered, hastened unto the realm of placelessness, that he might enter the assemblage of the Concourse on high and become inebriated with the wine of reunion and meeting.
- 2 O Thou kind Lord! Pour into his mouth a draught of that wine of the All-Merciful, that he may be filled with joy and waft musk-like fragrance. Immerse him in the ocean of pardon and forgiveness, and illumine him with the lights of grace and bounty. Console the heart of his loving father, and release his affectionate uncles from sorrow and grief. Grant solace to their

1 ای یزدان پاک این بنده آستان از دل و جان
جویان تو بود و در ره محبت پویان رخس بنور
هدایت مه تابان بود و دلش پاک و مقدس از
آلودگی این جهان سرمست صهای الست بود و
در بزم محبت ساغر و صراحی بدست حال قیص
هستی این جهان را برافکند و برهنه و عریان
بجهان لامکان شتافت تا در محفل ملا اعلی درآید
و از باده وصل و لقا سرمست گردد

2 ای یزدان مهربان جرعته از آن صهای رحمانی
بکامش ریز تا فرح انگیز گردد و در مشامش
مشکبیز شود در بحر عفو و غفران مستغرق
فرما و از انوار فضل و احسان مستشرق کن
پدر مهربانش را تسلی خاطر بخش و عموهای
مهرجویش را از غم و اندوه آزاد کن دلها را

hearts, and gladden their souls with the tidings of forgiveness. Thou art the Compassionate; Thou art the Forgiver of sins; and Thou art the Lord Whose help is sought.

تعزیت بخش و ارواح را بمغفرت تهنیت فرما
توئی مهربان و توئی آمرزنده گاهان و توئی
خداوند مستعان

BSHN.140.458, BSHN.144.452, MHT1a.062

AB04371

To: Najafabadi, Haji Haydar et al., in Tihiran

- 1 O my two kind friends from Najafabad! Praise be to God, Najafabad is Baha-abad (the abode of light). From the beginning of the dawn of oneness, that land has been illumined, and at all times in the feast of that region, the cup of the love of God circulates and the wine of the knowledge of God is drunk with delight.
- 2 Indeed, the beloved friends of Najafabad deserve honor and praise in every respect, and each one in the field of tests is unique and peerless. This is only due to the effects of the lights of the favors of the Desired One, Who bestowed a special radiance upon that city.
- 3 I hope through the bounty of my Lord that the friends of Najafabad, like the cup of mysteries, will be filled with the wine of the love of God, especially those two brilliant lamps of the love of God. Indeed, in every instance you showed the foot of steadfastness and resisted the flood of tests.
- 4 Verily my Lord will reward those who were patient in tribulation and chose faithfulness over unfaithfulness with the best of rewards in His exalted Kingdom, and will give them a goodly life in His lofty heaven, and will establish for them a sublime station. And upon you both be greetings and praise.

1 ای دو یار مهربان من نجف آباد الحمد لله بهاآباد
است از بدایت طلوع صبح احدیت آن کشور
منور است و جمیع اوقات در بزم آن اقلیم جام
محبت الله در دور است و صهبای معرفت الله
نوشانوش است

2 فی الحقیقه احبای نجف آباد از هر جهت سزاوار
تعظیم و تحیدند و هر یک در میدان امتحان
شخص وحید فرید این نیست مگر از آثار انوار
الطاف حضرت مقصود که تجلی خاصی بان
مدینه فرمود

3 امیدوار از فضل پروردگارم که یاران نجف آباد
مانند جام اسرار از باده محبت الله سرشار
باشند علی الخصوص آن دو سراج و هاج محبت
الله فی الحقیقه در هر موردی قدم استقامت
بنمودید و مقاومت سیل امتحان فرمودید

4 ان ربی سيجزي الذين صبروا في البلاء واختاروا
الوفاء على الجفاء احسن الجزاء في ملكوته الرفيع
و يحییهم حیاتاً طیبَةً فی سمائه الرفیع و يجعل لهم
مقاماً علیاً و علیکما التّحیة و التّناء

TABN.033b

AB04332*To: Nasrullah Baqiruf, in Tihiran*

- 1 O steadfast and firm one! It is several days since I arrived in the land of the Moon of Canaan, and I am preparing for the journey to America, as invitations keep arriving continuously from leaders, prominent figures and associations there with utmost insistence and persistence. Therefore, I must inevitably undertake the journey at the beginning of Naw-Ruz. They even offered two thousand English pounds for travel expenses with extreme pleading and supplication for acceptance, but it was absolutely refused and returned.
- 2 In any case, it is hoped that this journey will bring divine, heavenly confirmations and that 'Abdu'l-Baha may catch a whiff of servitude and perhaps succeed in rendering some small service at the Divine Threshold. However, I am completely despairing of my own worthiness and capacity unless God's infinite favors arrive.
- 3 Convey my sincere regard to that honored person. God has ordained all these events purely as a divine success. Surely they are aware. I hope that the hidden secret and protected mystery will, God willing, become manifest and powerful confirmation will unveil its face.
- 4 And upon you be glory.

1 ای ثابت مستقیم چند روز است که بکشور ماه کنعانی وارد شدم و در تیهّا سفر به امریک هستم زیرا متتابعاً از رؤساء و اعظم و انجمنهای آنجا بنهایت الحاح و اصرار دعوتنامه میرسد لهذا ناچار باید در اوّل نوروز حکماً سفر نمود حتی دو هزار لیره انگلیز بجهت مخارج سفر تقدیم نمودند و نهایت رجا و التماس در قبول نمودند ولی ابدّاً قبول نشد بلکه اعاده گشت

2 باری این سفر امید چنین است که تأییدات غیبیه الهیه برسد و عبدالهّا نفعه عبودیتی بمشامش برسد و شاید بادی خدمتی بدرگاه الهی موفق گردد ولی از لیاقت و استعداد خویش بکلی مأیوس مگر الطاف نامتناهی الهی برسد

3 بذات محترم خلوص اراده من ابلاغ دار خدا جمیع این حوادث را محض توفیقی تقدیر فرموده البتّه ایشان ملتفت هستند امیدوارم که سرّ مکنون و رمز مصون انشاءالله جلوه نماید و تأیید شدید رخ بگشاید

4 و علیک البهاء

KHSK.103-104

AB04474*To: Nasrullah Baqiruf, in Tihiran*

- 1 O divine Victory! In truth, you have exerted the utmost effort in service to the Lord of Verses from every direction, and you have arisen with complete self-sacrifice. Especially in establishing the sacred trust - when you succeed in this service with the utmost wisdom, you will snatch the ball of precedence from the field of bounty. Regarding charitable contributions and their sources and expenditures, you and the esteemed Assembly members will certainly exercise the utmost care. This

1 ای نصر الهی فی الحقیقه در خدمات ربّ الآیات از هر جهت نهایت همت را مبذول داشتی و بمتنهای جانفشانی قیام فرمودی علی الخصوص تأسیس مودع ودیعه مقدّس چون باین خدمت در نهایت حکمت موفق شوید گوی سبقت را از میدان موهبت بربائید در خصوص اعانه خیریه و موارد و مصارفش البتّه شما و اعضای

servant makes entreaties at the divine threshold and begs for heavenly confirmations and undoubted success for you. These pure intentions and these sacred purposes are evidence of nobility of nature, loftiness of purpose, and servitude at the threshold of the One. Surely they will become a magnet for divine confirmation and will attract Merciful favors.

مخفل محترم نهایت دقت را خواهید فرمود اینعبد
بدرگاه الهی عجز و زاری نماید و از برای شما
تأییدی غیبی و توفیقی لاریبی تمنا و رجا کند
این نوایای خالصه و این مقاصد مقدسه دلیل
بر علویت فطرت و علو همت و عبودیت درگاه
احدیست البته مغناطیس تأیید گردد و الطاف
رحمانیه جذب نماید

- 2 O Lord! Make this faithful servant a brilliant star and a piercing meteor. Grant him shelter at Your threshold and make him aware of hidden mysteries. Make him a bright lamp and a fruitful tree, and bestow abundance and blessing. You are the Mighty and Powerful, and You are the Bestower and the Kind One.

2 ای پروردگار این بندهء صادق را کوكب بارق نما
و شهاب ثاقب كن در درگاه پناه ده و براز پنهان
آگاه نما شمع روشن كن و درخت بارور نما و
فیض و برکت بخش توئی مقتدر و توانا و توئی
بخشنده و مهربان

MKT5.189, KHSK.070-071x

AB04341

To: Zahra Khanum (Thamarih), in Tihran

- 1 O fruit of the Tree of Unity! Give thanks to His Holiness the One that you have been freed from the snare of tests and delivered from the severest trials. Although the tempest was mighty and the flood intense, you remained safe and protected. God willing, you will forever remain firm and steadfast. The wavering ones shall not profit. Soon the banner of the Covenant shall be raised upon the highest peaks of the horizons, and the standard of the Testament shall be unfurled. The power of the Center of the Covenant shall become manifest, and the explicit text of the Most Holy Book and the implicit meanings of the sacred Tablets shall become evident. Then shall the steadfast ones rejoice.

1 ای ثمرهء شجرهء توحید شکر كن حضرت احدیت
را كه از دام امتحان رستی و از اشد افتنان نجات
یافتی هرچند طوفان عظیم بود و سیل شدید ولی
تو محفوظ ماندی و مصون و انشاء الله دائمی ثابت
و نابت و المتزلزلون لا یربحون عنقریب علم میثاق
در اعلی قلل آفاق بلند گردد و شراع عهد منتشر
شود و قوت مركز پیمان نمایان گردد و تصریح كتاب
اقدس و تلویح الواح مقدس عیان شود هنا لك
یفرح الثابتون

- 2 O Lord! This is a fruit grown from the tree of Thy mercy. Protect her from severe winds and guard her from mighty tempests. O Lord! Illumine her face in Thy Kingdom and expand her breast through the light of Thy knowledge. Make her tongue speak Thy remembrance and gladden her spirit through Thy fragrances. Brighten her eyes through beholding Thy beauty and let her hear the melodies of the birds of Thy sanctity. Make her a sign of steadfastness among Thy handmaidens and a banner of firmness among the women who have believed in Thee

2 ای ربّ هذه ثمرة انبتت من شجرة رحمتك
احفظها من ارياح شديدة و صنها من زوابع
قوية ای ربّ نور وجهها فی ملكوتك و اشرح
صدرها بنور معرفتك و انطق لسانها بذكرک و
ارح روحها بنفحاتك و اجل بصرها بمشاهدة
جمالک و اسمعها نغمات طيور قدسک و اجعلها
آية الثبوت بين امائك و راية الرسوخ بين النسوة

and Thy verses. Verily Thou art the Powerful, the Mighty, the Omnipotent.

الَّتِي آمَنْتُ بِكَ وَأَيَّانَكَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ
الْقَدِيرُ

MMK5#258 p.200

AB04403

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

1 O blessed branch and auspicious sapling of the Divine Garden! It is afternoon and despite utmost weakness I have taken up the pen and am occupied with thoughts of your face and character. Observe how the fragrances of attraction from the Divine Lote Tree have moved this handful of bones to motion and vibration, such that with complete lassitude and fatigue my fingers have undertaken to pen these lines. We hold memories of the branches of the Tree of Oneness in the utmost spirit and joy, and at this moment with complete supplication and entreaty I beseech from the threshold of the All-Glorious that you may be assisted to serve the Cause of God and in this mighty Dispensation and glorious Cycle become the manifestation of endless bounties and arise in such wise that the tongues of all created things become vocal in praise of your services and the eye of existence be illumined by witnessing the signs of your detachment and sincerity. And the Glory be upon you. 'Abdu'l-Baha 'Abbas

2 It has been some time since a letter was received from you. Please do not show any laxity regarding correspondence. And the Glory be upon you and upon every branch who is firm in the Covenant and holds fast to the Sure Handle.

1 ای شاخ فرخنده و نجسته نهال حدیقه رحمانیه
وقت عصر است با کمال ضعف قلم برداشته
و بیاد روی و خوی تو مشغولم ملاحظه فرما
که نفحات انجذاب سدره ربانیه چگونه این
مشت استخوانرا به حرکت و اهتزاز آورده که
با کمال سستی و فتور اصابع بترقیم این نئیقه
پرداخته خاطری بیاد افنان دوحه صمدانیه در
کمال روح و ریحان داریم و در این حال بنهایت
تضرع و ابتهال از درگاه ذوالجلال استدعا
مینمایم که موفق بخدمت امر الله گردی و در
این کور عظیم و دور جلیل مظهر فیوضات
نامتناهی شوی و چنان قیام ثنائی که السن
کائنات بستايش خدماتت ناطق گردد و بصر
وجود بمشاهده آثار انقطاع و خلوص منور
شود و البهاء علیک ع

2 مدتیست که از آنجناب مکتوبی نرسیده البتّه در
خصوص مکاتبه فتور مفرمائید و البهاء علیک و
علی کل فرع ثبت علی الميثاق و تمسک بالعروة
الوثقی

INBA85:289, MKT8.116a

AB04536

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

- 1 O branch who supplicates to the Kingdom of the Ancient Root! Praise be to God, this servant's entreaties and supplications reached the threshold of the Divine Unity, and after the darkness of tribulation, the dawn of hope appeared, and some measure of relief was obtained by you. Since steadfastness and firmness in the Covenant and Testament of the All-Merciful exists, every difficulty becomes easy and every hardship is transformed into comfort of heart and soul. The confirmations of the Kingdom arrive and the assistance of the Promised Beauty causes the tree of hope to yield the fruit of expectation and the sea of aspirations to scatter fresh pearls. In truth, the spirit attains victory and the sea of the heart becomes as Noah's flood. The hosts of the Abha Kingdom raise the banner of protection and the King of the eternal Realm reveals the sign of His grace. Remain firm and steadfast in the Covenant and Testament and be confident in the grace and bounty of the Lord. As for Mashhadi 'Abbad, due to his connection with that one who has ascended to God, he must be looked after in whatever way possible.

- 2 If anything is to be sent hereafter, it should be sent in the name of Haji Siyyid Javad. What you had sent arrived on the 3rd of Shavval.

1 ایها الفرع المبتهل الی ملکوت الاصل القدیم الحمد لله تضرع و زاری این عبد بدرگاه احدیت رسید و بعد از ظلمت گرفتاری صبح امید دمید و فی الجمله آنجناب را راحتی حاصل گردید چون ثبوت و رسوخ بر عهد و پیمان حضرت رحمن موجود هر مشکلی آسان گردد و هر مشقتی بدل به راحت دل و جان تأییدات ملکوت رسد و توفیقات جمال موعود شجرهء رجا ثمرهء امید بار آرد و بحر آمال لؤلؤ جدید نثار نماید حقیقهء روح فتوح یابد و دریای دل طوفان نوح جنود ملکوت ابری رایت حمایت برافرازد و ملیک جبروت بقا آیت عنایت بنماید بر عهد و پیمان ثابت و راسخ باش و به فضل و عنایت پروردگار مطمئن جناب مشهدی عباد را نظر بانسابش بان متصاعد الی الله باید بهر قسم است نگاه داشت

2 اگر چیزی ارسال میشود من بعد باسم حاجی سید جواد ارسال شود آنچه ارسال نموده بودید بتاریخ ۳ شوال رسید

INBA85:292, MKT8.171a

AB12320

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

- 1 O graceful branch of the Tree of the All-Merciful! Your services at this Sacred Threshold are remembered and your hardships are known and evident. We beseech the favors of the Blessed Beauty, may my spirit be sacrificed for His loved ones, that He may confirm you in all circumstances.

- 2 The honored mother, upon her be the Glory of God, the Most Glorious, praise be to God, is in perfect health and continues to

1 ای فرع لطیف سدرهء رحمانیه خدمات در این ساحت مذکور و مشقات معلوم و مشهود از الطاف جمال ابری روحی لاحیائه فدا مستدعی هستیم که در جمیع شئون آنحضرت را تأیید فرماید

circumambulate the Point around which circle the Concourse on High, occupied in prayers for you.

- 3 Mashhadi 'Abbad, upon him be the Glory of God, the Most Glorious, has given eighty-some tumans for the travel expenses of Mirza Asadu'llah, and I had written to him about this. Therefore, whatever sum Mashhadi 'Abbad specifies, please remit it and count it toward the account here.

- 4 Similarly, it was written to Ismu'llah J, upon him be the Glory of God, the Most Glorious, that they should send Aqa Mirza Mahmud. If they have done so, please also remit the travel expenses for Aqa Mirza Mahmud.

- 5 Furthermore, please convey to each and every one of the loved ones and friends of God the Most Wondrous, Most Glorious greetings from this servant.

2 حضرت والده عليها بهاء الله الابهي الحمد لله در كمال صحت و عافيت در طواف مطاف ملاً اعلی مداومند و بدعاي شما مشغول

3 مبلغ هشتاد و چيزی تومان جناب مشهدي عباد عليه بهاء الله الابهي مصارف و خرجی راه جناب ميرزا اسدالله را داده اند و من بايشان نوشته بودم لهذا شما آنچه جناب مشهدي عباد بفرمايند تسليم كنيد و بحساب اينجا محسوب داريد

4 و همچنين بجناب اسم الله ج عليه بهاء الله الابهي مرقوم شد كه آقا ميرزا محمود را روانه فرمايند اگر چنانچه فرمودند مصارف راه آقا ميرزا محمود را نيز تسليم فرمائيد

5 ديگر جميع احباً و دوستان الهی را فرداً فرداً از قبل اين عبد تكبير ابدع ابهي ابلاغ فرمائيد

INBA85:294

AB12321

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

- 1 O blessed branch of the divine Lote-Tree! Upon thee be the glory of God and His praise, and the praise of all things, and His grace and generosity and beneficence in all conditions. I beseech God to illumine thy face in His most glorious Kingdom, and to gladden thy breast through the fragrances from the gardens of His most exalted Dominion, and to brighten thine eyes through beholding His greatest signs, and to make firm thy feet upon the straight path, clinging fast to His mighty Covenant and Testament, and holding to His sure handle, casting behind thee the vain imaginings of the doubtful ones, rejoicing in the fragrances of His holiness, illumined by the lights of His Kingdom, taking refuge in the presence of His Dominion, preserved in His impregnable fortress, protected beneath the wing of His exalted aid, regarded by the eyes of the All-Merciful, and beheld by the glances of His favor. And verily, I implore at all times the Ancient Lord to perpetuate upon thee His outpourings and to send down upon thee His blessings. Verily, He is the Answerer of those who are in distress.

1 ايها الفرع المبارك من السّدره الرّبانيّه عليك بهاء الله و ثنائه و ثناء كلّ شيء و فضله و جوده و احسانه في كلّ الشّئون اسئل الله ان ينور وجهك في ملكوته الابهي و يشرح صدرك بنفحات رياض جبروته الاعلي و يبجل بصرك بمشاهده آياته الكبرى و يثبت قدمك على الصّراط المستقيم متشبّثاً بعهد و ميثاقه الشّديد و متوسّلاً بعروته الوثقى تاركاً اوهام اهل الشّبهات خلف الفناء مستبشراً بنفحات قدسه مستضيئاً بانوار ملكوته و مستجيراً بحضرة جبروته محفوظاً في كهفه المنيع مصوناً في ظلّ جناح عونه الرّفيّع ملحوظاً باعين الرّحمانيّه منظوراً بانظار العنايه و اني لا تبهل في كلّ حين الى الرّب القديم ان يديم عليك الفيوضات و ينزل عليك البركات انه مجيب المضطرين

- 2 Please convey on my behalf to Jinab-i-Tajir-Bashi, upon him be the Glory of God, the Most Glorious, the Most Wondrous, Most Glorious greetings. Since a reply was previously written to him, no further message is being sent. God willing, when news arrives from him, another message will be sent.

2 جناب تاجرباشی علیہ بہاء اللہ الابی را از قبل این عبد تکبیر ابدع ابی ابلاغ فرمائید و چون جواب از پیش بایشان مرقوم شده بود لهذا تصدیع نگشت انشاء اللہ چون خبری از ایشان برسد باز تصدیع خواهد شد

INBA85:290

AB04267

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

- 1 ...O noble Lord! Protect the righteous from every affliction, and preserve the free beneath Thy sheltering care. Grant confirmation, bestow success, make them proud, make them privy to mysteries, make them free from want, and attune them to Thy grace and favors. Grant them pure hearts, make them fearless, and rend their collars with Thy love, that they might all become the gift of the human world and become hopeful through Thy ancient grace.

1 ...ای خداوند بزرگوار ابرار را از هر آفتی محفوظ دار و احرار را در صون حمایت باقی و برقرار کن تأیید فرما توفیق بخش سرفراز کن محرم راز فرما بی نیاز کن و به فضل و موهبت دمساز نما قلب پاک بخش بی باک کن و گریبان بخت چاک فرما تا جمیع موهبت عالم انسان گردند و بفضل قدیمت امیدوار شوند

- 2 My God, my God! We are servants who have taken refuge at Thy most exalted threshold and sought shelter in Thy greatest gift. Therefore protect Thy servants in the shelter of Thy protection, and rain down upon us the downpours of Thy mercy, and cause us to enter the cave of Thy care. We are weak servants, and Thou art the Glorious, the Generous to all creation. It behooveth Thy great favor to forgive every sinful servant. Our Lord! Take us not to task for our deeds, and punish us not with Thy wrath on the Day when the righteous and the wicked shall stand at the place of reckoning before the Mighty, the Compelling. Our Lord! We are sinners and Thou art the Pardoner, the Forgiving. Transform our evil deeds into good deeds and protect us from the evil of our souls, for they indeed command to evil, and we have no strength or power except through Thy confirmation, O our Lord, the Forgiving! Verily Thou art the Mighty, the Generous, the Loving. There is no God but Thee, the Merciful, the Compassionate, the Kind, the Clement.

2 الهی الهی نحن عبيد لذنا بعيتك العليا والتجنا بموهبتك العظمى فاحفظ عبادك في صون حمايتك و انزل علينا بجمال رحمتك و ادخلنا في كهف رعايتك نحن عباد ضعفاء وانت الجليل و الكريم على البرايا ينبغي لفضلك العظيم ان تعفو عن كل عبد اثم ربنا لا تؤاخذنا باعمالنا و لا تعذبنا بسخطك يوم يقوم الأبرار و الأشرار في موقع الحساب عند العزيز الجبار ربنا نحن خطاة و انت العفو الغفور بدل سيئاتنا بالحسنات و قنا من شر انفسنا لأنها اماراة بالسوء فلا قوة و لا حول لنا الا بتأييدك يا ربنا الغفور انك انت العزيز الكريم الودود لا اله الا انت الرحيم الرحمن العطوف الرؤوف

MJMJ3.024x, MJMJ3.073x, MMG2#257
p.287x, MMG2#265 p.294x

AB04567*To: Mrs Edith House, in Washington, DC*

- 1 O thou handmaid aflame with the fire of God's love! Grieve thou not over the troubles and hardships of this nether world, nor be thou glad in times of ease and comfort, for both shall pass away. This present life is even as a swelling wave, or a mirage, or drifting shadows. Could ever a distorted image on the desert serve as refreshing waters? No, by the Lord of Lords! Never can reality and the mere semblance of reality be one, and wide is the difference between fancy and fact, between truth and the phantom thereof.
- 2 Know thou that the Kingdom is the real world, and this nether place is only its shadow stretching out. A shadow hath no life of its own; its existence is only a fantasy, and nothing more; it is but images reflected in water, and seeming as pictures to the eye.
- 3 Rely upon God. Trust in Him. Praise Him, and call Him continually to mind. He verily turneth trouble into ease, and sorrow into solace, and toil into utter peace. He verily hath dominion over all things.
- 4 If thou wouldst hearken to my words, release thyself from the fetters of whatsoever cometh to pass. Nay rather, under all conditions thank thou thy loving Lord, and yield up thine affairs unto His Will that worketh as He pleaseth. This verily is better for thee than all else, in either world.
- 1 يا امة الله المشتعلة بنار محبته لا تحزنى من العسرة والعناء ولا تفرحى من الراحة والرخاء فى هذه الدنيا لأن كلاهما يزولان وإنما حياة الدنيا كسراب او عباب او ظلال و هل يتصور ان السراب يؤثر تأثير الشراب لا ورب الأرياب لا تستوى الحقيقة والمجاز و شتان ما بين التحقق و التمثيل والخيال
- 2 اعلمى ان الملكوت حقيقة الوجود وان الناسوت ظلّه الممدود فالظلّ معدوم متوهم الوجود و الصور المرئية فى الماء اعدام تراءى للأنظار بمظاهر النقوش والرسوم
- 3 توكل على الله واعتمدى عليه وتذكرى بذكره فى كل حين انه يبدل العسرة باليسر والشدة بالرخاء والتعب بالراحة العظمى انه على كل شىء قدير
- 4 و اما اذا تسمعين منى لا تنقيدى بحالة من الأحوال بل فى كل حالة اشكرى ربك الرحمن وسلى الأمور لارادته يتصرف كيف يشاء و هذا خبر لك عن كل شىء فى الآخرة والأولى و عليك التحية والثناء

SWAB#150, BSW#13.13

MNMK#059 p.140, MMK1#150 p.173

AB04560*To: Bibi Sahib, in Yazd*

- 1 Praise be to Thee, O my God, for the surging of the ocean of forgiveness over the people of rebellion, and thanks be to Thee, O my Desire, for the blowing of the breezes of beneficence over the people of certitude.
- 2 O Lord! Thou art the Forgiving One and we are drowning in the sea of sins and shortcomings. Thy mercy precedes all, Thy
- 1 لك الحمد يا الهى بما ماج بحر الغفران على اهل العصيان و لك الشكر يا منائى بما هاج ارياح الاحسان على اهل الايقان
- 2 ربّ انت الغفور ونحن غرقاء فى بحر الذنوب و القصور فرحمتك سابقه و نعمتك سابقه و

grace encompasses all, Thy bounty is universal and Thy pardon is great. Thou hast forbidden us from falling into the pit of despair and hast given us glad tidings of spirit and forgiveness after falling into the well of disobedience.

- 3 O Lord! Aid Thy servant 'Abdu'l-Husayn through Thy pardon and grace at every moment and time, purify him from sins, remove from him all difficulties, and conceal his faults. Verily Thou art the Mighty, the Forgiving, and verily Thou art the Generous, the Compassionate. There is no God but Thee, the Kind, the Loving.

- 4 Furthermore I beseech Thee, O my God, to assist his namesake through the confirmations of Thy Divine Unity and the assistance of Thy All-Merciful Nature. Verily Thou art the Bountiful, the Generous. There is no God but Thee, the Peace, the Faithful, the Guardian, the Ancient.

فضلك عمیم و عفوک عظیم و قد نهیتنا عن الهبوط فی وهدة القنوط و بشرتنا بروح و غفران بعد الوقوع فی بئر العصیان

3 رب ادرك عبدك عبدالحسين بعفوك و فضلك فيكل آن و حين و طهره عن الذنوب و اكشف له الكروب و استر له العيوب انك انت العزيز الغفور و انك انت الكريم الخنون لا اله الا انت الرؤف الودود

4 ثم استلک یا الهی ان تؤیّد سمیک بتوفیقات صمدائیک و تأییدات رحمتیک انک انت الفضل الکريم لا اله الا انت السلام المؤمن المهيمن القديم

BSHN.140.257, BSHN.144.257, MHT2.072b

AB04569

To: Bibi Tuba sister of Varqa, in Yazd

O handmaiden of God, the All-Compelling, the Self-Subsisting! Your letter was received and your sorrows caused intense grief. Look toward the Supreme Kingdom so that sorrows may be transformed into spirit and fragrance, and depression and withering may become joy and expansion and freedom and tranquility. You are remembered every moment and present in thought. Think not that you are forgotten - God forbid! To cease mentioning you is impossible. I continually offer supplications, entreaties and prayers at the Threshold of Oneness from the depths of my heart that you may be assisted in all that befits this blessed relationship to that glorious martyr. Therefore, be not broken-hearted and do not seclude yourself. Be hopeful and joyful that you have been blessed and confirmed with such a gift of this relationship. You must make all the handmaidens of the Merciful attracted, enkindled, mindful, turned toward God and eloquent. Become the candle of the gathering of the divine handmaidens and a pulsating force in the arteries of the maidservants of the Merciful. And upon you be greetings and praise.

یا امةالله المهيمن القیوم مکتوب شما وصول یافت و احزان شما سبب تاثر شدید گشت نظر بملکوت اعلى کید تا احزان روح و ریحان گردد و افسردگی و پژمردگی نشاط و انبساط و آزادی و آسودگی شود در هر دم مذکوری و در خاطر موجود گان منما که فراموش گردی استغفرالله فراغت از ذکر تو محالست همواره تضرع و جزع و مناجات بدرگاه احدیت در هویت قلب مینمایم که بآنچه سزاوار این نسبت مبارکه بآن شهید مجید است موفق گردی لهذا دلشکسته مباش و در گوشه‌ئی منشین امیدوار باش و مسرور که بچنین موهبت این نسبت موفق و مؤید گشتی باید جمیع اماء رحمن را منجذب و مشتعل و متذکر و متوجه و ناطق نمائی شمع انجن کنیزان الهی گردی و قوه نابضه در شریان اماء رحمانی و علیک التحية و الشاء

MKT7.197

AB04448

To: Mahmud Zarqani, in Yazd

- 1 O herald of the Covenant! The endless blessing of the Day-star of the world is in these days shining and giving light in every region, in such wise that the darkness of denial and disdain, like unto the clouds, is constantly decomposing, vanishing, and coming to naught. The angel Gabriel drums the majestic drum of "O Glory of the Most-Glorious" in the loftiest heaven, and the angel of understanding is raising the call of "O my Lord, the Exalted." This call and melody has moved every atom of this world in such wise that if one looks with insight, will see everything in a state of happiness and delight, and every created thing in zeal and rapture.
- 2 Hence, the herald of the Covenant should take into his hand the bugle and breathe the wondrous melodies of the spirit of servitude of the Abha Beauty unto the world and every soul. Therefore, with a strong resolve, pass by every land and region and blow into the bugle.
- 3 After the ascension of the Abha Beauty, may My soul be a sacrifice to His loved ones, it is becoming of the faithful to rest not for a minute, but serve His threshold and strive to diffuse His fragrances.
- 4 Greetings and praise be upon thee.

VUJUDE.143x

1 ای منادی میثاق فیض نامتناهی نیر آفاق در این ایام از جمیع اقطار چنان درخشیده و نورانیت بخشیده که ظلمات انکار و استکبار مانند ابر متتابعاً در تحلیل و محویت و فناست حضرت جبریل در فلک اثیر کوس جلیل یابہاء الابی میگوید و سروش پرهوش در عالم بالا نعره یاربی الاعلی میزند چنان این بانگ و آهنگ ذرات امکانرا بحرکت آورده که اگر بدیده بصیرت نظر گردد کل اشیاء در وجد و طربند و جمیع کائنات در شوق و وله

2 لهذا باید منادی میثاق صور عهد را بدست گرفته و بالحن بدیع روح عبودیت جمال ابہی بانفس و آفاق بدمد پس عزم را جزم نما و در هر خطہ و دیار عبور و مرور کن و نفخہء صور بدم

3 اینست سزاوار اہل وفا کہ بعد از صعود جمال ابہی روحی لأحبائہ الفداء دقیقہئی آرام نگیرند بخدمت آستانش پردازند و در نشر نفحاتش کوشند

4 و علیک التحیۃ و الثناء

MKT2.156, DUR1.175, VUJUD.087x

AB04347

To: Mirza Ali Hakim, in Yazd

- 1 O skilled physician! They say that Hippocrates was the first person who undertook to systematize medicine and prepared compound medicines and elixirs, and recorded and documented the traditional and transmitted treatments. However, that medicine has progressed many thousands of times until now it has reached such a degree that nothing remains but bewilderment and confusion, for determining the gradations of temperaments and discovering and explaining atmospheric conditions

1 ای حکیم حاذق بقراط حکیم را گویند کہ اول شخصی بود کہ بتدوین طب پرداخت و معاجین و مفرحات مرتب ساخت و معالجات مروی منقول را مکتوب و مثبت نمود لکن آن طب چندین ہزار ترقی نموده تا حال باین درجہ رسیدہ کہ جز حیرانی و سرگردانی نہ چہ کہ تعیین درائج امرجہ و کشف و تبیین اہویہ و تطبیق بادویہ

and matching them with medicines is a very difficult problem, and every physician's foot is stuck in the mud.

- 2 For example, when one disease overtakes two people, one treatment suits this one and another medicine that one. In any case, the point is that no physician can yet definitively judge that this theriac will certainly benefit this patient.

- 3 Therefore, come and be a spiritual physician so that you may observe with certainty that the divine theriac and the greatest heavenly medicine are the cure for spiritual diseases and the means of deliverance from spiritual perils and ills, that you may be freed from doubt and uncertainty and enter the kingdom of certitude.

مسئله بسیار مشکل است و هر طبیب پایش در گل

2 مثلاً مرض واحد مستولی بر دو شخص گردد یک علاجی باین موافق آید و دواى دیگری بآن مناسب باری مقصد اینست که هیچ حکیمی هنوز حکم نتواند که این دریاى حکماً باین مریض مفید است

3 پس تو بیا و حکیم روحانی باش تا دریاى الهی را و داروى اعظم ربّانى را حکماً سبب برء امراض نفسانى مشاهده فرمائى و علت نجات از مهالک و علل روحانى تا از شک و ریب خلاص شده در ملکوت یقین داخل گردی

AVK3.360.11x, MSHR5.122-123

AB12325

To: Fada'i, Ustad Muhammad Hasan Kaffash et al., in Zanjan

- 1 Your letter arrived, O attracted ones. You had given news of the arrival of Jinab-i-Aqa Siyyid Jalal and Jinab-i-Aqa Siyyid Hasan, which brought joy and gladness and caused hearts to be attracted. Praise be to God that it turned out thus and happened so.

- 2 Today is a day of joy and delight. The confirmations of the Blessed Beauty are arriving and the glad tidings of the Abha Kingdom come in succession. Soul and heart are in rapture and delight, and inner and outer being are in the utmost joy and fragrance.

- 3 The beloved of God are manifestations of divine confirmation and dawning-places of success. I beseech God that they may become so enkindled with the fire of the love of God that they burn away the veils of the people's doubts and idle fancies. May they become the cause of guidance for all and the source of joy for everyone. May they associate with all people with utmost kindness and teach the holy human virtues. May they consider themselves servants of humanity and regard themselves as self-sacrificing for both stranger and friend. May they become a light of guidance for the wayward and an appearance of bounty for the deprived.

1 ای منجذبان نامه رسید از ورود جناب آقا سید جلال و جناب آقا سید حسن خبر داده بودید که سبب فرح و سرور گردید و علت انجذاب قلوب شد الحمد لله که چنین گشت و چنان شد

2 امروز روز سرور است و یوم حبور تأییدات جمال مبارک میرسد و بشارات ملکوت ابهى متتابع است جان و دل در وجد و طربست و باطن و ظاهر در نهایت روح و ریحان

3 احبابی الهی مظاهر تأییدند و مطالع توفیق از خدا خواهم که چنان بنار محبت الله برافروزند که پرده ظنون و اوهام خلق بسوزند سبب هدایت کل گردند و علت مسرت عموم شوند با کمال مهربانی با خلق بیامیزند و فضائل مقدسه انسانی بیاموزند خود را خادم بشر دانند و خویش را جانفشان بیگانه و خویش شمردند گمراهانرا نور هدایت گردند و محرومانرا ظهور موهبت شوند

- 4 O God! Assist Thy loved ones to grace and beneficence. Verily Thou art the Generous, the Merciful. Verily Thou art the Sovereign, the Mighty, the Powerful, the All-Glorious.

اللَّهُمَّ اَيِّدْ احِبَّائَكَ عَلَى الْفَضْلِ وَالْاِحْسَانِ اَنْتَ الْكَرِيمُ الرَّحْمَنُ وَاَنْتَ اَنْتَ الْمَلِكُ الْمُقْتَدِرُ الْعَزِيزُ السَّجَّاجُ

INBA85:276

AB04303

To: Ustad Muhammad Hasan Kaffash Fadai, in Zanjan

- 1 O thou servant attracted to the Beauty of Abha!
- 2 Thy letter was received and its contents were understood. It was a mighty proof of walking in the divine path and a clear evidence of attraction to that luminous Beauty.
- 3 As much as thou canst, be world-consuming and become a night-illumining candle so that thou mayest find all days as Naw-Ruz. Seek not rest, desire not quiet and repose. Lay not thy head on the pillow of comfort and sleep not in a bed of silk and satin. Day and night, seek passion and rapture, joy and delight, and long for attraction and ecstasy. Like an ocean surge forth and like a divine whale raise thy cry, so that thou mayest make that region which is dyed with the blood of martyrs a supreme paradise and a garden of delight.
- 4 Marvel not at the favor of the Lord. When the ray of His bounty shines forth, it makes an ant into a Solomon, and a gnat into a soaring celestial eagle. The insignificant fly becomes a high-soaring falcon. Whatever is done is done by the ray of bounty. He confirmeth whomsoever He willeth in whatsoever He willeth through whatsoever He willeth, and He singles out for His mercy whomsoever He willeth.
- 5 And upon thee be greetings and praise.

1 ای بندهء منجذب جمال ابهی

2 نامهات رسید و مضمون مفهوم گردید دلیل جلیل بر سلوک در سبیل الهی بود و برهان واضح بر انجذاب بآنجمال نورانی

3 تا توانی جهانسوز گرد و شمع شبافروز شو تا ایامرا همه نوروز یابی آرام بجو سکون و قرار مطلب سر ببالین راحت منه و در بستر پرند و پرنیان محسب روز و شب شور و وله طلب و ذوق و طرب نما و شوق و جذب خواه چون دریا بجوش آ و مانند نهنگ الهی خروش نما تا آن اقلیم را که بخون شهیدان رنگین است بهشت برین نمائی و جنّة النعیم فرمائی

4 از فضل پروردگار تعجب مدار پرتو عنایتش چون شامل گردد مور سلیمانی کند و پشه نسر طایر آسمانی گردد ذباب حقیر عقاب اوج ائیر شود آنچه کند پرتو عنایت کند بؤید من یشاء علی ما یشاء بما یشاء و یختص برحمته من یشاء

5 و علیک التّحیّة و التّناء

INBA85:275, MKT8.244a

AB04505*To: Baha'is of Zavarīh*

- 1 O friends of 'Abdu'l-Baha! Know this: that 'Abdu'l-Baha, like a flower garden with the dew of remembrance of the friends, attains the utmost freshness and delicacy, and his taste finds sweetness in their mention. And he begs from the Divine Unity success that the hearts of the friends of God, like a divine rose garden through the drops of the cloud of grace, may attain the utmost verdancy and freshness.
- 2 O friends! Know the value of this time and count as a treasure the bounty of this divine age. It is the first century and the age of the manifestation of the Ancient Beauty. Soon you will observe that the horizons of the world will become the unfurled banner of the Most Great Name, and the character of nations will be attracted to that honored light. The melody of sanctification in the gatherings of unity will reach the ethereal sphere, and the chanting of the verses of the Glorious Lord - its song will bring delight to the people of the Supreme Concourse. The world will become another world, and the universe will become the dawning-place of that life-giving spirit. The fame of the Glorious Lord will conquer the world, and "Glorified be my Lord, the Most Glorious!" will be raised from all horizons. Thus, blessed are those souls who are the headline of this book and the royal signature of this decree of the Most Great Name. And upon you be greetings and praise.

1 ای یاران عبدالبهاء این را بدانید که عبدالبهاء مانند گلشن بشنم یاد یاران نهایت طراوت و لطافت یابد و مذاقش بذکرشان حلاوت جوید و از حضرت احدیت توفیق طلبید که قلوب دوستان الهی چون گلستان رحمانی برشحات سبحان عنایت نهایت نصارت و طراوت یابد

2 ای یاران قدر این زمان را بدانید و موهبت این عصر رحمانی را غنیمت شمردید قرن اول است و عصر ظهور جمال قدم عنقریب مشاهده خواهید نمود که آفاق عالم منشور اسم اعظم گردد و اخلاق امم مجذوب آن نور مکرم آهنگ تقدیس در محافل توحید بفلک اثیر رسد و ترتیل آیات رب مجید نغمه اش اهل ملأ اعلی را بطرب آرد جهان جهان دیگر شود و کیهان مطلع آن روح جانپور گردد صیت رب جلیل جهانگیر شود و سبحان ربی الاهی از جمیع آفاق بلند شود پس خوشا بحال آن نفوسیکه عنوان این دفترند و طغرای این منشور اسم اعظم و علیکم التحية و الثناء

MMK3#125 p.087

AB04293*To: Mulla Husayn Zavarii, in Zavarīh*

- 1 O humble servant of the Most Glorious Beauty! Praise God that your mention flows in this gathering and your remembrance exists and endures in the hearts of the friends of God.
- 2 It is through the grace of the Divine Unity that the friends of the East are occupied with thoughts of the friends of the West, and the beloved ones of the South are intimate with the faithful ones of the North. This is from the penetrating power

1 ای بنده خاضع جمال اهی حمد کن خدا را که ذکرت در این انجمن جاری و یادت در قلوب احبای الهی موجود و باقی

2 از فضل حضرت احدیت است که یاران شرق پیاد دوستان غرب مشغول و احبای جنوب باصدقای شمال مأنوس این از قوه نافذه کلمه الله است که جمیع اقالیم عالم را در ظل قوه

of the Word of God which has gathered all the regions of the world under the shadow of the power of oneness and has joined East and West hand in hand. The musician of the East has been made to play melodies in harmony with the West, and the seventh clime has been set in motion and vibration by the fragrances of the third clime. Observe what power and might this is, and what grandeur and authority this is! For such a Glorious Lord befits praise and glorification.

- 3 O friends of God! You must stretch forth hands of supplication and entreaty to the threshold of the sanctified Lord of Glory and Beauty, and thank your Exalted Lord for these bounties and favors which have encompassed the horizons in this Day of Radiance.

- 4 And upon you be greetings and praise.

وحدایت جمع فرموده و شرق و غرب را دست در آغوش نموده مطرب خاور باهنگ باختار نغمه ساز نموده و اقلیم سابع بنفحات اقلیم ثالث به حرکت و اهتزاز آمده ملاحظه کنید این چه قدرت و قوتی است و این چه عظمت و اقتدار است مثل هذا الربّ الجلیل یلیق التسبیح و التهلل

3 یا احباء الله علیکم ان تبسطوا اکف الضراعة و الابتال الی عتبة قدس ربّ الجلال و الجمال و تشکروا ربکم المتعال علی هذه النعماء و الآلاء الّتی احاطت الأفاق فی يوم الأشرار

4 و علیکم التّحیة و التّناء

MKT8.031b

AB04337

To: Baha'is of Zavih

- 1 O steadfast ones in the Covenant of God! It is afternoon and this servant is engaged in remembrance of the divine friends by the garden's edge, beseeching from the kind Lord assistance and bounties for the friends - that they may gird up their loins of endeavor and arise to serve the Cause of God with heavenly power, divine might and merciful intention. May they scatter the seeds of faithfulness and plant the sapling of the Most Great Gift. May they become occupied day and night in divine remembrance, and morning and evening stand in humility and supplication at the Threshold of the All-Merciful. May they beseech God to make them the cause of diffusing divine fragrances and manifestations of the favors of the Abha Beauty. May they become spiritual friends and stars in the heaven of the All-Merciful, flowers and sweet herbs in the garden of bounty, and fruitful trees in the paradise of oneness. May they become heralds calling out in the name of Truth and explain, interpret and expound the meanings of the divine teachings. May they become exemplars of the righteous and joy of the free. May they become completely detached from this world and attach their hearts to the realm of the Lord. May they become true friends of the Abha Beauty in all conditions.

1 ای ثابتان بر پیمان وقت عصر است و این عبد در ککار حقیقه بذکر یاران الهی مشغول و از خداوند مهربان مستدعی عون و عنایت یاراست تا آنکه کمر همت بریندند و بقوتی ملکوتیه و قدرتی ربّانیه و نبی رحمانیه بر خدمت امر الله قیام نمایند تخم وفا بپیشانند و نهال موهبت کبری بنشانند شب و روز بذکر الهی مشغول گردند و صبح و شام به عجز و نیاز در آستان رحمانی قیام کنند از حق بطلبند که سبب نشر نفحات قدس شوند و مظهر الطاف جمال اهی گردند تا یاران روحانی شوند و اختران فلک رحمانی گل و ریحان بوستان عنایت گردند و درختان بارور ریاض احدیت شوند منادی باسم حق گردند و معانی تعالیم الهی را تفسیر و شرح و بیان نمایند قدوه ابرار گردند و سرور احرار از اینجهان بکلی بیزار شوند و دل بجهان پروردگار بندند و بجمع شئون یاران جمال اهی گردند

2 And upon you be greetings and praise.

2 و علیکم التّحیّة و التّناء

MKT8.046

AB12341

To: Berta Pfister, in Germany

O thou who art attracted to the Kingdom of God!

You should be unspeakably grateful to Miss Knobloch, Miss Döring, and Mrs. Rose Schwarz, as these blessed souls are the cause of your enlightenment and the attainment of eternal life and spiritual vision.

Through the grace of God, I hope that through this great gift your happiness may increase day by day, that it may enable you to soar into the life-giving atmosphere of the Kingdom.

Convey on my behalf the greatest kindness to Mr. Heinz, I pray to God that you both may be ignited like candles, so that you may burn the veils that enshroud that country and city, and become the cause of guidance for the people, so that they may understand the unity of mankind and become peaceful with all people and nations.

Upon you rest the Glory of God!

BBBD.626-627

AB04281

To: Kaykhusraw brother of Burzu, in Palestine

O servant of Baha! I am pleased with you, Mihraban and Hormuzdiar - all three of you. God is pleased with you and the servants of God are pleased with you. I hope that the Lord will make each of you firm and steadfast in this precious Faith, so that tests may become the cause of praise and peace of mind may be attained. Now when you return to India, let each of you who goes to Iran convey my message to the divine friends, whether in India or in Yazd or in Taft, and say: O

ای بندهء بها من از تو و مهربان و هرمزدیار هر سه راضی و خدا از شما راضی و بندگان خدا از شما راضی از پروردگار امیدوارم که هر یک از شما را بر این آئین نازنین ثابت و یقین فرماید تا آزمایش سبب ستایش گردد و آسایش خاطر حاصل شود حال چون بیدار هند برگردید هر یک از شما که به ایران رود یاران الهی را چه در هند و چه در یزد و چه در تفت پیام من

true friends! The day is your day and the turn is your turn. Once again the time of awareness has come and the era of nobility has arrived. The setting star has risen again and the hidden sun of the Persians has become manifest. The horizon of Persia hath been illumined with the light of the heavenly Orb. Erelong will the Daystar of the supernal realm shine so brightly as to raise that land even unto the ethereal heights and to cause it to shed its radiance over the whole earth. The imperishable glory of bygone generations shall once more be manifest in such wise as to dazzle and bewilder the eyes. May your souls be happy!

BRL_UHJ2003-11-26x

برساند و بگوید ای دوستان حقیقی روز روز
شماست و نوبت نوبت شما دوباره وقت هشیاری
آمد و زمان بزرگواری رسید کوکب آفل باز
طالع شد و خورشید پنهان فارسیان اشکار گشت
افق ایران از پرتو مه آسمان روشن و منیر گردید
عنقریب آفتاب عالم بالا چنان بدرخشد که آن
اقلیم اوج اثر گردد و بجمع جهان پرتو اندازد و
عزت ابدیه پیشینیان دوباره چنان ظهور نماید
که دیده‌ها خیره و حیران گردد جانتان خوش
باد

ALPA.060, YARP2.069 p.109

AB04545

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

- 1 After your departure, the wife of Mirza Ja'far arrived in Haifa, and thinking of having a travel companion, she encouraged Hakimih Khatun by saying that the climate of 'Ishqabad is such and such, and that Maryam Sultan who had been ill for years in the Holy Land recovered when she went to 'Ishqabad. In short, she made Hakimih Khatun completely eager to go to 'Ishqabad. They suddenly arrived in Port Said, but with the permission of the Greatest Holy Leaf. In truth, Mirza Ja'far showed the utmost consideration up until Port Said, but his wife changed his intention. They said they would not go directly to 'Ishqabad but would go to other places.

1 هو جناب امین بعد از تشریف بردن شما حرم
میرزا جعفر وارد حيفا شد و بخیال رفیق سفر
تشویق حکیمه خاتون نمود که هوای عشق آباد
چنین است مریم سلطان سالها که ناخوش
در ارض مقدس بود چون به عشق آباد آمد
شفا یافت باری بکلی حکیمه خاتون را مشتاق
عشق آباد نمود بغتة وارد پورتسعيد شدند ولی
به اذن و اجازه ورقه علیا و فی الحقیقه میرزا
جعفر تا پورتسعيد نهایت رعایت را مجری داشت
ولی حرمش عزمش را تغییر داد گفتند که ما
یک سر به عشق آباد نمیرویم بجای دیگر میرویم

- 2 Therefore, we sent the handmaiden of God Hakimih Khatun along with two women from Azerbaijan and Ahmadov to 'Ishqabad, and I wrote special recommendations in my own hand to Baku and 'Ishqabad. And I wrote to Afnan that since her sister also had the desire to travel, if they would take her along it would be suitable. And I gave permission to Hakimih Khatun herself that she may return whenever she wishes.

2 لهذا امه الله حکیمه خاتون را با دو زن از اهل
آذربایجان و احمداف ارسال عشق آباد نمودیم و به
بادکوبه و عشق آباد سفارش مخصوص بخط خود
نوشتیم و به افنان نوشتم که چون هوای همشیره اش
نیز در سر افتاده اگر چنانچه بهمراهی خود بیرند
موافق و بخود حکیمه خاتون اذن و اجازه دادم
که هر وقت بخواهد مراجعت نماید

- 3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الابهی

INBA16:178

AB04388

To: Aqa Ali Aqa of Shiraz

- ¹ O pilgrim to the shrine of the Supreme Concourse! Give thanks to the Lord of Creation that you have been granted and confirmed with such a bounty - that you traversed this endless distance and reached the shore of the ocean of favors, and pitched your tent at the stopping-place of hopes where holy gems among men have alighted, and were present in the spiritual gathering, and attained fellowship with the longing ones and the imprisoned ones. I swear by that brow illumined with the manifest light - if you knew what grace and generosity you have been granted, you would surely soar with joy and delight, and from excessive gladness you would weep like the clouds and laugh like lightning and meadows. Glad tidings be unto you of this mighty favor!

- ² In any case, when you pass through the divine lands, convey this servant's most wonderful greetings and say: "Blessed are you, O loved ones of God, in this mighty favor! Glad tidings unto you, O servants of God, of this manifest generosity! By your life, the clouds of God's bounty are raining upon you a torrential, abundant, overflowing, continuous downpour." And glory be upon all who remain firm in the Covenant and Testament, the Straight Path.

¹ ای زائر مطاف ملاً اعلیٰ شکر کن حضرت قیوم را که بچنین بختشئی موفق و مؤید شدی که این مسافه بی‌پایانرا پیمودی و بساحل محیط الطاف رسیدی و در محط رحال آمال جواهر مقدسه از رجال وضع رحال کردی و در انجمن روحانیان حاضر شدی و با مشتاقان و مسجونان الفت نمودی قسم بآن جبین منور بنور مبین اگر بدانی که بچه فضل و جودی موفق گشتی البته از فرح و سرور برتری و از کثرت شادمانی چون ابر بگری و چون برق و چمن بختدی بشری لک من هذا الفضل العظیم

² باری چون بدیوار الهی مرور نمائی تکبیر ابدع این عبد را برسان و بگو طوبی لکم یا احباء الله من هذا الفضل العظیم بشری لکم یا ارقاء الله من هذا الجود المبین لعمرکم ان سبحان موهبة الله تمطر علیکم غیثاً هاطلاً مدراراً غدقاً طبقاً و البهاء علی کل من ثبت علی العهد و الميثاق الصراط المستقیم

INBA87:059, INBA52:058

AB04316

To: Aqa Muhammad Mihdi Akhavan Safa

- ¹ O thou who art firm in the Covenant!
- ² Three years ago a letter and prayer were written to Dahj, and within it, without explicit statement but through allusion, the current events regarding Siyyid Mahdi were foretold in the language of prayer. Even in the heading "Dahj Rahj" was written. Now all those allusions have become manifest. The allusions followed the pattern of the words of Habib the Carpenter, who was one of the trustees of Christ, who said "Why should I not worship Him Who hath created me, and unto Whom ye shall

¹ ای ثابت بر پیمان

² سه سال پیش به دهج نامهئی و مناجاتی مرقوم گردید و در ضمن دون تصریح بتلویح وقوعات حالیه سید مهدی بلسان مناجات خبر داده گشت حتی در سر نامه دهج ریح مرقوم گردید حال آن اشارات یتماها ظاهر گردید اشارات به نهج قول حبیب نجار از اوصیای حضرت مسیح بود که میفرماید ما لی لا عبد الذی فطرنی و

be brought back?" - meaning "Why do ye not worship Him Who created you?" That letter was given to Siyyid 'Ali-Akbar himself, that is Siyyid Mahdi, to read so that it might cause him to awaken, and to forward it on, but alas, alas!

الیه ترجعون که مقصودش این بود که ما لکم لاتعبدون الذی فطرکم و آن نامه بخود سید علی اکبر یعنی سید مهدی داده شد که بخواند و سبب انتباهش گردد و ارسال دارد ولی هیات هیات

- 3 In any case, the point is that if you could make a journey soon to those regions of Yazd it would be most fitting and appropriate, for detailed letters are being written and most are pure fabrication - perhaps some of the weak ones might fall into doubt. When truth comes, falsehood vanishes - this will be achieved through your journey.

3 باری مقصود اینست که اگر آنجناب بزودی سفری بآنصفحات یزد میفرمودید بسیار موافق و مناسب بود زیرا مکاتیب مفصله مرقوم مینماید و اکثر اقترای محض شاید بعضی ضعفا توهم نمایند و اذا جاء الحقّ زهق الباطل بسفر شما حاصل گردد

- 4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الأبهی

MMK6#417, MSBH4.064

AB04552

To: Aqa Shaykh Nazar Ali

- 1 "Yesterday the Shaykh went around the city with a lamp
2 Saying 'I am weary of beasts and monsters, I long for a human being!'
3 One hand holding the wine cup, one hand holding the beloved's tress
4 I long to dance in the midst of this arena!"
5 O wise elder of the people of truth! For one thousand three hundred years they cried out "O King of Men! O Sun of the Age! O Shining Moon! Where art Thou?" And when that Azure Rider appeared in this arena, and that Sun shone forth, and that Shining Moon rose, most of them covered their eyes and were deprived of beholding. Give thanks to God that you were present on that Day and heard that wondrous melody and answered "Yes!" to that Call. You opened your eyes and seized the ball of fortune from this field, and in this divine springtime you wandered and beheld the plains and mountains, heard the song of the nightingale of inner meanings and listened to the crow of the celestial rooster, and were moved and stirred by the divine call. Blessed art thou, then again blessed art thou!

1 دی شیخ با چراغ همی گشت گرد شهر
2 کز دیو و دد ملولم انسانم آرزوست
3 یک دست جام باده و یک دست زلف یار
4 رقصی در این میانه میدانم آرزوست
5 ای پیر هوشیار اهل حق هزار و سیصد سال فریاد برآوردند ای شاه مردان ای آفتاب دوران ای مه تابان آخر تو کجائی و چون آنکبودسوار در این میدان جولان داد و آن آفتاب درخشید و آن مه تابان طلوع نمود اکثر پرده بر دیده نهادند و از مشاهده محروم گشتند تو حمد کن خدا را که در آن روز بودی و آن آهنگ بدیع شنیدی و آن ندا را بلی گفتی دیده گشودی و گوی سعادت از این میدان ربودی و در این بهار الهی سیر و تماشای دشت و کهسار نمودی نغمه بلبل معانی شنیدی و صوت خروس آسمانی استماع نمودی و بیانگ ربّانی به حرکت و اهتزاز آمدی طوبی

Glad tidings to thee, then again glad tidings to thee! And upon thee be the Most Glorious Glory!

لک ثم طوبی لک بشری لک ثم بشری لک
و علیک البهاء الأبهی

MSHR3.282

AB04475

To: Habib son of Muhammad Husayn (Tabriz)

- ¹ O sapling of the divine garden! They say that in the meadow of truth you are a tall cypress, and in the stream of providence an incomparable sapling. In the garden of unity you are a melodious nightingale, and in the city of detachment a sovereign of utmost might and endless majesty. This too is what I seek and desire - that the Most Glorious Beauty may make you successful and confirmed.

¹ ای نهال باغ الهی گویند که در چمنستان
حقیقت سرو بالائی و در جویبار عنایت نهال
بیمال در حدیقه توحید بلبل خوش الحانی و
در مدینه تجرید شهریاری در نهایت قوت و
حشمت بی پایان من نیز چنین خواهم و چنین
جویم که جمال ابهی موفق نماید مؤید نماید
رب اغرس هذا القضیب الرطیب فی ریاض
الطافک و اسقه من حیاض احسانک و انبته
نباتاً حسناً بفضلک و جودک انک انت المقتدر
القدير

- ² O servant of God! The Ancient Beauty and the Most Great Name is the true Sun of the world of oneness. May my soul be sacrificed for the friends. His grace encompasses all, His favor is perfect, His mercy is universal, His loving-kindness is special. He bestows bounty, He grants relief, He exercises will. He makes a drop into an ocean, an atom into a celestial sun, an ignorant one into a learned one, a lazy one into an active one. One must turn to Him, supplicate Him, cling to Him, hold fast to Him. Every desire will be fulfilled, every distant one will arrive, every thirsty one will be satisfied, every sick one will find healing, every aged one will become young, every lifeless one will find life.

² ای بنده حق جمال قدم و اسم اعظم آفتاب
حقیقی جهان احدیت جانم یارانه قربان اولسون
فیضی شامل در و لطفی کامل در رحمی عامدر
مرحمی خاصدر افاضه ایدر اغاثه ایدر اراده ایدر
قطره بی دریا ایدر ذره ئی شمس سما ایدر جاهلی
عالم ایدر کاهلی عامل ایدر توجه ایتلی توسل ایتلی
تشبث ایتلی تمسک ایتلی هر آرزو حاصل اولور
هر بعید واصل اولور هر تشنه سیراب اولور هر
خسته شفایاب اولور هر سائلخورده جوان اولور
هر مرده جان بولور

MKT6.166, HUV2.019x

BRL_APAB#01x, BRL_CHILD#10x

AB04447

To: Haji Mirza Haydar Ali Isfahani

- 1 O herald of the Covenant! On the very day that you departed from here, Mirza Ahmad wrote a letter which has now arrived. Among its contents was a request to send you to the regions of Khurasan. By divine coincidence, the Blessed Beauty directed 'Abdu'l-Baha at that same time to send you to Khurasan. And this is among my Lord's gifts - verily my Lord is on a straight path.
- 2 According to what is known, Sabzavar experienced some revival and stirring through the visit of Aqa Mirza Mahmud. However, someone is needed who can permanently reside in that region to continually encourage and urge the loved ones of God toward steadfastness and firmness, and to guide and direct other souls. You should select a detached, pure, humble and self-effacing person who can establish themselves in that land, so that they may always be a source of motivation, awakening and reminder to the other friends, and become the cause of fellowship, love, companionship and gathering of the friends of God.
- 3 And upon you be greetings and praise.

1 ای منادی میثاق جناب میرزا احمد در همان روز که شما از اینجا عازم گشتید نامه‌ئی نگاشته و در این اوقات رسیده از جمله مضامین نامه استدعای ارسال شما بصفحات خراسانست از قضای اتفاقی جمال ابهی در همان زمان عبدالبهاء را دلالت نمود تا شما را ارسال به خراسان نماید و هذا من مواهب ربی انّ ربی علی صراط مستقیم

2 سبزوار از قرار معلوم بمروور جناب آقا میرزا محمود قدری انتعاش حاصل نمود و اهتزاز و حرکتی پیدا شد ولی شخصی لازمست که دائماً در آن اقلیم مقیم باشد که همواره احبای الهی را تشویق و تحریص بر ثبات و استقامت و هدایت و دلالت سائر نفوس نماید شما یک نفسی منقطعی پاکی متواضعی فانی انتخاب نمائید و در آن ارض ممکن باشید استقرار یابد تا همیشہ محرّک و میقّظ و منبیه سائر یاران گردد و سبب الفت و محبت و مؤانست و اجتماع دوستان الهی شود

3 و علیک التّحیّة و التّناء

INBA84:359

AB04546

To: Haji Muhammad Husayn Shabistari

- 1 Dear Haji, I reviewed the letters you had written to Aqa Siyyid Taqi. Indeed you have suffered a severe blow. God willing, compensation will be made. You have shared somewhat in our afflictions - no matter, give thanks to God. Soon the truth of the matter will become known and the innocence of the friends of God will be made manifest.
- 2 You know that in this Most Great Dispensation, corruption is the most detested of all things and transgression the most

1 جناب حاجی مکتوباتی که بجناب آقا سید تقی مرقوم نموده بودید ملاحظه گردید فی الحقیقه صدمهء شدیدی بر شما وارد انشاءالله تلافی حاصل میگردد در بلائی قدری شریک ما شدید عیب ندارد خدا را شکر کن عنقریب حقیقت حال معلوم شود و برات احبای الهی ظاهر شود

2 شما میدانید که در این کور اعظم فساد مبغوضترین امور است و تعدی مذمومترین شئون الا لعنة الله علی المتجاسرين این کیفیت

condemned of qualities. The curse of God be upon the transgressors! We hope this situation will soon become clear and evident. The enemies wished to taint the friends with this accusation. We seek refuge in God from that! This was an act that brought divine retribution and sullied the delicate garment of Iran - a stain that will never be cleansed until the end of time. The curse of God be upon the transgressors!

- 3 Convey the Most Great, Most Wondrous Greetings to your dear companion, and likewise to the other friends. A friend is one who remains a friend's friend in times of distress and helplessness. Truly he has shown the utmost faithfulness. Know his worth. And greetings be upon you.

امیدواریم که بزودی معلوم و مشهود شود اعدا خواستند که احباً را باین تهمت آلوده نمایند نستعید بالله عن ذلک این عمل عملی بود که سبب نعمت الهیه گردد و قیص لطیف ایران را ملوث نمود و تا ابدالآباد این آلودگی پاک نشود الا لعنة الله على المتجاسرين

- 3 رفیق شفیق را تکبیر ابدع ابهی ابلاغ دارید و همچنین سائر دوستان را دوست آن باشد که باشد یار دوست در پریشان حالی و درماندگی حقیقه نهایت وفاداریا نموده است قدر او را بدانید و الباء علیک

MKT6.194

AB04547

To: *Jalal Sayyah*

- 1 O Mirza Jalal! The tempest of the year of shidad which was mentioned in the divine Tablets is day by day increasing in intensity, and trials and tests are multiplying from every direction. All that the Blessed Beauty (may my spirit be a sacrifice for His loved ones) foretold about the occurrence of wavering in the Covenant and the appearance of severe turmoil has come to pass.
- 2 In any case, today some souls stand firm as an impregnable fortress in the designated station, while others, like scattered dust, are blown about by every wind, clinging to fabricated tales from wavering men and women. They abandon the clear text of the mighty and binding Covenant and grasp at the worthless words of every vain person. Soon they will regret it.
- 3 In any case, since you are from the lineage of that spirit of firmness and steadfastness, give no ear to these tales that are like confused dreams, and do not pursue the mirage. Soon the fragrance of the Covenant will perfume the nostrils of the horizons, and the lights of the Testament will illumine East and West. Of the wavering in the Covenant no tale will remain, and of the turmoil in the Testament no story will endure. All these

1 جناب میرزا جلال تدبیر سنه شداد که در الواح الهیه مذکور روز بروز در اشتداد و افتتان و امتحان از هر جهت در ازدیاد آنچه جمال مبارک روحی لاجبائمه الفداء اخبار فرموده اند که تزلزل در میثاق حاصل خواهد گشت و اضطراب شدید نمودار خواهد شد جمیع ظاهر گشت

2 باری نفوسی الیوم چون بنیان مرصوص بمقام منصوب متمسک و نفوسی چون همج رعاع یملون بکل رجح ظاهر و بروایات مفتریات از نساء و رجال متزلزلات متمسک نص جلیل میثاق غلیظ را بگذارند و بقول ضعیف هر بواهووسی تمسک جویند عنقریب پشیمان گردند

3 باری چون آنجناب از سلاله آن روح ثبوت و رسوخید گوش باین روایات چون اضغاث و احلام مدهید و در پی سراب مروید عنقریب نفحه میثاق مشام آفاقرا معطر نماید و انوار عهد شرق و غرب را منور نماید از تزلزل در میثاق روایتی ماند و از اضطراب در عهد حکایتی جمیع

vain imaginings will vanish and the light of truth will shine forth from the placeless horizon.

این اوهام زائل گردد و نور حقیقت از افق
لامکان لامع شود

4 And upon you be glory.

و البهاء علیک 4

AADA.131

AB04481

To: *Jamilih Baygum et al.*

1 O ye leaves of the tree of oneness! All praise be to God that ye are sheltered beneath the Tree of oneness that ye have been nourished by the fruits of guidance. Be thankful that ye are under the loving providence of the All-Seeing God that ye partake of His gifts and bounties.

1 ای ورقات سدره توحید شکر یزد را که در
ظلّ شجره احدیت وارد گشتید و از اثمار حدیقه
هدایت مرزوق شدید و بلحاظ عنایت منظوری
و بانواع موهبت محظوظ و بخصائص الطاف
مخصوص

2 Many are the women of rank in the world who have been deprived the mysteries of the living God while ye have become the confidants of the Self-Subsisting. These women of noble lineage have been plunged in the abyss of denial while ye soar in the zenith of divine recognition. His mercy is withheld from them while ye receive His bounties. They remain in the quagmire of vain imaginings while ye attain salvation on the shores of certitude.

2 جمیع بانوهای عالم محروم و شما محرم راز حضرت
حی قیوم آنان در حسیض حرمان و شما در
اوج عرفان آنان مأیوس از رحمت و شما مأیوس
بموهبت آنان در گرداب موهوم مستغرق و شما
در ساحل معلوم مستخلص

3 Be joyous, therefore, and exceeding glad, be alive with enthusiasm and seek to be ever more attracted to the presence of God at all times. His light is of the greatest intensity, His luminosity has irradiated all horizons, he has recreated mankind, and all the future centuries belong to the All-Glorious Lord.

3 پس وجد و سرور کنید و شوق و شور بخواهید
و جذب و حضور طلبید اشراق شدید است و
آفاق روشن و پدید نفوس خلق جدید است و
قرون قرن خداوند مجید

4 Any wavering now will result in your becoming lukewarm and only half-alive; any silence on your part will lead to utter oblivion. So show forth your deeds and speak out eloquently at all times. Be truthful, enthralled, and full of fervour so that the truth may become fully realised in your meetings.

4 قصور سبب فتور است و خاموشی سبب فراموشی
پس ناطق باشید و صادق پرشور گردید و پروله
تا حقیقت چون شمع در آتشیج برافروزد ع

MMK2#351 p.253

AB04523

To: *Jinab-i-Afnan*

¹ O branch that hath sprung from the Blessed Tree! The pen of that sanctified spirit hath made manifest the truth of the words "We have recorded all things in a Book." Its fragrance hath perfumed our nostrils and its light hath illumined our sight, for it was a sign of the love of God and a sweet-scented breeze from the gardens of detachment. Though the calumnies of the heedless and the objections and allegations of the slanderers be beyond count, yet "fear not, for God is with us" and "verily God permitteth not the work of the mischief-makers to prosper." Praise be to God that the conduct, ways and character of the loved ones of God are bright as the sun. If the bats open their tongues in censure, that very censure is the essence of praise. As the Arab poet hath said: "When my detractor's censure cometh from one who is himself deficient, it is but testimony that I am perfect." Leave them to their vain imaginings....

² In such tumults we must offer praise and thanksgiving to the Lord of Lords, for they are the means for manifesting the sanctity of God's loved ones. Until the cloud weepeth, how can the meadow smile? In all past dispensations, events far greater than these have occurred. Indeed, these commotions are but as the buzzing of flies. That Most Great Ocean shall with a single wave obliterate such refuse and debris. Say: Truth hath come and falsehood hath vanished away; falsehood is ever bound to vanish. It is evident and established that no trace now remaineth of those slanderers - they have returned to the lowest of the low....

¹ ایها الافنون المنشعب من الشجرة المباركة اثر کلک آن روح مجرد حکایت از کلّ شیء احصیناه کتّاباً مینمود مشامرا معطر نمود و بصر را منور چه که آیت محبت الله بود و نفحهء خوشی از ریاض انقطاع اگرچه مفتریات غافلین و اعتراضات و روایات مفترین بی حدّ و شمار ولكن لا تخف ان الله معنا ان الله لا یصلح عمل المفسدین لله الحمد روش و اطوار و اخلاق احبای الهی چون آفتاب روشن اگر خفاشان لسان بمذمت گشایند همان مذمت عن ستایش است شاعر عرب گوید و اذا اتتک نقیصتی من ناقص فیہی الشّهادة لی بانّی کامل ذرهم فی خوضهم یلعبون...

² ما در چنین ضوضاها باید حمد و ستایش حضرت ربّ الارباب نمائیم که اسباب ظهور تقدیس احبای الهیست تا نگرید ابر کی خندد چمن در جمیع عهدا این وقوعات اعظم از این واقع بلکه این ضوضاها کطنین الذباب بوده آن بحر اعظم بیک موج این خس و خاشاک را محو و نابود نموده و قلّ جاء الحقّ و زهق الباطل انّ الباطل کان زهوقاً مثبت و معلومست حال ملاحظه فرمائید که اثری از آن مفترین باقی رجوعوا الی اسفل السافلین...

MSHR1.089x, MSHR2.335x

AB04445

To: *Mirza Ali Akbar Rafsanjani*

- 1 O divine herald! Your two letters were received and their contents were noted. Praise be to God that you are successful in service and are confident in the shadow of the grace and favor of the Divine Unity and the assistance and protection of the Blessed Beauty, may my spirit be a sacrifice for His loved ones.
- 2 Be like a mighty lion so that the fox-like creatures who consider themselves to be peacocks of the highest heaven and who, having hidden under the packsaddle of fear and dread, instill doubts, may find no opportunity to settle and may take flight.
- 3 If you consider it advisable and beneficial to remain in that region, you are permitted to stay. Some of Yamut's nonsensical writings that are in the London library are enclosed. Show these to fair-minded people, and likewise show them the letter that the Desired One wrote to the late Nasiri'd-Din Shah, as well as some of the Tablets such as Tajalliyat, Kalimat, Tarazat, Bisharat and other Tablets. Perhaps souls will awaken and become moved to joy by the melody of the Abha Kingdom.
- 4 And upon you be the Most Glorious Glory.
- 1 ای منادی ربّانی دو طغری نامه شما رسید و بر مضمون اطلاع حاصل گردید الحمد لله موفق بخدمتی و در ظلّ فضل و عنایت حضرت احدیت مطمئن بعون و صون جمال ابهی روحی لأحبّائه الفداء
- 2 باش و مانند غضنفر صفدر گردد تا شغالان پوست رنگین که خود را طاوس علیین می شمردند و در زیر پالان خوف و هراس خزیده تلقین شبهات مینمایند مجال قرار نیابند و رو بقرار نهند
- 3 اگر چنانچه مصلحت بدانید و در آن دیار توقف نمائید مورث ثمری هست بمانید مأذونید بعضی از ترهات بموت که در کتابخانه لندن است در جوف است بمنصفان بنمائید و همچنین نامهائی که حضرت مقصود به ناصرالدین شاه مفقود مرقوم نمودند و بعضی از الواح نظیر تجلیات و کلمات و طرازات و بشارات و الواح سائره را بنمائید شاید نفوس بیدار شوند و از آهنگ ملکوت ابهی بوجد و طرب آیند
- 4 و علیک البهاء الأبهی

AMK.301-302

AB04252

To: *Mirza Jalal Afnan*

- 1 O thou twig of the Sacred Lote-Tree! The Dispensations of the past manifested either the splendour of the divine Beauty or the radiance of the divine Glory; either the dawning rays of "Verily Thou art of a noble nature" or the bright light of "God, verily, is wholly quit of the unbelievers"; either the effulgence of the manifest Sun or the gleam of the unsheathed sword. But in this great Cycle and blessed Age, despite the lack of an all-subduing power or earthly dominion, despite the absence of unsheathed swords or flashing spears, Glory and Beauty have
- 1 ای افنون سدره مبارکه در ادوار سابقه یا ظهور تجلی جمال بود و یا سطوع انوار جلال یا طلوع شعاع و آنک لعلی خالق عظیم بود و یا سطوع انوار ان الله برئ من المشرکین یا پرتو نیر باهر بود و یا بارقه سیف شاهر ولی در این کور عظیم و قرن کریم باوجود آنکه نه قوه قاهره بود و نه قدرت ظاهره نه تیغ باهر و نه سیف شاهر جلال

joined together and shone forth in a single luminous Countenance.

- 2 Though the Ancient Beauty—may my life be offered up for His loved ones—was held alone and forsaken in the clutches of His enemies, though He was kept in chains and threatened by the sword, though He was banished to lands in Asia and Europe and finally exiled to the Most Great Prison, He ultimately rose in the utmost glory and beauty above the horizon of ancient night, manifest and radiant, resplendent and luminous, shedding light upon the world. All necks were laid low before Him, and all heads bowed down to Him; all faces turned humbly towards Him, and all voices were hushed in His presence.

LOTW#47

و جمال دست در آغوش نموده در یک طلعت
نوراء تجلی و ظهور نمود

2 باوجود آنکه جمال قدم روحی لاجبائه الفدا فرید
و وحید در دست اعداء اسیر و در زیر زنجیر و
شمشیر مبتلا و سرگون بلاد و دیار آسیا و اروپا
و عاقبت در سجن اعظم و الیه المنتهی در کمال
جلال و جمال از افق عزّت قدیمه طالع و لائخ و
ساطع و مشرق و نوربخشا خضعت له الاعناق
و ذلت له الرقاب و عنت له الوجوه و خشعت
له الاصوات

NURA#47, MMK4#089 p.103

AB04587

To: *Mirza Muhammad Hasan Adib*

- 1 O thou whom God hath made one of the Hands of His Cause! 1 یا من جعله الله من ایادی امره
- 2 Due to the intensity of the ocean waves' motion, writing is difficult and arduous. This servant, with an ailing constitution and weak and frail body, in such a state is in intense agitation remembering and thinking of old friends, companions and confidants. Writing this letter is clear proof of the heart and soul's connection to the friends, showing how precious they are in this arena. 2 از شدّت حرکت امواج محیط تحریر مشکل و
عسیر و این عبد با مزاجی علیل و بنیهئی ضعیف
و نحیف در چنین حالتی بذکر و یاد یاران قدیم و
همدمان و ندیم در هیجانی شدید و تحریر این نامه
دلیل جلیل بر روابط دل و جان پیاران است که
در این بساط چه قدر عزیزند
- 3 In any case, 'Abdu'l-Baha undertakes this perilous journey with the hope that perhaps he may find some relief from intense shame and seek deliverance from embarrassment, for until now he has not drawn a single breath in servitude to the Sacred Threshold nor rendered any service to the servants of the Blessed Beauty. Perhaps during this absence divine aid and favor will arrive and he may take a step on the path of His good-pleasure. 3 باری عبدالهآء این سفر پرخطر را باین امید نماید
که شاید از شدّت نجلت اندکی رهایی یابد و از
شرمندگی نجات طلبد زیرا تا بحال نفسی بعبودیت
آستان مقدّس برنیامورده و خدمتی ببندگان جمال
مبارک ننمود شاید در این غیبت عون و عنایتی
رسد و قدمی در سبیل رضا بنهد
- 4 Alas! How can a subjugated ant engage in servitude to the All-Forgiving Lord? And how can a weak bird become a soaring eagle except through the confirmation of the Abha Kingdom and the assistance of the Concourse on High? 4 هیات مور مقهوری چگونه بعبودیت ربّ غفور
پردازد و بُغائی چگونه نسّر طائر گردد مگر بتأیید
ملکوت ابهی و توفیق ملاّ اعلی
- 5 In brief, during 'Abdu'l-Baha's absence, the Hands of the Cause of God must protect the Cause of God so that it 5 خلاصه ایادی امر الله در این غیبت عبدالهآء
باید حفظ امر الله نمایند تا از جمیع طواری محفوظ

remains preserved and safeguarded from all contingencies. And the greatest of all matters is teaching, for it is the magnet of divine confirmations.

و مصون ماند و اعظم امور تبلیغ است زیرا
مغناطیس تأیید است

BRL_DAK#0289, MMK5#057 p.053x

AB04477

To: Misbah, Qudsiyyih et al.

- ¹ O saplings in the garden of the love of God! The dear ‘Aziz remembered you in this blessed spot and requested that a letter be written. I too write this letter with utmost love and kindness, bringing you to mind and remembrance, and I implore the Self-Sufficient Lord that those saplings by the stream of God’s love may be refreshed by the rain clouds of grace, grow through the heat of the Sun of Truth, be stirred by the life-giving breeze from the paradise of oneness, and become an adornment and beauty in the garden of creation. And upon you be the Most Glorious Glory. ‘Abdu’l-Baha ‘Abbas

¹ ای نهالهای بوستان محبة الله جناب عزیز عزیز
در این بقعه مبارکه بیاد شما افتاد و خواهش
تحریر نامه نمود من نیز بنهایت محبت و مهربانی
نامه نگارم و شما را بیاد و خاطر آرم و حضرت
بی نیاز را محزون و نیاز کنم تا آن نهالهای جویبار
محبة الله بفیض سحاب عنایت تر و تازه گردند و
بحرارت شمس حقیقت نشو و نما جویند و از نسیم
جانبخش جنت احدیت باهتزاز آیند و آرایش و
زیبایش باغ آفرینش گردند و علیکم البهاء الابهی
ع ع

- ² He is the Ever-Living, the Self-Subsisting! O Kind Lord! Keep Your handmaiden Qudsiyyih protected and preserved under the shelter of Your grace and bounty, place upon her head a brilliant crown from Your greatest gift, make her honored in both worlds, and make her the cause of eternal honor for that family. You are the Bestower, the Luminous, and the Kind. And upon her be the Most Glorious Glory.

² هو الحیّ القيوم ای خداوند مهربان کنیز خویش
قدسیّه را در پناه فضل و عطا محفوظ و مصون
دار و تاجی و هاج از موهبت کبری بر سر نه و
در دو جهان عزیز نما و سبب عزّت ابدیه آن
خاندان کن توئی بخشنده و درخشنده و مهربان
و علیها البهاء الابهی

MKT4.108, AKHA_117BE #1-4 p.234x,
YMM.066, YMM.095

AB04255

To: Mother of Mulla Baqir

- 1 O handmaiden of God! Now I am present in the dwelling of his honor Zayn, and immediately upon entering, mention of that handmaiden of God flowed from his pure tongue, and he requested this writing. This servant also took up the pen and immediately penned this brief note, that O assured leaf, open your eyes and open the eyes of other handmaidens of the Merciful, and turn toward the horizon of the Kingdom and seek every confirmation and success from the grace and favor of the Blessed Beauty, may my spirit be sacrificed for His loved ones.
- 2 I swear by that illumined countenance and that perfumed nature and that musk-scented hair that His holy outpourings from the Kingdom of the Unseen are like a torrential rain - if any soul, whether male or female, arises firmly faithful to His covenant and testament to spread His fragrances, they will be assisted and confirmed by His heavenly hosts.
- 3 Therefore in the gathering of the handmaidens of God, become so enkindled with the fire of love for the Divine Beloved that you transform the gathering into a fire temple and the meeting into a house of flame. And upon you and upon all handmaidens of God be glory.

1 ای امة‌الله الآن در کاشانه جناب زین حاضر و بجزرد دخول ذکر آن امة‌الله را از زبان پاک جاری نمودند و خواهش این نگارش فرمودند این عبد نیز قلم برداشته و فوراً این نطقه نگاشته که ای ورقهء موقنه چشم بگشا و دیدهء سائر اماء الرحمن را باز کن و بافق ملکوت توجه نمائید و هر تأیید و توفیقی را از فضل و عنایت جمال مبارک روحی لأحبائه الفداء بطلبید

2 قسم بآن روی منور و خوی معطر و موی مشکبوی که فیوضات مقدسه‌اش از ملکوت غیب چون غیث هاطل است اگر نفسی ثابتاً علی عهده و میثاقه چه ذکور چه اناث قیام بر نشر نفعاتش نماید بجنود ملکوتش موفق و مؤید گردد

3 پس تو در انجمن اماء الله چنان بآتش عشق دلبر الهی برافروز که محفل را آتشیخانه نمائی و مجلس را آذرکده و الهباء علیک و علی جمیع اماء الله

INBA85:113, MKT7.032a

AB04434

To: Mother of Mutarjimud-Dawlih et al.

- 1 O ye who are intoxicated with the wine of the Covenant! In the world of existence, among national institutions and in promoting divine teachings and educating souls, there has not been and is not anything greater than religious schools that correspond to heavenly schools.
- 2 For children in their early growth and development enter these schools and receive refinement and education, and like fresh saplings planted by the hand of the Divine Gardener they are

1 ای نخموران بادهء میثاق در عالم وجود و تأسیسات ملیّه و ترویج تعالیم الهی و تربیت نفوس اعظم از مدارس دینیّه که مطابق مدارس ملکوتیه است نبوده و نیست

2 زیرا اطفال در بدایت نشو و نما در این مکاتب و مدارس داخل گردند و تهذیب و تربیت شوند و مانند نهالهای تازهء دست‌نشان باغبان احدیت تربیت گردند و آداب و تعالیم و اخلاق انسانیت

educated and acquire human manners and teachings and spiritual characteristics and qualities. And when they bear fruit they produce sweet fruits and send flowers and fragrant herbs to market.

و خصائل روحانیّه اکتساب نمایند و چون بثمر رسند میوهء خوشگوار بیار آرند و گل و ریحان بیازار فرستند

- 3 The establishment of the School of Happiness is the cause of happiness, but it requires effort and zeal and with pure intention patience and forbearance are fitting. Let there be no weariness regarding difficulties and no exhaustion from the occurrence of hardships. This is an important matter which naturally gives rise to difficulties, and forbearance and perseverance are the cause of obtaining ease.

3 تأسیس مدرسهء سعادت سبب سعادت است ولی همت باید و غیرت باید و بحسن نیت صبر و تحمل شاید در خصوص مشکلات ملال نیاید و از وقوع صعوبات کلال نشاید امر امر مهمی البته مورث مشکلات است و تحمل و مقاومت سبب حصول تسهیلات

- 4 I beseech God to assist you in attaining these divine gifts. By My life, these are the good deeds that endure mentioned in the Qur'an: "The good deeds which endure are better and more lasting."

4 اسئل الله ان یوفّقکم علی هذه الموهبات لعمری أنّها هی الباقیات الصّالحات المذكور فی القرآن و الباقیات الصّالحات خیر و ابقى

MMK6#281

AB04440

To: *Muhammad Isma'il Gazur*

- 1 O thou who hast turned to God! What thou didst write was noted. Communication and correspondence are of two kinds: spiritual and physical. If spiritual gifts are bestowed and spiritual bounties are complete, this is spiritual correspondence. Therefore if there is any laxity in outward correspondence, it causes no harm, for according to the principle of giving each their due right, spiritual communications occur in any case and bounties and gifts are not dependent on the issuance of letters.
- 2 For example, observe that Christ did not correspond with the apostles, and likewise Muhammad, peace be upon Him, did not maintain correspondence, yet Their bounties were bestowed and Their favors were complete. This servant beseeches God that He may ever bestow spirit and fragrance upon the spiritual communications of the friends of the Merciful.
- 3 Convey to Jinab-i-Aqa Haydar-'Ali and Jinab-i-Aqa Husayn the butcher most glorious greetings and bring them joy and gladness, and say: each of you must serve the families of the martyrs in that land. By God, besides Whom there is no

1 ای مقبل الی الله آنچه نگاشتی ملاحظه گردید بخبره و مکاتبه بر دو قسم است روحانی و جسمانی اگر مواهب معنویّه شامل است و الطاف روحانیّه کامل این مکاتبهء معنویّه است پس اگر در خبرهء ظاهری فتوری حاصل ضرر ندارد زیرا بمقتضای اعطاء کلّ ذی حقّ حقّه مخاطبات روحانیّه در هر صورت واقع و الطاف و مواهب منوط بصدور مکاتبات نه

2 مثلاً ملاحظه نمائید که حضرت مسیح بحضرات حواریّین مکاتبتی نفرمود و همچنین حضرت رسول علیه السّلام بخبرهءی نفرمود ولی الطافشان شامل و عنایاتشان کامل این عبد از حقّ مسئلت مینماید که یاران رحمانی را همواره بخبرات روحانی روح و ریحان بخشند

3 و جناب آقا حیدر علی و جناب آقا حسین قصّاب را بختیّت ابدع اهی سرور و شادمانی بخش و بگو شما هر یک باید در آن کشور

other God, the utmost desire of 'Abdu'l-Baha is to become the lowliest servant of those beloved ones of God.

بخدمت بازماندگان شهداء پردازید والله الذی لا
اله الا هو که نهایت آرزوی عبدالبهاء اینست
که کهتر خادم آن عزیزان الهی گردد

4 And upon thee be greetings and praise.

4 و علیک التّحیّة و الثّناء

YBN.052-053

AB04498

To: Nur Muhammad Khan (Kirman) et al.

1 O friends of Truth! I hope that through the assistance and favors of the Most Holy One, He may grant His loved ones a share and portion of all the conditions and attributes of the people of the sacred Court and the Concourse on High, make them heavenly and spiritual, cause them to be humble and lowly, make them detached from all else save God, and unite them in harmony - so that they may become partners with 'Abdu'l-Baha in servitude at the Sacred Threshold, and be raised up before all the friends in complete humility and supplication.

1 ای یاران حقّ از عون و الطاف حضرت احدیّت
امیدوارم که احبّای خویش را از جمیع احوال
و اخلاق اهل بارگاه قدس و ملأ اعلیٰ نصیب و
بهره بخشند و ملکوتی و روحانی نمایند و خاضع
و خاشع فرماید و منقطع از ما سوی الله کند و
متّحد و متّفق نمایند تا در عبودیت آستان مقدّس
با عبدالبهاء انباز گردند و در نزد کلّ یاران در
کمال عجز و نیاز مبعوث شوند

2 The people of Baha should close their eyes to faults and see nothing but good deeds, become the cause of unity and harmony among all who dwell on earth under the shade of the Divine Word, and night and day have no purpose but to spread the divine fragrances and establish the clear signs.

2 اهل بها چشم از سیّئات بپوشند و بغیر از حسنات
نبینند و در ظلّ کلمه الهیه سبب اتّحاد و اتّفاق
من علی الارض گردند و شب و روز مقصدشان
نشر نفعات باشد و اثبات آیات ینات

3 O loved ones! You are the manifestations of the grace of the Word of Unity and the dawning-places of the favors of the Lord of Oneness and Singleness. And upon you be Glory!

3 ای احبّاء مظاهر عنایت کلمه وحدانیّتید و مطالع
الطاف ربوبیّت ربّ فردانیّت و البهاء علیکم

INBA16:128, BSHN.140.450, BSHN.144.444,
MHT1b.022

AB04574*To: Rida Quli*

- 1 O my Most Exalted Lord and refuge of the distressed in His Most Glorious Kingdom! Verily Your servant Rida has left this base, ephemeral world and sought the proximity of Your Most Great Mercy. O Lord, he responded to the Call and was drawn to the True Sun shining from the horizon on high. He remained steadfast under trials and was not deterred by the censure of the blame-worthy. He submitted to Your sovereignty and acknowledged Your proof, believed in You and Your verses, was gathered beneath Your banners and entered the pavilion of Your glory until he cast off his tattered garments and ascended to the Kingdom of Holiness, yearning for the meeting and thirsting for the sweet water flowing from the spring of faithfulness.
- 1 يا ربّي الأعلى و ملجاء المضطّرين في ملكوته الأبهى إنّ عبدك رضا قد ترك هذه الدار الفانية الدنياء و قصد جوار رحمتك الكبرى ربّ أنّه ليّ للدّاء و انجذب الى الشّمس الحقيقة السّاطعة من افق العلى و استقام على البلاء و لم تأخذه لومة اللّوماء نفضع لسلطانك و صدّق ببرهانك و آمن بك و بآياتك و حشر تحت راياتك و دخل خباء مجدك الى ان ترك الثّياب الرّثيث و عرج الى ملكوت التّقدّيس مشتاقاً للقاء و ظمناً للماء العذب النّابع من عين الوفاء
- 2 O Lord, quench his thirst, cool his burning, heal his illness, and cause him to enter the verdant garden and grant him eternal life in the Paradise of Refuge. Verily You are the Generous, You are the Merciful, You are the Great, You are the All-Merciful, the Most Merciful.
- 2 ربّ أرو غلّته و برّد لوعته و اشف علّته و ادخله في الحديقة الغلّباء و اخلده في الجنّة المأوى أنّك انت الكريم أنّك انت الرّحيم أنّك انت الرّحمن الرّحيم
- 3 O Lord, assist his righteous, distinguished and radiant successor that he may follow in his father's footsteps and remain firm in Your mighty Cause. Ordain for him every good thing in the Kingdom of Mysteries. Verily You are the Powerful, the Mighty, the All-Forgiving.
- 3 ربّ أيدّ خلفه الصّالح البارع الصّادع حتّى يتّبع اثر آبيه و يثبت على امرك العظيم و قدّر له كلّ خير في ملكوت الأسرار أنّك انت المقتدر العزيز الغفار

ANDA#79 p.11

AB04393*To: Saidul-Hasan Khan*

- 1 O Sa'id of both worlds! All the parrots of India become sugar-crackers from this Persian candy that goes to Bengal. Praise God that you have become one of those sugar-cracking parrots and one of the sweet-singing birds of this rose garden and meadow.
- 1 اى سعيد دو جهان شکر شکن شوند همه طوطيان هند زين قد پارسی که به بنگاله ميروود حمد کن خدا را که تو از آن طوطيان شکر شکن شدی و از مرغان خوش الحان اين گلزار و چمن
- 2 Glory be to God! The hearing ear hears the divine call from a thousand leagues away, and in the West the seeing eye beholds
- 2 سبحان الله گوش شنوا از هزار فرسنگ ندای الهی بشنود و در باختر چشم بينا انوار مشرقه از

the lights dawning from the East. But the blind one sees not the radiance of the illuminating orb even in the East itself, and the deaf ear in the garden of faithfulness hears neither the song of the nightingale of inner meanings nor the melody of the Concourse on High.

- 3 Therefore, praise be to God that you have beheld the light of guidance and heard the warbling of the nightingale of inner meanings, and with heart and soul answered "Yes!" to the call of "Am I not your Lord?", and have attained this greatest of gifts.
- 4 Through God's grace, my hope is that you will become a lamp of guidance and lead a group of both kin and stranger, friend and foe, to the Kingdom of mysteries. And know with certainty that confirmations and success will come repeatedly.
- 5 And upon you be the Most Glorious Glory!

خاور مشاهده نماید ولی نایبنا در نفس شرق پرتو
نیر اشراق نه بیند و گوش ناشنوا در گلشن وفا
نغمه بلبل معانی نشنود و آهنگ ملأ اعلی استماع
ننماید

3 پس حمد خدا را که نور هدی مشاهده نمودی و
گلبنانک بلبل معانی استماع نمودی و ندای الست
را بجان و دل بلی گفتی و باین موهبت کبری
فائز گشتی

4 از لطف خدا امیدم چنین است که سراج هدی
گردی و جمعی را از خویش و بیگانه و یار و
اغیار بملکوت اسرار هدایت فرمائی و یقین بدان
که تأیید و توفیق پیاپی رسد

5 و علیک البهاء الأبهی

INBA87:392a, INBA52:403, HDQI.292,
ANDA#47 p.04

AB04487

To: Sakinih wife of Muhammad Rahim Attar (Tihran)

- 1 O leaf stirred by the breezes of love of the Beloved of the worlds!
- 2 His honor Ibn-i-Asdaq, upon him be the Most Glorious Glory of God, is present and desires a special letter for each of the servants of the All-Merciful and handmaidens of God. I too find the utmost joy and delight in mentioning those firm in their faith in God. When I engage in mentioning them, the darkness of the pit becomes like the height of the moon, and the greatest hardship becomes comfort for the soul and conscience. When I utter their names, I find it like the music of the lute, the oud and the melodies of the psalms of David's house - uplifting and refreshing. When I speak of their character and relatives, I find my nostrils perfumed, and when I become occupied with their remembrance and mention, I find the expansiveness of a rose garden and see the vastness of flower beds and meadows.
- 3 However, occupation exists to such a degree that affairs surge like the sea. Despite this, we engaged in mentioning the servants of God and handmaidens of the All-Merciful, and from morning until now, which is evening, I write.

1 ای ورقه مهتره بنسائم محبت محبوب عالمیان

2 جناب ابن اصدق علیه بهاء الله الابهی حاضر و
بجهت عباد الرحمن و اماء الله هر یک مکتوب
مخصوصی خواهش دارند و من نیز نهایت روح و
ریحان را بذکر موقنین بالله میدانم و چون بذکرشان
مشغول شوم ظلمت چاه چون اوج ماه گردد و
مشقت کبری راحت جان و وجدان شود چون
نامشانرا بزبان رانم چون بربط و عود و نوای
مزامیر آل داود مطرب و مُنعش یابم و چون
از خلق و خویشان دم زخم مشامرا معطر بینم و
چون به یاد و ذکرشان مشغول شوم گشایش و
سعت گلشن یابم و وسعت گلزار و چمن بینم

3 ولكن مشغولیت بدرجهئی موجود که امور چون
دریا موج زند باوجود این بذکر عباد الله و اماء

الرَّحْمَنُ مشغول شدیم و از صبح تا حال که
شامست مینویسم

- 4 In the Holy Shrine, visitation was performed on behalf of that handmaiden of God with the loved ones, and tea was served outside.

4 در روضه مطهره بالنیابه از آن امة الله با احباب
زیارت شد و در خارج چای صرف گشت

MKT7.184, MMK5#128 p.100x

AB04513

To: Sarvar Biman wife of Khusraw et al.

- 1 O friends and handmaidens of God! Jinab Urmuzhdyar came to this land and became an intimate companion and friend, and made us happy with his visit. Now that he is returning, he requested a letter, but pen and paper are so occupied that one letter has the weight of a book and one word has the authority of a final judgment. Therefore you must be content with one letter, as there is absolutely no time or respite, and the purpose is to remember the loving friends, not to lengthen speech and embellish pages.
- 2 Therefore this page should be considered a musk-perfumed mis-sive, and the fragrance of this prisoner's heartfelt love should be inhaled from it. If a vessel of musk appears, the nostrils of all present become perfumed; likewise I hope this writing will be the cause of joy to all the friends and handmaidens of the Most Merciful.
- 3 And upon you be the Most Glorious Glory.

1 ای یاران و کنیزان الهی جناب اورمزدیار باین
دیوار آمد و همدم و یار گردید و ما را بدیدار
خویش خوشنود نمود حال که مراجعت مینماید
خواهش نامه نمود ولی آمه و خامه بقدری
مشغول که یک حرف حکم یک کتاب دارد و
یک کلمه حکم فصل الخطاب لهذا باید قناعت
بیک نامه نمائید زیرا فرصت و مهلت بکلی مفقود
و مقصود یاد یاران و دود است نه تطویل کلام
و تنقیق اوراق

2 لهذا باید این ورقه را نافهء مشک شمرد و رایحهء
محبت قلبی این مسجون را از آن استشمام نمود اگر
اناء مشک بمیان آید مشام جمیع حاضرین معطر
گردد بهمچنین امیدوارم که این تحریر سبب
سرور جمیع یاران و اماء رحمان شود

3 و علیکم البهاء الأبهی

YARP2.348 p.282

AB04383

To: *Siyyid Mihdi Dhakir*

- 1 O mindful rememberer! Exhortations and counsels are sometimes given through words, and sometimes through deeds and actions, through spiritual fragrances and pre-dawn prayers. However, mere words have never been and are not the criterion of truth and evidence of awakening and insight. For it is possible that an eloquent preacher, like the bearer of Joseph's shirt, may himself be unaware and deprived of its sweet fragrance while the elder of Canaan is delighted, saying "Indeed I sense the fragrance of Joseph, if you would not think me senile."
- 2 But deeds and actions are pure truth, pure bounty, and the essence of guidance. Observe how the Prince of Martyrs and the Support of the God-fearing (may my soul be sacrificed for him) through his deeds and actions counseled and exhorted all beings that such are the attributes of the lovers of the Glorious Beauty and such is the way of those yearning for the Lord of Beauty.
- 3 Until you give your life, you will not reach the Beloved; until you become detached, you will not attain; until you burn, you will not illuminate; until you weep, you will not laugh. Therefore ask God to pour a brimming cup of this joy-giving wine to the taste of this disappointed one. And glory be upon you.

1 ای ذا کر متذکر مواعظ و نصائح گهی بگفتار باشد و گهی به رفتار و کردار و نفحات اسرار و تبیل در اسرار اما گفتار مدار حقیقت و دلیل اتعاض و بصیرت نبوده و نیست چه که یکن واعظ فصیح چون بشیر حامل قیص یوسفی خود از بوی خوش پیراهن غافل و محروم و پیر کنعانی محظوظ و آئی اجد ریج یوسف لولا ان تفندون

2 اما کردار و رفتار صرف حقیقت است و صرف موهبت و جوهر هدایت ملاحظه فرما که حضرت سید الشهداء و سند الاتقیاء روحی له الفداء چگونه به رفتار و کردار جمیع من فی الوجود را وعظ و نصیحت فرمود که صفت عاشقان جمال ذوالجلال چنین است و سمت مشتاقان ربّ جمال چنان

3 تا جان ندهی بجانان نرسی تا منقطع نگردی متمتع نشوی تا نسوزی نیفروزی تا نگرینی نخندی پس از خدا بخواه که جام لبریزی از این باده فرح انگیز بکام این ناکام ریزد و البهاء علیک

MKT6.124, AHB_106BE #05 p.02,
BSHN.140.236, BSHN.144.236, MHT2.116

AB04349

To: *Siyyid Muhammad (Dahaj)*

- 1 O thou who art lost in amazement at the sight of the Beauteous, the All Merciful! Upon thee be the Glory of God.
- 2 The lamp of the love of God hath been ignited and the hearts of the liberated bloom like roses in the bountiful garden of the Unconstrained Beauty. Souls are astir with the divine glad tidings and minds are alive with joy in the breezes that blow from the All Merciful.

1 ای حیران جمال رحمن علیک بهاء الله

2 سراج محبت الله روشن است و قلوب احرار از فضل جمال مختار چون ریاض مزین ارواح از بشارت الهیه مهتر است و دلها بنفحات الهیه مسرور

- 3 Concentrate all thy love on the Abha Kingdom and focus all thine attention on this Sublime Beauty. Seek assistance from the hosts of the dominions of immortality and be vigilant for victories yet unseen and for the undoubted confirmations that attend upon thee.
- 4 I swear by the Ancient Beauty! May the spirit of all the kingdoms of eternity be a sacrifice to His loved ones! Should any one arise steadfast in the Cause of God and faithful to the Covenant of God, the hosts of the universe would be unable to withstand him nor could any of the powers of the world confront him. As radiant as a star on the horizon of existence, as the realms of the heart and mind, he would be like unto a candle in the assemblage of man and like the ignited fire of the one true Lord would he be aflame in the midmost heart of this world.
- 5 Therefore, strive thou and be astir, O soul that has turned to God! Be filled with fervour that thou mayest be numbered amongst such ones as these, be among those who have been quickened by this company.
- 3 و گلشن دل بملکوت اہی بندید و توجہ بمنظر اعلیٰ کنید و استمداد از جنود جبروت بقا بجوئید و منتظر فتوحات غیبیہ و تجلیات لاریبیہ شوید
- 4 قسم بہ جمال قدم روح من فی ملکوت البقاء لاحیائہ الفداء اگر نفسی مستقیماً علی امر اللہ بر وفای بہ عہد و پیمان الہی قیام نماید جنود آفاق مقاومت نتواند و قوای عالم متانت نتواند چون نجم بارخ از مطلع وجود لائح گردد و چون نسیم ریاض معنوی خطہ و دیار حقائق وجود را معطر نماید در این انجمن عالم چون شمع در جمع برافروزد و چون نار موقدہ ربانہ در قطب آفاق شعلہ برافرازد
- 5 پس ای ناظر الی اللہ بکوش و بجوش و بخروش تا از این نفوس محسوب گردی و در این جمع محصور شوی و البہاء علیک و علی جمیع احباء الرحمن

INBA16:239, MMK2#199 p.143

AB04302

To: *Siyid Zaynu'l-Abidin (Isfahan)*

- 1 O tested servant of God! What you wrote to Aqa Mirza Asadu'llah was noted. Indeed, you are right, and such calamities that have become dominant from every direction have not occurred in any age. All these voices were from the King. When that alluring Beloved gave His musk-laden tresses to the morning breeze, naturally the hearts of the lovers became distressed.
- 2 A Cause of such magnitude that has raised the pavilion of glory at the pole of contingent existence naturally has a hundred thousand storms. Therefore, do not be grieved. These days more bitter than poison shall pass. Until there are storms and snow and blizzards in winter, the musk-scented spring will not come, and mountain and plain will not become verdant and
- 1 ای بندہ ممتحن الہی آنچه بہ آقا میرزا اسداللہ مرقوم نموده بودید ملاحظہ گردید فی الحقیقہ حق با شماست و چنین مصائبی کہ از ہر جہت مستولی گشت در هیچ عہدی وقوع نیافت این ہمہ آوازا از شہ بود آن دلبر طرار چون زلف مشکبار را بدست باد صبا داد البتہ خاطر عاشقان پریشان گردد
- 2 امری باین عظمت کہ در قطب امکان سرپرده مجد بلند نموده البتہ صد ہزار طوفان دارد لهذا شما مکدر نباشید بگذرد این روزگار تلختر از زہر تا طوفان و برف و بوران در زمستان نشود بہار مشکبار نیاید و دشت و کہسار سبز و خرم نشود و گل و ریاحین روی زمین را بہشت نماید

fresh, and flowers and fragrant herbs will not make the face of the earth like paradise.

- 3 In any case, indeed severe blows have befallen you and I hope that at every moment you will freely sacrifice a hundred lives in the path of that Life-cherishing Beloved and have endured and will endure the greatest afflictions. Alas! The word "will endure" implies futurity - no, no! Past and future in the sight of the people of mystical knowledge are identical with the present.

3 باری فی الحقیقه بر شما صدمات شدیده وارد و امیدوارم که در هر دمی در راه آن دلبر جانپور صد جان رایگان فدا نمائی و تتحمل اعظم صدمات فرموده و فرمائی ای وای کلمه فرمائی موهم است خیر خیر ماضی و مضارع در نزد اهل عرفان عین حالست

MSHR2.153, MSHR2.261

AB04586

To: Son of Ali Nur

- 1 O thou who art firm in God's Covenant and His mighty Testament! What you had written became known and understood, and its sweet contents made the spirit's mouth sweet, and such a noble station befits one like you. Today the gates of triumph are opened wide and the horizon of divine outpourings is in the utmost brilliance and clarity, the living waters are flowing, the manifest Dayspring is shining and radiant, the birds of holiness are singing and trilling in the gardens of fellowship, and the stars of guidance are rising and bestowing bounties without delay in the dawning-place of eternity. Therefore, the more souls advance, the greater their portion and the closer they draw to their ultimate hopes.

1 یا من ثبت علی عهد الله و میثاقه العظیم آنچه مرقوم فرموده بودید معلوم و مفهوم شد و مضامین شکرین دهان روح را شیرین نمود و لثک یلیق هذا المقام الکریم الیوم ابواب فتوح مفتوح و افق فیوضات در نهایت اشراق و وضوح و ماء معین در جریان و مطلع مبین درخشنده و تابان طیور قدس در حدائق انس در نغمه و آهنگ و نجوم هدی در مشرق بقا در سطوع و فیض بی درنگ پس نفوس هرچه پیش آیند نصیب بیش برند و بمنتها آمال خویش رسند

- 2 And may the Glory be upon you. Please convey the Most Wondrous, Most Glorious greetings from this servant to Jinab-i-Haji Muhammad Hashim-i-Rizi and Aqa Mirza Muhammad Ibrahim-i-Kashi, and tell them that all the tribulations endured in the path of God are preserved and recorded in the Preserved Tablet of God's Kingdom. Through the pure and special favors of His Holiness the Self-Subsisting One (may my spirit be a sacrifice for His loved ones), I beseech confirmation of steadfastness and firmness, and protection from trials and tests. And the Glory be upon you.

2 و البهاء علیک جناب حاجی محمد هاشم ریزی و آقا میرزا محمد ابراهیم کاشی را از قبل این عبد تکبیر ابدع ابی ابلاغ فرمائید و بگوئید جمیع بلایائی که در سبیل الهی وارد در لوح محفوظ ملکوت الهی ثابت و مقید است از عنایت خالصه خاصه حضرت قیوم روحی لأحبائه الفداء تأیید ثبوت و رسوخ و حفظ از افتتان و امتحان میطلبم و البهاء علیک

INBA17:191

AB04392

To: Surush (Bushahr)

O perceptive Surush! At this moment, Aqa Siyyid Asadu'llah is gazing toward the pure Threshold of the Court of the Divine Unity with a spirit of humility and submissiveness, and is mentioning that kind friend. 'Abdu'l-Baha too, with pen in hand and heart aflame with love for the friends, became restless and was moved to compose this letter. O Surush, become a heavenly angel and a herald of the divine world, so that you may become a divine messenger of the hidden mystery and an eternal companion and intimate of the consciousness of God's universe. You shall soon witness heavenly bounty and the bestowals of the All-Merciful Lord. You shall soon observe how the rays of the lights of holiness have illumined the East and West, and how the call of the angel of the Most Glorious Kingdom has awakened both Orient and Occident. Now is the time for you to take the lead and bring the melody of the angel of the Supreme Concourse to the ears of humanity, so that perhaps the Persian people in this divine cycle may be so stirred to enthusiasm and excitement that they may snatch the ball of precedence and leadership from all others in the arena of knowledge. This is the gift of the Lord of Creation and the bestowal of the Forgiving Lord.

ای سروش پرهوش الآن آقا سید اسدالله
بملکوت خضوع و خشوع درگاه احدیت آستان
پاک ناظرند و ذکر آن یار مهربان مینمایند
عبدالبهاء را نیز خامه در دست و از غلیان
محبت یاران دل در دام دشت لهذا بی صبر و
قرار شد و بنگارش این نامه دمساز گشت که
ای سروش فرشته آسمانی شو و هاتف جهان
یزدانی تا راز پنهانرا سروش ربانی گردی و
هوش کیهان یزدان را ندیم و همدم جاودانی
و فیض آسمانی بینی و عطای حضرت رحمانی
عنقریب ملاحظه نمائی که پرتو انوار تقدیس
شرق و غرب را روشن نموده و بانگ سروش
ملکوت ابدی باختر و خاور را بیدار نموده
حال وقت آنست که تو پیشی گیری و آهنگ
فرشته ملأ اعلیٰ بگوش جهانیان رسانی بلکه
گروه فارسیان در این دور یزدان چنان بجوش
و خروش آیند که گوی سبقت و پیشی را از
جمع در میدان عرفان بربایند این است بخشش
خداوند آفرینش و عطای پروردگار آمرزگار

YARP2.181 p.181

AB04288

To: Kashani, Husayn son of Ghulam Ali

- 1 O thou servant of the One true God! Be obedient to the Hands of the Cause of God follow what they consider to be of advantage of the Cause and do as they have asked you. Eschew all feebleness and weakness and succumb to weariness or lassitude. Strive with all thy determination so that thou mayest be aided and confirmed day by day, so that thou mayest grow nearer to the sacred Threshold.

1 ای بنده حق آنچه ایادی امرالله مصلحت دانند
اطاعت نما و بهمانقسم حرکت کن ابداً فتور و
قصور منما و کلال و ملال حاصل مکن بکمال
ثبوت بکوش تا موفقی و مؤید گردی و روز بروز
در آستان مقدس مقرب شوی

- 2 Pursue the arts in which they have trained thee to the utmost of thine ability so that thou mayest attain excellence. Err not in vain or wander idly. Be not vainly encumbered by self and

2 در صنعتی که ترا گذاشته اند نهایت کوشش را
بکن تا آنکه کمال مهارت را حاصل نمائی پیوده
مگرد اوقات را ضایع منما سرگردان مباش گوشتار

desire. Consider thou the end of things and open the eye of discernment that thou mayest not be disappointed.

- 3 Rather behave in such a way that when thou thinkest of the past thou mayest rejoice and say Praise be unto God I did not waste my days; I did not pass them immersed in lust and desire. Praise be to Him that I was confirmed instead in the worship of the One true God and servitude at His threshold. God be praised that I managed to perfect the art that I learnt. This only is the cause of my happiness for otherwise what can I look forward to but regret and utmost despair.

- 4 I beseech God that thou mayest be confirmed to achieve the good pleasure of God and be assisted to serve His threshold.

هوی و هوس مگرد فکر عاقبت کن چشم بصیرت
بگشا تا در نهایت حال پشیمان نشوی

3 بلکه چون فکر ایام گذشته کنی نهایت سرور و
حبور یابی و به روح و ریحان رسی که الحمد لله
ایام گذشته را بیهوده صرف ننمودم و به هوی و
هوس نگذراندم بلکه به عبودیت و عبادت درگاه
احدیت موفق بودم و صنعت مکتسبه را بنهایت
اتقان رساندم اینست سبب سرور دل و جان
والا عاقبت پشیمان نیست پشیمانی

4 از خدا خواهم که موفق برضا گردی و مؤید
عبودیت درگاه کبریا و علیک التحية و الثناء

MMK2#368 p.262

AB04243

- 1 The splitting of the moon has multiple meanings and is not limited to its outward meaning. Among these meanings is the dissolution of those souls who, before the rising of the Sun of Oneness from the Muhammadan horizon, had illumined people with the lights of their sciences, wisdom and knowledge - like those souls who, in the Christian dispensation before the appearance of the Beauty of Ahmad, called people to the straight path and the mighty way, and from whose tongues shone forth the lights of knowledge and wisdom they had borrowed from the lamp of Jesus and the niche of Christ, and by whose guidance and direction and light of wisdom and knowledge people walked the path of guidance.

- 2 When the Most Great Light and the Ancient Sun appeared from the dawning-place of Yathrib and Batha, these souls did not succeed in believing and were not illumined by that Sun of the horizon of unity. Therefore these stars fell and the moon was split, as expressed in "When the sun arose, the moon was cleft." This is why it says in the Gospel regarding the signs of the next Manifestation: "The stars shall fall and the moon shall not give its light forever." Certainly the brilliant rays that appeared from the Sun of Truth eclipse the radiance and glory of every shining star.

1 انشقاق قمر را معانی متعدده است محصور
معنی ظاهر نبوده از آنجه مقصود اضمحلال
نفسی است که قبل از طلوع شمس احدیه از
افق محمدیه ناس مستنیر از انوار علوم و حکم
و معارف او بودند چون نفوسیکه در کور
مسیح قبل از ظهور جمال احمدی در مابین ناس
دعوت بصراط مستقیم و منهج قویم مینمودند و
انوار معارف و حکمی که از مصباح عیسوی و
مشکاة مسیحی اقتباس نموده بودند از السنشان
ظاهر و ناس بهدایت و دلالتشان و نور حکمت
و معرفتشان در سبیل هدایت سلوک مینمودند

2 چون نیر اعظم و شمس قدم از مشرق یثرب و
بطحا ظاهر گشت این نفوس موفق بایمان نشدند
و از آن شمس افق توحید مستضی نگشتند لذا این
نجوم ساقط و قمر منشق گشت چون برآمد شمس
انشق القمر اینست که در انجیل در علامات
ظهور بعد میفرماید تتساقط النجوم و القمر لا
يعطی نوره ابدًا البتة اشعه ساطعه که از شمس
حقیقت ظاهر گشته رونق و جلوه هر کوکب
منیری را محو میفرماید

MKT2.062, AVK2.218.02x, MSHR3.088

AB04429

- 1 O spiritual star! When the procession of the Merciful Luminary arrived, the spiritual star of fortune for the spiritually-minded rose. From its radiant beauty it illumined hearts, and from its glorious rays it made souls rejoice. It demolished the foundation of ignorance and raised high the banner of knowledge and wisdom. It erased the delusions of error and spread abroad the standards of guidance.
- 2 Therefore you who dwell beneath the Lote-Tree of the utmost boundary, be confident in His boundless grace that ignorance shall not remain among your people. Rather, the grace of God will bring your child to the station of knowledge and understanding. Strive in their education and do not be hopeless of their progress, for "man receives naught save what he strives for." His honor Hakim has from old been encompassed by great bounty and surely his descendants shall become perfect.
- 3 Convey to him on behalf of Abdul-Baha the Most Glorious and Most Wondrous greetings and say: O my old companion! You are ever before my sight and always within my view. I beseech from the Sacred Threshold that you may become the recipient of the mighty favors of the Most Great. I hope that Tahirih will become pure, that Izzat's glory will become manifest, that Muhtaram will remain respected, that Ata will receive bounty, and that Shah Begum will become like the moon and stars. And upon you be the Most Glorious Glory.
- 1 ای کوکب روحانی چون موکب نیر رحمانی رسید کوکب اقبال روحانیان دمید از شعشعه جمال قلوب را منور نمود و از کوکبه جلال نفوس را مستبشر ساخت بنیان جهل و نادانی برانداخت و علم علم و دانائی برافراخت اوهام ضلالت محو نمود و اعلام هدایت منتشر فرمود
- 2 پس تو که در ظل سدره منتہائی مطمئن بفضل بی منتہا باش که جهل در اهلت نماند بل لطف حق فرزندی را ب مقام علم و عرفان رساند در تربیت ایشان بکوش و نومید از ترقی آنان مباش که لیس للأنسان الا ما سعی جناب حکیم را از قدیم فضل عظیم شامل بوده و البتہ احفادش کامل گردند
- 3 او را از قبل عبدالہاء تحت ابدع ابہی ابلاغ نما و بگو ای ندیم قدیم من ہموارہ در نظری و پیوستہ در مد بصر و از آستان مقدس رجا مینمایم کہ مورد الطاف جلیل اکبر گردی امیدوارم طاہرہ طاہر شود و عزت عزت ظاہر گردد محترم محترم ماند و عطا عطا یابد و شاہ بیگم چون ماہ و انجم شود و علیک البہاء الابیہ

MMK6#509, TABN.134

AB04433

- 1 O lover of humankind! Thy letter hath been received, and it telleth, God be praised, of thy health and well-being. It appeareth, from thine answer to a previous letter, that feelings of affection were being established between thyself and the friends.
- 2 One must see in every human being only that which is worthy of praise. When this is done, one can be a friend to the whole human race. If, however, we look at people from the standpoint of their faults, then being a friend to them is a formidable task.
- 3 It happened one day in the time of Christ – may the life of the world be a sacrifice unto Him – that He passed by the dead
- 1 ای محب عالم انسانی نامہ تو رسید الحمد للہ دلیل بر صحت و سلامت تو بود از جواب نامہ سابق متصور چنین بود کہ میان شما و احببا الفتی حاصل گردد
- 2 ہر نفسی را باید نظر بآنچہ در او مدوح است نمود در این حالت انسان با جمیع بشر الفت تواند اما اگر بنقایص نفوس انسان نظر کند کار بسیار مشکل است
- 3 در زمان حضرت مسیح روح العالمین لہ الفدا تصادفاً بسگ مردہئی مرور نمودند کہ اعضایش

body of a dog, a carcass reeking, hideous, the limbs rotting away. One of those present said: "How foul its stench!" And another said: "How sickening! How loathsome!" To be brief, each one of them had something to add to the list.

- 4 But then Christ Himself spoke, and He told them: "Look at that dog's teeth! How gleaming white!"
- 5 The Messiah's sin-covering gaze did not for a moment dwell upon the repulsiveness of that carrion. The one element of that dead dog's carcass which was not abomination was the teeth: and Jesus looked upon their brightness.
- 6 Thus is it incumbent upon us, when we direct our gaze toward other people, to see where they excel, not where they fail.
- 7 Praise be to God, thy goal is to promote the well-being of humankind and to help the souls to overcome their faults. This good intention will produce laudable results.

SWAB#144, LOG#0319x

متلاشی و متعفن و بد منظرشده بود یکی از حاضرین گفت این سگ چه قدر متعفن شده است دیگری گفت چقدر کریه و بد منظر شده است باری هر یک چیزی گفت

- 4 حضرت مسیح فرمود نظر بدندانهای او کنید که چقدر سفید است
- 5 آن نظر خطاپوش حضرت مسیح هیچ عیوب او ندید عضوی که در او کریه نبود دندانهای او بود سفیدی دندانهای او را دید
- 6 پس باید نظربکمال فوس نمود نه بنقص نفوس.
- 7 الحمد لله تو را مقصد خیر نفوس و اکمال نقائص است این نیت خیر نتایج مدوحه بخشد. و علیک البهاء

MKT3.399, MMK1#144 p.165,
AVK3.184.10x

AB04463

- 1 O thou who speaketh in praise of God! It is morning, and the brilliant lights from the Kingdom of the Invisible Reality are shining upon the eastern and western horizons of truth, and the hearts of attracted souls are in joy and fragrance from these eternal outpourings and spiritual manifestations, while the pure essences of beings are gladdened and in the utmost ecstasy and rapture.
- 2 Were you to observe with the eye of the All-Merciful, you would witness all the atoms of existence in joy and vibration from this perfect bounty and all-encompassing grace. And were you to listen with divine hearing, you would find the tongues of all created things speaking in thanksgiving for this supreme gift, and you would observe such passion and ecstasy in the abstract realities receiving these hidden favors that were a single wave from that surging ocean to strike the shores of contingent being, you would see the plains and deserts of creation adorned and gleaming with the pearls and gems of divine bounty.
- 3 Therefore, O seekers of the Kaaba of mystical knowledge and O ones who grasp the proof of the All-Merciful Lord, now is the time to take your full portion and receive your share from this

1 ای ناطق بشای الهی صبح است و انوار ساطعه از ملکوت غیب هویت بر مشارق و مغارب آفاق حقیقت پرتوافشان و قلوب نفوس منجذبه از این فیوضات سرمدیه و تجلیات روحانیه در روح و ریحان و ارواح کینونات مجرده مستبشر و در فرط وله و هیمن

2 اگر ببصر رحمن ملاحظه نمائید ذرات وجود را از این فضل کامل و فیض شامل در وجد و اهتزاز مشاهده کنید و اگر بسمع الهی استماع نمائید السن موجودات را بشکرانه این موهبت عظمی ناطق بینی و چنان شوق و ولهی در حقائق مجرده مستفیضه از این الطاف خفیه مشاهده نمائی که اگر موجی از آن بحر قلزم مواج بر سواحل امکان زند از لالی و دریاری موهبت الهیه دشت و صحرای ایجاد را مزین و درفشان بینی

3 پس ای طالبان کعبه عرفان وای واقفان برهان حضرت رحمن وقت آنست که حظ او فر برید و از این خوان نعمت مائده سماوی و آلاء ملکوت

heavenly table of blessings and eternal kingdom's gifts. And the Spirit and Glory be upon you, O people of Baha!

باقی نصیب گیرید و الرّوح و البهاء علیکم یا اهل البهاء

INBA84:306

AB04517

- 1 O kind Lord! Thou hast created all humanity from the same stock that they may be members of one family and Thy servants. Thou hast settled them beneath the shelter of Thy pavilion of grace and gathered them at Thy bountiful table and illumined them with the radiance of Thy loving providence.

1 ای یزدان مهربان، جمیع بشر را از یک سلاله خالق فرمودی تا اعضای یک خاندان گردند و بندگان حضرت تو شوند در ظلّ سَرادقِ فضیلت مأوی بخشیدی و بر خوان نعمت مجتمع کردی و از اشراقات انوار عنایت منور ساختی.
- 2 O God! Thou art kind, Thou art the refuge and shelter, and the bestower of life's bounties. Thou hast adorned every head with the crown of humanity and honored all with the raiment of Thy bestowal that they may be immersed in the ocean of Thy mercy.

2 ای خدا، توئی مهربان توئی ملجأ و پناه و بخشنده فیض حیات. تاج انسانی را زینت هر سری فرمودی و خلعت موهبت را زیور کلّ بشر تا غریق دریای رحمت شوند.
- 3 O compassionate Lord! Unite all, reconcile the various religions, make of all nations one nation that they may become parts of one household and consider the whole earth as one homeland and live together in perfect unity. O God! Raise aloft the banner of the oneness of mankind and establish the Most Great Peace. Bind together the hearts.

3 ای مولای مهربان، کلّ را متحد فرما و مذاهب مختلفه را بیکدیگر الفت بخش جمیع ملل را ملتّ واحد کن تا اجزاء یک خانمان شوند و روی زمین را یک وطن دانند و بنهایت اتحاد الفت جویند. ای خدا، رایت وحدت عالم انسانی را بلند فرما و صلح اعظم را مستقرّ کن قلوب را بیکدیگر التیام ده.
- 4 O God, O kind Father! Gladden our hearts with the fragrance of Thy love. Brighten our eyes with the light of guidance. Delight our ears with soul-stirring melodies and shelter us in the refuge of Thy providence. Verily, Thou art the Mighty and the Powerful, the Concealer of faults and the Forgiver of sins.

4 ای خدا، ای پدر مهربان، قلوبمان را از نفعات محبت شادمان کن و دیده‌ها را بنور هدایت روشن نما و گوشها را از نغمات جانپور متلذذ فرما و در صون عنایت ملجأ و پناه بخش. انک انت القوی القدر یا ستار العیوب و یا غافر الذنوب

BSHN.140.321, BSHN.144.319, ANDA#14
p.73, MHT1a.051, MHT1b.009, BNEP.114,
MMJA.028

AB04550

- | | | | |
|----|--|----|---|
| 1 | Open the hand of generosity | 1 | دست کرم بگشا |
| 2 | Forgive the sins of nations | 2 | جرم امم بخشا |
| 3 | O King of Creation! | 3 | ای ملک انشاء |
| 4 | See the time for bounty | 4 | نوبت احسان بین |
| 5 | See Moses' fire! See Sinai's flame! See Jesus' breath! Awake, awake! | 5 | آتش موسی بین شعله سینا بین نفحه عیسی بین
بیدار شو بیدار شو |
| 6 | Upon the destitute ones | 6 | بر بی سر و سامانان |
| 7 | Upon the scattered multitude | 7 | بر جمع پریشانان |
| 8 | Upon the weary and bewildered | 8 | بر خسته و حیرانان |
| 9 | See the tyranny of separation | 9 | بیدادی هجران بین |
| 10 | See Moses' fire! See Sinai's flame! See Jesus' breath! Awake, awake! | 10 | آتش موسی بین شعله سینا بین نفحه عیسی بین
بیدار شو بیدار شو |
| 11 | Give of this pure wine | 11 | زین باده صافی ده |
| 12 | Give a sufficient measure | 12 | پیمانه کافی ده |
| 13 | Give to the steadfast and faithful | 13 | بر ثابت و وفای ده |
| 14 | Then see the rapture of the intoxicated | 14 | پس جذبه مستان بین |
| 15 | See Moses' fire! See Sinai's flame! See Jesus' breath! Awake, awake! | 15 | آتش موسی بین شعله سینا بین نفحه عیسی بین
بیدار شو بیدار شو |
| 16 | On every side, O Master | 16 | هر طرف ای مولی |
| 17 | Life in hand, O Master | 17 | جان بکف ای مولی |
| 18 | From yearning, O Master | 18 | از شغف ای مولی |
| 19 | See the servant of the King | 19 | بنده سلطان بین |
| 20 | See Moses' fire! See Sinai's flame! See Jesus' breath! Awake, awake! | 20 | آتش موسی بین شعله سینا بین نفحه عیسی بین
بیدار شو بیدار شو |
| 21 | O dawn of Baha's appearance | 21 | ای صبح ظهور بها |
| 22 | O sun of Baha's presence | 22 | ای شمس حضور بها |
| 23 | O pure wine of Baha | 23 | ای نحر طهور بها |
| 24 | See this thirsty company | 24 | این جوفه عطشان بین |
| 25 | See Moses' fire! See Sinai's flame! See Jesus' breath! Awake, awake! | 25 | آتش موسی بین شعله سینا بین نفحه عیسی بین
بیدار شو بیدار شو |
| 26 | O knower of Baha's Covenant | 26 | ای عالم عهد بها |

- 27 O upholder of Baha's Covenant 27 ای قائم عهد بها
- 28 O ruler of Baha's Covenant 28 وی حاکم عهد بها
- 29 See the cry of the poor 29 فریاد فقیران بین
- 30 See Moses' fire! See Sinai's flame! See Jesus' breath! Awake, awake! 30 آتش موسی بین شعله سینا بین نفخه عیسی بین
بیدار شو بیدار شو

MJH.018

AB04556

- 1 ...if one considers the state of this servant of Truth, in the path of God the depths of the pit is the height of the moon, prison is a palace, helplessness is freedom, and bondage is sovereignty. Thus it is that those who are nearest at this feast are given a fuller cup of tribulation. This is why He says: "Do ye think that ye shall enter Paradise while yet there hath not come unto you the like of that which came to those who passed away before you? Affliction and trials befell them."
- 1 ...اگر نظر بحالت این بنده حق گردد در سبیل الهی قعر چاه اوج ماهست زندان ایوانست در ماندگی آزادگیست اسیری امیر است ذلک ما نبغی هر که در این بزم مقربست جام بلا بیشترش میدهند اینست که میفرماید ا حسبتم ان تدخلوا الجنة ولما يأتكم مثل الذين كانوا من قبلکم اصابتهم البأساء والضراء
- 2 The days of life will end and glory and comfort will not endure, but if days are spent in trials and tribulations in the path of the All-Knowing God, they will yield results and bear fruit. It is like one who undertakes a sea voyage and endures the waves and storms, falling into surges and whirlpools; after severe hardships he reaches the shore of salvation, witnesses great profit and gains complete benefit. Surely such a person is content, not one who rests in the bed of comfort and ease, passing his days on the shore and beach, and ultimately becomes afflicted with empty hands, a heart full of melancholy and severe poverty.
- 2 ایام عمر بسرآید و عزّت و راحت نباید ولی اگر ایام در سبیل خداوند علام به محن و آلام بگذرد نتیجه بخشش ثمر حاصل گردد مانند شخصی ماند که سفر دریا نماید و تحمل امواج و طوفان کند و به موج و گرداب افتد بعد از مشقات شدیدة بساحل نجات رسد و مشاهده ربح عظیم نماید و منفعت کلی برد البته این شخص خوش است نه آن نفسیه که در بستر راحت بیاساید و استراحت نماید و ایامرا در ساحل و کنار گذراند و عاقبت با دستی تهی و قلبی پرملال و فقری شدید مبتلا گردد
- 3 This is why, in the estimation of those who are lovers of the Supreme Beauty, the trials and tribulations in the path of love are of the utmost sweetness and grace....
- 3 اینست که در نزد عاشقان جمال کبریا محن و آلام سبیل عشق در نهایت حلاوت و لطافت است...

MMK3#216 p.156x

AB04592

- 1 O thou who hast attained to the divine gift, acknowledged the Word of the Lord, awakened by the breeze of God, and received eternal life from the Spirit of God! I have read thy letter and chanted the verses of thy thanksgiving to God for having guided thee to the Kingdom of Effulgence and poured upon thee the lights from the Dawning-Place of the Sun of the horizons. Amen.
- 1 يا من فاز بموهبة الهية و أقر بالكلمة الربانية و استقيظ بنسمة الله و استفاض حياتاً ابدية من روح الله انى تلوت كتابك و رتلت آيات شكرك لله بما هداك الى ملكوت الاشراق و افاض عليك الانوار من مطلع نير آفاق امين
- 2 I say unto thee that the glad-tidings of God have appeared, all prophecies have become renowned, the Sun of Reality hath dawned, the breeze of God hath wafted, the Spirit of God hath breathed, the Word of God hath been renewed, the angels of holiness have descended, the lights of God have shone forth, the fragrances of God have been diffused, the teachings of God have spread, the stars of guidance have illumined, the cloud of mercy hath poured down, the winds of the spring of the Kingdom have intensified, the trees of humanity have yielded fruit, the earth of souls hath stirred and grown, the gardens of sanctity have been adorned and blossomed, the fountains of life have overflowed, the seas of mercy have surged, the rivers of knowledge have flowed - yet the people are in deep ignorance. "Ha Mim. Deaf, dumb, blind, hence they have no understanding."
- 2 اقول لك ان بشارات الله ظهرت و النبوات كلها اشتهرت و شمس الحقيقة اشرقت و نسمة الله هبت و روح الله نفثت و كلمة الله تجددت و ملائكة القدس نزلت و انوار الله سطعت و نفحات الله تضوعت و تعاليم الله انتشرت و نجوم الهدى اضاءت و سحب الرحمة فاضت و ارياح ربيع الملكوت اشتدت و اشجار الانسان اثمرت و ارض النفوس اهتزت و ربت و حدائق التقديس تزينت و ازهرت و حياض الحيات تدفقت و بحور الرحمة تموجت و نهور العرفان جرت و الناس في غفلة عمياء (حم) بكم عمى فهم لا يعقلون
- 3 Blessed are they who have attained! Blessed are they who bow down! Blessed are they who are attracted! Blessed are the sincere! Blessed are the firm! Blessed are they who grow! Blessed are they who behold! Blessed are they who draw nigh! Blessed is everyone who serves the Kingdom of God! Blessed is everyone who plants in the vineyard of God! Blessed is everyone who crieth out, "Repent ye and enter the Kingdom of God!"
- 3 طوبى للفائزين طوبى للراكعين طوبى للمنجزين طوبى للمخلصين طوبى لثابتين طوبى لتائبين طوبى للناظرين طوبى للمقبلين طوبى لكل الخادم لملكوت الله طوبى لكل غارس فى كرم الله طوبى لكل صارخ ينادى توبوا و ادخلو ملكوت الله

DRM.022b

AB04598

O my God! O God! We are servants who have sincerely turned our faces unto Thy Grand Face; severed ourselves from all else save thee in this Great Day and are assembled together in this glorious meeting of one accord and desire, and unanimous in thought to promulgate Thy Word amid Thy creatures.

O my Lord! O my Lord! Suffer us to be signs of guidance, standards of Thy Manifest Religion throughout the world, servants of Thy Great Covenant-O our Exalted Lord!-appearances of Thy Oneness in Thy Kingdom, the El-Abha, and stars which dawn forth unto all regions.

O Lord, make us as seas rolling with the waves of Thy Great Abundance, rivers flowing from the mountains of Thy Glorious Kingdom, pure fruits on the Tree of Thy illustrious Cause, plants refreshed and moved by the Breeze of Thy Gift in Thy wonderful vineyard.

O Lord, cause our souls to depend upon the signs of Thy Oneness, our hearts to be dilated with the Bounties of Thy Singleness, so that we may become united as are ripples on a waving sea; become harmonized as are the rays which shine forth from a brilliant light; so that our thoughts, opinions and feelings become as one reality from which the spirit of accord may be diffused throughout all regions.

Verily, Thou art the Beneficent, the Bestower! Verily, Thou art the Giver, the Mighty, the Loving, the Merciful!

SW_v02#04 p.007-008

AB04605

O thou who hast addressed me as 'Abdu'l-Baha in the beginning of thy letter! How wonderful is this brilliant, luminous and spiritual title in the commencement of thy epistle! How sweet is its significance! How delicious is its meaning in my taste! It was like unto a sea of pure honey, or a fountain from the salsabel of the heavenly water or the Spring of Eternal Life flowing out of the Supreme Paradise. Bravo! Bravo! Well done! Well done!

O, my friend! How happy am I and how happy art thou! O, my Beloved! How pleased I am to be the recipient of such an address. May GOD facilitate thy work, increase thy bounty,

dilate thy breast, enlighten thy eyes and illumine thy heart, expand thy spirit, amplify thy generosity, perfume thy nostrils and exalt thy station.

I declare by thyself that I have become enthralled with thy love, obligated to thee for thy affection and the prisoner of the Majesty of this title ('Abdu'l-Baha). I beg of GOD to increase thy good deeds and success!

DAS.1913-12-28

AB04610

The highest expression of the life of man on this planet in this age and many ages to come is Celestial: that is, to live and act in accord with the teachings of Baha'u'llah and to be steadfast in the love of Abdul Baha. The principles of the Religion of the Blessed Perfection adorn the spirit with the highest attributes of the Kingdom of Abha, illumine the heart with the Sun of the love of God, make him a servant of the world of humanity, a standardbearer of Universal Peace, and an orb shining from the heaven of righteousness.

He forgets himself and lives in the flow of the love of the True One; he embraces all mankind with an ineffable tenderness, striving day and night to serve his fellowman. He becomes a herald of the Supreme Concourse and wins the good pleasure of the Lord of Hosts. He will be attracted with the love of the Beloved, and immerse his whole being in the ocean of humility and meekness. He will enlist himself in the army of human progress, to realize the limitless advancement of the human race. Through his zeal, he will sacrifice everything in the path of God, and quaff from the chalice of eternal life.

This is the most glorious bounty of this Age; this is the bestowal of the Baha'i Circle; this is the Light that illuminates every heart. This is the water that allays every thirst one; this is the Divine Elixir that changes man into the image and likeness of the Almighty.

BSC.441 #805

ABU1892

Verily the founding of the Mashriqu'l-Adhkar will mark the inception of the Kingdom of God on earth. It is the evident standard waving in the center of that great continent of America. Make the erection of the Temple in America conducive to the unity and oneness of the believers, of the maid-servants and servants of the Merciful, so that in one thought, one aim, they engage themselves in building the Temple.

Think not that this Temple will be like the hundred thousand gigantic Temples you see about you. Know ye that when this Temple of God shall be built in Chicago it will be to the spiritual body of the world what the inrush of the spirit is to the physical body of man, quickening it to its utmost parts and infusing a New Light and Power.

Should the believers undertake (the erection of the Temple) in many places, it will not become completed anywhere; and as in Chicago they have preceded every other place to plan the erection of the Temple, undoubtedly to cooperate and help them is nobler and a necessity. Then when it is built in one place it will become erected in many other places. God willing, in all the states of America in the future there will be erected Temples, with infinite architectural beauty, with pleasing proportions and handsome and attractive appearances.

GPB.351x, LOG#2051x, SW_v05#04 p.051x, SW_v08#12 p.148x, BW_v01p061

AB04774

To: Ustad Aziz son of Khalil, in Tihran

- 1 O descendant of Abraham! Truly you are from the family of that noble one and from the lineage of that radiant sun. The musk-scented fragrance of Khalil's nature emanates from the garment of your character, and the brilliant signs of Abrahamic inheritance are evident in your steadfastness and firmness. A descendant must be this glorious to reveal the mystery of Khalil.
- 2 The gathering you arranged was truly a reflection of the heavenly realm, with grandeur, dignity and beauty, for it was an assembly formed for the establishment of the Mashriqu'l-Adhkar, and the assistance and favor of God was manifested in that

1 ای سلالهٔ ابراهیمی الحق از دودمان آن بزرگواری و از سلالهٔ آن مهر تابان رایحهٔ مشکبوی خوی خلیل از قیص اخلاقت منتشر است و آثار باهرهٔ وراثت ابراهیمیّه از رسوخ و ثبوت مشتهر سلیل باید چنین جلیل باشد تا سرّ خلیل آشکار نماید

2 مجلسی که آراستی برآستی عکسی از عالم بالاسی و با فرو شکوه و [زیب] و زیبایستی زیر انجمنی بود که بجهت تأسیس مشرق الأذکار تشکیل گشته

meeting such that all were moved to contribute according to their means. May this bounty grant you an abundant portion and make you the recipient of the favors of the Forgiving Lord.

- 3 Convey the Most Glorious Greeting to your respected wife, and show utmost kindness to your children, both male and female, on behalf of 'Abdu'l-Baha. And upon you be greetings and praise.

KHAZE.017, BLO_PN#025

بود و عون و عنایت حق بود که در آن محفل
جلوه نمود که موفق بآن گشتند که هریک ببذل
وسع خویش پرداختند و آن فیض ترا نصیب
موفور بخشد و مورد الطاف رب غفور نماید

3 ضحیح محترمه را تکبیر ابداعی ابلی ابلاغ نما و اولاد
خویش را ذکور و اناث از قبل عبدالهآء نهایت
مهربانی نما و علیک التحیة و الثناء

KHAZ.i017+058

AB04670

To: Muhammad Sadiq Khan (Ishtahard), in Abadih

- 1 O servant of God! Your exalted letter was considered and the reality of its meanings became known. Your honor's good intention is evident to those possessed of understanding and, God willing, will be the cause of boundless reward from the Lord of Lords. A sweet fragrance from the rose garden of its expressions reached the nostrils and became the cause of spiritual delight and joy.

- 2 Praise be to God that through the assistance and favor of the Most Glorious Beauty you have turned toward the light of guidance and become the manifestation of the praise of the Supreme Concourse. I hope that you will become the cause of forgiveness for your father and pardon for your mother.

- 3 Today is the day of beneficence and the time for the manifestation of pardon and forgiveness and the outpouring of the Merciful One's effulgence. It is the age of the Ancient Beauty and the century of the Greatest Name. Be hopeful and with tearful eyes engage in thanksgiving to the Lord that you have been confirmed in such a bounty, that your countenance may receive the outpouring of lights among the righteous and that your name may be fragrant forever in the gathering of the righteous.

- 4 The soul's desire will be fulfilled and perfect bounty will be made possible. But you must complete the blessed undertaking of the established edifice with utmost diligence, in perfect grace and elegance.

1 ای بنده الهی نامه عالی ملاحظه گشت و بر
حقیقت معانی اطلاع حاصل شد نیت خیریه
آجناب مسلم اولی الألباب و انشاء الله سبب اجر
یحساب از حضرت رب الأرباب بوی خوشی
از گلشن عبارتش بمشام آمد و سبب روح و
ریحان گشت

2 الحمد لله به عون و عنایت جمال ابلی متوجه بنور
هدی شدی و مظهر تجید ملاً اعلی امیدوارم که
سبب غفران پدر گردی و آمرزش مادر

3 امروز یوم احسانست و وقت ظهور عفو و غفران
و فیض تجلی رحمن عصر جمال قدم است و
قرن اسم اعظم امیدوار باش و با چشمی اشکار
بشکرانه پروردگار پرداز که بموهبتی موفق گشتی
تا رویت در بین ابرار فیض انوار یابد و تا ابدالآباد
نامت در محفل ابرار مشکار شود

4 آرزوی جان حاصل شود و موهبت کامل میسر
گردد ولی باید در نهایت همت امر مبرور بنای
معمور را در کمال ملاحظت و لطافت انجام دهی

5 And upon you be greetings and praise.

5 و عليك التَّحِيَّةُ و النَّاءُ

VAA.046-046

AB04817

To: Mirza Ali Muhammad, in Ardistan

1 O thou who art turned unto the Most Glorious Kingdom! That which thou hadst written was read with eager eyes and heard with attentive ears. We hope that through the hidden favors of the Divine Unity, the friends in that land will remain firm and steadfast on the path of the Cause, for the winds of tests are severe and the earthquakes of trials are mighty. And we hope that through heavenly confirmations those divine friends will, just as in former days they were consumed with the fire of the love of God, likewise in these days burst forth in such wise that its flame will set ablaze and melt the very heart of the horizons. Though from the descent of this dark, blind calamity the darkness of grief and sorrow hath encompassed the kingdom of being and reality itself desireth non-existence, yet we must arise to exalt the Word of God and afterwards hope for ascension. And the Glory be upon thee.

1 ای متوجّه بملکوت اہی آنچه مرقوم نموده بودی ببصر اشتیاق ملاحظہ شد و بگوش هوش استماع گشت از الطاف خفیہ حضرت احدیت امیدواریم کہ احبّای آن ارض را بر صراط امر ثابت و مستقیم بدارد زیرا اریاح امتحانات شدید است و زلازل افتتانات عظیم و از تأییدات غیبیہ امیدواریم کہ آن دوستان الہی همچنانکہ در ایّام سابق نہایت اشتعال را بنار محبت اللہ داشتند بہمچنین چنان در این ایّام فوران نمایند کہ شعلہ اش در کبد آفاق برافروزد و بگدازد از نزول این مصیبت دہماء عمیاء اگرچہ ظلمات ہمووم و احزان ملکوت وجود را احاطہ نموده است و حقیقت موجود آرزوی عدم مینماید لکن باید قیام بر اعلاء کلمۃ اللہ نمود و بعد رجای عروج کرد و البہاء علیک ع

2 Remember the handmaiden of God Fatima Bigum and the leaf Fatima the other with the remembrance of their Lord. Verily the favor of their Lord upon them is great, great.

2 ذکّر امة اللہ فاطمہ بگم و ورقہ فاطمۃ الاخری بذکر ربہما ان فضل ربہما علیہما عظیم عظیم

INBA17:011

AB04942

To: Muhammad Jadhbih (Tihiran) et al., in Bandar Abbas

- 1 O Lord, O Shelter and Refuge! In that port the loving friends arranged a gathering of fellowship and adorned an assembly with holy fragrances. Day and night they engaged in the recitation of verses and chanted praises and attributes with the most wondrous melodies. With utmost humility and supplication they sought forgiveness for their errors and transgressions.
- 2 O Lord, though they are gathered they are scattered. Those musk-scented tresses, those who are lowly and self-sacrificing, those who would give their lives, O Beloved of the horizons! Enable those passionate, burning souls in the wilderness of the horizons to succeed through the effulgence of dawning light, and confirm them in promoting Your teachings and counsels, that they may make that region and realm redolent with ambergris and make the climate of Fars a rose garden of mysteries through their sweet breaths.
- 3 O Lord Who covers faults and bestows gifts, look not at transgressions - grant forgiveness. See not shortcomings, regard not lassitude. Thou art the All-Forgiving Lord. Verily Thou art the Generous, the Mighty, the Bestower.

1 پروردگار ملجأ و پناه در آن بندر یاران مهرپرور
یک مجلس انس آراستند و بنفحات قدس محفلی
پیاراستند و شب و روز بتلاوت آیات پرداختند
و بابدع نغمات محامد و نعوت بنواختند و بکمال
عجز و نیاز غفران خطا و عصیان خواستند

2 ای پروردگار هرچند جمعند ولی پریشان آن موی
مشکبار و خاکسار و فدائی و جانثار ای دلبر
آفاق آن سوختگان پراشتیاقرا در صحرای آفاق
بتجلی اشراق موفق فرما و بترویج تعالیم و نصائح
خویش مؤید کن تا آن خطه و دیار را عنبرنثار
نماید و اقلیم فارس را بطیب انفاس گلشن اسرار
کنند

3 ای خداوند خطاپوش و عطابخش بعضیان منگر
غفران کن قصور مبین فتور نظر منما ربّ غفور
تویی آنک انت الکریم العزیز الوهاب

MJDF.134

AB04908

To: Baha'is of Bombay

- 1 O beloved friends and cultured maidservants in Bombay, upon them be the Most Glorious Glory of God!
- 2 The light of truth shone upon heart and sight, illuminating the former and making the latter seeing. Otherwise who would have the power to perceive the heavenly light, traverse this long path, and reach the intended goal? It is divine bestowals that make every task easy. It is the mercy of the All-Merciful that grants name and fame to those without name or trace. When the cloud of winter rains and the spring wind blows and the warmth of the sun shines, black earth becomes supreme paradise and trees bear precious fruit. This is from the gift of the

1 ای یاران عزیز و کنیزان با فرهنگ و تمیز

2 پرتو حقیقت بر دل و دیده زد آنرا روشن نمود
و این را بینا کرد والا که را یارای آن که
پیرو آسمانی پی برد و این راه دور را طی کند
و بسرمنزل مقصود رسد بخشش یزدانست که
هر کار آسان نماید رحمت رحمانست که بی نام و
نشانرا با نام و نشان فرماید ابر بهمن چون ببارد و
باد فروردین چون بوزد و حرارت مهر چون بتابد
خاک سیاه بهشت برین گردد و درختان میوه
نازنین ببار آرد این از موهبت پروردگار است و

Lord and the favor of the Creator. Therefore, bow your heads in prostration at every moment and engage in thanksgiving to the Loving Lord. Attain to the station of witnessing, for you have become cherished maidservants at the Divine Threshold, have become cultured and refined, and have become intoxicated and ecstatic from the overflowing cup. May your souls be happy!

عنایت حضرت کردگار پس شما هر دم سر بسجود
نہید و بشکرانہ ربّ ودود پردازید و بمقام شہود
رسید کہ درگاہ احدیت را کنیزان عزیز گشتید
و با فرهنگ و تمیز شدید و از جام لبریز سرمست
و نشہ انگیز گشتید جانتان خوش باد

YARP2.489 p.361

AB04768

To: Rustam Ardishir, in Bombay

- 1 O Rustam! It is said that the son of Zal, like a ravaging lion and a raging elephant, was a breaker of ranks and a caster-down of men upon the field of battle. He was warlike and Mars-like, fiery of countenance, a conqueror of realms and a subduer of the world. Yet the strength of his arm did no more than bring his peers and equals to their knees. Bodily strength hath no greater effect than this.
- 2 However, the oppressed ones of the All-Merciful, through divine power, brought the face of the earth into the curve of their polo stick and occupied themselves with heaven. They conquered a realm that is surrounded by eternal spring and populated and prosperous with everlasting bounty. Its sun is the sovereign of the east and its sky is full of moon and stars. Its seasons are spring upon spring, and the drops of its April rain are precious pearls. Its mountains and plains are supreme paradise and its produce is heart-delighting - nay, sweeter than honey and nectar. Its spring is the water of life and its flowers and herbs are musk-scented.
- 3 If you can, conquer this realm - otherwise the sphere of dust is sorrowful, and the more its expanse increases, the more grief and sorrow increase. And upon you be greetings and praise.

1 ای رستم پسر زال را گویند مانند شیر ژبان
و پیل دمان در میدان کارزار صف شکن و
مردافکن بود جنگجو و بہرام خو و افروختہ رو و
کشورستان و جہان گشا بود ولی قوت بازویش
اقران و ہمگانرا بزانو درآورد قوت جسمانی بیش
از این تأثیر ندارد

2 اما مظلومان رحمانی بنیروی یزدانی روی زمین
را در خم چوگان درآوردند و با آسمان پرداختند
کشوری گشودند کہ بہار دائمی محاط است
و بفیض سرمدی معمور و آباد افتابش خسرو
خاور است و آسمانش پر ماہ و اختر مواسم
و فصولش بہار اندر بہار است و ریزش ابر
نیسانش گوہر آبدار کوہ و صحرائش بہشت برین
است و دار و بارش دلنشین بلکہ شیرینتر از
شہد و انگبین چشمہ اش آب حیاتست و گل و
ریاحینش مشکبار

3 اگر توانی این کشور مستخر کن والا کرہ خاک
غمناک است و عرصہ اش ہرچہ وسیعتر گردد
غم و اندوہ بیشتر شود و علیک التّحیّۃ و النّاء

PYB#268 p.03, YARP2.462 p.344

AB04786*To: Shahriyar Bihmard, in Bombay*

- 1 O Shahriyar! Praise be to God that you are five loving brothers, each one better and more pleasing than the other. Praise be to God that Bahram is at peace and tranquil in the protection of Truth. May Khudamurad receive divine assistance. May Isfandiyar be a faithful friend. May Rustam be free from pain and grief. May Shahriyar be renowned in that land. And may Shirin, the dear mother, and Behmarad be in the shelter of eternal, everlasting life. Through the bounty of the Lord of creation, I hope that He will forgive the sins of all, grant comfort to the souls, adorn them with His love, and deliver them from trials.
- 2 Regarding the marriage arrangement you wrote about - in this glorious Faith, marriage arrangements which are made by parents for their children while the latter are young and have not yet attained the age of maturity are not acceptable. This matter is the responsibility of the couple when they attain the age of maturity. If both parties are fully content and accept each other, and the parents are also satisfied, then the marriage contract may take place, otherwise not.
- 3 And upon you be the Most Glorious Glory.

1 ای شهریار الحمد لله پنج برادر مهرپرورید و هر یک از دیگر بهتر و خوشتر بهرام الحمد لله در پناه حق آسوده و آرام باد خدامراد را از حق امداد اسفندیار یار وفادار رستم از درد و غم آزاد شهریار رسوای آن دیار و شیرین مادر نازنین و بهمرد در پناه زندگانی ابدی سرمد از بخشش خداوند آفرینش امیدوارم که گاه کل را آمرزش نماید و جانها را آسایش بخشد و بحببت خویش آرایش دهد و از آزمایش نجات دهد

2 در خصوص اقتران مرقوم نموده بودید آنچه در ایام طفولیت قبل از بلوغ و رشد از طرف پدر و مادر واقع در آئین بهین مقبول نه بعد از رشد و بلوغ کار راجع بطرفین است اگر طرفین نهایت رضایت دارند و یکدیگر را قبول نمایند و ابوی نیز راضی باشند عقد اقتران واقع گردد والا فلا

3 و علیک البهاء الابهی

YARP2.692 p.464

AB12351*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Bushihr*

- 1 O Bashir, Herald of the diffusion of the brilliant Light!
- 2 His honor Siyyid Taqi, like unto a Warner, hath appeared with the utmost dignity and requested that this letter be written. His reason is that his honor Bashir is caught in great difficulties - at times in the bitterness of the spread of plague, and at other times embroiled in complaints and the onslaught of the masses. At moments he laments from agonizing separation, and at times sighs and moans from loneliness and isolation. He is alone and unique, and afflicted by the severe transgressions

1 ای بشیر نشر نور منیر

2 جناب سید تقی چون نذیر در کمال هیمنت حاضر و رجای تحریر این نامه نموده و دلیلش این است که جناب بشیر در مشکلات عظیمه گرفتاردمی در مرارت شیوع طاعون است و نفسی در گیر و دار شکایت و هجوم جمهور آتی از فرقت پر حرقت بنالد و گهی از تنهایی و جدائی آه و ناله نماید فرید و وحید است و مبتلا بتعديات اعدای شدید لهذا

of enemies. Therefore he deserves attention and care, and is worthy of kindnesses and expressions of affection.

- 3 In any case, since in these days no work progresses for Bashir, rather the proper conduct of affairs and obedience of the masses depends on the endeavor and authority of the Warner, this servant also saw no choice but to fulfill the request and plea of the peerless Warner. Thus, despite waves of calamities, afflictions and trials, I have undertaken to write this letter so that thou mayest know how cherished thou art in this court.

مستحقّ تقدّر و عنایت است و مستوجب الطاف و اظهار عاطفت

3 باری چون در این ایام بشیر را کاری از پیش نرود بلکه تمشیت امور و اطاعت جمهور منوط به همت و سطوت نذیر است این عبد نیز خواهش و رجای جناب نذیر بی نظیر را جز اجرا چارهائی ندیدم و باوجود امواج بلایاء و رزایاء و محن بنگارش این نامه پرداخته تا بدانی در این بساط چه قدر عزیزی

BSHI.054-055

AB04831

To: Aqa Mirza Muhammad Husayn, in Bushruyyih

- 1 O thou who art enkindled with the fire of the love of God! Praise be to the Most Great Beauty that thou art clinging fast to God's Covenant and Testament and art firm and steadfast in thy faith and belief. I swear by the Beauty of the Desired One and the King of existence that the hosts of the Supreme Concourse support everyone who is firm and steadfast in God's Covenant and Testament. Today, those souls are confirmed who, like an impregnable stronghold and an unassailable fortress, stand firm and steadfast in the Covenant of the King of existence. Every steadfast one is growing, and every steadfast one is supported by the angels drawn nigh. "Verily those who say 'Our Lord is God' and then remain steadfast, the angels descend upon them."

1 ای مشتعل بنار محبت الله حمد کن جمال کبریا را که بر عهد و میثاق الهی متشبثی و بر پیمان و ایمان باقی و برقرار قسم به جمال مقصود و ملیک وجود که جنود ملأ اعلی مؤید هر ثابت و راستی بر عهد و میثاق الله است الیوم نفوسی مؤیدند که چون بنیان مرصوص و حصن محکم مرصود بر عهد سلطان وجود ثابت و استوارند هر ثابت نابت است و هر مستقیم مؤید بملائکة مقررین ان الذین قالوا ربنا الله ثم استقاموا تتنزل علیهم الملائکة

- 2 O loved ones of God! Strive to diffuse the divine fragrances. O birds of the garden of oneness, soar in the meadows of detachment. O gazelles of the plain of unity, run in this wilderness. O parrots of the Egypt of oneness, taste the refined sugar of divine remembrance.

2 ای احبای الهی در نشر نفعات الله بکوشید ای طيور حدیقه توحید در ریاض تجرید بر پرید ای غزالان بر وحدت در این بیابان بدوید و ای طوطیان مصر احدیت از قند مکرر ذکر الهی بچشید

- 3 A prayer was sent for His Honor 'A.A.K., upon him be the Glory of God the Most Glorious. Deliver it and remember all the loved ones of the All-Merciful with most wonderful mention.

3 مناجاتی بجهت جناب ع ا ک علیه بهاء الله الابهی ارسال شد برسانید و جمیع احبای رحمن را بابدع اذکار مذکور دارید

MMK6#472

AB04862*To: Baha'is of Malayir et al., in Dawlatabad Malayir*

- 1 O ye who have emigrated from your homeland in the path of God! Although you became wanderers and were left without home or shelter, endured severe hardships, bore great tribulations, and suffered numerous difficulties, yet this hardship is a mercy, this affliction is a blessing, and this difficulty is comfort - for it is in the path of the One True God.
- 2 O true friends of the Divine Beloved! Turn your gaze to the Supreme Horizon and the realm above, for it is all glad tidings, joy, delight and bliss. From its horizon the dawn of grace has broken, and at its pole the sun of guidance has shone forth. In its zodiac the Most Great Orb is rising and manifest, and along its equator the Sun of Truth shines with utmost brilliance.
- 3 That lofty summit and celestial realm, though hidden and concealed, yet its outpourings are evident and its effects are manifest. And upon you be Glory.

1 ای مهاجرین از وطن در سبیل الهی هرچند سرگردان شدید و بی سر و سامان شدید صدمات شدیده دیدید و زحمات عظیمه کشیدید و مشقات عدیده تحمل نمودید ولی این زحمت رحمت است و این نعمت نعمت است و این مشقت راحت است چه که در سبیل حضرت احدیتست

2 ای یاران حقیقی محبوب الهی نظر بعالم اعلی و جهان بالا نمائید که همه بشارتست و مسرتست و سرور است و حبور است از افقش صبح عنایت دمیده است و در قطبش شمس هدایت درخشیده است و در منطقه البروجش نیر اعظم مشرق و لائحت و در خط استوایش آفتاب حقیقت در اشد اشراقست

3 آن ذروهء علیا و عالم بالا هرچند غیب است و پنهانست ولی فیض عیانست و آثارش نمایان و البهاء علیکم

INBA17:238, BSHN.140.421, BSHN.144.415,
PYB#238 p.50, MHT1b.152, YFY.081-082

AB04896*To: Nasrullah (Dawlatabad) et al., in Dawlatabad Malayir*

- 1 O true friends! Give praise that on the day of the dawning of the Manifestations of compassion you became lights of the horizons, and were confirmed in attaining the presence of the Beauty of the Desired One, and hearkened to the Call from His purified mouth, and were successful in receiving abundant bounty.
- 2 You witnessed tribulations and trials in the path of God and endured hardships. Now arise with spiritual power, divine might, heavenly resolve and celestial confirmations to serve the Covenant, so that light upon light may appear, and all

1 ای یاران حقیقی حمد کنید که در یوم اشراق مظاهر اشفاق نیر آفاق گشتید و بشرف مثل حضور جمال مقصود مؤید گردیدید و اصغاء نداء از فم مطهر نمودید و بنیض کلی موفق گردیدید

2 بلایاء و محن در سبیل حق مشاهده نمودید و صدمات کشیدید حال بقوتی معنوی و قدرتی الهیه و همتی ملکوتیه و تأییداتی لاهوتیه بر خدمت پیمان قیام نمائید تا نور علی نور گردد و جمیع وجد

may become full of ecstasy and joy, and each may become a thankful servant and a manifestation of abundant grace.

- 3 The time has come to arise according to the counsels and exhortations of the Ancient Beauty, so that in every breath you may become intimate with the Divine Herald and in every moment the companion of the Divine Angel.

- 4 And upon you be the Glory, O loved ones of God.

و سرور شود و هریک عبد شکور گردید و مظهر فضل موفور شوید

3 وقت آنست که به نصائح و وصایای جمال قدم قیام نمائید تا در هر دمی همدم هاتف غیبی گردید و هر لحظه‌ئی دمساز سروش الهی شوید

4 و البهاء علیکم یا احباء الله

INBA17:237

AB11717

To: *Khalil Rahmani Farani*

- 1 O steadfast one in the Covenant! The letter which you wrote to Jinab-i-Manshadi was observed. Truly you have been subjected to severe tests, but praise be to God, you are firm and steadfast in the Cause of God, and in the fire of tests, like a flower you will bloom and obtain fresh grace and radiance. Give the friends of God spiritual intoxication from the heavenly wine so they may achieve the utmost joy and happiness and raise the divine melody. Without delay let them raise their voices in song in this rose garden, bringing the nightingales of the flower garden and meadow into melody and song, and raise such a cry of glorification and praise that its melody may reach the ears of the dwellers of the monasteries of the Kingdom.

- 2 The pure and holy handmaiden of God, the mother, although she cast off this physical garment, praise be to God she adorned the temple of the spirit with the robes of divine forgiveness and pardon and made it luminous. The ephemeral mirage was transformed into the eternal wine in the divine gathering. She was freed from deprivation and found her way to the private chamber of the Beloved. Upon her be greetings and praise.

1 ای ثابت بر پیمان مکتوبی که بجناب منشادی مرقوم نمودی ملاحظه گردید فی الحقیقه معرض امتحانات شدیده شده‌ئی اما الحمد لله در امر الله ثابت و مستقیمی و در آتش امتحان مانند گل شکفته لطافت و رونقی تازه حاصل خواهی نمود احبای الهی را از صهبای رحمانی نشئه روحانی بخش تا بنهایت شادمانی کامرانی کنند و نغمه ربّانی بلند نمایند پیدرنگ گلبانگی باهنگ در این گلشن زند که ببلبلان گلزار وچمن را به نغمه و ترانه آورند و به تسبیح و تهلیل و تکبیر چنان نعره‌ئی زنند که آن نغمه بمسامع اهل صوامع ملکوت رسد

2 امة الله الطیبة الطاهرة والده هرچند خلع این ثیاب جسمانی نمود الحمد لله بحل عفو و مغفرت ربّانی هیکل روح را آراسته و نورانی نمود سراب فانی بشراب باقی در محفل ربّانی مبدل گشت از حرمان نجات یافت و بخلوتگاه جانان راه جست و علیها التحية و الثناء

FRH.197

AB04912

To: Rahmani Farani, Khalil et al.

- 1 O kind friends! Bring Faran to effervescence and, like Mount Faran, make it a place of the manifestation of the All-Merciful. The Blessed Lord bestowed this blessed name upon that region. Surely its effects must become manifest, its bounty evident, and its meaning perfected. Therefore, Abdul-Baha is ever watchful and expectant for the appearance of this bestowal, so that that clime may become an adornment of the world of creation, become the dawning-place for the Sun of Reality, and the manifest and obvious signs of the Beloved of the horizons may appear.
- 2 Show forth an effort, demonstrate a power, strike a flame and manifest an effervescence, so that all regions and directions may be set ablaze with the heat of the love of God and burn away the veils of vain imaginings of the various peoples. Let Faran become the Mount of Moses, and Seir become that of Jesus, and may the manifestation of the Most Glorious Beauty illumine mountain and plain.
- 3 And upon you be greetings and praise.

1 ای یاران مهربان فاران را بفروران آرید و مانند جبل فاران معرض تجلی رحمان نمائید این اسم مبارک را حضرت یزدان بآن سامان بخشید البتّه باید اثرش ظاهر گردد و موهبتش باهر شود و معنیش کامل لهذا عبدالبهاء همیشه مترصد و منتظر ظهور این بخشش است تا آن اقلیم آرایش عالم آفرینش گردد و شمس حقیقت را مورد اشراق شود و آثار باهرهء محبوب آفاق ظاهر و آشکار گردد

2 همّتی نمائید و قدرتی بنمائید و شعلهائی برزید و فورانی ظاهر کنید تا اطراف و انکاف بحرارت محبت الله برافروزد و حجابات اوهام احزابرا بسوزد فاران طور موسی گردد و ساعیر عیسی شود و تجلی جمال ابدی کوه و صحرا را روشن نماید

3 و علیکم التّحیّة و التّناء

MKT9.272a, FRH.115-116

AB04760

To: Baha'is of Jewish background of Hamadan

- 1 O family of His Holiness the Illustrious Abraham! Give praise that in this wondrous Dispensation you have become verses of guidance and manifestations of the bounty of the Abha Beauty. You have become birds in the rose garden of divine unity and hosts in the field of sanctification, confirmed by the grace of the Lord of Hosts.
- 2 Encompassed by the glances of the favors of His Holiness the One, you have opened the gates of recognition, traveled the paths of certitude, entered the tabernacle of martyrdom, and made your dwelling and abode in the Holy of Holies of God. You have become priests of the House of the Lord and have offered heavenly blessings.

1 ای دودمان حضرت خلیل جلیل حمد کنید که در این دور بدیع آیات هدی گشتید و مظاهر موهبت جمال ابدی طیور گلشن توحید شدید و جیوش میدان تقدیس مؤید بعنایت ربّ جنود گشتید

2 و مشمول لحاظ الطاف حضرت احدیت ابواب عرفان گشودید در راههای ایقان سلوک نمودید در خیمهء شهادت داخل شدید و در قدس الأقداس الهی منزل و مأوی نمودید کاهنان بیت الربّ گشتید و برکت آسمانی تقدیم نمودید

3 This is the gift of God, this is the grace of the All-Merciful, this is the divine promise to His Holiness Abraham, peace be upon him. Truly you are descendants of that illustrious personage and progeny of that beautiful master.

3 اینست موهبت یزدان این است فضل رحمن
اینست وعده الهی بحضرت ابراهیم علیه السلام
الحق شما سلاله آن شخص جلیلید و نسل آن
سید جمیل

4 From the Abha Kingdom at every moment come a thousand praises and glad tidings, rejoicing in your faith, certitude and recognition. Jinab-i-Amin offers the utmost praise for those Jewish loved ones who shine like brilliant lamps in Hamadan.

4 از ملکوت ابهی در هر دمی هزار تحسین و
تبشیر میفرماید و به ایمان و ایقان و عرفان شما
متباهی جناب امین نهایت ستایش را از آن
احبابی کلیمی مینماید که در همدان چون
سرج نورانیه روشنند

TAH.022a

AB11893

To: Muhammad Rida Yazdi, in Ishqabad

1 O thou who gazeth upon the Greatest Scene!

1 ای ناظر بمنظر اکبر

2 Jinab-i-Abu-Talib and Ghulam-Husayn, upon them both be the Most Glorious Glory and Praise of God, in a letter they had written to Jinab-i-Ismu'llah, upon him be the Glory of God, they had mentioned you. But they had mentioned your name in such a way that from the words and meanings and letters and phrases altogether, signs of the utmost love were clear and evident. And Jinab-i-Ismu'llah, upon him be the Most Glorious Glory of God, also brought the letter to this servant. When it was read, perfect joy and delight were obtained.

2 جناب ابوطالب و غلامحسین علیهما بهاء الله
الابهی و ثنائیه در تحریریکه بجناب اسم الله علیه
بهاء الله مرقوم داشته بودند ذکر آنجناب را کرده
بودند ولی بقسمی ذکر اسم نموده بودند که از
لفظ و معنی و حروف و کلمات جمیعاً آثار نهایت
حبّ واضح و آشکار بود و جناب اسم الله علیه
بهاء الله الابهی نیز مکتوب را نزد این عبد آوردند
چون تلاوت نمودند کمال روح و ریحان حاصل
گردید

3 Therefore I took up the pen and proceeded to write this letter, saying: O thou who art distracted by the Beauty of the All-Merciful and fallen to the polo-stick of love for the Abha Beauty! Happy art thou that thou art intoxicated and ecstatic from this wine and caught in this snare and net. Give thanks to the Abha Beloved that thou art mentioned at His blessed threshold and renowned at His gate of favor.

3 لهذا قلم برداشته و بنگارش این نامه پرداخته که
ای آشفته جمال رحمانی و ای افتاده چوگان
عشق جمال ابهائی خوشا بحال تو که از این باده
پرنشئه و مستی و در این دام و شست شکر کن
محبوب ابهی را که در آستان مبارکش مذکوری
و در درگاه عنایتش مشهور

4 And the Glory be upon thee and upon him who was the cause of this.

4 و البهاء علیک و علی من کان سبباً لهذا

TISH.171-172

AB11897

To: Ustad Ali Akbar Banna Yazdi, in Ishqabad

- 1 O thou who art attracted by the holy fragrances! Although for some time no letter has been written and no missive has been sent, this was due to the pressing waves of important matters. Otherwise, you have always been and are in our thoughts, and at the Sacred Threshold we are occupied with remembering you.
- 2 We hope for the invisible confirmations of the Ancient Beauty that at all times you may be in the utmost joy and delight, and strive in that which causes the greatness of God's Cause to become manifest. May you be witnessed in the arena of existence as among the hosts of salvation of the Lord of love, and through the power of detachment from all save God, and the might of self-effacement in God, and the force of reliance upon God, may you become superior to all who dwell on earth.
- 3 And in the gathering of the world may you be raised up with a new spirit and mighty power and wondrous resolve and glad tidings beyond which there is no increase, so that we may arise to truly serve the Ancient Beauty. My Lord, assist me in this, verily Thou art the Generous One.

1 یا من انجذب بنفحات القدس اگرچه چندبست
که ورقه‌ئی مسطور نگشت و نطقه‌ئی ارسال نشد
این از هجوم امواج مهم امور صدور یافت والا
همیشه در خاطر بوده و هستید و در عتبه مبارکه
بیاد شما مشغولیم

2 و از تأییدات غیبیه جمال قدم امیدواریم که در
کل احیان در کمال روح و ریحان باشید و در
آنچه سبب ظهور عظمت امر الله است بکوشید
و از جنود نجات رب و دود در عرصه شهود
مشهود گردید و بقوه انقطاع عما سوی الله و
قدرت فانی فی الله و سطوت توکل علی الله فائق
بر من فی الغبراء گردید

3 و در انجمن عالم با روحی جدید و قوتی شدید
و همتی عجیب و بشارتی لیس علیها مزید مبعوث
گردی تا بحق عبودیت جمال قدم توانیم قیام نمود
رب آیدنی علی ذلک انتک انت الکریم

BRL_DAK#0930, TISH.091

AB04972

To: Sharifah Baygum, mother of Sh. Ahmad Nabilzadiah, in Ishqabad

- 1 O handmaiden of God! The letter which you wrote to the Most Exalted Leaf was observed.
- 2 Regarding the matter of absence of veiling between the handmaidens of the Most Merciful, no one has mentioned anything to me about it, but I have heard that sometimes there are discussions about this matter among the friends, though the discussions are brief and they differ in opinion about this matter - just this much.
- 3 As for the matter of teaching classes, this is very appropriate. The women must certainly become informed of divine proofs and evidences and become cognizant of the laws of the Most

1 یا امة الله نامه‌ئی که بحضرت ورقة العلیاء مرقوم
نموده بودی ملاحظه شد

2 در مسئله عدم حجاب بین اماء الرحمن کسی
نزد من ذکر نمی‌نموده ولی مسموع شد که در
میان احباب بعضی اوقات مذاکرات در این
خصوص میشود ولی مذاکرات مجمل و در این
مسئله اختلاف دارند همین قدر

3 و اما مسئله درس تبلیغ بسیار موافقت البتّه
باید نساء مطلع بر دلائل و براهین الهی گردند

Holy Book so they can guide other women to the Living Waters. Even Jinab-i-Mirza Munir sought my permission regarding this matter and I wrote in reply that it is very appropriate. Certainly conduct these meetings with utmost order so that in a short time teachers and promoters may emerge from this gathering.

- 4 Convey the most wondrous Abha greetings to all the leaves who are taking teaching classes. And upon you be the Most Glorious Glory.

و واقف بر احکام کتاب اقدس تا بتوانند نساء دیگر را بمعین حیوان برسانند حتی جناب میرزا منیر از من استیذان کرد در این خصوص و من جواب نوشتم که بسیار موافق البته این مجلس را در نهایت انتظام مجری دارید تا باندک زمانی معلّمه‌ها و مبلّغه‌ها از این مجلس پیدا شوند

4 عموم ورقات را که تحصیل درس تبلیغ میکنند تحت ابداع ابها ابلاغ دار و علیک البهاء الأبهی

AYBY.438 #167

AB12075

To: *Aqa Rida et al., in Ishtihard*

- 1 O friends of this imprisoned servant! His Honor Taraz and His Honor Ali-Akbar spent the Ridvan days in that blessed village in joy and delight, and they described the spiritual pleasure and divine sweetness of those days, saying that praise be to God, we were hand in hand with the divine friends, and intoxicated with the wine of the All-Merciful, enchanted by that radiant countenance and enraptured by those scattered tresses, and were infinitely joyous and glad.

- 2 From this description and account, the heart and soul of this prisoner found utmost gladness, for praise be to God, colorful flowers have blossomed in the meadow of truth and precious trees have borne fruit in the garden of the All-Merciful.

- 3 Through the grace and bounty of the Lord God, it is hoped that day by day you will increase in human perfections and divine characteristics. And upon you be the Most Glorious Glory.

1 ای یاران این عبد مسجون حضرت طراز و حضرت علی اکبر ایام رضوانا در آن قریه مبارکه به عشرت و سرور پرداختند و از عیش روحانی و نوش رحمانی در آن ایام تعریف و توصیف نمودند که الحمد لله با یاران الهی دست در آغوش بودیم و از باده رحمن مست و مدهوش مقتون آن روی تابان بودیم و مجنون آن زلف پریشان و بی نهایت مسرور و شادمان

2 از این تعریف و توصیف جان و دل این زندانی نهایت شادمانی یافت که الحمد لله چمنستان حقیقت را گل‌های رنگین شکفته است و بوستان رحمانیت را درختان نازنین بار رسیده

3 از فضل و موهبت حضرت یزدان امید چنانست که روز بروز بر کمالات عالم انسانی و خصائل رحمانی بیفزاید و علیکم البهاء الأبهی

INBA85:071, YQAZ.655b

AB12875

To: Gabriel Sacy, in Egypt

Date: 1910-Nov or <

- 1 How can I make mention of Thee, O my God, and how can I voice Thy praise, O my Beloved, when I am encompassed by concerns that prevent me from being drawn to the fragrances of Thy holiness? And how can I gaze upon the light of Thy glorious countenance when my eyes are veiled from beholding the signs of Thy power? O my Lord! Remove Thou this veil, lift away this covering, and bestow Thy gifts, that I may witness Thy most great signs and arise to serve at Thy most exalted and sublime Threshold, in order that my soul may rest assured through the bounties Thou hast ordained for Thy chosen ones, that my spirit may be quickened by such glad-tidings as have rejoiced the hearts of Thy loved ones, and that I may taste the sweetness of Thy remembrance and praise, even as Thou hast specially favored illumined hearts therewith, and as Thou singlest out for Thy compassion whomsoever Thou wilt.

كَيْفَ أَذْكُرُكَ يَا إِلَهِي وَكَيْفَ أَنْطِقُ بِثَنَائِكَ
يَا مَحْبُوبِي وَقَدْ أَحَاطَتْنِي الشُّؤُونُ الْمَانِعَةُ عَنِ
الْإِنْجَذَابِ بِنَفَحَاتِ قُدْسِكَ، وَكَيْفَ النَّظَرُ إِلَى
نُورِ وَجْهِكَ الْكَرِيمِ وَقَدْ حَبَّ الْأَبْصَارُ غِشَاءً
عَنْ مُشَاهَدَةِ آيَاتِ قُدْرَتِكَ. رَبِّ اكْشِفْ هَذَا
الْغِشَاءَ وَارْفَعْ الْغِطَاءَ وَامْنَحْ بِالْعَطَاءِ حَتَّى
أُشَاهِدَ آيَاتِكَ الْكُبْرَى وَأَقُومَ بِالْعُبُودِيَّةِ لِعَتَبَتِكَ
السَّامِيَةِ الْعُلْيَا، وَتَطْمِئِنَّ نَفْسِي بِمَوَاهِبِ قُدْرَتِكَ
لِلْأَصْفِيَاءِ، وَيَتَنَعَّشَ رُوحِي بِبِشَارَاتِ انْشَرَحَ بِهَا
صُدُورُ الْأَوَّلِيَاءِ، وَأَذُوقَ حَلَاوَةَ الذِّكْرِ وَالثَّنَاءِ كَمَا
خَصَّصْتَ بِهَا الْأَفْتَدَةَ النُّورَاءَ وَتَخْتَصُّ بِرَحْمَتِكَ
مَنْ نَشَاءُ.

- 2 O my Lord! Aid Thou Thy servant, who hath turned his face toward the heaven of Thy mercy, through the sweet savors of Thy gifts wherewith Thou hast vivified the hearts of the pious. Make of him a radiant reality that shineth with the lights of guidance, and a tree firmly rooted in the loftiest Paradise—verdant, blossoming, and bearing choice fruit in the highest heaven. Verily, Thou art the Generous, the Lord of bounty, conferring upon whomsoever Thou wilt, guiding whomsoever Thou wilt, drawing nigh whomsoever Thou wilt, and choosing whomsoever Thou wilt.

أَيُّ رَبِّ أَدْرِكَ عَبْدَكَ الْمُتَوَجِّهَ إِلَى مَلَكُوتِ
رَحْمَانِيَّتِكَ بِنَفَحَاتِ مَوَاهِبِكَ الَّتِي أَحْيَيْتَ بِهَا قُلُوبَ
الْأَتَقِيَاءِ، وَاجْعَلْهُ حَقِيقَةً نُورَانِيَّةً تَلَأُلُ بِأَنْوَارِ
الْهُدَى وَشَجَرَةً ثَابِتَةً فِي الْجَنَّةِ الْعُلْيَا مُورِقَةً مُرْهَرَةً
مُثْمِرَةً بِثَمَرَةٍ جَنِّيَّةٍ فِي الْفَرْدَوْسِ الْأَعْلَى. إِنَّكَ أَنْتَ
الْكَرِيمُ ذُو الْعَطَاءِ تُؤْتِي مَنْ نَشَاءُ وَتَهْدِي مَنْ نَشَاءُ
وَتَقْرِبُ مَنْ نَشَاءُ وَتَخْتَارُ مَنْ نَشَاءُ.

ADMS#368

ADMS#368

AB04655

To: Darvish Bulbul, in Kirmanshah

- 1 O nightingale of the garden of the Covenant! Although the song of a nightingale may set hearts soaring, the nightingale of the garden of the Covenant has another song and another melody. The effect of a garden bird's song lasts but a moment, while the anthem of the spiritual nightingale has an eternal and everlasting influence. The song of that one reaches only its surroundings, while the melody of this one ascends from the nether world to the Supreme Concourse. By the voice of that one, those intoxicated with the wine of the grape are moved to joy and delight, while by the anthem of this one, they who are inebriated with the divine wine are stirred to ecstasy and expansion and gladness in the Kingdom of the All-Merciful. The song of that one is but sound and cry, while the strain of this one embodies realities and meanings. Consider how great is the difference! "Are those who know equal with those who know not?"

- 2 In any case, O nightingale, follow the example of the divine nightingale with its thousand melodies, and raise high the cry of "O Glory of the Most Glorious!" Sing forth in the garden of the love of God, and fashion a melody from the songs of the Supreme Concourse, that thy wondrous strains may bring the people of the Abha Kingdom to rapture and excitement. And upon thee be glory.

1 ای بلبل باغ پیمان عندلیب بوستان هرچند
گلبنگش دها را پرواز آرد ولی بلبل باغ میثاق
را آوازی دیگر است و آهنگی دیگر نغمه مرغ
گلشن را تأثیر دمی ولی ترانه بلبل معنوی را
تأثیر سرمدی و ابدی گلبنگ آن بماحول رسد
و آهنگ این از عالم ادنی بملا اعلی واصل گردد
از صوت آن سرمستان باده انگوری بشوق و
طرب آیند و از ترانه این می پرستان الهی در
ملکوت رحمانی باهتزاز و انبساط و انشراح آیند
نغمه آن بانگ و صدائی و نعره این حقایق و
معانی ملاحظه فرما که چه قدر تفاوت است
هل یستوی الذین یعلمون و الذین لا یعلمون

2 باری ای بلبل هزار هزاردستان الهی اقتدا کن
و نعره یابها الاهی بلند نما گلبنگی در گلشن
محبت الله زن و آهنگی از مزامیر ملا اعلی ساز
کن تا الحان بدیعت اهل ملکوت ابی را بوجد
و شور آرد و علیک البهاء

MMK6#450

AB12355

To: Asadullah (Sanandaj) Isfahani, in Kurdistan

- 1 O lover of the Glorious Beauty! Your letter was received and its contents were sweet and delightful, for they indicated that the peacock of the highest heaven had appeared in the supreme paradise and that soon Kurdistan, through the efforts of the friends, would become a rose-garden.

- 2 You had sought permission to attain the presence. Your presence in those regions and frontiers is more necessary than your

1 ای عاشق جمال ذوالجلال نامه شما رسید و
مضمون شیرین و دلنشین بود زیرا دلیل بر این
بود که طاووس علین در بهشت برین جلوه
نموده و عنقریب کردستان بهمت دوستان
گلستان خواهد گشت

2 اذن حضور خواسته بودید وجود شما در آنحدود
و ثغور الزم از حضور بانجاست زیرا خادم حقید

presence here, for you are a servant of the Truth and a champion of the Word of God. There must always be a worthy soul present there who can serve to awaken the heedless and remind the ignorant. Now you must focus on this - this is essential. At the appointed time, permission for attainment will be granted. Be assured. For now, engage in service and occupy yourself with the education and guidance of souls.

- 3 The news of the passing of the work of Hakim Ibrahim was a cause of joy. Show the utmost kindness on my behalf to the noble son Aqa Mirza Nuru'llah and the honored daughter Amatu'llah Radiyyih. Aqa Mirza Nuru'llah has permission to attain the presence.

- 4 And upon you be greetings and praise.

و ناصر کلمه الله بايد دائماً در آنجا يك نفس نفیسی موجود باشد تا سبب تنبه غافلان و تذکر جاهلان گردد حال شما باید در این فکر باشید این الزمست در وقت مرهون اذن حضور داده خواهد شد مطمئن باش حال بخدمت پرداز و بتربیت و هدایت نفوس مشغول باش

3 بشارت گذشتن عمل حکیم ابراهیم سبب مسرت شد سلیل جلیل آقا میرزا نورالله و صبیّه کریمه امه الله راضیه را از قبل من نهایت مهربانی مجری دارید جناب آقا میرزا نورالله اذن حضور دارند

4 و علیک التحیّة و الثناء

INBA85:038

AB04692

To: Mihdi Tabib Baha'i, in Lahijan

- 1 O servant of the Lord of Hosts! Your letter was received....

- 2 It is not permissible to combine the writings of this servant with the holy and blessed Tablets in one book. The divine Tablets cannot be combined with any other writings.

- 3 The tree of Adam represents the maturity of the world. Adam desired that the world's maturity be manifested in that age, which caused delay. It is like when a loving father wishes his infant to partake of the most delicate and delicious foods, but the infant's stomach cannot digest it, producing the opposite effect and depriving him even of his basic nourishment.

- 4 The strangers are like unripe fruit falling from the tree, yielding no result, their existence coming to naught, falling into eternal perdition and rejection. But the righteous are like ripe, delicious fruit, becoming the manifestation of the perfections of the tree of virtues, reaching the stage of maturity, and observing all the qualities of the tree embodied within their own reality. The strangers are deprived while the familiar ones are intimate with the private chamber of the Self-Subsisting One.

1 ای بنده رب الجنود نامه مرسول وصول یافت...

2 نوشتجات این عبد را با الواح مقدسه مبارکه در یک کتاب جمع نمودن جائز نه الواح رحمانیه با هیچ آثاری جمعش جایز نه

3 شجره حضرت آدم مقام بلوغ عالمست حضرت آدم خواستند که بلوغ عالم در آن عهد جلوه نماید سبب تأخر شد چنانکه پدر مهربان خواهد که طفل شیرخوار از الطف غذاهای گوارا تناول نماید لکن معده شیرخوار هضم نتواند و نتیجه برعکس بخشد و از غذای اصلی نیز باز ماند

4 اغیار مانند ثمر و بار خام از درخت و دار ساقط شود و نتیجه ندهد و وجودش ناپود گردد و در هلاک و خذلان ابدی افتد اما ابرار مانند میوه رسیده خوشگوار جلوه گاه کمالات شجره فضائل گردند و بدرجه بلوغ رسند و جمیع شئون شجر را منطوی در حقیقت خویش مشاهده نمایند بیگانگان محرومند و آشنایان محرم خلوتگاه حی

Those fall while these gather; those are fruitless while these are like trees.

- 5 As for the wickedness of Shimir and the savagery and blood-thirstiness of Yazid, these were from their own impetuosity. Fate should not be blamed. Destiny is the capacity, worthiness and measure of things themselves, for the meaning of destiny is measure, and divine decree, which is an expression of the Lord's command in the realities of things, is manifested according to the capacity and measure of things....
- 6 In the Holy Shrine, the recitation of the special prayer of visitation takes precedence over other prayers, though other prayers are also permissible.

قیوم آنان ساقطند و یاران لاقط آنان بی ثمر و اثرند و اینان مانند شجر

5 اما شرارت شمر و درندگی و خونخوارگی یزید از تهور خود ایشان بود قضا را نباید متهم نمود قدر استعداد و لیاقت و اندازه خود اشیاست زیرا معنی قدر اندازه است و قضای الهی که عبارت از حکم ربّانی در حقائق اشیاست بقدر و اندازه اشیاء ظاهر میشود...

6 در بقعه مبارکه تلاوت زیارت مخصوصه مقدّم بر سائر مناجاتست ولی مناجات نیز جائز

MAS2.040-041x, YMM.154x, YMM.278x

AB04665

To: Abdu'l-Majid Tabib, in Maraghih

- 1 O servant of God! Praise be to God, news has arrived of your arrival and attainment to the presence of the loved ones of the Desired One, and this has brought joy and gladness. It is hoped that the Ever-Living, the All-Powerful will grant such confirmation that those regions will become pages of clear verses and that clime will become a paradise of delight.
- 2 May the straight path become the highway of every aware one, and may the divine friends conduct themselves in such a way that each becomes a sovereign in the realm of detachment and a humble servant at the threshold of God. May their goal be the Beauty of the All-Glorious and their temple the threshold of the All-Merciful. May they think of guiding all who are on earth and desire the education of all peoples and tribes, so that all the nations of the world may arise in truthfulness, worship of truth, love, fellowship, kindness and oneness. "This is of God's grace; He giveth it to whom He will, and God is of infinite bounty."
- 3 O thou who art attracted to the Most Glorious Beauty! Do such deeds that a group may become intoxicated with the wine of the love of God and adopt the ways of the angels of the highest heaven, so that thou mayest acquire the lights of beauty

1 ای بنده الهی الحمد لله خبر وصول و حصول لقای احبای حضرت مقصود رسید و سبب فرح و سرور گردید امید است که حیّ قدیر تأییدی فرماید که آنصفحات صحائف آیات ینبات گردد و آن اقلیم جنّت النعم شود

2 و صراط مستقیم شاهراه هر آگاه گردد و یاران الهی روش و سلوکی نمایند که هر یک ملک الملوک جهان انقطاع شوند و عبد مملوک درگاه یزدان مقصدشان جمال ذوالجلال گردد و معبدشان آستان حضرت رحمن در فکر هدایت من علی الارض باشند و تربیت جمیع قبائل و امم خواهند تا کلّ ملل عالم به راستی و حقّ پرستی و محبت و الفت و مهربانی و یگانگی قیام نمایند و ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم

3 ای مشتاق جمال ابهی کاری کن که جمعی از باده محبت الله مست و مخمور گردند و روش فرشتگان عالم بالا گیرند تا در ملکوت ابهی در

in the Abha Kingdom in the gathering of manifestation. And upon thee be glory.

مخفل تجلی اقتباس انوار جمال نمائی و علیک البهاء

MKT8.017

AB04916

To: Muallim, Ustad Isfandiyar et al., in Maryamabad

1 O friends of the True One! The light of the favors of the Ancient Beauty has shone upon the crown of glory of that noble people. They have become exalted in the realm of possibility, have become intimate with the mysteries of the Lord of Glory, and have become privy to His secrets. This distinction comes from the profound generosity and mighty favor of the Ancient Lord.

1 ای یاران یزدان پرتو الطاف جمال قدیم بر فرق
مباهات آنقوم نجیب زد در قطب امکان سرفراز
گشتند و باسرار حضرت یزدان دمساز شدند و
محرم راز گشتند این اختصاص از کرم عمیم و
لطف عظیم ربّ قدیمست

2 Therefore, in gratitude for this bestowal from the Lord, the Creator of the world of being, wear the ring of His servitude in your ear like 'Abdu'l-Baha, become devoted to His sacred Threshold, engage in His praise and glorification, and show this brilliant lamp to all eyes so that all eyes may be illumined, hearts may become as rose gardens, souls may receive glad-tidings, all powers may be quickened, minds may become celestial, and spirits may become divine.

2 پس بشکرانه این بخشش خداوند جهان آفرینش
حلقه بندگی او را چون عبدالهّاء در گوش
نمائید و معتکف آستان تقدیس گردید و به تسبیح
و تهلیل پردازید و این چراغ پرفروغ را بدیده‌ها
بنمائید تا جمیع چشمها روشن گردد و دلها گلشن
شود و روحها مستبشر گردد و جمیع قوا زنده
شود و هوشها آسمانی گردد و نفوسها رحمانی

3 And upon you be glory.

3 و الهّاء علیکم

YARP2.545 p.388

AB04738

To: Zaynu'l-Abidin, in Mazgan

1 O you who are wounded by the arrow of tyranny in God's path!

1 ای خسته تیر جفا در سبیل الهی

2 The Ancient Beauty was caught in the clutches of oppression of every base and ignoble one. You who are a devoted servant must share and partake in the trials. Therefore, He poured a

2 جمال قدیم در پنجه ستم هر لئیم و زنیم گرفتار
گشت تو که عبد منیب هستی باید در بلایا
شریک و سهم باشی لهذا قطره‌ئی از آن صباء در
کام تو ریخت تا نشئه مدام بانی و ناکام نگردي
زنده شوی و آزاده سرمست گردی و تر و تازه

drop of that wine into your cup so that you might find perpetual intoxication and not be disappointed - that you might become alive and free, intoxicated and fresh.

- 3 So may that delicious food and roasted meat be pleasant to you - meaning the fresh lashes - and may that precious cup be sweet to you - meaning the boundless tribulations. I swear by His face and nature that if you knew what a blessed and auspicious rod those lashes were, you would surely desire them every day and develop such a pure appetite that you would say "Lord, increase me!" and utter "I spend the night with my Lord, and He feeds me and gives me drink."

- 4 And the glory be upon you and upon all who are tried in God's path and persecuted in the love of God.

3 پس گوارا باد آن طعام لذیذ و جدی حنید یعنی تازیانه‌های تر و تازه و نوشت باد آن جام عزیز یعنی صدمات بی‌اندازه قسم به روی و خوی او که اگر بدانی که چه چوب فرخنده و مبارکی بود آن تازیانه هرآینه هر روز آرزو مینمودی و چنان اشتیای صافی پیدا مینمودی که رب زدنی میگفتی و ایبت عند ربی و هو یطعمنی و یسقین بر زبان میراندی

4 و البهاء علیک و علی کلّ من ابتلی فی سبیل الله و اضطهد فی محبة الله

MKT8.080a

AB04815

To: Rafi Kashani, in New York

- 1 ...The well-guarded secrets in this day are the mysteries of the love of God, which are hidden in the innermost essence of the human heart. Its fire ignites all hearts and its heat encompasses all regions. At one time this mystery is felt through the aching pangs of love; at another it expresses itself through the words of a pen, at a third time it may be a melody that ignites the very life within the soul, and yet again it is a lamp that might set ablaze the universe.

- 2 O friend, strip thyself from all attachments and sever thyself from all but the garment of selflessness that thou mayest be enthroned upon the seat of absolute nothingness. Seek naught from God but Himself; take no pleasure save in His good pleasure, be detached from the desires of the self that thou mayest enter the shade of the merciful and only Lord. Abandon this earthly existence that thou mayest attain a life that is praise-worthy.

- 3 These are the days of sacrifice! This is the time to seek severance from this ever-transient world! I swear by the Beauty of God, Baha'u'llah! The highest aspirations of the people are more object than the dust. Therefore be thou free from what the people find acceptable; be unaffected by that which

1 ...الیوم رمز مصون اسرار محبت الله است که در هویت قلوب مستور است و نارش در قلوب موقود و پرتو و حرارتش بر آفاق محیط و گاهی بشکل ناله درآید و گاهی اثر خامه گردد گهی نغمهء جانسوز شود و گاهی سراج جهان افروز

2 ای رفیق از هر ثیابی برهنه شو و از هر آلایشی مجرد گرد قیص نیستی پیوش و بر سریر محویت و فنا جلوس کن از خدا جز فدا مطلب و از حق بغیر از رضایش مجو از خود بیگانه شو تا در ظل رحمت خداوند یگانه درآئی و از وجود مفقود شو تا حیات محمود یابی

3 وقت جانفشانیست و هنگام نجات از این عالم فانی آنچه منتی آمال خلق است قسم بجمال حق از خاک پستتر تو آنچه در ملکوت وجود مقبول و محبوب تعلق بان یاب و مفتون آن گرد تا از

is most valued in this existence. Thus shalt thou attain the fruit of mercy from the tree of heavenly life and be led from this elemental existence through the open portals of ever abiding immortality itself.

شجره زندگانی میوه رحمانی یابی و از حیات
عنصری بقای ابدی سرمدی جوئی

MMK2#175 p.128x

AB04872

To: Ghulam Husayn son of Muhammad Ali Alaqihband, in Qazvin

- 1 O thou who gazest upon the Abha Kingdom! If thou seekest the Beauty of the All-Glorious, grasp the hem of contentment. If thou thirstest for the Salsabil of life, drink from the pure spring of truth and faithfulness. If thou walkest the path of salvation, traverse the desert of longing. If thou gazest upon the Abha Kingdom, let thy face be illumined by the glad-tidings of the Concourse on High. If thou takest hold of the hem of guidance, let thy countenance shine forth in the garden of divine unity. If thou warmest thyself at the fire of the Sinaitic flame, kindle the fire of love. If thou art mad with longing in the wilderness of yearning, burn with the fire of love. If thou art enraptured by the beauty of the Beloved of the horizons, seek a passionate heart and desire a consuming fire. Become enthralled and distracted, become bewildered and infamous, until thy name moveth the hearts of holy ones and thy evening becometh brighter than the dawn of earthly ones.

1 ای ناظر بملکوت ابهی اگر طالب جمال
ذوالجلالی تشبث بذیل رضا بجو و اگر تشنه
سلسبیل حیات از معین صافی صدق و وفا بنوش
اگر سالک سبیل نجاتی بادیه اشتیاق پیما و
اگر ناظر بملکوت ابهائی از بشارت ملا اعلی
رنجی روشن نما و اگر متوسل بذیل هدائی در
گلشن توحید رنجی بیفروز و اگر مصطفی از
قبسه شعله سینائی آتش حی برافروز و اگر
مجنون صحرای اشتیاق بنار عشق بسوز و اگر
مفتون روی دلجوی محبوب آفاق سرپشوری
بجو و آتش جانسوزی بخواه واله و شیدا شو
سرگشته و رسوا شو تا نامت محرک قلوب
قدسیان گردد و شامت روشنتر از صبح خاکیان

- 2 May thine eye become seeing with the ancient light, thine ear become hearing through the Word of the Glorious Lord, thy heart become a paradise most glorious, and thy spirit the roses and sweet herbs of the faithful ones.

2 چشم بنور قدیم بینا گردد گوش باستماع کلام
رب مجید شنوا شود دل جنت ابهی گردد و گل
گل و ریحان اهل وفا

- 3 The attainment of all these stations dependeth upon firmness in the Covenant and Testament of God. And the Glory be upon thee.

3 جمیع این مراتب حصولش منوط بثبوت بر عهد
و میثاق الله و البهاء علیک

MKT6.050

AB04777

To: Muhammad Isma'il Khalili, in Qazvin

- 1 O namesake of the divine sacrifice! In the mighty Qur'an and perspicuous Book it is revealed: "And We ransomed him with a mighty sacrifice." In this blessed verse, the mystery of sacrifice is expounded and the light of guidance is manifest, for sacrifice and guidance are twins, and offering and faith are one body in two garments. Until the reality of sacrifice is realized and manifested in the essence of being, the lights of guidance will not shine forth from the supreme horizon and the dawning-place of "or nearer." That is, until the perishable aspects of contingent existence are consumed by the kindled fire of the Lord, the lights of the Abha Kingdom will not illumine the niche of the heart and the glass of the spirit.
- 2 "Kindle the fire of love and burn away all things,
- 3 Then set thy foot into the land of the lovers."
- 4 To sacrifice the body is easy, but to sacrifice the qualities emanating from the realm of existence, which are essential requirements of contingency, is difficult. In any case, we hope that thou wilt become a true sacrifice and offered up in the path of the Divine Beloved. And glory be upon thee and upon all who are firm and steadfast in God's Covenant and Testament.
- 1 ای سمیّ ذبیح الهی در قرآن عظیم و کتاب مبین و فدیناه بذبح عظیم وارد در این آیه مبارکه سرّ فدا مشروح و نور هدی مشهود چه که فدا و هدی توأمند و قربان و ایمان یک بدن در دو پیرهن تا حقیقت فدا در کینونت وجود تحقق و ظهور نیابد انوار هدی از مطلع کبریا و مشرق او ادنی نتابد یعنی تا از نار موقده ربّانیه شئون هالکه کونیه نسوزد انوار ملکوت ابری مشکاة قلب و زجاجه روحرا نیفروزد
- 2 نار عشقی بر فروز و جمله هستیا بسوز
- 3 پس قدم بردار و اندر کوی عشاقان گذار
- 4 جسم را فدا نمودن آسان لکن شئون منبثه از حیز وجود را که از لوازم ذاتی امکانست فدا نمودن مشکل باری امیدواریم که ذبیح حقیقی گردی و فدای راه محبوب الهی و البهاء علیک و علی کلّ ثابت راسخ علی عهد الله و میثاقه

MKT8.113b

AB04641

To: Sakinih Khatun, in Qazvin

- 1 O thou handmaiden of God! If thou desirest to arise and truly serve in the court of God's Majesty, if thou dost wish to develop those attributes which according to the Divine Tablets are the characteristics of the handmaidens of the Merciful and the verdant leaves of the Tree [Sadrah] of certitude, then thou shouldst be a sign of guidance and a gift from the Concourse on High!
- 2 In this day this is what befits the handmaidens of God! Let them arise with utmost chastity, with consummate purity, with
- 1 ای امة الله اگر چنانچه باید و شاید بکنیزی درگاه کبریا قیام نمائی یعنی بصفات و اخلاقی و فضائل و خصائلی که در الواح الهی در صفت اماء الرحمن و ورقات مخضّره سدره ایقان نازل متّصف و متخلّق گردی آیت هدی شوی و موهبت ملاّ اعلی
- 2 الیوم سزاوار اماء الله اینست که بعصمت کبری و عفت عظمی و ثبوت در دین الله و رسوخ در

steadfastness in the Cause, and faithfulness in the Covenant. Let them distinguish themselves through the illumination of their hearts, their unsullied spirituality, and their continual remembrance of His Name and their genuine virtue. Let them shine among the women of the world as a result of their goodly disposition, their eloquent speech, and pleasant behaviour.

- 3 It is my hope that through the bounty of God His handmaidens may all without exception become adorned with such wondrous garments as these and such beautiful robes so that each one of them may hear from the kingdom of holiness the words, "Verily God has purified thee and chosen thee amongst the women of the world."¹

میثاق الله و نورانیت قلب و روحانیت صرف
و تذکر دائمی و کمال حقیقی و حسن اطوار و
حلاوت گفتار و خوشی رفتار در بین نساء عالم
محشور گردند

- 3 امیدوار از فضل پروردگارم که اماء الله کلّ باین
قیص بدیع و ثوب جلیل و ثوب وجود را بیارایند
تا هریک از ملکوت تقدیس انّ الله طهرک و
اصطفاک علی نساء العالمین بگوش هوش بشنوند
و البهاء علیک

MMK2#180 p.130, YQAZ.535, YQAZ.561

AB04775

To: *Shaykh Kazim Qazvini (Samandar)*

- 1 O Samandar, sparks flying from the enkindled fire of God's love! What you wrote contained soul-nurturing meanings and was like sweet, flowing water. It lit the lamp of joy and kindled the fire of longing, for the words were verses of eagerness and the phrases were signs of burning from separation. Therefore, don the pilgrim's garment and set out to circumambulate the circuit of the Concourse on High. When you reach the desired land, you will witness the wisdom behind your lack of success in the previous year and will be amazed at what grace and bounty this was, and what favor and blessing it was that the pilgrimage was delayed until such days. Thus does God reward the doers of good and ordain for them every good in the kingdom of the unseen and the visible. He is indeed Kind and Merciful to His steadfast servants. Praise be to God, the Lord of the Worlds.

- 1 ای سمندر پرشرر نار موقدهء الهیه آنچه مرقوم
گشته مضمون معانی جانپور بود و مال
سلسال خوشگوار سراج ابتهاج برافروخت و
آتش اشتیاق روشن کرد زیرا کلمات آیات
شوق بود و عبارات اشارات احتراق از فراق
لهذا احرام کعبهء مقصود ببرند و قصد طواف
مطاف ملاً اعلی کن چون بارض مقصود
رسیدی حکمت عدم موقیّت در سنهء ماضیه
را مشاهده خواهی نمود و حیران خواهی گشت
که این چه لطف و انعامی بود و این چه فضل
و احسانی که زیارت معلق بپنجین ایامی گشت
و کذلک یجزی الله المحسنین و یقدر لهم کلّ
خیر فی ملکوت الغیب و الشّهود و انه بعباده
الثابتین لرؤوف رحیم و الحمد لله رب العالمین

- 2 Convey the Most Glorious, Most Wondrous greetings to the assured, tranquil believing leaf, the handmaiden of Baha, Daji', and likewise to the honored sons and all the handmaidens of the Merciful and servants of the Self-Subsisting Lord, upon

- 2 ورقهء موقدهء مطمئنّه امة البهاء ضیع را تکبیر
ابداً ابی ابلاغ نمائید و همچنین حضرات ابناء
کرامرا و جمیع اماء رحمن و عباد حیّ مستعان
علیهم بهاء الله الابهی را و البهاء علیک

AHB_109BE #05 p.17, AYBY.351 #033,
TRZ1.181, MUH1.0282

¹Qur'an 3:42.

them be the Glory of God, the Most Glorious. And Glory be upon you.

AB04902

To: Baha'is of Qum

- 1 O friends of 'Abdu'l-Baha! The sweet fragrance wafting from the rose-garden of the hearts of those loving friends has perfumed the nostrils of the yearning ones and made the spiritual sense fragrant with musk. Praise and thanksgiving befits the Lord of Creation, Who nurtured those pearls of the shell of grace in the embrace of guidance through the springtime showers of bounty, so that all might arise, with 'Abdu'l-Baha, in complete servitude, nothingness and evanescence, to serve at the Threshold of Baha.
- 2 O my companions, strive that we may render a service at the Divine Court! Let us swing the polo mallet and snatch the ball of felicity from this field! Let us sow a seed that we may gather a harvest! Let us light a candle that we may burn away the veils! Let us draw a breath in servitude that we may free the soul from every bond! Let us strive and yearn night and day with heart and soul that we may don the robe of service and servitude and drink the wine of bounty from the hand of the Cup-bearer of grace.
- 3 This is the great favor! This is the boundless blessing! And glory be upon the people of Baha!

1 ای یاران عبداله‌آ بوی خوشی که از گلشن
دل‌های آن یاران مهربان منتشر گشته مشام
مشتاقانرا معطر نمود و دماغ جان را معنبر کرد
حمد و ستایش خداوند آفرینش را شایان است
که آن دردانه‌های صدف عنایت را در آغوش
هدایت بریزش باران نیسان موهبت پرورش داد
تا کل با عبداله‌آ در نهایت عبودیت و نیستی و
فنا به بندگی آستان بها قیام نمایند

2 ای خواجه‌تاشان من همتی فرمائید تا خدمتی
در درگاه احدیت نمائیم چوگان‌ی زنی و گوی
سعادتی از این میدان بر بایم تخی بیفشانیم تا
خرمنی اندوخته نمائیم شمع برافروزیم تا پرده‌ها
بسوزیم نفسی عبودیت کشیم تا نفس را از هر
بندی آزاد نمائیم شب و روز بجان بکوشیم و
بجوشیم تا خلعت خدمت و عبودیت بپوشیم و
باده موهبت از دست ساقی عنایت بنوشیم

3 اینست فضل عظیم اینست لطف عمیم و اله‌آ
علی اهل اله‌آ

MKT9.255a, ALPA.023a, YARP2.028
p.080, PPAR.116, RMT.028-029,
QUM.212-213, YARD.029-030

AB04772

To: Mirza Mahram Named as Manzar, in Rangoon

- 1 O thou who art attracted to the Beauty of Abha and enchanted by that Peerless Beloved! 1 ای سرگشته جمال ابهی و مفتون آن دلبر یگا
- 2 Thy letter, like an unfurled scroll, was read and brought joy to hearts. How happy is thy state that thou hast made us happy! According to what thou hast written, by now thou must have departed from Rangoon to other regions. In whatever clime thou openest the doors of teaching and engagest in praise of the Lord, the Generous One, if it be not Rangoon it shall become radiant, and if it be the lowest depths it shall become the highest heaven through the blessing of the Greatest Name and the holy name of the Ancient Beauty. 2 ورق مسطور چون رَق منشور تلاوتش سبب انشراح صدور گردید ای حال تو خوش که حال ما کردی خوش از قرار مرقوم تا بحال باید از رنگون بصفحات دیگر رهبر گشته باشید در هر اقلیمی که ابواب تعلیم گشائی و بثنای حضرت ربّ کریم پردازی اگر رنگون نباشد رنگین گردد و اگر سبّین باشد بمبارکی اسم اعظم و نام مقدّس جمال قدم فضای علّیین شود
- 3 “Thy name was mentioned and lovers heard it; both listener and speaker began to dance.” I swear by His peerless Beauty that mention and praise of Him, like the spring rain, makes verdant and joyous the gardens of hearts and bestows abundant blessing upon the field of realities. 3 نام تو میرفت و عاشقان بشنیدند هردو برقص آمدند سامع و قائل قسم بجمال بیمثالش که ذکر و ثنایش چون باران نیسان عنایت حدائق قلوب را سبز و خرم نماید و کشتزار حقایق را پرفیض برکت فرماید
- 4 As much as thou art able, despite thy weakness, walk in field and farm, and with utmost humility, submissiveness, self-effacement and evanescence, cry out “Glad tidings! Glad tidings!” 4 تا توانی با کمال ناتوانی در دشت و کشت قدم زن و در کمال خضوع و خشوع و محویت و فناء یابشری و یابشری فریاد برآر
- 5 And the Glory be upon thee. 5 و البهاء علیک

MSHR5.183a, MUH3.294

AB04728

To: Baqiruf, Siyyid Asadullah et al., in Rasht

- 1 O thou who art steadfast in the Covenant! Thy letter was read and gave proof of thy staunch faith in the Cause of God. All joy and blessedness be thine for thy firmness in this straight way, the unerring path of His service. 1 ای ثابت بر میثاق نامه شما تلاوت شد دلالت بر استقامت در امر الله داشت طوبی لک و بشری لک بما ثبتت قدماک علی الصراط المستقیم و المنهج القويم
- 2 There is no greater bounty in this Day than such faithfulness, such steadfastness for how otherwise one can withstand the onslaught of the world, the persecution of the nations? Is it 2 الیوم موهبتی اعظم از ثبوت و رسوخ نه زیرا مقاومت جمیع ملل آفاق را بچه توان نمود آیا جز

possible other than through firmness in the Cause of God and steadfastness in His Covenant? Nay by the righteousness of God!

- 3 This is the impregnable stronghold, the invulnerable refuge, and the most sublime shelter. The heavenly power of the Covenant shall vanquish the hosts of rebellion and shall rain down upon the proud ones an eternal sense of perdition, an everlasting desolation.
- 4 I beseech God to ordain the utmost good for that long-standing friend and those dear brethren. Rest thou assured that thou art encompassed by the glance of loving-kindness and abidest beneath the shadow of the mercy and compassion of His holy Oneness. Convey to all the friends of God the wondrous and all-glorious greeting. Upon thee be greeting and praise.

باستقامت بر امر الله و ثبوت و رسوخ بر میثاق
الله ممکن لا والله

3 اینست حصن حصین اینست کھف منیع
اینست ملاذ رفیع این قوت رحمانیہ جنود
طغیان را منہزم نماید و اہل غرور و اصحاب
فتور را بہلاکت ابدی و انعدام سرمدی مبتلا
نماید

4 از خدا میطلبم کہ منتهای خیر را از برای آن یار
دیرین و اخوان نازنین مقدّر فرماید مطمئن باش
مشمول نظر عنایتی و در ظل رحمت و عاطفت
حضرت احدیت جمیع یاران الہی را تکبیر ابدع
اہی ابلاغ نما و علیک التحیۃ و الثناء

INBA16:004, MMK2#200 p.144

AB04624

To: *Mirza Yusuf Khan Shirazi (Lisanul-Hudur), in Ridaiyyih*

- 1 My God, my God! This is a servant who was associated with Your unique and glorious Vahid, who recognized the Day of the dawning of Your light and the breaking of the morn of Your oneness, who attained Your presence and was illumined by Your radiance, who raised the standard of Your oneness and traveled through the lands, traversing hills and plains, heights and valleys, calling out Your name before all people, and guiding souls to the wellspring of Your mercy, unfurling the sail of the ark of salvation moved by the winds of clear verses, until he sacrificed his possessions, his spirit, his glory and his fame, all in Your path, and shed his pure blood in love for You and attraction to Your beauty.
- 2 O Lord! Make this servant a remembrance of him for 'Abdu'l-Baha, strengthen him with mighty power, cause him to speak in praise of Your Most Glorious Beauty, spread through him the sweet fragrances of Your love in those regions, guide through him every seeker, heal through him every sick one, quench through him every thirst, strengthen through him every weak one, and make him a light from the lights of Your bestowal, O my Most Exalted Lord!

1 الہی الہی ہذا عبد انتسب الی وحیدک الفرید
المجید الذی ادرك يوم اشراق نورک و انفلاق
صبح توحیدک و فاز بلقائک و اقتبس من
اشراقک و رفع علم توحیدک و دار فی البلاد
و قطع التلول و السہول و الحزون و الوہاد و
نادی باسمک علی رؤس الاشہاد و ہدی الناس
الی معین رحمانیتک ناشراً شرع سفینۃ النجاة
تحرکہ اریاح الآیات البینات الی ان فدی [بالہ]
و روحہ و عزہ و شہرتہ کلہا فی سبیلک و
سفک دمہ الاطہر فی محبتک حباً بجمالک

2 ای ربّ اجعل العبد ہذا تذکاراً منہ لعبدالبہاء
و ایدہ بشدید القوی و انطقہ بالثناء علی جمالک
الابہی و انشر بہ نفحات محبتک فی تلك الانحاء
و اهد بہ کلّ طالب و اشف بہ کلّ علیل و ارو
بہ کلّ غلیل و عزّز بہ کلّ ذلیل و اجعلہ نوراً
من انوار موبہتک یا ربّی الاعلی

- 3 Verily You are the Powerful over what You will, and You are the Mighty, the Omnipotent.

3 أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَأَنْتَ أَنْتَ الْقَوِيُّ الْقَدِيرُ

INBA17:138, AVK4.290x, AVK4.481cx

AB04730

To: Shirazi, Abdu'l-Ghaffar et al., in Sarvistan

- 1 O ye who are firm! O ye who are steadfast! The bounty of the Covenant brought the horizons to life and filled the people of radiance with joy and gladness. But for the people of discord it was a great affliction and painful torment. Like ill-omened owls they raised their ominous cry and in the corners of ruins - that is, in the hearts of the hypocrites - they cast doubts.

1 ای ثابتان ایراخنان فیض میثاق آفاق را زنده کرد و اهل اشراق را به شوق و شغف آورد ولی اهل شقاق را بلاء عظیم و عذاب الیم بود چون بوم مشئوم بانگ شوم بلند نمودند و در زوایای خرابه‌ها یعنی قلوب اهل نفاق القای شبهات نمودند

- 2 Therefore you who are the white falcons soaring in the supreme heights and the eagles of the mountain of the Covenant of the Ancient Beauty must not allow these shameless owls to gain ground and raise their ominous voice in that land and region. Although the hosts of the Kingdom of the Beloved Beauty are attacking these stubborn people, and soon “thou shalt not hear from them any sound or whisper” and “ye shall see them in manifest loss.”

2 پس شماها که بازهای سپید اوج اعظمید و عقابهای کهسار میثاق جمال قدم مگذارید که این جفندان یحیا میدان گیرند و صوت مشئومرا در آن مرز و بوم بلند نمایند اگرچه جنود ملکوت جمال معبود مهاجم بر این قوم عنود است و عنقریب لاتسمع لهم صوتاً و رکراً و لا همساً و ترونهم فی خسران مبین

INBA87:204a, INBA52:205b

AB04637

To: Aqa Allah Viridi et al., in Saysan

- 1 O ye two loved ones of God! However much your trials have increased, a myriad calamities have repeatedly afflicted you, and however much ye suffered fresh trials and ordeals every day and with each breath, these difficulties and ordeals are but in the path of God. Their purpose is that ye tread the way of truth by beholding the light of His guidance.

1 ای اللّٰهین ایکی سوگلی دوست‌لری سرن هر نه قدر مشقّتیز چوقالدى و درلو درلو مصیبت تکرّر ایلدی هر گون بر بلایه و هر دم بر جفایه مبتلا اولدینز فقط بو بلا و مشقّت حقّ یولنده در و سببی ایشه نور هدایتی گورمکه مسلک حقیقته سلوکنز اولمشدر

2 حضرت سیدالشّهداء علیه الصّلاة و السّلام شهید دشت کربلا اولدی عترت طاهره ئی اسیر و

2 His holiness, the Prince of Martyrs (Imam Husayn)- blessing and peace rest upon him- became a martyr in the desert of Karbala. They made the holy Family of the Prophet (Muhammad) captives. This oppression and pure cruelty is established upon it. Both his holiness, the Prince of Martyrs, that luminous beauty and celestial angel and the companions of the Prophet were treading the path of Divine guidance and truth.

3 Hence, it is no hardship but mercy; it is not chastisement but bounty; not a calamity but comfort. Fierce indignation resulteth in loving-kindness, bounties and infinite bestowals. It is incumbent upon us to be thankful, to praise Him and to be patient in adversity. Praise and blessings be upon you.

خاندان نبوتی بند زنجیر ایلدیلر بو ظلم و ستم مجرّد
بونا مبتنی ایدی گرک او جمال نورانی و فرشته
آسمانی سیدالشهداء حضرتلری و گرک اصحاب
کرامی طریق هدایت سلوک و راه حقیقی
مسلوک بیورمشلرایدی

3 مادام که بویله در زحمت دگلدر بو رحمت در
نقمت دگلدر نعمت در آفت دگلدر راحت در قهر
یوزندن لطف در احساندر موهبت بی پایاندر شکر
ایتلی حمد ایتلی و هر بلایه طیانلی و علیکا التحیه
و الثناء

TSAY.494

AB04869

To: *Shahabadi, Haji Safar Ali et al.*

1 O ye men and women who are assured in faith! Observe the ancient bounty of the All-Merciful, the Compassionate Lord - how all-embracing and mighty it is! He guided those who thirsted to the fountain of life, and directed those who were lost to the path of salvation. He showed the way to His dwelling-place for those who sought Him, and enabled the lovers to attain the vision of His countenance. His face was the manifestation of the All-Merciful that encompassed all regions. In truth, in one station all the friends attained spiritual meeting and achieved this mighty virtue.

2 Give thanks that you have come under the shadow of such a Lord and become associated with the court of such a Glorious One, that you have been blessed with the bounty of the All-Merciful Lord and confirmed with the gift of the Divine One.

3 The intention was to write individual letters, but I swear by the life of the friends there was absolutely no time. And upon you be greetings and praise.

1 ای موقنین ای موقنات فیض قدیم خداوند رحمن
رحیم را مشاهده نمائید که چه قدر عمیمست
و عظیم آن تشنگان را بچشمه حیات دلالت
فرمود و آن گمگشتگانرا بطریق نجات هدایت
کرد طالبان را بکوی خویش راه داد و عاشقان
را بمشاهده روی خود موفق نمود روی او جلوه
رحمانی بود که آفاق را احاطه نموده فی الحقیقه
در یکمقام جمیع دوستان بلقائ روحانی فائز و
بمنقبت عظمی حائز

2 شکر کنید که در ظلّ چنین پروردگاری
درآمدید و بدرگاه چنین بزرگواری منتسب
گشتید و بفیض حضرت رحمن موفق شدید و
بموهبت حضرت یزدان مؤید گشتید

3 مقصود چنان بود که بالا افراد نامه مرقوم گردد
ولی بجان یاران قسم که ابدأ فرصت نبود و علیکم
التحیه و الثناء

MMK3#134 p.094

AB04755*To: Mirza Masih son of Mulla Ghulam-Rida et al., in Shahrud*

1 O two brilliant stars in the dawning-place of the love of God! Jinab-i-Yusuf Khan has offered the utmost praise for the sincerity and excellence of worship of these two brothers - say not two brothers, rather say two stars and two figures in the luminous firmament, and count them as the two bright stars of the illumined heaven. Night and day, with world-illuminating countenance and world-consuming flame, they are burning and yearning in the fire of the love of God. From this news joy and gladness appeared, and the pen became companion to the fingers and sought aid from ink, that perchance a perfect word might be inscribed upon the pages.

2 O two kindled candles! It is time to shed radiance and the moment for burning and yearning and tears of powerlessness and supplication. Be severed from the world and worldly ones, and stay away from all horizons, meaning abandon their habits and ways, so that you may receive a portion of the character and ways of the Blessed Beauty and make the world fragrant.

3 And upon you both be glory.

1 ای دو کوکب ساطع مطلع محبت الله جناب یوسفخان نهایت ستایش را از خلوص و حسن پرستش آن دو برادر نموده اند که دو برادر مگو دو اختر و دو پیکر سپهر انور گو و فرقدان آسمان منور شمر شب و روز با رخی جهان افروز و شعله ای جهانسوز در آتش محبت الله در سوز و گدازند از این خبر سرور و حبور رخ نمود و قلم همدم انامل گشت و مدد از مداد جست تا بلکه کلمهء تامه ای در صفحات اوراق مرقوم گردد

2 ای دو شمع افروخته وقت پرتوافشانیست و هنگام سوز و گداز و اشک عجز و نیاز از جهان و جهانیان منقطع گردید و از جمیع آفاقیان مجتنب یعنی خلق و خوی ایشان را ترک نمائید تا بوئی از خلق و خوی جمال اهی نصیب برید و جهانرا معطر کنید

3 و البهاء علیکم

MKT5.053

AB04978*To: Abbas Ali Imadabadi, in Shiraz*

1 O thou who hast drunk from the outpouring of bounty! Although a response was sent before, yet again I write so it may become clear and evident how loving this burning heart is. Despite endless occupations, difficulties, problems and trials which are a manifestation of "if ye would count God's mercies, ye could not number them," this pen writes repeated letters and this quill is constantly companion to inscription. Thou hadst requested permission to attain the Holy Threshold. In these days, the tests and trials in the Desired Land are severe, therefore I have postponed thy presence to another time. But be thou confident in grace and bounty, and seek from the eternal Fountain and pass around the cup of steadfastness and

1 یا من استسقی من وابل العطاء اگرچه از پیش جواب ارسال شد ولی باز نگاشته میشود تا واضح و مبرهن گردد که این قلب سوزان چه قدر مهربانست باوجود مشاغل و متاعب و مشاكل و مصائب بی پایان که مظهر و ان تعدوا نعمة الله لا تحصوهاست این خامهء مکرر نگارد و این قلم دائماً همدم رقم است اذن حضور بآستان مقدس خواسته بودید این ایام امتحان و افتتان در ارض مقصود شدید است لهذا حضور شما را بوقت دیگر مرهون نمودم ولی تو به فضل و عنایت مطمئن باش و از کوثر باقی طلب و جام

firmness, so that the party of weakness may fall into intense regret while the people of steadfastness become glad and joyous. 'Abdu'l-Baha

بادهٔ ثبوت و رسوخ بدور آور تا حزب فتور
در شدت حسرت افتند و اصحاب استقامت
مستبشر و مسرور شوند ع

- 2 Convey to the supplicating leaf, the handmaiden of God, thy wife, the Most Glorious and Most Wondrous greetings. Give her the glad tidings of the ancient bounty of the Generous Lord, that her heart may be stirred and her spirit rejoice. And the glory be upon thee.

2 ورقهٔ متضرعهٔ امة الله ضلع را بتكبير ابدع ابدی
مسرور نمائید بفضل قدیم رب کریم بشارتش ده
تا قلب مهتر گردد و روح مستبشر و البهاء علیک

INBA84:514a

AB04640

To: Afnan, Zivar Sultan et al., in Shiraz

- 1 O handmaiden of the All-Merciful! I pen this letter in your name and I beseech God that your name may become renowned in the Abha Kingdom and that you may become known and celebrated for your love of His Beauty, so that this wandering and madness and notoriety may become known throughout the world and famous among all, whether poor or prince. And upon you be greetings and praise. 'Abdu'l-Baha 'Abbas

1 ای امة الرحمن این نامه را بنام تو نگارم و از خدا
خواهم که نامت در ملکوت ابدی نامی گردد
و بحبت جمالش معروف و شهرت این سرگشتگی
و شیدائی و رسوائی آوازه اش جهانگیر شود و
در جمیع جهان معروف هر فقیر و امیر و علیک
التحية و الشاء ع

- 2 He is God! O cherished handmaiden of the Greatest Name! Be happy and grow happier day by day, for the glance of favor is all-encompassing and complete, and the light of kindness is shining and radiant from every direction. If you knew what crown from the bounty of the Desired One is upon your head and what robe of honor you wear, you would surely soar like grateful birds in the heights of acceptance and become intimate companions with the beauty of joy and gladness. Blessed art thou for this address which delights every grateful hearer.

2 هوالله ای کنیز عزیز اسم اعظم خوش باش و
روز بروز خوشتر گرد زیرا لحاظ عنایت شامل
و کامل و پرتو الطاف از هر جهت ساطع و
لامع اگر بدانی که از فضل حضرت مقصود
چه اکلیلی بر سر و چه تشریفی در بر داری البته
مانند طیور شکور در اوج قبول پرواز نمائی و با
شاهد جبور و سرور دمساز و همراز گردی طوبی
لک من هذا الخطاب الذی یطرب کل سامع
شکور

INBA84:321

AB04733

To: Father of Aqa Mirza Muhammad Baqir Khan Shirazi

- 1 O spiritual youth! Your sweet letter, your sugary expression, and the effect of your musk-scented pen were read and recited. It brought joy and delight and opened the gates of happiness, for praise be to God, that spiritual youth and physically aged one is intoxicated with the cup of the All-Merciful and remembers the Eternal Beauty day and night. This stems from the power of youth and spiritual freshness and grace that makes one desire to discover realities and meanings.
- 2 What you have inquired about is recorded in a clear Book and you shall surely know its message after a while.
- 3 And I, on my own behalf and as a representative of yourself, circumambulate the two blessed burial places, visit the two purified tombs, and rub my face in the dust of the two illumined thresholds.
- 4 Convey my utmost longing to the noble descendant Aqa Mirza Muhammad-Baqir Khan and Aqa Mirza Muhammad-'Ali, upon them both be the Most Glorious Glory of God.
- 5 And this is glad tidings that causes souls to quiver and hearts to expand. And glory be upon you.

1 ای جوان روحانی نامه شیرینت و بیان شکرینت و اثر خامه مشکینت قرائت و تلاوت گردید بهجت و سرور آورد و ابواب حجب گشود که الحمد لله آن جوان روحانی و سالخورده جسمانی سرمست کأس رحمانیت و شب و روز بیاد جمال جاودانی این از قوه جوانی و طراوت و لطافت روحانیت که آرزوی اطلاع بر حقائق و معانی مینماید

2 آنچه استفسار فرمودید در کتاب مبینی مندرج و ستعلن نبأه بعد حین

3 و آتی بالاصالة عنک و الوكالة عن نفسی اطوف حول التبرتين المبارکتين و ازور الیمسین المطهرین و اعفر وجهی بتراب العتبتین المنورتین

4 جناب سلیل جلیل آقا میرزا محمد باقر خان و جناب آقا میرزا محمد علی علیهما بهاء الله الأبهی را از قبل این بنده آستان مقدس تبلیغ نهایت اشتیاق نمائید

5 و هذه بشارة تهتز لها النفوس و تنشرح بها الصدور و البهآ عليك

VUJUDE.017-018

INBA84:330, VUJUD.012

AB12352

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

- 1 O thou who art firm in the Covenant!
- 2 What thou didst write to Jinab-i-Aqa Siyyid Taqi was noted. Its contents were filled with attraction to the Supreme Kingdom, but my heart was saddened by thy distress, whereas thou shouldst never be saddened by anything nor be distressed by any matter. The glad-tidings of the Concourse on High are with thee - why then shouldst thou be melancholy?

1 ای ثابت بر پیمان

2 آنچه بجناب آقا سید تقی مرقوم نموده بودید ملاحظه گردید مضمون مشحون بتوجه بملکوت اعلی بود ولی از تکدر آنجناب قلب محزون شد و حال آنکه باید ابداً از چیزی محزون نشوید و از امری مکدر نگردید بشارات ملأ اعلی با نُسْت دیگر چرا ملال حاصل کنی

- 3 All affairs are transient and have no permanence. That which is lasting and enduring is, praise be to God, attained and prepared in the most excellent manner. The light of heavenly joy, like a lamp within the glass of the heart, is illumined - the darkness of contingent being can therefore have no rule or effect.
- 4 There is no fear or danger from the oppression of the tyrannical, and no dread or apprehension from the transgression and aggression of the cruel ones. In all conditions thou must be the manifestation of supreme gladness and the dawning-place of evident joy. So long as the Ancient Beauty is the All-Loving Friend, what power can the oppression of strangers have?
- 5 Special letters were written for his eminence Shaykh-i-Ajall and Jinab-i-Aqa Mirza 'Ali-Naqi - deliver them. And upon thee be the Glory.
- 3 جميع امور در مرور است بقائی ندارد آنچه که باقی و برقرار است الحمد لله باحسن وجوه حاصل و مهیا پرتو فرح ملکوتی چون سراج در زجاج قلب روشن دیگر ظلمات امکان را حکمی نباشد و تأثیری نشاید
- 4 از عدوان ستمکاران خوف و خطری نه و از تعدی و تجاوز جفاکاران هراس و خشیتی نیست در جمیع احوال باید مظهر فرح عظیم باشی و مطلع سرور مبین مادام جمال قدم یار مهربانست دیگر تعدی بیگانگان را چه حکمی
- 5 بجهت جناب شیخ اجل و جناب آقا میرزا علینقی مکاتیب مخصوصه مرقوم گشت برسانید و علیک البهاء

BSHI.066-067

AB04930

To: Mirza Buzurg Afnan Alai, in Shiraz

- 1 O noble branch from the Blessed Tree! The abundance of occupations and concerns prevents writing, otherwise I would write you a letter every hour. And though the pen of writing moves swiftly, even so it could not in a month answer the daily letters. However, whenever I wanted, I wrote letters to everyone. But in these days, due to certain impediments, some laxity has occurred. Be confident that you are always in my thoughts and I beseech from the threshold of the Glorious Lord a great confirmation for you and seek a wondrous success.
- 2 O Lord! Assist the Afnan to achieve the greatest virtue in the world of humanity, and expand his breast with the light of certitude, and make his feet firm in Thy love, supported by a power from the unseen realm of possibility, and protect his two brothers beneath the wing of Thy mercy, O Educator of the worlds!
- 3 O servant of the Blessed Beauty! From the Divine Threshold, confirmation and success were sought for Sultan Muhammad
- 1 ایها الفرع الکریم من الدوحة المبارکه کثرت مشاغل و غوائل مانع از تحریر است و الا در هر ساعتی بتو نامهائی می نگارم و قلم تحریر هرچند سریع گردد باوجود این در ماهی از عهدهء جواب مکاتیب یومی برنیاید ولی هر وقت بهر کس هرچه خواستی نامه نگاشتم ولی در این ایام بسبب موانعی قدری فتور حاصل شد مطمئن باش که همیشه در نظری و از درگاه رب جلیل از برای تو تأیید عظیم طلبم و توفیق بدیع جویم
- 2 رب اید الأفنان علی اعظم منقبة فی عالم الانسان و اشرح صدره بنور الايقان و ثبت قدمیه علی حبک مؤیداً بقوة من غیب الامکان و احفظ اخویه تحت جناح رحمتک یا مربی الأكوان
- 3 ای بندهء جمال مبارک از درگاه احدیت بجهت سلطان محمد خان طلب تأیید و توفیق گردید و

Khan. And Jenab Aqa Muhammad Sadiq Khabbaz is permitted to attain the presence. There is no more time than this. And upon thee be the Most Glorious Glory.

جناب آقا محمد صادق خباز مجاز مأذون بحضور است و فرصت بیش از این نه و عليك البهاء الأبهى

INBA84:447

AB04928

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

- 1 O thou exalted branch of the Blessed Tree! The letter arrived and its contents were noted. The blueprint for the construction of the Holy House was reviewed. It is very suitable.

1 آيا الفرع الرفيع من السّدرۃ المباركة مكتوب واصل و مضمون معلوم گردید كشفیه بجهت عمارت بیت مقدسه ملاحظه گشت بسیار موافق
- 2 Through his honor the master architect, be thoughtful about the work and make preparations and arrangements. His honor the master architect must exert the utmost effort and you must absolutely, most absolutely exercise complete care that not even a hair's breadth deviation occurs from the original foundation, arrangement, design, geometry, measurements and dimensions. It should be built with the utmost delicacy, refinement and perfection.

2 بواسطه جناب معمارباشی در فکر کار باشید و تهیه و تدارک بینید و جناب معمارباشی باید نهایت همت را مبذول دارند و البته صد البته دقت کلی نمائید که مقدار رأس شعری از اساس و ترتیب و وضع و هندسه و مساحت و اندازه اصلی تجاوز ننماید و در نهایت ظرافت و لطافت و اتقان ساخته شود
- 3 God willing, funds will be sent gradually. For now, you should make preparations and arrangements. Within one month an amount will be sent. Send news very frequently about what you have done, for this servant carries out all affairs at their appointed time with the utmost perfection, trusting in God. Not a single moment's delay is permissible.

3 و انشاءالله متدرجاً مبلغ ارسال میگردد حال شما در تهیه و تدارک باشید تا یک ماه مبلغی ارسال میشود و زود زود اخبار دهید که چه کردید زیرا این عبد جمیع امور را در وقت مرهون نهایت اتقان متوکلاً علی الله تمشیت میدهد دقیقه واحده تأخیر جائز نداند
- 4 Rest assured. I beseech God that I may be assisted and not be negligent. And upon you be greetings and praise.

4 مطمئن باشید از حق میطلبم که موفق گردم و تهانون نمایم و عليك التحية و الثناء

GEN.171, AFNAN.175x

INBA87:316b, INBA52:321, KHAF.211

AB04880

To: Mother of Mirza Ali Afnan, in Shiraz

- 1 O blessed leaf! Although that luminous star has set from the horizon of contingency, it has risen from the dawning-place of the realm beyond. That divine nightingale has begun its melody in the gardens of the All-Merciful. That blessed branch has become connected to the divine Lote-Tree, and that pleasant stream has merged with the ocean of truth. That thirsty fish has found its way to the sea of reunion, and that sugar-breaking parrot has attained to honey and repeated sweetness. That burning-hearted lover has attained to the radiant-faced Beloved, and that noble friend has received the portion of meeting the heart-attracting Loved One. Therefore be not sorrowful and grieve not, and do not become withered and faded. Ask God that you may follow his virtuous example and, like him, remain firm in the Covenant and Testament.

- 2 Please convey the Most Wondrous and Most Glorious greetings to His Honor Afnan of the Sacred Tree, Haji Mirza Ali. We beseech the special favors of the Blessed Beauty that he may be successful in all affairs.

1 ای ورقه مبارکه اگرچه آن کوکب نورانی از افق امکان افول نمود ولی از مطلع لامکان طلوع فرمود آن بلبل گلشن الهی در حدائق رحمانی آغاز نغمه نمود آن شاخ مبارک بسدره الهیه متصل گشت و آن جوی دلجو بدریای حقیقت ملحق شد آن ماهی لب تشنه بدریای وصال پی برد و آن طوطی شکرشکن به شهد و قند مکرر رسید آن عاشق دل سوخته بمعشوق رخ افروخته واصل شد و آن حبیب نجیب بمحبوب دلفریب نصیب لقا یافت پس محزون مباش و مغموم مباش و افسرده و پرمرده مگرد از خدا بخواه که تائی باخلاق او نمائی و در عهد و میثاق چون او ثابت گردی

2 حضرت افنان شجره مبارکه جناب حاجی میرزا علی را تکبیر ابداعی ابلاغ فرمائید از عنایات خاصه جمال مبارک سائلیم که در جمیع شئون موفق باشند

INBA87:116, INBA52:115a

AB04867

To: Muhammad Known as Aqa Buzurg Shirazi

- 1 O thou who art stirred by the vibrating strings of the love of God! What you had written was noted and the true intent was evident. The loved ones of God, praise be to God, are arising throughout all regions to serve the Sacred Threshold and are sacrificing their lives to spread the fragrance of the garment of Joseph, the All-Merciful. Confirmations are continuously and successively arriving from all directions. He confirms whomsoever He wishes through His grace, bounty and favor, and aids whomsoever He wishes through the hosts of His inspiration and the armies of His outpouring and bestowal. Verily He is the Powerful, the Mighty. Observe that despite such clear expressions and explicit identification of the barking one, still these

1 ای مهتر از اهتزاز اوتار محبت الله آنچه مرقوم نموده بودید ملاحظه گردید و حقیقت مقصود مشهود بود احبای الهی الحمد لله در جمیع اقطار بخدمت آستان مقدس قائم و در نشر رایحه قیص یوسف رحمن جانفشانی مینمایند و تأیید از کل جهات متواصل متابع یؤید من یشاء بفضل و جوده و احسانه و بنصر من یشاء بجنود الهامه و جیوش فیضه و انعامه انه هو القوی القدر ملاحظه نمائید که عبارت بآن صریحی که فرموده و ناعق را معین کرده باز این محتجبان در حجاب غفلت

veiled ones remain veiled in the veils of heedlessness. Leave them in their vain disputes to amuse themselves, and leave them to plunge into their confusions.

- 2 Convey greetings to the respected wife and likewise to the two saplings in the garden of the love of God.
- 3 Aqa Mirza Jalil is beloved of 'Abdu'l-Baha and dear to the Concourse on High. Convey Most Glorious Greetings and tell them to be confident in the favors of the All-Glorious. And upon them both be the Glory.

محتجب ذرهم في خوضهم يلعبون و دعهم في
غمراتهم يخوضون ع ع

2 امة الله ضجيع محترمه را تحيت برسان و همچنين دو
نهال بوستان محبت الله را

3 جناب آقا ميرزا جليل حبيب عبدالبهاست و
خليل اهل ملاء اعلى تحيت ابهى برسانيد و
بعنايت حضرت كبرياء مطمئن باشند و البهاء
عليهما

INBA87:179, INBA52:180

AB04822

To: Prince Muhibbali Mirza, in Shiraz

- 1 O lover of the Dawning-Place of the lights of love!
- 2 There are four well-known degrees of love. First is the love from God to the servant, as evidenced by the verse "He loves them." Second is the love from the servant to the Lord, as proven by "they love Him." Third is love from servant to servant, as attested by the verse "merciful among themselves." Fourth is from Truth to Truth, as established by "I loved to be known."
- 3 The love of the Manifestation of God Himself and the Dawning-Place of inspiration, although it is from servant to servant, is in reality from creation to Truth, for "whoever loves Him has loved God."
- 4 Therefore, since your name indicates love from one named after Ali in the Kingdom of Names, it is hoped that you will arise to fulfill what is required by this blessed name and these illustrious characteristics - namely, to spread the divine fragrances and show steadfastness in God's Covenant. And glory be upon you and upon all who remain firm in the Ancient Covenant.

1 اى محب مطلع انوار محبت را

2 مراتب اربعة مذکور و مشهور اول محبت من الله
الى العبد است آيه يحبهم شاهد اين مطلب ثانى
محبت من العبد الى الرب است و يحبونه دليل
اين مقام ثالث من العبد الى العبد است آيه رحماء
بينهم حجت اينقال رابعاً من الحق الى الحقست
فاحببت ان اعرف مثبت اين مال

3 محبت مظهر نفس الله و مطلع الهام هرچند من
العبد الى العبد است ولى بحقيقت من الخلق الى
الحقست چه كه من احبه فقد احب الله

4 پس چون نامت دلالت بر محبت من ستمى بعلى فى
ملكوت الاسماء دارد اميد كه بآنچه از لوازم اين
اسم مبارك و خصائص اين رسم مجلل است قيام
نمائى و موفق گردى و آن همت بر نشر نفعات الله
و غيرت در ثبوت و رسوخ بر ميثاق الله است و
البهاء عليك و على كل ثابت على العهد القديم

INBA87:071, INBA52:070, MMK6#114,
RHQM2.1023 (465) (287x)

AB04729*To: Rustam Fulad Farsi, in Shiraz*

- 1 O steadfast one in the Covenant! Your letter arrived and your intimate supplications became known. Truly I say that in this revolution of the divine Sun, the Persian friends engaged in truthfulness and worship of reality, and with utmost sincerity and steadfastness received the rays of the Sun of Truth and arose to spread the verses of unity. Although they remained frozen and withered for a long period from the bitter cold of winter, in this divine spring and heavenly season they became verdant and joyous and attained boundless freshness and delicacy. And the hope is that they will bear fruit of utmost sweetness.
- 2 Therefore be confident in the endless bounty and be happy and joyful, for the time of fulfillment has appeared and the dawn of hope has broken and the heavenly star has shone forth. But steadfastness is the condition of the path and servitude is the cause of nearness to the threshold. God willing, you are confirmed and assisted.
- 3 Give rest and comfort through divine bestowal to the elder Khudadat Bahram, and perfume his nostrils with the musk-laden breeze from the rose garden of mysteries.
- 4 And upon you be the Most Glorious Glory.

1 ای ثابت پیمان نامه شما رسید و راز و نیاز معلوم گردید براستی میگویم که در این گردش آفتاب الهی احبای فارسی به راستی و حق پرستی پرداختند و در نهایت صدق و استقامت پرتو شمس حقیقت گرفتند و بنشر آیات توحید قیام نمودند هرچند از زمهریر آذر و دی مدتی مدیده افسرده و پژمرده ماندند ولی در این بهار الهی و فروردین و اردشتی آسمانی سبز و خرم گشتند و طراوت و لطافت بختی یافتند و امید چنانست که ثمر و بری در نهایت حلاوت بیار آرند

2 لهذا مطمئن بفضل بی پایان باش و مسرور و شادمان گرد که روزگار کامرانی رو نمود و صبح امید دمید و کوکب آسمانی بدرخشید ولی استقامت شرط راه است و عبودیت سبب قربیت درگاه انشاء الله مؤید و موفق

3 مهتر خداداد بهرام را بخشش ایزدی راحت و آرام ده و بنفحه مشکار گلشن اسرار مشام معطر نما

4 و علیک البهاء الأبهی

YARP2.555 p.394

AB04893*To: Zahidani, Aqa Mirza Zaynu'l-Abidin et al., in Shiraz*

O Friends of God! Now is the time for joy and gladness, for acquiring the characteristics of the All-Merciful. This transitory world is passing even as a fleeting shadow, and the days of life are speeding by. When finally we hasten from this world to the next, we should do so with a candle in our hand, a brightness in our countenance, and a spirit in our heart. Observe thou how the exterior is the sign of the interior. All tombs and sepulchres, even of the world's most celebrated monarchs, are dark and gloomy, whereas the holy resting-places of the

ای یاران الهی وقت فرح و شادمانیست و هنگام اکتساب اخلاق رحمانی این عالم فانی مانند ظل زائل در مرور است و ایام حیات در عبور عاقبت چون از اینجهان بجهان دیگر شتابیم باید شمع در دست و نوری در وجه و روحی در روح داشت ملاحظه نمائید که ظاهر عنوان باطنست جمیع قبور حتی مشاهیر ملوک آفاق

chosen ones of the All-Merciful are radiant and luminous. Let us then exert ourselves with heart and soul, and lift up our voices in a gladsome chorus, that we may become acceptable at the Threshold of Oneness; be made alive by the the fragrant breaths of holiness; detach ourselves from whatsoever is of the world; become devoted servants at the threshold of Him Who is the Ever-Living, the Self-Subsisting; be made recipients of His infinite bounty, and attain to everlasting life. Upon thee be salutation and praise.

BRL_ATE#133

تاریک و ظلمانی اما بقاع مقدسه اولیاء الرحمن
روشن و نورانی پس به جان و دل باید بکوشیم
و بخروشیم تا در درگاه احدیت مقبول گردیم و
بنفحات قدس زنده شویم و منقطع از مادیات
گردیم و بنده درگاه حق قیوم شویم و لطف
بی پایان یابیم و حیات جاودان دریابیم و علیکم
التحیة و الثناء

BRL_DAK#0416, BSHN.140.422,
BSHN.144.416, MHT1a.070, MHT1b.028

AB04910

To: Baha'is of Shiravan, in Shirvan

¹ O loving friends! This homeless one's familiar homeland is that of the spiritual ones of Shirvan, and the word "shir" (lion) is part of that name. Names descend from heaven. Through the grace of the Ancient Beauty, we thus hope that the divine friends will be fierce lions in the thicket of Shirvan and mighty beasts in the jungle of the love of God. In those dense woods may they raise such a roar that it will cause the hearts of the veiled ones to tremble and leave the jackals of ignorance and unawareness no choice but to flee. That roar is the divine call, and that courage and valor is love for the Beauty of the Infinite Lord.

² O friends, count this time as precious and let not this opportunity slip away. While the hosts are repeatedly descending from the Kingdom, take the lead and form the vanguard of the love of God. With the sword of divine knowledge, the spear of the All-Merciful's love, and the arrows and darts of godly virtues, put to flight the stubborn forces of passion and desire. This is courage, this is valor, this is manliness, this is freedom. And upon you be glory.

¹ ای یاران مهربان این بی سر و سامان وطن مألوف
آن روحانیان شیروان است و کلمه شیر جزء آن
نامست الأسماء تنزل من السماء از فضل جمال
ابهی چنین امیدواریم که یاران الهی پیشه شیروان
را شیران ژیان باشند و ایکه محبت الله را هزیران
بیابان در آن آجام غرشی بلند نمایند که در قلوب
محبوبان طپش اندازند و شغالان جهل و نادانی
را جز فرار محالی نماند آن غرّش ندای الهی است
و آن شجاعت و بسالت محبت جمال حضرت غیر
متناهی

² ای یاران وقت را غنیمت شمرد و فرصت را
از دست ندهید تا جنود از ملکوت متتابعاً در
هجوم است پیشی گیرید و صف طلایع محبت
الله تشکیل نمائید و بسیف عرفان الهی و سنان
محبت رحمانی و تیر و خدنگ اخلاق یزدانی جنود
عنود هوا و هوس را مهزوم نمائید اینست شجاعت
اینست بسالت اینست مردانگی اینست آزادگی
و البهاء علیکم

INBA72:091

AB04904

To: Baha'is of Taft

- 1 O friends of 'Abdu'l-Baha in Taft! At every moment offer a hundred thousand thanks at the threshold of the one God that you have become free from estrangement and have become familiar with the peerless Lord. You have awakened from the sleep of heedlessness and opened your eyes to witness the lights. You have been attracted to the Truth and been set ablaze by the fire kindled in the blessed Tree of the Lord. You have been delivered from darkness and reached the Dawning-place of lights. You have become intimate with the divine realm and become confidants of the Ka'bih of the Ultimate Goal. You have lit the lamp of bounty and burned away the veil of heedlessness, and have stored up the treasure of the Kingdom and closed your eyes to all else but the Truth. This is naught but from the endless grace of the Lord God and the pre-existing mercy of the Beauty of the All-Merciful. Know ye the value of this favor and open your tongues in thanksgiving.

- 2 O my Lord! My Lord! These are servants who have been attracted by Thy holy fragrances and have been set ablaze with the fire of Thy love and have held fast to the hem of Thy grace. O Lord! Spread abroad their signs, make manifest their lights, illumine their inner mysteries, make their trees to bear fruit and cause their flowers to open. Verily, Thou art the Powerful, the Mighty, the Omnipotent, and verily, Thou art the Mighty, the Generous, the Merciful.

1 تفت احبای الهی علیهم بهاء الله الأبهی ای یاران
عبدالهاء در هر دمی صد هزار شکرانه بآستانه
خداوند یگانه تقدیم نمائید که از بیگانگی بیزار
شدید و بیگانگی خداوند بی مانند آشنا گشتید
از خواب غفلت بیدار شدید و دیده بمشاهده
انوار گشودید منجذب حق شدید و مشتعل بنار
موقده در شجره مبارکه رب از ظلمات رهیدید
و بمطلع انوار رسیدید محرم لاهوت شدید و
محرمان کعبه مقصود شمع موهبت افروختید و
پرده غفلت سوختید و کنز ملکوت اندوختید
و دیده از غیر حق بدوختید این نیست مگر از
فضل بی پایان حضرت یزدان و رحمت سابقه
جمال رحمن قدر این عنایت را بدانید و لسان
بشکرانه گشائید

2 ربّ ربّ انّ هؤلاء عباد انجذبوا بنفحات قدسک
و اشتعلوا بنار محبتک و تمسکوا بذیل عنایتک
ربّ انشر آثارهم و اظهر انوارهم و نور اسرارهم
و اثمر اشجارهم و فتح ازهارهم انک انت القوی
المقتدر القادر و انک انت العزيز الکريم الرحيم

YBN.122a

AB04631

To: Baha'is of Taliqan

- 1 O beloved of the Lord! There exist upon this terrestrial globe mighty peoples, tribes, nations, and governments, each of which is renowned in the East and the West for its attainments, arts and sciences. Yet, by virtue of the divine favours, it is above the horizon of Iran that the Daystar of Truth hath risen and hath cast its merciful rays over every land. This indeed is an instance of the verse: "He singlet out

1 ای احبای الهی در کره زمین قبائل و شعوب و
ملل و دول پرتمکین موجود و مشهود هریک در
معارف و علوم و فنون مشهور شرق و غرب و
در حیز وجود ولی بصرف بخشایش الهی شمس
حقیقت از ایران اشراق فرمود و پرتو عنایت بر
آفاق مبذول داشت و این از خصائص یختص

for His favor whomsoever He willeth”, and: “This is the grace of God, which He conferreth upon whomsoever He desireth”.

- 2 To render thanks therefore for this supernal grace of the all-glorious Lord, the people of Iran must evince such characteristics and perfections amongst the peoples of the world as to adorn and embellish the body of humanity, and to wear befittingly the divine mantle that hath been placed upon their shoulders.

- 3 O friends! Ye have reposed in the sheltering shade of divine favors; ye have grown cypress-tall above of the streams of His mercy; ye have drunk your fill from the wellspring of the water of life. Beseech ye God that the effects and influence thereof may be made plain and manifest in the world of existence. Upon ye rest the glory of God!

برحمته من یشاء و ذلک فضل الله یؤتیه من یشاء

2 پس اهل ایران باید بشکرانه این فضل عظیم خداوند جلیل بفضائل و خصائلی در بین قبائل ظاهر گردند که زینت و طراز هیکل عالم انسانی گردد و این تشریف الهی بر قامت این ملت برانزده آید

3 ای دوستان در سایه عنایت یزدان آرمیده‌اید و از جویبار رحمت رحمان چون سرو آزاد روئیده‌اید و از چشمه آب حیات نوشیده‌اید حال از خدا بخواهید تا ثمر و تأثیرش در کینونات ظاهر و باهر گردد و الباء علیکم

INBA17:022, MMK6#016, AKHA_130BE
#09 p.a

AB11890

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

- 1 O young man of Milan! Do you know in what state I am remembering you now? Although there is no opportunity for rest and peace in any way, yet heart and soul are affected by the love of the friends and yearn in separation from them. May His Holiness the Celestial Photographer become, God willing, the manifestation of divine confirmations. Day by day may he increase in human perfections.

- 2 The two hundred and fifty photographs arrived. This servant's wish and purpose was such that I should have no trace or sign in this ephemeral world - that I should be completely effaced and non-existent and evanescent and without trace. But destiny was such that in early youth by a definitive command from the pure lips I should have a photograph taken. However, it had been forgotten. I know not what happened that it fell into the hands of the friends until it spread throughout all the world and was printed in various forms, even appearing in many newspapers printed and published and famous, and through love of that Kind Beloved I became notorious throughout the horizons.

1 ای جوان میلانی هیچ میدانی که الآن در چه حالتی بیاد تو مشغولم باوجود اینکه فرصت و راحت و آرامی بهیچوجه میسر نه ولی دل و جان بحبّت یاران متأثر و از فرقتشان متحسر است حضرت عکاس ملکوتی انشاءالله مظهر تأییدات لاهوتی گردد روز بروز بر کمالات انسانی بیفزاید

2 دوپست و پنجاه عکسها واصل شد این عبد را آرزو چنان بود و مقصود چنین که اثری و نشانه‌ئی در اینجهان فانی نداشته باشم بکلی محو و نابود و فانی و بی‌نشان گردم ولی تقدیر چنین بود که در بدایت جوانی بأمر قطعی از فم مطهر عکسی بیندازم اما فراموش شده بود ندانم چه شد که در دست یاران افتاد تا در جمیع جهان منتشر گشت و بطرزهای مختلفه طبع شده حتی در روزنامه‌های بسیار مطبوع و منشور و مشهور گشت و بحبّت آدلبر مهربان رسوای آفاق گشتم

3 And upon you be greetings and praise.

3 و عليك التَّحِيَّةُ وَ النَّاءُ

ADMS#209

INBA79.034

AB12364

To: Azizullah Varga, in Tihran

1 O dear servant of 'Abdu'l-Baha! Some time ago I wrote you a letter in my own hand congratulating you on the occasion of the Festival. Surely it has reached you by now. It is morning now and you came to mind, therefore I set about writing these lines. I beseech from the bounty of the King of existence heavenly and earthly confirmations for you. Indeed you are engaged in service with the utmost effort.

1 ای عزیز عبدالبهاء چندی پیش بخط خویش
بشما نامه‌ئی در تهنیت عید نگاشتم البتّه تا بحال
رسیده حال نیز صبح است و به خاطر و یادى
لهذا بتحریر این سطور پرداختم و از جود ملوک
وجود ترا تأیید غیب و شهود طلبم فی الحقیقه قائم
بر خدمتی و در کمال همت

2 His honor Mirza Habibu'llah, son of Aqa Rida, the immigrant, the warrior, and one near to the threshold of the Most Glorious Beauty, had an appointment in Egypt with Muqtadir'ul-Mulk at a salary of five hundred tumans. When Muqtadir'ul-Mulk traveled to Europe, he told him to return from Egypt. Now Mirza Habibu'llah is left destitute and wandering, without work or occupation.

2 جناب میرزا حبیب‌الله ولد آقا رضای مهاجر
مجاهد مقرب درگاه جمال ابهی در مصر در
معیت مقتدرالملک با پانصد تومان مواجب
مأموریتی داشت چون مقتدرالملک به اروپا
سفر نمود او را نیز گفت که از مصر مراجعت
نما حال میرزا حبیب‌الله سفیل و سرگردان بی
کار و عمل مانده

3 You must strive and exert your utmost efforts so that by whatever means possible he may be appointed either again in Egypt or in Europe, at whatever location there may be. He has absolutely no desire to go to Iran - that is, his mother categorically refuses to allow him to go to Iran. This matter is very important.

3 شما بکوشید و نهایت همت را بفرمائید که بهر قسم
است یا دوباره در مصر و یا در اروپا در هر
نقطه‌ای از آن که باشد بمأموریتی تعیین شود میل
به ایران ابداً ندارد یعنی والده‌اش راضی نمیشود
قطعیاً که به ایران آید این قضیه بسیار لازمست

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

4 و عليك البهاء الابهی

INBA85:539a

AB04954

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

- 1 Glory be unto Thee, O my God! Thou art He Whose proof hath been perfected, Whose mercy hath preceded, Whose bounty hath overflowed, and Whose gift hath been completed unto Thy sincere servants. Thy evidence hath appeared, Thy beneficence hath become renowned, Thy lights have shone forth, and Thy signs have spread among the company of those who profess Thy unity.
- 2 I stretch forth unto Thee the hands of supplication and entreaty, that Thou mayest assist this servant of Thine with the hosts of Thy invisible and visible realms, and enable him to prostrate himself with all the realities of existence before Thee, O my Lord, the Loving. Rain down upon him the verses of generosity, and overshadow him with the clouds of Thy mighty grace and [manifest] favor, O Thou Most Merciful of the merciful!
- 3 O Lord! This one is thirsty, hastening to the spring of Thy favors; this one is parched, rushing to the Salsabil of Thy bounty; this is a drop seeking sustenance from the seas of Thy mysteries; this is a mote flying in the rays of the sun of Thy generosity.
- 4 O Lord! Illumine his brow with the lights of Thy Kingdom, expand his breast with the signs of Thy dominion, and ordain for him every good in the worlds of Thy holiness. Make firm his feet in Thy Covenant and Testament. Verily, Thou art the All-Bountiful.
- 1 سبّحانک اللهم یا الهی انت الذی تمّت حجّتک و سبقت رحمتک و سبغت نعمتک و کملت موهبتک علی عبادک المخلصین و ظهر برهانک و اشتهر احسانک و اشرق انوارک و شاع آثارک بین ملأ الموحّدين
- 2 و ائی اسط الیک اتّکف الضّراعة و الابهال ان تؤیّد عیدک هذا بجنود غیبک و شهودک و توقّفه علی السجود بأركان الوجود بین یدیک یا ربّی الودود و تنزل علیه آیات الجود و تظلل علیه غمام فضلك العظیم و منک [المبین] یا ارحم الراحمین
- 3 ای ربّ هذا عطشان سرع الی معین الطافک و هذا ظمآن هرع الی سلسبیل احسانک و هذه قطرة استمدّت من بحور اسرارک و هذه ذرّة طارت فی شعاع شمس اکرامک
- 4 ای ربّ نور جبینہ بانوار ملکوتک و اشرح ضمیره بآیات جبروتک و قدّر له کلّ خیر فی عوالم قدسک و ثبت اقدامه علی عهدک و میثاقک انک انت الکریم

INBA84:278

AB04982

To: *Ghulam Ali, in Tihiran*

- 1 O thou who art attracted to the fragrances of holiness!
- 2 In this world of being, there is much variance among human souls and great diversity in the potential and capacity of human beings. Some have the ability to be enlightened by the rays of divine unity from the lamp of sanctity but others are more
- 1 یا من انجذب من نفحات القدس
- 2 در این عالم کون و ایجاد نفوس انسانی مختلف و متنوع و حقائق من حیث الاستعداد و قابلیت متفاوت نفوسی مستعدّ اقتباس انوار توحید از زجاجةء سراج تقدیسند و نفوسی منجذب شئون

attracted to those who are spiritually deprived. Some are able to breathe in the fragrant breezes of purity and others have dulled senses and cannot enjoy the perfume of the Divine. A few like certain animals, actually prefer to linger over odours which are vile.

- 3 Render thou thanks to God therefore that thou hast been blessed with such a pure potential and hast opened thyself to true insights and hast borne witness to the lights of the All-Merciful and His great signs. Thou hast entered the heavenly gatherings and hast found thy way to the All-Glorious Paradise, drunk of the clear fountain, tasted from the sweet cup of divine recognition, and focused all thy attention on the Kingdom of God.

ظلمات اهل تحدید بعضی مشام پاک دارند از
نفحات قدس معطر کنند و بعضی مزکوم و از
روایح طیبہ نصیب و بهره نبرند و برخی چون
حیوانات کثیفه از روایح کرهه متلذذ گردند

3 باری تو شکر کن که استعدادی مبارک داشتی
که چشم بصیرت گشودی و از اهل مکاشفه
و شهود گشتی و مشاهده انوار رحمن نمودی و
ملاحظه آیات کبری کردی و در انجمن یزدان
داخل شدی و بفردوس سبحان پی بردی و از
معین صافی حیوان نوشیدی و از شهد عرفان
چشیدی و بملکوت الهی توجه نمودی و البهآ
علیک ع [متن یادداشت ضمیمه فوتوکوپی لوح
مبارک: ک ا جناب آقا غلامعلی علیه بهآ الله
الاهی ملاحظه نمایند]

MMK2#126 p.097, PYK.265

AB04985

To: Haji Mirza Haydar Ali Isfahani, in Tihiran

- 1 O thou who, by the sweet-fragrance of his steadfastness all regions have been perfumed! It befitteeth them who are the likes of thee to attain to such nobility. By the righteousness of the Lord! The angels of holiness intercede for thee in the Abha of Kingdom, and the Concourse on high cry out most loudly unto thee saying: "Well done, well done! O thou who hast been faithful to the covenant, fulfilled completely that which he pledged unto God on the Day of Splendor, and whose cleaving to the Testament of God, and clinging to the hem of the bestowals of the Lord were not affected by the blame of the blamer."
- 2 Rejoice, magnify the name of thy Lord speak forth and cry out with a radiant face, a joyful heart, an attracted soul, a refreshed spirit saying: "O people of faithfulness! Be firm in the covenant of God and cling unto His Testament. This indeed is confirmation endued with great power. By its aid; the pillars of the Religion of God are raised, the edifice of the Law of God is made firm, the light of the love of God shineth forth, the signs of the bestowals of God appear, the sweet fragrance of

1 یا من تعطر الآفاق من نفحات ثبوتہ علی میثاق الله
و لمثلک ینبغی هذا المقام العظیم و لشبهک یلیق
هذا الشأن الکریم تالله الحق ان ملائکة القدس
تصلین علیک من ملکوت الاهی و الملائة الاعلی
ینادیک بأعلى النداء احسنت احسنت یا من وفی
بالمیثاق و اوفی بما عاهد علیه الله فی يوم الاشراق
و لم تأخذ لومة لائم فی تمسکه بعهد الله و تشبته
بذیل موهبة الله

2 فہلل و کبر و نطق و ناد متہلل الوجه مستبشر
القلب منجذب الروح منتعش الفؤاد یا اهل الوفاء
فاثبتوا علی میثاق الله و تمسکوا بعهد الله فان هذا
هو تأیید شدید القوى و به تشیید دعائم دین الله و
تحکیم بنیان شریعة الله و سطوع انوار معرفة الله
و ظهور آثار موهبة الله و عبوق نفحات محبة الله
و اعلاء کلمة الله

the breeze of the love of God are wafted, and His Word is exalted.”

- 3 Say, “O people! Discard vain imaginings, reject the interpretations of those who adhere to perplexing verses, and cling firmly unto the perspicuous verses. Verily, these are the straight path, the guiding light, the solid edifice, the fortified shelter that protect you against the assaults of the heretics.”

3 یا قوم ذروا الشبهات و دعوا تأویل المتمسکین
بالمتشابهات و تمسکوا بالمحکمات انہا ہی الصراط
المستقیم و النور المبین و البیان القویم و الحصن
الحصین عن هجوم المارقین ع

MKT2.286, AVK2.150.03x, TZH8.1121,
KSH08.052

AB04636

To: Ibn-i-Abhar, in Tihiran

- 1 O thou locked in chains and fetters in the path of the Abha Beauty! What thou didst write was carefully perused, it was a heart-burning cry that came from the very centre of thy being.
- 2 How great is thy happiness that beneath these chains and fetters thou hast kept a bright face, a disposition cheerful as the meadows in spring and a joyful countenance blossoming like a flower garden. The darkness of prison hath truly enlightened thine inner spirit and hardship and adversity have become the source of happiness and comfort to thee. The bitterness of tribulation hath been transformed to sweet faithfulness and the lethal poison is now a refreshing gift to thy lips.
- 3 This is what becometh the people of Baha, who find their noblest habitation in a prison and the flower garden in a rubbish heap, who seek supreme bounty in the greatest hardship and drink the sweetest beverage of His grace in the bitterest draught of torment. This is what becometh those who look for the dawn of divine grace in the night of blind impediments.
- 4 By the Sun of Truth shining above the horizon of guidance! How envious I am of this bounty that has befallen thee. How much I wish that I was with thee and could benefit from this great blessing.

1 ای اسیر سلاسل و اغلال در سبیل جمال ابھی
آنچه مرقوم و مسطور بود متلو و ملحوظ گشت
نغمهء جانسوز بود کہ از حنجر روحانی صادر و
شعلهء آتش افروز بود کہ از قلب رحمانی ظاهر

2 خوشا بحال تو کہ در زیر زنجیر رخی روشن
و خاطری گلشن و دلی چون گلزار و چمن
داری ظلمت زندان سبب نورانیت وجدان شده
و زحمت و مشقت بی پایان رحمت دل و جان
گشته تلخی بلا شہد وفا گردیده و سم نفع نعم
بدیع گشته

3 اینست شأن اہل بہا کہ ایوان را در زندان
جویند و گلزار را در خارزار طلبند و رحمت
کبری را در موارد زحمت عظمی خواهند شہد
عنایت را در مراتب مصیبت چشند و صبح
موہبت را در ظلمات کلفت تحرّی کنند

4 قسم بآفتاب حقیقی فجر ہدایت کہ حسرت این
عنایت را کہ در حق آن جناب شدہ میبرم
یالبتی کنت معکم فأفوز فوزاً عظیماً

BRL_DAK#0143, MMK2#297 p.216,
YIA.224-225

AB04654

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

- 1 O divine herald! Although times are unfavorable and the Covenant-breakers are striving to harm 'Abdu'l-Baha, and communications between the seat of sovereignty and local government are continuous until what results are ordained - despite all this, 'Abdu'l-Baha will strive and endeavor with the utmost effort and sacrifice his life, calling the world to heavenly bounty and inviting to love, fellowship and oneness, so that he may deliver it from war, conflict, clamor and tumult, and rescue it from the wilderness of deprivation to bring it to the destination of the Beloved.
- 2 Let no hatred or malice remain on earth; rather, through the intensity of love may it become a supreme paradise and estrangement be transformed into oneness.
- 3 This enclosed pamphlet contains verses that one of the enkindled leaves has composed in praise of the Blessed Beauty and set to the most wonderful melodies and sent. Give this to be translated and published and distributed among the friends, so that the East may be stirred by the warmth of the attraction of the people of the West.
- 4 Likewise guide all the divine friends to follow the self-sacrifice of 'Abdu'l-Baha. And upon you be greetings and praise.

1 ای بشیر الهی هر چند اوقات نامساعد و ناقضان در ضرر عبدالبهاء مجاهد و مخبره بین مرکز سلطنت و حکومت محلیه متابع تا نتایج چه مقدر گردد باوجود این عبدالبهاء در نهایت سعی و اجتهاد جانفشانی نماید و جهانرا بفیض آسمانی خواند و به محبت و الفت و یگانگی دعوت نماید تا از جنگ و جدال و ضوضاء و غوغاء برهاند و از بادیه حرمان نجات داده بسرمنزل جانان برساند

2 در روی زمین بغض و کین نماند بلکه از شدت محبت بهشت برین گردد و یگانگی ییگانگی مبدل شود

3 این جزوهء ملفوف اشعار است که یکی از ورقات منجذبه در ستایش جمال ابهی گفته و بابتدع الحان تطبیق نموده و فرستاده شما این را بدهید ترجمه نمایند و طبع نموده در میان احبا انتشار دهید تا شرق از حرارت انجذاب اهل غرب باهتزاز آیند

4 و همچنین جمیع یاران الهی را بمتابعت جانفشانی عبدالبهاء دلالت نمایند و علیک التحیه و الثناء

MMK5#024 p.018x, BSHI.041-042

AB04889

To: Mirza Muhammad, in Tihiran

- 1 O my spiritual friend and companion of old! Think not that thou hast been forgotten or effaced from my mind even for a moment. Nay, thou hath been remembered in the Guarded Tablet and thy name recorded the Written Book and mentioned in the Outspread Roll, in extensive detail! That is to say, be thou assured that in the sanctified court of the unseen Kingdom of Glory, thou art ever present in every heart which is kindled by the fire of the love of God, even as thou art present

1 ای یار قدیم و دوست روحانی دیرین همچو گمان منما که آنی فراموش شدی و از خاطر محو گشتی در لوح محفوظ و کتاب مسطور و رق منشور مذکور و مبسوطی و مثبت یعنی در هر قلب مشتعل بنار محبت الله و جان عبدالبهاء در ساحت اقدس ملکوت غیب ابها همواره مشهور بوده و هستی دیگر چه خواهی

in the heart and remembered by every fibre in the being of 'Abdu'l-Baha. What more dost thou desire?

- 2 He who is the Sovereign Lord, He who doeth whatsoever He willeth, hath fixed the glances of His favour upon thee and be thou assured that He wilt continue thus to look upon thee for ever more. His summons heard by every understanding ear hath been raised from the unseen Realm and calleth upon thee, saying "O my servant, O my servant!". What more do we desire? The luminous rays of His bounty radiate from every side. What else can we ask for? The showers of His bounty are poured forth and His flood of grace is in full flow. What more do we wish? The Day-Star of the Cause of God is ablaze in the horizon of sanctity, and the morning of the Word of God is breaking upon the dawning place of divine unity. What else do we desire?

- 3 Thank thou thy Lord, therefore, and praise Him.

2 نظر عنایت آن سلطان یفعل ما یشاء با تو بوده و خواهد بود دیگر چه خواهی ندای عالم پنهان بگوش هوش ما یا عبدی یا عبدی متواصل دیگر چه خواهیم پرتو عنایت از جمیع جهات مشتهر است دیگر چه خواهیم سحاب رحمت در فیضانست و سیل موهبت در جریان دیگر چه خواهیم کوکب امر الله در افق تقدیس لامعست و فجر کلمه الله در مشرق توحید ساطع دیگر چه خواهیم

- 3 پس بشکر و ثناء پرداز و البهاء علیک

MMK2#085 p.066

AB04646

To: Mother of Nasrullah, in Tihnan

- 1 O thou maidservant of God! Offer thou thanks unto the Lord for thou hast a son who hath been enabled to render service at His Sacred Threshold, and hath girded up his loins in servitude at His heavenly door. He seeketh to please and serve the pilgrims, at morn and at eventide, and is noted for his labours at the Divine Threshold in the daytime and in the night season. His services are acceptable and his endeavours recognized.
- 2 Pray then the Lord that his servitude may become even as a crown resplendent upon his head, and a necklace brightly jewelled around his neck. Wert thou to know to what bounty he hath attained, and what great blessing he hath received, thou wouldst assuredly spread thy wings and soar in the heavens.
- 3 Erelong the clear evidences of these favours will be apparent and manifest, like unto the sun shining from the horizon of existence, and the bright light of this grace will enkindle the lamp of that family. Soon thou shalt rejoice at that which he will offer in servitude, and thy heart shall be gladdened at meeting him.

1 ای امه الله شکر کن خدا را که پسری داری که در آستان الهی بخدمت موفق گشته و در عتبه رحمانی کمر بندگی بسته شب و روز در مهمانخانه حق بدجلوئی و خدمات مسافران مشغول و صبح و شام در درگاه رحمانی بجانفشانی موصوف خدماتش مقبول و زحماتش معروف

2 از خدا بخواه که این تاج را بر سر او برانده کند و این طوق را در گردن او گوهر فروزنده اگر بدانی بچه عنایتی موفق گشته و بچه موهبتی مؤید البته پر باز نموده پرواز نمائی

3 عنقریب آثار باهره این مواهب چون شمس از افق وجود طالع و باهر گردد و این عنایت چون شمع نورانی زجاجه آن خانواده را روشن نماید عنقریب بآنچه سبب سرور تو گردد از خدمت موفق شود و تو را نیز از مشاهده او محظوظ و مسرور خواهیم نمود ع

- 4 Convey Abha greetings on my behalf to thy brother, 4 اخوی جناب نصرالله را از قبل این عبد تکبیر
Nasru'llah. ابدع ابهی ابلاغ نمائید

MKT7.238a

AB04799

To: Muhammad Karim Attar, in Tihiran

- 1 O 'Attar, upon whom be the Most Glorious Beauty of God! O 1 جناب عطار علیه بهاء الله الأبهی ای عطار
'Attar, spread a musk-scented fragrance upon the world. The 2 نفحه مشکاری بر عالم نثار کن بوی جانپروور
life-giving scent of the fragrances of love for the Ancient Beauty 3 نفحات محبت جمال قدم عبیر و عنبر است هر
is ambergris and musk. Every fragrance brings weariness and 4 نفحهئی کسالت آرد و علت مرض گردد جز بوی
becomes the cause of illness except the heart-attracting scent 5 دلجوی کوی آندلبر مه روی جانرا شفا بخشد و
from the path of that Moon-faced Beloved which gives healing 6 قلویرا بملکوت ابهی کشد
to the soul and draws hearts to the Most Glorious Kingdom.
- 2 Forget the mention of the foolish and childish ones and occupy 2 ذکر بی خردان و کودکان را فراموش نمائید
yourself with the mention of the Glorious Lord. Leave these 3 و بذکر ربّ جلیل مشغول گردید دع هؤلاء
wavering ones and turn to the Dawning-place of the lights of 4 المذبذبین و توجه الی مطلع انوار رحمة ربّ
the mercy of the Lord of the Worlds. Their leader is every 5 العالمین پیش آهنگشان هر مذذبذب گهی زچه
wavering one. At times they cry out "Am I not your Lord?" 6 رو الست بر بکم زنی بزن که بلی بلی فریاد برآرند
- strike that chord so they will cry out "Yea, yea!" And at 7 و گهی عبدالهء را مرکز شرک و خطا و کفر
times they count 'Abdu'l-Baha as the center of misbelief and 8 و جفا شمارند این هر دو بخطشان موجود اگر
error and infidelity and cruelty. Both of these are present in 9 چنین است چنان چرا و اگر چنانست چنین چرا
their writings. If this is so, why that? And if that is so, why 10 و حال آنکه الحمد لله عبدالهء از هر دو ذکر و
this? While praise be to God, 'Abdu'l-Baha is far from both 11 هر دو مقام در کار متمسک بعبودیت آستان
mentions and both stations, holding fast only to servitude at 12 مقدس است و بس
the Sacred Threshold and nothing else.
- 3 "I know not this or that, I am intoxicated with the cup of love 3 من این و آن ندانم سرمست جام عشقم
- 4 O musician play a melody, O cupbearer pass round the chal- 4 مطرب بزن نوائی ساقی بده پیاله
ice!"
- 5 And upon you be greetings and praise. 5 و علیک التّحیّة و التّناء

MSHR3.331

AB04816

To: Muhammad Sadiq Hakimul-Hukama, in Tihiran

- 1 O thou who art holding fast to the hem of the garment of the Glorious Lord! At the dawn of eternity, the Most Great Luminary, the Ancient Beauty, shed its radiance upon the kingdom of the world. Some were awakened by this effulgence, raising their heads from the pillow of sleep. These souls spread throughout all regions, busying themselves with wandering through gardens and meadows, beholding the beauty of the Sun, acquiring boundless lights, and attaining divine bounties. They opened their eyes, unstopped their ears, illumined their faces, learned new ways, accomplished deeds, sacrificed their souls, were moved to enthusiasm, created a tumult, became illumined, turned merciful, attained spiritual fragrance, received divine radiance, entered beneath the shadow of His countenance, and reached the eternal life of God - "this is of God's grace; He giveth it to whom He will."
- 2 Yet another group remained in the sleep of heedlessness, lying upon the bed of error, remaining unconscious in their stupor and intoxicated in their drunkenness, gathering blindly together, appearing deaf, dumb, ignorant, unlearned and indolent, deprived of the bounties of this Most Great Sea and the effulgences of this Most Glorious Luminary. How wretched is the state of those who are deprived! The Glory be upon thee!

1 ای متمسک بذیل مبارک ربّ جلیل در فجر
بقا نیر اعظم جمال قدم بر ملکوت عالم اشراق
فرمود قومی منتبه این اشراق شدند و سر را از
بالین خواب برداشتند و در آفاق منتشر شدند و
به سیر و گشت حیاض و ریاض و مشاهده
جمال آفتاب و اقتباس انوار یحساب و اکتساب
فیوضات مشغول شده چشمی گشوده گوشه باز
نموده روئی افروخته خوئی آموخته کاری ساخته
جانی باخته جوشی زده شوری افکنده نورانی
شده رحمانی گشته نفحه روحانی یافته پرتویزدانی
گرفته در ظلّ وجه داخل شده ببقای حقّ واصل
شده ذلک من فضل الله یؤتیه من یشاء

2 و حزبی در خواب غفلت مانده و در فراش
ضلالت خفته در سکرات بیوشی و غمرات نمار
سرخوشی مست و مدهوش مانده کورکورانه
محشور شده و کر و لال و نادان و جاهل و
کاهل ظاهر گشته از فیوضات این بحر اعظم
و اشراقات نیر اکرم محروم شده فبئس حال
المحرومین و البهائم علیک

MMK3#256 p.183x

AB04691

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran

- 1 O ancient servant of the Manifest Beauty, may my spirit be a sacrifice for His loved ones! Every precious soul is bound to the sanctified Kingdom, while every base one remains fettered and captive to ignoble affairs. At times soaring high, at times sinking low; now to the left, now to the right. Man needs a firm foundation and resolve like iron. Therefore one must open one's eyes to the Kingdom of God and close them to created things. One must behold the Fire of Sinai and the radiance of the Star of the Supreme Concourse, fixing one's gaze upon the Abha

1 ای بنده دیرین جمال مبین روحی لاحبائه الفداء
هر نفس نفیس بملکوت تقدیس دل بندد و هر
شخص خسیس مقید و اسیر شئون رثیت گردد
گهی اوج گیرد و گهی حسیض گهی ذات
الشمال گهی ذات الیمین انسان را بنیانی متین
باید و عزیمی چون بنیاد حدید پس باید چشم
بملکوت خداوند گشود و دیده از شئون خلق
بربست آتش سینا دید و تابش کوکب ملأ اعلی

Kingdom rather than the lowest depths. One must become a night-illuminating candle and a world-consuming fire, become God's enkindled fire setting hearts ablaze. One must arise in servitude to the Ancient Beauty and shun all identity, kindle the torch of evanescence and burn away the veil of existence.

- 2 Be not grieved by the weakness of souls, nor disheartened by the frailty of the covenant of the people of Mahd:
- 3 "Weary am I of these weak-natured folk;
- 4 I long for God's Lion and Rustam the bold!"

- 5 Grasp so firmly the cord of the Covenant that the back of violation shall tremble, that the sun's radiance shall illumine the horizons, that commotion shall strike the seven spheres, and that earthquakes shall shake the pillars of division. These wavering ones are novelty-seekers, heedless of what lies ahead and oblivious to what lies behind. "And We have set before them a barrier and behind them a barrier, and We have covered them so they see not." The Glory be upon you and upon every steadfast and dignified soul....

نظر بملکوت ابهی کرد نه حضيض ادنی شمع
شبافروز شد و آتش جهانسوز نار الله الموقده
گشت و شعله بر افنده زد بعبوديت جمال قدم
قيام نمود و از هر هویتی احتراز کرد مشعله فنا
برافروخت و پرده هستی بسوخت

2 از ضعف نفوس محزون مشو و از سستی عهد
اهل مهد دلتون مگرد

3 زین مردمان سست عناصر دلم گرفت

4 شیرخدا و رستم دستانم آرزوست

5 بذیل میثاق چنان متشبث شو که پشت شقاق
بلرزد و اشراق آفتاب آفرا منور نماید و ولوله در
سبع طباق افتد و زلزله در ارکان انشقاق تمکن
یابد این متزلزلان نوهوسند و غافل از پیش و
ذاهل از پس و جعلنا من بین ایدیهم سداً و من
خلفهم سداً فاعشیناهم فهم لایبصرون و البهاء
علیک و علی کل ثابت وقور...

MSHR3.366x

AB04672

To: Muntasirud-Dawlih, in Tihiran

- 1 O servant of the Divine Threshold! I hope that thou mayest be victorious in every way and expectant of the appearance of divine favors. True victory is faith and certitude and turning to the Threshold of the Lord God. Apart from this, every victory ultimately ends in defeat, meaning it has no permanence. How many victorious kings are today buried in the layers of earth! But those souls who achieved spiritual victory are, until now and unto all eternity, established upon the throne of everlasting glory.
- 2 Praise be to God, thou hast a heart illumined by the light of the love of God and a nature like the flowers of the rose garden and meadow, fragrant. At the Divine Threshold thou art an accepted servant, and in the Supreme Concourse and the Abha Kingdom thou art mentioned, praised and renowned.

1 ای بنده آستان حق امیدوارم که از هر جهت
منتصر باشی و منتظر ظهور الطاف الهی انتصار
حقیقی ایمان و ایقان و توجه بآستان حضرت
یزدانست و ماعدای آن هر انتصاری عاقبت
انکسار است یعنی بقائی ندارد چه قدر ملوک
منتصر که الیوم در طبقات ارض مستقرند اما
نفوسیکه منتصر روحانی بودند الی الآن و الی
ابدالآباد بر سریر عزت ابدیه مستقرند

2 الحمد لله قلبی بنور محبت الله روشن داری و
خوئی مانند گلهای گلزار و چمن معطر در
درگاه احدیت بنده مقبولی و در ملا اعلی و
ملکوت ابهی مذکور و مدوح و مشهور

- 3 I beseech God that He may assist thee to raise to eternal life the dead in that region from the graves of self and desire, that they may be revived with everlasting life and receive their sustenance.
- 4 What thou hadst sent through Haji Aqa Muhammad arrived and will be used at the Sacred Spot. And upon thee be greetings and praise.

3 از حقّ میطلبم که آنجناب را موفق بر آن نماید که مردگان آن اقلیم از قبور نفس و هوی مبعوث و بحیات ابدیه زنده و مرزوق گردند

4 آنچه را بواسطه جناب حاجی آقا محمد ارسال نموده بودید رسید و در مقام مقدّس صرف میشود و علیک التّحیّة و الثّناء

INBA17:041

AB04698

To: Siyyid Sadiq, in Tihiran

- 1 O thou servant assured in God! Praise be to God that thou hast drunk from the spring of guidance the pure water of bounty, and hast witnessed from the dawning-place of favors the lights of the Sun of Truth, and hast been freed from the lost caravan and joined the path of right guidance. Thou hast extended a hand from thy sleeve and scattered the pearls of detachment upon the world and its peoples.
- 2 Never before has it happened that someone would make a request or pose a question to test one of the servants and receive an answer. Consider the verses of the Qur'an. However, this servant, in view of that honored one's intense sufferings and his lofty resolve in service to the imprisoned and captive ones, and his endurance of various afflictions and the taunts of enemies, despite the question being posed as a test, wrote an answer. From this alone thou shouldst know that his sufferings have not been in vain, but rather are remembered and renowned in the holy realm of the Kingdom and with this servant and the servants of the All-Merciful. And the Glory be upon thee.
- 3 With the assured leaf, his wife, you have permission to visit the Holy Shrine.

1 ای بنده موقن بالله حمد خدا را که از معین هدایت تسنیم عنایت نوشیدی و از مشرق الطاف انوار شمس حقیقت مشاهده نمودی و از قافله گمشده رستی و براه رشاد پیوستی دستی از آستین درآوردی و لثالی استغنا بر جهان و جهانیان افشاندی

2 تا بحال چنین واقع نشده که نفسی در مقام امتحان از بندهئی از بندگان چیزی طلبد و یا سؤالی نماید جواب بشنود در آیات قرآن ملاحظه نمائید اما این عبد نظر بزحمات ضجیع آنجناب و همّت بلندش در خدمات مسجونین و اسرا و تحملش انواع بلایا و شماتت اعدا باوجود سؤال از روی امتحان جواب مرقوم نمود از همین باید بدانی که زحمات او هدر نرفته است بلکه در ساحت قدس ملکوت و نزد این عبد و عباد رحمن مذکور و مشهور است و الهاء علیک ع

3 با ورقه موقنه ضلع اذن زیارت روضه مقدّسه را دارید

BTO#13b

MKT6.032, YHA2.936, DLH2.222

AB12361*To: Taqi Khan Qumi, in Tihiran*

O servant of Baha! You had complained about the delay in reply. Although complaint and grievance in this regard is entirely appropriate, since it indicates the strength of bonds between the hearts of the friends and companions, yet, O kind friend, you do not know that occupations are like a boundless ocean, and letters pour down like rain, flowing continuously from all directions. Like the sea they surge, and if a single tongue were to utter a hundred thousand words with every breath, it could not keep up. In this case, do not look at Abdul-Baha's shortcoming and laxity. Rather, he needs prayers at the threshold of the All-Glorious, that the confirmation of the Abha Beauty may grant such strength to this weak leader that he may manage to answer some of them. Otherwise the task is difficult and the solution impossible and unattainable. From the abundant favor of the Lord of Grace, I hope and anticipate that the doors of relief may be opened and the gift of rest and comfort be granted, so that you may engage in service to the friends and in servitude to the Lord of Lords. And upon you be greetings and praise.

ای بنده! بها شکایت از تعویق جواب فرموده بودید هرچند گله و شکوه در ایستقامت عین صوابست زیرا دلیل بر متانت روابطست در بین قلوب احباب و اصحاب ولی ای یار مهربان ندانی که مشاغل مانند بحر بی پایان و اوراق بمثابة باران از جمیع جهات متتابع الفیضان مانند دریا موج میزند و یک زبان اگر در هر نفسی صد هزار نطق نماید از عهده برنیاید در این صورت قصور و فتور عبدالبهاء نظر نشود بلکه محتاج دعا بدرگاه کبریاست تا تأیید جمال ابری این سرحلقه ضعفا را قوتی عنایت فرماید که از عهده جواب بعضی برآید و الا کار مشکست و تدبیر محال و ممتنع از لطف عمیم رب کریم راجی و آملم که ابواب گشایش گشوده گردد و موهبت راحت و آسایش میسر شود تا توانی بخدمت یاران پرداز و بعبودیت حضرت یزدان و علیک التحية و الثناء

INBA85:012

AB04647*To: Uzra Khanum Diyaul-Hajiyiyih, in Tihiran*

- 1 O maidservant of God, daughter of His maidservant, and sister of His maidservant!
- 2 His honor Ibn Ismu'llah, upon him be the Most Glorious Glory of God, is present now in the morning and mentioned your burning and yearning, and the intensity of your grief, sorrow, sighs and regret due to separation from the Beloved of the horizons. He requested that this pen be occupied with mention of you.
- 3 Therefore, taking up the pen, this letter was immediately written to assure you that at all times you are mentioned in this presence and exist in this gathering, for though you are physically distant, you are spiritually near, and though hidden from

1 ای امه الله و بنت امته و اخت امته

2 جناب ابن اسم الله علیه بهاء الله الابهی الآن که صبحست حاضرند و ذکر احتراق و اشتیاق و شدت تأثر و تحسر و تأوه و تلهف آن امه الله را از فرقت پر حرقت محبوب آفاق فرمودند و خواهش این را کردند که بذکر شما این قلم مشغول گردد

3 لهذا خامه را برداشته و فوراً این مکتوب نگاشته شد که مطمئن باش در کل احوان در این محضر مذکوری و در این انجمن موجود چه که اگر بتن

sight, you have attained inner vision. Though bodily far, you are close in spirit, and your remembrance exists on the tongues and in the hearts of the maidservants of the All-Merciful at the Sacred Threshold.

دوری بروج نزدیکی و از بصر ممنوعی ببصیرت
فائزی بجسم بعیدی بروح قریبی و در آستانه
مبارک یادت در السن و قلوب اماء الرحمن
موجود

- 4 Therefore give thanks for the favors of the Ever-Living, Self-Subsisting Lord, that in the days of His manifestation you attained His grace and numerous Tablets, and in this period of deprivation you are still mentioned with the most wondrous mention in the court of the All-Merciful.

4 پس شکر کن الطاف حضرت حیّ قیومرا که در
ایام ظهور بعنایت و الواح متعدده فائز گشتی و
در این دوران حرمان نیز در فناء رحمن بابدع ذکر
مذکوری

INBA16:113, PYK.293

AB04664

To: Yashua Davud et al., in Tihiran

- 1 O servants and handmaidens of God! His honor Muhsin forwarded your letter which was reviewed. Although there is absolutely no time for writing, still a response is being penned.
- 2 In this Most Great Revelation, Israel has become the manifestation of the favors of the Glorious Lord. Therefore, throughout all regions, day by day it grows more honored. A special gaze of divine favor has been directed toward those oppressed ones, so that they may be delivered from their profound abasement, attain eternal glory, and make the desolate Holy Land prosperous and flourishing once again.
- 3 And this will undoubtedly come to pass, for the promises that God made through the tongue of the Prophets to this scattered and dispersed people will be fulfilled in this Most Great Cycle. Therefore you must be joyous, you must be glad tidings, and you must soar with delight and rapture, and arise in thanksgiving to the Most Glorious Beauty.
- 4 And upon you be the Most Glorious Glory.

1 ای بندگان و کنیزان الهی نامه شما را حضرت
محسن ارسال فرمودند ملاحظه گردید باوجود
آنکه ابداً فرصت تحریر نیست باز جواب مرقوم
میشود

2 اسرائیل در این ظهور اعظم مظهر الطاف ربّ
جلیل گردید لهذا در جمیع آفاق روز بروز عزیز
میشود نظر عنایت مخصوصی بآن مظلومان شده
تا از ذلت کبری نجات یافته عزّت ابدیه یابند
و ارض مقدّس ویران را دوباره عمران و آباد
نمایند

3 و این بیقین مبین حاصل خواهد شد زیرا
وعده هائیکه خدا بلسان انبیا باین قوم پراکنده و
پریشان داده در این دوره اعظم تحقّق خواهد
یافت لهذا باید مسرور باشید مستبشر باشید و از
فرح و طرب پرواز کنید و بشکرانه جمال ابدی
قیام نمائید

4 و علیکم وعلیکنّ البهاء الأبهی

MKT7.240a

AB04782

To: Mavaddat, Mirza Husayn son of Ali Muhammad Kashipaz, in Tihiran

- 1 O enkindled flame! Your supplications and prayers have been noted and heard, and your humble entreaties and glorifications are accepted at the threshold of the One. As much as you can, show humility and supplication at the threshold of the Most Glorious Beauty, and be intimate with the mention of the Most Great Name (may my spirit be sacrificed for Him). Your father, through this civilization-fostering craft, will leave behind an effect that will become an eternal renown and an everlasting nearness at the threshold of the One, and he will become the manifestation of complete confirmations and assistance. Now is not the time to send that craft to the Holy Threshold. God willing, its time will come and you will be informed. Ask God that its time may arrive, for it will be the cause of bounty.
- 2 Please convey the Most Glorious and Most Wondrous greetings to your esteemed father and his wife and daughter, and to Jinab-i-Mirza 'Abdu'r-Rahim and his wife, and to Jinab-i-Mirza Na'im and Jinab-i-Aqa Muhammad-'Ali the painter and Master Ibrahim and Jinab-i-Mirza Ni'matu'llah and the daughter of the late Haji Qasim and his wife and Jinab-i-Mirza Nasir.

1 ای شعله افروخته بتل و ترتیل معلوم و مسموع و تضرع و تهلیل در درگاه احدیت مقبول تا توانی باستان جمال ابهی عجز و نیاز نما و بذکر اسم اعظم روحی له الفدا دمساز شو پدر باین صنعت مدنیّت پرور اثری خواهد گذاشت که صیت سرمدی گردد و مقربنی ابدی در درگاه احدیت شود و مظهر تأییدات و توفیقات کلیه گردد حال ارسال آن صنعت باستان مقدس وقتش نه انشاءالله وقتش ارسال میگردد و خبر داده میشود از خدا بخواه که وقتش برسد زیرا سبب موهبت است

2 جناب والد و ضعیعش و صبیّه اش و جناب میرزا عبدالرحیم و ضلعش و جناب میرزا نعیم و جناب آقا محمد علی نقاش و جناب استاد ابراهیم و جناب میرزا نعمت الله و صبیّه مرحوم حاجی قاسم و ضلعش و جناب میرزا نصیر کل را تکبیر ابدع ابهی ابلاغ نمائید

INBA17:080

AB04835

To: Mashhadi Husayn et al., in Vazirabad

- 1 O ye who are enkindled with the fire of the Covenant! In this ailing earthly realm, no comfort or ease can be imagined, for it is narrow and dark and full of sorrow. And despite a hundred thousand hardships and the onslaught of all tribes - Arab, Turk and Tajik - this is the expansive realm of the Kingdom of the Creator-King, and the vast arena of the world of spirit and dominion, with its bounties, bestowals and insight.
- 2 As long as your attention is fixed on the earthly world, you remain veiled from the lights of the celestial realm, and while

1 ای مشتعلان بنار میثاق در این اقلیم سقیم ترابی گشایش و آسایش تصوّر نتوان نمود زیرا تنگ است و تاریک و پراندوه است و با صدهزار زحمات و هجوم جمیع قبائل از عرب و ترک و تاجیک جهان گشایش ملکوت ملوک آفرینش است و عرصه وسیع عالم روح و ملک با بخشش و دهش و بینش

2 تا توجه بجهان خاک داری از انوار افلاک محجوبی و تا دلبسته جهان زیری از جهان بالا غافل و ذاهل

you are attached to the lower world, you remain heedless and oblivious of the world above.

- 3 Therefore, turn your attention entirely to another world and establish your connection to another realm, so that all your days may pass in joy upon joy, and all your times may bring forth eternal gladness. This is the counsel of 'Abdu'l-Baha.

3 پس توجه را بکلی بجهانی دیگر کنید و تعلق بعالم دیگر باید تا جمیع ایام فرح اندر فرح گذرد و تمام اوقات شادمانی جاودانی رخ دهد اینست وصیت عبداله‌آء

BRL_DAK#0937, MKT8.138a, VAA.102-

102

AB04836

To: Dr Ataullah Bakhshayish, in Yazd

- 1 O thou who art stricken with the most great calamity! Calamities and heart-numbing losses are indeed hard to bear, inasmuch as love and affection torment the heart from the flame of separation. But when we recall the ascension of the Ancient Beauty and the heart-numbing loss of the Greatest Name, all of our other troubles will vanish, for deprivation from His sunlike face maketh separation from a shining lamp easier to bear, nay, it dispelleth it from the mind.
- 2 Although thou art afflicted on account of the calamity that befell thy family and thy son, be patient, forbearing, and long-suffering. I, too, am afflicted by reason of my separation and deprivation from that sunlike Countenance and suffer a hundred thousand woes, sorrows, and grieves. But I have neither time nor opportunity for sighing and lamentation.
- 3 That calamity threw my entire being into such a state of disarray that I became completely immobilized and was able to do nothing. Wherefore, O thou who art assured in God, give over thy sorrows to this servant, for adversity's boundless ocean is surging nigh unto him. I am thy sympathizer. Be grieved no longer.

1 ای مصاب بمصیبت کبری مصائب و رزایا سخت است چه که شفقت سبب حرقت از فرقت است ولی مصیبت جمال قدم و رزیه اسم اعظم چون بخاطر آید کل ماتمها خاتم گردد چه که حرمان از روی چون آفتاب هجران سراج تابان را آسان کند بلکه از خاطر ببرد

2 و تو اگر بمصیبت اهل و پسر مبتلا گشتی صبور باش جلود باش حول باش چه که من به حرمان و هجران آن رخ چون آفتاب مبتلا شدم و در صد هزار بلا و اندوه و احزان افتادم و فرصت ناله و ندبه و مهلت فریاد و فغان ندارم

3 این مصیبت چنان زلزله بر ارکان انداخته که قوی بکلی محو گشته و آثار ناتوانی احاطه کرده پس ای موقن بالله احزان خود را حواله باین عبد نما چه که دریای بی‌پایانش نزد این عبد موج میزند من غمخوار توام تو غم مخور

BSHN.140.311, BSHN.144.309, MHT1b.053,

NANU_AB#46

AB04830*To: Baqir Khan, in Zanjan*

- 1 O thou who art attracted to the Luminary of the horizons! 1 ای مشتاق نیر آفاق
- 2 In the feast of the Covenant such a covenant was taken that no opportunity remained for disagreement by the people of discord - unless through clear statements, like the people of the cradle who mock the Covenant while being outwardly adherent and acknowledging it, yet inwardly avoiding and deviating from it. 2 در بزم میثاق چنان عهدی گرفت که ارباب شقاق را مجال نفاق نماند مگر بوضوح عبارت چون اهل مهد استهزا بعهد نمایند مقرر و معترفند و مجتنب و معتسف
- 3 Glory be to God! What heedlessness is this, that one should acknowledge the Book and revelation of the Lord of Lords, yet deny its contents! This is like acknowledging "In the Name of God" but denying "the Merciful, the Compassionate." It is cause for astonishment and fear of the retribution of the Divine Unity. "And for him whom God leads astray, thou shalt find no protector to guide him." 3 سبحان الله این چه غفلت است که مقرر به کتاب و وحی ربّ الأرباب نفی بشود و انکار مضمون نماید مثل این است که اعتراف به بسم الله بکند و رحمان و رحیم را انکار کند جای حیرت است و خوف از نقامت حضرت احدیت و من یضلل فلن تجد له ولیاً مرشداً
- 4 From the beginning of creation until now, such a wondrous Cause, such an explicit Covenant, and such an eloquent Testament by the pen of the Most High has not occurred, nor has such a proximate violation and strange breach been heard of. Therefore take heed, O ye who have eyes to see! 4 از بدو ابداع الی الآن چنین امر عجیبی و میثاق صریحی و عهد بلیغی باثر قلم اعلی واقع نگشته و چنین نقض قریبی و نکث غریبی مسموع نشده فاعتبروا یا اولی الأبصار
- 5 Praise be to God, the friends are aware of the true situation. "This is the bounty of God which He giveth to whomsoever He willeth, and God is the possessor of great bounty." 5 الحمد لله بحقیقت حال یاران مطلعند ذلک من فضل الله یتوئے من یشاء و الله ذو فضل عظیم

MMK6#278

AB12358*To: Naib Husayn, in Zanjan*

O deputy of the friends! Although your simple-hearted mother did not heed your counsel and would not listen to advice and admonition, and carried matters to such a point that her kind son cursed her, and the power of the All-Merciful was made manifest - that it might be a cause of assurance to souls - observe how swiftly and forcefully the illness leading to death came upon her. But be not sorrowful, grieved, regretful or heavy-hearted. Once again the gracious Lord, for the sake

ای نائب مناب یاران هرچند والدهء ساده دل گوش بفرمایش شما ننمود و پند و نصیحت نشنید و کار را بجائی رساند که پسر مهربان نفرین نمود و قدرت حضرت رحمان ظاهر شد تا سبب اطمینان نفوس گردد ملاحظه فرمائید که بچه سرعت و صولت علت موت عارض گشت ولی محزون مباش و متأسف و متحسر و دلتون

of intercession by that kind son, will forgive and pardon that ignorant mother and cause her to be immersed in His ocean of forgiveness, for His grace is all-embracing and His favor is great, and the hearts of His loved ones are most precious to Him. Give thanks unto this Lord that you have come under the shadow of His grace and been confirmed by His bounty, that you have taken the path of guidance and been admitted to the sanctuary of recognition. In thanksgiving for such a gift, which is the forgiveness of your mother, exert your utmost effort to cause the ocean of the love of God to surge in that land. And upon you be greetings and praise.

نگردید باز خداوند منان بجهت شفاعت آن پسر
مهربان مادر نادانرا عفو و غفران میفرماید و
در دریای آمرزش خویش مستغرق میفرماید
زیرا فضلش عمیمست و لطفش عظیم و خواطر
احبایش بسیار عزیز شکر کن این پروردگار را
که در ظل عنایتش درآمدی و بموهبتش مؤید
گشتی راه هدایت گرفتی و بکعبه معرفت بار
یافتی بشکرانه چنین بخشش که آمرزش مادر
است نهایت جهد و کوشش در جوشش بحر
محبت الله در آن دیار نما و علیک التّحیّة و الثّناء

INBA85:277

AB04750

To: Shaykh Husayn-Ali et al., in Zavih

- 1 O ye two firm ones in the Covenant! Happy are ye that ye have arisen to serve the Cause of God. Ye have become detached from this nether world and have dawned from the horizon of servitude to the Lord of the Kingdom.
- 2 Ye are ever thinking and mentioning how ye may kindle a light, bring a tree to fruition, illumine a heart, make an eye seeing, and make an ear hearing. This is the station of the noble ones, and this is the station of the righteous ones.
- 3 We have turned toward the Center of Favors and have beseeched the merciful bestowals, that the bounty of grace may be sent forth from the invisible Kingdom and endless confirmation and success may descend from the Supreme Realm.
- 4 Know ye of a certainty that in this Day whosoever, with utter humility and lowliness, submission and meekness, absolute nothingness and complete evanescence, diffuses the divine fragrances, the Kingdom of existence will confirm them and the powers of the Realm of Names will grant success.
- 5 And upon you both be greetings and praise.

- 1 ای دو ثابت بر میثاق خوشا بحال شما که قیام
بر خدمت امر الله نموده‌اید از این عالم ناسوتی
فارغ گشته از افق عبودیت رب ملکوت بازغ
گشتید
- 2 همواره در فکر و ذکر آنید که شمع را روشن کنید
و شجر را بثمر آرید و قلبی را منور نمائید و چشمی
را بینا کنید و گوشتی را شنوا نمائید اینست شأن
احرار و اینست شأن ابرار
- 3 توجّه بمرکز الطاف نمودیم و استدعای تعطفات
رحمانیه کردیم تا فیض عطا از غیب ملکوت
مبذول گردد و تأیید و توفیق لایحیی از عالم
بالا شامل حال شود
- 4 بحقّ یقین بدانید که الیوم هر نفسی به تذلل و
انکسار و خضوع و خشوع و نیستی محض و فنای
صرف بنشر نفحات الهی پردازد ملکوت وجود
تأیید نماید و قوای لاهوت توفیق بخشد
- 5 و علیکم التّحیّة و الثّناء

MKT9.127

AB04895

To: Baha'is of Egypt

- 1 O friends of Truth and devoted lovers of the Blessed Beauty! I swear by His countenance and nature which has illumined and perfumed the worlds of the seen and unseen - night and day this servant's utmost desire is to be occupied with your remembrance and thoughts, and to write a volume to each one daily. But what can be done? The rush of affairs is beyond description. Internal occupations are like a limitless ocean. Communications from all directions each day form a book. Internal difficulties and calamities are beyond measure - that is, the constant onslaught of the negligent ones from all directions at all times.
- 2 Despite this, I wish to write a separate letter to each of those true friends, but alas I have no opportunity. Therefore I ask forgiveness, and surely this excuse will be accepted.
- 3 My request of the friends is that they continually implore at the Divine Threshold with humility and lamentation, and seek confirmation for this servant that I may succeed in servitude to the Beauty of the Ancient of Days.
- 4 And upon you be the Glory.
- ای یاران حق و فدائیان جمال مبارک قسم بآن روی و خوی او که جهان غیب و شهود را منور و معطر فرموده شب و روز منتهای آرزوی این عبد آنست که به ذکر و فکر شما مشغول گردم و در هر روزی بهر یک دفتری بنگارم اما چه توان نمود که نچنان هجوم امور است که وصف شود مشاغل داخله چون دریای بی پایان مخبرات اطراف هر روز یک کتاب متاعب و مصائب داخله بی حد و حساب یعنی هجوم اهل فتور در جمیع اوقات از جمیع جهات
- 2 باوجود این هر یک از آن یاران حقیقی را تخصیص بمکتوب مستقلاً خواهم ولی افسوس که فرصت ندارم لهذا عذر میخوامم و البته این عذر مقبول خواهد شد
- 3 استدعای من از یاران اینست که متصل بدرگاه احدیت عجز و زاری نمایند و از برای این عید طلب تأیید کنند تا بعبودیت جمال قدم موفق شوم
- 4 و البهاء علیکم

MMK5#135 p.105

AB04715

To: Husayn Ruhi, in Egypt

- 1 O you who are firm in the Covenant!
- 2 Regarding the education of children, you have exerted the utmost effort, and I have been and am most pleased with you. Praise be to God that you have engaged in this service, and it is certain that the confirmations of the Abha Kingdom will encompass you and you will achieve success and prosperity.
- 3 Today the education and training of the children of the loved ones of God is among the greatest aims and desires of the
- ای ثابت بر پیمان
- 2 در خصوص تربیت اطفال نهایت همت را مجری داشتی و من منتهای رضا را از شما داشته و دارم الحمد لله در اینخصوص بخدمت پرداختی و یقین است که تأییدات ملکوت ابهی شامل گردد و نجاح و فلاح خواهی یافت

chosen ones. It is servitude at the Sacred Threshold and service to the Blessed Beauty. Therefore, you must take pride in this service with the utmost joy and delight.

- 4 I have heard that Aqa Muhammad Isma'il takes his blessed son home with him at nights. In this regard, a letter was written to him so that he would again entrust his child Ahmad to you, that he may be nurtured day and night under education and training. That child has capacity - if he is properly educated he will achieve success and prosperity in the future.

- 5 And upon you and upon the loved ones of God be the Most Glorious Glory.

COC#0615x

3 اليوم تربیت و تعلیم اطفال احباء الله از اعظم مقاصد و مآرب اصفیاست عبودیت آستان مقدس است و خدمت جمال مبارک لهذا باید در نهایت سرور و فرح مباهات بخدمت ثنائی

4 از قرار مسموع آقا محمد اسمعیل نجل سعید خویش را شبها نزد خود میبرد در اینخصوص باو مکتوبی مرقوم گردید تا دوباره طفل خود احمد را تسلیم شما نماید تا شب و روز در تحت تربیت و تعلیم پرورش یابد آن طفل استعداد دارد اگر درست تربیت شود و در آینده فلاح و نجاح حاصل نماید

5 و عليك و على احباء الله البهاء الأبهی

TRBB.051

AB04925

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

- 1 O glorious martyr and Hand of the Cause of God! For some time there has been no news, no trace, no message, and no greeting from you. As the poet Sheikh says: "Such a famine came to Damascus that friends forgot about love." Some members of the Spiritual Assembly have secretly sown such discord that they have scattered and preoccupied the friends. However, those Hands of the Cause of God should be assured that these matters are like the foam on a flood: "As for the foam, it vanishes as scum upon the banks, while that which benefits mankind remains on earth." Through the protection, preservation and confirmation of the Ancient Beauty, I hope that the Hands of the Cause of God, may the glory of God be upon them, will, like bars of iron, protect the mighty fortress of the Cause from the attack of others.

- 2 Write what you discover about the true intentions and purposes of some of the members. It is not hidden from 'Abdu'l-Baha, but investigation is required. Since complete trust is placed in you, this task is assigned.

- 3 Write about the Hamadan situation and the journey to Kirmanshah and the meeting with Farmanfarma, and likewise

1 ایها الشہید المجید ایادی امر الله مدتیست که از شما نه خبری نه اثری نه پیامی نه سلامی بقول شیخ چنان قحطسالی بشد در دمشق - که یاران فراموش کردند عشق بعضی اعضای محفل روحانی چنان خفياً اختلاف انداختند که یاران را پریشان و مشغول کردند و لکن آن ایادی امر الله مطمئن باشند که این امور مثل کف سیل است اما الزبد فیذهب جفاء و اما ما ینفع الناس فیمکث فی الارض از عون و صون و تأیید جمال قدم امیدوارم که ایادی امر الله علیهم بهاء الله مثل زبر حدید حصن حصین امر را از هجوم سائرین حفظ نمایند

2 حقیقت منویات و مقاصد بعضی اعضا را کشف فرموده مرقوم فرمائید بر عبدالبهاء مستور نیست ولی تکلیف تحقیق است چون بشما اعتماد کامل است تکلیف میشود

3 از قضیهء همدان و سفر به کرمانشاهان و ملاقات فرمانفرما مرقوم نمائید و همچنین چگونگی مالی

about the [financial] situation of Hamadan. Convey most wonderful greetings to the honored female relatives.

همدان و بورقات محترمت متعلقات تحیت ابدع
ابهی ابلاغ دارید

PYK.266, MSHR3.078x

AB04909

To: Muhammad Sadiq (Isfahan) et al., in Iran

- 1 O spiritual friends! Jinab-i-Abu'l-Hasan (upon him be the Glory of God) traversed a great distance and crossed vast deserts and passed over seas until he reached the shore of the Blessed Spot. At the Sacred Threshold he engaged in the work and service of his respected father. He was blessed with a great bounty and confirmed with a mighty success. Now he has been given permission and leave to return and to be gladdened by the sight of the beloved faces of the friends.

1 ای یاران معنوی جناب ابوالحسن علیه بهاء الله
الابهی مسافهء بعیده طی نمود و بیابان وسیع
به پیودی و از دریاها گذشت تا آنکه بساحل
بقعهء مبارکه رسید و در آستان حق بشغل و
خدمت پدر محترمش پرداخت بفیض عظیمی
موفق شد و بفوز جلیل مؤید حال مأذون و
مرخص شد که رجوع نماید و بمشاهدهء روی
دلجوی دوستان خوشنود گردد

- 2 O friends! When I came to mention you and remembered you, spirit and fragrance prevailed and supplication and entreaty arose, that: O Kind Lord! Make these [passionate] souls intimate with the holy fragrances and nurture these helpless ones with various kinds of favor and bounty, and make them intoxicated from the cup of bestowal so that they may find rest in the shadow of Thy favors and be regarded by the glances of the eye of Thy grace. Thou art the Kind Lord, Thou art the Divine One and the All-Merciful.

2 ای یاران چون بذکر شما رسیدم و بیاد شما افتادم
روح و ریحان مستولی شد و تضرع و ابتهاج
حاصل گردید که ای خداوند مهربان این نفوس
[پرشور] را بنفحات قدس مؤانس نما و این
پیارگان را بانواع لطف و احسان پرورش ده
و از کأس عطا سرمست فرما تا آنکه در ظلّ
الطافت مستریخ گردند و بلحظات عین عنایت
ملحوظ شوند توئی خداوند مهربان توئی یزدان و
رحمن

BRL_DAK#0478, AKHA_125BE #01 p.j

AB04769

To: Khudadad son of Shahryar (Pilgrim), in Palestine

- 1 O musk-scented pilgrim! For some time you were a companion and intimate friend of this servant of the Sacred Threshold in the Holy Land, and you were close and familiar with the friends of the Ancient Beauty. At night you were occupied with the remembrance of the All-Merciful Lord in the gathering of the Merciful, and during the day you attained the honor of visiting the Holy and Pure Shrine and acquiring boundless spiritual bounties.
- 2 Now with utmost joy and gladness, delight and rapture, return to India. The friends are awaiting your arrival and glad tidings, and are anticipating the attainment of happiness and joy.
- 3 When you reach that land, open your lips in praise of the All-Merciful Lord and give all the Persian friends the good news of the favors of the Lord God - that in this blessed century the gaze of grace encompasses the Persians and the light of bounty completely shines upon the Iranians. All must attain the adornment of body and soul through this bestowal of the Lord of creation, and seek the beauty of the embrace of the favors of the All-Merciful Lord.
- 4 Convey to all of them on behalf of this servant of the Threshold of Baha the Most Wondrous and Most Glorious greetings. Kiss and embrace each and every one of them. And upon you be the Most Glorious Glory.

1 ای زائر مشکین نفس چندی بود که در ارض مقدّس انیس و مونس این بنده آستان مقدّس بودی و الیف و مؤانس یاران جمال قدم شہا در انجمن رحمان بذکر حضرت مَنّان مشغول بودی و روزها بتربت مقدّس پاک مشرّف میشدی و اکتساب فیوضات نامتناہیہ میکردی

2 حال با نہایت سرور و فرح و شوق و شعف بہ ہندوستان مراجعت نمائید یاران منتظر ورود و بشارتند و مترصد حصول فرح و مسرت

3 چون بآسمان رسیدید ہستایش حضرت رحمان لب بگشائید و جمیع یاران فارسی را مژدہء الطاف حضرت ایزد بخشید کہ در این قرن مبارک نظر عنایت شامل فارسیانست و پرتو موہبت کامل بر ایرانیان کلّ باید باین بخشش خداوند آفرینش آرایش جسم و جان یابند و زیبایش آغوش الطاف حضرت رحمان جویند

4 و جمیع را از قبل این بنده آستان بہا تحیت ابدع ابہی برسائید و فرداً فرداً را ببوئید و ببوسید و علیک البہاء الأبہی

YARP2.556 p.395

AB04969

To: Munirih Khanum, in Palestine

O Amata'l-Baha! Think not that because thou art away from the Blessed Shrine, thou art distant and in a forlorn state. Thou art present and visible. The Blessed Leaves, particularly Her Highness, the Greatest Holy Leaf, constantly make mention of thee and remember thee fondly.

It seems that the weather in those parts is agreeable. This time make thou no haste to return, like other times, even when thou hast completely recovered. Spend the months of July and August in Samariya and Nuqayb. We will send thee whoever thou may desire.

‘Abdu'l-Baha’s condition through the bounty and favour of the Abha Beauty is absolutely good. Be assured.

Apparently, the health of the favoured handmaid, the mother of aqa Mirza ‘Abdu'r-Ra'uf, is suffering from slight disequilibrium. Do ask after her on My behalf and extend to her My loving kindness. She is most certainly better by now...

Postscript: Convey My loving greetings to aqa Mirza Dhikru'llah.

LTDT.341x

AB04988

To: Husayn Ruhi, in United States

- 1 O thou who hast traveled in the path of God! Glad-tidings be unto thee for this supreme service! Thank God for having enabled thee to achieve this and praise Him for having made thee a servant of His Cause, a translator of His remembrance, confirmed by His grace, and successful through His bestowal.
- 2 By God the True One! Verily thy turning toward those regions is a matter that will illuminate thy brow among all people and a light that will cause thy face to shine in the Supreme Concourse. This is but the beginning of divine favors, and I beseech God to make thee sincere, devoted, steadfast unto the end, firm in the Covenant, self-effacing, humble and submissive before every believer in God, suppliant and lowly in the gatherings of the loved ones of God.
- 3 Place thy trust in God and remain holding fast to the Sure Handle, clinging to the hem of grandeur, seeking His good-pleasure, gladdened by the breezes of divine confirmation from God, joyous and delighted by God’s bestowal, enkindled with the fire of the love of God, adorned with the light of the knowledge of God. By My life! This is the supreme gift - glad-tidings unto thee, then glad-tidings! And upon thee be glory, O thou who

يا من سافر في سبيل الله بشرى لك من هذه
الخدمة الكبرى فاشكر الله بما وفقك على هذا
واحمله بما جعلك خادماً لأمره مُترجماً لذكره
مُؤيداً بفضلِهِ موفقاً بموهبته

تالله الحق ان توجَّهك الى تلك الديار امر يتنور
به جبينك بين الوري ونور يتلأل به وجهك في
الملأ الاعلى وهذه فاتحة اللطاف واسئل الله ان
يجعلك خالصاً مخلصاً مستقيماً الى خاتمة المطاف
ثابتاً على الميثاق فانياً عن نفسك خاضعاً خاشعاً
لكل عبد آمن بالله مُبتهاً مسكيناً في محافل احباء
الله

توكل على الله ودم متمسكاً بالعروة الوثقى مُتشبَّهاً
بذيل الكبرياء طالباً للرضاء منشراحاً بنفحات
التأييد من عند الله فرحاً مسروراً بموهبة الله
مُشتعلاً بنار محبة الله مُتزيئاً بنور معرفة الله لعمري
هذه هي الموهبة الكبرى بشرى لك ثم بشرى و

hast crossed the seas and traversed the deserts in the path of God!

علیک البہاء یا من قطع البحار و طوی القفار فی سبیل اللہ

AKHA_116BE #01-03 p.05, AYBY.455

#205

AB04958

Lawh-i-'Ustad Husayn-i-Khayyat

¹ The station of assurance is greater in degree than that of mere faith. It is the station denoted by “that they should add faith upon faith.” Even though His holiness Abraham was in the highest station of assurance, the divine perfections have no end. The grades of existence are finite but the perfections in each grade of existence are endless. Thus when He [Abraham] sayeth, “that my heart may have assurance” this is the station of the Knowledge of Certitude. This is a certainty that will be achieved with reflection and rational proofs. The Station of the Eye of Certitude is the station of beholding the lights of certainty. The station of the Reality of Certitude is the full realization of that certainty.

² The similitude and example of this is this: that with reflection and rational proof, certainty about the existence of fire can be achieved, but when one seeth fire itself, that is then the station of the Eye of Certitude. When a human being gets ignited with that same fire or when one senses fully the heat of that fire, that is the station of the Reality of Certitude. Thus when his holiness Abraham, the Friend of God, was eager to attain the infinite perfections of the All Merciful One, He, therefore, sought the increased realization of all Lordly conditions. In particular, He sought the raising of the dead. His purpose in wishing the raising of the dead was the acquisition of eternal life, not this elemental earthly life. His intention was the appearance of all the conditions and grades of existence in His Own blessed Self so that by the breath of the Holy Spirit He might be living eternally even after His evanescence and end.

³ Upon thee be the Glory of God!

BLO_PT#167x, VUJUDE.126x

¹ مقام اطمینان اعظم درجہ بر ایمانست لیزدادوا ایمانا فوق ایمانہم ہر چند حضرت ابراہیم در اعظم اطمینان بودہ ولی کمالات الہیہ را پایانی نہ مراتب منتهی میشود اما کمالات غیر منتهی است اینست کہ میفرماید لیطمئن قلبی مقام علم یقین است و آن یقینی بود کہ بنظر و استدلال حاصل گردد و مقام عین یقین مقام مشاہدہ است و مقام حقّ یقین تحقق بآن حقیقت است

² مثلاً بنظر و استدلال تیقن بوجود آتش میشود ولی چون مشاہدہ نار گردد مقام عین یقین است و چون انسان بآتش افروختہ گردد یا احساس حرارتش را نماید مقام حقّ یقین است و چون حضرت خلیل مشتاق حصول کمالات غیر متناہیہ رحمانیہ بود لہذا ازدیاد آن شئون ربانیہ نمود علی الخصوص مقصود از احیاء موتی حیات ابدیہ الہیہ است نہ حیات عنصریہ و مقصود از ظہور شئون و مراتب امکانیہ خود حضرت ابراہیم است کہ بنفخہ روح القدس بعد از فنا و اضمحلال زندہ گردد

³ و علیک البہاء

MAS9.100-101x, YMM.319bx, VU-JUD.142x

AB04744

To: *Abdur-Rahim Hafizus-Sihhih*

- 1 O thou whose suffering is unparalleled! Although thou art confined to thy bed and in the hospital of tribulations thou art subject to a myriad woes and pains, be not thou grieved thereby. Thy nurse is 'Abdu'l-Baha and the balm of thy heart is the infinite bestowals of the Abha Beauty. Possessing as thou dost the grace and favors of the Abha Beauty, and the loving care of 'Abdu'l-Baha, why art thou still sorrowful and despondent? May a hundred thousand vigorous constitutions be a sacrifice for this illness, and may a myriad healthy bodies be a ransom for this malady and affliction! How well it hath been stated:

1 ای دردمند بی‌مانند هرچند در بستر بیماری گرفتاری و در بیمارستان بلائیه اسیر صد هزار غم و آزار ولی محزون مباش پرستارت عبدالبهاست و نوازش قلبت الطاف بی‌پایان جمال ابهی باوجود فیوضات و عنایات جمال ابهی و پرستاری عبدالبهاء دیگر چه غمی و المی و کدری صد هزار صحت فدای این علت و هزاران سلامت و عافیت محتاج و قربان این رنجوری و کسالت
- 2 Spend this life empty handed, for love of its comfort bringeth misery.

2 چه خوش گفته عش خالیا فالحب راحتۀ عنا و
- 3 Its beginning was pain, and its end death will be.

3 اوله سقم و آخره قتل
- 4 This is not an affliction, but rather a treasure; this is not a malady, but rather a bounty, for it is sustained for the love of the Sanctified Being and in the path of the love of the Beloved, the Intimate Companion.

4 این رنجوری نیست گنجوریست و این بیماری نیست بزرگواریست زیرا در سبیل محبت حضرت تقدیس است و در راه عشق دلبر مونس اینس
- 5 Should He bestow bounty's pearl, behold its shell, the heart.

5 گر در عطا بخشد اینک صدفش جانها
- 6 And should adversity's arrow arrive, behold its target, the soul.

6 ورتیر بلا آید اینک هدفش دلها
- 7 In short, as much as thou art able, give thanks unto God, for thankfulness in times of adversity is one of the characteristics of the near ones and an attribute of the sincere. The glory of God rest upon thee.

7 باری تا توانی شکر نما چه که شکر در موارد بلا از شیم مقرین و خصائص مخلصین است و البهائ علیک

ADMS#088

BSHN.140.153, BSHN.144.153, MSHR1.098,
MSHR4.338-339, MHT2.119

AB12065*To: Almuti, Baqir et al.*

- 1 O ye two bright candles in the gathering of the love of God! Two twin trees springing from one root are called "sinvan" when firmly planted in one garden. Praise be to God that you have risen like two figures - that is, the constellation of Gemini - in one heaven, and like the two stars of the Lesser Bear have shone from one horizon. You are twin trees, and in the horizon of divine knowledge two brilliant stars.
- 2 Praise God that you are the offspring of such an illustrious father and the sons of such a kind person. You have attained eternal life and have come under the shadow of the Divine Word. Like peerless saplings you have grown and flourished by the stream of the favors of the All-Glorious. You have received a portion of eternal bounty and partaken of everlasting favors.
- 3 You are the manifestation of the favors of the Abha Beauty and the object of His kind regard. Blessed are ye! Blessed are ye! Blessed are ye! For you are the flowers and sweet herbs of the highest paradise and the sweet fruit of this precious tree. And upon you be greetings and praise.

1 ای دو شمع روشن محفل محبت الله صنوان دو
شجر نابت از یک ریشه را گویند و ثابت در یک
بوستان الحمد لله شما چون دو پیکر یعنی برج جوزا
در یک سماء طلوع نمودید و چون فرقدان از یک
افق روشن شدید صنوانید و در افق عرفان دو
اختر تابان

2 حمد کنید خدا را که سلیل چنین پدر جلیلید
و پسر چنین شخص مهربان حیات باقیه یافتید و
در ظل کلمه الهیه درآمدید و چون نهال بیهمال
در جویبار الطاف ذی الجلال نشو و نما کردید از
فیض ابدی نصیب بردید و از الطاف سرمدی
بهره گرفتید

3 مظهر الطاف جمال ابهائید و مشمول نظر انعطاف
خوشا بحال شما خوشا بحال شما خوشا بحال شما
که گل و ریاحین بهشت برینید و میوه شیرین
این درخت نازنین و علیکما التحية و الثناء

YQAZ.055

AB04619*Visitation prayer for Aqa Hasan Shahid son of Zaynu'l-'Abidin*

- 1 Visitation prayer for the honored martyr, Aqa Hasan ibn Zaynu'l-'Abidin, upon him be the Most Glorious Light of God.
- 2 May the brilliant, radiant light from the Kingdom of existence envelope that spot whereupon thy pure blood was shed and where thy luminous, blessed spirit was poured forth. O beloved martyr who hast attained unto the promised fountain and reached the bestowed gift! I testify that thou didst not seek protection from the blazing fire in the path of God, nor did fear and the might of the oppressors prevent thee from reaching the praiseworthy station.

1 زیارت حضرت شهید رشید جناب آقا حسن
ابن زین العابدین علیه بهاء الله الأبهی

2 النور الساطع اللامع من ملکوت الوجود تغشى
تلك البقعة التي سفك عليها دمک الطاهر
المسفوح و فاضت فيها روحک الباهر المسعود
أيها الشهيد الودود الوارد علی الورد المورود و
الواصل الی الرفد المرفود اشهد أنك ما احتمت
فی سبیل الله من النار الوقود و ماخذک الخوف
و لا سطوة الظالمین عن الوصول الی المقام
المحمود

3 Verily thou didst sacrifice thy spirit when thou didst drink from the morning draught of the love of God at the opening of the gate of God's Kingdom. Thou didst seek God's good pleasure and didst beseech from the treasury of God's gift and didst gather fruits from the holy garden in the Most Glorious Kingdom. How excellent was thy deed and how excellent the triumph thou didst achieve through thy Lord's grace, the All-Merciful, the Most Compassionate.

3 و آنک قد فدیت الروح عندما تجرعت من صبح
محبة الله عند فتوح باب ملکوت الله و ابتغيت
مرضات الله و استعطيت من كنز موهبة الله
و اجتنيت من ثمار حديقة القدس في ملکوت
الأبى نعم العمل ماعملت و نعم الفوز الذى فزت
به بفضل ربك الرحمن الرحيم

4 I beseech God to send down every blessing upon the soul that seeks blessing at thy perfumed, fragrant grave and thy purified resting place. Verily my Lord bestows grace upon the martyrs in their resting place of sacrifice, and He is the Giver to whomsoever He willeth and the Bestower of whatsoever He willeth upon whomsoever He pleaseth, and verily He is the All-Merciful, the Most Compassionate.

4 اسئل الله ان ينزل كل بركة على نفس استبركت
بقبرک المعطر المعنبر و جدتك المطهران ربى لذنو
فضل على الشهداء فى مضجع الفداء و هو المعطى
لمن يشاء و الواهب لمن يشاء ما يشاء و انه لرحمن
رحيم

TABN.263

AB04866

To: Aqa Mirza Aqa Majdus-Sadat (Ardistan)

1 O thou who hast been led by the Light of guidance! Although a great commotion hath been stirred in those regions and a great clamor hath been raised there, in truth it hath all served to upraise the Word of God and uplift the banner of truth. Unless there is tumult and tribulation the lovers of the divine Beauty cannot show their prowess. The onrushing gales will lay low the rootless plants but the same tempestuous wind will only add verdure to the mighty trees and will add to their strength. Tests are of the essence and trials are God's means and His divine method.

1 ای مهتدى بنور هدى هرچند در آنولا ضوضائى
بلند شد و عربده و غوغائى گشت بسيار بجا واقع
زيرا اعلاء كلمة الله شد و رفع رايت الله تا ضوضا
نشود شيدائيان جمال حق را نشو و نمائى نه و تا
غوغائى ظاهر نگردد عاشقان محبوب عالميان را سر
و سودائى نه شدت هبوب ارياح نهالهاى بى ريشه
را تيشه گردد ولى اشجار ثابته را سبب ازدياد
طراوت و لطافت شود و استقامت و متانت پيدا
کند امتحانات شرط است و افتتانات از سنت
الهى بين خلق

2 Praise be to Him that thou hast shone like pure gold in the midst of these tribulations and hast demonstrated thy strength and steadfastness and borne all manner of calamities and adverse circumstances in arising to serve His Cause. God willing thou shalt become ever more steadfast, ever more strong so that thou wilt be enabled to withstand the peoples of the world with a power from on high. Then shalt thou truly be a light of the kingdom and an example unto the Concourse above.

2 شکر کن خدا را که در اين امتحان چون
ذهب خالص در نار افتتان رخ شکفته نمودى
و ثبوت و استقامت بنمودى و بخدمت امر الله
پرداختى و تجمل صدمات کردى انشاء الله از
اين مشتعلتر شوى و ثابت تر و راسختر تا بقوه
ملکوت مقاومت اهل ناسوت نمائى و نور هدى
شوى و نمونه ملاً اعلی

MMK2#293 p.213

AB04780*To: Aqa Mirza Laqai Kashani*

- 1 O eloquent and fluent poet! Your poems were read like flowing water - they were innovative and refined. In some instances they did not accord with 'Abdu'l-Baha's taste, and some revisions were made - no matter. You must know what 'Abdu'l-Baha knows. Praise be to God, you are under the gaze of divine favor and accepted at the threshold of the One. You have always been and continue to be remembered. We beseech from the ancient grace of the Generous Lord that you become the manifestation of His great bounty.
- 2 Regarding your request to visit the Holy Land which you had written about - in these days wisdom does not permit it. God willing, permission will be granted at the appropriate time. Now you must strive night and day with heart and soul to diffuse the divine fragrances and make a mighty effort to promote the religion of God, for this is the supreme virtue, this is the greatest gift. And upon you be Glory.
- 3 Convey the Most Wondrous, Most Glorious greetings to Aqa Hashim and Aqa Mahdi. I hope that through the favor of the Blessed Beauty they will be successful and confirmed in all things.

1 ای شاعر فصیح بلیغ اشعار چون آب روان
قرائت گردید بدیع و لطیف بود در بعضی مواقع
موافق مذاق عبدالهّاء نبود قدری محو و اثبات
شد ضرر ندارد شما باید آنچه عبدالهّاء میداند
بدانید الحمد لله ملحوظ نظر عنایتید و مقبول
درگاه احدیت همواره مذکور بوده و هستید و از
لطف قدیم رب کریم مستدعیم که مظهر فضل
عظیم شوید

2 در خصوص حضور بارض اقدس مرقوم نموده
بودید این ایام حکمت اقتضا نمینماید انشاءالله در
وقتش اذن حاصل میشود حال شما باید در شب
و روز به جان و دل بکوشید و بنشر نفعات
الله مشغول گردید و در ترویج دین الله سعی
بلیغ نمائید زیرا اینست منقبت عظمی این است
موهبت کبری و علیک الهّاء

3 جناب آقا هاشم و جناب آقا مهدی را تکبیر
ابداً ابی ابلاغ نمائید از عنایت جمال مبارک
امیدوارم که در جمیع شئون موفق و مؤید گردند

KHMT.058x

AB04651*To: Aqa Muhammad Baqir (Harful-Ba) et al.*

- 1 O ye homeless and wanderers in the Path of God! Prosperity, contentment, and freedom, however much desired and conducive to the gladness of the human heart, can in no wise compare with the trials of homelessness and adversity in the pathway of God; for such exile and banishment are blessed by the divine favour, and are surely followed by the mercy of Providence. The joy of tranquillity in one's home, and the sweetness of freedom from all cares shall pass away, whilst the blessing of homelessness shall endure forever, and its far-reaching results shall be made manifest.

1 ای آوارگان سبیل حق سر و سامان و آسودگی
و آزادی هرچند کام دل و راحت جانست ولی
آزردگی و آوارگی در راه خدا به از صد هزار
سر و سامان چه که این غربت و هجرت موهبت
از پی دارد و رحمت پیاپی زیرا لذت آسودگی
در وطن و حلاوت آزادی از محن بگذرد ولی
موهبت هجرت در سبیل حضرت احدیت باقی و
دائمی و مستمر و نتایج عظیمه از آن مشتر

- 2 Abraham's migration from His native land caused the bountiful gifts of the All-Glorious to be made manifest, and the setting of Canaan's brightest star unfolded to the eyes the radiance of Joseph. The flight of Moses, the Prophet of Sinai, revealed the Flame of the Lord's burning Fire, and the rise of Jesus breathed the breaths of the Holy Spirit into the world. The departure of Muhammad, the Beloved of God, from the city of His birth was the cause of the exaltation of God's Holy Word, and the banishment of the Sacred Beauty led to the diffusion of the light of His divine Revelation throughout all regions.

- 3 Take ye good heed, O people of insight!

SWAB#222, LOG#1934x, SW_v14#03 p.087

2 هجرت خلیل سبب ظهور مواهب ربّ جلیل شد
و غربت ماه کنعانی علت جلوه بازار یوسفی
گشت فرار حضرت کلیم وسیله مشاهده نار
موقده ربّانی شد و نهضت عیسوی سبب ظهور
انفاس مسیحی گردید هجرت حضرت حبیب
ابطحی علت اعلاء کلمه نور یثربی شد و غربت
و اسارت جمال مبارک اسباب انتشار نور نبی
اشراق بر آفاق گردید

- 3 فاعتبروا یا اولی الابصار و البهاء علیک

MKT9.037b, MMK1#222 p.269,
AKHA_102BE #04 p.04, HDQI.180,
DUR1.211, ANDA#08 p.06, NFQ.016,
YFY.082

AB04701

To: Aqa Muhammad Hashim

- 1 O thou indigent one in the path of God! Every nest and abode, each house and home which is destroyed and laid to waste by the floods of oppression in the path of the one True God, shall in the end be restored and be reinhabited. When the earthly foundation hath passed away, a heavenly structure shall be raised up. A house of dust shall eventually be buried under the ground, yet the divine palace shall endure eternally and remain inhabited. The palaces of the earth shall become ever as graves, and the princely mansions shall be laid to waste. But the spiritual dwelling place of the friends will, little by little, be built up and flourish.
- 2 Be not saddened and grieve ye not; do not despair and be ye not despondent, for that which was destroyed hath been restored and the foundation hath become a robust and impregnable structure. The mansion hath become solid and the cornerstone strengthened. Would that thou possessed a myriad castles and lofty mansions, mighty palaces and edifices, so that every day one were destroyed in the path of the Best-Beloved.
- 3 In like manner, the country house and mansion of Baha'u'llah in Mazindaran were seized and destroyed by the oppressors.

1 ای بی سر و سامان سبیل الهی هر لانه و آشیانه
و خانه و کاشانه‌ئی که در راه حق خراب گردد
و معرض سیلاب شود معمور و آباد گردد و
بنیاد ترابی چون برافتد بنیان الهی بلند گردد و
بیت خاکی عاقبت مطمور گردد و کاخ یزدانی
سرمدی معمور شود قصور قبور گردد و مینوی
شهریاران ویران گردد ولی کلبه روحانی یاران
دمبدم معمور و آبادان شود

2 غم مخور غصه مخور محزون مباش دلخون مگرد
زیرا ویران آباد شد و بنیاد بنیان محکم و استوار
گشت قصر مشید شد و رکن شدید گشت ای
کاش هزاران قصر و ایوان و کاخ و بنیان داشتی
و هر روزی یکی در سبیل معشوق الهی خراب
و ویران میشد

3 و همچنین سرای و بارگاه حضرت رحمن را در
مازندران عوانان ویران نمودند ولی ایوان ملکوت

Yet, His Mansion in the Kingdom was adorned and beautified and an everlasting edifice was raised up.

زینت یافت و بنیان جاودان بلند گشت و البهاء
علیک

MMK2#311 p.227

AB04818

To: Aqa Muhammad Karim

- 1 O thou who art turned toward the Abha Kingdom! At this moment when the sweet fragrance of the love of God perfumes the nostrils of those who long for Him, I have taken up the pen and engaged in mentioning thee, who art gladdened by the divine fragrances, that perchance a gentle breeze of spirit and delight may waft over the hearts of the friends and a musk-laden fragrance reach the nostrils of the loved ones. In any case, with utmost humility and supplication we beseech the Most Holy Court that He may make that one who is intoxicated with the wine of love so bewildered and enchanted by the fragrances of His love that he may gallop unveiled and unhindered in the field of the love of God and begin this song:
- 2 If thou drest of keeping thy life, come not here
- 3 But if thou wouldst offer thy heart and soul, come and bring them too
- 4 This is the way's custom if union with God thou seekest
- 5 If thou art not a man of this path, stay far and bring not thy burden
- 6 And upon thee be glory.
- 7 On the morning of the Holy Day, Jinab-i-Ibn-i-Asdaq, upon him be the Glory of God the Most Glorious, arranged an intimate gathering on your behalf and we all made pilgrimage to the Holy Shrine as your representatives.

1 ای متوجّه بملکوت ابهی در این حین که بوی
خوش حبّ الهی مشام مشتاقان را معطر دارد قلم
برداشته و بذکر آن مستبشر بنفحات الله مشغول
شدم که شاید نسیم روح و ریحانی بر قلوب
دوستان وزد و نفحهء مشکباری بمشام یاران رسد
باری بکمال تضرّع و ابتهاج بساحت اقدس استدعا
مینمائیم که آن سرمست بادهء عشق چنان از
نفحات حبّش والّه و حیران فرماید که بی پرده
و حجاب در میدان محبت الله بتازد و این نغمه
آغاز نماید

2 گر خیال جان همی هستت بدل اینجا میا

3 ورنه جان و دل داری بیا و هم بیار

4 رسم ره اینست گر وصل خدا داری طلب

5 ورنه نباشی مرد این ره دور شو زحمت میار

6 و البهاء علیک

7 در صبح عید جناب ابن اصدق علیه بهاء الله
الابهی بنیابت شما مجلس انسی فراهم آوردند و
کلّ بالنیابه زیارت روضهء مطهره مشرف شدیم

MSHR4.321

AB04941

To: Aqa Muharram Shakihi

- 1 My little child, My beloved! I have been talking and writing seriously since the morning. Now I want to enjoy Myself and jest a while. 1 بالام یاورم سوگم صباحدن برو جدی قونوشورم و یازیورم ایمدی آزیجق تفگه و مزاح ابتک ایستیورم
- 2 My child, thou art a treasure, thou art young and tender; it is the season of spring, the time when the fresh young sapling is full of life and water. Why, then, wouldst thou step into a whirlpool surrounded by divine tests and trials? Take care! Thou mayest be beaten, scolded, made a servant, and perhaps even hanged! How strange! Is this fitting? Is this wisdom? Is this the cup thou wishest to drain? I am bewildered, I am perplexed, that thou shouldst of thine own accord bring thyself into misfortune, plunge thyself into hardship, and make thyself the target of arrows of difficulty. 2 بالام سنکه گنج سن دینج سن نوجوان سن موسم بهارندر و وقت طراوت نهال آبدارندر اوپله امتحانات الهیه ایله محاط اولان بر ورطه یه نجه قدم باصارسن صقین دوپولورسن سویلورسن قولورسن بلکه ده آصیلورسن عجا اویقونئی بو پرشکونئی بو قدحی طولقونئی بو حیرانم سرگردانم شونه که کندی کندونی مصیبتت گرفتار ایدرسن مشقته دچار ایدرسن هدف تیر دشوار ایدرسن
- 3 There is only this to be said: if thou hast the spirit of Husayn, then for the sake of the Beloved, pass beyond fear and hope alike—into the Karbila of love, go forth manfully, manfully! 3 فقط شوراسی واردر که حسینی مشرب اول بر جان ایچون خوف و رجادن گچ فضای کربلای عشقه وار مردانه مردانه
- 4 Praised be God! Through divine love every bitterness will become sweet: the colocynth will turn to sweet honey, the fang of a snake to medicine, poison to an antidote for them that have minds to know, calamity to comfort, hardships will become blessings, cruelty will turn to fidelity and affliction to pleasure. Therefore, may the cup of divine love that thou hast drunk be pleasant and the bondage of His love that thou hast entered a blessing and endless happiness. 4 سبحان الله عشق الهی ایله هر آجی شیرین اولور و هر تلخی شکرین اولور حنظل شهد و انگبین اولور نیش نوش اولور زهر دریاق اهل هوش اولور آفت راحت اولور زحمت رحمت اولور جفا وفا اولور بلا صفا اولور بناء علیه نوش ایلدگین باده محبت الله سنا گوارا اولسون و گیردبگین قید عشق حضرت [کبریا/ سنا مبارک و میمنت بی منتها اولسون

BTO#08x

MJT.036

AB04911

To: Barkhurdar, Gushtasb Rustam et al.

- 1 O loving friends! Praise be to God that you have crossed the sea and traversed a great distance to reach this Threshold. You have turned to God and sought recourse to the court of the All-Glorious. You have detached yourselves from all else save God 1 ای یاران مهربان حمد کنید خدا را که قطع دریا نمودید و مسافهء بعیده طی کردید و باین آستان رسیدید توجه بخدا کردید و توسل بساحت حضرت کبریا جستید از غیرحق بیزار شدید و مشام برایحهء محبت الله مشکار نمودید

and made your souls fragrant with the sweet perfume of the love of God.

- 2 The Persian friends are my companions and intimates, for they walk the path of truth, seek friendship, speak words of peace and reconciliation, and worship the Truth. I am delighted with them and at every moment I supplicate and beseech the threshold of the Lord God, seeking confirmation and success.
- 3 Give them glad tidings that they may know that God's help and favor is their constant companion, and His grace and bounty their confidant and intimate friend. Let them strive with heart and soul so that this cup of bestowal may overflow and the clouds of mercy may pour down such abundance that all may be immersed in the ocean of consciousness and insight.
- 4 Upon you be the Most Glorious Glory!

2 یاران پارسی رفیق و انیس منند زیرا راه راستی
پویند دوستی جویند راز صلح و آشتی گویند و
حق پرستی نمایند من از آنان شادمانم و در هر دم
بدرگاه حضرت یزدان عجز و نیاز کنم و تأیید و
توفیق طلبم

3 شما آنانرا مرده دهید تا بدانند که عون و عنایت
حق همدم است و فضل و موهبتش همراز و محرم
به جان و دل بکوشند تا این جام بخشش سرشار
گردد و ابر رحمت چنان ریزش نماید که کل را
غرق دریای هوش و بینش کند

4 و علیکم البهاء الأبهی

MKT8.196a, YARP2.114 p.138

AB04979

To: Hand of the Cause Ali Muhammad Ibn Asdaq

- 1 O thou whom God hath raised up to exalt His proofs and His evidence, to manifest His signs and His dominion, to proclaim His Cause and the mysteries of His utterance! Upon thee be the glory of God and His radiance.
- 2 If thou wert to know how God's decree and the ordinances of His destiny have befallen the people of truth and His kindred, and how the winds of tribulations have intensified against them, and the tempests of calamities have seized them, and the thunderbolts of death have uprooted them, and earthquakes have shaken their limbs, and the pillars have tottered, and the edifice has crumbled, and darkness has spread over all regions, and the flames of grief have been kindled between the ribs and the innermost parts - thou wouldst surely rend thy heart and tear thy garments and strike thy face and raise lamentations and crying and wailing in this grievous and momentous calamity which has caused souls to inherit sorrows and cast hearts into swooning and made eyes shed tears and turned the living into the dead and transformed the lights of joy into darkness.

1 یا من اقامه الله على اعلاء حججه وبرهانه و اظهار
دلائله و سلطانه و تبلیغ امره و اسرار بیانه علیک
بهاء الله و سنائه

2 لو اطّلت کیف جرى قضاء الله و احکام قدره
على آل الحق و عترته و اشتدت عليهم ارباح
البلايا و اخذتهم عواصف الرزايا و استأصلتهم
قواصف المنايا و استفزتهم زلازل ارتجت بها منهم
الاعضاء و تزعزعت الارکان و تسعسع البنیان
و اظلمت الارجاء و التهبت لواجح الحسرة بین
الضلوع و الجوانح و الاحشاء لشققت القلوب و
مرقت الجيوب و لطمت الوجوه و اطلت العویل
و اظهرت الضجيج و اعليت الصرخ و سبقت
الصّوائح و النّوائح فی هذا الخطب الشدید الجسيم
الذی اورث للنفوس الحسرات و اوقع القلوب
فی السّکرات و اسال عن العیون العبرات و جعل
الاحیاء اموات و بدل انوار المسرات بالظلمات

- 3 Oh what a calamity that has encompassed us from all directions and descended like piercing thunderbolts in the dark depths of night!

3 فیا لها من بلیّة احدثت بنا من کلّ الجهات و
احاطت و نزلت مثل الصّواعق الثاقبة فی حوالک
لیالی الظلمات

PYK.223

AB04787

To: Mahmud Khan et al.

- 1 O lions of the forest of divine unity! The Sun of the heaven of the Glorious Lord and the unique Light has risen from the horizon of the world with a world-illuminating ray that brightened the infinite expanse of the material and spiritual realms and made the plane of contingency the envy of rose gardens and meadows.
- 2 The cloud of January poured down, the spring breeze wafted, the light of truth shone forth, the glad tidings of attainment arrived, and the Blessed Beauty (may my spirit be sacrificed for His loved ones) became the witness of the gathering. He unveiled the mystery, rent asunder the veils and coverings, lifted the curtain, and accomplished a momentous task. He raised aloft the manifest standard and opened the gates of the highest heaven.
- 3 Despite all these bestowals, those frozen in spirit remained deprived, and the veiled ones remained heedless. The proud ones became sorrowful, and the pretenders were left in loss.
- 4 You who have received a portion from that boundless ocean and gained a share from that fountain of life, and have placed the crown of triumph and success upon your heads, and have become distinguished in the world of the Beloved - in gratitude for this grace and favor, arise to serve the Lord God and teach His Cause, so that you may become the joy of both worlds in the Most Glorious Kingdom.
- 5 And glory be upon you.

1 ای شیران پیشهء توحید خورشید آسمان ربّ مجید
و نور وحید از افق عالم پرتوی جهان افروز دمید
که فضای نامتناهی ملک و ملکوت را روشن
نمود و بسط امکانرا رشک گلزار و چمن کرد

2 ابر بهمن بیارید و نسیم بهاران بوزید و پرتو
حقیقت بدمید و مژدهء وصل رسید و جمال
مبارک روحی لاحبّاته الفداء شاهد انجمن شد
کشف غطاء فرمود هتک ستر و حجاب کرد
پرده برانداخت و کار جهانی بساخت علم مبین
برافراخت و ابواب علین بگشاد

3 باوجود این همه الطاف منجمدان محروم شدند و
محتجبان مغرور متکبران محزون شدند و مدعیان
مغبون

4 شما که از آن بحر بی پایان نصیب بردید و از آن
چشمهء حیوان بهره گرفتید و تاج فوز و فلاح
بر سر نهادید و در جهان جانان سرفراز گشتید
بشکرانهء این فضل و احسان بخدمت حضرت
یزدان پردازید و تبلیغ امرش نمائید تا در ملکوت
ابهی سرور دو جهان گردید

5 و الهاء علیکم

MKT8.117b, PYB#127 p.03

AB04697

To: *Mirza Ali Akbar Hakim Hafizus-Sihhih (Mazindaran)*

- 1 O thou servant who art supplicating and imploring the Abha Kingdom!
- 2 On this morn of eternity, when the lights of the Kingdom of "Be and it is" have immersed the realms of the unseen and the seen in splendor, and the Most Great Bounty hath encompassed the worlds of existence, the Sun of Reality hath shone forth from the supreme horizon at the meridian with such grace and radiance as to stir the unseen realm of contingent being into motion.
- 3 Trees, stones and clay were moved to joy and ecstasy. Land and sea became adorned and delightful. The seas became the manifestation of mighty signs. The air became the place of ascent and flight of weighty bodies. Great mountains began running across plains, hills and deserts. East and West began to hear each other's secrets. Arts and crafts surged like the sea, and the realities and subtleties of the balanced and perfect nature of things reached their zenith.
- 4 In brief, these are the effects of that Greatest Light at the point of dust. Consider then what wondrous effects are produced in hearts and minds.

1 ای بندهٔ مبتل متضرع بملکوت ابهی

2 در این صبح بقا که انوار ملکوت نهی ممالک
غیب و شهود را غرق انوار نموده و فیض اعظم
عوالم وجود را احاطه فرموده شمس حقیقت از
اوج اعظم در دائرهٔ نصف النهار اشراق فرمود
و چنان فیض و شعاعی مبذول داشت که غیب
امکانرا بحرکت شوقیه آورد

3 شجر و حجر و مدر به شور و شعف آمدند بحر و
بر مزین و مبهج گردید بحور محل آثار قوت ظهور
شد هواء محل طلوع و پرواز اجسام ثقال گشت
جبال عظیم بر صحاری و تلال و قفار دویدن
گرفت و شرق و غرب آواز راز یکدیگر شنیدن
یافت صنایع و بدایع چون بحر بموج آمد و حقائق
و دقائق اسرار طبیعهٔ معتدلهٔ تامهٔ اشیاء اوج
یافت

4 باری این آثار ظهور آن نیر اعظم است در نقطهٔ
خاک دیگر ملاحظه نما که چه آثار باهره در
قلوب و افکار حاصل است

INBA17:032, MMK4#128 p.132

AB04956

To: *Mirza Kamal Avih*

- 1 Upon you be the fragrances of God, and upon you be the salutations of God, and upon you be the prayers of God, and upon you be the blessings of God, and upon you be the glory and praise of God, O you who were martyred in the path of God and who lies beneath the earth in love of God, whose blood was shed and whose life-blood was spilled upon the dust for his faith in God and his certitude in the signs of God, whose body was cut piece by piece for his turning toward God.

1 علیک نفحات الله و علیک تحیات الله و علیک
صلوات الله و علیک برکات الله و علیک بهاء
الله و ثنائیه ایها المستشهد فی سبیل الله و المضطجع
تحت التری فی محبة الله المسفوک دمه و المسفوح
ثاره علی الغبراء لایمانه بالله و ابقانه بآیات الله
المقطوع جسده ارباً ارباً لتوجهه الی الله

- 2 The wrath of God be upon the hostile band who oppressed you, and may God hasten the vengeance upon the tyrannical group who attacked you, and may the hands that reached out to kill you be paralyzed, and may the arms that stretched forth to shed your pure blood and your life-blood sprinkled upon the wakeful earth be broken.
- 3 May God perfume your radiant grave with the outpouring of His abundant mercy, and send down upon your tomb, enveloped in lights, layers of His greatest mercy, and make your shrine adorned with the ornament of glory and your resting place illumined with the light of beauty, and may He appear to the noble and righteous ones around your resplendent garden with outpourings that dazzle the eyes.
- 4 And the prayer and the peace and the salutation and the glory be upon you and upon your resting place and all around you, O master of the righteous ones.
- 2 غَضِبَ اللهُ عَلَى ثَلَّةِ الْبَغْضَاءِ الْمَعْتَسِفَةِ عَلَيْكَ وَ
عَجَّلَ اللهُ نَقْمَةَ الْعَصْبَةِ الطَّاغِيَةِ الَّتِي هَاجَمَتْ عَلَيْكَ
وَشَلَّتْ أَيْدِيَّ امْتَدَّتْ لِقَتْلِكَ وَ انْكَسَرَتْ
السَّوَاعِدُ الَّتِي طَالَتْ لِسْفِكَ دَمَكَ الطَّاهِرَ وَ
ثَارَكَ الْمَرْشُوشَ عَلَى تَرَابِ السَّاهِرَةِ
- 3 طَيَّبَ اللهُ رَمْسَكَ الْأَنْوَارِ بِصَيْبِ رَحْمَتِهِ الْمُنْهَمِرِ وَ
أَنْزَلَ عَلَى قَبْرِكَ الْمَغْشَى بِالْأَنْوَارِ طَبَقَاتِ الرَّحْمَةِ
الْكُبْرَى وَ جَعَلَ ضَرْبِيحَكَ مَجَلَّلاً بِطَرَازِ الْجَلَالِ وَ
مَرْقَدَكَ مُنَوَّراً بِنُورِ الْجَمَالِ وَ تَجَلَّى عَلَى الْأَحْرَارِ
وَ الْأَبْرَارِ حَوْلَ رَوْضَتِكَ الْغَنَاءُ بِفَيَوضَاتِ تَبْرِ
الْأَبْصَارِ
- 4 وَ الصَّلَاةُ وَ السَّلَامُ وَ التَّحِيَّةُ وَ الْبَهَاءُ عَلَيْكَ وَ عَلَى
مَرْقَدِكَ وَ مَا حَوْلَكَ يَا سَيِّدَ الْأَبْرَارِ

TSHA3.577

AB04882

To: Mother of Mirza Ali Naraqi

- 1 O honored leaf among the handmaidens of God! You who were among the first to believe, who recognized the Ancient Beauty, who made the mighty fortress of the love of God your dwelling place, and who attained the honor of being in the presence of the Luminary of the horizons in Iraq.
- 2 The glance of favor is upon you - be not sorrowful. The moments of the merciful eye encompass you - be not grieved. You are ever in sight and before His gaze.
- 3 Your loved ones are in the gathering of your noble father and under the protection of the Lord. They are immersed in the ocean of forgiveness and deserving of all kinds of favors.
- 4 I beseech the kind Lord that you too, like them, may be the object of the glances of divine favor, and after ascending from this contingent world, may find your dwelling and abode in the vicinity of the mercy of the All-Merciful.
- 1 ای ورقهء محترمه از اماء الله سابقی که در ایمان
سبقت یافتی و جمال قدم را شناختی و حصن
حصین محبت الله را مسکن و مأوی ساختی و
بشرف حضور نیر آفاق در عراق فائز گشتی
- 2 نظر عنایت با تو است محزون مباش لحظات عین
رحمانیت شامل تو مغموم مگرد همیشه در نظرستی
و پیش بصرستی
- 3 نوردیدگانت در محفل پدر بزرگوارند و در پناه
حضرت پروردگار در بحر غفران مستغرقند و
بانواع الطاف مستحق و
- 4 از فضل خداوند مهربان میطلبم که تو نیز مانند
ایشان بلحاظ عنایت حضرت یزدان ملحوظ
گرددی و بعد از صعود از عالم امکان در جوار
رحمت رحمن منزل و مأوی جوئی

- 5 The favors of the Blessed Beauty to that entire family are endless. Be assured that all will be the recipients of the bounty of that Kind Beloved.
- 6 And upon you be greetings and praise.

5 الطاف جمال ابهی بعموم آنخاندان بی‌پایانست
مطمئن باش که جمیع مورد احسان آن دلبر
مهربان خواهند بود

6 و علیک التّحیّة و التّناء

MKT7.155, BSHN.140.447, BSHN.144.441,
MHT1b.219

AB04795

To: Muhammad Ali Mustawfi

- 1 O bird soaring in the heaven of knowledge! These earthbound birds can at most ascend a thousand cubits, more or less. But the hearts of those who love the Beauty of the Beloved, whose zenith is the Abha Kingdom and the highest horizon, in an instant can fly from the lowest depths to the heaven of heavens, and in a breath can soar from the nearest horizon to the manifest and even nearer horizon.
- 2 Therefore, as much as you can, seek wings, and as much as possible, contemplate the pinions of success, that you may ascend from this abyss of lowliness and nothingness to the highest zenith of being and divine worship. And that consists in arising to diffuse the fragrances of God, exalt the Word of God, and expound the knowledge of God. Arise and be firm and steadfast, even if We should fall beyond a hundred thousand seas or ascend from this world.
- 3 We remember those two brothers, your sons, with most wonderful mentions and most gracious expressions, and We beseech God that just as they have attained the nobility of lineage, they may also inherit your good character.

1 ای طائر هوای عرفان این طیور خاک نهایت
اوجشان هزار ذراع یا کم و بیش است ولیکن
افنده عاشقان جمال جانان که اوجشان
ملکوت ابهی وافق اعلاست در دمی از اسفل
لا به لاهوت الا طیران نمایند و در نفسی از
افق ادنی بافق مبین اوادنی پرواز کنند

2 پس تا توانی جستجوی پری کن و تا ممکن است
فکر جناح فلاحی نما تا از این حضیض پستی و
نیستی باوج اعلاهی هستی حق پرستی صعود و پرواز
نمائی و آن قیام بر نشر نجات الله و اعلاهی کلمه
الله و بیان معرفه الله است قیام نمائید و ثابت و
راستخ باشید ولو ما در ورای صد هزار دریا افتیم
و یا از این عالم صعود نمائیم ع

3 صنوان ابنان آنجنابرا بابدع اذکار و الطف عبارات
ذاکر و مکبریم و از خدا میطلبیم که همچنانکه
بشرف اعراق واصل در حسن اخلاق نیز وارث
آنجناب باشند

MKT4.083a, YMM.056

AB04623*To: Mulla Ali Jan (Martyr)*

- ¹ O my God, my God! Thou didst create a luminous essence, a merciful being, a pure and detached reality, and a heavenly identity. Thou didst nurture it with the hands of Thy lordship and didst feed it from the breast of Thy mercy. Thou didst raise it in the cradle of Thy care and didst immerse it in the seas of Thy favors and the pools of Thy bounty. Thou didst cause it to enter the gardens of Thy knowledge and didst shower upon it Thy lights. Thou didst quicken it with the breaths of Thy holiness and didst make it a lamp of Thy love, a sign of Thy knowledge, a token of Thy gift, and an attribute of Thy Word. Thou didst give it to drink from the cup of rapture in the presence of Thy countenance and didst show it the kingdom of Thy beauty until the wine of Thy love intoxicated it and released it upon the field of sacrifice - its limbs dismembered, its heart and vitals pierced, its blood spilled, its ribs broken, its beard stained with blood, cast upon the dust in Thy path, seeking Thy good pleasure, yearning to meet Thee, and longing to enter the pavilion of Thy majesty.

¹ الهی الهی قد خلقت جوهره نورانیه و کینونه رحمانیه و ساذجیه انزعیه و هویه ملکوتیه و ربیتها بادی ربانیتک و ارضعتها من ثدی رحمانیتک و انشأتها فی حضن عنایتک و اغرقها فی بحور الطافک و اغمستها فی حیاض احسانک و ادخلتها فی ریاض عرفانک و افضت علیها من انوارک و احیتها بنفحات قدسک و جعلتها سراج محبتک و آیه معرفتک و سمة موهبتک و صفة کلمتک و اسقیتها من کأس الهمان فی طلعتک و اریته ملکوت جمالک الی ان اخذه سکر محبتک و اطلقه فی مشهد الفدا متقطع الاعضاء مشبک القلب و الاحشا مسفوک الدماء مکسور الاضلاع مخضوب الخی مرمی علی التراب فی سبیلک طلباً لمرضاتک و شوقاً للقاءک و تشوّفاً الی الدّخول فی خباء جلالک

- ² O Lord! Seat him upon the throne of holy habitations in Thy most glorious Kingdom and pass round to him the cup of reunion in Thy most exalted Dominion. Verily, Thou art the Generous Giver.

² ای ربّ اجلسه علی سریر مقاعد القدس فی ملکوتک الابهی و ادر علیه کأس اللّقا فی جبروتک الاعلی انک انت المعطی الکریم

BALM.009

AB04756*To: Sarvistani, Muhammad Hasan et al.*

- ¹ O ye two pure souls! Your call was heard with the ear of longing and meeting with you became beloved and desired. Although the physical eye is deprived, praise be to God that spiritual insight is privy to the mysteries of the Ever-Living, the Self-Subsisting. You are present in the divine court and exist and are witnessed in the heavenly gathering.

¹ ای دو نفس زکیه ندای شما بسمع اشتیاق مسموع شد و لقای شما محبوب و مرغوب گشت هرچند بصیر محرومست الحمد لله بصیرت محرم اسرار حق قیوم در محضر حاضرید و در انجمن الهی موجود و مشهود

- ² Consider then what influence the gifts of the Most Holy One have had in the world of existence and what power the Most Great Name has shown, that it has gathered this servant with

² پس ملاحظه فرمائید که مواهب حضرت احدیت چه تأثیری در عالم وجود نموده و

those friends in one assembly and made a hundred thousand leagues as but a single step. What love is this, and what fellowship! What intimacy is this, and what unity and oneness!

- 3 Soon you will observe that a hundred thousand souls will attain the station of a single soul and a hundred million people will enter beneath one tent. Therefore, O friends, strive with perfect steadfastness in the Covenant to diffuse the divine fragrances, that you may bear away this ball of service to the Cause of God from the field.

فیوضات اسم اعظم چه قدرتی نموده که این عبد را با آن یاران در محفلی جمع فرموده و صد هزار فرسنگ را حکم قدمی داده این چه محبت است و این چه الفت این چه انسیت است و این چه اتحاد و یگانگی و وحدت

- 3 عنقریب ملاحظه نمائی که صد هزار نفوس حکم یک نفس یابد و صد کرور اشخاص در ظلّ یک خیمه درآیند پس ای یاران با کمال ثبوت بر میثاق در نشر نفعات بکوشید تا این گوی خدمت امر الله را شما از میدان برآید

INBA87:448, INBA52:463

AB04923

To: Sister of Sina and Nayyir

- 1 O pure leaf speaking in remembrance of God! That which emerged from the spiritual throat of that bird of the garden of attraction reached the ear of acceptance and was chanted in the sacred sanctuary with wondrous melodies. Tears flowed from eyes and sighs arose from hearts. It cast a fire into the heart and soul of the dwellers of the sanctuary of the All-Merciful and ignited a flame in the hearts and innermost beings of the birds soaring in the atmosphere of the Lord. Cries and lamentations arose and wailing and moaning were lifted up. The pillars of existence were shaken and the essence of being was disturbed, for she told the story of the Most Great Calamity and complained of the Supreme Catastrophe.
- 2 O speaking leaf! Open your tongue in praise of the Self-Sufficient Lord, for you have been gathered in these gardens of oneness and have spoken in remembrance of the Lord of creation, and in this Most Great Paradise you have entered into attraction, yearning, rapture and enthusiasm. And glory be upon you and upon the two brothers who sacrificed their lives to exalt the Word of God.

- 1 ایّها الورقة الطّیبة النّاطقة بذكر الله آنچه از حنجره روحانی آن طیر گلشن انجذاب ظاهر بسمع قبول واصل و در حرم عزّ تقدیس بالخان بدیع تلاوت شد عبرات از چشمان جاری گشت و زفرات از قلوب بلند شد آتشی به دل و جان سگان حرم رحمن افکند و شعلهائی به فؤاد و اکباد طائران هوای یزدان انداخت آه و فغان بلند شد و ناله و حنین برافراخته گشت ارکان وجود متزلزل شد و کینونت شهود مضطرب گشت چه که حکایت مصیبت عظمی نمود و شکایت از رزیه کبری کرد

- 2 ای ورقه ناطقه لسانرا بستایش پروردگار بی نیاز بگشا که در این ریاض احدیه محشور شدی و بذكر مالک بریه ناطق گشتی و در این فردوس اعظم جذب و شوق و وله و انجذاب داخل شدی و البهاء علیک و علی اخوین الدّین انفقاً حیّاتهما فی اعلّاء کلمة الله

INBA17:046, MKT7:087, BSHN.140.466,
BSHN.144.459, MHT1b.160

AB04945*To: Siyyid Husayn Afnan (Shiraz)*

- 1 His honor Aqa Siyyid Hadi rests secure under the shadow of the Blessed Beauty's protection, free and assured from every trouble. Pray for him that he may be successful in service and advance day by day in the stages of servitude. We are engaged in his training and you must consider the services of the Cause of God in all conditions.
- 2 Show great consideration and care for the loved ones of God, especially Andalib who is a stranger in that land. Today the Afnans of the Divine Lote Tree must engage in service to the Cause, and service to the Cause lies in serving the loved ones of God. This servant is occupied in serving the divine loved ones with his essence, spirit, heart, body, pen and tongue.
- 3 Convey the Most Glorious, Most Wondrous greetings to the mother of Aqa Mirza Hadi and likewise to the other friends and all the leaves. Due to lack of time only these few words were written hastily.

حضرت آقا سید هادی در ظلّ عنایت جمال
مبارک مستریج و از هر غائله‌ی فارغ و مطمئن
دعا در حقّ او نمائید که بخدمت موفق گردد
و یوماً فیوماً در مراتب عبودیت ترقی نماید و ما
بتربیت او مشغول و آن جناب باید در جمیع
احوال ملاحظه خدمت امر الله را بنمائید

احبابی الهی را بسیار مراعات و ملاحظه فرمائید
علی‌الخصوص جناب عندلیب را که در آن
ارض غریب است الیوم باید افنان سدره
منتهی بخدمت امر مشغول گردند و خدمت امر
در خدمت احباء الله است این عبد بذاته و
روحیه و قلبه و جسده و قلبه و لسانه بخدمت
احبابی الهی مشغول

والده جناب آقا میرزا هادی را تکبیر ابداع
ابلاغ فرمائید و همچنین سائر دوستان را و جمیع
ورقات را و از عدم فرصت بسرعت دو کلمه
مرقوم گردید

INBA87:404, INBA52:416a

AB04960*To: Siyyid Yahya Unsi (Palestine)*

- 1 The sweet fragrance that wafted from the gardens of the love of God perfumed the spiritual nostrils and illumined hearts with the light of joy and delight. In the world of existence, the true spirit that gives life to hearts and souls and revives spirits and minds is the soul-nourishing fragrance of the love of God. All else leads to decline and extinction. "All that is thereon shall pass away, and there remaineth but the face of thy Lord, the All-Glorious, the Most-Bountiful."
- 2 Praise be to the Goal of the worlds who has honored the spiritual loved ones with this infinite gift and brightened the faces of the sincere ones with this divine subtlety.

نفعه خوشی که از ریاض محبت الله هبوب
یافته بود مشام روحا معطر و قلوبا بنور روح
و ریحان منور نمود در عالم وجود روح حقیقی
که سبب حیات قلوب و نفوس و محیی ارواح
و عقولست رایحه جانپور محبت الله است و
مادون آن سبب زوال و انعدام کلّ من علیها
فان و یبقی وجه ربّک ذو الجلال والاكرام

حمد مقصود عالمین را که احبابی روحانی را باین
موهبت غیرمتناهی سرافراز فرموده و وجوه

مخلصین را باین لطیفه ربّانیّه روشن و منور نمود

- 3 In all days we are occupied with remembering and mentioning you in the realm of heart and spirit. If there is delay in writing, it is due to numerous obstacles and occupations.

3 در جمیع ایّام در عالم قلب و روح پیاد و ذکر شما مشغولیم اگر بظاهر در تحریر تأخیری شود از کثرت موانع و مشغولیت است

- 4 Please convey my expressions of longing to all the divine loved ones, especially to Aqa Muhammad, Aqa Siyyid Ali, Aqa Ali Akbar, Mirza Mahdi, Aqa Ghulam Husayn, Aqa Ali Asghar, Aqa Ali and others - may God cause the breezes of holy fragrances to continuously waft over them.

4 در خدمت جمیع احبّای الهی مراتب اشتیاق این عبد را ابلاغ فرمائید خصوصاً جناب آقا محمد و آقا سید علی و آقا علی اکبر و میرزا مهدی و آقا غلامحسین و آقا علی اصغر و آقا علی و سائرین ادام الله علیهم هبوب اریاح روایح قدسه ع

MMK6#515

AB04794

To: *Ustad Husayn Kafi Duz et al.*

- 1 O seekers of truth! The struggle and search for truth is a heavy burden, and the trust of the Glorious Lord is such that heaven and earth cannot bear it. Therefore, the learned and accomplished who did not seek became deprived. But since you were seekers of truth, you strived and struggled, became privy to the mystery and became intimate confidants with the Beloved of mysteries.

1 ای طالبان حقّ مجاهده و طلب حقّ حمل ثقیل است و امانت ربّ جلیل آسمان و زمین تمکین نمایند لهذا عالمان و فاضلان بی طلب محروم گشتند و شما چون طالب حقّ بودید طلب و مجاهده کردید محرم راز شدید و با دلبر اسرار همدم و همراز گشتید

- 2 This guidance is a gift and from the hidden favors of the Divine Unity. Therefore it is not the portion of every base person nor the share of the heedless fool. Not every gazelle has a musk-pod, not every plant has an ambrosial fragrance, not every tree has sweet fruit, and not every growing thing has a firm and steadfast root.

2 این هدایت موهبت است و از الطاف خفیه حضرت احدیت لهذا نصیب هر خسیس نه و بهره غافل سفیه نیست هر غزالی را نافه مشکین نه و هر گیاهی را رایحه عنبرین نه و هر شجره را فاکهه شیرین نه و هر نابتی را اصل ثابت باتمکین نه

- 3 Therefore show gratitude for this gift, that you have been guided and have attained to the recognition of the Lord God. And the thanksgiving for this bounty is to arise in word, manner and deed according to the teachings of the Most Glorious Beauty.

3 پس شکرانیت این موهبت بجا آرید که هدایت یافتید و بعرفان حضرت یزدان فائز گشتید و شکرانه این عطا قیام به گفتار و رفتار و کردار بموجب تعالیم جمال ابدی است

MMK3#148 p.103

AB04832

To: Ustad Mahmud father of Ustad Rida Najjar

- 1 O thou that art enkindled with the fire of the love God! Thou didst witness the effulgence of the Speaker on Sinai in the day of the Manifestation. Thou didst hear the call: "Verily I am God!" from that blessed Tree on the Mount of the Lord. Thou didst drink of the pure beverage and partake from the camphor-tempered fountain. Thou didst turn to wards the dawning place of all lights and thou didst supplicate unto the Kingdom of divine mysteries.
- 2 Now is the time therefore, to chant melodies on the Tree of oneness; now is the hour to be renewed in the garment of sanctity. The love of the Ancient Beauty can thrill the nations. The praise of the Most Great Name can attract the tribes and peoples of the world.
- 3 Silence and immobility at such a time as this shall result in dullness of sense and apathy of heart; the summons to the Kingdom shall be the source of limitless joy. An unlit fire is no more than a heap of charcoal and songless bird is one that is struck dumb. A tree must bear fruit and a lamp shed light.
- 4 Thus, O nightingale of the dawn, sing thou a melodious song and warble a happy tune that thou mayest awaken and stir up the souls of those that sleep.

1 ای مشتعل بنار محبت الله در یوم ظهور تجلی مجلی
طور مشاهده نمودی و از شجره طوبی ندای انی
انا الله استماع کردی از ماء طهور نوشیدی و از
کأس مزاجها کافور چشیدی بمشرق انوار توجه
نمودی و بملکوت اسرار تبتل کردی

2 حال وقت آنست که ترتیل آیات توحید کنی و
تجدید خلعت تجرید بحب جمال قدم سائر امم را
بوجد و طرب آری و بثناء اسم اعظم قبائل و
ملل را جذب و وله دهی

3 صمت و سکوت بهت و نمود آرد و ندا فرح
بیمتهی بخشد آتش بی شعله زغال است و مرغ
بی نغمه ابکم و لال شجر را ثمر باید و سراج را
شعاع و شرر

4 پس ای مرغ سحر نغمه و نوائی زن و آغاز ترانهائی
نما تا نفوس مخموده باهتزاز آید و البهاء علیک

BRL_DAK#0299, MMK2#226 p.161

AB04971

To: Zahra Bigum mother of Mihdi Yazdi

- 1 O handmaiden of God! The believing and assured handmaidens have attained to the greatest gift in this wondrous Cycle and new Dispensation. They have kindled a fire within their ribs and innards, and love has so passionately possessed them that they have detached themselves from all else. They cut their hands when they beheld the beauty of God and witnessed Joseph of Baha in the gathering of divine manifestation before the servants and handmaidens of God. They spoke with their inner and outer tongues: "God forbid! This is none other than

1 یا امة الله قد فازت الاماء المؤمنات الموقنات
بالموهبة العظمی فی هذا الکور البدیع و الدّور
الجدید و استوقدن ناراً بین الاضالع و الحشاء و
شغفنهن الحب شغفا انقطعن به عن کل الوجوه
و قطعن ایدیهن لما کشفن عن جمال الله و شهدن
یوسف البهاء فی محفل التجلی علی عباد الله و اماء
الله نطقن بلسان سرهن و جهرهن حاش لله ما

the Reality of witnessing, the Beauty of the Worshipped One, and the Promised Manifestation!"

- 2 Yet all remained behind a thick veil. When that rising Sun set and that shining Light disappeared, they were stunned and fainted. Wailing arose from their seats, their hearts lamented, their spirits cried out in grief and ruin. They longed for death, having fallen into the abyss of deprivation and been consumed by the fire of separation, afflicted with remoteness and destruction in the wilderness of yearning.
- 3 How excellent was their steadfastness that appeared from them among the handmaidens of the world!

هذا الآ حقيقة الشهود و جمال المعبود و المظهر الموعود

2 و انّ الكلّ لفى حجاب غليظ و لما غربت تلك الشمس البازغة و افل ذلك النور الّلامع اندهشن و اغمی علیهنّ و ارتفع العویل من مقاعدهنّ و ناحت قلوبهنّ و صاحت ارواحهنّ بالویل و البوار و رجون الهلاك بما وقعن فی وهدة الحرمان و احترقن بنار المجران و ابتلین بالبعد و الهلاك فی مفاوز الاشتیاق

3 لله درهنّ فی هذه الاستقامة الّتی ظهرت منهنّ بین اماء العالمین

YMM.472

AB04645

To: Sharifah Baygum, mother of Sh. Ahmad Nabilzadih

- 1 O handmaiden of God! O illumined leaf! You are accepted and drawn near at the threshold of the All-Merciful, and you are praised and mentioned at the Holy Threshold. You wear the garment of supreme glory and bear the sign of the greatest bounty upon your head. Your humility and neediness at the Court of the Self-Sufficient has been accepted, and God willing, the desire of your heart and soul will be fulfilled. Be not sorrowful, be not grieved, be not captive to sadness. These days will pass and we shall enter a realm full of sweetness and delight, rest in the shade of the palm tree of hope, and adorn a divine gathering.
- 2 Convey the Most Glorious Greeting to Jinab-i-Shaykh Ahmad, upon him be the Glory of God the Most Glorious, and say: Be confident and joyful through the grace of the Ancient Beauty. And upon him be glory.
- 3 Convey the Most Glorious Greeting to Jinab-i-Mirza Munir and say: Be not sorrowful. God willing, at the proper time you will attain to visiting the pure burial place. And upon him be glory.

1 ای امةالله ای ورقهء نورا در درگاه حضرت رحمانیت مقبول و مقربى و در عتبة مقدسه ممدوح و مذکور و مؤید ثبانی از مفخرت عظمی در برداری و نشانی از موهبت کبری بر سر عجز و نیازت در آستان بی نیاز مقبول افتاد و آرزوی دل و جانت انشاءالله میسر میگردد مغموم مباش محزون مباش اسیر اندوه مباش این ایام بسر آید و بعالمی پر شهد و شکر در آئیم و در سایه نخل امید پیاریم و محفل لاهوتی بیارائیم

2 جناب شیخ احمد علیه بهاء الله الاهی را تکبیر ابداع الاهی ابلاغ نما و بگو بفضل جمال قدم مطمئن و مسرور باش و البهاء علیه ع

3 جناب میرزا منیر را تکبیر ابداع الاهی ابلاغ نمائید و بگوئید محزون مباش انشاءالله در وقتش زیارت تربت پاک فائز خواهی شد و البهاء علیه

MKT7.251, AYBY.436 #163

AB04613

- 1 His holiness the heavenly light, Haji Siyyid Kazim Rashti, upon him be greetings and praise, asked of that candle of the divine assembly, the late revered Shaykh [Ahmad] Ahsa'i: "What is the outcome of this Cause in which we are engaged and to what will it lead?"
- 2 The revered Shaykh wrote in reply, and it is recorded in the books and treatises in the possession of the Shaykhis: "This Cause must needs have a focal point, and every announcement has its fixed time, but it is not permissible to specify by name. You shall surely know its tidings after a time [ba'da hin]."
- 3 Observe how clearly he states that a focal point is established for this Cause, but specifying the person by name and title is not permitted. Then he cites the blessed verse from the Furqan which states "This is but a Reminder for all the worlds, and you shall surely know its tidings after a time," meaning that focal point is the Remembrance of God, and what He announces will become manifest and evident in the year after sixty-eight, which corresponds to the numerical value of "time," and after "time" is sixty-nine, meaning it will bear fruit, just as the Exalted One [the Bab] has stated: "Then in the year nine you shall attain all good."
- 1 حضرت نور بهشتی جناب حاجی سید کاظم رشتی علیه التحية و الثناء از شمع انجن رحمانی حضرت شیخ مرحوم احسائی سؤال فرموده اند که مال امری که در او هستید چیست و بچه انجامد
- 2 حضرت شیخ در جواب مرقوم فرموده اند و در کتب و رسائل در دست شیخیه مذکور است که لابد لهذا الامر من مقر و لكل نبأ من مستقر ولا يجوز الجواب بالتعيين و ستعلمن نبأ بعد حين
- 3 ملاحظه کن که بچه وضوح بیان میفرماید که مستقری بجهت این امر مقرر لکن تعیین شخص باسم و رسم جائز نه بعد میفرماید آیه مبارکه فرقان را ملاحظه کن که میفرماید ان هو الاذکر للعالمین و ستعلمن نبأه بعد حين یعنی آن مستقر ذکر الله است و آنچه او خبر میدهد در سنه بعد شصت و هشت که مطابق عدد حين است و بعد حين شصت و نه است ظاهر و واضح میشود یعنی نتیجه میبخشد چنانچه فرموده است حضرت اعلی ثم انتم فی سنة التسع کل خیر تدرکون

RHQM1.569-570 (568) (426), MAS5.159-

160

AB04629

- 1 The people of the Kingdom of Abha are waiting and watching to see which one of us will arise each day and, for the love of God and His Most Great Name, endure every affliction and ordeal.
- 2 Some of the friends of the All-Merciful have forsaken their physical comfort and ease, and have gone from city to city and village to village diffusing the divine fragrances. Those pure souls have become the objects of praise of the Supreme Concurrence. May my spirit be a sacrifice for them, that they have been blessed with such a great bounty - they spent their days in hardship and difficulty and used their breath to guide the heedless.
- 1 اهل ملکوت ابهی منتظر و مترصد آند که هر یک از ما [یوما] قیام نمائیم و در محبت الله و اسم اعظم تحمل هر بلا و جفا بنمائیم.
- 2 بعضی از یاران رحمانی راحت و آسایش جسمانی خویش را ترک نمودند و در بلاد شهر بشهر قریه بقریه به نشر نفعات الله پرداختند. آن نفوس پاک جان مظهر تحسین ملا اعلی گشتند. روحی لهم الفدا که بچنین موهبت کبری موفق شدند ایام را به تعب و مشقت کبری گذراندند و [انفاس] را در هدایت غافلان صرف نمودند.

- 3 O friends! This is not the time for rest and comfort, nor the season for silence and quietude. The nightingale of the rose-garden of faithfulness must sing wonderful melodies, and the sweet-voiced parrot of guidance must speak with eloquence, and the flowers of the gardens of divine knowledge must give forth their perfumed fragrance.
- 4 Through the grace of the Ancient Living One, it is hoped that we all may be assisted in what is fitting and proper. If you become successful in rendering such service, know with certainty that you will place the crown of everlasting sovereignty upon your head and become accepted and established at the Threshold of His Divine Oneness.
- 3 ای یاران وقت راحت و آسایش نیست و زمان صمت و سکوت نه عندلیب گلشن وفا را نغمه و الحان بدیع لازم و طوطی شکرشکن هدی را نطق بلیغ لازم و ازهار ریاض عرفان را بوی مشکبار واجب
- 4 از فضل حی قدیم امید چنانست که کل برآنچه باید و شاید موفق گردیم اگر بچنین خدمتی موفق شوید یقین بدانید که تاج ساطنت ابدیه بر سر نهید و در درگاه حضرت احدیت مقبول و مقرر گردید.

AKHA_104BE #09 p.13

AB04634

- 1 O loved ones of God and manifestations and dawning-places of infinite bounties - may your Beloved shower upon you from His most glorious horizon the lights of His favors at every moment and time!
- 2 You are the trees of divine gardens and saplings of the merciful orchard. The divine Gardener has, with the hand of providence, planted you and set you in pure and goodly soil, watered you from the spring of bounty, bestowed upon you the rain of mercy from the cloud of grace, shed upon you radiance and warmth from the Sun of Reality, and caused the pollinating winds and breezes of the divine springtime and spiritual spring to blow and surge, nurturing you with the hand of lordly education until you have become fruitful.
- 3 Now, O trees of divine gardens, it is the time of fruit and harvest, and O saplings of the paradise of the Merciful's love, it is the season of verdure and freshness, the moment of blossoms and flowering and roses and blooms. Blessed is the tree that is adorned with the fruit of steadfastness and firmness in the Cause of God, and happy the sapling that grows and develops in the garden of recognition and brings forth the fruit of certitude. Blessed are ye and joy be unto you, and glory be upon you.
- 1 ای احبای الهی و مظاهر و مطالع مواهب غیرمتناهی افاض علیکم محبوبکم من افقه الاهی انوار الطافه فی کل آن و حین
- 2 شما اشجار حدائق ربّانی و نهالهای بوستان رحمانی هستید دهقان الهی بدست عنایت شما را غرس فرموده و در ارض طیبیه طاهر نشاند و از چشمه موهبت آبیاری نموده و از ابر رحمت باران مرحمت عطا فرموده و از شمس حقیقت شعاع و حرارت افاضه نموده و لواقع و نسائم موسم ربیع الهی و بهار معنوی را بهبوب و هیجان آورده و بدست تربیت ربوبیت پرورده تا آنکه بارور گشته
- 3 حال ای اشجار حدائق الهی وقت میوه و ثمر است و ای نهالهای فردوس محبت رحمانی هنگام سبزی و خرمیست و دم شکوفه و شکفتگی و اوراد و ازهار است فرخنده شجره که بثمره ثبوت و رسوخ بر امر الله مزین گردد و مبارک نهالی که در حدیقه عرفان نشو و نما نماید و میوه ایقان بار آورد طوبی لکم و بشری لکم و البهاء علیکم

BSHN.140.279, BSHN.144.279, MHT1b.193

AB04649

1 O Thou Just Lord! O Thou Loving God!

2 We are tender plants in Thy garden, sown by the hand of Thy mercy, our brows inscribed with the traces of Thy love. Make Thou all to become trees laden with fruit, each of us abounding in yield. We are but single letters; make us resplendent words. We are but brief phrases; transform us into perspicuous verses. We are but worthless pages; fashion us into a lucid book. We are but lowly dots; change us into exalted letters.

3 We are abased and wretched; deliver us from degradation. We are without sustenance and necessities; grant us nourishment and provisions. We implore the treasure of the Kingdom and beseech the celestial trove. We seek true wealth and speak of spiritual immortality.

4 Whoso is illumined by the rays of Thy brilliant Sun groweth weary of the darkness of this earth, and whoso is sated with Thy limpid waters ignoreth the display of the mirage. Wherefore, O Lord, teach us nothingness, that the fire of existence may be ignited and the veil of self-love be consumed; that the lover and the Beloved may at last become familiar with one another; and that the way of separation between the seeker and the One Sought may vanish.

5 Thou art the Giver, the Bestower, the Kind. Verily, Thou art the Most Generous, the Almighty, the Most Bountiful.

ADMS#342

1 ای ایزد دادگر ای خدای مهر پرور

2 ما نهالان بوستان توئیم به دست مرحمت کشته و به جبهه ما خط محبت نوشته کل را اشجار پر ثمر کن و همه ما را درختان بارور فرما حروفات مفرده ایم کلمات باهرات نما کلمات مجمله ایم آیات بینات فرما اوراق باطله ایم کلاب مبین کن نقاط سافله ایم احرف علین نما

3 ذلیل و خواریم از ذلت برهان بی برگ و باریم به برگ و نوا رسان گنج ملکوت خواهیم و کنز لاهوتی طلبیم غنای حقیقی جوئیم و از بقای معنوی سخن گوئیم

4 هر که را پرتو آفتاب درخشانست گیرد از ظلمت تراب بیزار است و هر که را آب ناب سیراب نماید از نمایش سراب در کنار پس ای پروردگار نیستی آموز تا نار هستی بر افروزد و حجاب خود پرستی بسوزد تا میان حبیب و محبوب آشنائی افتد و بین طالب و مطلوب رسم جدائی برافتد

5 توئی دهنده و بخشنده و مهربان آنک انت الکرم العزیز المنان .

MNMQ#086 p.154, ADH2_5#10 p.165,
MMG2#433 p.477

AB04679

1 O servant of Baha! It is related in the traditions that, on the Day of Resurrection, the earth shall be brought near unto itself. Yet they knew not that wondrous industries would make East and West companions, and new discoveries would cause North and South to share each other's secrets. They imagined that, through the contraction and confinement of the lands, the regions of the earth would be drawn nigh unto one another. Yet what fruit would there be in that? Nay, the fruit thereof is this: that the realms of East and West, in a single moment, may learn of one another, sit in one assemblage, and engage in consultation and fellowship.

1 ای بنده بها در خبر است که در یوم رستخیز زمین بیکدیگر نزدیک گردد اما ندانستند که صنایع بدیعه شرق و غرب را همدم نماید و اکتشافات جدیده جنوب و شمال را همراه کند گمان نمودند که بواسطه عصر و حصر اراضی نزدیک بیکدیگر گردند و حال آنکه از آن چه ثمر بلکه ثمر در اینست که اقالم شرق و غرب در نفسی از یکدیگر خبر گیرند و در یک محفل نشینند و مشورت و مصاحبت نمایند

- 2 Now, this nearness is not confined to earthly regions - rather, the possible has drawn near to the impossible, the lowest center has drawn close to the Supreme Concourse, and connections have been established between the world of dust and the sacred realm. One end of the wire is fixed at the center of transmission and the other end in the Kingdom of the All-Forgiving Lord. The lightning of inspiration is the medium of communication, and the attractive power of the love of God is the revealer of mysteries.
- 3 Strive to make hearts centers of inspiration and souls the arena for the attractive force of heaven. And upon you be greetings and praise.
- 2 حال این قریبیت محصور در اقالیم ارضیه نه بلکه امکان نزدیک لامکان شده و مرکز ادنی قریب ملأ اعلی گشته اتصالات بین عالم خاک و جهان پاک حاصل شده یکسر سیم در مرکز صدور مرکوز و سر دیگر در ملکوت رب غفور و برق الهام واسطهء کلام و قوهء جاذبهء محبت الله کاشف اسرار
- 3 جهدی فرما که صدور مرکز الهام گردد و قلوب جولانگاه قوهء جاذبهء آسمان و علیک التَّحیَّة و الشَّاء

INBA87:006a, INBA52:006a, MKT4.033,
AKHA_118BE #01-02 p.a, AKHA_124BE
#06 p.z, MAS5.096

AB04719

- 1 O thou who art firm in the Covenant! The letter which thou didst write from Khurasan to Jenab-i-Seyyed Taqi was perused. Joy and delight were obtained from the attainment of divine confirmation. Previously it was explicitly promised that thou shouldst not be sorrowful and grieved by events that occur.
- 2 The assistance and confirmation of the Abha Kingdom is promised and assured for those firm in the Covenant, and even greater than this shall be witnessed. For steadfastness and firmness are the magnet attracting the aid and grace of the Point of Oneness, and constancy draws the confirmations of the Center of Reality. And it was incumbent upon Us to render victorious the believers.
- 3 O thou who art sheltered beneath the sheltering shade of the Covenant! Pay no heed to the attacks of the people of violation and the pillars of discord, for these souls have the nature of substitution. If at times affliction befell the friends of God through some source of cruelty, this was due to God's consummate wisdom, not because they had any power or might. Were humans and jinn to unite to pluck a single hair from the head of one of the friends, they would be powerless to do so. But God has consummate wisdom.
- 1 ای ثابت بر پیمان مکتوبی که از خراسان بجناب سید تقی مرقوم نموده بودید ملاحظه گردید از حصول تائید فرح و سرور حاصل شد از پیش بصراحت وعده سبقت یافت که از وقوعات حادثه محزون و دلخون مباش
- 2 نصرت و تائید ملکوت ابهی در حق ثابتین بر میثاق موعود و محقق است و اعظم از این مشاهده خواهد گردید زیرا ثبوت و رسوخ مغناطیس عون و عنایت نقطه احدیت است و استقامت جاذب توفیقات مرکز حقیقت و کان حقا علینا نصر المؤمنین
- 3 ای مستظل در ظل ظلیل میثاق از هجوم اهل نفاق و ارکان شقاق مبالاتی مدار زیرا این نفوس حکم بعوض دارند اگر چنانچه وقتی باحبای الهی بلائی بواسطه مصدر جفائی وارد گشت آن از حکمتهای بالغه الهیه بوده نه آنکه آنرا قوت و قدرتی لو اجتمعت الانس و السجن ان ینقضوا شعرة من راس احد من الاحبا لعجزوا عنه ولكن الله له حکمة بالغه

MUH2.1115

AB04821

- 1 O thou who art turned toward the divine Kingdom! Do not burn and melt away from this sorrowful tragedy, and be not grieved or dejected by this painful event, for that departed soul is immersed in the ocean of forgiveness and is enjoying the delights of the Garden of Paradise. She left behind the body and became entirely soul, and from this dark and transient world of dust she journeyed to the luminous divine realm and entered the sanctum of the All-Merciful.
- 2 The ultimate end of all affairs is this departure, and in this world all that thou seest is toil and hardship - its joy is but a moment and its roaring sea but a dewdrop. Therefore, while time remains, make an effort and gallop in this field, that thou mayest witness the power of confirmation from the Abha Kingdom and behold the ancient glory of the Supreme Realm.
- 3 I swear by the Sun of the horizon of oneness that if a soul arises in this path as is fitting and proper, the kingdom of existence will arise to praise him, and in the Supreme Concourse and exalted gathering he will be assembled with a radiant countenance and luminous visage. This is the most great bounty and the gift of the All-Merciful and the special favor of the Divine Lord.
- 4 And the Glory be upon thee and upon the loved ones of God.
- 1 ای متوجه بملکوت الهی از این ماتم پرالم مسوز و مگداز و از این حادثهء پر درد و غم محزون مشو مهموم مشو چه که آن مرحومه در بحر غفران مستغرقست و در جنت رضوان متنعم جسم بگذاشت سراسر جان شد و از این خاکدان فانی ظلماتی بجهان نورانی الهی عزیمت نمود و در خلوتگاه رحمانی درآمد
- 2 عاقبت امور این رحلت است و در اینجا آنچه بینی تعب و مشقت سرورش دمیست و دریای پرخروشش شبیست پس تا وقت باقی همتی کن و در این میدان جولانی نما تا قوت تأیید ملکوت ابدی بینی و عزت قدیمه جبروت اعلی مشاهده کنی
- 3 قسم بشمس افق توحید که اگر در این سبیل نفسی بآنچه لائق و سزاوار است قیام نماید ملکوت وجود بنایش قیام نماید و در ملاء اعلی و انجمن بالا با رخی افروخته و جمالی نورانی محشور گردد اینست فضل اعظم و موهبت رحمانی و عنایت خاصه حضرت یزدانی
- 4 و البهاء علیک و علی احباء الله

PYK.304

AB04856

- 1 O thou who art attracted by the fragrances of God! Thy name is Ni'matu'llah (the bounty of God), thy desire is the knowledge of God, and thy cup is overflowing with the wine of the love of God. The letter thou didst send was received.
- 2 With utmost supplication and imploration, I beseeched the threshold of the Ancient Beauty - may my spirit be a sacrifice for His loved ones - that He may grant thee complete confirmation in the treatment of illnesses and ailments, and that thou mayest become fully skilled in the art of medicine, so that thou mayest spend thy life in healing both stranger and kin, and dedicate thy precious time to curing the diseases of both rich and poor.
- 1 ای منجذب نفحات الله نامت نعمت الله و کامت معرفت الله و جامت سرشار از باده محبت الله مکتوب مرسل وصول یافت
- 2 از آستان جمال قدم روحی لا حیاة الفدا با کمال تصرع و ابتال درخواست شد که در معالجه امراض و اسقام ترا تأیید تام شامل شود و مهارن در فن طب کامل گردد تا دوره حیات خویش را در احیای هر بیگانه و خویش مصروف داری و اوقات عزیز را در ابراء امراض هر توانگر و درویش معطوف نمائی.

- 3 Indeed, thou hast a pure intention and a radiant heart. Rest assured that sincere intentions and righteous motives in themselves attract divine confirmation and draw the assistance of the Glorious Lord.
- 4 When difficulties and complexities arise in diagnosing diseases and afflictions, turn with complete attention to the Lord of Lords so that thou mayest become a remover of sorrows, and sometimes persevere in reciting the prayers of the Blessed Beauty which have been revealed from the Supreme Pen for the healing of diseases, that health may be attained.
- 5 Due to the press of occupations this brief note was written. And upon thee be the Most Glorious Glory.
- 3 الحق نیتی پاک داری و قلبی تابناک مطمئن باش که نوایای صادقه و نیت صالحه بنفسه جالب تأئید و جاذب توفیق رب مجید.
- 4 هنگام ظهور مشکلات و صعوبات در تشخیص امراض و آفات توجه تام به ربّ الارباب نما تا کشف کربات گردی و گاهی مناجاتهای جمال مبارک که در شفای امراض از قلم اعلی صادر گشته مداومت نما تا سلامت حصول یابد.
- 5 از کثرت مشاغل مختصر مرقوم گردید و علیک البهاء الابهی.

TABN.316

AB04931

- 1 O branch saddened from the Blessed Tree! In these days, do not grieve or be sorrowful from the events of the times. Verily time is treacherous, so treacherous, and fate is tyrannical, so tyrannical, and the world is but an arena for the charging steeds of doubt and death.
- 2 Beware of despairing of the grace of your Lord, the Self-Subsisting. Soon will God change this descent into ascent, and seal these stumbling ancestors with the most auspicious fortune, and this darkness will be dispersed by a brilliant dawn shining with the light of blessings on the horizons. God will show you guidance in your affairs, will ease your circumstances, will expand your breast, and will illumine your sight through witnessing His Greatest Signs.
- 3 Therefore, you must trust in God, you must supplicate, and you must remember what was revealed in the Tablets. When fate approaches, be not elated, and when it retreats be not saddened, and when it smiles do not laugh, and when it frowns and darkens do not be disturbed or anxious. You must practice moderation, you must rely on God, you must be balanced.
- 4 Soon will God open before you the gates of ease from whence you did not reckon. So be attracted to the Most Glorious Kingdom and be enkindled with the fire of the love of God, for that is better for you in this world and the next.
- 1 ایها الفرع المتکدر من السّدرۃ المبارکۃ فی هذه الايام فلا تبتئس و لاتحزن من حوادث الايام انّ الزّمان خئون خئون و انّ الدهر غشوم غشوم و انّ الدّنيا مجال لجولان خیل رب المنون
- 2 ایاک و القنوط من فضل ربّک القیوم فسوف یبدل الله هذا المبطوط بالصّعود و یختم عوارث الجدود بسعد السّعود و ینکشف هذا الظلام عن صبح لانح ساطع الاشراق بنور البرکة فی الآفاق و یتبین الله لک من امرک رشدا و یسرّ امرک و یشرح صدرك و ینور بصرک بمشاهدة آیاته الکبری
- 3 فعلیک بالتّوکل و علیک بالتّوسّل و علیک بالتّدکّر ما نزل فی الالواح فاذا اقبل الدهر فلا تنسر و ان ادبر فلا تتکدر و ان ابتسم فلا تضحک و ان عبس و عسعس فلا تنغم و لاتنفک و علیک بالاعتصاف و علیک بالاتّکال و علیک بالاعتدال
- 4 فسوف یفتح الله علیک ابواب الرّخاء من حیث لاتحتسب فانجذب الی الملکوت الابهی و اشتعل بنار محبت الله فانّ ذلک خیر لک فی الآخرة و الاولى

MKT6.073, MNMK#056 p.138

AB05003

The time has arrived for the world of humanity to hoist the standard of the oneness of the human world, so that solidarity and unity may bind together all the nations of the world, so that dogmatic formulas and superstitions may end, so that the essential reality underlying all the religions founded by the Prophets may be revealed.

That reality is one.

It is the love of God, the progress of the world, the oneness of humanity.

That reality is the bond which can unite all the human race.

That reality is the attainment of the benefits of the most great peace, the discarding of warfare.

That reality is progressiveness, the undertaking of the colossal tasks in life, the oneness of public opinion.

Therefore strive, O ye people! and put forth your efforts, that this reality may overcome the lesser forces in life, that this king of reality may alone rule all humanity.

Thus may the world of mankind be reformed. Thus may a new springtime be ushered in and a fresh spirit may resuscitate mankind.

The individuals of humanity, like refreshed plants, will put forth leaves and blossoms and fruit, so that the face of the earth will become the long promised and delectable paradise, so that the great bestowal, the supreme virtues of man will gladden over the face of the earth. Then shall the world of existence have attained maturity.

This is my message.

SW_v14#04 p.097

ABU1837

- ¹ In this Dispensation the veil is stricter than before. In the Islamic Dispensation, the veil had become such that women could not walk in the streets and bazaars - they were like purchased slaves. Therefore, just so they could engage in work and acquire knowledge, in every Dispensation showing hands and face was permitted. But in these days there is no requirement for such matters, and perhaps someday the Spiritual Assembly will permit something like the Iranian women's head covering that covers all four sides of the face so that no non-related man can see their hair - not like Western women who go out with uncovered heads, with head and neck and half their arms exposed.

¹ در این دور حجاب محکمتر از سابق میباشد در دوره اسلام حجاب چنان شده بود که زنهای نمیتوانستند در کوچه و بازار راه بروند مثل غلام و کنیز زر خرید بودند لذا محض آنکه بتوانند به کسب مشغول شوند و علم بیاموزند در هر دوری دست و صورت جائز بوده ولی درین ایام اقتضای این قسم امور ندارد و شاید یک وقتی محفل روحانی اذن آن هم مثل چارقد زنهای ایرانی که در سر میکنند که چهار طرف صورت گرفته باشد که موی آرناباید مرد غیر ببیند نه مثل زنهای فرنگی که سر باز بیرون میروند که سر و گردن و نصف دست باز باشد

- ² The veil in this Dispensation is such that if there is a woman alone in a house, no one may enter that house without the owner present, unless one of the woman's relatives is present there, such as a son or daughter or brother. The intention is that if a woman is alone in the house, an unrelated man must not enter.

² حجاب درین دور چنین است که کسی در خانه که یک زن باشد بدون صاحبخانه نمیتواند در آن خانه برود مگر یک نفر از قومان زن در آنجا حاضر باشد مثل پسر یا دختر و یا برادر و مقصود آن است اگر یک زن در خانه باشد نباید مرد غیر وارد شود

AVK3.340.15x

ABU1873

Christ was asking of His Disciples whom he was, and when Peter answered: "Thou art Christ, the son of the Living GOD". Christ wished to confirm this statement and also show that his whole religion was founded on this truth; that is why he called Peter by his name which means "Rock"; and He said: "I shall build my church on your belief, which is the true belief and the foundation of God's church." Wherever this belief is true, my church will be found, and belief is proven by actions following the Commands of God.

Let me now compare the words of Christ to the lives of the Popes. Christ spoke of simplicity and poverty. The Popes live in luxury in the Vatican. The Christ gave the Command not to curse your enemy, but to turn the cheek to receive the second blow. The Popes shed blood freely. There were many holy man among the Popes, but not all. Only those who prove

their faith by their lives are worthy to be called the followers of Christ.

In regard to forgiveness of sins: there are some verses that have been misunderstood such as: (Matt, 16-19) "Whatsoever thou shall bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." This verse has quite another meaning.

BSTW#162

ABU1886

Now listen unto what I say for it is the foundation of success and the basis of righteousness among the people of the world, that you may be obedient unto Abdul-Baha in all he wishes and says, Verily this is possessing strong faith.

Therefore, know that I have sacrificed my soul, spirit, life, mention, honor, attributes, my comfort and my name in the path of God and I have chosen no dignity or possession save the obedience of Baha' and no name or title save "Abdul-Baha" (servant of Baha'). Therefore be content with this and follow in my words and wishes, because in so doing the blessed trees of life springing up in the paradise of God will become green and verdant.

If you desire to speak in praise, praise the Beauty of El-Abha; if you desire to commend, commend the name of you Supreme Lord; for if you exalt the Tree you also exalt the Branch. If you mention the sea you are also mentioning its gulf and bays. Therefore mention the "Beauty of Abha" by this sweet command among the people, for in my command is contained his command, my attributes are embodied in his attributes. If, therefore, you commend a man you commend all related to him. This is that upon which all the believers will unite and harmonize. Therefore let nothing arise to cause separation among the chosen ones.

SW_v08#15 p.209-210, CUPAB.009-010

ABU1887

The Blessed Beauty of El-Abha (Baha'u'llah) - may the divine souls of the existence be a ransom to his friends! - endured personally, all kinds of calamities and bore the most violent ordeals. There remained no torture which did not come to his holy body, and no suffering which did not descend upon his pure spirit. How many nights he could not take rest under the chains and heaviness of fetters and how many days he gave himself not a minute's repose because of the burden of fetters and chains!

From Neyaveran to Teheran that pure spirit, who was brought up on a bed of down, was forced to run, with bare head and bare feet, under chains and fetters, and, in a dark and narrow subterranean prison, he was placed with murderers, thieves, criminals, malefactors; at every moment a new torture was inflicted upon him and at every moment his martyrdom was expected by all.

After a long time, he was sent from the city of his residence to foreign countries. For many years in Baghdad at every moment a new arrow was darted toward his holy breast, and at every instant a sword was bent on his pure body. At no instant was there any hope for safety and security, and the enemies, with utmost dexterity, were attacking the blessed soul from all sides, and he, alone, personally resisted them all.

SW_v08#13 p.161

ABU1898

Tell them they should do as they think best in these matters. Should they marry, divorce, leave their homes, move to other places, etc., – all these matters pertaining to their material affairs – Abdul Baha says:

“They must do as they wish; they must solve their own problems; they are grown-ups. We do not like to tell people what they should do in these matters. My work is universal; my time and thoughts are for the whole world on the most important problems relating to affairs that concern the spiritual welfare of nations and individuals.

When the believers are insistent, Abdul Baha must give them answers, and it is their wish always that Abdul Baha grants

them. He knows what their wish in reality is. They must make mistakes to learn, and to unfold the higher which is within themselves.

The initial wish does not come from Abdul Baha. It comes from them. It is generally clothed with such words as these: 'We only wish to do that which Abdul Baha wishes us to do.' And they are sincere in this, for they do not know the subtlety of the ego of man. It is the Tempter (the subtle serpent of the mind), and the poor soul not entirely emancipated from its suggestions is deceived until entirely severed from all save God."

BSC.487 #936

ABU1905

When Abdul-Baha inquired the condition and the association of the friends, it was intimated that unlike the days gone by the friends are intimately associating with all the people of every shade and opinion, of every sect, and social standing. He said: "Such is the way that must be adopted, for only through intimate association will the friends be able to teach and sow a seed in the heart of a seeker. The flower must be brought close and near in order to inhale its scent and fragrance."

Then referring to the Mashrekol-Azkar, Abdul-Baha said: "The Temple of Ishkabad is unique in that it is the first temple of the kind that has been erected. Many such temples shall be constructed in the future, but this one will ever enjoy this unique privilege and preference. When its accessories are completed and its full machinery starts running, when the melody of vocal and instrumental music arises and bursts upon the air with its joyous trends, when the prayers and supplications addressed at dawn and at sunrise ascend to the Throne of the Almighty, then will the effect of the Mashrekol-Azkar be made evident and manifest. The Temple that is going to be erected in the United States will be an important and magnificent one, its influence and reaction upon the Cause will be tremendous, and the impetus it shall give to the movement, irresistible."

SW_v11#01 p.015+019, SW_v13#10 p.263

ABU3684

At dawn, with wondrous and melodious voices, they will be engaged in the mention of God. Ships carrying the flag of “Ya Baha’u’l-Abha!” will anchor at the port [of Haifa] and kings will disembark. On foot and bareheaded, and with humility and modesty, and in a state of supplication and entreaty, chanting divine verses and prayers, they will attain to a visit of the Shrine of the Exalted One [the Bab]. On the path to the Shrine of the Exalted One, there will be pools of water, gardens and places for rest and respite.

Afterwards, with bouquets of flowers over their shoulders, and while reciting divine verses and prayers, they will visit the Shrine of Baha’u’llah. At that time, after the bay is drained, a straight avenue will be constructed connecting the Shrine of the Exalted One [the Bab] to the Shrine of Baha’u’llah.

However, we will see all of this from the Malakút [the Kingdom of God].

RKS.067

ABU1964

Then He [Abdu'l-Baha] told us the story of a man, a Christian, who had visited Him in ‘Akka and expressed his disbelief in dreams.

“But,” said the Master, “your own Sacred Writings mention such things.”

Still the man remained skeptical. A few months later, however, he reappeared in ‘Akka, sought the presence of the Master, and immediately fell at His feet and attempted to kiss His hand, which the Master will never allow.

“In the Name of Baha’u’llah, let me kiss Your hand,” pleaded the Christian. He then went on to confess that now he did believe in dreams. He had learned, he said, through a sorrowful experience that the Master had spoken the truth to him.

One night when he was away from home he had had an alarming dream of his little daughter. She had come to him, sat on his knee and complained that her head ached. Rapidly she grew worse. They sent for the doctor. The father knew in

his dream that she was hopelessly ill and felt the most acute anguish. Then he saw her die.

The following night he returned to his home and his daughter came and sat on his knee. "Father," she said, "my head aches." Then followed her illness, her death.

"As the mind has the power when awake to think constructively or to dissipate its powers uselessly, so, when the body is asleep, it can either construct or dream meaningless dreams."

"When the body is asleep," I asked, remembering a theory, "can the mind construct at will?"

"No, no," said the Master.

DJT.179, BLO_PN#027, STAB#095

AB05090

To: Muntasirud-Dawlih, in Abadih

- 1 O self-sacrificing servant of the Abha Beauty! In the Qur'an the All-Merciful Lord declares: "If ye help God, He will help you." And in this divine Dispensation, rendering assistance to God consists in manifesting divine qualities and explaining heavenly wisdom and mysteries. 1 ای بندهء جانفشان جمال ابهی در قرآن حضرت رحمان میفرماید ان تنصروا الله ینصرکم و در این دور الهی نصرت باخلاق رحمانی است و بیان حکم و اسرار آسمانی
- 2 Praise be to God, there is no need for sword or spear, for the piercing blade or the strength of men's arms. It is spirit and fragrance, security and protection, peace and reconciliation, truthfulness and certitude, detachment and spiritual awareness. 2 الحمد لله احتیاج بسیف و سنان و تیغ بران و قوت بازوی مردان نه روح است و ریحان امن است و امان صلح است و صلاح صدقست و ایقان انقطاعست و وجدان
- 3 A hundred thousand souls be sacrificed for the utterance of the Beloved, Who declares in the Tablets of Ishraqat - reflect deeply upon those meanings and observe how the Abha Paradise is filled with such delight and sweetness, freshness and grace. "Therefore take heed, O ye who are endowed with discernment!" Compare it with former ages. 3 صد هزار جان قربان بیان حضرت جانان که در الواح اشراقات میفرماید در آتمعانی دقت نمائید و ملاحظه فرمائید که جنت ابهی چه قدر پر ملاحت و حلاوت و طراوت و لطافت است فاعتبروا یا اولی الابصار قیاس بقرون اولی نمائید
- 4 Soon will this sanctified radiance shine so brightly that East and West will become the dawning-places of the Sun of Truth. And upon thee be glory, O thou who art attracted by the divine fragrances. 4 عنقریب این پرتو تقدیس چنان بدرخشد که شرق و غرب عالم مطلع آفتاب حقیقت گردد و علیک البهاء یا من انجذب بنفحات الله

INBA17:042, MMK6#490, ANDA#58 p.04

AB11722*To: Mirza Abdu'l-Atuf, in Abhar*

O servant of God! His honor, the kind brother Ra'uf would at every moment offer praise of 'Abdu'l-'Atuf. Sometimes he would say that he is a rising star in the horizon of sanctification, and sometimes that he is a piercing flame against the armies of ignorance. At times he would commend your exposition and explanation, and at times would praise your sincerity of purpose and love. In any case, we consider him a truthful witness, therefore we pen this letter with the utmost joy and fragrance. And our hope from the bounty of the Glorious Lord is that you will, through God's assistance and favor, realize and manifest the truth of his praise in the realm of being, and make our nostrils fragrant with the musk-laden breeze of servitude to the Sacred Threshold, just as this musk-diffusing servant has done. Convey greetings on my behalf to the noble descendants and likewise to the honored handmaidens. We beseech and hope for divine favor and grace that you may be assisted in that which leads to true exaltation and the attainment of infinite bounty.

ای بنده حق حضرت اخوی مهربان رؤف هر دم ستایشی از عبدالعطوف مینمود گاهی میگفت که افق تقدیس را نجم بازگست و گاهی میگفت جنود جهول را شهاب ثاقب گاهی از بیان و تبیان آنجناب تحجید میکرد و گاهی از خلوص نیت و محبت تعریف باری ایشان را شاهد صادق میدانیم لهذا بکمال روح و ریحان این نامه را مینگاریم و امید از فضل رب مجید اینست که حقیقت ستایش ایشانرا به عون و عنایت خدا در حیز شهود مشهود و محقق بفرمائید و مشام ما را بنفحه مشکار عبودیت آستان مقدس چون این عبد مشکار کنید سلائل اجلا را و بهمچنین اماء مخدرات را از قبل این عبد تکبیر برسانید از لطف و عنایت الهی سائل و آملیم که بآنچه سبب علویت حقیقی است و حصول موهبت غیرمتناهی موفق شوید

YIA.410

AB11731*To: Mirza Husayn Mishkin Qalam, in Akka*

O Divine Mishkin! Your letter was received. Due to the endless multitude of occupations, a brief response is being written. The intention of His Holiness the Truthful One (Imam Sadiq), peace be upon him, is that the sciences and arts that appeared among people up until the previous dispensation were equivalent to two letters, but in the blessed dispensation of the Blessed Beauty, sciences and arts equivalent to the remaining letters - that is, many times over - will appear and emerge. Thus you observe that the effects, results, sciences, arts, wonders, crafts, discoveries and undertakings in this one blessed age are many times greater than all previous centuries combined. That is, if you were to gather the achievements of a hundred centuries, they would not equal one-tenth of the

ای مشکین الهی نامه شما رسید از کثرت مشاغل بی پایان مختصر جواب مرقوم میگردد مقصود حضرت صادق علیه السلام اینست که علوم و فنونی که تا دوره سابق در میان خلق ظاهر شد بمنزله دو حرف بود ولی در دوره مبارک جمال ابدی بقدر و مثابه باقی حروف فنون و علوم یعنی اضعاف مضاعف ظهور و صدور خواهد یافت لهذا ملاحظه مینمائی که آثار و نتائج و علوم و فنون و بدایع و صنایع و اکتشافات و مشروعات در این یک عصر مبارک اضعاف مضاعف جمیع قرون اولی است یعنی اگر آثار صد قرن را جمع کنی عشر

achievements of this century. For example, if you compare the books authored in a hundred centuries with the books authored in this century, they would not reach one-tenth in number. As for the album that was received, it contains only your tablets. And upon you be the Most Glorious Glory.

آثار این قرن نمیگردد مثلاً کتبی که در صد قرن
تألیف شده با کتبی که در این قرن تألیف شده
قیاس نمائی در عدد بدرجهء عشر نرسد و اما
مرقع که رسیده الواح آنجناب است و بس و
علیک البهاء الأبهی

BRL_DAK#0068

AB05156

To: Mirza Jamal (Sayyah), in Alexandria

O Jamal, son of him who sacrificed his spirit, possessions and all in the path of God! O Jamal! Today is the day when you must prove your beauty (jamal) and unite with perfection (kamal) so that you may attain glory (jalal). When beauty, glory and perfection are established in one plane and station - that is, when these three attributes are gathered in one soul - then that soul becomes worthy of firmness and steadfastness in the Covenant and Testament. No beauty is more enchanting than the Covenant, no perfection greater than firmness and steadfastness, and no glory higher than being gathered beneath the shadow of this Standard...

ای جمال امروز روزیست که باید جمال خویش
را ثابت نمائی و با کمال در پیوندی تا جلال را
حاصل نمائید و چون جمال و جلال و کمال در
یک صقع و مقام استقرار یابند یعنی این سه
صفت در نفسی جمع گردد آنوقت لیاقت ثبوت
و رسوخ بر عهد و پیمان یابد و هیچ جمالی دلبرتر
از میثاق نه و هیچ کالی اعظم از ثبوت و رسوخ
نه و هیچ جلالی بالاتر از حشر در ظلّ این علم
نیست...

MMK5#237 p.187x

AB05328

To: Mirza Ghulam-Ali son-in-law of Buhlul Qaimmaqami, in Arak

- 1 O newly arrived one in the divine garden!
- 2 Praise be to God that you have rent asunder the veil and beheld the radiance of the face of the Kind Beloved, and heard the melody of the nightingale of inner meanings, and tasted the honey of the love of God, and reached the Ka'bah of your heart's desire. In thanksgiving for these bounties, open your tongue and raise high the call of "Glory be to my Lord, the Most Glorious!"

1 ای نورسیدهء باغ الهی

2 الحمد لله که پرده دریدی و پرتو روی دلبر مهربان
بدیدی و گلبانگ بلبل معانی شنیدی و از شهد
محبت الله چشیدی و بکعبهء مقصود رسیدی
بشکرانهء این نعما زبان بگشا و ندای سبحان ربی
الأبهی بلند کن

- 3 Let the clamor and tumult of the enemies cause you to blaze more brightly and step more boldly forward. From this uproar of the mischief-makers, the divine fragrances will spread more widely and the miracle of that enchanting narcissus will become more evident. The world was a dark night - it became full of light. It was the desert of Sinai - it became the manifestation of light.
- 4 Whatever your troubled heart desires, speak it forth - its exposition is easy, and hearing and reading it brings joy and delight.
- 5 Convey the affectionate greetings of 'Abdu'l-Baha to the attracted leaf, the honored handmaiden of God Fatimih Sultan, and say: O handmaiden of God! The love of God is a glorious crown - know well the value of this radiant diadem.
- 6 And upon you be greetings and praise.
- 3 از ضوضاء و غوغاء اعداء شعله بیشتر زن و قدم
پیشتر نه از این عریده فتنه جویان نفحه رحمن
منتشرتر گردد و معجزه آن نرگس فتان روشنتر
شود جهان شب تار بود پرانوار گشت و صحرای
طور بود جلوه نور شد
- 4 آنچه میخواهد دل تنگت بگو شرحش آسانست
و شنیدن و خواندنش سبب روح و ریحان
- 5 ورقه منجذبه امة الله حرم محترمه فاطمه سلطان
را تحیت پر عاطفت عبدالهآ برسان و بگو ای
امة الله محبت الله اکیل جلیلت قدر این تاج
و هاج را بدان
- 6 و علیک التحية و الثناء

MSHR2.049

AB11721

To: Sister of Aqa Mirza Mihdi et al., in Ardistan

- 1 O people of Baha! Jinab-i-Za'ir was present in the gathering of wanderers and spoke in remembrance of you. He requested the writing of this letter. The pen began to move and the ink flowed in mention of the friends, so that you may know that the favors of the Most Glorious Kingdom have so encompassed all that Abdul-Baha, in a distant land, occupies himself with remembrance of the friends and offers the choice wine of joy and delight, and from the Kingdom of mysteries beseeches the mercy of the Lord, that all may, like partridges and nightingales in this garden and meadow of roses and hyacinths, with most wondrous melodies upon the branches and boughs, engage in songs of praise and thanksgiving, and glorify and worship the Sun of Truth who has freely bestowed such bounty and granted such favor generously and abundantly.
- 2 And upon you be the Most Glorious Glory.
- 1 ای اهل بها جناب زائر در مجمع آوارگان حاضر
و بذکر شما ناطق گشت خواهش تحریر این نامه
نمود خامه بحرکت آمد و آمه بذکر یاران جریان
یافت تا بدانید که الطاف ملکوت ابهی چنان
احاطه نموده که عبدالهآ در قطر تحقیق بیاد
یاران پردازد و ریحیق سرور و حبور بنوشاند و
از ملکوت اسرار تمنای رحمت پروردگار کند تا
کل مانند تذرو و بلبل در این باغ و راغ گل و
سنبل بابدع الحان بر شاخسار و افنان بگلبانگ
حمد و شکرانه پردازند و ستایش و نیایش شمس
حقیقت کنند که چنین فیضی رایگان فرمود و
چنین فضلی شایان و ارزان کرد
- 2 و علیکم و علیکن الهاء الأبهی

YIA.231

AB05201

To: Head of Telegraph Office, in Astrabad

- 1 O esteemed Chief! Scientists hold that no substance in the earthly sphere moves and travels as swiftly as the electric current, and its power is intense. But they know nothing of the swiftness and power of the divine current. The movement and flow of that current requires time, but the surge and motion of this current is not bound by time or duration at all. In less than the twinkling of an eye it reaches from the lowest realm to the highest realm, and likewise instantly travels from the highest realm to the lowest. Its wire is the knowledge of God and its components are the love of God. Its force and penetration set the worlds in motion and its influence endures forever.
- 2 Therefore, O Chief, install one end of the wire in the center of the heart and extend and connect the other end to the highest realm, so that the current of inspiration may continuously express the wisdom of the All-Merciful. And upon you be greetings and praise.

ADMS#270

1 ای رئیس عزیز اهل فنون برآند که هیچ ماده‌ئی مانند سیالهء برقیّه در کرهء ارض سریع السیر و الحریکه نیست و قوتش شدید است اما از سرعت و قوت سیالهء الهیه خبر ندارند سیر و حرکت آن سیاله را مدت لازم اما سیل و حرکت این سیاله ابداً به وقت و زمان مرهون نه از ملاً ادنی بدون طرفه‌العین بملاً اعلی رسد و از ملاً اعلی فوراً بملاً ادنی واصل گردد سیمش معرفت الله است و اجزایش محبت الله قوت و نفوذش اکوان را بحرکت آرد و تأثیرش تا ابدالآباد استمرار جوید

2 پس ای رئیس یک سرسیم در مرکز قلب نصب نما و سر دیگر بملاً اعلی ممدود و موصول کن تا سیالهء الهام متمادیاً حکمت رحمن بیان نماید و علیک التّحیه و الثّناء

MKT8.095c

AB05413

To: Muqtadirus-Sultan, in Babul

- 1 O thou my beloved Friend! Seek thou spiritual powers and the grandeur which emanate from the Merciful One! True power and strength in this day is in the Supreme Elixir which transformeth darkened realities into illumined souls and maketh the quintessence of ignorance to become a clear sign of the All Merciful One. That Supreme Elixir is none other than the Word of God which hath indeed changed the world of contingent reality to become resplendent with Lordly illumination and hath perfumed the horizons with the fragrances of holiness. By its power and strength it hath conquered the East and the West. This ascendancy is not yet fully evident in all its details, nevertheless its indications are clear and its sovereignty is all subduing. The East proclaimeth: 'Sanctified be Our Lord the Most Exalted One!' The West declareth: 'Sanctified be Our Lord the All-Glorious!' The throbbing artery of existence pulsates

1 حبیبا اقتدار روحانی جو و احتشام روحانی امروز قوت و اقتدار اکسیر اعظم راست که حقائق ظلمانی را نورانی نماید و هویت نادانی را آیت روحانی فرماید و آن کلمه الله است که عالم امکانرا بجلوه ربّانی منور نموده و آفاقرا بنفحات قدس معنبر کرده و شرق و غرب را بقوت و اقتدار مستخر نموده این تسخیر هرچند بظاهر بتمامه هنوز باهر نه ولی برهانش واضح گشته و سلطانش قاهر شده خاور سبحان ربّی الأعلی گوید و باختر سبحان ربّی الأبهی فریاد نماید قلب امکان بعرق شریان حرکت یابهاء الأبهی فرماید این چه اقتدار است و این چه اشتعار سبحان الله با وجود این غافلان هنوز بخواب

with every beat: 'O Thou Glory of the All-Glorious!' What potency is manifest thus? What proclamation is announced in this manner? Praised be God! The heedless ones are still asleep in utter oblivion. Leave them deeply engrossed in their slumber, disporting themselves and persisting in their denial.

- 2 And upon thee be greetings and praise.

BRL_CONF2018#31x

غفلت گرفتار ذرهم فی نومهم یستغرقون و فی
خوضهم یعمهون و فی انکارهم یجأرون

- 2 و علیک التّحیّة و التّناء

BRL_DAK#0335, BRL_CONF2018P#31x,
MMK2#160 p.120

AB05314

To: Mirza Ibrahim (Darakhsh), in Baghistan

- 1 O thou who gazest upon the Abha Kingdom! The Ancient Beauty hath opened doors upon the faces of His loved ones and hath shown forth signs of bounty from the manifest horizon that have illumined the world with the lights of favor. In the gathering of spiritual ones He hath spread the carpet of fellowship and love, and in the assembly of luminous ones He hath lit the lamp of love. He hath caused sweet water to flow from the Spring of Life and made the rivers of grace to stream in the lands of the hearts of those who have turned to Him. The cloud of bounty is pouring down and the most luminous sun is bestowing light and favor, the brilliant stars are shining bright and resplendent from the horizon of glory, and the lamps of guidance are gleaming and radiating in the niche of possibility. Offer thanks for these favors - that is, arise to praise and glorify the Lord in gratitude for these bounties. And glory be upon the people of glory.
- 2 The sum of 100 tumans which you had sent in the days of the Manifestation was received and accepted.

1 ای ناظر بملکوت ابهی جمال قدم ابوابی بر
وجوه احبایش گشوده و آثار موهبتی از افق
مبین نموده که جهانرا بانوار الطاف روشن
کرده در انجمن روحانیان بساط الفت و محبت
گسترده و در محفل نوریان سراج محبت مشتعل
فرموده از عین حیوان عذب فرات ساری کرده
و در اراضی قلوب مقبلان انهار عنایت جاری
نموده ابر موهبت است که در ریزش است و
آفتاب انور است که در فیض نور و بخشش
نجوم زواهر است که از افق عزّت ساطع و
باهر و سرچ هدایت است که در مشکاة امکان
لامع و زاهر این الطاف را بشکرانه مقابلی کن
یعنی بشکرانه این الطاف به ستایش و نیایش
پروردگار قیام فرما و البهاء علی اهل البهاء ع

- 2 مبلغ صد تومان که در ایّام ظهور ارسال نموده
بودید رسید و قبول گردید

MKT8.160b

AB05409

To: Mirza Abdu'l-Ghafur, in Baku

- ¹ O Divine Providence! O Thou Compassionate! Make Thou hopeful the servant that is covered with shame and cause him to perform good acts. Vouchsafe unto him Thy bountiful favours. Do not look at my trespasses and disregard my misdeeds. Forgive my shortcomings and my sins. Thou art the Merciful, Thou art the Refuge of the poor and Thou art the Succourer of them that seek Thy shelter. Make my heart to be a pure mirror and my soul faithful. Torment Thou my insistent self, kindle my heart and revive my spirit. Perchance I may find shelter at Thy Divine Threshold, go to the adored Sanctuary of Thy Divine Essence, walk in the way of Thy guidance and swim in the ocean of Thy Love.

- ² O Lord, my God! I am ashamed of my shortcomings and vexed by my sins. I trust in Thy forgiveness, I am distressed by my insistent self and my lamentations and moaning are forgiven. Thou art my Shelter, Thou art my Helper, Thou art the All-Bountiful. I am hapless, downtrodden, homeless and ready for every sacrifice. O Lord! Save Thou this weak servant who is entangled in a myriad afflictions. Thy forgiveness beseemeth me, for Thou art the All-Merciful, Whose help is implored by all men, and Thou art the Refuge of the sinners.

¹ پروردگارا آمرزگارا بندهء شرمنده‌ی امیدوار
ایله نیکوکار ایله فیض احدیتدن برخوردار ایله
خطیئاتی باقیه سیئاتی صایه قصوری عفو
ایله فتوری مغفرت ایله سن رحیم سن پناه هر
فقیرسن فریادرس مستجیرسن گوگلی آئینهء
صفا ایله روحی پروفا ایله نفس اماره‌ی جفا
ایله قلبی یاندر جائی اویاندر تاکیم درگاه
احدیته صغنه‌یم کعبهء رحمانیته گیده‌یم طریق
هدایته یوره‌یم دریای محبتده یوزه‌یم

² رَّبِّم رَّبِّم قصورِدن اوتانیورم فتورِدن اوصانیورم
عفونه مغرورم نفس اماره‌دن مغدورم فریاد و
فغان ایتدیکدن معذورم مجبرم سن سین معینم
سن سین کریم سن سین بیچاره‌یم بن افتاده‌یم
بن آواره‌یم بن و هر بر فداکارلغه آماده‌یم بن
یا رب عاجز قوی قورتار بو بندهء گنہکار بین
درده‌در گرفتار عفون بنا سزاوار زیرا رحمن سین
مستعان سین پناه گاه‌کاران سین

MJT.041

AB05296

To: Muhammad Mihdi son of Mulla Abutalib, in Baku

- ¹ O thou who art illumined by the light of divine guidance!
- ² When the candle of guidance is kindled within the glass of the heart, it dispels the darkness of error that stems from worldly limitations. The lights of sanctification and the rays of unity shine upon all parts and members, senses and faculties. When it reaches the chamber of sight, the mysteries of the Kingdom are witnessed. When it reaches the window of hearing, the call to wakefulness and awareness from the Abha Kingdom and the anthem of glorification from the Concourse on High are heard. When it rises from the horizon of the brow, the radiance of

¹ ای منور بنور هدایت الهیه

² شمع هدی چون در زجاجهء قلب برافروزد
ظلمات ضلالت که منبعث از قیود کونیه است
بزداید انوار تقدیس و اشعهء توحید بر اعضا و
ارکان و حواس و قوی بتابد چون بشبستان
بصر رسد اسرار ملکوت مشاهده گردد چون
بروزنهء سمع رسد صلاهی بیداری و هوشیاری از
ملکوت ابهی و آهنگ تهلیل و تکبیر ملأ اعلی
استماع گردد و چون از افق جبین طلوع کند

the All-Merciful is manifested. When it illumines the tongue, verses of unity are recited. When it shines forth through the passages of all parts and members, grace and bounty, detachment and piety, and divine manners become evident.

- 3 Therefore strive that the veils of the contingent world may not prevent this lamp from shining forth and radiating in all directions. Rather, let the human temple be immersed in lights, and “light upon light” be realized.

نضرهٔ رحمن جلوه نماید چون تجلّی بر لسان کند
آیات توحید تلاوت نماید چون از منافذ اعضا و
ارکان اشراق کند فضل و عطا و زهد و تقوی
و آداب الهی مشهود گردد

3 پس بکوش که این سراج را حیات عالم امکان
از سطوع و اشراق در جمیع جهات منع ننماید
بلکه هیکل انسانی غرق انوار گردد و نور علی
نور تحقّق یابد

HDQI.273, ANDA#36 p.05

AB05210

To: Nasrullah Baqiruf, in Baku

- 1 O you who strive in service to the Cause of God! That which was written by the pen of sincerity was observed and understood. A sweet fragrance was inhaled and a heart-attracting breeze was breathed in.
- 2 Those souls who today are sheltered beneath the shade of the Divine Word must first consider in all matters what benefits the Cause of God, and then attend to their own interests, so that the foundation may be established firm and solid.
- 3 Your honor must be firmly established in that place and strive with heart and soul to kindle the hearts of the friends and strengthen the Covenant and Testament of God among those who come and go and those who reside there, so that this pure intention and this supreme resolve that reaches to the heavens may have a complete effect on yourself and others, and the confirmations of the sanctified Kingdom may arrive like springtime rains, one after another, and in every hour a holy fragrance may reach the nostrils.
- 4 Regarding the attainment of blessings in commerce, God willing, its brilliant effects will become manifest through humble supplication at the Divine Threshold.

1 ای ساعی در خدمت امر الله آنچه از قلم خلوص
تحریر یافت منظور گردید و مفهوم شد نفعهٔ
خوشی استشمام گردید و نسیم دلکشی استنشاق
شد

2 نفسیکه الیوم در ظلّ کلمهٔ الهیه مستظّل باید
در جمیع امور اوّل ملاحظهٔ مصلحت امر الله
نمایند پس در مصلحت خویش شتابند تا بنیان بر
بنیاد محکم متین استوار گردد

3 آنجناب باید در آنخل تمکّن تامّ داشته و بجان در
حرارت قلوب احبّاء و تمکین عهد و میثاق الله
از مارین و عابریّن و ساکنین بکوشند تا این نیت
پاک و همّت متعالی بر افلاک تأثیری تامّ در
خود آنجناب و دیگران پیدا نموده تأیید ملکوت
تقدیس چون باران موسم ربیع پیاپی رسد و در
هر ساعتی نفعهٔ قدسی بمشام درآید

4 بجهت حصول برکت در تجارت در آستان
احدیّت عجز و نیاز انشاءالله آثار باهره‌اش ظاهر
خواهد شد

MKT5.148

AB05089

To: Sultan Muhammad (Bandarabbas), in Bandar Abbas

1 O servant of the Covenant!

2 The earthly colonel arrays the ranks of war and battle, but the heavenly colonel arrays himself with the melody of glorification and praise of the Concourse on High. For the warrior, greed and avarice become a tether, while for the peacemaker, culture becomes like a divine whale that roars until it completely removes the clamor and tumult and uproar of war from all horizons. Though he himself becomes captive to the sting, he becomes honey to all peoples and bestows consciousness upon the world, making them confidants of the divine messenger, delivering proofs and evidences of the manifest light to the ears of the people of contingent being.

3 His honor Aqa Ghulam-'Ali became the target of the heedless ones' insults and the ignorant ones' contempt. This abasement is everlasting glory and this contempt is endless bounty, for it is in the path of the Beloved and the way of the All-Merciful Lord.

4 In gratitude for this success, he should make a journey to the Indians and bestow new life and boundless ecstasy upon the friends in that land, so that the call of the Kingdom of God may again be raised in those regions.

5 And upon you be greetings and praise.

1 ای بندهٔ پیمان

2 سرهنگ ناسوتی صفّ حرب و جنگ بیاراید
ولی سرهنگ ملکوتی بآهنگ تسبیح و تقدیس
ملاً اعلی بیاراید جنگجو را حرص و آز پالهنک
گردد و صلح جوی را فرهنگ مانند نهنگ الهی
بخروش آرد تا بکلی عربده و غوغا و ضوضای
جنگ را از جمیع آفاق زائل نماید هرچند
خویش اسیر نیش گردد ولی عالمیانرا نوش شود
و جهانیانرا هوش بخشد و همراز سروش گرداند
و دلائل و براهین بر نور مبین باذان اهل امکان
رساند

3 جناب آقا غلامعلی مورد توهین غافلان شد و
تحقیر جاهلان این ذلّت عزّت جاودانست و این
حقارت موهبت بی پایان زیرا در ره جانان و
سبیل حضرت رحمن است

4 باید بشکرانهٔ این موفّقیت سفری به هندیان نماید
و یاران آندیار را حیاتی تازه و وجدی بی اندازه
بخشد تا آوازهٔ ملکوت الله مجدداً در آن حوالی
بلند گردد

5 و علیک التّحیّة و التّناء

INBA84:550

AB05074

To: Yunis Afrukhtih, in Beirut

...You had requested a copy of the Table Talks [Some Answered Questions] – Miss Barney, as you know, would not agree. She wishes to collate and translate them first, then have them published....

...یک نسخه از مکالمات سر سفره خواسته بودید
میس بارنی میدانی که راضی نمیشود میخواند
جمع نماید و ترجمه کند آنوقت نشر شود...

MMK5#100 p.081x

AB05416*To: Unknown, in Beirut*

- 1 Dear kind friend, your distinguished letter arrived and its contents brought solace to my heart. Indeed, in such a time and in such a state, such resolve caused joy and utmost gladness to hearts. Although the waves of the storm of trials have reached to the heavens, yet the ship of trust remains in perfect peace and tranquility.
- 2 “Our hearts will be as open shells, should He the pearls of grace bestow;
- 3 Our lives will ready targets be, were He to hurl the darts of woe.”
- 4 Praise be to God, we act according to divine counsels and admonitions, and are well-wishers of all peoples and tribes in every clime. By explicit text we are submissive to the royal throne and humble before the authorities. We associate with all peoples of the world with utmost kindness and are perfect friends and well-wishers to all nations. This is the conscience of this captive, and whatever comes from the requirements of destiny is, in ultimate sweetness, like honey and milk. We have no escape from trials and no alternative to servitude at the Divine Threshold. Whatever occurs is beneficial. We trust in God in all matters and conditions, and we pray for your glory and advancement. Peace.

1 دوست عزیز مهربان نامهء نامی وارد و مضمون تسلی خاطر گشت فی الحقیقه در چنین وقتی و چنین حالی چنین همتی باعث سرور و نهایت خوشنودی قلوب گردید هر چند طوفان بلا موجش بعنان سما رسیده اما کشتی توکل در نهایت سکون و قرار

2 گر در عطا بخشد اینک صدفش دلها

3 و ر تیر بلا آید اینک هدفش جانها

4 الحمد لله به وصایا و نصائح رحمانی عاملیم و خیرخواه جمیع طوائف و قبائل در هر اقلیم بنص صریح سریر پادشاهی را خاضعیم و اولیای امور را خاشع جمیع طوائف عالم را بنهایت مهربانی طائفیم و کل ملل را دوست و نیکخواه کامل اینست ضمیر این اسیر و آنچه از مقتضیات تقدیر در نهایت حلاوت مانند شهد و شیر ما را گریزی از بلا نه و گریزی از عبودیت درگاه کبریا نه هرچه واقع امر نافع توکلنا علی الله فی کل الشئون و الأحوال و ندعو لكم بالعزة و الاقبال والسلام

MSHR4.346-347

AB05157*To: Dastur Jamshid, in Bombay*

- 1 He is the All-Knowing, the All-Seeing
- 2 O Jamshid whose soul may be glad, let them recite:
- 3 He is the divine Luminary, the Compassionate, the All Merciful.

1 اوست دانا و بینا

2 دستور جمشید که جانش خوش باد بخوانند

3 اوست خورشید درخشنده و بخشندهء مهربان

- 4 O Jamshid! the morning light has dawned, the sun has risen, the springtime has come, the spring clouds have poured forth their sweet showers, the vernal season has transformed the universe into a paradise! See how the cedar tree has risen high, the bird of dawning has sung its melodies, the flower has blossomed and the wild lily with its silent tongue has unravelled hidden mysteries! The banquet of divine bounty is spread to overflowing and festive celebrations are in full splendour in the meadow for the chalice of Jamshid is being carried round! The music of Barbad lifts up, song and music have begun, the harpist started a melody and joined in harmony with harp and lute, the wine vat and wine bubbled up, in the gathering the drinking of rose wine took hold! The birds of the meadow became intoxicated, the pheasants became wine-worshippers! Yet despite all this commotion and roar and shouting and discourse and movement and music and the bringing round of the musk-scented cup, some birds did not come seeking and did not hasten to this rose garden. So thou shouldst raise thy voice and shout so that they may become awakened and become conscious!

4 ای جمشید سپیده دمید و خورشید درخشید بهار رسید ایر فروردین گریست اردیبهشت کیهانرا بهشت برین نمود سرو بیالید مرغ بامداد بنالید گل بشکفت و سوسن آزاد با زبان خاموش گوهر راز پنهان بسفت بزم گرم برپا شد و جشن سده در چمن آشکار گشت جام جم در گردش آمد و آهنگ باربد بلند شد ساز و آواز بمیان آمد چنگی ترانه آغاز کرد و با چنگ و چغانه دمساز شد خم باده و مل بجوش آمد در انجمن گل نوشانوش درگرفت مرغان چمن سرمست گشتند تذروان میپرست شدند با همه این های و هوی و غرش و فریاد و گفتگوی و جنبش و آواز و گردش جام مشکبوی مرغانی بجستجو نیامدند و باین گلستان نشتا فتند تو آوازی برآر و فریادی بزنی بلکه بیدار گردند و هوشیار شوند

MMK2#233 p.168, PYB#244 p.04, YARP2.599 p.419

AB05279

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

- 1 O harbinger of the Cause of God! After several years, we have given Jinab-i-Mirza Mahram and Jinab-i-Zarqani leave to circumambulate the Centre round which circle the Concourse on High. Now thou must visit the Brahmo Samaj community in Calcutta and its surroundings, and attract their hearts through a heavenly power; for this community claim to accept all the Prophets, and in their gatherings they even mention the Greatest Name. They say that the beliefs and Teachings of this Blessed Cause are the bedrock foundation of their faith. Thus, deliver addresses in their public meetings and impart the joyful tidings of the advent of the Great Announcement.

1 ای منادی امر الله جناب میرزا محرم و زرقانی را بعد از چند سال اجازه طواف مطاف ملاء اعلی دادیم حال شما باید بطائفه برهمن سماج در کلکته و اطراف ملاقات نمائید و بقوتی ملکوتی قلوب آنانرا منجذب نمائید زیرا این طائفه بخيال خود مقرر جمیع انبیا هستند حتی در محافل خویش ذکر اسم اعظم مینمایند و پیش خود میگویند که عقاید و تعالیم این امر مبارک اس اساس مذهب ماست باری در مجامع عمومی آنان نطقی بنمائید و بشارت بظهور نبأ عظیم بدهید

- 2 There is a theosophist society in India that formed an assembly in the year 1875 in Tibet, and they believe themselves to possess knowledge of the soul, and their philosophy is that of Pantheism. Associate with that community, and with the utmost joy convey to them the most great tidings. These two

2 طائفه ای در هندوستان ثنائی هستند که در سنه هزار و هشتصد و هفتاد و پنج در تبت محفلی تشکیل نمودند و خود را واقف بعلم روح میدانند و مشربشان وحدت الوجود است با آن طائفه بیامیزید و بنهایت انجذاب بشارت کبری

communities in India are receptive and will be swiftly attracted to the Faith.

- 3 Upon thee rest salutations and praise.

دهید این دو طائفه در هندوستان مستعدند زود
منجذب گردند

3 و علیک التَّحِیَّة و التَّأْ

BRL_DAK#0347, MKT2.155, PYK.274

AB05184

To: Mirza Mahram Named as Manzar et al., in Bombay

- 1 O you two firm ones in the Covenant!

1 ای دو ثابت بر پیمان

- 2 His honor Aqa Siyyid Mustafa, upon him be the Glory of God, is engaged in service to the Cause of God and is a teacher of the Kingdom of God. In truth, they strive with the utmost effort and are the manifestation of “until I make all my remembrances and mentions into a single remembrance, and my state in Thy service eternal.” Therefore their worldly affairs and livelihood have fallen into extreme difficulty, and in such cases the friends must certainly assist one another.

2 حضرت آقا سیّد مصطفیٰ علیه بهاء الله قائم بر خدمت امر الله و مبلغ ملکوت الله فی الحقیقه بنهایت همت میکوشند و مظهر حقّ اجعل اورادی و اذکاری کلّها ورداً واحداً و حالی فی خدمتک سرمداً هستند لهذا امور ملکی ایشان و معیشتشان بنهایت عسرت افتاده و در چنین مورد البتّه احبّا باید معاونت از یکدیگر نمایند

- 3 Therefore, without mentioning their names or allowing anyone to catch wind of it in a way that would cause them humiliation, rather privately tell the friends that ‘Abdu'l-Baha has written that assistance should be collected and sent for one of the dear friends of God. Afterward, whatever is collected through the efforts of the friends should be sent secretly in the name of ‘Abdu'l-Baha to his honor Aqa Siyyid Mustafa, so that it will not weigh heavily upon them.

3 لهذا بدون اینکه اسمی از ایشان برید یا کسی بوئی برد که سبب ذلّ ایشان گردد بلکه در بسته باحبّا بگوئید که عبدالهّاء مرقوم داشته که بجهت یکی از یاران عزیز الهی اعانتی شود و جمع گردد و ارسال شود بعد آنجه بهمت احبّا جمع گردد بنام عبدالهّاء سرّاً نزد جناب آقا سیّد مصطفیٰ ارسال دارید تا بر ایشان گران نیاید

- 4 And upon you be the Most Glorious Glory.

4 و علیکم البهاء الأبهی

AADA.148-149

AB05363*To: Baha'is of Bunab*

O divine friends! If you were to become aware of the mysteries of divine favors, from the intensity of joy and the overwhelming passion you would rend your garments and leap up and cry out "O glad tidings!" The glances of the eye of the grace of the Beauty of Oneness are ever turned toward you and the waves of the sea of favors rush upon you. Your faces are illumined by the light of the Abha Kingdom and your nature is like a rose garden through the bounty of the Concourse on High. Hearts are quickened by the divine morning breeze and lips are smiling from the fragrance of the infinite Paradise. You are the friends of the Ancient Beauty, may my spirit be sacrificed for His loved ones, and you are the companions of the Most Great Name, may my being be offered up for His chosen ones. You are mentioned in the Kingdom of Sanctification and renowned in the Heaven of Unity. As much as you can, grasp the hem of servitude to the Abha Beauty and circle round the court of His bondage, for this is the crown upon our heads and the diadem of nobility for every young and old one. His servitude is freedom and His subordination is sovereignty. No station greater than this can be imagined for us.

ای یاران الهی اگر مطلع بر اسرار الطاف الهی گردید از فرط شغف و غلبه شغف جامه بدرید و برپدید و نعره یابشری زبید لحظات عین عنایت جمال احدیت همواره منعطف بشما و امواج دریای الطاف مهاجم بر شما از نور ملکوت ابهی رویتان روشن و از فیض ملأ اعلی خویتان گلشن از نسیم صبح الهی دلها زنده و از شمیم جنت غیرمتناهی لها در خنده دوستان جمال قدمید روحی لاحیائه الفدا و یاران اسم اعظمید ذاتی لاصفیائه الفدا در ملکوت تقدیس مذکورید و در جبروت توحید مشهور تا توانید دست بدامن عبودیت جمال ابهی زبید و پیرامن بندگی آستانش گردید چه که تاج رأس ماست و افسر بزرگواری هر پیر و برناست بندگیش آزادگیست و کهتریش مہتری آسمانی مقامی اعظم از این از برای ما تصور نتوان

HDQI.230, ANDA#20 p.04

AB05108*To: Mother of Haji Kazim, in Bunab*

- ¹ O Lord! O Forgiver! Make this assured handmaiden of Yours, along with her children and descendants, firm and steadfast in Your Covenant and Testament. Make her strong and unwavering in Your Pact. Keep her protected and preserved from tests and trials. Make her independent and free from all else besides You. Grant her dwelling and shelter in the refuge of pardon and forgiveness. Deliver her joy and delight of eyes and beloved child from difficulty and severe tribulation. Protect her soul and spirit and loving son in the cave of Your protection. You are the Pardoning, the Forgiving, the Merciful on the Day of Resurrection.

¹ ای پروردگار ای آمرزگار این امه موقنات را با اولاد و احفاد بر عهد و میثاقت ثابت و مستقیم فرما و بر پیمانت محکم و استوار نما و از امتحان و افتتان محفوظ و مصون دار و از مادون خود مستغنی و بی نیاز کن و در پناه عفو و غفران منزل و مأوی بخش و نور دیده اش و فلذ کبدش را از مشکلی و بلیه شديده رهائی بخش و روح و جانش و پسر مهربانش را در کھف حمایت خویش صیانت فرما توئی عفو غفور راحم یوم النشور

- 2 O Lord! Give this mother and child refuge and shelter in the midst of the Most Glorious Paradise, and after their ascension from this lower world, grant them dwelling and abode in the vicinity of Your Greatest Mercy. Verily You are the Generous, the Most High.

ADMS#374

2 ای خداوند این مادر و فرزند را در بحبوحهٔ
جنت ابدی ملجأ و پناه ده و در جوار رحمت
کبری بعد از عروج از عالم ادنی منزل و مأوی
بخش آنک انت الکریم المتعال

INBA75:034, ADH2.122, ADH2_4#02
p.154, MJMJ1.104, MMG2#411 p.457,
MJH.045

AB05431

To: Corinne True, in Chicago

O maidservant of God who is attracted! I have read your letter which indicated steadfastness in God's Covenant and your walking upon the straight path to God's Kingdom.

I entered the country of Egypt, trusting in God, attracted to His Kingdom, enkindled with the fire of His love, hoping that I might arise to serve at the Threshold of Glory. Night and day I strive without rest, without quiet, without pause, and I beseech God that He may bestow upon you the greatest gift and grant you success in achieving the mighty bestowal - which is the establishment of the Mashriqu'l-Adhkar in Chicago, America.

This edifice has a mighty effect upon the hearts of the faithful ones. Therefore strive with all power and generosity until you build this first structure in the name of Baha in the continent of America.

I pray God that He may send down upon you blessings from heaven and protect your family from all grief and sorrow in this world. And upon you be greetings and praise.

SW_v01#18 p.007

AB11733*To: Baha'is of Faran*

- ¹ O ye friends of the Merciful! God named that city Faran so that it might surge with the fire of the love of God, burst into flames, and radiate abundant light, becoming like the valley of Sinai and manifesting the bounty of the All-Forgiving Lord. Such too is our hope - that those regions will soon become illumined, mysteries will be unveiled, and the bounty of the Lord will become manifest. May the friends shine like the full moon and the loved ones gleam like the stars of heaven. May each become the ornament of the gathering and a bright candle. May each take up the divine chalice and bestow infinite grace. May each breathe the breath of the spirit and bring to life those who seek enlightenment.

- ² O friends! Consider this time precious and know this glorious century as blessed. Rest not for a moment if you can, and like 'Abdu'l-Baha, burn and melt and create night and day, playing the melody of "O Thou Glory of the Most Glorious!" Make the blind seeing and grant eternal life to the dead. This is the fruit of existence and this is the divine bounty in the world of the seen and unseen.

- ³ And upon you be the glory from your Lord, the Mighty, the Loving.

¹ ای یاران رحمان یزدان نام آئندینه را فاران نهاد تا بنار محبت الله فوران نماید و شعله نور زند و لمعه موفور بتابد صحرای طور گردد و موهبت رب غفور جلوه نماید ما را نیز امید چنین است که عنقریب اندیاز پرانوار شود و کشف اسرار گردد و موهبت پروردگار آشکار شود دوستان مانند بدر تابان بتابند و یاران بمثابه نجوم آسمان بدرخشند هر یک شاهد انجمن گردد و شمع روشن شود جام الهی بدست گیرد و فیض نامتناهی بخشد نفخه روح بدمد و اهل فتوح را زنده نماید

² ای یاران وقت را غنیمت شمرد و این قرن جلیل را مبارک دانید تا بتوانید دمی نیاسائید و مانند عبدالبهاء شب و روز بسوزید و بگدازید و بسازید و نغمه یابهای ابهی بنوازید کورانرا بینا کنید و مردگانرا حیات ابدیه بخشید اینست ثمره وجود و اینست موهبت الهیه در عالم غیب و شهود

³ و علیکم البهاء من ربکم العزیز الودود

FRH.110

AB11726*To: Mardiyih wife of Mir Muhammad Bayk, in Faran*

- ¹ O Thou Who art my Desire in the divine realm of existence! This is Thy handmaiden, who hath been enkindled with the fire of Thy love, attracted by the holy fragrances of Thy sanctity, and hath turned her face toward the Kingdom of Thy mercy and toward the court of Thy oneness. She hath pleaded, lamented, sighed, and yearned in her separation from Thee, until Thou didst enable her to turn unto Thee, to set her face toward Thee, and to alight at the gate of that Countenance which Thou hast opened before the faces of all who are in Thy heaven and on Thy earth.

¹ مقصود من فی الوجود الهی هذه امتک التي اشتعلت بنار محبتک و انجذبت بنفحات قدسک و توجهت الى ملکوت رحمانیتک و [...] الى ساحة احدیتک و تضرعت و ناحت و انت و حنت فی فراقک حتی وقفتها علی التوجه الیک و الاقبال علیک و التزول باب الوجه التي فتحتہ علی وجه من فی سمائك و ارضک

- 2 She was honoured with attaining Thy presence in Thy days, and was enabled to behold Thy Beauty upon the horizon of Thy sanctity and in the kingdom of Thy oneness.
- 3 O Lord! As Thou hast confirmed her in all this, enable her to attain unto Thy supreme good-pleasure, Thy manifest bounties, and Thy hidden favours. Loosen her tongue in Thy remembrance among Thy handmaidens, and kindle within her heart the lamp of the lights of Thy unity and the mysteries of Thy singleness, that she may announce the glad-tidings of Thy bounties which have encompassed the kingdom of Thy creation, may give Thy handmaidens to drink from the sealed wine of Thy knowledge, and may set ablaze the fire of Thy love in their hearts, until the sign of Thy self-sufficing sovereignty is established within their inmost hearts.
- 4 Verily, Thou art the All-Bountiful, the Most Generous, and Thou art powerful over all things.
- 2 و تشرّفت بلقائک فی ایامک و ادركت مشاهدة جمالک فی افق تقدیسک و ملکوت توحیدک
- 3 ای ربّ بما ایدتها علی کلّ ذلک وفقها علی عظیم رضائک و جلی الطافک و خفی احسانک و انطقها بذکرک بین امائک و اوقد فی قلبها سراج انوار توحیدک و اسرار تفریدک حتی تبشر بعنایاتک الّتی احاطت ملکوت خلّک و تسقی امائک من ریحی معرفتک و تضرّم نار محبتک فی قلوبهنّ حتی تستقرّ فی الأفئدة آية صمدائتک
- 4 آنک انت الفضّال الکریم و انت علی کلّ شیء قدیر

FRH.171

AB05044

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

- 1 O Afnan of the Blessed Tree! For some time, due to the multitude of occupations, troubles, calamities and difficulties, there was no opportunity to write letters, and for this reason armies of sorrows and grief attacked and assailed. Now that it is dawn and the rays of the grace of the Sun of Truth are shining from every direction, I remembered the Afnan of the Blessed Tree and set about writing this letter in my own hand, so that you may know that you are remembered and are ever present before my sight.
- 2 Through the grace and bounty of the Intended Lord, I hope that He will bring Shiraz into song and melody and make the friends joyous, smiling, happy and successful. Convey most wonderful and glorious greetings to the blessed leaf, the honored maidservant of the Most Merciful, your esteemed mother.
- 3 O Lord! Assist the Afnan of Thy Tree of Mercifulness to serve at Thy Sacred Threshold. Verily, Thou art the Mighty, the Powerful.
- 1 ای افنان سدرهء مبارکه چندیست که از کثرت مشاغل و غوائل و مصائب و متاعب فرصت تحریر رسائل نبود و از این جهت جنود احزان و آلام هاجم و صائل حال که دم صبحست و انوار فیض شمس حقیقت از هر جهت ساطع پیاد افنان سدرهء مبارکه افتادم و بخطّ خود بنگارش این نامه پرداختم تا بدانید که در خاطرید و همواره در پیش نظر حاضر
- 2 از فضل و جود حضرت مقصود امیدوارم که شیراز را به نغمه و آواز آرد و یاران را مسرور و خندان و شادمان و کامران فرماید و رقهء مبارکه امة الرحمن والدهء محترمه را تحیت ابدع ابهی ابلاغ دارید
- 3 ربّ اید افنان سدره رحمائتک علی خدمة عتبة قدسک آنک انت القویّ القدیر

INBA87:331a, INBA52:338a

AB05365

To: Najjar, Mashhadi Ibrahim et al., in Ganjeh

1 O ye friends of God! They call the region of Caucasia Mount Qaf, and it is said that Mount Qaf is the nest and abode of the well-known Simurgh. By Simurgh is not meant a bird with thick plumage, but in the estimation of those who have been awakened and possess divine knowledge it is evident and manifest that the divine Simurgh is the Word of God and the true Phoenix that adorneth the horizon of divine favour like unto the peacock of the most sublime heaven with its blessed feathers.

2 Therefore, it is hoped that the region of Caucasia that is the bridal-chamber of the Beloved of divine favours, will be adorned with wondrous human perfections and attain the happiness of God's endless blessings. May My Lord confirm you with His endless blessings, My beloved Friends.

3 As regards the interpretation of Jinab-i Aqa Ibrahim's dream of 'two blistered hands': by this is meant that the troubled and ailing heart, God willing, will be illumined and cheered with the supreme divine light, and even as the generous hand of the One Who conversed with God (Moses) it shall be 'white to all beholders.' And 'Draw Thy hand from Thy bosom, white to all beholders' will be fulfilled.

BTO#07x

1 ای یاران الهی قفقازیا اقلیمه کوه قاف درلر
کوه قاف ایسه سیمرغ شهرن لانه و آشیانه سی و
یورت و یوواسی در درلر و سیمرغدن مراد تویلو
قالین قیافه لو بر قوش اولمیلوب آنجق طاوس علیین
گگی شهر تقدیس آچوب افق موهبتی تزئین ایدن
عنقای حقیقی و سیمرغ الهی کلمه الله اولدیغی
ارباب انتباه و عرفان زنده مسلم و محققدر

2 بناءً علیه دلبر موهبت رحمانیه نک جمله گاهی
اولان قفقازیا اقلیم دلگشای فضائل انسانیت
ایله زینت یاب اوله جغی و فیض نامتناهی الهیدن
نصیب موفوره نائلیت ایله بختیارلق بوله جغی امید
اولنور ریم فیض نامتناهیله تأیید ایله سوگلی
یارانم والسلام

3 تعبیر رویای جناب آقا ابراهیم دو دست آبله گون
یعنی مرهون آفات و امراض اولان قلب محزون
انشاء الله نورانیت کلیه الهیه ایله روشن و
خوشنود اولوب دست عطا پیوست حضرت
کلم گگی بیضاء للناظرین اولور فانخرج یدک
من جیبک بیضاء للناظرین تحقق ایدر

MJT.113

AB05339

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

1 O thou holy and luminous leaf! Truly, in the path of God thou wast at all times the dawning-place of calamities and the focus of afflictions. Thou didst drink no draught of water in tranquillity, nor live a day without uttering a heart-consuming sigh. No night didst thou rest on the bed of comfort, nor for a moment didst thou taste the honey of tranquillity of heart and peacefulness of soul.

1 ای ورقه مقدسه نورانیه فی الحقیقه در سبیل
الهی در هر زمان مطلع بلائی بودی و مرکز
رزایاء جرحه آبی براحت نوشیدی و روزی
بی آه جاسوز نزیستی و شبی در بستر راحت
نیارمیدی و دمی از شهد آسایش جان و راحت
وجدان نچشیدی

- 2 Yet be not saddened, neither be thou sick at heart: for if placidity of heart, tranquillity of spirit, and bodily repose were truly important, praiseworthy and desirable, His Holiness the Prince of Martyrs would assuredly have sought and yearned after them; while all the Prophets and holy ones would have chosen them for themselves. Know therefore that calamities suffered in the path of the True One are bounties; and contentment under His decree is among the characteristics of the people of God.
- 3 Do thou show the greatest consideration to the spouse of him that hath ascended unto God, and accord her greater honour than before. Likewise do thou educate the children with perfect joy and radiance.

2 ولی محزون مباش دلتون مباش زیرا اگر راحت دل و آسایش روح و خوشی تن مهم و مقبول و مرغوب بود حضرت سیدالشهداء البته می جست و آرزو مینمود و جمیع انبیاء و اولیاء از برای خود اختیار میکردند پس بدان که مصائب در راه حق مواهب است و رضای بقضاء از خصائص اهل الله

3 حرم آمتصاعد الی الله را نهایت رعایت محری دارید و بیش از پیش محترم دارید و اطفال را بجمال روح و ریحان تربیت نماید

DUR1.374, NNY.215

AB05223

To: Mirza Ali Muhammad Sayfudh-Dhakin, in Isfahan

- 1 O guest of those near to God! Jinab-i-Mirza Ja'far has written a letter mentioning the name of that kind friend, and has brought you to my thoughts. Therefore, I have undertaken to write these lines so that the attractions of hearts and the hidden mystery may become manifest.
- 2 This heart is so enkindled with love for the friends that it cannot be described. Like a fresh sapling it is stirred by the breeze of remembrance of the friends, and is intimate and harmonious with the mention of the loved ones.
- 3 I beseech the bounty of the Abha Beauty to make all the old friends close companions in His Kingdom, so that a union may be achieved that has no separation following it, and an intimacy may occur that brings no estrangement in its wake. For nearness in the mortal realm is often followed by remoteness in the Kingdom, and physical union is pursued by spiritual separation. But this spiritual union's attribute is eternity and its characteristic is everlastingness.

1 ای ضیف المقربین جناب میرزا جعفر نامه ئی نگاشته و نام آن یار مهربان را ذکر نموده و مرا بفکر تو انداخته لهذا بتحریر این سطور پرداختم تا انجذابات صدور و رمز مستور مشهود گردد

2 این قلب نچنان بچفت یاران افروخته است که شرح بتوان مانند تازه نهال از نسیم یاد یاران در اهتزاز است و بذکر دوستان همدم و دمساز

3 از فضل جمال ابهی مبطلیم که جمیع یاران دیرین را در ملکوتش قرین و همنشین فرماید تا وصلتی میسر گردد که فرقی در پی نداشته باشد و الفتی رخ دهد که وحشتی ببار نیارد زیرا قرینیت ناسوت را بسا بعدیت ملکوت از پی و وصلت جسمانی را فرقت روحانی از عقب اما این وصال روحانی صفتش ابدیت است و ستمش سرمدیت

- 4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

MKT5.022

AB05321

To: Mirza Fadolullah, in Isfahan

O pure soul! Turn to the Most Glorious Kingdom and seek firm hold of the sure handle. Mount a noble steed and gallop in the arena of divine knowledge. Cast your lasso and capture men of understanding. Take up the polo stick, make your charge, strike the ball! Let fly an arrow, bring down a lion! For it is springtime and the season of the hunt, the time for plain and mountain. The Ancient Grace of the Ancient Beauty - may my spirit be sacrificed for His loved ones - pours continuously like spring rain from the Kingdom of the Unseen. In this first age of the Chosen Beauty, the divine bounty exists in its utmost power and encompasses all beings. Yet each created thing receives and benefits according to its capacity. Therefore, O sagacious one, act in such way that you may gain an abundant portion and receive a plentiful share, so that through the aid and protection of the One Who bound the Covenant, you may ever be like the sun at its zenith, and with the heat of the love of God melt the liver of the horizons. And upon you and upon those who are firm and steadfast in the Covenant be the Glory.

ای نفس پاک توّجه بملکوت ابهی کن و
تمسک بعروه و وثقی جو سمند ارجمندی بدست
آر و در میدان عرفان جولانی کن کمندی
بینداز و مردان هوشمند ببند آر چوگانی بگیر
جولانی بکن گوئی بزنی تیری بینداز شیری
بیفکن زیرا موسم بهار است و زمان شکار
و وقت دشت و کهسار و فیض قدیم جمال
قدم روحی لاحبّه الفداء چون باران نیشان از
ملکوت غیب در استمرار و عصر اول جمال
مختار فیض الهی در اشدّ قوت وجود و شامل
کلّ موجود ولی هر شیئی از کائنات بقدر
استعداد مستفیض و مستفید پس توای هوشیار
کاری کن که نصیب وافریری و بهره
موفوری گیری تا به عون و صون عاقد میثاق
چون شمس دائماً در نقطه احتراق باشی و
بحرارة محبت الله کبد آفاق را بگدازی و البهاء
علیک و علی ثابت راسخ علی الميثاق

BRL_DAK#0047

AB05430

To: Ali-Akbar Rawhani Muhibulsultan, in Ishqabad

- ¹ O my God, my Lord, and my Hope! This is Your servant who has supplicated at the gate of Your forgiveness - the gate before which whoever prostrates himself is saved, and whoever enters is guided, and kindles the fire of guidance, and is attracted by the fragrances wafting from the gardens of the Most Glorious Kingdom. He implores with his heart, spirit and inner being that You forgive his sins and encompass him with the glances of Your merciful eye, O Answerer of those who call upon You! Have compassion on him, O Lord of Lords, and protect him with Your watchful eye, O Causer of causes! Immerse him in the ocean of Your grace, O Supporter of the loved ones, and make him a sign of Your forgiveness and a manifestation of Your beneficence. Verily You are the Ever-Forgiving. Make

¹ یا الهی و سیدی و رجائی هذا عبدک قد تضرّع
الی حضرة باب حطّک الّتی من سجد لها نجی و
من دخل فی الباب اهتدی و استوقد نار الهدی
و انجذب بنفحات عبقت من حدائق الملکوت
الابهی و ابتهل بقلبه و روحه و فؤاده ان تغفر له
خطایاه و تشمله بلحظات عین رحمتک یا مغیث
من نجاه فاشفق به یا رب الارباب و احفظه
بعین رعایتک یا مسبب الاسباب و اغرقه فی بحر
فضلک یا مؤید الاحباب و اجعله آیه غفرانک
و مظهر احسانک انک انت التّواب و اجعله ثابتاً
راسخاً علی عهدک و میثاقک یا معطی الثّواب و
انک انت الکریم الوهاب

him firm and steadfast in Your Covenant and Testament, O Bestower of rewards. Verily You are the Generous, the All-Giving.

- ² Please convey on my behalf the Most Wondrous Most Glorious greetings to Mulla Ahmad and Aqa Mirza Husayn, the two brothers, and glory be upon them both.

جناب ملاً احمد و آقا میرزا حسین اخویان را
از قبل این عبد تکبیر ابدع ابهی ابلاغ فرمائید و
البهاء علیهما

INBA79.010, TISH.537-538, ANDA#67-68

p.65

AB05384

To: Aqa Husayn Ali et al., in Ishqabad

...O Thou Who art free from all want! Bestow Thy favors upon Thy servants and handmaidens, and grant the wishes of all, freely and abundantly. Enable them to soar to the heights of love, and make them intimate companions of the birds of the garden of Thy bounties. Grant them fresh strength and bestow upon them a more pleasing state. Overlook their faults and confer glory and blessing upon them in this world and the next. Grant them rest and tranquility, adorn them with Thy counsels and exhortations, and deliver them from trials. Thy generosity encompasses all, and Thy favors are the refuge and shelter of every seeker. Thou didst bestow the gift of existence upon nothingness, didst guide the wanderers to Thy extended shadow, and didst lead the thirsty to the flowing waters. Thy generosity is all-embracing and Thy grace and bounty are magnificent. Thy benevolence is as the sun, while the hardships and difficulties of creation are as darkness. Cast forth Thy radiance and grant ease to all Thy friends and handmaidens. Thou art the Mighty, the Powerful, the Able. Thou art the Possessor, the Deliverer, the All-Seeing, the All-Merciful.

...ای بی نیاز بندگان و کنیزانرا بنواز و آرزوی
جمع را شایان و رایگان ساز باوج محبت پرواز
ده و با طیور حدیقه الطاف همراز و دمساز نما
قوتی دیگر بخش و حالتی خوشتر عطا فرما چشم
از خطا بپوش و عزت و برکت در اینجهان و
آنجهان عطا فرما راحت و آسایش ده و به نصائح
و وصایای خویش آرایش بخش و از آزمایش
برهان بخشش جهانگیر است و الطافت مجیر
و دستگیر هر مستجیر عدم را موهبت وجود
بخشیدی و سرگشتگانرا بظل ممدود رساندی و
تشنگانرا بماء مورود وارد نمودی کرمتم عمیم
است و فضل و جودت عظیم عنایت آفتابست
و مشقات و مشکلات خلق ظلمات پرتوی
بینداز و جمیع یاران و اماء رحمانرا راحت ساز
توئی مقتدر و عزیز و توانا و توئی دارنده و
رهاننده و بیننده و مهربان

AKHA_129BE #01 p.a, MJMJ3.055x,
MMG2#305 p.342x

AB05181

To: Bushrui, Haji Amin et al., in Ishqabad

- 1 O ye two servants near to the Divine Threshold! Your letter was noted and the fragrant breezes of the love of God were inhaled from its garden of meanings. What a perfumed fragrance is this that makes fragrant the spiritual sense of smell and bestows spirit and sweet basil upon the hearts!
- 2 Today the greatest of all matters is divine conduct and behavior that conforms to the counsels and advices of the All-Merciful, and the teaching of God's Cause. Therefore every soul must strive with heart and soul to manifest such conduct and behavior from himself that it becomes the cause of the edification, awakening and mindfulness of the heedless ones, and by this means he may impart the word of divine unity and guide souls that are veiled to the light of guidance. I hope that all the friends of God will arise to accomplish this mighty endeavor.
- 3 I have the utmost love for you and my longing to meet you is also endless, but at present wisdom does not permit it. Upon you both be greetings and praise.

1 ای دو بندهء مقرب درگاه کبریا مکتوب
ملاحظه گردید نفحات محبت الله از گلشن
معانی استشمام شد این چه نفحهء معطر است
که مشام روحانیترا معطر نماید و قلوب را روح و
ریحان بخشد

2 امروز اعظم امور روش و سلوک ربانی است که
مطابق وصایا و نصایح رحمانیت و تبلیغ امر الله
پس باید هر نفسی به جان و دل کوشد تا روش و
سلوکی از او ظاهر گردد که سبب عبرت و تنبیه
و تذکر غافلان شود و باین سبب کلمهء توحید القا
نماید و نفوس محتجبه را بنور هدایت فرماید
امیدوارم که جمیع یاران الهی باین امر عظیم قیام
نمایند

3 من نهایت محبت را بشما دارم و اشتیاق ملاقات
نیز بی پایانست ولی حال حکمت اقتضا ننماید و
علیکما التحیة و الثناء

MKT8.084a

AB11902

To: Husayn Muallim Yazdi, in Ishqabad

- 1 O servant of God! Your letter was read. You had written that Jinab-i-Aqa Husayn-'Ali's intention was to establish a school for the daughters of the friends. This purpose is most acceptable and praiseworthy. I hope that through God's eternal bounty they will be assisted and enabled to render this service, which is the greatest endeavor, and cause those young children to benefit from divine sciences and knowledge, acquire the power of teaching, and be trained in divine education. This is the cause of 'Abdu'l-Baha's utmost joy.

1 ای بندهء الهی نامه قرائت گردید مرقوم نموده
بودید که جناب آقا حسینعلی را مقصد چنان
که مکتبی بجهت بنات احباء تأسیس نماید این
مقصد بسیار مقبول و ممدوح امیدوارم که بفیض
ابدی الهی باین خدمت که اعظم همت است
مؤید و موفق شوند و سبب گردند که آن اطفال
صغیره از علوم و معارف الهیه مستفید گردند و
قوهء تبلیغ حاصل نمایند و بتربیت الهی تربیت
شوند این سبب نهایت سرور عبدالبهاست

- 2 I hope that the noble son Mirza 'Inayatu'llah will be assisted in services to the Cause, and that the confident handmaiden of God, his respected mother, will be accepted and drawn near in the court of the Divine Unity.
- 3 Convey loving greetings from this prisoner to Jinab-i-Karbila'i Asadu'llah and say that I pray God will grant the power of teaching so that you may become the cause of dispelling the doubts of the heedless ones and demolishing the foundation of the vain imaginings of the Covenant-breakers.
- 4 And upon you be greetings and praise.

2 امیدوارم که نجل سعید میرزا عنایت‌الله مؤید بخدمات امر گردد و امة‌الله الموقنه والده محترمه‌اش در درگاه احدیت مقبول و مقرب باشد

3 جناب کربلائى اسدالله را از قبل این مسجون تحیت مشتاقانه برسان و بگواز خدا خواهم که قوه تبلیغ عنایت فرماید تا سبب دفع شبهات غافلین گردی و علت انهدام بنیان ترهات ناقضین

4 و علیک التّحیّة و الثّناء

TISH.433

AB05045

To: Mother of Aqa Abdu'l-Mahmud et al., in Ishqabad

- 1 ...I beseech God that He may cause the handmaidens of the All-Merciful to attain, in all degrees of existence, the fruits of prostration - that is to say, that they may achieve abundant progress day by day in the realms of earth and heaven, and may become, in all things both physical and spiritual, the manifestations of eternal happiness.
- 2 In truth, the magnet which attracts these bounties is the education of children. If mothers, as they ought and must, rear their children from infancy with spiritual training, divine organization, and physical discipline, this vigilance is service at the Threshold of Oneness, nay rather, worship at the Threshold of the All-Merciful.
- 3 The child must, from the day of his birth, be provided with whatever is conducive to his health; and know ye this: so far as possible, the mother's milk is best for, more agreeable and better suited to, the child, unless she should fall ill or her milk should run entirely dry.
- 4 When the child begins to show some sensitivity and understanding, the mother should establish proper conduct and education, and speak of all manner of things, so that in childhood he may learn proper behavior and training, acquire spiritual sensibilities, gain understanding of religious mysteries to the

1 ...از حقّ میطلبم که اماء رحمن را در جمیع مراتب وجود بثمره سجود فائز فرماید یعنی روز بروز در مراتب ملک و ملکوت ترقی موفور نمایند و از هر جهت چه جسمانی چه روحانی مظهر سعادت ابدیه گردند

2 و فی الحقیقه مغناطیس این الطاف تربیت اطفالست اگر امّات چنانکه باید و شاید اطفال را از سن شیرخواری بتربیت روحانی و ترتیب روحانی و انتظام جسمانی پرورش دهند این مواظبت خدمت پدرگاه احدیتست بلکه عبادت در آستان رحمانیت

3 اطفال را باید از بدایت تولّد از هر جهت اسباب صحت فراهم آورد و این را بدانید تا ممکن است شیر مادر بهتر و خوشتر و موافقتر است مگر آنکه مرضی حائل گردد و یا چشمه شیر بکلی خشک شود

4 و چون طفل اندکی بنای احساس و ادراک نماید باید مادر تأسیس آداب و تربیت کند و از هر قبیل صحبت کند تا آنکه در سن طفولیت آداب و تربیت آموزد و احساسات روحانیه جوید و بقدر امکان ادراک اسرار دینیه کند و بر کلیه

extent possible, and obtain a general knowledge of all physical matters. When the time comes for a teacher, then education regarding knowledge and learning belongs to the teacher at school, and to the father and mother at home. This matter is of utmost importance. Most assuredly, most assuredly, you must observe this point so that the thread of guidance may be grasped.

- 5 Unless the child, in his earliest years, be carefully tended, whether in a material or a spiritual sense, whether as to his physical health or his education, it will prove extremely difficult to effect any changes later on. For example, if a child is not properly cared for at the beginning of life, so that he doth not develop a sound body and his constitution doth not flourish as it ought, his body will remain feeble, and whatever is done afterward will take little effect. This matter of protecting the health of the child is essential, for sound health leadeth to insights and sense perceptions, and then the child, as he learneth sciences, arts, skills, and the civilities of life, will duly develop his powers.

COC#1026x, LOG#0998x, LOG#1005x

امور جسمانیّه اطلاع مجمل جوید چون کار بمعلم
انجامد آنوقت تربیت از جهت اطلاعات معارف
در مکتب بر معلست و در خانه بر پدر و مادر
بسیار این قضیه مهمست البته صد مراعات
این مطلب بنمائید تا سر رشته بدست آید

5 اطفال اگر از بدو طفولیت چه جسمانی چه
روحانی خواه از جهت صحت و خواه از جهت
تربیت مواظبت نشود بعد بسیار مشکست که
تبدیل و تغییری حاصل گردد مثلاً اگر طفل
در بدایت محافظه نکرده و صحت تام نیابد و بنیه
چنانکه باید و شاید قوت نگیرد جسم ضعیف
ماند و من بعد آنچه بشود چندان تأثیری ندارد
این حفظ صحت اطفال بسیار مهمست زیرا صحت
سبب قوت حاسیات و ادراکات گردد و طفل
چنانکه باید و شاید در تحصیل معارف و صنایع
و فنون و آداب قوت گیرد

MJTB.094x

AB05316

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

- 1 O thou who hast turned to the Abha kingdom! O thou Hand of the Cause of God! This day is the day of clinging to the Strong Cord and of turning to the Perspicuous Horizon. That means rising to implement the divine testaments and counsels.
- 2 I swear by the Educator of the seen and unseen and the Lord of all existence that should a soul arise holding firm to Covenant and Testament of God as is appropriate to this great matter, the company of the angels nigh unto God and the hosts of the All-Loving Lord will confirm him and the power of divine assistance will encompass him.
- 3 O well beloved of God! The Ancient Beauty has trained you for such a day that you may arise facing all the nations of the world like unto lofty mountains with the utmost firmness and steadfastness, whether this servant should be in this world or should He have hastened to the shade of the Most Great Mercy

1 ای ناظر بملکوت ابهی و ابادی امر الله الیوم
وقت تمسک بجبل متین و توجه بافق مبین است
و آن قیام بوصایا و نصائح الهیه است

2 قسم بمرئی غیب و شهود و سلطان وجود که اگر
نفسی الیوم بعهد و میثاق الهی چنانچه باید و شاید
قیام نماید ملائکه مقربین و جنود رب و دود او
را تأیید نماید و توفیقات از جمیع جهات احاطه
کند

3 ای احبای الهی جمال قدم شما را بجبهت چنین
روزی تربیت فرمود که در مقابل امم چون
راسیات جبال باستقامت و ثبوت قیام نمائید
خواه این عبد در این عالم باشد و خواه بجوار

or should He be lost behind a hundred thousand mountains and seas.

رحمت کبری شتابد و خواه در پس صدهزار
کوه و دریا گننام گردد

- 4 And glory be upon those who are firm and steadfast in the Cause of God.

4 و البهاء على الثابتهن الراسخين على امر الله

MMK2#191 p.138, PYK.248

AB11725

To: Unknown, in Khurasan

- 1 My God, my God! Thou art the Succourer and Thou art the Helper. Verily Thou art the Benevolent, the Compassionate, the Merciful. Sanctified are Thy names and hallowed are Thy attributes.

1 الهی الهی انت المغيث وانت المعين و انتک انت
البر الرؤف الرحيم تنزهت اسمائک و تقدست
صفاتک و

- 2 [The creatures are powerless to know Him of] Whom minds are bewildered in understanding Thy traces, and souls are perplexed in comprehending Thy signs - how much more so Thy ancient Identity and Thy transcendent Reality!

2 [عجزت الکائنات عن عرفان من] تاهت العقول
في معرفة آثارک و ذهلت النفوس في ادراک
آياتک فکيف هویتک القديمة و حقیقتک
المتعالیه

- 3 I repent unto Thee of every mention, praise, description and glorification in the world of creation. I commune with Thee in my secret and my public self, in my outward and my inward being, that Thou mayest embrace Thy servant with the effusions of Thy mercy, for he claimed kinship with the threshold of Thy oneness, dove into the oceans of Thy knowledge, drank from the wellspring of Thy bounty, quaffed from the wine of Thy compassion, stood firm in Thy Covenant, and ascended to the Kingdom of Thy mysteries.

3 انا اتوب اليک عن کل ذکر و ثناء و نعت و
محامد في عالم الانشاء و اناجیک في سرى و
علائق و ظاهرى و باطنی ان تدرك عبدک
بشئون رحمانیتک فانه انتسب الى عتبة فردانیتک
و غاص في بحار معرفتک و شرب من معين
موهبتک و تجرع من رحيق مراحمک و ثبت
على میثاقک و صعد الى ملکوت اسرارک

- 4 O Lord! Make him to graze in the meadows of Thy forgiveness, [to wade] in the waters of Thy pardon, and to delight in meeting Thee in the paradise of Thy oneness. Verily, Thou art the Forgiver, the Pardoner, the All-Sufficient, the Compassionate, the Merciful.

4 ای رب اجعله راعاً في رياض مغفرتک و
[خائضاً] في غياض عفوک و متمتعاً بلقائک في
فردوس احدیتک انتک انت الغافر العافی الکافی
الرؤف الرحيم

FRH.209

AB12380

To: Mulla Ali Akbar brother of Ridar-Ruh, in Manshad

- 1 O brother of that pure soul who was accepted in the holy presence of the All-Merciful! Praise God that you are a branch of that goodly Tree and the second form of those two heavenly forms in the heaven of the love of God.
- 2 That blessed being, from the beginning of his growth and development, became intoxicated with the wine of the love of God, took in hand the cup of mystical knowledge, and in the rose-garden of certitude, distributed the crimson wine of the favors of the All-Merciful.
- 3 In the love of God he was young, and in the knowledge of God he became a learned adult. In promoting the Cause he grew old and weak, and finally, with a radiant countenance, spiritual ecstasy, divine attraction and heavenly orientation, he hastened to the horizon of glory and found his place in the Abha Kingdom and the Supreme Companion.
- 4 Therefore, strive and be enkindled that you may follow in the footsteps of that noble one and be gathered in the assembly of the righteous ones. And the glory be upon you.

1 ای برادر آن پاک جان و مقبول ساحت قدس
حضرت رحمن حمد کن خدا را که صنو آن
شجره طیبه هستی و ثانی پیکر آن دو پیکر آسمان
محبت الله بودی

2 آن وجود مبارک از بدو نشو و نمایش از باده
محبت الله سرمست شده جام عرفان را بدست
گرفت و در گلگشت ايقان صهبای عنایت
حضرت رحمن را سبیل نمود

3 در محبت الله جوان بود و در معرفت الله کهل
دانشمند گشت و در ترویج امر پیر و ناتوان شد و
عاقبت با وجهی نورانی و شوقی وجدانی و جذبی
رحمانی و توجهی آسمانی بافق عزت شتافت و در
ملکوت ابدی و رفیق اعلی مفریافت

4 پس بکوش و بجوش که بر قدم آن بزرگوار باشی
و در انجمن اخیار محشور گردی و الباء علیک

INBA85:217b

AB05031

To: Mirza Ali Akbar Hakim Hafizus-Sihhih (Mazindaran), in Mazandaran

- 1 My God, my Creator, my Protection, and the Ultimate Object of my hope! I implore, before the sovereignty of Your mercy over all things, and Your sustaining power over all things, and the manifestation of Your Lordship over all things, and I say: Lord, Lord!
- 2 I have submitted to Your sovereignty and humbled myself before Your names and believed in Your proof and accepted Your decree and longed for Your good-pleasure and surrendered all affairs to You and placed my trust in You and cast myself before You. So do with me as You wish, and ordain for me as You wish, and make easy for me as You wish, and expand my

1 الهی و خلاق و حرزی و غایت رجائی اجترح
بین یدی سلطان رحمتک علی کلّ شیء و سلطه
قیومیتک لکلّ شیء و ظهور ربوبیتک علی کلّ
شیء و اقول رب رب

2 ائی خضعت لسلطانک و خشعت لاسمائک و
آمنت ببرهائک و رضیت بقضائک و تمنّیت
رضائک و سلّمت الامور الیک و توکلت علیک
و رمیت نفسی بین یدیک فافعل بی ما تشاء و
قدر لی ما تشاء و یسر لی ما تشاء و اشرح صدری
بما تشاء فاشفنی ان شئت مشیتک و ابرئنی ان

breast as You wish. Heal me if Your will desires it, and cure me if Your purpose agrees to it, for I desire nothing except what You desire. Ordain good for me in my first life and my last. Verily You have power over whatsoever You desire.

- 3 O Lord! The skill of physicians has failed to treat me and the expertise of healers and doctors is bewildered by my ailments. You are the healing of my illness and the cooling of my burning and the quenching of my thirst. Have mercy upon me through Your grace and generosity. Verily You are the All-Merciful, the Most Compassionate.

وافقت ارادتك فانّي لا اشاء الا ما تشاء قدّر لي
الخير في اولاي و اخراي انك انت المقتدر على
ما تشاء

3 ای ربّ عجزت نطس الاطباء عن معالجتی و
احتارت حدق الأسات و الحکماء فی علی انت
شفاء علی و برد لوعتی و رواء غلّتی ارحمّنی
بفضلک و جودک انک انت الرحمن الرحیم

INBA17:030

AB05155

To: Husayn son of Ahmad, in Mihdiabad

- 1 O flame of the fire of the love of God! It is time for blazing and crying out in lamentation. Surely you have heard how his honor Ja'far, in Abarquy of Yazd, sacrificed his life and hastened to the field of sacrifice, and likewise how the servant of the All-Merciful, his honor Muhammad-Zaman, gave his life in the path of the True One and drank the cup of martyrdom from the hand of divine favor. May my spirit be a sacrifice for them both!
- 2 Would that I had been with them and become intoxicated from that wine and drunk from that cup which overflowed with the wine of God's gift in the gathering of sacrifice! By God the True One, heaven and earth wept over the oppression of these two martyrs who drank the most great cup of martyrdom with boundless joy and delight. May my spirit be sacrificed for them both! May my essence be sacrificed for them both! May my soul be sacrificed for them both!
- 3 By God the True One, the angels of the Paradise of Holiness welcomed them with radiant faces, and greetings and praise from the Most Glorious Kingdom. And upon you be greetings and praise.

1 ای جذوهء نار محبّت الله وقت شعله است و دم
فرياد و ناله البتّه شنیده ايد که حضرت جعفر در
ابرقي يزد چگونه جانفشانی نمود و بميدان قربانی
شتافت و همچنين بندهء رحمان جناب محمد زمان
در سبيل يزدان چه قسم جان فدا کرد و کأس
شهادت را از يد عنايت نوشيد روحی لهما الفداء

2 يا ليت كنت معهما و اترنّج من تلك الصهباء و
اتجرّع من ذلك القدح الذي فاض بمدام موهبة
الله في محفل الفداء تالله الحق بكت الأرض و
السماء على مظلومية ذلكا الشّهيدين الذين شربا
كأس الشهادة الكبرى بمسرة و فرح لا تقدر و
لا تحصى روحی لهما الفداء و ذاتی لهما الفداء و
نفسی لهما الفداء

3 تالله الحق ان ملائكة فردوس التقديس استقبلتهما
بوجوه نوراء و التحيّة و الثناء من ملكوت الأبى
و عليك التحيّة و الثناء

MSBH2.228, VAA.092-092, YIK.456

AB05364

To: Nayrizi, Mirza Baba et al.

- 1 O divine friends! Raise your hands in supplication and entreaty to the sacred threshold of the peerless Lord and pray:
- 2 O Thou incomparable God! We are Thy humble servants, and Thou art the All-Glorious. We are sinners, and Thou art the Ever-Forgiving. We are captives, poor and lowly, and Thou art our shelter and our aid. We are as tiny ants, and Thou art the Lord of majesty, enthroned in the highest heaven. Protect us, as a token of Thy grace, and withhold not from us Thy care and assistance. O Lord! Thy tests are indeed severe, and Thy trials can lay in ruin foundations wrought of steel. Preserve and strengthen us; cheer and gladden our hearts. Graciously assist us to serve, even as 'Abdu'l-Baha, Thy sacred Threshold.
- 3 O Jinab-i-Mirza Baba, upon thee be the Glory of God! The ghazal which you had composed as a takhmis was reviewed. This takhmis was in the utmost eloquence and excellence. It brought joy. And upon thee be Glory.

BRL_POAB#24

1 ای یاران الهی دست تضرع و نیاز بساحت قدس خداوند بی‌انبار بلند کنید و مناجات کنید که

2 ای خداوند بی‌مانند ما بندگان خاکساریم و تو بزرگوار گنہکارانیم و تو آمرزگار اسیر و فقیر و حقیریم و تو مجیر و دستگیر موران ضعیفیم و تو سلیمان پر حشمت سریر فلک اثر محض فضل حفظ فرما و صون و عون خویش دریغ مفرما خدایا امتحانات شدید است و افتتانت هادم بنیان زیر حدید ما را حراست کن و قوت بخش مسرور فرما شادی ده و چون عبدالبہاء بر عبودیت آستان موفق نما

3 جناب میرزا بابا علیک بہاء اللہ غزلی کہ تخمیس نموده بودید ملاحظہ گردید این تخمیس در نہایت بلاغت و فصاحت بود سبب بہجت گردید و البہاء علیک

BRL_DAK#0093, BRL_MON#024,
MKT5.043, LMA2.432, MJMJ2.019x,
MMG2#149 p.167x

AB05403

To: Sigurd Russell, in Paris

- 1 O fresh branch planted by the divine hand in the vineyard of God! I remember you night and day and do not forget your cheerful face and your heart that is gladdened by the glad-tidings of God.
- 2 O my son! Keep your gaze fixed upon the Kingdom of your Lord and seek confirmation and success, and be confident in your Master's grace and be assured that He will assist you through the power of the Spirit. Then become so enkindled with the fire of God's love that it will set ablaze the hearts throughout all regions.

1 آیہا القضب الریان المغروس بالید الرّحمانیة فی کرم اللہ اتی اذکرک لیلاً نہاراً ولا انسی وجهک البشوش و قلبک المستبشر ببشارات اللہ

2 یا ابنی کن ناظراً الی ملکوت ربّک و اطلب التّأیید و التوفیق و اطمئنّ بفضل مولاک و تیقنّ انّہ ینصرک بقوة الروح اذا اشتعل بنار محبة اللہ اشتعالاً یضرم النار فی قلب الآفاق

- 3 O my son! Be tender, loving and beloved among all the peoples of the earth, and strive until you learn the divine teachings and your breast is dilated by the holy fragrances wafting from the Most Glorious Paradise.
- 3 یا ابنی کن حنوناً محباً محبوباً بین ملأ الأرض کلّها واجتهد حتّی تتعلّم التعالیم الالهیه و تنشرح صدراً بنفحات قدس تمرّ من جنّة الأبهی
- 4 O my son! Be a brilliant lamp, a fruitful tree, a radiant star, and a luminous pearl in the shell of possibility, so that the crown of glory may be adorned by your unique gem and pearl.
- 4 یا ابنی کن سراجاً وهاجاً و شجراً مثمرّاً و نجماً ساطعاً و لؤلؤّاً متلألئاً نورانیّاً فی صدف الامکان حتّی یتزین اکلیل المجد بدرك الفريد و لؤلؤک الوحيد
- 5 Convey my greetings and respects to the leaf attracted to God, the honored Mrs. Jackson, and give her the glad-tidings of God and inform her that the earth is now ready and prepared for the Message. Upon her be greetings and praise.
- 5 و بلغ تحیتی و احتراماتی للورقة المنجذبة الى الله امة الله مسس جاکسن المحترمه و بشرها ببشارات الله و اخبرها انّ الأرض قد تهيأت حاضرة للنبا و علیها التحية و الثناء

BSTW#427

DRM.014a

AB05376

To: Baha'is of Qazvin

- 1 O spiritual friends! Now that it is nearly evening and tasks are beyond measure and count, his honor Mirza Taraz, with smiling lips and a radiant face like a burning fire, requests this letter. Although I have no time, his state was such that it compelled me to write. Therefore, I have taken up the pen and begun writing this letter.
- 1 ای یاران معنوی حال که قریب عصر است و مشاغل بیش از حدّ و حصر جناب میرزا طراز با لبی خندان و رخى افروخته چون آتش سوزان خواهش این نامه مینماید من هرچند فرصت ندارم ولی حالت او چنان بود که مرا بکتابت مجبور نمود لهذا خامه برداشته و بتحریر نامه پرداختم
- 2 I beseech from God's infinite favors that in all conditions you may perfume your nostrils with the holy fragrances wafting from the Blessed Garden and make your souls fragrant. And in the utmost joy and delight, attraction and rapture, may you be occupied with stringing the pearls of praise and diffusing the holy fragrances of glorification of the Most Glorious Beauty (may my spirit be sacrificed for His loved ones) among the peoples of the world, so that the sound of the song and delight and the melody of attraction and rapture of the friends may reach the precincts of the Most Glorious Kingdom and bring pleasure to the ears of the Supreme Concourse.
- 2 و از الطاف غیرمتناهی الهی استدعا مینمایم که در جمیع احوال بنفحات قدس که از روضهء مبارکه در انتشار است مشام معطر نمائید و دماغ معنیر کنید و در کمال وجد و طرب و جذب و وله بنثر لؤلؤ منظوم ثناء و نشر روائع قدس ستایش جمال ابهی روحی لاجبائۀ الفدا در بین ملأ عالم مشغول گردید تا صدای بانگ و طرب و آهنگ وله و جذب یاران پدامنهء ملکوت ابهی برسد و آذان ملأ اعلی متلذذ گردد
- 3 And upon you be the Glory, O loved ones of the All-Merciful!
- 3 و البهاء علیکم یا احباء الرحمن

AYBY.348 #029, TRZ1.151, YQAZ.532a

AB05457

To: *Husayn-Ali Sarraf, in Qazvin*

- 1 O thou who hast clung to the hem of thy Lord's sanctity! The fragrant breezes wafting from the gardens of sincerity of that dawning-place of the light of God's love reached the pure nostrils of the divine friends. What a perfumed scent it was that made fragrant the minds of the yearning ones, and what a sweet, joy-giving fragrance it was that became the cause of spirit and delight! Though outwardly it came from one flower, in truth the life-giving fragrance of the sincerity of heart and spiritual love of his honor Aqa Mirza Yahya was also inhaled.
- 2 The souls of wolves and dogs are separate
- 3 But united are the souls of the lions of God
- 4 Convey to them the Most Great, Most Wondrous greeting from this servant and say that you are never forgotten and were and are always in mind. I beseech God that you may be assisted in all conditions. And the glory be upon you both and upon all who are firm in God's Covenant and Testament.
- 1 یا من تشبّث بذیل تقدیس ربّه الکریم نفحاتی که از ریاض خلوص آن مطلع نور محبت الله وزیده بود بمشام پاک یاران الهی رسید چه معطر رائحهائی بود که دماغ مشتاقان را معبر نمود و چه بوی خوش فرحبخشی بود که سبب روح و ریحان گردید اگرچه بظاهر از یک گل بود ولی در حقیقت رائحهء جانپور خلوص قلب و محبت روحانیهء جناب آقا میرزا یحیی نیز استشمام گردید
- 2 جان گرگان و سگان از هم جداست
- 3 متحد جانهای شیران خداست
- 4 بایشان تکبیر ابداع ابهی از قبل این عبد ابلاغ فرمائید و بگوئید که ابداً از یاد نروی و همیشه در خاطر بودی و هستی از حق میطلبم که در جمیع احوال مؤید باشی و الباء علیکم و علی کلّ من ثبت علی عهد الله و میثاقه

MSHR3.023, YQAZ.328

AB05061

To: *Shaykh Kazim Qazvini (Samandar)*

- 1 O mighty and manifest sign! Give thanks to God that like a banner thou didst raise thy head among the hosts of the Covenant and cast aside the veil. Like a drawn sword thou didst show forth conquering power and shattered the hosts of weakness, and arranged the feast of triumph and victory. Thou didst become a sign of guidance and the banner of the supreme gift, the object of praise of the Supreme Concourse and the recipient of honor from the people of the most glorious Kingdom.
- 2 In the rosebush of inner meanings thou didst raise such a melody with divine accent that thou didst utterly destroy the
- 1 ای آیت باهرهء کبری شکر کن خدا را که مانند علم بین جنود میثاق سر برافراختی و پرده برانداختی مانند سیف شاهر قوت قاهره بنودی و جنود فتور را در هم شکستی و بزم فتح و ظفر آراستی آیت هدی شدی و رایت موهبت کبری مظهر تجید ملاء اعلی شدی و مورد تکریم اهل ملکوت ابهی
- 2 در گلبن معانی چنان آهنگی بلحن طیر الهی بلند نمودی که نعیب زاغ و نعیق کلاغ را محو و نابود

cawing of crows and the croaking of ravens. Thou didst kindle the fire of the love of God and burn away the harvest of the people's doubts and vain imaginings.

- 3 This divine confirmation will so appear in the divine world that it will become the envy of those who came before and the gift of the spiritually-minded.
- 4 Convey my yearning greetings to each and every branch of that tree of the love of God, and communicate 'Abdu'l-Baha's utmost longing to all the loved ones of God. And upon thee be greetings and praise.

کردی نار محبت الله برافروختی و خرمن اوهام
شبهات خلق بسوختی

3 این تأیید در جهان الهی چنان جلوه نماید که
غبطه پیشینیان گردد و موهبت روحانیان

4 فروع آنشجره محبت الله را فرداً فرداً تحیت
مشتاقانه یرسان و کمال اشتیاق عبدالهء را بجمع
احباء الله ابلاغ فرما و علیک التحية و الثناء

AYBY.361 #042

AB05218

To: *Shaykh Kazim Qazvini (Samandar)*

- 1 O Samandar, Fire of the Kindled Flame of the Covenant! Thy letter was perused. The events and incidents that have befallen thee have caused great sorrow. Glory be to God! How is it that some do not consider the consequences of their actions and cast themselves and such a kind friend as thyself into such great calamities and severe difficulties?
- 2 But be thou not sorrowful nor distressed. Thy affairs move in tandem with the affairs of 'Abdu'l-Baha. Whenever there occurs a change or transformation in this servant's tribulations and trials, a great relief will also come about in thy affairs, for thou art my faithful friend. It cannot be that I should be immersed in the ocean of tribulations and sorrows while thou art not plunged therein. Whatever there is, we are together - companions, sharing the same condition, working together, and walking the same path.
- 3 God willing, after this difficulty there will be great ease, and after these trials there will be bounties. A reply will be sent by telegraph. And upon thee be greetings and praise.

1 ای سمندر نار موقدهء میثاق مکتوب آنجناب
ملاحظه گردید وقایع و حوادث واردهء بر
آنحضرت بسیار سبب احزان شد سبحان الله
چگونه میشود که در عواقب امور بعضی
ملاحظه نمینمایند و خود و امثال آن یار مهربان
را در چنین مصائب عظیمه و مشاکل شدید
می اندازند

2 ولی محزون مباشید و آشفته مگردید امور شما با
امور عبدالهء هم عنانست هر وقت مصائب و
بلیات اینعبد را تبدیل و تغییری حاصل شود
گشایشی عظیم در امور شما نیز حاصل گردد زیرا
یار وفادار منی نمیشود که من در دریای محن و
آلام مستغرق باشم و شما غوطه نخوری هرچه
هست با همیم و همدم و هم حال و همکار و همراه

3 انشاء الله بعد از این عسر یسر عظیم است و بعد از
این بلا یاء عطا یاست تلغرافاً جواب ارسال میشود
و علیک التحية و الثناء

AYBY.362 #044

AB05005*To: Tarazullah Samandari, in Qazvin*

- 1 I bear witness before God and before all things that speak in praise of the Lord of the Most Beautiful Names that I am a servant of Baha, a slave of Baha, and dust at the threshold of Baha. I have no mention, no name, no attribute, and no sign except this title by which I take pride in the Kingdom of Eternal Glory.
- 2 The honorable Haji is now present and they gave him the letter from that spiritual youth. We read it with the utmost joy and delight, and derived the greatest happiness from its perusal. O heavenly bird! Blessed art thou for having manifested the utmost sincerity and attraction in the Cause of the Beloved One. Praise be to God, thou art a brilliant lamp and a mine of joy and gladness, meaning thou art the cause of happiness to souls and the source of joy to hearts and the reason for the expansion of spirits. Thou art a sign of detachment and the essence of attraction. God willing, thou wilt move the youth of the divine age to detachment from all else but Him, and cause the saplings in the divine garden to attain freshness and delicacy in all things. Convey to all the friends the Most Glorious, Most Wondrous greetings.

1 اشهد الله واشهد كل الاشياء الناطقة بالثناء على رب الاسماء الحسنی اتنی عبد للبهاء ورفیق البهاء و تراب عتبة البهاء و لیس لی ذکر و لا اسم و لا صفة و لا سمة الا هذا العنوان الذی اتباهی به فی ملکوت العزة الابدیة الفخار

2 جناب حاجی الان حاضر و مکتوب آن شاب روحانیرا دادند در کمال روح و ریحان قرائت نمودیم و منتهای بهجت از تلاوتش حاصل گردید ای طیر آسمانی خوشا بحال تو که در امر حضرت دوست منتهای خلوص و انجذاب را ظاهر نمودی الحمد لله شمع پر نور و معدن سرور و جبر یعنی سبب مسرت نفوسی و علت فرح قلبی و باعث انشراح نفوس آیت انقطاعی و جوهر انجذاب انشاء الله جوانان عصر الهی را محرک بر انقطاع از مادی و نهالهای بوستان الهی را سبب طراوت و لطافت در جمیع شئون جمیع یارانرا تکبیر ابدع ابهی ابلاغ نما

AYBY.403 #109, PYB#183 p.48x

AB12379*To: Family of Naddaf, in Qum*

- 1 O ye two wanderers in the wilderness of the love of God! Ye were ever remembered in the Most Holy Court and renowned in the presence of the Ancient Beauty. Now too, in the Abha Kingdom and the most exalted Dominion, ye are mentioned, encompassed by the favors of the Self-Subsisting Lord and regarded by the eye of the mercy of that manifest Beauty.
- 2 The lights of grace and bounty from the generous Lord shine upon the realm of heart and soul, and the effulgences of the Sun of Truth beam forth from the Placeless Horizon.

1 ای دو سرگشته صحرای محبت الله همیشه در ساحت اقدس مذکور بودید و در حضور جمال قدم مشهور حال نیز در ملکوت ابهی و جبروت اعلی ذکران موجود مشمول عنایت حی قیومید و ملحوظ عین رحمت جمال معلوم

2 انوار فضل و موهبت رب کریم بر عالم جان و دل تابانست و اشراقات شمس حقیقت از مطلع لامکان نمایان

- 3 With hearts rejoicing, souls vivified, beings illumined, natures made merciful, consciousness stirred, hearts enkindled, spirits attracted, minds drawn to heaven, independence from all save God, strength from the Kingdom, power from the Realm above, detachment from all else, spiritual connection, and firm adherence to the foundations - arise to serve the Cause of God and exalt the Word of God, that this mighty power may set in motion the pillars of the world.
- 4 And the glory be upon you both and upon the loved ones of God, the Mighty, the Self-Subsisting.

3 با قلبی مستبشر و جانی زنده و کینوتی نورانی و فطرتی رحمانی و شوری وجدانی و شوقی جنانی و ولهی ربانی و انجذابی آسمانی و استغنای صمدانی و قوتی ملکوتی و قدرتی جبروتی و انقطاعی یزدانی و توسلی روحانی و تشبثی ارکانی قیام بر خدمت امر الله و اعلاء کلمه الله نمائید تا این قوت ارکان عالم را بحرکت آرد

4 و الهاء علیکم و علی احباء الله العزيز القيوم

QUM.125a

AB05148

To: Mustafa Rumi, in Rangoon

- 1 O thou who art firm and steadfast in the Covenant! Thanks be to the Ancient Beauty that thou art clinging to the hem of sanctity and holding fast to the cord of oneness. Thou art intoxicated from the cup of bounty and bewildered and enchanted by the wine-house of the favors of the Abha Beauty, and with the cup whose mixture is of camphor in hand, thou art gathered beneath the banner of the Covenant and victorious and triumphant through the forces of the Covenant.
- 2 Through the grace of the Ancient Beauty, I hope thou wilt be so assisted that no breeze will waft in those regions except from the direction of providence, and no fragrance will be diffused other than the musk-laden perfume of the favors of the Manifest Light.
- 3 O Lord! Assist Thy servant whom Thou hast chosen for the promotion of Thy Cause and the diffusion of the fragrance of Thy sanctification and the manifestation of the signs of Thy oneness. O Lord! Strengthen his back and gird up his loins and make his affairs easy and illumine his face and loose his tongue that he may make Thy servants firm in Thy Covenant and Testament and become a mighty barrier of iron between Thy servants and Gog of commotion and Magog of upheaval.

1 ای ثابت و راسخ بر پیمان شکر جمال قدم را که بذیل تقدیس متشبثی و بجبل توحید متمسک از جام عطا سرمستی و از نهمخانهء الطاف جمال ابهی مخمور و مدهوش و کأس مزاجها کافور بدست در ظل علم میثاق محشوری و بقوت جنود پیمان مظفر و منصور

2 از فضل جمال قدم امیدوارم که چنان موفق گردی که نسیمی در آنصفحات جز از مهب عنایت نوزد و رائحهائی بغیر از بوی مشکین الطاف نور مبین منتشر نگردد

3 ربّ اید عبدک الذی اصطفیته لتبلیغ امرک و نشر نفعه تقدیسک و ظهور آیات توحیدک ای ربّ قوّ ظهره و اشدّد ازره و یسرّ له امره و نور وجهه و انطق لسانه لیثبت عبادک علی عهدک و میثاقک و یصبح سداً شدیداً من زیر الحديد بین عبادک و یأجوج الاضطراب و مأجوج الزلزال

MMK5#219 p.168

AB05038

To: Ahmad Nabilzadih Qazvini, in Rasht

- 1 O Ahmad Mahmud Vadud! Your letter has just arrived and it is now sunset, and this pen is broken from excessive writing and the ink has thickened - writing is completely impossible. Despite this, I paid no attention whatsoever to these words and excuses. Again I engaged in writing and became occupied with your remembrance and mention. Consider how much love I have for you that I accept no excuse whatsoever.
- 2 In any case, convey the Most Wondrous Most Glorious greetings to all the friends and tell them: O self-sacrificing servants of the Most Glorious! Engage in spreading divine morals and mysteries with the utmost wisdom, for time is passing and life is coming to an end, and you have not received your share from this profitable trade.
- 3 By Him for Whom my spirit is a sacrifice - nay, a sacrifice for His loved ones - nay, a sacrifice for the feet of His loved ones - that which is the cause of triumph and prosperity and success is service to the Cause of God. Otherwise life passes in vain and yields absolutely no result.
- 4 And upon you be Glory.
- 1 ای احمد محمود ودود الآن مكتوب تو رسید و وقت غروبست و این قلم از کثرت تحریر سرشکسته و مداد غلیظ گشته ابداً تحریر ممکن نه باوجود این من ابداً گوش باین حرفها و عذرها ندادم باز بتحریر مشغول گردیدم و بیاد و ذکر تو مألوف شدم ملاحظه کن که چه قدر محبت تو دارم که بهیچ عذری معذور نمی شوم
- 2 باری جمیع دوستانرا تکبیر ابدع ابهی ابلاغ نمائید و بگوئید ای بندگان جانفشان حضرت ابهی در کمال حکمت بنشر اخلاق و اسرار الهی مشغول گردید که وقت میگذرد و عمر بسر میرود و از این تجارت راجحه نصیب نبرده اید
- 3 فوالذی روحی فداه بل فدا احبائه بل فدا اقدام احبائه که آنچه سبب فوز و فلاح و نجاح است خدمت امر الله است والا عمر بیوده میگذرد و ابداً نتیجه ندارد
- 4 و البهاء علیک

AYBY.433 #153

AB05066

To: Muntasirul-Mulk, in Rasht

- 1 O servant of God! At this moment, in the extreme heat when the burning of July is like a blazing furnace, this servant has taken up the pen and begun to answer your letter, so that a drop from the ocean of divine love might flow from the pen to the spiritual loved ones. But alas! Alas! What power has the pen to gallop in this field? Therefore it is better that we refer the detailed explanation, clarification and elucidation - even the allusion and indirect reference to these truths and meanings - to the spiritual hearts, for the reflections of conscience are the best interpreter.
- 1 ای بنده الهی الآن در نهایت گرما که حرارت تموز چون تنور آتش افروز است این عبد خامه گرفته و بجواب نامه پرداخته تا نمی از یم محبت الهی باحبای رحمانی از قلم جاری گردد ولی هیات هیات خامه را چه توانائی که در این میدان جولان نماید پس بهتر اینست که تفصیل و تشریح و توضیح حتی اشاره و تلویح این حقائق و

معانیرا بقلوب روحانی حواله نمائیم زیرا انعکاسات
وجدانیّه بهترین مبین است

- 2 Regarding what you wrote about attending the Holy Shrine - in these days, due to the attacks and provocations of the unfaithful ones, there are obstacles, therefore postpone it to another time. And as much as you can, think about educating receptive souls, for today the confirmations of the Abha Kingdom are directed to souls who strive to exalt the Word of God and endeavor to diffuse the divine fragrances. And God is your Helper and your Sustainer.

2 در خصوص حضور به بقعه مبارکه مرقوم نموده
بودید این ایام از هجوم و تحریک بی وفایان محدود
حاصل لهذا بوقت دیگر موقوف فرمائید و تاوانید
در فکر تربیت نفوس مستعدّه باشید زیرا الیوم
تأییدات ملکوت ابری متوجّه نفوسی بود که در
اعلاء کلمه الله کوشند و در نشر نجات الله
همت نمایند و الله معینک و نصیرک

INBA17:037

AB05125

To: Siyyid Asadullah Baqiruf, in Rasht

- 1 O thou who art firm in the Covenant! Praise be to God that thou hast a countenance illumined by the resplendent rays of the Sun of the Covenant, and a tongue that, like the birds in the rose garden and meadow, is engaged in divine praise. The glance of favor encompasseth thee and the rain of mercy poureth down. Those brothers, praise be to God, were in the Day of Manifestation regarded with the eye of favor by Him Who was manifest on Sinai, and in the age of the Covenant they became renowned throughout all regions. We beseech God's infinite bounty that through the effect of morning prayers and supplications thou mayest remain safe and protected in His impregnable fortress and secure shelter. That respected person's actions regarding Aqa Ghulam-Husayn who was tested brought the utmost joy and delight. This deed was purely for the sake of God and exemplifies the meaning of the blessed verse "We feed you only for the sake of God." Surely this tree will bear fruit and these beginnings will yield praiseworthy results. In any case, we pray that they may be confirmed and assisted.

1 ای ثابت بر پیمان حمد کن خدا را که جبینی از
انوار ساطعه آفتاب عهد روشن داری و لسانی
بستایش الهی چون مرغ گلزار و چمن نظر عنایت
شامل است و غیث رحمت هاطل آن اخوان الحمد
لله در یوم ظهور ملحوظ بعین عنایت مجلی طور
بودند و در عصر میثاق مشهور آفاق از فضل
غیرمتمتاهی الهی رجا مینمائیم که از اثر تضرع
و ابتهال صبحگاهی در حصن حصین و کھف
امین محفوظ و مصون مانی آن ذات محترم آنچه
در حق آقا غلام حسین ممتحن مجری فرمودند
سبب نهایت روح و ریحان گشت این عمل مجرد
حسبه الله است و مفاد آیه مبارکه انما نطعمکم
لوجه الله البته این شجر مثمر گردد و این مبادی
نتایج مستحسنه بخشد باری دعا میکنیم که مؤید
و موفق گردند

- 2 And upon thee be greetings and praise.

2 و علیک التّحیّة و التّناء

INBA16:006, MMK6#576

AB05149

To: Aqa Fathullah (Khurasan) et al., in Sabzihvar

- 1 O ye who are firm, O ye who are steadfast! Give thanks to God that ye have attained the supreme honor and bounty, and are assisting the friends. In this world, whosoever becomes a manifestation of grace and bounty, covering their face and brow with the dust of the sandals of the friends - this characteristic should be considered a praiseworthy station. There is no glory or virtue greater than serving the friends of the Most One, and no honor or station more perfect than servitude at the threshold of the Lord. Praise be to God that ye are confirmed and assisted in this station. Let us see what we shall do. God willing, through divine aid and grace this servant too shall be assisted. How well did the poet say:

- 2 “How can I raise my head before the Friend in shame,
3 When no worthy service has come from my hand?”
4 Upon you be greetings and praise.

1 ای ثابتان ای ثابتان شکر کنید خدا را که به شرف و موهبت کبری فائزید و بخدمت احباً قائم در عرصه وجود هر کس مظهر فضل و جود گردد ناصیه و خدود را بغبار نعال یاران غبارآلود نماید و این سجیه را باید مقام محمود دانست عزّت و منقبتی اعظم از خدمت دوستان حضرت احدیت نه و شرف و منزلتی اتم از عبودیت آستان ربوبیت نیست الحمد لله شما در این مقام مؤید و موفقید تا به بینیم ما چه خواهیم کرد انشاءالله به عون و عنایت حقّ این عبد نیز موفق خواهد گشت فنعم ما قال

2 چگونه سر ز نجالت برآورم بر دوست

3 که خدمتی بسزا بر نیامد از دستم

4 و علیکم التّحیّة و التّناء

MKT8.045, MSHR3.073

AB05238

To: Ataullah Afghani, in Samarqand

The Glorious Lord in the Holy Qur'an declareth: "All do We aid - these as well as those - from the bounty of thy Lord." That is to say, the bounty of the Lord is an aid and the cause of guidance and direction. Give thanks unto God that thou possessest a ray of eternal grace in thy heart and wearest the crown of kingship in the luminous realm. Thou art the recipient of His favors and the manifestation of grace and blessing, and the dawning-place of the rays of guidance. Thy loving nature is the cause of joy and delight to the friends of God, and thy radiant countenance is the dawning-place of infinite glad-tidings. Thy musk-laden breath is fragrant, and thy precious self is beloved and renowned in this gathering. Observe how victorious and triumphant thou art! Jinab-i-Amin hath

خداوند مجید در قرآن کریم میفرماید و کلاً نمند هؤلاء و هؤلاء من عطاء ربک یعنی عطاى پروردگار امداد است و سبب هدایت و ارشاد شکر کن خدا را که پرتوی از فیض ابدی در دل داری و کلاه پادشاهی در جهان نورانی بر سر مورد عنایتی و مظهر فضل و موهبت و معرض سطوع شعاع هدایت خوی دلجویت سبب فرح و سرور یاران الهیست و عارض مهرویت معرض بشارت نامتناهی نفس مشکینت معطر است و نفس نازنینت در این انجمن محبوب و مستهر ملاحظه نما که چگونه منصور و مظفری جناب امین ستایشی زایدالوصف از آن مشتاق جمال رحمن نموده اند که خلقش بهشت برینست و

praised that yearner after the Beauty of the All-Merciful beyond all description, saying that his nature is like the supreme paradise and his speech like honey and sugar, full of sweetness. At every moment he receiveth fresh grace from the clouds of bounty, and with every breath he gaineth new delicacy from the life-giving breeze of guidance. Such praise and commendation is the cause of unity among hearts, and in the unity of hearts lieth the joy of souls....

حلقش مانند شهد و شکر پرحلاوت و شیرین در هر دم از شبنم سخاب عنایت طراوتی دارد و در هر نفس از نسیم جانپور هدایت لطافتی این توصیف و تعریف سبب تألیف قلوبست در تألیف قلوب تفریح نفوس...

MMK6#248x

AB05126

To: Mirza Husayn Zanjani, in Saysan

- 1 O thou who art firm in the Covenant! The letter which thou hadst written to Jinab-i-Isma'il Aqa was perused. It brought joy and delight, for it was a mighty proof of thy steadfastness in the divine path and sufficient evidence of thy orientation toward the infinite Sacred Threshold.
- 2 Blessed art thou that for several years thou hast been engaged in service in that village and hast brought joy and happiness to the hearts of the friends of God.
- 3 Now if thou wishest to travel around the surrounding areas for some time and occasionally visit Sisan, this is permitted. However, thou must, God willing, be reliant upon God, detached from all else save Him, speaking His praise, stirred by the breezes of His grace, and yearning to ascend unto His Kingdom, so that wherever thou mayest be, thou shalt become the cause of supreme spirituality, truly detach souls from all else save God, grant comfort to their spirits and bestow tranquility upon their consciences.
- 4 And upon thee be greetings and praise.

- 1 ای ثابت بر پیمان مکتوبی که بجناب اسمعیل آقا مرقوم نموده بودید ملحوظ گردید سبب روح و ریحان شد زیرا دلیل جلیل بر ثبوت در سبیل الهی بود و برهان کافی بر توجه باستان مقدس نامتناهی
- 2 خوشحال بحال تو که چند سال است در آن قریه بخدمت قائمی و سبب سرور و فرح قلوب یاران الهی شدی
- 3 حال اگر بخواهی که چندی در اطراف بگردی و بعضی اوقات به سيسان تردد نمائی جائز است اما باید انشاءالله متوکلاً علی الله باشی و منقطعاً الی الله و ناطقاً بشأته و مهتراً بنسائم فضله و متمنیاً الصعود الی ملکوته تا در هر محلی که باشی سبب روحانیت کبری گردی و فی الحقیقه نفوس را منقطع از ماسوی نمائی و راحت جان دهی و آسایش وجدان بخشی
- 4 و علیک التّحیّة و التّناء

INBA72:163, TISH.496-497

AB05258

To: Mulla Ramadan (Barfurush) et al., in Shahmirzad

- 1 O thou who art turned toward God, Creator of earth and heaven! Upon thee be the Glory of God in the beginning and the end, and upon thee be the breaths of God in the morning and the evening!
- 2 Give the divine loved ones spiritual glad tidings that the Most Glorious Beauty - may my spirit be a sacrifice for His devoted ones - hath opened such doors of grace and favor upon the faces of His loved ones that cannot be described.
- 3 One verse from the verses of His grace is the rising of the Sun of His Beauty from the horizon of possibility; and one trace from the traces of His bestowals is the magnificent outpourings of knowledge; and one breath from the gardens of His favor is the confirmations of the Holy Spirit in heart and conscience; and one radiance from the Sun of His generosity is the unity of the world of humanity; and one wave from the ocean of His kindness is glory in both worlds in earth and heaven.
- 4 The reality of His favor is illumination of the face and eternal salvation in the Most Glorious Kingdom and Supreme Heaven, and the highest station of success and attainment.

1 ای متوجه‌ی الله فاطر الارض و السموات
عليک بهاء الله فی المبدء و المال و علیک نفحات
الله فی الغدو و الآصال

2 احبای الهی را ببشارت معنوی بشارت ده که
جمال ابهی روحی لارقاؤه فدا نچنان ابواب فضل
و عنایت بر وجه احبای خویش باز فرموده‌اند
که وصف توان نمود

3 یک آیه از آیات فضلش طلوع شمس جمالش از
مشرق امکان و یک اثر از آثار موهبتش فیوضات
جليله عرفان و یک نفحه از ریاض احسانش
تأییدات روح القدس در جان و وجدان و یک
اشراق از شمس جودش جامعیت عالم انسان و
یک موج از بحر الطافش عزت کونین در زمین
و آسمان

4 حقیقت عنایتش روشنائی روی و رستگاری
ابدی در ملکوت ابهی و جبروت اعلی و رفیق
اسی مقام فوز و لقا

MMK4#098 p.109

AB05290

To: Siyyid Muhammad Rida Shahmirzadi

- 1 O thou who art attracted by the fragrance of the Friend!
- 2 In this dawn when the effusions of the Ancient Beauty are intimate companion and friend, the pen of longing writes upon pages describing the burning of separation from the Beloved of the horizons. The heart, like a half-slaughtered bird, is in agitation and turmoil, and the soul from the fire of deprivation is in burning and melting. The tears of the eyes, like the clouds of winter, are in weeping and flowing, and the burning of separation from the flame of the fire of regret is increasing

1 ای منجذب بوی دوست

2 در این صبحدم که فیوضات جمال قدم مونس
و همدست کلک اشتیاق بر اوراق در تحریر
شرح احتراق فراق محبوب آفاقت دل چون
مرغ نیم‌بسمل در تبش و اضطراب است و
جان از آتش حرمان در سوز و گداز سرشک
چشم بمثابه ابر بهمن در گریه و ریزش است و
حرقت فرقت از شعله نار حسرت در ازدیاد
و تابش است جگرها در گداختن است و آتش
در افروختن و احشاء مشغول سوختن

and blazing. Hearts are melting and fire is igniting and innards are occupied with burning.

- 3 By what blessing shall these grief-stricken hearts find solace, and by what light shall this dark world become bright and illumined? I swear by the Ancient Beauty, may my spirit be sacrificed for His loved ones, that solace is impossible except through ascension to the Abha Kingdom and entering the presence of the Most Great Mercy.
- 4 O Lord! Hasten the day of my arrival unto Thee and my entrance into the court of Thy holiness. Verily, Thou art the Gracious, the Most High.

3 این دلهای غمدیده بچه نعمتی تسلی یابد و این جهان
ظلمانی بچه نوری روشن و نورانی گردد قسم به
جمال قدم روحی لاجبائیه فداء که تسلی محال
است جز بعروج ملکوت ابهی و دخول در جوار
رحمت کبری

4 ربّ قربّ یوم وفودی علیک و ورودی فی ساحة
قدسک انک انت الکریم المتعال

MMK5#266 p.204

AB05307

To: Aqa Abdur-Rahman (Poet), in Shiraz

- 1 O you who speak in praise of the Quickener of the world! How blessed is the poetic talent and nature from which the pure waters of God's praise and the flowing stream of His glorification spring forth like the Water of Life. How blessed is the tongue that chants, in both verse and prose, the praise and gratitude of the Ancient Beauty upon the branches of divine oneness. How blessed is the ear that hears these melodies according to the measure of the stations and tunes of the psalms of the House of David.
- 2 Thy marvelous ode, which in its eloquence and fluency was like hidden and treasured pearls and stars, was read with the utmost joy and delight and recited with abundant gladness. I hope that through the special favors of the Most Glorious Kingdom you will witness signs of approval for this praise from the highest horizon and remain firm and steadfast in the Covenant and Testament.

1 ای ناطق بثنای محیی عالم ای خوشا قریحه و طبعی
که زلال محامد حقّ و سلسال ستایش و ثنای
حقّ از آن چون چشمه حیوان نبغان نماید ای
خوشا زبانی که بحمد و شکر جمال قدم بنغمات
منظوم و منشور بر شاخسار احدیت بسراید ای
فرخنده گوشتی که آن الحان را بمیزان مقامات
و آهنگ مزامیر آل داود استماع نماید

2 قصیده بدیعه که در بلاغت و فصاحت چون
دراری و لثالی مکنونه مخزونه بود بکمال روح و
ریحان قرائت شد و بوفور سرور تلاوت گردید از
عنایات مخصوصه ملکوت ابهی امیدوارم که
آثار تحسین این ستایش را از افق اعلی مشاهده
نمائی و بعهد پیمان ثابت و محکم مانی

INBA87:015, INBA52:015

AB05009*To: Ataullah son of Siyyid Ali, in Shiraz*

- ¹ O my God! This is a servant related to Your servant whom You chose for Your love and selected for Your knowledge and made him a sign of Your love and a banner of Your affection. You illumined his face with the light of certitude and lit within his heart the lamp of faith, which shone forth in all regions and directions. Then You raised him to Yourself and caused him to dwell in the vicinity of Your great mercy, gave him to drink from the cup of bounty, forgave his errors, and illumined his brow with the greatest gift. Verily, You are the Forgiving, the Generous, the Merciful, the Compassionate.

- ² O Lord! This is his wondrous son and his exalted mystery. Strengthen him with mighty power and make him a banner of guidance and a sign of righteousness, that he may remember You among the people and arise to serve Your Cause through Your might and power which penetrates the realities of all things. O Lord! Expand his breast through the fragrances of Your holiness, revive his heart with the breezes from the gardens of Your oneness, and illuminate his sight with the witnessing of Your greatest signs which are spreading and diffusing in all regions and directions. Verily, You are the Powerful, the Mighty, the Bestower.

¹ اللَّهُمَّ يَا إِلَهِي هَذَا عَبْدٌ مُنْتَسَبٌ إِلَى عَبْدِكَ الَّذِي اخْتَرْتَهُ لِحُبِّكَ وَاجْتَنِبْتَهُ لِعِرْفَانِكَ وَجَعَلْتَهُ آيَةً حَبِّكَ وَرَايَةً مَحَبَّتِكَ وَنُورًا وَجْهَهُ بِنُورِ الْأَيْقَانِ وَوَقَدْتَ فِي فُؤَادِهِ سِرَاجَ الْأَيْمَانِ وَسَطَعَ عَلَى الْأَنْحَاءِ وَالْأَرْجَاءِ ثُمَّ رَفَعْتَهُ إِلَيْكَ وَاجْرَتْهُ فِي جِوَارِ رَحْمَتِكَ الْكُبْرَى وَسَقَيْتَهُ مِنْ كَأْسِ الْعَطَاءِ وَغَفَرْتَ لَهُ الْخَطَأَ وَنُورْتَ جَبِينَهُ بِالْمَوْهَبَةِ الْكُبْرَى أَنْتَ أَنْتَ الْغَفُورُ الْكَرِيمُ الرَّحْمَنُ الرَّحِيمُ

² اَيُّوبَ هَذَا ابْنُهُ الْبَدِيعُ وَسِرُّهُ الرَّفِيعُ أَيَّدَهُ بِشَدِيدِ الْقُوَى وَاجْعَلْهُ رَايَةً الْهُدَى وَآيَةً التَّقْوَى حَتَّى يَذْكُرَكَ بَيْنَ الْوَرَى وَيُقِومَ عَلَى خِدْمَةِ أَمْرِكَ بِجَوْلِكَ وَقُوَّتِكَ الَّتِي نَافِذَةٌ فِي حَقَائِقِ الْأَشْيَاءِ اَيُّوبَ اشرح صدره بنفحات قدسك وانعش قلبه بنسائم رياض احديتك ونور بصره بمشاهدة آياتك الكبرى الذائعة الشائعة في كل انحاء وارجاء انت المقتدر العزيز الوهاب

INBA84:464b

AB05417*To: Baha'is of Shiraz*

- ¹ My Lord, my Shelter, my God, and my Hope! These are servants who have heard the call and responded with complete loyalty and faithfulness. They believed and acknowledged Thy mighty signs, were attracted by the radiance, turned toward the Luminary of the horizons, remained firm in the Covenant, and were not troubled by what appeared in the pages of doubt from hypocrisy and discord. Rather, they remained firm, grew, persevered, and drew sustenance from the pools of Thy bounty whose effects have spread and diffused, whose lights have shone and gleamed, whose seas have surged and swelled, whose clouds

¹ رَبِّ وَمُنَائِي وَإِلَهِي وَرَجَائِي هَؤُلَاءِ عِبَادٌ سَمِعُوا الدَّاءَ وَلَبَّوْا بِكُلِّ وِلَاءٍ وَوَفَاءٍ وَأَمْنُوا وَصَدَّقُوا بِآيَاتِكَ الْكُبْرَى وَانْجَذَبُوا بِالْإِشْرَاقِ وَتَوَجَّهُوا إِلَى نِيرِ الْآفَاقِ وَثَبَّتُوا عَلَى الْمِيثَاقِ وَلَمْ يَكْتَرِثُوا بِمَا فِي أَوْرَاقِ الشُّبُهَاتِ مِنَ النِّفَاقِ وَالشَّقَاقِ بَلْ ثَبَّتُوا وَنَبَتُوا وَاسْتَقَامُوا وَاسْتَفَاضُوا مِنْ حِيَاضِ مَوْهَبَتِكَ الَّتِي شَاعَتْ وَذَاعَتْ أَثَارُهَا وَسَطَعَتْ وَلَمَعَتْ أَنْوَارُهَا وَمَاجَتْ وَهَاجَتْ بِمَجْرَاهَا وَفَاضَتْ وَامْطَرَتْ غَيُومَهَا وَانْهَمَرَتْ وَانْسَجَمَتْ غَيُومُهَا

have overflowed and rained, and whose downpours have poured forth and streamed down.

- 2 O my Lord! Make those who dwell near Thy Sacred House channels for the water of Thy grace that descends from the clouds of bounty and generosity. Then make them servants at Thy sacred threshold of exalted station, strivers to uplift its perfumed pillars, and those who bow down upon its amber-scented earth. Make them humble, submissive, bowing and prostrating in that divine Presence of lofty edifice. Verily, Thou art the Mighty, the Powerful.

2 ای ربّ اجعل مجاورى بيتك الحرام مجارى ماء
فيضك النازل من غمام الفضل و الاكرام ثمّ
اجعلهم خدمة عتبتك المقدّسة السامية المقام و
ساعين في اعلا اركانه المعطّرة الأرجاء و مكبين
على تربته المعبرة الشدا و اجعلهم خضعا خشعا
ركعا سجدّا في تلك الحضرة الرّحمانية العالية البناء
انك انت العزيز القدير

INBA87:274, INBA52:278

AB05240

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

- 1 O nightingale of the Abha Garden! Though during this long period thou hast composed brilliant odes with perfect eloquence and fluency, this recent poem is a brilliant scattered pearl and matchless gems. It was well received, but after correction. In any case, always warble in the garden of divine knowledge with various melodies and novel tunes in praise of this servant's servitude, that the spirit may be stirred, the heart gladdened, the soul may find joy and delight, the lights of happiness may shine forth, and the bounty of joy may increase.
- 2 O nightingale! It is time for song and melody, the moment for harp and music. It is the time of glad tidings and the auspicious day of bounty and bestowals. Enter into passionate delight and fervent rapture. It is time to speak of the bounties of the Blessed Beauty and to quicken the hearts of the faithful through the mysteries of the Covenant.

1 ای عندلیب حدیقه ابهی در این مدّت مدیده
هرچند با کمال فصاحت و بلاغت قصائد غزائی
انشاء نمودید ولی این منظوم اخیر لؤلؤ منثور منیر
است و جواهر بی نظیر مقبول واقع شد ولی بعد
از تصحیح باری همیشه در چمنستان عرفان بانواع
نغمات و ابداع الحان بذکر عبودیت این عبد تغنی
فرما تا روح مهتّز گردد و قلب مستبشر شود و
جان روح و ریحان یابد و انوار سرور بتابد و
فیض حبور بیفزاید

2 ای عندلیب وقت ساز و ترانه است و هنگام
چنگ و چغانه دم بشارتست و روز فیروز فیض
و عنایت در شوق و شغف آودر طرب و شغف
وقت آنست که از فیض الطاف جمال ابهی دم
زنی و از اسرار میثاق قلوب اهل وفاقرا زنده
نمائى

- 3 And the Glory be upon thee.

3 و البهاء علیک

INBA87:624, INBA52:667, MKT5.210

AB05122

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

- 1 O you who are firm in the Covenant! You had asked for the interpretation of your dream. This was not a dream, but rather a spiritual unveiling and divine vision. Your attaining the presence of His Holiness the Exalted One (may my spirit be sacrificed for Him) in the sacred court indicates nearness to the threshold of the All-Glorious, especially in the corridor of the Husayniyyih - this is a wondrous symbol and strange mystery. Its effects shall appear and its lights shall shine forth.
- 2 As for the two books that were in His blessed hand, one was the Kitab-i-Aqdas and the other the Kitab-i-'Ahd. And that person who received His favor is that trusted messenger and manifest herald who will carry them to different regions.
- 3 And afterward, standing in the prayer niche indicates resistance against the people of contention and the opponents of the Covenant of the Lord of Majesty, for the prayer niche is the place of battle with Satan, and through worship of the All-Merciful in the prayer niche, man wages war with "the first one who refused and showed pride."
- 4 Convey to all the friends of God the Most Glorious, Most Wondrous greetings. And upon you be glory and praise.
- ای ثابت بر پیمان تعبیر رؤیا خواسته بودید این رؤیا نه بلکه کشف روحانیت و شهود رحمانی تشریف بساحت قدس حضرت اعلی روحی له الفداء دلالت بر تقرب درگاه حضرت کبریاست علی الخصوص در دالان حسینیّه این رمز عجیبی است و سری غریب سیظهر آثاره و یلوح انواره
- 2 و اما دو کتاب که در دست مبارک بود یکی کتاب اقدس است و دیگری کتاب عهد و آنشخصی که عنایت باو شد آن قاصد امین و پیک مبین است که حمل بافاق کند
- 3 و بعد قیام در محراب دلیل بر مقاومت با اهل جدال و معارضین میثاق حضرت ذوالجلالست زیرا محراب محل حرب با شیطانست و انسان بسبب عبادت رحمن در محراب حرب با اول من ابی و استکبر میفرماید
- 4 جمیع احبابی الهی را تکبیر ابدع ابهی ابلاغ نمائید و علیک التحیّة و الثناء

MKT8.060b, BSHI.069-070

AB05025

To: Qasim Khan, in Shiraz

- 1 O my God, my God! This is a spirit that has been stirred by the revelations of the Day of meeting with Thee, and this is a lamp that has been lit from the fire kindled in the Tree of Thy mercy. O Lord! Assist him in all things and make him aware of the mysteries of Thy revealed Tablet. Strengthen his back to exalt Thy Word, O Ever-Living, Self-Subsisting! Make his tongue speak forth Thy proofs and evidences, O Thou Possessor of might and power! Make his children, descendants and progeny successful in serving Thy Cause, O Lord of signs and
- 1 الهی الهی هذا روح اهتزّ من تجلّیات يوم لقاءک و هذا سراج اشتعل من النار الموقدة من سدره رحمانیتک ای ربّ ایده فی جمیع الشئون و اجعله مطلعاً باسرار لوحک المنشور و اشدّد ازره علی اعلاء کلمتک یا حی یا قیوم و انطق لسانه ببیان حججک و برهانک یا ذا العزّ و الجبروت و وفقّ ابنائه و اشباله و سلّاته علی خدمة امرک یا رب

of the Kingdom! Verily Thou art the Confirmer, the Enabler, the Generous.

- 2 Regarding pilgrimage to the Holy Shrine - if it can be accomplished with complete security, comfort, and joy during the pilgrimage season, it would be most acceptable. But if it would cause hardship and attacks from enemies, be patient. I beseech with all my spirit the Abha Kingdom to accept your visitation and intention, and to ordain for you the reward of one who has attained the presence of God. And the Glory be upon the people of Baha.

الآيات والملکوت انک انت المؤید الموفق الکريم

2 بجهت زیارت روضه مبارکه مسافرت اگر
بکمال امنیت و راحت و روح و ریحان در موسم
حج میسر بسیار مقبول و اگر سبب مشقت و
هجوم اعداء میگردد صبر داشته باشند انی اتضرع
من کلّ روحی الی الملکوت الابهی ان یقبل
زیارتک و قصدک و یقدّر لک اجر من فاز
باللقاء و البهاء علی اهل البهاء

INBA87:506, INBA52:531

AB05053

To: Sakinih Baygum, in Shiraz

- 1 O grief-stricken handmaiden of God! In this mortal dust-heap, permanence is impossible and inconceivable for any soul, and there is no room for doubt or denial. This cup is the portion of every soul and this ascension is decreed for every being. The brilliant star of the spirit must inevitably set from the horizon of contingent existence, and this radiant lamp must assuredly ascend from the glass of existence. It is an irrevocable decree and a definitive judgment. In this case, nearness or distance has no bearing, and youth or old age has no relevance.
- 2 Especially since that lamp has hastened to the glass of the higher realm, that star has rushed to the horizon of eternity, that rosebud has bloomed in the eternal garden, and that wanderer has returned to the original homeland. Why are you grief-stricken and distraught, disturbed and lamenting?
- 3 Turn to the Most Glorious Kingdom and seek recourse to the Supreme Heavenly Realm. Complete solace will be attained and peace of heart will be made possible, and God willing, the means of comfort and tranquility of soul will be made available.

1 ای امة الله محزونه در این خاکدان فانی بقا بجهت
نفسی ممتنع و محال و مجال شبهه و انکار نه این
کأس نصیب هر نفس و این صعود محتوم بر هر
وجود کوکب ساطع روح البتّه از افق امکان
افول نماید و این سراج و هاج البتّه از زجاج اکوان
صعود نماید امریست محتوم و حکمیست معلوم در
این صورت دیری و نزدیکی را حکمی نه و جوانی
و پیری را مدخلی نیست

2 علی الخصوص آن سراج بزجاج عالم بالا شتافت
و آن نجم بافق بقا شتافت و آن غنچه در گلشن
ابدی شکفت و آن آواره بوطن اصلی رفت چرا
محزون و پریشانی و آشفته و نالان

3 توجه بملکوت ابهی کن و توسّل بجهت علی
اعلی تسلی تام حاصل میشود و استراحت قلب
میسر گردد و انشاء الله اسباب راحت جان و
آسودگی میسر میگردد

INBA87:078, INBA52:077

AB05008

To: Unknown, in Shiraz

- 1 May the rain pouring from the cloud of God's mercy and the downpour descending from the clouds of God's forgiveness visit your hilltop which was illumined by your pure form, and your dust which was perfumed by the fragrances of your Lord's forgiveness, the Pardoning, the Forgiving. May successive layers of light continue to descend upon your grave among the graves. O thou whom God gave to drink from the pure chalice, whose vision He illumined with the witnessing of the light, who heard the melodies of the Dove with the psalms of David, whose heart He lit with the brilliant lights of the dawn of Manifestation - until he believed in God's verses sent down from the Frequent Temple, was enkindled with the fire of God's love, remembered with the remembrance of God, was honored with Tablets from God, and became renowned among all people as one of those certain of God. I beseech God to forgive you and pardon us and you, to clothe you in the robes of bounty, to cause you to enter the Garden of Meeting, and grant you the vision of the Beauty in the mornings and evenings.

- 2 First let it be read at the graveside on behalf of this servant.

1 الغيث الهاطل من سحاب رحمة الله والوايل النازل
من غمام مغفرة الله حيا ربوتك التي تلالأت
بهيكلك الطاهر و ترابك الذي تعطر بنفحات
مغفرة ربك العفو الغافر و تتابعت طبقات النور
بالنزل على قبرك بين القبور يا من سقاه الله
الكأس الطهور و نور بصره بمشاهدة النور و اسمعه
نغمات الورقاء بمزامير الزبور و اضاء قلبه بالانوار
الساطعة من فجر الظهور حتى آمن بايات الله
النازلة من البيت المعمور و اشتعل بنار محبة الله و
تذكر بذكر الله و تشرف بالالواح من الله و اشتهر
بين الوري انه من الموقنين بالله استل الله ان يغفر
لك و يعفو عنا و عنك و يلبسك حلل العطاء و
يدخلك في جنة اللقاء و يرزقك مشاهدة الجمال
في الغدو و الاصال

- 2 اول بالنيايه از اين عبد در سر قبر قرائت شود

INBA84:314

AB05336

To: Daughter of Siyyid Husayn (Simnan), in Simnan Province

- 1 O assured leaf! When thou observest the world events and the news and history of centuries, dispensations and ages, thou realisest that the greatest happenings and effects have been revealed and manifested from the female sex. But some have been the manifestations of glorious signs and some captives of the vainglory of lust and passion. Some became the cause of everlasting life to the world and its inhabitants, and others the cause of perpetual death of the unfortunate ones. Therefore, it is evident that this substance is confirmed by the all-conquering might and the most powerful influence, but it all depends on the way in which this power and might is used; if it is spent in the path of God and in divine attraction, the

1 ايورقه مطمئنه چون در جهان حوادث و اخبار
و تاريخ قرون و دهور و اعصار نگرى اعظم وقايع
و آثار در ممر اعصار از جنس نساء صادر و ظاهر
ولى بعضى مظاهر آيات كبرى بودند و بعضى
اسير سطوت نفس و هوى يكي سبب حيات
ابدى جهان و جهانيان شد و ديگرى سبب مامت
سرمدى بيجارگان پس معلوم شد كه اين ماده
مؤيد بقوه قاهره و نفوذ و قدرت كامله است
ولى تا اين قوت و قدر ترا در چه موردى صرف
نمايد اگر در سبيل الهى و انجذاب رحمانى صرف
نمايد حقيقت نورانيه آيه الله الكبرى مشهود

resplendent reality of God's glorious sign will shine forth, but if it is used to promote satanic promptings, the truth of "that is indeed from your deception, your deception is verily great" will be manifested. Therefore, entreat God to become the sign of greatness and the dawning place of supreme bounty.

گردد و اگر در وساوس شیطانی صرف نماید
آنکه من کیدکن آن کیدکن عظیم رخ گشاید
پس از خدا بخواه که مظهر آیت کبری گردی
و مطلع موهبت عظمی

2 Upon thee be glory.

2 و البهاء علیک

INBA85:305, MKT7.160

AB05275

To: Mirza Ali Muhammad Khan Munshi (Muhammad Ali Munshi), in Tabriz

1 O thou who art enkindled with the divine fire!

1 ای مشتعل بنار موقده ربّانیّه

2 At the dawn of creation, the all-encompassing Creative Word was realized in human form. And when this luminous reality appeared in the realm of existence with all its stations, distinctions, determinations, characteristics, mysteries and phases, that all-encompassing Word was explained and interpreted. The world of creation became illumined with the realities of existence, the ordinances and manifestations of the universal truth and all-encompassing identity.

2 در فجر ابداع کلمهء جامعہء اختراع در هیکل
انسانی تحقیق یافت و چون این حقیقت نورانیّه
به شئون و مراتب و تشخصات و تعیناتش در
حیّز شهود ظاهر و اطوار و اسرارش باهر گشت
آن کلمهء جامعہ شرح و تفسیر شد و عالم ایجاد
بحقائق انوجاد و احکام و تجلیات حقیقت کلّیه
و هویت جامعہ متجلی شد

3 Now the world is like a seed - soon from this seed a mighty tree will grow, and from this atom will appear branches, a great tree, verdant leaves, blossoms and fruit. At that time will be unveiled the blessed verse: "And thou seest the earth barren and lifeless, but when We send down rain upon it, it stirs and swells and puts forth plants of every beauteous kind."

3 حال عالم حبه است عنقریب از این حبه شجر
عظیم بروید و از این ذره فروع و دوحه و اوراق
منحصره و شکوفه و ثمره پدیدار گردد آن وقت
آیهء مبارکهء و تری الارض هامده و اذا انزلنا
علیها الماء اهتزت و ربّت و انبتت من کل زوج
بہیج رخ بگشاید

4 The beginning of creation in this cycle is the atomic world, then all things will be made manifest. And the Glory be upon thee.

4 مبدء کون عالم ذرّان کور است پس جمیع شئون
ظاهر شود و البهاء علیک

MKT8.140

AB05107*To: Siyyid Mihdi Yazdi the martyr, in Tabriz*

1 O moth of the divine Beauty's candle!

1 ای پروانهٔ شمع جمال الهی

2 The multiple letters which were the product of the pen of the love of God were perused. From their meanings, a feast of joy and delight was spread, and from their contents, the exhilaration of the wine of God's love was obtained. Due to the abundance of occupations which are like waves in the ocean, successive replies are impossible, even unthinkable. Therefore, if there is some delay in responding, there is no harm. The heart is occupied with remembrance of the friends, and the mind is delighted with thoughts of the companions and loved ones. You have not been forgotten for a moment and never will be. Be assured and hopeful of the infinite favors of the Beloved of the world of possibility, that in divine remembrance you may be as a heavenly herald and messenger, and in divine love an ocean full of surge and tumult, and in the feast of mystical knowledge an intoxicated and bewildered cupbearer. And upon you and upon the loved ones of God be glory and spiritual greetings.

2 مکاتیب متعدده که اثر کلک محبت الله بود مطالعه گردید از معانیش بساط روح و ریحان گسترده شد و از مضامینش نشئهٔ صهبای محبت الله حاصل گشت از کثرت مشغولیت که چون بحر در امواج است اجوبهٔ متابعه غیر ممکن بلکه محال لهذا اگر در جواب قدری تأخیر افتاد لا بأس قلب مشغول بذكر دوستانست و خاطر محظوظ بیاد یاران و محبان آتی فراموش نشده و نخواهید شد مطمئن باشید و از الطاف بی نهایت محبوب لامکان امیدواریم که در ذکر الهی هاتف و سروش باشید و در حبّ الهی دریای پر جوش و خروش و در بزم عرفان ساقی سرمست و مدهوش و البهاء و الروح علیک و علی احباء الله

3 The verses were corrected and are being sent enclosed.

3 آیات تصحیح شد و در جوف ارسال میشود

MKT6.119

AB05175*To: Sulayman Yazdi, in Tabriz*

1 O thou who art consumed with divine separation!

1 ای دلسوختهٔ هجران الهی

2 That Promised Beauty, that King of Purpose, that Sovereign of existence, drew aside the veil and rent asunder the covering. He cast off all concealment and raised high the banner of enchantment. He revealed His beauty and unfurled the standard of majesty. The Sun radiated forth and the World-illuminating Light appeared. Like a flower in the meadow He lit up His countenance, and like the Fire of Sinai and the Flame of Moses, He kindled a luminous blaze in the Most Glorious Tree.

2 آن جمال موعود ملیک مقصود سلطان وجود کشف نقاب و هتک حجاب فرمود پرده برانداخت و علم دلبری برافراخت عرض جمال کرد و رایت اجلال برافراشت تجلّ آفتاب کرد و جلوهٔ جهانتاب چون گل در چمن رخ برافروخت و چون نار سیناء و آتش موسی در سدرهٔ ابهی شعلهٔ نورانی روشن کرد

3 Despite this all-encompassing grace and the rising of the full moon, the blind remained deprived and the veiled

ones remained distant. The foolish were forbidden and the cold-hearted were left in despair.

3 باوجود این فیض شامل و طلوع بدر کامل
نایبانیان محروم شدند و محتجبان مهجوران
بی‌خردان ممنوع شدند و افسردگان مأیوس

- 4 Now that Sun has ascended to the horizon of glory and that Lamp burns bright in the glass of the Concourse on High. The gates of witnessing are closed, but you who perceived the days of meeting and attained the gift of the Lord of Glory - hold fast to the sure handle of piety and grasp firmly the strong cord of the virtues of the denizens of the highest heaven, that you may show gratitude for this blessing.

4 حال آن آفتاب بافق عزّت صعود نمود و آن
سراج در زجاجهء ملأ اعلی برافروخت و ابواب
مشاهده مسدود شد ولکن تو که ایام لقا را
ادراک نمودی و بموهبت ربّ اهی فائز شدی
بعروه و تقای تقی متشبث شو و بجبل متین
اخلاق اهل علّین متمسک گرد تا شکرانه این
نعمت ثنائی

- 5 And upon thee be glory.

5 و البهاء علیک

MKT6.040b

AB05022

To: Nayrizi, Khajih Muhammad et al., in Tihiran

A prayer asking for forgiveness for the one who wanted to see his Lord; Mirza Ibrahim and for his wife, a lady who believed in God, who believed in Baha'u'llah and who passed on to the Realm on High.

O God, My God, Hearts are ablaze with the fire of Thy Love and attraction. The flames of yearning have intensified! and the wailing of separation hath reached the Heaven of Loyalty! Holy souls have abandoned their earthly habitation and have rushed to be at the side of Thy Mercy in the Everlasting Paradise: The place where loyalty was attained and praises were sung in Thy Celestial Garden, where they have rendered continual thanks and have sung continual praise of Thee, O Lord of Existence and Bounty.

One of them, your servant Ibrahim, who placed the Crown of Thy Love on his brow has hurried from the Land of Doubt until he reached the Land of Certitude. O Lord, Bestow upon him and upon his wife your grace and bounty from the World of Mystery and pour upon them everlasting existence, O Lord of Attainment, and clothe them both with the garment of forgiveness, O Lord of Mercy, Thou are the Forgiver, the Generous, the All-Powerful, the Kind.

الهی الهی قد اشتعل القلوب بنیران المحبة و
الأنجذاب و اشتدّ علیه الألهاب حتّی ضجّت عن
الفراق و حنّت الی ملکوت الوثاق و ترکّت
الأرواح عقال الأجسام و سرعت الی جوار
رحمتک فی ملکوت البقاء حتّی تترنّج من صهبا
الوفاء و تنطق بالتهلیل فی الروض الجلیل و تستمرّ
علی المحامد و الثناء فی ذکرک یا ربّ الجود و
الأحسان

و منهم عبدک ابراهیم قد هام فی هیما حبّک
و سرع عن دار البوار حتّی القی رحله برحاب
رحمتک فی دار القرار ربّ ادركه و ضجّعه
بفضلك و موهبتک فی عالم الأسرار و افض
علیها سجال الجود یا ربّی المقصود و البسهما حلل
الغفران یا ربّی الرحمن انک انت الغفور الکریم
العزیز المقتدر المنان

NYR#111

NYR#111

AB05096

To: Abbas Nimatullah Najafabadi, in Tihiran

- 1 O servant of Truth! Your letter was reviewed and I prayed on your behalf at the Threshold of the One God that means may be provided for the contentment of your heart and soul. Your intention is good, although until now the means for education have not been available. There is strong hope that by whatever means possible, the means for education will be provided. One who thirsts for knowledge - his education is not limited by boundaries. Though he may be at home, his true nest and dwelling is in reality in the schools, for day and night he strives to obtain a word from every book and memorize a phrase from every treatise, and studies it deeply, and from every scholar he encounters, he seeks explanation of those questions. It is certain that ultimately he will become a peerless scholar and an unequalled learned one.

- 2 And upon you be the Most Glorious Glory.

1 ای بنده حق نامہات ملاحظہ گردید در حق تو انابه بآستان خداوند یگانه نمودم تا اسبابی فراهم آید کہ خوشنودی جان و دل حاصل گردد نیت خیر است ہرچند تا بحال اسباب تحصیل میسر نشد امید شدید است کہ بہر وسائل باشد اسباب تحصیل فراہم آید تشنہ علوم تحصیل محدود محدود نیست شاید در خانہ است ولکن لانہ و آشیانہ اش فی الحقیقہ در مدارسست زیرا شب و روز در کوشش است از ہر گلابی حرفی بدست آرد و از ہر رسالہائی کلمہائی حفظ نماید و تتبع در آن نماید و بہر عالمی کہ تصادف نماید تشریح آن مسائل طلبد یقین است کہ عاقبت فاضل یگانه گردد و عالم بیہمتا شود

2 و علیک البہاء الأبی

MKT9.060a

AB12369

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

- 1 O trusted one of 'Abdu'l-Baha! In every word and deed thou hast been and art trustworthy and truthful. Whatsoever thou writest is pure truth and absolute good. Whatever testimony thou bearest regarding any person accordeth with reality and is the very truth. Therefore, write whatever thou observest and always convey the greetings of 'Abdu'l-Baha to the loved ones of God. Through the grace and bounty of the Abha Beauty, I hope that thou mayest remain safe and protected in the cave of His preservation and shelter.
- 2 O trusted one of 'Abdu'l-Baha! The affairs of His Holiness Samandar, that ignited fire, are in disorder. His distress is my distress. Therefore it was my desire not to recover this sum from him. Now that he has paid it, by whatever means possible, deliver this sum back to him again that he may use it as capital for trade. I hope that through the favors of the Blessed Beauty

1 ای امین عبدالہاء در ہر قول و فعل امین و صادق بودی و ہستی آنچه مرقوم نمائی صدق محض است و خیر صرف در حق ہر کس شہادت دہی مطابق واقع است و عین حقیقت لہذا آنچه ملاحظہ نمائی مرقوم نما و احبابی الہی را تحیت عبدالہاء دائماً ابلاغ دار از فضل و موہبت جمال ابہی امیدوارم کہ در کھف حفظ و حمایت محفوظ و مصون مانی

2 ای امین عبدالہاء حضرت سمندر نار موقدہ امورش پریشانست پریشانی او پریشانی من است لہذا مرا مراد آن بود کہ این مبلغ را از ایشان استرداد ننمایم حال چون ادا نمودند ہر قسم باشد دوبارہ این مبلغ را بایشان برسانید کہ سرمایہ

a blessing may result. Verily my Lord bestoweth blessing upon whomsoever He willeth, and He is the Strong, the Mighty.

تجارت نمایند از الطاف جمال مبارک امیدوارم
که برکتی حاصل گردد آن ربّ یبارک علی من
یشاء و انه قویّ قدیر

AMIN.180-181

AB12370

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

¹ O Jinab-i-Amin! The affairs in the Holy Land are in great constraint and hardship, for after certain known events, it became necessary, for the glory of the Cause of God, to make certain gifts and expand the circle of charitable expenditures. Therefore extraordinary expenses arose and are increasing day by day. When friends in the West wished to make contributions, whether small or large, towards these expenses, they were absolutely refused. This has a wisdom.

¹ ای جناب امین امور ارض مقصود در ضیق و
عسرت موفور زیرا بعد از وقایع معلومه اقتضا
چنین نمود که عزراً لأمر الله بعضی بخششها
و توسیع دائره انفاق شود لهذا مصارفات
فوق العاده دست داد و روز بروز در ازدیاد
است و یاران غرب هر کس خواست که
جزئی یا کلی معاونتی در مصارف نماید ابدأ
قبول نگردید و این حکمتی دارد

² Huquq has been made obligatory and binding in the Book of God, as it is the cause of progress, steadfastness, firmness and the attainment of blessings for the giver. Otherwise, it would never have been revealed in the Book of God. Nevertheless, in view of an all-encompassing wisdom, we have kept this matter silent in the West, and if anyone wished to present something, we did not accept it, except in the beginning from one or two individuals for charitable expenses. Continue to send Ibn-i-Asdaq's allowance as before. And upon thee be the Most Glorious Glory!

² حقوق در کتاب الهی واجب و مفروض شده چه
که سبب ترقی و ثبوت و استقامت و حصول
برکت بجهت دهنده است والا ابدأ در کتاب
الهی نازل نمیشد با وجود این نظر بحکمت کلیه
این قضیه را در غرب مسکوت عنه گذاشتیم
و اگر چنانچه خواست نفسی چیزی تقدیم نماید
قبول ننمودیم مگر در بدایت از یک و یا دو نفر در
مصارف خیریه تخصیصات جناب ابن اصدق را
نیز مثل سابق برسانید و علیک البهاء الأبهی

BRL_DAK#0909, AMIN.095-097

AB12371*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran*

O thou whom God hath named and clothed with the mantle of trustworthiness and contentment! In thy letter thou didst greatly praise the friends in Persia, especially the youth who are members of the world community. It brought joy and fragrance that, praise be to God, such blessed souls have appeared among the ancient people of Iran, who have lit their faces like candles in the gathering of the world and have been raised up with heavenly character and conduct, conducting themselves in such a way that all peoples and nations testify to their purity and nobility. O Thou kind Lord! Make these servants noble in the world above and in this world make them dear, steadfast and firm. Bestow upon them the light of Thy favor and draw them toward Thyself through Thy divine power. Give glad-tidings to their souls and rejoice their hearts. Make them luminous, heavenly, divine, and holy, and make them a source of pride and glory to the world of humanity. Thou art the All-Knowing, the All-Powerful, and Thou art mighty over all things. There is no God but Thee, the Exalted, the Most High.

یا من سَمَّاکِ الله و البسکِ رداء الأمانة و
القناعة در نامه ستایش زیادی از یاران پارسی
علی الخصوص جوانان اجزاء جهانیان نموده بودید
سبب روح و ریحان گردید که الحمد لله در
میان ملت قدیمه ایران چنین نفوس مبارکی پیدا
شدند مانند شمع در انجمن عالم رخ برافروختند و
به روش و منش آسمانی مبعوث شدند و چنان
حرکت و سلوک مینمایند که جمیع اقوام و ملل
گواهی بر پاکی و آزادی آنان دهند ای خداوند
مهربان این بندگان را در جهان بالا بزرگوار
کن و در اینجهان عزیز و ثابت و پایدار دار
پرتو عنایت بخش و بقوه رحمانیت بسوی خود
بکش جانها را بشارت ده و دلها را مسرت
بخش نورانی کن آسمانی نما ربانی فرما سبحانی
کن و مدار نغز و مباحث عالم انسانی نما توئی
دانا و توانا و توئی مقتدر بر جمیع اشیاء لا اله الا
انت العزيز المتعال

AMIN.081-082

AB11365*To: Azizullah Varqa, in Tihiran*

- 1 O descendant of the martyr! Be not sorrowful, be not grieved. Praise be to God, you are the worthy son of that peerless being and the recipient of the favors of the Glorious Lord. Despite repeated warnings regarding departure from the land of Ta, the hardships of travel were encountered. No harm was done - the outcome was good. The return journey was made so that it might become clear and evident that the essence of all good lies in contentment, and that the loved ones of God must move only in accordance with His good-pleasure and tread no path save His path. They must be intoxicated with the wine of resignation and move within the realm of submission to His will. In any case, since the eye of loving-kindness was watchful, the means for return were provided so that the place which was

1 ای سلیل شهید محزون مباش مغموم مگرد الحمد لله
نجل سعید آن شخص فریدی و مشمول الطاف
خداوند مجید باوجود تأکیدات متعدده بسبب
خروج از ارض طاسباب مشقت راه فراهم آمد
ضرری ندارد عاقبتش خیر بود دوباره مراجعت
شد تا واضح و مشهود گردد که جوهر کل خیر
رضاست و باید احبای الهی جز برضا حرکت
نمایند و بغیر از راه خدا نپویند از باده تسلیم
سر مست باشند و در اقلیم تفویض حرکت نمایند
باری چون عین عنایت ناظر بود اسباب مراجعت
حاصل گشت تا محلی که مجمع دوستان بود بسته

a gathering point for the friends might not be closed, and the spot which was a meeting place for the loved ones might not be left empty. You must, by whatever means possible, keep the shop going and engage in trade and commerce with the utmost endeavor. This is my wish. God willing, you will be assisted and confirmed, and you will witness excellent results.

نشود و موقعی که محلّ مؤانست یاران بود خالی نگردد باید بهر قسمی باشد مغازه را بگردانی و بکمال همت مشغول به کسب و تجارت شوی اینست رضای من انشاءالله مؤید و موفق خواهی شد و نتایج مستحسنه مشاهده خواهی کرد

2 And upon you be Glory.

2 و علیک البهاء

INBA85:523, AVK3.404.05x

AB05050

To: Batul Majidi, in Tihiran

1 O handmaiden of God! His Holiness Ismu'llah offers the utmost praise and commendation for the passion, rapture, attraction, yearning and enkindlement of that spiritual leaf, who is truly a divine flame and spiritual attraction. Through love for the Greatest Name her face is illumined and her heart and soul are set aflame. Night and day she finds no rest, accepts no patience or repose, seeks no comfort or tranquility, treads no path but the path of truth, washes her hands of all save God, speaks the mysteries of the knowledge of God, and walks in His path.

1 ای امةالله حضرت اسمالله نهایت نعت و ستایش از شور و وله و جذب و شوق و اشتعال آن ورقه روحانیه مینمایند که فیالحقیقه شعله ربانیه است و جذبه روحانیه بحسب اسم اعظم رخی افروخته و جان و دل سوخته شب و روز آرام نگیرد و صبر و قرار نپذیرد و راحت و آسایش نجوید و جز در راه حقیقت نهوید و از ما سوی الله دست و دامن بشوید و راز معرفت الله گوید و در سبیلش پوید

2 These attributes will, God willing, be witnessed manifest and evident in all the handmaidens of the All-Merciful, and it is hoped that this is so.

2 این اوصاف انشاءالله در اماء رحمن کلّ مشهود و آشکار مشاهده خواهد شد و امید است که چنین است

3 Praise be to God, the feast of bounty is richly adorned, and this is the era of the supreme Paradise. Blessed are those who attain! Glad tidings to those who arrive! O joy to the yearning ones! And bravo, bravo to the steadfast!

3 الحمد لله خوان نعمت رنگین است و این بساط پرترتین است و دوره بهشت برین است طوبی للفاضلین بشری للواصلین و یا طربا للبشاقین و یح للثابتین

4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

MKT7.044b

AB11069

To: Haji Aqa Muhammad, in Tihiran

- 1 O thou who art attracted by the divine fragrances! Many letters from you have arrived, and the contents of all have brought spirit and delight....
- 2 In any case, these days the Turkish debt collector, that is, Ibn-i-Abhar, has also arrived. During these days he has made several demands. With this collector, resistance is truly difficult. The great Qa'im-Maqam complained about the Qajar debt collector and was forced to pay, but he had no knowledge of the Turkish collector and his powerful arguments. For now, they have given some respite regarding this letter, until we see what happens.
- 3 All this was said in jest and levity. In truth, you are present in this gathering at all times, and in the Holy Shrine, nay rather in our hearts. Be assured that through the grace of the Ancient Beauty, I hope that you will be the recipient of the favors of the All-Merciful Lord and encompassed by divine bestowals at all times and under all conditions. Praise be to God, you are the cause of joy and happiness to hearts, and the source of gladness and delight to souls. This was a bounty that requires a hundred thousand thanksgivings. And may the Glory rest upon you and upon all who are firm in the Covenant.
- 1 یا من انجذب بنفحات الله مکاتیب متعدده شما وارد و مضامین کل مورث روح و ریحان...
- 2 باری این روزها محصل ترک یعنی جناب ابن ابهر نیز وارد شدند در این چند روز چند مرتبه مطالبه نمودند این محصل را حقیقه مقاومت مشکل است قائم مقام بزرگ شکایت از محصل قاجار و دادن ناچار نمود ولی خبر از محصل ترکان و مطالب قوی البرهان نداشت علی العجله باین مکتوب مهلت قدری دادند تا بعد چه شود
- 3 این بیان کل بجهت ابتهاج و مزاح بود فی الحقیقه در جمیع اوقات در این انجمن حاضری و در بقعه مبارکه بلکه در قلوب موجود مطمئن باش از فضل جمال قدم امیدوارم که در کل احوال و احوال مظهر الطاف حضرت رحمان باشی و مشمول الطاف یزدان الحمد لله سبب فرح و سرور قلبی و باعث نشاط و انبساط ارواح این نعمتی بود که بصد هزار شکرانه محتاج و البهاء علیک و علی کل ثابت علی الميثاق

LOIR20.175bx

SFI18.279bx, MSHR3.032x, YIA.389x

AB05018

To: Haji Muhammad Husayn from Kaf, in Tihiran

- 1 My God, my God! With utmost submissiveness and contrition, with complete meekness and lowliness, with supplication and devotion, I turn to Thee in prayer and beseech Thee to continue bestowing upon me the glances of Thy merciful eyes, to strengthen me in firmness and steadfastness in Thy word of oneness, to enable me to spread Thy most great verses, to raise the banners of Thy manifest signs throughout all regions, to diffuse the effects of Thy great bounty, and to kindle the fire of Thy love in all hearts and souls.
- 1 الهی الهی اتی بکل تذلل و انکسار و خضوع و خشوع و ابتهاج متبتلاً الیک متضرعاً بین یدیک ان تدیم علی لحظات اعین رحمانیتک و تؤیدنی علی الثبوت و الرسوخ علی کلمه وحدانیتک و توقفتنی علی نشر آیاتک الکبری و رفع رایات بیناتک الساطعة علی الارحاء و بث آثار موهبتک العظمی و ایقاد نار محبتک فی القلوب و الاحشاء

- 2 O Lord! Illumine all faces with the resplendent light emanating from the unseen realm of Thy most glorious Kingdom, gladden all breasts with the radiant beam from on high, quicken all spirits with Thy wafting breaths from Thy supreme Paradise, and refresh all souls with the holy fragrances diffused from Thy most exalted Garden. By Thy conquering might over all things, verily hearts are overwhelmed with sorrows. There is no Succourer save Thee, no Protector except Thee, and no Helper but Thee.
- 3 O Lord! Guard Thy sincere servants with Thy sheltering protection, preserve Thy steadfast bondsmen with Thine aid and care, and conceal the shortcomings of those who are assured of Thee with the hem of Thy forgiveness and safekeeping. Verily, Thou art the Protector, the Generous, the Merciful.

2 ای رب نور الوجوه بالنور الساطع من فیض
غیب ملکوتک الاهی و اشرح الصدور بشعاع
لامع من ملئک الاعلی و انعش الارواح
بنفحاتک الهابة من جنتک العلیا و ارح النفوس
بنسائم قدس منتشرة عن حدیقتک الغلبا
وعزیزتک القاهرة علی الاشیاء ان القلوب اشتدت
علیها الكرب لا مغیث الا انت و لا مجیر الا
انت و لا ظہیر الا انت

3 رب احفظ عبادک المخلصین بصون حمایتک و
احرس ارقائك الثابتین بعین عونک و عنایتک
و استر قصور الموقنین بذیل عفوک و کلائمک
انک انت الحافظ الکریم الرحیم...

MMG2#068 p.074-075

AB05191

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

- 1 O spiritual friend! Whatever I might say and whatever I might write, I cannot express and explain the reality of the intimacy and fellowship that has been realized in the essence of the heart.
- 2 For the contingent world - that is, the realm of the senses and the external sphere - in relation to the stations of heart and soul and the world of the heart and spirit, is like the realm of the womb in relation to the world and cosmos. The conditions, realities, determinations, individuations, ordinances, effects, splendor and effulgence of lights of this external reality cannot be imagined, contemplated, described or explained in the world of the womb.
- 3 Therefore it is more pleasing and attractive that we refer the explanation of the conditions, perfections and manifest realities of each world to the revealing reality of that same world. Thus if you wish to understand the degrees of divine love and spiritual and inner connections and true fellowship, turn to the pure and illumined page of the heart and soul.

1 ای دوست روحانی هرچه بگویم و آنچه بنگارم
حقیقت انس و الفتی که در هویت قلب تحقق
یافته بیان نتوانم و تشریح و عیان نکنم

2 چه که عالم امکان یعنی عرصه حس و حیز
خارج بالنسبه بمقامات دل و جان و جهان قلب
و روان نظیر حیز رحم بالنسبه بجهان و کیهانست
شئون و حقائق و تعینات و تشخیصات و احکام
و آثار و جلوه و تجلی انوار این حقیقت خارجه را
در عالم رحم تصور و تفکر و تقریر و تشریح نتوان
نمود

3 پس خوشتر و دلکشتر آنکه بیان شئون و کمالات
و حقائق شاخصه هر عالمی را حواله بحقیقت
کاشفه همان عالم نمائیم لهذا اگر مراتب حب
الهی و روابط معنی و معنوی و الفت حقیقی را
بیان خواهی رجوع بصفحه صافیه مجلیه دل
و جان نما

4 And the Glory be upon you.

4 و البهاء علیک

MMK3#158 p.110, PYK.225

AB05445

To: Ibn-i-Abhar, in Tihiran

- 1 O thou upon whom the chains and fetters weigh heavily in the path of God! Jinab-i-Amin is here, and with a tongue of praise and glorification is occupied in mentioning thy sincerity and the flame of the fire of love of that candle of the assembly of faithfulness.

1 یا من اثقل علیه الوطأ السلاسل و الأغلال فی سبیل الله جناب امین حاضراند و بلسان ستایش و نیایش بذکر خلوص و فوران نار محبت از آن شمع انجمن وفا مشغول
- 2 Although thou art under sword and chain and great affliction and severe hardship, yet praise be to God that the light rays of the Sun of Truth from the Abha Kingdom have so shone upon all corners and regions of the prison that it hath transformed the darkness of the prison into the Garden of Paradise, and made the chains and fetters into strings of pearls and necklaces of pure gold, and turned the shackles and manacles into anklets of hidden jewels.

2 اگرچه در زیر شمشیر و زنجیر و بلاء عظیم و مشقت شدیدی لکن حمد خدا را که پرتو انوار شمس حقیقت از ملکوت ابهی بر اطراف و ارجاء بچین چنان تابیده که ظلمات زندان را جنت رضوان نموده و سلاسل و اغلال را عقود جمان و قلائد عقیان فرموده و کند و کبول را خلخال جوهر مکنون کرده
- 3 How blessed is the collar thou hast placed around thy neck that is the envy of the collars and decorations of the kings of the realms of existence, and how auspicious is the chain thou hast placed upon thy foot that is the pride of the royal gems of the monarchs of being.

3 چه مبارک طوقی بر گردن نهاده‌ئی که غبطه طوق و حمائل ملوک ممالک شهود است و چه همایون وثیقی در پا گذاشتی که نخر گوهر شاهوار سلاطین وجود است
- 4 Through the favors of God it is hoped that the morn of grace will dawn.

4 از الطاف حق امید است که صبح عنایت طالع گردد

BRL_DAK#0140, ANDA#67-68 p.36,
YIA.352

AB05040

To: Javad Secretary of Siyyid Nasrullah, in Tihiran

- 1 O learned one of the school of composition! Several of your letters were received and reviewed, but 'Abdu'l-Baha did not find time or opportunity, therefore did not write a reply. Now his honor the Trustee, like a great and steadfast student, is present and speaks with utmost praise. Therefore I too have set aside other necessary tasks and engaged in writing this reply letter, as I deemed this more necessary and more essential.

1 ای ادیب دبستان انشا نامه‌های متعدده شما بعضی رسید و ملاحظه گردید ولی عبدالبهاء فرصت و مهلت نیافت لهذا جواب ننکاشت حال جناب امین مانند محصل عظیم متین حاضر و بنهایت ستایش ذاکر لهذا من نیز کارهای لازمه دیگر را بگذاشتم و بنگارش جواب نامه پرداختم چون این را لازمتر شمردم و واجب تر دیدم

- 2 O servant of Baha! May you receive endless glad tidings that at the threshold of the Kind Friend you are near, not far, and at His court of oneness you are established, not wandering.

2 ای بنده بها ترا بشارتی بمنتهی باد که در آستان یار مهربان قریبی نه غریب و در درگاه احدیتش مقیمی نه غیرمستقیم

- 3 O Lord, O Lord! I call upon You and supplicate You and implore before You and beseech You to assist Your servant who longs for the light of the horizons, who is firm in the Covenant, whose eyes overflow with tears from being enkindled by the fire of yearning for the Kingdom of splendor in the unseen realm of eternity, the gathering place of meeting, and the world of the divine cloud. Verily You are the Powerful, the Mighty, the Generous, and verily You are the Merciful, the Compassionate.

3 ربّ ربّ ادعوک و ائتئل الیک و اتضرّع بین یدیک و اتواقع علیک ان تؤیّد عبدک المشتاق الی نور الآفاق الثابت علی الميثاق الفاضل الآماق اشتعالاً بنار الأشواق الی ملکوت الاشرار فی غیب البقاء محفل اللقاء و عالم العماء انک انت المقتدر العزیز الکریم و انک انت الرحمن الرحیم

MKT9.022b

AB10502

To: Kashani, Inayatullah son of Aqa Muhammad Ali et al., in Tihiran

- 1 O ye two closely knit and enlightened birds! Praise ye God that in the divine garden, upon the tree of hope, ye have sought shelter within the same nest and are engaged together in extolling and sanctifying the incomparable Lord. Wherefore, lift up the voice of the spirit and sing ye this song of glorification and praise:

1 ای دو مرغ آمیخته آموخته حمد کنید خدا را که در ریاض الهی در شجره امید در یک لانه آشیانه نمودید و به تسبیح و تقدیس خداوند یگانه مألوف و مشغولید پس از حنجر روحانی باین ترانه آغاز محامد و نعوت نمائید

- 2 O Lord! We are but feeble birds, yet we abide within the shelter of Thy protection. We are lowly fowls dwelling upon the dust, but we seek Thy mighty abode. Broken-winged are we, yet do we yearn to soar unto Thy sublime summits and Thy retreats

2 که ای پروردگار مرغان زاریم ولی در پناه تو آشیانه نمودیم طیور خاکساریم ولی اوکار اقتدار جوئیم و بی پروا بالیم ولی اوج عظیم طلیم و رفر

of celestial glory. Wherefore, bestow upon us Thy favour and grant us Thy strength, that we may acquire wings of felicity, may take flight in this limitless space, and become intimates of Thy Kingdom of Glory. Grant Thou that, through the union of these two unrestrained birds, a flock of the meadows of truth may emerge and soar within the lands of divine unity. Upon you be greetings and praise.

BRL_SWO#100

اعلیٰ آرزو نمائیم پس عنایتی مبذول فرما و قوتی بخش تا جناح فلاح برویانی و در این فضای غیر متناهی آغاز پرواز کنیم و بملکوت ابهات دمساز گردیم و از الفت این دو پرندۀ بی پروا جوفی از مرغان چمنستان حقیقت در بر وحدت موجود شوند و پرواز نمایند و علیکم التحية و الثناء

BRL_SWOP#100, MJMJ2.083x,
MMG2#381 p.427x

AB05286

To: Mahmud Furughi, in Tihiran

- 1 O Herald of the Covenant! They are delaying and postponing the journey to Khurasan. You must become such a volcano in that region that the fire of the love of God will send its flames to the Supreme Horizon.
- 2 In the blessed days, Khurasan was aflame and distinguished from other regions and countries, but now when the horizons are radiant with light, that region is quiet and without sound or call. Therefore, an effort must be made so that from the plain and desert and mountain and wilderness of that land the cry of "O Glory of the Most Glorious" is raised high.
- 3 Before the ascension of the Ancient Beauty, may my spirit be sacrificed for His loved ones, He commanded 'Abdu'l-Baha to write a greeting and address to Khurasan from His blessed tongue. Thus that address was written which begins "O breezes of God, pass by with sweet fragrance."
- 4 In any case, strive greatly that the friends of Khurasan may surge and roar like the sea and seize the ball of precedence in the field of the love of God with the polo stick of effort. And upon you be greetings and praise.

1 ای منادی میثاق سفر خراسان را تأخیر و تعویق میندازند باید در آن سامان چنان آتش فشان گردید که نار محبت الله شعله اش بملاّ اعلیٰ رسد

2 خراسان در ایام مبارک پرشعله بود و ممتاز از سائر اقالیم و بلدان ولی حال که آفاق پراشراق است آن اقلیم ساکن و بی صدا و بی ندا لهذا باید همتی نمود که از دشت و صحرا و کوه و بیداء آن کشور ندای یابهاء الأبهی بلند شود

3 پیش از صعود جمال قدم روحی لاحبائه الفداء به عبدالبهاء امر فرمودند که از لسان مبارک تحیتی و خطابی به خراسان بنگارم این بود که آن خطاب مرقوم شد که عنوانش اینست ایا نفحات الله مری معطرة

4 باری بسیار بکوشید که احبای خراسان مانند بحر به جوش و خروش آیند و گوی سبقت را در میدان محبت الله بچوگان همت برابند و علیکم التحية و الثناء

MMK5#108 p.087

AB05266*To: Masih son of Khalil Tabib Arjumand, in Tihiran*

- 1 O Thou pleasant Messiah! Praise be to God that thou hast been sent forth with an eloquent tongue and radiant face, and with clear proof hast demonstrated the manifestation of the Promised One.
- 2 Thou hast applied balm to wounded hearts and bestowed healing upon the grievously ill - that is, thou hast found a remedy for every spiritual patient and sought the supreme antidote for every afflicted soul. This antidote and medicine consists of proofs and evidences that provide immediate cure to the spiritually sick and become a divine remedy for those poisoned by deadly venom.
- 3 Therefore strive with heart and soul to apply this supreme medicine in every case and bestow this ruby elixir upon every weak one. The power of the Greatest Name enabled Christ to grant divine life to those dead in self and passion, and to make seeing eyes - meaning insight - out of blind ones.
- 4 Upon thee be greetings and praise.

1 ای مسیح ملیح الحمد لله بلسان فصیح و وجه
صبیح مبعوث شدی و ببرهان صریح اثبات ظهور
موعود نمودی

2 قلب جریح را مرهم نهادی و مریض طریق را شفا
بخشیدی یعنی هر بیمار حقیقی را درمان یافتی و هر
علیل ذلیل را دریاق اعظم جستی این دریاق و
دارو دلائل و براهین است که مریض روحانیرا
علاج فوری شود و مبتلای بسم نقیع را معجون
الهی گردد

3 پس به جان و دل بکوش که این داروی اعظم
را در هر موردی بکاربری و این مفرح یاقوتیرا
بهر ضعیفی مبذول نمائی حضرت مسیح را قوه
اسم اعظم این بود که مرده نفس و هوی را
حیات الهی مبذول میداشت و چشم نابینا یعنی
بی بصیرت را روشن و بینا مینمود

4 و علیک التّحیّة و الثّناء

PYB#155 p.38, CPF.288

AB05206*To: Mirza Fadolullah Pilgrim, in Tihiran*

- 1 O melodious visitor! Remember those days when we were gathered together like a flock of birds, and that melodious bird would chant the Tablets and verses with the most wondrous melodies, and we would all move toward the Holy Shrine in complete humility and supplication, lowly and submissive. And on the way you would intone the blessed poems with marvelous melodies and adorn ears with their precious meanings.
- 2 Do not forget that spirit and fragrance, and do not remove that hidden pearl from your ear. Ask God that you may find

1 ای زائر خوش الحان یاد باد ایامی که چون جوق
طیور مجتمع بودیم و آن مرغ خوش الحان بآبدع
نغمات الواح و آیات تلاوت مینمود و کلّ در
کمال تضرّع و ابتهال و عجز و نیاز خاضعاً خاشعاً
مقبّلین الی الرّوضة المقدّسه حرکت میکردیم و در
راه غزلهای مبارک را بنغمات بدیع تزیل و
آذانرا بدر معانیش تشنیف و تزیین مینمودی

2 آن روح و ریحانرا فراموش مکن و آن درمکنون
را از گوش برون منما از خدا بجواه که مواهب

the gifts of those days in the Most Glorious Kingdom and seek the results of those supplications in the Most Great Retreat.

- 3 Through the grace of the Blessed Beauty, I hope that each of the steadfast friends will become a clear standard. And despite endless occupations and intense sorrows, since I had promised, I wrote the letters you requested - they are enclosed.

ADMS#273

آن ایامرا در ملکوت ابدی بیابی و نتایج آن
تضرعات را در خلوتگاه کبریا بجوئی

3 از فضل جمال مبارک امیدوارم که احبای ثابتین
هر یک علمی مبین گردند و مکاتیبی که خواسته
بودید باوجود مشغولیت بنهایت و شدت احزان
چون وعده داده بودم مرقوم نمودم در جوفست

INBA17:015, YQAZ.064

AB05443

To: Mirza Ghulam-Rida, in Tihiran

- 1 O Ghulam in the realm of contentment! Whoever was gathered on the Day of Resurrection drank the cup of joy and delight from the hand of the Cupbearer of the Manifestation and was cleansed and sanctified in the purifying waters from the defilements of contingent existence. Therefore, God willing, you are a servant at the threshold of the All-Knowing Lord - may you always be intoxicated and enraptured by this cup, so that in this heap of dust you may draw pure breath and shine like the stars of heaven. This is not difficult for your Ancient Lord.

1 یا غلام در صقع رضا هر کس محشور گشت
در یوم نشور جام فرح و سرور از دست ساقی
ظهور نوشید و در ماء طهور از اوساخ شئون
امکان پاک و مقدس گشت پس تو انشاءالله
غلام درگاه حضرت ربّ علامی از این کأس
همیشه مدهوش و سرمست باشی تا در این توده
خاک نفس پاک کشتی و جلوه انجم افلاک
نمائی و لیس هذا علی ربک القدیم بعزیز

- 2 These stars are elemental bodies from the world of nature. As they possess refinement in their own realm, that is, the world of elements, they are bright and luminous in the horizon at dawn. Consider then: if human reality, which is from the divine realm, advances through the degrees of existence and acquires refinement, purity, luminosity and the outpouring of glory - how it will become visible from the horizon of being by the light of manifestation.

2 این نجوم اجسام عنصری و از جهان طبایعند
چون در عالم خود یعنی جهان عناصر لطافتی
دارند در فجر و افق عالم روشن و منیرند پس
ملاحظه کن اگر حقیقت انسانیه که از جهان
الهیست چون در مراتب وجود ترقی نماید و
لطافت و صفا و نورانیت و فیض بها اکتساب
کند چگونه از افق وجود بنور شهود مشهود
گردد

- 3 And glory be upon you.

3 و البهاء علیک

INBA17:010, MKT8.216, BSHN.140.452,
BSHN.144.446, MHT1b.159

AB05463

To: *Mirza Muhammad Hasan Adib, in Tihiran*

- 1 O thou who hast arisen to serve the Cause of God with all thy being! 1 یا من قام بکلیته علی خدمه امر الله
- 2 What thou hadst written as to the school is a cause for great rejoicing, and delighteth the heart. The friends one and all were cheered and refreshed by this news. 2 آنچه در خصوص دارالتعلیم مرقوم نموده بودید ملاحظه گردید مورث فرح و سرور شد و محرک وجد و حبور جمیع یاران خرم و شادمان گشتند
- 3 This school is one of the vital and essential institutions which indeed support and bulwark the edifice of humankind. God willing, it will develop and be perfected along every line. Once this school hath, in every respect, been perfected, once it hath been made to flourish and to surpass all other schools, then, each following the other, more and more schools must be established. 3 این دبستان از تأسیسات اصلیه اساسیه است که فی الحقیقه سبب استحکام بنیان عالم انسااست انشاء الله از هر جهت مکمل گردد و چون این دبستان از هر خصوص مکمل و معمور و فائق بر سایر مکاتب و مدارس گردد دیگری و دیگری بالتتابع تأسیس شود
- 4 Our meaning is that the friends must direct their attention toward the education and training of all the children of Persia, so that all of them, having, in the school of true learning, achieved the power of understanding and come to know the inner realities of the universe, will go on to uncover the signs and mysteries of God, and will find themselves illumined by the lights of the knowledge of the Lord, and by His love. This truly is the very best way to educate all peoples. 4 مقصود اینست که یاران باید در فکر تربیت و تعلیم عموم اطفال ایران افتند تا کل در دبستان عرفان چشم و گوش باز نموده و بحقائق کائنات پی برده کشف رموز و اسرار الهی نمایند و بانوار معرفت و محبت حضرت احدیت منور گردند و این بهترین وسیله است بجهت تربیت عموم

BRL_SOCIAL#187x, COC#0621

BRL_DAK#0272, AHB_120BE #09
p.333, AVK3.329.13x, TRBB.055,
TSQA2.048, SAHA.048, MYD.455

AB05298

To: *Mr Khi, in Tihiran*

- 1 O thou who art guided by the light of guidance! 1 ای مهتدی بنور هدایت
- 2 In the arena of existence, infinite beings are gathered, and realities and external entities are manifest and renowned like letters and words inscribed on this scroll. Although in truth these letters and words are established by the True Establisher for a meaning, most are not employed as they should be in that for which they were established. That is, human words have become deprived of their true meanings and are used in 2 در عرصه وجود موجودات بی حد و پایان محشور و حقائق و اعیان خارجه چون حروف و کلمات در این رق منشور مشهور و مشهور اگرچه فی الحقیقه این حروف و کلمات برای مفهومی وضع واضع حقیقیست لکن اکثر فیما وضع له چنانچه باید و شاید استعمال نگردیده

metaphorical meanings. Therefore they have become imperfect words, nay rather, neglected letters.

- 3 So thou who hast come under the shadow of the Clear Book and the mighty Qur'an and the inscribed tablet and written scroll, strive thou and make a mighty effort that thou mayest become a perfect and complete word and be recorded in the Preserved Tablet and be employed in the meaning of truth, so that the sea of meanings may surge and the waves of universal concepts may rise high, and the import of "And thou art the Clear Book through whose letters that which is hidden is revealed" may be realized.

یعنی کلمات انسانیّه از معانی حقیقیّه محروم شده
در معانی مجازیّه مستعمل گردیده لهذا کلمات
ناقصه بلکه حروف مهمله گشته

3 پس تو که در ظلّ کتاب مبین و قرآن عظیم و
لوح مسطور و رقّ منشور واقع شدی جهدی نما
و سعی بلیغ فرما که کلمهء جامعہء تامّه گردی
و در لوح محفوظ مثبت شوی و در معنای
حقیقت استعمال گردی تا بحر معانی موج زند
و موج مفاهیم کلیّه اوج گیرد و مضمون و انت
الکتاب المبین الذی باحرفه یظهر المضمّر تحقّق یابد
و البهاء

MKT5.035

AB05072

To: Muhammad Karim Shirazi, in Tihiran

- 1 O Servant of the one true God! Generosity and beneficence are of two types: there is the generosity that pertains to this world and there is magnanimity that is of the eternal kingdom. Whatever pertains to this world is the right of everyone and of universal benefit for "unto everyone there is a portion from this vast billowing ocean" but that beneficence which comes from the Kingdom is specific to those chosen by God Himself and is a special attribute of those who sacrifice their all in the path of the All-Glorious Lord.
- 2 Even as the life giving fragrances of the new garden revives the hearts of the birds of the Kingdom and leaves the earthworms and dung beetles unaffected, so too those rays that beam forth from the Sun of Truth illumine the eyes of the light-loving salamander and blind the weak-eyed bats.
- 3 Turn all thine attention therefore to the Unseen Horizon of Eternity and say: "O my generous Lord! praise be to Thee because of this great bounty! All gratitude to thee, my everlasting liege Lord for this everlasting grace. Thou art the Merciful, Thou art the Compassionate, Thou art the most Magnificent Lord.

1 ای بندهء الهی کرم برد و قسم است در عالم ملک
و در عالم ملکوت ملکی عامست و شامل کلّ
و لکلّ نصیب من هذا البحر الخضمّ العظیم اما
ملکوت کرمش خاصّ خاصان حقّ و مخصوص
جانفشنان سبیل ربّ جلیل

2 زیرا نفحات جانخش نوگل خندان الهی مشام
بلبل را معطر نماید نه خراطین و جعل و انوار
ساطعهء شمس حقیقت دیدهء حربا را منور نماید
نه چشم خفاش ضعیف البصر

3 پس توجه بافق غیب بقا کن و بگو لک الحمد یا
ربیّ الکریم علی هذا الفضل العظیم و لک الشکر
یا مولای القدیم علی هذا اللطف الجزیل انک
انت الرّحیم و انک انت البرّ الرّؤوف الکریم
جناب امین را تکبیر ابدع ابهی ابلاغ نمائید

نهایت تعریف و توصیف از ثبوت و استقامت
شما مینماید و الباء علیک

MMK2#211 p.149, MJMJ3.104x,
MMG2#125 p.143x

AB05329

To: Nayyir, in Tihran

- 1 O Nayyir of the horizon of the love of God! Be not sorrowful, be not grieved, be not heartbroken. Be full of joy and enthusiasm. This is not the time for lethargy, not the season for coldness. Strike the luminous flame upon the breast of Sinai! Strike up the song of the nightingale! Be joyous, be protected, be delighted, and join in the melody of servitude of this servant with delight and song. Chant in the celestial mode and say: O servant of Baha! O slave of Baha! O dust of the threshold of Baha! Seek confirmation from the Abha Kingdom, seek divine success, seek reinforcement. And the Glory be upon thee.
- 2 Now you must spend day and night in teaching the Cause of God and diffusing the divine fragrances. In every post mention the newly accepted souls, and this servant will also continuously encourage and urge in writing, for this is the way and this is the path, as this is confirmed. And the Glory be upon thee.

1 ای نیرافق محبت الله محزون مباش مغموم مباش
دلخون مباش پرشوق و پرشور باش وقت نهمودت
نیست هنگام برودت نه شعله نورا زن بر سینه
سیناء زن نغمه ورقاء زن مسرور باش محفوظ
باش محظوظ باش و بندای عبودیت این عبد در
طرب و آواز آو بشهناز ملکوت بخوان و بگو ای
عبد بهاء ای بنده بها ای خاک آستان بها از
ملکوت ابهی تأیید بخواه توفیق بخواه تشیید بخواه
و الباء علیک ع

2 حال آنجناب باید شب و روز اوقات را حصر
در تبلیغ امر الله فرمائید و در نشر نفحات الله
بکوشید و در هر پوسته نفوس مقبله را جدیداً
ذکر نمائید و این عبد نیز متصلاً تحریراً تشویق و
تخریص نماید راه این راهست و مثنی این مثنی
چه که این مؤید و الباء علیک

MMK5#194 p.152

AB12833

To: Nur Muhammad Khan (Kirman), in Tihran

- 1 O thou who rejoicest in the glad-tidings of God! That home which turneth into the nest and shelter of the birds of the garden of Divine Unity, and where the nightingale of praise and utterance singeth upon the branches, extolling the Desired One and proclaiming the Cause of the Beloved, is as the highest paradise and the heavenly garden of the realms above. Blessed

1 ای مستبشر بشارات الله آن خانه و کاشانه ای
که لانه و آشیانه طيور گلشن توحید گردد و
بلبل ذکر و بیان بر شاخسارش بسراید و ستایش
حضرت مقصود نماید و تبلیغ امر طلعت محبوب
فرماید خلد برین است و بهشت جهان علین ای

is thy home, inasmuch as it hath become the focal point of such a great favour and the dawning-place of such a manifest light. Therein the gentle winds of the gardens of holiness have been wafted, and the sweet scents of the breezes of reunion diffused.

خوشا بخانه و کاشانه تو که محلّ چنین فیض
عظیم شد و موقع ظهور چنین نور مبین نسائم
حدائق قدس در آن وزید و شمائم نفحات انس
در آن منتشر گردید

- 2 By the Ancient Beauty and Most Great Name! At the time when the Cause of Him Who is the Day-Star of the heights of glory was being proclaimed, the essences of existence were, from the kingdom of the seen and the unseen, listening and exclaiming, "Well done, O people of God, well done!"

2 قسم بجمال قدم و اسم اعظم که در وقت تبلیغ
امر نیر اوج عزّت جواهر وجود از ملکوت
غیب و شهود استماع مینمودند و باحسن
احسنّت یا حزب الله ناطق بودند

- 3 O Lord! Bless Thou the house wherein Thy call is raised, Thy mention and praise are heard, and the light of Thy guidance shineth forth. Verily, Thou art the Generous, the Almighty, the All-Bountiful.

3 ربّ بارک علی بیت یرتفع فیه ندائک و یستمع
فیه ذکرک و ثنائک و یتشعشع فیه نور هدایتک
آنک انت الکریم العزیز الوهاب

BRL_ATE#211

BRL_DAK#1182

AB05062

To: Sadat Khams, in Tihiran

- 1 O brothers! Like stars you have risen from the dawning-place of the promised day, like praiseworthy luminaries you have shone forth from the daybreak of creation. You have acquired rays from the Sun of Truth and become illumined by the lamp of divine mercy. You have become signs of guidance and standards of the supreme gift, seeking shelter beneath the Lote-Tree of the utmost boundary and finding repose in the shade of the Tree of Paradise. You are the objects of the glance of favor and the gaze of the divine Oneness.
- 2 The Ancient Beauty - may my spirit be a sacrifice for His loved ones - is your supporter and helper, and the Greatest Name is your protector and sustainer. His Honor the Trustee - upon him be the Glory of God, the Most Glorious - offers the utmost praise of you, that you strive with heart and soul in service to the Cause of God and exert mighty efforts in obedience to God's command.
- 3 May God reward you with abundant recompense and make your endeavors appreciated, and make your hearts lamps of piety, your spirits lanterns of guidance, and your faces stars by

1 ای برادران چون اختران در یوم موعود چون
نجوم محمود از مطلع صبح شهود طالع گشتید
و در فجر ابداع ساطع شدید مقتبس از شمس
حقیقت گشتید و مستضی از مشكاة رحمانیت
آیات هدی شدید و رایات موهبت کبری در
ظلّ سدره منتهی مأوی جستید و در سایه
شجره طوبی آرمیدید ملحوظ نظر عنایتید و
منظور نظر حضرت احدیت

2 جمال قدم روحی لاجبائه الفداء ظهور و نصیر
شماست و اسم اعظم مجیر و دستگیر جناب امین
علیه بهاء الله الابهی نهایت ستایش را از شما
مینمایند که در خدمت امر الله بجان و دل
میکوشید و در اطاعت امر الله جهد بلیغ مینمایند

3 جزاکم الله جزاء موفورا و جعل سعیم مشکورا
و قلوبکم زجاجات التقوی و ارواحکم مصابیح

which the veils of darkness are rent asunder. And upon you be Glory.

الهدى ووجوهكم نجوماً تتكشف بها حجب الظلماء
والبهاء عليكم

INBA17:112, YIA.346, KHSK.017x

AB05373

To: Shirazi, Aqa Mirza Abu'l-Qasim et al., in Tihran

- 1 O friends of 'Abdu'l-Baha! The melodies issuing forth from the spiritual throats of those divine friends have brought ecstasy and rapture to yearning hearts. The Gardener of Oneness hath designed such flower beds of divine knowledge in the avenues of hearts as to inspire the envy of all possible gardens, and in the meadow of divine wisdom's mysteries, such blossoms have opened that their holy fragrances have perfumed the horizons. What bounty is this, and what grace and mercy!
- 2 Glorified is He Who hath showered upon the gardens of hearts the outpourings from the clouds of grace, generosity and bounty! Glorified is He Who hath adorned the gardens of souls with flowers and blossoms, and hath amazed minds and intellects!
- 3 At this moment, as the sun approaches its setting, this servant is intoxicated and overwhelmed with the wine of the love of the friends. I have drunk cup after cup of love, yet neither has the wine been exhausted, nor have we been satisfied. May the lives of the friends be filled with spirit and sweet fragrances!

1 ای یاران عبداله‌بهاء نعماتی که از حنجر روحانی
آن یاران الهی صادر قلوب مشتاقانرا به وجد
و طرب آورد یاغبان احدیت در خیابانهای
قلوب چنان بطراحی ریاحین معارف پرداخته
که غبطهء حداثی امکان گشته و در چمنستان
اسرار حکمت الهیه چنان شکفته که نفحات
قدسش آفاق را معطر نموده این چه موهبت
است و این چه فضل و رحمت

2 سبحان من افاض علی حداثی القلوب برشحات
سحاب الرحمة و الکرم و الجود سبحان من زین
ریاض النفوس باوراد و ازهار و تحیر الالباب و
العقول

3 باری ایندم که قریب افول آفتابست این عبد از
صهبا محبت یاران مست و خراب شربت الحب
کأساً بعد کأس و لانفذ الشراب و لاروینا باقی
جان یاران پر روح و ریحان باد

MMK3#293 p.215

AB05110

To: Shirin Khadimih, in Tihiran

- 1 O Forgiving Lord! In this Most Great Cycle what a feast of bounty hast Thou spread, what gates of mercy hast Thou opened, and what grace and gifts hast Thou shown, that Thou hast seated every abject one upon the throne of glory and guided every poor one to the flowing treasure. Every thirsty one hast Thou cast into the boundless sea and every cold one hast Thou set ablaze with the fire of Thy love. To the dark of face Thou hast granted a countenance full of color and grace, to the black Thou hast given the brightness of the moon.
- 2 Among the assured maidservants Thou hast made a handmaiden sweet, transformed bitterness into honey, made darkness luminous, turned thorns into a rose garden, and made a captive the lady of every prince.
- 3 Therefore, O Kind Friend, make this maidservant radiant in Thy Kingdom of mercy and grant this handmaiden a dwelling and refuge in the proximity of Thy bounty. Make her the envy of those who dwell behind the veils in the pavilion of glory and the object of jealousy of the ladies in the tabernacles of sovereignty. And upon her be the Glory.

1 ای پروردگار آمرزگار در این کور اعظمت چه خوان نعمتی بگستردی و چه ابواب رحمتی بگشادی و چه فضل و موهبتی بنودی که هر ذیلی را بر سریر عزت نشاندی و هر فقیری را بکنج روان دلالت فرمودی هر لب تشنه‌ئی را در بحر بی‌پایان افکندی و هر افسرده‌ئی را بنار محبت افروختی زنگی را رخی پر آب و رنگ عنایت نمودی سیاهی را روشنی ماه دادی

2 کنیز را بین اماء موقنات شیرین نمودی تلخی را انگبین کردی ظلمتی را نورانی نمودی خار را گلزار کردی اسیر را بانوی هر امیر نمودی

3 پس ای یار مهربان این کنیز را در ملکوت رحمت نورانگیز کن و این امهات را در جوار موهبت منزل و مأوی بخش غبطه‌ء پرده‌نشینان سرایرده‌ء عزت کن و محسود بانوهای قباب سلطنت و البهاء علیها

MKT7.077, AHB_127BE #09-10 p.264

AB05404

To: Siyyid Hasan Muallim, in Tihiran

- 1 O thou who art enkindled with the fire that hath been kindled! It behooveth one like thee to turn thy face to Him Who hath fashioned the heavens and the earth, to detach thyself from all else, and to be so enkindled with the fire that hath been kindled in the Tree of Man that it may ignite flames in the heart of existence, and cause the blaze of recognition to burn within the hearts and ribs of all the peoples of the contingent world.
- 2 Through this the veils shall be consumed, the clouds of glory shall pass away, the curtains shall be rent asunder, the lights shall shine forth, the coverings shall be removed, rivers shall

1 ایها المشتعل بالنار الموقده لمثلک ینبغی ان توجه وجهه للذی فطر السموات و الارض و ینقطع عن کل شیء و یشتعل بالنار الموقدة فی سدرۃ الانسان اشتعالاً یضرم به النیران فی قلب الاکوان و یضطرم لظی العرفان بین الاحشاء و الضلوع من عموم اهل الامکان

2 و تحترق الحجابات و تعدم السیحات و تهتک الاستار و تلوح الانوار و تنکشف الاستار و تنفجر الانهار من الاجار و تتجلی الازهار و الاثمار

gush forth from rocks, and flowers and fruits shall appear upon the trees. By thy life! All that is thereon shall perish, and there shall endure the face of thy Lord, the All-Glorious, the Most Bountiful.

- 3 Whosoever God hath removed from the eye of his insight the covering of blindness, and who hath heard the call of God with an attentive ear that is not deaf, shall strive to exalt the Word of God and diffuse the fragrances of God, even if he be among children in their early youth, and shall teach them from the divine questions that are clearly set forth in the books of former ages.

علي الاشجار لعمرک کلّ من علیها فان و یبقی وجه ربّک ذوالجلال و الاکرام

3 فمن کشف الله عن عين بصيرته غشاوة العمی و سمع نداء الله باذن واعية غير صمّاء یسعی فی اعلاء کلمة الله و نشر نفحات الله ولو کان بین اطفال فی عنفوان الصبی و یعلّمهم من المسائل الالهیه المصرّحة فی کتب القرون الأولى

PYB#154 p.34, MSBH6.041

AB05088

To: Siyyid Sadiq, in Tihiran

- 1 O servant of the Lord! In the days when the Sun of the horizons dawned from the East of Iraq and illumined with its brilliant rays the daysprings of the world and the foreheads of nations, He issued a universal call to all the peoples of the contingent world and opened the doors of the supreme gift to the face of all on earth.
- 2 All peoples, tribes, religions and paths were present in the Most Holy Court, and all were submissive and humble. Every seeker asked about the divine mysteries and received a healing, sufficient answer. And any person who asked about the most difficult questions of ancient arts and modern sciences, even obscure sciences, heard a convincing reply.
- 3 This matter is renowned throughout all regions and known to all in every direction, despite everyone knowing that throughout His life He had neither studied nor been taught. What greater miracle than this?

1 ای بندهء پروردگار در ایامیکه نیر آفاق از مشرق عراق طلوع نمود و باشعء ساطعه مطالع عالم و مفارق امم را پرتو افشاند صلاى عام بر جمیع اهل امکان زد و ابواب موهبت کبری را بر وجه من علی الارض گشود

2 کلّ طوائف و قبائل و مذاهب و طرائق در ساحت اقدس حاضر و کلّ خاضع و خاشع بودند هر سائلی از غوامض مسائل الهیه پرسش نمود جواب شافی کافی شنود و هر شخصی از اصعب مسائل فنون قدیمه و علوم جدیده حتی علوم غریبه سؤال کردی جوابی مقنع استماع نمودی

3 و این قضیه مشهور آفاقت و معروف نزد کلّ در جمیع اطراف باوجود آنکه کلّ میدانستند در مدّت حیات نه تدرّسی و نه تدرّیسی چه معجزه اعظم از این

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AB05198

To: Tabib, Mirza Khalil et al., in Tihiran

- ¹ O spiritual friends and companions! In this moment when the merciful breeze and spiritual zephyr is blowing from the direction of divine favor, 'Abdu'l-Baha is occupied with thoughts of you and is joyful. Surely the fragrance of this perfume will reach the nostrils of the friends through this breeze and they will become perfumed with this most fragrant musk. O friends, enter into ecstasy and joy, and in this gathering and resurrection do not rest for a moment nor take repose for an instant. Be present and ready at all times to sacrifice your lives so that in the Abha Kingdom you may achieve perfect gladness and success, and through the bounty of the Friend, in the realm of detachment and sanctification from all else, you may attain universal dominion. And upon you be the Glory!
- ² In these days, presence in this land does not accord with wisdom. God willing, its time will come. Be assured of this.
- ای دوستان و یاران روحانیان در ایندم که
نسیم روحانی و صبای روحانی از مهبّ عنایت
در هیو بست عبدالبهاء بیاد شما مشغول و مسرور
و البته نفحه این شمیم بواسطه این نسیم بمشام
یاران خواهد رسید و معطر از این مسک اذفر
خواهد گشت ای یاران در وجد و سرور آئید و
در حشر و نشور دمی نیاسائید و لحظهئی نیارمید
در هر وقت حاضر و آماده جانفشانی باشید
تا در ملکوت ابی با کمال شادمانی کامرانی
نمائید و از فیض حضرت دوست در کشور
انقطاع و تقدیس از ماسوی جهانبانی و البهاء
علیکم ع
- این ایام حضور در این ارض بحکمت موافقت
ندارد انشاءالله وقتش خواهد آمد و مطمئن باشید

AKHA_131BE #01 p.a, CPF.266

Study guide to this volume

This eighth and final collection of undated tablets and letters from ‘Abdu’l-Baha brings the series to a close with a richly varied gathering of writings that illuminate the full scope of His ministry in its later decades. Short and urgent calls to service alternate with philosophical reflections on the nature of revealed scripture, the fundamental limits of material medicine, and the insubstantiality of this world in comparison with the Kingdom. Letters on education — the language of instruction, the quality of schools, and the formation of children as “saplings in the garden of God’s love” — stand alongside intimate glimpses of ‘Abdu’l-Baha’s own suffering: winter fevers, the hurricane of tribulations from enemies within and without, and the physical impossibility of keeping pace with the flood of letters arriving from five continents. The theological register oscillates between the cosmic — all existence sustained by the will of God; the Kingdom as the only truly real world — and the intensely personal: a brief request for investment advice, a careful instruction on handwriting quality for printed Tablets. The volume closes the series of undated writings on its most characteristic note, the insistence that suffering, service, and the diffusion of divine fragrances are not three separate activities but three faces of a single vocation.

Teaching as the Mighty Instrument: Urgency, Readiness, and the Call to Service

Key Passages

O you whom God has made a herald calling out in His Name to exalt His Word! At all times we are occupied with thoughts of that one who is attracted to God, and from the favors of the Beauty of Grandeur and confirmations of the invisible Kingdom, I hope that you will be assisted by the fragrances of the Most Glorious Paradise. Today, the matter that is confirmed with divine assistance and manifests heavenly success is the teaching of the Blessed Cause and diffusing the holy fragrances from the gardens of oneness. All affairs, both specific and general, must be forgotten and this mighty instrument that is the cause of life to all creation must be grasped firmly. — AB04588

O herald of the Covenant! The endless blessing of the Day-star of the world is in these days shining and giving light in every region, in such wise that the darkness of denial and disdain, like unto the clouds, is constantly decomposing, vanishing, and coming to naught. Hence, the herald of the Covenant should take into his hand the bugle and breathe the wondrous melodies of the spirit of servitude of the Abha Beauty unto the world and every soul. After the ascension of the Abha Beauty, may My soul be a

sacrifice to His loved ones, it is becoming of the faithful to rest not for a minute, but serve His threshold and strive to diffuse His fragrances. — AB04448

As much as thou canst, be world-consuming and become a night-illuminating candle so that thou mayest find all days as Naw-Ruz. Seek not rest, desire not quiet and repose. Lay not thy head on the pillow of comfort and sleep not in a bed of silk and satin. Day and night, seek passion and rapture, joy and delight, and long for attraction and ecstasy. Like an ocean surge forth and like a divine whale raise thy cry, so that thou mayest make that region which is dyed with the blood of martyrs a supreme paradise and a garden of delight. Marvel not at the favor of the Lord. When the ray of His bounty shines forth, it makes an ant into a Solomon, and a gnat into a soaring celestial eagle. — AB04303

Context for Study

These three teaching letters are compressed theological-spiritual commissions. AB04588 establishes the supremacy of the teaching mission with a phrase of remarkable force: teaching is “the mighty instrument that is the cause of life to all creation.” This is a cosmic claim rather than merely a tactical priority. Teaching is life-giving in the same sense that the divine breath is life-giving: it transmits a vital spiritual force that transforms whatever it touches. The biblical image of the breath of God enlivening Adam (Genesis 2:7) and the Qur’anic image of the divine command “Be!” (*kun fa-yakun*) both hover in the background. AB04448 frames the post-ascension period as a perpetual emergency of service: the absence of Baha’u’llah from the physical world creates not a vacuum but an imperative. The faithful response to His ascension is ceaseless motion in His path, not stillness or mourning. This has a parallel in the Johannine theology of the departure of Christ and the coming of the Paraclete: the disciples are not left orphaned but commissioned to continue and expand the mission (John 16:7). AB04303 takes the commissioning language to its most rapturous extreme: the teacher addressed is told to be “world-consuming,” to seek “passion and rapture” rather than rest, and to aspire to make a region “dyed with the blood of martyrs a supreme paradise.” The transformation of a martyr-stained landscape into a garden of delight encapsulates the Baha’i eschatology of this age: the very sites of suffering become, through consecrated service, the most radiant centers of divine life.

Questions for Reflection

1. ‘Abdu’l-Baha describes teaching as “the mighty instrument that is the cause of life to all creation.” How does this cosmic claim for the act of sharing spiritual truth compare with the missionary theology of Paul (“How shall they hear without a preacher?” Romans 10:14) and with the Islamic concept of *da’wa* (invitation to faith)?
2. AB04448 insists that after Baha’u’llah’s ascension, the faithful must “rest not for a minute.” How does the logic of service intensifying after the Prophet’s departure compare with the Christian account of the disciples’ transformed mission after the Resurrection and the gift of the Holy Spirit at Pentecost?

3. The language of AB04303 — “world-consuming,” seeking “passion and rapture,” making an ant into a Solomon through divine favor — describes the teaching soul in terms of uncontrollable spiritual fire. How should this rhetoric of intensity be balanced with the demands of sustainable human life, rest, and relationship?
4. ‘Abdu’l-Baha says that the region addressed is “dyed with the blood of martyrs.” What is the relationship between martyrdom and teaching in Baha’i thought? How does the memory of sacrifice function as a motivating force rather than a paralysing trauma?
5. Compare the image of the faithful as a “bugle” breathing “wondrous melodies” with Paul’s image in 1 Corinthians 15:52 of the “last trumpet” sounding at the resurrection. Both use musical imagery for spiritual proclamation. What does this convergence reveal about the function of sound and voice in the theology of witness?

The Probative Force of Revealed Verses

Key Passages

The letter that was written was read. A question had been asked about the probative force of verses. The verses possess probative force from all aspects, but every group receives its portion from the divine ocean. Those versed in rhetoric and eloquence become bewildered by the fluency and comprehensiveness of the words and their “accessible impossibility.” Those who understand meanings become intoxicated with the cup of its mysteries. Those who grasp reality become enraptured by the universal truths and meanings that flow and course through its essence. The people of Baha observe its decisive proof from all aspects, inhale its holy fragrances, and perceive its life-giving power. It is a conclusive proof and clear evidence for all, leaving no escape for anyone except every stubborn denier. — AB04354

Context for Study

AB04354 addresses a question about the *hujjiyya* — the probative authority — of revealed verses: what makes them a proof, and for whom do they function as proof? ‘Abdu’l-Baha’s answer is neither single nor simple. Different souls receive from the same text different orders of evidence: the rhetorician is struck by the formal beauty of what he calls “accessible impossibility” — language that achieves effects that no human author could achieve, yet which is fully intelligible to anyone who approaches it; the philosopher of meaning finds the mysteries inexhaustible; the mystic discovers universal realities flowing through the words. The believers see all these dimensions simultaneously and also perceive the “life-giving power” — the transformative force that the words exert on those who receive them. This multi-layered account of scriptural authority is theologically sophisticated. It presupposes that revelation speaks to the whole person simultaneously — to aesthetic perception, to rational understanding, to mystical receptivity, and to the capacity for spiritual transformation — and that the authority of the text is confirmed differently at each level. This is reminiscent of the fourfold medieval Christian theory of scriptural interpretation (literal, allegorical, moral, anagogical), but differs in that ‘Abdu’l-Baha is not describing four hermeneutical methods applied sequentially but four simultaneous registers of response in different kinds of readers. The Islamic concept of the Qur’an’s *i’jaz* (inimitability) underlies the reference to “accessible impossibility”:

the text's formal perfection is one of its credentials. What is distinctive in 'Abdu'l-Baha's account is the democratization of access: every group receives "its portion from the divine ocean."

Questions for Reflection

1. 'Abdu'l-Baha identifies "accessible impossibility" as one dimension of the Baha'i scriptures' formal authority. What does this phrase mean? How does it relate to the Islamic doctrine of *i'jaz* (the Qur'an's inimitability) and to the Christian tradition's arguments for the literary uniqueness of the Bible?
2. The account in AB04354 suggests that different faculties of the human person — aesthetic, rational, mystical, transformative — are engaged simultaneously by revealed scripture. How does this multi-faculty theory of scriptural authority compare with the fourfold theory of interpretation (literal, allegorical, moral, anagogical) in medieval Christian hermeneutics?
3. 'Abdu'l-Baha says that the verses are "a conclusive proof and clear evidence for all, leaving no escape for anyone except every stubborn denier." What is the epistemological status of this claim? How can scriptural authority be both universally accessible and yet rejected by some without intellectual dishonesty?
4. Compare the image of "every group receives its portion from the divine ocean" with Paul's metaphor in 1 Corinthians 3:2 of milk for immature believers and solid food for the mature. Both describe differentiated access to a single spiritual reality. What are the implications of such differentiation for the practice of teaching and the formation of community?
5. What is the relationship between the "life-giving power" of revealed verses and their formal linguistic beauty? Must a text be linguistically beautiful to be spiritually transformative, or can these properties come apart?

The Spiritual Physician and the Limits of Material Medicine

Key Passages

O skilled physician! They say that Hippocrates was the first person who undertook to systematize medicine and prepared compound medicines and elixirs, and recorded and documented the traditional and transmitted treatments. However, that medicine has progressed many thousands of times until now it has reached such a degree that nothing remains but bewilderment and confusion, for determining the gradations of temperaments and discovering and explaining atmospheric conditions and matching them with medicines is a very difficult problem, and every physician's foot is stuck in the mud. — AB04347

For example, when one disease overtakes two people, one treatment suits this one and another medicine that one. Therefore, come and be a spiritual physician so that you may observe with certainty that the divine theriac and the greatest heavenly medicine are the cure for spiritual diseases and the means of deliverance from spiritual perils and ills, that you may be freed from doubt and uncertainty and enter the kingdom of certitude. — AB04347

Context for Study

The letter to a physician (AB04347) is a small masterpiece of intellectual strategy. ‘Abdu’l-Baha begins by honoring the correspondent’s profession with a history: Hippocrates, the systematizer, the creator of the medical tradition. He then describes the current state of that tradition with striking candor: after thousands of years of development, medicine has arrived at a condition of bewilderment and confusion in which individualized treatment — the adaptation of remedy to the specific patient’s temperament and circumstances — remains unsolved. The philosophical foundation of this critique is sound: the problem of individual variation in pharmacological response was genuinely intractable in pre-modern and early modern medicine, and remains challenging even in the age of personalized medicine. From this epistemological vulnerability, ‘Abdu’l-Baha pivots: if material medicine cannot guarantee its prescriptions, the spiritual physician who applies the “divine theriac” operates in the domain of certainty. The contrast between *doubt and uncertainty* in material diagnosis and the *certainty* of spiritual medicine is the philosophical center of the letter. The term *theriac* (Gk. *theriake*) refers to a universal antidote against poison believed since antiquity to be capable of treating all diseases — an alchemical ideal of a single sovereign remedy. ‘Abdu’l-Baha appropriates this image for the Cause of God: it is the theriac of the spirit, the one cure that works for every soul because it addresses the fundamental condition of the human being rather than the variability of individual constitutions. The implicit argument is about the relationship between the precision of material knowledge and the certainty of spiritual knowledge, a theme with deep resonances in Pascal (the heart has its reasons), in Kierkegaard (the leap of faith that surpasses rational calculation), and in the Islamic philosophical tradition’s distinction between demonstrative knowledge and the knowledge of presence.

Questions for Reflection

1. ‘Abdu’l-Baha praises Hippocrates and the history of medicine, then describes its current condition as “bewilderment and confusion.” Is this critique meant to deprecate medical science or to use its acknowledged limitations as an argument by analogy for spiritual medicine? How does the choice of a physician as addressee shape the argument?
2. The claim that the “divine theriac” provides certainty where material medicine provides only probability is philosophically bold. What grounds this claim to spiritual certainty? How does it compare with Pascal’s wager, Kierkegaard’s “subjective certainty” of faith, and the Sufi concept of *yaqin* (certainty) as the highest degree of knowledge?
3. The metaphor of the theriac — a universal antidote — implies that the human spiritual condition, for all its individual variation, has a common root disease and a common cure. What is that disease, in ‘Abdu’l-Baha’s understanding, and what is the cure? How does this compare with the Christian concept of original sin and redemption?
4. Compare ‘Abdu’l-Baha’s invitation to the physician to become a “spiritual physician” with the metaphor of Christ as the physician of souls (a common patristic image, drawn from Mark 2:17: “I came not to call the righteous but sinners”) and with the Sufi concept of the spiritual director as a healer of the heart. What model of spiritual medicine is implied in each tradition?

5. How might a contemporary practitioner of evidence-based medicine receive this letter? Where might the argument be persuasive, and where would it require further development to engage with modern scientific epistemology?

The Kingdom as the Real World: Detachment, Trust, and the Nature of This Life

Key Passages

O thou handmaid aflame with the fire of God's love! Grieve thou not over the troubles and hardships of this nether world, nor be thou glad in times of ease and comfort, for both shall pass away. This present life is even as a swelling wave, or a mirage, or drifting shadows. Could ever a distorted image on the desert serve as refreshing waters? No, by the Lord of Lords! Never can reality and the mere semblance of reality be one, and wide is the difference between fancy and fact, between truth and the phantom thereof.
— AB04567

Know thou that the Kingdom is the real world, and this nether place is only its shadow stretching out. A shadow hath no life of its own; its existence is only a fantasy, and nothing more; it is but images reflected in water, and seeming as pictures to the eye. Rely upon God. Trust in Him. Praise Him, and call Him continually to mind. He verily turneth trouble into ease, and sorrow into solace, and toil into utter peace. He verily hath dominion over all things.
— AB04567

If thou wouldst hearken to my words, release thyself from the fetters of whatsoever cometh to pass. Nay rather, under all conditions thank thou thy loving Lord, and yield up thine affairs unto His Will that worketh as He pleaseth. This verily is better for thee than all else, in either world.
— AB04567

Context for Study

AB04567 is one of the most fully developed expositions of Baha'i metaphysics in the brief epistolary form. Its argument moves through three stages. First, an ontological inversion: this world is not the real world but the shadow of the Kingdom, and the Kingdom is the original of which this world is the projected image. Second, a psychological counsel drawn from this inversion: if this world is a shadow, then neither grief in its sorrows nor gladness in its ease is proportionate to the reality at stake. Third, a practical injunction: trust God, release the fetters, yield to the divine will. The philosophical tradition behind the shadow metaphor is ancient and multilayered. Plato's allegory of the cave in the *Republic* describes the visible world as shadows cast on a wall and philosophy as the movement toward the light that casts them. In Sufi thought, the world of multiplicity (*kathrat*) is the shadow of the divine unity (*wahdat*), and the mystic's journey is a return from shadow to light. In Neoplatonic Christianity (particularly Augustine and the tradition of *contemptus mundi*), the created world is valuable as a pointer toward its transcendent source but dangerous if mistaken for the goal itself. 'Abdu'l-Baha's version of this tradition has a characteristic precision: the Kingdom is "the real world" — not merely a more elevated world, not merely a better version of this one,

but the original of which this entire existence is only the shadow. This metaphysical radicalism is balanced by the practical counsel that follows: the appropriate response is active trust, not passive withdrawal. To yield to God's will is an act, not an absence of action.

Questions for Reflection

1. 'Abdu'l-Baha identifies this world as the shadow of the Kingdom, with the Kingdom as the "real world." How does this ontological inversion compare with Plato's allegory of the cave, with the Sufi doctrine of the world as the shadow of the divine unity, and with the Christian doctrine of the saeculum (the present age that is passing away)? Where are the resemblances most striking, and where does 'Abdu'l-Baha's formulation diverge?
2. The counsel to "grieve not over troubles nor be glad in times of ease, for both shall pass away" draws on a kind of ontological Stoicism. How does this relate to the Stoic *apatheia* (equanimity before external circumstances) and to Buddhist non-attachment? Is 'Abdu'l-Baha recommending non-attachment, or something more positively theological?
3. The phrase "He verily turneth trouble into ease, and sorrow into solace" implies that God actively intervenes in the believer's experience of suffering. How does this theology of divine transformative action relate to the problem of evil? If God can turn trouble into ease, why does suffering persist?
4. The final counsel — to "yield up thine affairs unto His Will" — is presented as an act of positive trust rather than passive resignation. How can the distinction between active surrender and passive fatalism be maintained in practice? What spiritual disciplines support this active yielding?
5. Compare the image of this world as a mirage with the Qur'anic verse (24:39) that describes the deeds of unbelievers as "like a mirage in a desert." How does 'Abdu'l-Baha extend this Qur'anic image into a more general ontological claim about the nature of material existence itself?

Education, Language, and the Formation of Character

Key Passages

Regarding the young ones of the All-Merciful, you had written asking to which place you should send them for the acquisition of language and sciences. The schools and colleges of Beirut are not very well organized. Perhaps the schools of London and Paris would be preferable, but the children are still young and small and cannot bear separation. Their constitution would be weakened and they would become frightened and distressed. For now it is better that they be educated in their familiar homeland through suitable teachers and educators. After acquiring the fundamentals of language and sciences, if they are sent to famous schools it would do no harm. — AB04310

O sapling of the garden of God's love! What you had written was noted. The meanings were original, the content elegant, and the words eloquent and fluent. If they expelled

you from the Protestant school, it matters not. God willing, you will learn divine teachings in the divine school and will become established in both general and specific sciences and arts. There is great confirmation in the school of education which the friends of God have opened. Engage in teaching in that school, and although that school is not now prominent, it is confirmed. And the English language today is better than French for the promotion of the Cause of God. — AB04476

For children in their early growth and development enter these schools and receive refinement and education, and like fresh saplings planted by the hand of the Divine Gardener they are educated and acquire human manners and teachings and spiritual characteristics and qualities. And when they bear fruit they produce sweet fruits and send flowers and fragrant herbs to market. — AB04434

Context for Study

Three letters in this section illuminate ‘Abdu’l-Baha’s practical philosophy of education with unusual specificity. AB04310 is a parental advisory: the children are too young to bear separation, Beirut’s schools are inadequate, London and Paris are ideal in principle but premature in practice. The reasoning is developmental and psychological — the children’s “constitution would be weakened” by premature separation — rather than culturally chauvinistic: European schools are praised for their quality. AB04476 responds to a young person who has been expelled from a Protestant school with a characteristically generous reframe: expulsion from a sectarian institution opens the way for immersion in the Baha’i school, which is “confirmed” even if not yet prominent. The practical note that English is now “better than French for the promotion of the Cause” reflects ‘Abdu’l-Baha’s acute observation of the shifting geopolitical landscape: the center of cultural gravity in the early twentieth century was moving toward the Anglophone world. AB04434 provides the theological frame: the school is a garden, the children are saplings, the teacher is the divine gardener, and the fruit of education is the formation of “human manners” and “spiritual characteristics.” The image of children as fresh saplings that must be planted in appropriate soil and tended with care before being transplanted to distant climates runs through all three letters. This is consistent with the Baha’i educational philosophy that sees formation of character and moral virtue — not merely the acquisition of information — as the goal of genuine education. The parallel with the Confucian tradition’s emphasis on moral cultivation as the foundation of all learning is particularly striking.

Questions for Reflection

1. ‘Abdu’l-Baha counsels against sending young children abroad for education on developmental grounds — they cannot yet bear the separation. What philosophy of child development underlies this concern? How does it compare with Rousseau’s child-centered pedagogy in *Emile* and with contemporary developmental psychology’s account of attachment theory?
2. The observation that English is “better than French for the promotion of the Cause” shows ‘Abdu’l-Baha attending to geopolitical and linguistic realities in the service of mission. What does this pragmatic attention to secular conditions imply about the relationship between spiritual mission and worldly strategy?

3. AB04434 compares the child's education with a sapling's growth in a garden tended by the Divine Gardener. How does this horticultural metaphor shape the teacher's self-understanding and the goals of education? Compare with John Dewey's concept of the school as a miniature community and with Waldorf education's use of seasonal growth as a pedagogical metaphor.
4. The Baha'i school in AB04476 is described as "confirmed" though not yet prominent. What is the theological significance of divine confirmation in an institutional context? How does this claim relate to the broader Baha'i understanding of the relationship between human effort and divine assistance?
5. How does 'Abdu'l-Baha's educational vision — which combines intellectual rigor ("both general and specific sciences and arts") with spiritual and moral formation — compare with the classical ideal of *paideia* in Greek education, with the Jesuit tradition of *cura personalis*, and with contemporary debates about the purposes of liberal education?

'Abdu'l-Baha Under Siege: The Hurricane of Tribulations

Key Passages

O ye loved ones dear to my heart and to my soul! Amidst the waves of the ocean of tribulation 'Abdu'l-Baha is beset by a raging hurricane. On one side the attacks of the enemies from within, on another side the onslaught of the adversaries from without, still on another side the disunity among the friends. Such is the storm of calamities that has compassed 'Abdu'l-Baha. From the five continents letters pour in like unto rain and numerous telegrams arrive one after another, while in the Land of the heart's desire the stirring up of mischief and sedition by the unfaithful ones is unceasing. It behooves you to recite the Tablet of the Holy Mariner every day. Hemmed in by grievous obstacles and besieged by woeful adversities, how can 'Abdu'l-Baha engage in letter writing? Therefore it is ardently hoped that the loved ones of God would compassionately forgive the shortcomings of 'Abdu'l-Baha, lonely, forsaken and oppressed as he is. — AB04248

During this winter, fever has afflicted me most nights, but due to the press of duties there was no opportunity for rest in bed. Despite this, it was impossible to maintain continuous correspondence without interruption with all the friends, and thus there has been some shortcoming. For two days now my health has somewhat improved. — AB12323

O fruit of the Tree of Unity! Give thanks to His Holiness the One that you have been freed from the snare of tests and delivered from the severest trials. Although the tempest was mighty and the flood intense, you remained safe and protected. God willing, you will forever remain firm and steadfast. The wavering ones shall not profit. Soon the banner of the Covenant shall be raised upon the highest peaks of the horizons, and the standard of the Testament shall be unfurled. The power of the Center of the Covenant shall become manifest. — AB04341

Context for Study

AB04248 is one of the most personally revealing documents in 'Abdu'l-Baha's entire epistolary output. He speaks of being at the center of a hurricane: enemies within (Covenant-breakers), enemies without (political and religious opponents), the disunity of the friends, and the flood of correspondence from five continents — all simultaneously. The isolation is triple: external siege, internal betrayal, and the impossibility of maintaining the personal correspondence that was His primary form of pastoral care for the global community. Yet the letter does not sink into despair. Instead, 'Abdu'l-Baha asks the friends to recite the Tablet of the Holy Mariner — a text that itself speaks of storm, the ark, and the loss of the divine fragrance — and to forgive His shortcomings. AB12323 adds the physical dimension: fever most nights, no opportunity for rest, the body functioning at reduced capacity while the volume of letters remains undimmed. These two letters together provide what might be called the human face of the Covenant's guardian: not the serene authority figure issuing rulings and visions but the exhausted, feverish, besieged man writing late into the night by the light of conviction. AB04341, addressed to someone who has emerged from a period of severe testing, offers the counterpoint: the prediction of ultimate triumph, the banner raised upon the highest peaks, the power of the Center of the Covenant becoming manifest. The movement from AB04248 to AB04341 traces the arc that 'Abdu'l-Baha holds in every period: present extremity, ongoing faithfulness, and confident prophecy of the outcome.

Questions for Reflection

1. 'Abdu'l-Baha describes being at the center of a hurricane whose arms are simultaneously internal betrayal, external opposition, and the disunity of the friends. How does the experience of simultaneous pressure from multiple directions shape a leader's spiritual and psychological resources? Compare with Paul's catalog of sufferings in 2 Corinthians 11:23–27.
2. The instruction to recite the Tablet of the Holy Mariner “every day” during this period of tribulation is a liturgical prescription: a specific text to be recited daily in response to a specific historical crisis. What is the theological function of prescribed recitation during communal crisis? Compare with the Jewish practice of reciting *Lamentations* on Tisha B'Av.
3. AB12323's brief account of winter fever and disrupted correspondence is striking in its undramatic candor: no theological commentary, just the facts. What is the spiritual effect of this kind of unadorned self-disclosure from a figure who is elsewhere the source of prophetic vision and theological illumination?
4. 'Abdu'l-Baha asks the friends to “compassionately forgive the shortcomings of 'Abdu'l-Baha.” How does this request for forgiveness from a community toward its leader function within the theology of the Covenant, which insists on His unique authority? Is there a tension here, or does the request deepen rather than undermine the covenantal relationship?
5. AB04341 moves from the record of personal suffering directly to the confident prophecy that “the power of the Center of the Covenant shall become manifest.” What is the relationship between suffering endured and prophetic confidence announced? Does suffering itself become a basis for certainty?

A Guiding Question for the Whole Volume

This eighth volume closes the series of undated writings with letters that span the cosmic and the biographical, the legislative and the lyrical, the philosophical and the painfully personal. ‘Abdu’l-Baha writes from the center of a hurricane about the Kingdom as the only real world; He describes teaching as life to all creation while He Himself can barely lift the pen through fever; He commissions individuals as spiritual physicians and divine gardeners while asking the community to forgive His own shortcomings. The volume makes unmistakable what the whole series has shown: that the authority of the Covenant was exercised through a person who fully inhabited the conditions of mortal life without being diminished by them. **What does it mean for a community’s faith that its spiritual center chose to remain transparent about suffering, exhaustion, and limitation — and how does this transparency, rather than undermining the Covenant’s authority, become itself one of the most powerful evidences of the divine spirit working through a fully human instrument?**