



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 188:

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



Version: 1.0 • Revision date 23-May-2026

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

- 193. Partial inventory and subject index
- 194. Index by source codes

Introduction to volume 188

This ninth volume of undated letters of ‘Abdu’l-Baha contains a wide range of short epistolary pieces, with several items of doctrinal, administrative, and historical interest amid the more routine exhortations. A cluster of passages treats Covenant, servitude, and communal protection: AB05407 is especially important for its explicit assertion that only God tests His servants and for its emphatic formulation of ‘Abdu’l-Baha’s own station as pure servitude to Baha. AB05144 and AB05082 likewise frame steadfastness in the Covenant as the supreme praise of the believer and as the means by which the “birds of night” of violation are denied opportunity. AB05331 is historically suggestive: it refers to Taqizadeh, an enclosed treatise published after arrival in America, ‘Abdu’l-Baha’s vigilance “in Africa,” and the use of manuscripts by Mirza Yahya and his son in the public library in London as evidence to be shown in apologetic defense of the Cause. AB11901 is also noteworthy for its political admonition: obedience, well-wishing toward the “supreme monarchy,” and satisfaction with a just official are presented as binding obligations upon the friends.

Several items are valuable for social and theological themes characteristic of ‘Abdu’l-Baha’s ministry. AB05224 gives a compact statement on human evolution, distinguishing the gradual development of the human form on earth from any derivation of the human species from the animal kingdom. AB05189, AB05342, AB05051, AB05046, AB05343, AB05334, and AB06051 form a strong group on women and the “handmaidens of the Merciful”: women are described as receiving equal divine bounty, excelling men in knowledge and spirituality, acquiring eloquence and proof, and arising to guide other women. AB05436 is a charming and significant East–West passage, blessing a child to be born of an Eastern–Western union and presenting it as a sign that “East and West are like two lovers embracing one another.” AB05094 is also distinctive for its ethical balance: universal fellowship, peace, and reconciliation with all peoples are joined to a warning against intimacy with hypocrisy and corruption.

The volume also preserves vivid glimpses of pilgrimage, travel, martyrdom, and the practical life of the community. AB05168 praises believers who labored in the gardens of the Shrine of the Bab and alludes to the transport of the sacred remains; AB11898 extols pilgrimage to the Holy Precincts in highly charged devotional language; AB05432 and AB05347 concern permission or arrangements for pilgrimage, including a mother’s accompaniment. AB05452 is striking for its suggestion that a capable teacher might journey to America and Europe under the pretext of travel to India and Japan, because the receptivity of the West was increasing. AB05396 similarly places Africa, Asia, and America within a global horizon of proclamation. AB05202 offers a rare informal domestic vignette of Ramadan in cold, stormy ‘Akka, with humorous details of hunger, thirst, and the longing for tea. The memorial and consolation pieces include AB05014, a visitation-like address to a martyr’s tomb; AB05019, a prayer for the martyrs Murad and Baba Jan; AB05349, consolation on the death of a child through remembrance of the martyrs; and AB05235, a concise theological meditation on death as ascent, deliverance, immortality, and reunion.

Contents

AB12372 to Yunis Afrukhtih, in Tihran	1
AB05078 to Haji Muhammad Ali Hasan-Uf Usku'i	1
AB05094 to Aqa Muhammad, in Yazd	2
AB05177 to Khursand, Rustam et al., in Yazd	3
AB05105 to Mulla Bahram Akhtar Khavari, in Yazd	3
AB05432 to Wife of Baqir Afnan, in Yazd	4
AB05460 to Hasan Khurasani, in Egypt	5
AB05213 to Hand of the Cause Ali Muhammad Ibn Asdaq, in Iran	5
AB05348 to Musa Tabib Kalimi, in Iraq	6
AB05099 to Rida Quli (Abadih), in Palestine	7
AB05442 to the Greatest Holy Leaf Bahiyyih Khanum, in Palestine	7
AB05331 to Ali Quli Khan, in United States	8
AB05241 to Abbas Qabil	9
AB12374 to Al Naddaf, Yadullah et al.	9
AB05144 to Aqa Abdu'l-Husayn (Kashan)	10
AB05168 to Aqa Mihdi et al.	11
AB05098 to Aqa Muhammad et al.	11
AB05235 to Aqa Muhammad Hasan et al.	12
AB12386 to Azizullah Varqa	13
AB05202 to Baqiruf, Ahmad et al.	13
AB05347 to Dr Ataullah Bakhshayish	14
AB05436 to Florence Breed Khan	15
AB12830 to Ghulam-Rida Khan et al.	15
AB05046 to Hudhud wife of Ismullahul-Asdaq	16
AB05396 to Ibtihajul-Mulk	17

AB05309 to Jalal son of Ali Naqi (Isfahan)	17
AB05411 to Jinab Haji	18
AB05452 to Jinab-i-Rais	19
AB05343 to Khadijih Sabbagh	20
AB05167 to Lua Getsinger	20
AB05048 to Masumih wife of Samandar, mother of Tarazullah	21
AB05470 to May Maxwell (Bolles)	22
AB11901 to Mirza Muhammad Hasan Adib	23
AB05153 to Mirza Muhammad Tabib	23
AB05414 to Mirza Musa Hakimhashi	24
AB05274 to Mirza Nabi Khan Khurramabadi (Tihiran)	25
AB05224 to Mirza Zaman	25
AB05051 to Mother of Aqa Siyyid Sadiq	26
AB05337 to Mother of Mirza Husayn (Tihiran)	27
AB05344 to Mother-in-law of Aqa Mirza Muhammad Baqir Khan	27
AB05342 to Rabihih wife of Nazimul-Hukama	28
AB05056 to Shams-i-Jahan Attar	29
AB11898 to Shaykh Kazim Bunabi Mithaqi (Maraghih)	29
AB05014 to Shaykh Nasrullah Bajistani	30
AB05189 to Sisters of Azizullah Khan Misbah (Pilgrim)	31
AB05349 to Siyyid Mihdi nephew of Alaviyyih	31
AB05393 to Uzra Khanum Diyaul-Hajiyyih	32
AB05334 to Varaqatu'l-Firdaws	33
AB12382 to Zibandih Thamari	33
AB05006	34
AB05007	35
AB05019	35
AB05082	36
AB05109	37
AB05166	37
AB05214	38
AB05217	39

AB05264 to Fath-'Ali Khan, in Nayriz	39
AB05270	40
AB05318	40
AB05326	41
AB05392	42
AB05395 to Munavvar Khanum, in Shiraz	42
AB05407	43
AB05422	44
AB05471	45
AB05480	45
AB05481	46
ABU1922	46
AB05889 to the Greatest Holy Leaf Bahiyyih Khanum, in Palestine	47
ABU1993	48
AB05865 to Baha'is of Abadih	48
AB05885 to Baha'is of Abadih	49
AB05652 to Rawshan, Atiyyih et al., in Abadih	50
AB05511 to Baha'is of Aqdash, in Agdash	50
AB05924 to Siyyid Asadullah Qumi, in Akka	51
AB05760 to Ruqiyih Sultan Yazdi, in Alexandria	52
AB05621 to Siyyid Ali Yazdi Husband of Hubbiyyih, in Alexandria	52
AB05964 to Muhammad Hasan, in Ardakan	53
AB05787 to Mirza Masum (Ardabil), in Ardibil	53
AB05965 to Mulla Ali, in Baghdad	54
AB05812 to Ali brother of Yusuf, in Baku	55
AB05926 to Aziz Bala, in Baku	55
AB05824 to Mulla Sadiq, in Baku	56
AB05681 to Baha'is of Birjand	57
AB05766 to Mirza Yaqut, in Bukhara	57
AB05803 to Aqa Mirza Hasan (Ishqabad) Sadiquf, in Bukhara	58
AB05805 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Bushihr	59
AB05850 to Bibi Rawhani, in Bushruyyih	59

AB05573 to Abdu'l-Baha nephew of Muhammad Husayn, in Bushruyyih	60
AB05740 to Mirza Abdu'l-Baha, in Bushruyyih	61
AB11738 to Khalil Rahmani Farani	61
AB05930 to Aqa Abdu'llah son-in-law of Mashhadi Ibrahim Najjar, in Ganjih	62
AB05679 to Baha'is of Ghukchai, in Gokcha (Lake Sevan)	63
AB05587 to Haji Muhammad, in Hamadan	63
AB12415 to Shaykh Muhsin Naimi Naini (Dabir Muaid), in Hamadan	64
AB05492 to Haj Mirza Muhammad Husayn Afnan (Haj Mirza Buzurg), in Hong Kong . .	65
AB05578 to Mirza Farajullah Khan son of Mirza Asadullah Khan, in Isfahan	65
AB05748 to Mother of Abbas Khan et al., in Isfahan	66
AB05675 to Prince Muhammad Rida Muqarrab, in Isfahan	67
AB05519 to Wife of Mirza Ahmad, in Isfahan	67
AB12403 to Aqa Hasan son of Iman (Zanjan), in Ishqabad	68
AB11913 to Baha'is of Ishqabad	69
AB11907 to Ghulam-Husayn Kaffash Yazdi, in Ishqabad	69
AB05791 to Aqa Shukrullah et al., in Kashan	70
AB05868 to Baha'is of Khayrabadih	71
AB05915 to Muhammad Husayn Qaini, in Khusif	71
AB12409 to Hasan Bazzaz Tihrani, in Kirmanshahan	72
AB05583 to Mirza Mahmud (Kirmanshah), in Kirmanshahan	73
AB05545 to Baha'is of Kulahdarrih, in Kulah Darrih	73
AB05534 to Darvish (Kulahdarrih), in Kulah Darrih	74
AB05759 to Harriet M Cline, in Los Angeles	75
AB05717 to Edward T Hall, in Manchester	75
AB05883 to Baha'is of Mashhad	76
AB12417 to Naraqi, Nimatullah son of Aqa Muhammad Javad Naraqi, in Mashhad	77
AB05539 to Alaviyyih wife of Mulla Ali Jan Mahfurujaki, in Mazandaran	77
AB05538 to Aqa Mirza Baqir Bassar, in Mazandaran	78
AB05570 to Abbas-Ali Miyanduabi	79
AB05642 to Baha'is of Miyanduab	79
AB05863 to Baha'is of Miyanduab	80
AB12389 to Haji Muhammad Baqir from Najafabad	81

AB05938 to Nayrizi, Mulla Muhammad Shafi son of Mulla Ali Naqi	81
AB05581 to Siyyid Muhammad (Brother of Mihdi Yazdi), in Nayriz	82
AB05512 to Baha'is of Paris	83
AB05887 to May Maxwell, in Paris	83
AB05684 to Baha'is of Poona	84
AB05852 to Khusraw Parsi, in Poona	85
AB05625 to Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said	85
AB05637 to Aqa Muhammad Husayn son of Pir-i Rawhani, in Qain	86
AB05756 to Huviyyih, in Qazvin	87
AB05771 to Ibrahim son of Nabil, in Qazvin	87
AB05712 to Shaykh Kazim Qazvini (Samandar)	88
AB05782 to Siyyid Hashim son of Ali Naqi et al., in Qazvin	89
AB05522 to Wife of Shaykh Kazim Samandar, in Qazvin	89
AB05524 to Zahra Hakim Karim Ilahi, in Qazvin	90
AB12411 to Mashhadi Abdur-Rida, in Qum	91
AB12413 to Naddaf, Muhammad Rida et al., in Qum	91
AB05563 to Muhammad Unis Khalifah, in Rangoon	92
AB05624 to Mihdi Tabib Baha'i, in Rasht	92
AB05867 to Baha'is of Shamakhi	93
AB11741 to Husayn Aqa from Majdul-Ashraf Family, in Shiraz	94
AB05540 to Mirza Ali Ashraf Lahijani Andalib, in Shiraz	94
AB05601 to Mirza Ali Ashraf Lahijani Andalib, in Shiraz	95
AB05599 to Mirza Husayn Fathabadi, in Shiraz	96
AB05831 to Mirza Muhammad Baqir Khan Shirazi	96
AB05951 to Mirza Murtada Bazzaz, in Shiraz	97
AB05909 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Shiraz . . .	98
AB05911 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Shiraz . . .	98
AB05908 to Siyyid Husayn Afnan, in Shiraz	99
AB05690 to Aqa Siyyid Ali, in Tabriz	100
AB05817 to Haji Muhammad Husayn, in Tabriz	100
AB05617 to Ibrahim Munir Divan, in Tabriz	101
AB05968 to Siyyid Abdu'llah Miyani, in Tabriz	102

AB05773 to Siyyid Mihdi Yazdi the martyr, in Tabriz	102
AB05880 to Fadlullah et al., in Taliqan	103
AB05658 to Ali Akbar brother of Ali Asghar et al., in Tihran	104
AB05532 to Aqa Mirza Muhammad et al., in Tihran	104
AB05718 to Aqa Mirza Siyyid Baqir Khan, in Tihran	105
AB12419 to Azizullah Varqa, in Tihran	105
AB12420 to Azizullah Varqa, in Tihran	106
AB05649 to Dabbagh, Haji Abu'l-Qasim et al., in Tihran	107
AB05892 to Gul-Surkh Khanum Imami Azami (Faizih), in Tihran	107
AB05942 to Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihran	108
AB05640 to Hubbullah son of Jamal Burujirdi, in Tihran	109
AB05734 to Ismat Khanum daughter of Isma'il Khan Mustufi, in Tihran	109
AB05501 to Khalajabadi, Muhammad Baqir et al., in Tihran	110
AB12874 to Gabriel Sacy, in Egypt	111
AB05770 to Mashhadi Ali Khabbaz, in Tihran	111
AB05696 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihran	112
AB11481 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihran	113
AB05743 to Mirza Hasan Khan (Brother of Abdu'l-Baqi Khan) et al., in Tihran	114
AB05828 to Mirza Khalil Tabib, in Tihran	114
AB05533 to Mirza Sadiq Laijani, in Tihran	115
AB05936 to Muhammad Ali Kashani, in Tihran	116
AB05729 to Muhammad Ali Mustawfi, in Tihran	116
AB05916 to Mulla Ali Akbar Shahmirzadi Ayadi, in Tihran	117
AB05496 to Naddaf, Muhammad Rida et al., in Tihran	118
AB05790 to Nasrullah Rastigar Taliqani, in Tihran	118
AB05960 to Shaykh Muhammad son of Abuturab, in Tihran	119
AB05580 to Siyyid Sadiq, in Tihran	120
AB05876 to Spiritual Assembly of Tihran	120
AB11384 to Spiritual Assembly of Tihran	121
AB11736 to Two Daughters of Ridar-Ruh, in Tihran	122
AB05526 to Wife of Husayn son of Ammih, in Tihran	122
AB11737 to Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Tihran . . .	123

AB12401 to Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Tihiran . . .	124
AB12402 to Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Tihiran . . .	124
AB05719 to Ali brother of Muhammad Alaqihband, in Yazd	125
AB05668 to Kaffash, Siyyid Hashim et al., in Yazd	126
AB05728 to Muhammad Khan Rais, in Yazd	126
AB05635 to Haji Niyaz, in Egypt	127
AB05720 to Shaykh Muhyid-Din Al-Kurdi, in Egypt	128
AB12422	128
AB05752 to Kadkhuda Rida (Qazvin), in Iran	129
AB05775 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Iran	130
AB05487	130
AB05651 to Alaqihband, Nuriyyih daughter of Aqa Mirza Muhammad Ali et al.	131
AB05861 to Ali Muhammad Khan Tabib (Tihiran)	132
AB05827 to Aqa Siyyid Muhammad	132
AB05962 to Farajullah Zaki Al-Kurdi	133
AB05768 to Gandumpakkun, Maryam et al.	134
AB05702 to Gudarz Mihraban	134
AB05498 to Gul-Surkh Khanum Imami Azami (Faizih)	135
AB05902 to Habibullah Afnan Alai	136
AB05925 to Haji Muhammad Husayn Shabistari	136
AB05738 to Hand of the Cause Ali Muhammad Ibn Asdaq	137
AB05710 to Husayn Ali son of Ali Nur (Isfahan)	138
AB05949 to Husayn Iqbal	138
AB05657 to Husayn Khan brother of Taqi Khan et al.	139
AB05569 to Husayn Khan Sultan	140
AB05856 to Jamshid Khudadad Farsi	140
AB05847 to Khadijih Sabbagh	141
AB05763 to Khudabakhsh, Khurshid et al.	142
AB05784 to Mirza Abdu'l-Husayn	142
AB05594 to Mirza Abdu'l-Husayn Naqqash (Shiraz)	143
AB05821 to Mirza Fadlullah Nuri Awrangī Nizamul-Mamalik	144
AB05957 to Mirza Hasan Mudhahhib	144

AB05838 to Mirza Ibrahim (Qazvin) Davafurush	145
AB05721 to Mirza Mahram Named as Manzar	146
AB05626 to Mirza Muhamad Taqi Tabasi	146
AB05906 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din)	147
AB05910 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din)	148
AB05912 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din)	148
AB05705 to Muhammad Khan Sarhang Ardalbashi Nuri	149
AB05839 to Muhammad Rida	150
AB05586 to Najjar, Shukrullah et al.	150
AB05840 to Nush	151
AB05851 to Rukhsarih from Kaf	152
AB05848 to Shams-i-Jahan Attar	152
AB05937 to Siyyid Muhammad Malmiri	153
AB05671 to Tirandaz, Shahriyar et al.	154
AB05556 to Urmuzdyar Rustam	154
AB05523 to Wife of Aqa Siyyid Abu-Talib	155
AB05493	156
AB05537	156
AB05549	157
AB05595	158
AB05750	158
AB05780	159
AB05783	159
AB05808	160
AB05810	161
AB05870	161
AB05922	162
AB05935	163
AB05952	163
AB05974	164
AB05983	165
AB05986	165

AB12036	166
ABU1984	166
ABU2029	167
ABU2030	168
ABU2031	168
ABU2038	169
AB06423 to the Greatest Holy Leaf Bahiyyih Khanum, in Palestine	170
AB06499 to the Greatest Holy Leaf Bahiyyih Khanum, in Egypt	170
AB06498 to the Greatest Holy Leaf Bahiyyih Khanum	171
AB12062 to Hadrat-i-Afnan, in Abadih	172
AB06322 to Spiritual Assembly of Kushkik, in Abadih	172
AB11918 to Ali-Akbar Rawhani Muhibulsultan, in Akka	173
ABU2119	174
AB06445 to Mirza Buzurg Afnan Alai, in Alexandria	174
AB06312 to Nazar Ali Khan (Darakhsh), in Baghistan	175
AB06058 to Ali Naqi, son of Rida Usku'i et al., in Baku	176
AB11755 to Aqa Hasan (Badkubih), in Baku	176
AB12037 to Masum-Ali Lari Farhat Thabit, in Bandar Abbas	177
AB06143 to Ali Muhammad Shirazi, in Bombay	178
AB06006 to Aqa Siyyid Ali Lahuri, in Bombay	178
AB06461	179
AB06131 to Surush, in Bushihr	179
AB11750 to Mardiyiyih wife of Mir Muhammad Bayk, in Faran	180
AB11749 to Khalil Rahmani Farani	181
AB12430 to Baha'is of Hamadan	181
AB06049 to Muhammad Javad Naraqi, in Hamadan	182
AB06504 to Aqa Muhammad, in Hindiyan	183
AB06009 to Fatimih Bagum (Daughter of Mahbubush-Shuhada), in Isfahan	183
AB06148 to Mirza Asadullah Vazir, in Isfahan	184
AB06102 to Mirza Sadiq (Son of Mahbubush-Shuhada), in Isfahan	184
AB06462 to Mirza Sadiq (Son of Mahbubush-Shuhada), in Isfahan	185
AB06353 to Muhammad Ali Khan, in Isfahan	186

AB06225 to Murshid Aqa, in Isfahan	186
AB06120 to Baha'is of Ishtihard	187
AB06466 to Shaykh Muhammad Ali (Nabil son of Nabil), in Istanbul	188
AB06158 to Mirza Baqir et al., in Jafarabad	188
AB06326 to Baha'is of Kakin, in Kakan	189
AB06099 to Mirza Mahmud Khan Mustufi, in Khurasan	189
AB06299 to Mulla Muhammad Rafi (Khayrul-Qura), in Khurasan	190
AB06355 to Mutamanas-Saltani Sabzivari Mustashar Daftar, in Khurasan	191
AB06175 to Khusraw Khan, in Kirmanshah	191
AB12058 to Mirza Abdu'l-Ali et al., in Kulyai	192
AB06248 to Abdu'l-Majid Tabib, in Maraghih	193
AB06251 to Abdu'l-Majid Tabib, in Maraghih	193
AB06298 to Abdu'l-Majid Tabib, in Maraghih	194
AB06027 to Baha'is of Mazindaran, in Mazandaran	195
AB06007	195
AB06228 to Darvish (Madinih) et al., in Medina	196
AB06054 to May Maxwell, in Montreal	196
AB06019 to Baha'is of Najafabad	197
AB06055 to Nasrullah son of Muhammad Baqir et al., in Najafabad	198
AB06427 to Margaret M Sprague, in New York	198
AB06437 to Margaret M Sprague, in New York	199
AB06213 to Faydullah (Qazvin), in Qaf	200
AB06486 to Abdu'llah Samandari, in Qazvin	200
AB06258 to Aqa Abdu'l-Ali, in Qazvin	201
AB06363 to Aqa Buyuk Aqa son of Tajun-Nisa, in Qazvin	202
AB06096 to Haji Abdu'l- Karim Pilgrim, in Qazvin	202
AB06391 to Khadijih wife of Haji, in Qazvin	203
AB06252 to Shaykh Kazim Qazvini (Samandar)	203
AB06035 to Wife of Nabil Baqir, in Qazvin	204
AB06092 to Muhammad Hasan Aqa Ali Naqi, in Rafsanjan	205
AB06153 to Ali Aqa Shishihbur Tihrani, in Rasht	205
AB06443 to Fadil Shirazi, in Rasht	206

AB12440 to Ishaq Khan Baha'i Muttahidih, in Rasht	207
AB06261 to Mirza Ali Ashraf Lahijani Andalib, in Rasht	207
AB06493 to Wife of Mirza Muhamamd Ali, in Rasht	208
AB12437 to Milani, Mirza Muhammad brother of Ali Akbar Milani, in Sabzihvar	209
AB06260 to Mirza Muhammad Quli brother of Bahauallah, in Samaria	209
AB06378 to Dustdar, Mirza Ihsan son of Hafizus-Sihhih et al., in Sari	210
AB06307 to Siyyid Muhammad Rida Shahmirzadi	210
AB06389 to Wife of Aqa Siyyid Ali, in Shin	211
AB06083 to Abdur-Rahman Rahiqi, in Shiraz	212
AB06041 to Amir Aqa Khan, in Shiraz	212
AB06375 to Aqa Abdur-Rahman (Poet), in Shiraz	213
AB06224 to Aqa Ali, in Shiraz	214
AB06091 to Aqa Muhammad Husayn Bazzaz, in Shiraz	214
AB06087 to Habibullah Afnan Alai, in Shiraz	215
AB06446 to Ibrahim Afnan, in Shiraz	215
AB06024 to Jinab-i-Afnan, in Shiraz	216
AB06001 to Mirza Ali Ashraf Lahijani Andalib, in Shiraz	217
AB06128 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz	217
AB12431 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz	218
AB06234 to Mirza Buzurg Afnan Alai, in Shiraz	219
AB06265 to Mirza Buzurg Afnan Alai, in Shiraz	219
AB06233 to Mirza Nasrullah son of Mirza Aqa the martyr, in Shiraz	220
AB06045 to Rajab Ali Khayyat, in Shiraz	221
AB05989 to Davasaz et al., in Sunqur	221
AB06340 to Baha'is of Jadhba, in Tabas (Jadhba)	222
AB06132 to Ibrahim Munir Divan, in Tabriz	223
AB06382 to Mashhadi Abu'l-Qasim, in Tabriz	224
AB06351 to Mashhadi Rida Quli, in Tabriz	224
AB06048 to Mashhadi Sadiq, in Tabriz	225
AB06057 to Muhammad Taqi brother of Ibrahim Khatat et al., in Tabriz	225
AB06511 to Siyyid Mihdi Yazdi the martyr, in Tabriz	226
AB06064 to Abdu'l-Ghaffar son of Qavam Divan, in Tihran	227

AB12428 to Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihran	227
AB11917 to Ali-Akbar Rawhani Muhibulsultan, in Tihran	228
AB06404 to Aqa Mirza Nasrullah Tanbaku Furush, in Tihran	228
AB05996 to Aqa Shahzadih, in Tihran	229
AB11744 to Arbab wife of Abdu'l-Husayn Ardistani, in Tihran	230
AB12446 to Azizullah Varqa, in Tihran	230
AB12448 to Azizullah Varqa, in Tihran	231
AB06051 to Badiih related to Abdu'llah, in Tihran	232
AB06036 to Daughter of Ismullahul-Asdaq, in Tihran	232
AB06386 to Diyaul-Hajiyih, Uzra Khanum et al., in Tihran	233
AB06089 to Habibullah Ibn Sina, in Tihran	233
AB06366 to Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihran	234
AB06268 to Husayn Hamadani, in Tihran	235
AB06277 to Liqaiyyih Asdaq Mudabbir, in Tihran	235
AB06076 to Mirza Aqa Taliqani, in Tihran	236
AB06170 to Mirza Hatam Khan, in Tihran	237
AB06178 to Mirza Mihdi son of Mulla Ghulam-Rida et al., in Tihran	237

AB12372

To: Yunis Afrukhtih, in Tihiran

O thou who art firm in the Covenant! His honor Najaf-'Ali expresseth the utmost gratitude to thee that during his convalescence in Tehran thou didst show him the greatest care and kindness. In truth this service was rendered unto the Threshold of the Most High, for it was for the sake of God and in the path of God. I too became exceedingly grateful for thy effort and service, and I supplicate at the Divine Threshold that henceforth thou mayest be assisted and confirmed in rendering even greater services and imperishable good deeds. Be thou a self-sacrificing servant to the friends and a kind attendant to the loved ones. Be thou a treasury to those who are destitute and a sure refuge to those who are helpless. Consider every poor one a prince and know every weak one to be mighty strong. For though they may outwardly be without means, yet at the Holy Threshold they are servants, near ones: the poorer they are, the nearer they are, and the weaker they are, the stronger they become. And upon thee be glory.

ای ثابت بر پیمان جناب نجفعلی نهایت شکرانیت را نسبت بشما اظهار مینماید که در ایام نقاهت در طهران منتهای رعایت و عنایت را در حق او مبذول داشته‌اید و فی الحقیقه این خدمت باستان حضرت احدیت بود زیرا الله و فی الله بود این عبد نیز در نهایت درجه ممنون از همت و خدمت شما گشتم و بدرگاه الهی عجز و نیاز آرم که من بعد باعظم از این خدمات و باقیات صالحات موفق و مؤید گردید یاران را بندهء جانفشان شوید و دوستان را خادم مهربان بینوایانرا گنج شایگان گردید و بیچارگان را پناه امن و امان هر فقیری را امیر شمرد و هر ضعیفی را رکن شدید دانید زیرا هر چند بظاهر بی سر و سامانند ولی در آستان مقدس بندگان مقربان هر چه فقیرتر قریب تر و هر چه ضعیف تر قوی ترند و علیک البهاء

Ghazi3072.151-152

AB05078

To: Haji Muhammad Ali Hasan-Uf Usku'i

- 1 O servant of the divine Threshold! Most of the divines, mystics and princes remained deprived while you became privy to the secret. They set while you rose. They descended while you ascended. They became abased while you were exalted.
- 2 Thus it is guidance that raises man from earth to heaven, and lifts him from the lowest depths to the highest zenith. It makes the earthly one celestial, renders the terrestrial one heavenly, transforms darkness into light, and teaches the animal to be

- 1 ای بندهء آستان الهی علما و عرفا و امرا اکثری محروم ماندند و تو محرم راز گردیدی آفل شدند و تو طالع گردیدی هبوط یافتند و تو صعود جستی ذلیل گشتند و تو عزیز گردیدی
- 2 پس هدایت است که انسانرا از خاک بافلاک رساند و از حضيض ادنی باوج اعلی برآرد ناسوتبرا لاهوتی کند زمینی را آسمانی نماید ظلمانی را نورانی کند و حیوانیرا انسانی پیاموزد خفته را بیدار کند و نادانانرا هوشیار نماید

human. It awakens the sleeping one and makes the ignorant aware.

- 3 This is what the late Shaykh meant when he said “The secret of reversal is the symbol of the chief.” This is the meaning of “He makes your highest lowest and your lowest highest.”

3 این است که شیخ مرحوم میفرماید سرالتکیس
لرمز الرئیس اینست معنی یجعل اعلاکم اسفلکم
اسفلکم اعلاکم

- 4 Therefore give thanks to God that you found elevation and attained lordship, and day by day became better and more joyful. I hope you will become the chief of the yearning ones and the leader of the lovers, that you will arise to guide souls and bestow cups whose mixture is of camphor.

4 پس شکر کن خدا را که برتری یافتی و سروری
جستی و روز بروز بهتر و خوشتر گردیدی
امیدوارم سرحلقه مشتاقان شوی و سرور
عاشقان گردی و بهدایت نفوس پردازی و
کأس مزاجها کافور بخشی

- 5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الابهی

YMM.288, NSS.157a

AB05094

To: Aqa Muhammad, in Yazd

- 1 O servant of God! Truth, friendship, peace and reconciliation with all the peoples of the world are requirements of worship of Truth in this Most Glorious Cycle. Praise be to God that antagonism, cruelty, enmity, opposition, religious fanaticism, religious conflicts, religious contentions, and oppression have been completely removed.

1 ای بنده حقّ راستی و دوستی و صلح و آشتی
با جمیع عالمیان از مقتضای حقّ پرستیت در این
دور ابهی الحمد لله ضدّیت و قساوت و عداوت
و مخالفت و عصبیت جاهلیت و معاندات دینیّه
و معارضات مذهبیه و جور و جفا بکلی مرتفع
گشته

- 2 One must deal with all the peoples of the world with the utmost joy and fragrance, except for the hypocrites. It is necessary to avoid and shun the hypocrite because they cause lethargy, rigidity, listlessness, heedlessness and coldness. Their influence is like severe winter cold - even if a person is in perfect health, intense cold produces weakness, trembling and illness. This is why pure and holy souls are repelled by foul odors.

2 باید با جمیع عالمیان بنهایت روح و ریحان معامله
نمود مگر منافقان از منافق احتراز و اجتناب لازم
زیرا سبب نحوودت و جمودت و کسالت و غفلت
و بروودت گردند نفسشان مثل سرمای زمهریر
است هرچند انسان در نهایت صحت و تندرستی
باشد از برد شدید کسالت و ارتعاش و زکام
حاصل گردد اینست که نفوس طیّبه طاهره از
روائح کریهه مشمئز گردند

- 3 Therefore, in the divine verses both fellowship with all peoples and avoidance of the people of hypocrisy and corruption have been revealed.

3 لهذا در آیات الهیه الفت با کافّه ملل و همچنین
احتراز از اهل نفاق و خلل نازل گشته

- 4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

AVK3.090

AB05177*To: Khursand, Rustam et al., in Yazd*

1 O two servants of God! The radiance of the heavenly Sun was hidden for a time from the East of Iran. Then the ocean of bounty surged forth and the brilliant Sun shone again from both East and West of Iran, illumining the country and making its territory a rose garden.

2 Therefore, O Parsees, offer praise and thanksgiving to the pure Lord who bestowed fresh life upon this lifeless body, scattered pure seeds in this farmland and watered it with the rain of bounty. Soon you shall see that country become the envy of flower gardens and that territory become a sign of the eternal paradise.

3 Praise and thanksgiving are due to the Lord who made this black earth green and verdant again through the rain of bounty and placed the crown of glory upon the head of the Iranians. Ancient nobility with a heart-attracting radiance has unveiled its face in this supreme paradise and its fame has reached every land. May your souls be happy!

1 ای دو بندگان خدا پرتو آفتاب آسمانی مدّتی از خاور ایران پنهان شد پس دریای بخشش بجوش آمد و مهر رخشان دوباره از خاور و باختر ایران بدرخشید کشور را روشن کرد و مرز و بوم را گلشن فرمود

2 پس ای پارسیان ستایش و نیایش پاک یزدانرا نمائید که این کالبد مرده را جان تازه بخشید این کشت زار را تخم پاکی افشاند و بابر بخشش آبیاری فرمود بنزدیکی خواهید دید که آن کشور رشک گلزار گردد و آن مرز و بوم نشانهء باغ بهشت جاودان

3 پرستش پروردگار را باید و شاید که این خاک سیاه را بیاران بخشش دوباره سبز و خرم فرمود و ایرانیان را افسر سرفرازی برسر نهاد بزرگواری دیرین با پرتوی دلنشین در این بهشت برین رخ گشود و آوازه اش بهر کشور رسید جانتان خوش باد

ALPA.072, YARP2.083 p.116

AB05105*To: Mulla Bahram Akhtar Khavari, in Yazd*

In the Name of the Peerless Lord. O Bahram! Bahram is a star that illumines both East and West, and a radiance that makes the dark world rival a rose garden and meadow. Therefore, since you are remembered by this name and sign at the Divine Threshold, you must manifest and display through your words, ways and deeds that which befits this name. You must shine like the morning star in the East of this land, and in the cosmic gathering, like the divine radiance, unveil your face. Become renowned throughout the world and detached in the wilderness of the Beloved. Indeed, this day is an auspicious day for kindling the heart-warming fire. Do not let go of this great bounty and this divine gift. Strive to run ahead of all others and gain the greatest share. The counsel is the counsel

بنام خداوند بی مانند ای بهرام بهرام اختری است که خاور و باختر را روشن نماید و پرتوی است که جهان تاریک را رشک گلزار و چمن کند پس چون باین نام و نشان در درگاه یزدان یاد می شوی باید بآنچه سزاوار این نام است از گفتار و رفتار و کردار پدیدار و آشکار گردی در خاور این کشور چون ستارهء بامداد بدرخشی و در انجمن کیهان چون پرتو یزدان پرده از رخ برداری رسوای جهان شوی و بی سر و سامان بیابان جانان باری این روز روز فیروز است و افروختن آتش دل افروز این بخشش بزرگ را از دست مده و این دهش یزدان را منته بکوش که از همه

of God that was written in previous letters. Look at it, desire it, and act upon it.

پیشتر دوی و بیشتر بهره گیری پند پند یزدان
است که در نامه های نخستین نگاشته نگاه کن
و بخواه و رفتار و کردار کن

ALPA.026b, BSHN.140.435, BSHN.144.429,
MHT1b.246, YARP2.034 p.084

AB05432

To: Wife of Baqir Afnan, in Yazd

- 1 O handmaiden of God the Protector, the Self-Subsisting! 1 یا امة الله المهيمن القيوم
- 2 In truth, such a fire of longing has blazed forth from the heart of that yearning one that it has brought the denizens of the most exalted Paradise to lamentation and distress, and has affected and saddened the heart of 'Abdu'l-Baha. However, there are many consummate divine wisdoms - surely in these obstacles there is a wisdom concealed and hidden. 2 في الحقيقة چنان نار اشتياق از قلب آن مشتاق
زبانہ کشيده که اهل سرادق ملأ اعلی را به
جزع و فزع آورده و قلب عبدالهآء را متأثر و
محزون نموده ولی حکمتهای بالغه الهیه بسیار البتہ
در این موانع حکمتی مکنون و پنهان
- 3 O illumined leaf! Be confident that I will undertake to arrange your attainment of the presence at the Sacred Threshold. I hope that, through the assistance of the All-Powerful Lord, you may attain to kissing the Sacred Threshold in complete attraction and ecstasy, joy and gladness, sincerity and sanctity. Do not hasten - all things come in their appointed time. 3 ای ورقه نوراء مطمئن باش که من تکفل
شرفیابی تو باستان مقدس مینمایم امیدوارم که
در کمال جذب و ولہ و سرور و حبور و خلوص
و تقدیس بعون رب قدیر بتقبیل عتبه مقدسه
فائز گردی تعجیل منما الامور مرهونة باوقاتها
- 4 O my Lord, my Refuge, my Beloved, my Deliverer! Protect this illumined leaf who is from the Tree of Thy mercy in Thy safe-keeping and protection, refresh her heart with the fragrances from the gardens of Thy oneness, and guard her with the eye of Thy care and preservation. Verily Thou art the Mighty, the Powerful. 4 رب و ملجئ و مهربی و مناصی صن هذه الورقة
النوراء التي من سدرة رحمتك في حفظك و
حمایتك و انعش قلبها بنفحات رياض احديتك
و احرسها بعين رعایتك و كلائتك انك انت
القوى القدير

MKT7.196

AB05460

To: Hasan Khurasani, in Egypt

- 1 O thou who art firm in the Covenant! Though outwardly thou art not present and with physical eyes thou dost not observe how radiantly thou art present in this gathering and with what joyful heart thou art here. The glance of favor from the Abha Kingdom encompasses thee and the light of mercy from the station of "the distance of two bow-lengths or even closer" shines upon thee. The sea of favors surges over thy head, for the broken thread hath, God willing, been mended again and the shaken foundation hath become firm and steady. If somehow this matter could become ultimately very fruitful, it would be most beneficial. Convey the Most Wondrous, Most Glorious greetings to his honor Aqa Mirza Javad. A letter was sent for Aqa Mirza Mahmud and two others who have newly accepted the Faith - it is enclosed. And upon thee be glory.

- 2 Our friends have caused you much trouble. Truly they have become the cause of my embarrassment. We beseech God to assist and prosper you in all conditions.

1 یا من ثبت علی الميثاق هرچند بظاهر حاضر نیستی و بچشم ظاهر ناظر نه که در این محضر بچه وجه ناضری حاضری و بچه قلب مستبشری موجود نظر عنایت از ملکوت ابهی شامل و پرتو رحمت از مقام قاب قوسین او ادنی واقع بحر الطاف بر سرت مواج چه که رشته گسسته انشاء الله دوباره التیام یافت و بنیان متزلزل محکم و استوار گردید اگر چنانچه نوعی شود که این کار نهایت مثمر ثمری گردد بسیار موافقت جناب آقا میرزا جواد را تکبیر ابداع ابهی ابلاغ فرمائید و بجهت آقا میرزا محمود و دو نفر دیگر که تازه تصدیق نموده اند مکتوب ارسال شد در جوفست و البهاء علیک

2 حضرات ما شما را بسیار زحمت داده اند حقیقه سبب نجلت من شده اند نسل الله بان یؤیدک و یوفقک فی جمیع الاحوال

MMK6#506, YMM.337x

AB05213

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

- 1 O wanderer in the lands for the sake of the Lord! Praise be to God that thou hast observed the results of this journey and increased thy confidence in faith, and "that my heart might be assured" hath been realized. Give thanks to God that thou art occupied in service at the Threshold of the Most Glorious Beauty and hast arisen in faithfulness.

- 2 What bounty is greater than this, and what favor is mightier than this - that one should wander through mountains, plains and deserts for the sake of that Beloved Friend! I hope that soul-stirring results will be achieved from this journey.

1 ای سرگشته دیار در سبیل پروردگار الحمد لله نتایج این سفر را ملاحظه نمودی و اطمینان بر ایمان افزودی و لیطمئن قلبی تحقق یافت شکر کن خدا را که مشغول بخدمت آستان جمال ابهائی و بوفای قیام نمودی

2 چه موهبتی است اعظم از این و چه عنایتی است اکبر از این که انسان در ره آندلبر مهربان سرگشته کوه و دشت و بیابان باشد امیدوارم که در این سفر نتایج جانپور حاصل گردد

3 الحمد لله بستگان آنحضرت در طهران در نهایت راحت و همواره سفارش نگاشته میگردد مطمئن

- 3 Praise be to God, thy relatives in Tehran are in the utmost comfort, and instructions concerning them are constantly being written. Be assured, and engage thyself in service to Him Who appeared on Sinai with the utmost detachment, attraction, joy, rapture, gladness and delight, that thou mayest witness the confirmations of the All-Forgiving Lord and observe the assistance of the hosts of the Kingdom.

باشید و خود در نهایت انقطاع و انجذاب و طرب و وله و سرور و حبور بخدمات مجلّ طور مشغول باشید تا تأییدات ربّ غفور بینید و نصرت جنود ملکوت مشاهده کنید

- 4 And upon thee be greetings and praise.

4 و علیک التّحیّة و الثّناء

INBA16:105, PYK.250

AB05348

To: Musa Tabib Kalimi, in Iraq

- 1 O memorial of His Holiness Abraham! Your poem was received and reviewed. However, praise of 'Abdu'l-Baha is just the word "Abdu'l-Baha" and nothing more. As the famous saying goes: "If there is someone in the house, one word is enough."
- 2 Therefore, engage in praise and glorification of the Most Great Name (may my spirit be a sacrifice for His loved ones), and open your sweet tongue and compose colorful odes so that you may give the denizens of the highest heaven a sweet taste and bestow evident joy and delight upon the hearts of the believers.
- 3 In this glorious Dispensation, the children of Abraham have attained to firm faith, steadfast conviction and mighty, intense assurance - they have become the pride of Israel and the glory of the party of the Glorious Lord.
- 4 Therefore, my utmost hope and desire from the favors of the Blessed Beauty is that each one may become a brilliant lamp and adorn the gathering of longtime friends, and melt with the fire of the love of God and burn and be content with the flame of love.
- 5 And upon you be the Most Glorious Glory.

1 ای یادگار حضرت ابراهیم منظمه شما رسید و ملاحظه گردید ولی ستایش عبدالهّاء کلمه عبدالهّاء است و بس مثل مشهور است در خانه اگر کس است یک حرف بس است

2 پس به ستایش و نیایش اسم اعظم روحی لأحبّائه الفداء پرداز و زبان شیرین بگشا و قصائد رنگین تنظیم کن تا اهل علیین را مذاق شکرین نمائی و قلوب مؤمنین را فرح و سرور مبین بخشی

3 ابناء خلیل در این دور جلیل موفق بایمانی ثابت و ایقانی محکم و اطمینانی عظیم و شدید نخر اسرائیل گشتند و مباحات حزب ربّ جلیل شدند

4 لهذا از الطاف جمال اهی غایت رجاء و منی اینست که هر یک سراجی منیر گردد و محفل یاران دیرین بیاراید و بنار محبة الله بگدازد و باآتش عشق بسوزد و بسازد

5 و علیک الهّاء الأبهی

MSHR3.213

AB05099*To: Rida Quli (Abadih), in Palestine*

1 O faithful servant of the Abha Beauty!

2 It is morning and Aqa Muhammad-Hasan is present and mentioned that today is the day of farewell and the pilgrims are departing. Therefore, several letters are being written so that they may illumine eyes and liberate necks - that is, may they become light of inner meanings to the yearning ones, divine attraction to the lovers, and the breath of the All-Merciful to the mystics.

3 Praise be to God, you have circumambulated with spirit and body, soul and heart, inward and outward, the Center of Lights, the circumambulating point of the righteous, the place of prostration for lovers, the Kaaba of mystics, the shelter of the fearful, and the refuge of the spiritual ones, and you have gained new firmness and steadfastness.

4 Now, with firm resolve, complete attention, manifest detachment, abundant zeal, and eloquent speech, return to your original homeland, the Luminary of the horizons in the land of Iran, so that you may become the cause of joy and happiness of the friends and convey the glad tidings of the Lord.

5 And upon you be greetings and praise.

1 ای بندهٔ صادق جمال ابهی

2 صبح است و جناب آقا محمد حسن حاضر و ذکر نمودند که الیوم یوم وداع است و حضرات زائرین عازمند لهذا چند مکتوب تحریر میشود تا سبب تنویر ابصار گردد و تحریر رقاب یعنی مشتاقانرا نور معانی گردد و عاشقانرا جذبهٔ ربّانی و عارفانرا نفسِ رحمانی

3 الحمد لله به روح و جسم و جان و دل باطن و ظاهر مرکز انوار مطاف ابرار سجده‌گاه عاشقان و کعبهٔ عارفان و ملجأ خائفان و ملاذ روحانیان را طواف نمودی و ثبوت و استقامت جدیدی حاصل فرمودی

4 حال بعضی ثابت و توجّهی کامل و انقطاعی باهر و اشتعالی وافر و نطقی بلیغ بموطن اصلی نیر آفاق بخطّهٔ ایران مراجعت نما تا سبب فرح و سرور یاران گردید و بشارات حضرت یزدان را برسانید

5 و علیک التّحیّة و الثّناء

MKT6.010b

AB05442*To: the Greatest Holy Leaf Bahiyyih Khanum, in Palestine*

O My sister, the kindred of My spirit!

I have perused all the communications that were sent. Regarding a trip to Alexandria, Cairo, Port Said and also from there to Beirut, do thou consider what is best for thee. Whatever leads to an improvement in thy health, the same should be carried out. If the weather proves disagreeable, thou mayest go to Beirut and stay in the home of Jinab-i-Muhammad Muafa, upon him be Baha'u'llahu'l-Abha. Also, shouldst thou desire to go to Jibal from there, that, too, is permissible. Or shouldst

thou wish, we could obtain a place specially for thee in Haifa.
Do thou write soon about thy decision.

Convey Abha greetings on My behalf to all the blessed leaves
and also to all the friends. There is no time to mention them
one by one.

P.S. I have given Aqa Muhammad-Taqi the sum of Liras to give
to thee. Thou mayest get from 'Aqa Siyyid Yahya [Munirih
Khanum's brother] what thou need. I will pay him later.

LTDT.174-175

AB05331

To: Ali Quli Khan, in United States

- 1 O ancient companion! Regarding [Mme.] Maknat, what you had requested has been carried out. A letter with utmost kindness was written to him and a letter to his wife, and they were sent. Surely by now they have arrived. And as for the matter of Jinab-i-Taqizadeh, observe that after arriving in America this enclosed treatise has been published. You must be awake, not asleep. Take measures regarding this person so that he does not cause severe harm to the Cause of God.
- 2 Observe that 'Abdu'l-Baha is awake in Africa - you must not be asleep in America.
- 3 Observe the copies of books and treatises by Mirza Yahya in the public library in London that exist in his own handwriting and the handwriting of his son, and show them to Taqizadeh so that he may know what an amazingly learned, eloquent and articulate person is promoting nonsense. These books will later be carefully examined word for word by the learned ones of the world, and the perfections of each soul will become apparent.

1 ای همدم قدیم در خصوص مکات آنچه خواسته بودید مجری گردید نامه‌ئی در نهایت مهربانی باو و نامه‌ئی بحرم او مرقوم گردید و ارسال شد البته تا بحال رسیده و اما قضیه جناب تقی زاده ملاحظه نمائید که بعد از ورود به امریکا این رساله جوف نشر شده شما بیدار باشید در خواب نباشید چاره این شخص را بنمائید که ضرر شدید بامر الله نرساند

2 ملاحظه کنید که عبداله‌آء در افریکا بیدار است شما در امریکا در خواب نباشید

3 سواد کتب و رسائل از میرزا یحیی در کتابخانه عمومی لندن که بخط خود او و خط پسرش موجود ملاحظه نمائید و به تقی زاده نشان بدهید تا بداند که ماشاءالله ترویج هذیان چه شخص عالم فصیح بلیغ مینماید این کتب بعد حرفاً بحرف بدقت تمام از فضلالی عالم ملاحظه خواهد شد و کالات هر نفسی ظاهر خواهد گشت

YIK.096-096

AB05241

To: Abbas Qabil

- 1 O Qabil! The flowing verses that were like the melodies of a thousand eloquent and wondrous springtimes were recited, and the fragrance of steadfastness and firmness was inhaled. However, from some of the servitude-laden contents joy was obtained while others were corrected.
- 2 Consider how intensely the fire of this servant's love for you burns, that despite a hundred thousand occupations and lack of time, I undertook to correct your poetry so that it may serve as a model for the future of his honor Qabil, and whatever he may sing in the arts of melody upon the branches of utterance may be in this station and tune, that it may be chanted in the gatherings of the Kingdom and assemblies of the Realm of Might, nay even in the monasteries of the Realm of Divinity, and its melody may reach the ears of the Guardian of the Most Glorious Kingdom and become the manifestation of praise.
- 3 And glory be upon you and upon all who remain firm in God's Covenant and praise God's Testament. 'Abbas.

1 ای قابل الطاف الهی اشعار آبدار که چون الحان هزار ربیع فصیح و بدیع بود تلاوت گردید و نفحهٔ ثبوت و رسوخ استشمام شد ولی از بعضی مضامین عبودیت آمیز سرور حاصل و بعضی دیگر تصحیح شد

2 ملاحظه فرما که آتش محبت این عبد بآنجناب بچه درجه پرشعله است که باوجود صد هزار مشغولیت و عدم فرصت بتصحیح نظم شما پرداختم تا دستورالعمل به جهت مستقبل حضرت قابل گردد و آنچه بفتون الحان بر غصون بیان بسرایند از این مقام و آهنگ باشد تا در محافل ملکوت و مجامع جبروت بلکه صوامع لاهوت ترتیل گردد و نوایش به مسامع پاسبان ملکوت ابری رسد و مظهر تحسین شود

3 و البهاء علیک و علی کلّ من ثبت علی عهد الله و اثنی علی میثاق الله

YBN.201-202

AB12374

To: Al Naddaf, Yadullah et al.

- 1 O my God! O my God! These two pure souls have turned to the Kingdom of Thy mercy and have hearkened unto the call of the King of Thy oneness. They have believed in Thee and in Thy verses, have testified to Thy words, and have been drawn to the horizon of Thy unity. Their hearts were stirred like seas by the winds of Thy love, and their affairs grew mighty in the field of Thy knowledge. They walked the most straight and upright path, seeking Thy good pleasure, consumed with love for Thee, and attracted to Thy beauty.
- 2 O Lord! O Lord! Make their final destination the beginning of Thy favors, admit them to the pavilion of Thy holiness, cause

1 الهی اَنْ هاتین النفسین الزکیّتین قد اقبلتا الی ملکوت رحمانیتک و سمعنا نداء ملک فردانیتک و امنتا بک و بآیاتک و صدقتا بکلماتک و انجذبنا الی افق توحیدک فتلاطم قلبهما کالبهار باریاح محبتک و تفاقم امرهما فی میدان معرفتک و سلکنا فی المنهج القویم و الصراط المستقیم طلباً لرضائک و شعفاً بحبک و انجذاباً الی جمالک

2 ربّ اجعل خاتمة المطاف فاتحة الألفاف و ادخلهما فی سرادق قدسک و ادخلهما فی محافل انسک و ارزقهما لقائک و اغرقهما فی

them to abide eternally in the gatherings of Thy companionship, grant them the blessing of meeting Thee, immerse them in the ocean of Thy bestowals, and establish for them a seat of truth with Thee and an exalted station before Thee. Verily, Thou art the Generous, the Merciful, the Forgiving, the Mighty, the All-Bestowing.

بحر الطافک و اجعل لهما مقعد صدق عندک و
مقاماً علیاً لدیک انک انت الکریم الرحیم الغفور
العزیز الوهاب

QUM.070, QUM.131b

AB05144

To: Aqa Abdu'l-Husayn (Kashan)

O thou who art firm in God's Covenant! Well is it with thee, for like a foundation made of steel plates thou hast remained firm and steadfast in the New Covenant, and in the Cause of the Peerless Beauty thou hast stood straight and strong. Thou hast become the object of praise of the Supreme Concourse and the recipient of honor from the denizens of the highest Paradise. This praise sufficeth thee - that thou wert veiled by no veil and attributed to no ulterior motive. God hath praised thee and lauded and extolled thee, saying "The blame of no blamer shall turn them from God." Today there is no greater praise than firmness in the Covenant, and no higher commendation than steadfastness. Be thou happy and joyous with this supreme bounty, and be thou a radiant candle in the gathering of the steadfast ones, for the outpourings of the praiseworthy station are being showered upon thee and the favors of the Lord of existence encompass thee. Therefore give thanks unto God for this. Convey greetings to all the friends of God.

ای ثابت بر میثاق الهی خوشا بحال تو که چون
بنیان از صفائح حدید بر عهد جدید ثابت و پایدار
گشتی و در امر جمال بیتال مستقیم و استوار
شدی و مظهر تحسین ملأ اعلی شدی و مورد
تکریم سگان جبروت او ادنی در ستایش این
بس که بهیچ حجابی محتجب نشدی و بهیچ غرضی
منسوب نشدی خداوند ستایش تو نموده و مدح
و تجید تو فرموده لاتأخذهم فی الله لومة لائم
فرموده الیوم ستایشی اعظم از ثبوت بر پیمان نه
و تجیدی اعلی از استقامت نیست باین موهبت
عظمی مسرور و خوشنود باش و در انجمن ثابتان
شمع مشهود باش چه که فیوضات مقام محمود
بر تو فائض و الطاف سلطان وجود بر تو شامل
فاشکر الله علی ذلک جمیع یاران الهی را تکییر
برسان

INBA85:177, MKT9.110, MMK6#123

AB05168

To: Aqa Mihdi et al.

- 1 O ye favourites of fortune! Praise be to God that ye have been favoured with a surpassing bounty, and graced with the bestowals of the Ancient Beauty - may my life be a sacrifice for His loved ones. 1 ای خوشبختان حمد خدا را که بفیض اعظم موفّق و بالطاف جمال قدم روحی لأحبّائه الفداء مؤید شدید
- 2 With unsurpassed humility and fervour, and in a spirit of perfect reverence and devotion, ye have hastened unto the Habitation of Holiness, and in those sacred precincts embosoming the inestimable Gift - the Centre around which circle in adoration the Concourse on high; the Luminous Sepulchre; the Hallowed Spot - ye have with your own hands planted fragrant blossoms. 2 و با نهایت عجز و نیاز در کمال تضرّع و ابتهال بحظيرة القدس شتافتید و در آئین مقام مقدّس بدست خویش هدیهء مطاف ملأ اعلی تربت نوراء بقعهء مبارکه یعنی گلهای معطره را کشتید
- 3 As ye laboured, 'Abdu'l-Baha too was with you in spirit, heart and soul. 3 و عبدالهآء نیز روحش و جان و دلش با شما بود
- 4 Wherefore, since ye have attained the bounty of labouring in that spiritual rose-garden, ye must night and day offer the meed of thankfulness at the threshold of the Lord of Oneness. 4 پس چون بفیض باغبانی در آن گلشن روحانی فائز گشتید باید شب و روز نهایت شکرانیت بدرگاه حضرت احدیت تقدیم نمائید
- 5 Greater still than this is that ye transported such a Gift from such a place to such another place. 5 و اعظم از این آنکه حامل چنین هدیه از چنین جائی بچنان جائی شدید

AHB_121BE #07 p.248, YHA1.127
(1.260), DSDS.072, QUM.254

AB05098

To: Aqa Muhammad et al.

- 1 O two servants at the Divine Threshold! Jinab-i-Morteza is returning to those parts and desires a gift from Abdul-Baha. Since they are turned toward the Abha Kingdom and gazing at the Threshold of the All-Glorious, and are firm in the Covenant and speaking in praise of the All-Merciful, their request is accepted, especially regarding those two souls who have ascended to the heights of acceptance. 1 ای دو بندهء درگاه کبریا جناب مرتضی مراجعت بآن صفحات مینمایند و ارمغانی از عبدالهآء میخواهند چون متوجه ملکوت ابری و ناظر بعتبهء حضرت کبریا هستند و ثابت بر پیمان و ناطق بشای حضرت رحمان خوااهش ایشان مقبول علی الخصوص در حقّ آن دو شخص متعارج باوج قبول
- 2 These days are the first century and the most great and glorious age. Souls must become familiar with chanting the verses of glory and be delighted by beholding the Kingdom of Beauty. 2 این ایام قرن اوّل است و عصر جلیل اکبر نفوس باید بترتیل آیات جلال مأنوس گردند و بمشاهدهء ملکوت جمال محظوظ شوند

- 3 The spring of paradise is flowing and the garden of oneness is adorned in utmost beauty and is visible and evident. Divine wisdom is welling up and the divine Kawthar is overflowing and the birds of holiness are singing melodies and various tunes. عین تسنیم در جریانست و جنت احدیه در نهایت تزین مشهود و عیان حکمت الهیه در نبعانست و کوثر الهی در فیضان و طیور قدس در نغمه و فنون الحان
- 4 Therefore, awaken and alert the people so they may receive an abundant portion from this ocean of oceans and attain the intoxication of the cup whose mixture was of camphor from these melodies and songs. پس ناس را بیدار و هوشیار کنید تا از این فیض بحر البهور نصیب موفور برند و از این نغمه و آهنگ نشئه کأس کان مزاجها کافور یابند
- 5 And upon you both be the Most Glorious Glory. و علیکم البهاء الأبهی

INBA87:255a, INBA52:258

AB05235

To: Aqa Muhammad Hasan et al.

- 1 O servants of the All-Merciful and handmaidens of the Lord God! Although that noble one has taken flight to the Kingdom of Light and left you behind as a memento in this unstable abode, be not sorrowful, become not grief-stricken, weep not, wail not. For he has ascended in the shadow of the Peerless Beauty to the Kingdom of Glory and has attained to the threshold of the Throne of the Lord, the All-Bountiful. ای عباد رحمن و اماء حضرت یزدان هر چند آن بزرگوار بملکوت انوار پرواز نمود و شما را در این دار بیقرار یادگار گذاشت محزون مباشید مغموم مگردید گریه ننمائید مویه مکنید زیرا در سایه جمال بیثال بملکوت جلال عروج نمود و پیاپی عرش ربّ کریم درآمد
- 2 This is not death, it is life; this is not passing, it is deliverance; this is not extinction, it is immortality; this is not separation, it is the very essence of faithfulness. The parched and thirsting one has reached the boundless ocean of mercy, and the passionate lover, freed from separation, has attained to his Beloved. این موت نیست حیاست این وفات نیست نجاتست این فنا نیست بقاست این جفا نیست عین وفاست تشنه سوخته بدریای رحمت بی پایان رسید و عاشق پر حرمان از هجران رهید و بمعشوق رسید
- 3 In such case, gladness is sweet, freedom is sweet. And upon you be greetings and praise. در اینصورت شادی خوش است آزادی خوش است و علیکم التحیه و الثناء

MKT5.095

AB12386*To: Azizullah Varga*

1 O cherished memorial of that distinguished martyr!

2 A few days ago a letter was sent, and now I am again penning this epistle with my own hand, as Khan has written requesting that I write a letter in my own hand to your honor. Following my longstanding practice, I consider submission to the friends as my creed and religion. Therefore, these few lines are written with utmost love, and I continually implore with humility and supplication at the threshold of the Almighty that He may assist you to attain His good-pleasure and make you the recipient of His aid and favor, so that you may be successful and confirmed in both worlds.

3 Strive as much as you can in your department to become recognized for truthfulness and honesty and to be successful through zeal and high endeavor, so that your conduct, behavior and speech may become the cause of others' awakening and mindfulness.

4 And upon you be glory, greeting and praise.

1 ای یادگار آن شهید بزرگوار

2 چند روز پیش نامه‌ئی ارسال گردید و حال نیز باثر خامهء خویش این نامه مینگارم یعنی جناب خان مرقوم نموده‌اند که مکتوبی بخط خود بجناب عزیز بنگار من نیز بحسب عادت دیرین خویش تمکین از احباب را مذهب و کیش خود می‌شمارم لهذا در نهایت محبت این چند سطر نگارش یابد و همواره پدرگاه ذوالجلال عجز و زاری نمایم که ترا موفق برضا فرماید و مظهر عون و عنایت نماید تا در دو جهان موفق و مؤید گردی

3 تا توانی در اداره‌ئی که هستی بکوش که به صدق و راستی مسلم گردی و به غیرت و همت موفق شوی تا حرکات و رفتار و گفتارت سبب تذکر و تنبه دیگران شود

4 و علیک البهاء و التّحیّة و الثّناء

INBA85:517b

AB05202*To: Baqiruf, Ahmad et al.*

1 O my spiritual friend! It is nearly sunset and the sound of the Ramadan cannon, but what a Ramadan - joined hand in hand with winter and cold and storm, having forgotten affection and faithfulness and forbearance, and like the suspended fate has attacked the friends in Akka. One cries "O Most Holy!" while another says "What is this accursed hunger and thirst!" One shivers and falls apart from the intense cold of the fast and the frigid air, while anyone thinks about preparing an overflowing cup of tea. Everyone is occupied with some state, and I, with tired fingers and a silent pen, am occupied with your remembrance and mention, heedless and forgetful of the fast and its intensity and thirst and its severity, for the sweetness of your

1 ای رفیق روحانی من قریب غروب و صدای توب کروپ رمضان است اما چه رمضان با زمستان و سرما و طوفان دست درآغوش نموده و مهر و وفا و مدارا فراموش کرده و چون اجل معلق هجوم بر احباب عکا آورده یکی یا قدّوس میگوید و دیگری ما هذا الجوع والعطش المنتحوس یکی از شدّت سرمای صوم و برد هوا می‌لرزد و از هم میریزد دیگری در فکر تهیهء جام چای لبریز است هرکس بحالی مشغول و من با انامل خسته و قلم دمبسته بذکر و یاد تو مشغول

remembrance has removed the bitterness of the exhaustion and difficulty of thirst and fatigue.

و از صیام و سورتش و عطش و حدّش ذاهل
و غافل زیرا شیرینی یاد تو تلخی تعب و زحمت
عطش و مشقت خستگی را رفع نمود ع

- 2 When it is appropriate we will summon you.

2 وقتی که مناسب است ما شما را احضار خواهیم نمود

INBA75:069

AB05347

To: Dr Ataullah Bakhshayish

- 1 O thou who art the remembrance of that one who was attracted to God! Though that bird of the rose-garden of divine knowledge hath winged its flight to the eternal rose-bower, praise be to God that he left behind such a remembrance as thee. How excellent are these words: "From whom shall we seek the fragrance of the rose if not from rosewater?"

1 ای یادگار آن منجذب الی الله اگر آن مرغ گلشن
عرفان بگلبن جاودان پرواز نمود حمد خدا را که
مثل توئی یادگار گذاشت فنعیم ما قال بوی گل
را از که جوئیم از گلاب

- 2 Thanks be to the Most Holy One that, through love for the True Beloved, thou hast rent thy garment and possessest a heart that is illumined, pure and refined. In the gathering of spiritual ones thou hast kindled thy countenance, and in holy assemblages thou hast burned away the veils. In the school of love thou hast learned thy lessons, hast shut thine eyes to strangers, and hast gathered the pure gold of divine mysteries. Therefore, in gratitude for this bounty and bestowal from the Creator King, loose thy speaking tongue and attune thy hearing ear to divine secrets, that the gift may be revealed in full measure. And the Glory be upon thee.

2 منت حضرت احدیت را که از محبت معشوق
حقیقت گریبانی چاک داری و دلی روشن و
لطیف و پاک در انجمن روحانیان رخی افروختی
و در مجامع قدسیان پرده ها بسوختی و در
دبستان عشق درس و سبق آموختی و دیده از
اغیار بدوختی و زر تمام عیار اسرار اندوختی پس
بشکرانه این فضل و بخشش شهریار آفرینش
زبانی گویا باز کن و گوشه شنوا با راز دمساز
دار تا موهبت بتمامها رخ بگشاید و البهاء علیک

- 3 Permission is granted for pilgrimage to the point of circumambulation of the Supreme Concourse, accompanied by the assured leaf, thy mother, upon her be the Glory of God.

3 اذن توجه بجل مطاف ملأ اعلی دارید با ورقه
موقنه والده علیها بهاء الله

MSHR2.282

AB05436*To: Florence Breed Khan*

- 1 O handmaiden of God! What you had written was noted. Indeed it indicated supplication and enkindlement with the fire of the love of God. I beseech God that moment by moment He may increase this bounty and make this union the cause of the appearance of excellent results, especially when the child is born - may its advent be blessed, may it be nurtured at the breast of the love of God, and be reared in the embrace of the knowledge of God.
- 2 Firdawsi says: "This noble lineage bears the mark of two persons - from Afrasiyab and from Kay Kavus." Now this will be the offspring of East and West. Surely its coming brings felicity, for it is evidence of what was repeatedly written in letters: that East and West are like two lovers embracing one another.
- 3 Convey my greetings and praise to Khan. And upon you both be glory at every moment and time.

1 یا امة الله آنچه مرقوم نموده بودید ملاحظه گردید فی الحقیقه دال بر ابتهاج و اشتعال بنار محبت الله بود از خدا خواهم که آناً فاناً بر این موهبت بیفزاید و این اقترانرا سبب ظهور نتایج حسنه فرماید علی الخصوص چون محمول تولد یابد قدومش مبارک گردد و از ثدی محبت الله پرورش یابد و در آغوش معرفت الله پرورش گردد

2 فردوسی میگوید نشان از دو کس دارد این نیک پی ز افراسیاب و ز کاوس کی حال این نتیجه شرق و غرب خواهد بود البته قدومش میمنت دارد زیرا دلیل بر آنست که مکرر در نامه ها مرقوم گشت خاور و باختر مانند دو دلبر دست در آغوش یکدیگر نموده

3 جناب خان را از قبل من تحیت و ثنا برسان و علیکما البهاء فیکل آن و حین

MSHR5.188, YIK.103

AB12830*To: Ghulam-Rida Khan et al.*

- 1 O thou who art enkindled with the fire of the love of God!
- 2 I have now inhaled the fragrance of faithfulness from the garment of the Joseph of God's Cause, and have been gladdened by the dawning of the lights of divine confirmation from the Most Glorious Kingdom. And I said: O my Lord and my Hope! Aid Thy servants who are afflicted in the hands of the wretched ones, who have turned toward Thy most exalted horizon in service to Thy Cause in the realm of creation.
- 3 O Lord! Make their feet firm in Thy Cause, and establish them upon Thy path, and bind their hearts to Thy covenant and Testament, and gladden their hearts through Thy remembrance and praise, and bring joy to their spirits through the breezes of

1 یا من اشتعل بنار محبت الله

2 قد شممت الآن رائحة الوفاء من قبص يوسف امر الله واستبشرت بسطوع انوار التأييد من الملكوت الابهي و قلت رب ورجائی اید عبادک المبتلین فی ید الاشقیاء المتبتلین الی افقک الاعلی علی خدمة امرک فی ناسوت الانشاء

3 ای رب ثبت اقدامهم علی امرک و استقمهم علی صراطک و اربط قلوبهم بعهدک و میثاقک و فرح قلوبهم بذكرک و ثنائک و بشر

Thy days, and expand their breasts through the lights of Thy oneness, and illumine their faces through the lights of Thy sanctification, and perfume their nostrils with the sweet fragrances of Thy mercy, and assist them with the hosts of Thy inspiration, and aid them through the powers of Thy grace, and make them fruit-bearing trees in the garden of Thy knowledge, and radiant lights in the horizon of Thy wisdom, and bright lamps in the niche of Thy tender mercy, and swimming fish in the ocean of Thy bounty, holding fast to Thy firm handle, clinging to the cord of Thy grace and generosity, O Thou Lord of the exalted throne!

ارواحهم بنفحات آیامک و اشرح صدورهم
بانوار توحیدک و نور وجوهم بانوار تقدیسک
و عطر مشامهم بانفاس طیب رحمتک و ایدهم
بجنود الهامک و انصرهم بقواء رحمانیتک و
اجعلهم اشجاراً مثمرة فی حدیقة معرفتک و
انواراً ساطعة فی افق حکمتک و سرجاً مضیئة
فی مشکاة مرحمتک و حیثاناً سابحة فی بحر
موهبتک متمسکین بعروتک الوثقی متشبثین
بجبل فضلک و جودک یا ذا العرش العلی

BRL_DAK#1175

AB05046

To: Hudhud wife of Ismullahul-Asdaq

- 1 O handmaid of God, who art related to him who hath attained the presence of God in the Kingdom of Abha and repaired unto the most exalted Companion! In this divine assemblage thou hast been called to remembrance and art well renown. The most ardent and tearful supplications have been offered at the Threshold of the All-Glorious that the bounties of the All-Merciful may surround thee at all times and thou mayest abide beneath the shade of the Lote-Tree beyond which there is no passing. The favors of God unto His handmaidens far transcend the power of expression and the bounties of the imperishable Beauty surge even as the eternal billows of the sea. It behooveth each one of the handmaidens of the All-Merciful, to rise, in this day, with the utmost power of faith and certitude, and to be invested, amongst the women of the earth, with such conduct, such manners, such character and so blissful a rapture that the warmth of their souls may kindle a fire in the goodly trees and burn away the foundations of self-conceit and the roots of godlessness.

1 ای امة الله المنتسبة الى من شرفه الله بجواره فی
الملکوت الابهی و الرقیق الاعلی در این انجمن
رحمانی ذكرت مذکور شد و یادت معروف
گشت بدرگاه حضرت ذو الجلال عجز و نیاز
گردید که در کلّ حین و اوان مشمول عنایت
حضرت رحمن باشید و در ظلّ سدره منتبی
مستظل الطاف حق باماء خویش برون از حد
و تعریف بیانست و عنایات جمال مطلق چون
دریای بی پایان لکن ایوم اماء رحمن هر یک
در نهایت قوه ایمان و اطمینان باید مبعوث و
ظاهر گردند و بروش و سلوک و حسن اخلاق
و شور و انجذاب بی بین اماء ارض حرکت نمایند
که نفس گرمشان در اشجار رطبه شعله افروزد
و بن و بنگاه خودپرستی و ریشه غفلت از
خدایپرستی را بسوزد

- 2 The glory of God rest upon thee!

2 و البهاء علیک

BRL_DAK#0605, MKT7.037

AB05396*To: Ibtihajul-Mulk*

- 1 He is the One dawning from the horizon of faithfulness! 1 هو المشرق من افق الوفاء
- 2 O radiant Ibtihaj! Praise be to God, the lamp has been lit and the path has made clear and visible. The life-giving breeze of grace is wafting and the Sun of Truth is brilliant and bright. At the time of Christ's ascension there were eleven believers. Now see what is happening! Praise be to God, the call is raised in Africa, and in Asia the Turk and Tajik are awakened, and from America the shot of the unity of mankind reaches the ear of every poor and noble one. So imagine what will happen soon. That honored person met and showed the utmost kindness. Therefore with complete joy fellowship is established. His work is my work and they have complete trust and confidence in you and are pleased. Therefore you must return to service with utmost effort and conduct yourself according to their good pleasure, for their pleasure is my pleasure. 2 آيا الابهاج الوهاج الحمد لله سراج افروخته و منهاج واضح و مشهود گشته نسيم عنايت جان پرور است و شمس حقيقت درخشنده و روشن حضرت مسيح را وقت صعود يازده نفر مؤمن موجود حال بين چه خبر است الحمد لله نداء در افريك بلند است و در آسيا ترك و تاجيك هوشمند و از امريك شليك وحدت عالم انساني گوشزد هر مستمند و ارجمند پس قياس فرما كه عنقريب چه خواهد شد حضرت شخص جليل ملاقات فرمودند و نهايت مهرباني مجري داشتند لهذا بكمال سرور الفت ميشود كار ايشان كار من است و نهايت اعتماد و اطمينان از شما دارند و خوشنودند لهذا شما بايد بكمال همت رجوع بخدمت نمائيد و بموجب رضاي ايشان سلوك و حركت فرمائيد زيرا رضاي او رضاي من است
- 3 This letter is being sent through Jinab-i-Aqa Siyyid Ahmad, upon him be the Glory of God. 3 اين نامه بواسطه جناب آقا سيد احمد عليه بهاء الله ارسال ميگردد

MMK4#124 p.130

AB05309*To: Jalal son of Ali Naqi (Isfahan)*

- 1 O thou who speaketh the praise of God! 1 اي ناطق بذكر الهی
- 2 In the essence of man, the hand of divine bestowal hath deposited a gift whereby man may become the dawning-place of the verses of the All-Merciful, and human reality may acquire illumination from the Dayspring of Oneness, and the essence of Adam may become the light-giving lamp of the world. And that is to follow the example of the Ancient Beauty and the Most Great Name. 2 در هویت انسان ید موهبت الهیه ودیعهئی گذاشته كه بآن انسان مطلع آیات رحمن گردد و حقیقت بشریت اقتباس انوار از مشرق احدیت نماید و هویت آدم شمع شب افروز عالم گردد و آن تاسی به جمال قدم و اسم اعظمست

- 3 And among the brilliant effects and clear proofs of following the example of the Intended Lord is to assist and aid the friends of God, and to care for and serve the true companions.
- 4 Now, since the affairs of Mirza Abdul-Hussein, upon him be the Glory of God, the Most Glorious, are in disarray, you must assist him in every way possible so that, God willing, he may fully pay off these debts, for addressing this situation in such a way that leaves no cause for complaint or objection from the creditors will preserve the reputation of the loved ones of God.
- 5 And upon thee be glory, and upon all who stand firm in God's Covenant and Testament.

3 و از آثار باهره و دلائل واضحه تأتبی بحضرت مقصود معاونت و اعانت دوستان الهیست و رعایت و خدمت یاران حقیقیست

4 حال چون میرزا عبدالحسین علیه بهاء الله الاهی امورشان مشوشست آنجناب باید از جمیع جهات معاونت بقدر امکان نمایند که بلکه انشاءالله قسمی شود که این دیون را بتمامه ادا نمایند چه که تدارک این کیفیت بخوبی بجهت صاحبان قرض حرف و اعتراضی نماند سبب حفظ صیت احباء الله است

5 و البهاء علیک و علی کل من ثبت علی عهد الله و میثاقه

MMK3#186 p.130

AB05411

To: Jinab Haji

- 1 O Haji! When you sent a telegram from Baghdad in utmost distress that the honored person was imprisoned and asked what you should do, the reply was written that you should have complete confidence regarding him, be not anxious, it will be resolved correctly, and you should go about your own affairs. Praise be to God that it came to pass thus.
- 2 Now too, faithfulness requires that first you hasten to his presence so you may know what to do and act according to his good-pleasure. Convey yearning greetings on behalf of this servant and say that if you tasted a drop from the cup of tribulation from the events of the time, we in this period drank and tasted with utmost joy the whole wine-house of it. These bitter-than-poison days shall pass.
- 3 If that known friend of his had heeded the counsels, now all desires would have been fulfilled. In any case, explain to the honored person that whatever he has heard from elsewhere is delusions and dreams. Soon it will become evident and clear.

1 جنابحاجی در وقتیکه از بغداد در نهایت اضطراب تلغراف زدی که شخص محترم گرفتار زندانست و تکلیف خویش خواستی جواب مرقوم شد که از جهت ایشان کمال اطمینان داشته باش مشوش مباش درست خواهد شد و تو پی کار خویش رو الحمد لله که چنان واقع گشت

2 حال نیز وفا چنین اقتضا مینماید از اینجا اول بحضور ایشان شتابی تا تکلیف خویش بدانی و بموجب رضای ایشان عمل نمائی از جانب این عبد تحیت مشتاقانه ابلاغ نما و بگو اگر شما از حوادث زمانه جرعتهی از جام بلا نوشیدید ما نمخانه آنرا در اینمذت با کمال مسرت چشیدیم و نوشیدیم بگذرد این روزگار تلختر از زهر

3 اگر رفیق معهود ایشان استماع نصائح مینمود حال جمیع آرزوها حاصل بود باری بشخص محترم بیان نمائید که آنچه از جای دیگر شنیده اوهامست و احلام عنقریب ظاهر و آشکار گردد

4 And upon you be the Most Glorious Glory.

4 و عليك البهاء الابهي

INBA17:231

AB05452

To: *Jinab-i-Rais*

- 1 O thou whom God hath caused to speak with proof and demonstration! For some time no letter hath been received from thee, nor hath any message reached the ears of those who long to hear. The ears and heart are involuntarily expectant, and soul and consciousness yearn for meeting.
- 1 يا من انطقه الله بالحقّة و البرهان مدّتيست که نامه‌ئی از شما نرسیده و پیامی بسمع مشتاقان واصل نگردیده سمع و قلب بی‌اختیار در انتظار است و جان و جنان مشتاق دیدار
- 2 This prisoner thinketh that if a suitable time cometh and there be no hindrance or consideration, thou mayest undertake a journey to America and Europe under the pretext of traveling to India and Japan, for the receptivity of the West increaseth day by day and the lights must shine from the East. The rest dependeth upon thy determination, intention, purpose and the suitability of time.
- 2 این مسجون را فکر چنان که اگر وقتی مساعد حاصل شود و مانع و ملاحظه‌ئی نباشد بعنوان سیاحت هندوستان و ژاپون سفری به امریک و اوروپ فرمائید زیرا استعداد غرب روز بروز در ازدیاد است و از شرق باید انوار بتابد دیگر بسته به عزم و نیت و قصد شما و مساعدۀ وقت است
- 3 O Lord! I call on Thee with a tongue of lowliness and contrition, with a heart empty and free from pride and vainglory, with anguish, trepidation and desperation, that Thou mayest assist Thy servant, the Chief, to exalt Thy Word in every distant region and in all deep valleys, that he may serve the firm Covenant and attain the highest companionship in Thy exalted Kingdom. Verily Thou art the Generous, and verily Thou art the Merciful, the Compassionate.
- 3 ربّ ادعوك بلسان الذلّ والانكسار و قلب خال فارغ من العزّ والاستكبار و جزع و فزع و اضطرار ان تؤيّد عبدك الرئيس علي اعلاء كلمتك في كلّ قطر سحيق [مواقع كلّ] فج عميق حتّى يخدم العهد الوثيق و ينال اعلى الرفيق في ملكوتك الرفيع انّك انت الكريم و انّك انت الرحمن الرحيم

MKT8.222

AB05343

To: *Khadijih Sabbagh*

- 1 O leaf stirred by the divine fragrances! Your mention is remembered and the hearts of the handmaidens of God in the Holy Shrine are intimately associated with your remembrance. When mention of the leaves comes to mind, since you are an ancient handmaiden of God, gentle and submissive in spirit, all remember and think of you. Praise the Beloved of the worlds that you are mentioned in the circumambulation place of the Concourse on High and are renowned in the gathering of the handmaidens of the All-Merciful. You exist under the sheltering shade of the Sovereign of existence and are counted among the prostrating leaves.
- 2 Today the most beloved of all things with God is firmness and steadfastness in the Cause of God and holding fast to God's Covenant and Testament. The true handmaidens and leaves of divine Paradise are those countenances who have arisen in this day, believing firmly in the divine Covenant of the one true God, and are actively engaged in the spread of the fragrances of the Lord. By God, the inmates of Paradise and the concourse of those who have drawn nigh are blessed by their countenances.
- 3 And upon you be Glory.

1 ای ورقه مهتره بنفحات الله ذکرت مذکور و قلوب اماء الله در روضه مقدسه بیادت مألوف در حین زیارت چون ذکر ورقات بخاطر آرند چون تو امة الله قدیمی و بجان حلیم و سلیم جمله یادت کنند و بخاطرت آرند حمد کن محبوب عالمینا که در مطاف اهل ملاء اعلی مذکوری و در محفل اماء الرحمن مشهور در ظل ظلیل سلطان وجود موجودی و در بین ورقات معدود از اهل بنجود

2 الیوم احب امور عند الله ثبوت و رسوخ بر امر الله است و تشبث و توسل بعهد و پیمان پروردگار اماء حقیقی و ورقات فردوس الهی طلعاتی هستند که الیوم بایمان و پیمان الهی حق قیام دارند و در نشر نفحات الله میکوشند تالله یتبرک بوجوهن ملائکه الفردوس ثم ملاء المقربین

3 و البهاء علیک

MKT7.252

AB05167

To: *Lua Getsinger*

- 1 Thou knowest, O God, and art my witness that I have no desire in my heart save to attain Thy good pleasure, to be confirmed in servitude unto Thee, to consecrate myself in Thy service, to labour in Thy great vineyard and to sacrifice all in Thy path. Thou art the All-Knowing and the All-Seeing. I have no wish save to turn my steps, in my love for Thee, towards the mountains and the deserts to loudly proclaim the advent of Thy Kingdom, and to raise Thy call amidst all men. O God! Open Thou the way for this helpless one, grant Thou the remedy to this ailing one and bestow Thy healing upon this

1 ای خدا تو شاهی و گواهی که در دل و جان آرزوی ندارم جز آنکه برضایت موفق گردم و بعبودیت مؤید شوم بخدمت پردازم و در کرم عظیمت بکوشم و جان و دین را در راحت فدا نمایم توئی دانا توئی بینا هیچ آرزوی جز این ندارم که از محبت سر بکوه و صحرا نهم و فریاد بظهور ملکوت نمایم و ندایت را بجمع گوشها برسانم ای خدا این بی چاره را چارهئی بخش و این دردمند

afflicted one. With burning heart and tearful eyes I supplicate Thee at Thy Threshold.

را درمانی ده و این مریض را علاجی عطا کن با
قلبی سوزان و چشمی گریان بدرگاہت مناجات
مینمایم

- 2 O God! I am prepared to endure any ordeal in Thy path and desire with all my heart and soul to meet any hardship.

2 ای خدا در سبیلت هر بلائی را میآهستم و هر
صدمه‌ئی را بجان و دل آرزو نمایم

- 3 O God! Protect me from tests. Thou knowest full well that I have turned away from all things and freed myself of all thoughts. I have no occupation save mention of Thee and no aspiration save serving Thee.

3 ای خدا از امتحان محافظه نما تو میدانی که از هر
چیزی گذشته‌ام و از هر فکری فارغ شده‌ام جز
ذکر تو شغلی ندارم و جز خدمت آرزوئی نخواهم

BPRY.203-204

BRL_DAK#0221, MMK2#004 p.002,
MMG2#401 p.447

AB05048

To: Masumih wife of Samandar, mother of Tarazullah

- 1 O handmaiden of God! O handmaiden of Baha! When the morn of guidance dawned from the highest horizon and illumined the East and West of creation, a luminous ray fell upon that divine household. The pillars of that enlightened home were illumined. From the beginning, the manifestation of guidance was evident and visible in the hearts of that family, and from the day of the appearance of the Primal Point until now, that group has been firm and steadfast in all ranks and stations. And praise be to God, through the grace and bounty of the King of existence, they were firm in the Cause of God and established at the threshold of grandeur and intimate with the most great gift.

1 ای امة‌الله ای امة البهاء صبح هدی چون از
افق اعلى طلوع نمود و شرق و غرب ابداع
روشن گشت پرتوی نورانی در آن خاندان
رحمانی انداخت ارکان آن بیت منور شد از
بدایت تجلی هدایت در قلوب آن خانواده ظاهر
و مشهود گردید و از یوم طلوع نقطه‌ء اولی الی
الآن در جمیع مراتب و مواقع آن جمع ثابت
و راسخ بودند و الحمد لله بفضل و جود ملک
وجود مستقیم بر امر الله و مقیم درگاه کبریاء و
ندیم موهبت کبری بودند

- 2 Therefore be confident that, God willing, you shall be preserved under the shadow of the protection, aid and providence of the Abha Beauty and safeguarded from all tests and trials. O my Lord! Guard this handmaiden of Thine with the eye of Thy care, protection and preservation. Verily Thou art the Generous, the Protector, the Guardian, the Ancient.

2 پس مطمئن باش انشاءالله در ظلّ صون و حمایت
و عون و عنایت جمال ابهائی و از جمیع امتحانات
و افتتانات محفوظ و مصون ربّ احرس امتک
هذه بعین عنایتک و حفظک و کلائیک انک
انت الکریم الحافظ الحارس القدیم

MKT7.199, AYBY.398 #095, KNJ.103a,
TRZ1.060a, YQAZ.396

AB05470

To: May Maxwell (Bolles)

...Blessed art thou, for thou hast severed thyself from aught else save God!

Blessed art thou, for thou hast been kindled by the fire of the love of God!

Blessed art thou, for thou hast been attracted by the perfumed breezes of God!

Blessed art thou, for the service thou hast rendered to the Word of God!

Blessed art thou, for the supplications thou hast offered to God!

Blessed art thou, for the efforts thou hast exerted in propagating the Cause of God!

I pray on thy behalf to make thee a lamp of guidance in that spot, a land heedless of the call of God.

O servant of God! The Kingdom hath been adorned with the raiment of beauty, perfection, might, greatness, and glory; and from God's universal Revelation the veil hath been lifted, and lo, divine gifts, heavenly favours, wonders of the merciful Lord, celestial signs, wondrous symbols and holy tokens have appeared. These dazzle the eyes, astound the minds, rejoice the breasts, and attract the hearts of the onlookers.

Alas! What a pity! For the servants and maidservants have become heedless of these divine gifts, and veiled themselves from these lordly favours...

As to thee, be confident and well-assured, for the Lord of Hosts shall assist thee with the hosts of the Kingdom, and with the cohorts of the angels of confirmation from the Dominion on high.

MAX.175

AB11901*To: Mirza Muhammad Hasan Adib*

- 1 O learned one of the school of inner meanings! Your memory is the companion of the friends and the solace of troubled hearts. You are not forgotten - you are constantly in mind.
- 2 And in gratitude for this bounty, which is an effect of the grace of His Holiness the One, you must arise to obey the divine commands and ordinances. Among the emphatic commands is obedience, submission, service and well-wishing to the throne of the supreme monarchy, and seeking the good pleasure of the hearts of those in authority. Most assuredly, all the friends must carry out this definitive ordinance, which is an explicit text of the Preserved Tablet, and not deviate from it for a moment.
- 3 For today the imperial government is the protector of the oppressed and guardian of the dispossessed. A group of friends offer endless praise for the excellent conduct, excellent policy and justice of His Excellency the Chosen One, and express complete satisfaction. This is indeed so, for it is based on successive eyewitness accounts, not isolated reports.
- 4 And it is hoped from the sympathies and favors of the Glorious Lord that general benefits and good fruits will result from their excellent conduct and wise governance.

1 ای ادیب دبستان معانی یادت همدم یارانست و
مونس دلهای پریشان آتی فراموش نمی شوی دائماً
در نظری

2 و باید بشکرانه این موهبت که اثر بخشایش
حضرت احدیت است باطاعت اوامر و احکام
الهی قیام ثنائی از جمله اوامر مؤکده اطاعت
و انقیاد و خدمت و خیرخواهی سریر سلطنت
عظماست و طلب رضایت قلوب اولیاء امور
البته صد البته باید عموم احباء این حکم محتوم را
که نص صریح لوح محفوظست مجری دارند و
آنی انفکاک نکنند

3 زیرا الیوم حکومت خاقانی حامی مظلومانست و
حافظ آوارگان جمعی از یاران ستایش بی پایان
از حسن سلوک و حسن سیاست و عدالت
حضرت مختار مینمایند و نهایت رضایت را اظهار
میکنند البته چنین است زیرا شهود تواتر است نه
خبر آحاد

4 و امید از عواطف و الطاف رب مجید است
که فوائد کلیه و ثمرات طیبه از حسن سلوک و
حکومت باحکمت ایشان حاصل گردد

BRL_DAK#0297

AB05153*To: Mirza Muhammad Tabib*

O pure soul! Truth is a precious pearl that has remained estranged and veiled within the shell of contingent existence, hidden and concealed. Yet due to its indescribable delicacy, purity, brilliance and radiance, its light and rays have shone from the very center upon the surface of the shell, gleaming with a slight reflection. Eyes are dazzled by that ray and minds are enamored with that reflection. Therefore the people of the world seek truth in the realm of contingent existence rather

ای جان پاک حقیقت گوهر گرانبهائست
که در صدف امکان مهجور و مستور مانده و
مخفی و مکتم گشته ولی از لطافت و صفاء و
درخشندگی و ضیاء زایدالوصفی که دارد پرتو و
شعاعش بر محیط صدف از نفس مرکز تابیده و
بخزئی انعکاسی درخشیده ابصار خیره آن شعاع
گشته و عقول شیفته آن انعکاس لهذا خلق
عالم تخری حقیقت در محیط امکان نمایند نه مرکز

than at the center. And when they find it not, they become captive to weariness and companion to woe. So give thanks that God's grace has guided you from the periphery to the center, and from the glass to the lamp. He has freed you from the mirage and guided you to pure honey and the fountain of life. Therefore you must take up this cup of divine wine, shatter the market of the heedless, and scatter these precious meanings upon all.

و چون نیابد اسیر ملال گردند و قرین و بال
شوند پس شکر کن که لطف حق ترا از محیط
بمرکز دلالت فرمود و از زجاج بسراج هدایت
کرد از سراب بیزار نمود و بشهد ناب و چشمه
حیات راه نمائی کرد لهذا باید این جام صهبای
الهی را دست گیری و بازار غافلانرا شکست
دهی و این جواهر معانی را بر کل نثار نمائی

MKT9.112a, AKHA_116BE #07-08 p.00

AB05414

To: *Mirza Musa Hakimbashi*

¹ The honored Hakim-Bashi makes sacrifices in all affairs and strives in the path of God with his wealth and his soul. However, beyond his capacity and means, some time ago he sent an amount of one thousand tumans, and it was written to his honor not to present anything further since the expenses for hosting the friends and those who pass through Qazvin are considerable. Despite this, he has again presented another thousand tumans. Since it was presented with utmost sincerity, I feel embarrassed and thus am compelled to accept it. But henceforth he must absolutely, absolutely carry out what was written before.

¹ حضرت حکیمباشی در جمیع شئون جانفشانی
میفرمایند و یجاهدون فی سبیل الله باموالهم و
انفسهم ولی زیاده از درجه قوت و استطاعت
خویش چندی پیش مبلغ هزار تومان ارسال
نموده بودند و بحضرت ایشان مرقوم گردید که
دیگر چیزی تقدیم نفرمائید زیرا مصاریف مهمانی
احباً و نفوسیکه عبور و مرور از قزوین مینمایند
بسیار است با وجود این باز هزار تومان دیگر تقدیم
فرموده اند چون بنهایت خلوص تقدیم نموده اند
نجلت میکشم لهذا مجبور بر قبول ولی من بعد را
البته صد البته باید آنچه از پیش مرقوم گشت
مجری دارند

² O my God, my God! This servant of Thine has spent all that he could in Thy path. O Lord! Send down upon him a blessing from Thy presence and assist him through Thy power and might. Verily Thou art the Generous One.

² الهی انّ عبدک هذا انفق کلّ ما استطاع فی
سبیلک ربّ انزل علیه برکة من عندک و ایده
بقدرتک و سلطانک انک انت الکریم

³ Convey the Most Wondrous Abha greetings to the handmaiden of God Zahra Sultan. I am very pleased with her praiseworthy services.

³ امة الله زهرا سلطان را تحیت ابدع ابدی ابلاغ
دارید من از خدمات مشکوره او بسیار
مسرورم

MMK6#182

AB05274*To: Mirza Nabi Khan Khurramabadi (Tihran)*

- 1 O thou who art enkindled with the fire lit in the Sinai Tree! 1 ای مشتعل بنار موقده در سدره سیناء
- 2 In this divine morn, rise like a luminous star from the horizon of the world and shine like a candle in every gathering. The lights of the stars of heaven are transient, meaning they are an emanating quality, but the radiating lights of the divine luminous stars are a fixed reality - that is, they are the outpouring of life which results from traveling the path of salvation. They are the mystery of the names and attributes that give life to all beings, and the completeness of perfections that adorns the world of existence. 2 در این صبح رحمانی چون کوکب نورانی از افق عالم طالع شو و چون شمع در هر انجمنی ساطع انوار نجوم آسمان اعراضیست یعنی کیفیتی بود فائض ولی انوار ساطعه نجوم لامعه الهیه حقیقی ثابتہ یعنی فیض حیاست که از نتائج سلوک سبیل نجاتست و سر اسما و صفاتست که روحبخش کائناتست و جامعیت کالاتست که زینت عالم موجوداتست
- 3 Therefore, O friend, strive and be moved and cry out and guide others so that, God willing, through the infinite bounty of the Most Glorious Beauty, souls among the loved ones in the realm of possibility will be gathered who possess these perfections and embody these attributes. 3 پس ای حبیب بکوش و بجوش و بخروش و دلالت فرما که انشاءالله بفیض نامتناهی جمال ابدی نفوسی از احباء در صقع امکان محشور شوند که واجد این کالات باشند و جامع این صفات
- 4 And glory be upon you and upon all who are firm and steadfast in God's Covenant and Testament. 'Abbas. 4 و الباء علیک و علی کل ثابت راسخ فی عهد الله و میثاقه ع ع
- 5 The names that you had written - despite lack of time and opportunity, a brief letter was written for all. 5 اسمائیکه مرقوم نموده بودید باوجود عدم فرصت و مجال مختصراً بجهت کل مکتوب مرقوم گشت

INBA17:260, MKT8.141, BSHN.140.432,
BSHN.144.426, MHT1b.168

AB05224*To: Mirza Zaman*

O seeker of truth! Man is the greatest part of the world of existence and the fruit of the tree of the visible world. His species is eternal, and this everlasting reality has neither beginning nor end. What Western philosophers say about human evolution - that man has come from the mineral, vegetable and animal kingdoms and reached this station through growth and development - is mere fancy, for the human species is ancient.

ای طالب حقیقت انسان جزء اعظم عالم وجود و ثمره شجره جهان شهود است نوعیت ابدیست و این حقیقت سرمدی او را بدایتی نه و نہایتی نیست آنچه حکمای فرنگ در نشو و نماى انسانی گویند که از عالم جماد و نبات و حیوانی آمده و بنشو و نما باین مقام رسیده اوہام است زیرا نوعیت قدیمست شاید در این کرہ ارض در

Perhaps on this earth it was initially like a seed, then progressed and reached the station of “the best of creators.” But that seed which gradually developed was the human species, not animal. Therefore this species is ancient and was originally the noblest of earthly creatures. This is the truth, and after truth there is naught but manifest error. Truth has ever existed while creation is continually renewed, like the sun and its rays. Without light there is utter darkness, and an extinguished lamp befits only the dwelling of the blind. And upon you be the Most Glorious Glory.

بدایت بمنزلۀ نطفه بوده بعد ترقی کرده و بمقام احسن الخالقین رسیده اما آن نطفه که بتدریج ترقی نموده نوع انسان بوده نه حیوان لهذا این نوع قدیمست و از اصل اشرف کائنات روی زمین هذا هو الحق و ما بعد الحق الا الضلال المبین لم یزل حق بوده و خلق تجدد یافته مانند آفتاب و شعاع خورشید بی نور ظلام دیجور است و سراج خاموش سزاوار کاشانه کور و علیک البهاء الاهی

INBA84:397, MKT3.257a, AVK1.238

AB05051

To: Mother of Aqa Siyyid Sadiq

- ¹ O handmaiden of God! From the beginning of creation and the dawn of existence, the verse “Thou seest no imperfection in the creation of the All-Merciful, and thou seest no flaw in the creation of the All-Merciful” was manifest and evident. In receiving the bounties from the cloud of the Lord’s mercy, men and women are equal, and “All do We aid, both these and those, and the gift of thy Lord is not limited” is established and applicable in this regard. Thus the garment of sanctification of the love of God and the blessed robe of the knowledge of God fits every stature harmoniously, whether male or female, whether old or young. Therefore, O handmaiden of God, extend the hand of God’s gift from the sleeve of the love of God, become imbued with the bounties of the cloud of the Abha Kingdom, and shower the doors of the knowledge of God upon the handmaidens of the All-Merciful, so that you may be counted among the distinguished men. And the Glory be upon you.

¹ ای امة الله در صدر ابداع و مبدء ايجاد آيه لن ترى فی خلق الرحمن من تفاوت و لن ترى فی خلق الرحمن من تفاوت مشهود و موجود شد در استفاضه از سخاب رحمت پروردگار رجال و نساء یکسانند و کلاً نمد هؤلاء و هؤلاء و ما کان عطاء ربک محظوراً مثبت و در این مورد جائز الاجراست پس قیص تقدیس محبت الله و خلعت مبارک معرفت الله بر هر قامتی موزون و موافق است خواه ذکور و خواه اناث خواه بکار خواه صغار پس ای امة الله دست موهبة الله را از آستین محبت الله درآر و بفیض غمام ملکوت ابهی مستفیض شو و بر اماء الرحمن درهای معرفت الله تبار کن تا از فحول رجال محسوب شوی

- ² ‘Abdu’l-Baha ‘Abbas

² و البهاء علیک ع

- ³ Remember all the divine loved ones with the most wondrous remembrances and convey this servant’s greetings.

³ جمیع احبای الهی را بابدع اذکار متذکر نما و تکبیر این عبد را برسان

MMK6#557

AB05337*To: Mother of Mirza Husayn (Tihran)*

- 1 O leaf who art assured, content, and well-pleasing! Give thanks to the Lord God that thou wert present in the Day of the Manifestation of the One Who conversed on Sinai, and didst witness the gleaming light and the flame of the Sinaic Revelation. A hundred thousand myriad handmaidens gave up their lives in utter longing for this blessing, while thou didst attain it; a hundred thousand noblewomen of the tribes sacrificed their souls in yearning for it, while thou didst achieve it. O mother, give thanks unto God that He granted thee such a son who hath rent his collar in the love of God and whose heart is illumined by His boundless grace. Well is it with thee and with him for this cup that brimmeth over with the wine of the love of God.
- 2 In any case, convey most wondrous greetings to all the handmaidens in that land and say: O handmaidens of God! This is the time to acquire virtues from which the sweet fragrances of holiness may be inhaled and the pure perfume of the most great sanctity may be sensed. And the Glory be upon thee.

1 ای ورقه مطمئنہ راضیہ مرضیہ شکر کن حضرت یزدان را که در یوم ظهور مکمل طور موجود بودی و لمعه نور و شعله سیناء ظهور را مشاهده کردی صدهزار کرور اماء در کمال حسرت باین آرزو جان دادند و تو فائز گشتی و صدهزار عقائل قبائل در تمنای این جان نثار نمودند و تو حائز گشتی ای مادر شکر کن خدا را که چنین پسر بتو عنایت فرمود که از محبت الهی گریبانی چاک دارد و از فیض نامتناهی دلی روشن هنیئاً لک و له هذه الکأس الطافه بخر حبه الله

2 باری جمیع اماء آن ارض را بابتدع اذکار تکبیر برسانید و بگوئید ای اماء الله هنگام تخلق باخلاقیست که نفعات قدس از آن استشمام گردد و رائحه طیبیه تقدیس اکبر استشراق گردد و البهاء علیک

MKT7.162

AB05344*To: Mother-in-law of Aqa Mirza Muhammad Baqir Khan*

- 1 O assured leaf! Your services during the imprisonment of the Name of God were accepted in the Kingdom and your efforts were praised. Praise be to God that you illumined your face with the light of guidance and kindled your heart with the fire of the Divine Lote Tree, and engaged in service to the prisoners of the path of the All-Merciful. You had a husband like that forgiven and illustrious person who was immersed in the ocean of forgiveness and consumed by the fire of recognition, and you have a distinguished son-in-law like Jinab-i-Muhammad-Baqir who possesses both inner perfection and outer beauty. You raised a wise and assured daughter in the bosom of guidance and are the recipient of the glances of the eye of providence. Through the grace of the Ancient Beauty, I hope these divine

1 ای ورقه موقنه خدمات در زمان زندان حضرت اسم الله در ملکوت قبول مقبول فتاد و زحمات ممدوح واقع گردید حمد خدا را که از نور هدی روی منور نمودی و بنار سدره منتهی دل برافروختی و بخدمات زندانیان سبیل رحمن پرداختی حلیلی چون آن شخص مغفور جلیل داشتی که در بحر غفران مستغرق و بآتش عرفان محترق و صهر عزیز باری چون جناب محمد قیل باقر در کمال باطن و جمال ظاهر داری و صبیبه عارفه موقنه در حضن هدایت تربیت نمودی و مشمول لحظات عین عنایت هستی از

gifts will increase day by day and this mighty edifice will be strengthened.

فضل جمال قدم امیدوارم که این مواهب يوماً
فیوماً مزداد گردد و این بنیان قوی بنیاد شود

2 'Abdu'l-Baha

2 ع ع

3 Please convey the Most Glorious and Most Wonderful greetings from this servant to Jinab-i-Mirza Haydar-'Ali and Jinab-i-Mirza Baha'u'd-Din.

3 جناب میرزا حیدر علی و جناب میرزا بهاء الدین
را از قبل این عبد تکبیر ابدع ابهی ابلاغ فرمائید

INBA84:299

AB05342

To: Rabiiah wife of Nazimul-Hukama

O attracted leaf! Although it is evening time and the darkness of night has encompassed the horizons, yet praise be to God, the heart is so illumined and radiant with the light of the Sun of Truth that it illumines the horizons. In utmost rapture and attraction we are engaged in mentioning the friends and praying for the handmaidens of the Merciful, that the aid and bounty of the Most Great Oneness may place upon their heads a crown of the greatest gift, raise them up from among the women of the world, cause them to speak with most eloquent utterance and conclusive proof, and make them the cause of guidance for the women of the worlds. O cherished handmaiden of God! In this mighty Dispensation and ancient and living Cycle, women have been distinguished by such a bounty that they have become equal to men. They loose their tongues and make wondrous utterances, and give the seekers to drink from the pure spring. God willing, you are one of those attracted leaves. And upon you be the Most Glorious Glory.

ای ورقه منجذبه هر چند وقت عشاء است و
ظلام شام آفاق را احاطه نموده ولی الحمد لله قلب
پرتو شمس حقیقت چنان درخشنده و روشن
است که آفاق منور نماید در نهایت وله و انجذاب
بذکر دوستان مشغولم و دعا در حق اماء رحمن
مینمائیم که عون و عنایت حضرت احدیت آنان
را تاجی از موهبت کبری بر سر نهد و از بین
نساء عالم برانگیزاند و بافصح بیان و حجت و برهان
ناطق فرماید و سبب هدایت نساء عالمین گرداند
ای کنیز عزیز الهی در این دور عظیم و کور
حی قدیم نساء بموهبتی سرافراز گشتند که همعنان
رجال شدند زبان بگشایند و بیان بدیع بنمایند و
طالبان را از عین تسنیم بنوشانند ان شاء الله تویکی
از آن ورقات منجذبهئی و علیک البهاء الابهی

MKT4.106, AHB_121BE #08 p.258,
YMM.066

AB05056

To: *Shams-i-Jahan Attar*

- 1 O handmaiden of God and mother of His handmaiden! Your name is Shams-i-Jahan (Sun of the World), therefore you must kindle a flame in the horizons of existence from the lights of love for the Sun of Truth, and set ablaze the hearts of the handmaidens of God with the fire of love for the Beauty of God. Otherwise, a sun without light cannot be imagined, and a lamp without flame is extinguished and condemned. If you are a star in this heaven and the intensity of this wave, come into ecstasy and motion so that you may receive grace and blessing. Let your tongue become eloquent in praise of God, your eye become seeing in beholding the beauty of God, and your ear become hearing to divine counsels and admonitions, so that you may witness the confirmations of the Spirit and find the gate open to the glorious city, and seek the brilliant lamp in the glass of contingent being, and find the springtime rain of mercy for the garden of minds. And glory be upon the people of glory, morning and evening.

- 2 ‘Abdu’l-Baha ‘Abbas

- 3 Convey My Most Glorious and Most Beauteous greetings to the two pure leaves, Qudsiyyih and Liqa’iyyih.

1 ای امة الله و امّ اّمته نام تو شمس جهانست پس باید در آفاق اکوان از انوار محبت شمس حقیقت شعله‌ئی برافروزی و قلوب اماء الله را با آتش عشق جمال الله بسوزی و الا شمس بی نور تصوّر نتوان نمود و شمع بی شعله خاموش و مذموم تو اگر کوکب این اوجی و شدّت این موج در وجد و حرکت آی تا فیض و برکتی بری بثنای حقّ لسان گویا شو و در جمال حقّ چشمی بینا و به وصایا و نصائح الهی گوش شنوا تا تأییدات روح بینی و مدینه پرشکوه را باب مفتوح یابی و زجاجه امکان را سراج و هاج جوئی و گلستان عقول را فیض رحمت نیسان

- 2 و الهاء علی اهل البهاء فی الغدوّ و الاصل ع

- 3 و رقتین زکّیتین قدسیّه و لقائیه را تکبیر ابداعی ابلاغ فرمائید

MKT7.067b, PYK.312

AB11898

To: *Shaykh Kazim Bunabi Mithaqi (Maraghih)*

O thou pilgrim to the Spot round which circle the Concourse on high! Unloose thy tongue and render thanks for the bounties, bestowals, and special favours that the heavenly Beauty hath conferred upon thee, for thou hast become a source of divine confirmations and a wellspring of divine assistance. Thou hast attained unto the bounty of kissing the ground of the sacred Precincts, and hast been invested with the honour of inhaling the life-giving fragrances and soul-stirring breezes that waft from that pure and holy Shrine. Thou hast blessed thy countenance and hair with the dust of that sacred Threshold, and

ای زائر مطاف ملاً اعلی لسان بشکرانه لطف و احسان و عنایت خاصه جمال منان بگشا که مظهر توفیق الهی شدی و مطلع تأیید ربّانی گشتی بتقبیل تراب روضه مطهر فائز شدی و باستشمام نفحه جانبخش و رائحه روح افزا از تربت طیبّه طاهره مشرف شدی روی و موی را بخاک آن آستان متبرک نمودی و بصر و بصیرت را بجلی و روشن کردی بسی باده‌ها بپمودی و بسی کوه و دشتها قطع کردی و بسی

hast brightened and illumined both thine outer and inner eye. Many a desert, mountain, wilderness, and sea didst thou traverse till thou didst reach thine ultimate goal, the habitation of the Beloved, and attain unto this immense bounty and abiding bliss. Were the people of the world to become apprised of this bounty and of this Holy Spot and its Lord, they would assuredly regard the dust from the sandals of the devoted pilgrims as a collyrium of insight and would reckon it to be the greatest of gifts in the world of creation. Glory be unto thee and unto every firm and steadfast pilgrim.

BRL_ATE#123

دریاها گذشتی تا بسر منزل رحمن و کوی جانان
رسیدی و ادراک چنین فضل عظیم و نعم مقيم
نمودی اگر جهانیان از این احسان و مکان و
صاحب مقام خبری داشتند البته تراب نعال
زائرین مخلصین را کحل بینش مینمود و اعظم
مواهب در جهان آفرینش میشمردند و البهاء
علیک و علی کلّ زائر ثابت مستقیم

BRL_DAK#0315

AB05014

To: *Shaykh Nasrullah Bajistani*

- 1 The holy fragrance and the human essence from the thicket of praise and the blessed, spacious garden, the circumambulation point of the people of Baha, has wafted over you and perfumed your pure tomb and your fragrant dust, O you who turned to God, who was attracted to the beauty of God, who was illumined by the lights of God, who received bounty from the Kingdom of God, who was martyred in the path of God, and who was slain in the love of God.
- 2 Upon you be the glory of God, upon you be the praise of God, upon you be the mercy of God, upon you be the grace of God.
- 3 Blessed be the loins from which you emerged, and the womb from which you were born, and the breast from which you suckled, and the bosom in which you were raised, and the house in which you dwelt, and the earth on which you reclined, and the resting place in which you were buried.
- 4 May God perfume the nostrils of those near to Him with the fragrance of your ambered dust. May God revive through the fragrances of your detachment the heart of every illumined, assured believer. And may God water your tomb with blessed, copious, pouring rain from the clouds of His Most Glorious Kingdom.
- 5 Blessed is he who visits your tomb which contains your purified body.

1 النّفحة القدسیّة والعبة الانسیّة من ایكة الثّناء و
الروضة المباركة الفیحاء مطاف اهل البهّاء مرّت
علیک و عطّرت رمسک الطّاهر و ترابک
العاطر ایها المقبل علی الله و المنجذب بجمال
الله و المستشرق من انوار الله و المستفیض من
ملکوت الله و المستشهد فی سبیل الله و المقتل
فی محبة الله

2 علیک بهّاء الله علیک ثناء الله علیک رحمة الله
علیک فضل الله

3 طوبی لصلبٍ انبثقت منه و لرحمٍ تولّدت منه و
لثدی رضعت منه و لحضنٍ نشأت منه و لبيت
سكنت فيه و لارض اضطجعت فیها و لمرقد
دفنت فيه

4 عطّر الله مشام المقرّبین برائحة ترابک المعنبر احي
الله بنفحات انقطاعک قلب کلّ مؤمن موقن
متنور و سقى الله رمسک بغیث مبارک مدرار
منهمر من سحاب ملکوته الاهی

5 طوبی لمن زار قبرک المتضمّن جسدک المطهر

TISH.280, MUH3.383-384

AB05189

To: Sisters of Azizullah Khan Misbah (Pilgrim)

- 1 From the beginning of existence until the Promised Day men retained superiority over women in every respect. It is revealed in the Qur'an: "Men have superiority over women."
- 2 But in this wondrous Dispensation, the supreme outpouring of the Glorious Lord became the cause of manifest achievements by women. Some handmaidens arose who excelled men in the arena of knowledge. They arose with such love and spirituality that they became the cause of the outpouring of the bounty of the Sovereign Lord upon mankind, and with their sanctity, purity and attributes of the spirit led a great many to the shore of unity. They became a guiding torch to the wanderers in the wastes of bewilderment, and enkindled the despondent in the nether world with the flame of the love of the Lord.
- 3 This is a bounteous characteristic of this wondrous Age which hath granted strength to the weaker sex and hath bestowed masculine might upon womanhood...

BSW#12.11x, BRL_WOMEN#008, COC#2099

1 ای دو ورقهء مقبلهء موقته از بدو وجود تا يوم موعود رجال تفوق بر نساء در جميع مراتب داشتند و در قرآن می فرماید الرجال قوامون علی النساء

2 ولی در این دور بدیع فیض عظیم ربّ جلیل سبب فوز مبین نساء شد و ورقاتی مبعوث شدند که گوی سبقت را در میدان عرفان از رجال ربودند و به محبت و روحانیتی ظاهر و آشکار گشتند که نوع بشر را موهبت جلیل اکبر گردیدند و به تقدیس و تنزیه و روحانیت رحمانیه جم غفیری را بساحل بحر وحدانیت هدایت نمودند گمگشتگان بادیهء حیرت را رهبر شدند و افسردگان عالم طبیعت را بنار موقده محبة الله مشتعل کردند

3 این از مواهب این دور بدیع است که جنس ضعیف را قوی فرموده و اناث را قوهء ذکور بخشیده پس باید آن دو ورقهء موقته بجان آرزوی این مقام نمایند تا در انجمن نساء شمع روشن هدایت کبری گردند و علیکم التحية و الثناء

COMP_WOMENP#008, MKT7.098, YMM.065

AB05349

To: Siyyid Mihdi nephew of Alaviyyih

- 1 O thou who art a memento of the martyrs in the path of God! Ponder upon the state of those holy souls and how they have departed from this evanescent world, offering up their lives on the altar of sacrifice and finding fruition in the kingdom of sanctity. With luminous faces shining like the sun and the moon, they spread their rays from the horizon of the All-Merciful.
- 1 ای یادگار شهدای سبیل الهی ملاحظه فرما که آن نفوس مقدسه چگونه ترک دنیای فانی نمودند و جانفشانی کردند و در ملکوت تقدیس کامرانی جستند و با رخی نورانی از افق رحمانی مانند مهر و مه تابنده و درخشنده شدند در نزول مصائب و حصول متاع باید یاد شهدا را تسلی خاطر نمود زیرا در بقای در این جهان غیر

During times of misfortune and hardship, one should take consolation through the memory of the martyrs, for the fruit of this world shall ever be loss and regret, especially after the setting of the Sun of Existence and the Most Great Luminary of the placeless.

- 2 Praise be unto God, that tender child hath ascended unto the bosom of the Most High and hath become illuminated by the Manifest Light in the most exalted paradise. Sorrow and lament not, neither sigh nor weep. Turn unto the Kingdom of Abha and seek out His most excellent favor. Upon thee be salutation and praise.

از زیان و خسران ثمری نه علی الخصوص بعد از
افول آفتاب اکوان و نیر اعظم لامکان

2 الحمد لله آن طفل نازنین باغوش علیین صعود نمود
و بنور مبین در بهشت برین رخ برافروخت محزون
مباش مغموم مگرد دلخون مشو گریه منما مویه
مکن توجه بملکوت اِبهی نما و طلب موهبت
کبری فرما و علیک التحية و الثناء

BSHN.140.182, BSHN.144.182, MHT2.155,
NANU_AB#17

AB05393

To: *Uzra Khanum Diyaul-Hajiyih*

- 1 O thou pure and righteous leaf who art assured through thy Lord's grace! May God quicken thy heart through the breaths of His spirit, and may God comfort thine eyes through beholding His lights, and may God expand thy breast through His verses, and may God refresh thy heart through the breezes of His bounty, and may God raise thy remembrance through thy being enkindled by the fire ignited in the Tree of His Sinai, and may God perfume the gardens of thy heart with the downpour of His favors.

- 2 The honored guest has been here for some time visiting the blessed Threshold's dust, and now they have beaten the drum of return. Through the ancient and new bounty of the King of the realms of spirits, there is strong hope and firm expectation that in this journey they will have a powerful effect like a new spirit in ancient bodies. During these days when they were the companion of these servants, during the time of visiting the circumambulation point of the Supreme Concourse, they would visit on behalf of you and all relations, and likewise would feast by proxy in the name of those leaves, and all was accepted. And glory be upon thee.

1 ايتها الورقة الطيبة الزكية المطمئنة بفضل ربها
احيي الله قلبك بنفثات روحه و اقر الله عينك
بمشاهدة انواره و شرح الله صدرک بآياته و
انعش الله فؤادک بنسائم جوده و رفع الله لک
ذکرک باشتعالک بالنار الموقدة في سدره سينائه
و طيب الله رياض قلبک بصيب الطافه

2 جناب ضيف کريم چندی بود که بزيارت
تراب آستانه مبارک مشرف بودند و حال
طلبل مراجعت بکوفتند از فضل قدیم و جديد
سلطان اقاليم ارواح اميد قوى و رجای اکيد
است که در این سفر چون روح جديد در
اجسام قديد تأثير شديد نمایند در این ایام که
مونس این عباد بودند در حین زیارت مطاف
ملا اعلی بالنیابة از شما و جميع منسوبين زیارت
مینمودند و همچنين بالوکاله بنام آنورقات ضیافت
مینمودند و جميع مقبول افتاد و البهاء علیک

INBA16:119, MKT7.082b, PYK.295

AB05334*To: Varaqatu'l-Firdaws*

- 1 O blessed leaf of God's Paradise! Although a letter was sent some time ago, I have again undertaken to mention you so that you may know to what extent you are remembered in this gathering and how you are present in this assembly. The Blessed Beauty, may my spirit be sacrificed for His loved ones, would show the utmost favor at every moment, and it was observed that the attention of the Eye of Kindness was continuous and perpetual.
- 2 Know with clear certainty that there was a special grace and particular favor for that blessed leaf, and now too from the Most Glorious Kingdom the glances of the Eye of the All-Merciful are directed. Therefore, in gratitude for this ancient grace and mighty favor and this supreme gift, open your tongue and set ablaze the maidservants of the All-Merciful with the fire of the Blessed Tree at all times.
- 3 This is the time of excitement and resurrection, the moment of flame and ignition. Greet all the maidservants of God and leaves with the Most Glorious, Most Wondrous greeting.
- 1 ای ورقه مبارکه فردوس الهی اگرچه چندی پیش محرری ارسال شد حال باز بذکر تو پرداختم تا بدانی که در این بساط بچه مقدار مذکوری و در این محفل چگونه موجود جمال مبارک روحی لاجبائۀ الفداء نهایت عنایت را در هر حین میفرمودند و ملاحظه میشد که توجهات عین الطاف مستدیم و مستمر
- 2 یقین مبین بدانید که فضل خاص و عنایتی مخصوص بآن ورقه مبارکه بود و الآن نیز از ملکوت اہی لحظات عین رحمانیت منعطف پس بمبارکی این فضل قدیم و لطف عظیم و شکرانہ این مہبت عظمی زبانرا بگشائید و اماء الرحمن را بنار شجرہ مبارکہ در جمیع احیان مشعل فرمائید
- 3 وقت شور و نشور است و هنگام شعلہ و افروختن است جمیع اماء اللہ و ورقات را بتکبیر ابدع اہی مکبر شوید

MKT5.156

AB12382*To: Zibandih Thamari*

- 1 O cherished handmaiden of the Abha Beauty! Be not sorrowful, be not grieved, be not withered, be at rest, for thou art mentioned and accepted and praised at the Sacred Threshold, and art encompassed by the glance of favor and complete bounties of His Holiness the Most One.
- 2 Convey my greetings to the revered mother, the fruit of the spiritual tree, and likewise express utmost longing to Jinab-i-Aqa Mirza 'Ata'u'llah Khan.
- 3 It is hoped that day by day affection and kindness and connection and oneness will increase, for in this holy Dispensation
- 1 ای کنیز عزیز جمال اہی افسردہ مباش آزرده مگرد پژمرده مشو آسوده باش زیرا در عتبہ مقدسہ الہیہ مذکور و مقبول و مدوحی و نظر عنایت شاملست و الطاف حضرت احدیت کامل
- 2 حضرت والدہ ثمرہ شجرہ روحانیہ را از قبل این مسجون تکبیر برسان و جناب آقا میرزا عطاء اللہ خانرا نیز نہایت اشتیاق ابلاغ کن
- 3 امید چنانست کہ روز بروز الفت و مہربانی و ارتباط و یگانگی ازدیاد یابد زیرا در این دور

it has been ordained that love and unity between husband and wife should increase day by day, until they become as one soul, one spirit and one body. God willing, this divine purpose will be manifested between you in utmost perfection so that you may become an excellent example among the friends and handmaidens of the All-Merciful.

4 When this occurs, the doors of prosperity and success will open from every direction, and heavenly confirmations and divine assistances will encompass you.

5 And upon thee be the Most Glorious Glory.

BRL_SWO#008x

مقدس چنین مقدر شده که در میان قرین و
قرینه روز بروز محبت و یگانگی ازدیاد یابد تا حکم
یک نفس و یک روح و یک جسم یابد انشاء الله
این اراده الهیه در نهایت کمال در میان شما جلوه
نماید تا در میان یاران و امام رحمن اسوه حسنه
گردند

4 چون چنین باشد ابواب فلاح و نجات از هر
جهت باز شود و توفیقات صمدانیه و تأییدات
ربانیه احاطه کند

5 و علیک البهاء الأبهی

BRL_DAK#0789, BRL_SWOP#008x

AB05006

1 The salutation that shines from the Most Glorious Horizon and the praise that perfumes the highest heaven with the fragrance of musk be upon you, O flame of the fire of the love of God and ember of the fires of yearning and passion for the Beauty of God. I testify that you were attracted by the power of the divine fragrances, believed in the verses, accepted the words, held fast to the clear texts, and were honored to attain the presence of the court that shone with lights and radiated with illumination until its rays spread to all regions through the Most Glorious Beauty. You heard the words and hearkened to the divine address and became intoxicated from the overflowing cup brimming with the wine of meeting, dripping with the sweetness of union. I beseech God to protect you in the proximity of His Most Glorious Kingdom, shelter you beneath the shade of the Lote-Tree beyond which there is no passing, grant you the meeting, and bestow upon you that which you love and with which you are content. And peace be upon you, O servant of Baha.

2 First, on behalf of 'Abdu'l-Baha, a few of the friends should visit the luminous resting place of the servant of Baha and recite this, then deliver it to Jinab-i-Mirza Baqir.

1 التَّحِيَّةُ الَّتِي تَتَلَأَلُ مِنَ الْأَفْقِ الْأَبْهَى وَ الثَّنَاءُ
الَّذِي يَتَعَطَّرُ بِهِ سَحَابُ الْمَسْكِ فِي الْمَلَأِ الْأَعْلَى
عَلَيْكَ يَا جَذْوَةَ نَارِ مَحَبَّةِ اللَّهِ وَ جَمْرَةَ نِيرَانِ الصَّبُورَةِ
وَ الْغَرَامِ فِي جَمَالِ اللَّهِ أَشْهَدُ أَنَّكَ انْجَذَبْتَ بِقُوَّةِ
التَّفَضُّلَاتِ وَ آمَنْتَ بِالْآيَاتِ وَ صَدَّقْتَ بِالْكَلِمَاتِ
وَ تَمَسَّكَتَ بِالْحِكْمَاتِ وَ تَشَرَّفْتَ بِالْمَثُولِ بِسَاحَتِ
اشْرِقَّتْ بِالْأَنْوَارِ وَ سَطَعَتْ بِالْأَضْوَاءِ وَ تَشَعَّشَعَتْ
مِنْهَا الْأَرْجَاءُ بِجَمَالِ الْأَبْهَى وَ سَمِعْتَ الْكَلَامَ وَ
أَصْغَيْتَ إِلَى الْخُطَابِ وَ ثَمَلْتَ مِنَ الْكَأْسِ الدِّهَاقِ
الطَّافِئَةِ بِصُهْبَاءِ اللَّقَاءِ الرَّاشِحَةِ بِعَذْبِ الْوَصَالِ
اسْأَلِ اللَّهَ أَنْ يُجِيرَكَ فِي جَوَارِ مَلَكُوتِهِ الْأَبْهَى وَ
يَأْوِيكَ فِي ظِلِّ سِدْرَةِ الْمُنْتَهَى وَ يَرْزُقَكَ اللَّقَاءَ
وَ يَعْطِيكَ مَا تَحِبُّ وَ تَرْضَى وَ السَّلَامُ عَلَيْكَ يَا
غَلَامَ الْبَهَاءِ ع

2 اول باید از قبل عبدالبهاء قصد مرقد نورانی غلام
البهاء چند نفر احباب نمایند و تلاوت کنند پس
تسلیم جناب میرزا باقر نمایند

INBA84:301

AB05007

- 1 Praise be to God, it hath through experience become evident that life in this world possesseth neither distinction nor sweetness, and that the flower-garden of earthly existence hath neither freshness nor delicacy. Its honey is poison, its sugar deadly venom. Its life is death itself, and its comfort but the sting of the serpent.
- 2 Therefore, if a bird doth at the outset take flight unto the rose-garden of the All-Glorious, it hath indeed traversed the path of salvation and hath drunk from the chalice and cup of a goodly end the wine of bounty.
- 3 Hence, ye must needs be in the utmost state of resignation and contentment, and in adversity and tribulation be moved to forbearance and patience, that all may follow your example and be immersed in the ocean of acquiescence. It is hoped that we shall all hasten, at the earliest moment, to the divine realm and be delivered from the constraints and defilements of this heap of dust.
- 4 This fleeting world is unworthy of attachment, nor hath it ever been, nor will it ever be, deserving of affection. Let nothing in this world be deemed of importance save the manifestation of human virtues, qualities and praiseworthy characteristics, which are the greatest trust of God; and this divine effulgence consisteth in the appearance of these counsels and exhortations.
- 1 الحمد لله بتجربه رسیده که زندگانی این عالم را مرّیت و حلاوتی نه و گلستان حیات جسمانی را طراوت و لطافتی نیست شهادت حقیقت است و شکرش سمّ مکرّر حیاتش ممت است و خوشیش زهر حیات
- 2 پس اگر طیری در بدایت پر و بال بگلستان ذوالجلال پرواز نماید سبیل نجات پیوده و از پیمان و پیمانه حسن ختام صهای عنایت نوشیده است
- 3 لهذا شما باید در نهایت تسلّی و رضا باشید و بصیر و اصطبار در بأساً و ضرراً مبعوث گردید تا کلّ تأسی بشما نمایند و در بحر رضا مستغرق گردند امید است که کلّ ما بجهان الهی در اقرب وقت بشتایم و از تنگی و آلودگی این خاکدان ترابی برهیم
- 4 این دنیای فانی لیاقت دلپستگی ندارد و شایستگی تعلّق نداشته و نخواهد داشت امری در این عالم مهمّ شمرده نشود مگر ظهور فضائل و خضائل و مناقب انسانی که اعظم ودیعه الهی است و آن جلوه رحمانی عبارت از ظهور این نصایح و وصایاست

BSHN.140.473, BSHN.144.466

AB05019

- 1 O God, my God! Thou seest Thy devoted servants athirst of the cup of mighty martyrdom in Thy path, hastening to the field of sacrifice. They are enamored by Thy Beauty and longing to behold Thee. Of these sacrificial, one is named Murad and the other is called Baba Jan and verily they have sought martyrdom in Thy path. They sipped from the chalice of sacrifice in Thy way and hastened unto Thee and offered up their soul as a ransom for nearness to Thy Court. O Lord, accept from them this great gift and make these two deliverance for those lost in the wasteland of waywardness, aid them reach the dawning-place of Thy effulgent, enter them into the celestial paradise of Thy union in all the worlds of light and abide them
- 1 الهی الهی تری عبادک المخلصین متعطّشون لکأس الشهادة الکبری فی سبیلک و یسرعون الی مشهد الفدا حبّاً بجمالک و رجاءً للقائک و منهم هذان الفادیان سمّی مراد و سمّی بابا خان قد استشهدا فی سبیلک و تجرّعا کأس الفدا فی محیّتک و سرعا الیک و قدما روحهما فدیة التقرب بین یدیک ربّ اقبل منهما هذه الهدیة الکبری و اجعلها فدیة النجات من بادیة الفراق و الوصول الی محفل الاشراق و الدّخول فی جنة اللّقاء و الحضور بین یدیک فی عالم الانوار و الخلود فی

in Thy resplendent Kingdom. O Lord, verily, these two were evident signs of Thy love and conspicuous words on the Tablets of Thy Oneness. They were two sanctified souls amongst Thy friends, two radiant stars on horizon of faithfulness and certitude of the heaven of Thy servitude. O Lord, bestow upon them through Thy generosity and grace all that Thou has decreed in the Kingdom of Thy Light and grant patience upon those related to them.

- 2 Verily Thou art the Clement, the Glorified, and the Munificent, and Thou art the Benevolent, the Merciful and the Compassionate.

KHHE.349fn

ملکوت الاسرار ربّ انّهما کانا آیتین باهرتین فی محبتک و کلمتین تامتین فی صحیفه توحیدک و نفسین مبارکتین بین احبائک و نجبین بازغین فی افق الایمان والایقان من سماء عبودیتک قدر لهما بفضلک و جودک کلّ خیر قدرته فی ملکوت الابداع ثم افرغ الصبر علی کلّ من انتسب الیهما

- 2 انک الکریم العزیز الوهاب و انک انت الرؤوف الرحیم الرحمن

TZH8.0748, SHYM.077, KHH1.236 (1.330),
KHH2.193 (2.353)

AB05082

- 1 O servant of the threshold of the Lord God! Your inscribed letter was noted and your written page became manifest. Its contents were firm and its meanings were like a luminous palace. On the Day of Manifestation you were a thankful servant, and today through the bounty of the Self-Subsisting One you have become firm, steadfast and renowned, so that you might be a candle of the gathering and a cutting sword of the Covenant in the Most Great House, so that those of recent desires might find no opportunity to stir up the chain of violation from near or far, and the power of the suggestions of the ignorant might diminish.

- 2 And in that land and region may the rays of the Sun of the Covenant shine so brightly that the birds of night mentioned in the divine psalms and tablets find no chance to fly, and the mighty fortress of the Cause of God remain protected and the impregnable sanctuary of the religion of God remain preserved.

- 3 Otherwise the matter will become so confused that those very birds of night that have been stirred to action will become nonexistent and rejected, for even the life of bats depends on the grace of the sun's heat.

- 4 In any case, God willing, you are accepted and a defender of the Covenant of the loving Lord. And the glory be upon you.

1 ای بنده استان حضرت یزدان مکتوب مسطور ملحوظ گشت ورق منشور مشهور آمد مضمون ثبوت مشحون بود و معانی چون در اری نورانی در یوم ظهور خادم مشکور بودی و الیوم بفضل قیوم ثابت راسخ مشهور گردی تا شمع انجمن باشی و سیف قاطع میثاق در بیت اعظم تا نوهوسان را مجال تحریک سلسله نقض از دور و نزدیک نماند و جاهلان را قوت القاتل تدبیریه بکاهد

2 و چنان در ان مرز و بوم پرتو افتاب عهد بتاید که طیور لیل مذکور در زبر والواح الهی فرصت پرواز نیابد و حصن حصین امر الله محفوظ بماند و کھف منبع دین الله مصون باشد

3 و الا کار چنان مغشوش شود که نفس طیور لیل که بحرکت آمده اند معدوم و مرزول کردند چه که حیات خفاشان نیز از فیض حرارت افتاب است

4 باری انشاء الله مقبولی و حامی عهد ربّ ودود و البهاء علیک

INBA72:113

AB05109

- 1 O Lord! These souls have come to this gathering purely out of love and are present with perfect love and harmony. O God! Illumine their faces, gladden their spirits with the Most Great Glad-Tidings, brighten their eyes with beholding the signs of guidance, and delight their ears with hearing the Most Exalted Call.
- 2 O Lord! We are sinners - forgive us. We are transgressors - pardon us. Shelter us in Thy protection. Perfect our deficiencies through Thy forgiveness.
- 3 Deliver these souls from the world of fancy and guide them to reality so they may seek after truth, become distant from the world of matter and draw near to the Kingdom, emerge from darkness into the realm of light. Deliver them from the darkness of contingent existence and illumine them with the lights of the realm of transcendence. Make them manifestations of light and dawning-places of fruitage. Make them detached from all else save Thee and acquainted with mysteries.
- 4 O Lord! Thou art the Forgiver, the Knowing One. Thou art the Bestower, the Powerful One. And Thou art the Mighty, the All-Seeing.

1 ای پروردگار این جمع محض محبت به این محفل آمدند و با کمال حب و وفاق حاضر شدند خدایا رویها را منور کن ارواح را به بشارت کبری مستبشر فرما چشم ها را به مشاهده آیات هدی روشن کن و گوشها را به استماع ندای اعلی ملتذ فرما

2 پروردگارا خطا کاریم تو مغفرت کن گنه کاریم تو عفو فرما در پناه خود پناه ده نقصان را به غفران کامل کن

3 این نفوس را از عالم اوهام برهان و به حقیقت دلالت بنما تا تحری حقیقت کنند از عالم ناسوت دور شوند و به عالم ملکوت نزدیک گردند از جهان ظلمانی به فضای نورانی در آیند از ظلمات امکان برهان و به انوار لامکان منور فرما مظاهر انوار کن و مطلع اثمار نما از غیر بیزار فرما و مطلع بر اسرار نما

4 ای پروردگار تو آرزوگاری و دانا تو بخشنده ئی و توانا و تویی قادر و بینا .

MJMJ1.092, MMG2#177 p.205, MJH.037

AB05166

- 1 O humble one at the Gate of Forgiveness! Your letter to Mash-hadi Husayn was noted. From the gardens of its meanings, a fragrance of spiritual flowers and mystical morning breezes was inhaled and sensed. O wanderer in the wilderness of the love of God! Raise the cry of "O Glory of the Most Glorious!" in mountain and desert, plain and sea, and sing such a song to the branch of the divine lote-tree that spiritual meanings and divine mysteries become manifest. Burn night and day with the fire of the love of God and raise heart-consuming lamentations. And the Glory be upon you. 'Abdu'l-Baha 'Abbas
- 2 Convey my greetings to the spiritual Rustam-Dastan and say: The time for dream interpretation has come - both in wakefulness and in dreams there is witnessing and meeting the Beloved

1 ای خاضع باب حطّه مراسله با جناب مشهدی حسین ملاحظه گردید از ریاض معانیش نفعه ازهار معنوی و نسیم استخار روحانی استشمام و استنشاق گردید ای سرگشته بادیه محبت الله در کوه و صحرا و دشت و دریا نعره یابها آلاهی بلند کن و چنان بشاخ سرو رحمانی گلبنگی بزنی که معانی و اسرار ربانی ظاهر گردد شب و روز بنار محبت الله بسوز و ناله جانسوز برار و الهاء علیک ع

2 جناب رستم دستان معنوی را تکبیر برسان و بگو وقت تفسیر رؤیا آمده در بیداری و رؤیا هر دو مشاهده و لقا محبوب و مرغوب بتوجه تام و نیت پاک و لطافت دل و بشارت جان سر به بالین نه

and Desired One. With complete attention, pure intention, delicacy of heart and joy of soul, lay your head upon the pillow and the mysteries of the Kingdom will be unveiled - that is, for that honored one. But if he witnesses with insight while awake that too is permitted, and if sleep becomes a dream, a strange secret will become manifest. And the Glory be upon you.

اسرار ملکوت مکشوف شود یعنی برای آنجناب
ولی اگر در بیداری بصیرت نیز مشاهده نماید
جائز است و اگر خواب رؤیا گردد سر غریبی
ظاهر شود و الهاء علیک

ANDA#67-68 p.66x, MSBH4.482-483x

AB05214

- 1 O thou who art intoxicated with the wine of divine bestowal! Give thanks to the Ever-Living, the Self-Subsisting, that thou art walking the straight path and pursuing the right course, that thou dwellest beneath the shade of the divine Tree and reposest under the wing of the Phoenix of the East of oneness. Thou art the object of heavenly favors and the recipient of the glances of the One whose favors are hidden. Thou art firm and steadfast in the Covenant and Testament of the Dayspring of the horizons, and art clinging fast to the Compact and Faith of the Lord God. This is the confirmation of the Abha Kingdom and the assistance from the highest horizon.
- 2 Therefore, in thankfulness for this most great bounty and this supreme gift, arise to serve the Cause of God in such wise as to astound all minds and thoughts, that praise may descend from the Kingdom of Glory and the cry of "Blessed art thou, O My servant" may reach the ear of inner consciousness from the horizon of holiness, and "Well done! Well done! O thou who hast turned thy face purely toward Me" may come from the invisible Herald. Thereupon shall the tongues of them that are near unto God speak thy praise, and the mouths of the sincere ones utter prayers for thee.
- 3 And upon thee be glory, and upon those who are attracted by the breathings of God.

1 ای سرمست بادهٔ موهبت رحمانی شکر کن حی
قیومرا که بصراط مستقیم سالکی و بر منهج قویم
ناج در ظلّ سدرهٔ ربّانیه ساکنی و در سایهٔ
جناح عنقاء مشرق احدیت آرمیده‌ئی منظور نظر
الطافی و مشمول لحاظ عنایت خفیّ اللطاف بر
عهد و میثاق نیر آفاق ثابت و راسخی و بر پیمان و
ایمان حضرت یزدان متشبّث و متوسّل این تأیید
ملکوت ابدی است و این توفیق از افق اعلیٰ

2 پس بشکرانهٔ این موهبت عظمی و این منحهٔ
کبری بر خدمت امر الله چنان قیام فرما که
عقول و انظار حیران ماند و تحسین از ملکوت
ذوالجلال رسد و ندای طوبی لک یا عبدی
از افق تقدیس بگوش هوش واصل گردد و
احسن احسن یا من اخلص وجهه لی از
هاتف غیب رسد عند ذلک تنطق السنة المقرّین
بالثناء علیک و تهتف افواه المخلصین بالدعاء لک

3 و الهاء علیک و علی الذین انجذبوا بنفحات الله

MKT5.149

AB05217

To be typed.

DUR4.660

AB05264*To: Fath-'Ali Khan, in Nayriz*

O thou who art intoxicated with the wine of divine love! In this mortal world the Sun of eternal Truth hath dawned from the horizon of oneness and the dawning-place of singleness, bestowing limitless lights upon all regions. He hath made the world a new world and graced all creation with boundless bounty. He hath kindled the flame of eternal glory and consumed the thorns and weeds of human abasement. The lights of divine knowledge have shone forth from the horizon of possibility and the limitless ocean of the favors of the All-Merciful hath surged. The fire of Moses hath appeared and set Mount Sinai ablaze. The breath of eternal life hath wafted and the bright morn of hopes and aspirations hath dawned. The divine springtime hath arrived and the April showers of the mercy of the All-Merciful have poured down. The morning breeze hath blown through the Sheba of Solomon and the fecundating winds of grace have spread from the gardens of oneness. The gardens of divine unity have become verdant and flourishing, and the hills and plains and wilderness and valleys of existence have been adorned with the flowers of new bounty and wondrous grace. Blessed are they that have attained and glad tidings to the sincere ones. And upon thee be Glory.

ای مخمور صهبای الهی در این جهان فانی آفتاب
حقیقت جاودانی از افق توحید و مطلع تفرد
اشراق نمود و بر آفاق انوار بی پایان مبذول
داشت جهان را جهانی تازه فرمود و امکان را
به فیض بیکران مشرف ساخت شعله عزت
سرمدیه افروخت و خار و خاشاک ذلت
عالم بشریه بسوخت انوار عرفان از افق امکان
بدرخشید و بحر بی منتهای الطاف حضرت
رحمن به هیجان آمد آتش موسی رخ نمود و
سینه سینا برافروخت نفحه حیات ابدیه بوزید
و صبح روشن آمل و امید بدمید موسم بهار
الهی رسید و باران نیکان رحمت رحمانی ببارید
باد صبا در سبای سلیمانی بوزید و نسائم لواط
عنایت از ریاض احدیت منتشر گردید ریاض
توحید سبز و خرم شد و تلال و جبال و بادیه و
وادی وجود به ریاحین فیض جدید و عنایت
بدیع فائز شد فطوبی للفائزین و بشری للمخلصین
واللهاء علیک

AHB_122BE #03 p.101, LMA2.455,
NYMG.134

AB05270

- 1 O thou who art enkindled with the fire of the love of God! 1 ای مشتعل بنار محبت الله
- 2 What shall I write and what shall I pen? The soul yearns for the precincts of the Beloved, and the heart desires ascent from this realm of water and clay. The spirit is gladdened by the breezes of the Abha Kingdom, and the conscience is in utmost joy from the gentle winds of the gardens of the All-Merciful. The reality of existence hopes for the stations of witnessing, and the essence and being of existence longs for nonexistence and annihilation, that perchance through the grace and bounty of the Peerless Lord it may be freed from this world of multiplicity and find its way into the life-giving expanse of the Lord and be guided to the Kingdom of sanctification. 2 چه نویسم و چه نگارم جان هوای کوی جانان دارد و دل آرزوی صعود از عالم آب و گل دارد روح مستبشر بنفحات ملکوت ابهیست و وجدان از نسائم حدائق رحمن در کمال روح و ریحان حقیقت وجود رجای مقامات شهود نموده و کینونت و ذات موجود تمنای انعدام و فقود که شاید بفضل و موهبت حضرت بیچون از جهان چند و چون رها یافته در فضایی جانفزای یزدان داخل و بملکوت تقدیس رهنمون گردد
- 3 I swear by the Most Great Name and the Ancient Identity that in this moment the glad-tidings of ascent and advancement are to this servant like the holy fragrances of dawn, or like the bounty of rain and dew to a withered plant. 3 قسم باسم اعظم و هویت قدم که بشارت عروج و صعود از برای این عبد در ایندم چون نفحات قدس صبحدمست و یا از برای گیاه پژمرده فیض باران و شبنمست
- 4 O Lord! Answer the prayer of these grief-stricken ones. What bounty greater than this could one imagine - to be delivered from this dark confinement and to shine forth like a candle in the glass of the Kingdom? 4 یا ربّ دعای خسته دلان مستجاب کن باری چه موهبتی اعظم از این تصور توان نمود که از این تنگای ظلمانی خلاصی یافت و چون شمع در زجاجهء ملکوت برافروخت

MMK5#268 p.205, MSHR5.399

AB05318

- 1 O thou who gazest upon the Most Great Scene! 1 ای ناظر بمنظر اکبر
- 2 In this hour when the spirit-nourishing breeze from the gardens of the Abha Kingdom hath quickened the hearts and souls of the spiritual ones, and the waves of the Most Great Sea of the Supreme Concourse, like the hosts of angels from the heaven of My Name, have submerged the shores of contingent being, and the heart is in the utmost state of attraction, we have become engaged in mentioning that spiritual friend and we bring, in complete humility and supplication, our utter powerlessness and need to the threshold of the Abha Beauty, saying: 2 در این ساعت که نسیم روح پرور روحانی از ریاض ملکوت ابهی دل و جان روحانیان را زنده نموده و امواج بحر اعظم ملاء اعلی چون افواج ملائکه جبروت اسمی سواحل امکان را مستغرق کرده و قلب در نهایت انجذابست بذکر آن حبیب روحانی مشغول شدیم و بدرگاه جمال ابهی در نهایت ابتال و تضرع عجز و نیاز آیم که
- 3 O Pure One of God! These are Thy scattered flock, and these are Thy bewildered and unsettled lovers. Though we are poor and lowly, Thou art our Helper and Supporter. We are abject and sick, Thou art the Glorious Physician. We are destitute 3 پاک یزدانا این جمع پریشان تو گشتند و این سودائیان بی سر و سامان تو آمده اند هر چند فقیریم و حقیر ظهور و دستگیر توئی ذلیلیم و علیل طیب جلیل توئی مسکینیم و اسیر غنی کبیر توئی

and captive, Thou art the Great Wealthy One. O Lord! Who are we and what are we? Whatever exists is Thee. What shall we say and what path shall we tread? Thou art the Speaker and the Guide.

پروردگارا ما که ئیم و چه ئیم هر چه هستی توئی
چه گوئیم و چه راه پوئیم گوینده و دلیل توئی

- 4 O God! Grant us a favor, bestow upon us a bounty, that we may remain protected and preserved, and become the recipients of Thy attention and consideration. Verily, Thou art the Most High, the All-Generous.

4 خدایا مرحمتی فرما کرامتی عطا کن تا محفوظ و
مصون مانیم و ملحوظ و منظور شویم انک انت
الکریم المتعال .

AKHA_131BE #11 p.a

AB05326

- 1 O sapling of the divine garden! Your esteemed father, with a merciful heart, a heavenly spirit and a radiant face, entered the gathering of the merciful ones and attained the blessing of visiting the Threshold of the Lord. In truth, in the path of God he tasted every bitter cup and drank every chalice of tests, yet praise be to God, he lived steadfast and firm.

1 ای نهال بوستان الهی جناب ابوی با قلبی رحمانی
و روحی سبحانی و رخی نورانی در انجمن رحمانیان
وارد و زیارت آستان حضرت یزدان فائز و
فی الحقیقه در سبیل الهی هر جام تلخی چشید
و هر باده امتحانی نوشید ولی الحمد لله ثابت و
مستقیم بزیست

- 2 It is certain that this son is born of the heart and soul of this father and from the spiritual essence of this loving one, for a child of earthly elements, if not confirmed with spiritual sonship, physical fatherhood has no effect - rather he becomes addressed by "he is not of thy family, his work is unrighteous."

2 یقین است که آن پسر زاده جان و دل این پدر
است و از عنصر روحانی این مهرپرور زیرا زاده
عنصر ترابی اگر مؤید ببنوت روحانی نباشد ابوت
جسمانی حکمی ندارد بلکه مخاطب آنه لیس من
اهلک آنه عمل غیر صالح گردد

- 3 My hope is that you will illuminate the chamber of that father and make the household of that respected person a rose garden, and become so enkindled with the fire of the love of God that you will close the eyes of the envious ones and become the cause of enlightenment to the world of humanity.

3 امید من چنین است که شبستان آن پدر را
روشن نمائی و خاندان آن شخص محترم را گلشن
کنی و چنان بنار محبت الله افروزی که دیده
حاسدان بدوزی و سبب روشنائی عالم انسانی
گردد

- 4 And upon you be the Most Glorious Glory!

4 و علیک البهاء الأبهی

MMK6#200

AB05392

- 1 O thou who art stirred by the breeze of God's love! I heard all praise of thee from one of the loved ones of God, whereupon my spiritual emotions were moved and stirred, and my divine love was aroused. So I hastened to pen these lines, addressing thee and praying to God that He make thee a pure soul, sanctified from contingent conditions, made goodly through the outpouring of the All-Merciful, well-pleased and pleasing, at peace through the grace of thy Lord, the Most High.

1 أَيُّهَا الْمُهَيَّزَةُ بِنَسِيمِ مَحَبَّةِ اللَّهِ . إِنِّي سَمِعْتُ كُلَّ الثَّنَاءِ عَلَيْكَ مِنْ أَحَدٍ أَحْبَبَّ إِلَهُ فَنَحَرَّكَ وَتَمَوَّجَتْ عَوَاطِفِي الرُّوحَانِيَّةُ، وَتَهَيَّجَتْ مَحَبَّتِي الرَّحْمَانِيَّةُ، فَابْتَدَرْتُ إِلَى تَتَبُّعِ هَذِهِ النَّيْقَةِ مُحَاطِباً لَكَ وَدَاعِياً إِلَى اللَّهِ أَنْ يَجْعَلَكَ نَفْساً رَكيَّةً عَنْ شُؤْنِ الْإِمْكَانِ طَيِّبَةً بِفَيْضِ الرَّحْمَنِ، رَاضِيَةً مَرْضِيَّةً مُطْمَئِنَّةً مِنْ فَضْلِ رَبِّكَ الْمُتَعَالِ،

- 2 Convey on my behalf abundant greetings and respect to thy father and say to him that the Sun of Truth shines too brightly to be hidden behind clouds of doubt, and the ocean of thy Lord's outpourings is too vast to be covered by the foam of uncertainties in the visible world.

2 فَبَلِّغِي أَبَاكَ تَحِيَّةً مِنِّي وَاحْتِرَاماً وَافِراً وَقُولِي لَهُ إِنَّ شَمْسَ الْحَقِيقَةِ إِشْرَاقُهَا أَعْظَمُ مِنْ أَنْ يَغِيبَ خَلْفَ سَحَابِ الشُّبُهَاتِ وَبَحْرَ فَيُوضَاتِ رَبِّكَ أَوْسَعُ مِنْ أَنْ يَغْطِيَهُ زَبَدُ الشُّكُوكِ فِي عَالَمِ الْعَيَانِ،

- 3 Look to the time of Christ and how they objected to that radiant countenance and denied Him because of doubts that overcame their hearts, and deprived themselves of that mighty grace.

3 أَنْظُرِي إِلَى زَمَنِ الْمَسِيحِ وَكَيْفَ اعْتَرَضُوا عَلَى ذَلِكَ الْوَجْهِ الصَّبِيحِ وَأَنْكَرُوهُ بِسَبَبِ الشُّكُوكِ الطَّارِئَةِ عَلَى الْقُلُوبِ وَحَرَمُوا عَلَى أَنْفُسِهِمْ ذَلِكَ الْفَيْضَ الْعَظِيمَ،

- 4 Hast thou heard or read of any Cause greater than the Cause of thy Lord, the All-Merciful, the Most Compassionate? Nay! Verily the Cause is mighty, mighty, and the Lord is generous, generous, and the outpouring is glorious, glorious. And upon thee be greetings and praise.

4 وَهَلْ سَمِعْتَ أَوْ قَرَأْتَ أَمْراً أَعْظَمَ مِنْ أَمْرِ رَبِّكَ الرَّحْمَنِ الرَّحِيمِ؟ كَلَّا إِنَّ الْأَمْرَ عَظِيمٌ عَظِيمٌ وَالرَّبَّ كَرِيمٌ كَرِيمٌ وَالْفَيْضَ جَلِيلٌ جَلِيلٌ وَعَلَيْكَ التَّحِيَّةُ وَالثَّنَاءُ .

MNMK#057 p.139, ABB.107

AB05395

To: Munavvar Khanum, in Shiraz

- 1 O sacred leaf! Give thanks to God for having caused you to grow from this blessed Tree which is planted in the holy Mount, firm in its roots, lofty in its branches, verdant in its leaves, radiant in its flowers, ripe in its fruits, ablaze with the fire that is ignited, from whose crackling and roaring you hear the Call of God, the Protector, the Self-Subsisting. By God the True One,

1 أَيُّهَا الورقة المقدسة فاشكري الله بما أنبتك من هذه الشجرة المباركة النابتة في طور القدس الثابتة الأصل المرتفعة الفرع الخضلة الأوراق النضرة الأزهار الناضجة الاثمار الملتهبة بالنار الموقدة وتسمعين من اجيجها وزفيرها نداً الله المهيمن القيوم تالله الحق لوتحمدن ربك سرمداً ابداً لما

if you were to praise your Lord for all eternity, you would not have fulfilled the right of gratitude for this supreme gift and greatest mercy. Therefore say: "My Lord and my Hope! Verily Your handmaiden is powerless to render thanks for Your gifts and to offer praise and glory to You. She acknowledges her powerlessness, her lowliness, her poverty and her evanescence. Accept from her her excuse, her powerlessness and her weakness. Verily You are the Forgiving, the Mighty, the Compassionate."

- ² O sacred and luminous leaf, handmaiden of God, the Protector, the Self-Subsisting! Convey the Most Glorious, Most Wondrous greetings to the mother and say: O handmaiden of God! Be gladdened by the former grace and latter gift of the Divine Unity. Turn to the Abha Kingdom at the distance of "two bow-lengths or closer" and supplicate and implore that souls who are lifeless and frozen and heedless and negligent of the greatness of the Covenant may be enkindled with the fire of the love of God and become firm and steadfast in the testament and pledge. Also convey the Most Glorious, Most Wondrous greetings to the other assured leaves.

أَدَيْتَ حَقَّ الشُّكْرِ لِهَذِهِ الْمَوْهَبَةِ الْعَظْمَى وَالرَّحْمَةِ الْكُبْرَى إِذَا قَوْلِي رَبِّي وَرَجَائِي أَنَّ امْتَكَّ تَعَجُّزٍ عَنْ أَدَاءِ شُكْرِ مَوَاهِبِكَ وَحَمْدِكَ وَثَنَّاكَ وَتَعْتَرِفُ بِعَجْزِهَا وَذَلِّهَا وَفَقْرِهَا وَفَنَائِهَا فَاقْبَلْ مِنْهَا عَذْرَهَا وَعِزِّهَا وَضَعْفَهَا إِنَّكَ أَنْتَ الْغَفُورُ الْعَزِيزُ الرَّؤُوفُ

² وَرَقَّهُ مُقَدَّسَهُ نُورًا أَمَّةَ اللَّهِ الْمُهَيْمِنِ الْقَيُومِ وَالِدِهِ رَاتِكْبِيرِ اِبْدَعْ اِبْهَى اِبْلَاغِ ثَمَائِدِ وَبِگُوئِدِ اِیْ اِمَّةَ اللَّهِ بَعْنَاتِ سَابِقِهِ وَمَوْهَبَتْ لَاحِقَهُ حَضَرَتْ اَحْدِثِ مُسْتَبْشِرِ بَاشٍ وَتَوَجَّهْ بِمَلَكُوتِ اِبْهَى قَابِ قَوْسِینِ اَوَادِنِی نَمَا وَتَضَرَّعْ وَزَارِی کُنْ تَا نَفُوسِیْکَ مَخْمُودِ وَمُنْجَمِدِ وَغَافِلِ وَذَاهِلِ اِزْ عَظَمَتِ مِثَاقِ بِنَارِ مَحَبَّتِ اللَّهِ بِرَا فَرْوَزَنْدِ وَدَرِ عَهْدِ وَبِیَانِ ثَابِتِ وَاسْتَوَارِ گَرْدَنْدِ وَسَائِرِ وَرَاتِ مَوْقِنَاتِ رَا نِیزِ تَکْبِیرِ اِبْدَعْ اِبْهَى اِبْلَاغِ نَمَا

INBA84:414

AB05407

- ¹ O ye believers! God alone has the right to test His servants, and it is not for any servant to test one who is sincere unto God. By my Lord! The Bird of Spirit soars in the atmosphere of sanctity, yet those who cherish earthly hopes remain perplexed as to the final outcome. The snare lies buried beneath the earth and no reward is attained thereby. Rather, they have made mention of that which is less than servitude as a snare for this Bird that wings its flight in the spiritual realm. And 'Abdu'l-Baha supplicates to the Most Glorious Kingdom, and nothing remains concealed.
- ² Know ye that my very being is 'Abdu'l-Baha, my essence is 'Abdu'l-Baha, my reality is 'Abdu'l-Baha, my loftiest station is 'Abdu'l-Baha, and my ultimate goal is 'Abdu'l-Baha. I have no station save servitude to Baha, no rank except submission and service to the loved ones of God. Nothing has flowed from my pen except that I am 'Abdu'l-Baha, the Son of Baha, and the bondsman of Baha.

¹ هُوَ اللَّهُ اِيَّهَا الْمُؤْمِنُونَ اَنَّ لِلَّهِ اَنْ يَمْتَحِنَ عِبَادَهُ وَ لَيْسَ لِلْعَبْدِ اَنْ يَمْتَحِنَ عَبْدًا مَخْلُصًا لِلَّهِ فَو رَبِّي اَنَّ طَيْرَ الرُّوحِ يَرْفُفُ فِي هَوَاءِ التَّقْدِيسِ وَلَكِنْ اَهْلُ الْاَمَالِ لَهُمْ تَحْيِرٌ فِي الْمَالِ وَ يَذْهَبُ الْفَتْخُ تَحْتَ التَّرَابِ وَ لَا يَحْصُلُ الثَّوَابُ بَلْ جَعَلُوا ذِكْرَ دُونَ الْعِبَادَةِ نَفْخًا لِهَذَا الطَّيْرِ الطَّائِرِ فِي الْفَضَاءِ الرُّوحَانِي وَ اَنَّ عَبْدَ الْبَهَاءِ مُتَضَرِّعٌ اِلَى مَلَكُوتِ الْاِبْهَى وَ لَيْسَ شَيْءٌ يَخْفَى

² اَعْلَمُوا اَنَّ كَيِّنُونَتِي عَبْدَ الْبَهَاءِ وَ ذَاتِي عَبْدَ الْبَهَاءِ وَ حَقِيقَتِي عَبْدَ الْبَهَاءِ وَ ذُرُوتِي الْعَالِيَا عَبْدَ الْبَهَاءِ وَ غَايَتِي الْقَصْوَى عَبْدَ الْبَهَاءِ وَ لَيْسَ لِي شَأْنٌ اِلَّا عِبَادَةُ الْبَهَاءِ وَ لَيْسَ لِي مَقَامٌ اِلَّا الْخُضُوعُ وَ خِدْمَةُ اَحْبَاءِ اللَّهِ وَ لَمْ يَصْدُرْ مِنْ قَلْبِي اِلَّا اَتْنِي عَبْدَ الْبَهَاءِ وَ ابْنَ الْبَهَاءِ وَ رَقِيقَ الْبَهَاءِ

- 3 In this do I glory among the multitudes, for the servitude of Baha is a wondrous and radiant gem that burns and shines upon the crown of eternal and resplendent glory. This is my station and my rank, and I am 'Abdu'l-Baha and the Son of Baha. And upon you be greetings and praise.

3 و بهذا افتخر بين الملا لأنّ عبودية البهاء جوهرة
بدیعة نورا توقد وتضی علی اکلیل العزة الابدية
البهّاج هذا شأنی و مقامی و انا عبدالبهاء و ابن
البهاء و علیکم التحية و الثناء

UMich962.129-130,

UMich991.080,

MKT2.318, YHA1.013x

AB05422

- 1 Consider how the Prophets and Messengers and Guides, those dawning-places of sacred lights, endured such severe trials and afflictions. How much Noah lamented, and Abraham's face was cast into Nimrod's fire. Joseph fell into a well and prison, Jacob became the companion of weeping eyes. Moses wandered lost in the desert. The Spirit (Christ) was raised upon the cross. John's head was severed. The Messenger (Muhammad) fell under the dominion of enemies in Batha. The Commander (Imam Ali) was martyred. The Prince of Martyrs (Imam Husayn) gave his throat to the dagger.

1 ملاحظه کنيد انبيا و رسل و هداة سيل مطالع
انوار مقدسه چه بلا ها و مشقات شديده
کشيدند حضرت نوح چقدر نوحه نمود و
حضرت خليل رخش در آتش نمرودی شگفت
حضرت يوسف به چاه و زندان افتاد حضرت
يعقوب همدم چشم اشكار شد حضرت موسى
سر گشته صحرا گشت حضرت روح بر سر
دار رفت حضرت يحيى سر بريده شد حضرت
رسول در بطحاء در تحت لسلط اعدا افتاد .
حضرت امير شهيد شد . حضرت سيد الشهداء
خنجر به خنجر داد

- 2 The Bab (may my spirit be sacrificed for Him) made His blessed breast the target of a hundred thousand arrows and bullets.

2 حضرت اعلى روحى له الفداء سينه مبارك را
هدف صد هزار تير و گلوله فرمود

- 3 The Blessed Beauty (may my spirit be sacrificed for His loved ones) drank the cup of tribulation every hour - from palace to prison He fell, wandering in all directions. Severe injury came to His blessed foot in Tabaristan, and deadly poison was given to Him. At times He was banished to Iraq, at times He fell into Rumelia and Bulgaria, at times He was imprisoned in the prison of Akka.

3 جمال مبارك روحى لاحبائه الفداء در هر ساعتى
جام بلا نوشيد از ايوان به زندان افتاد و سر
گردان بكل جهات گشت و اذيت شديد در
طبرستان به پاى مبارك رسيد و سم نقيع داده
شد گهى به عراق نفى شد و گهى بسقلا ب و
بلغار افتاد گهى در سجن عكا مسجون شد

AVK2.307.17x, RHQM2.1190-1191 (663)

(408-409)

AB05471

O Thou Benevolent God!

Grant us a shelter in Thy threshold and inform us of Thy mysteries! Make our eyes seeing and our ears hearing! Suffer our hearts and souls to be drawn unto Thee by the power of supplication and prayer.

O God, wandering are we: point out to us the way of Truth! Thirsty are we: give us the Water of Life! Hungry are we: spread before us the Supper of the Lord! Sad are we: bring to our hearts the joy of heaven. Prisoners of the nether world are we: bestow upon us the freedom of the realm of might!

Attached to the terrestrial world are we: make us wooers of the celestial world.

In the bondage of passion, desire and temptation are we: release us from these chains and fetters.

Humble and lowly are we: make dear to us the kingdom of Thy Glory.

Deprived are we: make us the confidants of mystery. Faded are we: refresh and rejoice us by the outpouring of the Holy Spirit.

Dead are we: quicken us by the life eternal, so that in this age of Lights we may obtain an abundant share from the bounties of the forgiving Lord, enter the Kingdom of God, seek after the unending Outpouring, and attain unto the Everlasting Gift.

Verily, Thou art the Giver, the Bestower, the Merciful; and Thou art the Forgiver, the Glorious, the Helper!

BSC.428 #774

AB05480

O ye spiritual friends!

Thank ye God His Highness the Almighty who has granted ye such a gift and conferred such a Bestowal! He enkindled the Splendor of the Most Great Guidance and burned away the veils of superstitions. He destroyed the foundation of strangeness and laid the basis of oneness. He caused the illumination of the eyes and made the ears to hearken the melody and the harmony of the Supreme Concourse and listen

to the Divine Call; to such an extent that the heart and the Spirit cried out, 'yea, yea.' This is through the Generosity of His Highness, the Incomparable One who hath suffered this Imprisoned Servant to be engaged with your mentioning and occupied with your remembrance with the utmost joy and fragrance. Thank ye God for this! Verily this is a great Bounty! Verily this is a great favor!

DAS.1913-10-17

AB05481

Consider thou that Abdul Baha is proving the validity of Christ through divine argument, brilliant traces and infinite outpouring, so that the Christians may attain to the Truth of His Highness Christ, and other nations likewise may realize His greatness. Nevertheless these Christians dislike me very much and turn away from me. How heedless are they, and how submerged are they in worldly vanities.

Of Christ they know nothing but a name, and His teachings they realize not even a trace. They worship His Name and not His Spirit. If they had known His reality, they would undoubtedly execute His instructions and would act according to His good pleasure.

Now, thank God that thou hast partaken a share from His Highness the Christ and I hope thou wilt act in accordance with His Divine Teachings.

BSTW#357

ABU1922

- ¹ I used to write most letters with my own hand, but since three of my fingers became disabled from excessive writing, I was compelled to take a scribe until my hand recovered.

¹ من بیشتر مکاتیب بدست خود مینوشتم ولکن چون سه انگشتان دستم از کثرت کتابت از کار افتاد محتاج شدم که کاتبی بگیرم تا آنکه دستم براه افتاد

- ² Before the ascension of the Blessed Beauty, I did not write letters to any of the friends until Mirza Varqa the martyr sent me about a hundred letters to which I gave no reply. Finally, he wrote to Mirza Aqa Jan complaining about me, saying "I do not know the reason for his not writing." Then the Blessed

² و من تا قبل از صعود جمالبارک باحدی از احبا مکاتیب ننوشتم تا آنکه میرزا ورقاء شهید نزد من مقدار صد نامه فرستاد که جوابی ندادم و بالاخره بمیرزا آقا جان بنوع شکایت از من نوشت

Beauty summoned me and asked why I was not writing to him. "Write to him." So I wrote him a reply with this meaning: "O honorable Varqa, have you not heard the call of the Supreme Concourse? Then why are you waiting and expecting the sound of a mosquito?" etc.

که نمیدانم سبب عدم کتابت ایشان چیست پس
جمالبارک مرا طلبیده سؤال کردند چرا برایش
نمی‌نویسی بنویس پس جوابی برایش نوشتم باین
مضمون ای حضرت ورقاء آیا نداء ملاء اعلی را
نشنیدی پس چرا منتظر و متوقع صدای بعوضه
هستی الی آخره

- 3 And once the Blessed Beauty summoned me and said "What arrangement will you make?" I said "I am ready to write replies." Then the Blessed Beauty wrote words to this effect: "So-and-so has undertaken and guaranteed to reply to petitions." That same night I wrote fifty replies, and from that time until now I reply to all letters.

3 و نوبتی جمالبارک مرا طلبیدند و گفتند چه
تدبیری میکنی گفتم من برای جواب نویسی
حاضرم پس جمالبارک عبارتی باین مضمون
نوشتند که فلانی متعهد و متکفل جواب
عرایض گردید همانشب پنجاه جواب نوشتم و از
آنوقت تا حال بهمه مکاتیب جواب مینویسم

ASAT5.010-011

AB05889

To: the Greatest Holy Leaf Bahiyyih Khanum, in Palestine

- 1 O my spiritual sister! God be praised, through the Ancient Beauty's grace and bounty, we have set foot safe and sound upon this shore, and arrived in this town...
- 2 These coasts were once the place where the breezes of God's loving kindness blew, and here in this sacred Vale the Son of Spirit raised up His call of 'Here am I, O Thou My Lord! Here am I!' That is why we here perceive, from every direction, the sweet breathings of holiness.
- 3 My meaning is, rest thou assured, this servant is suffering neither from any trouble, nor hardship, nor fatigue. I am looking after myself, and keeping away from all mental preoccupations; all, that is, except for one thought, which doth indeed disquiet the mind—and that is, God forbid, that thou shouldst sorrow. I hope that out of the bestowals and bounties of the Ancient Beauty, He will in His grace bring comfort to every heart.

1 ایتها الشقیقة الروحانیة الحمد لله به فضل و عنایت
جمال قدم محفوظاً مصوناً وارد این شهر و شاطی
این بحر شدیم...

2 وقتی این سواحل مهبّ عنایت حضرت احدیّت
بوده و در این وادی مقدّس ندای لبیک اللهم
لبیک از ابن الروح بلند گشته لهذا از هر جهت
نفحات قدس استنشام می‌شود

3 مقصود اینست که مطمئن باشید که این عبد
را زحمت و مشقّت و تعبی نه بخود مشغولم و از
جمع مشاغل ذهنیه فارغ جز یک فکر که سبب
تشویش ذهن است و آن اینکه مبادا شما محزون
باشید از فضل و عنایت جمال قدم امیدوارم که
تسلّی قلوب عنایت فرماید

BHK_2#15x

BHKP_2#15x

ABU1993

- 1 Mirza Taqi Khan mockingly asked in the meeting, "What then is the meaning of 'there is nothing green or dry but it is [recorded] in a Clear Book'?" Baha'u'llah replied, "There is no doubt about it." He asked, "What does it mean?" He replied, "It means that in the Qur'an there are histories, interpretations, meanings, historical details, promises and warnings - indeed mention of everything is found therein."

- 2 He said, "Am I also mentioned in it?" He replied, "Yes, you too are mentioned in it." He asked, "By allusion or explicitly?" He replied, "Explicitly." He said, "I have not seen any mention of myself in it." He replied, "It is there where it says: 'She said: I seek refuge from thee with the Beneficent God, if thou art God-fearing.'" He became very angry but did not express anything, and asked, "Is there anything about my father Qurban Khan as well?" He replied, "Yes there is." He asked, "Explicitly or by allusion?" He replied, "Explicitly, where it says: 'Why do you not bring us an offering which fire [from heaven] shall consume?'"

ROB3.245-246, STAB#075

1 میرزا تقی خان در مجلس بنوع استهزاء پرسید که دیگر لا رطب و لا یابس الا فی کتاب مبین چه معنی دارد حضرت بهاء الله فرمودند شکی در آن نیست پرسید یعنی چه فرمودند یعنی در قرآن تواریح و تفلسیر و معانی و دقائق تاریخیه و وعد و وعید بلکه ذکر هر چیزی در آن هست

2 گفت من هم در آن مذکورم فرمودند بلی تو هم در آن مذکوری گفت به اشاره یا تصریح فرمودند بالصراحة گفت من از خود خبری در آن ندیدم فرمودند هست که میفرماید "قالت انی اعوذ بالرحمن منك ان كنت تقیاً" و او سخت خشمناک شد ولی چیزی اظهار نداشت و پرسید آیا از پدرم قربان خان هم چیزی هست فرمودند هست گفت به صراحت یا اشاره فرمودند به صراحت که میفرماید لولا ان تأتینا بقربان تأکله النار

ASAT2.164-165

AB05865

To: Baha'is of Abadih

- 1 O divine friends! Raise the drum-beat of the mention of God throughout the horizons and lift high the melody of eternal bounty in the heart of the horizons. Light such a candle that its flame reaches the Supreme Concourse, and plunge into such an ocean that its waves reach the Most Glorious Kingdom. Drink from such a spring that bestows divine life, and partake of such a feast that becomes spiritual sustenance. Don such a garment that becomes the beauty of the human temple, and play such a melody that becomes the cause of joy and delight to divine hearts. The days are passing, and material life is fruitless. The end is nothingness, and in the battle array there is defeat - unless you drink a cup of the wine of eternal life and taste the honey of everlasting existence, and become confirmed with a spirit that bestows eternal life.

1 ای یاران الهی ددمه ذکر الله را در آفاق اندازید و زمزمه فیض ابدی را در قلب آفاق بلند کنید شمع برافروزید که شعله اش بملا اعلی رسد و در بحری غوطه خورید که موجش بملکوت ابدی واصل گردد و از چشمهائی نوشید که حیات رحمانی بخشد و از مائدهائی تناول کنید که غذای وجدانی گردد ردائی در بر کنید که زیبایش همکل انسانی شود و ترانهائی بنوازید که سبب فرح و طرب قلوب ربانی شود آیام در گذر است و حیات عنصری بی ثمر عاقبت انعدامست و در صف جنگ انهمام مگر ساغری از صهبای حیات ابدی بنزید و شهد بقای سرمدی بپیشید و بروحی که زندگی جاوید عنایت کند مؤید گردید

2 And upon you be greetings and praise.

2 و علیکم التَّحِیَّةُ وَ الثَّنَاءُ

MKT6.077, AHB_132BE #07-08 p.04

AB05885

To: Baha'is of Abadih

1 O friends of 'Abdu'l-Baha! Your letter was fragrant and its meanings were sweet as honey, for it indicated orientation toward the Supreme Concourse and detachment unto God. In this glorious day each one must become a night-illuminating lamp and enlighten the world. Show forth divine character and adorn the feast of the spiritual ones. Take in hand the overflowing cup of the love of God and dance in this gathering, crying out and playing this melody:

2 "In one hand the wine-cup, in the other the Beloved's tress

3 In such a dance midst this arena is my heart's desire

4 Weary am I of these weak-natured folk

5 The Lion of God and Rustam the Hero is my heart's desire"

6 Take up the harp and lute and raise a melody in harmony with the Supreme Concourse, that the birds of the meadow may come into rapture and ecstasy, and all may become engaged in one voice in praising and glorifying the Glorious Lord. And upon you be greetings and praise.

1 ای یاران عبدالبهاء نامهء شما مشکین بود و معانی شیرین و انگبین زیرا دلیل بر توجّه ملاً اعلی و انقطاع الی الله بود در این روز فیروز باید هر یک شمع شب افروز گردید و جهانرا روشن کنید خلق و خوی حق بنمائید و بزم روحانیان بیارائید جام لبریز محبت الله بدست گیرید و رقص کتان در این انجمن فریاد کنید و باین آهنگ بنوازید

2 یک دست جام باده و یک دست زلف یار

3 رقصی در این میانهء میدانم آرزوست

4 زین مردمان سست عناصر دلم گرفت

5 شیر خدا و رستم دستانم آرزوست

6 چنگ و چغانه بدست آرید و ترانه ئی باهنگ ملاً اعلی بلند کنید تا مرغان چمن به شوق و طرب آیند و جذب و وله و جمیع بیک نغمه به تسبیح و تهلیل ربّ جلیل مشغول گردند و علیکم التَّحِیَّةُ وَ الثَّنَاءُ

MSHR5.430-431

AB05652

To: Rawshan, Atiyyih et al., in Abadih

- 1 O peerless Lord! In Thine almighty wisdom Thou hast en-joined marriage upon the peoples, that the generations of men may succeed one another in this contingent world, and that ever, so long as the world shall last, they may busy themselves at the Threshold of Thy oneness with servitude and worship, with salutation, adoration and praise. "I have not created spirits and men, but that they should worship me." Wherefore, wed Thou in the heaven of Thy mercy these two birds of the nest of Thy love, and make them the means of attracting perpetual grace; that from the union of these two seas of love a wave of tenderness may surge and cast the pearls of pure and goodly issue on the shore of life. "He hath let loose the two seas, that they meet each other: Between them is a barrier which they overpass not. Which then of the bounties of your Lord will ye deny? From each He bringeth up greater and lesser pearls."

- 2 O Thou kind Lord! Make Thou this marriage to bring forth coral and pearls. Thou art verily the All-Powerful, the Most Great, the Ever-Forgiving.

BPRY.118-120x

1 ای خداوند بی مانند بحکمت کبرایت اقتران در بین اقربان مقدر فرمودی تا سلاله انسان در عالم امکان تسلسل یابد و همواره تا جهان باقی به عبادت و پرستش و ستایش و نیایش درگاه احدیت مشغول و مألوف گردند و ما خلقت الجن والانس الا ليعبدون حال این دو مرغ آشیانه محبت را در ملکوت رحانیت عقد اقتران ببند و وسیله حصول فیض جاودان فرما تا از اجتماع آن دو بحر محبت موج الفت برخیزد و لآلی سلاله نجیبه مقدسه بر ساحل وجود ریزد مرج البحرين يلتقيان بینهما برزخ لا یبغیان فیأی آلاء ربکا تکذبان یخرج منهما اللؤلؤ والمرجان

2 ای خداوند مهربان این اقترانرا اسباب تولید در و مرجان فرما آنک انت المقتدر العزیز الغفور الرحمن الرحیم

QT105.2.089, MJMJ1.028, MMG2#409
p.455, MJH.050, MMJA.016

AB05511

To: Baha'is of Aqdash, in Agdash

O friends of Aqdash! We are servants at His threshold and scatter His praise and glory. But you are radiant with the bounties of the Abha Kingdom and are shining and resplendent with the lights of Truth. For the true light and spiritual radiance is the divine light that shines forth and gleams in the realities of God's chosen ones. That light is revealing and perceiving, eternal and everlasting, extending from the hearts of the friends and faces of the pure ones to the Concourse on High. The world of being is illumined by it and the stars in the heights of the Kingdom overflow with it. That light has no setting and that radiance no veil. It has ever shone from the

ای احبابی آقداش خواجه تاشان درگاهیم و درپاشان نعت و ثنائیم ولی شما از فیض ملکوت ابهی نورافشانید و از انوار حق تابان و درخشان زیرا نور حقیقی و پرتو معنوی نور الهی بود و در حقائق اولیای الهی ساطع و لامع آن نور کاشف است و مدرک ابدی است و سرمدی ممتد است از قلوب احباب و وجوه اصفیا تا ملاء اعلی عالم کون از آن منور است و کواکب اوج ملکوت بآن فائض بر بحر و بر آن نور را افول نه و آن شعاع را قناع نیست لم یزل از افق

horizon of sanctity upon the realities of divine unity, and will forever gleam from the pole of the divine realm upon human realities. But outward light is transient and merely produces a wave in the ethereal element that affects only the auditory nerve, and nothing more. And the Glory be upon you!

تقدیس ساطع بر حقائق توحید است و لایزال
از قطب فلک رحمانی لائح بر حقائق انسانی اما
نور ظاهر عرضی زائل و تموجی در عنصر اثیری
حاصل که عصب صماخ از آن متأثر شود و
بس و البهاء علیکم

INBA72:100

AB05924

To: Siyyid Asadullah Qumi, in Akka

- 1 Jenab-i-Aqa Siyyid Asadu'llah: According to what has been heard, some thieves in 'Akka have suspicions such that they might come one night to steal. Therefore, exercise utmost vigilance with Isma'il Aqa. From sunset, lock the upper interior and likewise quickly secure the lower main door so that entry and exit can be through the small door, or else have someone constantly sit by the door from sunset so that no one enters secretly or hides in those holes. But keep this matter confidential, for if the women hear of it they will become extremely frightened at night and go mad. Only you and Isma'il Aqa should know of this and exercise caution.

1 جناب آقا سید اسدالله از قرار مسموع بعضی از
دزدهای عکا را اوهام چنان که شبی بدزدی
آیند لهذا نهایت مواظبت را با اسمعیل آقا مجری
دارید از مغرب در بالا اندرون را ببندید و
همچنین پائین را زود در بزرگ مسدود نمائید که
از دریچه دخول و خروج باشد یا آنکه دائماً از
مغرب دم در یکی بنشینند که کسی خفياً داخل
نشود و در آن سوراخها مخفی نگردد ولی این
قضیه را مکتوم بدارید زیرا اگر زنانه بشنوند شب
خوف زیاد نمایند و دیوانه شوند شما و اسمعیل آقا
بدانید و بس و احتیاط را مجری دارید

- 2 'Abdu'l-Baha 'Abbas

ع ع 2

- 3 And tell Isma'il Aqa not to remove any trees from the garden as the season has passed. God willing, next year.

3 و به اسمعیل آقا بگوئید که درختی از باغچه بیرون
نیارد زیرا وقت گذشته است انشاءالله سال آینده

- 4 And upon you both be the Most Glorious Glory.

4 و علیکما البهاء الابهی

INBA17:201

AB05760*To: Ruqiyiyih Sultan Yazdi, in Alexandria*

- 1 O thou precious maidservant of the One True God! 1 ای کنیز عزیز حق
- 2 That which thou hadst written was carefully perused. I beseech God that ye may all be safe and secure beneath the shadow of His protection, that ye may always be aware of His remembrance, may supplicate, implore and beseech Him so that your peace of soul and tranquillity of conscience might be attained. For this is impossible without the remembrance of God at all times and in all conditions. 2 آنچه مرقوم نمودی ملاحظه گردید از خدا خواهم که در صون حفظ و حمایت الهیه کل محفوظ و مصون باشید و همیشه متذکر بذكر الهی و متنبه و مبتهل و متضرع بملکوت رحمانی شوید تا آسایش جان یابید و راحت وجدان و ممکن نیست انسان بغیر از ذکر الهی در حالتی از حالات راضی شود
- 3 It is this recollection and remembrance which brings reassurance to one's soul; it is this trust and reliance which dilate the breast. Supplication causes one to draw nigh unto the precincts of His divinity and to beseech the help of God illumines one's spirit. My hope is that ye will always be revived and refreshed by holy fragrances such as these. 3 تذکر است که سبب اطمینان قلوب است توکل است که سبب انشراح صدور است تضرع است که سبب تقرب بدرگاه کبریاست تبتل است که سبب روشنائی جانست امیدوارم که همیشه مشام را باین نفحات طیبه معطر دارید کنیز مقرب درگاه الهی صبیحه امه الله الموقنه حبیه و مرصع و مهرانگیز را تحیت و مهربانی تبلیغ کنید و علیک التحية و الثناء

MMK2#128 p.098

AB05621*To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Alexandria*

- 1 O thou who art firm in the Covenant! Though there is no opportunity for writing and speaking, and though the friends were inside for some time and witnessed with their own eyes that most nights fever would overtake me and during the day my body would burn, despite this 'Abdu'l-Baha did not rest for a moment and was occupied with serving the friends of God and devoted to servitude at the Sacred Threshold. 1 ای ثابت بر پیمان هر چند تحریر و تقریر فرصت نیست و حضرات مدتی در اندرون بودند و بچشم خود مشاهده کردند که اکثر شبها تب عارض و روز جسد ملتهب باوجود این عبدالهء دقیقه آرام نداشت و بخدمت دوستان الهی مشغول و بعبودیت آستان مقدس مألوف
- 2 Nevertheless, I am always happy remembering you... 2 و باوجود این همواره بیاد تو مسرورم...

MMK5#146 p.113x

AB05964

To: Muhammad Hasan, in Ardakan

- 1 O thou who hast turned to the Center of the Covenant! At present Aqa Muhammad-'Ali is here and requests an expression of love, and this servant is completely filled with love for the friends. However, he is not content with this alone, saying that the mark of the pen is also a ray of that Sun of love, and the brilliant orb must shine and gleam, and the cloud of universal bounty must shower and bestow. In any case, he has prevailed and we too have taken up the pen to write: O faithful friend, be vigilant, be vigilant, and make the friends and loved ones vigilant and aware, for the leaves of doubts are spread abroad like locusts, and their odor in all regions is like unto the stench of carrion, causing a hundred thousand diseases. Now the venomous serpents too are in motion. Grasp firmly the hem of the Covenant and resist with the antidote of firmness and steadfastness.

1 یا من توجّه الی مرکز الميثاق الآن جناب آقا محمد علی حاضر و خواهش اظهار حبی مینماید و این عبد سراپا حبّ دوستانست ولیکن او باین قناعت ننماید گوید اثر قلم نیز اشعه آن آفتاب حبّ است و مهر منیر را تابش و رخشش باید و سحاب کرم عمیم را ریزش و بخشش باری او غالب ما نیز خامه برداشته و مینگاریم ای یار موافق بیدار باش بیدار باش و یاران و دوستانرا بیدار و هوشیار کن که اوراق شبهات چون جراد منتشر و رائحه اش در آفاق بمتابه رائحه جیفه مورث صد هزار مرض حال ماران پرسم نیز در حرکت دست بذیل میثاق زن و بدریاق ثبوت و رسوخ مقاومت نمائید

- 2 'Abdu'l-Baha 'Abbas

2 ع ع

- 3 Convey to the believing woman, spouse and children the Most Wondrous, Most Glorious greetings.

3 ورقه موقنه ضلع و اطفال را تکبیر ابدع ابری ابلاغ نمائید

ABDA.265

AB05787

To: Mirza Masum (Ardabil), in Ardibil

- 1 O you who adorns the brocade of divine knowledge! Jinab-i-Aqa Siyyid Asadu'llah mentioned that soul attracted to God in his letter. From the mention of the name of that one enkindled with the fire of the love of God, a sweet fragrance reached the nostrils of the yearning ones. Therefore heart and tongue became engaged in your remembrance.
- 2 O you who gazes upon the Kingdom of holiness! Beseech and implore the Most Great Bounty of the Ancient Beauty, may my spirit be a sacrifice for His chosen ones, that you may adorn the book of existence and the unfurled tablet of the visible world with divine inscriptions and heavenly designs, so that through these brilliant traces the preface of contingent being and the

1 ای مطرّز دیباجه عرفان جناب آقا سید اسدالله ذکر آن منجذب الی الله را در مکتوب خود نموده بودند از ذکر اسم آن مشتعل بنار محبت الله نفحه خوشی بمشام مشتاقان رسید لهذا قلب و لسان پیاد شما مشغول گردید

2 ای ناظر بملکوت تقدیس از فضل اعظم جمال قدم روحی لاصفیائه الفدا التماس و استدعا نما که کتاب وجود و لوح منشور عالم شهود را بنقوش رحمانیه و رسوم ربانیه مزین نمائی تا باین آثار باهره

worlds of existence may become the envy of the gardens of Paradise and object of jealousy of heaven and the rose garden.

- 3 And in truth this craft of yours is a great sign of the Merciful Lord, for it renders service to the holy Tablets and divine Scriptures. Blessed art thou, again blessed art thou, and upon thee be glory.

دییاجهء امکان و اکوان رشک روضهء جنان و غبطهء بهشت و گلستان گردد

3 و فی الحقیقه این صنعت آنجناب آیت عظمای ربّ رحمن است چه که خدمت الواح مقدّسه و صحایف الهیه را مینماید طوبی لک ثمّ طوبی لک و البهاء علیک

INBA17:213, MKT8.142a

AB05965

To: Mulla Ali, in Baghdad

- 1 O thou who addressed me by the name of Abdul-Baha in your letter. O how excellent is this shining phenomenon and well-expressed and eloquent title endorsed on the back of your letter? How sweet is its meaning and how pleasant is the savor of its content to my taste. It is like a sea of pure honey and a well-spring of the streams of heaven. It is a source of everlasting life in the highest paradise.

1 مدینه جناب ملاً علی علیه بهاء الله الأبهی ملاحظه نمایند هو الله تعالى یا من خاطبنی بعیدالبهاء فی عنوان کتابه یا حبّذا هذا العنوان اللّاح المشرق البلیغ فی ظهر کتابک و ما احلی معناه و ما الذّ فحواه فی مذاق کأنه بحر من العسل المصفی و عین من سلسبیل ماء السماء او معین الحیاة الابدیة فی الفردوس الأعلى

- 2 Well-done, well-done! Bravo, bravo to you Ali! Glad-tidings to you and to me o ye my friend! How wonderful it is to be called by this title and how excellent an announcer you will be in the Day of Resurrection. May God abundantly reward you, manifold your blessing, illumine your brows; shine your eyes; enlighten your heart; refresh your soul; glorify your victory; perfume your nostrils; exalt your station. By your life, I have become immersed in the sea of your love; I am confined in your amity and I am captive of your address. I ask God to grant you abundant reward and recompense.

2 احسنت احسنت بخّ بخّ لک یا علی بشری لی و لک یا حبیبی و نعم المخاطب بهذا الخطاب و نعم المخاطب المبشّر فی يوم الحساب عظم الله اجرک و اجزل نعمک و شرح صدرک و اقرّ عینک و نور قلبک و انعش روحک و عظم فتوحک و عطر مشامک و اعلی مقامک لعمرک اصیحت غریق محبتک و رهین مودتک و اسیر سلطان خطابک و اسأل الله ان یزید فی اجرک و ثوابک

BRL_DAK#0999, MKT2.242, PYB#098

p.09, YHA1.013x (1.011)

AB05812

To: Ali brother of Yusuf, in Baku

- 1 O thou who art guided by the Greater Light of Guidance! Blessed art thou for having turned from the north of self and passion to the right hand of spirit and guidance, and hastened from the desert of ignorance to the shore of the sea of knowledge, and cast thyself from the west of nothingness to the east of the Sun of true existence, and recognized thy Lord, and raised high the banner of knowledge, and cast aside the veil, and rent thy collar in the love of the All-Merciful, and made thyself renowned throughout all regions, and galloped in the arena of divine knowledge, and played the game of love with the true Beloved, and closed thine eyes to the world, and learned the mystery of the manifestation and emergence of God's Most Great Sign, and kindled thy face with the fire of the love of God, and through the heat of God's kindled Fire burned away the veils of all creation.

- 2 Well is it with thee, again well is it with thee, for this feast that hath descended from the heaven of God's bounty. And upon thee be Glory.

1 ای مهتدی بنور هدایت کبری خوشا حال تو که از شمال نفس و هوی بپین روح و هدی توجه نمودی و از بادیه جهل بشاطی بحر علم شتافتی و از مغرب نیستی بمشرق آفتاب هستی حقیقی خود را انداختی و پروردگار خویش را شناختی و علم برافراختی و پرده برانداختی و گریان بحب رحمن دریدی و خود را شهره آفاق ساختی و در میدان عرفان تاختی و با معشوق حقیقی نزد عاشقی باختی چشم از جهان بدوختی و رمز ظهور و بروز آیه الله الکبری آموختی و رخی بنار محبت الله افروختی و از حرارت نار الله الموقده حیات ملأ امکانرا بسوختی

2 هنیئاً لک ثمّ هنیئاً لک هذه المائدة الّتی نزلت من سماء موهبة الله و البهاء علیک

MKT5.154, MKT5.162

AB05926

To: Aziz Bala, in Baku

- 1 O honored friend! When the gaze of favor from the Divine Unity falls upon someone, every affliction becomes a gift. Consider how when Joseph's cruel brothers burned with the fire of envy, they cast him into a deep well and sold him for a paltry price of a few dirhams. But the divine gaze of favor brought him out from the depths of the well and raised him to the heights of the moon. He became the beloved of spiritual Egypt and prince of the divine realm.
- 2 In brief, when the gaze of favor encompasses someone, every deficiency becomes perfect, every loss becomes gain, every hardship becomes a mercy, every retribution becomes a blessing. Give praise to the Unity of God that you are the object of the

1 جناب عزیز یاران حضرت احدیت چون نظر عنایت افکند هر بلائی عطا شود ملاحظه نما اخوان پرچفا چون از آتش حسد سوختند یوسف کنعان را در بر عمیق انداختند و بثن بخس دراهم معدوده فروختند ولی نظر عنایت الهیه از قعر چاه برون آورد و باوچ ماه رساند عزیز مصر رحمانی شد و امیر اقلیم ربانی

2 باری نظر عنایت چون شامل گردد هر نقصانی کامل گردد و هر زیانی سود شود هر زحمتی رحمت گردد هر نعمتی نعمت شود حمد کن

gaze of favor and encompassed by the kindnesses of the Lord of Glory.

- 3 In this arena you are honored, and in this gathering you are known among the discerning friends. Turn your face to the Ancient Beauty and open your tongue in thanksgiving, so that you may become the manifestation of "If ye give thanks, I will give you more."

- 4 And glory be upon the people of Glory.

حضرت احدیت را که ملحوظ نظر عنایتی و مشمول الطاف رب عزّت

3 در این بساط خاطرت عزیز است و در این انجمن معروف یاران پرتمیز توجه به جمال قدم نما و لسان بشکرانه گشا تا آنکه مظهر لئن شکرتم لازیدنم گردی

4 و البهاء علی اهل البهاء

MMK6#221

AB05824

To: Mulla Sadiq, in Baku

- 1 O thou who speaketh in praise of the Glory of the All-Glorious!
- 2 Adorn thy tongue with praise of the All-Bountiful Lord, for thou hast come into being in this glorious age and received a portion and share of this mighty bounty. In this divine spring-time thou hast become verdant and flourishing through the outpourings of the rain of the All-Merciful, been blessed by the waves of the Most Great Sea, drawn illumination from the rays of the Sun of Truth, and found rest in the shade of the Divine Lote-Tree.
- 3 I swear by the Most Glorious Beauty, Who hath dawned and appeared from the horizon of sanctity, that if the loved ones of God were to become aware of the hidden bounties of God bestowed upon them, they would soar like the birds in the heaven of oneness, and would blaze like the fire of the tree of the love of God, would shine forth like candles and be consumed like moths. Blessed are they, then blessed are they, and excellent is their final abode.
- 4 Movement with perfect wisdom and dignity is essential. And glory be upon thee.

1 ای ناطق بشای جمال ذوالجلال

2 لسانرا بستایش حضرت منان مزین کن که در این عصر مجید موجود شدی و از این فضل عظیم نصیب و بهره بردی در این بهار الهی از فیضان نیسان رحمانی سبز و خرم شدی و از امواج بحر اعظم بهره مند گشتی و از شعاع شمس حقیقت استفاضه نمودی و در ظل سدره منتهی آرمیدی

3 قسم به جمال ابهی که از افق تقدیس طالع و لائحست که احبای الهی اگر مطلع بعنايات خفیه حق در حق خویش بشوند چون طیور سماء توحید پرواز نمایند و چون آتش شجره محبت الله در شعله و گداز آیند چون شمع برافروزند و چون پروانه بسوزند هنیئاً لهم ثم مرثیاً لهم و حسن مآب

4 در کمال حکمت و وقار حرکت لازم و البها علیک

AKHA_128BE #02 p.b

AB05681

To: Baha'is of Birjand

- 1 O true friends! The cup of the Covenant is overflowing with the wine of the Testament, and the morn of bounty is dawning and manifest from the horizon of possibility. The lamp of guidance is alight, and the Beauty of the assembly is Joseph of the flowered garment. Given these infinite bounties, pure hearts must ignite with another flame and create another passion in the mind. This goblet bestows another intoxication, and this melody brings another joy.
- 2 O friends! The call of the Concourse on High is extended - how long until the voices of glorification and sanctification from the people of this world reach the Kingdom of existence? Such passion and fervor of love, such tumult of attraction, such jubilation of melody and song, that the atoms of all things begin to dance with delight and the reality of beings becomes stirred into motion.
- 3 And upon you be greetings and praise.

1 ای دوستان راستان جام عهد بپاده میثاق طاف است و صبح عنایت از افق امکان طالع و لائح شمع هدایت روشن است و شاهد انجن یوسف گل پیرهن باوجود این فیوضات نامتناهی باید قلوب صافیه شعله‌ئی دیگر زند و شوری دیگر در سر افکند این پیانه مستی دیگر بخشد و این آهنگ فرح دیگر دهد

2 ای یاران آذان ملاً اعلی مدود است تا کی اصوات تهلیل و تقدیس اهل شهود بملکوت وجود رسد شور و ولوله‌ئی شوق و غلغله‌ئی جذب و هلهله‌ئی آهنگ و زمزمه‌ئی تا ذرات اشیاء به رقص و طرب آیند و حقیقت موجودات مهتر گردد

3 و علیک التّحیّة و التّناء

SFI09.011a

AB05766

To: Mirza Yaqut, in Bukhara

- 1 O Mirza Yaqut of Bukhara, upon him be the Glory of God! O pure gem of the mine of His Holiness Abraham!
- 2 Your letter reached this station of poverty and evanescence, and its contents, like the breeze from the gardens of the highest paradise, brought spirit and fragrance, for it was written with pure intention, sincere love and complete attention. Such a state is surely among the signs of heavenly bestowals. Ask God that with a detached heart and discerning eye, you may day by day increase in this service of yours until you become a unique servant at the Sacred Threshold.
- 3 Regarding Mr. Baruch, you wrote that praise be to God, he has become intoxicated with the cup of guidance, illumined by the light of the greatest bounty, hastened to the shade of the Tree of Life, and found the fruit of eternal life. Blessed is

1 بخارا جناب میرزا یاقوت علیه بهاء الله ای گوهر کان پاک حضرت خلیل

2 نامه شما بمقام فقر و فنا واصل و مضامین مانند نسیم باغ علّین سبب روح و ریحان گردید زیرا با نیتی خالصه و محبتی صادق و توجهی تام مرقوم شده بود چنین حالتی البته از آثار مواهب ملکوتست از خدا بخواه که با قلبی فارغ و نظری فارغ روز بروز بر این خدمت بیفزائی تا بنده یگانه آستان مقدس گردی

3 در خصوص جناب باروخ مرقوم نموده بودی که الحمد لله از کأس هدی سرمست شده و بنور موهبت کبری روشن گشته و بظل شجره

he and excellent is his end! However, presence at the Blessed Shrine in these days presents many obstacles. On behalf of both him and you, I turn toward the Sacred Dust and perform the visitation.

حیات شتافته و ثمره حیات ابدیه یافته طوی له
و حسن مآب اما در حضور بقیعه مبارکه در
این ایام محذور بسیار من بالنیابة از ایشان و شما
هر دو متوجّهاً الى التربة المقدسة زیارت مینمایم

4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

BLIB_Or.08117.079

AB05803

To: Aqa Mirza Hasan (Ishqabad) Sadiqf, in Bukhara

1 O thou who art attracted by the fragrances of God! It is Naw-Ruz and the Iranians are engaged in festivity and celebration, while to these wanderers news arrives each moment from the field of tests. Some say that this land will be thrown into turmoil, others maintain that these wanderers will be driven into the endless desert, some suppose that they will be utterly destroyed, and certain souls believe that this storm will subside and this dust will settle and security and safety will be attained.

1 ای منجذب بنفحات الله ایام نوروز است و
ایرانیان مشغول به عیش و نوش و این آوارگانرا از
میدان امتحان هر دم خبری رسد بعضی گویند
که این ارض مضطرب گردد برخی برآنند که
این آوارگانرا بصرای بی پایان برند بعضی گمان
کنند که بکلی نابود نمایند و نفوسی معتقدند که
این طوفان ساکن گردد و این غبار بنشیند و امن
و امان حاصل گردد

2 However, we think of none of these things and praise be to God, we are free from all such thoughts. We know nothing except the face of the Beloved and seek nothing but that musk-diffusing lock. We have forgotten time and place and await the voice and whispers of the invisible herald. Whatever God wishes will come to pass, and besides God they have no part in the matter.

2 اما ما در فکر هیچیک نیستیم و الحمد لله از جمیع
فکرها در کنار جز روی یار ندانیم و جز آن زلف
مشکبار نطلبیم زمان و مکانرا فراموش نموده ایم
و مترصد آواز و راز هاتف و سروش آنچه حق
خواهد آن واقع گردد و مادون حق لیس لهم
من الأمر شیئا

3 And upon thee be greetings and praise.

3 و علیک التّحیّة و الثّناء

MKT8.148a, HDQI.228, ANDA#17 p.05

AB05805

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

- 1 O thou who art enamored of the Covenant! The Blessed Beauty hath promised this servant that souls would be raised up who would be the very embodiments of guidance, and banners of the Concourse on high, torches of God's oneness, and stars of His pure truth, shining in the heavens where God reigneth alone. They would give sight to the blind, and would make the deaf to hear; they would raise the dead to life. They would confront all the peoples of the earth, pleading their Cause with proofs of the Lord of the seven spheres.
- 2 It is my hope that in His bounty He will soon raise up these souls, that His Cause may be exalted. The lodestone which will attract this grace is staunchness in the Covenant. Render thou thanks unto God that thou art firmest of the firm.
- 3 O my God, aid Thou Thy servant to raise up the Word, and to refute what is vain and false, to establish the truth, to spread the sacred verses abroad, reveal the splendors, and make the morning's light to dawn in the hearts of the righteous.
- 4 Thou art verily the Generous, the Forgiving.

1 ای منجذب میثاق جمال قدم باین عبد وعد فرموده‌اند که نفوسی مبعوث گردد که آیت هدی باشند و رایت ملأ اعلی شمع توحید گردند و کوکب تجرید فلک تفرید کوران را بینا نمایند و کز انرا شنوا و مردگان را احیا مقاومت من علی الأرض نمایند و محاجه با برهان رب السموات السبع

2 امید از فضل او دارم که این نفوس را بزودی مبعوث فرماید تا امرش بلند گردد و مغناطیس این موهبت ثبوت بر میثاقست حمد کن خدا را که در منتهای ثبوتی و در غایت استقامت

3 رب وفق عبدک هذا علی اعلآء الکلمة و ادحاض الباطل و احقاق الحق و نشر الآثار و ظهور الأنوار و طلوع الأصباح فی قلوب الأبرار

4 آنک انت الکریم الغفار

SWAB#203, BPRY.200-201x

MMK1#203 p.242

AB05850

To: Bibi Rawhani, in Bushruyyih

O spiritual attracted leaf! Like the nightingale of the garden of the Supreme Kingdom, open your tongue in praise of the Most Glorious Beauty and chant the verses of unity. Like the dove of the garden of faithfulness, begin melody and song and trill upon the branch of detachment. It is time for celestial music and the moment for the song of servitude at the Holy Threshold of His Holiness the Most Glorious. Why are you silent and quiet? Raise a cry, lift up your voice, sing melodies, strike the strings, raise high the song of praise to the Ancient Beauty and cry out in servitude to 'Abdu'l-Baha. Quicken souls, make hearts fresh and verdant, brighten the eyes of the steadfast ones, make the souls of the Covenant-breakers a furnace of

ای ورقه منجذبه روحانیّه چون بلبل گلشن ملکوت اعلی بستایش جمال ابهی نطق بگشا و ترتیل آیات توحید نما و چون ورقاء حدیقه وفا آغاز نغمه و آواز کن و تغرید بر شاخسار تفرید نما وقت آهنگ ملکوتیست و زمان بانگ عبودیت آستان مقدس حضرت ابهاست چرا ساکتی و صامت نعره بز فریاد برآر نغمه بخوان زخمه باوتار زن آهنگ ستایش جمال قدم بلند کن و فریاد عبودیت عبدالهآء برآر جانها را زنده کن دلها را تر و تازه نما چشم ثابتان را روشن کن جان ناقضانرا گلخن نما جمیع اماء را به شور و وله آر

fire. Bring all handmaidens into passionate fervor and cast all leaves into ecstasy and rapture, that through the favors of the Ancient Beauty they may attain to joy and gladness and become the manifestation of the favors of the One revealed on Sinai.

و کَلّ ورقات را به وجد و طرب انداز تا از
الطاف جمال قدم به سرور و جهور آیند و مظهر
الطاف بجلی طور گردند

MKT7.180, AKHT1.111x, TSQA1.033,
RSR.048

AB05573

To: Abdu'l-Baha nephew of Muhammad Husayn, in Bushruyyih

¹ O servant of the threshold of the Divine Mercy! That which flowed from the pen of that spiritual companion was observed, and its purport was endowed with the utmost grace and sweetness, for it betokened steadfastness in the Covenant and the effulgence of the lights of the love of God. Great joy was thereby vouchsafed unto the friends of God, in that that memorial of the luminous Temple, that manifestation of divine mercy, that wide portal of the celestial city, of the Abha Paradise, my spirit be a sacrifice unto him, is, praise be to God, in the utmost state of attraction and burning ardor through the fire of love for the peerless Beloved, and day and night, even as a night-illuminating candle, is consumed in flame and melting, yet exalted in service to the Cause of the Lord of men.

² This confirmation was a bestowal such as is the pride of the suns of the celestial worlds and the boast of the stars of the manifest horizon. Wherefore, so far as thou art able, summon souls to enter the Gate of salvation, and make minds the dawning-places of the splendors of the knowledge of the all-forgiving Lord. Turn the people of darkness into illumined ones, transform satanic souls into godly beings, lead the children unto maturity, and guide them to the resplendent Star...

¹ ای بندهء درگاه حضرت رحمانیت آنچه از قلم آن
همدم روحانی جاری ملاحظه گردید و مضمون
در نهایت ملاحظت و حلاوت بود زیرا دلالت بر
ثبوت بر میثاق و اشراق انوار محبت الله مینمود
کمال شادمانی بجهت یاران الهی حاصل گشت
که آن یادگار هیکل نورانی و مظهر رحمانی باب
رحیب مدینهء علیا جنت ابی روحی له الفدا
الحمد لله در نهایت انجذاب و التهاب از آتش عشق
دلبر یگاست و شب و روز چون شمع شبافروز
در سوز و گداز است و بخدمت امر حضرت
یزدان سرفراز

² این تأیید موهبتی بود که مفخرت شمس علیین
است و مباهات نجوم افق مبین باری تا توانی
نفوس را صلاهی دخول در باب حطه زن
و عقول را مظهر تجلیات عرفان رب غفور
نما ظلمانیانرا نورانی کن و اهریمنانرا یزدانی نما
کودکانرا دلالت بر بلوغ کن و هدایت بکوکب
پرفروغ...

ANDA#67-68 p.65x

AB05740

To: Mirza Abdu'l-Baha, in Bushruyyih

- ¹ O Abdul-Baha! They say that humans are by nature averse to having partners and co-participants in important matters. As clear proof of this claim they cite the example of a nursing infant who, while drinking milk from one breast, grasps the mother's other breast to prevent another child from becoming a partner and participant. But what is strange is that this nameless one desires a hundred thousand crores of partners mixed together in this name, so that waves of partners in this name and fame, title and trace, like waves would encompass East and West, and this crown like a lamp would shine on the heads of all who are on earth like a brilliant sun.

¹ ای عبداله‌ها گویند که انسان بالفطره در امور مهمه از شریک و سهیم گریزانست و از جمله حالت طفل شیرخوار را دلیل جلیل بر این مدعا گیرند که از پستانی شیر خورد و پستان دیگر مادر را در دست گیرد که مبادا طفل دیگر شریک و سهیم شود ولی جای عجب اینجاست که این گمنام در این نام صد هزار کرور شریک خلیط آرزو نماید که افواج شرکاء در این نام و نشان و اسم و رسم چون امواج شرق و غرب را احاطه نماید و این تاج چون سراج بر مفارق کلّ من علی الارض چون آفتاب و هاج بدرخشد

- ² Convey the Most Glorious Abha greeting to all relatives and connections. Upon them, men and women, be glory and praise from the Lord of the highest heavens.

² جمیع اقربا و تعلقات را تکبیر ابدع ایمی ابلاغ نما علیهم و علیهنّ البهاء و الثناء من ربّ السموات العلی

SFI07.019a

AB11738

To: Khalil Rahmani Farani

- ¹ O Khalilullah Shahi! True sovereignty lies in servitude at the Sacred Threshold, and kingship in patience and endurance of hardships, calamities and tribulations. Though that sanctified soul has winged his flight to the horizon of glory, praise be to God, he has left you as his worthy successor. Therefore you must arise to serve at the Most Great Threshold with complete submission and contentment, and utmost joy and fragrance.

¹ ای خلیل‌الله شاهی در عبودیت آستان مقدّس است و سلطنت در صبر و تحمل شدائد رزایا و مصیبت اگر آن نفس مقدّس بافق عزّت پرواز نمود الحمد لله آنجناب را نعم الخلف گذاشتند پس باید در نهایت تسلیم و رضا و منتهای روح و ریحان بخدمت عتبه کبریا قیام نمائی

- ² Strive with heart and soul to kindle a fire in Faran through the love of God and warm the gathering of the friends. Do not be depressed or distressed by this calamity, and do not be hurt, saddened or grief-stricken. This separation is temporary and this parting is in this transient world. That spiritual union and eternal nearness and everlasting companionship is permanent -

² و بجان و دل بکوشی تا در فاران محبت الله آتشی بفوران آری و محفل دوستان را گرم کنی از این مصیبت افسرده و دل‌تنگ مباش و آزرده و محزون و اندوهناک مگرد این فرقت موقت است و این جدائی در این جهان فانی آن وصلت روحانی و قرینیت ابدیه و مؤانست

there is never any lessening or separation. So why should you be sorrowful and heavy-hearted?

سرمدیه دائمیست ابداً فتور و انفکاک نه پس
چرا محزون و دنگون باشی

3 And glory be upon every patient and wise one.

3 و البهاء علی کل صابر حکیم

FRH.203

AB05930

To: Aqa Abdu'llah son-in-law of Mashhadi Ibrahim Najjar, in Ganjijh

1 O thou old friend! The love of the people of divine guidance is ancient and mighty and perpetual in the spiritual world. Its evidences are manifest, its proofs evident and its testimonies present. Those with understanding hearts know this and the people of truth recognise it.

1 دوست قدیم محبت اهل هدایت قدیمدر و
عظیمدر و جهان روحانیتده مستدیمدر آثاری
باهردر دلائلی ظاهر در برهانی حاضر در اهل
بصیرت بلرلر و اهل حقیقت طائرلر

2 Gracious God! Whereas thou canst see that when an Easterner meets a Westerner this immediately resulteth in fellowship, two intimate brothers from the same parents avoid and detest each other. What does this indicate to? Is it not a proof for the unity of souls and spiritual fellowship? Otherwise, could this be ever possible?

2 بر انسان شرقی دیگر بر غربی ایله قاووشوب
قاووشمز سبحان الله باقارسان کمال سرعتله الفت
حاصل اولور و بر پدر و بر مادر دن متولد ایکی
برادرک هر جهتجه اسباب انسیتلری مهیا ایکن
بریزندن احتراز ایدرلر و اشمئزاز ایدرلر اجتناب
ایدرلر عجباً بونهیه دلالت ایدر اتحاد ارواحه و
انسیت روحانیتده دلیل جلیل دگلمیدر یوخسه بو
ممکن می ایدی

3 We ask forgiveness of God! By this is meant that besides this physical world the Easterner and the Westerner have been on good terms in the spiritual realm, and when they came from the world of the spirits to the physical world(?), fellowship becometh apparent again. But because there was no spiritual fellowship between the two brothers, they escape from each other in the physical world.

3 استغفرالله دیمک اولور بو عوالم جسمانیته دن
ماعد ا عوالم روحانیتده اولجه شرقی و غربینک
بربریه حسن الفتلی و ارایش که عالم ارواح دن
عالم اشباحه گلنجه ینه الفت حاصل اولدی فقط
بر ایکی برادرک الفت روحانیه لری اولدیغی
ایچون عالم جسمانیته ده دخی هر بری دیگرندن
فرار ایتکده در

4 Salutation and praise rest upon thee.

4 و علیک التحیة و الثناء

MJT.119

AB05679*To: Baha'is of Ghukchai, in Gokcha (Lake Sevan)*

- 1 O friends of God! "Chay" in Persian means tea, and in Turkish means a great river or mighty stream. Both meanings are fitting and agreeable and wondrous, indicating that the cups of perpetual love of God will circulate like teacups in Gokchay, or that the river of the Kingdom and the stream of the Realm of Might - Gokchay meaning heavenly stream - will flow and surge like a divine flood in that region.
- 2 God willing, those who drink oceans will be content with this stream, and perhaps they will even quench the oceans with this stream. For what river is mightier than the river of divine forgiveness, and what tea is more fragrant, more ruby-colored, and sweeter than the cup of love for the Most Glorious Beauty? And which stream has a stronger current, flows more swiftly, and brings more grace and blessing than the river of the knowledge of God?
- 3 I seek God's forgiveness for this. And the Glory be upon you.

1 ای دوستان الهی چای در فارسی معلوم و در ترکی نهر عظیم است و رود کبیر هر دو معنی مطابق و موافق و بدیع و دلیل بر اینست که اقداح مدام محبة الله چون کأس چای در گوچای بدور خواهد آمد و یا آنکه رود ملکوت و نهر جبروت و گوچای یعنی نهر آسمانی چون سیل جهان رحمانی در آن اقلیم جریان و سیلان خواهد یافت

2 انشاء الله دریاکش اولانلر بو چای ایله قناعت ایدرلر و بلکه دریایری بو چای ایله سیراب ایدرلر چه نهری اعظم از رود بخشایش الهی و چه چائیسست معطرتر و یاقوتی تر و شیرین تر از کأس محبت جمال ابهائی و نهر معرفت الله دان قنئی چایدر که آفتی سی دها زیاده و آفا سی دها سرعتلی و فیض و برکتی دها اعلی

3 استغفر الله عن ذلک و البهاء علیکم

INBA72:092

AB05587*To: Haji Muhammad, in Hamadan*

- 1 O Lord! O Creator! We are sinners and You are the Forgiver, we are guilty and You are the Magnanimous One. Though our transgressions are like a boundless ocean, Your pardon and forgiveness are greater still.
- 2 When the light of Your forgiveness shines forth, the darkness of transgression, however dark and gloomy it may be, vanishes into shadow. And when the purifying waters descend from Your Kingdom, O Forgiving Lord, the filth of error, however great it may be, disappears and misdeeds are transformed into abundant good deeds.

1 ای پروردگار ای کردگار ما گنه کاریم و تو آمرزگار و ما مقصّریم و تو بزرگوار هر چند عصیان مانند دریای بی پایان ولی عفو و غفران تو اعظم از آن

2 چون نور بخشش بدرخشد ظلمات عصیان هر چند تاریک و حالک باشد ظلّ زائل گردد و چون ماء طهور از ملکوت ای رب غفور نازل شود اوساخ خطا هر چند عظیم باشد مفقود گردد و سیئات بدل بحسنات موفور شود

- 3 O God! Raise this indigent servant to the lofty heights and grant this broken servant shelter at the threshold of Your oneness. Though we are full of sin, grant us refuge in the shelter of Your great mercy, for You are the Bestower, the Kind, the Pardoner and the Forgiving One to the people of the world.
- 3 ای خداوند این بندهء مستمند را باوج بلند رسان و این عبد منکسر را در درگاه احدیت پناه ده هرچند پرگاهیم در جوار رحمت کبری مآوی بخش زیرا تو بخشنده و مهربانی و عفو و غفور بر اهل جهان
- 4 Bestow that which befits Your mercy and grant that which is worthy of Your favor. You are the All-Merciful, You are God, You are the All-Compassionate, You are the All-Bountiful.
- 4 آنچه سزاوار رحمتست شایان فرما و آنچه لایق عنایتست مبذول دار توئی رحمن توئی یزدان توئی حنان توئی متان

MJMJ2.089, MMG2#256 p.286

AB12415

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

- 1 O steadfast one in the Covenant! Your letter arrived in Alexandria at a time when I had absolutely no opportunity and was extremely tired. Nevertheless, that eloquent writing was read. Since it spoke of the loftiness of purpose, purity of character, and nobility of virtue of the friends, it brought the utmost joy. Standing with pen in hand, I am writing this brief reply on the page facing your letter in my own handwriting.
- 1 ای ثابت عهد نامه در اسکندریه رسید در حالیکه ابداً مجال ندارم و بی نهایت خسته ولی تحریر آن نحریر قرائت شد چون ناطق بعلو همت و پاکی طینت و سمو منقبت دوستان بود لهذا نهایت مسرت حاصل گردید ایستاده خامه بدست گرفته و در صفحهء مقابل نامهء شما بخط خود مختصر جواب مرقوم میشود
- 2 The friends in Hamadan are truly worthy of praise and are the manifestation of the favors of the Lord of creation. Convey my greetings and longing to all of them on my behalf. Praise be to God that in this tempest they are safe and secure and under the protection of a just, perfect and kind person.
- 2 احبابی همدان فی الحقیقه سزاوار ستایشند و مظهر الطاف خداوند آفرینش از قبل من جمیعاً تحیت و اشتیاق ابلاغ دارید الحمد لله در این طوفان در امن و امانند و تحت حمایت شخص عادل و کامل و مهربان
- 3 Although sorrows are filing away at heart and soul, since Iran has been ruined by the thoughtlessness of the traditional clergy, yet there is hope in the favors of the All-Merciful Lord that this wound will find healing and this pain will find remedy.
- 3 هرچند احزان سوهان دل و جانست که ایران از بی فکری علهای رسوم ویران شده است ولی امید بالطاف حضرت رحمن است که این زخم مرهم یابد و این درد درمان گردد

INBA85:319

AB05492

To: Haj Mirza Muhammad Husayn Afnan (Haj Mirza Buzurg), in Hong Kong

- 1 O my God! This is a fresh, verdant, green and flourishing branch from the Tree of Thy divine oneness, graceful and beautiful, adorned with the flowers of ardent devotion to the beauty of Thy divine unity and with passionate love for Thy belovedness. He is wholly turned toward Thee, reliant upon Thee, submissive before Thee, returning from Thee unto Thee, and supplicating to Thy most glorious Kingdom and Thy most exalted Dominion.
- 2 I beseech Thee to make Thy mighty confirmations the remover of his grief, the healing of his illness, the quenching of his thirst, and the cooling of his burning. Make Thy great favors the sweetness of his waters, the spirit of his deliverance, the comfort of his life and the life of his remains.
- 3 Make him, O my God, a manifest sign of Thy love and a waving, upraised banner of Thy knowledge, and a sharp blade of Thy power. Make him one who speaks Thy praise in all things, until he guides others unto Thee through his tongue, his heart and his entire being - this Afnan whom Thou hast caused to grow from the Tree of Thy divine unity.
- 4 Verily, Thou art the Giver, the Kind, the Merciful.

اللهم يا الهى هذا فرع خَضِلْ نَضِر اخضر رِيَّان
من سدره فردائيتك رشيق انيق مزين بازهار
الهيام فى جمال وحدائيتك والغرام فى محبويتك
و متوجه بلكه اليك و متوكل عليك و منقاد
بين يديك و راجع منك اليك و مبتهل الى
ملكوتك الابهى و جبروتك الاسمى

اسئلك ان تجعل تأييداتك العظمى كاشف غمته
و شفاء علته و رواء غلته و برد لوعته و ان تجعل
الطايف الكبرى عذب فرائه و روح نجاته و روح
حياته و حيات رفاته

فاجعله يا الهى آية حبك الباهره و راية معرفتك
الخالقة الرافعه و طبة قدرتك الشاهره و اجعله
ناطقاً بثنائك فى جميع الشئون حتى يدل عليك
بلسانه و جنانه هذا الافنون الذى انبته
من شجرة وحدائيتك

4 انك انت المعطى الرؤوف الرحيم

INBA87:491, INBA52:515

AB05578

To: Mirza Farajullah Khan son of Mirza Asadullah Khan, in Isfahan

- 1 O thou trusted servant of the Abha Beauty! Strive to perform such deeds in this mortal abode of dust that thou mayest become a manifestation of the signs of the All-Merciful, and the dawning-place of the effulgence of the Him who is the All-Praised, and like unto a fruitful tree bring forth the goodly fruits of qualities and attributes of the Luminous Beauty.
- 2 Though this world is but mere dust, and He is the Lord of Lords; and though we are but worthless drops, yet were we to make the slightest movement, we would come to resemble the motion of the Most Great Ocean and its waves and its raging

1 اى بنده صادق جمال ابهى در اين خاکدان
فانى کارى بکن که مظهر آيت رحمانى گردى و
مطلع انوار سبحانى شجرى [بارور] گردى و ثمرى
از خلق و خوى جمال انور برآرى

2 اگرچه اين التراب و رب الارباب است ولى
ما اگرچه قطره بى بهره هستيم اما چون اندک
حرکتى نمائيم تأسى بجر اعظم و موج و طوفانش

tempests. A lamp, should it shine forth with all its might, will become like unto a sun and a sign of Him who is the light of the world. Likewise, when we arise to serve the Holy Threshold, we receive a portion from the attributes and qualities of the one true God.

- 3 The Glory be upon thee and upon every steadfast and firm one. Convey the Most Glorious, Most Wondrous greetings to the assured leaf, the handmaiden of God, Daji'.

نموده ایم و سراج اگر فی الجمله اشراق نماید خوی
آفتاب گیرد و آیت نیر آفاق شود و ما نیز چون
بعودیت آستان مقدس قیام نمائیم از خلق و
خوی حق نصیب و بهره بریم

3 والہآء علیک و علی کلّ ثابت مستقیم ع و رفقہ
موقنہ امہ اللہ ضجیع را تکبیر ابدع ابہی ابلاغ نمائید

MMK2#259 p.186

AB05748

To: Mother of Abbas Khan et al., in Isfahan

- 1 O ye who would give your lives for the Lord of Heaven!

1 ای فدائیان حضرت یزدان

- 2 When the morn of the Covenant of the All-Merciful broke and the call of the Covenant reached East and West, those intoxicated with the wine of the eternal covenant took up the cups of joy and galloped in the field of the Covenant. They made those enamored with the Beauty of the Desired One drunk with delight and created excitement and commotion, resurrection and gathering in the world of heart and soul. They raised high the banner of firmness and steadfastness and rode forth upon the vast plain of spirit and delight, crying out: "This, verily, is the Mighty Covenant! This, verily, is the Ancient Covenant! This, verily, is the Powerful Outpouring! This, verily, is the Manifest Light! This, verily, is the Strong Cord! This, verily, is the Straight Path!"

2 چون صبح میثاق رحمن دمید و آوازہ پیمان
بہ شرق و غرب رسید سرمستان صہباء الست
اقداح افراح بدست گرفتند و در میدان پیمان
جولان نمودند و سودائیان جمال مقصود را
سرمست کردند و در جہان دل و جان شوق
و شور و حشر و نشور انداختند و علم ثبوت و
رسوخ افراختند و در پهن دشت روح و ریحان
بتاختند و فریاد برآوردند انّ ہذا ہو الميثاق
العظیم انّ ہذا ہو العهد القديم انّ ہذا ہو الفيض
الشّديد انّ ہذا ہو النور المبين انّ ہذا ہو الحبل
المتين انّ ہذا ہو الصراط المستقیم

- 3 But the capricious ones, like children, each fell into some desire and engaged in childish games. Blessed are they that remain firm!

3 ولی نوهوسان صبیان ہر یک بطمعی افتادند و
بنای ملعبہ اطفال گذاشتند طوبی للثابتین

MKT7.102

AB05675

To: Prince Muhammad Rida Muqarrab, in Isfahan

O true friend! Your letter arrived and we were extremely delighted by the effort you made regarding the honored Afnan. And in accordance with the recommendation you had made about Monsieur the School Principal, we met with him and showed the utmost kindness. The person in question is noble, gentle and mild-mannered. I beseech God that he may be confirmed by the merciful spirit and become intimate and close with a divine soul, so that, educated by holy breaths, he may adorn his heart and soul with heavenly bounties. He has capacity but needs a teacher to explain divine matters and open his eyes and ears as they should be opened. Then divine gifts will become manifest and merciful inspirations will shine forth. At that time this person will become a precious soul and a star of the highest heaven. We beseech God to grant him success in this, for my Lord is indeed Generous, Merciful and Bestowing.

ای دوست حقیقی نامه رسید و از همتی که در حق حضرت افنان فرمودید نهایت سرور حاصل شد و نظر بسفارشی که در حق جناب مسیو رئیس مدرسه نموده بودید با ایشان ملاقات گشت و نهایت مهربانی مجری شد شخص معهود نجیب و حلیم و سلیم است از خدا خواهم که مؤید بنفس رحمانی گردد و با نفسی ربّانی انیس و ندیم شود تا بنفحات قدس تربیت یافته جان و دل را بنفیوضات ملکوتیه بیاراید استعداد دارد ولی مربی خواهد تا بیان مسائل الهی نماید و چشم و گوش چنانکه باید و شاید بگشاید آنوقت موهبت یزدانی جلوه کند و سنوحات رحمانیه ساطع گردد آنوقت این شخص نفس نفیس گردد و کوکب علین شود نسل الله ان یوفقه علی ذلک ان ربی لکریم رحیم وهاب

INBA17:129

AB05519

To: Wife of Mirza Ahmad, in Isfahan

¹ O maidservant of the Lord, thou goodly and luminous leaf! Although this calamity was so grievous that a mountain of iron would not have strength and patience to endure it, nor would the mightiest structure be able to withstand it, yet is the wisdom of the All-Glorious Lord hidden and concealed. Uncouth souls, however, are incapable of travelling and journeying in this vast immensity, nor do they advert to the truth of the mysteries of the One True God.

¹ ای امة الربّ الورقة الطیبة التّوّاء هرچند این مصیبت چنان شدید بود که جبل حدید تاب و تحمل نتواند و بنیان عظیم مقاومت نکند ولی حکمت ربّ جلیل پنهان و خفی است اما نفوس بریه در این بریه سیر و سیاحت نتواند و بحقیقت اسرار احدیه آگاه نشود

² At all events, thou must make patience and fortitude thine inner and outer raiment, and be content with the decree of God. The gaze of His loving-kindness is turned upon thee, and the glances of the Abha Kingdom surround thy whole being.

² در هر صورت باید صبر و تحمل را شعار و دثار خویش نمود و رضا بقضا داد نظر عنایت با شماست و توجهات ملکوت ابدی شامل حال شما

³ If thou conduct thyself with faithfulness, and, God willing, comport thyself in such wise as to bring consolation to the

³ اگر چنانچه بویا قیام نمائید و نوعی انشاءالله حرکت نمائید که سبب تسلی قلوب و حسن

hearts, and ensure for the children a goodly upbringing and education, it will be a source of the greatest joy and happiness. In the sight of the True One, faithfulness is the greatest of all matters.

پرورش و تربیت اطفال باشد بسیار سبب روح
و ریحان گردد و وفا در نزد حق از جمیع امور
اعظمست

NNY.060-061

AB12403

To: Aqa Hasan son of Iman (Zanjan), in Ishqabad

¹ My God, my God! Thou didst create a people from the essence of Thy love and bring forth a leaf from the purity of Thy knowledge. Thou didst illumine her face with the light of faith and adorn her heart with the mysteries of certitude. Thou didst gladden her spirit with the holy fragrances from the paradise of heaven and expand her breast with the verses of the All-Merciful. Thou didst clothe her with the robe of piety and show her the Kingdom of guidance.

¹ الهی الهی قد خلقت امة من جوهر محبتک و
برأت ورقة من ساذج معرفتک و نورت وجهها
بنور الايمان و زينت قلبها باسرار الايقان و بشرت
روحها بنفحات القدس من فردوس الجنان و
شربت صدرها بآيات الرحمن و البستها رداء
التقى و اشهدتها ملکوت الهدى

² She was so attracted that she sacrificed the apple of her eye in Thy path, and her heart's beloved in Thy love, and found the cooling of her anguish in Thy Cause, and the healing of her ailment before Thee, and the quenching of her thirst in Thy presence. Her feet stood firm as the immovable mountains in Thy love and her heart was steadfast as the mighty peak in devotion to Thee. She was enkindled with Thy fire and spoke Thy praise until she sacrificed herself in Thy love and ascended unto Thee with her spirit.

² فانجذبت انجذاباً فدت قرّة عينها في سبيلک و
فلذ كبدها في محبتک و برد لوعتها في امرک و
شفاء علتها بين يديک و رواء غلتها بين عينیک
و رست قدمها كالجبال الراسيات في حبک و
ثبت جنانها كالطود العظيم في ودک و اشتعلت
بنارک و نطقت بشائک الى ان فدت في حبک
بنفسها و صعدت اليک بروحها

³ O Lord! Grant her shelter in Thy most glorious Kingdom beneath the shade of the Divine Lote-Tree, and bestow upon her the gift of meeting Thee, O Thou Who art the Lord of earth and heaven!

³ ای ربّ اجرها في ملکوتک الابهی في ظلّ
سدرتک المنتهی و امن علیها باللقاء يا مالک
الارض و السماء

INBA85:253

AB11913*To: Baha'is of Ishqabad*

- 1 O friends of 'Abdu'l-Baha and handmaidens of the Most Glorious Beauty! Jinab-i-Amin has expressed the utmost joy and delight at the enkindlement and attraction of the friends and handmaidens in 'Ishqabad, that praise be to God, the servants of the All-Merciful are united, attracted, enkindled and mindful, and likewise the spiritual leaves, the handmaidens of the Divine Unity, are in the utmost love and remembrance and devotion and supplication and prayer.
- 2 All are engaged in service and are accustomed to servitude at the Sacred Threshold. They have no thought or desire except the love of the Most Glorious Beauty (may my spirit be a sacrifice for His loved ones), and they seek no rest or comfort except in supplication to the Supreme Kingdom. They are truly worthy of praise and deserving of the favors of the Lord of Creation.
- 3 This news brings spiritual joy and gladness and causes delight and happiness to heart and soul. May God increase your attraction and enkindlement and burning with the fire of the love of God. And upon you be glory and greeting and praise.
- ای یاران عبدالبهاء و اماء جمال ابهی جناب امین
نهایت وجد و سرور از اشتعال و انجذاب احباء
و اماء عشق آباد اظهار نمودند که الحمد لله عباد
رحمن مؤتلف و متحد و منجذب و مشتعل و
متذکرند و همچنین ورقات روحانیه اماء حضرت
احدیت در کمال حب و تذکر و تبتل و تضرع و
ابتهالند
- 2 جميع بخدمت مشغولند و بعبودیت آستان مقدس
مألوف جز حب جمال ابهی روحی لأحبائه الفداء
سر و سودائی ندارند و بغیر از تضرع بملکوت
اعلی راحت و آرامی نجویند فی الحقیقه شایسته
ستایشند و سزاوار الطاف خداوند آفرینش
- 3 این خبر مورث روح و ریحانست و سبب فرح
و سرور دل و جان زادکم الله انجذاباً و اشتعلاً
و احتراقاً بنار محبة الله و علیکم و علیکن البهاء و
التحية و الثناء

TISH.043

AB11907*To: Ghulam-Husayn Kaffash Yazdi, in Ishqabad*

- 1 O servant of the Blessed Beauty! The letter you wrote addressed to Jinab-i-Ismu'llah, upon him be the Most Glorious Glory of God, was reviewed. It contained the mysteries of devotion and signs of supplication.
- 2 Today, whoever is in utmost poverty and nothingness, and is humble before the Divine Threshold, will witness assistance and bounty, and attain victory and triumph. Wondrous spirituality will appear and new conquests will be observed. The face will be illumined, the heart will open, and the soul will
- 1 ای بنده جمال مبارک نامه‌ئی که باسم جناب
اسم الله علیه بهاء الله الأبهی مرقوم نموده بودید
ملاحظه گردید اسرار تبتل بود و آثار تضرع
- 2 امروز هر نفسی در نهایت فقر و فنا متذلل درگاه
کبریا باشد عون و عنایت یابد و فتح و نصرت
یابد روحانیت عجیب رخ دهد و فتوحات جدید
مشاهده کند روی بیاراید و دل بگشاید و جان
پیاپید اینست هدایت عظمی اینست موهبت
اهل بها

find rest. This is the supreme guidance. This is the gift of the people of Baha.

- 3 O Lord! Assist this servant to arise and awaken those who sleep, and save the people from sins, and promote tranquility and peace. Verily Thou art the Mighty, the All-Knowing.

3 رَبِّ آيِدِ الْغَلَامَ عَلَى الْقِيَامِ وَاقْظِ النَّيَامَ وَانْقَازِ
الْأَنَامَ مِنَ الْآثَامِ وَتَرَوِّجِ الدَّعَةَ وَالسَّلَامَ إِنَّكَ
أَنْتَ الْعَزِيزُ الْعَلَامُ

- 4 You had requested permission for some friends to attain the presence. Wait for some time. In these days wisdom does not require it. And upon you be the Most Glorious Glory.

4 بَا جَمْعِي از ياران اذن حضور خواسته بوديد
چندى صبر نماييد اين آيَّامِ حُكْمَتِ اقْتَضَا نَمَايَدِ وَ
عَلَيْكَ الْبَهَاءُ الْأَبْهَى

TISH.215

AB05791

To: Aqa Shukrullah et al., in Kashan

- 1 O ye who have turned unto God! O ye who have recognized! O ye who are in love! Give praise to God that ye have turned toward the Kingdom of existence and have attained recognition of the Promised Beauty.

1 اى مقبلان اى عارفان اى عاشقان حمد كنيد
خدا را كه بملكوت وجود اقبال نموديد و بجمال
موعود عرفان يافتيد

- 2 Ye have become agitated and distracted by that Kind Beloved and have become enchanted and notorious throughout all worlds. Ye have become foremost among the lovers and the title page in the book of those attracted.

2 آشفته و پریشان آن دلبر مهربان گشتيد و شيدا
و رسواى عالميان شديد سردقتر عاشقان شديد و
عنوان نامهء مجذوبان گشتيد

- 3 This is from the eternal bounty of His Holiness the Lord that He guided lost ones like us to the Kaaba of the All-Merciful and led thirsty ones like you to the Spring of Life. Every fortunate one received a portion and share of these favors while every hardhearted one became disappointed and deprived.

3 اين از فيض ابدى حضرت يزدانست كه مانند
ما گمگشتگانرا بكعبهء رحمن دلالت فرمود و
مانند شما تشنگانرا بعين حيوان هدايت كرد هر
خوش بختى از اين الطاف بهره و نصيب برد و هر
دلسختى مأیوس و محروم گشت

- 4 Therefore the confidants of the private chamber of mysteries must, in gratitude for these favors, sacrifice their lives and make the human world fragrant with the breeze of the love of God. This is what behooveth every thankful servant and befitteth every zealous friend.

4 پس محرمان خلوتگاه اسرار بايد بشكرانهء الطاف
جان نثار نمايند و جهان انسانرا بنسيم محبت الله
مشكبار فرمايند هذا ما يليق لكل عبد شكور و
ينبغي لكل حبيب غيور

- 5 And upon you be greetings and praise.

5 وَ عَلَيْكُمْ التَّحِيَّةُ وَ الثَّنَاءُ

INBA85:061b, MKT8.228, AKHA_127BE
#01 p.a, AKHA_129BE #02 p.a

AB05868*To: Baha'is of Khayrabadih*

- 1 O heavenly friends! The light of the sun of the celestial realm has fallen upon the heads and crowns of the friends, and the life-giving fragrance of the supreme paradise has made fragrant the minds of the longtime friends. It has brought the thousand-year wanderers under the shade of the heavenly cypress, and bestowed new life upon those long dead. It has given melody to the melody-less and order to the disordered. It has made the lowly exalted and brought the distant near. It has given substance to the insubstantial and become a guide in the shadow of bounty for the lost.
- 2 Therefore one must offer praise and prayer, and turn towards the Lord of creation, seeking the comfort of the eternal world and adorning this world. The hope from the Lord of the visible and invisible worlds is that those friends will come to joy and seek fulfillment, and engage in servitude and freedom. May your souls be happy.

1 ای یاران آسمانی پرتو آفتاب جهان بالا بر سر و
افسر یاران افتاد و بوی جانبخش بهشت برین مغز
یاران دیرین را مشکین نمود آوارگان هزارساله را
بسایه سرو آسمانی آورد و مردگان سالهای دیرین
را جانی تازه بخشید بی نوابان را نوا داد و بی سر
و سامان را سر و سامانی بخشید کهتران را مهتر
نمود و دوران را نزدیکتر کرد بیایگانرا مایه داد
و گمگشتگان را بسایه بخشش رهبر گشت

2 پس باید ستایش نمود و نیایش کرد و رو بسوی
خداوند آفرینش نمود و آسایش جهان جاوید
خواست و آرایش باین جهان داد امید از خداوند
جهان پنهان و پدید چنین است که آن یاران
بشادمانی آیند و کامرانی جویند و به بندگی و
آزادگی پردازند جانتان خوش باد

YARP2.735 p.485

AB05915*To: Muhammad Husayn Qaini, in Khusif*

- 1 O thou who hast turned unto God! Arise with the power of the love of God and speak in praise of God and say: O ye who have turned unto Him!
- 2 The morn of faithfulness hath breathed, and the night of estrangement hath departed. The countenance of guidance hath become radiant, while the faces of those covered with the dust of heedlessness and desire have become darkened. The breasts of the pure ones have been dilated by perfumed fragrances wafting from the garden of the Covenant and by life-giving breezes to the hearts of those who are in harmony.
- 3 Hasten ye to the Most Great Bounty! Hasten ye to the Supreme Gift! Hasten ye to the bestowal whose lights shine forth upon all regions! This is the gate of prosperity and this is the path of success. And besides this, O people of Khusaf,

1 ایها المقبل الى الله قم بقوة محبة الله وانطق بالثناء
على الله و قل ايها المقبلون

2 قد تنفس صبح الوفاء و عسعس ليل الجفاء و
تهلل وجه الهدى و اغبر وجهه عليها قرة العفلة و
الهوى و انشرح صدر الأصفياء بنفحات معطرة
عبرت من حديقة الميثاق و نسائم محيية لقلوب
اهل الوفاق

3 حيوا الى النعمة العظمى حيوا على الموهبة الكبرى
حيوا الى العطية التي تبالأ انوارها على الأرجاء
هذا باب الفلاح و هذا سبيل النجاح و من دون

the doors are closed, the pens are dried up, and the pages are rolled up.

هذا يا اهل خوسف سدّت الأبواب و جفّت
الأقلام و طويت الصّحف

- 4 Thank God for having removed the veil by the hand of His Most Faithful Covenant and revealed all things to the God-fearing ones, and bestowed upon the pure ones His Most Glorious Covenant through a trace from His Most Exalted Pen. And upon thee be greetings and praise.

4 اشكروا الله بما كشف الغطاء بيد عهده الأوفى و
اظهر كلّ شيء لأهل التّقى و منّ على الأصفياء
بميثاقه الأبهى باثر من قلبه الأعلى و عليك التّحية
و النّناء

MKT8.174b

AB12409

To: Hasan Bazzaz Tihrani, in Kirmanshahan

- 1 He is the Most Holy, the Most Exalted

1 هو الاقدس الاعلى

- 2 O thou who hast acquired illumination from the Divine Lamp! Those who deemed themselves guides unto the Path and means of attainment unto the Court of the All-Glorious became captive to the wilderness of desire and passion, and wandered lost in the desert of pride and vainglory. Each became a mighty Pharaoh and a severely arrogant Nimrod. They were wholly deprived of the favors of the Day of Resurrection and were rendered hopeless of the gifts of the All-Forgiving Lord. Thou, who wert neither a claimant to guidance nor numbered among those who sought direction, give thanks to the Ever-Living, the Self-Subsisting, that thou didst find thy way to the Fountain of Life, didst reach the ultimate destination of the Beloved, didst find thy dwelling in the lane of the Friend, and didst become enthralled and distracted by that Moon-like countenance. Thou didst inhale the musk-laden fragrance and didst turn thy heart entirely toward Him. Give thanks to the Ever-Living, the Self-Subsisting Lord that thou wert singled out for such a gift and bounty. And the Glory be upon thee.

2 اى مقتبس نور هدى از مصباح الهى جمعى كه
خود را دليل راه دانستند و وسيلهء وصول ببارگاه
كبرياء در بادهء [هوى] و هوس گرفتار گشتند
و در صحراى غرور و نخوت سيرگردان هريك
فرعون عظيم شدند و نمرود متكبر شديد بكملى از
الطاف يوم نشور محروم گشتند و از مواهب ربّ
غفور مأیوس گردیدند تو كه نه مدعى ارشادى
بودى و نه در حلقهء اهل استرشاد شكر كن حى
قيومرا كه بچشمهء حیات پى بردى و پسر منزل
جانان رسيدى و در كوى دوست مقر يافتى و
سرگشته و پریشان آن رخ چون مه تابان شدى و
نفحهء مشكبوى استشمام كردى و بكملى دل را
بسوى او متوجه نمودى شكر كن حضرت حى
قيومرا كه بچنين موهبت و عنايتى مخصّص شدى
و البهاء عليك

INBA85:042b

AB05583

To: Mirza Mahmud (Kirmanshah), in Kirmanshahan

- 1 O servant of the Covenant! Praise be to God, thou hast drawn a copious draught from the praiseworthy Station and hast become the object of the outpourings of that manifest and witnessed Beauty. Thou hast been delivered from the people of the Pit, and hast sought refuge in the mighty stronghold of that Beloved, the Almighty, the Loving.
- 2 Know thou with clear and manifest certitude that thou hast been preserved and protected from the shafts of idle fancies, and hast made thine abode and refuge beneath the shelter of the Living, the Self-Subsisting. Thou hast received the breeze of bounty from the quarter of His loving-kindness, and hast obtained thy portion of mercy from the hands of His tender compassion. The glance of His bestowal embraceth thee, and the outpouring of His favors is complete.
- 3 The Friend, the heart's delight, is kind and loving, and the grace of the realms on high poureth forth like the vernal showers of Naysan. At every moment render thanks unto the Ancient Beauty, that thou hast been singled out for such bounties and made the recipient of such a gift. Ere long shalt thou behold how this jewel of the love of God shall shine as a resplendent and gleaming pearl. Eyes shall be dazzled, and gazes shall stand amazed. Upon thee be Baha.
- 1 ای بنده میثاق الحمد لله استفاضه از مقام محمود نمودی و منظور فیوضات شاهد مشهود گشتی، از اصحاب اخدود نجات یافتی و به رکن شدید حضرت عزیز ودود التجا جستی،
- 2 به یقین مبین بدان که از سهام اوهام محفوظ و مصون شدی و در پناه حی قیوم منزل و مأوی کردی، نسیم موهبت را از شطر عنایت یافتی و نصیب رحمت را از آبادی عاطفت گرفتی، نظر عطا شامل است و فیض اعطاف کامل.
- 3 یار دلنشین مهربان است و فیض علین چون سیل نیسان. در هر دمی شکرانه جمال قدم بجا آر که به چنین الطافی مخصّص گشتی و به چنین موهبتی موفق، عنقریب ملاحظه خواهی نمود که این گوهر محبت الله چه قدر درخشانده و پرلمعان است. ابصار خیره گردد و انظار حیران ماند و علیک البهاء

INBA85:045, MMK6#590

AB05545

To: Baha'is of Kulahdarrih, in Kulah Darrih

- 1 O servants of the Blessed Beauty! On the Day of Manifestation you acquired illumination from the lights of Mount Sinai and witnessed a gleam of radiance. You are among the holy generation who became the manifestation of divine outpourings on the day the heavenly lights shone forth. You tore off the tattered garment and put on a new robe. You passed beyond the bitter salt and drank from the sweet Euphrates. You turned away from the wine of delusion and became intoxicated with the choice sealed wine. You took the cup of salvation
- 1 ای بندگان جمال مبارک در یوم ظهور اقتباس انوار از مجلی طور نمودید و لمعه نور مشاهده شما از ابناء قرن مقدسید که مظهر تجلیات رحمانیه در یوم اشراق انوار ربانیه شده اید ثوب رثیت را دریدید و قیص جدید در بر نمودید از ملح اجاج گذشتید و از عذب فرات نوشیدید از خمر جنون چشم پوشیدید و از رحیق مختوم سرمست شدید

from the hand of the Cup-bearer of the Covenant and became inebriated with supreme joy, delight and longing upon beholding the lights of the Daystar of the horizons. Now is the time to sacrifice our souls, spirits, hearts, consciousness, peace, comfort, homes and families - all - in love for that Peerless Beloved. We shall desire none but Him, seek none but Him, and pursue nothing but His good-pleasure.

کأس فلاح را از دست ساقی میثاق گرفتید و
در کمال فرح و انبساط و اشتیاق بمشاهده انوار
نیر آفاق سرمست شدید حال وقت آنست که
جان و روان و دل و وجدان و سر و سامان و
خانمان و دودمان کُل را در محبت آن محبوب
یکجا فدا کنیم جز او نخواهیم و جز او نجوئیم و جز
در رضای او نهوئیم

2 And upon you be glory.

2 و البهاء علیکم

INBA72:096, YQAZ.658

AB05534

To: Darvish (Kulahdarrih), in Kulah Darrih

1 O Aqa Darvish! The Beauty of the All-Glorious - may my spirit and essence be sacrificed for His loved ones - says at the end of a famous ghazal:

1 ای آقا درویش جمال ذوالجلال روحی و کینوتی
لأحبائه الفداء در نهایت غزل مشهور میفرماید

2 O dervish, the world has burned from this soul-consuming flame

2 درویش جهانسوخت از این شعلهء جانسوز

3 Divine One! It is time to revive it through this plaintive cry

3 الهی وقت آنست کنی زنده از این نالهء زار

4 After the passing of your child and the death of your dear one, do not be sorrowful and grief-stricken. Those two birds of the nest of immortality have taken flight to the highest realm on high and have become intimate companions in the rose-garden of the Abha Kingdom, engaged in praise and glorification, occupied with divine laudations and attributes. This is the station of contentment with God's decree and of praise and supplication to the Peerless Beloved, Who has blessed them with such a great bounty in the shelter of the Luminary of Effulgence, in the presence of the Most Great Mercy. Console their mother, that assured leaf, saying "Grieve not - those two trust are preserved and protected in the hand of the True Ordainer in the Abha Kingdom."

4 پس از فوت فرزند و موت دلبد محزون و
دردمند مشو آن دو مرغ آشیان بقا باوج عالم
اعلی پرواز نمودند و به تسبیح و تقدیس در گلشن
ملکوت ابهی دمساز گشتند و به محامد و نعوت
الهی پرداختند اینقام مقام رضای بقضا است
و ستایش و نیایش محبوب یگا که آنان را در
ظل نیر اشراق بچنین موهبت عظمی در جوار
رحمت کبری فائز فرمود والدهشان ورقهء موقنه
را تسلی بدهید که غم مخور آن دو امانت در
دست مقدر حقیقی در ملکوت ابهی محفوظ و
مصون

MSHR3.232

AB05759*To: Harriet M Cline, in Los Angeles*

O dear maidservant of God! Your letter arrived and it indicated that you are spending your days in remembrance of the Blessed Beauty and are firm and steadfast in the Covenant and Testament.

Today the attractive force in the world of existence is attachment to the Center of the Covenant, and the utmost adherence to the sure handle, for firmness in the Covenant is the cause of the exaltation of the Word of God and the influence of one's utterance. Any statement that is not in accordance with the Covenant has absolutely no effect.

Therefore, whoever calls to the divine Covenant will surely be assisted, as has been proven a thousand times. And whoever shows the slightest wavering in the Covenant and Testament will immediately fall, becoming frustrated and disappointed even in this mortal world.

Therefore, as much as you can, call to the Covenant and make souls firm and steadfast. And upon you be the Most Glorious Glory!

SW_v04#05 p.088, SW_v06#12 p.094

AB05717*To: Edward T Hall, in Manchester*

O honourable person!

A thousand times thanks be unto God that thou art athirst for the sea of Reality and seeketh for the secrets of the Kingdom of God.

This thirst will take thee to the spring of the Water of Life, and this search will guide thee to the Sun of Reality. Increase day by day thy thirst, so that the Grace of God be continuous, and the Breath of the Holy Spirit may reach thee continually and the Eternal Life be granted. Increase also thine efforts, and day by day settle more in the Kingdom, and be nearer to

God, till Love may surge within thee every minute, and may take thee to whatever is the desire of the near ones.

Unto thee be Baha El Abha

TDD.008

AB05883

To: Baha'is of Mashhad

- 1 O friends of 'Abdu'l-Baha! The universe is in endless progress, and the world of contingent beings is the dawning-place of the lights of the All-Merciful's bounty. All created things are like the farmland of the Lord of Clear Signs. The Farmer of Divine Providence has scattered the seeds of reality in the field of existence and watered them with eternal bounty. The Sun of the spiritual world has shone forth so that the hidden mysteries and protected gifts that lie within the reality of all things may become manifest and visible, and this mighty bounty may be realized in the realm of being, and these divine bestowals may be revealed, and creation may yield wondrous results, and the tree of contingent being may bring forth new fruit.
- 2 Therefore, O divine friends, weep and lament night and day, and supplicate with restless yearning, so that whatever adorns the world of creation may be unveiled, and the divine perfections which are the eternal life of the human world may shine like a candle within the glass of hearts.
- 3 And upon you be greetings and praise.

1 ای یاران عبدالبهاء کون در ترقی بی پایان است و عالم امکان مطلع انوار فیض رحمن و کائنات بمنزله کشت زار رب الآيات البينات دهقان عنایت در مزرعه موجودات تخم حقیقت افشاند و فیض ابدی آبیاری فرموده و آفتاب جهان معنوی تابیده تا آنکه اسرار مکنون و موهبت مصونه که در هویت حقائق اشیاست ظاهر و مشهود گردد و این فیض عظیم در حیز شهود تحقق یابد و این مواهب الهیه جلوه نماید و آفرینش نتایج بدیعه بخشد و شجره امکان ثمره جدید دهد

2 پس ای یاران الهی شب و روز گریه و زاری کنید و تضرع و بیقراری تا آنچه سبب آرایش عالم آفرینش است رخ بگشاید و کمالات الهیه که حیات ابدیه عالم انسانیه است چون شمع در زجاجات قلوب برافروزد

3 و علیکم التحية و التناء

MMK3#230 p.166

AB12417

To: Naraqi, Nimatullah son of Aqa Muhammad Javad Naraqi, in Mashhad

O thou who art firm in the Covenant! Thy letter was received and its contents were understood. Immediately upon the Ascension of thy respected father, a detailed prayer seeking forgiveness was written and sent, and now too thy request is accepted, for thou art a memento of that noble soul. At the time of prayer, supplications and entreaties shall be offered. Be thou assured that 'Abdu'l-Baha's heart is kind, and I beseech God that thou mayest walk and move in the footsteps of thy respected father, and like the birds of the meadow, be occupied day and night in the mention of the Lord of bestowals. Convey my greetings to the honored handmaiden, thy wife. It is hoped that she may become the cause of intense attraction in the hearts of the handmaidens of the Glorious Lord. I beseech God that thou mayest truly be a faithful servant to thy honored uncle and spirit-nurturing brother. And upon thee be greetings and praise.

ای ثابت بر پیمان نامهء شما واصل و مضمون مفهوم شد بجزرد صعود حضرت والد مناجاتی مفصل طلب مغفرت مرقوم شد و ارسال گشت و حال نیز رجای شما مقبول زیرا یادگار آن بزرگوارید و در وقت مناجات تضرع و ابتهالی خواهد شد مطمئن باش که قلب عبدالبهاء مهربانست و از خدا میخواهم که بر اثر حضرت پدر مثنی و حرکت نمائی و مانند مرغان چمن شب و روز بذكر ربّ ذوالمنن مشغول شوی امةالله ضعیف محترمه را تحیت برسان امید است که سبب انجذاب شدید در قلوب اماء ربّ مجید گردد و از خدا میخواهم که فی الحقیقه عمّ محترم و برادر روح پرور را خادم صادق باشی و علیک التحیة و الثناء

INBA85:155a

AB05539

To: Alaviyyih wife of Mulla Ali Jan Mahfuruji, in Mazandaran

- 1 O remnant of that soul who ascended unto God! What you had written to Aqa Siyyid Taqi was just now read through Mirza Ali. From its sweet meanings, foundations and contents, mouths became sweet and palates became as honeycomb, for it spoke in praise of the Ancient Beauty and firmness in the love of the Greatest Name, may my spirit be sacrificed for His loved ones.
- 2 In any case, whatever your heart's desire and the yearning of your soul and conscience may be, carry it out. I seek your joy and your spiritual delight. You are permitted and accepted and praiseworthy and commended. Whatever brings you joy and contentment, carry that out.

1 ای بقیّه آن روح متصاعد الی الله آنچه باقا سید تقی مرقوم نموده بودید بواسطهء میرزا علی الآن قرائت گردید از معانی و مبانی و مضامین شکرینش کامها شیرین و مذاقها کان انگبین گشت چه که ناطق بنای جمال قدم و ثبوت بر محبت اسم اعظم روحی لاحبائه الفداء بود

2 باری هر قسم که آرزوی جان و تمنای دل و وجدانت هست مجری فرمان من سرور تو خواهم و روح و ریحان تو جویم مأذونی و مقبول و محمودی و ممدوح هر نوع که سرور تست و خوشنودی تو آنرا مجری دار

3 مقصود این بود که در آن دیار باشی تا تشویق بر ثبوت و رسوخ بر میثاق نمائی و بعد بزیارت

- 3 The purpose was for you to be in that land to encourage firmness and steadfastness in the Covenant, and afterwards to become honored with pilgrimage. Now all the luminous leaves await your presence.

مشرّف گردی حال جمیع ورقات نورا انتظار
حضور ترا دارند

TSHA3.423, BALM.016

AB05538

To: Aqa Mirza Baqir Bassar, in Mazandaran

- 1 O seeing one, O Bassar, O possessor of penetrating vision! 1 ای بصیر ای بّصار ای ذو بصر حدید
- 2 Praise be to God that you have had the veil lifted and opened your penetrating vision, that you have gazed upon the Most Glorious Scene and turned toward the Sacred Threshold, that you have opened your eyes to the Abha Kingdom and brightened your sight toward the Supreme Horizon. 2 حمد خدا را که کشف غطا نمودی و بصر حدید گشودی و بمنظر ابهی نظر نمودی و بآستان مقدّس توجّه نمودی و بملکوت ابهی دیده باز کردی و بافق اعلی چشم روشن کردی
- 3 Though outwardly blind, His Holiness Isaac was in truth seeing. Though His Holiness Jacob's "eyes turned white with grief," yet with the touch of Joseph's garment "his sight returned." 3 حضرت اسحق هرچند بظاهر ضریر بود بحقیقت بصیر حضرت یعقوب هرچند و ابیضت عیناه من الحزن بود ولی بمس قمیص یوسفی ارتد بصیراً گشت
- 4 Therefore, O Jacob of longing, be not grieved by the hardships of separation. You shall behold the beauty of the Joseph of Baha in the Supreme Kingdom, and find shelter in the mighty gathering of God's Egypt. 4 پس ای یعقوب اشتیاق از شدائد فراق مغموم مشو در ملکوت اعلی جمال یوسف بها مشاهده خواهی نمود و در محفل عزیز مصر الهی مأوی خواهی جست
- 5 Open your tongue in praise of the Ancient Beauty and the Most Great Name, and compose odes and tributes in praise of His Sacred Threshold, that this servant may read them and find spirit and fragrance therein. 5 زبان بثنای جمال قدم واسم اعظم بگشا و قصائد و نعوت در ستایش آستان مقدّسش انشاء نما تا این عبد بخواند و روح و ریحان یابد
- 6 And the Glory be upon you. 6 و البهاء علیک

MMK6#214, MSBH5.506, MUH3.024

AB05570*To: Abbas-Ali Miyanduabi*

- 1 O servant of the one true God! Ponder upon the calamities of Jesus, son of Mary, the suffering of the Prince of Martyrs (Husayn), the martyrdom of John, son of Zacharias, the ordeals of the Commander of the Faithful ('Ali), the captivity of Moses, the lamentation of Noah, the fire of Abraham, the anguish of Jacob, and the trials of Job. Without a doubt every difficulty will be solved. These afflictions are a blessing which hath appeared in the garment of wrath, a gift which hath come in the raiment of adversity, and immortality which hath shone forth from the horizon of extinction!
- 2 In all the worlds, who is the victor? Yazid or the noble 'Ali, the Jews or the promised Christ, the powerful Herod or John the chaste, the prophet Noah or the foolish people, the illustrious Abraham or the despised Nimrod, and so forth.
- 3 The day is approaching when thou shalt behold the light of God illuminating the whole world, from east and west, north and south, in Asia and Europe, in Africa and America. "On that day, the faithful shall rejoice."
- 1 ای بنده حق در بلایای عیسی ابن مریم و مصائب سیدالشهداء و شهادت یحیی بن زکریا و مصیبت امیرالمؤمنین و سجن امام موسی و نوحه نوح و آتش خلیل و حزن یعقوب و بلاء ایوب تفکر فرمائید البته هر مشکلی حل شود این بلایا لطف است که در لباس قهر ظاهر شده موهبت است که بقمیص زحمت جلوه نموده بقاست که از افق فنا طلوع نموده
- 2 آیا در جمیع عوالم کدام غالب یزید یا سیدالشهدای مجید یهود یا حضرت مسیح موعود هیروودس مشهور یا یحیای حصور نوح نبی یا قوم غبی خلیل جلیل یا نمروود ذلیل و قس علی ذلک
- 3 عنقریب مشاهده نمائی نورانیت الهیه آفاقرا از شرق و غرب جنوب و شمال آسیا و اروپا و افریقا و امریکا روشن نموده یومئذ یفرح المخلصون

NANU_AB#70

AB05642*To: Baha'is of Miyanduab*

- 1 O oppressed party of the Ever-Living, the Self-Subsisting! From the realm of the Kingdom He gazeth with the glances of His eye of loving-kindness upon His friends, and the lights of His demonstrative grace shine forth manifestly in the horizons and in the souls.
- 2 You who are His manifest signs in creation - take your portion from His evident testimonies, and receive your share from the Ancient Grace of His Most Great Name.
- 3 I swear by the light of that luminous Beauty's countenance and His merciful nature which hath perfumed and sweetened the horizons - today, were the loved ones of God to become aware of
- 1 ای حزب مظلوم حی قیوم از حیّ ملکوت بلحظات عین عنایت بدوستانش ناظر و انوار فیض برهانش در آفاق و انفس باهر
- 2 شما که آیات باهره تکوینید از بینات لائحیه او نصیب و بهره برید و از فیض قدم اسم اعظم قسمت گیرید
- 3 قسم بانوار روی آن جمال نورانی و خوی رحمانی که آفاق را معطر و معنبر نموده اگر الیوم احبای

the illimitable divine favors concealed within themselves, they would be astonished and bewildered. For what a bounty this is, what a gift, what a grace, and what a bestowal! Glory be unto God above what they describe!

الهی ملتفت فضل غیرمتناهی ربّانی در حقّ خویشی شوند واله و حیران گردند و مبهوت و متحیر شوند که این چه عنایت است و این چه موهبت این چه فضل است و این چه جود سبحان الله عمّا یصفون

- 4 Therefore, O ye who are intoxicated with the wine of the divine covenant, know ye the value of this bounty and special favor, and be moved to joy and delight.

4 پس ای سرمستان بادهء الست قدر این عنایت و موهبت را بدانید و از لطف مخصوص در وجد و طرب آئید

MKT8.078a,

BSHN.140.480.02x,

BSHN.144.473ax

AB05863

To: Baha'is of Miyanduab

- 1 O friends, due to lack of time I write briefly. I am eagerly devoted to Jinab Aqa Hasan ibn Aqa Husaynquli, and I love Jinab Ustad Akbar Masihi with utmost faithfulness. I remember Jinab Abbas-Ali and Jinab Salman and Jinab Ustad Muhammad-Ali Jula with complete yearning, and I will not fall short in faithfulness to anyone in the path of Baha.

1 ای یاران از عدم فرصت مختصر مرقوم میشود جناب آقا حسن ابن آقا حسینقلی را بجان مشتاقم و جناب استاد اکبر مسیحی را بنهایت وفا دوست دارم جناب عباسعلی و جناب سلمان و جناب استاد محمد علی جولا را بکمال اشتیاق یاد نمایم و در وفا در سبیل بها در حقّ نفسی قصور نخواهم

- 2 I hope that the light of truth will shine and the light of the Kingdom will illumine heart and soul. I send respectful greetings to Jinab Aqa Rajab-Ali. I am devoted with heart and soul to Jinab Karbila'i Rustam. I hope that Jinab Murtada Ali Khan will be assisted in that which pleases the Blessed Beauty and will carry out the divine texts. I send greetings to the handmaiden of God, the wife of Karbila'i Rustam. I counsel Jinab Aqa Bik with divine counsels and merciful kindness and glorious favors.

2 و امیدوارم که پرتو حقیقت بتابد و نور ملکوت جان و دل روشن نماید جناب آقا رجبعلی را تحیت محترمانه میرسانم جناب کربلائی رستم را به جان و دل مشتاقم جناب مرتضی علیخان را امیدوارم که بآنچه رضای جمال مبارکست موفق گردد و نصوص الهیه را مجری دارد امةالله ضلع کربلائی رستم را تحیت میرسانم جناب آقا بیک را بنصائح الهی و نوازش رحمانی و الطاف سبحانی وصیت مینمایم

- 3 And upon you be greetings and praise.

3 و علیکم التّحیّة و الثّناء

MKT8.175a

AB12389*To: Haji Muhammad Baqir from Najafabad*

1 O aged youth! Although outwardly old age may assault the body and weakness prevail, yet if the heart becomes alive, youth will appear and the springtime of life will manifest itself. Strength and vigor will be attained, the eye will become bright, the heart will become joyous and a flower garden, existence will become fresh and tender, natural warmth will stir into motion, the spirit will receive glad-tidings, the countenance will seek grace, the power of divine confirmation will arrive and the might of success will become manifest.

2 Therefore, O divine youth, seek freshness and radiance, and strive in the attraction and enthusiasm of the friends, and be stirred by the rapture and wonderment of the loved ones.

3 His honor the Trustee (Amin) has praised you and the friends of that land to the utmost degree. We hope that soon its brilliant effects will become manifest and evident and a complete enkindlement will appear in that blessed village.

4 And upon you and upon them all be the Glory.

VUJUDE.016-017

1 ای نوجوان سالخورده هرگاه بظاهر پیری بر تن هجوم کند و ناتوانی غلبه نماید ولی اگر دل زنده گردد جوانی رخ نماید و بهار زندگانی جلوه کند قوت و توانائی حاصل گردد چشم روشن شود دل خرم و گلشن شود وجود تازه و تر گردد و حرارت غریزه بحرکت آید روح بشارت یابد رخ لطافت جوید قوه تأیید رسد و قدرت توفیق آشکار شود

2 پس ای نوجوان الهی تازگی و برازندگی جو و در شوق و شور دوستان بکوش و در جذب و وله یاران بجوش

3 جناب امین نهایت ستایش از شما و احباب آن ارض نموده اند امیدواریم که بزودی آثار باهره اش ظاهر و عیان گردد و اشتعال تام در آن قریه مبارکه نمایان شود

4 و البهاء علیک و علیهم اجمعین

VUJUD.011-012

AB05938*To: Nayrizi, Mulla Muhammad Shafi son of Mulla Ali Naqi*

1 Upon thee be the Glory of God and His praise, and His mercy, and His favor!

2 O thou who hast believed in God, gained certitude in His signs, testified to the truth of His words, were consumed by the fire of His love, radiated with the light of His Oneness, and were illumined by the Sun of His Mercy. I testify that thou hast believed in the Essence of the Desired One, were set ablaze by the fire lit in the tree of existence, reached the station of elucidation and inspiration, soared on the wings of the Unity of God to the zenith of existence and gained sustenance from the Most Praised Station, the Nearness to God. Thou hast

1 علیک بهاء الله و ثنائیه و رحمته و رضوانه

2 یا من آمن بالله و ايقن بآياته و صدق بکلماته و احترق بنار محبته و استضاء بنور احديته و استنار من شمس رحمانيته اشهد بانک امنت بجوهر المقصود و اشتعلت بالنار الموقدة في سدره الوجود و وصلت الى مقام المكشفة و الشهود و عرجت باجنحة التوحيد الى اعلى ذروة الصعود و استمددت من المقام المحمود و خدمت امر مولاک و جاهدت في سبيل مولاک و هدیت الى من خلقت و سواک اسئل الله ان یجیرک

served The Cause of Thy Lord, struggled in the pathway of The Beloved and were guided to the Fashioner, who created thee and gave thee distinction. I implore God to give thee residence in the abode of His Mercy, to admit thee to the Paradise of His Reunion, to give thee to drink from the Cup of His Bestowal, to allow thee to enter into the shade of the Sadrat'ul-Muntaha and make thee like unto a lamp shining in the Mansions of the Abha Kingdom. God hath confirmed thee by His bounty and this is indeed through His grace and His generosity, which he bestows upon whomsoever He will.

NYR#103

فی جوار رحمته الکبری و یدخلک فی جنّة اللّقاء و یسقیک من کأس العطاء و یظلل علیک السّدرۃ المنتهی و یجعلک سراجاً موقوداً فی غرفات الملکوت الابهی و انّ الله یدک بفضلہ و ذلک من فضل الله یؤتیه من یشاء

LMA1.432, NYMG.138, NYR#103

AB05581

To: Siyyid Muhammad (Brother of Mihdi Yazdi), in Nayriz

- 1 O faithful servant of God! You have hastened onto the arena of existence in an age that is the age of the Ancient Beauty, and you have stepped into the cradle of manifestation in a century that is the century of the Most Great Name, may my spirit be sacrificed for His loved ones. Pure and holy is the Lord Who blessed these lowly servants with beholding such a manifest light.
- 2 Therefore, night and day we must give thanks for these bounties and sacrifice our lives in the path of the Ancient Beauty, may my spirit be sacrificed for His threshold. We must strive to exalt His Word, endeavor to spread His verses, become vocal in establishing His evidences, reason with His mighty proof, speak of His generous nature, be prostrate, be humble and submissive, be bowing down, that perchance we may succeed in offering thanks for the least of His favors.
- 3 Therefore, open your tongue in teaching and spread the divine fragrances.

SW_v14#01 p.018, DWN_v3#08 p.064-065, BP1926.024

1 ای بندهٔ صادق حقّ در عصری بعرصهٔ وجود شتافی که عصر جمال قدم و در قرنی بمهد شهود قدم نهادی که قرن اسم اعظم روحی لأحبّائه الفداء پاک و منزّه است خداوندی که این عباد مسکین را بمشاهدهٔ چنان نور مبین فائز فرمود

2 پس شب و روز باید بشکرانهٔ این نعم پردازیم و در سبیل جمال قدم روحی لعتبتہ الفداء جانفشانی نمائیم و در اعلاء کلمه اش بکوشیم و در انتشار آثارش بکوشیم و باقامهٔ بیناتش ناطق گردیم و بیرهان عظیمش استدلال نمائیم و از خلق کریمش بگوئیم ساجد باشیم خاضع خاشع باشیم راکع که بلکه بشکر ادنی الطافش موفق گردیم

3 پس لسان به تبلیغ بگشا و نشر نفحات الله کن

SFI09.016

AB05512

To: Baha'is of Paris

1 O loved ones of 'Abduil-Baha!

2 Praise be to God! The fragrances of holiness are spread abroad. The pearls of bounty are scattered everywhere. The light of guidance is resplendent. The morning-star of the Concourse on High ascendeth. The cloud of mercy raineth down. The sun of bestowal blazeth and dazzleth. The wind of providence bloweth, and the fragrances of the Abha Paradise nourish souls in the North and South. The East is illumined, and the West scented with roses. The world is perfumed with musk. Blessed is he who hath illumined his eyes by beholding these splendours and whose soul hath become a garden through inhaling this musk-scented breeze.

3 O loved ones of God! Now is the time to be drunk with the cup of the Covenant. Rend your garments in love for the beauty of the All-Merciful. In the banquet of the Covenant seize ye the chalice of divine knowledge. Drunk and yearning, raise up a song of the purity and sanctity of the Living, the Almighty God, till East and West are bewitched, and North and South set ablaze.

BRL_ATE#040

1 ای احبای عبدالهآ

2 الحمد لله نفحات قدس منتشر است و لثالی عطاء
منتثر نور هدی لامع است و کوکب ملاً اعلی
ساطع ابر رحمت در فیضانست و آفتاب موهبت
درخشنده و تابان نسیم عنایت در هبوست و
نفحه جنت ابهی روح پرور شمال و جنوب شرق
منور است غرب معطر است جهان معنیر خوشا
نفوسی را که دیده بمشاهده این انوار روشن
نمودند و مشام باستشمام این رائحه مشکبار گلزار
و گلشن کردند

3 ای احبای الهی وقت آنست که سرمست جام
میثاق گردید و گریان بخت جمال رحمن بدرید و
در بزم پیمان ساغر عرفان بدست گیرید و مستانه
و مشتاقانه آهنگ تقدیس و تنزیه حی قدیر را بلند
کنید تا شرق و غرب منجذب گردد و جنوب
و شمال مشتعل شود و علیکم التحية و الثناء

MMK2#094 p.072

AB05887

To: May Maxwell, in Paris

1 O thou maidservant who art attracted to the Kingdom of God and art announcing the glad tidings of the Beauty of the countenance of Baha in those regions!

2 Verily, I address to thee from this blessed Spot this message, through which thy soul will be gladdened, thine eye brightened, and thy heart rejoiced: Blessed art thou, O maidservant of God, for arising to proclaim the Word of God. Joy be unto thee, O thou brilliant leaf, for serving in the vineyard of God. Glad tidings be unto thee, O thou well-assured and believing soul, for diffusing the Fragrances of God!

1 آیتها الأمة المنجذبة الى ملكوت الله المبشرة بالجمال
الابهی فی تلك الأنحاء

2 انی اخاطبک فی البقعة المباركة بخطاب ینشرح
به صدرك و ینجلی به بصرک و یفرح به قلبک و
اقول طوعاً لک یا امة الله بما قت علی اعلاء کلمة
الله و فرحاً لک آیتها الوریقة النوراء بما خدمت
کرم الله و بشری لک آیتها الحقیقة الموقنة بالله
بما نشرت نفحات الله

- 3 Erelong will thy Lord enable thee to attain such a state of bliss as will be the envy of the queens of the world throughout the ages, inasmuch as the love of God is a glorious crown upon thy head, the brilliant jewels of which shall shine forth upon all lands. Its lustre, radiance and effulgence shall appear in future centuries when the signs of God will be spread abroad and the Word of God will encompass the hearts of all the peoples of the earth.

MAX.175-176

3 فسوف يؤيدك ربك على امر يغبطك به ملكات الدنيا على ممر الدهور والأعصار لأن محبة الله اكيل جليل على هامتك تلالاً ابيهى جواهرها على الآفاق كلها وسيظهر لمعانها و صفائها و اشراقها في القرون الآتية عند انتشار آيات الله و احاطة كلمة الله على قلوب من على الأرض كلها

BRL_DAK#0351, DUR3.372, DUR1.155

AB05684

To: Baha'is of Poona

- 1 O dear friends! This yearning one hopes that Poona will become a nest and shelter for the birds of the meadow, and will grow roses and tulips. May the heart-attracting fragrance of the Kind Beloved spread from that clime and region, and may the pearls of the knowledge of God be scattered. May the good-natured sovereign become a luminous star and become a loving friend to friend and stranger alike.
- 2 Everyone who reached his guesthouse and came here and met him opened their tongue in praise, saying that that cultured soul has a sweet melody and an attractive manner with both friend and stranger, showing kindness to everyone and rendering service. From this testimony of stranger and kin I become happy and delighted.
- 3 O friends! Strive so that you may see how Poona becomes a supreme paradise and the manifest light-giving Faith becomes the adornment of that land. May your souls be happy!

1 ای دوستان عزیز این مشتاق امیدوارم که پونه لانه و آشیانه مرغان چمن گردد و گل و لاله برویاند بوی دلجوی مهر دلبر مهربان از آن اقلیم و دیار منتشر گردد و لثالی معرفت الله منتشر شود خسرو خوشخو اختر منور شود و یار و اغیار را یار مهرور گردد

2 هرکس بمهمانخانه او رسید و اینجا آمد و ملاقات گردید زبان بستایش گشود که آن جان با فرهنگ آهنگ خوشی دارد و بیار و اغیار روش دلکشی هرکس را بنوازد و خدمت بنماید از این شهادت بیگانه و خویش مسرور شوم و محظوظ گردم

3 ای یاران همت نمائید تا به بینید که پونه چگونه بهشت برین گردد و آئین نور مبین زینت آن سرزمین شود جانتان خوش باد

YARP2.350 p.282

AB05852

To: Khusraw Parsi, in Poona

- 1 O Persian friend! We have heard that you have given the youth new adornments and implemented current customs and practices. We hope that those saplings of the garden of love will don new robes from the Kingdom of the All-Merciful and be adorned with delicate ornaments from the celestial realm. Having girded their loins for service, may they wear the cincture of divine bounty, that it may cause growth and prosperity, and bestow gift and success.
- 2 As much as you can, train the youth through divine education and quicken them with the breath of the All-Merciful. If you succeed in this, they will become laughing hundred-petaled roses in the divine rose garden, swaying cypresses by the divine stream, growing and flourishing in the spiritual garden, putting forth leaves and blossoms, bearing fresh fruit, and becoming the adornment of the highest paradise.
- 3 May your soul be happy!
- 1 ای یار پارسی از قرار مسموع نورسیدگانرا
طرازی جدید دادی و رسوم و عادات جاریه
مجری داشتی امیدواریم که آن نهالهای باغ محبت
خلعت جدیدی از ملکوت رحانیت پیوشند و
بطراز لطیفی از جهان آسمانی مزین گردند کمر
بر خدمت بسته زناری از موهبت الهیه در بر
بندند تا سبب رشد و فلاح گردد و موهبت و
نجاح شود
- 2 تا توانی نورسیدگانرا بتربیت الهی تربیت کن و
بنفس رحمانی زنده کن اگر باین موفق شوی
در گلستان الهی گل صدبرگ خندان گردند و
در جویبار یزدانی سروهای خرامان شوند و در
بوستان معنوی نشو و نما کنند و برگ و شکوفه
نمایند و میوه تر بار آرد و سبب تزیین بهشت
برین گردند
- 3 جانت خوش باد

PYB#119 p.04-05, YARP2.354 p.285

AB05625

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

- 1 O thou who art firm in the Covenant! Thou hadst complained about the delay in sending replies. Thou art right, but thou hast thy hand far from the fire - thou knowest not what commotion and tumult there is. Thou dost imagine that the occupations and distractions and troubles and tribulations of this servant had or have any parallel. No, by God! It is an ocean in turmoil.
- 2 Consider Egypt - where there are but a few believers who, compared to other regions, are as a mere drop. Yet gather together the letters of this servant - how many volumes they make! And this is but one occupation among my occupations....
- 1 ای ثابت بر میثاق شکوه از تأخیر ارسال اجوبه
فرموده بودید حق با شماست ولی دستی از دور بر
آتش داری نمیدانی چه هنگامه و قیامتیبست چنان
گنان میفرمائی که اشغال و شواغل و متاعب و
مصائب این عبد را مثیل و نظیری بوده و هست
لا والله بحوریست در هیجان
- 2 در قطر مصر ملاحظه نما که معدودی از احباء
موجود که نسبت بسائر جهات حکم قطره دارد
باوجود این مکاتیب این عبد را جمع نما چند سفر

میشود دیگر قیاس کن و تحریر یک شغل از
مشاغل این عبد است...

MMK5#126 p.099x

AB05637

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

- 1 O spiritual youth! O companion of spiritual souls! What you had written to Jenab Aqa Seyyed Taqi was noted. The gardens of its contents contained novel meanings, and the pools of its foundations held delicate waves.

1 ای جوان روحانی ای مونس جانهای روحانی
آنچه بجناب آقا سید تقی مرقوم نموده بودید
ملاحظه گردید ریاض مضامینش را معانی
بدیعه بود و حیاض مباینش را امواج لطیفه
- 2 Thank the Divine Unity that you are firm and steadfast like an impregnable fortress upon the explicit Covenant, and like a piercing meteor repelling every specific barker - a brilliant star in the horizon of the love of God and a radiant meteor in the heights of the knowledge of God.

2 شکر کن حضرت احدیت را که چون بنیان
مرصوص ثابت و مستقیم بر عهد منصوص و
چون شهاب ثاقب راجم هر ناعق مخصوص افق
محبة الله را نجی ساطعی و اوج معرفة الله را
شهابی لامع
- 3 Now, in gratitude for this great bounty and supreme favor, arise like 'Abdu'l-Baha in servitude to the Beauty of Abha, and strive in bondage to the Sacred Threshold, so that we may adorn the ear of consciousness with the ring of servitude at His gate, spread wide the carpet of His bestowals, scatter the musk-diffusing fragrance to all horizons, and propagate His heavenly teachings.

3 حال بشکرانه این فضل و عنایت عظمی چون
عبدالبهاء بر عبودیت جمال ابهی قیام کن و در
رقیت آستان مقدس بکوش تا حلقه بندگی
درگاهش را زینت گوش هوش نمائیم و بساط
موهبتش بگستریم و نافه مشکارش بر آفاق
نثار کنیم و تعالیم سماویش منتشر نمائیم
- 4 This is the great bounty and manifest generosity. And upon you be the glory.

4 اینست فضل عظیم و جود مبین و البهاء علیک

MKT8.074a

AB05756*To: Huviyyih, in Qazvin*

- 1 O handmaiden of God! The condition of servitude at the threshold of the Divine Unity is discernment and distinction - that is, one must become distinguishing between light and darkness, guidance and error, foolishness and wisdom, and punishment and divine gift in all degrees.
- 2 For in all degrees of existence there are two aspects: one aspect is the court of divine bestowal and the other aspect is the court of the demons. Paradise and hell are visible in all stations. Whatever is of the attributes of the All-Merciful is paradise and gardens, and whatever results from deficiency is the reality of the fires.
- 3 Therefore look at the degrees of existence - whatever you observe of the gifts of the Loving Lord, seek it with heart and soul and run in the path of its pursuit until you become a center of the merciful emanations and the pole of the circle of divine guidance.
- 4 And glory be upon you.

1 ای کنیز خدا شرط کنیزی درگاه احدیت ادراک و تمیز است یعنی باید ممیز بین نور و ظلمت و هدایت و ضلالت و بلادت و درایت و نعمت و موهبت در جمیع مراتب گردد

2 زیرا در جمیع مراتب وجود دو جهت موجود یکجهت ایوان موهبت یزدانست و جهت دیگر دیوان دیوان جنت و جحیم در جمیع مقامات مشهود آنچه از شئون رحمانست فردوس و جنان است و آنچه از نتائج نقصانست حقیقت نیرانست

3 پس در مراتب وجود نظر کن آنچه را از مواهب رب ودود مشاهده نمائی بجان و دل یجو و در سبیل طلبش بیو تا مرکز سنوحات رحمانیه گردی و قطب دائره هدایت ربانی

4 و البهاء علیک

MMK3#165 p.116

AB05771*To: Ibrahim son of Nabil, in Qazvin*

- 1 O thou who art turned toward the Divine Kingdom! Although the outpourings of the Supreme Pen and the waves of the Sea of Nun mentioned in the Qur'an have filled the worlds of the seen and unseen, leaving no room for any other pen and no need for the waves of any other sea of ink, yet out of love and affection and to express the surging waves of the seas of longing and desire of the heart, these lines flow from the pen. O thou who art enkindled with the fire of the love of God! Night and day, I beseech from God that such warmth may be manifested from thy heart and soul that all creation may be moved thereby.
- 1 ای متوجه بملکوت الهی اگرچه رشحات قلم اعلی و طفحات بحر نون که در فرقان مذکور عالم غیب و شهود را پر نموده دیگر مجال از برای قلبی نماند و احتیاج بامواج بحر مدادی نگذاشت لکن من باب محبت و مودت و اظهار تموجات بحور شوق و اشتیاق قلب رقی از قلم ظاهر میشود ای مشتعل بنار محبت الله در شب و روز در قلوب روحانیان موجودی از حق میطلم که چنان حرارتی از دل و جانت ظاهر فرماید که امکان متأثر گردد

- 2 “Kindle thou the fire of love and burn away all things,
 3 Then step forth and enter the path of the lovers.”
 4 If thou art blessed with this bounty of the King of Creation,
 thou shalt be as a soul to the body of contingent being and as
 the spirit of Paradise. And the Glory be upon thee.

2 نار عشقی بر فروز و جمله هستیا بسوز

3 پس قدم بردار و اندر کوی عشاقان گذار

4 اگر باین بخشش سلطان آفرینش فائز گردی
 جسم امکانرا جان باشی و جان جنان گردی
 و البهاء علیک

MSHR.5.170

AB05712

To: *Shaykh Kazim Qazvini (Samandar)*

- 1 O Samandar, divine kindled fire!
 2 Praise be to God that the fragrances of the Covenant have
 perfumed the horizons and the lights of the Testament of the
 Ancient Beauty have brought all peoples into longing and ec-
 stasy. The morning breeze is blowing and the soul-refreshing
 fragrance is arriving.
 3 The Blessed Beauty is thy support and shelter - what worry re-
 maineth? And the Greatest Name is thy helper and confirmer -
 what concern remaineth? Be in joy and delight night and day,
 and in gladness and rapture evening and morn.
 4 Give glad tidings of divine bounties to all the friends and in-
 toxicate all the loved ones from the brimming cup of God. In
 this glorious Cycle and blessed Century of the Peerless Lord,
 guide them to sacrifice their lives, for we are all a sacrifice for
 His countenance and devoted to His musk-scented hair, and
 we shall attain to the threshold of His Kingdom.
 5 And upon thee be Glory.

1 ای سمندر نار موقدهء الهیه

2 الحمد لله نفحات میثاق آفاق را معطر نموده و
 انوار عهد جمال قدم جمیع امم را در شوق و
 ولوله آورده نسیم صبحدم میوزد و شمیم روحپرور
 میرسد

3 جمال مبارک پشت و پناه تست دیگر چه غم
 داری و اسم اعظم معین و مؤید تست دیگر چه
 اندیشی شب و روز در وجد و طرب باش و لیلاً
 و نهاراً در سرور و وله

4 جمیع یاران را بمواهب یزدان بشارت ده و کلّ
 دوستان را از جام سرشار الهی سرمست نما و در
 این کور مجید و قرن سعید ربّ فرید بر جانفشانی
 دلالت فرما زیرا کلّ قربان روی اویم و فدای
 موی مشکبوی او و در آستان ملکوتش فائز
 خواهیم گشت

5 و البهاء علیک

AYBY.365 #049

AB05782

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

- 1 O ye who are longing for the countenance of that Kind Beloved! 1 ای مشتاقان روی آن دلبر مهربان
- 2 Praise be to God that the city of Qazvin has become such a banquet hall of the highest heaven that in the Festival of Ridvan the heavenly feast descended from the celestial kingdom. Gatherings of unity were arranged and assemblies of the new creation were adorned. Verses were recited, prayers were chanted, and the explanation of clear proofs, odes, praises and divine attributes brought the people of the Kingdom into motion and made 'Abdu'l-Baha, with heart and soul, an intimate companion and confidant in a realm sanctified from water and clay. 2 الحمد لله مدینه قزوین چنین ضیافتگاه علّیین گردید که در عید رضوان مائده رحمن از ملکوت آسمان نازل شد محافل توحید آراسته گشت و انجمن خلق جدید تزیین یافت تلاوت آیات شد ترتیل مناجات گشت و بیان ینات قصائد و محامد و نعوت الهیه اهل ملکوت را باهتزاز آورد و عبدالبهاء را بجان و دل در عالم مقدّس از آب و گل همدم و همراز و دمساز کرد
- 3 Observe how much joy and composure this grieving heart obtains from the sweet fragrances of the gardens of fellowship of the friends of God. Would that all cities would learn from the unity, oneness, love and fellowship of the friends in Qazvin. 3 ملاحظه نمائید که این قلب حزین از نفحات ریاض الفت احبای الهی چه قدر سرور و تمکین حاصل مینماید کاشکی جمیع مدن اقتباس از اتحاد و یگانگی و محبت و الفت احبای قزوین مینمودند
- 4 And upon you be greetings and praise. 4 و علیکم التّحیّة و الثّناء

INBA17:110, YQAZ.538b

AB05522

To: Wife of Shaykh Kazim Samandar, in Qazvin

- 1 O faithful leaf, handmaiden of God, wife of Samandar, upon her be the Most Glorious Glory of God! God is Most Glorious! 1 ق ورقه موقنه امه الله ضلع جناب سمندر علیها بهاء الله الابهی الله ابهی
- 2 O handmaiden of God! O faithful leaf! In this mighty century, this wondrous age, and this cycle of the Ancient Beauty (may my spirit be sacrificed for His loved ones), handmaidens shall be raised up who will tear asunder the veils of the people of the world through the power of mighty proof, and who will demonstrate such steadfastness and firmness that the firm mountains will be astonished. And verily you, O faithful leaf, cling to the hem of the robe of grandeur, hold fast to the sure handle, be attracted by the divine fragrances, remember God 2 ای امه الله ای ورقه موقنه در این قرن عظیم و عصر بدیع و کور جمال قدم روحی لاجبائه الفدا امائی مبعوث گردند که حجیات اهل امکان را بقوه برهان عظیم بردرند و چنان قدم ثبوت و رسوخ بنمایند که جبال راسیات حیران مانند و آنک انت یا ایّها الورقة الموقنه تشبّی بذیل رداء الکبریاء و تمسکی بالعروة الوثقی و انجذبی

in the evening and at dawn, turn to the Abha Kingdom and say:

- 3 “My God, my God! You know the secret of my heart and the reality of my inner being. I beseech You and implore at the gate of Your oneness to make me a sign of Your unity and the essence of Your love among Your handmaidens, the embodiment of Your knowledge among the leaves, and the spirit of attraction among the assured ones. Verily You are the Generous, the Merciful, the Bestower.”

بنفحات الله و اذكرى الله بالعشي و الاشرار و
توجهي الى الملكوت الابهي و قولي

3 الهى الهى انت تعلم سر قلبي و حقيقة فؤادي
اننى ابتل اليك و اتضرع بباب احديتك ان
تجعلني آية توحيدك و جوهر حبك بين امائك و
ساذج عرفانك بين الورقات و روح الانجذاب
بين الموقنات انك انت الكريم الرحيم الوهاب

MKT7.041b, AYBY.397 #093, TRZ1.059b

AB05524

To: Zahra Hakim Karim Ilahi, in Qazvin

- 1 O handmaiden of God! The Divine Physician of hearts and the Healer of bodies and souls arrived at the Luminous Threshold with perfect eagerness and joy, and his arrival became the cause of delight to the essences of being. He rubbed his blessed face in the dust of the Holy Threshold, making it fragrant and perfumed, and received spiritual bounties. The influence of this pilgrimage will become evident and manifest in the future, for when he returns from this rose garden, he will, God willing, take with him the holy fragrances and the sweet scents of intimacy as a gift. At the Divine Threshold, he remembered all relatives, friends, family and kindred, and made pilgrimage on behalf of all.

- 2 O my God, my God! This is a handmaiden who has associated herself with Him Whom Thou hast loved and Who hath loved Thee. O Lord! Make her a sign of Thy bounty among Thy handmaidens and a light of Thy knowledge among the assured ones who are firm in Thy Cause. Verily, Thou art the Powerful, the Mighty, the Generous.

1 اى امة الله حضرت طبيب قلوب و حكيم اجسام
و ارواح در كمال اشواق و افراح وارد عتبه
نوراء گردید و ورودش سبب سرور جواهر وجود
شد و رخ فرخرا بتراب آستان مقدس مغبر و
معبر نمود و دماغرا معطر كرد و استفاضه
فيوضات معنويه فرمود و در مستقبل تأثير اين
تشرف واضح و مشهود گردد زيرا از اين گلستان
چون رجوع نمايد روائح قدس و نفحات انس
ارمغان انشاء الله خواهد برد و در عتبه رحمانيه
جميع خویشان و ياران و خاندان و دودمان كل
را ياد نمود و از قبل كل زيارت كرد

2 الهى الهى هذه امة انتسبت لمن احبته و احبك
اى رب اجعلها آية موهبتك بين امائك و نور
معرفتك بين القانتات من الموقنات على امرك
انك انت المقتدر العزيز الكريم

MKT5.006

AB12411*To: Mashhadi Abdur-Rida, in Qum*

- 1 O thou who art accepted at the Threshold of the Most Glorious! The Concourse on High offer praise, and the Herald of the Abha Kingdom teaches that: "O thou ancient servant of that Manifest Light! Blessed art thou for having adopted the ways of the exalted ones, and like the stars of the Pleiades, gathered the friends together in an intimate gathering. Therefore take up the cup of the Covenant and intoxicate the companions of the feast of fellowship, that thou mayest become a sign of guidance and a gift of the Concourse on High."
- 2 Convey endless greetings to the handmaiden of God, Qamar Sultan, and say: "O spiritual leaf! The divine bestowal is a special mercy. Give thanks to God that thou hast been singled out for this. Morning and night, supplicate with utmost lowliness and desperation at the Court of the Self-Sufficient, seek the divine breath, and pursue heavenly confirmations, that thou mayest become a blazing candle and adorn the gathering of the handmaidens of the All-Merciful."

1 ای بندهء مقبول آستان اہبی ملأ اعلیٰ تحسین
مینماید و هاتف ملکوت اہبی تلقین میکند کہ
ای بندهء دیرین آن نور مبین خوشا بحال تو کہ
آیین علین گرفتی و مانند اختران خوشهء پروین
یاران را در محفل دلنشین جمع و قرین نمودی
پس پیماہ پیمان بدست گیر و حریفان بزم انس
را سرمست کن تا آیت ہدی شوی و مہبت
ملأ اعلیٰ

2 امة الله قمر سلطان را تحیت بی پایان برسان و
بگو ای ورقهء روحانیہ مہبت سبحانیہ رحمت
مخصوص است حمد کن خدا را کہ بآن
اختصاص یافتی صبح و شام بدرگاہ بی نیاز عجز
وزاری نما و بیقراری کن و نفس رحمانی طلب
و تأیید حضرت سبحانی جو تا شمع افروخته
گرددی و انجن اماء رحمن را زینت بخشی

QUM.273-274

AB12413*To: Naddaf, Muhammad Rida et al., in Qum*

- 1 O God! O Thou Who givest life to souls, and quickeneth bodies, and sendeth the winds! I beseech Thee to give these two faithful servants, Muhammad-Husayn and Muhammad-Ibrahim, to drink from the cups of forgiveness and the goblets of eternal joy at the dawning of the morn of pardon and forbearance and forgiveness upon the people of prosperity.
- 2 O Lord! These two are signs from among the signs of Thy love and two words from the book of Thy remembrance in the scrolls and tablets. Therefore confirm them in the Preserved Tablet and remember them in Thy Kingdom and cause them to hear from the birds of Thy holy garden the fragrances of Thy Paradise. Lead them to the Kawthar of bounty and remove for them the veil from the light of Beauty and grant them the

1 اللهم يا محيي الأرواح ومنعش الأشباح ومرسل
الرياح اني ارجو ان تسقي العبدین الصادقین
محمد حسین و محمد ابراهیم اقداحاً من راح الغفران
و کؤوساً من مدام الأفراح عند طلوع صباح
العفو و الصفح و السماح علی اهل الفلاح

2 رب انما آیتان من آیات حیک و کلتمان من
کتاب ذکرک فی الصحف و الألواح فتبتهما فی
اللوح المحفوظ و اذکرها فی ملکوتک و اسمعهما
من طيور حديقة قدسک نفحات فردوسک و
اوردهما علی کوثر العطاء و اکشف لهما الغطاء
عن نور الجمال و ارزقهما المشاهدة و اللقاء فی

vision and meeting in the Kingdom of Glory. Verily Thou art the Forgiving, the Generous, the Bestower.

ملکوت الجلال آنک انت الغافر الکریم الوهاب

QUM.130-131

AB05563

To: Muhammad Unis Khalifah, in Rangoon

- 1 O servant of the Glorious Beauty! Open your ears and hear the mystery of "When thy Lord said unto the angels: 'I am about to place a vicegerent upon earth.'"
- 2 Since the Divine Reality has manifestations of brilliant signs and traces in all worlds and stations, therefore in the world of archetypes and spiritual realities He made human reality the niche and glass for the light of Truth and manifested all names and attributes upon it. And when this universal reality appeared in the realm of existence with all its conditions and perfections, the robe of vicegerency adorned it and became the ornament of its symmetrical figure - most becoming indeed!
- 3 That which is above has a reflection below. Therefore since your name is designated as Khalifah (vicegerent), you must place a pearl from the crown of the greatest vicegerency upon your honored brow - that is, you must receive the outpourings of the Most Great Sea and illumination from the Sun of Reality. And glory be upon you.

1 ای بنده جمال ذو الجلال گوش بگشا و سرّ از
قال ربّک للملائکة انّی جاعل فی الأرض خلیفة
را بشنو

2 چون حقیقت الوهیت را در جمیع عوالم و مراتب
تجلی آیات و آثار باهره است لهذا در عالم اعیان و
حقایق ملکوتیه حقیقت انسانرا مشکاة و زجاجة
نور حقیقت فرمود و بجمیع اسماء و صفات بر او
تجلی کرد و چون این حقیقت کلیّه بجمیع شئون
و کالات در عرصه شهود جلوه فرمود خلعت
خلافت زیبایش و آرایش قامت موزون او شد
و بسیار برازنده آمد

3 صورتی در زیر دارد آنچه در بالاستی پس چون
نامت ملقب به خلیفه گشت باید دری از تاج
خلافت کبری بر فرق مفخرت نبی یعنی از
فیوضات بحر اعظم استفاضه کنی و از اشعه
شمس حقیقت استضائه و البهاء علیک

DWNP_v6#04 p.006-007

AB05624

To: Mihdi Tabib Baha'i, in Rasht

- 1 O thou who art firm in the Covenant!
- 2 That which thou hadst written was noted. The loved ones of God must be a mercy to all mankind and loving towards all humanity. They must associate with everyone in a spirit of joy

1 ای ثابت بر میثاق

2 آنچه مرقوم نموده بودید ملاحظه گردید احبّای
الهی باید رحمت عالمیان و مهربان با نوع انسان
باشند با جمیع بروج و ریحان الفت نمایند ولی با

and fragrance. However, from those souls who cast doubts and seek to breach God's impregnable fortress, who wish to uproot the foundation of God's religion from its base, who distort the Book, and who break God's Covenant and Testament - from such souls one must absolutely keep distant and avoid, for the foul odor of Covenant-breaking is so putrid that even if it does not have an intense effect, it will inevitably distress the nostrils and cause weakness, laxity and feebleness.

- 3 A few verses from the Sacred Writings regarding the violators and Covenant-breakers are being sent. This suffices. And upon thee be the Most Glorious Glory.

نفوسی که القای شبهات کنند و حصن حصین الهی را رخنه خواهند و بنیان دین الله از اساس براندازند و تحریف کتاب کنند و عهد و پیمان الهی بشکنند البته از این نفوس باید ابتعاد نمود و احتراز کرد زیرا رائحه کریه نقض چنان متعفن است که اگر تأثیر شدید ننماید لابد مشام را معذب کند و سبب کسالت و رخاوت و سستی گردد

3 چند آیه از آثار مقدسه که در حق ناقضین و ناکثین است ارسال میگردد کفایت است و علیک البهاء الابی

MMK5#254 p.198

AB05867

To: Baha'is of Shamakhi

...O kind and generous Lord, O Illuminator of earth and heaven! We are scattered - gather us; we are poor - we are the destitute; we are wanderers - we are the helpless; we are the fallen - we are the distressed; we are withered - we are the afflicted. Grant us healing! We are sick - bestow a remedy! We are cold - give us flame! We are faded - shed forth a radiance! We are strangers - make us friends! We are moths - make us devoted to the candle of faithfulness! We are thirsty and stained with heart's blood - lead us to the sweet spring and give us to drink from the water of life! Create a tumult in the city and an uproar in all regions, that hearts may become wonderstruck by Thee and souls may be sacrificed for Thee....

...ای یزدان مهربان و بخشنده و درخشنده زمین و آسمان ما جمعیم پریشان تو مستمندیم درویشان تو آوارگانیم بیچارگان و افتادگانیم آشفتهگان افسردگانیم پژمردهگان دردمندیم درمانی بخش رنجوریم دوائی عنایت کن افسرده‌ئیم شعله‌ئی ده پژمرده‌ئیم لمعه‌ئی بیفشان بیگانه‌ئیم آشنا کن پروانه‌ئیم پرسوخته‌ئیم شمع وفا فرما تشنه‌ئیم و بخون دل آغشته چشمه‌ئ خوشگوار برسان و از آب حیات بنوشان ولوله‌ئی در شهر انداز و آشوبی در آفاق افکن تا دلها حیران تو گردد و جانها قربان تو...

INBA75:061x, DWNP_v5#06 p.002x,
DUR1.237x, MJMJ1.083x, MMG2#158
p.179x, MJH.032x

AB11741

To: Husayn Aqa from Majdul-Ashraf Family, in Shiraz

- 1 O thou who art attracted to the Beauty of the All-Glorious! ای مفتون جمال ذو الجلال 1
- 2 In the prime of youth and flower of young manhood thou hast found spiritual joy and delight, and joined the company of those possessed with divine love, becoming foremost among those consumed with passion. With the Beloved Kind One thou hast sought secrets and yearnings, that thou might see where this matter leads in the end. در ابتدای جوانی [و] عنفوان شبانی روح و ریحانی یافتی و در زمره شیدائیان درآمدی و سردقتر سودائیان گشتی و با دلبر مهربان سر و سودائی جستی تا ببینی عاقبت این کار بکجا انجامد 2
- 3 In this station, one either loses his life and the arrow flies from the bowstring to reach the target of its aim, or weariness overtakes him in this field and he becomes entangled in desires and hopes, ultimately leading to eternal failure and everlasting loss. There is no doubt that thou art of the first group and a brave champion in the arena of spirit and heart. انسان در این مقام یا جان از دست دهد و تیر از شصت جهد و بهدفع مقصود رسد یا ملال در این میدان حاصل کند و بآرزو و آمال درآویزد و عاقبت بخذلان ابدی و خسران سرمدی انجامد شبهه نیست که تواز حزب اولی و شهنسوار میدان جان و دل 3
- 4 Therefore, take up the laughing cup of mystic knowledge and like the weeping flagon, raise a most wondrous melody in this garden of the All-Merciful, that thou mayest become a sweet-singing parrot, tasting sugar again and again. And upon thee be greetings and praise. پس ساغر خندان عرفان بدست گیر و مانند مینا گریان شو و آهنگی بآیدع الحان در این گلشن رحمن بلند کن تا طوطی شکرشکن شوی و هر دم قد مکرر بچشی و علیک التحية و التناء 4

FRH.272

AB05540

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

- 1 O sweet-singing nightingale, your eloquent and articulate verses were observed. The melodies were wondrous and sweet, and the verses were articulate and eloquent. Although 'Abdu'l-Baha has absolutely no time, despite this He writes this letter to bring joy to that spiritual friend and cause an increase in the flow and current of spiritual talent, so that you may compose odes in praise of the Blessed Beauty, may my spirit be sacrificed for His loved ones, and bring the Concourse on High into a state of rapture and joy. ای بلبل خوش الحان اشعار فصیح بلیغ ملاحظه گردید الحان بدیع بود و ملیح و ایات بلیغ بود و فصیح هرچند عبدالبهاء ابداً فرصت ندارد باوجود این بنگارش این نامه پردازد تا سبب سرور آتجیب روحانی گردد و باعث ازدیاد جریان و سریان قریحه روحانی گردد و در محامد جمال مبارک روحی لأجائه الفداء قصائد بنظم آری و اهل ملأ اعلی را بوجد و طرب آری 1

- 2 In the realm of the Moon of Canaan, we are occupied with the mention of the merciful friends, and in utmost lowliness and need we beseech the favors of the Lord that the friends may be enabled to raise from Shiraz such an exalted melody that it may delight the ears of the people of all regions and set the hearts of East and West in motion.
- 3 I have placed the blessed son in a school in Haifa where he is engaged in learning languages and sciences.

2 در خطّه ماه کنعانی بذکر یاران رحمانی مشغولیم و بنهایت عجز و نیاز از الطاف حضرت یزدان استدعا مینمائیم که یاران موفق گردند تا از شیراز شهنازی بلند گردد که آذان اهل آفاق را متلذذ نماید و قلوب شرق و غرب را باهتزاز آرد

3 نجل سعید را در حیفا در مدرسه‌ئی نهادم و بتحصیل لسان و علوم مشغول است

INBA87:571, INBA52:606, MKT5.213b

AB05601

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

- 1 He is the Ancient Truth!

1 هو الحقّ القديم

- 2 O you who are firm in the Covenant! His honor Afnan of the Blessed Tree, Aqa Mirza Aqa, is departing for that region in the utmost spirit and fragrance and firmness in the Covenant and service to the Threshold of the All-Merciful. Upon his arrival, the honored Afnans of the Sacred Tree and all the friends must hasten to meet him with the utmost love and respect, and must resort to all means of affection, and never allow any trace of past grievances to cross their minds.

2 ای ثابت بر پیمان حضرت افنان سدره مبارکه جناب آقا میرزا آقا در کمال روح و ریحان و ثبوت بر پیمان و خدمت بآستان یزدان عازم آسمان میشوند حین ورود باید حضرات افنان شجره مقدسه و جمیع یاران در کمال حبّ و احترام بملاقات شتابند و جمیع وسائط حبیّه تشبّث فرمایند و ابداً اغبرار ما مضی را بخاطر خطور ندهند

- 3 And that honored one must strive with the utmost effort to be the means of establishing this unity, so that, God willing, all may arise like the hosts of the Supreme Concourse to aid the Word of God in all degrees of existence and in all conditions, both hidden and manifest, through their character, conduct, conditions, deeds and words, and become partners, companions and faithful friends with 'Abdu'l-Baha in servitude, self-effacement, lowliness and fidelity, so that the pillars of the tabernacle of sanctification may be raised and the Most Glorious Paradise may unveil its countenance in the utmost freshness and grace.

3 و آنحضرت باید در نهایت همت واسطه عقد این الفت گردند که انشاءالله کلّ چون جنود ملأ اعلی بر نصرت کلمه الله در جمیع مراتب وجود و شئون غیب و شهود از اخلاق و اطوار و احوال و کردار و گفتار قیام نمایند و شریک و رفیق و وفیق عبداله‌آ در عبودیت و فناء و رقیّت و وفا گردند تا عماد خباء تقدیس مرتفع شود و جنت ابی در نهایت طراوت و لطافت چهره گشاید

INBA87:627, INBA52:671

AB05599*To: Mirza Husayn Fathabadi, in Shiraz*

- 1 O steadfast one in the Covenant! The sweet fragrance and delightful breeze that wafted from the gardens of the love of God perfumed the nostrils of the friends, for this fragrance spreads from the blossoming flower in the divine meadow and thus bestows spirit and joy upon the friends.
- 2 Through God's grace and bounty, it is hoped that He will grant endless bounties to the friends and freely bestow a royal treasure. I beseech His All-Merciful court that at every moment, with dewdrops from the ocean of favors, He may grant freshness and grace to the gardens of hearts.
- 3 This is a bounty without equal, for while bounty and generosity in the contingent world has limits, the gifts of the world of the Kingdom are infinite.
- 4 Therefore say: O divine friends! Arise with utmost joy and gladness, with attraction and delight, to thank the Forgiving Lord for granting such a bounty which is the first gift of the world of creation.
- 5 Upon thee be greetings and praise.

1 ای ثابت بر پیمان بوی خوشی و نسیم دلکشی که
از ریاض محبة الله وزیده بود مشام یارانرا معطر
نمود زیرا این رائحه از گل شکفته در چمن الهی
منتشر گردد لهذا یارانرا روح و ریحان بخشد

2 از فضل و موهبت یزدان امید چنانست که
دوستانرا موهبت بی پایان مبذول دارد و گنج
شایگان رایگان نماید از بارگاه رحمانتش ملتمس
که در هر دمی بشبنمی از یم الطاف حدائق
قلوب را طراوت و لطافت بخشاید

3 این فضل لا عدل له است زیرا فضل و جود
را در عالم امکان پایانی ولی موهبت لامکان
غیرمتناهی

4 پس بگوای یاران الهی در نهایت طرب و سرورو
جذب و حبور بشکرانه رب غفور قیام کنید که
چنین بخشایشی مرزوق فرموده که اول موهبت
جهان آفرینش است

5 و علیک التحية و الثناء

INBA84:524a

AB05831*To: Mirza Muhammad Baqir Khan Shirazi*

- 1 O thou who gazest upon the Most Glorious Kingdom!
- 2 How can I describe my heartfelt grief over the lack of unity among some of the friends in that blessed land? By the spirit of the Intended One, I am infinitely distressed. We had hoped that in these endless trials and tribulations the friends would become a healing balm for the wounds inflicted by the oppressors.
- 3 Now the lack of unity and oneness among the friends has reached such a point that the arrows and spears of strangers have completely lost their effect - whatever wounds they inflict

1 ای ناظر بملکوت ابدی

2 چه نگارم که تأثرات قلبیه خویش را از عدم
یگانگی بعضی احباب آن ارض مبارکه بیان نمایم
بروح حضرت مقصود که بی نهایت متأثرم ما را
امید چنان بود که یاران در این بلایا و مصائب
نامتناهی مرهم زخم جفاکاران گردند

3 حال عدم اتحاد و یگانگی دوستان کار بجائی
رسانده که تیر و سنان بیگانگانرا بکلی تأثیر

have become like honey, for they gladden the spirit and their impact is merely physical. But the lack of fellowship among the friends with one another is a spiritual wound, and it also causes the body to waste away from the severity of the spirit's distress.

نگذاشته آنچه زخم زند مانند شهد شده است
زیرا روح مستبشر میگردد و صدمه و تأثیرش
جسمانیست ولی عدم الفت یاران با یکدیگر زخم
روحانیست و جسد را نیز از شدت تأثر روح
میگدازد

- 4 I am now so sorrowful and grief-stricken that my fingers can no longer write - my hands are trembling. Consider then how sorrowful and heartsick I am. I cannot write more than this.

4 الآن بقسمی محزون و متأثرم که اصابع از تحریر
باز مانده انامل میلرزد دیگر ملاحظه کنید که
چه قدر محزون و دلخونم بیش از این تحریر نتوانم

- 5 And the Glory be upon thee.

5 و البهاء علیک

INBA84:308

AB05951

To: Mirza Murtada Bazzaz, in Shiraz

- 1 O Mortaza! O Chosen One! Consider how His Holiness the Light of the Two Easts, Aqa Mortaza, martyr in the path of the Most Great, may my spirit be sacrificed for him, attained with utmost joy and greatest gladness to the supreme martyrdom and was confirmed therein.

1 یا مرتضی یا مجتبی حضرت نور مشرقین آقا مرتضی
شهد سبیل کبریا روحی له الفدا را ملاحظه
نما که چگونه بنهایت مسرت و بشارت کبری
بشهادت عظمی موفق و مؤید گشت

- 2 Such is the station of the sincere ones, such is the mark of the unified ones, such is the attribute of the yearning ones, and such is the attraction of the hearts of lovers. I beseech God that He may ordain such detachment, such attraction, and such supreme triumph for us all.

2 هذا شأن المخلصین و هذا سمة الموحدين و هذا
صفة المشتاقین و هذا جذبة قلوب العاشقین از
خدا میطلبم که چنین انقطاع و چنین انجذاب و
چنین فوز عظیم از برای کل ما مقدر فرماید

- 3 Would that I had been with him, soaring to the highest horizon from the mouth of a cannon exploding with flames of fire into the vast expanse!

3 یا لیت کنت معه متطائراً الى الاوج الاعلی من
فم مدفع منفجرٍ بلهب النار الى اوسع الفضاء

- 4 Convey loving greetings to Haji Muhammad Husayn, upon him be the Glory of God, the Most Glorious. We ever remember his endearing countenance and beseech God for help, protection, shelter and grace on his behalf.

4 جناب حاجی محمد حسین علیه بهاء الله الابهی
را تحیت مشتاقانه برسان همواره یاد روی دلجوی
او کنیم و از خدا طلب عون و صون و حمایت و
عنایت در حق او بنمائیم

- 5 And upon you be greetings and praise.

5 و علیک التحية و الثناء

INBA84:246b, TISH.213

AB05909

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

- 1 O exalted branch of the divine Lote-Tree! If you could know with the eye of certainty what feelings of love surge in this grieving heart and wounded soul for the Afnans of the Tree of Eternity and the branches of the Lote-Tree of Sinai, by God the True One, you would rend your garment, remove all doubt, cast off restraint, tear away the veils, unbutton your clothes, strip bare your body, and cry out in private and in public: "Come, O people of the earth, to the fountain of God's gift! Come to the Kawthar of God's mercy! Come to the outpouring of the cloud of God's grace! Come to the gardens of God's bestowal! Come to the flowing pools filled with the outpouring of God's grace! Come to the verdant groves watered by the rain of God's blessing!"

1 ایها الفرع الرفیع من السدرة الرحمانية لو تعلم بعین
الیقین ما یختلج فی هذا القلب الحزین و الفؤاد
الجریح من احساسات الحب لأفنان دوحه البقاء
و فروع سدرة السیناء تالله الحق لشققت الجیب
و ازلت الریب و خلعت العذار و هتکت الأستار
و فککت الأزرار و عرّیت البدن و نادیت بالسر
و العلن هلبوا یا اهل الأرض الی معین موهبة الله
هلبوا الی کوثر رحمة الله هلبوا الی فیض سحاب
عناية الله هلبوا الی ریاض منحة الله هلبوا الی
الخیاض الطافحة بفیض عناية الله هلبوا الی غیاض
مخضرة بغیث نعمة الله

- 2 And I beseech God to make you a luminous torch, a shining lamp, a pure spring, and a fruitful branch in full bloom and leaf. And the Glory be upon you.

2 و اسأل الله ان یجعلک مشعلاً نورانیاً و سراجاً
منیراً و معیناً صافیاً و فنناً مثمراً مزهراً مورقاً و
البهاء علیک

INBA87:493, INBA52:518

AB05911

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

- 1 O exalted branch of the Blessed Tree! Your letters were received. Their meanings expressed steadfastness in God's Covenant. It is hoped through the confirmation of the Glorious Lord that you will be assisted in all places, times and conditions to serve at the Sacred Threshold and render service to the Cause of God and the loved ones of God. This is the fruit of existence and the essence of purpose.

1 ایها الفرع الرفیع من الشجرة المباركة مکاتیب آن
حضرت رسید معانی مبانی ثبوت بر پیمان الهی بود
امید از تأیید ربّ مجید چنانست که در جمیع
امکنه و ازمه و احوال موفق بعبودیت آستان
مقدس گردید و خدمت بامر الله و احباء الله
نمائید اینست ثمره وجود و جوهر مقصود

- 2 The honored Afnans of the Sacred Tree were with us for some time and were blessed to visit the Pure Shrine. The intention was that they would be blessed with the great bounty of circumambulation here longer, but due to your being alone, and especially since Mirza Badi' mentioned some slight illness, therefore the honored ones requested to return. This servant also, considering that perhaps loneliness would cause distress

2 حضرات افنان شجره مقدسه چندی بود در نزد
ما بودند و زیارت تربت طاهره مشرف مقصود
این بود که بیش از این در اینجا بفوز عظیم طواف
موفق باشند ولی تنهایی آن حضرت و بخصوص
که میرزا بدیع ذکر اندک کسالتی نموده لهذا
حضرات خواهش مراجعت نمودند این عبد نیز
بملاحظه اینکه شاید تنهایی سبب صدمه و دلتنگی

and depression, gave permission. God willing, they will return with utmost joy and gladness.

باشد اجازه داد انشاءالله بنهایت سرور و بشارت
مراجعت میفرمایند

INBA87:277a, INBA52:281

AB05908

To: Siyyid Husayn Afnan, in Shiraz

- 1 O noble branch of the Divine Lote-Tree! 1 أيتها الفرع الرفيع من السدرة الرَّحمانية
- 2 His honor Aqa Siyyid Hadi arrived safely and securely, and is resting and reposing under the shelter of the Holy Threshold, having attained the bounty of the Lord God. It is hoped that he will receive confirmations to serve the Cause of God. 2 جناب آقا سیّد هادی آماناً و سالماً واصل و در ظلّ آستان مقدّس مستريح و مرتاح و فائز از فضل حضرت یزدان امید است که توفیقات بر خدمت امر الله یابند
- 3 Today the Afnans of the Divine Tree must strive with heart and soul, and spend their nights and days in supplication and humility, that perchance they may scatter pure seeds in this earthly field, so that through the outpourings of the cloud of the munificent Kingdom of the All-Bountiful, that region and realm may become verdant and flourishing. 3 اليوم افنان سدرة باید به جان و دل بکوشند و شب و روز در تبتّل و تضرّع آیند که شاید تخم پاکتی در این مزرعهء عالم بیاشند تا بفیوضات ابر بهمن ملکوت ذوالمنن آن خطّه و دیار سبز و خرم گردد
- 4 O Lord! Assist the Afnans of Thy divine Lote-Tree to diffuse Thy fragrances, to spread the sweet scents of Thy breezes, to waft the musk of Thy rapture, to cause the lights of Thy blessings to shine forth, to make the stars of Thy bestowals appear, and to bring about the conformity of the realm below with the images of Thy Most Glorious Kingdom. Verily Thou art the Confirmer, the Succorer, the Giver, the Generous, the Merciful. 4 ربّ اید افنان سدرة فردائیتک علی نشر نفحاتک و عبوق طیب فوحاتک و سطوع مسک جذباتک و شروق انوار برکاتک و بزوغ کواکب مواهبک و حصول انطباق الملأ الأذنی بصور ملکوتک الأبهی انک انت المؤید والموفق والمعطى الکريم الرحيم

INBA87:403, INBA52:415

AB05690*To: Aqa Siyyid Ali, in Tabriz*

- 1 O thou whose face is radiant! Give thanks to God that thou hast drunk from the spring of the Tasnim of divine knowledge and tasted the choice honey of certitude. Thou art intoxicated with the wine of awareness and holdeth in thy hand the goblets of joy filled with the wine of delight.
- 2 In one hand the wine-cup, in the other the Beloved's tress
- 3 A dance in the midst of this field is my heart's desire
- 4 If thou observest with penetrating vision, thou wilt witness that today thou art the recipient of God's greatest gifts and art mentioned in the most noble spot in all the world - a Threshold that is the circling-point of the sacred realities of the unseen and the seen, and a Presence that is the object of devotion of the Concourse on High. Be grateful and offer praise, saying: "O Lord! Holy and sanctified art Thou, and needless and exalted. Grant this helpless servant refuge and shelter in the protection of Thy Divine Unity, and bestow upon him a dwelling and habitation beneath the shade of Thy Loftiest Tree." And the glory be upon thee.
- 1 ای روی تو روشن شکر کن خدا را که از عین تسنیم عرفان نوشیدی و از شهد فائق ایقان چشیدی از باده هوش سرمست گشتی و از نخر سرور اقداح جبور بدست
- 2 یک دست جام باده و یک دست زلف یار
- 3 رقصی در این میانه میدانم آرزوست
- 4 اگر بصر حدید ملاحظه نمائی مشاهده فرمائی که الیوم باعظم مواهب الهیه فائزی و در اشرف نقطه عالم مذکوری آستانیکه مطاف حقائق مقدسه غیب و شهود است و حضرتیکه مقبل ملاً اعلی است شکر نما و ستایش فرما و بگو خداوند پاک و مقدسی و بنیاز و منزهی این بنده پیچاره را در پناه حضرت احدیت ملجأ و پناه بخش و در ظل سدره بیتهایت مسکن و مأوی عنایت کن و البهاء علیک

MSHR5.428, MJMJ2.094x, MMG2#143
p.161x

AB05817*To: Haji Muhammad Husayn, in Tabriz*

- 1 O thou who art assured by the verses of God! Thou hast been gathered into this rose garden with a radiant face and hast become an unfurled tablet. In the gardens of divine realities thou hast blossomed like a flower, and in love for the Beloved of all horizons thou hast pierced the pearl of thy heart with the diamond of grace. Thou hast kindled the lamp of thy soul and burned away the veils of separation. Thou hast brought thy soul to life and made the temple of thine existence fresh and becoming.
- 2 All these are from the favors of the Most Merciful Lord, which are among the special gifts of this Most Great Cycle and the
- 1 ای موقن بآیات الله در این گلشن بارخی روشن محشور شدی و لوحی منشور گشتی در حدائق حقائق چون گل شکفتی و در محبت محبوب آفاق دردانه قلب را بالماس عنایت سفتی مشعل جانرا برافروختی و حجاب احتجاب بسوختی جانرا زنده نمودی و هیكل وجود خویش را تازه و برازنده
- 2 اینها جمیع از الطاف حضرت رحمن است که از مواهب مختصه این کور اعظم و عنایت جمال

grace of the Ancient Beauty - may the spirit of all holy Manifestations in existence be a sacrifice for His generosity.

- 3 Therefore in gratitude for these favors and bestowals, become detached from all else but Him and become as a flower in the rose garden of His praise, so that thou mayest praise Him with the tongue of existence and appear as a praiseworthy creation in the Kingdom of witness.
- 4 If we look to our own reality, we are but dust in the path, yet if we look to His grace, we are dawning-places of lights.

قدمست روح المظاهر المقدسة في الوجود لجوده
الفدا

3 پس بشکرانه این الطاف و اسعاف از مادون او
ببزار شو و در ستایش او گل گلزار تا بلسان
وجود او را بستائی و در ملکوت شهود خلق
محمود بنمائی

4 اگر بحقیقت خود نگریم خاک رهگذاریم و اگر
بعنایت او نظر کنیم مطالع انوار

MKT9.196a

AB05617

To: Ibrahim Munir Divan, in Tabriz

- 1 O thou who art firm in the Covenant! Thy letter was received and its contents were noted in detail. Although there is hardship and straitness, yet there is a melody and song that can transform every difficulty into ease and every constraint into boundless relief. Hardship becomes pleasure and difficulty becomes abundant bounty. The divine friends must consider every trial as happiness with heart and soul, and count every tribulation and pain as a gift, bounty and favor. How well was it said:
- 2 "A hundred thousand living hearts are needed on this path
- 3 To sacrifice a hundred lives with every breath"
- 4 Despite this, there is hope that the means of ancient comfort will be provided through His aid, grace and bounty. The letter you had requested for the friends in Artuz, Yerevan and Nakhchivan has been sent. And upon thee be greetings and praise.

1 ای ثابت بر پیمان نامهء شما رسید و بر تفصیل
اطلاع حاصل گردید هر چند عسرت و تنگیست
ولی نغمه و آهنگی بلند است که هر شدتبرا رخا
نماید و هر تنگی را گشایش بینتها فرماید عسرت
عشرت شود و معسور فیض موفور گردد یاران
الهی باید هر سختی را به جان و دل خوشبختی
دانند و هر محن و آلامرا منح و انعام و اکرام
شمرند

2 چه خوش گفته زنده دل باید در این ره صد
هزار

3 تا کند در هر نفس صد جان نثار

4 باوجود این امید چنین است که اسباب آسایش
دیرین فراهم آید بعونه و فضله و جوده مکتوبی
که بجهت یاران ارتوز و ایروان و نخبجوان خواسته
بودید ارسال گردید و علیک التحية و الثناء

MKT6.121a, MSHR3.353

AB05968*To: Siyyid Abdu'llah Miyaniji, in Tabriz*

- 1 O thou whom God has enabled to exalt His Word among all peoples! 1 یا من وقفه الله على اعلاء كلمته بين الوری
- 2 Blessed art thou, O herald of the Most Glorious Kingdom and guide to the light of guidance shining forth from the Sinai Tree! By the life of God, every word that issues forth from the mouth of the chosen ones in spreading the divine fragrances is greater in station than all that exists upon the dusty earth. 2 طوبی لك ایها المنادی بملکوت الأبهی والهادی الى نور الهدی المتلألأ من سدره سیناء لعمر الله انّ کلّ کلمة تخرج من فم الأصفیاء فی نشر نفحات الله لأعظم شأنأ ممّا خلق على وجه الغبراء
- 3 Observe the effects of God's bounty: He sends down blessed water from heaven which causes the good land to bring forth its vegetation by the leave of its Lord - a beautiful growth consisting of the sweet basils of the knowledge of God, the flowers of the love of God, and the roses of God's outpourings. 3 و انظر الى آثار موهبة الله انزل من السماء ماءً مبارکاً یروی به البلد الطیب نفرج نباته باذن ربّه نباتاً حسناً الا و هو ریاحین معرفة الله و ازهار محبة الله و اوراد فیوضات الله
- 4 Therefore thank God for having raised thee from thy resting place and made thee a herald of His name in those regions. This befits one such as thee. I beseech God to guide many souls through thee. 4 فاشکر الله بما بعثک من مرقدک وجعلک منادياً باسمه فی تلك الأنحاء و لمثلک ینبغی هذا اسئل الله ان یهدی بک نفوساً كثيرة
- 5 And upon thee be the Most Glorious Glory. 5 و علیک البهاء الأبهی

MMK6#147

AB05773*To: Siyyid Mihdi Yazdi the martyr, in Tabriz*

- 1 O thou who art intoxicated with the wine of the All-Merciful! 1 ای مخمور باده رحمانی
- 2 Consider the grace of the Glorious Lord, how great it is, and His generosity, how wondrous, that this 'Abdu'l-Baha, at this time when the sun of heaven is setting and the assembly of different groups is gathering, has taken up the pen and, turning away from all, has become occupied with thoughts of thee. 2 فضل حضرت ربّ جلیل را ملاحظه فرما که چه قدر عظیم است و جودش چه قدر بدیع که این عبدالهاء در این وقت که شمس سما آفل و انجمن گروه مختلف حافل خامه برداشته و روی از کلّ برتافته و بیاد تو مشغول گشته
- 3 O spiritual friend! I hope that through divine favors thou mayest shine forth like a candle and burn away the veils of all parties, and like a star in the horizon of glory thou mayest 3 ای یار معنوی از الطاف الهی امیدوارم که چون شمع برافروزی و حجات جمیع احزاب بسوزی و چون ستاره افق عزّت بدرخشی و دلیل هر علیل شوی و هادی سبیل هر گمگشته ذلیل

gleam and become a guide to every sick one and a leader on the path for every lost and lowly one.

- 4 Kindle the fire of divine love and ignite a flame in the very foundation of this world. Open the doors of victory and freely give forth the spirit. 4 آتش عشق الهی روشن کنی و شعله‌ئی در بن و بنگاه این عالم زنی ابواب فتوح بگشائی و روح مبذول داری
- 5 O true friend! If thou knew how precious thou art in this court, surely thou wouldst spread thy wings and soar. 5 ای دوست حقیقی اگر بدانی در این بساط چه قدر عزیزی البته پر براری و پرواز کنی
- 6 And the Glory be upon thee. 6 و البهاء علیک

MKT6.044a

AB05880

To: Fadlullah et al., in Taliqan

- 1 O friends of 'Abdu'l-Baha! Jinab-i-Aqa Siyyid Asadu'llah has greatly praised the friends in Taliqan, that they are firm in the Covenant and Testament and attracted to the Beauty of the Lord. Day and night they are engaged in the remembrance of God and are gladdened and delighted by the divine glad-tidings. 1 ای یاران عبدالبهاء جناب آقا سید اسدالله ستایش زیادی از یاران طالقان نموده‌اند که ثابت عهد و پیمانند و منجذب جمال حضرت یزدان شب و روز بذکر حق مشغولند و ببشارات الهیه مشعوف و مسرور
- 2 O friends! The wine of the Covenant must have the exhilaration of sunrise, and the candle of the lovers must have burning and inflammation. You must show forth such enthusiasm and yearning that you will bring the silent ones to outcry and clamor, and guide the wine-drinkers to the tavern of oneness. Lead the impassioned ones to the court of the Beauty of the All-Merciful, and guide the distraught ones to the feast of reunion. 2 ای یاران صهبای میثاقرا نشئه اشراق باید و شمع عشاق را سوزش و احتراق شاید باید چنان شور و شوق و ولهی ظاهر نمائید که خاموشان را بنعره و فریاد آرید و باده‌نوشان را بنخخانه توحید دلیل گردید سودائیانرا بجلوگاه جمال رحمان دلالت کنید و آشفته‌گانرا بیزم لقا هدایت نمائید
- 3 And upon you be greetings and praise. 3 و علیکم التّحیّة و الثّناء

INBA17:026

AB05658*To: Ali Akbar brother of Ali Asghar et al., in Tihiran*

To be typed.

INBA16:146

AB05532*To: Aqa Mirza Muhammad et al., in Tihiran*

- 1 O ye who are afflicted in the path of the Lord! Whatever befalls one in the path of God adorns one's temple and being. The greatest abasement becomes the most glorious honor, and humiliation becomes nobility and success. Hardship becomes the essence of mercy, and retribution becomes the substance of blessing.
- 2 Consider what indignities were heaped upon the Prince of Martyrs (may my soul be a sacrifice unto him) and the People of the Cloak in the plain of Taff. Those instances were the sources of hidden favors, and that cup of tribulation was a chalice of bounty. That poison was honey, and that abasement was the glory of the Concourse on High. Plunder and pillage became the cause of ascension, and murder and captivity became eternal life and freedom in the realm of the All-Merciful.
- 3 Therefore, give thanks unto God that ye have been blessed with this bounty. And upon you be Glory!
- 1 ای آزردهگان سبیل حضرت یزدان آنچه در راه خدا بر سر آید هیکل و وجود انسانرا بیاراید ذلت کبری عزت عظمی شود و خواری بزرگواری و کامکاری گردد زحمت عین رحمت شود و نعمت جوهر نعمت گردد
- 2 ملاحظه نمائید که در صحرای طُفّ چه اهانت بحضرت سیدالشهداء روحی له الفداء و اهل عبا وارد آن موارد مصادر الطاف خفیه بود و آن جام بلا کأس عطا آن زهر شهد بود و آن ذلت عزت ملأ اعلی تالان و تاراج سبب معراج گردید و قتل و اسارت حیات ابدیت و آزادگی در جهان رحمانیت شد
- 3 پس شکر کنید خدا را که باین عطا موفق شدید و البهاء علیکم

INBA85:137b, BSHN.140.420, BSHN.144.414,
MHT1b.179, MHT2.129b, KASH.353

AB05718*To: Aqa Mirza Siyyid Baqir Khan, in Tihiran*

- 1 O flame enkindled with the fire of the love of God!
- 2 Some souls are like the tree of the lamp, the pitch pine, and the oil tree - due to their abundance of oiliness, they burst into flame and shine forth and diffuse light at the mere touch of fire. These souls, by virtue of their nature, character, sanctity, purity, delicacy and clarity possess the utmost capacity. This is why at the mere casting of a word and the appearance of the outpouring of the verse of guidance, they become the recipients of the gift of the Supreme Concourse.
- 3 And some souls are like rocks and stones - they catch no ray of light, and even if they remain in contact with fire for a thousand years and associate with flames, they will not ignite or become aflame.
- 4 Now praise be to God that you have been set ablaze by the fire of the love of God and have burnt away the veil of vain imaginings. In the school of divine unity, you have learned the lesson of love from the Teacher of guidance. And upon you be greetings and praise.
- 1 ای شعله افروخته بنور محبت الله
- 2 نفوسی بمثابه شجره سراج و عود قطران و درخت چراغ از کثرت دهنیت بجزد تماس نار شعله زنند و بدرخشند و پرتو افشانند این نفوس از حیثیت خلق و خوی و تنزیه و تقدیس و لطافت و صفا نهایت استعداد را دارند این است که بجزد القاء کلمه و ظهور فیض آیت هدی گردند و موهبت ملاً اعلی
- 3 و نفوسی بمثابه اجار و صخورند پرتو نور نگیرند و اگر هزار سال تماس بنار کنند و الفت به شرار شعله زنند و افروخته نشوند
- 4 حال الحمد لله شما از شعله نار محبت الله برافروختی و پرده اوهام بسوختی در دبستان توحید از ادیب هدی درس عشق آموختی و علیک التّحیة و الثّناء

INBA16:068

AB12419*To: Azizullah Varqa, in Tihiran*

- 1 O dear one of 'Abdu'l-Baha! Your recent letter was received and is being answered immediately. Regarding that matter you wrote about, accepting it would not be advisable for you. It is just as you wrote. Furthermore, returning to Iran would be impossible and unthinkable, and would confirm and verify all the slanders and calumnies spread by the ill-wishers.
- 2 Besides this, you have many affairs to attend to in Tehran, including the property dispute with Jalal. As previously written, you must deal with this through love, kindness, fairness and divine attributes, so that both parties become intoxicated
- 1 ای عزیز عبدالهآء نامه اخیر شما وصول یافت و فوراً جواب ارسال میگردد در خصوص آن قضیه مرقوم نموده بودید قبول آن موافق مصلحت آنجناب نیست همانست که مرقوم نموده اید دیگر رجوع به ایران ممتنع و محال و جمیع آنچه بدخواهان افترا و بهتان زدند ثابت و محقق میگردد
- 2 و از این گذشته شما کارهای زیاد در طهران دارید از جمله گرفتاری قضیه املاک جلال البته چنانکه از پیش مرقوم گشت به محبت و

with the wine of justice and fairness. 'Abdu'l-Baha makes this request due to his intense love for you, as he considers the consequences and the counsels of the Blessed Beauty.

مهربانی و انصاف و اخلاق رحمانی معامله نمائید
تا نوعی شود که طرفین هردو از صهبای عدل
و انصاف سرمست گردید و عبداله‌آء از شدت
حیّ که بشما دارد این تکلیف را مینماید زیرا
نظر به عواقب و وصایای جمال مبارک دارد

3 And upon you be the Most Glorious Glory!

3 و علیک البهاء الابهی

INBA85:538b

AB12420

To: Azizullah Varqa, in Tihiran

1 O memorial of that brilliant star! I am ever mindful of you and thinking of you - you have not been forgotten for a moment and never shall be. Be confident and at peace. Since this land in these days is very secretly troubled due to the intrigues and whisperings of certain souls, therefore I sent you away, for the two Lights have been martyred and you remain as their memorial. Your protection is essential. Rest assured that I will summon you, but have patience until this land becomes tranquil. Reflect on this. And the Glory be upon you.

1 ای یادگار آن نجم بازغ همیشه پیاد توام و در فکر
تو آنی فراموش نشده و نخواهی شد مطمئن باش
و مستریح چون این ارض این ایام از دسائس
و وساوس بعضی نفوس بسیار در سر سر
مضطرب است لهذا شما را فرستادم زیرا نورین
شہید شده‌اند و شما یادگار مانده‌اید محافظه شما
لازمست یقین است که شما را خواهم خواست
ولی تا این ارض مستریح شود صبر داشته باشید
تأمل کنید و البهاء علیک

2 Convey to Jinab-i-Khan, upon him be the Glory of God, the Most Glorious, the Most Excellent and Most Glorious greetings. We are occupied with mentioning him at the Sacred Threshold and will never forget him. No news has reached us from him until now except that the friends of God had written of his arrival. And the Glory be upon you.

2 جناب خان علیہ بہاء اللہ الابهی را تکبیر ابدع
ابهی ابلاغ نمائید در آستان مقدس بذکرشان
مشغولیم و ابداً فراموش نخواهیم نمود از ایشان
خبری تا حال نرسید جز آنکه وصولشان را احباء
اللہ مرقوم نموده بودند و البهاء علیک

INBA85:474a

AB05649

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

- 1 O family of those assured in God! Give thanks that you were awakened by the call of Truth and became free from vain imaginings, that you gained illumined eyes from the light of guidance and made your hearts a rose garden from the breaths of the Most Glorious Kingdom. You entered the circle of those wandering in the divine lane and came under the banner of the All-Merciful. You turned your attention to the Supreme Concourse and engaged in service to the loved ones of God. You served the servants of Truth and showed humility in the presence of those near to the Divine Grandeur.

- 2 The glances of favor encompass you and the gaze of grace falls upon you. His honor Aqa Mirza Mahmud, upon him be the Most Glorious Glory of God, expressed the utmost joy about you and declared his gratitude that you bore so many of his burdens. What station is more noble than service to the loved ones of God, especially those whom God has distinguished with His grace and gift.

1 ای خانوادهٔ موقنین بالله شکر کنید که از ندای حق بیدار شدید و از وسوس بیزار از نور هدی چشمی روشن کردید و از نفحات ملکوت ابدی قلبی گلشن در حلقهٔ سرگشتگان کوی الهی درآمدید و در تحت لوای رحمانی درآمدید توجه بملأ اعلی نمودید و بخدمات احباء الله پرداختید بندگی بندگان حق نمودید و شرمندگی در حضور مقربان کبریا اظهار فرمودید

2 نظر الطاف شامل شماست و لحاظ عنایت واقع بر شما حضرت آقا میرزا محمود علیه بهاء الله الابهی نهایت سرور از شما داشتند و اظهار ممنونیت میفرمودند که بسیار متحمل زحمات ایشان گشتید چه مقامی اشرف از خدمات احباء الله است علی الخصوص من اختصاص الله بفضله و موهبت

INBA17:163

AB05892

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

- 1 O thou who art enkindled with the love of God! What thou hadst written was noted. It indicated thy desire to serve and thy wish for assistance and bounty. Today divine assistance and bounty encompass those souls who are occupied with diffusing the divine fragrances. If thou seekest divine assistance and victory and desirerest the good-pleasure of the Abha Beauty, occupy thyself night and day with teaching the Cause of God. Seek not a moment's rest nor ask for comfort. Open thy tongue and turn to the Abha Kingdom and present proofs.

- 2 Convey the Most Glorious and Most Wonderful greetings to the maidservant of God, the mother. Convey perfect love from

1 ایٔا المشتعلة بحبة الله آنچه مرقوم نموده بودی ملاحظه گردید دلالت بر آرزوی خدمت بود و تمنای عون و عنایت الیوم عون و عنایت الهی شامل حال نفوس نیست که ینشر نفحات الهیه مشغولند اگر عون و نصرت حق خواهی و رضای جمال ابدی جوئی بتبلیغ امر الله شب و روز مشغول شوئی فراغت مجو و راحت مطلب زبان بگشا و توجه بملکوت ابدی نما و بیان برهان کن

2 امة الله والده را تکبیر ابداع ابدی ابلاغ نما جناب آقا محمد حسن را کمال محبت از عبدالهآء تبلیغ کن از امة الله منتسبهٔ اعلیحضرت از پیش

‘Abdu'l-Baha to Aqa Muhammad Hasan. From the maid-servant of God related to His Highness, thou hadst previously sent some poems but wrote no further news. If thou hast a lyric or ode, send it so that in the gathering of the maidservants of the All-Merciful here, she may always be mentioned. And upon thee be greetings and praise.

اشعاری ارسال نموده بودی دیگر خبری نگاشتی
اگر غزلی و قصیده‌ئی داشته باشی بفرستی که
در محفل اماء رحمن در اینجا همیشه ذکر از او
باشد و علیک التّحیة و التّناء

MKT7.086

AB05942

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

- 1 O son of the glorious martyr who is established upon the throne of meeting in the Most Glorious Kingdom! The replies were sent before and surely must have reached you by now. The journey to the Land of Kha is appropriate, and in those regions it is necessary and obligatory to encourage and urge everyone to firmness and steadfastness, so that the severity of the winds of trials and tests do not cause them to slip, for “the tests of God are such as would shake the mighty mountains and uproot great trees from their foundations. Yet those who are firm and steadfast, you shall see them in great tranquility.”
- 2 You had complained about the amount of writing. You have no idea about the condition of these fingers and eyes. If you knew how much has been written since morning until now, you would surely forget your own fatigue and trouble. Since detailed letters were sent, this brief one will suffice.
- 3 And upon you be Glory.

1 یا ابن الشّهِید المجید الذی استقرّ علی کرسیّ اللّقاء
فی ملکوت الابهی اجوبه از پیش ارسال گردید
البته تا بحال رسیده است عزیمت به ارض خا
بجاست و در آنصفحات کلّ را تشویق و تحریص
بر ثبوت و رسوخ لازم و مفروض تا شدائد
اریاح افتتان و امتحان نلغزاند لآن امتحانات الله
مما تزلزل الجبال الرّاسیّات و تنقعر بها الاشجار
العظیمه من اصولها ولكن الثابتین الراسخین تریم
فی اطمئنان عظیم

2 از کثرت تحریر شکایت فرموده بودید دیگر خبر
از این انامل و بصر نداری اگر بدانی از صبح تا
بحال چه تحریر نموده است هرآینه تعب و زحمت
خویش را فراموش نمائی چون مکاتیب مفصل
ارسال شده بود باین مختصر اکتفا رفت

3 و البهاء علیک

PYK.271

AB05640

To: Hubbullah son of Jamal Burujirdi, in Tihiran

O essence of the love of God! You had complained about the lapse in the arrival of letters and the scarcity of correspondence, whereas numerous epistles and letters have been written and sent to that pure embodiment of the love of God. And now too, despite overwhelming occupations and not having even a moment's respite, I have undertaken to write this detailed response. O you who are enkindled with the fire ignited in the Sinai Tree! If you were here for but a single day and observed how intense and tremendous are the waves of occupations and problems and the tempest of difficulties and tribulations, you would surely be content with a single line for the rest of your life and consider it evidence of the utmost heart attachment. But what can be done when you only hear news from afar? The intention is not to wail and lament and cry out - for by my Lord, were I to lament, all who dwell on earth and in the heavens would weep upon hearing it - rather, the purpose is to offer an excuse in response to the complaint. We beseech God to cause you to grow with goodly growth and make you a sign of guidance among the people in steadfastness and firmness in God's Covenant and adherence to God's pact....

ای جوهر حبّ الله از فتور وصول محرّرات و
قلت مراسلات شکایت فرموده بودید و حال
آنکه بآن سازج محبت الله بکرات و مرات
رسائل و محرّرات مرقوم و مرسل گشت و الآن
نیز با کمال مشاغل مبرمه و عدم فرصت دقیقه
واحد بنویشتن این جواب مفصل پرداخت ای
مشتعل بنار موقده در سدره سیناء اگر یک
روز در اینجا بودی و ملاحظه میفرمودی که
امواج مشاغل و مشاكل و طوفان متاعب و
مصائب چگونه شدید و عظیمست البته در
مدّت حیات بسطری قناعت مینمودی و دلیل
بر منتهای تعلق قلب میشمردی و لکن چه توان
نمود که خبری میشنوی دست از دور بر آتش
داری مقصود ناله و حنین و فریاد و فغان نیست
والّا لعمر ربّی لنحت نباحاً تبکی من استماعه
کلّ من فی الارض و السموات بلکه مقصد
بیان معذرت در مقابل شکایت است نسل الله
ان ینتک نباتاً حسناً و یجعلک آیه الهدی بین
الوری فی الثبوت و الاستقامه علی میثاق الله و
التمسک بعهد الله...

MSHR3.246-247x

AB05734

To: Ismat Khanum daughter of Isma'il Khan Mustufi, in Tihiran

- 1 O bird of the garden of inner meanings! Loose your eloquent tongue and with fluent speech praise and glorify the Lord of creation, so that hearts and minds may find endless adornment through the light of love for the Peerless Beloved and seek the luminosity of the manifestation of the Supreme Lord.

1 ای طائر حدیقه معانی لسان فصیح بگشا و نطق
بلغ زبان به ستایش و نیایش خداوند آفرینش باز
کن تا قلوب و افئده پیر تو محبت دلبزگ آرایش
بیمتها یابد و نورانیت تجلی حضرت کبریا جود

- 2 O maidservant of God! Though you are counted among women, in this blessed Cycle and Age of the Covenant women have

2 ای امة الله هر چند معدود از نسائی ولی در این
کور مبارک و عصر میثاق نسائی مبعوث شدند
که گوی سبقت و پیشی را از میدان رجال

arisen who have won the race ahead of men in the field of spiritual attainment. I hope that you may be among those veiled ones who shine like the sun in the realms of inner meaning - though outwardly concealed, yet [in reality] manifest and evident like the moon at the pole of heaven. Convey greetings to the young maidservants of the All-Merciful, branches of the tree of the love of God. Likewise convey loving greetings to the esteemed son-in-law Jinab-i-Rida Khan. And upon you be greetings and praise.

رَبُّدَنده اميدوارم كه توازان ربات حجابى باشى
كه در عوالم معانى مانند آفتاب بدرخشى هرچند
بصورت پنهانى ولى [بسيرتى] مانند مه تابان در
قطب آسمان آشكار و عيان نمائى فروع شجره
محبت الله اماء الرحمن صبايا را تحيت برسان و
همچنين صهر معظم جناب رضا خان را تحيت
مشتاقانه برسان و عليك التحية و الثناء

MKT9.147

AB05501

To: Khalajabadi, Muhammad Baqir et al., in Tihiran

- 1 My God, my God! The ocean of Thy mercy has surged and the winds from the direction of Thy spirituality have stirred. The sun of forgiveness has shone forth from the dawning-place of pardon and bounty upon all created things and has dispelled the darkness of disobedience.
- 2 I beseech Thee, O my Merciful One and my Compassionate One, to purify Thy servant who has returned unto Thee, who has come before Thee, who has appeared in Thy presence, from the stain of sins in the world of contingent being. Immerse him in the sea of Thy favors, wash him in cool and refreshing waters, clothe him in the robe of pardon amongst the righteous ones, perfume him with the sweet fragrance of gratitude, make him abide eternally in the paradise of heavens, give him to drink from the spring of life, and grant him the blessing of attaining Thy presence in Thy vicinity.
- 3 Verily, Thou art the Kind, the Forgiving, the Pardoning, the Generous, the Bestower.

1 الهى الهى قد ماج طمطم رحمانيتك و هاج ارياح
شطر روحانيتك قد اشرق نير الغفران من مطلع
العفو و الاحسان على اهل الامكان و ازال ظلام
العصيان

2 فابتهل اليك يا رحيمى و يا رحمن ان تطهر عبدك
الراجع اليك الوافد عليك الوارد بين يديك عن
وضر الذنوب فى عالم الامكان و اغرقه فى بحر
اللطاف و اغسله فى مغتسل بارد و شراب و
البسه رداء العفو بين الأبرار و طيبه برائحة طيب
الأمتنان و اخذه فى فردوس الجنان و اسقه من
عين الحيوان و ارزقه لقاءك فى جوارك

3 انك انت الرؤوف الغفور العفو الكريم المتان

INBA17:251, BSHN.140.102, BSHN.144.102,

MHT2.081

AB12874

To: Gabriel Sacy, in Egypt

- 1 O my spiritual friend! I have intoned thy recent letter and rendered thanks unto God that it demonstrated the equilibrium of thy soul and body, thine exceeding joy through the fragrances of the All-Glorious, and thy communion with God out of thy love for 'Abdu'l-Baha. Though physically thou art busy with a demanding occupation, yet from a spiritual perspective thou art serving the Cause of God in His vineyard, and I beseech Him to grant thee even greater success than this.

1 يَا حَبِيبِي الرُّوحَانِي، إِنِّي رَتَلْتُ كِتَابَكَ الْأَخِيرَ وَ شَكَرْتُ اللَّهَ عَلَى مَا دَلَّ عَلَى اعْتِدَالِ قَلْبِكَ وَقَالِبِكَ وَ انْشِرَاحِكَ بِنَفَحَاتِ أَمْنِي وَ مُنَاجَاتِكَ لِلَّهِ حُبًّا بِعَبْدِ الْبَهَاءِ، وَإِنَّكَ وَلَوْ لَكَ شُغْلٌ شَاغِلٌ مِنْ حَيْثُ الْجِسْمِ وَ لَكِنْ مِنْ حَيْثُ الرُّوحِ قَائِمٌ عَلَى خِدْمَةِ أَمْرِ اللَّهِ فِي كَرَمِ اللَّهِ، وَ أَسْأَلُ اللَّهَ أَنْ يُوفِّقَكَ أَكْثَرَ مِنْ هَذَا.

- 2 As to the matter of expounding on the letter Alif and its four stations: God willing, we shall mention it to thee verbally, as writing it would prove lengthy and I have absolutely no time. I render thanks unto God that He hath unveiled to thee the mysteries of the Spirit, and soon will the mysteries of God Himself be disclosed to thee. Upon thee be greetings and praise.

2 وَ أَمَّا قَضِيَّةُ بَيَانِ الْأَلِفِ وَ مَقَامَاتِهَا الْأَرْبَعَةَ فِيهَا إِنْ شَاءَ اللَّهُ نَذْكُرُكَ لَكَ شَفَاهَا لِأَنَّ تَحْرِيرَهَا يَطُولُ مَعَنَا وَ لَيْسَتْ لِي فُرْصَةٌ أَبَدًا. وَ إِنِّي أَشْكُرُ اللَّهَ عَلَى مَا كَشَفَ عَلَيْكَ أَسْرَارَ الرُّوحِ وَ سَتَنَكْشِفُ لَكَ أَسْرَارُ اللَّهِ، وَ عَلَيْكَ التَّحِيَّةُ وَ الثَّنَاءُ، ع ع

- 3 O my friend! I have received thy second letter. The man in question, who is the son-in-law of the elder one, hath no purpose save to seek information from thee. Therefore, divulge nothing to him with regard to us, as this would be most prudent, and place thy trust in God.

3 يَا حَبِيبِي، أَخَذْتُ تَحْرِيرَكَ الثَّانِي. الرَّجُلُ الْمَعْهُودُ صَهْرُ الْكَبِيرِ لَيْسَ لَهُ مَقْصِدٌ إِلَّا أَنْ يَسْتَخْبِرَ مِنْكَ الْأَخْبَارَ فَلَا تَفَاتِحْهُ لَهُ بِشَيْءٍ بِخُصُوصِنَا وَ هَذَا أَسْلَمُ وَ تَوَكَّلْ عَلَى اللَّهِ

ADMS#367

ADMS#367

AB05770

To: Mashhadi Ali Khabbaz, in Tihiran

- 1 O thou who art turned unto the Most Glorious Kingdom! Although thou art in Tehran and we, at this great distance, are in the Luminous Shrine, yet thy remembrance is present and thy thought is in mind. I beseech God that at all times thou mayest be engaged in the mention of the Lord of Might, and mayest thyself become a speaking letter from 'Abdu'l-Baha, so that in the gatherings of the friends, like the Bird of Paradise, with the most wondrous melodies thou mayest be occupied

1 ای متوجه بملکوت امبی هرچند که در طهرانی و ما در این بعد مسافت در بقعه نورا ولی ذکر تو موجود و یاد تو در خاطر از خداوند میطلبم که در کلّ احوان بذکر حضرت یزدان مشغول گردی و خود نامه ناطقی از عبدالبهاء شوی تا در محافل احباً چون طیر عما بابدع الحان بنعت و ستایش حضرت رحمن مشغول شوی و ترتیل آیات توحید کنی و بذکر ربّ مجید پردازی باری

with praise and glorification of the All-Merciful Lord, chanting the verses of unity and celebrating the mention of the Glorious Lord. In brief, today is the day of service, and this moment is the moment of effacement and nothingness and sacrifice in the path of the Divine Unity. One must forget oneself and all personal conditions, and night and day engage in supplication and entreaty at the Threshold of Oneness, and become detached from all else save God. And the Glory be upon thee.

الیوم یوم خدمت است و این دم دم فنا و نیستی و قربانی در سبیل حضرت احدیت باید خود را و جمیع شئون ذاتی را فراموش نمود و شب و روز بتضرع و ابتهال بدرگاه احدیت پرداخت و منقطع از ما سوی الله شد و

2 'Abdu'l-Baha 'Abbas

2 البهاء علیک ع ع

3 Convey to each and every one of the relatives, connections and friends the Most Wondrous, Most Glorious greeting. I hope through divine bounty that they may become so enkindled with the fire of the love of God that they will set ablaze all created things and move the heart of contingent being, and in every breath be assisted with a new confirmation and in every day become the manifestation of a fresh bounty. It was not possible to write individual letters - the letter to you is a letter to all, for as the well-known saying goes: "When a hundred comes, ninety is with it too."

3 جمیع خویشان و متعلقان و دوستان را فرداً فرداً تکبیر ابداع ابهی ابلاغ نمائید از فضل الهی امیدوارم که چنان بنار محبت الله مشتعل گردند که کل اکوان را برافروزند و قلب امکان را بحرکت آرند و در هر نفسی بتأییدی جدید موفق شوند و در هر یومی مظهر موهبتی گردند دیگر فرداً فرداً مکتوب ممکن نبود مرقوم گردد مکتوب بشما مکتوب بکل است چونکه صد آمد نود هم پیش ماست مثل مشهور است

MSHR3.119

AB05696

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

- 1 O you who strive in service to the Cause of God! Your endeavors, being enkindled with the divine fire that has been ignited, are praiseworthy and appreciated, and your commendable service is accepted, evident and renowned.
- 2 Among the greatest divine gifts bestowed upon human reality are brilliant qualities and radiant manifestations which are conclusive signs of the all-embracing truth.
- 3 Now you who are attracted to the divine fragrances have become the means for diffusing the sweet scents of the love of God and for connecting the hearts of the loved ones of God. You have become the bearer of good tidings of the garment of Joseph of divine mention and knowledge. You have conveyed and continue to convey the breezes of attraction and enthusiasm from the gardens of hearts to the meadows of souls, perfuming their nostrils.

- 1 ای ساعی در خدمات امر الله مساعی آن مشتعل بنار موقده ربانیه محمود و مشکور و خدمت مدوحه آنجناب مقبول و مشهود و مشهور
- 2 از اعظم مواهب الهیه در حقائق انسانیه شئون لامعه و سنوحات ساطعه که آیات مدله بر حقیقت جامعه است بوده
- 3 حال آن منجذب بنفحات الله واسطه نشر فوحات محبت الله و رابطه قلوب احباء الله هستند و بشیر قیص یوسف ذکر و معرفت الله گشتند نسائم انعطافات و انجذابات را از حدائق قلوب بریاض نفوس واصل فرموده و میفرمایند و مشامها را معطر مینمایند

4 Therefore, in thanksgiving for this bounty which comes from the Lord of Glory's confirmation, open your tongue in praise and glorification of the Most Glorious Beauty - may my spirit be sacrificed for His loved ones - so that He may grant continuing and sustained confirmation and bestowal.

4 پس بشکرانه این عنایت که از توفیق ربّ عزّت است زبانرا بحامد و نعوت جمال ابدی روحی لأحبّائه الفداء بگشا تا تأیید دوام و استمرار احسان فرماید

5 And glory be upon you.

5 و البهاء علیک

MKT8.099c, BSHI.102

AB11481

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

1 O faithful servant, radiant star! Praise be to God that you are ever confirmed and assisted in service to the Center of Divine Mercy (may my soul be sacrificed for him). I beseech God that you may witness the results of this endeavor in both worlds.

1 ای بنده صادق کوکب شارق الحمد لله که همواره بخدمت مرکز رحمانیت روحی له الفداء موفق و مؤیدی و نتائج این همت را از خدا خواهم که در دو جهان مشاهده فرمائی

2 You are always in my thoughts and memory - be assured of this. Day and night remember God's mention and open your tongue in divine praise and glorification.

2 همیشه در نظری و در خاطری مطمئن باش و شب و روز بذكر خدا متذکر گرد و به نعوت و محامد الهیه زبان بگشا

3 Do not be disturbed by blows and hardships, and do not be discouraged by difficulties. One must be like an iron mountain - steady and firm - and resist all difficulties. Until one becomes like this, work will not be accomplished.

3 از صدمات و مشقات مضطرب مشو و از مشکلات فتور میار انسان باید مانند کوه آهنین رزین و رصین باشد و مقاومت هر مشکلات بنماید و تا چنین نگردد کار بانجام نرسد

4 I beseech God that you may be assisted by the aid and favor of the Forgiving Lord in all affairs. As much as you can, strive with perfect sincerity and loyalty in service to the kingdom and carry out whatever is the duty of the faithful.

4 از خدا خواهم که در جمیع امور موفق به عون و عنایت ربّ غفور گردی تا توانی در خدمات پادشاهی بکمال صداقت و دولتخواهی بکوش و آنچه فریضه ذمت صادقانست مجری دار

5 And upon you be greetings and praise.

5 و علیک التّحیّة و الثّناء

AVK3.420.07x, BSHI.065

AB05743

To: *Mirza Hasan Khan (Brother of Abdu'l-Baqi Khan) et al., in Tihiran*

O heavenly photographer! Turn the luminous cup and spiritual mirror toward the Abha Kingdom, so that the lights of sanctification may shine and the verses of unity may become manifest. May the forms of the gardens, pools, rosebeds and rose bushes of the world above be reflected in the world-revealing cup, unveiling the mysteries of the Abha Kingdom. Whatever exists above has a form below, though any portrait made by human fingers and visual precision, however splendid and radiant it may be, cannot match the original in every respect. But the image of the sun is a true reflection that comes from the inherent properties of pure substances, and its Creator is the Hand of Divine Power - thus it matches reality. If you can take such a photograph, you will make the soul a most glorious paradise and the heart a garden of the Supreme Concourse. And glory be upon you.

ای عکاس ملکوتی جام نورانی و آینه روحانی را متوجه عالم ملکوت ابری کن تا انوار تقدیس بتابد و آیات توحید جلوه نماید صور ریاض و حیاض و گلشن و گلبن عالم بالا در جام جهان نما عکس اندازد و کشف اسرار ملکوت ابری گردد صورتی در زیر دارد آنچه در بالاسی چه که تصویر بشر بقوت اصابع و دقت بصر هر چند پرشکوه و جلوه گر باشد از هر جهت مطابق اصل نشود اما تصویر شمس انطباع حقیقی است که از خواص موهوبه اجسام صافیّه است و مصورش ید قدرت ربّانیّه لهذا مطابق واقع اگر چنین عکسی بتوانی برداری جان را جنت ابری نمائی و دل را گلشن ملأ اعلی و البهاء علیک

MSHR4.101

AB05828

To: *Mirza Khalil Tabib, in Tihiran*

- 1 O thou who gazest toward the holy sanctuary of the Lord!
- 2 The heart-burning lament which thou didst raise from the world-consuming fire of love melted the hearts of the friends of God and raised the banner of sorrows upon the standards of hearts. It brought stone and clay to lamentation and sighing, and bestowed upon water and earth the feelings of heart and soul. It is evident that when a breath is released for the sake of God from the human world, it influences the pillars of existence, both seen and unseen, and creates a warmth in the world of hearts that the sea of contingent being cannot extinguish.
- 3 Blessed art thou, then joy be unto thee! Be confident in the grace and kindness of the Lord God. Soon the signs of divine confirmation will appear and the hosts of divine success will advance. The lights of grace and favor will shine forth from all directions and illuminate the horizons.

- 1 ای ناظر بشطر قدس حضرت پروردگار
- 2 ناله جانسوزی که از آتش عشق جهانسوز برآوردی دلهای دوستان الهی را بگداخت و علم آلامرا بر اعلام قلوب برافراخت سنگ و طین را به ناله و این آورد و آب و گل را احساسات جان و دل داد معلومست که نفسی که لله از عالم انسانی ظاهر گردد در ارکان وجود از غیب و شهود تأثیر نماید و در جهان قلوب حرارتی احداث نماید که دریای امکان خاموش نکند
- 3 هنیئاً لک ثم طوبی لک به فضل و احسان حضرت یزدان مطمئن باش عنقریب آثار تأیید ظاهر شود و جنود توفیق هجوم نماید انوار فضل و عنایت از جمیع ارجاء بتابد و آفاق را روشن و منور نماید

- 4 And the spirit and glory be upon thee and upon the loved ones of God.

4 و الروح و البهاء عليك و على احباء الله

CPF.272

AB05533

To: Mirza Sadiq Laijani, in Tihiran

- 1 O thou who art enraptured by the beauty of the All-Merciful Lord. Wert thou to appreciate the bountiful favours with which Baha'u'llah hath surrounded His sincere servants, thou wouldst soar with joy and gladness. Thou wouldst lift up thy voice in gratitude like the thankful birds in the gardens of spirituality, and wouldst proclaim with a thousand songs the glad-tidings of this Day.
- 2 This is the Day of regeneration and resurrection. This is the time of service and exhilaration. I am waiting for that soul, who with heavenly power and noble resolve, with divine confirmation through the breaths of the Holy Spirit, with a radiant spirit and an endeavour assisted from on High, will rise to guide all the peoples of the world. I swear by His sacred Spirit, that the bright light from the countenance of such a soul as this will illumine all horizons and the breath of his spirit will penetrate the realms of the Concourse on High.
- 3 Then convey greetings to your brother and your family and your offspring and your noble daughter from this impoverished and lowly servant in the court of my Glorious and Most Glorious Lord, and give them the glad tidings of God's gift.

1 ای آشفته جمال ربّ رحمن اگر به فضل و عنایت جمال قدم باحبای خالصش پی‌بری از وجد و سرور برپری و چون طیور شکور در حدائق حبور بشکرانه رب غفور زبان بگشائی و بانواع نعمات بسرائی

2 یوم یوم قیامت و وقت وقت خدمت بامر عزیز علام تا چه نفسی بقوتی ملکوتی و قدرتی جبروتی و تأییدی لاهوتی و نفسی رحمانی و همیتی آسمانی و بشارتی روحانی بر هدایت من علی الارض قیام نماید قسم بذات پاک که انوار طلعتش افلاک را روشن نماید و نفحات روحش در ملاء اعلی منتشر گردد و البهاء عليك ع

3 ثم کبر علی وجه اخیک و ضلعک و سلیلک و کریمتک من هذا العبد البائس الفقیر فی فناء ربّی الجلیل الابهی ثم بشرهم بموهبت الله

MMK2#247 p.179

AB05936*To: Muhammad Ali Kashani, in Tihiran*

- 1 My Lord and Master! Thou seest the breasts expanded through the verses of Thy holy might, and the hearts gladdened by the fragrant breaths wafting from the garden of Thy companionship, and the spirits revived by the gentle breeze blowing from the meadows of Thy oneness, and the hearts attracted by the fragrances diffused from the gardens of Thy mercy. O Lord! Make firm the feet upon Thy straight path, and guide all to the right way, and assist and enable all to remain firm in Thy mighty Covenant. Verily Thou art the Generous, verily Thou art the Merciful, O Forgiving One and O Clement One.
- 2 Regarding the sending of letters, in view of the general wisdom that will later become apparent, they should be submitted to his honor Afnan.
- 3 Sing these verses with the most wonderful melodies and trust in God:
- 4 "These deceitful owls have learned the cry of the white falcons;
- 5 If the sand grouse learns the hoopoe's call, where is the hoopoe's mystery and message of Sheba?"
- 6 Convey my greetings to Mulla Nasru'llah.

1 ربّ و مولای تری الصدور منشرحه بآیات
عزّ قدسک و القلوب مستبشرة بأنفاس طیب
عبرت من حدیقة انسک و الأرواح منتعشة
بنسمة هابّة من ریاض احديتک و الأفئدة
منجذبة بنفحات نفحت من ریاض رحمانیتک
ای ربّ ثبت الأقدام علی صراطک المستقیم و
اهد الکّل الی المنهج القويم و آید و وفق الکّل
علی الثبوت فی میثاقک العظیم انک انت الکریم
انک انت الرّحیم یا غفور و یا حلیم

2 در خصوص ارسال رسائل نظر بحکمت کلّیه که
بعد ظاهر خواهد شد باید تسلیم جناب افنان نمود

3 این ابیات بابدع الحان بخوان و توکل بخدا کن

4 ورنه این جفدان دغل افروختند بانگ بازان
سپید آموختند

5 بانگ هدهد گر پیامزد قضا راز هدهد کو و
پیغام سبا

6 جناب ملا نصرالله را تکبیر برسانید

MSHR5.248

AB05729*To: Muhammad Ali Mustawfi, in Tihiran*

- 1 O seeker of the good-pleasure of the Friend! The sun of the celestial sphere has become hidden and Saturn has appeared on the horizon of the heavens, and the air is at its utmost intensity and heat. Despite this, due to the intensity of the flame of the fire of love, the pen is in the hand of this servant and engaged in writing, intimately remembering you. The outward eye does not see properly - the power of inner vision provides some assistance. It is being written by feel of hand. When

1 ای طالب رضای حضرت دوست آفتاب سپهر
کیهان متواری شده است و کیوان از افق ایوان
نمودار و هوا در نهایت سورت و حرارت و گرما
باوجود این از شدت شعلهء نار محبت قلم در
دست این عبد و بتحریر مشغول و بیاد تو مانوس
بصر ظاهر درست نمی بیند قوهء بصیرت قدری
اعانه مینماید بهوای دست مرقوم میشود چون

I remembered you, I am not content to put down the pen. I beseech from the grace and favor of the Divine Unity that you may be confirmed by mighty strength from the Abha Kingdom and assisted by the unseen hosts from the Supreme Heaven. 'Abdu'l-Baha

- 2 Please keep fresh and verdant, through the rain of longing, those fruits of the tree of the love of God - that is, those saplings in the garden of the knowledge of God - on behalf of this servant.

بیاد تو افتادم راضی نیستم که قلم از دست بنهم
از فضل و عنایت حضرت احدیت رجا مینمایم
که از ملکوت ابهی مؤید بشدید القوی گردی
و از جبروت اعلیٰ موفق بجنود لم تروها ع

- 2 اثمار آن شجره محبت الله یعنی نهالان بوستان
معرفت الله را بفیض باران اشواق از قبل این
عبد تر و تازه فرمائید

MKT4.082, YMM.056

AB05916

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran

- 1 O thou who callest to the Covenant! Be not grieved by the events of these days, and be not saddened by the convulsion of the party of error and the birds of darkness. Such is their condition in this transient life. Through their letters they have made themselves the object of shame before all peoples. Nay, their souls have beguiled them in this matter, so patience is most fitting. Have they not traveled through the earth and observed what was the end of the deniers? Soon shall ye see them in manifest loss.
- 2 You and Janab-i-Adib must be vigilant day and night and guide the people to the diffusion of the divine fragrances and the strengthening of God's Covenant.
- 3 You must show the utmost consideration to Mashhadi-'Ibad and Mirza 'Abdu'llah Khan and be very solicitous of them and demonstrate the utmost love. Let nothing occur that might cause any distress to Mashhadi-'Ibad, for we have great regard for him who has ascended, and we desire that they be happy.

1 ایها المنادی الی الميثاق از حوادث ایام محزون
مباش و از تزلزل حزب ضلال و طیور ظلام
دخون مگرد ذلک شأنهم فی الحیوة الفانیة خود
را بواسطه رسائل رسوائ کل قبائل نمودند بل
سوّلت لهم انفسهم امرأ فصر جمیل او لم یسیروا
فی الارض فینظروا کیف کان عاقبة المکذّبین
فسوف ترونهم فی خسران مبین

2 آنجناب و جناب ادیب باید شب و روز بیدار
باشید و ناس را بنشر نفعات الله و تأیید ميثاق
الله دلالت فرمائید

3 و جناب مشهدی عباد و جناب میرزا عبدالله
خان را بسیار مراعات نمائید و خیلی دلجوئی
کنید و نهایت محبت را مجری دارید نوعی نشود
که اسباب کدورتی بجهت مشهدی عباد حاصل
گردد زیرا ما مراعات جناب متصاعد را بسیار
داریم و میخواهیم که آنها مسرور باشند

MMK6#385

AB05496

To: Naddaf, Muhammad Rida et al., in Tihiran

- 1 O God! O Thou Who quickenest the souls with the pervasive spirit of forgiveness after they have died in a state of sin and transgression, Who illuminest the darkness of error with the radiance shining from the kingdom of clemency, Who transmutest our shortcomings into merits! Verily, Thou beholdest Thy servants supplicating unto Thee, interceding in Thy presence, and seeking forgiveness on behalf of those who have arrived at the gate of Thy mercy and are seeking refuge at the threshold of Thy favor.
- 2 Lord! The power of Thy forgiveness transmuteth the pitch darkness of transgression into the shining light of the Luminary of bounty. I prostrate my face upon the dust and beseech Thee to visit these dear ones with Thy grace and Thy mercy, O Lord of lords.
- 3 Lord! Illumine their faces with the light of Thy loving-kindness, assist their souls through Thy grace and assistance, and ordain for them every good thing in the kingdom of mysteries within the precincts of Thine abundant mercy, O my Lord, the Unconstrained. Thou art the Generous. Thou art the Almighty. Thou art the Merciful, the Compassionate.

اللهم يا من يحيي الأرواح بسريان روح الغفران
بعد موتها بالذنوب والعصيان و منور ظلام
الخطيئات بضياء ساطع من ملكوت عفو بيدل
السيئات بالحسنات انت ترى عبادك المتضرعين
اليك يشفعون بين يديك ويستغفرون لهؤلاء
الوافدين على باب رحمتك و المتنجسين بعبثة
رحماتك

رب ان سلطان غفرانك بيدل الظلام الحالك
من العصيان بالنور الساطع من نير الاحسان و
اتنى اكب بوجهي على التراب و ارجوك ان
تدرك هؤلاء الاحباب بفضلك و رحمتك يا
رب الارباب

رب انز وجوههم بنور اللطاف و ايد ارواحهم
بالفضل و الاسعاف و قدر لهم كل خير في
ملكوت الاسرار جوار رحمتك الواسعة يا ربني
المختار انتك انت الكريم انتك انت العظيم انتك
انت الرحمن الرحيم

BSHN.140.456, BSHN.144.450, MHT1a.050,
MHT1b.008, QUM.161a

AB05790

To: Nasrullah Rastigar Taliqani, in Tihiran

- 1 O thou who hast turned thy face toward God!
- 2 His Holiness Ali-Qabli-Akbar hath praised you most highly, that praise be to God, you are guided by the light of guidance and follow in the footsteps of pure souls. You follow in the path of your noble father and, attracted to the Kingdom of Mysteries, you gaze toward the horizon of oneness and are present in the gathering of the righteous. You study the lesson

1 اي مقبل الى الله

2 حضرت علي قبل اكبر نهايت ستايش را از شما
نموده اند كه الحمد لله بنور هدى مهتدى و بانفس
زكيه مقتدى هستيد بر قدم پدر بزرگواري و بر
اثر آن منجذب ملكوت اسرار ناظر بافق احديتي
و حاضر در محفل ابرار درس تبليغ خواني و بر
جيج و براهين آگاهي يابي از اين خبر سرور حاصل
گرديد

of teaching and become cognizant of proofs and evidences. This news brought joy.

- 3 I hope that night and day you will strive with heart and soul, closing your eyes to all else, so that with a free heart and gladdened spirit you may pursue divine knowledge and heavenly mysteries, may become informed of divine proofs and aware of clear evidences, may open your tongue to guide souls, may lead multitudes to the shore of the sea of grace, and may illumine eyes with the light of guidance.

3 امیدوارم که شب و روز به جان و دل بکوشی و چشم از جمیع شئون پیوشی تا فارغ القلب مستبشر الروح بتحصیل علوم الهیه و اسرار ربانیه پردازی و بر برهان ربانی اطلاع یابی و بر دلائل واضحیه واقف گردی و زبان به هدایت نفوس بگشائی و جم غفیر را بشاطی بحر عنایت برسانی و بنور هدایت دیده ها روشن فرمائی

- 4 And upon thee be greetings and praise.

4 و علیک التّحیّة و الثّناء

INBA85:144, TSS.159b, TSS.171

AB05960

To: Shaykh Muhammad son of Abuturab, in Tihiran

- 1 O thou who art attracted by the fragrances of God! The Sun of Eternity and the Most Great Luminary hath risen from the horizon of the world, and the sovereignty of Its rays hath encompassed the dawning-places of the nations. His signs have appeared, His proof hath dazzled, His verses are magnified, His evidences are made clear, His mention is spread abroad, His perfections are proclaimed, and His manifestation, rising and radiance have become renowned throughout East and West. O people of unity! Can there be any increase to such bounty? Nay, by your Glorious Lord! Seek ye beneficence from that white hand, and draw ye from that surging, billowing, vast and tempestuous ocean. And the Glory be upon you and upon all who hold fast to God's Covenant and His supreme and mighty Testament.

1 یا من انجذب بنفحات الله قد اشرق شمس القدم و النیر الأعظم من افق العالم و احاط سلطان شعاعه مطالع الأمم و ظهر آثاره و بهر برهانه و عظمت آیاته و وضحت بیناته و شاعت اذکاره و ذاعت کلماته و اشتهر فی الخافقین ظهوره و شروقه و سطوعه فیا اهل التوحید هل علی ذلك الفضل من مزید لا وربکم المجید اطلبوا الاحسان من تلك الید البیضاء و اغترفوا من ذلك البحر المتلاطم المتموج المتسع العجاج و البهاء علیکم و علی کل من تمسک بعهد الله و میثاقه الأعظم العظیم

- 2 Convey to the honored leaf, the handmaid of God, the respected wife, the Most Great, Most Glorious greetings from this one lost in the wilderness of the love of God. I hope that through the grace of the Sovereign of existence she may become manifest and evident from the horizon of attraction.

2 ورقهء طیبه امة الله ضلع محترمه را از قبل این گمگشتهء صحرای محبت الله تکبیر ابداع ابدی ابلاغ نمائید از فضل سلطان وجود امیدوارم که از افق انجذاب مشرق و لائح گردد

INBA17:187, YQAZ.043

AB05580

To: Siyyid Sadiq, in Tihran

- 1 O faithful servant of the Blessed Beauty! It has been some time that there has been no news or trace from you. Why are you dejected and broken-hearted, sorrowful and grief-stricken? I am your companion and your intimate friend. Why then do you grieve when you have one like 'Abdu'l-Baha to share your sorrows? At every moment I think of you and at every instant I mention you at the Threshold of the Most Great Name. Surely be happy and joyous, and be known for your love of the compassionate Lord and characterized by sanctity and detachment.
- 2 Convey my greetings to the assured leaf, the maidservant of God Fa'izih, and tell her that for some time no news has arrived from her. Do write about your circumstances.
- 3 And whatever was imparted and taught at the time of departure is the cause of spiritual comfort and success - never forget it, for it is the cause of illumination of the heart and leads to sanctification and joy and delight of the spirit in all degrees.
- 4 And upon her be the Glory!

1 ای بندهٔ صادق جمال مبارک مدّتیست که از شما نه خبری نه اثری چرا افسرده هستی و دلشکسته محزون و مغموم من رفیق تو هستم و انیس تو دیگر چرا غمخوری غمخواری چون عبدالبهاء داری در هر آن بیاد تو افتم و در هر دم در آستان اسم اعظم ذکر تو نمایم البته سرور باش و مشعوف و بحبّ حضرت ربّ رؤوف معروف و به تقدیس و تنزیه موصوف

2 ورقهٔ موقنه امةالله فائزه را تکبیر برسان و بگو که مدّتیست از شما خبری نرسید البته از احوالات خویش مرقوم دار

3 و آنچه در وقت رفتن القاء و تلقین شد سبب راحت روح و فتوحست و ابداً فراموش ننما زیرا سبب روشنی قلب گردد و باعث تقدیس و سرور و حبور روح در جمیع مراتب

4 و البهاء علیها

MKT6.133, MUH3.283c

AB05876

To: Spiritual Assembly of Tihran

- 1 O spiritual friends of 'Abdu'l-Baha!
- 2 Jinab-i-Mirza Ahmad Sohrab has written a letter from America requesting that individuals be selected to serve as members of the executive committee of the East-West Unity Association, and the letter is being sent enclosed herewith for your review. Therefore, select individuals in Tehran to be named as members of this executive committee, and likewise send copies of this letter along with copies of Jinab-i-Mirza Ahmad's letter to other Assemblies in surrounding areas so that each Assembly may select five people. The Star of the West magazine has gained importance - you must certainly promote it among the

1 ای یاران روحانی عبدالبهاء

2 جناب میرزا احمد سهراب از امریکا نامه‌ای نگاشته که بجهت اعضاء کمیتهٔ مجری انجمن ارتباط شرق و غرب نفوسی انتخاب گردد و مکتوب در جوف ارسال میشود ملاحظه خواهید نمود لهذا نفوسی را انتخاب نمائید در طهران که در اینجمنیت مجریهٔ اعضاء نامیده شوند و همچنین بسائر محافل اطراف سواد اینمکتوب را با سواد مکتوب جناب میرزا احمد ارسال دارید که هر محفلی پنج نفر انتخاب نمایند

friends. Its cost is small. Obtain and send it to America as this will lead to its promotion. According to what has been heard, so far only fifty tumans have been sent to America for the Star of the West newspaper. This amount is very small.

جریدهء نجم باختر اهمیت پیدا نموده البتہ ترویج بین احبّاء نمائید قیمتش قلیل است و تحصیل نموده ارسال امریکا نمائید کہ سبب ترویج خواهد گشت از قرار مسموع تا بحال از بابت این روزنامہء نجم باختر پنجاه تومان بہ امریکا رفتہ این مبلغ بسیار قلیل است

3 And upon you be the Most Glorious Glory!

3 و علیکم البہاء الأبهی

INBA16:222

AB11384

To: Spiritual Assembly of Tihiran

1 O friends and helpers of 'Abdu'l-Baha! Praise be to God that, through the grace and bounty of the Ancient Beauty, spiritual assemblies have been established and formed to strive in spiritual matters and to promote moral development and the oneness of mankind, to spread the teachings of the Blessed Beauty and to carry out His counsels and exhortations.

1 ای یاران و یاوران عبدالہاء الحمد للہ بہ فضل و مہبت جمال قدم محافل روحانی تأسیس و تشکیل شدہ است تا در امور روحانی بکوشند و سبب ترقی اخلاق و ترویج وحدت عالم انسانی گردند تعالیم جمال مبارک منتشر نمایند و وصایا و نصائح جمال مبارک مجری کنند

2 Each month they are to send the minutes of their meeting to this servant so that 'Abdu'l-Baha may derive joy and delight from the endeavors, proceedings and consultations of the assembly and the diffusion of the divine fragrances.

2 و در ہر ماہ لائحہء مجلس را ارسال نزد این عبد نمایند تا از ہمت و اجراءات محفل و مذاکرات و نشر نفحات عبدالہاء روح و ریحان یابد

3 The Hands of the Cause of God must now have permanent membership in this spiritual assembly, for it is spiritual and not political in nature. However, when the House of Justice is established, all its members will be elected by universal suffrage, for the House of Justice is all-embracing.

3 و حضرات ایادی امر اللہ در این محفل روحانی حال باید عضویت دائمی داشتہ باشند زیرا محفل روحانیست نہ سیاسی اما بیت العدل ہر وقت تشکیل شود جمیع اعضا بانخاب عمومیست زیرا بیت العدل جامع است

4 In any case, it is hoped that this new election will be conducted with the utmost joy and gladness, delight and fragrance. And upon you be the glory!

4 باری این انتخاب جدید امید چنین است کہ نہایت سرور و حور و روح و ریحان گردد و علیکم البہاء

YIA.467, MYD.435-436x

AB11736*To: Two Daughters of Ridar-Ruh, in Tihiran*

- 1 O two cherished handmaidens of God, daughters of His Honor Radi'r-Ruh, upon both of you be the Glory of God, the Most Glorious.
- 2 O two leaves drawn nigh to the Divine Threshold! Think not that your noble father or his relatives will be forgotten. That one drawn nigh to the Divine Threshold raised aloft such a banner that its standard will wave throughout eternal ages and cycles. How could he be forgotten? When I remember him, such a state overtakes me that infinite joy results.
- 3 That illustrious person devoted his lifetime to diffusing the divine fragrances and was accepted and praised in the Most Holy Court. Whenever he attained the blessed presence, he became the manifestation of abundant favors.
- 4 You are the remembrance of that noble one - how could you be forgotten? Rest assured that in this world and the divine world you have been and will continue to be remembered. Through divine bounty, I hope you will prove and demonstrate that you are indeed the daughters of that illustrious person and worthy of great favor.
- 5 Upon you both be greetings and praise.

1 دو کنیز عزیز الهی صبیای حضرت رضی‌الروح
علیهما بهاء الله الأبهی

2 ای دو ورقهء مقربہء درگاه کبریا گان منمائید
که پدر بزرگوار یا متعلقین او فراموش شوند آن
مقرب درگاه حق علمی بلند نمود که پرچمش در
اعصار و قرون ابدیہ موج می‌زند چگونه فراموش
شود چون یاد او کنم حالتی بدست دهد که
سرور بینهایت حاصل گردد

3 آنشخص جلیل مدّت حیات را وقف نشر
نفحات نمود و در ساحت اقدس مقبول و
مدوح بود هر وقت بحضور مبارک مثول
می‌یافت مظهر الطاف موفور میگشت

4 شما یادگار آنبزرگوارید چگونه فراموش شوید
مطمئن باشید که در این جهان و جهان الهی
مذکور بوده و خواهید پود و از موهبت الهیہ
امیدوارم که ثابت و محقق نمائید که صبیای
آنشخص جلیلید و مستحقّ فضل عظیم

5 و علیکما التّحیّة و الثّناء

YIA.293-294

AB05526*To: Wife of Husayn son of Ammih, in Tihiran*

- 1 O handmaiden of God! In this Most Great Cycle and in this age and century of the Ancient King, human limitations have been lifted and the laws of the worlds of existence have been abrogated and nullified. Masculinity and femininity, manliness and wisdom are not determined by beard and mustache and mane and fur, but rather by aspiration and power, by knowledge and steadfastness and firmness, by enthusiasm and attraction.

1 ای امة الله در این کور اعظم و دور و قرن ملیک
ملک قدم حدودات بشر مرتفع و احکام عوالم
کون منسوخ و منفسخ است ذکوریت و انانیّت
و مردانگی و فرزانیگی بلجیه و سبت و یال و
کوپال نبوده بلکه بهمت و قدرت و معرفت و
ثبات و استقامت و اشتعال و انجذاب بوده

- 2 How many ladies of the bridal chambers were raised up with greater power than the mightiest men, and how many men were gathered under the veil of degradation and shame. Therefore, consideration is given to qualities and conditions, and the criterion is character and conduct, not form and appearance.
- 3 And when spiritual perfections and virtues and the splendors of the All-Merciful are manifested in the vesture of women and shine in the lamp of handmaidens, their reflection is more resplendent.

2 چه بسیار ربّات مجال بقوّت اعظم رجال مبعوث شدند و بسا مردان که در تحت مقنعه ذلّ و هوان محشور شدند پس نظر بصفت است و شرط و مناط سمت و سیرت نه نقش و صورت

3 و چون کالات معنویّه و فضائل روحانیّه و انوار رحمانیّه در قیص اناث ظاهر گردد و در زجابه نساء باهر جلوه اش بیشتر باشد

BRL_DAK#0557, MKT7.051, QIRT.17ax

BRL_ATE#160x, LTDT.373x

AB11737

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

- 1 You are hereby appointed as this servant's deputy, nay rather principal, to arrange the great celebration for his honor Ibn-i-Abhar. Your honor shall personally take responsibility for the marriage ceremony and spend one hundred tumans on this celebration.
- 2 Regarding the letters you wrote about the dismissal of the minister, that is his recompense for what he neglected in relation to the Cause of God.
- 3 We beseech God to assist His Majesty the Sultan to spread the banner of justice, victorious in all circumstances over aspirations, and to support his royal throne as long as day and night follow each other and the two luminaries alternate.
- 4 And the Glory be upon you. 'Abbas.

1 ایها الفرع البدیع من السّدره المبارکة آن حضرت از قبل این عبد وکیل بلکه اصیل گشته جشن عظیم جناب ابن ابهر را برپا نمائید و خود آنجناب متکفل امر زفاف شوید و مبلغ صد تومان خرج این جشن بنمائید

2 مکاتیبی که مرقوم فرموده بودید و در خصوص عزل مختار نگاشته بودید ذلک جزائه بما فرط فی جنب الله

3 نسئل الله بان يؤیّد حضرة السّلطان علی نشر رایة العدل مظفراً فی کلّ الاحوال علی الآمال و يؤیّد سریر سلطنته ما تکرّر الجدیدان و اختلف الملوان

4 و البهاء علیک

INBA85:280, YIA.388-389

AB12401

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

- 1 O wondrous Branch sprung from the Divine Lote-Tree! Put aside the allusions of those who harbor doubts and take firm hold of the sure handle which cannot be broken. Make firm thy feet upon God's Covenant and Testament, and arise with such steadfastness as will cause the foundations of the feeble-minded to quake. By the life of God! No covenant or testament like unto this hath ever appeared in existence, whether in the unseen or visible worlds. It is the fruit of the Supreme Pen - a single word thereof outweigheth all the scriptures of former times. And thou - rejoice in this bounty and strive to diffuse the fragrances of God, even as He hath enabled thee to serve His Cause. For thou art an exalted branch of the Divine Lote-Tree and a mighty offshoot of the Celestial Tree. I beseech God to assist thee in exalting His Word, diffusing His clear proofs, and manifesting His signs throughout all worlds.

- 2 Kindly deliver with utmost apologies the sum of twenty-five tumans to Lutfu'llah from Asadabad of Hamadan.

1 آيها الفرع البديع من السدره الربانيه دع اشارات
اهل الشبهات و تمسك بالعروة الوثقى التي لا
انفصام لها و ثبت اقدامك على عهد الله ميثاقه و
قم قيام الذي يتزلزل منه اركان المستضعفين لعمر
الله لم يسبق هذا العهد ميثاق في الوجود من الغيب
و الشهود انه من اثر القلم الاعلى لا يقابل كلمة
منه صحف الاولين و انتك انت فاستبشر بهذه
الموهبة و اسع في نشر نفحات الله كما وفقك على
خدمة امره لانك فرع رفيع من السدره الرحمانيه
و شعب منيع من الشجرة الربانيه اسئل الله ان
يؤيدك على اعلاء كلمته و نشر بيناته و ظهور آياته
بين العالمين

2 مبلغ بيست و پنج تومان تسليم جناب لطف الله
من اهل اسدآباد همدان با كمال اعتذار بفرمائيد

INBA85:293

AB12402

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

- 1 O noble and verdant branch of the Blessed Tree! The response to your letters will, God willing, be sent in the next post. Night and day we are engaged in supplication and entreaty at the Sacred Threshold, that that branch of the Divine Lote-Tree and the leaves and fragrances of the Most Great Rose-garden may at all times be stirred by the holy breaths of the Kingdom and be kept fresh and verdant through the bounty of the rain-clouds of the grace of the Lord of existence. My Lord! Aid Thy servants to be steadfast in Thy Mighty Cause and on Thy Straight Path. Verily, Thou art the All-Merciful, the All-Compassionate.

1 آيها الفرع النجيب الرطيب من السدره المباركه
جواب مراسلات آنحضرت انشاء الله در پوسته
آينده ارسال ميشود در آستان مبارك شب و روز
به تضرع و ابتهال مشغوليم كه آن شاخ سدره
منتهى و اوراق و رياحين گلشن كبريا در كل
احيان بنفحات قدس ملكوت مهتر و از فيض
سحاب جود مالک وجود تر و تازه باشند رب
ايد عبادك على الاستقامة على امرک القويم و
صراطک المستقيم انتک انت الرحمن الرحيم

- 2 Please deliver the sum of fifty tumans to the wife of His Holiness 'Ali-before-Akbar and fifty tumans to the wife of His Holiness Mirza Haydar-'Ali. And the Glory be upon thee.
- 3 Also please present ten tumans each to Shaykh Haydar and Mulla Aqa through Haji 'Abdu'l-'Azim, upon them be the Glory of God, the Most Glorious.

2 مبلغ پنجاه تومان به ضلع حضرت علی قبل اکبر و پنجاه تومان به ضلع حضرت میرزا حیدر علی تسلیم فرمائید و البهاء علیک ع ع

3 بجانب شیخ حیدر و جناب ملا آقا نیز بواسطه حاجی عبدالعظیم علیهم بهاء الله الابهی بهر یک ده تومان تقدیم فرمائید

INBA85:284

AB05719

To: Ali brother of Muhammad Alaqlband, in Yazd

- 1 O illumined candle! What you had written was observed, and what was inscribed was witnessed. In truth it was a spiritual fragrance wafting from the gardens of divine mercy, and a sweet soul-stirring breeze blowing from the direction of attraction. Blessed art thou, again blessed art thou, for this great bounty. The eye of invisible grace encompasses you, and undoubted favors and gifts arrive continuously. Among the special characteristics of this Dispensation is "He singles out for His mercy whomsoever He pleaseth," and among the gifts of this century is "This is God's grace; He bestoweth it upon whomsoever He willeth, and God is the Lord of great bounty." Although mercy and grace existed in previous Dispensations as well, yet the radiance and heat of the world-illuminating Sun in the sign of Leo has a different effect, a different influence, and a different manifestation.
- 2 And glory be upon you.

1 ای شمع روشن آنچه مرقوم نموده بودید ملاحظه گردید و آنچه مسطور بود مشهود شد فی الحقیقه نفعه روحانی بود که از ریاض رحمت ربّانی وزیده و نسیم خوش جانی بود که از مهب انجذاب رسیده طوبی لک ثم طوبی لک من هذا الفضل العظیم نظر عنایت غیبیه شامل شماست و الطاف و مواهب لاریبیه واصل و متتابع از خصائص این کور یختص برحمته من یشاء است و از مواهب این قرن ذلک من فضل الله یؤتیہ من یشاء و الله ذو فضل عظیمست اگرچه در کورهای سابق نیز رحمت و فضل موجود ولکن اشراق و حرارت آفتاب جهانتاب را در برج اسد حکمی دیگر است و تأثیری دیگر و ظهور و بروزی دیگر

2 و البهاء علیک

MMK6#008

AB05668

To: Kaffash, Siyyid Hashim et al., in Yazd

- 1 O ye two who have turned unto God! Days are passing, pains are passing away. Every affliction in the path of the Most High is a blessing, and every tribulation is purity, and every cruelty is fidelity. It is the cause of joy and gladness, and the reason for delight and expansion.
- 2 Your letter was read - it was a dewdrop from the ocean of fidelity and a ray from the star of the love of God. It became the cause of joy because it was clear evidence of walking in the path of guidance and deriving light from the niche of bounty.
- 3 We beseech God that day by day your spiritual love may increase, and that you may daily advance in the degrees of knowledge, become the cause of enlightening eyes, purifying thoughts and sanctifying souls, promote the verses of unity, and encourage and urge others onto the path of the Peerless Lord.
- 4 And upon you be greetings and praise.

1 ای دو متوجه الی الله ایامی میگردد آلامی در گذر است هر محنتی در سبیل حضرت احدیت منحت است و هر بلائی صفا و هر جورى وفا سبب سرور است و حبور و علت نشاط است و انبساط

2 نامه شما قرائت شد شبنمی از یم وفا بود و پرتوی از کوكب محبت الله علت سرور گردید زیرا دلیل جلیل بر سلوک در سبیل هدایت بود و اقتباس از مشكاة موهبت

3 از خدا میطلبیم که روز بروز در محبت روحانیّه افزایش و یوماً فیوماً در درجات عرفان ترقی نمائید و سبب تنویر ایصار شوید و تنزیه افکار و تقدیس نفوس ترویج آیات توحید کنید و تشویق و تحریص بر سبیل رب فرید

4 و علیکم التّحیّة و الثّناء

YBN.038a

AB05728

To: Muhammad Khan Rais, in Yazd

- 1 O thou who yearnest to discover the subtleties of divine mystery!
- 2 The mighty sun is the source of all physical light and the growth and development of all things depend upon its munificent heat, its radiant emanations. Likewise, spiritual bounty too requires a mighty source, an ancient and eternal origin. That sacred reality, the Sun of Truth, that divine Daystar of the world is the Cause of God itself. All true development in the spiritual kingdom depends upon the transcendent emanations of His Word. Know, verily, that even the smallest atom in that realm circles around the Cause of God and seeks its light of mystery from His Word. Without His effulgent appearance, the horizons cannot be illumined; without the aid of the

1 ای طالب دقائق اسرار الهی

2 نیر اعظم این جهان مرکز انوار عنصریست و تربیت و نشو و نمای اجناس و انواع منوط بفیض و حرارت اشراق اوست و همچنین فیض معنوی و نور الهی را نیز مرکز عظیمی و مصدر قیامی و آن حقیقت مقدسه امر الله که آفتاب حقیقی و نیر اعظم جهان الهیست و کلمه الهیه است که تربیت عوالم حقائق و معانی منوط بفیض شامل و تصرف کامل اوست پس باید دانست که ذرات حقائق در حول او اقتباس انوار اسرار مینمایند و بدون اشراق او

munificent heat of His Word spiritual beings cannot grow or develop.

- 3 O yearning one! even as the planet that circles around the sun, seek thou thy light from this Daystar that hath risen above the horizon of the world, so that thou mayest become entirely illumined, and a sign of His manifestation.

آفاق روشن نگردد و بغیر از فیض و حرارت او
کائنات معنویه نشو و نما ننماید

3 ای مشتاق چون نجوم سیاره اقتباس اشراق از
نیر آفاق کن تا سراسر نور گردی و آیت ظهور
شوی

MMK2#042 p.032

AB05635

To: Haji Niyaz, in Egypt

- 1 O thou noble Niyaz, detached from all save God! Well done! A thousand times well done! Thou hast made 'Abdu'l-Baha glad and well pleased, and hast bound together in amity and union the friends who had become estranged from one another. Praise be upon thy hand and arm! I have no leisure; otherwise I would write a full and ample account in praise of this service. But, by thy dear life, through the multitude of occupations, preoccupations, and afflictions, I have no opportunity to write. God willing, with the pen of love I shall inscribe it upon the tablet of the heart. Upon thee be Baha.
- 2 From the unseen, spiritual bounties of the true Beloved, I cherish the hope that He will confirm thee, that in all states and at all times thou mayest bend thine efforts toward the concord and unity of all the beloved friends; and whenever, among any of them, the least scent of estrangement should arise, thou mayest straightway bind the knot of affection. Thus shall divine confirmation encompass thee from every side.

1 ای جناب نیاز بی نیاز از غیر خدا احسنت الف
احسنت که عبدالبهاء را مسرور و خوشنود
نمودی و در میان یاران از هم بریده را الفت
و پیوند دادی ، آفرین بر دست و بازو
تو باد. فرصت ندارم والا یک شرح کشف
در ستایش این خدمت مرقوم می نمودم ولی
از کثرت مشاغل و شواغل و غوائل به جان
عزیزت قسم که فرصت رقم ندارم ان شاء الله
بقلم حب بر لوح قلب می نگارم والبهاء علیک

2 و از الطاف غیبی روحانی محبوب حقیقی
امیدوارم تأیید فرماید که در کل احوال و
اوقات همت در وفاق و اتحاد جمیع احباء
نمائی و چون در میان هریک رائحه کلفتی بوزد
فوراً عقد الفت بندی تأیید الهی از هر جهت
احاطه نماید

MSHR2.027-028

AB05720*To: Shaykh Muhyid-Din Al-Kurdi, in Egypt*

1 O candle of the love of God!

1 ای شمع محبت الله

2 The passing of His honor Abu'l-Fada'il has grieved and saddened even the denizens of the sacred realm to such a degree that neither pen nor tongue can properly express. However, praise be to God that he has left behind disciples like yourselves. There is no doubt that you too will follow in his foot-steps step by step and keep his lamp burning bright.

2 مصیبت حضرت ابی الفضائل حتی اهل بارگاه قدس را محزون و دلتون نمود نه چنان تأثیری در دل و جان حاصل که بقلم و لسان بیان توان نمود ولكن الحمد لله مثل شماها تلامیذی یادگار گذاشت شبهه‌ئی نیست که شما نیز قدم بقدم پیروی او خواهید نمود و سراج او را روشن خواهید کرد

3 Therefore, you must manifest in gatherings of the loved ones and meetings of the chosen ones an eloquent tongue, a brilliant proof, evident attraction, fluent speech and elevated utterance. You must certainly recite verses, prayers and poems in every gathering and deliver speeches with utmost eloquence so that all present may be filled with joy and gladness and all hearts may be attracted.

3 لهذا باید آنجناب در مجمع احبّاء و انجمن اصفیا لسانی ناطق و برهانی لامع و انجذابی واضح و بیانی فصیح و نطقی بلیغ ظاهر و آشکار نمائید البتّه در هر انجمنی تلاوت آیات و مناجات و اشعار نموده و نطقی در نهایت بلاغت بفرمائید تا جمیع حاضرین بوجد و بشارت آیند و قلوب جمیع منجذب گردد

4 Know with certainty that divine confirmations will arrive continuously. My trust in the disciples of that teacher is boundless. And upon you be glory.

4 و یقین بدانید که تأییدات الهیه پیاپی میرسد اعتماد من بر تلامذه آن استاذ بی نهایت است و علیک البهاء

MKT3.492b, SAAF.349-350, NJB_v05#02
p.001

AB12422*To: Unknown, in Germany*

O thou who art advancing toward God!

Truly I have read thy eloquent letter and my heart was uplifted by its contents, for know truly, 'Abdu'l-Baha has spiritual discourses, heavenly conversation and revelation of the heart. Truly I speak through the benevolence of El-Abha in spirit and in vision to the one who addresses me, and this is known to those to whom God has revealed it and removed the dark veils from their eyes.

O Handmaid of God, when you are united in a spiritual gathering and celebrate the remembrance of God by His Most Glorious Name, the Divine One, truly then 'Abdu'l-Baha is present and communes with you in spirit and asks God to grant your prayers through His eternal grace.

Upon thee be greetings and praise

BBBD.626

AB05752

To: Kadkhuda Rida (Qazvin), in Iran

O Kadkhuda! Raise high your ambition and exalt your purpose so that your “kad” may be transformed into the eternal realm and in that spiritual clime you may become God’s kad-khuda. In ancient Persian “kad” means house and “khuda” means master - thus its translation is master of the house, just as the lady of the house is called kad-banu. In any case, abide beneath the shade of the Ancient Beauty and be of good cheer, for through that grace every lowly one becomes a prince and through that bounty every small one becomes great. The evanescent atom becomes a luminous reality and the weak ant attains Solomon’s glory. The feeble gnat becomes the Phoenix of the East and the tiny seedling grows into a lofty tree. Observe how many weak souls through the effulgences of divine favors became the foremost figures of the world, and how many obscure persons shone forth like the resplendent moon with endless rays in the horizon of eternal glory. This is of God’s grace which He bestoweth upon whomsoever He willeth, and God is the Lord of great bounty. And upon thee be glory.

ای کدخدا همت را بلند کن و مقصد را
ارجند تا کد بکشور ابد مبدل گردد و در آن
اقلیم روحانی کشور خدا گردی کد بلسان فرس
قدیم بمعنی خانه است و خدا بمعنی صاحب
ترجمه اش صاحب خانه چنانچه بانوی خانه را
کدبانو گویند باری در ظل جمال قدم باش
و خوش باش زیرا هر حقیری بآن فضل امیر
است و هر صغیری بآن فیض کبیر ذره فانیه
حقیقت نورانیه گردد و مور ناتوان حشمت
سلیمانی یابد پشه ضعیف عنقای مشرق گردد
و ریشه قلیل شجر رفیع برویاند ملاحظه کن
که چه نفوس ناتوانی از پرتو الطاف یزدان اول
شخص جهان گشتند و اشخاص بی نام و نشان
در افق عزت ابدیه بانوار بی پایان چون مه تابان
درخشیدند ذلک من فضل الله یؤتیه من یشاء
والله ذو فضل عظیم و البهاء علیک

INBA72:093, YQAZ.657b

AB05775

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

- 1 O thou who art intoxicated with the wine of divine knowledge and illumined by the lights of guidance from the All-Merciful Lord! Although until now there has not been, in outward form, any opening of correspondence and communication with that sweet basil of the rose-garden of the love of God, yet the sweet fragrance of the musk of faith and the perfume of divine knowledge from the heart of that chief of lovers has made fragrant and perfumed the nostrils of the yearning ones.
- 2 Now, as the breezes of the love of God have so taken the reins of power and will from my hands that involuntarily I have taken up the pen and become occupied with mentioning that beloved one, we beseech and implore from the grace and gift of the King of Oneness that He may assist that servant of the Cause to render universal services, so that, reposing beneath the Lote Tree of the Ultimate Boundary, he may rise resplendent from the dawning-place of divine knowledge with a brilliant light and manifest radiance.
- 3 And the glory and the spirit be upon thee, O thou who art enkindled with the fire of the love of God.
- 1 ای مخمور صهبای عرفان و منور بانوار هدایت حضرت رحمن اگرچه تابحال فتح مکاتبه و مخاברה بحسب ظاهر با آن ریحان گلستان محبت الله نشد لکن بوی خوش مشک ایمان و عبیر عرفان از قلب آن سرخیل عاشقان مشام مشتاقانرا خوشبوی و معطر مینمود
- 2 حال چون نفحات محبت الله چنان زمام اقتدار و اختیار را از دست برد که بی اراده قلم برداشته و بذکر آن حبیب مشغول شدم از فضل و موهبت سلطان احدیت طالب و سائلیم که آن خادم امر را موفق بر خدمات کلّیه نماید تا در ظلّ سدره منتهی آرمیده از مشرق عرفان بنوری باهر و ضیائی زاهر طالع و لائح گردد
- 3 و البهآء و الروح علیک یا ایها المشتعل بنار محبت الله

BRL_DAK#0600, AHB_131BE #01-02
p.43, BSHI.105, BSHI.158-159

AB05487

To: *Unknown, in Iran*

- 1 Three items have arrived from Tehran in Europe from Aqa Siyyid Nasru'llah and Haji Ghulam-Rida, but regarding the significant amount, namely four hundred pounds - they had sent the first copy to Port Said in the name of Aqa Siyyid Muhsin, and the second copy has arrived here but its receipt is not yet known.
- 2 Write to all regions that whoever sends anything should do so through Aqa Ahmad Yazdi and from him to wherever I may be or to Aqa Mirza Muhsin.
- 1 از طهران سه فقره از طرف آقا سید نصرالله و حاجی غلامرضا در اروپا رسیده ولی مبلغ مهم یعنی چهار صد لیره نسخه اولش را باسم آقا سید محسن به پرتسعيد فرستاده بودند و نسخه ثانی اینجا رسیده هنوز وصولش معلوم نه
- 2 باطراف بنویسید هر کس چیزی میفرستد باید بتوسط آقا احمد یزدی و از او بهر جا که باشم یا به آقا میرزا محسن برسد

- 3 Similarly, regarding the amount you wrote about purchasing a draft for Port Said which you are sending enclosed with Aqa Mirza Muhsin's letter to Port Said - its receipt has not yet come. It may have arrived but news of its receipt has not reached here.
- 4 The draft of one thousand pounds that was sent to Tehran to Haji Ghulam-Rida was received, but during the time of upheaval two thousand pounds had been borrowed from Amatu'l-Baha Barney, and now one thousand pounds of that is being paid.
- 3 و هم چنین مبلغی که مرقوم نموده‌اید که برات پرتسکید خریدید جوف خط آقا میرزا محسن میفرستید به پرتسکید هنوز وصولش نیامده یحتمل رسیده باشد ولی خبر وصولش بانجا نرسیده
- 4 براتیکه هزار جنبه به طهران به حاجی غلامرضا شد و دادند رسید ولی در زمان انقلاب دو هزار جنبه از امانه البهاء بارنی قرض شده بود حال هزار جنبه آن داده میشود

INBA16:168

AB05651

To: Alaqihband, Nuriyyih daughter of Aqa Mirza Muhammad Ali et al.

- 1 O ye who serve the servants of God! What a lofty position is this and how glorious the dignity of this station! He hath caused us to reach the summit of heaven from the darksome pit in which we were. He hath enabled us to attain the apex of the realm of the Concourse from the nadir of our degradation. This is a wondrous gift to 'Abdu'l-Baha and the highest hope of this destitute servant.
- 2 O my Lord! Thou knowest me and art aware that I entertain no desire but this, seek refuge in naught else but this. I am the servant of all Thy servants, the lowliest of Thy thralls in the darksome pit. If Thou shouldst confirm me in the service of Thy friends this verily would be the most meritorious of gifts and the cause of ever abiding mercy. But if Thou shouldst deprive me then with what hope shall I live in this realm of nothingness? Thou alone art the Assister, the Confirmer.
- 1 ای خدام بندگان الهی این چه منصب عظیم است و این چه جاه جلیل از چاه سیاه باوج ماه رساند و از حضيض پستی باوج ملا اعلی کشاند این منقبت عبدالهباست و این منتهی آمال این بنده بی سرو پا
- 2 ای پروردگار تو آگاهی که جز این آرزویی ندارم و بغیر از این ملجأ و پناهی نخواهم بنده بندگان هستم و عبد عبیدت در قطب امکان اگر بر خدمت دوستان موفق فرمائی این نعمتی است شایگان و رحمتی است جاودان و اگر محروم فرمائی دیگر بچه امیدی در جهان نیستی زیست نمایم تو تأیید فرما و تو توفیق عنایت کن

MMK2#254 p.183, MMK5#196 p.153

AB05861

To: Ali Muhammad Khan Tabib (Tihiran)

- 1 O kind friend! Although there has been negligence and short-coming in responding to your letters, if you knew in what storm and whirlpool I have fallen, you would certainly not seek any response at all, but would consider the question itself as the answer and the address as prompted by the attraction of the heart to what is right. But you view the fire from afar.
- 2 In brief, you are truly engaged in diffusing the divine fragrances and have arisen to serve the Cause of God. Especially regarding the Jewish friends, strive greatly in this matter and occupy yourself entirely with the holy fragrances and focus your thoughts on exalting the Word of God. The confirmations of the Most Glorious Kingdom will arrive and success will follow upon success.
- 3 God willing, replies to the letters will be sent, that is, as soon as an opportunity arises there will be no negligence.

1 ای یار مهربان هر چند در جواب مراسلات فتور رفت و قصور واقع شد ولی اگر بدانی در چه طوفانی و گردابی افتاده‌ام البته بکلی جواب نطلی بلکه سؤال را عین جواب شمیری و خطاب را منبعث از جذب قلب باصواب ولی دستی از دور بر آتش داری

2 مختصر اینست که فی الحقیقه آنجناب در صدد نشر نجات الله هستید و بخدمت امر الله قیام نموده‌اید علی‌الخصوص در خصوص احبای کلیمی بسیار در این قضیه اهتمام فرمائید و بکلی خود را مشغول بنفحات قدس کنید و فکر را حصر در اعلاء کلمه الله نمائید تأیید ملکوت ابدی میرسد و توفیق پیاپی میشود

3 و انشاءالله جواب مکاتیب ارسال میگردد یعنی بمحض حصول فرصت قصور نخواهد شد

MSHR3.246

AB05827

To: Aqa Siyyid Muhammad

- 1 O thou who hath set thy gaze upon the Horizon of Truth! Illumine and brighten thine eyes by beholding the rays of the bountiful light of His Oneness. Delight thine ears by hearkening to the melodies of the birds of holiness. Gladden the ear of thy heart with the tidings of the unseen kingdom and the assured bounties of the supernal paradise of eternity. Elevate thy mind with the inspiration of the tidings of the faithful Messenger. In this day all created things, from the nethermost degree to the Company on high, one and all, are engaged in glorifying the Ancient Beauty, the Most Great Name, and are busy in His praise, extolling His qualities, recounting tales of Him, acclaiming and sanctifying His name. Rest not in silence and quiescence, and be not still and lifeless. Rather, be thou

1 ای ناظر بافق حقیقت چشم را بمشاهده انوار فیض احدیت روشن و منیر کن و گوش را باستماع الحان طیور قدس محظوظ و سمیع دل را ببشارات غیب و فیوضات لاریب خلد برین نما و هوش را بالهام سروش فیض پیک امین عالم علین الیوم لسان کلّ اشیاء از صقع ادنی تا ملأ اعلیٰ جمیع به محامد و نعوت و قصائد و مدائح و تسبیح و تقدیس جمال قدم و اسم اعظم مشغول تو ساکت و صامت منشین و مخمود و منجمد مباش بلکه منجذب و منصعق محشور شو تا لوح منشور و کتاب مسطور ربّ غفور گردی

attracted, be enkindled (enflamed), so that thou mayest become like unto the Promulgated Tablet and the Written Book of the Ever-forgiving Lord.

- 2 Aqa Muhammad Hasan, upon him be the Glory of God the Most Glorious, is granted permission to circumambulate the Supreme Concourse.

2 جناب آقا محمد حسن عليه بهاء الله الابهى اذن طواف ملاً اعلی را دارند

INBA87:045a, INBA52:045a, MMK2#018

p.012

AB05962

To: Farajullah Zaki Al-Kurdi

- 1 O thou the receptacle of whose heart hath been besprinkled with the waters of the love of God and the globe of whose soul hath been illumined with the light of the knowledge of the Almighty. I read thy letter and recited the verses of thy longing for God. Mine ears have been delighted with that address and mine eyes have been solaced by reading thy words. And when I fixed mine eyes upon the meanings thereof, I have found them filled with dismay at thy separation from the honorable teacher. In truth hadst thou realized the wisdom of his separation, thy heart wouldst have overflowed with happiness from this praiseworthy journey, for therein is service to the Cause of God and diffusion of the fragrances over vast and spacious regions that wouldst become of great importance in future time. I assure thee that this separation is temporary and limited, and that he will bring ye back glad-tidings and happiness the light of which will shine forth in the faces, and through which every servant whose face is set towards the kingdom of being will be gladdened.

1 يا من ترشح اناء قلبه بماء محبة الله و تنور زجاج فؤاده بانوار معرفة الله انى تلوت كتابك و رتل آيات شوقك الى الله و التذ مسمعى بذلك الخطاب و قرّت عيني بمطالعة الكتاب فلما امعنت النظر في معانيه وجدتها فزعا و جزعا من فرقة جناب الأستاذ و الحال لو اطلعت على حكمة اغترابه لطفحت قلبك بملا السرور من هذا السفر المشكور لأن فيه خدمة لأمر الله و نشر للنفعات في اقاليم شاسعة الأرجاء عظيمة الأهمية في مستقبل الزمان و انى أوكد لك بأن هذا الفراق موقت محدود و سيرجع اليكم بيشارة و سرور يلوح نوره في الوجوه و ينشرح به كل عبد متوجه الى ملكوت الوجود

- 2 Salutation and praise rest upon thee.
- 3 Convey my greeting and praise to the revered Mustafa Effendi and Hussein Effendi.

2 و عليك التحية و التناء ع

3 و بلغ تحيتي و ثنائى على حضرة مصطفى افندى و حضرة حسين افندى المحترمين

BRL_DAK#0518, MKT2.211

AB05768*To: Gandumpakkun, Maryam et al.*

- 1 O ye who cling to the hem of favor! In these days when the contingent world is encompassed by incidents and the East and West are surrounded by the tempest of tests and trials, and when the waves of the sea of tribulations repeatedly crash upon 'Abdu'l-Baha, I am day and night in utmost toil and hardship from the hand of the transgression and rebellion of the wavering ones.
- 2 You who are the devoted ones of the Ancient Beauty and the handmaidens of the Most Great Name - weep for my tribulations and lament and wail for the sorrow and grief that has befallen me. I swear by the Ancient Beauty that not for the twinkling of an eye is there rest, nor for a moment is there peace. The arrows of the jealous ones' cruelty fall continuously and successively.
- 3 And the Glory be upon you.

1 ای متشبّثات ذیل عنایت در این ایّام که حوادث امکان و طوفان امتحان و افتتان شرق و غرب را احاطه نموده و امواج بحر بلاّیاء بر عبدالبهّاء متتابع گشته از دست عدوان و طغیان متزلزلین شب و روز در نهایت تعب و مشقّت است

2 شما که فدائیان جمال قدمید و کنیزان اسم اعظم بر بلاّیاء من بگریید و بر حزن و اندوه وارد بر من نوحه و ندبه نمائید قسم بجمال قدم که طرفه العین آرام و دمی آسایش نه متّصل چون باران تیر جفای حاسدان متتابع و مترادف

3 و البهّاء علیکم

MMK5#138 p.107

AB05702*To: Gudarz Mihraban*

- 1 O you who are intoxicated with the wine of the love of God! The sweet fragrance that had spread from the rose garden of inner meanings reached the nostrils of the yearning ones and became the cause of spiritual delight and joy. And when contemplation was made of its beginning and end, the essence of the love of God was perceived. Strive night and day so that you may become a partner and sharer with 'Abdu'l-Baha in servitude, humility, contrition, freedom, nothingness and self-effacement, so that hand in hand with each other we may fall upon the dust of servitude at that Sacred Threshold and seek forgiveness and pardon.
- 2 You have asked concerning remarriage after the death of one's partner; according to the law of God this is permitted. But if one has had children by one's first wife and decides to forego a second marriage, he will find life more comfortable, the home

1 ای سرمست جام محبّت الله نفحه خوشی که از گلستان معانی منتشر گشته بود بمشام مشتاقان رسید و باعث روح و ریحان گردید و چون تمعّن در فاتحه و خاتمه رفت جوهر محبّت الله محسوس شد شب و روز بکوش تا در بندگی و افتادگی و شرمندگی و آزادگی و نیستی و محویت شریک و سهیم عبدالبهّاء گردی تا دست در آغوش یکدیگر در آن آستان مقدّس بر تراب عبودیت افتاده طلب عفو و صفح نمائیم ع

2 در خصوص تأهل بعد از فوت قرینه انسان سؤال نموده بودید در شریعت الله جائز ولی در صورتیکه انسان از زوجه اوّل اولاد و احفاد داشته باشد اگر چنانچه چشم از ازدواج ثانی

more peaceful and the atmosphere more conducive to joy and fragrance. However, re-marriage is permissible in the Faith.

پوشد راحت تر است و خانه آسوده تر و روح و
ریحان بیشتر ولی در شریعت جائز

AVK4.181.02x, YARP2.183 p.182,
PPAR.071

AB05498

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

- 1 My God, my God! Thou art the Merciful, Thou art the Compassionate! Grant me from Thy presence a celestial power whereby I may arise to serve at Thy sacred Threshold and to be utterly effaced at the gate of Thy sanctified oneness.

1 الهی الهی انت الرحمن انت الرحیم هب لی من
لدنک قوۃ ملکوتیه لاقوم بها علی عبودیۃ عبتک
المقدسۃ و الفناء فی فناء باب احدیتک المنزه
- 2 My God! Thou knowest that all my hopes are directed toward this supreme gift and this greatest bestowal, and that I am humble, submissive, lowly and broken before Thee, relying upon Thee, supplicating before Thee every morn and eve that Thou mayest enable me to do that which Thou lovest and approvest.

2 الهی انت تعلم ان کل آمالی متوجهۃ الی هذه
المنحة العظمی و الموهبة الکبری و انی خاضع
خاشع متذل منکسر الیک متوکل علیک متضرع
لديک فی کل صباح و مساء ان توفقنی علی ما
تحب و ترضی
- 3 O Lord! This is Thy handmaiden who hath believed in Thee and in Thy signs, who hath been assured of Thy proof and Thy Covenant, who hath accepted Thy words, who hath circled round the Spot round which circle the Concourse on High, and who hath turned toward the Kingdom of Abha.

3 ای رب هذه امتک الّتی آمنت بک و بآیاتک و
ایقنت ببرهانک و میثاقک و صدقت یکلماتک
و طافت حول مطاف الملاء الاعلی و توجهت الی
الملکوت الابهی
- 4 O Lord! Enable her to act according to Thy good-pleasure, gaze upon her with the glance of mercy, cause her to speak Thy praise, and preserve her within the shelter of Thy protection and care. Verily, Thou art the Generous, the Merciful, the Bestower.

4 ای رب وقفها علی رضاک و انظر الیها بنظر
الرحمه و انطقها بثنائک و احفظها فی کیف
حفظک و کلائیک انت الکریم الرحیم
الوهاب
- 5 And glory be upon the people of glory!

5 و البهاء علی اهل البهاء

MKT7.001

AB05902*To: Habibullah Afnan Alai*

- 1 O branch from the Blessed Tree! Your letters arrived and were reviewed. There has always been and will continue to be perfect kindness towards you. Be confident in the favors of the Ancient Living One.
- 2 It is hoped that in all seasons you will remain green and verdant like the free cypress branch - no matter how strongly the winds may blow or the summer heat may shine, you will stay fresh and new.
- 3 The delay in answering the questions is because a detailed response was written to your honored father, upon him be the Most Glorious Glory of God, but it is here [with me] and cannot be sent, as the safety of the route and peace and tranquility are uncertain. God willing, comfort and ease will soon be attained and the response will be sent.
- 4 Convey the Most Wondrous, Most Glorious greetings to your honored brother and likewise to the other friends. And upon you be Glory.

1 ایها الأفنون من السّدرۃ المبارکۃ مکاتیب شما رسید و ملاحظه گردید همیشه کمال ملاطفت در حقّ شما بوده و خواهد بود مطمئن باش از الطاف حی قدیم

2 امید است که در کلّ فصول چون شاخ سرو آزاد سبز و خرم باشی هرچه اریاح شدید بوزد و حرارت تموز بتابد باز تر و تازه مانی

3 تأخیر جواب سؤالات از این است که جواب مفصل بحضرت ابوی علیه بهاء الله الابهی مرقوم شده است ولی موجود در اینجا است نمیشود که فرستاد چه که امنیت راه و سکون و قرار مجهول است انشاء الله عنقریب راحت و آسایش حاصل میگردد و جواب ارسال میشود

4 حضرت اخوی را تکبیر ابدع ابهی ابلاغ نمائید و همچنین سائر دوستان را و البهاء علیک

INBA87:338b, INBA52:346a

AB05925*To: Haji Muhammad Husayn Shabistari*

- 1 His honor Haji Aqa Siyyid Ahmad has gone to make arrangements and return to the capital and settle his affairs as far as possible. Though this may be possible, it might not come to pass. Therefore you must not sully yourself with any words that would cause you trouble.
- 2 And I too, by your precious life, have neither the state nor opportunity to occupy myself with such matters. However, I gave the utmost encouragement, urging and guidance. God willing, they will succeed in paying their debts.

1 جناب حاجی آقا سیّد احمد رفته‌اند که تدبیری نمایند و مراجعت به علیه کنند و کارهای خویش بقدر امکان تسویه کنند و این اگر چنانچه ممکن بشود ولی شاید میسر نگردد لهذا نباید خود را آلوده بکلمه‌ئی بکنید که سبب زحمت شما گردد

2 و من نیز حالت و فرصت اشتغال باینگونه امور بجان عزیزت ندارم لکن نهایت تشویق و تحریص و دلالت را نمودم انشاء الله موفق بر ادای دیون می‌شوند

- 3 You should free yourself from discussing their affairs with me, otherwise you will always be in bitterness and trouble. And I too must write a detailed commentary every week and have absolutely no time, nor am I in a state to occupy myself with such matters.
- 4 Occupy yourself with matters that bear fruit and benefit. God willing, there will be perfect love toward you. And peace.

MKT6.193

AB05738

To: Hand of the Cause Ali Muhammad Ibn Asdaq

- 1 O lover of the Glorious Beauty! Although these sorrows and griefs and regrets and anguish and trials and afflictions are beyond the power of tongue to describe and express, and mountains and hills and earth and heaven cannot bear them, yet through the power of divine confirmation and the might of heavenly assistance and divine approval, one must seek success from the heights of the glory of God's sovereignty in the Most Glorious Kingdom, and endure it, and gird up the loins of service with the utmost steadfastness, and open one's tongue and seek the confirmation of the Holy Spirit, and arise to guide all who are on earth.
- 2 Today is the day when we must prove and demonstrate, and make manifest and evident before the eyes of all the world, that the ascension and passing of the Sun of Truth did not cause any weakness or degradation in the Cause of God. Rather, its dawning was in the nearest horizon, and now it is in the most exalted horizon - its light has become more brilliant and its rays more radiant.
- 3 And glory and praise be upon you.

ای عاشق جمال ذی الجلال این احزان و اشجان و حسرت و اندوه و بلایا و رزایا اگرچه اعظم از حد بیان و تعریف لسانست و جبال و تلال و زمین و آسمان تحمل نتواند لکن باید بقوت تأیید الهی و قدرت توفیق صمدانی و تحسین ربّانی از اوج عزّت سلطنت الهیه در ملکوت ابدی توفیق خواست و تحمل نمود و کمر خدمت بمنتهای استقامت محکم بریست و زبان بگشود و تأیید روح القدس طلبید و بهدایت من علی الارض برخاست

الیوم یومیست که باید ثابت و مبرهن کرد و در انظار عموم عالم مشهود و معلوم نمود که عروج و صعود شمس حقیقت مورث وهن و هوان در امر الله نشد بلکه اشراقش در افق ادنی بود حال از افق اعلاست و نورش تابانتر گشت و شعاعش روشنتر شد

و الهاء علیکم و الثناء 3

MMK3#218 p.157, MMK4#076 p.081,
PYK.223

AB05710*To: Husayn Ali son of Ali Nur (Isfahan)*

- 1 O distinguished offspring who attained the presence of the Beloved of all horizons! 1 ای سلیل فائز بلقای محبوب آفاق
- 2 That one who ascended to the Supreme Companion attained the presence of the Promised One at the Sinai of Manifestation on the day of the appearance of the light and flame of the Mount. He beheld the lights of the Most Great Luminary and the honored brilliant Star, and achieved the ultimate aspirations of those drawn nigh. 2 آن متصاعد برفیق اعلی در یوم جلوه نور و شعله طور بلقای موعود در سیناء ظهور فائز گردید و انوار نیر اعظم و کوکب لامع مکرم را مشاهده نمود و بمنتهی آمال مقربین برخوردار شد
- 3 You who are a blessed branch of that tree and a fortunate fruit of that noble plant - strive to fully exemplify the character and nature of that generous root and mighty tree, so that both physical and spiritual lineage may be perfectly manifested and the signs of the bounty of the Beauty of Oneness may become evident and clear. 3 تو که شاخ برومند آن شجری و ثمر فرخنده آن درخت ارجمندی بکوش که بتامه حکایت از خلق و خوی آن اصل کریم و دوح عظیم نمائی تا انتساب جسمانی و روحانی هر دو مکمل ظاهر گردد و آثار موهبت جمال احدیت مشهود و لائح شود
- 4 That one who ascended to the Kingdom of favors walked for years in the path of the good-pleasure of the Beloved of the worlds and endured hardships and difficulties in this world. And when he hastened to the infinite realm, he found rest in the shade of the Divine Tree and attained the complete bounty. 4 آن متعارج بملکوت الطاف سالها در سبیل رضای محبوب عالمیان سلوک نمود و متاعب و مشقات در این جهان تحمل نمود و چون بفضای لامکان شتافت در ظل سدره رحمانیه آرمید و بموهبت کلیه رسید
- 5 And upon you be the Glory. 5 و البهاء علیک

INBA17:190, KHMI.087

AB05949*To: Husayn Iqbal*

- 1 O my dear friend! Trust in the bounty of your Lord and do not grieve over anything. In all matters be patient, dignified, thankful, calm, kind, compassionate, humble and forbearing, for this is the character of those who are near to God. 1 یا حبیبی عزیز توکل علی فضل مولاک و لاتحزن من شیء و کن فی جمیع الامور صبوراً وقوراً شکوراً سکوناً برأ رؤوفاً هضوماً کظوماً لان شأن المقربین هذا
- 2 Whatever different and conflicting words you may hear, listen and do not respond except with what God inspires you to say with gentle words that demonstrate your utter submission to God, your passionate love for His remembrance, and your 2 و مهما تسمع من اقوال مختلفه متخالفه انصت و لاتجب الا بما یلهمک الله من کلام رقیق یدل علی فرط انکسارک الی الله و شغفک بذکر الله

aversion to any word related to worldly matters. Rather, be content with all the loved ones due to their connection with God, and do not wish to hear from them except words that demonstrate their perfection. Beyond that, your ear does not hear and does not wish to hear.

و اشمئزازك من كلّ كلام يتعلّق بامور الدّنيا بل
انّك راض من كلّ الاحباء لنسبتهم الى الله و
لا تحبّ ان تسمع منهم الا كلاماً يدلّ على كمالهم و
ما عدا ذلك ان اذنك لا تسمع ولا تحبّ استماعه

- 3 This is what draws you closer to God and makes your trade profitable. Beware, beware lest you grieve over anything, for grief extinguishes the warmth of your love. Rather, be joyful in what God has given you of His love and knowledge, and soon the door of blessings will open to you from all directions.

3 هذا ممّا يقربك الى الله و يجعل تجارتك رابحه
اياك اياك ان تحزن من شيء لانّ الحزن يخذل
حرارة محبتك بل كن فرحاً بما اناك الله من
حبه و معرفته و سوف يفتح عليك باب البركة
من جميع الجهات

- 4 And upon you be greetings and praise.

4 و عليك التّحيّة و الثّناء

ADMS#117

MNMK#064 p.142

AB05657

To: Husayn Khan brother of Taqi Khan et al.

- 1 O two brothers of noble lineage! In this turbulent world, be not sorrowful or troubled. Be spiritual, radiant and merciful, so that you may witness everlasting joy and observe eternal gladness and delight. For man is human through his spirit and soul, not through bodies and physical forms. Through divine bounty, it is hoped that endless joy will come and glad tidings will reach the spirit and soul.

1 ای دو برادر خوش گهر در این جهان پرکدر
محزون و مکدر نگرید روحانی و نورانی و رحمانی
باشید تا سرور جاودانی بینید و فرح و جبر ابدی
مشاهده کنید زیرا بشر به جان و دل انسانست نه
به اجسام و ابدان از فضل یزدان امید چنانست
که فرح بی پایان رسد و بشارت روح و روان آید

- 2 Praise be to God, you are descendants of that father and mother who, from the beginning of the Revelation, drank from the pure cup and tasted the honey of the divine presence, and found repose in the shade of the Tree of Sinai. Through the gift of the All-Merciful they rejoiced and in the paradise of the love of God they prospered, until they hastened to the Abha Kingdom and attained the supreme gift. How excellent is the reward of those who are detached in the Kingdom of the highest heaven!

2 الحمد لله سلاّء آن پدر و مادرید که از بدو ظهور
کأس طهور آشامیدند و شهد حضور چشیدند
و در ظلّ شجره طور آرمیدند بموهبت رحمانی
شادمانی نمودند و در جنت محبت الله کامرانی
فرمودند تا آنکه بملکوت ابدی شتافتند و موهبت
عظمی یافتند فنعیم اجر المنقطعین فی ملکوت
العلیین

- 3 And upon you both be greetings and praise.

3 و علیکما التّحيّة و الثّناء

MKT9.123b

AB05569

To: *Husayn Khan Sultan*

- 1 O thou servant of the one true God. Thou art a servitor at the sacred threshold and thus thou art a king. Nay, verily, the kings of this world are thy vassals and the sovereigns of the earth are thy servants.
- 2 Although their armies ride forth in battle and they call themselves victorious and conquer countries and nations on every side they are already vanquished by their own egos, they are all captives of self and desire. Thus are they laid low in truth and humiliated like powerless slaves?
- 3 However, the servants of the sacred Threshold have captivated the whole world, although outwardly they may be held in chains they shine like the sun in the zenith of eternal glory. The depth of the dungeon is like high heaven for them and the prayer mat of poverty and evanescence is a throne of glory.
- 4 What mighty sovereignty is this? It is of heaven and eternity not of this ephemeral dust. Strive thou that in this spiritual kingdom thou mayest be a captain of the divine hosts and a general of His army.

1 ای بنده حق در آستان مقدس درباری لهذا
سلطانی بلکه ملوک عالم مملوک چنین بنده اند
و سلاطین ارض خادم چنین عبد مستمند

2 شهریاران هر چند صف جنگ بیاریند و آهنگ
فتح و ظفر بلند کنند جهانگیر شوند و جهانیرا
اسیر زنجیر نمایند و لکن مغلوب نفس خویشند و
مقهور هوای خود در این مقام عبد ذلیلند و بنده
حقیر و ساقط التدبیر

3 ولی بندگان آستان مقدس هر چند بظاهر اسیر
زنجیر گردند ولی بحقیقت جهانگیرند و در اوج
عزت ابدیه مانند مهر منیر قعر چاه آنرا اوج
ماهست و حصیر فقر و فنا سریر سلطنت عظمی

4 اما چه سلطنتی سلطنت آسمانی و تاجداری ابدی
نه سروری این خاکدان فانی پس بکوش تا در
فوج روحانیان سلطان فرقه رحمانیان گردی و
سرهنگ سپاه ربانیان و علیک التّحیّة و الثّناء

MMK2#140 p.104

AB05856

To: *Jamshid Khudadad Farsi*

- 1 O friend of 'Abdu'l-Baha! The Zoroastrian friends have lit up like candles in this gathering and each has requested multiple letters. This servant is weary from the multitude of occupations and concerns, and is embarrassed before the divine friends from every direction, for I cannot fulfill my duties as I should and ought. Despite this, out of the surging of love and faithfulness, I wrote and sent whatever they requested.
- 2 Among them, Rustam Khudadad wrote your name and requested a letter be written. This pen too, from his surging

1 ای یار عبدالهّاء یاران پارسیان مانند شمع در این
جمع رخ برافروختند و هر یک تمنای نامه های
متعدد نمودند این بنده از کثرت مشاغل و غوائل
آزرده و در نزد احبای الهی از هر جهت شرمنده
هستم چه که چنانکه باید و شاید از عهده برنایم
باوجود این از جوشش مهر و وفا آنچه خواستند
نوشتم و ارسال نمودم

2 از جمله جناب رستم خداداد نام ترا نگاشت
و خواهش نگارش نامه ئی نمود این قلم هم از

love, was moved to write and undertook the writing of this letter.

- 3 O my Zoroastrian friend! Be happy and of good cheer that this yearning one is occupied with your remembrance and is gladdened and delighted with your mention. I beseech God that you may be assisted by the grace of the All-Merciful and confirmed by the favors of the Compassionate One. And upon you be greetings and praise.

جوشش محبت او بخروش آمد و بنگارش این نامه پرداخت

3 ای یار پارسی من خوش باش و خوشدل که این مشتاق بیاد تو مشغول و بذکر تو مسرور و مشعوف از خدا میطلبم که موفق بلطف یزدان گردی و مؤید بعنایت حضرت رحمن و علیک التحیة و الثناء

YARP2.441 p.332

AB05847

To: *Khadijih Sabbagh*

- 1 O pure leaf, throughout the dispensations men were the heroes of the battlefield and the valiant members of the army of revolt, but in this great cycle some women will arise who will become the envy of men, and the example to be emulated by the traditional hero, Rustam. They will be so steadfast and firm that the name of every notorious man will be blotted out from the book of existence, i.e. they will be gathered under the shadow of the divine Word with eloquent speech, manifest praise, mighty spirit, firm step, immovable heart, conspicuous utterance, and brilliant proof.
- 2 Therefore ask God that you may be counted among these birds of the divine garden, and God willing you will be considered one of these leaves, and I hope that you will become the leader of believing, assured, teaching women. And upon you be glory.
- 3 The visiting ladies performed circumambulation and visitation around the Holy Shrine on behalf of that pure leaf.

1 ای ورقه زکيه رجال در جميع ادوار مرد میدان بودند و صفدر لشکر طغیان ولی در این کور اعظم نسائی قیام نمایند که غبطه مردان گردند و رشک رستم دستان پای استقامتی محکم و استوار نمایند که نام هر نامداری از دفتر آفاق محو کنند یعنی به نطق فصیح و ثنائی بلیغ و جنائی قوی و قدمی راسخ و دلی ثابت و بیانی واضح و تبیانی لائح در ظل کلمه الهیه محشور گردند

2 پس تو از خدا بخواه که در زمره این مرغان چمنستان الهی معدود گردی و انشاء الله از این ورقات محسوب شوی و امیدوارم که سرسلسله مؤمنات موقنات مبلغات گردی و البهاء علیک

3 حضرات زائرات بالنیابه از آن ورقه طیه حول روضه مبارکه طواف و زیارت نمودند

ADMS#201

MKT7.141

AB05763

To: *Khudabakhsh, Khurshid et al.*

- 1 O cherished handmaids of God! Behold the bounty of the Lord of Creation, how He bestowed insight upon you, granted you His beauty, adorned you with His love, gave you access to His court, and bestowed shelter in His presence. He sent the heavenly message and passed around the divine cup, making you intoxicated with the wine of the All-Merciful.
- 2 Therefore engage in joy and gladness, establish a radiant celebration, and arrange a feast in the rose garden and meadow whose melody reaches the highest realm and brings the holy spirits into ecstasy and delight. May your souls be happy!
- 3 O Lord! Grant forgiveness to the kind mother and nurture her in the embrace of pardon and forgiveness. Bestow the worthy downpour of the rain of mercy and permit the shining of the sun of bounty. You are the Forgiver and Pardoner of all shortcomings, and You are the Bestower upon every grateful handmaid.

1 ای کنیزان عزیز الهی بخشش خداوند آفرینش
بینید که شما را بینش داد و زیباییش بخشید و
محبت خویش آرایش نمود و بدرگاه راه داد و در
بارگاه پناه بخشید پیام آسمانی فرستاد و جام ربّانی
بدور آورد و از بادهٔ رحمانی سرمست کرد

2 پس بسور و سرور پردازید و جشنی روشن
برپا نمائید و بزمی در گلزار و چمن بیارائید که
آهنگش بعالم بالا رسد و ارواح قدسیانرا بوجد
و طرب آرد جانتان خوش باد

3 ای یزدان مادر مهربانرا آمرزش بخش و در
آغوش عفو و غفران پرورش ده و ریش باران
رحمت شایان فرما و تابش آفتاب بخشش روا
دار توئی آمرزنده و غفور از هر قصور و تویی
بخشنده بر هر کنیز شکور

YARP2.491 p.363

AB05784

To: *Mirza Abdu'l-Husayn*

- 1 O you who are enkindled with the fire of the love of God! It is sunset time, and a group of military officials - an Amir-Tuman and a Mir-Panj - and from among the religious scholars of this region, a judge and a mufti, are present. Each one engages in conversation and adds to the burden, and some ask certain questions and seek solutions to difficulties.
- 2 This servant holds a pen in hand, writing on one hand while speaking and explaining on the other, listening from one direction while exchanging courtesies from another. Observe how all these obstacles do not prevent this servant from mentioning you, and with spirit, heart, inner heart, soul, consciousness and conscience, I am occupied with remembrance of the loved ones of the All-Merciful.

1 ای مشتعل بنار محبت الله وقت غروب است
و جمعی از صاحبمنصبان لشکری امیرتومان
و میرپنج و از علمای این اقلیم قاضی و مفتی
حاضرند و هر یک صحبتی مینمایند و کلفتی
میافزایند و بعضی برخی مسائل سؤال میکنند و
حل معضلات میطلبند

2 و این عبد خامه در بنان از جهتی تحریر مینماید و
از جهتی به زبان و بیان تقریر میکند و از جهتی
استماع و از جهتی تعارفات مینماید ملاحظه فرما
که جمیع این موانع این عبد را از ذکر شما منع
نمیکند و به روح و قلب و فؤاد و جان و روان
و وجدان بیاد احبای رحمن مشغولم

- 3 Therefore, O servant of the Intended Lord, let no obstacle prevent you from mentioning the Praised Beauty, and let no barrier deprive you from the fragrances of these days. And glory be upon you.

3 پس ای بندهٔ حضرت مقصود بهیچ مانعی از ذکر
جمال محمود ممنوع مشو و بهیچ سدی از نفعات
ایام محروم مشو و البهاء علیک

INBA84:349b

AB05594

To: *Mirza Abdu'l-Husayn Naqqash (Shiraz)*

- 1 O you who are firm in the Covenant! If you complain, you have the right to do so, for due to the abundance of sorrows and trials, I have been remiss and even negligent in writing replies. You, praise be to God, are forbearing and gentle, refined and generous. You do not become sorrowful, you do not become grief-stricken, dust surely does not settle upon your noble mind, and gloom finds no path to your tender heart, for that heart is the dawning-place of love for the Abha Beauty, and that flower is infused with pure honey. What power has dust to affect that clear mirror, and what strength has bitterness to impart its taste to such intense sweetness?
- 2 I am assured, and you are a tested believer. Everyone has their test, and every claim requires proof and evidence. Praise be to God, like pure gold you have shone forth in the flame of tests and taught others the way.
- 3 And upon you be greetings and praise.

1 ای ثابت بر پیمان اگر شکوه نمائی حق داری زیرا
من از کثرت آلام و محن در تحریر جواب فتور
نمودم بلکه قصور کردم شما الحمد لله حلیمید و
سلیم و ظریفید و کریم محزون نمیشوید مغموم
نمیگردید غبار بخاطر شریف البتّه ننشیند و اغیار
بقلب لطیف راه نیابد زیرا آندل جلوه‌گاه محبت
جمال ابهاست و آن گل سرشته بعسل مصفی غبار
را چه حدّی و تلخی را چه قدرتی که آن تأثیر
در آن آئینه صافی نماید و این تلخی بآنخلاوت
شدید بخشد

2 من مطمئنم و شما مؤمن ممتحن هر کس را
امتحانی و هر مدّعا را حجت و برهانی الحمد
لله مانند ذهب ابریز در شعله امتحان رخ
برافروختی و دیگرانرا رسم ره آموختی

3 و علیک التّحیّة و التّناء

INBA84:364

AB05821

To: *Mirza Fadlullah Nuri Awrangi Nizamul-Mamalik*

- 1 O scion of the blessed Tree! We are on a journey, we are in haste. Each morning we are in one country, each evening we are wanderers. Praise be to God that the Western countries have been illumined by the lights of the East. The cry of "Ya Baha'u'l-Abha" is raised from mountain and desert. The Iranians are still asleep while the Americans have awakened. Soon the blast of the trumpet and the call of the bugle will resurrect the horizons from their graves.
- 2 Your beloved portrait brought great soul-nourishing joy, especially when reading the letter from your respected cousin, noble descendant of the late Aqa Mirza Rida-Quli. Praise be to God that house has become illumined and that family has become a rose garden. Joy upon joy was obtained. Convey my utmost longing. Surely their letters will arrive one after another.
- 3 Give my greetings to all. There is not time to write one word, therefore I ask forgiveness.

1 ای نابت از شجره مبارکه در سفریم در تعیم هر صبحی در یک کشوریم هر شامی در بدریم الحمد لله ممالک غرب از انوار شرق روشن گردیده فریاد یابهاء الابهست که از کوه و صحرا بلند است ایرانیان هنوز در خوابند و امریکانیان بیدار شده اند عنقریب نقره ناقور و نفخه صور آفاق را مبعوث از قبور نماید

2 شمائل دلبر شما بسیار سبب سرور جانپور گردید علی الخصوص چون مطالعه نامه عموزاده محترم سلیل جلیل آقا میرزا رضا قلی مرحوم شد الحمد لله آن خانه روشن و آن خانواده گلشن گشت سرور اندر سرور حاصل شد نهایت اشتیاق ابلاغ نمائید البته نامه های ایشان پی در پی خواهد رسید

3 جمیع را تحیت برسانید فرصت تحریر یک کلمه نیست لهذا عذر میخوام

MKT5.109b, IQN.232

AB05957

To: *Mirza Hasan Mudhahhib*

- 1 O thou who art attracted by the fragrances of holiness!
- 2 When the Daystar of Truth shone forth above the horizon of sanctity, an attractive force was exerted. The supreme Magnet of the pole of contingent existence appeared and was made manifest. The noble metals were attracted, while stones and clods of earth remained deprived.
- 3 Praise be to God that the reality of that pure soul was refined iron which became attracted to this new magnet. He was a self-sacrificing moth who circled round the night-illuminating Candle, a blessed dove who found his way to the garden of understanding, a thirsty fish who entered the most great Ocean,

1 یا من انجذب بنفحات القدس

2 چون شمس حقیقت از افق تقدیس طلوع فرمود قوه جاذبه افاضه گشت مغناطیس اعظم در قطب امکان ظاهر و آشکار گردید معادن کریمه منجذب شد حجر و مدر محروم ماند

3 شکر خدا را که حقیقت آن جان پاک حدید لطیف بود که منجذب مغناطیس جدید گشت و پروانه جاسوز بود که پیرامن شمع شب افروز شد و حمامه سعیده بود که بحدیقه عرفان راه یافت و ماهی تشنه بود که بحر اعظم پی برد و

a longing nightingale who hastened unto the rose-garden of the Beloved of the world.

- 4 This is a grace which God bestoweth upon whomsoever He pleaseth, and God is the possessor of great bounty. Glory be unto thee, and unto all who are attracted by the fragrances of holiness and enkindled by the fire ignited in the Tree of man.

عندلیب مشتاق بود که بگلستان محبوب آفاق
شتافت

4 ذلك من فضل الله يؤتيه من يشاء والله ذو
فضل عظيم والبهاء عليك وعلى كل من انجذب
بنفحات القدس في كل الايام واشتعل بالنار
الموقده في سدره الانسان

BSHN.140.241, BSHN.144.241, MHT2.090

AB05838

To: *Mirza Ibrahim (Qazvin) Davafurush*

O fragrance from the gardens of certitude! This is the time of rising and resurrection, and the moment of passing and blowing. The grace of the Glorious Lord encompasses all and the bounty of the Ancient Lord is complete. The sea of favors is surging and the hosts of the Supreme Concourse are helpers and supporters. [All] the friends of God - the life-giving breeze of the favors of the Most Merciful Lord perfumes the nostrils of the spiritual ones, and the outpourings of the Abha Kingdom make verdant and flourishing the lands of existence and the realities of beings. The soul-stirring call "We behold you from Our Most Glorious Horizon and We shall aid whoever arises to assist Our Cause with hosts from the Supreme Concourse and a company of favored angels" reaches the ears of awareness. Therefore, O one enamored by the countenance of the Friend and bewildered in His lane, it is time for you to surge and swell like the sea, to cast the waves of the remembrance of God upon the shores of the hearts of created things, to scatter the pearls of wisdom. And glory and the spirit be upon the people of glory.

ای نفحه ریاض ایقان هنگام سطوع و نشور
است و وقت مرور و هبوب عنایت ربّ جلیل
شامل است و فضل ربّ قدیم کامل بحر
الطاف مواجست و جنود ملأ اعلی ناصر و
معین [کلیّة] دوستان الهی نسیم جانبخش الطاف
حضرت رحمن مشام روحانیا را معطر مینماید و
فیوضات ملکوت ابری اراضی وجود حقائق
کائنات را سبز و خرم میفرماید ندای جانفزای و
زراکم من افقی الأبهی و نصر من قام على نصره
امری بجنود من الملائ الأعلی و قبیل من الملائكة
المقرّین بگوش هوش واصل پس ای آشفته
روی دوست و سرگشته کوی او وقت آنست
که چون بحر بخروشی و بجوشی و امواج ذکر
الله بر ساحل قلوب ممکات زنی و لآلی حکمت
افشانی و البهّاء و الروح على اهل البهّاء

MKT9.206

AB05721*To: Mirza Mahram Named as Manzar*

- 1 O candle of divine love! That which you sang in Persian melodies upon the Tree of Love of the Beauty of the All-Merciful reached the ears of the wanderers in the lane of the Friend, and was recited in the gatherings of hearts of the lovers of the Face of the Lord of Majesty.
- 2 We raised supplications to the Abha Kingdom and the unseen realm of eternity that this essence of love might become a manifest sign and an unfurled banner in the elevation of traces and the shining forth of lights and praise of the Chosen One. May they be a radiant candle and drink and serve the cup whose mixture is of camphor. May they become the soaring heights of mystical knowledge and privy to hidden mysteries. May they become the breeze of the rose garden of divine unity and the manifestation of the favors of the Glorious Lord. This is not difficult for God.
- 3 Today we must establish and manifest and realize the station of servitude as it truly is, with all its conditions and covenants, in the world of existence. And glory and praise be upon you.

1 ای شمع محبت الهی آنچه بالخان پارسی بر سدره
حب جمال رحمانی بسرودی بمسامع آوارگان
کوی دوست رسید و در مجامع قلوب عاشقان
روی حضرت ذوالجلال تلاوت شد

2 بملکوت ابهی و غیب بقا تضرع و ابتهاج نمودیم
که آن جوهر حب در اعلاء آثار و اشهار انوار
و ثنای حضرت مختار آیت باهره گردند و رایت
شاهره شوند شمع پرنور باشند و کأس کان
مزاجها کافور بنوشند و بنوشاند باز اوج عرفان
شوند و محرم راز نهان گردند نسیم گلشن توحید
شوند و مظهر الطاف رب مجید گردند لیس
ذلک علی الله بعزیز

3 الیوم باید شأن عبودیت را کما هو حقّه با جمیع
شروط و عهودش در عالم وجود ثابت و ظاهر و
محقق نمائیم و البهاء و الثناء علیک

MUH3.294-295

AB05626*To: Mirza Muhammad Taqi Tabasi*

- 1 O you who are firm in the Covenant and servant of the Testament! On the Day of Ridvan, a vast pavilion was erected in an elevated location facing the Holy Shrine, and at the time of visitation the friends of God gathered and the divine assembly was present.
- 2 And on the day of your feast, this firm and steadfast one, 'Abdu'l-Baha, met with all the friends in that tent in the utmost joy and delight, and we listened to the verses and tablets.
- 3 Praise be to the Ancient Beauty that that day ended and concluded with the utmost glad tidings, remembrance, devotion, supplication and entreaty to the threshold of the All-Glorious.

1 ای ثابت بر میثاق و خادم پیمان در یوم رضوان
سرپرده‌ئی وسیع در مرکزی رفیع مقابل تربت
مقدسه بلند گردید و در وقت زیارت احبای
الهی مجتمع و انجمن رحمانی حاضر

2 و در یوم مهمانی آن ثابت راسخ در کمال روح و
ریحان عبدالهء یا احباً کلاً و طراً در آن خیمه
مجمع و مستمع آیات و الواح گردیدیم

- 3 حمد جمال قدم را که در نهایت بشارت و تذکر و
تبتّل و تضرّع و ابتهاج باستان ذوالجلال آن یوم
منتهی شد و منقضى گشت
- 4 And on your behalf I performed the visitation, placing my face
upon the dust of the threshold and beseeching that you may
abide beneath the pavilion of grandeur in the kingdom of ho-
liness and find shelter and refuge in the shade of the Tree of
Oneness.
- 4 و بالنیابه از شما زیارت شد روی را بر خاک
آستان نهادم و استغاثه نمودم که در ظلّ خباء
عظمت در ملکوت تقدیس مستقرّ گردی و در
سایه سدره احدیت منزل و مأوی نمائی
- 5 And upon you be the Glory.
- 5 و البهاء علیک

YBN.069-070

AB05906

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

- 1 O noble branch of the Blessed Tree! For some time I have not
written anything to you. However much you may complain
and protest, you are right, for at minimum sending a letter
each month is necessary and obligatory, and in every moment
a message is required and essential. But if you knew in what
storm of oppression 'Abdu'l-Baha is afflicted and in what crisis
of trials and tribulations he is caught, you would surely be
content with one line every age and excuse me.
- 1 ایها الفرع الجلیل من السدره المبارکه مدّتیست
که بآن حضرت چیزی ننگاشتم هر قدر گله و
شکوه نمائید حقّ با شماست زیرا اقلّاً هر ماهی
ارسال نامه‌ئی واجب و لازم و در هر دم پیغامی
فرض و محتّم ولی اگر بدانی که عبدالبهاء در
چه طوفان جفا مبتلا و در چه بحران مصائب و
بلائی گرفتار البتّه در هر ده‌ری بسطری قناعت
نمائی و معذور داری
- 2 Despite this onslaught, now that I am about to attain the honor
of visiting the Sacred Threshold where I may find new spirit,
I thought of you and set about writing this letter. On your
behalf I will fall upon the dust of the Sacred Threshold of the
pure Tomb and will perform the visitation by proxy.
- 2 باوجود این هجوم الآن که عازم تشرّف باستان
مقدّسم که روحی جدید یابم بیاد شما افتادم و
بنگارش این نامه پرداختم و بوکالت شما بر خاک
آستان تربت پاک افتاده بالنیابه زیارت خواهم
نمود
- 3 Please convey greetings and praise to the honored Afnans of
the Blessed Tree, and likewise to the other friends. Convey my
praise to the Greater and Lesser Holy Leaves.
- 3 حضرات افنان سدره مبارکه را تکبیر و تحیّ
ابلاغ فرمائید و همچنین سائر دوستان را ورقه
مقدّسه کبری و صغری را تکبیر برسانید

INBA87:275, INBA52:279

AB05910

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

- 1 O noble branch of the Blessed Tree! Although numerous letters have been sent until now, despite this the heart finds no rest, but rather is attracted to the universal fragrances of love for the Afnans of the Blessed Tree, to such extent that in all times and hours it seeks spirit and delight in their remembrance and becomes joyful in their memory.

1 ایها الفرع الرفیع من السّدرۃ المبارکۃ هر چند مکاتیب متعدّدہ تا بحال ارسال گشته است با وجود این قلب سکون ندارد بلکه منجذب نفحات محبت کلیّہ بافنان سدرہء مبارکہ است بقسمیکہ در کل اوقات و ساعات بذکرشان روح و ریحان جوید و پیادشان شادمان گردد

- 2 I swear by the Ancient Beauty that when the word "Afnan" passes over the tongue, the sea of love surges and hearts are set in motion and tumult, [crying] "O God! Establish these Afnans of the Tree of the All-Merciful in the Garden of Paradise, and make these branches of the Blessed Tree into fruitful trees. Grant growth and development to these saplings of the garden of bounty, and bestow verdancy and freshness upon these boughs of the Divine Lote-Tree, and keep them firm and steadfast in Thy mighty Covenant and Testament. Verily Thou art the Generous."

2 قسم بجمال قدم کہ چون لفظ افنان بر زبان بگذرد دریای حبّ بجوش آید و قلوب در حرکت و خروش آید کہ خدایا این افنان دوحہء رحمانیت را در جنت رضوان مستقر گردان و این فروع طوبای عنایت را اشجار بارور کن این نہالهای بوستان مہبت را نشو و نمائی بخش و این شاخهای سرو رحمانی را سبزی و خرمی عطا فرما و بر عہد و میثاق عظیمت باقی و استوار بدار انک انت الکریم

INBA87:492a, INBA52:516

AB05912

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

- 1 O noble branch from the Blessed Tree whose root is firm and whose branch reaches to heaven and yields its fruit in every season! What you had written was noted. There is no doubt that your intentions were purely for God. A detailed letter addressing everyone was written and sent, which you will observe.

1 ایها الفرع الکریم من الشّجرۃ المبارکۃ الّتی اصلها ثابت و فرعها فی السّماء و تؤتی اکلها فی کلّ حین آنچه مرقوم فرمودہ بودید ملاحظہ شد نوایای آن حضرت شبہئی نیست کہ خالص لله بودہ ورقہء مفصلہ مخاطباً للعموم مرقوم شد و ارسال گشت ملاحظہ خواهید فرمود

- 2 Now the purpose is that, God willing, you will succeed in such a way that moderation and strengthening of affairs is achieved, order and connection and protection in all matters becomes evident, preservation of rights and observation of ranks becomes clear, consideration of consequences becomes manifest, protection of the company in all ranks becomes complete, and

2 حال مقصد اینست کہ انشاءالله آن حضرت نوعی موفق گردند کہ تعدیل و تحکیم امور حاصل و ضبط و ربط و صیانت در جمیع شئون ظاهر و محافظہء حقوق و مراعات مراتب لائح و ملاحظہء عواقب باهر و صیانت کمپانیہ در جمیع مراتب کامل و رضایت قلوب و روح و ریحان نفوس حفظش بقدر امکان واضح گردد

contentment of hearts and spiritual joy and delight of souls is preserved to the extent possible.

- 3 It is certain that through divine assistance and your effort, all these things will be achieved. And upon you be the Glory.

3 و یقین است بعون الهی و همت آن حضرت جمیع
اینها حاصل میشود و البهآء علیک

INBA87:273a, INBA52:276b

AB05705

To: Muhammad Khan Sarhang Ardalbashi Nuri

- 1 O thou general in the army of salvation and a leader of the hosts of life everlasting! If thou wouldst direct the armies of the Kingdom then seek first the Realm of divinity and if thou wouldst command the hosts of heaven lay down thine own head first in sacrifice at the feet of the Mystic Beloved. Shouldst thou desire to enter the cities of men's hearts unsheathe the sword of thy utterance and if thou seekest victory in the kingdom of the spirit mount the steed of detachment in the pathway of God.
- 2 Verily, thus mayest thou perform acts of high chivalry in the arena of divine Beauty and in the field of bounty of the Lord of Glory and mayest become a knight in the tournament of glory and a mighty player of the ball games of the spirit!
- 3 I swear by the lights scintillating from the horizon of the Abha Kingdom! If thou shouldst obtain such trophies as these thou shalt be victorious throughout the realm and conquer the seven regions of God's kingdom even though to outward seeming thou shouldst be wandering and homeless in all the places thou shalt go.

1 ای سرهنگ لشکر نجات و جنود حیات اگر
در بین جنود ملکوت سرهنگی خواهی آهنگ
ملک لاهوت کن و اگر سالاری سپاه آسمانی
جوئی سر در پای دوست معنوی بنه و اگر فتوح
مدائن قلوب جوئی تیغ عرفانرا از نیام بیان برون
آور و اگر گشایش کشور روحانی جوئی سمند
انقطاع الی الله را در زیر رکاب آرو

2 در میدان جمال و عرصه عنایات ذوالجلال
جولانی کن تا شهسوار معرکه جلال شوی و
در این میدان گوئی اندازی و چوگانی زنی

3 بانوار ساطع از ملکوت ابهی قسم که اگر باین
موهبت فائز شوی فاتح آفاق و کشورگشای سبع
طباق ولو بظاهر بی لانه و آشیانه باشی و در سر
کوی پریشانی بی سر و سامان و البهآء علی الدین
انقطعوا الی الله المهیمن القیوم

MMK2#092 p.071, DUR3.351

AB05839

To: *Muhammad Rida*

- 1 O peerless sapling in the garden of the love of God! Praise God that thou wert planted in this divine paradise and didst grow and develop beneath the Lote-Tree of the utmost boundary through the outpourings of the clouds of the Abha Kingdom, and didst spring forth beside the stream of unity, and like a free-standing cypress wert stirred by the breezes of favor and didst flourish among the green trees through the grace of the Ancient Beauty, and through the bounty of the divine springtime didst burst into blossom. Now is the time for fruit and yield, and the season for the manifestation of what lies hidden in every tree. Bring forth jewels and scatter delectable fruits.

- 2 O Lord! This is a sweet basil plant grown in the gardens of Thy oneness, and this is a verdant shoot beside the pools of Thy mercy, and this is a branch that hath grown and flourished in the groves of Thy singleness. O Lord! Cause it to grow with a goodly growth until the horizons are perfumed by the sweet fragrance of its flowers. Verily, Thou art the Bestower, the Generous, the Bountiful, the Merciful.

1 ای نهال بیهمال بوستان محبت الله حمد کن خدا را که در این فردوس الهی غرس شدی و در ظل سدره منتهی از فیض سیاح ملکوت ابری نشو و نما نمودی و در کنار جویبار توحید روئیدی و چون سرو آزاد از نسائم الطاف مهتر گشته بعنایت جمال قدم بین درختان سبز بالیدی و بفیض قدوم ربیع الهی گل و شکوفه نمودی حال وقت میوه و ثمر است و هنگام ظهور کمون هر شجر گوهر بیار آور و میوه خوشگوار نثار کن

2 ای ربّ هذا ریحان نبت فی ریاض احدیتک و هذا نبات اخضر فی شفا حیاض رحمانیتک و هذا قضیب نشأ و نما فی غیاض فردانیتک ای ربّ انبتہ نباتاً حسناً حتّی یتعطر الآفاق من انفاس طیب فوحات ازهاره انک انت المعطی الکریم الجواد الرحیم

HUV2.049

AB05586

To: *Najjar, Shukrullah et al.*

- 1 The father must always endeavour to educate his son and to acquaint him with the heavenly teachings. He must give him advice and exhort him at all times, teach him praiseworthy conduct and character, enable him to receive training at school and to be instructed in such arts and sciences as are deemed useful and necessary. In brief, let him instil into his mind the virtues and perfections of the world of humanity. Above all he should continually call to his mind the remembrance of God so that his throbbing veins and arteries may pulsate with the love of God.

- 2 The son, on the other hand, must show forth the utmost obedience towards his father, and should conduct himself as a

1 ای پدر و پسر روحانی پدر باید همواره بتربیت پسر کوشد و تعلیم تعالیم آسمانی دهد و همیشه نصیحت نماید و آداب پیامزد و در دبستان تعلیم گذارد و تعلیم فنون لازمه مفیده بدهد خلاصه بآنچه فضائل عالم انسانیت پرورش دهد علی الخصوص همواره متذکر بذكر الله کند تا محبة الله در عروق و شریاناش تأثیر نماید

2 و پسر باید نهایت اطاعت را از پدر بنماید عبد خاضع باشد و بنده متواضع شب و روز در فکر

humble and a lowly servant. Day and night he should seek diligently to ensure the comfort and welfare of his loving father and to secure his good pleasure. He must forgo his own rest and enjoyment and constantly strive to bring gladness to the hearts of his father and mother, that thereby he may attain the good pleasure of the Almighty and be graciously aided by the hosts of the unseen.

BRL_FAM#55, COC#0849, LOG#0766x

راحت و آسایش و تحصیل رضایت پدر مهربان باشد بکلی راحت و خوشی خویش فراموش نماید دائماً سعی و کوشش کند که سبب سرور قلب پدر و مادر گردد تا موفق برضایت حضرت پروردگار شود و مؤید بجنود لم تروها گردد و علیکم التّحیّة و التّناء

BRL_DAK#0883, COMP_FAMP#55, MMK2#334 p.242, TAH.340

AB05840

To: *Nush*

- 1 O Nush! O remedy for the afflicted! Give thanks to the pure Lord that in the divine meadow you have begun to sing and warble like a lamenting bird, and like the nightingale of the garden of truth, you have engaged in singing ghazals and melodious songs of inner meanings. In praise of the All-Knowing God you have given voice eloquently, and in describing and extolling the Ever-Living, the Almighty, you have arranged precious odes in poetic verse.
- 2 In such a season and springtime you have expressed novel utterances, and in such a century and age you have opened your lips in boundless praise. What a dawn-bird you were, beginning your song at the proper time, and with spiritual shahnaz becoming melodious upon the branches of truth. This is the grace of the Most Glorious Beauty, may my spirit be sacrificed for His loved ones.
- 3 Therefore now, with harp and tambourine and flute and lute and oud and strings, strive to raise up the Word of God and spread the divine fragrances. May you ever drink of this wine.

1 ای نوش ای داروی دردمندان شکر کن یزدان پاک را که در مرغزار الهی چون مرغ زار نغمه و آواز آغاز نمودی و چون عندلیب چمنزار حقیقت به غزلخوانی و گلپانگ معانی پرداختی در ستایش ایزد دانا داد سخن دادی و در نعوت و محامد حی توانا قصائد فرائد بسلك نظم آوردی

2 در چنین موسمی و فصل ربیعی بیان بدیع ابراز نمودی و در چنین قرن و عصری لب بستایش بی حصر گشودی چه مرغ سخری بودی که در وقتش آغاز آواز نمودی و بشهناز معنوی بر شاخسار حقیقت نغمه ساز گشتی اینست فضل جمال ابهی روحی لاجبائۀ الفداء

3 پس حال با چنگ و دف و نی و بریط و عود و اوتار دراعلاء کلمة الله و نشر نفعات الله بکوش این باده نوشت باد

AHB_123BE #02 p.40, YARP2.207 p.196

AB05851

To: Rukhsarih from Kaf

- 1 O ye two assured and trusting leaves! May you have befitting patience! May you have befitting patience! 1 ای ورقهء موقتهء مطمئنّه علیکا بالصبر الجمیل و علیکا بالصبر الجمیل
- 2 Those holy souls of the loved ones departed for the kingdom of existence, and those sanctified lights of the world of creation ascended to the limitless expanse of the placeless. Souls that enter beneath the shadow of the Word of unity have taken a share of the reality of the divine world and attained unto everlasting life. 2 آن ارواح مقدّسهء احبّا بملکوت وجود صعود نمود و آن انوار مقدّسهء در عالم امکان بفضای لامکان متصاعد گشت نفوسیکه در ظلّ کلمهء توحید داخل از حقیقت هستی جهان الهی نصیب برند و ببقای ابدی فائز گردند
- 3 But this world is evanescent, for you have witnessed how its nectar is a deadly poison, its sugar a bitter colocynth, its refreshment a mirage, and its manifest splendor incalculable abasement. Happy then is that soul which, like unto a bird of paradise, breaketh free from the cage of this inferior world and soareth unto the world of God. 3 این جهان فانیتست که ملاحظه نمودید شهادش سمّ نفیع است و شکرش حنظل مریر شرابش سراب است و عزّت باهره اش ذلت یحساب پس خوشا بجال نفسیکه چون طیر بهشتی این قفص هستی جهان پستی را در هم شکند و بجهان الهی پرواز نماید
- 4 Be not heartbroken and disconsolate, for if ye could perceive the true state of the deceased, I swear by the Ancient Beauty, ye would shine with the utmost joy and happiness, for he is in the blessed garden of intercession and imploring for forgiveness. 4 محزون مباشید و دغون منشینید که اگر بحقیقت حال متوفّین اطلاع یابید قسم بجمال قدم که نهایت فرح و سرور حاصل نمائید زیرا در روضهء مبارکه شفاعت شد و طلب مغفرت

BSHN.140.468, BSHN.144.461, MHT1a.174,
MHT1b.132

AB05848

To: Shams-i-Jahan Attar

- 1 O pure and sanctified leaf! The Best-Beloved of the world hath addressed some of the handmaidens of the All-Merciful as “the pride of men”. It is therefore clear and evident that in the Days of God and in the Era of His grandeur, the handmaids of God will be vouchsafed with such measure of assistance that they shall surpass men in the arena of true knowledge. Thou who art a leaf in the rose-garden of Unity, must surge with full fervor and with all eagerness, like unto the billows of the most great ocean, and even as the leaves of the tree of attraction be in ecstasy and motion. Hold in thy grasp the cup of the love of 1 ای ورقهء طیّبهء زکیّه حضرت محبوب عالمیان بعضی از اماء الرّحمن یا نغر الرّجال خطاب فرموده اند پس واضح و مشهود شد که در ایّام الله و عصر حضرت کبریا اماء الله بتأییداتی مؤیّد میشوند که گوی سبقت و پیشی را در میدان عرفان از رجال میرایند تو که ورقهء این ریاض احدیّی باید چون قلزم اعظم در جوش و خروش آئی و چون اوراق سدرهء انجذاب در وجد و حرکت پیانهء محبت الله را در دست

God, and kindle the fire of passionate devotion and rapture in the assemblies of the handmaidens of the Lord. The manifold favors of God, even as the morning light, are shedding radiance upon the horizons of the world; wherefore silent? Unloose thy tongue to celebrate the praise of the All-Sufficing Lord.

- 2 Remember the two pure and holy leaves, Qudsiyyih and Baqa'iyyih, the two young daughters of that handmaiden of God, with the Most Great, Most Wondrous Greeting.

گیرى و در محفل اماء الله آتش شوق و وله
برافروزی عنایات الهیه چون بارقه صبح صادق
بر آفاق پرتوافشانست چرا خاموشی لسان بستایش
حضرت بی نیاز بگشاع

2 ورقتین طیبّین قدسیّه و بقائیّه دو صبیّه آن
امه الله را بتکبیر ابداعی متذکر دارید

BRL_DAK#0591, MKT7.147a, PYK.311

AB05937

To: *Siyyid Muhammad Malmiri*

- 1 Glory be to Thee, O my God! I lower my wings and humble myself in the dust of servitude before the might of Thy Divinity and the greatness of Thy Lordship, acknowledging my errors and my great sins and my abundant shortcomings and transgressions and misdeeds.
- 2 I intercede for another and beseech Thee to forgive Thy servant who turned to the Dawning-Place of Thy mercy and the Dayspring of Thy oneness, whose eyes were gladdened by witnessing the signs of Thy unity, who gathered beneath the banner of Thy uniqueness, who was attracted by the sweet fragrances of Thy holiness, who was set ablaze with the fire of Thy love, who remembered Thee in the depths of darkest nights, who served Thee and prostrated himself upon the dusty earth in thanksgiving for Thy bounties and blessings, until he returned unto Thee and sought the gate of Thy mercy and came before Thee.
- 3 O Lord! Forgive him and accept his repentance and pardon him and cause him to enter the gardens of Thy mercy and grant him the gift of meeting Thee. Verily Thou art the Pardoner, the Forgiving, the Merciful, the Generous, the All-Merciful.

1 سبحانک اللهم یا الهی انی اخفض جناحی و
اتذلّ علی تراب العبودیّة لعزّة الوهیّتک و عظمت
ربوبیّتک مقراً بخطائی و عظیم جناحی و وفور
قصوری و خطیائی و سیّاتی

2 و اشفع بغیری و ارجو ان تغفر لعبدک الذی
اقبل الی مشرق رحمانیّتک و مطلع فردائیّتک و
قرّت عیناه بمشاهدة آیات توحیدک و حشر تحت
راية تفریدک و انجذب بنفحات قدسک و توقّد
بنار محبتک و ذکرک فی جنح اللیالی الذمهء و
عبدک و سجد علی التراب الاغیر شکراً لک علی
نعمائک و الآلاء الی ان رجع الیک و قصد باب
رحمتک و وفد علیک

3 رب اغفر له و تب علیه و اعف عنه و ادخله
فی ریاض رحمانیّتک و ارزقه لقاءک انت العفو
الغفور الرحیم الرحمن

BSHN.140.173, BSHN.144.173, MHT2.194

AB05671*To: Tirandaz, Shahriyar et al.*

- 1 O two longtime friends! Jinab-i-Amin opened his sweet tongue in praise of those two precious friends, saying that these two pure Persian souls are renowned among all the friends for their truthfulness and devotion to God, and are known for their uprightness and deserve the utmost love and are worthy of the highest respect and consideration.
- 2 Therefore he requested that I write a letter, that perhaps those two precious friends may obtain joy and gladness. And although they show perfect diligence and attention in service to Arbab Bahman, they must show even greater effort and demonstrate extreme zeal and dedication, for Arbab Bahman is truly good-natured and kind. They must show him consideration in all respects, for faithfulness to him is service to the Truth.
- 3 May your souls be happy!

1 ای دو یار دیرین جناب امین زبان شیرین
بستایش آن دو دوست نازنین بگشود که این
دو جان پاک پارسی به راستی و حق پرستی در
نزد همه یاران مشهورند و بدرستی معروف و
سزاوار نهایت محبتند و لایق منتهای حرمت و
رعایت

2 لهذا از من خواهش نمود که بنگارش نامه پردازم
شاید آن دو یار نازنین را سرور و شادمانی حاصل
گردد و هرچند در خدمت ارباب بهمن کمال
سعی و اهتمام را دارند اما باید همت بیشتر نمایند
و فرط غیرت و همت مشهود و واضح گردانند
زیرا ارباب بهمن فی الحقیقه خوش خو و مهربانند
در حق او باید رعایت را از جمیع جهات مجری
دارند زیرا صداقت باو خدمت بحق است

3 جانتان خوش باد

YARP2.503 p.367, RMT.157e

AB05556*To: Urmuzdyar Rustam*

- 1 O servant of Baha! Sow a seed that will grow into a plant of love and faithfulness and adorn the rose garden of love and purity. Let the fountain of truthfulness gush forth and pass around the honey-filled cup of peace. Let the wine of truthfulness flow freely at the feast of the world.
- 2 Let the East embrace the West, and the beloved of the Orient become companion to the darling of the Occident, so that diverse peoples and varied nations and conflicting communities and contending tribes may become loving toward one another. Let the banner of hatred and malice be cast down and the verse of manifest peace be chanted.

1 ای بنده بها تخی پاش که گياه مهر و وفا بروید و
گلزار محبت و صفا پیرايد چشمه راستی بجوشد
و جام پرشده آشتی بدور آرد و از باده راستی
نوشانوش در بزم عالم درگیرد

2 شرق دست در آغوش غرب کند و دلبر خاور با
دلنشین باختر همنشین گردد تا انواع مختلفه و ملل
متنوعه و امم متنازعه و شعوب متبارزه متحابه
گردد رایت بغض و کین برافند و آیت صلح
مبین ترتیل گردد

3 عرصه گیتی که از خزان جنگجویی و نادانی
خاک سیاه و ظلمانی گشته بهار روحانی الفت و

- 3 Let the expanse of the world, which has become black earth and darkness from the autumn of warfare and ignorance, become green and verdant through the spiritual springtime of fellowship and love and peace. Let it bring forth flowers and blossoms and adorn the garden. Let the furnace of cruelty become the rose garden of faithfulness, and the dunghill of enmity become the rosebush of love and spirituality.

محبّت و آشتی سبز و خرم گردد گل و شکوفه ببار
آرد و صحن چمن بیاراید گلخن جفا گلشن وفا
گردد و مزبلهء عداوت گلن محبت و روحانیت
شود

- 4 And upon thee be greetings and praise.

4 و علیک التّحیّة و الثّناء

YARP2.443 p.333

AB05523

To: Wife of Aqa Siyyid Abu-Talib

- 1 O handmaiden of God! His honor Siyyid Abu-Talib, praise be to God, as long as he lived was triumphant - that is, he arranged the battle lines against the forces of passion with utmost might, power and authority, and scattered and dispersed the forces of doubts and vain imaginings of ill-omened souls.
- 2 And truly, his honor Haji Abu-Yishan possessed a divine heart and a luminous countenance. He had a soul full of glad-tidings and meanings full of significance. In Iraq, in the presence of the Luminary of the horizons, he was an accepted servant and was received with perfect joy in His presence. Ultimate grace was bestowed upon him and the highest favors encompassed his condition.
- 3 Therefore you, who are a pure leaf, trust in God and in times of trials show patience and forbearance, so that you may become a manifestation of ancient grace and the dawning-place of the bounties of the Great Lord.
- 4 Regarding the books, it will be written to his honor Habibullah, upon him be the Glory of God. And the Glory be upon you and upon every leaf who is firm in God's Covenant.

1 ای امةالله جناب سیّد ابوطالب الحمد لله تا بود
جند غالب بود یعنی بجنود هوی در نهایت صولت
و شوکت و سطوت صفّ جنگ میآراست و
قوای ظنون و اوهام نفوس مشغوم را متفرّق و
پریشان مینمود

2 و حضرت حاجی ابویشان فی الحقیقه قلبی رحمانی
داشت و رخی نورانی جانی پریشان داشت
و معانیی پریشان در عراق در ساحت نیر
آفاق بندهء مقبول بود و در حضور بکمال سرور
قبول میشد نهایت عنایت در حق او بود و غایت
الطاف شامل حال او

3 پس تو که ورقهء طیبه هستی توکل بر خدا کن
و در موارد بلا صبر و تحمل نما تا مظهر لطف
قدیم شوی و مطلع انعام ربّ عظیم

4 در خصوص کتابها بجناب حبّالله علیه بهاء الله
مرقوم میشود و البهاء علیک و علی کلّ ورقة
ثبتت علی میثاق الله

MKT6.180b

AB05493

1 O my God! These are servants whom You have guided to the fountain of Your mercy and led to the stream of Your oneness and given to drink from the sweet, pleasant, pure spring through Your mercy and bounty. O Lord! Open unto them the gates of sanctity and intoxicate them with the pure wine of oneness and gladden them with the melodies of the birds of the paradise of Your unity. O You who give to every seeker from the treasures of sanctification! Verily You are the Generous, You are the Great Bestower.

1 اللهم يا الهی هؤلاء عباد هدیتم الی معین رحمانیتک و اوردتهم علی شریعة فردانیتک و سقیتهم من منهل عذب سائغ فرات برحمتک و موهبتک ای رب افتح علیهم ابواب التقدیس و اسکرهم من سلاف ریحق التوحید و اطربهم من نغمت طيور جنّة احدیتک یا معطی کلّ طالب من خزائن التنزیه انک انت الکریم و انک انت الفضال العظیم

2 O spiritual friends! The souls who in this age and century have been raised up under the shade of the Word of Unity are like trees planted in the Abha Paradise. Therefore they must, through the bounty of the clouds of mercy, attain such freshness and delicacy that they adorn the realm of existence and become the envy of gardens and meadows. And the fruit, effect, leaves, flowers and blossoms of these trees are the human perfections, virtues and characteristics, spiritual sanctification and detachment both inward and outward, divine qualities, and modern progress.

2 ای یاران روحانی نفوسیکه در این عصر و قرن در ظلّ کلمهء توحید مبعوث شده اند حکم اشجار مغروسة در جنت ابری دارند لهذا باید از فیض سیلاب رحمتش چنان طراوت و لطافتی بیابند که چمنستان امکان را مزین و رشک گلزار و چمن نمایند و ثمر و اثر و برگ و گل و شکوفهء این اشجار کمالات عالم انسانی و فضائل و خصائل و تقدیس و تنزیه معنوی و صوری و اخلاق رحمانی و ترقیات عصریه بود

MKT6.003

AB05537

1 O thou survivor and memorial of that martyr beloved of the Lord of Grandeur!

1 ای بازمانده و یادگار آن شهید محبوب حضور کبریا

2 Whatsoever thou wishest, and whatsoever thou request or say - all are acceptable in the Court of God. This servant accounteth the good pleasure of that family a means of attainment unto the good pleasure of the True One; for the Blessed Beauty held you in the kindest regard. Therefore, whatsoever thy straitened heart wisheth, speak forth!

2 آنچه بخواهی و آنچه بطلبی و آنچه بگوئی جمیع مقبول درگاه خدا این عبد رضای آن خاندان را سبب رضای حق میشمرم زیرا جمال مبارک نهایت عنایت را داشتند آنچه میخواهد دل تنگت بگو

3 Since, however, this matter is connected with the Law of God, this servant cannot breathe a word. For according to the binding injunction of the Book, ere entering upon one's fifteenth year marriage is not permitted. Nomination and betrothal too should not take place before the wedding: that is, after the engagement no more than 95 days should pass before the marriage. Likewise the consent of both parties is the first condition;

3 ولی این مسئله چون تعلق بشریعت الله دارد این عبد نفس نمیتواند بزند زیرا بحکم محکم کتاب پیش از دخول در سن پانزده زفاف جائز نه و تسمیه و تخصیص نیز باید قبل از زفاف به نود و پنج روز گردد یعنی بعد از نامزدی نکاح نود و پنج روز نباید بیشتر طول کشد و همچنین رضایت طرفین شرط اول است و رضایت قبل از بلوغ

yet consent before maturity is invalid, while the age of maturity is set at fifteen. Wherefore this servant cannot say aught, for it would contravene the express prescription of the Law of God.

حکمی ندارد و بلوغ حدّش سنّ پانزده است لهذا
حال این عبد هیچ نتواند گفت زیرا مخالف نصّ
صریح شریعت الله است

- 4 Otherwise, by the righteousness of God, I would not spare even mine own life.

4 والا والله روح خویش را مضایقه ننمایم

NNY.213

AB05549

- 1 O servant of God! The essence of divinity in its essential being is sanctified of all names and attributes, severed from all attempts to find it. It is beyond all depiction and description. Recognition in this area is utter loss and trying to comprehend it is the utmost confusion. Every definition is inadequate and every depiction useless even such terms as the “invisible of the Invisibles” and the “Indescribable Essence”.

1 ای بنده الهی حقیقت الوهیت من حیث هی
هی مقدّس از جمیع اسماء و صفات و تعبیرات
است منقطع وجدانیست و مجهول النعت ادراک
انسانی عرفان در آن مقام فقدان صرف است و
ادراک حیرت بخت هر تعریفی ناقص است و
هر تعبیری ابر حقّ غیب الغیوب و مجهول النعت

- 2 But in the world of contingency when the lights of Its perfections and qualities shine these lights reflect in the mirrors of names and attributes but all names and attributes are in relation to that Essence in the same station. “Whatever Name ye may call Him He is the possessor of All Beautiful Names”¹, whether Manifest or the Manifester, whether the Seer or the Seen One, whether the name the Unseen whether the Present One.

2 و اما در عالم امکان چون انوار اوصاف و
کمالانش بتابد در مرایای اسماء و صفات جلوه
نماید و جمیع اسماء و صفات بالنسبه بحقیقت
ذات متساوی است فایما تدعوا فله الاسماء
الحسنی خواه ظاهر خواه مظهر و خواه شاهد و
خواه مشهود خواه غائب و خواه موجود

- 3 All these names and remembrances and attributes and depictions are in the realm of being and existence and He is the One Named by all Names and sanctified of all and with this brief allusion understand what my purpose is.

3 جمیع این اذکار و اسماء و صفات و شئون در
حیّز عالم کون و وجود و او موسوم بکلّ اسماء و
مقدّس از کلّ و بالاشاره فافهم المراد و علیک
التّحیّة و الثّناء

MMK3#015 p.008

¹Qur'an 17:110.

AB05595

- 1 O thou who art firm in the Covenant! Praise be to God that for a time thou didst arise to serve the Covenant and Testament in Mazandaran, and wert confirmed in diffusing the divine fragrances throughout those regions. Now thou art headed toward Khorasan, that thou mayest open the gates of the paradise of the divine breeze in that clime and guide souls to the straight path.
- 2 That country, like musk and ambergris, was always perfumed with the sweet-scented breeze of the love of God. Now too, through the power of the Covenant, thou must create such attraction and ecstasy in that land that minds become bewildered, the Beloved of divine love becomes the ornament of every gathering, souls become radiant candles, the feast of sanctification is adorned, and the wine of the knowledge of God bestirs the world of creation. Today souls must be given the spirit of life and the fragrance of detachment must be wafted to their nostrils. Hearts must be purified and sanctified from the defilement of this ephemeral world so they may become worthy of the appearance of the most holy effulgences.
- 3 And upon thee be greetings and praise.

1 ای ثابت بر پیمان الحمد لله مدتی در مازندران
بخدمت عهد و پیمان پرداختی و موفق بنشر
نفحات در آن صفحات کشتی حال عازم
خراسان شدی تا در آن اقلیم ابواب جنت نسیم
بگشائی و هدایت بصراط مستقیم نمائی

2 . آن کشور مانند مشک و عنبر همیشه بنفحات
رائحهء محبت الله معطر بود حال نیز باید بقوت
پیمان چنان جذب و ولهی در آن سامان اندازی
که عقول حبران گردد دلبر محبت الله شاهد
انجمن شود و نفوس شمع روشن گردد بزم تقدیس
آرایش یابد و صهبای معرفت الله جهان آفرینش
را بءنبش ارد ایوم نفوس را باید روح حیات
داد و نفحهء انقطاع بمشامها عرضه گرد قلوب را
از آرایش این جهان فانی پاک و مقدس نمود تا
قابل ظهور فیوضات تجلی اقدس گردد

3 و علیک التحية و التناء

MSBH5.266-267

AB05750

To be typed.

DUR4.480

AB05780

- 1 O thou who art illumined by the Greatest Light of Guidance! 1 ای مستشرق از نور هدایت کبری
- 2 When His Holiness Moses hastened to Mount Sinai, he found the flame of light and declared "I perceive a fire wherein I find guidance." His eyes were opened to witness the most great signs, and with his white hand he illumined the world. Yet the turbaned ones say that tree was a physical plant in dusty soil, though in the sacred text it is described as a green tree. 2 حضرت کلیم الله چون بصحرای طور شتافت شعله نور یافت و اِنّی اجد علی النار هدی فرمود و دیده بدیدار مشاهده آیات کبری گشود و با ید بیضاء جهانیرا روشن نمود لکن معممین گویند که آن شجر نباتی در تراب اغبر بود و در نص به شجر اخضر مذکور
- 3 Now praise be to God that you have witnessed that gleam of guidance and that flame of the greatest bounty from the tree that is "neither of the East nor of the West," and have observed those lights of oneness from the supreme horizon. 3 حال الحمد لله شما آن لمعه هدی و شعله موهبت کبری را از شجره لا شرقیه و لا غربیه مشاهده نمودید و آن انوار احدیه را از افق اعلی ملاحظه فرمودید
- 4 The time has come for you to return from the Mount of Revelation with the white hand of supreme guidance, and in every gathering to shine like a candle so that sightless eyes may be illumined by the light of guidance and deaf ears may hear the melody of the Concourse on High. 4 وقت آنست که با ید بیضای هدایت کبری از طور تجلی رجوع نمائید و در هر انجمنی چون شمع سطوع تا دیده های نابینا بنور هدی روشن گردد و گوشهای ناشنوا استماع آهنگ ملا اعلی نمایند
- 5 And glory be upon you and upon all who perceive the flash of the lightning of guidance around the sacred precinct. 5 و البهاء علیک و علی کلّ من شام تألق برق الهدی من حول الحمی

MMK6#295

AB05783

- 1 O you who are enkindled with the fire of God's burning flame! However much you strive with your soul and cry out with your heart, you will not draw a peaceful breath in this dust-heap, nor taste the honey of divine favor. How can the pure waters of Salsabil flow forth from a putrid spring? And how can the pure spirit become manifest in an earthen body? How can utter darkness shed illumination, and absolute nothingness display the splendor of existence? 1 هو الاهی ای مشتعل بشعله نار الله الموقده آنچه بجان بکوشی و بدل بخروشی در این خاکدان نفسی براحت نکشی و شهد عنایت نجشی از معین حمأ مسنون چگونه زلال سلسبیل صفای نبعان نماید و در جسم خاک چگونه روح پاک عیان شود ظلمت محض چگونه انورا نور افشاند و عدم صرف چگونه جلوه وجود نماید
- 2 Therefore, if you seek joy, turn to the delightful realm above, and if you seek comfort of soul and peace of conscience, make your way to the most gracious threshold. Seek not the life-giving breeze save from the source of divine bounty, and search not for fragrant perfumes save in the gardens of oneness. Desire not mighty waves save from the ocean of the All-Bountiful Lord, and hope not for torrential rains of mercy save from the spring clouds. 2 پس اگر خوشی خواهی توجه بجهان دلکش کن و اگر راحت جان و آسایش وجدان جوئی آهنگ درگاه پر عنایتی فرما نسیم روح پرور جز از مهب موهبت مطلب و شمیم معطر جز از ریاض احدیت مجو امواج عظیم جز از قلم رب کریم نخواه و فیضان باران رحمت شدید جز از ابر نیسان طمع مدار

- 3 If you thirst for Salsabil, drink from the pure spring, and if you seek brilliant rays, fix your heart upon the Sun of Truth. The outpourings of the Abha Kingdom stream forth continuously from the invisible realm of might, and the assistance of the Concourse on High pours down successively from all directions.

3 اگر تشنه سلسبیلی از عین صافیه بنوش و اگر طالب شعاع منیری بشمس حقیقت دل ببند فیض ملکوت ابری از جبروت غیب مستمر و عون جنود ملاً اعلی از جمیع جهات متتابع

BSHN.140.453, BSHN.144.447, MHT1a.063, MHT1b.021

AB05808

- 1 O thou who art the object of glances from the eye of the All-Merciful! One of the ancient servants of the Divine Threshold wrote a letter to one of the servants of the Sacred Court mentioning that wandering and impassioned wayfarer in the desert of divine love, saying that through his turning to God and being set ablaze with the fire of the love of God, he had lit a candle in his heart and, like a moth, burned away his life, and like the lovers possessed a disturbed mind, and like the mystics had a free heart.
- 2 Consider the divine bounty and gift in this Most Great Revelation, that through a single turning, the grace of "I have turned my face toward Him Who created the heavens and earth, turning away from all else, and I am not of those who join partners with God" becomes realized, and through a single attachment the gift of "And We wished to show Our favor unto those who were oppressed in the earth, and to make them leaders and to make them inheritors" becomes manifest.
- 3 Open thy tongue in thanksgiving for this bounty and generosity which hath appeared from the Dawning-Place of the favors of the sovereign Lord of existence. And the glory be upon thee and upon every steadfast and firm one.

1 ای منظور بلحظات عین رحمانیت یکی از بندگان دیرینه درگاه الهی بیکي از خادمان آستان نامه‌ئی نگاشت و ذکرى از آن سرگشته و سودائی بادیه محبت الهی نموده بود که از توجه الی الله و اشتعال بنار محبت الله شمعى در دل افروخته و چون پروانه جانی سوخته و چون عاشقان خاطرى آشفته و چون عارفان قلبی آزاده دارد

2 ملاحظه فضل و موهبت الهیه را در این ظهور اعظم کن که بتوجهی عنایت اتی وجهت وجهی للذی فطر السموات و الارض حنیفاً مسلماً و ما انا من المشرکین تحقیق یابد و بتعلقى موهبت و نرید ان نمن علی الذین استضعفوا فی الارض و نجعلهم ائمة و نجعلهم الوارثین رخ بگشاید

3 زبان بشکرانه این فضل و جود که از مشرق الطاف سلطان وجود ظاهر بگشا و البهاء علیک و علی کل ثابت مستقیم

MMK6#365

AB05810

- 1 O ye who have migrated in the path of God! Though freedom and ease be the heart's desire and the soul's repose, yet to be distressed and wandering in God's path is worth more than a hundred thousand comforts and securities. For this exile and migration brings forth bounties and continuous mercy in its wake. The pleasure of repose in one's homeland and the sweetness of freedom from trials may pass away, but the bounty of migration in the path of the Most Great Unity remains eternal, continuous and permanent, and from it mighty results are manifested.
- 2 The migration of Abraham caused the appearance of the bounties of the Glorious Lord, and the exile of the Moon of Canaan became the cause of the splendor of the market of Joseph. The flight of Moses became the means of beholding the divine burning fire, and the journey of Jesus was the cause of the manifestation of the Messianic breath. The migration of the Beloved of Batha was the cause of the exaltation of the Word of the Light of Yathrib, and the exile and imprisonment of the Blessed Beauty became the means of the diffusion of the light of the Orb of Effulgence throughout all regions.
- 3 Therefore take ye heed, O ye who are endued with discernment! And upon thee be glory!

1 ای مهاجرین فی سبیل الله آزادگی و آسودگی هر چند کام دل و راحت جان است ولی آزرده و آوارگی در راه خدا به از صد هزار سر و سامان، چه که این غربت و هجرت موهبت از پی دارد و رحمت پایی، زیرا لذت آسودگی در وطن و خلاوت آزادگی از محن بگذرد ولی موهبت هجرت در سبیل حضرت احدیت باقی و دائمی و مستمر و نتایج عظیمه از آن مشتهر

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 نضت عیسوی سبب ظهور انفاس مسیحی گردید. هجرت حبیب ابطحی علت اعلاء کلمه نور یثربی شد و غربت و اسارت جمال مبارک اسباب انتشار نور نیر اشراق بر آفاق گردید

3 فاعتبرو یا اولی الابصار والبهاء علیک

PYB#238 p.51

AB05870

- 1 O ye loved ones of the Abha Beauty! May my spirit be a sacrifice for His loved ones!
- 2 Happy are ye who are intoxicated from the cup of His favor! Happy are ye who worship the wine in the tavern of His love! Ye have entered into the circle of the chosen ones and mingled with the assembly of the pure ones. Ye have become the birds of the rose-garden and the lamps of the gathering. This bounty and essence is within each one like light merged and enfolded within a candle, and the blazing fire of His servitude is to the Abha Beauty and steadfastness upon His Covenant. Therefore, gird up the loins of endeavor and seek to excel in the field of bounty. Follow the pathway of love and become as dust at the feet of the divine friends, so that ye may discover the world of meaning. Unfold the wings of knowledge and soar to the realm

1 الله ابهی ای یاران جمال ابهی روحی لاحبائه الفداء

2 خوشا بحال شما که از ساغر عنایتش سرمستید خوشا بحال شما که در خمخانه محبتش می پرست در حلقه خاصان در آمدید و در انجمن پاکان خزیدید مرغان چمن شدید و چراغ های انجمن این موهبت و در هویت هر یک چون نور در شمع مندمج و مندرج و نار شعله افروزش عبودیت جمال ابهی وثبت و رسوخ بر میثاق او فی پس دامن همت بر کمر زنید و در میدان موهبت مسابقت جوئید و طریق محبت پوئید و خاک مقدم یاران الهی گردید تا بعالم معنی پی برید پر

of servitude to the Lord God, that ye may behold a vast world and an extensive space, that ye may journey in the Kingdom of glory and gather a bouquet from the true rose-garden to pass before the nostrils of those in the mortal realm, that their minds may become perfumed.

عرفان بگشائید و بمطار عبودیت حضرت یزدان
بر پرید تا جهان وسیع بینید و فضای فسیح تا
سیر در ملکوت عزّت کنید و از گلشن حقیقی
دسته گلی کرد آرید و بمشام ناسوتیان بگذرانید
تا دماغها معطر گردد

INBA72:109

AB05922

- 1 O loving Lord! This assemblage turns to Thee, communes with Thee in supplication, beseeches Thy Kingdom in utter humility, and seeks forgiveness and pardon. 1 پروردگارا مهربانا انجمن توجّه بتو دارند مناجات
بسوی تو نمایند در نهایت تضرّع بملکوت تو تبتّل
کنند و طلب عفو و غفران نمایند
- 2 O God! Make this gathering respected, make these souls holy, shine forth the lights of guidance, illumine the hearts, make the souls glad tidings, admit them all into Thy Kingdom, and make them successful in both worlds. 2 خدایا این جمعا محترم کن این نفوس را مقدّس
نما انوار هدایت تابان کن قلوبرا منور فرما نفوس
را مستبشر کن جمیع را در ملکوت خود داخل
فرما و در دو جهان کامران نما
- 3 O God! We are abject - make us mighty. We are powerless - bestow upon us Thy power. We are poor - make us wealthy from the treasury of Thy Kingdom. We are ailing - grant us healing. 3 خدایا ما ذلیلیم عزیز فرما عاجزیم قدرت عنایت
فرما فقیریم از کنز ملکوت غنیّ نما علیم شفا
عنایت کن
- 4 O God! Guide us to Thy good-pleasure and sanctify us from the conditions of self and passion. 4 خدایا برضای خود دلالت فرما و از شئون نفس
و هوا مقدّس دار
- 5 O God! Make us firm in Thy love and kind to all creation. Enable us to serve the world of humanity so that we may serve all Thy servants, love all Thy creation, and be kind to all humanity. 5 خدایا ما را بر محبّت خود ثابت نما و بر جمیع
خلق مهربان فرما موفق بر خدمت عالم انسانی کن
تا بجمیع بندگانت خدمت نمائیم جمیع خلقت را
دوست داریم و بجمیع بشر مهربان باشیم
- 6 Thou art the Powerful, the Merciful, the Forgiving, the Great One. 6 خدایا تویی مقتدر تویی رحیم تویی غفور و تویی
بزرگوار

INBA75:084, BSHN.140.454, BSHN.144.448,
PYM.049, ANDA#03 p.60, ADH2.018,
ADH2_1#08 p.016, MJMJ1.077,
MMG2#169 p.194, MJH.029, MHT1a.058,
MHT1b.016, NJB_v05#05 p.003

AB05935

- 1 O Lord! Praise be to Thee for causing the sun of forgiveness to shine forth from the dayspring of Thy oneness upon the people of rebellion. And thanks be to Thee for causing the ocean of Thy pardon to surge through the winds of beneficence upon the people of forgetfulness, whereby they were immersed by Thy grace and forgiveness in that boundless, surging sea.
- 2 O Lord! Thou hast reached Thy loved ones through the precedents of Thy mercy, the completeness of Thy favor, the greatness of Thy gift, and the magnificence of Thy bestowal and endowment.
- 3 O Lord! Reach Thy servant Baqir through the brilliant light of Thy mercy, Thy concealing pardon, Thy showering bounty, and Thy swift forgiveness.
- 4 O Lord! He drew sustenance from Thy perfect outpouring, Thy all-encompassing grace, and Thy radiant light, and his soul found peace in the rays of Thy countenance spread across the horizons on the Day of Radiance.
- 5 O Lord! Admit him into Thy exalted garden and grant him eternal life in Thy sheltering paradise. Verily Thou art the Hearer of Prayer, and verily Thou art the All-Merciful, the Most Compassionate.
- 1 رَبِّ لَكَ الْحَمْدُ عَلَى مَا اشْرَقَ شَمْسُ الْغُفْرَانِ مِنْ
مَطْلَعِ احْدَيْتِكَ عَلَى اَهْلِ الْعَصِيَانِ وَلَكَ الشُّكْرُ
عَلَى مَا تَمَوَّجَ بَحْرُ عَفْوِكَ بِأَرْيَاحِ الْإِحْسَانِ عَلَى
أَهْلِ النِّسْيَانِ فَاسْتَغْرَقُوا بِفَضْلِكَ وَصَفَحَكَ فِي
ذَلِكَ الْقَلْزَمِ الزَّخَارَ الَّذِي لَيْسَ لَهُ قَرَارُ
- 2 رَبِّ اَدْرَكَتْ أَحِبَّائِكَ بِسَوَاقِ رَحْمَتِكَ وَ سَوَابِغِ
نِعْمَتِكَ وَ جَلَائِلِ مُوَهِّبَتِكَ وَ عِظَائِمِ عَطِيَّتِكَ وَ
مِنْحَتِكَ
- 3 رَبِّ اَدْرَكَ عَبْدُكَ بِأَقْرِ بِنُورِ رَحْمَتِكَ الْبَاهِرِ وَ
عَفْوِكَ السَّاتِرِ وَ فَيْضِكَ الْمُنْهَمِرِ وَ غُفْرَانِكَ الْبَادِرِ
- 4 رَبِّ أَنَّهُ اسْتَفَاضَ مِنْ فَيْضِكَ الْكَامِلِ وَ فَضْلِكَ
الشَّامِلِ وَ نُورِكَ اللَّامِعِ وَ اطْمَئِنَّتْ نَفْسُهُ بِشِعَاعِ
طَلْعَتِكَ الْمُنْتَشِرِ فِي الْآفَاقِ فِي يَوْمِ الْأَشْرَاقِ
- 5 رَبِّ ادْخُلْهُ فِي حَدِيقَتِكَ الْعَالِيَا وَ ادْخُلْهُ فِي
جَنَّتِكَ الْمَأْوَى أَنْتَ أَنْتَ سَمِيعُ الدَّعَاءِ وَ أَنْتَ
أَنْتَ الرَّحْمَنُ الرَّحِيمُ

INBA17:250

AB05952

- 1 O thou who art admonished by goodly counsel!
- 2 By the True God! The Resurrection hath come to pass, and the great catastrophe hath appeared, and the sun is darkened, and the heaven is cleft asunder, and the stars are scattered, and the mountains are swept away, and the Event hath befallen, and the first blast hath resounded, and the second blast hath followed it, and the earth is stretched out, and the luminous pulpit is set up, and humanity is gathered together, and He Who sealed what had passed and opened what was to come hath mounted the pulpit and spoken words of praise, and proclaimed glad tidings, and counseled humanity, and advised all created things, and called them to steadfastness in the Covenant, and warned them against hypocrisy, and cautioned
- 1 يَا مَنْ اتَّعَظَ مِنَ الْمَوْعِظَةِ الْحَسَنَةِ
- 2 تَاللَّهِ الْحَقُّ أَنَّ الْقِيَامَةَ قَامَتْ وَ الطَّامَّةُ ظَهَرَتْ وَ
الشَّمْسُ أَظْلَمَتْ وَ السَّمَاءُ انْفَطَرَتْ وَ النُّجُومُ
انْتَثَرَتْ وَ الْجِبَالُ نُسِفَتْ وَ الْوَاقِعَةُ وَقَعَتْ وَ
الرَّاجِفَةُ رَجَفَتْ وَ الرَّادِفَةُ تَبَعَتْ وَ الْأَرْضُ
انْبَسَطَتْ وَ وَضَعَ الْمَنْبَرُ النَّوْرَانِيَّ وَ حَشَرَ الْعَالَمَ
الْإِنْسَانِيَّ وَ صَعَدَ الْمَنْبَرُ الْخَاتَمُ لَمَّا مَضَى وَ الْفَاتِحُ لَمَّا
اسْتَقْبَلَ وَ نَطَقَ بِالنَّشَاءِ وَ نَادَى بِالْبَشَرِيِّ وَ وَعَظَ
الْوَرَى وَ نَصَحَ أَهْلَ الْإِنشَاءِ وَ دَعَاهُمْ إِلَى الثَّبُوتِ
عَلَى الْمِيثَاقِ وَ حَذَّرَهُمْ عَنِ التَّفَاقُ وَ أَنْذَرَهُمْ مِنَ
الْإِسْتِمَاعِ لِلتَّفَاقُ فِي يَوْمِ الْوَفَاقِ

them about hearkening to the cawing of crows on the day of unity.

- 3 And verily, thou - hearken to the call of steadfastness and the dawning-places of splendor, and be a herald of the Covenant throughout all regions, and make feet firm, and perfume the nostrils, and call unto thy Lord with wisdom and goodly counsel. Verily thy Lord will assist thee with legions from heaven and armies from the Supreme Concourse and hosts from the Abha Kingdom.

3 وَأَنْتَ أَنْتَ اسْتَمِعْ لِنْدَاءِ الثَّبُوتِ وَمَطَالِعِ الْأَشْرَاقِ
وَكُنْ مُنَادِي الْمِيثَاقِ مَلَأْ الْآفَاقَ وَثَبِّتِ الْأَقْدَامَ
وَعَطِّرِ الْمَشَامَ وَادْعِ إِلَى رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ إِنَّ رَبَّكَ يُؤَيِّدُ بِنُفَالِقٍ مِنَ السَّمَاءِ وَجِيُوشٍ
مِنَ الْمَلَأِ الْأَعْلَى وَجُنُودٍ مِنَ الْمَلَكُوتِ الْأَهْيَ

- 4 And Glory be upon thee.

4 وَالْبَهَاءُ عَلَيْكَ

INBA72:024

AB05974

O ye real friends! And ye who are attracted to the Beauty of God. This is the time of attraction and acclamation and the period of rejoicing and merry-making.

This is the morn of Glad-tidings! Is it not suffused with light? The candle of the world is bestowing light upon all the assemblages. It is not luminous? The Manifest Orb is slowly rising from the dawning-place of the Most High! Is it not Glorious?

The Blessed Perfection and the Most Great Name - may my life be a ransom to his believers, arose in the city of self-sacrifice like unto the banner of Guidance. While he was under the chain he was a help to every oppressed. From the Manifest horizon he shone forth with the rays of trials! In the midst of the world he withstood the attack of infinite persecutions so that these withered ones may become enkindled and these extinguished ones may be set aglow with the Fire of the Love of God. May we close our eyes to both worlds and be ignited and burn with the Fire of Longing!

Now O ye spiritual friends! Is it just that we may sit silent, become speechless, sorrowful and pessimistic! No by God! This is not the attribute of fairness and gratitude but the essence of unfairness and negligence.

DAS.1913-09-08, ABIE.294, BLO_PN#007

AB05983

Thy mission in America for the present is this: Thou must travel as far as possible to every part and pass through cities and towns, summoning everyone to the Beauty of Abha, raising the Call of the Kingdom and proclaiming at the top of thy voice:

“A hundred thousand glad-tidings be upon ye that the Sun of the Reality of the Beauty of Abha hath shone forth from the Horizon of the Contingent Being and hath illumined the regions with the lights of the Most Great Guidance. The realities of the Old Testament and the Gospel are already fulfilled and the Mysteries of the Heavenly Books have become manifest. This is the Century of the Merciful One and the Period of Joy and Gladness. O ye heedless ones, become mindful! O ye sleeping ones, be awakened! O ye blind ones, become seeing! O ye deaf ones, become hearing! O ye dumb ones, become speakers! O ye dead ones, become living! O ye deprived ones, take a portion! This is the effulgence of the Merciful and the moving of the Depthless Sea. This is the outpouring of the wonderful and new springtime and the falling of the showers of the Bounty of the Most Great Lord!”

This is thy mission.

SW_v02#06 p.006, SW_v07#01 p.007

AB05986

The days of human existence are like vanishing shadows. In the utmost rapidity they are brought to a close. From amongst mankind those who live a heedless life are at the end afflicted with manifest loss. For the days of their lives will come to a sudden end with no trace, no leaves, no blossom and no fruit. They shall remain in the lowest degree and no mention will be left behind from them. From the Kings to the servants all live in this path and live in this circle except those souls who are freed from all the ties.

They are not greedy after comfort nor are they seeking flitting pleasures. They are not longing for honor, neither are they chasing the phantasmal pictures of glory and wealth. They are the devotees (or veterans) of the Blessed Perfection and in the utmost state of renunciation and evanescence. They are wanderers over mountains and deserts. They call the people

to the Kingdom of God and are the cause of the guidance of the souls. Like unto the candles they are ignited with all the virtues of the world of humanity.

This is Everlasting Glory! This is Eternal Life! This is the greatest attainment of the human world! This is the divine Sublimity of the Creation of God!

DAS.1913-09-01x, BSC.449 #819x, SW_v16#07 p.583x, ABIE.264x, BLO_PN#007

AB12036

The meaning is this: Although those ill-mannered ones offered thee insults and taunts, cursed and reviled thee, and at last dismissed thee with the greatest disrespect and banished thee from thy town, it doth not matter. It behoveth thee to offer thanksgiving and praise for having attained to so great a bestowal, so manifest a bounty.

O servant of Baha! The Ancient Beauty, may my life be sacrificed for His loved ones, was repeatedly exiled from one land to another and banished from one country to the next. Thou didst follow in the footsteps of the Blessed Beauty and didst drink a cup from the ocean of His tribulations. May it redound to your health! God willing, thou wilt drink again from this brimming, life-giving chalice of joy and wilt partake of this delectable sweetmeat. Delight therein!

BRL_ATE#114

ABU1984

King Solomon was a truthful man. One day a person sought his protection: he wanted Solomon to safeguard him against an enemy who was on his track.

NJB_v12#03 p.061

Solomon happened to be carrying a large basket on that day. He told the man to get into the basket and the man did as he was told. Then Solomon put the basket on his head. Soon the man's enemy came to Solomon and asked him if he had seen the man.

Solomon said, "Yes, he is in the basket on my head."

The enemy said, "Come on, man, this is not a time for joking."

Solomon responded, "The truth is what I have told you."

The enemy did not believe him and resumed his chase.

Then Solomon told the man that his enemy was gone and that he could come out of the basket.

The man said, "By the Almighty, Solomon, I almost expired from fear. Why did you tell him that I was in the basket on your year?"

Solomon said, "Deliverance is in truthfulness. Had I told him differently, he would not have believed me and would have probably killed both of us."

STAB#009

ABU2029

It is a wonderful, priceless boon to be a vessel carrying food from God. It cannot be bought with gold.

The first condition of a religious teacher is to believe in God; the second to turn his face toward God; the third to be severed from aught else save God. Such teachers will constitute illumined lamps of guidance, the stars of the heaven of mercy, trees of the orchard of Abha, flowers of the garden of mystery and torches of the path of salvation.

The intention of the teacher must be pure, his heart independent, his spirit attracted, his thoughts at peace, his resolution firm, his magnanimity exalted, and in the love of God a shining torch. Should he become as such his sanctified breath will affect even the rock; otherwise there will be no result whatever. As long as a soul is not perfected how can he efface the defects of others? Unless he is detached from aught else save God how can he teach severance to others?

Teaching the cause of God is not only through the tongue; it is through deeds, a good disposition, happiness of nature, kindness, sympathy, good fellowship, trustworthiness, holiness, virtue, purity of ideals and lastly, speech.

LOG#1998x, SW_v14#02 p.060

ABU2030

There must be amongst the believers of God the greatest amount of love. The friends of God must be willing to sacrifice their lives for each other; their love must attain such heights of idealism and self-abnegation. If such a state becomes realized, then this Cause has given its results; but if it does not attain to this summit of renunciation, then the Cause has not produced any fruit. The fruit of this Tree is Love.

The aim of the appearance of all the Prophets - the Manifestations of the holy, divine verities, the revelations of the holy Scriptures has been for the creation of love in the hearts of men.

His Holiness, Baha'u'llah, underwent all vicissitudes and trials in order that hearts might be cemented together. You must love each other very much.

The believers of God must become distinguished from all the rest of the world through their deeds. One of these deeds is love. By observing them, men must be astonished and wonder at this love existing amongst the believers of God, exclaiming rapturously, "What attraction! What affection! How they are united together! How they have become the expression of one spirit and the emanation of one heart!"

SW_v16#04 p.505

ABU2031

The darkness of this gloomy night shall pass away. Again the Sun of Reality will dawn from the horizon of the hearts. Have patience - wait, but do not sit idle; work while you are waiting; smile while you are wearied with monotony; be firm while everything around you is being shaken; be joyous while the ugly face of despair grins at you; speak aloud while the malevolent forces of the nether world try to crush your mind; be valiant and courageous while men all around you are cringing with fear and cowardice. Do not yield to the overwhelming power of tyranny and despotism. Serve the cause of democracy and freedom. Continue your journey to the end.

The bright day is coming. The nucleus of the new race is forming. The harbinger of the new ideals of international justice is appearing. The trees of hope will become verdant; the copper

of scorn and derision will be transmuted into the gold of honor and praise; the arid desert of ignorance will be transformed into the luxuriant garden of knowledge, the threatening clouds shall be dispelled and the stars of faith and charity will again twinkle in the clear heaven of human consciousness.

BSC.548 #990, SW_v09#13 p.141

ABU2038

Once Imam Hasan and Imam Husayn both became ill. Their parents, His Holiness Imam 'Ali and His wife Fatimih, vowed to fast when their children recovered. After some time the children became well and their parents fasted for three days. On the first day they baked four pieces of barley bread, one for each: 'Ali, Fatimih, Hasan and Husayn. When the time arrived for them to break the fast, they heard someone at the door.

PYB#210 p.17

They asked after the identity of the visitor. It was a beggar, so they gave him all the bread and broke their own fast with water. On the second day the same thing happened. At the time of eating, someone knocked on the door and said that he was a slave. The four pieces of bread were given to him.

On the third day there was again a knock on the door and the man declared that he was homeless. As before, he received all the bread. Thus was revealed a verse in the Qur'an directing the faithful to be generous towards the poor, the captive and the homeless and to give preference to these people over themselves.

STAB#006

AB06423

To: the Greatest Holy Leaf Bahiyyih Khanum, in Palestine

- 1 O my well-beloved, deeply spiritual sister! Day and night thou livest in my memory. Whenever I remember thee my heart swelleth with sadness and my regret groweth more intense. Grieve not, for I am thy true, thy unfailing comforter. Let neither despondency nor despair becloud the serenity of thy life or restrain thy freedom.
- 2 These days shall pass away. We will, please God, in the Abha Kingdom and beneath the sheltering shadow of the Blessed Beauty, forget all these our earthly cares and will find each one of these base calumnies amply compensated by His expressions of praise and favour.
- 3 From the beginning of time sorrow and anxiety, regret and tribulation, have always been the lot of every loyal servant of God. Ponder this in thine heart and consider how very true it is. Wherefore, set thine heart on the tender mercies of the Ancient Beauty and be thou filled with abiding joy and intense gladness...

BHK_2#01x

1 آیتها الشقیقة العزیزة الروحانیة شب و روز بیاد تو هستم و چون بخاطرم گذری تأثر اشتداد یابد و تحسّر تراید جوید غم مخور غمخوار تو منم محزون
مباش مأیوس مباش محصور مباش

2 این ایام بگذرد انشاءالله در ظلّ جمال مبارک در ملکوت ابهی جمیع این غصّهها را فراموش میکنیم و جمیع این طعنها بتحسین جمال مبارکش تلافی میگردد

3 تا دنیا بوده است حزن و اندوه و حسرت و حرقت نصیب بندگان الهی بود قدری فکر کن بین همیشه چنین بوده است لهذا دل بالطاف جمال قدم خوش کن و خوش باش و مستبشر باش جمیع اماء رحمن را تکبیر ابدع ابهی یرسان

AHB_119BE #04-06 p.000, RHQM2.1159
(626) (385a), BHKP_2#01x, DLH3.529

AB06499

To: the Greatest Holy Leaf Bahiyyih Khanum, in Egypt

- 1 Dear sister, beloved of my heart and soul! The news of thy safe arrival and pleasant stay in the land of Egypt has reached me and filled my heart with exceeding gladness. I am thankful to Baha'u'llah for the good health thou dost enjoy and for the happiness He hath imparted to the hearts of the loved ones in that land.
- 2 Shouldst thou wish to know of the condition of this servant of the Threshold of the Abha Beauty, praise be to Him for having enabled me to inhale the fragrance of His tender mercy and partake of the delights of His loving-kindness and blessings. I am being continually reinforced by the energizing rays of His grace, and feel upheld by the uninterrupted aid of the

1 یا شقیقة روحی و فؤادی خبر وصول به مصر و حصول راحت سر رسید نهایت روح و ریحان حاصل گردید حمد جمال قدم را که چنین عنایتی فرمود که قدری وجود مبارک صحت و عافیت یافته و قلوب احباب آن دیار مسرور و شادمان شده

2 اگر از احوال این بنده آستان جمال ابهی پرسی شکر حضرت احدیتش را که بنفحات عنایت مشامی معطر دارم و به فضل و موهبتش دلی خرم تأییداتش چون شعاع ساطع آفتاب پی در پی میرسد و جنود ملکوتش مستمراً نصرت مینماید حالت جسمانی و صحت بدنی نیز بهتر است

victorious hosts of His Kingdom. My physical health is also improving.

- 3 God be praised that from every quarter I receive the glad-tidings of the growing ascendancy of the Cause of God, and can witness evidences of the increasing influence of its spread....

3 اخبار عظمت امر و نفوذ و انتشارش الحمد لله از
جميع جهات ميرسد....

BHKP_2#04

BHK_2#04

AB06498

To: the Greatest Holy Leaf Bahiyyih Khanum

- 1 O thou my affectionate sister!

1 يا شقيقتي الشفقه

- 2 God be praised, according to what we hear the climate in that land hath proved not unfavourable. It is to be hoped that out of the grace of the Blessed Beauty thy illness will be completely cured and thou wilt return in the best of health, so that once again I may gaze upon that wondrous face of thine.

2 الحمد لله از قرار مسموع هوای آن اقليم قدری
موافق آمده است امید از عنایت جمال مبارک
چنانست که بکلی رفع کسالت گردد و در
نهایت عافیت مراجعت فرمائی که آن روی
دلجویت را یک بار دیگر ببینم

- 3 Write thou a full account of thy condition by every post, for I am most anxious for news of thee. Let me know if thou shouldst desire anyone from here to come to thee, that I may send the person along – even Munirih – so that thou wilt not be homesick.

3 البته در هر پوسته تفصیل احوال را مرقوم دارید
چه که بسیار منتظرم هر کس از اینجا بخواهید
مرقوم نمائید که بفرستم تا دلتنگ نشوید حتی
منیره

- 4 That thou shouldst spend a few days of peace and rest, is my dearest wish.

4 نهایت آرزوی من اینست که چند روزی به
روح و ریحان باشید

- 5 We here, God be thanked, are all enjoying the best of health. I have been better lately, and sleeping well at night. Rest assured.

5 ما جميعاً الحمد لله در نهایت صحت و عافیت من
این ایام احوالم بهتر است شبها میخوابم مطمئن
باش ع ع دیگر جمیع ورقات موفقات را از قبل
این عبد تکبیر ابداعی ابلاغ دارید

BHK_2#08

BHKP_2#08

AB12062

To: Hadrat-i-Afnan, in Abadih

- 1 Concerning the honored House, the loosed and sacred Sanctuary, the place of circumambulation for the Concourse on High—may the souls of the sincere be offered up for its holy Threshold—thou hadst written. Give most careful attention to this matter of supreme importance; devote thyself to it with utmost heart and soul; ponder upon it night and day; and strive that ever greater tokens of surpassing reverence may be shown. The more honored it is made, the better. In honoring it, be not content with the measure of mere sufficiency, save in any matter that might give rise to mischief or stir up the ignorant and malevolent. In this matter one must act with wisdom.
- 2 For example, should it be possible for that holy Threshold to be swept with the lashes of the eye, and should no harm result therefrom, then assuredly it should be swept with the eyelashes. Were it possible, this servant would hasten thither with the utmost eagerness and longing, and would wash that Threshold with his own tears. From this utterance, consider how greatly one must exert oneself in this matter of highest importance.

1 در خصوص بیت مکرم وحل و حرم محترم
مطاف ملاً عالم بالا رواح المخلصین لعنته المقدسه
الفدا مرقوم نموده بودید این امر اهم را بسیار
دقت فرمائید و بنهایت جان و دل مبذول دارید
و شب و روز فکر فرمائید و بکوشید که بیشتر
احترامات فائده جاری گردد هر چه محترمتر بهتر
در احترام بدرجه کفایت نکنید مگر امریکه
سبب فساد و هیجان جاهلان مبغضان گردد
در ایستقامت باید بحکمت حرکت کرد

2 مثلاً اگر ممکن شود که بمژگان دیده آن عتبه
مقدسه جاروب شود و فساد حاصل نگردد
البته باید بمژگان جاروب نمود اگر ممکن بود این
عبد بکمال شتاب و اشتیاق توجه مینمود و آن
استان را باب دیده شست و شود مینمود از این
بیان ملاحظه فرمائید که چه قدر باید در این امر
اهم همت کرد

KHAF.216x, MATA.191

AB06322

To: Spiritual Assembly of Kushkik, in Abadih

- 1 O ye who have turned to God in this witnessed Day, this praiseworthy century, and this age of the King of existence, when the lights of the emanations of the invisible Kingdom have illumined the realm of being: Give thanks that you have attained to that which was destined and achieved that which was ordained. You have drunk the crystalline cup tempered with camphor from the hand of the Cup-bearer of “Am I not?” and become intoxicated in the feast of servitude at the Holy Threshold, dancing and moving about.
- 2 This is the meaning of “He singles out for His mercy whomsoever He pleases.” This is the reality of “Thou givest sovereignty

1 ای مقبلان در این یوم مشهود و قرن محمود و
عصر ملیک وجود که انوار فیوضات ملکوت
غیب حیز شهود را روشن نموده شکر نمائید که
بورد مورد وارد گشتید و برقد مرفود نائل
گردیدید جام بلور مزاجه کافور را از دست
ساقی الست نوشیدید و سرمست در بزم عبودیت
آستان مقدس به رقص و حرکت آمدید

2 اینست معنی یختص برحمته من یشاء اینست
حقیقت تعطی الملک من تشاء اینست آیت
ذلک من فضل الله یؤتیه من یشاء

to whomsoever Thou pleasest.” This is the verse “That is God’s bounty; He gives it to whom He will.”

- 3 In any case, in thanksgiving for this endless eternal blessing, associate with people with divine attributes and qualities, and don the robe of sanctity, that you may become the cause of the exaltation of God’s Cause and your own ancient glory.

3 باری بشکرانه این نعمت ابدیه بی پایان به خلق و خوی حق در بین خلق محشور گردید و در رداء تقدیس درآید تا سبب علو امر الله و عزّت قدیمه خویش شوید

MKT8.143b

AB11918

To: Ali-Akbar Rawhani Muhibulsultan, in Akka

He is the All-Desired One! O divine youth! The effect of the truth-depicting pen which was about the servitude at the Sacred Threshold - a description of ‘Abdu’l-Baha’s condition - was observed. From the glad tidings of deputizing in pilgrimage, utmost joy was attained. The reality of existence bowed its head in prostration with praise that, thanks be to God, we have acceptable deputies for visiting the Threshold of the Friend, and we have found representatives of intense supplication in acquiring holy bounties. At this time my soul has received glad tidings, has received the promise of ecstasy and joy. You entered that rose garden of divine favors and my senses became perfumed; you witnessed those lights and my eyes became illumined. And for the earth there is a share from the cup of the noble ones. In any case, convey the Most Great, Most Wondrous greetings to all the travelers to the Ancient Beauty, the guests of the Greatest Name, and the devoted resident servants of the Most Generous Lord.

هوالمقصود ای جوان رحمانی اثر کلک حقیقت نگار که در بیان عبودیت آستان مقدس ترجمه حال عبدالهّاء بود ملاحظه گردید از بشارت نیابت در زیارت نهایت مسرت میسر گردید حقیقت وجود سر بسجود نهاد که الحمد لله در تشرف باستان دوست نواب مقبول الزیاره داریم و در اکتساب فیوضات قدسیه وکلای شدید الضّراعه یافتیم این زمان جانم بشارت یافته مرده وجد و مسرت یافته شما در آن گلشن الطاف داخل شدید مشام من معطر گشت شما مشاهده آن انوار نمودید چشم من منور شد و للارض من کأس الکرام نصیب باری جمیع مسافرین جمال قدم و ضیوف اسم اعظم و فدائیان مجاورین رب اکرم را تکبیر ابدع ابی ابلاغ نمائید

INBA79.019b

ABU2119*in Akka*

As to your art, it is one of the teachings of Baha'u'llah that art is identical with an act of worship, and you must go on with your art and improve in it; and through this very Cause you will be able to make great progress in your art, for you will be helped from Above. Say, 'I have two arts, one physical the other spiritual. The physical one is that I draw the images of men; my spiritual art is that I draw the images of the angels, and I hope that at last I shall be able to draw pictures of the perfections of God. My physical art will at last end, but my spiritual art is everlasting. My physical art can be done by many, but my spiritual art is not the work of everyone.'

Can you paint upon the page of the world the ideal pictures of the Celestial Concourse? The pictures which are in the ideal world are eternal. I wish you to become such an artist. Man can paint those ideal pictures upon the tablet of existence with the brush of deeds.

SW_v14#06 p.177

AB06445*To: Mirza Buzurg Afnan Alai, in Alexandria*

- 1 O thou wondrous branch of the Divine Lote Tree! Although there is no opportunity whatsoever to express love and affection, not a minute of rest nor a moment of peace, despite this the holy fragrances of the Divine Lote Tree so stir and attract the reality of being that one is compelled involuntarily to remember, think of and recall its branches.
- 2 By the life of God, this is among God's greatest gifts! What you had written became known. Through the favors of the Sovereign of existence, it is hoped that you will progress day by day in all things until it becomes evident and manifest that you have grown from the Sacred Lote Tree.

- 1 ایها الفرع البديع من السّدرۃ الالهیّۃ اگرچه بهیچوجه فرصتی نه که بیان محبت و الفتی شود دقیقهئی راحتی نه و آتی آسایشی نیست باوجود این نفعات قدس سدره الهیه چنان حقیقت وجود را مهتّز و منجذب دارد که بی اختیار به ذکر و فکر و یاد فروع مجبور مینماید
- 2 لعمر الله هذا من اعظم مواهب الله آنچه مرقوم نموده بودید معلوم گردید از الطاف سلطان وجود امید چنان است که یوماً فیوماً در جمیع شئون ترقی نمائید تا بالفعل مشهود و واضح گردد که از سدره مقدّسه روئیده‌اید

- 3 There is no further opportunity to write. O God! Make this fresh and verdant branch full of freshness and grace in the spiritual garden.
- فرصت بیش از این نگاشتن نیست خدایا این شاخ تر و تازه را در حدیقه روحانی پر طراوت و لطافت فرما

INBA87:218a, INBA52:222a

AB06312

To: Nazar Ali Khan (Darakhsh), in Baghistan

- 1 Let his honor Nazar-'Ali Khan, upon him be the Glory of God, the Most Glorious, take note. O thou who art enkindled with the fire of the love of God! It is night, and a group from outside and inside are present, each occupied with some matter, while this servant is engaged in remembering thy face and character, and is restless. At this moment, the chief mujtahid of the city is present, and the mufti of the country has entered and announced the confirmation of the Ramadan feast. They are in celebration and excitement, in joy and delight, while this servant, with weeping eyes and a burning heart, recites this verse:
- ای مشتعل بنار محبت الله شب است و جمعی از خارج و داخل حاضر و هریک بامری متذکر و این عبد بیاد روی و خوی تو مشغول و بیقرار در این اثناء مجتهد شهر حاضر و مفتی مملکت داخل و خبر ثبوت عید رمضان داد در جشن و شورو و فرح و سرور و این عبد با چشمی گریان و قلبی بریان این بیت را قرائت مینماید
- 2 "It is the season of festival, yet we are hopeless of seeing the Beloved
- موسم عید است و ما نومید از دیدار یار
- 3 The world is in feasting and drinking, while we have tear-filled eyes"
- عالمی در عیش و نوش و ما و چشم اشکبار
- 4 However, this weeping is the source of laughter, and this grief and sorrow is the pride of all joys. In all conditions we are occupied with remembering thee. And the Glory be upon thee.
- ولکن این گریه سرمایه خندهاست و این غم و اندوه نخر جمیع سرورها در جمیع احوال بیاد تو مشغولیم و البهاء علیک

MSHR5.137a

AB06058

To: Ali Naqi, son of Rida Usku'i et al., in Baku

- 1 O servants of Truth, your letters were received. There is no opportunity for individual replies, therefore one letter is being written in response. 1 ای بندگان حقّ مکاتیب شما رسید فرصت جوابهای منفرد نیست لهذا بیک نامه جواب داده میشود
- 2 O Jinab-i-Aqa 'Ali-Naqi, it is hoped from God's grace that He will make you independent of all save Him and make you a manifestation of the day when "God will render everyone independent through His abundance." 2 ای جناب آقا علی نقی امید از فضل حقّ چنانست که ترا از مادون خویش مستغنی فرماید و مظهر یوم یغنی الله کلاً من سعته نماید
- 3 O Jinab-i-Aqa 'Abbas-'Ali, the intention you have is very appropriate - there is no better work than for a person to become the cause of comfort, ease and livelihood for the friends of God, and "excellent is the reward of the sincere ones." I hope that you will remain firm and steadfast in the love of God. 3 ای جناب آقا عباسعلی نبّی که داری بسیار موافق کاری از این بهتر نه که انسان سبب راحت و آسایش و معیشت یاران الهی گردد و نعم اجر المخلصین امیدوارم که بر محبت الله ثابت و مستقیم مانی
- 4 O Jinab-i-Muhammad-Taqi, I beseech from the threshold of the Most Holy One abundant blessings for you so that the means of expanded livelihood may be provided. Verily my Lord is the Generous Giver. 4 ای جناب محمد تقی از درگاه حضرت احدّث از برای تو فیض برکت طلبم تا اسباب وسعت معیشت فراهم آید انّ ربّی هو المعطی الکریم

MMK6#105

AB11755

To: Aqa Hasan (Badkubih), in Baku

- 1 O thou who art illumined by the rays of the Sun of the Abha Kingdom! 1 ای مستشرق از انوار شمس ملکوت ابهی
- 2 This is among the signs of the grace of these days that souls who have spent a hundred years studying and discussing sciences and arts have been entirely deprived of divine bounties due to pride and arrogance, while blessed souls who are humble, suppliant and lowly have attained and been blessed - they have arrived at the shore of the Most Great Sea, reached the fountain of the water of life, tasted the sweetness of the love of God, have risen like guiding stars from the horizon of knowledge, and reposed in the shade of the Divine Lote Tree - so that the mystery of "your lowest are your highest" might become 2 این از آثار فضل ایّامست که نفوسیکه صد سال در درس و بحث علوم و فنون کوشیده اند بکلی از موهبت الهیه بسبب نخوت و کبر محروم شده اند و نفوس مبارکی که متضرّع و مبتهل و منکسرند فائز و محظوظ شده اند در شاطئ قلزم کبریا وارد شده اند و بسرچشمهء ماء حیوان رسیده اند و حلاوت محبت الله را چشیده اند و از افق عرفان چون نجوم هدی دمیده اند و در ظل سدرهء منتهی آرمیده اند تا سر اسفلکم اعلامکم

manifest and the sign of God's bounty might become known and celebrated.

مشهود گردد و آیه موهبت الله معلوم و مشهور شود

- 3 Blessed art thou, and excellent is thy final abode. And the glory be upon thee.

3 فطوبی لک و حسن مآب و البهاء علیک

NSS.158

AB12037

To: Masum-Ali Lari Farhat Thabit, in Bandar Abbas

- 1 O thou who art firm in the Covenant! Thy letter was received and its purpose became clear and evident. If the pen of this servant has shown any shortcoming in writing, it was due to countless obstacles. However, the connection of heart and soul remains like a firm foundation and solid basis, constant and established. There is absolutely no cooling in the heart's attachment. Rather, night and day I turn to the highest horizon and beseech utmost joy for the spiritual friends.
- 2 You who are wandering in the desert of the love of God must keep that heart connection in view, for it is the continuous medium and perpetual communication. Strive as much as you can to waft the fragrance of the love of God to the nostrils of all the world. This is today the attractive force of divine confirmations.
- 3 Moreover, give glad tidings to all the friends of the freshness and delicacy of the divine rose garden. And upon thee be greetings and praise.

1 ای ثابت برپیمان نامه رسید و مقصود ظاهر و پدید گشت اگر خامه این عبد در نگارش قصور نموده از موانع غیرمحصور بوده اما ارتباط دل و جان مانند بنیان رزین و بنیاد متین باقی و برقرار در تعلق قلبیه ابداً فتور نه بلکه شب و روز توجه بافق اعلی نموده از برای یاران روحانی نهایت سرور را نیاز مینمایم

2 شما که سرگشته صحرای محبت الهمید باید بآن تعلق قلبی نظر داشته باشید زیرا آن واسطه مستمره است و مخیره دائمه تا توانید بکوشید که نفحه محبت الله را بمشام عالمیان عرضه دارید اینست الیوم قوه جاذبه توفیقات الهیه

3 دیگر جمیع دوستان را به طراوت و لطافت گلستان الهی بشارت دهید و علیک التحیة و الثناء

ADMS#236

ADMS#236

AB06143

To: Ali Muhammad Shirazi, in Bombay

- 1 O thou who art firm in the Covenant! Thy letter was received and from its contents it became known that this journey was fruitful, for thou didst free a noble soul of India from the bonds of veils and became the cause of his seeing, hearing and eternal life. His Holiness Muhammad, peace be upon Him, said to His Holiness the Prince (Ali), peace be upon him: "O Ali, if God guides a soul through thee, it is better for thee than red camels." The meaning is that if thou guidest a soul, it is better than attaining the utmost wealth, bounty and riches.

1 ای ثابت بر پیمان نامهء شما رسید و از مضمون معلوم گردید که این سفر با ثمر بوده زیرا نفسی از آزادگان هندوستان را از قید احتجاب آزاد نمودی و سبب بینائی و شنوائی و حیات ابدیهء او گردیدی حضرت رسول علیه الصلوة والسلام به حضرت امیر علیه السلام میفرماید یا علی لأن یتدی الله بک نفساً خیر لک من حمر النعم مقصود اینست اگر نفسی را هدایت نمائی بهتر از آن است که نهایت ثروت و نعمت و غنایابی

- 2 Now praise be to God that thou hast achieved this, and I hope thou wilt be assisted to guide others. A letter in reply to Sa'id al-Hassan Khan was written and is enclosed. Deliver it.

2 حال الحمد لله تو بآن فائز گردیدی و امیدوارم که موفق بهدایت دیگران شوی نامهائی در جواب سعیدالحسن خان مرقوم گردید در جوف است برسانید

- 3 And upon thee be the Most Glorious Glory! 'Abbas.

3 و علیک البهاء الأبهی

INBA87:388a, INBA52:398b

AB06006

To: Aqa Siyyid Ali Lahuri, in Bombay

- 1 O my God, my God! Thou hearest my crying in the depths of night and my wailing in the morning and evening hours. I supplicate Thee during my prayer and devotions with a wandering heart and flowing tears and a throbbing breast. O Lord, remove from the horizon of my hopes the clouds of my troubles and sorrows, and light within the niche of my heart and the glass of my spirit the lamp of my hope and the light of my desires, that I may give thanks to Thee in my dawn and dusk hours and praise Thee in my night and day.
- 2 O Lord, I am sick and Thy love is the healing of my illness; I am thirsty and Thy grace is the quenching of my thirst; I am burning and Thy mercy is the cooling of my anguish. O Lord, grant me the cup of bounty and let me taste the sweetness of Thy forgiveness in the abyss of error, and save me from estrangement

1 الهی الهی تسمع ضیجی فی جنح اللیل و صریخی فی غدوی و اصالی اتضرع الیک عند صلاتی و نسکی بقلب هائم و دمع هامع و صدر خافق رب اکشف عن افق آمالی غیوم اکداری و احزانی و اوقد فی مشکاة قلبی و زجاج روحی سراج املی و مصباح منائی حتی اشکرک فی بکوری و اصالی و احمدک فی لیل و نهاری

2 رب انی علیل و حبک شفاء علّتی و ظمآن و فضلک رواء غلّتی و محترق و رحمتک برد لوعتی رب انلنی کأس العطاء و اذقنی حلاوة عفوک فی هاویة الخطاء و انقذنی من الجفاء و اوف لی

and fulfill for me the measure of faithfulness. Verily Thou art the Generous, and verily Thou art the Great, and verily Thou art the All-Merciful, the All-Compassionate.

کِل الْوَفَاءَ اَنْتَ الْکَرِیْمَ وَاَنْتَ اَنْتَ الْعَظِیْمَ
وَاَنْتَ اَنْتَ الرَّحْمَنُ الرَّحِیْمُ

MMK5#279 p.212

AB06461

To: Unknown, in Bombay

- 1 O Forgiver! The wise servant of the court, Gushtasp, turned his face from this dark world and hastened to the realm above. He was freed from the nonexistence of life and sought eternal existence. Like a wise bird he became detached from the snare and grain, and flew to the rose garden of mystery. 1 آمَرزگارا بندهء دربار گشتاسب دانا روی از جهان تاریک بتافت و بکشور بالا شتافت از زندگانی نیستی برهید و هستی جاودانی خواست مانند مرغ زیرک از دام و دانه بیزار شد و بگلشن راز پرواز نمود
- 2 O Lord! Teach him supplication and prayer, forgive his sins, kindle the lamp of bounty, and burn away the veil of vain imaginings. 2 پروردگارا راز و نیاز پیاموز و نگاه بیامرز و شمع بخشش برافروز و پردهء پندار بسوز
- 3 O Creator! He was freed from the world of dust - grant him passage to the pure world. He tasted the poison of nonexistence - let him drink the cup of existence. 3 کردگارا از جهان خاک برهید بجهان پاک راه ده زهر نیستی چشید ساغر هستی بنوشان
- 4 O Lord! That wise one rent his collar in love for You, so grant him a place in Your heaven. He tore away the veil of vain imaginings and flew to the world above, attained to the divine presence and his eyes were illumined. You are the Bestower and the Kind, and You are the Giver of joy to heart and soul. 4 ای خداوند آن هوشمند گریبان بمهرت چاک نمود پس در سپهرت جای ده پردهء پندار درید بجهان بالا پرید و بدیدار رسید و دیده اش روشن گردید توئی بخشنده و مهربان و توئی دهندهء شادمانی دل و جان

YBN.007, YARP2.214 p.199

AB06131

To: Surush, in Bushihr

- 1 O you who are firm in the Covenant! Open the ear of awareness that you may hear the herald of the Concourse on High and become so enthused that at the feast of the Covenant you may drink the cup of the All-Merciful and create revelry in the divine gathering with that heavenly wine. May you become a 1 ای ثابت بر پیمان گوش هوش بگشا تا سروش ملاً اعلی شنوی و چنان بجوش آئی که در بزم پیمان جام رحمن بنوشی و از آن صهبای الهی در انجمن ربّانی نوشانوش افکنی سروش الهی شوی و بندهء حلقه بگوش درگاه رحمانی تا توانی بخدمت

divine herald and a servant with ear-ring at the Threshold of the All-Merciful. Strive to serve as much as you can so that divine aid and assistance may become your companion and you may become the invisible caller and an angel of the Abha Kingdom. How well it has been said:

- 2 “Come back from the decree of separation that you may become unified,
- 3 According to the decree by which Ahriman became Surush”
- 4 Ahriman is the Covenant-breaker and dweller in the cradle. God willing, may the entrance of Surush cause the exit of Ahriman, not the exit of Ahriman cause the entrance of Surush. It will be written to Egypt that books should be sent by post. And upon you be greetings and praise.

بکوش تا عون و نصرت الهی همدم گردد و هاتف
غیب شوی و فرشتهء ملکوت ابهی گردی چه
خوش گفته است

2 ز حکم تفرقه بازآی تا شوی مجموع

3 بحکم آنکه چه شد اهرمن سروش آمد

4 اهرمن ناقض عهد است و ساکن مهد انشاء الله
دخول سروش سبب خروج اهرمن گردد نه
خروج اهرمن سبب دخول سروش به مصر
مرفوم خواهد گشت که کتب با پوسته ارسال
دارند و علیک التّحیّة و التّناء

MSHR3.335

AB11750

To: Mardiyiyih wife of Mir Muhammad Bayk, in Faran

- 1 O maidservant of God! Be not sorrowful, be not grieved, and scratch not thy face. Make no lamentation, do not weep, do not wail. You are not alone, nor are you friendless; you are not in a strange land, nor are you a foreigner. You are under the glance of divine favor and protected in the shelter of preservation and protection.
- 2 The Beauty of Abha is your support and shelter, and the Greatest Name is your refuge and haven. Though that bird of the garden has taken flight to the sanctified realm, praise be to God, the Lord of bounties, through the breaths of favor and the power and might of divinity, He is your helper and supporter.
- 3 Be confident and at rest, for the messenger of the favor of the Supreme Concourse will arrive, and solace from the Abha Kingdom will manifest, and the morn of spirit and delight will dawn, and Shah Khalilullah will glory with heart and soul in serving and caring for you.

1 ای امةالله محزون مباش مغموم مباش و رخرا
مخراش لابه مکن گریه مکن مویه منما باکسی
نه بیکس در وطنی نه غریب ملحوظ نظر عنایتی
و محفوظ در صون حفظ و حمایت

2 جمال ابهی پشت و پناه تست و اسم اعظم ملجأ
و ملاذ تو آن مرغ چمن هرچند بگلشن تقدیس
پرواز نمود الحمد لله ربّ ذو المنن بنفحات عنایت
و قوت و قدرت ربوبیت مجیر و دستگیر تست

3 مطمئن باش و مستریج که پیک عنایت ملاً اعلی
میرسد و تسلی از ملکوت ابهی رخ میدهد و
صبح روح و ریحان میدمد و شاه خلیل الله بجان
و دل بخدمت و رعایتت نخر مینماید

FRH.172-173

AB11749*To: Khalil Rahmani Farani*

- 1 O prisoner of tests and trials! Afflictions have descended upon you like pouring rain one after another. Praise be to God that your patience and endurance have been unmatched and unprecedented.
- 2 But do not be saddened - 'Abdu'l-Baha shares and partakes in the afflictions that have befallen you. Although this sharing is unbearable, it brings great joy. Praise be to God these great calamities have not caused the friends to falter - on the contrary, Faran is in eruption. The oppressors will certainly receive their due punishment.
- 3 Convey to His Honor Jalal and other brothers and family members, and to other loved ones, most enthusiastic, longing, loving and kind greetings from 'Abdu'l-Baha.
- 4 This dust shall not endure - surely this dense cloud will disperse and the luminous morn shall bring light.
- 5 And upon you be the Most Glorious Glory.

1 ای اسیر امتحان و افتتان بلایای وارده چون
غیث هاطل پیاپی بر شما رسیده الحمد لله که صبر
و تحمل شما نیز بی مثل و بی نظیر

2 ولی محزون مباش در بلایای نازله شریک و سهم
عبدالبهائی این شرکت هر چند طاقت فرساست
ولی خیلی مسرت دارد و الحمد لله این مصائب
عظیمه سبب نمودت یاران نگشته بالعکس
فاران در فورانست و ستمکاران البته بجزای
خویش خواهند رسید

3 حضرت جلال و سائر اخوان و اهل و آل را با
سایر احبّا از قبل عبدالبهاء بنهایت شوق و اشتیاق
و محبت و مهربانی تحیت ابدع ابهی برسان

4 این غبار پایدار نه البته این ابر کثیف متلاشی
گردد و صبح نورانی روشنائی بخشد

5 و علیک البهاء الأبهی

FRH.189, FRH.403-404

AB12430*To: Baha'is of Hamadan*

O friends of the Most Glorious Beauty! The horizon of all horizons is illumined with the light of the Covenant, and the realm of existence has become a rose-garden of the Kingdom. The lights are shining forth and the signs are spreading. The melodies of the birds of holiness are ascending, and the banners of the exaltation of the Word of God are manifest from the horizon of being. The lovers are in ecstasy and delight, and those enraptured are in attraction and joy. The thirsty ones are at the shore of the endless sea, and the seekers are at the table of grace and the feast of bounty. But alas and a hundred times alas that the frozen ones are lifeless and the withered ones are companions of boundless regret. Despite the fact that

ایدوستان جمال ابهی افق آفاق بنور میثاق روشن
است و ساحت وجود بحدائق ملکوت گلشن
انوار در سطوعست آثار در شیوع الحان طیور
قدس در صعود و لوائح اعلاء کلمه الله ظاهر از
افق وجود عاشقان در وجد و طربند و والهان در
جذب و شغف تشنگان در لب دریای بی پایانند
و طالبان در سر سفره لطف و خوان احسان
ولی صد حیف و افسوس که افسردگان نمخودند
و پژمردهگان همدم حسرت غیر محدود باوجود آنکه
تجلی فیض عالم گیر است و موهبت ملکوت ابهی
محیط بر خطیر و حقیر و آهنگ ملأ اعلی واصل
بگوش هر برنا و پیر باز برودت است و نمودت

the outpouring of grace encompasses all, and the bounty of the Most Glorious Kingdom surrounds both the great and the lowly, and the melody of the Supreme Concourse reaches the ears of both young and old, still there is coldness and lifelessness and lethargy that has encompassed those who are frozen.

است و جمودت است که افسردگانرا احاطه نموده

INBA85:163

AB06049

To: Muhammad Javad Naraqi, in Hamadan

- 1 O sign of generosity of the King of existence! Some time ago a letter was sent and a string of pearls was scattered, and a word from the tablet of the mysteries of the love of God was revealed.

1 ای آیت جود سلطان وجود چندی پیش نامه‌ئی ارسال گشت و عقد لآلی نثار شد و حرفی از لوح اسرار محبت الله اظهار گشت
- 2 Now too, as the sea of faithfulness has surged and the musk-scented breeze of divine friendship has wafted from the highest horizon, the heart has come into ecstasy and motion and the soul into rapture and glad tidings.

2 حال نیز چون بحر وفا بموج آمد و نفحه مسک ولا از اوج علا ساطع شد قلب در وجد و حرکت آمد و جان در وله و بشارت
- 3 The pen of remembrance has been taken up to write a letter in memory of that wanderer in the desert of divine love, that he might don a new garment and open new eyes and find a fresh spirit and kindle an immeasurable heat and raise a cry, tear his garment, lift up the voice of mystery, adorn a gathering and bring forth fruit, roll up his sleeve and arise to that which is worthy and befitting of these days.

3 خامه ذکر برداشته که نامه‌ئی بیاد آن سرگشته بادیه عشق الهی بنگارم که تا قیص جدید پوشد و بصر حدید بگشاید و روحی تازه یابد و حرارتی بی اندازه شعله‌ئی زند و نعره‌ئی برآرد جامه‌ئی درد آواز رازی برآرد محفلی بیاراید و میوه‌ئی بیارآرد آستینی بیفشاند و بآنچه لایق و سزاوار ایامست قیام نماید

INBA85:160a, MKT8.231

AB06504

To: Aqa Muhammad, in Hindiyan

- 1 O thou who hast turned thy face purely towards God! 1 یا من اخلص وجهه لله
- 2 The honored Shaykh Salman, like high-soaring birds from that land and region, spread his wings and arrived in this Most Great Prison, the nest of wandering birds. He brought news from that land and clime that, praise be to God, there are souls in that territory who have faces radiant as the shining moon and blessed beings like the mercy of the All-Merciful - they are believers and assured ones, confident and acknowledging, occupied with the remembrance of God and familiar with praising the All-Merciful. 2 جناب شیخ سلمان چون طیور بلندپرواز از آن خطّه و دیار بال و پر گشوده و در این بجن اعظم آشیان مرغان آواره وارد گشت از آن خطّه و اقلیم خبر داد که الحمد لله نفوسی در آن مرز و بوم موجود که بجنّت جمال الله رخی دارند چون مه تابان و وجود فرّخی چون رحمت رحمن مؤمنند و موقن مطمئنند و مدّعن بذکر الهی مشغولند و بثنای رحمانی مألوف
- 3 This news brought complete joy and perfect spirit and fragrance. We hope from God that day by day the friends will increase and that the loved ones, like the trees of a garden, will grow branches and roots and remain firm in the covenant. 3 از این خبر سرور حاصل و روح و ریحان کامل داخل از خدا آلمیم که روز بروز دوستان زیاد گردند و یاران چون اشجار بوستان شاخه و ریشه کنند و بر عهد مستقیم مانند

MKT5.048

AB06009

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

- 1 My God, my God! This is one of Thy handmaidens and a leaf from the leaves of the Tree of Thy oneness. She hath believed in Thee and in Thy verses, hath testified to Thy words, and hath allied herself with the Temple of martyrdom in Thy path. 1 الهی الهی هذه امة من امائك و ورقة من ورقات سدره فردائیتک آمنت بک و بآیاتک و صدقت بکلماتک و انتسبت لهیکل الشهادة فی سبیلک
- 2 O Lord! Every affliction hath befallen her in Thy love, and she hath borne every hardship in her turning toward the Dayspring of Thy Revelation. The earth, despite its vastness, became strait for her in her lifetime through the intensity of Thy tests, yet she remained firm, steadfast, patient, and resolute, withstanding all these calamities and tribulations with patience and gratitude, supplicating and beseeching Thy Kingdom. 2 ای ربّ اصابتها کلّ مصیبة فی حبّک و تحمّلت کلّ مشقّة فی توجّھها الی مطلع وحیک و ضاقت علیها الارض بما رحبت فی حیاتها من شدّة امتحانک و هی ثیبت و رسخت و صبرت و تجلّدت و قاومت کلّ هذه البلاء و الرزایاء صابرة شاکرة مبهلة متضرعة الی ملکوتک
- 3 O Lord! Pour upon her the cups of Thy favors and bounties, intoxicate her with the wine of Thy bestowals, gladden her with Thy most excellent favors, bring joy to her with Thy greatest gifts, and name the apple of her eye "Hasan" in the Kingdom 3 ای ربّ ادر علیها کؤوس الطافک و مواهبک و اسکرها من صباء الطافک و سلّها باحسن انعامک و سررها باعظم عطایاک و سمّ قرّة

of Names, and make him one of Thy gifts. Verily, Thou art the Generous, the Merciful, the All-Bountiful.

عینا بحسن فی ملکوت الاسماء و اجعله موهبة
من مواهبک انک انت الکریم الرحیم الوهاب

DUR1.342

AB06148

To: Mirza Asadullah Vazir, in Isfahan

¹ O thou who art firm in the Covenant! The glances of the eye of divine providence have always encompassed all, and the countenance of bounty will ever look upon all. Be confident. The assistance of the peerless Lord is pervasive and His grace and favor are complete. A dewdrop of this favor is decreed and a portion of this gift is ordained.

¹ ای ثابت بر پیمان همواره مشمول لحظات عین
عنایت حق بوده و منظور نظر الطاف خواهی بود
مطمئن باش تأیید ربّ فرید شاملست و فضل و
الطافش کامل شبنمی از این الطاف حکم یی
دارد و ذرهئی از این عطا حکم آفتابی

² Though a certain sun shineth not in this world, in the world of God it will become evident, and in the domain of the Kingdom it will become endlessly apparent, for this world hath not the capacity to manifest such gifts. Just as the uterine world did not have the capacity to manifest the divine gifts of hearing, vision, smell, taste, and perception, so likewise this dark and narrow world hath neither the capacity nor the means to manifest all the limitless perfections.

² هرچند در این جهان پدیدار نه ولی در جهان
الهی آشکار گردد و در عالم ملکوت نامتناهی
پدیدار شود زیرا اینجهان وسعت ظهور چنین
موهبت ندارد چه که عالم رحم را گنجایش
ظهور مواهب الهی از سمع و بصر و شم و ذائقه
و ادراک نبود و همچنین اینجهان تنگ و تاریک
را وسعت و فسحت ظهور کمالات نامتناهی نه

³ God willing, thou shalt always be assisted and confirmed.

³ انشاءالله همواره مؤید و موفق خواهی بود و البهاء
علیک

MMK3#038 p.024, MMK3#249 p.179

AB06102

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

¹ O thou true servant of the Abha Beauty! Although some time hath passed ere our last exchange of correspondence, yet thine illumined conscience is aware, and doth bear me witness, that no moment have I rested without thinking of thee; and ever have I turned my face unto the Threshold of Oneness, tearfully imploring that thou mightest be under all circumstances

¹ ای بندهء صادق جمال ابهی هرچند مدتی است
که با تو گفت و شنیدی نکرده‌ام ولی ضمیر
منیرت آگاه و گواه که دمی بی یادت نیاسودم
و همیشه رخ بدرگاه احدیت سودم و زاری نمودم
که در جمیع موارد مصدر عبودیت ذات احدیت
گردی و بآنچه برازنده و پاینده و زیننده است

a model of servitude unto the Essence of Oneness, and occupied with whatsoever is graceful, lasting and becoming. Praise be to God that thou art assisted and confirmed, and the object of the glances of His loving-kindness.

- 2 Thou didst write concerning the translation of the two holy and pure temples from their present location to the frequented fane. Having regard to the need for wisdom, such a measure is not at present permissible, for the people of enmity and rancour lie in ambush, whilst the malevolent lurk in hidden corners. Upon the slightest pretext they would arise to desecrate the sepulchre. Yet in future - that is, ere long - it will fall out happily.

پردازی حمد خدا را که مؤیدی و موفق و منظور
نظر عنایت

2 در خصوص نقل دو هیکل مقدّس مطهر از محل
معلوم بیت معمور مرقوم نموده بودید حال نظر
بحکمت جائزه زیرا اهل بغض و کین در کمینند
و مبغضین گوشه نشین باندک فرصت بتوهین قیام
نمایند و در استقبال یعنی عنقریب خوش واقع
گردد

NNY.116

AB06462

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

- 1 As the saying goes, a believing woman, Babajan, is now present with her radiant mother-leaf. Both are silent and quiet, but another became the interpreter of their inner secret and revealed the hidden and protected mystery that a letter was written to Babajan and, in order to deliver it, a brief note was requested. I immediately wrote this missive and lifted the veil from the hidden secret of the heart: O my spiritual friend and my true companion, be happy for we are happy thinking of you.
- 2 Please convey the Most Wondrous, Most Glorious greetings to His Honor Aqa Mirza Jalal. In all matters and conditions we are mindful of them and we beseech God for their success in spirit and joy, and glory be upon him.

1 باصطلاح ورقهء مؤمنه ای باباجان الآن آن
امه الله با ورقهء نوره والداهش حاضر هردو
ساکت و صامت ولی دیگری ترجمان راز درون
شد و از سر مکنون و مضمهر مصونش خبر داد
که خطی به باباجان مرقوم نموده و بجهت اینکه
[خطی] ببرد مستدعی تحریر ورقهء مختصری
هست من هم فوراً بنقد این رقیمه نگاشتم و
پرده از سر مکنون قلب برداشتم که ای دوست
روحانی من و یار حقیقی من خوش باش که
بیادت خوشیم

2 جناب آقا میرزا جلال را تکبیر ابداع ابری ابلاغ
نمائید در کل شئون و احوال بیادشان مشغولیم و
موفقیت در روح و ریحانشانرا از حقّ میطلبیم و
البهاء علیه

MKT6.080

AB06353*To: Muhammad Ali Khan, in Isfahan*

- 1 O thou who art stirred by the outpourings of the All-Merciful! 1 ای مهتر از فیوضات رحمانیه
- 2 In the assemblage of the world there is a tremendous tumult, and intense agitation and distress, with cries and lamentations reaching to the zenith of heaven. There are moans and groans resounding through the highest heaven. There is anguish and affliction companion to every heart, and famine and drought prevailing in most countries of the world. There is turmoil and sedition in every region and territory. 2 در انجمن عالم ولوله عظیمست و جزع و فزع شدید فریاد و فغانست که واصل بعنان آسمانست حنین و این است که طنین انداز چرخ برین است تنگی و ضیق است که با هر دلی قرین است و قحط و غلاست که در اکثر ممالک دنیاست آشوب و فتنه است که در هر اقلیم و خطه است
- 3 Yet all are heedless of the causes and reasons, and oblivious to the wisdom and purpose. The body of the world is sick and the form of creation is ailing, while skilled physicians are considered worthless and despised by the patients. These patients flee from the physicians, and these sufferers are incurable. 3 لکن جمیع از اسباب و علل غافل و حکمت و مقصد ذاهل جسم عالم مریضست و جسد امکان علیل و طبیبان حاذق نزد بیماران مجهول القدر و ذلیل این مریضان از طبیبان در گریزند و این دردمندان علاج ناپذیر
- 4 Therefore one must strive with one's soul - first make the patients aware of their illness and awaken them to knowledge of the physicians. Then they will be free and delivered from the malady. 4 پس بجان باید کوشید اول مریضانرا از مرض خبردار کن و بمعرفت طبیبان بیدار پس از مرض بری و بیزار
- 5 And the glory be upon thee. 5 و البهاء علیک

BSHN.140.438, BSHN.144.432, MHT1a.104,
MHT1b.062

AB06225*To: Murshid Aqa, in Isfahan*

- 1 O wayfarer on the path of guidance! A hundred thousand spiritual guides appeared in the world, each claiming guidance and salvation and asceticism and success. They were wandering in the valley of error while claiming to show the way. They were wolves who appeared in shepherds' clothing. They were the darkness of misguidance while the name of the light of guidance was upon their tongues. 1 ای سالک سیل رشاد صد هزار مرشد در جهان پدیدار شد هریک مدعی رشد و فلاح و زهد و نجات بودند در وادی گمراهی سرگردان بودند و دعوای راه نمائی مینمودند گرگان بودند بلباس شبان درآمدند ظلمت ضلالت بودند و اسم نور هدایت بر زبان میراندند
- 2 Now, praise be to God, you have been guided by the light of guidance and have followed the Lord of the righteous. You have 2 حال تو الحمد لله بنور هدی مهتدی شدی و بسید ابرار مقتدی رشد مجسم شدی و شهد مکرر گشتی

become the embodiment of guidance and repeatedly become as honey. Therefore, in gratitude for this bounty, take up the shepherd's staff and begin shepherding. Gather together some sheep and start a flock - that is, guide the divine sheep in the meadow of truth and feed them from the fragrant flowers of knowledge and wisdom.

پس بشکرانه این فضل عصای شبانی بدست گیر
و آغاز چوپانی کن و اغنامی جمع کن و [گله‌ئی]
راه انداز یعنی اغنام الهی را در چمنستان حقیقت
بگردان و از ریاحین علم و حکمت بچران

MAS5.241

AB06120

To: Baha'is of Ishtihard

- 1 O Kind Lord! Make these friends of Yours detached from stranger and kin alike, and make them intimate companions with the fragrances of the gardens of Your Abha Kingdom. Brighten their eyes with the vision of the lights, make their souls flower gardens, their hearts gardens of faithfulness, and their breasts fountainheads of the outpourings of the Concourse on High.
- 2 Bestow abundantly the Holy Spirit's grace and freely grant the power of the Faithful Spirit, so that Your loved ones may arise to serve You with celestial might, heavenly power, divine sovereignty, heavenly confirmation, celestial hosts, a merciful breath, divine bounty, the white hand of Moses, the breath of Christ, the friendship of Abraham, the love of Muhammad, the beauty of Joseph, the longing of Jacob, and the patience of Job.
- 3 Lord, assist them in this. Verily, You are the Mighty, the Powerful.

1 ای پروردگار مهربان این یاران خویش را از بیگانه
و خویش بیزار نما و بنفحات ریاض ملکوت
ابهایت همراز و دمساز فرما چشمها را بمشاهده
انوار روشن نما و جانها را گلزار و چمن قلوب را
حدیقه وفا کن و صدور را معین فیوضات ملا
اعلی

2 فیض روح القدس ارزان فرما و قوت روح
الأمین رایگان کن تا دوستان بقوت لاهوتی
و قدرت ملکوتی و سطوت جبروتی و تأییدی
سمائی و جنودی آسمانی و نفسی رحمانی و بخششی
یزدانی و ید بیضائی کلیمی و نفحه مسیحائی
و خلّی خلیلی و محبّی حبیبی و جمالی یوسفی و
اشتیاقی یعقوبی و صبری ایوبی بر خدمت قیام
نمایند

3 ربّ وفقهم علی ذلک انّک انت القویّ القدير

INBA85:072, AKHA_133BE #10 p.220,
PYB#046 p.02, MJMJ2.035, MMG2#271
p.303, YQAZ.656a

AB06466

To: Shaykh Muhammad Ali (Nabil son of Nabil), in Istanbul

- 1 O Shaykh! Upon you be the glory of God, His bounty, His generosity and His mercy.
- 2 Since it has been some time that we have not revealed the secrets of hearts through written traces, and have not spread the musk-fragrance of spiritual love through pages and tablets, therefore in this hour when the jewels of generosity are in joy and delight from the breezes of remembrance of that beloved one, a brief note is being written.
- 3 At all times the glances of the All-Merciful eyes fall upon you and the infinite favors of the Divine Unity encompass you. We hope from divine confirmations that you will become the dawning-place of universal services and the rising-point of the conditions of grace and beneficence.
- 4 Aqa Muhammad-Rahim is departing - deliver the enclosed letters to Nuri Bey when no one is with him, and likewise the mirror and the box.

1 جناب شیخ علیک بہاء اللہ و فضلہ و جودہ و رحمۃ

2 چون چندی بود کہ بآثار قلبیہ اظہار اسرار
قلوب نمودہ بودیم و نفعہء مسک محبت روحانیہ
را بواسطہء اوراق و الواح منتشر نساختہ لہذا در
این ساعت کہ جواہر جود از نسائم ذکر آنحبیب
در سرور و بہجتند مختصری نگاشتنہ میشود

3 در جمیع اوقات لحظات اعین رحمانیہ بر شما
واقع و الطاف بینہایت حضرت احدیت شامل
از توفیقات الہیہ امیدواریم کہ مظهر خدمات
کلیہ گردید و مطلع شئون فضل و احسان

4 جناب آقا محمد رحیم عازم مکاتیب جوف را بہ
نوری بیک در وقتیکہ کسی نزدش نباشد برسانید
و همچنین آئینہ و قوطی را ع

AYBY.453 #196, SAM.394

AB06158

To: Mirza Baqir et al., in Jafarabad

- 1 O ye steadfast ones! You celebrated the festival days in that blessed village with the utmost joy and gladness, and attained happiness and success. Well is it with you that you were enabled to carry out the divine ordinance and held festivities in that blessed village and arranged a joyous feast. I hope that through the favors of the Desired One you will daily increase in love and attraction.
- 2 The completion of the dome for the martyrs of Abarqu - upon them be prayers and mercy from their Lord - will be among the good deeds and a cause of eternal glory.

1 ای ثابتان ایام عید را در آن قریہء مبارکہ
در نہایت سرور و حبور گرفتید و شادمانی
و کامرانی نمودید خوشا بحال شما کہ موفق
باجرای آئین الہی گشتید و در آن قریہء مبارکہ
جشن گرفتید و بزم سرور آراستید از الطاف
حضرت مقصود امیدوارم کہ روز بروز بر محبت
و انجذاب بیفزائید

2 اتمام گنبد شہدای ابرقو اولئک علیہم صلوة من
رہم و رحمہ از اعمال خیریہ و سبب عزت ابدیہ
گردد

YIK.457

AB06326

To: Baha'is of Kakin, in Kakan

O ye who are nigh unto the threshold of God! Your names are mentioned amongst the Concourse on high, ye are well-known in the Kingdom of Abha, and your attributes are lauded by the tongues of the people of sanctity, for ye have believed in Him Who is the Lord, the Most High, acknowledged the truth of the Manifestation of God, set your faces towards the Kingdom of Abha, taken hold of the sure Handle, quaffed from the chalice of certitude, and clung to the firm Cord. Ye are immersed in the ocean of bounty and set aglow with the light of faith. Each one of you, in the scroll of the glorious, is first in the book of guidance, and chief amongst the god-fearing in the most exalted Paradise. Know ye the value of this consummate bounty, and regard yourselves as sheer nothingness, complete poverty, and utter weakness. Whosoever becometh more evanescent becometh more lasting, and whosoever becometh poorer becometh richer. Honor is commensurate with affliction, and greatness in proportion to lowliness. This is the characteristic of God's well-favored ones and the attribute of those who are virtuous. The glory of God rest upon you.

ای مُقَرَّبانِ درگاهِ حقّ در ملاءِ اعلیٰ مذکورید
و در ملکوتِ ابهی مشهور و در لسانِ اهل
تقدیسِ منوعاتِ زیرِ مؤمن به ربّ اعلیٰ گشتید
و موقنِ بظهورِ حضرتِ کبریّاءِ توجّه بملکوتِ
ابهی نمودید و تشبّثِ بعروّه و تقيّی از عینِ یقینِ
نوشیدید و بحبلِ متینِ تمسّکِ جُسْتید در بحرِ عطا
مستغرقید و از نورِ وفاِ مقتبسِ هر یک در دفترِ
علیینِ سردفترِ هدا هستید و در بهشتِ برینِ سرور
اتقیاءِ قدرِ این فضلِ عظیم را بدانید و خود را
فانیِ محض و فقرِ صرف و عجزِ محض انگارید
آنچه فانی تر گردید باقی تر شوید و آنچه فقیرتر
گردید غنی تر شوید ارجحندی بقدرِ مستمندی
است و یزرگوارِ باندازهء خاکساری اینست
سمتِ مقربینِ اینست صفتِ متّقین و الباء علیکم

INBA72:094, MKT9.182b, BSHN.140.240,
BSHN.144.240, MHT2.101b, YQAZ.657a

AB06099

To: Mirza Mahmud Khan Mustufi, in Khurasan

- 1 O faithful servant of the Greatest Name! His Holiness Haydar-Qabli-'Ali broke bread with you, yet you both won while I lost. What justice is this and what fairness? I need an arbiter - O God, whom shall I make my judge? However, since the outcome of this winning and losing became the life of souls, therefore I accepted this penalty with utmost joy, and if there should be any deficiency in settling the account, I shall take responsibility for that as well. Now the matter has fallen into your hands - whatever you command shall be carried out.

1 ای بندهء صادق اسمِ اعظمِ حضرتِ حیدر قبل
علی با شما جنّاق شکست لکن هر دو بردید من
باختم این چه عدالت است و این چه انصاف
داوری دارم خدایا من که را داور کنم ولی
چون نیتجهء این برد و باختِ حیاتِ نفوس شد
لذا این غرامت را بنهایتِ مسرت من قبول نمودم
و اگر چنانچه در تسویهء حسابِ نقصانی در میان
اترا نیز در عهده گیرم دیگر کار بدست شما افتاد
هر حکمی بفرمائی مجراست

- 2 Praise be to God, your face is radiant with the light of the love of God, your nature is like the breeze of a rose garden,

2 الحمد لله بنورِ محبّتِ الله رویت مه تابان و خویت
نسیمِ گلستان و دلت آئینهء جلوهء نورِ عرفان و

your heart is a mirror reflecting the light of divine knowledge, and your spirit is gladdened by the gifts of the Covenant. And upon you be greetings and praise.

روح مستبشر بمواهب عهد و پیمان و علیک
التحية و التناء

MSHR3.203

AB06299

To: Mulla Muhammad Rafi (Khayrul-Qura), in Khurasan

- 1 O thou who art turned unto God! 1 ای متوجه الی الله
- 2 The Beloved of Abha, with a face like the shining moon and a beauty like the radiant sun, unveiled Himself and lifted the veil in the gathering of contingent beings. Through His light He illumined the horizons of the kingdom of earth and heaven. With cup in hand at the feast of "Am I not?" He intoxicated the friends with the wine of supreme bounty. Such passion and yearning did He cast into the heart of the horizons that its flames reached to the heights of the Concourse on High. 2 دلبر ابهی با رخی چون مه تابان و جمالی چون
مهررخشان در انجن امکان کشف حجاب و رفع
نقاب فرمود و پیرتوی آفاق ملک و ملکوت را
روشن فرمود و جام فیض عظیم بدست و در
بزم الست یارانرا سرمست فرمود و چنان شور و
شوقی در قلب آفاق انداخت که [آتش] شعله
باوج ملأ اعلی زد
- 3 Then He passed round the cup of the Covenant and caused the lovers to surge and cry out. He raised a clamor throughout all regions and caused the foundations of the people of discord to quake. 3 پس ساغر عهد بدور آورد و عاشقان را پر جوش
و خروش فرمود و لوله در آفاق انداخت و زلزله
در ارکان اهل شقاق
- 4 Now a few deprived ones have cooked up a vain fancy that they might remove this life-giving intoxication from the minds of those inebriated at the feast of the Covenant. Alas! Alas! How deluded they are! 4 حال معدودی محروم سودای خامی پختند که
این نشئه جانبخش را از دماغ سرمستان بزم عهد
زائل نمایند هیاهات هیاهات اتی یوفکون

MKT9.166, AKHA_132BE #10 p.a

AB06355

To: Mutamanas-Saltanah Sabzivari Mustashar Daftar, in Khurasan

- 1 O Mu'tamin of 'Abdu'l-Baha! The Supreme Lord has deposited within human reality a most great sign. Some proved trustworthy and preserved this divine trust with the utmost effort and protection, while others proved ungrateful and betrayed the trust - that is, they squandered that gift.
- 2 Praise God that you proved trustworthy and that divine trust remained preserved and protected, and like a hidden pearl it appeared in the realm of existence until you discovered the light of truth and found the path of guidance and attained the bounty of the Divine Unity.
- 3 You are the pure-hearted descendant of that illustrious one and a memorial to that kind friend. Therefore you must kindle his lamp and burn away the veil of companions, avert your gaze from comfort and glory of this world, and burn and melt and endure until you give thanks for that bounty.
- 4 And upon you be greetings and praise.

1 ای مؤمن عبدالهآ حضرت کبریا در حقیقت انسان آیت کبری ودیعه نهاد بعضی مؤمن شدند و آنودیعه الهیه را بکمال همت محافظه و صیانت نمودند و بعضی ناسپاس در امانت خیانت کردند یعنی آنموهبت را هدر دادند

2 حمد کن خدا را که مؤمن بودی و آن امانت الهیه محفوظ و مصون ماند و مانند لؤلؤ مکنون در حیز وجود جلوه نمود تا بنور حقیقت پی بردی و راه هدایت یافتی و بموهبت حضرت احدیت رسیدی

3 سلیل آنجلیل پاک جانی و یادگار آن یار مهربان پس باید چراغ او برافروزی و پرده همگان بسوزی و دیده از راحت و عزت اینجهان بدوزی و بسوزی و بگدازی و بسازی تا بشکرانه آن موهبت پردازی

4 و علیک التّحیّة و الثّناء

MMK6#404

AB06175

To: Khusraw Khan, in Kirmanshah

- 1 O Khousrow in the Kingdom of inner mystery.
- 2 Every soul that partakes of this spiritual banquet, every soul that enters beneath the shadow of God and becomes intoxicated from the eternal cup vouchsafed by the divine Bestower, such a one is the king of existence, a star shining in the kingdoms of both the worlds and the ruler over the country of heart and soul.
- 3 The sovereigns of this world are slaves chained to material attachments compared to the friends of God who are lords in the realm of true freedom and heavenly stars of purity and sanctity.

1 ای خسرو کشور معنوی

2 هر انسانی که در این بساط رحمانی وارد و در سایه حضرت یزدان داخل و در گلشن عنایت از دست ساقی باده احدیت سرمست گردد خسرو آفاقت و کوکب اشراق سلطنت دو جهان نماید و حکومت اقالیم دل و جان فرماید

3 ملوک عالم مملوک و در قید بستگی و مفلوک ولی یاران شهبازان کشور آزادگی اند و کواکب روشن آسمان تقدیس و پاکی

- 4 Before long the spiritual honour and the mystic dignity of the friends of God will amaze the minds and consciences of humanity. It will be proven then that the eternal kingdom offers the most enduring joys, the most sublime happiness.
- 5 I swear by the greatest Name that such friends will not exchange their lot for a thousand such kingdoms and they will not barter the attainment of their true happiness for earthly glory and vain imaginings.

4 عنقریب عزّت روحانیّه و عظمت معنویّه
رحمانیّه یاران الهی حیرتبخش عقول و افکار
گردد و ثابت و محقق شود که ملک باقی چه
لذّت و عظمت و شادمانی دارد

5 قسم باسم اعظم که هزار سلطنت آفاق را بجوی
نخرند و عزّت دنیوی را بتسویجی تبدیل نمایند
پس شادمانی لازم این کرامانی

MMK2#139 p.104

AB12058

To: Mirza Abdu'l-Ali et al., in Kulyai

O divine friends! It is evening time and the sun is setting, yet the Sun of the love of God is at its zenith in the heaven of the heart in utmost brilliance. That orb is setting while this Light is rising. That one causes the mixing, blending, growth and development of bodies, while this one causes the enkindlement, attraction, joy and delight of spirits. That one is setting while this one is dawning; that one is fading while this one is flashing. Consider how great is the difference between them - see how far apart their paths are! In any case, praise be to God that the luminous rays of that divine Orb have fallen upon the crowns of those divine friends, and its heat has influenced the world of heart and soul, making them divine, merciful and illumined. Therefore give thanks to God for this great bounty.

ای یاران الهی وقت شامست و آفتاب رو بافول
ولکن شمس محبت الله در اوج عالم قلب در
نهایت اشراق آن کوکب آفل است و این نیر بازغ
آن سبب امتزاج و امتشاج و نشو و نمای اجسام
است این سبب اشتعال و انجذاب و سرور و
حبور ارواح آن غاربست و این شارق آن آفل
است و این بارق ملاحظه فرمائید که چه قدر
فرق در میان بین تفاوت ره از کجاست تا بکجا
باری الحمد لله پرتو نورانی آن کوکب رحمانی بر
هامه آن یاران الهی افتاده و حرارتش در عالم
دل و جان تأثیر نموده و ربّانی و رحمانی و نورانی
فرموده فاشکروا الله علی هذا الفضل العظیم

RMT.178-179

AB06248*To: Abdu'l-Majid Tabib, in Maraghih*

- 1 O spiritual physician, your message through the martyred brother arrived and brought joy and happiness. I immediately began writing this letter so you would know how cherished you are at the Sacred Threshold and how beloved and praised in the divine gathering.
- 2 Whenever you are remembered, happiness increases and joy and delight encompass all, for those radiant qualities cause spiritual joy as they indicate the light of guidance.
- 3 Whenever you find time and travel to different areas, and inspire each of the loved ones of God with a breath of joy, it is very acceptable and beloved at the divine threshold. However, do not stay more than a week in any one place, so that it does not go beyond wisdom.
- 4 And upon you be greetings and praise.

1 ای طبیب روحانی پیام تو بواسطهٔ برادر شهید رسید سبب فرح و خوشی گردید فوراً بتحریر این نامه پرداختم تا بدانی که در آستان مقدس چه قدر عزیزی و در انجمن رحمانی چه قدر محبوب و ممدوح

2 هر دم پیاد آئی شادمانی مزداد گردد و سرور و فرح احاطه کند زیرا آن شمائل نورانی سبب فرح وجدانی شود چه که دلالت بر نور هدایت کند

3 هر چندی وقتی یابی و باطراف مرور نمائی و هریک از احبای الهی را نفخهٔ سرور بدمی در درگاه الهی بسیار مقبول و محبوب ولی در هر جا بیش از هفته‌ئی بیتوتت مفرمائید تا خارج از حکمت نشود

4 و علیک التّحیّة و النّناء

MSBH5.060

AB06251*To: Abdu'l-Majid Tabib, in Maraghih*

- 1 O physician of the hearts of the loved ones of God!
- 2 Today severe illnesses and various ailments and maladies have overtaken the spiritual temples and hearts and souls of human beings. Therefore, with the help and favor of the Ancient Beauty, skilled physicians must treat them with the most great universal remedy. And these divine physicians must occasionally travel to different regions so that, through the power of the Holy Spirit and divine confirmation, they may heal the sick, the blind and the deaf in those areas.
- 3 According to what is known, in the regions of the Caucasus, including Yerevan, there are many patients ready for treatment and yearning for healing. If it is possible for you, as a skilled

1 ای طبیب قلوب احبای الهی

2 الیوم امراض شدیدة و علل و اسقام متنوّعة بر هیاکل روحیه و قلوب و ارواح نفوس بشریه مستولی شده است لهذا به عون و عنایت جمال قدم باید اطبای حاذقه بدریاق فاروق اعظم معالجه نمایند و این طبیبان الهی باید گاه‌گاهی به اطراف و نواحی نیز عبور و مرور نمایند تا بقوت روح القدس تأیید الهی بیمارها و کورها و کراهی اطراف را شفا بخشند

3 از قرار معلوم در نواحی قفقاز از جمله ایروان علیل مستعدّ معالجه و متمنای شفا بسیار و

physician, to make a journey to those parts, it would be most fitting and acceptable.

آنجناب طبیب حاذق اگر ممکن بشود یک سفر
بآنصفحات فرمائید بسیار بجا و مقبول خواهد
واقع شد

4 And upon you be glory.

4 و البهاء علیک

MKT8.123b

AB06298

To: Abdu'l-Majid Tabib, in Maraghih

1 O you who hold fast to the Covenant! We are eagerly awaiting that, through the favors of the Most Great Unity, He may raise up in that vast region souls who will be trusted guardians of the mighty fortress of the Cause of God, and who will be as delicate lanterns for the manifest light of God's Covenant, becoming bright candles for the gathering of the friends and bringing constant adornment, warmth, freshness, grace and glad-tidings to their meetings.

1 ای متمسک بميثاق از الطاف حضرت احدیت
مترصدیم که در آن اقلیم جسم نفوسی مبعوث
فرماید که حصن حصین امر الله را محافظ امین
باشند و نور مبین ميثاق الله را مشکاة لطیف
جمع یاران را شمع روشن گردند و محفل دوستانرا
زینت و حرارت و طراوت و لطافت و بشارت
دمبدم

2 May they become sugar-breaking parrots in the garden of divine unity and sweet-singing, eloquent nightingales in the rose garden of detachment.

2 گلشن توحید را طوطی شکرشکن گردند و
گلستان تجرید را بلبل خوش الحان و شیرین سخن

3 In truth, such a pure soul must sacrifice their life in the path of the Covenant in such a way that the horizons become illumined with the light of dawning, and the realm of Azerbaijan becomes the envy of Paradise. May the morn of guidance spread such radiance that the pitch darkness is obliterated and vanishes.

3 باری آن نفس زکیه باید در سبیل ميثاق چنان
جان انفاق فرماید که آفاق بنور اشراق منور
گردد و جهان آذربایجان رشک جنان شود صبح
هدی پرتوی منتشر نماید که ظلمت دهماء محو و
فنا گردد

4 Therefore speak as spoke the bird of faithfulness in the furthermost Tree. By God, the Truth, through it is the heart of the world attracted.

4 فانطلق بما نطق طیر الوفاء فی سدرۃ المنتهی تالله
الحق ینجذب به قلب العالم

MKT8.132a

AB06027

To: Baha'is of Mazindaran, in Mazandaran

O handmaidens of the Merciful! O leaves of the gardens of the Lord God! Give thanks to the Glorious Beauty that you have found shelter and refuge under the shade of the matchless Lord's favors, that you have drunk from the fountain of recognition of the Merciful Lord, that you have placed the crown of the knowledge of God upon your head and kindled the fire of the love of God in your heart, that you have taken the cup of bounty in hand and recalled the feast of alast. Many valiant men remained deprived while you became intimate with the mysteries of the Ever-Living, the Self-Subsisting. Many queens of the world yearned for the threshold of one of the servants of Truth, while you were counted and numbered among the handmaidens of the Beauty of the One in the court of oneness. And glory be upon you, O handmaidens of God! Offer thanks to God and praise to the Holy Lord.

ای اماء رحمن ای ورقات ریاض حضرت یزدان
شکر کنید جمال ذوالجلال را که در ظل الطاف
رب بیثال منزل و مأوی نمودید و از چشمه
عرفان حضرت رحمن نوشیدید و تاج معرفت الله
بر سر نهادید و آتش محبت الله در قلب افروختید
جام موهبت در دست گرفتید و یاد بزم الست
نمودید بسی رجال ابطال محروم ماندند و شما محرم
اسرار حق قیوم گردیدید و بسی ملکه های عالم
آرزوی آستانه پندهائی از بندگان حق نمودند و شما
در درگاه احدیت اماء جمال مبارک محسوب و
معدود شدید و الهاء علیکن یا اماء الله شکر یزدان
نمائید و حمد بحضرت سبحان

MKT6.009, AKHA_132BE #14 p.a

AB06007

To: Unknown, in Mazandaran

- 1 O God, my God! My tears are flowing, my sighs are protracted, and my distress hath intensified by reason of my yearning to meet Thee and my attraction to Thy kingdom. Oh, how I long to depart from this evanescent abode for the precincts of Thy most great mercy, to sever the cord of my attachment to this world, and to hold fast and cleave unto the threshold of Thy holiness, O Lord of the most beauteous names!
- 2 Lord! Have mercy upon me through Thy grace and transport me from this world unto the court of Thy forgiveness in the realm hereafter, for I yearn with all my soul for the privilege of reaching and attaining the gate of Thy oneness in the other world that followeth this life.
- 3 Lord! Lord! Have pity upon Thine indigent servant who single and alone is returning unto Thee in Thy heavenly mansion, and who is trusting in Thee under all conditions at the court of Thy sanctity in the spiritual world. Thou art the Forgiving.

1 الهی الهی قد سالت عبراتی و طالت زفراقی و
اشتدت حسراتی شوقاً للقاءک و انجذاباً الی
ملکوتک فواشوقی الی الانتقال من دار الفناء
الی جوار رحمتک الکبری و انقطاع حبل
علاقتی عن هذه الدنیا و توسلی و تعلقی و فوزی
بعتبة قدسک یا رب الاسماء الحسنی

2 رب ارحمنی بفضلک و انقلنی من دار الدنیا الی
ساحة مغفرتک فی الدار الاخری لانی اتمنی بکل
روحي الفوز بالفود و الورود علی باب احدیتک
فی النشئة الآخرة بعد الاولی

3 رب ب ارحم عبدک المسکین الفرید الوحید
الوافد علیک فی نزولک الرحمانی و المتوکل
علیک فی کل الشئون فی حظيرة قدسک العالم

Thou art the Clement, the Kind, the Benevolent, the Merciful,
the Compassionate.

الرَّوْحَانِي أَنْتَ الْغَفُورُ وَأَنْتَ الْعَفْوُ
الْحَنَانُ الرَّؤُوفُ الرَّحْمَنُ الرَّحِيمُ

BSHN.140.189, BSHN.144.189, MHT2.130

AB06228

To: Darvish (Madinih) et al., in Medina

- 1 O thou wanderer in the divine wilderness! What thou hast written was heard and what thou hast submitted was seen. From the flowering meadows of thy heart a fragrant breeze wafted, and from the gardens of the Kingdom of God a delightful zephyr blew.

1 مدینه جناب درویش علیہ بہاء اللہ الابی اللہ
ابی ای سرگشتہ صحرائی الہی آنچه مرقوم
نمودی مسموع گردید و ہرچہ منظور نمودی
ملحوظ افتاد بوی خوشی از ازہار ریاض قلوب
در انتشار است و نفحہ دلکشی از حدائق
ملکوت ابی در ہبوب و اشتہار

- 2 Since Moses, out of a wisdom, thrice ignored the divine admonition, that honoured individual should not be blamed for failing but once to respond. For the covenant of “Am I not your Lord?” was well known and universal, and yet all forgot it, save for a handful of souls more scarce than the philosopher’s stone. In the wilderness of the blind a fast-charging horseman in the color of the heavens is true proof and testimony. “Give warning, if the warning will profit [the hearer].” Ere long will every slumbering one be awakened and every insensible soul revived. Matters that have been forgotten will be recalled, and the lifeless and withered hearts will be gladdened.

2 حضرت موسی چون سه مرتبہ تنبیہ را حکمتہ
فراموش نمود اگر شخص معہود محترم یکمرتبہ
جواب فراموش نماید عیب ندارد چہ کہ [عہد]
الست عام و مشتہر بود ولی کل فراموش نمودند
الا معدودی قلیل چون کبریت احمر در صحرائی
کوران سواری سمند دوان برنگ آسمان حجت
و برہان است ذکر ان نفع الذکری عنقریب
ہر خوابی بیدار گردد و ہر بیہوشی ہوشیار امور
فراموش شدہ بیاد آید و دلہای افسردہ و پژمردہ
شاد گردد

MSBH4.483-484, MUH1.0173, YQAZ.228

AB06054

To: May Maxwell, in Montreal

- 1 O thou daughter of the Kingdom!
- 2 Thy letter was received. Its contents were like unto enkindled flames of the fire of the love of God, and thus were the cause of great happiness.

1 ای بنت ملکوت

2 نامہ شما رسید مضامین شعلہ افروختہ نار
محبّت اللہ بود لهذا سبب سرور گردید

3 Thine utmost desire was to have a child, and while in 'Akka thou didst express this wish and request. Praise be to God, thy prayer hath been answered and thy desire attained. In the garden of existence a rose hath bloomed with the utmost freshness and beauty. Educate her according to the divine precepts that she may become a true Baha'i, and endeavour with all thy heart that she may be born of the Holy Spirit.

4 Praise be to God that thy health is better. Now is the time to work with all thy heart and soul, to render service to the Kingdom, endeavour to have many spiritual children, and establish a heavenly household. For children of the spirit are dearer than physical children.

MAX.272

3 نهایت آرزوی تو حصول مولودی بود که در عکا رجا و التماس نمودی الحمد لله دعا مستجاب گردید و آرزویت حاصل شد در گلستان زندگانی گلی در نهایت ملاحه و لطافت شکفته گشت او را بتریت الهی تربیت کن تا بهائی حقیقی گردد و بجان بکوش که از روح القدس تولد یابد

4 الحمد لله صحتت بهتر است حال وقت آنست که بجان و دل بکوشی تا خدمتی بملکوت نمائی و اولاد روحانی بسیار پیدا کنی و تأسیس یک عائله ملکوتی فرمائی زیرا اولاد روح عزیزتر از اولاد جسد است و علیک البهاء الأبهی

QT105.1.051

AB06019

To: Baha'is of Najafabad

1 O friends of God! The honored unique martyr, Muhammad Ja'far Sabbagh, innocent, suddenly became the target of a night arrow. He had no sin except taking shelter at the threshold of the All-Knowing Lord. He made no mistake except answering "Yes" to "Am I not your Lord?" and ardently desiring every tribulation in the path of God. He followed the example of the Primal Point, the King of Martyrs, the Beloved of Martyrs, His Holiness Quddus and His Holiness the Bab. He became intoxicated from their cup and joined the luminous stars of the martyrs. 'Abdu'l-Baha, with utmost desire, longs for that arrow and yearns for the wound of the sword in the path of the Luminous Orb. The friends should not become distressed by this sacrifice and self-sacrifice, but rather give thanks that such an offering was presented to the field of sacrifice.

2 And upon you be the Most Glorious Glory!

1 ای احبابی الهی حضرت شهید وحید فرید محمد جعفر صباغ بیگاه ناگاه هدف تیر شبانگاه گردید گاهی نداشت جز آنکه پناه بیارگاه خداوند آگاه برد خطائی نکرد مگر آنکه جواب الست را بلی گفت و هر بلائیرا به جان و دل در سبیل الهی آرزو فرمود تأسی به نقطه اولی و سلطان الشهداء و محبوب الشهداء و حضرت قدوس و حضرت باب نمود از جام آنان سرمست گشت و بکواکب نورانیه شهداء پیوست عبدالبهاء نهایت آمال آرزوی آن تیر نماید و مشتاق زخم شمشیر در سبیل نیر منیر است و یاران باید از این قربانی و جانفشانی پریشانی نجویند بلکه بشکرانه پردازند که چنین قربانی بمیدان فدا تقدیم نمودند

2 و علیکم البهاء الأبهی

MKT9.021, TABN.103

AB06055*To: Nasrullah son of Muhammad Baqir et al., in Najafabad*

- 1 O servants of Baha'u'llah! That Most Holy and Sanctified Being, the Ever-Living, the Self-Subsisting, from the throne of the Kingdom and the court of the Realms Above, issues in every breath a proclamation whose purport is: O friends and companions! Remain not dormant in the corner of forgetfulness, remain not neglected, remain not unknown! Become illumined! Become as a rose garden! Become as lamps of the gathering! Become as ornaments of the flower garden and meadow! Become lights of unity! Become mysteries of oneness! Become signs of detachment!
- 2 Strive to expand the circle of propagation, and make mighty efforts to elevate your stations and perform good deeds. Endeavor to raise high the standard of the love of God, and demonstrate the utmost power in spreading the fragrance of the garment of the knowledge of God. Strive night and day to acquire divine characteristics, to carry out the Testament of God, and to become enkindled with the fire of divine manifestations.
- 3 And the Glory be upon you!

1 ای بندگان بهاء الله آن ذات سبوح قدّوس حیّ
قیوم از سریر ملکوت و سدّه جبروت در هر
دمی منشوری صادر میفرماید منطوقش ای
دوستان و ای یاران در زاویه نسیان مخدود
مانید مہمول مانید مجهول مانید روشن گردید
گلشن گردید چراغهای انجمن شوید زینت
گلزار و چمن گردید انوار توحید شوید اسرار
تفرید شوید آیات تجرید شوید

2 در توسیع دائره انتشار بکوشید و در ترفیع
درجات و اعمال صالحات سعی بلیغ نمائید و
در اعلاء رایت محبت الله همت نمائید و در نشر
رائحه فیض معرفت الله کمال قدرت بنمائید در
تخلّق یاخلاق الله و اجراء وصیت الله و اشتعال
بنار تجلیات الله شب و روز بکوشید

3 و البهاء علیکم

HDQI.269, ANDA#35 p.04, ANDA#63
p.05

AB06427*To: Margaret M Sprague, in New York*

O thou who art enkindled with the fire of the love of God!
I have read thy spiritual letter with its wondrous meanings,
wherein thou dost implore, as one who thirsts for crystal water,
that thy Lord might ordain martyrdom for thee in His path,
that the earth might be reddened with thy pure blood in love
for the Lord of Lords, and that thou mightest be seized by the
intoxication of the crimson wine of sacrifice in love for Baha.

Truly I say to thee that this hope is among the greatest aspirations of 'Abdu'l-Baha. I beseech God that He might grant me this overflowing cup through God's gift, and grant it to

every believing, assured servant of God and every maidservant attracted by the divine fragrances. How sweet is this cup and how delightful is this crimson wine!

Convey my love and intense longing to Mr. Macknut and my abundant greetings to his noble wife. Upon thee be greetings and praise.

BSTW#281

AB06437

To: Margaret M Sprague, in New York

O thou who art attracted by the fragrances of God! Blessed art thou for being so enkindled with the fire of the love of God that thou desirest to be martyred in the path of God and to sacrifice thy soul in the love of God.

O handmaiden of God! Thy attainment to this station was only through a magnetic attraction from the Abha Kingdom.

O handmaiden of God! Blessed are the tears that fell upon thy cheeks in the love of God. Blessed is thy heart which yearns for this greatest gift. Blessed is thy face which shows signs of joy from God.

Be thou in the station of sacrifice, but be patient and teach the Cause of thy Lord and attract hearts through the magnet of the love of God. For thy remaining in this world is not for its pleasures and desires, but rather for spreading the fragrances of God.

Convey my greetings and praise to thy honored husband Mr. Charles Everett Sprague and give him glad tidings of the Kingdom of God. Upon thee be greetings and praise.

BSTW#285

AB06213*To: Faydullah (Qazvin), in Qaf*

- 1 O my Lord and the Lord of all created things, my King and the King of the unseen and the seen! With the utmost powerlessness and lowliness, submissiveness and repentance, I turn unto Thee, in tears before Thy face, supplicating to Thee and imploring Thee to ordain every good thing Thou hast ordained in the world of existence for Thy servant who hath hastened to the tabernacle of Thy bounty, whose banners are upraised and whose peaks are elevated.
- 2 He hath taken shelter at Thy holy and august threshold and hath sought refuge at Thine exalted court. Make him a sign of Thy mercifulness in Thine All-Glorious Kingdom and a manifestation of Thy bounty and Thy favor in Thine Exalted Dominion.
- 3 Permit him to meet Thee after his ascension to the realms above and to behold Thy beauty in Thy most luminous, most brilliant Horizon. Thou art the Powerful, the Bestower, the Generous, the Compassionate, the Merciful, the Gracious, the Bountiful.

1 ای ربّ و ربّ من فی الوجود و مالکی و مالک الغیب و الشّهود انّی بکلّ عجز و مسکنة و ضراعه و اناة و ابتهاج ابتتلّ الیک و اتضرّع بین یدیک و ارجوک و ادعوک ان تقدّر کلّ خیر قدرته فی عالم الوجود لعبدک الذی سرع الی خیام موهبتک الّتی ارتفعت فی شواخح الاعلام و انتصبت فی شواحق قلل الجبال و

2 لاذ بعثتک المقدّسة السّامية البناء و التجأ الی ساحة قدسک العالیة الانشاء و تجعله آية رحمانیتک فی ملکوتک الابهی و مظهر احسانک و الطافک فی جبروتک الاسمی

3 و ترزقه لقائک بعد صعوده الی رفیقک الاعلی و مشاهدة جمالک فی افقک الانور الاسنی انک انت المقتدر المعطى الکرم العطوف الرؤوف العزیز الوهاب

BSHN.140.449, BSHN.144.443, MHT1a.049,
MHT1b.007

AB06486*To: Abdu'llah Samandari, in Qazvin*

- 1 O son of him whom God loveth and whom He hath made beloved! Say unto Ziba in a seemly manner: To test 'Abdu'l-Baha is neither fair nor fitting. It is as hath been related from His Holiness the Commander of the Faithful, a tradition also mentioned in the Mathnavi and widely current upon tongues and lips: the Centre of the Covenant testeth the people of the cradle, and not the reverse. Therefore the handmaiden of God, Ziba Sultan, must seek forgiveness; and whatsoever she cherisheth within her heart, whether stranger or friend, none should know. Let her deem it fitting and account it sweet.

1 یا ابن من احبه الله و احبه به زیبا بگوئید امتحان عبدالهّاء زیبا و سزاوار نه چنان که از حضرت امیر روایت شده و آن روایت در مثنوی نیز مذکور و در السن و افواه مشهور مرکز عهد اهل مهد را آزمایش نماید نه برعکس لهذا امة الله زیبا سلطان باید استغفار کند و آنچه در دل دارد باید بیگانه و آشنا نداند سزاوار بیند و خوشگوار شناسد

- 2 The candle is lit: in every chamber it may shed its light. It is the rain of mercy: upon every land it may pour down. The garment must be that of Joseph, and the beauty of the gathering must become pleasing and heart-enthraling.
- 3 "Know thou the tone of the utterance": this phrase is an allusion. Happy is she should she take heed thereof, for it would be a proof of insight.
- 2 شمع روشن است در هر شبستان افروزد باران
رحمت است در هر زمین بیارد پیرهن باید یوسفی
باشد و شاهد انجمن نازنین باید دلنشین گردد
- 3 فاعلی لحن القول این عبارت اشارتست خوشا
بحال او اگر ملتفت شود زیرا دلیل بر بصیرت
نگردد

AYBY.393 #083, MSHR4.009

AB06258

To: Aqa Abdu'l-Ali, in Qazvin

O 'Abdu'l-'Ali and servant of Baha! Whoever arose in true servitude to 'Ali (meaning the Exalted One, may my spirit be sacrificed for Him) attained the honor of servitude to the Abha Beauty. Among these, this servant from early childhood, that is, from the time of nursing, drank the milk of servitude from the breast of that Most Exalted Luminary and thus developed and grew, therefore becoming honored to be embraced in the servitude of the Abha Beauty. So blessed are you and I, both of whom entered under the shadow of servitude to His Holiness the Herald (may my spirit be sacrificed for Him) and His Holiness the Abha Beauty (may my being be sacrificed for His luminous threshold). In this we take pride among the Supreme Concourse and glory in the Kingdom of Creation. Blessed are we, again blessed are we! Glad tidings to us, again glad tidings to us from this great gift! And may the Glory be upon you.

ای عبد علی و عبد بها هر کس بعبودیت علی
یعنی حضرت اعلی روحی له الفداء کما هی حقها
قیام کرد بشرف عبودیت جمال ابهی فائز شد از
جمله اینعبد از بدو طفولیت یعنی زمان شیرخواری
از پستان عبودیت آن نیر اعلی شیر نوشیده نشو و
نما نمودم لهذا بشرف آغوش عبودیت جمال ابهی
مشرف گشتم پس خوشا بحال تو و من هر دو
که در ظل عبودیت حضرت مبشر روحی فداه
و حضرت جمال ابهی کینونتی [لعتبتیه] النوراء
فدا داخل شدیم و بهذه نفتخر بین الملائ الأعلی
و تنباهی فی ملکوت الانشاء طوبی لنا ثم طوبی
بشری لنا ثم بشری من هذه الموهبة الکبری و
البهاء علیک

MMK5#192 p.150

AB06363

To: Aqa Buyuk Aqa son of Tajun-Nisa, in Qazvin

- 1 O thou who speakest in praise of God! If thou wouldst speak, speak of communion with Him, and if thou wouldst seek, seek His peerless Beauty, and if thou wouldst hasten, hasten toward Him. For every utterance save this spiritual reality is but delusion, and every quest save for this true Beloved is but loss and regret, and every effort and striving apart from this path and passion is endless toil and trouble.
- 2 Therefore today one must forget every thought, mention, movement, purpose and desire save Him, must know none but Him, see none but Him, hear none but Him. Rather, one must become wholly captivated by Him, become estranged from stranger and kin alike, and engage in spreading the sweet fragrances of His divine oneness. This is of God's grace which He bestoweth upon whomsoever He willeth.

ADMS#274

1 ای ناطق بثنای الهی اگر بگوئی از راز و نیاز او گوی و اگر بجویی جمال بی‌انبار او جوی و اگر پیوئی سوی او پوی چه که هر گفتگوئی جز این حقیقت معنویه هدیانت و هر جستجوئی بغیر از این معشوق حقیقی زیان و خسرانست و هر سعی و کوششی دون این روش و جوشش تعب و زحمت بی‌پایان

2 پس الیوم باید هر فکر و ذکر و حرکت و مقصد و مراد را فراموش نمود جز او ندانست و جز او ندید و جز او نشنید بلکه بکلی گرفتار او شد و از بیگانه و خویش بیزار گشت و بنشر روائح قدس احدیتش مشغول شد ذلک من فضل الله یؤتیة من یشاء

HDQI.206, ANDA#13 p.04, YQAZ.536b,
YQAZ.560-561

AB06096

To: Haji Abdu'l- Karim Pilgrim, in Qazvin

- 1 O servant of God! The fame of the manifestation of the Ancient Beauty has encompassed the East of the world and the West of the universe, and the power of the Covenant of the Most Great Name has caused commotion throughout all horizons. Tree and clod and stone have been affected, yet the jealous, ungrateful, gloomy Covenant-breakers have still not awakened, remaining submerged in the sleep of death and heedlessness and dejection and withering. Shame upon them and misery to them, for they have completely deprived themselves of the gardens of grace of the Ancient Beauty (may my spirit be a sacrifice for His loved ones) and have entirely veiled themselves from servitude at the Holy Threshold. Yes, servitude at this Holy Threshold befits Abbas, not every worthless one.

1 ای بنده خداوند صیت ظهور جمال قدم شرق جهان و غرب کیهان را احاطه نموده است و قوه میثاق اسم اعظم ولوله در آفاق امکان انداخته شجر و مدر و حجر متأثر گشته ولی ناقضین حسود کنود کمود هنوز بیدار نگشته در خواب مردگی و غفلت و افسردگی و پژمردگی مستغرق تباً لهم و تعساً که خود را از ریاض فیض جمال قدم روحی لاجبائت الفدا بکلی مأیوس و محروم نموده‌اند و از عبودیت آستان مقدس بکلی محجوب کرده بلی عبودیت این عتبه مقدسه سزاوار عباس است نه هر نستاس ع ع

- 2 Convey the Most Wonderful, Most Glorious greetings to the assured leaf, the handmaid of God Daji', and Glory be upon her.

2 ورقهء موقنه امه الله ضجیع را تکبیر ابدع ابی
ابلاغ نمائید و البهاء علیها

MMK5#204 p.156

AB06391

To: Khadijeh wife of Haji, in Qazvin

O supplicating leaf! His honor Aqa Muhammad Isma'il, upon him be the Most Glorious Beauty of God, arrived at the blessed shrine of "Glorified is He Who caused to journey" and illumined and perfumed his face and hair with the dust of the Threshold, the circumambulation point of the Concourse on High. He kindled the light of unity in the inner sanctuary of the heart and burned away the veils of the people of glory. He attained the ultimate hopes of those drawn nigh and in all places he remembered and mentioned you. Therefore give thanks to the Hidden, Self-Subsisting Lord that you were blessed with such a son who is a means of drawing near to the divine court and is close to the divine presence. Do not be sorrowful at the ascension and passing of the leaves, for those birds have taken flight to the divine realm and sought shelter under the shade of the Tree of the All-Merciful, and are sustained by the fruits of the garden of unity in the shadow of the Tree of Life.

ای ورقهء مبتله جناب آقا محمد اسمعیل علیه
بهاء الله الابهی در بقعهء مبارکهء سبحان الذی
اسری وارد و بخاک آستان مطاف ملاً اعلی
روی و موی را منور و معطر نمود در شبستان
دل نور توحید برافروخت و حجابات اهل سبحات
را بسوخت و بمنتهآ آمال مقربین فائز گشت و
در جمیع مواقع به یاد و ذکر تو بود پس شکر
کن حضرت غیب قیومرا که بچنین پسری موفّق
گشتی که سبب قرینت درگاه است و مقرب
بارگاه و از صعود و عروج و رقات محزون مباش
چه که آن طيور بمطار الهی پرواز نمودند و در ظلّ
سدرهء رحمانی مأوی جستند و از اثمار حدیقهء
توحید در سایهء شجرهء انبسا مرزوق شدند

MMK6#245

AB06252

To: Shaykh Kazim Qazvini (Samandar)

- 1 O divine bird! Whatever you had written to Jinab-i-Haydar-Qabli-'Ali was read by this servant by proxy, and the reply is written by representation. The events and conditions are known and clear, but never let any sorrow enter your heart and do not be grieved in any way, for the affairs of the holy, blessed, steadfast souls are connected to the conditions and circumstances of 'Abdu'l-Baha - that is, the disorder in affairs

1 ای طیر الهی آنچه بجناب حیدر قبل علی مرقوم
نموده بودید بالوکاله این عبد مطالعه نمود و بالتیابه
جواب مرقوم میشود وقایع و چگونگی احوال
معلوم و واضحست ولی ابدأ کدورت بخاطر راه
مدّه و بهیچوجه محزون مشو زیرا امور نفوس
مقدسهء مبارکهء ثابتین مربوط بشئون و احوال

stems from the unsettled state of this lost one, and the dispersion in conditions from the disturbance of this oppressed one stained with blood.

- 2 Whenever this servant's affairs become ordered, the conditions of the friends will be rectified, for in all matters and conditions you are a partner and participant. Be confident, and this is from the grace of your Lord, the Merciful, the Compassionate. This rent will be mended and this pain will find its cure. And the future belongs to the God-fearing ones.

عبدالبهاسـت یعنی پریشانی امور از بی سر و سامانی
این گـگشته است و پراکـندگی احوال از آشفتگی
این مظلوم بخون آغشته

2 هر وقت امور اینـعبد انتظام یابد احوال یاران
اصلاح جوید چه که در جمیع امور و احوال
شریک و سیمـی مطمئن باش و هذا من فضل
ربک الرحمن الرحیم این خرق التیام جوید و این
درد درمان یابد و العاقبة للمتقين

AYBY.369 #054

AB06035

To: Wife of Nabil Baqir, in Qazvin

- 1 O handmaiden of God! Praise God that you have arrived at the stream of immortality and drunk from the fountain of guidance, and tasted the sweetness of the love of the Ancient Beauty, and been freed from the snare of heedlessness and error, and found rest in the shade of the Divine Lote Tree, and clung to the hem of grace, and held fast to the Most Firm Handle of the Divine Unity.
- 2 You were poor and He guided you to the Most Great Treasure. You were lowly and He guided you to ancient glory. You were caught in the darkness of self and heedlessness and He enabled you to attain the lights of awareness and guidance. You were thirsty and He assisted you with the sweet flowing waters of grace. You were naked and He clothed you with the garment of favors.
- 3 Therefore thank your Lord for this magnificent bounty and this evident grace, and say: "Praise be to Thee and thanks be to Thee, O Thou Beloved of the mystics!"

1 ای امة الله حمد کن خدا را که بر شریعه بقا
وارد شدی و از سرچشمه هدایت نوشیدی و
از حلاوت محبت جمال قدم چشیدی و از دام
غفلت و ضلالت رهیدی و در ظل سدره الهیه
آرمیدی و بذیل عنایت توسل نمودی و بعروة
الوثقای حضرت احدیت تشبث کردی

2 فقیره بودی بکنز اعظم دلالت فرمود ذلیله بودی
بعزت قدیمه هدایت نمود در ظلمات نفس و
غفلت مبتلا بودی بانوار انبیا و هدی موفق کرد
تشنه بودی بسلسبیل فضل مؤید نمود برهنه بودی
بقمیص الطاف مخلف فرمود

3 اذا فاشکری مولاک علی هذا الجود العظیم و هذا
الفضل المبین و قوی لک الحمد و لک الشکریا
محبوب العارفين

MKT7.046

AB06092

To: Muhammad Hasan Aqa Ali Naqi, in Rafsanjan

- 1 O servant of God! Your letter to Aqa Siyyid Taqi was noted. We were filled with the utmost joy and delight at the events from those regions concerning the friends. I beseech God to increase day by day the firmness and steadfastness of those friends and engage them in service to the Cause.

1 ای بنده حقّ مکتوب شما بجناب آقا سید تقی
ملاحظه گردید از حوادث آن جهات کمال روح
و ریحان بجهت احبّا حاصل شد از خدا میطلبم
که روز بروز بر ثبوت و رسوخ آن یاران بیفزاید
و مشغول بخدمات امر کند

- 2 O servant of God! In the farmland of truth, it is the time for sowing seeds and the season for watering. Every blessed soul who sows the seed of guidance in the field of truth shall find endless bounty at harvest time and attain infinite wealth. And whoever does not sow any seed shall remain disappointed and deprived. That pure seed is the love of God which must be sown in the field of hearts so that a harvest may be reaped at the end of spring.

2 ای بنده حقّ در کشتزار حقیقت وقت
نخمسافشانی است و هنگام آبیاری هر نفس
مبارکی که بزر هدایت در مزرعه حقیقت
افشاند در موسم خرمین برکت بی پایان یابد و
ثروت بی نهایت دریابد و هر کس که تنخی
نیفشاند مأیوس و محروم ماند آن دانه پاک بزر
محبه الله است که باید در مزرعه قلوب افشاند
تا خرمی در آخر ربیع برداشت

- 3 And upon you be glory.

3 و علیک البهاء

MKT9.058a

AB06153

To: Ali Aqa Shishihbur Tihrani, in Rasht

- 1 O thou who art firm in the Covenant! The candle of the horizons is ablaze and radiant, and through the Word of God that must be obeyed, like unto the sun, all existence has become illumined and resplendent from its light. That Word consists of the universal divine meanings that, like the permeation of the spirit, flow and course through the realities of all things. We all abide beneath the shadow of that Word and are enlightened by its mysteries and benefit from its lights.

1 ای ثابت بر میثاق شمع آفاق در شعله و اشراق
است و کلمه الله المطاعه چون آفتاب کل وجود
از پرتوش روشن و لامع گشته آن کلمه معانی
کلیه الهیه است که در حقائق کلّ شیء چون
سریان روح ساری و جاریست کل در ظلّ آن
کلمه هستیم و از اسرارش مقتبس و از انوارش
مستفید

- 2 Place thy trust in God and seek recourse to the absolute Wealth, that thou mayest become, through divine riches, independent of all things, and like 'Abdu'l-Baha arise in pure and utter servitude and in poverty and self-effacement at the Sacred Threshold.

2 توکل بحق کن و توسّل بغنای مطلق نما تا بغنای
الهی مستغنی از کلّ شیء گردی و چون عبدالهّاء
بعبودیت صرفه محضه و فقر و فنا در آستان
مقدس قیام نمائی

- 3 The assured, content and well-pleased handmaiden who served the maidservants has ascended to the highest horizon and has become the manifestation of supreme forgiveness. Rest thou assured and beseech God that all may remain firm like her beneath the standard of the Covenant, that they may attain to the Abha Kingdom.
- 4 And upon thee be glory.

3 ورقهء مطمئنہ راضیہء مرضیہ خادمۃ الاماء بافق
اعلی صعود نمود و مظهر مغفرت عظمی گردید
مطمئن باش از حق بطلب کہ کل بمثابہ او در
ظل علم میثاق ثابت مانند تا بملکوت ابہی فائز
کردند

4 و علیک البہاء

MMK4#121 p.128

AB06443

To: Fadil Shirazi, in Rasht

- 1 O divine scholar! Jinab-i-Ibtihaj hath written that even as a bright lamp thou hast shone in the glass of Gilan, closed thine eyes to the ease and comfort of this fleeting world and to the praise of the inmates of this gloomy heap of dust, and that thou hast wholly consumed and surrendered both heart and soul. All praise for this heartfelt endeavour of thine! "And amongst the people is he who selleth his soul in his eagerness to behold the countenance of God." Not until one acteth thus will the manifest light shine upon one's brow.
- 2 In a Tablet which the Ancient Beauty addressed to a mystic, these lines were included:
- 3 Either adorn thyself with perfume and color like women do,
- 4 Or like men step forth and cast the ball into the field.
- 5 Praise God that thou hast spurred on thy charger in this field and, with the mallet of endeavor, carried away the ball of success.

1 ایہا الفاضل الرحمانی جناب ابتہاج مرقوم نموده اند
کہ مانند سراج در زجاج گیلان برافروختی و
دیدہ از راحت و آسایش جہان فانی و ستایش
ہر زندانی در این خاکدان ظلمانی دواختی و جان
و دل را بکلی سوختی و فروختی ای آفرین بر ہمت
جانانہء تو و من الناس من یشری نفسه ابتغاء وجہ
اللہ تا چنین نباشد جبین بنور مبین روشن نگردد

2 جمال قدیم در توقیعی کہ بجهت عارفی مرقوم
فرمودہ بودند این بیت مندرج

3 یا برو همچون زنان رنگی و بوئی پیش گیر

4 یا چو مردان اندر آ و گوی در میدان فکن

5 حمد کن خدا را کہ در این میدان جولان نمودی
و بچوگان ہمت گوی موفقیت ربودی

BRL_DAK#1114,

MMK6#035,

MSBH1.406

AB12440

To: Ishaq Khan Baha'i Muttahidih, in Rasht

- 1 O thou who art firm in the Covenant! Although this servant's longing to behold the enchanting countenance of the friends exceeds their own, yet wisdom requireth otherwise. Were it not for this, 'Abdu'l-Baha's desire would be that the faces of the friends might shine like the resplendent moon in this gathering of the All-Merciful. Therefore, this servant hath prostrated himself upon the dust in supplication on behalf of you and all the friends in Kashan, and, facing the Luminous Spot, doth offer prayers and supplications, beseeching from the bounty of the Lord that He may, through the breezes of His loving-kindness, bestow infinite freshness and delicacy upon the gardens of the hearts of His friends. And upon thee be greetings and praise.

- 2 'Abdu'l-Baha 'Abbas

- 3 Convey my longing greetings to Jinab-i-Aqa Yusuf, and likewise to all the other friends of God.

1 ای ثابت بر عهد هر چند اشتیاق این عبد بمشاهده روی دلجوی یاران بیش از ایشانست ولی مقتضای حکمت در میان اگر این نبود عبدالهء را آرزو چنان که رخ یاران در این انجمن رحمن مانند مه تابان بتابد لهذا این عبد بالتیابه از شما و جمیع دوستان کاشان سر بر تراب ابتهال گذاشتم و مقابلاً للبقعة النوراء مناجات و دعا مینمایم و از فضل حضرت یزدان استدعا میکنم که بنسیم عنایت حدائق قلوب یاران خویش را طراوت و لطافت بی اندازه بخشد

2 و علیک التّحیّة و الثّناء ع

3 جناب آقا یوسف را تحیت مشتاقانه از قبل این عبد برسان و همچنین سائر احبای الهی را

INBA85:070

AB06261

To: Mirza Ali Ashraf Lahijani Andalib, in Rasht

- 1 O nightingale of the divine rose garden! Praise be to God that you are successful in this journey. The praise you offered regarding the progress of the friends in Rasht brought much joy. Since you have undertaken this journey at the behest of 'Abdu'l-Baha, I hope that divine confirmations will arrive successively and become the cause of happiness and joy for all the friends, and that your mind will be at ease and free from every concern.
- 2 Whatever was written to his honor Bashiru'llah, they have written in response that God willing it will be carried out according to what is desired.

1 ای عندلیب گلشن رحمانی حمد خدا را که در این سفر موفقی ستایشیکه از ترقی احبای رشت نموده بودی بسیار سبب سرور شد چون این سفر باراده عبدالهء نمودهئی امیدوارم که تأییدات غیبیه متتابعاً برسد و سبب سرور و جبر جمیع یاران گردد و خاطرت از هر جهت راحت و فارغ باشد

2 آنچه بجناب بشیرالهی مرقوم شد جواب نوشته اند که انشاء الله طبق مطلوب معمول میگردد

3 باری شما باید در نهایت بشاشت و سرور و گشایش قلب و متانت تام تبلیغ امر الله مشغول

- 3 In any case, you must engage in teaching the Cause of God with utmost joy and gladness, with an open heart and complete dignity. You are beloved and accepted in the presence of 'Abdu'l-Baha, and those souls who are occupied with exalting the Word of God are worthy of every praise. This is the greatest gift, this is the supreme virtue, this is the attractive power of the confirmations of the Most Glorious Kingdom.

شویید در نزد عبداله‌آ محبب و مقبول و بهر
ستایشی نفوسی منعت هستند که باعلاء کلمه
الله مشغولند اینست موهبت عظمی اینست
منقبت کبری اینست قوه جاذبه تأییدات
ملکوت ابهی

- 4 And upon you be the Most Glorious Glory.

4 و علیک اله‌آ الأبهی

INBA87:578, INBA52:615

AB06493

To: Wife of Mirza Muhamamd Ali, in Rasht

- 1 O handmaiden of God and verdant leaf moistened by the water of God's love! His honor Khan traversed mountains and plains, wilderness and sea until he attained the Holy Threshold of the Most Glorious Beauty, the circumambulation point of the Concourse on High. And when he laid his head upon that Threshold, he offered supplications and lamentations, and beseeched forgiveness for all.
- 2 This humility and lamentation, supplication and restlessness, and pure spiritual prayer was accepted in the eternal Kingdom. And I bear witness that they were in no way remiss regarding you. And upon you and upon all the handmaidens of the All-Merciful be the Glory.
- 3 Convey greetings and glorification to all on behalf of 'Abdu'l-Baha and say: O handmaidens of the All-Merciful, this is the time for enkindlement and occupation, supplication and implo-ration.

1 یا امة‌الله و الورقة المخصرة الریانة بماء محبت الله
جناب خان کوه و دشت و صحرا و دریا قطع
فرمود تا آنکه باستان مقدس جمال ابهی مطاف
ملاً اعلی فائز گردید و چون سر بآن آستان نهاد
تضرع و زاری نمود و از برای کل استدعای
آمرزگاری فرمود

2 و این عجز و زاری و تضرع و بقراری و دعای
خالص روحانی در ملکوت باقی مقبول افتاد و
من شهادت میدهم که در حق شما هیچوجه
کوتاهی ننمودند و اله‌آ علیک و علی جمیع اماء
الرحمن

3 کل را از قبل عبداله‌آ تحیت و تکبیر برسان
و یگوای اماء رحمن وقت اشتعال و اشتغال و
تضرع و ابتهالست

INBA17:091

AB12437

To: Milani, Mirza Muhammad brother of Ali Akbar Milani, in Sabzihvar

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 Thy detailed letter was read and its contents understood. Praise be to God that thy heart, freed from the bonds of water and clay, is joyous and glad in the mention of the Beloved. The soul must be full of glad-tidings and the conscience in the utmost joy, for praise be to God, the favors of the compassionate Lord encompass thee and the love and knowledge of the Incomparable Lord are thy highest aspirations. 2 مکتوب مفصل قرائت گردید و مضمون مفهوم شد الحمد لله دل از قید آب و گل رهیده بذکر جانان مسرور و شادمانست جان پر بشارت باید و وجدان در نهایت مسرت که الحمد لله الطاف رب رؤوف شامل حالست و محبت و عرفان حضرت بیچون نهایت آمال
- 3 Therefore, never be silent. In whatever gathering thou enterest, turn thy face to the Concourse on High, seek the confirmation of the Holy Spirit, and speak. Study the treatises, proofs and evidences. Assuredly confirmation will reach thee, be confident of this. 3 لهذا ابدأ سکوت منما در هر محفلی که درائی توجه بملا اعلی کن و تأیید روح القدس طلب و تکلم نما و تتبع رسائل و دلائل و براهین کن البته تأیید میرسد مطمئن باش
- 4 A letter was written to Monsieur Markar; it is enclosed with this letter. Deliver it. 4 مکتوبی بجناب مسیو مارکار مرقوم گردید در طی این نامه است برسانید
- 5 And upon thee be greeting and praise. 5 و علیک التّحیّة و الثّناء

INBA85:551a

AB06260

To: Mirza Muhammad Quli brother of Bahaullah, in Samaria

- 1 O my honored uncle! You have gone to Ghor and the banks of the Jordan while I remain amid these tribulations and afflictions. At times you are by the shore of the sea, at times in the wide plain of 'Adasiyyih, now with this chief, now with that overseer, while from morning I am rushing about the streets and bazaars, running here and there, exhausted from the intensity of fatigue. 1 ای عموی معزز رفتی به غور و شواطی اردن و ماندم من در این بلایا و محن تو گاهی در ساحل بحیره و گاهی در پهن دشت عدسیّه گهی نقیب نقیب و گهی رقیب رقیب و من از صبح در تکاپو در کوچه و بازار دوان و از شدت تعب ناتوان
- 2 And when I return home I am occupied with writing and attending to affairs, afflicted with boundless troubles and immersed in both inner and outer calamities, drowning in a sea of trials. I have no peace in the morning nor rest for my soul at night, neither sleep nor comfort of conscience. 2 و چون بخانه برگردم بخریر مشغول و بتمشیت امور مألوف و بزحمات بی حد و حصر مبتلا و بمصائب باطن و ظاهر مستغرق در بحر بلا نه صبح آرام دارم نه شام راحت جان نه خواب و استراحت و جدان

- 3 Pray and beseech God that perhaps some small measure of rest may be granted to me as well.

ADMS#124

3 دعا کن و از خدا بخواه بلکه اندک راحتی بجهت
من نیز میسر گردد ع ع

IQN.196

AB06378

To: Dustdar, Mirza Ihsan son of Hafizus-Sihhih et al., in Sari

- 1 O peerless saplings in the divine garden! God willing, may you precious brothers shine brilliantly like the Pleiades constellation in the supreme heaven of the highest paradise, and day by day become more radiant like the world-illuminating sun. The aid and care of the Most Holy One encompasses you, and the grace and gift of the King of Oneness is complete. From the fire of the love of God, blaze forth such flames that their heat reaches the Blessed Spot and the soul-reviving fragrance of its aloes and ambergris reaches the nostrils of the yearning ones. This is the most great gift, this is the supreme mercy that has preceded all things.

1 ای نهالهای بیهمال باغ الهی انشاءالله اخوان
نازنین چون خوشهء پروین در سپهر برین علیین
در نهایت درخشندگی روشن باشید و روز بروز
چون آفتاب جهانافروز روشنتر گردید عون و
عنایت حضرت احدیت شامل است و فضل
و موهبت ملوک وحدانیت کامل از نار محبت
الله چنان شعله زنیذ که حرارتش ببقعهء مبارکه
رسد و نفحهء جانپور عود و عنبرش بمشام
مشتاقان آید اینست موهبت عظمی اینست
رحمت کبری التي سبقت الاشياء

- 2 Convey the Most Glorious, Most Wondrous, Most Glorious greetings to your honored father, upon him be the Glory of God the Most Glorious, and say: Verily you have a great station and rank with God for having patiently endured this tribulation and borne this severe test.

2 حضرت والد علیه بهاء الله الاهی را تکبیر ابدع
الهی ابلاغ نمائید و بگوئید انّ لک مقام و شأن
عند الله عظیم بما صبرت علی هذا البلاء و تحملت
هذا الامتحان الشدید

INBA17:033, YMM.147

AB06307

To: Siyyid Muhammad Rida Shahmirzadi

- 1 O thou who art seated upon the throne of radiant acquiescence! One of the requirements of the spirit of divine contentment is to be utterly submissive and obedient to the sovereign Will and the Decree of God and to be completely evanescent and non-existent in the presence of His grandeur.

1 ای مستقر بر کرسی رضا از مقتضای روح رضا
تسلیم و انقیاد بسلطان قضاء و محویت تامه و فنای
محض در ساحت کبریاست

- 2 Since thou hast been granted this gracious name, through the special bounty of the ancient Beauty, since thou hast been accorded this contentment with the decree of the blessed Perfection and art the dayspring of this goodly quality at all times, be patient then and await gracious bounties coming to thee from the Kingdom of the Most Great Name.
- چون از عنایت خاصه جمال قدم سنی این اسم اکرم رضای بقضای جمال قدم و مطلع این سمت محترمید در کل اوقات منتظر ظهور الطاف از ملکوت اسم اعظم باشید
- 3 Seek thou assistance from God and beseech His confirmations so that thou mayest find thine own will as nothing before His, and thine limited purpose, thy personal wishes and thy own good pleasure as a mirage, as a mere drop when face to face with the unlimited ocean of His absolute Purpose.
- و طلب تأیید کنید و استدعای توفیق نمائید که قضای خویش را در ملکوت قضای او فنای محض یابید و اراده و رضای مقید را در آن اراده مطلقه چون سراب و شراب مشاهده نمائید
- 4 O Thou attracted to the love of God! Be thou in constant flux, in ebb and flow of the spirit, in permanent motion. Nevertheless, focus thy movement and thy stillness round a single Point and fix thy speech and thy silence upon one central and essential utterance.
- ای منجذب بحب الهی سیال باش و جوال باش حرکت و سکون را در جوهری جمع کن و نطق و سکوت را در لسانی مقررده و الباء علیک

MMK2#168 p.124

AB06389

To: Wife of Aqa Siyyid Ali, in Shin

- 1 O blessed leaf! Give thanks unto God that you are related to that pure soul and are the fruit of that verdant tree from the outpourings of the clouds of heaven.
- ای ورقه طیبه شکر کن خدا را که منتسب بآن جان پاک و ثمره آن شجره پرطراوت از رشحات سیلاب افلاک
- 2 I swear by the Ancient Beauty that that one who was attracted by the holy fragrances gazes upon you from the Most Glorious Kingdom and awaits the appearance of signs of the flame of the love of God.
- قسم بجمال قدم که آن منجذب بنفحات قدس از ملکوت ابدی بتو ناظر و منتظر ظهور آثار شعله نار محبت الله
- 3 Since you were an integral part of him, God willing, through divine assistance and grace, you will nurse his offspring at the breast of the love of God, give them to drink from the fountainhead of the knowledge of God, and nurture them in the cradle of care, so that these two branches may manifest the perfections of their root, and may truly be the progeny of his heart and soul rather than mere children of water and clay.
- پس تو چون جزء ممتزج باو بودی انشاء الله بعون و عنایت الهیه سلاله او را از پستان محبت الله شیر دهی و از معین معرفت الله بنوشانی و در آغوش عنایت پرورری تا این دو فرع بکمال اصل ظاهر و عیان گردند و فی الحقیقه سلاله جان و دل او باشند نه اولاد آب و گل
- 4 We beseech God that you may be assisted and confirmed.
- از حق میطلبیم که موفق و مؤید گردی

MKT6.051b

AB06083

To: Abdur-Rahman Rahiqi, in Shiraz

- 1 O servant of the Abha Beauty! Your letter was a perfumed musk of ambergris, for the sweet fragrance of the love of God was diffused from it. That page was a leaf from the gardens of providence, and that missive was the fragrant ambergris of Sara. Glory be to God! What power the guidance of God has manifested in the world of creation, and what a dazzling miracle it has shown, that the effect of the pen has become the revealer of consummate wisdom and has proven the pre-existing mercy.
- 2 O beloved one! Be a spiritual physician and a sign of the mercy of the Infinite Lord. Become the embodiment of humility and the reality of submissiveness. Be utter poverty and complete evanescence. Strip yourself entirely of descriptions of existence and become hidden in the setting of nothingness, that you may shine like the morning star in the horizon of being and enter beneath the shadow of the Face.
- 3 And upon you be greetings and praise.

1 ای بنده جمال ابرہی نامہات شامہ مشک عنبر بود زیرا رایحه طیبہ محبت اللہ از آن منتشر آن ورق ورقہ ریاض عنایت بود و آن رقیمہ لطیمہ عنبر سارا سبحان اللہ ہدایت اللہ چہ قوتی در عالم ابداع ظاہر نمود و چہ معجزہئی باہر کردہ کہ اثر خامہ کاشف حکمت بالغہ گشتہ و رحمت سابقہ اثبات نمودہ

2 ای حبیب طبیب روحانی باش و آیت رحمت حضرت نامتناہی ہیکل خضوع شو و حقیقت خشوع فقر محض باش و فنای بحت از وصف وجود بکلی عاری شو و در مغرب نیستی متواری گرد تا در افق هستی چون ستارہ صبحگاهی بدرخشی و در ظل وجہ داخل گردی

3 و علیک التّحیّۃ و الثّناء

INBA85:003, BSHN.140.414, BSHN.144.408,
MHT1b.240

AB06041

To: Amir Aqa Khan, in Shiraz

- 1 O Prince of the ethereal realm, for today each of the servants at the threshold of the Lord God are world-conquering ones and princes of the ethereal heaven of the brilliant dawn. They possess the simple light and encompassing sea of sovereignty over the world of the soul, and fulfill the heart's desire. Their throne is the supreme empyrean and their crown is the effulgence of confirmation from the Kingdom of the Glorious Lord. Their lamp is brilliant and their diadem radiant like the shining moon.
- 2 Therefore, O Prince, become a world-conqueror - that is, with the power of the hosts of divine truths and meanings, launch an assault on the army of ignorance, conquer the fortresses

1 ای امیر اقلیم اثر زیرا بندگان آستان حضرت یزدان امروز ہر یک جہانگیرند و امیر فلک اثر فجر منیرند و نور بسط و بحر محیط سلطنت جہان جان دارند و کام دل رانند سریرشان عرش برین و اکلیلشان پرتو تأیید ملکوت ربّ جلیل سراجشان وہاج و تاجشان درخشان چون مہ تابان

2 پس ای امیر جہانگیر شو یعنی بقوہ جنود حقائق و معانی ہجوم بر سپاہ جہل نما و قلاع و حصون قلوب را مسخر نما و سلطنت ملکوتی تأسیس

and strongholds of hearts, and establish a celestial sovereignty whose decree is penetrating, whose bounty is perpetual, whose cloud is overflowing, whose pulse is beating, whose sword is unsheathed, whose star is brilliant, and whose dominion is triumphant.

کن که حکمش نافذ است و فیضش دائم و
غمامش فائض و عرقش نابض و سیفش شاهر
و کوکبش باهر و حکومتش قاهر

- 3 So glad tidings be unto thee of this great bounty!

3 فیا بشری لک من هذا الفضل العظیم

INBA87:118a, INBA52:116b

AB06375

To: Aqa Abdur-Rahman (Poet), in Shiraz

- 1 O thou who gazest upon the Most Great Scene!
- 2 In this hour when a group, both stranger and intimate, are present in this gathering and this servant is engaged in discourse and conversation, the pen has been taken up to write a letter to that lover of the Countenance of the All-Bountiful.
- 3 When I took up the pen, the sea of love and affection cast such a wave upon the shore of the heart that its spray became waves of ink surging like an army upon this page.
- 4 Observe how this effect of ink originates from an attractive spirit breathed from the mouth of the Holy Spirit of the love of God, and ultimately manifested in all degrees, appearing on this page in the form of letters.
- 5 And glory be upon thee and upon all who are firm in God's Covenant and Testament in this Most Great Cycle.

- 1 ای ناظر بمنظر اکبر
- 2 در این ساعت که جمعی در این محضر از بیگانه و محرم حاضر و این عبد در محاوره و مکالمه مشغول و ناطق خامه برداشته که بنامه نگاشتن بآن عاشق جمال ذوالمتن پردازم
- 3 چون قلم گرفتم دریای محبت و الفت چنان موجی بر ساحل دل زد که رشحاتش موجی از مداد شد و بر این صفحه هجوم چون فوجی برآورد
- 4 ملاحظه فرما که این اثر مداد اصلش روحی جذّابست که از فم روح القدس محبت الله دمیده و عاقبت در جمیع مراتب جلوه نموده بهیئت حروفات در این ورقه جلوه گر گشته
- 5 و البهاء علیک و علی کلّ ثابت علی عهد الله و میثاقه فی هذا الکور العظیم

INBA87:016a, INBA52:016a

AB06224*To: Aqa Ali, in Shiraz*

- 1 O aged one on the divine path! Give thanks to God that black hair on this path became like silver wire and like musk of Khata became ambergris. The days passed in ecstasy and joy and love and rapture, and the span of life was spent in love of the Beloved of the horizons.
- 2 If it were the sovereignty of the throne, its end would be the abasement of lowly dust. But praise be to God, you were assisted to a life whose end is joy and success, and eternal glory in the divine realm.
- 3 All kings will envy your station and covet your glory, for you have placed upon your head the crown of the Most Great Guidance whose brilliant jewels cast their rays across centuries and ages.
- 4 And upon you be the Most Glorious Glory.
- 1 ای سالخورده! سبیل الهی شکر کن خدا را که موی سیاه در این راه مانند سیم سفید شد و مشک ختا عنبرسارا گردید ایام در وجد و طرب و عشق و وله گذشت و مدت حیات در عشق دلبر آفاق منقضی شد
- 2 اگر سلطنت سریر بود عاقبت ذلت خاک حقیر بود ولی الحمد لله تو موفق بزندگانی شدی که عاقبتش شادمانی و کامرانیست و عزت ابدیه در جهان الهی
- 3 جمیع ملوک غبطه مقام تو خواهند خورد و رشک عزت تو خواهند برد زیرا تاج هدایت کبری بر سر نهادی که جواهر زواهرش بر قرون و اعصار پرتو اندازد
- 4 و علیک البهاء الابهی

MKT8.100

AB06091*To: Aqa Muhammad Husayn Bazzaz, in Shiraz*

- 1 O servant of God! Consider the kindness of the Lord, that His friends are not forgotten. He visits their hearts and soothes the minds of the friends. His bounty arrives and makes the withered soul fresh and verdant. He transforms silence into speech and stillness into attraction and eagerness. He bestows new freshness and grace to the tree of hope, and grants a wondrous attainment in place of severe loss. He gives the morning bird again its soul-thrilling melody, and transforms the autumn of deprivation into a springtime of flowers and sweet herbs.
- 2 Give thanks to God that you have again become a sugar-breaking parrot, and like Jacob, your eyes were opened by the blessing of the garment, and you were perfumed by the
- 1 ای بنده! حق شفقت خداوند را دقت نما که یارانش فراموش نگردند تفقد دها کند و تطیب خاطر یاران مدد فیضش رسد و جان پژمرده را تر و تازه فرماید سکوت را تبدیل بنطق کند و سکون را مبدل به انجذاب و شوق درخت امید را طراوت و لطافت جدید احسان کند و فقدان شدید را وجدان بدیع بخشد مرغ سحر را دوباره نغمه روح پرور بخشد و خزان حرمان را بنوبهار گل و ریحان مبدل فرماید
- 2 شکر کن خدا را که باز طوطی شکرشکن گشتی و یعقوب آسا دیده از یمن پیرهن گشودی

fragrance of the divine Joseph's shirt. And upon you be greetings and praise.

و برائحهٔ قیص یوسف الهی مشام معطر نمودی
و علیک التّحیّة و الثّناء

INBA87:207b, INBA52:209b

AB06087

To: Habibullah Afnan Alai, in Shiraz

- 1 O servant of Truth! What you had written to Jinab-i-Aqa Siyyid Taqi was noted. Be confident in the grace and favor of the Divine Unity. Whatever He ordains is for the good of all. There are many profound divine wisdoms which must needs become manifest.
- 2 Although the departure of Jinab-i-Bashiru'llah is a cause of sorrow, there is wisdom in it. Place your trust in God and do not become sorrowful or disturbed by any matter. The essence of trust is the life of spiritual ones, and the reality of reliance is the capital of the people of the All-Merciful.
- 3 Convey spiritual greetings to your illustrious father, and likewise convey most yearning greetings with most excellent words to the brothers, and similarly express utmost longing on behalf of this servant to all the friends of God. And upon you be greetings and praise.

1 ای بندهٔ حق آنچه بجناب آقا سید تقی مرقوم
نموده بودید ملاحظه گردید مطمئن به فضل و
عنایت حضرت احدیّت باشید آنچه تقدیر فرماید
خیر عموم باشد حکمت بالغهٔ الهی بسیار است
لا بدّ ظاهر خواهد شد

2 حرکت جناب بشیرالهی هرچند سبب حزنت
اما حکمتی در آنست شما توکل بخدا کنید و از
هیچ امری محزون و مشوش نگردید جوهر توکل
حیات روحانیان است و حقیقت توکل سرمایهٔ
رحمانیان

3 حضرت والد جلیل را تحیت روحانیّه ابلاغ
دارید و هم چنین حضرات اخوان را بابتدع بیان
تحیت مشتاقانه ابلاغ دارید و هم چنین سائر
احبابی الهی را کمال اشتیاق از قبل این عبد
اظهار فرمائید و علیک التّحیّة و الثّناء

INBA87:362a, INBA52:371a

AB06446

To: Ibrahim Afnan, in Shiraz

- 1 O beautiful branch of the Blessed Tree! Today the station of souls related to the Divine Tree is to shine forth like the morning star from the horizon of the world and the dayspring of nations, and to be manifest and visible like a clear sign and evident banner upon the hills of existence.

1 ایها الفرع الجمیل من السّدرۃ المبارکۃ الیوم شأن
نفوس منتسبهٔ بشجرهٔ الهیۃ اینست که چون
ستارهٔ صبحگاهی از افق عالم و مشرق امم
بدرخشند و چون آیت باهره و رایت ظاهره بر
اتلال وجود لامع و مشهود باشند

- 2 The waves of the Most Great Sea scatter precious pearls, and the outpouring of the most generous cloud bestows mighty rain of bounty. The Lote-Tree of certitude brings forth delicate fruits, and the good and pure earth yields flowers and fragrant herbs.
- 3 Through the ancient grace of the Glorious Lord, we hope that He will enable the branches of the Tree of Eternity to receive bounties from the Abha Kingdom and preserve them safe and protected in the shelter of His protection from all vicissitudes and occurrences, that they may remain preserved in the utmost manifestation.
- 2 امواج بحر اعظم لآلی مبین نثار نماید و فیضان غمام اکرم غیث جلیل احسان کند سدره ایقان ثمار لطیف بار آورد و ارض طیبه طاهره گل و ریاحین بار آورد
- 3 از فیض قدیم ربّ جلیل امیدواریم که افنان دوحه بقا را موفق باسفاضة از ملکوت ابری فرماید و در کھف حمایتش از جمیع طواری و موارد محفوظ و مصون دارد که در کمال ظهور محفوظ مانند

INBA87:366, INBA52:375

AB06024

To: Jinab-i-Afnan, in Shiraz

- 1 O Afnans of the Divine Lote-Tree and O loved ones of the Most Glorious Beauty! The Holy House, the place of circumambulation of the Concourse on High, must be preserved and protected in every respect, with consummate wisdom; and ye must strive to render it reverence and service. This servant is among the attendants of that Threshold. Consider, then, how great is the importance, in the Abha Kingdom, of that place around which the spiritual ones circle. In brief, all the people of Fars are beneath the shadow of that holy Spot.
- 2 Concerning the holy, fragrant, and luminous resting-place of the illustrious wife—my soul yearneth to inhale the holy savour of its dust—it must be cared for with the utmost respect until the time cometh when it shall be exalted.
- 3 The Afnan of the blessed Tree must, on behalf of this Servant, circumambulate that focal point round which the holy ones circle in adoration, and must visit the perfumed and sacred resting-place of the wife of the Glorious One.
- 1 ای افنان سدره منتهی و ای احبابی جمال ابری بیت مقدّس و مطاف ملاً اعلی را باید از هر جهت در کمال حکمت حفظ و صیانت نمود و به حرمت و خدمت کوشید این عبد از خدام آن آستانست ملاحظه نمائید در ملکوت ابری آن مطاف روحانیان چه قدر اهمیت دارد باری اهل فارس کلّ در ظلّ آن مقام مقدّسند
- 2 و اما بقعه مقدّسه معطره منوره حضرت حرم روحی تشنّاق استشمام رائحة قدس تراها باید در نهایت احترام آنرا محافظه نمود تا وقت ارتفاعش آید
- 3 و آن مقام مطاف ارواح قدسیان را باید افنان سدره مبارکه از قبل این عبد طواف نمایند و بقعه معطره مقدّسه حضرت حرم کبریا را زیارت نمایند

GEN.314

INBA87:277b, INBA52:282a, KHAf.217

AB06001

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

- ¹ May Jinab-i-'Andalib of the Rose-Garden of Inner Meanings observe this prayer for forgiveness on behalf of the Maid of God who has ascended to the seat of truth, the mother of his honor the Nightingale of the Divine Rose-Garden, upon her be the Glory of God.

¹ جناب عندلیب گلشن معانی ملاحظه نمایند
مناجات طلب مغفرت بجهت امة الله المتصاعدة
الى مقعد الصدق والده حضرت عندلیب گلبن
رحمانی علیها بهاء الله

- ² O my God, my God! Verily, Your maidservant of the All-Merciful and luminous leaf, who was related to the bird of the garden of mystical knowledge and the nightingale of the bower of certitude, has returned to You repentant, contrite, supplicating, yearning to behold Your beauty, consumed by the fire of separation from You, her heart aflame with the fire of Your love, her patience exhausted from separation from You. O Lord! Lead her to the promised waters and grant her the promised bounty. Immerse her in the seas of Your mercy, O my Lord, the Loving One. Admit her into the midst of Your paradise through Your promised grace, and grant her the blessing of meeting You in Your praiseworthy Kingdom. Ordain for her what You have ordained for the holy leaves in the Supreme Concourse, and decree for her what You have decreed for the sanctified beings in the Most Exalted Assembly. Verily, You are the Ever-Forgiving, the All-Merciful, the Compassionate.

² هو الهی الهی ان امتک الرحمانیة والورقة النورانیة
المنتسبة الى طیر حديقة العرفان و عندلیب ایکة
الایقان قد رجعت الیک اوبة توبة مبتله مشتاقة
لمشاهدة جمالك محترقة بنار فراقک مضطربة
القلب بنار محبتک منصرمة الصبر من فرقتک
ای رب اوردها علی الورد المورود و انلها الرفد
المرفود و اغرقها فی بحار رحمتک یا ربی الودود
و ادخلها فی بحبوحة جنتک بفضلک الموعود و
ارزقها لقائک فی ملکوتک المحمود و اکتب لها
ما کتبه لورقات القدس فی الملاء الاعلی و قدر لها
ما قدرته لطلعات الانس فی المحفل الاسمی انک
انت العفو الغفور الرحمن الرحیم

INBA87:581, INBA52:618

AB06128

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

- ¹ O thou who art firm in the Covenant! Praise be to God that thou art intoxicated from the chalice of the Covenant and art the cup-bearer in the gathering of the friends. Thou art turned toward the Concourse on High and art supplicating at the Threshold of Grandeur. Through the assistance and favor of His Holiness the Most Holy One, I hope that thou mayest become a great sign and a supreme mercy unto all mankind, a radiant light and a lofty tree.

¹ ای ثابت بر پیمان حمد خدا را که از جام پیمان
سرمستی و در انجن یاران ساقی می پرست توجه
بملاء اعلی داری و تضرع بدرگاه کبریا از عون و
عنایت حضرت تقدیس امیدوارم که آیت کبری
گردد و از برای عموم خلق رحمت عظمی نور
بارق شوی و نخل باسق

- ² Convey spiritual greetings to His Honor the godly sheikh and divine scholar. It is hoped through the grace and bounty of

² حضرت شیخ رحمانی و عالم ربانی را تحیت
روحانی تبلیغ نمائید امید از فضل و موهبت

the Sun of Providence that that region may become the envy of the highest paradise and that country may become, through divine assistance and favor, a mirror of the most luminous sun. Upon him be greetings and praise.

آفتاب عنایت چنانست که آن اقلیم را غبطهء
بهشت برین نمایند و آن کشور را به عون و
عنایت حق آئینهء مهر انور و علیه التحية و الثناء

- 3 O servant of God! Tell the friends that tribulations in the path of God are divine bestowals - desire them with heart and soul. And upon thee be greetings and praise.

3 ای بندهء حق یارانرا بگو که بلاای سبیل الهی
عطایای رحمانیست به جان و دل آرزو نمائید و
علیک التحية و الثناء

MKT8.060a, BSHI.071-072

AB12431

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

- 1 O Bashir of God! Complain no more of the interruption of correspondence. Consider how many letters are enclosed within this packet. Hereafter, God willing, they will follow in succession.
- 2 The letter of Jinab-i-'Andalib to the Spiritual Assembly of Tihiran was not appropriate, for in that paper there was a severe complaint against the friends of Shiraz, and this would have become widely known. They could not have rendered assistance; and when the friends of Shiraz heard of it, they would have written a reply. This would have caused great coldness, apathy, harm, and discouragement to Jinab-i-'Andalib. Therefore it was not sent.
- 3 From the Huquq which reaches you, as was previously written, present to Jinab-i-'Andalib as much as possible. The conduct of the mother of 'Abdu'l-Husayn has thrown the affairs of Jinab-i-'Andalib into confusion. The matter of Aqa 'Abdu'l-Husayn is sufficient proof that we were so attentive to him, and that he was being educated and trained.

1 ای بشیرالهی دیگر شکایت از انقطاع مراسلات
مفرما ملاحظه کن که در جوف چند نامه
موجود دیگر انشاءالله تنابع حاصل خواهد نمود

2 نامهء جناب عندلیب بمخفل روحانی طهران
مناسبت نداشت زیرا در آن ورقه شکایت
شدید از احبای شیراز بود و این شهرت میکرد
آنان اعانتی نمی توانستند و احبای شیراز چون
می شنیدند جواب مرقوم مینمودند بسیار سبب
برودت و نحوودت و ضرر و افسردگی جناب
عندلیب میگشت لهذا ارسال نشد

3 شما از حقوق که بشما میرسد چنان که از
پیش مرقوم شد بجناب عندلیب بقدر امکان
تقدیم نمائید اخلاق والدهء عبدالحسین امور
جناب عندلیب را مشوش نموده است مسئلهء
آقا عبدالحسین برهان کافیهست که ما اینقدر
متوجه او بودیم و تربیت میشد

INBA85:443b

AB06234*To: Mirza Buzurg Afnan Alai, in Shiraz*

- 1 O spiritual branch of the Divine Tree! 1 ای شاخ شاخسار روحانی
- 2 The numerous letters which you wrote to Jinab-i-Manshadi were reviewed. From the news of the completion of the honored House, assurance of heart was obtained. Praise be to God that we and you were enabled to accomplish this. 2 مکاتیب متعدده که بجناب منشادی مرقوم نمودید ملاحظه گردید از خبر اتمام بیت مکرم اطمینان قلب حاصل الحمد لله موفق بآن شدیم و شدید
- 3 Keep the account book complete, organized and certified by some important persons, even the honored uncle, and preserve it with yourself. This is necessary and will be useful to you, and Jinab-i-Mi'marbashi will exert the utmost effort in this regard. 3 دفتر حساب را مکمل و منتظم و مصدق از بعضی از نفوس مهمه حتی خال مکرم نمائید و در نزد خود محفوظ دارید این لازم است و بکار شما خواهد خورد و جناب معمارباشی در این خصوص نهایت همت را خواهند نمود
- 4 Jinab-i-Aqa Mirza Fakhru'd-Din, upon him be the Glory of God, must make the utmost effort in learning the English language and commit to memory the contents of the Gospel from beginning to end. 4 جناب آقا میرزا فخرالدین علیه بهاء الله باید در تحصیل لسان انگریزی نهایت همت را بنمایند و مطالب انجیل را از بدایت تا نهایت ضبط در ذهن کنند
- 5 The reply to His Honor Mu'ayyad was written and sent previously. Undoubtedly it has been received. And upon you be greetings and praise. 5 جواب حضرت مؤید از پیش مرقوم و ارسال گردید البتّه واصل شده است و علیک التّحیّة و الثّناء

GEN.181

INBA87:327b, INBA52:333b

AB06265*To: Mirza Buzurg Afnan Alai, in Shiraz*

- 1 O gentle branch of the Divine Lote-Tree! Though outwardly thou art far from sight and view and removed from this gathering, yet I swear by the light shining from the Supreme Horizon that in truth all the branches of the Blessed Tree are at all times present in this gathering of the All-Merciful and are manifest and visible in this spiritual assembly. 1 ای فرع لطیف سدره منتهی هرچند بظاهر از بصر و نظر دوری و از این بساط مهجور لکن قسم بنور مشرق از ملا اعلی که جمیع افنان شجره طوبی فی الحقیقه در کلّ احیان در این انجمن رحمن حاضر و در محفل روحانیان موجود و مشهودند
- 2 At the Sacred Threshold, the gathering place of the essences of being, we are at all times engaged in thy remembrance and familiar with thy countenance, and with the tongue of the heart we pray: "O Lord! Assist the branches of Thy Tree of Grace" 2 در آستان مقدّس مطاف جواهر وجود در کلّ حین بذکر شما مشغولیم و بیاد روی شما مألوف و بلسان قلب مناجات مینمائیم ربّ اید

and the offshoots of Thy Tree of Oneness to hold fast to the hem of Thy Singleness and to cling to the cord of Thy Oneness. O Lord! Illumine their faces with the lights of Thy sanctification, expand their breasts with the verses of Thy unity, and purify their hearts with the waters of Thy glorification. Make them signs of Thy Kingdom and standards of Thy Realm. Verily Thou art the Generous, the Merciful, the Compassionate, the All-Bountiful.”

افنان سدره رحمانیتک و فروع شجره وحدانیتک
 علی التمسک بذیل فردانیتک و التّشبّث بعروة
 وحدانیتک ای ربّ نور وجوههم بانوار
 تقدیسک و اشرح صدورهم بآیات توحیدک
 و قدّس قلوبهم بمیاه تجیدک و اجعلهم آیات
 ملکوتک و رایات جبروتک انک انت الکریم
 الرّحیم الرّؤف الفضّال

INBA87:328a, INBA52:334

AB06233

To: Mirza Nasrullah son of Mirza Aqa the martyr, in Shiraz

- 1 O fruit-laden branch of that tree of the love of God! Your noble father had a face like a lit candle, and a heart consumed by the fire of love, and eyes sewn shut to all but the Truth, and a sweetness gathered from the divine sugar-garden, and speech learned from the school of inner meanings. Thus enlightened and burning and having gathered and learned, he hastened to the field of sacrifice in the path of the Most Glorious Beauty and laid down his life, galloping until he raised the banner in the Abha Kingdom.

1 ای شاخ پر بار آن شجره محبت الله پدر
 بزرگوارت رخی داشت چون شمع افروخته
 و قلبی داشت بآتش عشق سوخته و چشمی
 داشت از غیر حق دوخته و حلاوتی داشت
 از شکرستان الهی اندوخته و نطقی داشت از
 دبستان معنوی آموخته پس افروخته و سوخته
 و اندوخته و آموخته بمیدان فدا در سبیل جمال
 ابدی شتافت و جان باخت و بتاخت تا علم در
 ملکوت ابدی افراخت

- 2 You who are the memorial of that noble one must follow in his footsteps and move according to his way and conduct, so that you may become a sign of mercy and witness the ultimate bounty. The Glory be upon you and upon all who are firm in the Covenant.

2 تو که یادگار آن بزرگوار باید پی او گیری و
 به روش و سیرت او حرکت نمائی تا آیت رحمت
 شوی و نهایت عنایت بینی البهاء علیک و علی
 کل ثابت علی الميثاق

INBA84:508b, MKT6.008, HDQI.237,
 ANDA#17 p.30, ANDA#24 p.05

AB06045

To: Rajab Ali Khayyat, in Shiraz

- 1 O thou who art enamored of the countenance of the Friend! 1 ای آشفته روی دوست
- 2 In this world, many lovers of the rosy-cheeked, musk-haired, and salty-lipped Beauty, which is a reflection of the manifest Beauty's grace, have appeared and become notorious in streets and bazaars. They found soul-sacrifice to be the comfort of the soul, and found in rootlessness the joy of conscience. They considered abasement to be the greatest glory, and affliction and hardship to be the mightiest gift. 2 در این جهان بسا عاشقان رخ رنگین و موی مشکین و لعل نمکین که پرتوی از فیض جمال مبین است پدیدار و رسوای کوچه و بازار شدند جانفشانی را راحت جان یافتند و بی سر و سامانی را مسرت وجدان ذلت را عزت کبری دانستند و مصیبت و مشقت را موهبت عظمی
- 3 You who are a purchaser of the divine Joseph's beauty and are possessed and enraptured by the true Beloved - how then must you be pure in sacrifice, ready to give your life, fearless, sacrificial, bewildered, rootless, notorious, possessed, captive and lowly in the path of the Beloved? 3 تو که خریدار جمال یوسف الهی هستی و سودائی و شیدائی معشوق حقیقی آیا باید چگونه پاکیز و جانفشان و بی باک و قربان و حیران و بی سر و سامان و رسوا و شیدا و اسیر و حقیر در سبیل جانان باشی
- 4 But the task is very difficult and feet are stuck in mud, unless the Abha Kingdom provides assistance. 4 ولی کار بسیار مشکل و پاها در گل است مگر آنکه ملکوت ابهی مدد فرماید
- 5 And upon thee be Glory. 5 و البهاء علیک

INBA87:093, INBA52:092, AKHA_136BE

#12 p.181

AB05989

To: Davasaz et al., in Sunqur

- 1 I thank Thee, O my God, and praise Thee for having dispersed the clouds and removed the darkness, causing the lights of reality to shine forth and the gloom of idle fancies to be dispelled. O Lord! These are servants whom Thou hast guided to the manifest Light and directed to the straight Path. Thou hast granted them manifest victory and bestowed upon them mighty grace. Thou hast delivered them from the wilderness of vain imaginings and rescued them from the desert wastes of darkness. Thou hast led them to the living waters and given them to drink from the fountain of Tasnim. Thou hast lifted the veil from their eyes and removed the covering from their sight, until they cast off all restraint in their love for Thee and 1 اشکرک یا الهی و احمدک علی ما کشفتم الغمام و ازلت الظلام فاشرقت انوار الحقيقة و تحت دجیة الأوهام رب هؤلاء عباد هدیتم الی النور المبین و دلیتم الی الصراط المستقیم و اعطیتهم الفوز المبین و منحت لهم الفیض العظیم و نجتهم من فلوات الأوهام و انقذتهم من مفاوز الظلام و اوردتهم علی الماء المعین و سقیتم من عین التسنیم و کشفتم لهم الحجاب و رفعت لهم النقاب حتی خلعوا فی حبک العذار و اصطلوا بالنار الموقده فی سیناء الأسرار و حنوا الی ملکوت الأنوار

were consumed by the fire kindled on the Sinai of mysteries, yearning for the Kingdom of Lights.

- 2 O Lord! Make them brilliant stars and radiant lamps, and towering trees, that their fruits may spread forth in the garden of divine traces, and through them the hearts of the free may be drawn to the Kingdom of Beauty. Verily, Thou art the Mighty, the Glorious, the Bestower, and verily Thou art Swift to reckon on the Day of Return.

- 3 O friends! This servant at the Divine Threshold exhorts you to praise God that your hearts have been saved from the darkness of error and your souls and consciousness have been illumined by the light of guidance. The valley of deprivation has been traversed and arrival at the abode of the Beloved has been achieved. You have become privy to divine mysteries and numbered among the company of the righteous. You have joined the circle of lovers and raised the anthem of the yearning ones.

- 4 Through the confirmations of the Lord of Signs, it is hoped that you may become the cause of guidance to others and attain endless bounties. Give sustenance to the destitute and sight to the blind. Become a refuge and shelter for the helpless and confidants to the deprived. Show kindness to both friend and stranger alike, and honor all humanity. Serve the human world and shower love upon all mankind. These are the attributes of the Baha'is and the characteristics of the spiritual ones. Upon you be the Most Glorious Glory.

2 رَبِّ اجْعَلْهُمْ نَجْمًا سَاطِعًا وَسِرْجًا لَامِعًا وَاشْجَارًا
بَاسِقَةً حَتَّى يَتَنَاشَرُ مِنْهُمْ الْأَثْمَارُ فِي جَنَّةِ الْأَنْثَارِ وَ
يُجْذِبُ بِهِمْ قُلُوبَ الْأَحْرَارِ إِلَى مَلَكُوتِ الْجَمَالِ
أَنْتَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْوَهَّابُ وَأَنْتَ أَنْتَ
السَّرِيعُ الْحَسَابُ فِي يَوْمِ الْآيَاتِ

3 ای یاران این بنده درگاه کبریا حمد کنید خدا
را که قلوب از ظلمت ضلالت نجات یافت و
جان و وجدان بنور هدایت درخشنده و تابان
گشت وادی حرمان طی شد و بسر منزل جاتان
وصول حصول پذیرفت محرم اسرار شدید و از
حزب ابرار گردیدید بحلقه عاشقان درآمدید و
آهنگ مشتاقان بلند نمودید

4 و از تأییدات ربّ الآیات امید چنانست که
سبب هدایت دیگران گردید و موهبت بی پایان
یابید بینوایان را نوا بخشید و کوران را بینا کنید
پیارگان را ملجأ و پناه گردید و محرومان را محرم
راز فرمائید به دوست و دشمن هر دو مهربان
شوید و نوع انسان را مکرم شمارید بعالم انسانی
خدمت کنید و بجمع بشر مهرور گردید اینست
صفت بهائیان و اینست سمت روحانیان و علیکم
البهاء الأبهی

MMK3#277 p.200x, MMG2#050 p.050x

AB06340

To: Baha'is of Jadhba, in Tabas (Jadhba)

- 1 O ye who are attracted to the Truth! Attraction requires rapture, and the fire of the love of God requires burning intensity. Attraction is among the characteristics of magnetic force. Until this mighty force appears and becomes manifest, spiritual raptures cannot be realized and divine inclinations cannot come into being. Therefore, you must strive with all your soul to become the center of spiritual magnetism, so that through this penetrating power you may attract receptive souls and bestow upon them a spirit of attachment to the Kingdom of Abha.

1 ای منجذبان حقّ جذبا را انجذاب باید و نار
محبة الله را التهاب شاید جذب از خواصّ قوه
مغناطیس است تا این قوه شدید ظهور و بروز
نکند انجذابات وجدانیّه تحقق نیابد و انعطافات
رحمانیه وجود نجوید پس باید بجان بکوشید تا مرکز
قوه مغناطیس روحانی گردید و حقائق مستعدّه
را باین قوت نافذه جذب کنید و روح تعلّق
بملکوت ابهی بخشید

- 2 The grace of the Ancient Beauty has its center in the Abha Kingdom, descends through the manifestation of the All-Glorious, and is received according to the innate requirements of pure hearts among the loved ones of God. Capacity and receptivity are the measure, as the All-Merciful has declared in all ages.
- 3 How blessed are those souls who are intoxicated with the wine of the Covenant and attracted by the fragrances of the All-Merciful. Upon you be greetings and praise.

2 فیض حضرت احدیت مرکز ملکوت ابدی است و نزولش تجلی حضرت کبریا و اقتباسش از لوازم ذاتیه قلوب صافیه احباء الله استعداد و قابلیت میزان است که حضرت رحمن در جمیع ادوار بیان فرموده

3 ای خوشا بحال نفوسیکه سرمست باده پیماند و منجذب بنفحات رحمن و علیکم التحية و الثناء

MAS9.134

AB06132

To: Ibrahim Munir Divan, in Tabriz

- 1 O thou who art firm in the Covenant! For some time no trace of thy pen has been seen. Such a famine occurred in Damascus that the friends forgot love itself. In any case, do write good news of your condition, for you are dear to me and an old friend and intimate companion. Through the grace of the Greatest Name, I hope that wherever you may be, you will be successful in serving the manifest Light.
- 2 In Azerbaijan, be watchful that whenever European newspaper correspondents or travelers come to those regions, you associate with them with utmost love and kindness so they may know how much the people of Baha are loving and kind to the human race, and that they may remain protected from the suggestions and doubts of the Covenant-breakers and the followers of Yahya. This matter is very important - be mindful of it and convey my instructions to Jenab-i-Bankdar and Aqa Mirza Haydar-'Ali.

1 ای ثابت بر پیمان مدتیست که اثر کلمه آنجناب ملاحظه نگردید چنان قحط سالی بشد در دمشق که یاران فراموش کردند عشق باری البته از احوال خویش خبر خوش بنگار زیرا در نزد من عزیزی و یار قدیمی و انیس و ندیم از فضل اسم اعظم امید چنین است که در هر جائی بخدمت نور مبین موفق باشی

2 در آذربایجان ملتفت باشید که گاه گاهی مخبرین جرائد اروپا یا سیاحان بآنصفحات آیند با آنان بنهایت محبت و مهربانی آمیزش نمائید تا بدانند که اهل بها چه قدر خیرخواه و مهربان بنوع انسانند و از القات و شبهات ناقضین و امت یحیی محفوظ مانند این مسئله بسیار مهم است ملاحظه داشته باشید و بجناب بنکدار و آقا میرزا حیدر علی نیز سفارش از قول من نمائید

MSHR3.078

AB06382

To: Mashhadi Abu'l-Qasim, in Tabriz

- 1 O perceptive one! The people of the world are stupefied by vain imaginings while the intoxicated ones hold the wine flask and cup. When a reflection from the radiance of divine manifestation fell upon the wine-house of lovers, it caused tumult and clamor among the distraught ones and created outcry and lamentation in the hearts of the mystics.
- 2 Now that the Manifestor of Sinai, with a radiant face, amber-diffusing curls, musk-laden tresses, a sweet ruby lip, an evident beauty and manifest grace, has become the Cup-bearer at the feast of contingent being, and has opened the doors of the divine tavern to the people of the world, and freely offered the delectable wine of divine manifestation, and caused novel melodies to reach the ears of the wine-drinkers - they remained silent, veiled and deprived.
- 3 And when He found the situation thus, He concealed His luminous countenance behind a veil and hid His mighty beauty in the cloud of the unseen.

1 ای هوشیار جهانیان مدهوش اوهامند و بیپوشان
صراحی و جام مدام عکسی از پرتو تجلی در
نمخانه عاشقان افتاد جوش و خروش در خیل
آشفتهگان افتاد و فریاد و فغان در قلوب عارفان

2 حال که آن مجلی طور با رخی تابان و جعدی
عبرافشان و زلفی مشکین و لعلی ثمکین و جمالی
ظاهر و حسنی باهر ساقی بزم امکان گشت و
درهای میکده الهی را بر جهانیان گشود و می
تجلی خوشگوار سبیل فرمود و الحان بدیع بگوش
میگساران رساند خاموش و محبوب و محروم
ماندند

3 و چون حال را چنین یافت روی منبر را در
پس پرده کرد و جمال عظیم را در سحاب غیب
متواری فرمود

MMK4#068 p.077, MSHR4.165

AB06351

To: Mashhadi Rida Quli, in Tabriz

- 1 O thou who art guided by the light of guidance! Raise thy hands in prayer to the threshold of God and offer thanks, saying: "O Lord! Praise be unto Thee that Thou didst bestow sustenance upon this destitute one and didst guide this poor one to the treasury of the spirit. Thou didst lead this lost caravan to the Ka'bah of its goal and didst give this thirsty fish to drink from the flowing spring of Tasnim.
- 2 Therefore, were I to open a hundred thousand tongues in my mouth and with each tongue offer praise and thanksgiving unto Thee, I would still fall short of properly thanking Thee for such a gift that Thou hast freely given and such a bounty that Thou hast freely bestowed.

1 ای مهتدی بنور هدی دست دعا بدرگاه خدا
بلند نما و شکرانه بکن که ای پروردگار ستایش
ترا که این بینوا را بانوا کردی و این مستمند را
بگنج روان دلالت فرمودی این غافله گگشته
را بکعبه مقصود هدایت فرمودی و این ماهی
تشنه لب را از معین عین تسنیم نوشانیدی

2 پس اگر در دهان صد هزار زبان بکشایم و بهر
زبان حمد و ستایش تو نمایم از عهده شکر الطافت
درنیایم که چنین موهبتی مبذول فرمودی و چنین
احسان رایگان داشتی

- 3 O Kind Lord! Make me firm and steadfast, make me upright, and make me an intimate companion in the gathering of mysteries. O Generous One! Thou art the Lord of great bounty. Verily, Thou art the Most Merciful, the Compassionate.”

3 ای یزدان مهربان ثابت نما و ثابت کن مستقیم فرما
و در محفل اسرار همدم و ندیم کن ای کریم توئی
صاحب فضل عظیم اتک انت الرحمن الرحیم

BSHN.140.243, BSHN.144.243, MJMJ3.066x,
MMG2#132 p.148x, MHT2.099

AB06048

To: Mashhadi Sadiq, in Tabriz

O manifest sign of the love of God! In this Most Great Cycle when the Sun of the heaven of pre-existence illumined the horizon of the world, a scattered people gathered and assembled beneath the Sadratu'l-Muntaha of man through the influence of His training. They were nurtured by various kindnesses, favors, bounties and outpourings, and became manifestations of the Merciful's attentions and dawning-places of the lights of divine bestowal - so that on this day, which is the day of absence and the moment of grief and agonizing separation, they might arise to exalt the Word of God, unsheathe the sword of the tongue and blade of utterance from the scabbard of the mouth, engage in promoting and spreading the divine fragrances, bring the world to life through the all-encompassing grace of divine virtues, and make fragrant the nostrils of the spiritually-minded with holy breaths. And upon thee be glory.

ای آیت باهرهء محبت الله در این کور اعظم
که آفتاب فلک قدم افق عالم را روشن فرمود
جمعی پریشان در ظل سدرهء انسان از اثر تربیتش
جمع و حشر شدند و بانواع الطاف و اعطاف
و احسان و فیوضات پرورش یافته اند و مظهر
توجهات رحمانیه و مطلع انوار موهبت الهیه شدند
که در این یوم که یوم غیبت است و آن آن
حسرت و فرقت پر حرق بر اعلاء کلمه الله قیام
نمایند و سیف لسان و تیغ بیان از غلاف و نیام
دهان برون کشند و به ترویج و نشر نفحات
رحمن مشغول گردند و بفیض شامل اخلاق
الهیّه جهانرا زنده کنند و بنفحات قدس مشام
روحانیانرا مطیب نمایند و البهاء علیک

MKT8.011

AB06057

To: Muhammad Taqi brother of Ibrahim Khattat et al., in Tabriz

- 1 O servants of God! Jinab-i-Mirza has mentioned you in his letter, that praise be to God, you are confirmed in the Greater Guidance and assisted by the supreme gift, have entered the Divine Law and are receptive to the outpourings of the All-Merciful. You are worthy of bounties and deserving of kindness and friendship.

1 ای بندگان حق جناب میرزا در نامه خویش ذکر
شما را نموده که الحمد لله بهدایت کبری موفق و
بموهبت عظمی مؤیدند در شریعه الهیه داخل و
فیوضات رحمانیه را قابلند سزاوار عطایند و لائق
نوازش و ولا

2 This servant also, at the illumined Sacred Threshold, in utmost poverty and evanescence, supplicates and implores: O peerless Lord! Make these souls radiant throughout, make their hearts merciful, and their spirits divine, so that in all degrees they may arise to do what befits this great Day and become successful in achieving Thy good-pleasure.

2 این عبد نیز بعتبه مقدسه نورا در کمال فقر و فنا تضرع و زاری مینماید که بخداوند بیهمتا این نفوس را سراپا نورانی نما و قلوبشان را رحمانی کن و جانیشان را سبحانی نما تا در جمیع مراتب بآنچه لائق این یوم عظیم است قیام نمایند و موفق برضای تو شوند

3 And upon you be greetings and praise.

3 و علیکم التّحیّة و الثّناء

MKT9.052b

AB06511

To: Siyyid Mihdi Yazdi the martyr, in Tabriz

1 O thou who hast acquired illumination from the niche of mysteries! By thy life, verily the heart is in rapture, the spirit is in attraction, the innermost heart is aflame, the body is enkindled, and the bones are in dissolution from the kindling of the fire of the love of God and the blazing of its flames.

1 یا من اقتبس الانوار من مشكاة الاسرار لعمرک انّ القلب لفی وله و انّ الروح لفی انجذاب و انّ الفؤاد لفی اتقاد و انّ الجسم لفی اشتعال و انّ العظم لفی اضمحلال من تسعر نيران محبت الله و تاجج نارها

2 Alas for those who are extinguished! Woe unto those who are frozen! Misery to those who are sluggish! Vengeance upon those who are occupied and diverted!

2 فواحسرة على المغمودين و واسفا على المنجمدين و واتعسا على المتثاقلين و وانقمنا على المشتغلين الملتین

3 Soon shall the veils be lifted, the covering removed, and darkness shall be dispelled by a brilliant dawn shining upon the horizons. The banners of the Word of God shall be raised, the fragrances of the breaths of God shall be diffused, the dawn of eternity shall appear, and the lamp of God's bounty shall reveal the hidden secret and concealed mystery. The breezes of God's bounty shall blow from the direction of divine grace upon all regions and districts. At that time, the frozen ones shall be in loss and the extinguished ones shall perish.

3 فسوف ترتفع الحجاب و تزول النقاب و ينكشف الظلام عن صبح ساطع الاشرار على الآفاق و ترتفع اعلام كلمة الله و تنتشر روائح نفحات الله و يلوح فجر البقاء و يیوح بالسر المستسر و الرمز المکنون سراج موهبة الله و تهب نسائم موهبة الله من مهبّ العناية على الارحاء و الانحاء عند ذلك یخسر المنجمدون و یموت المنجمدون

MKT6.096, MNMK#066 p.143

AB06064

To: Abdu'l-Ghaffar son of Qavam Divan, in Tihiran

- 1 O servant of God! Your letter arrived and from its garden of meanings a fragrant breeze wafted. It bore evidence of a sensitive and refined heart, and of turning to God, reliance, initiative and supplication in this intense day when the fire of tests is ablaze and has burned the wings and feathers of the enamored moth.
- 2 Blessed art thou that in such days thou wrote a letter and laid the foundation of faithfulness and set thy thoughts upon attaining His good pleasure. Blessed art thou that on such a day thou showed forth and manifested thyself and, God willing, thou art victorious and triumphant.
- 3 Consider how swiftly the days of life pass by and remain without fruit or result, and no benefit or profit remains - except for the men of God who raise high the banner of faithfulness and show forth noble resolve and become needy servants of Truth. They shall attain the most great bounty.

1 ای بنده الهی محرّره شما رسید و از گلشن معانیش رائحه معطری وزید دلیل بر رقت قلب لطیف داشت و توجه و توکل و تشبث و توسل در این یوم شدید که آتش امتحان افروخته و پروانه دل داده را بال و پر سوخته

2 خوشا بحال تو که در چنین ایامی نامه نگاشتی و بنای وفا گذاشتی و فکر خویش را بر تحصیل رضا گماشتی خوشا که در چنین روزی ظهور و بروزی نمودی و انشاء الله منصور و فیروزی

3 ملاحظه نما که ایام زندگانی بجه سرعت میگذرد و بی ثمر و نتیجه میماند و نفع و سودی نماند مگر مردان خدا را که علم وفا بلند نمایند و همت ارجمند کنند و بنده مستمند حق گردند آنان بفیض اعظم رسند

YBN.048

AB12428

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

- 1 O Amin of God! A lengthy prayer was offered, in the utmost lowliness and supplication, at the court of the grandeur of the Lord Creator; and pardon and forgiveness were sought from the threshold of the All-Merciful for the friends who have taken flight unto the eternal horizon. From the grace and forgiveness of the forgiving Lord, I cherish the hope that all have attained, beneath the shadow of that Beloved of the horizons, unto the most great bounties of the Lord Whose aid is implored.
- 2 Present to Hadrat-i-Thamarah one hundred tumans at one time, and thereafter nine tumans every month, month by month. But keep this matter concealed; let no one know of it save Haji Mirza 'Abdu'llah and yourself. Likewise, the fifty tumans that were assigned to the late Mulla Ahmad-'Ali

1 جناب امین الهی مناجاتی مفصل در نهایت عجز و زاری ببارگاه بزرگواری حضرت باری گردید و طلب عفو و غفران از آستان حضرت رحمن بجهت یاران که بافق ابدی طیران نموده اند شد. از فضل و عفو پروردگار آمرزگار امیدوارم که کل در ظل آن دلبر آفاق باعظم مواهب رب المستعان فائز گردید.

2 بحضرة ثمره صد تومان یکدفعه تقدیم نمائید و هر ماهی نه تومان من بعد ماه بماه ولی این قضیه را مکتوم بدارید جز حاجی میرزا عبدالله و شما مگر کسی نداند همچنین پنجاه تومان که حواله بملا احمد علی مرحوم داده شده است باهل

should be conveyed to his family and dependents. Also convey one hundred tumans to Jinab-i-'Andalib. Yet keep all these matters hidden. Upon thee be Baha.

و عیالش برسانید و همچنین صد تومان بجناب
عندلیب برسانید ولی جمیع این کیفیات را مستور
دارید. علیک البهاء.

AMIN.087-088

AB11917

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

¹ O thou who art firm in the Covenant! For some time there has been a delay in corresponding with you, and this was due to certain obstacles that arose. For a while the dove of servitude was silent and still, refraining from its wondrous melodies. Now, through the aid and grace of the Abha Beauty, may my spirit be sacrificed for His loved ones, it has once again begun to sing, and the writing of general letters has commenced, that a letter may be written and spread throughout the East and West.

¹ ای ثابت بر پیمان چندی بود که در مکاتبه با
شما تأخیر افتاد و این نظر بموانع واقعه بود چندی
ورقاء ایکه عبودیت از بدایع الحان ساکت و
صامت بود حال بعون و عنایت جمال ابهی روحی
لاحجّاته الفداء دوباره بآهنگ آمد و بنای تحریر
مکاتیب عمومی شد که نامه‌ئی نگاشته شود تا در
شرق و غرب انتشار یابد

² You are always in my thoughts and I pray for you, that the aid and grace of His Holiness the One may encompass your condition. Therefore, a general letter has been written and is being sent, so that you may transcribe it in very fine handwriting, print it, and send it to all regions.

² همیشه در نظری و در حقّ تو دعا مینمایم که
عون و عنایت حضرت احدیت شامل حال باشد
لذا یکامهء عمومی مرقوم شد ارسال میگردد تا
آنکه بخط بسیار خوب مرقوم نمائید و طبع نموده
بجمیع اطراف بفرستید

³ Convey to all the friends the Most Glorious, Most Wondrous greetings. And upon thee be the Most Glorious Glory.

³ جمیع یاران را تحیت ابدع ابهی ابلاغ دارید و
علیک البهاء الأبهی

INBA79.077

AB06404

To: Aqa Mirza Nasrullah Tanbaku Furush, in Tihiran

¹ O longtime friend! The letter which you had sent through Mirza Haydar-'Ali was received, and its contents brought the utmost joy and delight, for praise be to God, that ancient servant of the Blessed Beauty has remained firm in his ancient love and steadfast in the face of trials and tests.

¹ ای یار قدیم نامه‌ئی که بواسطه آقا میرزا حیدر
علی ارسال نموده بودی رسید از مضمون نهایت
فرح و انبساط حصول یافت که الحمد لله آن

- بندهء دیرین جمال مبارک بر حبّ قدیم ثابت و در مورد افتتان و امتحان راسخ بوده اید
- 2 امروز اعظم امور استقامت بر امر الله است که یاران نازنین باید چون کوه آهنین رزین و رصین باشند و مرکز امر الله را حصن حصین گردند زیرا هر روز امتحانی علی الخصوص در مستقبل افتتان شدید است
- 3 اینست که در حدیث میفرماید الناس کلهم هالکون الا المؤمنون و المؤمنون هالکون الا الممتحنون و الممتحنون هالکون الا المخلصون و المخلصون فی خطر عظیم
- 4 باری تا توانید ثابت و مستقیم مانید و علیک البهاء الأبهی

NJB_v05#08 p.001

AB05996

To: Aqa Shahzadih, in Tihran

- 1 اللهم یا من سبقت رحمتک و عظمت مغفرتک و جل احسانک و شاع عفوک و ذاع صیت فضلك و سطعت انوار غفرانک فی افق الامکان اتی بکل عجز و ابتال اتضرع الیک یا ذا الجلال ان تشمل امتک المتصاعدة الیک بلحظات عین الرحمة و تلبسها خلع العفو من حلل الجنة الربانية و تنور وجهها بنور العفو و الصّفح فی ظلّ شجرة الوحداية
- 2 ای رب ادرك امتک الربانية بنفحات قدس مغفرتک المعطرة الروحانية و انزلها نزلاً مبارکاً و اضمّد جرحها بمرهم اللّقاء و ادخلها فی حديقة قدسک حیث تشاء و انزل علیها ملائكة رحمتک تترى و ظلل علیها شجرة طوبی انک انت الغفور الکریم الوهاب

INBA16:135, BRL_DAK#1198,
BSHN.140.184, BSHN.144.184, PYK.302,
MHT2.147

BPRY.044-045

AB11744

To: Arbab wife of Abdu'l-Husayn Ardistani, in Tihiran

- 1 O handmaiden of God! I have written to you letters many times, and yet again the pen is in motion. Consider how accepted and beloved your services are at the Threshold of the Divine Unity, that this pen is again engaged in mentioning you.
- 2 His honor Ibn-i-Abhar was day and night occupied with mentioning the services of you and the handmaidens of the Merciful, and would open his tongue in praise and thanksgiving. Indeed he was very grateful and pleased.
- 3 Through the grace and confirmation of His Holiness the Divine Unity, there is firm hope that henceforth you will be assisted more than before in rendering services to the friends of the Merciful and be confirmed by the bestowals of the Lord.
- 4 Your services and those of the handmaidens of the Merciful are like an inscription carved in stone - existing and visible at the Threshold of Divine Unity. And upon you be glory.

1 ای امة الله به کرات و مرات بتونامه نگاشتم و باز قلم در حرکت است ملاحظه کن که خدمات در آستان احدیت چه قدر مقبول و محبوب که این خامه باز بذکر تو مألوف

2 حضرت ابن ابهر شب و روز بذکر خدمات شما و اماء الرحمن مشغول بود و به ستایش و شکرانه لسان میگشود فی الحقیقه بسیار ممنون و خوشنود بود

3 از فضل و تأیید حضرت احدیت امید اکید است که من بعد پیش از پیش موفق بخدمات اولیاء رحمن گردید و مؤید بنیایات حضرت یزدان

4 خدمات شما و اماء الرحمن در درگاه احدیت چون نقش بر حجر موجود و مشهود و البهاء علیک

YIA.358

AB12446

To: Azizullah Varga, in Tihiran

- 1 O dear one of 'Abdu'l-Baha! The Abha Beauty is my witness that I have boundless love for you and desire your progress and advancement in all degrees, that you may be a faithful servant at the Threshold of the Most Great Name and like a bright and shining star. Whatever I guide you towards, follow it. My purpose is that you may be confirmed in outstanding services. You observed that when you wished to leave Tehran, I did not consent, and in the end how fruitful it proved to be, as you were even enabled to render that known service. Consult with the Trustee (Amin) in affairs, for he is my trusted one. And upon you be the Most Glorious Glory. 'Abdu'l-Baha 'Abbas

1 ای عزیز عبدالبهاء جمال ابهی شاهد و واقف که من بچه مثابه بتو محبت دارم و در جمیع مراتب ترقی و علو تو را خواهم تا در درگاه اسم اعظم بندهء صادق باشی و مانند ستاره روشن و بارق آنچه ترا بان دلالت نمایم پی آن گیر مرا مقصد چنانست که بخدمات فائز موقت شوی ملاحظه نمودی که آنچه خواستی از طهران انفکاک یابی راضی نشدم عاقبت چه قدر مثمر ثمر بود حتی بان خدمت معلومه موقت گشتی با جناب امین در امور مشورت نما زیرا امین من است و علیک البهاء الابهی ع

- 2 Pay no heed to anyone's stories and tales - they are confused dreams. 'Abdu'l-Baha 'Abbas
- 2 گوش به روایات و حکایات کسی مده اضغاث احلام است ع
- 3 Do not even correspond with anyone here, for each person speaks according to their own imagination and makes declarations. And peace be upon you.
- 3 حتی مخابره با نفسی در اینجا منما هر کس بنیال خود حرفی زند و اظهاری کند والسلام

INBA85:479

AB12448

To: Azizullah Varqa, in Tihiran

- 1 O you who are the remembrance of that radiant lamp of the supreme martyrdom! A letter was received from you and its contents were noted. Beseech God that in all circumstances you may be the recipient of the confirmation of the Glorious Lord and be assisted by His mighty support. These days are most precious and momentous, but intense effort and striving are required so that the confirmation of servitude may be attained and one may succeed in serving the Sacred Threshold. Consider your noble father, who through what detachment and sacrifice attained to this spiritual station and became the manifestation of infinite bounty. Name that daughter Baha'iyyih. And upon you be greetings and praise. 'Abdu'l-Baha 'Abbas
- 1 ای یادگار آن شمع روشن شهادت کبری مکتوبی از شما رسید و بر مضمون اطلاع حاصل گردید از خدا بخواه که در جمیع موارد مورد تأیید رب مجید شوی و مؤید برکن شدید این ایام بسیار عزیز و عظیم است اما جهد و کوشش شدید لازم تا تأیید عبودیت حاصل گردد و انسان بخدمت آستان مقدس موفق شود پدر بزرگوار را ملاحظه کن که بجه انقطاع و جانفشانی بایستقام روحانی رسید و مظهر فیض نامتناهی شد آن صبیّه را نام بهائیّه گذارید و علیک التّحیّة و التّناء ع
- 2 He is God! O son of the martyr! You are ever before My sight and vision. Strive and exert yourself in what was previously written. God willing, you will be assisted.
- 2 هو الله ای ابن شهید همواره در نظری پیش بصری در آنچه از پیش مرقوم گردید سعی و جهد نمائید انشاء الله مؤید بشوید

INBA85:521

AB06051

To: Badiih related to Abdu'llah, in Tihrah

- 1 O Badi'ih, your letter was received through Jinab-i-Shahid Ibn al-Shahid and brought forth spirit and fragrance. Its contents were like hidden pearls and its meaning like treasured gems, for it contained evidences of steadfastness and signs of firmness. O assured leaf, the time has come to set the horizons ablaze with the heat of the love of God and to transform the world into a paradise of oneness through the lights of sanctification and detachment. The handmaidens of the Merciful must today arise like holy birds and strive day and night in the sanctification and detachment of other souls so that all handmaidens of the Merciful may be gathered together like angels of sanctification.
- 2 Convey the Most Glorious, Most Wondrous greetings to the handmaiden of God, the assured leaf, wife of the late Aqa Muhammad-Sadiq.

1 ای بدیعہ نامہات بواسطہ جناب شہید ابن شہید رسید و روح و ریحان پدید شد مضمونش در مکنون بود و مفہومش لؤلؤ مخزون زیرا شواہد ثبوت بود و لوائج رسوخ ای ورقہء موقنہ وقت آن آمد کہ بحرارت محبت اللہ آفاق را برافروخت و بانوار تقدیس و تنزیہ جہان را جنت توحید کرد اماء رحمٰن الیوم باید چون طیور قدس مبعوث گردند و شب و روز در تنزیہ و تقدیس سائر نفوس کوشند تا جمیع اماء رحمٰن چون ملائکہء تقدیس محشور گردند

2 ضلع آقا محمد صادق مرحوم امۃ اللہ ورقہء موقنہ را تکبیر ابدع ابہی ابلاغ نمائید

PYK.300

AB06036

To: Daughter of Ismullahul-Asdaq, in Tihrah

- 1 O Handmaid of God! Be happy, be happy, and be free from this world. Hold fast to the hem of holiness and withdraw from the world and all who are in it. A ray from the bounty of His Holiness the Most Great Unity shines upon your head and a gift from the favors of the Blessed Beauty dwells in your heart - what more sorrow could you have?
- 2 Rest assured that you are protected and preserved beneath the shade of the Comforting Tree and joyful and blessed in the shadow of the favors of the Ancient Beauty. That is from the bounty of your Lord, which He bestows upon whomsoever He willeth. Verily He is the Powerful, the Mighty.
- 3 Convey greetings and glory to his honor the Attar and say the glance of the Blessed Beauty's favor encompasses you, be assured and its effects shall soon appear. Convey Most Wondrous, Most Glorious greetings to Inayatu'llah and Qudsiyyih.

1 ای امۃ اللہ شاد باش و شاد باش و از این جہان آزاد باش تشبث بذیل تقدیس نما و بر عالم و عالمیان آستین بپوشان پرتوی از فیض حضرت احدیت بر سر داری و موهبتی از الطاف جمال مبارک در دل دیگر چہ غم داری

2 مطمئن باش کہ در ظلّ شجرہء انیساء محفوظی و مصون و در سایہء الطاف جمال ابہی محظوظی و مسعود ذلک من فضل ربک الذی یختص بہ من یشاء انہ قوی قدیر

3 جناب عطار را تحیت و بہا برسان و بگو نظر عنایت جمال ابہی شامل است مطمئن باش و سیظہر آثارہ عنایۃ اللہ و قدسیہ را تکبیر ابدع ابہی ابلاغ نما

4 And upon you be greetings and praise.

4 و عليك التَّحِيَّةُ و النَّاءُ

PYK.311

AB06386

To: Diyaul-Hajiyiyih, Uzra Khanum et al., in Tihiran

1 O spiritual leaves! Blessed are ye for having been attracted by the fragrances of God, for your hearts have been illumined by the light of guidance, and your faces have shone with the rays of the love of God.

1 ای ورقات روحانیات طوبی لکن بما انجذبتن
بنفحات الله و استضاءت قلوبکَن بنور الهدی و
اشرقت وجوهکَن بشعاع محبة الله

2 By My life! Were ye to prostrate yourselves in thanksgiving to God throughout the passage of centuries, ages, epochs and eras for this supreme gift, ye would still fall short in offering adequate thanks.

2 لعمری لو سجدتن شکرًا لله علی ممر القرون و
الأصول و الدهور و الأحقاب علی هذه الموهبة
الکبری لعجزتن فی ایفاء شکرها

3 However, at present this is hidden from sight - none know of it save those possessed of insight and lofty thoughts whose traces are sublime. These lights shall shine forth and these signs shall appear, and it shall be proven that servitude at the Sublime Threshold is a glorious crown whose most resplendent jewels shall gleam upon the horizons.

3 ولكن الآن مستورة عن الأنظار لا يعلمها إلا
أولو البصائر و الأفكار السامية الآثار ستشرق هذه
الأنوار و تظهر هذه الآثار و يتحقق أن العبودية
إلى العتبة السامية هو اكلیل جلیل تتلأأ إبهی
جواهرها علی الآفاق

4 And upon you be greetings and praise.

4 و عليك التَّحِيَّةُ و النَّاءُ

INBA16:107, PYK.308

AB06089

To: Habibullah Ibn Sina, in Tihiran

1 O servant of God! Your revered father dedicated his days to the divine path and engaged in service night and day. He never took rest nor paused for a moment. Praise be to God, you too have followed his example, becoming a manifestation of "the son is the secret of his father."

1 ای بنده حق حضرت پدر ایام خویش را وقف
سبیل الهی کرد و شب و روز بخدمت پرداخت
نفسی راحت نکرد و دمی نیاسود الحمد لله تو نیز
پیروی او نمودی تا مظهر الولد سر ایبه گردی

2 To the extent possible, walk in his path and follow his example in all things, so that you may spend your days in the best

2 تا توانی در مسلک او سلوک نما و در جمیع
شئون متابعت او کن تا ایامت را بهترین موهبتی

of gifts, discover the treasure of the Kingdom, and become a manifestation of "God will enrich all from His abundance."

- 3 In this ephemeral world, the most precious treasure is the recognition of the Merciful Lord and love for the Beloved of both worlds. Praise be to God that you are distinguished by this and are in harmony with a sweet melody and tune among strangers and friends.

- 4 Upon you be greetings and praise. 'Abbas 'Abbas.

بگذرانی و بکنز ملکوت پی‌بری و مظهر یوم یغنی
الله کلاً من سعته شوی

3 در این‌عالم فانی گنج شایگان عرفان حضرت
رحمانست و محبت دلبر دو جهان الحمد لله بآن
سرفرازی و در نزد بیگانه و آشنا به نغمه و آهنگ
خوشی دمساز

4 و عليك التحيّة والثناء

MMK6#106

AB06366

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

- 1 O thou who speakest the praise of the Lord! In this realm of existence and arena of manifestation, those souls attain unto holy stations and discover the Most Merciful Lord who have become freed from these conditions that prevent, veil, obstruct and impede, who aim for the heights of the most glorious Kingdom and hasten to the Supreme Concourse. That is, though they walk upon the earth, they soar in soul and heart to the summit of the placeless realm, and though outwardly they move in the lowest horizon, in reality they commune in intimate prayer in the most glorious horizon. This is the station of "Die before ye die."

- 2 O loving friend! If we catch but a fragrance from the gifts of this Day of Manifestation, we shall pass beyond even that which exists in the kingdom of heaven whose gaze is fixed upon the earthly realm, and shall freely sacrifice both soul and heart in the path of the Most Glorious Beauty, tasting the poison of annihilation as if it were the honey of immortality.

- 3 And upon thee be glory.

1 ای ناطق بثنای پروردگار در این ملک وجود
و عرصه شهود نفوسی بمقامات قدسیّه نائل و
بحضرت رحمانیه پی‌برند که از این شئون که
مانع و حائل و حاجب و حاجز است خلاص
شده قصد معارج ملکوت اهی نمایند و بملاّ اعلی
شتابند یعنی اگر در مکان سائرند بجان و دل در
ذروه لامکان پرواز نمایند و بظاهر اگر در افق
ادنی متحرّکند بحقیقت در افق اهی براز و نیاز
دمساز گردند این مقام موتوا قبل ان تموتوا است

2 ای یار مهربان اگر از مواهب یوم ظهور بوئی
استشمام نمائیم از آنچه در عالم ملکوت که
نظرش بعالم ملک است نیز بگذریم و در سبیل
جمال اهی جان و دل را رایگان فدا کنیم و
زهر فنا را چون شهد بقا بچشمیم

3 و البهاء عليك

PYK.238

AB06268*To: Husayn Hamadani, in Tihiran*

O discoverer of mysteries! Praise God that you have grasped the proofs and evidences, and have uncovered the mysteries of the decisive proof, and have established the religion of God through brilliant proofs, and have made manifest the truth of the Prophets through clear evidences. This is from divine bestowal and heavenly confirmations and the teaching of the divine teacher. You must be thankful that you have obtained such a gift and become the manifestation of such a favor. Although this treatise is brief, it contains a detailed exposition, for whatever is written in praise of God and in proof of the truth of the Infinite One, even if brief, is a clear book and a page from the Supreme Tablets. Blessed art thou, then blessed art thou, for this supreme gift. And upon thee be greetings and praise.

ای کاشف اسرار حمد کن خدا را که پی به دلائل و براهین بردی و کشف اسرار حجت قاطعه نمودی و دین الله را بدلائل باهره ثابت کردی و حقیقت انبیا را پیراهین واضح آشکار نمودی این از موهبت ربانیه و تأییدات صمدانیه و تعلیم جناب معلم ربانیت باید شکر کنی که چنین بخششی بکف آوردی و چنین عنایتی را مظهر گشتی این رساله هرچند مختصر است ولی بیان مفصل دارد زیرا آنچه در ستایش الهی و اثبات حقیقت حضرت نامتناهی مرقوم گردد ولو مختصر باشد کتاب مبین است و صفحه‌ئی از لواحق علین طوبی لک ثم طوبی لک من هذه الموهبة العظمی و علیک التحية و الثناء

TSS.211a

AB06277*To: Liqaiyyih Asdaq Mudabbir, in Tihiran*

- ¹ O cherished maidservant of God! I summoned the honored martyr from India. He arrived safe and protected, and it has been several days that they are with me. Praise be to God, they were successful and confirmed in their journey to Iraq and India, and became the cause of guidance for souls. You should give thanks that in all matters they became the manifestation of the favors and bounties of the Divine Unity.

¹ ای کنیز عزیز الهی حضرت شهید را از هندوستان خواستم محفوظ و مصون وارد و ایامی چند است که نزد منند الحمد لله در سفر عراق و هندوستان موفق شدند و مؤید گردیدند و سبب هدایت نفوس شدند تو حمد کن که در جمیع امور مظهر الطاف و عنایت حضرت احدیت گردیدند

- ² Now they have been assigned to a very important matter which is a great service. I hope that through divine confirmations and heavenly assistance they will fulfill it as they should and must. And I beseech God that the family of he who attained the meeting of his Lord in the seat of truth, the Most Truthful Name of God, may all be successful in serving the Word of God.

² حال بامری بسیار مهمّ مخصّص گشتند که خدمت عظیمیست امیدوارم که بتوفیقات رحمانیه و تأییدات صمدانیه از عهده چنانکه باید و شاید برآیند و از خدا خواهم که خانواده من ادراک لقاء ربّه فی مقعد صدق حضرت اسم الله الاصدق کلّ موفق بخدمت کلمه الله گردند

- 3 In this cycle females have the station of males, rather in the West women have achieved superiority over men. And upon you be the Most Glorious Glory.

3 و در این دور اناث حکم ذکور دارند بلکه در خطّه غرب نساء بر رجال تفوّق یافتند و علیک البهاء الابهی

PYK.305

AB06076

To: Mirza Aqa Taliqani, in Tihiran

- 1 O servant of Baha! Your Persian letter with its Iraqi melody had the effect of Hijazi songs and gave an Iraqi ecstasy, for it was a deeply heartfelt sigh and a pleasing call of steadfastness in the Covenant of the Self-Sufficient Lord. From one perspective it had the effect of burning, and from another the intoxication from the wine of the Covenant. Blessed be the loins that bore you, blessed be the wombs that delivered you, and blessed be the breasts that nursed you, until you were found in this mighty cycle and drank a full cup from the choice wine of the knowledge of your Generous Lord.

1 ای بنده بهاء نامه پارسی بآهنگ عراقی تأثیر الحان حجازی داشت و نشئه عراقی داد چه که آهی پر سوز و گداز بود و ندای خوش ثبوتی بر پیمان حضرت بی نیاز از آنجهت تأثیر احتراق بود و از این جهت سرمستی از باده میثاق طوبی لاصلاب و فقتک طوبی لارحام دفعتک و طوبی لنهود ارضعتک حتی وجدت فی هذا الکور العظیم و شربت کأساً دهاقا من رحيق عرفان ربک الکرم

- 2 Regarding what you wrote about prayer - prayer is obligatory and required for all. You must certainly guide everyone to perform their prayers, for it is the ascension of spirits and the lamp of the hearts of the righteous. It is the living waters of the paradise of good-pleasure and an explicitly ordained duty from the All-Merciful. Delay and negligence are never permissible.

2 در خصوص نماز مرقوم نموده بودید نماز فرض و واجب بر کلّ البته جمیع را بقیام بصلات دلالت نمائید چه که معراج ارواحست و مصباح قلوب ابرار آب حیوان جنت رضوانست و تکلیف منصوص از حضرت رحمن ابدأ تأخیر و تهاون جائز نه

BRL_IOPF#2.12x, ADMS#292x

INBA17:019, AVK4.094.02x

AB06170

To: Mirza Hatam Khan, in Tihran

- 1 O Hátim of the realm of longing and yearning! Hátim of Ta'iy bestowed dirhams and dinars and horses and camels and brocades and garments. He spread the feast of food and the table of bounty. And this giving and bestowing made his name endure in this transient world. But his food was the flesh of desert camels and his drink the water from dangerous wilderness pits.
- 2 Therefore strive thou to become the Hátim of the realm of faithfulness and the generous one of the kingdom of bestowal. Let thy food be the heavenly table and thy drink the sweet waters from the ocean of oneness. Let thy gift become the flowing treasure of God and thy bestowal the water of life from the garden of Paradise, so that thy name may be exalted in the divine world and thy designation honored in the heavenly Kingdom.
- 3 And the Glory be upon thee and upon the sincere ones.

1 ای حاتم دیار شوق و اشتیاق حاتم طائی درهم و دینار و اسب و بختی و دیا و دثار بخشش نمودی و خوان طعام و سفره اکرام گستردی و این دهش و بخشش نام او را در این جهان فانی پایدار نمود ولی طعامش گوشت شتر بیابان بود و شرابش آب گودال مفاوز بی امان

2 پس تو بکوش که حاتم اقلیم وفا گردی و جواد کشور عطا طعامت مائده الهیه باشد و شرابت عذب فرات بحر احبیه عطیهات گنج روان یزدان گردد و بخششت آب حیوان روضه رضوان تا نامت در جهان الهی بلند شود و اسمت در ملکوت ربّانی ارجمند گردد

3 و البهاء علیک و علی المخلصین

BSHN.140.407, BSHN.144.402, MHT1b.221

AB06178

To: Mirza Mihdi son of Mulla Ghulam-Rida et al., in Tihran

- 1 O two brothers like two stars! Do not become melancholy and sorrowful from the difficulties, calamities and hardships in this world, for every condition passes away and ultimately proves fruitless and without result. Every comfort vanishes and every trouble and hardship comes to an end. Look to the consequences of matters and yearn for eternal comfort and joy. We hope through God's bounty that the means of physical ease and comfort will also be provided. If the means of comfort are not available in Tehran, return to Shahrud, but with the intention of diffusing the divine fragrances and promoting the Covenant so that the doors of divine confirmation may open.
- 2 'Abdu'l-Baha
- 3 Convey the Most Glorious Greetings to the assured leaf, the handmaiden of God, the mother, and likewise give the Most

1 ای دو برادر چون دو فرقد از مشاگل و مصائب و مشقّات در اینجهان ملول و محزون مگردید زیرا هر حال در گذر است و عاقبت بی فائده و بی ثمر هر راحتی زائل گردد و هر زحمت و مشقتی منتهی شود نظر بعواقب امور نمائید و آرزوی راحت و سرور ابدی نمائید از فضل حق امیدواریم که اسباب آسایش و راحت جسمانی نیز فراهم آید در طهران اگر اسباب راحت فراهم نیست مراجعت به شاهرود نمائید ولی بنیت نشر نفحات و ترویج میثاق تا ابواب توفیق باز شود

ع ع 2

Wondrous and Most Glorious greetings to the believing leaf,
the handmaiden of God, the sister. And upon them both be
the Glory.

3 ورقهء موقنه امه الله والده را تحيت ابهى ابلاغ
نمائيد و همچنين ورقهء مؤمنه امه الله همشيره را
تکبير ابدع ابهى برسانيد و البهاء عليهما

MKT5.018

Study guide to this volume

This ninth volume of undated letters draws from the full range of ‘Abdu’l-Bahá’s epistolary practice: pastoral letters of consolation and encouragement, theological formulations of His own station, administrative directives to community leaders and prominent believers, sustained reflections on the equality of women and men, and brief glimpses of the global spread of the Cause in Africa, America, and Iran. The volume moves between the most intimate register — letters of grief, longing, and prayer — and the most public: declarations of a world-illuminating mission whose call has already reached “every poor and noble one.” Running through all of it is the question of how human beings may orient themselves truly — toward God, toward one another, toward the Covenant — in an age of unprecedented spiritual possibility. These writings belong to the broader context of ‘Abdu’l-Bahá’s ministry as Center of the Covenant, a ministry conducted entirely within the limits of captivity and surveillance yet radiating outward to communities on multiple continents.

The Station of Pure Servitude

Key Passages

Know ye that my very being is ‘Abdu’l-Bahá, my essence is ‘Abdu’l-Bahá, my reality is ‘Abdu’l-Bahá, my loftiest station is ‘Abdu’l-Bahá, and my ultimate goal is ‘Abdu’l-Bahá. I have no station save servitude to Bahá, no rank except submission and service to the loved ones of God. Nothing has flowed from my pen except that I am ‘Abdu’l-Bahá, the Son of Bahá, and the bondsman of Bahá. —
AB05407

O thou who art firm in God’s Covenant! Well is it with thee, for like a foundation made of steel plates thou hast remained firm and steadfast in the New Covenant, and in the Cause of the Peerless Beauty thou hast stood straight and strong. Thou hast become the object of praise of the Supreme Concourse and the recipient of honor from the denizens of the highest Paradise. This praise sufficeth thee — that thou wert veiled by no veil and attributed to no ulterior motive. God hath praised thee and lauded and extolled thee, saying “The blame of no blamer shall turn them from God.” Today there is no greater praise than firmness in the Covenant, and no higher commendation than steadfastness. — AB05144

Context for Study

Few theological declarations in the entire Bahá'í corpus are as precise, and as paradoxical, as 'Abdu'l-Bahá's insistence that His loftiest station is servitude. The name 'Abdu'l-Bahá — "Servant of Bahá" — is the summit of identity, the highest aspiration, and the ultimate goal, all at once. In theological terms, 'Abdu'l-Bahá is refusing every category of honor that would place Him above or apart from Bahá'u'lláh's Revelation: He will not accept the title of prophet, of saint in the traditional sense, or of anything that might suggest an independent claim. The declaration, read alongside AB05144, reveals the full structure of this theological move: the firmness that 'Abdu'l-Bahá praises in His correspondent is precisely the same orientation of will toward a center beyond oneself. The believer finds his highest dignity in faithful adherence; 'Abdu'l-Bahá finds His in total self-effacement before Bahá'u'lláh. This dialectic of servitude and exaltation runs through many traditions. Paul writes that the one who humbles himself will be exalted (Philippians 2:9). The Sufi tradition understands *fanā* (annihilation of self) as the precondition for *baqā* (subsistence in God). The Gospel of John depicts Jesus washing the disciples' feet and declaring that the servant is not greater than the master. What distinguishes 'Abdu'l-Bahá's declaration is its specificity: it is directed not toward God in general but toward a particular Revelation in a particular moment of history, and it is offered as an inexhaustible source of strength rather than abasement.

Questions for Reflection

1. How does 'Abdu'l-Bahá's identification of His "loftiest station" with servitude redefine the relationship between greatness and humility? Where does this most closely resemble, and where does it most sharply depart from, the Christian kenotic tradition?
2. In what sense is it meaningful to say that today "there is no greater praise than firmness in the Covenant"? How does this formulation situate personal virtue within institutional loyalty?
3. Islamic theology distinguishes the *'abd* (servant/slave) from the *walī* (friend of God). How might 'Abdu'l-Bahá's insistence on the title of servant be read in light of this distinction?
4. Paul in Philippians 2 presents the kenosis of Christ as the model for Christian community. How might 'Abdu'l-Bahá's teaching here function analogously as a model for Bahá'í community life?
5. How does the phrase "steel plates" as a figure for steadfastness illuminate the difference between a living covenant and a merely doctrinal commitment?

Truth, Fellowship, and the Discipline of Discernment

Key Passages

Truth, friendship, peace and reconciliation with all the peoples of the world are requirements of worship of Truth in this Most Glorious Cycle. Praise be to God that antagonism, cruelty, enmity, opposition, religious fanaticism, religious conflicts, religious contentions, and oppression have been completely removed.

One must deal with all the peoples of the world with the utmost joy and fragrance, except for the hypocrites. It is necessary to avoid and shun the hypocrite because they cause lethargy, rigidity, listlessness, heedlessness and coldness. Their influence is like severe winter cold — even if a person is in perfect health, intense cold produces weakness, trembling and illness. — AB05094

O servant of the divine Threshold! Consider every poor one a prince and know every weak one to be mighty strong. For though they may outwardly be without means, yet at the Holy Threshold they are servants, near ones: the poorer they are, the nearer they are, and the weaker they are, the stronger they become. — AB12372

Context for Study

These two passages open complementary windows onto ‘Abdu’l-Bahá’s social ethics. The first establishes the widest possible circle of fellowship — all peoples of the world, with the single exception of those whose hypocrisy actively poisons the spiritual atmosphere — while the second locates the ground of social solidarity in a radical inversion of worldly rank. The teaching on hypocrisy is psychologically precise: ‘Abdu’l-Bahá does not describe the hypocrite as sinful in an abstract sense but as radiating a cold that weakens healthy souls. This is less a moral judgment than a spiritual epidemiology, reminiscent of the Qur’anic warning (2:8–20) that the munafiqun (hypocrites) carry a disease in their hearts that spreads. The teaching on poverty is still more radical: outward destitution is inversely proportional to spiritual proximity. This echoes the Sermon on the Mount (“Blessed are the poor in spirit”), the Islamic concept of *faqr* (spiritual poverty before God) as the highest station, and the Sufi understanding of the *darwish* as one who has emptied himself of worldly attachments. What is distinctive here is ‘Abdu’l-Bahá’s active directive — “consider every poor one a prince” — which is less a statement about metaphysics than a command about perception and conduct. The seeing eye must be trained; the moral imagination must be reformed.

Questions for Reflection

1. How does ‘Abdu’l-Bahá’s teaching on the “cold” of hypocrites relate to classical Islamic and Christian analyses of insincerity as a spiritual condition rather than merely an ethical failing?
2. In what sense does the command to “consider every poor one a prince” represent a transformation of perception as much as a call to service? How does this compare with the Christian discipline of seeing Christ in the poor (Matthew 25:40)?
3. The Qur’an describes God’s mercy as extending “over all things” (7:156) while still distinguishing believers from hypocrites. How does ‘Abdu’l-Bahá navigate the same tension between universal embrace and necessary discernment?
4. How might the principle that “the weaker they are, the stronger they become” be distinguished from a romantic idealization of suffering? What prevents it from becoming a rationalization for indifference to material poverty?
5. How does ‘Abdu’l-Bahá’s combination of universal fellowship and spiritual discernment compare with Kantian cosmopolitanism, which grounds universal respect in rational dignity rather than spiritual proximity?

Women in the New Dispensation

Key Passages

In this wondrous Dispensation, the supreme outpouring of the Glorious Lord became the cause of manifest achievements by women. Some handmaidens arose who excelled men in the arena of knowledge. They arose with such love and spirituality that they became the cause of the outpouring of the bounty of the Sovereign Lord upon mankind, and with their sanctity, purity and attributes of the spirit led a great many to the shore of unity. They became a guiding torch to the wanderers in the wastes of bewilderment, and enkindled the despondent in the nether world with the flame of the love of the Lord.
— AB05189

In receiving the bounties from the cloud of the Lord's mercy, men and women are equal, and "All do We aid, both these and those, and the gift of thy Lord is not limited" is established and applicable in this regard. Thus the garment of sanctification of the love of God and the blessed robe of the knowledge of God fits every stature harmoniously, whether male or female, whether old or young.
— AB05051

O cherished handmaiden of God! In this mighty Dispensation and ancient and living Cycle, women have been distinguished by such a bounty that they have become equal to men. They loose their tongues and make wondrous utterances, and give the seekers to drink from the pure spring.
— AB05342

Context for Study

These three passages, drawn from separate letters to different recipients, form a sustained and progressive teaching on women's station in the Bahá'í dispensation. The first is historical in register: it points to women who, in fact, "excelled men in the arena of knowledge" and who lit fires in bewildered souls. The second is theological: it grounds equality in a Qur'anic citation about God's universal aid, asserting that divine outpouring knows no gender distinction. The third is directive: women must now "loose their tongues" and "make wondrous utterances," turning the dispensation's gift into active service. Together, the three passages move from precedent, to principle, to practice — a recognizable pattern of 'Abdu'l-Bahá's pedagogical method. The claim that women "excelled men" in knowledge stands against the classical Qur'anic verse "men have a degree above women" (2:228), which 'Abdu'l-Bahá implicitly recontextualizes: that verse applied to a particular legal and social moment, not to the spiritual capacity of souls as such. Christian readers will recall that the resurrection was first proclaimed by women (John 20), and that Paul's declaration "there is neither male nor female" (Galatians 3:28) has been a contested resource in Christian debates about women's ministry. Jewish readers may compare the rabbinic tradition's complex negotiation between women's equal standing before God and their limited role in public worship. 'Abdu'l-Bahá's claim is more sweeping than any of these: the dispensation itself transforms the social landscape through a divine outpouring that "fits every stature harmoniously."

Questions for Reflection

1. How does ‘Abdu’l-Bahá’s appeal to a Qur’anic verse to ground equality of the sexes function as an argument within Islamic hermeneutics? What does this tell us about his method of Qur’anic interpretation?
2. The passage about women “excelling men” uses actual historical examples. How does appeal to precedent — spiritual biography — function differently from abstract argument for equality?
3. In what ways might the Christian tradition’s history of restricting women’s ministerial roles be illuminated, challenged, or enriched by the Bahá’í principle as stated here?
4. How does the image of divine bounty as a “garment that fits every stature harmoniously” compare with Rawlsian arguments for gender equality, which ground themselves in principles of justice rather than in divine bestowal?
5. What obligations follow, according to these passages, from women’s equal spiritual station? How does ‘Abdu’l-Bahá frame the relationship between privilege and responsibility?

Human Nature, Antiquity, and the Inner Pearl

Key Passages

Man is the greatest part of the world of existence and the fruit of the tree of the visible world. His species is eternal, and this everlasting reality has neither beginning nor end. What Western philosophers say about human evolution — that man has come from the mineral, vegetable and animal kingdoms and reached this station through growth and development — is mere fancy, for the human species is ancient. Perhaps on this earth it was initially like a seed, then progressed and reached the station of “the best of creators.” But that seed which gradually developed was the human species, not animal.
— AB05224

Truth is a precious pearl that has remained estranged and veiled within the shell of contingent existence, hidden and concealed. Yet due to its indescribable delicacy, purity, brilliance and radiance, its light and rays have shone from the very center upon the surface of the shell, gleaming with a slight reflection. Eyes are dazzled by that ray and minds are enamored with that reflection. Therefore the people of the world seek truth in the realm of contingent existence rather than at the center. And when they find it not, they become captive to weariness and companion to woe. So give thanks that God’s grace has guided you from the periphery to the center, and from the glass to the lamp.
— AB05153

Context for Study

The two passages in this section address the deepest questions about human identity from two different directions: the first, cosmological — what is the place of human beings in the order of

creation? The second, epistemological — how do human beings find truth? On evolution, ‘Abdu'l-Bahá is not rejecting developmental change — the seed metaphor accepts gradual transformation — but insisting that the seed was always human, never animal. The human species was, from the beginning, the “fruit of the tree,” distinct in kind from other creatures. This position is neither that of materialist evolutionism nor of creationist fixity; it holds that human reality is an enduring essence that has always been itself, even as it developed its outward capacities. This view resonates with Aristotelianhylomorphism, in which form is eternally what it is even as matter changes, and with Islamic philosophical arguments that the human soul is a substance not reducible to its material substrate. The passage on truth as a pearl at the center of a shell is a compressed masterpiece of Sufi-inflected epistemology. The light shining through the shell dazzles those who pursue its reflection, leaving them “captive to weariness.” The trained eye — guided by divine grace — learns to move from the reflection toward the source. This is structurally identical to Plato’s image of the cave, but it adds a dimension absent in Plato: divine grace guides the turn. The lamp and the glass, the pearl and the shell, are images of the Manifestation and the created world — reality and its refraction.

Questions for Reflection

1. How does ‘Abdu'l-Bahá’s claim that the human species is ancient and distinct in kind bear on contemporary debates between evolutionary biology and religious anthropology? Is this a scientific claim, a metaphysical one, or both?
2. In what sense does the seed metaphor of human development preserve something important about developmental process while denying the reduction of human nature to animal nature?
3. Compare ‘Abdu'l-Bahá’s teaching on human uniqueness with the Qur’anic verse “We have honored the children of Adam” (17:70) and with Kant’s insistence that persons are ends in themselves and must never be treated as mere means.
4. How does the metaphor of truth as a pearl at the center explain the human tendency to mistake reflections for realities — to chase wealth, reputation, or ideology as substitutes for the living encounter with divine truth?
5. What practices of mind and heart might constitute a movement “from the periphery to the center”? How do contemplative traditions in Islam, Christianity, and Judaism describe this movement?

East and West as Lovers: The Global Mission

Key Passages

Now this will be the offspring of East and West. Surely its coming brings felicity, for it is evidence of what was repeatedly written in letters: that East and West are like two lovers embracing one another. — AB05436

O radiant Ibtihaj! Praise be to God, the lamp has been lit and the path has made clear and visible. The life-giving breeze of grace is wafting and the Sun of Truth is brilliant

and bright. At the time of Christ's ascension there were eleven believers. Now see what is happening! Praise be to God, the call is raised in Africa, and in Asia the Turk and Tajik are awakened, and from America the shot of the unity of mankind reaches the ear of every poor and noble one. — AB05396

Context for Study

The two passages in this section capture two registers of 'Abdu'l-Bahá's vision of global spiritual transformation. The first is intimate: a letter to an individual concerning a child about to be born of an East-West union, which 'Abdu'l-Bahá greets not merely as a personal blessing but as a living "evidence" of the new age's deepest teaching. The image of East and West as "two lovers embracing one another" is a deliberate aesthetic and theological act: it refuses the frameworks of cultural hierarchy, civilizational conflict, or colonial encounter that dominated the world in which 'Abdu'l-Bahá was writing. The child of such a union embodies, in a single life, what the Cause proclaims for all humanity. The second passage takes the cosmic view: from eleven disciples at the Ascension of Christ to a globe-spanning call, the movement of divine revelation has always proved irresistible to opposition. Africa, Asia, America — the three great non-European continents of the modern missionary imagination — are here presented as already receptive to the Bahá'í message. The comparison to the early Christian movement after the Ascension is an argument from precedent, designed to inspire confidence in a community that might feel small. Philosophically, the metaphor of the lovers draws on the classical Persian poetic tradition — Layli and Majnun, Rumi's reed and its bed — but extends it from the mystical union of soul and God to the civilizational union of East and West. This is a secularization of mystical imagery in the most elevated sense: the spiritual reality of love becomes the engine of world transformation.

Questions for Reflection

1. What is at stake, culturally and politically, in 'Abdu'l-Bahá's choice of the image of lovers to describe the relationship between East and West? How does this compare with contemporary postcolonial frameworks for understanding civilizational encounter?
2. The comparison to the eleven disciples is a confident historical argument. On what theological assumptions does it rest? How might a skeptic challenge it, and how might a Bahá'í respond?
3. How does 'Abdu'l-Bahá's vision of a child born of East-West union relate to Paul's declaration in Galatians 3:28 that there is "neither Jew nor Greek"? What is similar, and what remains distinctive?
4. The phrase "the shot of the unity of mankind" applies a martial metaphor to a peaceful teaching. What does this reveal about the urgency and velocity 'Abdu'l-Bahá ascribed to the movement of Bahá'í ideas?
5. How do the three geographic markers — Africa, Asia, America — illuminate 'Abdu'l-Bahá's global vision? What significance might lie in the deliberate inclusion of Africa, which so much nineteenth-century religious thought either ignored or subordinated?

Death as Passage: Consolation and the Eternity of the Soul

Key Passages

Although that noble one has taken flight to the Kingdom of Light and left you behind as a memento in this unstable abode, be not sorrowful, become not grief-stricken, weep not, wail not. For he has ascended in the shadow of the Peerless Beauty to the Kingdom of Glory and has attained to the threshold of the Throne of the Lord, the All-Bountiful.

This is not death, it is life; this is not passing, it is deliverance; this is not extinction, it is immortality; this is not separation, it is the very essence of faithfulness. The parched and thirsting one has reached the boundless ocean of mercy, and the passionate lover, freed from separation, has attained to his Beloved. — AB05235

O my God! O my God! These two pure souls have turned to the Kingdom of Thy mercy and have hearkened unto the call of the King of Thy oneness. They have believed in Thee and in Thy verses, have testified to Thy words, and have been drawn to the horizon of Thy unity. Their hearts were stirred like seas by the winds of Thy love, and their affairs grew mighty in the field of Thy knowledge.

O Lord! O Lord! Make their final destination the beginning of Thy favors, admit them to the pavilion of Thy holiness, cause them to abide eternally in the gatherings of Thy companionship, grant them the blessing of meeting Thee, immerse them in the ocean of Thy bestowals, and establish for them a seat of truth with Thee and an exalted station before Thee. — AB12374

Thou knowest, O God, and art my witness that I have no desire in my heart save to attain Thy good pleasure, to be confirmed in servitude unto Thee, to consecrate myself in Thy service, to labour in Thy great vineyard and to sacrifice all in Thy path. O God! Protect me from tests. Thou knowest full well that I have turned away from all things and freed myself of all thoughts. I have no occupation save mention of Thee and no aspiration save serving Thee. — AB05167

Context for Study

This final section gathers three texts that address the soul's trajectory toward God. The consolation letter (AB05235) achieves its effect through a series of antitheses that refuse the common language of loss: each phrase that names death is immediately superseded by a higher reality. The rhetoric is not merely rhetorical; it rests on a coherent account of the soul's freedom from the body as a liberation into fuller life. The Sufi poet Rumi expresses the same movement in the image of the reed cut from the reed-bed, crying from the pain of separation but destined for reunion. The Christian tradition speaks of the "valley of the shadow of death" through which the soul passes to the presence of the Good Shepherd (Psalm 23). The Jewish tradition, in the Kaddish, does not speak of death at all but praises God's greatness, reframing grief within doxology. 'Abdu'l-Bahá's letter performs a similar act of reframing: grief is met with vision. The prayer for departing souls (AB12374) is among the most elevated in this collection: it asks that the "final destination" become "the beginning of favors" — death as commencement rather than conclusion. The third text (AB05167) reveals 'Abdu'l-Bahá Himself at prayer, asking for protection from tests with a transparency that

illuminates the human dimension of His own spiritual life. To read a prayer composed by the one who writes the consolations is to grasp that 'Abdu'l-Bahá occupied both positions simultaneously: comforter and mourner, lamp-bearer and seeker.

Questions for Reflection

1. 'Abdu'l-Bahá presents death through a series of reframings: death is life, passing is deliverance, extinction is immortality. How does this rhetorical method function spiritually? What does it ask of the bereaved?
2. Compare the prayer AB12374 with Psalm 23 and with the Islamic *du'ā* for the deceased (*du'ā al-mayyit*). What elements do these traditions share, and where does 'Abdu'l-Bahá's prayer diverge?
3. The image of the "parched and thirsting one" reaching the ocean inverts the usual directionality of prayer (the soul ascending toward God). What theological work does this image do?
4. 'Abdu'l-Bahá's own prayer asks for protection from tests. How does this confession of vulnerability illuminate His understanding of the relationship between divine will and human endurance?
5. In what sense might the Bahá'í teaching about the afterlife be considered more demanding, spiritually, than either the Christian doctrine of resurrection or the Buddhist teaching of rebirth? What does it require of how we live now?

A Guiding Question for the Whole Volume

This ninth volume of undated letters moves, with characteristic ease, between the grandest claims — East and West as lovers, Africa awakened, women excelling men, death as the beginning of eternal life — and the most intimate: a prayer at dusk for a friend in difficulty, a reassurance to a grieving family, a precise theological refusal to accept any title beyond servitude. The coherence of these movements is not accidental; it arises from a single center: the soul that has found its identity in service to a divine Cause.

The volume therefore presses its reader toward this question: **How does 'Abdu'l-Bahá's self-understanding as pure servant — not exalted teacher, not independent authority — make possible a mode of leadership and a quality of presence that the world's religious traditions have rarely seen together, and what does this demand of communities and individuals who would inherit His example?**