



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 189:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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‘Abdu’l-Bahá

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- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
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- 113. Letters and utterances in the year 1894
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- 115. Letters and utterances in the year 1896
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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 189

This tenth volume of undated letters of ‘Abdu’l-Baha is especially rich in materials on the Covenant, tests, and communal discipline. Several letters address the dangers of wavering, “novelty-seeking,” and ambiguous interpretation: AB06086 evokes the storm of Covenant-breaking and urges the believer to hold aloft the “cup of the Covenant”; AB06160 presents the Covenant as an impregnable fortress raised in the “Most Great Cycle”; AB06328 links divine confirmations specifically to those “studious in the school of the Covenant”; and ABU2079, “Words to Mr MacNutt,” frames violation through a vivid series of historical-religious analogies, from Abraham and Nimrod to Moses, Christ, and Muhammad. AB06084 is also notable for its personal glimpse of ‘Abdu’l-Baha’s own distress under opposition, asking the recipient to guide the friends toward conduct that will bring comfort to his heart.

A second cluster concerns the practical shaping of Baha’i communal life. AB06331 is particularly important as a legal-historical item: it marks the first implementation in this Dispensation of the Baha’i law of inheritance and stresses the binding obligation of making a will. AB06200 calls for the composition of a “divine political history” founded on the neutrality and non-interference of the friends amid political turmoil, while AB12447 confidentially instructs that Ottoman authorities be informed of the Baha’is’ non-participation in upheavals and their loyalty to government. AB06093 is significant for its statement that in Egypt and nearby regions the Blessed Beauty had, for reasons of wisdom, completely prohibited verbal teaching, placing emphasis instead on conduct as proof. AB06029, addressed to Amatu’l-Baha, gives rare practical instructions concerning Mirza Abu’l-Fadl’s health and literary work, kindness to visiting Americans, and prudence in speaking about the “Centre of Sedition.”

Several items stand out for their treatment of teaching, women, pilgrimage, and martyrdom. AB06361 praises a teaching journey from London to Holland in terms comparable to apostolic journeys of Paul and Peter, while AB06451 urges the composition of a book setting forth proofs for the Cause in the modern century. AB06487 praises an assembly of handmaidens for service and self-sacrifice, AB06395 calls a woman to arise with firmness and tolerance, and AB06316 offers the striking image of women in this age charging forth “like conquering lions” in the arena of divine knowledge. Pilgrimage and service are paired in AB06190 and AB06247: attainment to the Holy Threshold is exalted, yet residence near the sacred precincts must give way to sacrifice, hardship, and service in Iran. Martyrdom and sacred memory appear in AB06097, AB06155, AB06523, and AB11924, including the remarkable promise in AB06523 that kings will one day seek blessing from the dust of a martyr. Other distinctive doctrinal or devotional pieces include AB06311 on human reality as the isthmus between the highest and lowest stations, AB06164 on guidance as sheer divine gift beyond capacity or request, and AB06300 on believers becoming radiant lamps through the Qur’anic Verse of Light.

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AB11925

To: Mirza Muhammad Hasan Adib, in Tihiran

- 1 O thou whom God hath chosen through His grace and bounty! Another letter was sent but was lost on the way. Although correspondence is cut off, hearts are connected and spirits are gathered together. This separation and remoteness exists in the earthly world, not in the pure soul and spirit.
- 2 In any case, it is hoped that effort will be made in whatever is necessary and befitting so that the friends will not falter and the candle in every gathering will remain lit, otherwise the world will grow dark. Today a world-illuminating effort is needed so that young children will be educated, otherwise the inhabited House will be laid waste through negligence.
- 3 O ye friends of heart and soul, strive for prosperity so the foundation may reach completion. Not a moment passes except that I remember thy face and character and become joy-filled.

1 یا من اختاره الله بفضلہ و جودہ نامہ دیگر
ارسال شد ولی در راه مفقود گردید هرچند
مکاتبه مقطوع ولی قلوب مربوط و ارواح
مجنّده و مجموع این دوری و مہجوری در جهان
خاکست نہ در جان و روان پاک

2 باری امید چنانست کہ در آنچه باید و شاید
ہمت رود تا یاران فتور ننمایند و شمع در ہر انجمن
روشن باشد والاّ جهان تیرہ گردد امروز ہمت
جهانافروز لازم تا طفلان نوآموز تربیت شوند
و از فتور بیت معمور ویران گردد

3 ای یاران دل و جان در آبادی کوشید تا بنیان
پایان رسد آئی نمیگذرد مگر آنکہ بیاد روی و
خوی تو افتم و مسرور گردم

BRL_DAK#0295

AB06134

To: Mirza Naim Sidihi, in Tihiran

- 1 O thou who art firm in the Covenant! Thy poem was reviewed and its utmost eloquence and fluency in expression was clear and evident, becoming the cause of joy and gladness. Its perusal brought forth delight, spirit and fragrance, for it indicated the attributes and praises of the Most Glorious Beauty and the Most Exalted Lord.
- 2 This is the greatest gift, for whenever the name of that Peerless Beloved passes over any tongue, it bestows spiritual wine and divine exhilaration - how much more so with divine odes and praises!

1 ای ثابت بر پیمان منظومہ آن جناب ملاحظہ
گردید و نہایت بلاغت و فصاحت در بیان
واضح و آشکار سبب سرور و حور گشت و
ملاحظہ اش مورث فرح و روح و ریحان گردید
زیرا دلالت بر نعوت و محامد جمال اہی و ربّ
اعلیٰ مینمود

2 و این مہبت کبریست و نام آن دلبر یگذا از ہر
زبانی بگذرد چون صہبای روحانی نشئہ رحمانی
بخشد تا چہ رسد بہ قصائد و نعوت الہی

- 3 I beseech from the infinite bounty of the Lord God that like unto the bird of dawn in the rose-garden, thou mayest open thy tongue in the praises and attributes of the All-Glorious in the melodies of the Abha Kingdom, fulfill the requirements of eloquence and fluency, and acquit thyself well.
- 4 And upon thee be greetings and praise.

3 از فضل بی‌نهایتی حضرت یزدان می‌طلبم که مانند مرغ سحر در گلشن به ترانه ملکوت ابدی در محامد و نعوت حضرت کبریا لسان بگشائی و حق فصاحت و بلاغت بدهی و از عهده برآئی

4 و علیک التّحیّة و التّناء

INBA85:195, AHT.008, AHT.184a,
AHB_130BE #07-08 p.15, TSQA3.556

AB06086

To: Muhammad Ali Kashani, in Tihiran

- 1 O servant of the Divine Oneness! These are days of test and trial, and the armies of doubt are spreading. The whirlwind of wavering blows fiercely, and the storm of breaking the Covenant, abandoning the clear texts and clinging to ambiguous verses is at its most turbulent. Keep your footing firm and make your steps steady. Take the cup of the Covenant in hand and dance drunk in the arena, crying out: "This Covenant is the Covenant of Alast, and this pledge is the pledge of the Luminary of the horizons!"
- 2 O you novelty-seekers, count it not easy, and O you weak ones, tear not your own veil! This foundation is from the Mighty Lord - it is solid and impregnable. This is the Day when "man shall flee from his mother and his father and his sister and his brother."
- 3 Glory be to God! Though outwardly you are distant and removed, you are closer than the closest ones.

1 ای بنده حضرت احدیت ایام افتتان است و جنود شبهات در انتشار گردباد تزلزل در شدت هیولست و طوفان نقض میثاق و ترک محکمات و تمسک بمتشابهات در نهایت تهیج پای مستحکم دار و قدم ثابت کن و جام عهد بدست آر و سرمست رقص در میدان کن و فریاد برآر این عهد عهد الست است و این میثاق میثاق نیر آفاق

2 ای نوهوسان آسان شمارید و ای سست عنصران پرده خود مدرید این بنیان خداوند عظیم است متین و حصین است و یوم یفر المرء من امه و ابیه و اخته و اخیه است

3 سبحان الله اگرچه بظاهر دور و مهجوری ولی نزدیکتر از نزدیکان دوری

INBA17:048, MMK6#580

AB06150*To: Muhammad Ali Kashani, in Tihiran*

- 1 O thou who art firm in the Covenant and steadfast in the Testament! 1 ای ثابت بر عهد و راسخ در میثاق
- 2 The numerous expressive letters which issued forth from the source of attraction to the divine fragrances arrived in succession, and their contents were sweet as honey and sugar, for the lights of steadfastness were shining and brilliant from the dawning-place of their phrases, and the realities of knowledge were clear and manifest from their meanings and expression. The words bore the qualities of the speaker, and hearts were affected by their content. 2 مکاتیب متعدده ناطقه که از مصدر انجذاب بنفحات الله صادر متتابع واصل و مضامین شهد و شیرین و شکرین بود چه که انوار استقامت از مطلع عبارت ساطع و لامع و حقائق عرفان از معانی و بیان واضح و باهر کلام صفت متکلم بود و از مضمون قلوب متأثر گردید
- 3 Every garden has its fragrance and every rose-garden its perfume. From the meadows of the hearts of the friends wafts a musk-laden breeze, and from the flower-garden of the hearts of the loved ones passes an ambergris-scented zephyr. 3 هر بوستانی رائحه‌ئی دارد و هر گلستانی فائحه‌ئی از ریاض قلوب یاران نفحه‌ء مشکبار بوزد و از گلزار فؤاد دوستان نسیم عنبربار مرور نماید
- 4 O Lord! Keep this self-sacrificing servant safe and protected in the shelter of Thy Kingdom of Abha, and make him joyous and delighted in the shade of Thy Most Glorious Tree. Grant him the power of unity and the sign of oneness, and make all his family, children and friends dear to Thee. 4 ای پروردگار این بندهء جان‌نثار را در پناه ملکوت ابهایت محفوظ و مصون دار و در ظل شجرهء انیسایت محظوظ و مسرور قوت توحید بخش و آیت تفرید فرما و جمیع اهل و اطفال و یارانش را دوست دار

INBA17:064, MJMJ2.038ax, MMG2#408
p.454x

AB09716*To: Muhammad Hasan brother of Muhammad+IA3302 Ali, in Tihiran*

- 1 O thou who hast turned with thy whole being unto God! Although 'Abdu'l-Baha hath been greatly remiss in writing, the illumined hearts of the friends are aware that not for a moment doth forgetfulness occur. 1 یا من توجه بکلیته الی الله هرچند در تحریر تفصیر عبداله‌آء بسیار است ولی قلب منیر یاران آگاه که دقیقه‌ئی نسیان حاصل نه
- 2 At all times do I engage in supplication, saying: O Thou peerless Lord! Nurture these righteous souls within the shelter of Thy bounty and free these lovers from attachment to all except Thyself. At every turn refresh them from the dew-filled rainclouds of Thy bounty and with each breath waft unto them the 2 در جمیع اوقات بمناجات پردازم که ای پروردگار بی‌انبار آن ابرار را در ظل عنایت پرورش ده و آن احرار را از جمیع قیودات آزاد فرما و در هر دمی شبنمی از رشحات ابر عنایت عطا فرما و در هر نفسی نفحهء مشکین نفسی بر مشامشان

fragrances of musk, that their hearts may grow in spirit and their souls in love, and that like unto a raging fire, they may blaze with Thine ardour.

- 3 Verily, Thou art the Mighty and the Powerful. And Thou art the All-Seeing, the All-Merciful, the Bestower of all things.

عرضه دار تا به جان و دل بجهت روح و ریحان
یابند و مانند نار موقده در نهایت التهاب بآتش
عشقت افروزند

3 توئی مقتدر و توانا و توئی کریم و رحیم و یبنا

INBA85:116, MMK2#007 p.004x,
MJMJ2.036x, MMG2#027 p.028x

AB06114

To: Muhammad Mihdi Muayyad, in Tihiran

- 1 O pure soul! Be not grieved and heartbroken; nor be wounded and disconsolate. This world of dust is the place where thorns and thistles grow, and fragrant herbs and flowers as well. Yet how swiftly this can change, and its peace is suddenly reversed. At one moment, musk-laden breezes waft; at another noxious substances destroy. In one state, it is spring flourishing; in another, autumn declining. Therefore, there is no constancy in any of its states.

1 ای پاک جان محزون مباش دلتون مگرد اندوه
مدار مجروح مشو عالم خاک منبت خار و
خاشاک است و گل و ریاحین عطرناک ولی
سریع الانقلاب است و راحتش وقتی بغی
الانقلاب دمی نفحه مشکار وزد و نفسی ستموم
جانگداز گهی بهار شود و دمی خزان اکدار لهذا
در هیچ حالی برقرار نه

- 2 If after enjoying its sweet nectar, thou art stung by its poison, fear not. It is possible to taste its sugar and honey again. But thou must, through the assistance and bountiful favor of God, remain in one state, and bear witness to the verse: "No change is there in the creation of God." Suffer thyself to become spiritual, merciful, radiant, and heavenly. Then all times will be pleasing and delightful, and every cup will be as honey and sugar.

2 اگر بعد از نوش نیش پیش آمد اندیشه منما
باز شهد و شکر میسر گردد ولی تو باید به عون
و عنایت حق بر حالت واحده باشی لا تبدیل
خالق الله گوئی روحانی گردی و روحانی و نورانی
و آسمانی آنوقت همه اوقات خوش و دلکش
است و هر جامی شهد و شکر

- 3 Upon thee be salutations and praise.

3 و علیک التحية و الثناء

BShN.140.206, BShN.144.206, MHT2.122

AB06186*To: Nazir, Muhammad Sadiq et al., in Tihiran*

- 1 O two faithful servants of the Abha Beauty! Praise be to God, you are speaking and in harmony, and like a tall palm tree you have brought forth good fruit in service, and in the divine garden you have planted a fruitful tree. You have made Saturday, like Friday, blessed and auspicious for teaching the Cause of God. You opened the door of teaching in your home and carried away the ball of precedence from the field of endeavor. At the threshold of Truth you became renowned for service to the Absolute Beauty and became the focus of the glance of favor. In gratitude for this success, consider each day of teaching blessed with perfect enthusiasm and warmth, like Naw-Ruz day, so that the light of truth may illumine the world.

- 2 And upon you be greetings and praise.

1 ای دو بندهٔ صادق جمال ابهی الحمد لله ناطقید و موافق و مانند نخل باسق ثمرهٔ طیبه خدمت ببار آورده‌اید و در باغ الهی شجرهٔ مثمره کشته‌اید یوم شنبه را مانند روز آدینه بتبلیغ امر الله مبارک و پریمیمنت نموده‌اید در خانه باب تبلیغ گشودید و گوی سبقت از میدان همت ربودید در آستان حق بخادمی جمال مطلق مشهور گشتید و منظور نظر عنایت شدید بشکرانهٔ این موفقیت در کمال شوق و گرمی هر یوم تبلیغ را مبارک و مانند روز نوروز فیروز شمارید تا نور حقیقت جهان‌افروز گردد

2 و علیک التَّحیَّة و الثَّناء

MKT8.082b

AB06097*To: Rashid Jamshid Hazari Parsi, in Tihiran*

- 1 O servant of the Threshold of God!
- 2 Although the Persians traversed the desert of abasement and humiliation for one thousand three hundred years, yet praise be to God, they finally attained to everlasting glory. After degradation they achieved nobility, and following lowliness they hastened to the zenith of heaven and found their way to the supreme realm.
- 3 Your letter was received. Your sincerity of purpose and desire for martyrdom are worthy of praise. However, this condition itself is the very essence of martyrdom. Give thanks to God that you possess such a way and conduct, that you have achieved such heavenly attraction in your heart, and that you have been blessed with such a joyous state.
- 4 This desire of yours is 'Abdu'l-Baha's greatest wish. We hope that we both may achieve it. The portrait of your appealing

1 ای بندهٔ درگاه یزدان

2 فارسیان هرچند هزار و سیصد سال بادیهٔ ذلت و هوان پیمودند ولی الحمد لله عاقبت بعزت جاودان رسیدند بعد از خواری بزرگواری رسیدند و پس از پستی باوج آسمانی شتافتند و بعالم بالا راه یافتند

3 نامهٔ شما رسید خلوص نیت و خواهش شهادت سزاوار ستایش است ولی اِیْخالت خود عین شهادتست شکر کن خدا را که چنین روش و سلوکی داری و چنین الجذاب آسمانی در دل حاصل نمودی و بچنین حالت خوشی موفق گشتی

4 این آرزوی تو اعظم آرزوی عبدالبهاست امیدواریم که هردو بان موفق شویم شمائل روی دلجویت که در ضمن مکتوب ارسال نمودی

countenance that you sent with your letter brought great joy to behold. May your soul be happy!

مشاهده‌اش بسیار سبب سرور شد جانت خوش باد

ALPA.083b, YARP2.099 p.124

AB06232

To: Sina, in Tihiran

- 1 O Sina-yi-Ishraq! Blessed art thou for having become the dawning-place of the lights of the love of God and the rising-point of the rays of the remembrance of God, inasmuch as thou hast striven with heart and soul to diffuse the sweet savors of God and hast drunk from the chalice of steadfastness in the Covenant and Testament of God.

1 ای سیناء اشراق خوشا بحال تو که محلّ تجلّی انوار محبت الله گشتی و مطلع سطوع اشعه ذکر الله چه که بجان در نشر نفحات الله کوشیدی و از کأس ثبوت بر عهد و میثاق الله نوشیدی
- 2 In divine love thou hast rent thy garment and collar, and, distracted and bewildered, hast run in the wilderness of attraction, hast severed thyself from all save the Friend, and hast reached the destined goal. Blessed art thou! Blessed art thou! May thy countenance be illumined in the Abha Kingdom.

2 در عشق الهی جامه و گریبان دریدی و واله و شیدا در صحرای انجذاب دویدی و از غیر دوست بریدی و بسر منزل مقصود رسیدی خوشا بحال تو خوشا بحال تو رویت در ملکوت ابهی روشن باد
- 3 I swear by the Ancient Beauty - may my spirit be sacrificed for the dust of the footsteps of His loved ones - that today whoever arises to serve the Cause and to waft the fragrances of the All-Merciful upon hearts, the hosts of the Kingdom of sanctification of His Holiness, the One, will successively rush forth and become as shooting stars against the chiefs of heedlessness and ignorance.

3 قسم به جمال قدم روحی لثراب اقدام احبائه فدا که الیوم هر نفسی بر خدمت امر و هبوب نسائم رحمن بر قلوب قیام نماید جنود ملکوت تقدیس حضرت احدیت پاپی هجوم نماید و رجوم صنادید غفلت و جهل گردد
- 4 And glory be upon thee.

4 و البهاء علیک

MKT8.115a

AB06075*To: Siyyid Hashim son of Ali Naqi, in Tihiran*

- 1 O servant of Baha! Truly you are the honored son of that noble one and the distinguished son-in-law of Samandar. You are born of the essence of soul and heart, not merely of water and clay. The secret of your father and the light of that pure gem's eyes is well-pleased and joyful with you in the Abha Kingdom, and in the Supreme Concourse he takes pride in such a son who is firm in the Covenant.
- 2 Give thanks to God that you have made your father's brilliant lamp radiant and illumined the glass of that family. This light is the radiance of love for the Abha Beauty, this oil is the knowledge of the Supreme Lord, this wick is the heart drawn to the Beauty of God, and this lamp is the face adorned with the radiance of the All-Merciful.
- 3 And upon you be the Most Glorious Glory!

1 ای بندهٔ بها حقاً که نجل مبیّل آن بزرگواری
و صهر جلیل سمندر نار از عنصر جان و دل
منبعثی نه مجرد آب و گل سرِ پدری و نور دیدهٔ
آن پاک گهر در ملکوت ابهی از تو خوشنود و
شادمانست و در ملأ اعلیٰ متباهی باین پسر ثابت
بر پیمان

2 شکر کن خدا را که سراج پدر بهّاج را وهّاج
نمودی و زجاج آنخاندانرا منور کردی این نور پرتو
محبت جمال ابدیست و این دُهن معرفت حضرت
کبریّآ و این فتیل قلب منجذب بجمال الله و این
قندیل رخ مزین بنضرهٔ رحمن

3 و علیک البهّاء الابهی

INBA17:111

AB06104*To: Siyyid Sadiq, in Tihiran*

- 1 O faithful servant of Truth! You are mentioned in the presence of the divine friends and accepted in the gathering of spiritual companions. If you observe any harshness or severity from the friends, be thankful that you have come to their attention and notice. They say that Layli would fill others' cups with sweet syrup but would break Majnun's cup. When they asked Majnun about this, he said this was a sign of attention and love. Therefore, do not be saddened but rather be grateful that your name passes across the friends' lips. Be a servant to the friends and dust at the feet of the loved ones.
- 2 And regarding the levels of knowledge and expression, express whatever has issued from this Pen, for everyone is commanded

1 ای بندهٔ صادق حقّ در ساحت یاران الهی
مذکوری و در انجمن دوستان معنوی مقبول
از یاران حدّتی بینی و یا شدّتی ملاحظه
کنی شکر کن که ملحوظ نظرشان گشتی و
منظور بصرشان گویند که لیلی اقداح دیگران
پر از حلّوای شکرین مینمود و کاسهٔ مجنون
میشکست چون از مجنون پرسیدند گفت این
دلیل عنایت و محبت است لهذا شما محزون
مشوید بلکه ممنون گردید که نامتان بر زبان
یاران میگردد بندهٔ دوستان باش و خاک پای
یاران

2 و در مراتب عرفان و بیان آنچه از این قلم صادر
بیان کن چه که هر کس بآن مأمور تا کلّ در

to this, so that all may gather beneath the shade of one word, for the point of reference today is clearly designated.

ظللّ کلمهء واحده جمع گردند چه که مرجع کلّ
الیوم منصوب است

MKT6.033, MSHR3.059x

AB06487

To: Spiritual Assembly of Tihiran, Womens Committee

- 1 O handmaidens of the All-Merciful! Upon you be glory and eternal honor in the first creation and everlasting bounty in the next creation, for God has chosen you for the service of His Cause and the exaltation of His Word among all peoples. Is there any bounty greater than this? No, by the Lord of the highest heavens! It is the most glorious gem that will shine upon the crown of glory throughout all ages and centuries.
- 2 O handmaidens of the All-Merciful! Out of exceeding joy, raise the anthem of thanksgiving to the Kingdom of the All-Forgiving Lord, for praise be to God, in this Day of the Covenant you are firm in the Cause of the Luminary of the horizons and are self-sacrificing in the path of the Most Glorious Beauty, the Lord of the Daybreak - may my spirit be a sacrifice for His loved ones. I hope that Assembly will ever be illumined and that the sweet fragrances of the Most Great Guidance will perfume its atmosphere. And upon you be the Most Glorious Glory.
- 3 Due to lack of time, this has been written briefly. Please excuse me.

1 یا اماء الرحمن علیکنّ البهّاء ولیکنّ العزّة الأبدیّة
فی النّشئة الأولى و الموهبة السّرمدیة فی النّشئة
الأخری بما اصطفاکنّ الله لخدمة امره و اعلاء
کلمته بین الوری فهل من موهبة اعظم من هذا
لا وربّ السّماوات العلی أنّها ابهی جوهرة تتلألأ
علی اکلیل المجد علی ممرّ القرون و الأعصار

2 ای اماء رجمن از فرط سرور آهنگ شکرانه
بملکوت ربّ غفور برسانید که الحمد لله در
یوم میثاق ثابت بر امر نیر آفاقید و جانفشان در
سبیل جمال ابهی ربّ الاشراف روحی لأحبائه
الفداء امیدوارم که آنخفل همواره منور گردد و
نفحات طیّبه هدایت کبری مشامها را معطر
نماید و علیکنّ البهّاء الأبهی

3 از عدم فرصت مختصر مرقوم گردید معذور دارید

MKT7.190

AB12449

To: Varga, Azizullah et al., in Tihran

O ye three souls who are near to the Divine Threshold! That which ye had written was noted. Ye are right, and I too have the utmost love for you. However, at present wisdom requireth that Aqa 'Azizu'llah occupy himself with his profession with the utmost zeal, faithfulness and dedication, and that Mirza Valiyu'llah likewise strive with perfect dedication in the pursuit of the arts and sciences, and that Aqa Mirza Fadlu'llah also engage in some occupation or work. Meanwhile, let all promote the Cause of God through their words, deeds, conduct and character, until such time as wisdom calleth for their presence. I continually make supplications and entreaties on your behalf and beg for confirmations. And upon you be the glory of the All-Glorious.

ای سه نفس مقرب درگاه کبریا آنچه مرقوم نموده بودید ملاحظه گردید حق یا شماست و من نیز در نهایت محبت بشما هستم اما الآن حکمت چنین اقتضا مینماید که آقا عزیزالله بشغل خویش در نهایت غیرت و صداقت و همت مشغول باشند و جناب میرزا ولی الله نیز بکمال همت در تحصیل فنون بکوشند و جناب آقا میرزا فضل الله نیز بشغل و عملی مشغول شوند و در ضمن کل بقول و عمل و رفتار و اخلاق ترویج امر الله نمایند تا وقتی که حکمت اقتضای حضور نماید من دائماً در حق شما عجز و نیاز نمایم و طلب تأیید کنم و البهآء علیکم

INBA85:511a, BRL_DAK#1047

AB06331

To: Wife of Ali Muhammad Kashipaz et al., in Tihran

- 1 O ye the relatives of that servant of God!
- 2 Give thanks unto God that ye have been successful in distributing the inheritance in the manner laid down by Him. This is the first time in this great Cycle that an inheritance hath been so distributed. God willing, all will follow your example in carrying this law into effect.
- 3 In this connection, it should be noted that the question of the will is of extreme importance: everyone should devote the most serious attention to drawing up a will, so that there should be no one who doth not have a will. This is one of the binding laws of this mighty Dispensation. We ask God to bestow a blessing upon your affairs so that they may prosper abundantly.
- 4 Upon you be greeting and praise.

BRL_UHJ1996-07-01#1

- 1 ای منتسبین آن بنده الهی
- 2 حمد کنید خدا را که موفق بر تقسیم میراث بما انزله الله شدید این اول تقسیمست که در این کور عظیم گشته انشاء الله کل بشما اقتدا نموده مجری خواهند داشت
- 3 بمناسبت ذکر میشود که مسئله وصیت بسیار مهمست نهایت اهتمام را هر نفسی باید در تنظیم وصیتنامه بنماید که کسی بدون وصیتنامه نباشد این از احکام قاطعه این دور عظیمست از خدا میطلبیم که برکتی در امور عنایت فرماید و سبب ربح موفور شود
- 4 و علیکم التحية و التناء

INBA17:079

AB05994

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

- 1 O God! O Forgiver of errors and Pardoner of sins and wrong-doings! You forgive whomsoever You wish through Your all-embracing mercy and Your resplendent compassion. I beseech You with all shame and modesty, despite the errors that have proceeded from me, to intercede before You that You may pardon these souls and forgive their misdeeds and shelter them in the protection of Your supreme mercy.
- 2 O Lord! They have none except You, and none can aid them except You, and none can deliver them except You.
- 3 O Lord! Have mercy upon them through Your grace and favors, and lift them from the abyss of deprivation, and save them from the chasm of separation, and cause them to enter the Garden of Paradise, and grant them the chalice of pardon and beneficence.
- 4 Verily You are the Kind, the Merciful, the Compassionate, and verily You are the Forgiving, the Loving, the Helper.

اللَّهُمَّ يَا غَافِرَ الْخَطَاةِ وَغَافِيَ الذُّنُوبِ وَالْآثَامِ تَغْفِرُ
مَنْ تَشَاءُ بِرَحْمَتِكَ الْوَاسِعَةِ وَرَحْمَانِيَّتِكَ السَّاطِعَةِ
أَتِي اتَضَرَّعُ إِلَيْكَ بِكُلِّ نَجَلٍ وَحَيَاءٍ تَمَّا صَدَرَ
مَنِّي الْخَطَاءُ مَعَ ذَلِكَ أَشْفَعُ عِنْدَكَ أَنْ تَعْفُو عَن
هَؤُلَاءِ وَتَغْفِرَ لَهُمُ السَّيِّئَاتِ وَتَجِيرَهُمْ فِي جِوَارِ
رَحْمَتِكَ الْكُبْرَى

رَبِّ لَيْسَ لَهُمْ إِلَّا أَنْتَ وَلَا يَغِيثُهُمْ إِلَّا أَنْتَ وَ
لَا يَنْقُذُهُمْ إِلَّا أَنْتَ

رَبِّ ارْحَمِهِمْ بِفَضْلِكَ وَطَافِكَ وَانْشَلِهِمْ
مِنْ وَهْدَةِ الْحَرَمَانِ وَنَجِّهِمْ مِنْ هَاوِيَةِ الْمَجْرَانِ
وَادْخُلِهِمْ جَنَّةَ الرِّضْوَانِ وَآتِهِمْ كَأْسَ الْعَفْوِ وَ
الْأَحْسَانِ

أَنْتَ أَنْتَ اللَّطِيفُ الرَّحِيمُ الرَّحْمَنُ وَأَنْتَ أَنْتَ
الْغَفُورُ الْوَدُودُ الْمُسْتَعَانُ

BSHN.140.248, BSHN.144.248, MHT2.112

AB12429

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

- 1 O branch ascended upon the Blessed Tree! In these times it is essential to protect and safeguard the weak ones among the loved ones from all directions. At all times they must be educated through the fragrances of sanctification and detachment and enkindlement with the fire of love, and be reminded through divine proofs and counsels, lest their nature become extinguished.
- 2 Today one must engage in exalting the Word of God by whatever means, so that the veiled may awaken, the disturbed may find peace and stability, the dispirited may become enkindled, and the lifeless may be stirred to motion. The skin is in motion; there is no more time than this.

أَيُّهَا الْفَرْعُ الْمُتَصَاعِدُ عَلَى السَّدْرَةِ الْمُبَارَكَةِ فِي هَذِهِ الْأَيَّامِ
أَوْقَاتِ دَرْ حِفْظِ وَحَامِيَّتِ وَصِيَانَتِ ضَعْفَايَ
أَحِبًّا أَوْ جَمِيعِ جِهَاتِ لَا زَمَ وَدَرْ كُلِّ أَحْيَانٍ
بَايْدَ بِنَفَحَاتِ تَقْدِيسِ وَتَنْزِيهِ وَاشْتِعَالِ بِنَارِ مَحَبَّةٍ
تَرْيِيتِ نُمُودِ وَبِهِ دَلَائِلِ وَوَصَايَايَ الْهِىَ مُتَذَكِّرِ
كَرْدِ كِهْ مَبَادَا فَطَرْتَشَانِ مَخْمُودِ گَرْدَدِ

الْيَوْمَ بِهَرِ وَسِيلِهِ بِاعْلَايِ كَلِمَةِ اللَّهِ بَايْدَ پَرْدَاخْتِ
كِهْ مَحْتَجِبِينَ بَيَادَرِ شُونْدِ وَ مُضْطَرِبِينَ سَكُونِ
وَ اسْتَقْرَارِ يَابَنْدِ وَ افسردگانِ مُشْتَعَلِ گَرْدَنْدِ وَ
مَخْمُودَانِ مُتَحَرِّكِ شُونْدِ پُوسْتِ دَرْ حَرَكْتِ اسْتِ
فَرْصَتِ بِيَشِ از این نِهْ

3 Affairs in this Most Great Prison are in utmost constraint, and debts have accumulated. If you have anything from other sources, obtain a bank draft and send it to Aqa Muhammad Javad.

3 امور در این بجن اعظم در نهایت تنگی است و دیون متراکم اگر چنانچه چیزی از سایر جهات نزد شما باشد کاغذ بنک گرفته نزد آقا محمد جواد ارسال دارید

INBA85:287

AB06160

To: Baha'is of Vasqunigan et al., in Visqinagan Jasb

1 O ye who are firm in the Covenant!

1 ای ثابتان بر پیمان

2 The Incomparable Lord shed the light of His Covenant upon all horizons and made such a binding agreement that it brought the Concourse on High into a state of joy and rapture. All arose in thanksgiving to the Ancient Beauty, praising: "Glory be to God that He hath made His Cause firm and established His Covenant as the mightiest foundation!"

2 حضرت بیچون بنور میثاق تجلی بر آفاق نمود و چنان عهدی گرفت که ملأ اعلی را به وجد و سرور آورد و کل بشکرانه جمال قدم پرداختند که الحمد لله امرش را محکم فرمود و میثاقش را بنیان اعظم نهاد

3 He lit such a piercing flame that it prevented the satans from eavesdropping on the Concourse on High. He established such an impregnable fortress that no way remained for the violators and covenant-breakers to enter or exit. This is among the greatest gifts of the one true God - that in this Most Great Cycle such a mighty bulwark has been raised.

3 شهاب ثاقبی بر فروخت که شیاطین را از استراق سمع از ملأ اعلی منع نمود حصن حصینی تأسیس فرمود که مارقین و ناکثین را مجال دخول و خروج نماند این از اعظم مواهب خداوند یگانه است که در این دور اعظم چون سد محکم بنیان گشته

4 Consider to what degree the glorious favors of the Divine Unity extend, that He has made the path so clear, the proof so evident, and the evidence so manifest. Therefore thank God for this, for verily your Lord is the Merciful, the Compassionate.

4 ملاحظه فرمائید که عواطف جلیله حضرت احدیه بچه درجه است که چنین سبیل را واضح و برهانرا لائح و دلیل را ساطع فرمود فاشکروا الله علی ذلک ان ربکم هو الرحمن الرحیم

5 And upon you be greetings and praise.

5 و علیکم التحية و التناء

INBA84:291

AB06451

To: Hooper Harris, in Washington, DC

- 1 O thou who art rejoicing in the glad-tidings of God! Well is it with thee for having drunk from the cup of God's love and quaffed the choice wine of recognition, and been so intoxicated thereby that thou hast been drawn to, and hast drawn hearts unto, the Kingdom of God.
- 2 Therefore, at all times strive with the utmost effort to exalt the Word and illumine hearts and eyes, and dispel the thick darkness arising from error through the light of divine guidance. And if possible, write a book about this wondrous Cause, setting forth every conclusive proof and clear evidence to establish the advent of God's Kingdom in this glorious century.
- 3 I beseech God to assist thee with the breaths of the Holy Spirit and inspire thee with conclusive arguments and manifest proofs regarding the straight path and the truth of these blessed and benevolent teachings. Upon thee be greetings and praise.
- آيها المستبشر ببشارات الله هنيئاً لك بما تجرّعت
من كأس محبة الله و شربت صهبا العرفان و
اخذتك نشوتها حتى انجذبت و جذبت القلوب
الى ملكوت الله
- 2 فعليك في كلّ حين بذل الجهد الجهد في اعلاء
كلمة و تنوير القلوب و الأبصار و كشف الظلام
الحالك المنبعث من الضلال بنور هداية الله و
اذا امكنك ألف كتاباً في هذا الأمر البديع و اقم
كلّ البرهان القاطع و الدليل الواضح على اثبات
ظهور ملكوت الله في هذا القرن المجيد
- 3 و اني ارجو الله ان يؤيدك بنفثات من روح
القدس و يلمحك الحجج القاطعة و البراهين
الواضحة على استقامة هذه المحجة البيضاء و صحة
هذه التعاليم المقدسة السمحاء و عليك التحية و
الثناء

ABB.106

AB06062

To: Aqa Muhammad Husayn, in Yazd

- 1 O servant of God! It is morning and the star is rising and shining from the horizon, and 'Abdu'l-Baha dwells in the shadow of its rays. Its heat affects bodies and dispels the cold and moisture of the air. We hope that through the heat of the Sun of Truth which is rising and shining from the horizon of the Unseen, the cold and moisture of hearts and souls will likewise be dispelled, so that sacred realities may be set in motion and, through the heat of that Sun of the heaven of sanctification, may stir in such a way as to bring the world of being into motion and revolution. I swear by the Ancient Beauty, may my spirit be sacrificed for His loved ones, if but an atom receives
- 1 اي بنده الهى صبح است و كوكب مشرق از
افق طالع و لائخ و عبدالبهاء در ظل شعاع او
ساكن حرارتش تأثير باجسام مينمايد و برودت
و رطوبت هوا را زایل ميكند اميدواريم كه از
حرارت شمس حقيقت كه در افق غيب طالع
و لائخست برودت و رطوبت قلوب و افتده نيز
زائل گردد تا حقائق مقدسه بحركت آيد و از
حرارت آن آفتاب فلک تقدیس جنبش نمايد
كه عالم كون را بحركت و گردش آرد قسم بجمال
قدم روحى لأجائه الفداء اگر ذره ئى از حرارت
آن آفتاب مستفيض گردد عالم امكان را بحركت

the grace of the heat of that Sun, it will set the world of contingent being in motion and will manifest such an appearance in its rays as to become the ornament of the world of creation.

آرد و در شعاعش چنان نمایشی حاصل نماید که
زینت عالم آفرینش گردد

2 And upon you be Glory.

2 و علیک البهاء

MMK4#116 p.124

AB06311

To: Unknown, in Yazd

1 O thou who art enkindled with the fire of the love of God!

1 جناب حاجی میرزا محمد تقی طبسی علیه بهاء الله
الاء بهی هوالاء بهی ای مشتعل به نار محبت الله،

2 In the world of existence there are higher and lower stations, and the ranks of the highest heaven and the depths of hell are visible, and the zenith of virtues and the nadir of vices are proven and known. And human reality is the connecting isthmus [barzakh] and dividing line, meaning it possesses the capacity both to ascend to the highest stations and to fall to the lowest depths of destruction.

2 در عالم وجود مراتب علویّه و مراتب سفلیّه
موجود و مقامات علیّین و درکات سجّین مشهود
و اوج فضائل و حضیض رذائل مثبت و
معلوم و حقیقت انسانیّه برزخ جامع و خطّ
فاصل یعنی استعداد صعود به اعلیٰ المراتب و
هبوط به اسفل المهاک را مالک.

3 Therefore one must discover that universal force which can deliver this human reality from these destructive depths and cause it to ascend to these lofty and elevated degrees - that which can become wings for this divine bird and a guiding power for this nightingale of the garden of the All-Merciful.

3 پس باید کشف قوه کلیّه نمود که این حقیقت
انسانیّه از این درکات هالکه نجات یافته به
درجات سامیه عالیّه عروج نماید و این طیر
الهی را بال و پر گردد و این مرغ چمن رحمانی
را قوه راهبر.

4 There is no doubt that all powers are impotent save the power of the love of God which pulsates, and all wings are broken save the wing of the knowledge of God which is connected to the power of the Kingdom.

4 شبه نیست که جمیع قوا عاجز مگر قوه محبت
الله که نابض است و جمیع بالها شکسته مگر
جناح معرفت الله که به قوه ملکوت پیوسته.

YBN.069

AB06465

To: Ahmad Nabilzadiah Qazvini, in Zanjan

- 1 News has arrived of your reaching the place of sacrifice of love, the region of Zanjan, and of the attainment of spirit and fragrance for the friends. Praise be to God, you made a good intention and passed through that region and land. Today the greatest gifts are for souls who, with complete attraction, detachment, enkindlement and supplication, strive to promote the Cause of God and become the cause of joy and delight to the hearts of the friends.
- 2 Now your passing through that city is the cause of the diffusion of the fragrance of love. Therefore, with the utmost endeavor and effort, arise, that perchance that place of sacrifice may send forth the call of "O Glory of the Most Glorious!" to all regions, and that the fire of the love of God may blaze in such wise that hearts become ignited and souls become consumed by the kindled fire in the Tree of Sinai.
- 3 And upon you be Glory!

1 خبر وصول شما بقریان گاه عشق خطّه زنجان و حصول روح و ریحان از بهر یاران رسید الحمد لله قصد خیر نمودید و بآن خطّه و دیار مرور کردید الیوم اعظم مواهب از برای نفوسی است که در کمال انجذاب و انقطاع و اشتعال و ابتهال در ترویج امر الله بکوشند و سبب سرور و فرح قلوب یاران گردند

2 حال مرور شما بآن شهر سبب انتشار عطر محبت است پس در کمال سعی و جهد همت بگمارید بلکه آن مشهد فدا بندای یابهای آوازه باطراف رساند و نار محبت الله چنان شعله زند که قلوب افروخته شود و جانها بنار موقده در سدره سینا سوخته گردد

3 و علیک البهاء

AYBY.433 #155

AB06257

To: Mirza Hasan, in Zavarikh

- 1 O thou servant of the Threshold of Baha!
- 2 The forces of good and evil have raised aloft their banners in the world of humanity and, in the arena of tests and trials, are locked in battle. The light of good shineth forth from the countenances of the friends of God, even as the darkness of evil hath become manifested in the gloomy faces of the haughty and the proud. The faces of the former are the dawning place of the light of guidance, whereas the latter are the depths of utter darkness; the one is manifest light, the other is enmity, malice and spite. The former is the temple of the spirit, the latter the body of death itself. How great is the difference, how clear and evident is the distinction.
- 3 Render thanks unto God that He hath endowed thee with a radiant face, and that thou didst recognise the countenance

1 ای عبد آستان بها

2 حسن و قبح هر دو در عالم انسانی علم افراخته و در میدان امتحان جولانی ساخته نورانیت حسن در جبین مبین یاران رحمانی جلوه نموده و ظلمانیت قبح در وجه ظلمانی اهل غرور ظاهر و واضح گشته این وجه مطلع نور هدیست و آن وجه معرض ظلمت دهماء این جبین نور مبین و آن عارض معرض عداوت و بغضا و کین این هیکل روح مجسم و آن هیکل موت مشخص چه قدر تفاوت در میانست و چه قدر امتیاز واضح و عیان

of the All Merciful and remained firm and steadfast in the Covenant of God.

3 شکر کن خدا را که وجه نورانی یافتی و نضره
رحمانی شناختی و بر پیمان الهی ثابت و راسخ ماندی
و علیک التّحیّة و التّناء

MKT9.153, MMK2#068 p.052

AB06385

To: Inayatullah Isfahani, in Egypt

1 O you who are bewildered and wandering in the desert of the love of God! It has been some time since you departed, and from separation and deprivation you have pierced this frozen, dejected heart with the diamond of tearful eyes. You have neither a companion nor friend, neither an intimate nor agreeable confidant.

1 ای واله و سرگردان بادیه محبت الله مدّتیست که
رفتی و از هجران و حرمان قلب افسرده منجمد
را بالماس سرشک چشم گریان بسفتی نه همسری
و رفیقی نه مونس و مصاحبی و همدم موافقی

2 Consider how the Ancient Beauty's grace has sent you a companion and confidant, and joined His majestic help with His favor. Therefore, in gratitude for this blessing, you must counsel each other day and night, and advise what is His good pleasure, so that those two true brothers may rise and shine forth like two celestial bodies and the two stars of the zenith of mystical knowledge from the dawning-place of prosperity and success.

2 ملاحظه کن فضل جمال قدم بجفت تو مصاحب
و همدم فرستاد و عون جلال را با عنایت توأم
کرد پس بشکرانه این احسان باید شب و روز
نصیحت یکدیگر نمائید و بآنچه رضای مبارک
است وصیت کنید تا آن دو برادر حقیقی چون
دو پیکر آسمانی و فرقدان اوج عرفانی از مطلع
فلاح و نجاح بازغ و لائح شوند

3 This is the grace of the Sovereign of existence and the praised King. And glory be upon you, O you who have turned to the Lord of the invisible and visible realms.

3 اینست فضل سلطان وجود و ملوک محمود و البهاء
علیک یا من توجه الی مالک الغیب و الشهود

DUR4.408

AB06093

To: Jafar Hakkak, in Egypt

1 O servant of God! Your letter arrived and its contents were noted. Praise be to God, it indicated guidance. In gratitude for the bounty of the Most Supreme Being, you have been and continue to be in my thoughts since the time of separation.

1 ای بنده حقّ نامهات وارد و بر مضمون اطلاع
حاصل گشت الحمد لله دلالت بر هدایت مینمود
و بشکرانه موهبت حضرت احدیت از زمان
فرقت تا بحال همواره در نظر بوده و هستی

- 2 I beseech at the threshold of the All-Knowing God that you may take firm steps in the Blessed Cause, hold your head high, conduct yourself according to divine good-pleasure in all matters, and become established and eternal in this everlasting paradise.
- 3 Strive to conduct yourself among people such that your words become a decisive proof and your deeds evidence of love for the Brilliant Luminary.
- 4 In His divine and all-embracing wisdom the Blessed Beauty hath completely prohibited in Egypt and in these regions the teaching of the Faith through words. Erelong the secret wisdom of this will become apparent.
- 2 و در درگاه خداوند آگاه درخواست مینمایم که در امر مبارک قدم ثبوتی بنمائی و سر برافرازی و در جمیع شئون برضای الهی حرکت نمائی و در این جنت ابدی متوطن و مخلص گردی
- 3 در فکر آن باش که رفتاری در بین خلق محشور گردی که گفتارت نصّ قاطع باشد و کردارت دلیل بر محبت تیر ساطع
- 4 نظر بحکمت کلیّه الهیه جمال مبارک تبلیغ لسانیرا بکلی در مصر و این اطراف منع فرمودند عنقریب سر حکمتش ظاهر گردد

MKT6.161a

AB06235

To: Mirza Buzurg Afnan Alai, in Egypt

O graceful branch of the Divine Lote-Tree! What you had written was observed and noted. It became the cause of spiritual fragrance and joy, and the source of hope for attaining the gift of the All-Merciful, for the branches of the Blessed Tree must at all times and under all conditions be stirred by the sanctified breezes of the Holy Tree's root, so that the branch may follow the root and the part may derive from the whole. May every member become a manifest sign of the honored Temple and the manifestation of the embodied Spirit, so that derivative character traits may combine with hereditary qualities and become derived from the essence of soul and heart. Then will the gift of "We raised him to an exalted station" reveal its beauty and the star of favor appear from the dawning-place of grace. And glory be upon you and upon all who are firm in the Covenant.

ای شاخ لطیف از سدره الهی آنچه مرقوم نموده بودید مشاهده گردید و ملاحظه شد سبب روح و ریحان شد و باعث امیدواری حصول موهبت رحمن زیرا فروع شجره مبارکه باید در جمیع احوال و احوال بنفحات تقدیس اصل دوحه مقدسه مهتر باشند تا فرع تابع اصل باشد و جزء متفرع از کل هر عضوی آیت باهره هیکل مکرم گردد و مظهر موهبت روح مجسم تا فرعیت اخلاق با عضویت اعراف جمع گردد و متفرع از عنصر جان و دل شود آن وقت موهبت و رفعا مقاماً علیاً جمال بگشاید و کوکب عنایت از مشرق الطاف رخ بنماید و البهآء علیک و علی کل من ثبت علی الميثاق

INBA87:221a, INBA52:225

AB06029*To: Munirih Khanum, in Egypt*

O Amata'l-Baha!...

According to the news received, thou didst meet with the mother of Nasiri'd-Din Mirza and spoke well. My hope from the grace of the Blessed Beauty is that thou wilt always unloose thy tongue in setting forth proofs....

Treat Jinab-i-Aqa Mirza Abu'l-Fadl with utmost kindness. Enquire about his health. Sometime visit him thyself and ask him how much of the book he hath written and how much of it is left to be done, and let Me know.

His health is a very important matter. In this regard, try as much as possible to convince him that someone serve him at all times....

Should the Americans come, show them the utmost kindness....

When thou speakest with anyone regarding the Centre of Sedition, speak not with immense sorrow and regret, for people are weak.

LTDT.337x, LTDT.359x

AB12447*To: Azizullah Varqa, in Iran*

- ¹ O dear 'Abdu'l-Baha! Nasuhi Bey, the new ambassador of the Sublime Ottoman State, is a person of perfect integrity and loyalty to his government, and is unbiased and just. He will not fail to do whatever he can for any oppressed person. Deliver the enclosed letter to him at a time when no one, whether friend or stranger, is aware.

- ² Regarding the honored person, if possible, confidentially emphasize to them that the Baha'is took absolutely no part in these upheavals and demonstrated their goodwill and loyalty to the government with the utmost steadfastness. Among all parties, I have confidence only in this party that they show complete faithfulness and trustworthiness to the government and

¹ ای عزیز عبدالهآء نصوحی بیک سفیر جدید دولت علیه عثمانیه شخص کامل و صادق دولت متبوعه خویش است و بی غرض و عادل است و آنچه بتواند در حق هر مظلومی کوتاهی ننماید نامهء جوف را در وقتی بدون آنکه احدی از یار و اغیار احساس نماید باو برسانید

² در خصوص شخص محترم اگر ممکن است بایشان محرمانه تأکید فرمایند که بهائیان در این انقلابات ابداً مداخلهئی ننمودند و خیرخواهی و دولتخواهی در نهایت استقامت ظاهر نمودند من از جمیع احزاب جز این حزب اطمینان ندارم که در نهایت صداقت و امانت بحکومتند و

are obligated to serve and be loyal to kings, for Baha'u'llah has explicitly commanded them to do so.

مکلف به خدمت و صداقت با ملوکند زیرا
حضرت بهاءالله ایشان را بنص قاطع امر نموده

INBA85:518

AB06381

To: Unknown, in Iran

¹ O hoopoe of Solomon, invested with the majesty of God! Journey thou to the verdant Sheba and the pleasant plain. Thou shalt find it flourishing; yet there are some ruined and desolate chambers. Erect thou therein well-founded palaces, and make that heart-delighting paradise prosperous and fair. Thou shalt find a firm structure and behold a foundation reaching unto the heights of 'Illiyin.

¹ ای هدهد سلیمان پرچشمت الهی سفری بسبای
سبز و صحرای خرم نما آباد یابی ولی چند دخمه
ویران و خراب قصور معمور انشاء کن و مینوی
دلجوی آباد نما بنیان متین یابی و بنیاد اساس
علیین بینی

² Yet a scheming mouse moveth about the precincts of that prosperous place, and from time to time seeketh to send some message and communication, that it may turn it into a buried ruin and make it desolate; for it is an ill-omened owl, seeking a weak-founded waste, and not a flourishing habitation. Should it enter that verdant abode, it would render it demolished, buried, ruined, and brought to naught.

² ولی فارهء مدبری در حوالی آن معموره در
حرکت و گاهی پیام و پیغامی خواهد تا مطموره
کند و مخروبه نماید چه که بوم مشئوم است و
ویرانهء سست بنیاد جوید نه خرم آباد و اگر در
خرم آید مهدوم و مطمور و مخروب عدم کند

³ Therefore keep those friends awake, and make those nightingales aware of the talons of the ill-starred raven, full of wing and feather, lest, through the croaking of the rook and the cawing of the crow, they be veiled from the nightingale of the garden.

³ پس آن یاران را بیدار دار و آن عندلیبان را باخبر
از چنگال غراب منحوس پروبال که مبادا از
نعیب زاغ و نعیق کلاغ محتجب از بلبل باغ شوند

INBA17:256

AB06109

To: Father of Muhammad Ali Sarvistani, in Iraq

- 1 O servant of God! Your pure-hearted son traversed the desert until he prostrated his face upon the sacred dust of the Holy Threshold and perfumed his nostrils in that luminous place. There he opened his tongue in supplication and entreaty and sought assistance and bounty for you. This son has fulfilled his duty of thankfulness for the kindnesses of his father.
- 2 Now the father must show the utmost kindness to him and bestow endless favor, and pray day and night and seek divine confirmation so that the son may become like the trees of paradise - a fruitful tree adorned with leaves, blossoms and fruit, appearing in the streams of the Most Glorious Garden with perfect freshness and verdure.
- 3 And upon you be greetings and praise.

1 ای بنده یزدان پسر پاک گهرت بادیه پیود تاریخ
بخاک پاک آستان مقدس بسود و مشام معطر
فرمود در آن مقام نورانی زبان به عجز و نیاز
گشود و طلب عون و عنایت از برای تو نمود این
پسر از عهده شکرانه الطاف پدر بدرآمد

2 حال باید پدر بغایت باو مهربان گردد و لطف
بی پایان مبذول دارد و شب و روز دعا کند
و طلب توفیق نماید تا پسر مانند اشجار فردوس
درختی پربارور گردد و به برگ و شکوفه و ثمر
مزین شود و در جویبار جنت ابدی در نهایت تر
و تازگی جلوه نماید

3 و علیک التحية و الثناء

INBA87:258b, INBA52:262

AB06164

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

- 1 O thou flame of the fire of the love of God!
- 2 There is a grace and mercy in existence which can be requested, and this is mostly according to capacity and seeking. And there is a bounty and generosity which depends neither on capacity and receptivity nor on asking and requesting, but is purely a gift. Divine guidance and compassionate favors and spiritual outpourings from the Lord are purely of the bestowals of sheer gift and absolute grant, for the essences in the shells of existence did not deserve this hidden pearl, and the manifestations of being did not and do not deserve this bounty of the Sovereign of existence. This outpouring was purely through grace and favor.

1 ای جذوه نار محبت الله

2 فضل و رحمتی در وجود است که مسئولست و
این اغلب بحسب استعداد و طلب است و فضل
و جودیت که نه به استعداد و قابلیت است و
نه به طلب و سؤال بلکه صرف موهبت است
هدایت الهیه و عواطف رحمانیه و فیوضات
عرفانیه ربانیه از تعلقات موهبت صرفه و
منحه محضه است چه که جواهر اصداف
وجود استحقاق این لؤلؤ مکنونرا نداشتند و
مظاهر شهود لیاقت این فضل سلطان وجود را
نداشته و ندارند محض فضل و عنایت این فیض
افاضه گردید

- 3 Therefore the believers in God must offer a hundred thousand thanks and praise in every moment that they have become the manifestations of such bestowal from the Sovereign of Creation.

3 پس مؤمنین بالله در هر دقیقه‌ی صد هزار شکر و حمد باید بجای آرند که مظهر چنین بخشایش سلطان آفرینش شدند

PYB#184 p.04, PYK.247

AB06190

To: Alaqlband, Ghulam-Husayn (Qazvin) et al., in Palestine

- 1 O ye two sweet-scented pilgrims! Praise the Adored One that you have attained the ultimate goal of the essences of existence. You traversed plain and desert, mountain and sea, and arrived at the true Ka'bah, the destination of the Beloved. You circum-ambulated around the center of infinite circles and perfumed your nostrils with the holy fragrances of the sacred dust. You made the dust of the blessed threshold the kohl of your eyes and watered and irrigated the illumined garden.
- 2 Though the worth and station of this bounty and gift is not known now, yet ere long its effects shall become manifest and its lights brilliant. Its candle shall shine forth and its fire shall blaze in the heart of the horizons.
- 3 In any case, offer a hundred thousand thanks in every breath that you have been assisted to attain this most great gift.

1 ای دو زائر مشکین نفس حمد کنید حضرت معبود را که بمنتهای مقصود جواهر وجود فائز گردیدید دشت و صحرا و کوه و دریا قطع نمودید و بکعبه حقیقی سرمزل جانان وارد گشتید حول مرکز دوائر غیرمتناهی طواف نمودید و مشام بنفحات قدس تربت مقدسه معطر گردید خاک آستان مبارک را کحل الجواهر بصر نمودید و روضه منوره را سقایت و آبیاری کردید

2 این فضل و موهبت هرچند حال قدر و مقامش معلوم نیست ولی عنقریب آثارش ظاهر گردد و انوارش یاهر شود شمعش اشراق نماید و آتشش در قلب آفاق شعله زند

3 باری در هر دم صد هزار شکر نمائید که باین موهبت کبری موفق گردیدید

MKT6.041

AB06247

To: Ibrahim Munir Divan, in Palestine

- 1 O you who circle the Kaaba of mystical knowledge! For some time now you have been residing, visiting, circumambulating and moving about in these regions - in the Blessed Spot and its surroundings and around the Aqsa Mosque - and you have attained the honor of proximity.

1 ای طائف کعبه عرفان چندیست که در این صنفحات در بقعه مبارکه و اطراف آن و ماحول مسجد اقصی اقامت و زیارت و طواف و حرکت مینمائی و بشرف مجاورت فائزی

- 2 But now is the time for sacrifice, hardship and service, not for settling down and comfort. Therefore, return to the regions of Iran and go back to your familiar homeland.
- 3 Strive in the path of the Compassionate Lord, that perhaps through your conduct and behavior, character and disposition, speech, humility and submissiveness, lowliness and supplication, you may become the cause of remembrance, devotion and awakening of some souls, and become a sign of the mercy of the Lord of Might, and a cause of guidance.
- 4 This servant wrote this letter about you with complete satisfaction. And upon you be glory.

2 ولی حال وقت جانفشانی و زحمت و خدمت
است نه سکونت و راحت لهذا بصفحات ایران
مراجعت نما و بوطن مألوف معاودت کن

3 و در سبیل ربّ رؤوف بکوش تا بلکه به روش
و رفتار و خلق و خوی و گفتار و خضوع و
خشوع و عجز و ابتهال سبب تذکر و تبتّل و تنبّه
بعضی از نفوس گردی و آیت رحمت ربّ العزّت
گردی و سبب هدایت شوی

4 و این عبد در کمال رضایت از شما بنگارش این
ورقه پرداخت و علیک البهاء

MKT8.119a

ABU2079

Words to Mr MacNutt

Say, O people! Can the mosquito of violation withstand the eagle of the Testament? No, by the Orb of Effulgence!

Or can the fly of impotence and the spider of superstition repel the Birds of the Kingdom, soaring high in the space of the Gift of God?

Can the gloomy darkness oppose the lights whereby the heaven and the earth are illumined? No, by no means! Verily, the obstinate Nimrod with the power of his armies could not resist the Affectionate Friend (Abraham). The fierce Pharaoh with the power of steel could not repel the Glorious Moses. The obstinate Jews were capable were not capable of extinguishing the Praised Light, the promised Christ. And the communities in Mecca and Medina could not quench that Fire enkindled on Mount Paran. (This Fire signifies the appearance of Mohammed - May the peace of God be upon Him! Paran is a mountain near Mecca.)

By My Lord, the Merciful, all their exertions proved in vain and the host of God made them as dispersed dust. They found all their houses void, their country forsaken, their thrones upset, their trees uprooted, and so on.

PN_unsorted p013, BSTW#350

AB06207*To: Mirza Ibrahim (Nayriz) et al.*

- 1 O Ye beloved friends of His Beauty! God has made the love of His friends as equal to the love of Himself and the showing of kindness to His friends, as equal to service to the Creator.
- 2 Therefore, Ye should love the friends with all your hearts and souls and offer up your lives for one another. Deny them not any service. Do not consider any hardship to be too difficult. Let each one become the beloved of one and all, and the object of one another's attention. This is the requirement of love and the foundation of amity.
- 3 O Thou loving father, O thou well beloved sons. Praise God that all of you are under the Shelter of God and united in spirit.

NYR#163

LMA2.449, NYR#163

AB06515*To: Aqa Ali Aqa of Shiraz*

- 1 O thou who hast been honored to prostrate thy face in the dust of the Supreme Threshold! Thou didst present thyself at the Threshold of the Lord of Mankind and didst perfume thy face and hair with that pure dust, and didst turn toward the Kingdom, and didst supplicate at the Holy Court, and didst enter beneath the shade of the Blessed Tree.
- 2 Therefore, with firm resolve and pure intention and complete attention and with supplication and attachment and love, turn toward the divine realm and humble thyself at the threshold of the Infinite Lord, that thou mayest be assisted to serve the Cause of God and to be of service to the loved ones of God. This is the great bounty and manifest generosity and the straight path and enduring paradise and the gift of the Lord of the worlds.

- 3 O Lord! Assist this servant to remain firm in Thy Covenant and steadfast in Thy testament, O Thou the Lord of the Day of Separation!

3 رَبِّ اَيَّدْ هَذَا الْعَبْدَ عَلَى الْمِيثَاقِ وَالثَّبَاتِ فِي عَهْدِكَ
يَا مَالِكِ يَوْمِ الطَّلَاقِ

INBA87:062, INBA52:061b

AB06084

To: Aqa Mirza Ali Rashti

- 1 O Thou who art firm in the Covenant!
- 2 The days of 'Abdu'l-Baha are passing like the darkest nights due to the onslaught of the cruel ones and the severity of corruption and opposition from every faithless one. Opposing winds from all directions have surrounded the burning candle of this consumed soul. Perhaps the fragrant breezes from the rose garden of the hearts of the loved ones may bring solace and become a healing balm for these wounds.
- 3 Therefore, guide everyone day and night to that which brings comfort to 'Abdu'l-Baha's heart, and lead them through blessed character and conduct. Be a divine counselor and guide to the path of spiritual joy and delight.
- 4 You have always been and are in 'Abdu'l-Baha's heart and mind - I will not forget you for a moment. From previous mercy and complete bounty, I beseech confirmation and success for you in all things.
- 5 And the Glory be upon you.

1 ای بندهٔ جمال قدم

2 ایام عبدالبهاء از کثرت هجوم اهل جفا و شدت فساد و تعرض هر بی وفا چون لیالی لیلا میگذرد و بادهای مخالف از هر جهت شمع افروختهٔ جان جانسوخته را احاطه نموده است مگر آنکه نفحات معطرهٔ گلشن قلوب احباً سبب تسلی گردد و این زخمها را مرهمی گردد

3 پس شب و روز کل را دلالت بآنچه سبب سلوت دل عبدالبهاست فرما و به خلق و خوی مبارک هدایت کن ناصح الهی گردد و دلیل سبیل روح و ریحان رحمانی

4 دائماً در دل و خاطر عبدالبهاء بوده و هستی آنی فراموش ننمایم از رحمت سابقه و موهبت کامله در جمیع شئون تأیید و توفیق شما را میطلبم

5 و البهاء علیک

MKT6.115b

AB06460

To: Aqa Mirza Muhammad Natiq

- 1 O truthful speaker, it behooves you to extend the hands of thanksgiving and praise toward the Divine Presence and say: Praise be unto You, O Quickener of moldering bones, Educator of nations, and the One Who has dawned upon the horizons of the world through the Greatest Name, for having guided me to the bright pathway and the easy, exemplary road wherein there is neither crookedness nor decline, and for causing me to speak Your mention among humanity until I cry out with the loudest call: "Glory and sanctity belong to the Lord of the highest heavens! Therefore glorified be my Most Glorious Lord!"
- 2 By Your life, the Concourse on High calls out to you: "Blessed are you, then blessed again, for this supreme guidance and this gift whose lights shine forth upon all regions!"
- 3 Therefore, show forth steadfastness and firmness in the Cause of the Lord of verses, He Who causes banners to wave, quickens the dead, and removes the veils, so that your face, O speaker, may shine forth like the true dawn through the light of glad tidings. And upon you be the Most Glorious Glory!

1 آيها الناطق الصادق عليك بان تبسط اكف الشكر
والتناء الى حضرة الكبرياء وتقول لك الحمد يا
محيي الرمم و مربى الأمم والمتجلى بالاسم الأعظم
على آفاق العالم بما هديتني الى المنهج البيضاء و
الطريقة السمحة المثل لا عوج فيها و لا امق
وانطقتنى بذكرك بين الورى حتى انادى باعلى
النداء سبوح قدوس رب السموات العلى فسبحان
ربى الأبهى

2 لعمرك يناديك الملاء الأعلى طوبى لك ثم طوبى
من هذه الهداية الكبرى و الموهبة التى تتلأأ
انوارها على كل الأرجاء

3 فعليك بالاستقامة والثبات على امر رب الآيات
الخافق الرايات ومحيي الأموات وكاشف الحجابات
حتى يتلجل وجهك آيها الناطق كالصبح الصادق
بنور البشارات و عليك البهاء الأبهى

MSBH3.409

AB06126

To: Azizullah Misbah

- 1 O thou who art firm in the Covenant! Take in hand the cup of the love of God and become intoxicated with the wine of divine knowledge, so that thou mayest become the dear one of God in the Egypt of guidance and the Joseph of the All-Merciful in the Canaan of recognition.
- 2 The glance of favor encompasses all and the bounty of bestowal is perfect. The light of divine favors is manifest and evident like the shining moon, and the light of truth is rising and visible from the hidden world.

1 اى ثابت بر پيمان پيمانه محبت الله بدست گير و از
صهبای عرفان سرمست شو تا در مصر هدايت
عزيز الهى گردى و در کنعان عرفان يوسف
رحمن شوى

2 نظر عنایت شاملست و فیض موهبت کامل پرتو
الطاف چون مه تابان ظاهر و عیان و نور حقیقت
از جهان پنهان مشرق و لائخ و نمایان

3 Blessed are those souls who are intoxicated from this cup, and
 3 خوشا بحال نفوسیکه از اینجام سرمستند و خوشا
 بحال یاران که از پیما نه پیمان پر روح و ریحان

4 And upon thee be greetings and praise.
 4 و علیک التّحیّة و الثّناء

MKT4.038, AKHA_136BE #02 p.b,
 YMM.062

AB06135

To: Baqir Mahir

1 O thou who art firm in the Covenant! Thy letter was received.
 1 ای ثابت بر پیمان نامهات رسید آنچه آه و فغان
 As to thy sighs and lamentations and thy state of agitation and
 نمائی و مضطرب و پریشان باشی حقّ با توست
 distress, thou art justified. However, it behooveth thee to serve
 ولی سزاوار اینست که در نهایت اطمینان و
 the Threshold of the All-Merciful with the utmost assurance,
 ثبوت و ایقان خدمت بآستان رحمان نمائی زیرا
 steadfastness and certitude, for these trials and tribulations
 این محن و بلا یا در سبیل کبریاست و تحمل این
 are in the path of the All-Glorious, and this bitter cup must
 جام تلخ کام در محبت جمال ابدی باید بنهایت
 be drunk with the utmost joy and gladness out of love for the
 سرور و شادمانی نوشید و
 Abha Beauty.

2 We must offer praise, glorification and thanksgiving at the Di-
 2 بدرگاه یزدانی ستایش و نیایش و شکرانه نمود که
 vine Threshold that, praise be to God, He hath bestowed the
 الحمد لله موهبت هدایت بخشید و فضل عنایت
 gift of guidance and granted the grace of His favor, and hath
 فرمود و در سبیل محبتش گرفتار بلایا و مصائب
 made us captive to trials and tribulations in His path of love.
 کرد و این عین موهبت است و مقام یختص
 This is the very essence of bounty and the station of "He sin-
 برحمته من یشاء
 gleth out for His mercy whomsoever He willeth."

3 And upon thee be the Most Glorious Glory!
 3 و علیک البهاء الأبهی

INBA87:231b, INBA52:236, MMK6#018

AB06361*To: Daniel Jenkyn*

O thou who art confirmed by the Divine Spirit! A thousand praises that thou hast forsaken physical comfort and ease in order to herald the illumination of heaven, that thou hast girded up thy loins in service and traveled to Holland for the diffusion of the fragrances of God. If thou knewest how blessed this journey is, surely thou wouldst not rest for a moment but would continuously engage in spreading the divine fragrances.

When thou hastened from London to Holland, 'Abdu'l-Baha was with thee in heart and soul - though the body was distant, the spirit was near. Through the favors of the Lord of Hosts, the Promised One, my hope is that this journey of thine may become like the journey of Paul and like the journey of Peter when he went to Antioch - see what mighty results it had! Now the results of thy journey will be even greater, be thou assured of this.

And upon thee be the Most Glorious Glory.

DAS.1913-11-07, SW_v05#19 p.295

AB06256*To: Darvish Tifur (Isma'il)*

- ¹ O Tayfur! May your heart be filled with light and your soul with joy. What you requested has been written. Now, in gratitude for this bounty, you must act with utmost love and unity towards all the friends and praise them all. If you observe any shortcoming in anyone, you should say "Blessed be the pure, sin-covering sight" and become the manifestation of the verse "We have not sent thee except as a mercy to all the worlds." I hope through the grace of the Abha Beauty that you and Mr. Darvish Munis, upon him be the Most Glorious Beauty of God, will both be assisted and confirmed in great services to the Cause of God. God willing, this servant shares with you in all occasions, circumstances, difficulties and hardships. Be assured of this. And the Glory be upon you. 'Abdu'l-Baha 'Abbas

¹ ای طیفور قلبت پر نور باد و جانت پرسرور
آنچه خواستی مرقوم گردید حال باید بشکرانه
این عنایت با جمیع یاران در نهایت محبت و
اتحاد حرکت نمائی و جمیع را ستایش فرمائی
اگر از نفسی قصور مشاهده نمائی آفرین بر نظر
پاک خطاپوشش باد فرمائی و مظهر آیت و
مارسلناک الّا رحمة للعالمین گردی امید از
فضل جمال ابهی که شما و جناب درویش
مونس علیه بهاء الله الابهی هر دو بخدمات
عظیمه در امر الله موفق و مؤید گردید انشاء الله
این عبد در جمیع مواقع و موارد و زحمات و
مشقات با شما مشارکت مینمایم مطمئن باشید و
البهاء علیکم ع

- 2 Train all people in the attributes of the Ancient Beauty (may my spirit be sacrificed for the dust of the footsteps of His loved ones) and illuminate the horizons with the lights of sanctification. Otherwise it is dark.

2 جمیع ناس را باخلاق جمال قدم روحی لثراب
اقدام احبائه الفدا تربیت نمائید و بانوار تقدیس
آفاقرا روشن نمائید والا تاریک است

MMK6#320

AB06105

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

- 1 O faithful servant at the Divine Threshold! The letter which you had sent through the friends of Tehran was received. From its sweet contents, the spiritual ones tasted the delight of honey and nectar. Well done, well done, that you have a heart gladdened by the holy fragrances and a spirit made joyous by the breezes of the gardens of paradise.
- 2 The hope from the favors of the Glorious Lord is that you may have a countenance illumined by the lights of the Kingdom, and that in this world of mortality you may become the cause of the spread of heavenly bounties, and in this dusty realm of evanescence you may kindle a luminous lamp and burn away the veils of vain imaginings, and raise high the banner under the Divine Word, and burn and be content with the kindled fire of the Lord.
- 3 And glory be upon you and upon every one firm and steadfast in God's Covenant and His mighty Testament.

1 ای بندهء صادق درگاه الهی مکتوبی که
بواسطهء احبای طهران ارسال فرموده بودید
واصل گردید از مضامین شکرینش مذاق
روحانیان لذت شهد و انگبین یافت احسنت
احسنت که از نفعات قدس روحی مستبشر
داری و از نسائم حدائق فردوس قلبی منشرح

2 امید از الطاف حضرت رب مجید چنان است
که از انوار ملکوت رخی روشن فرمائی و در
این جهان ناسوت سبب نشر فیوضات لاهوت
گرددی و در این خاکدان فانی یک شمع نورانی
برافروزی و حجاب اوهام بسوزی و در ظلّ
کلمهء الهیه علمی افزای و بنار موقدهء ربّانیه
بسوزی و بسازی

3 والبهاء علیک و علی کلّ ثابت راسخ علی عهد الله
و میثاقه العظیم

INBA84:279

AB06210*To: Family of Ibn Asdaq*

- 1 O kindred of that Star of Guidance! Praise be to God that you have acquired illumination from the Sun of Guidance and have drawn sustenance and aid from the ocean of servitude. You have drunk the living waters from the spring of Tasnim and witnessed the brilliant light in the manifest dawn. You remain firm and steadfast in the Covenant and Testament of the Ancient Beauty.
- 2 That essence of piety and luminous reality exults in the Abha Kingdom that those relatives are, praise be to God, far from strangers and are among the friends and companions of the Center of the Covenant. Therefore give thanks that you are the kin and relatives of that illustrious person and are firm in the Covenant of the All-Powerful Lord. The glance of favor of the Beloved of Unity is with you. And glory be upon you.

1 ای ذوی القربای آن نجم هدی الحمد لله از شمس هدایت مقتبس گشتید و از دریای عبودیت مستفیض و مستمد ماء معین را از عین تسنیم نوشیدید و نور منیر را در صبح مبین مشاهده نمودید و بر عهد و پیمان جمال قدیم ثابت و مستقیمید

2 آن جوهر تقی و لطیفهء نورا در ملکوت ابری متباهی که آن خویشان الحمد لله از پیگانگان دورند و از آشنایان و یاران مرکز پیمان پس شکر کنید که خویش و آشنای آن شخص جلیلید و ثابت بر عهد رب قدیر نظر عنایت محبوب یکتا با شمامست و البهاء علیکم

INBA16:114, PYK.307

AB06393*To: Gawhar Khanum*

- 1 O leaf related to the Faith! A jewel must have essence, and a pearl must have radiance. Since you are a pearl in the shell of divine favors, you must shine forth with utmost delicacy and radiance. The radiance of this pearl is the love of God, the knowledge of God, the guidance of God, divine attraction, heavenly melody, the fire of God's love, and wandering in the desert of longing. It is hoped that you will be assisted in achieving all these attributes. And upon you be greetings and praise.
- 2 He is the All-Glorious
- 3 Convey greetings and praise on behalf of 'Abdu'l-Baha to Amatu'l-Baha 'Alaviyyih Khanum, wife of the illustrious martyr, and say: You are ever before my sight and vision. I beseech the Ancient Beauty for new bounties for you, that you may be assisted, confirmed and victorious through a

1 ای ورقهء منتسبه گوهر را جوهر باید و لؤلؤ را لمعان شاید چون گوهر صدف الطافی باید در نهایت لطافت و لمعان جلوه نمائی لمعان این گوهر محبت اللهست معرفت اللهست هدایت اللهست جذبهء الهیست رنهء ملکوتیست آتش عشق حق است و سرگشتگی در پیابان اشتیاق امید چنین است که بجمع این اوصاف موفق گردی و علیک التحية و التناء

2 هو الاهی

3 امة البهاء علویه خانم حرم شهید مجید را از قبل عبدالبهاء تحیت و ثنا برسان و بگو همواره در نظری و پیش بصری از جمال قدیم در حق تو فضل جدید میطلبم که بقوهء شدیدۀ موفق و مؤید

mighty power, and receive an abundant portion from the sea of bounty.

و منصور گردی و از بحر عطاء بهره موفوریابی

MKT7.167b

AB06264

To: Habibullah Afnan Alai

- 1 O graceful branch of the Tree of the All-Merciful! What you had written was noted and what was inscribed was observed. 1 ای فرع لطیف از سدره رحمانیه آنچه مرقوم نموده بودید ملحوظ شد و آنچه مسطور بود مشهود گردید
- 2 Through the grace of the Ancient Beauty and the favor of the Most Great Name, we hope that you will become a branch sprouting from the very element of the heart and soul of the Sacred Tree, and connected to the manifest spiritual reality in the holy Word, so that the branch may follow the root in all things, and the part may manifest the character and conduct of the whole. 2 از فضل جمال قدم و عنایت اسم اعظم امیدواریم که منشعب از عنصر جان و دل سدره مقدسه شوی و متصل از حقیقت روحیه ظاهره در کلمه قدسیه تا فرع در جمیع شئون تابع اصل گردد و جزء بر سیرت و روش کل ظاهر شود
- 3 May the drop find the waves of the sea, and the fruit tell the story of the tree. May it forget every thought and every remembrance, and become occupied with a thought and remembrance that is the soul of the world and the spirit of the contingent realm. 3 قطره موج بحر یابد و ثمره حکایت از شجره نماید هر فکری و هر ذکری را فراموش نماید و به ذکر و فکری مشغول شود که جان جهان باشد و روح عالم امکان
- 4 You are regarded by the glances of favor and observed by the eye of loving-kindness. 4 بنظر الطاف منظوری و بلحظات عین التفات ملحوظی

INBA87:338a, INBA52:345

AB06103

To: Haji Tarkhan et al.

- 1 O faithful servant of the Ancient Beauty! Your letter was like a garden of paradise to read and behold, for every page that is a book of expression of the love of God is a garden of Ridvan and paradise grove. You had written about the acceptance of certain souls - bravo, a hundred bravos upon the breaths of 1 ای بنده صادق جمال قدم رفیم چون باغ نعیم قرائت و تماشا شد زیرا هر ورقی که دفتر بیان محبت الله باشد روضه رضوانست و باغ جنان از اقبال بعضی نفوس مرقوم نموده بودید آفرین صد آفرین بر انفاس دوستان جمال اهی که چون

the friends of the Abha Beauty, for like spiritual power and divine breaths they influence souls, and like the spring bounty make black earth green and verdant, bring forth tulips from stone and hundred-colored roses from thorny ground. For the breaths of the steadfast ones today are confirmed by holy fragrances and the hearts of those firm in faith are inspired by verses of fellowship.

- 2 God willing, you will see the region of Hajitarkhan as the paradise garden of the Merciful Lord and will invite souls to the shore of the Greatest Sea who will become stars of guidance. And upon you be glory.

قوت روحانی و نفعه رحمانی در نفوس تأثیر
مینماید و چون فیض بهاری خاک سیاه را سبز
و خرم میکند از سنگ لاله برون آرد و از خارزار
گل صدرنگ چه که انفاس ثابتین الیوم مؤید
بنفحات قدس است و قلوب راسخین ملهم بآیات
انس

2 انشاء الله اقلیم حاجی طرخان را جنت نعیم رب
رحمن بینی و نفوسی را بساحل قلزم کبریاء
دعوت نمائی که انجم هدی گردند و البهاء
علیک

MKT9.063

AB12441

To: Ibrahim son of Muhibbu'llah Naddaf

- 1 We hope that, through the bounty of the Sovereign of existence, in these days of trials and tests those who are attracted to the Beauty of the All-Merciful will appear before all the world steadfast and firm like an immovable mountain. Great confirmations and mighty assistances from the Supreme Concourse and the Most Glorious Kingdom continue to arrive successively and continuously. Therefore, one must firmly gird up the loins of service to exalt the Word of God, that you may become the dawning-place of divine inspiration and the dayspring of the lights of steadfastness in God's Cause.
- 2 Though these days the test is severe, yet the confirmations of the Great Luminary strengthen hearts through the outpourings of the Lord of Loving-kindness. Assuredly these bounties will continue without cease. Blessed are the steadfast ones! Blessed are those who remain firm!
- 3 His honor Ali Haydar, who stands firm in service to the Cause, is trustworthy in all respects. You may have full confidence in him in every matter.
- 4 And upon you and upon your father and upon your uncle be the Glory!

1 از جود سلطان وجود امیدواریم که در این ایام
افتتان و امتحان آن منجذبین جمال رحمن چون
جبل متین بین العالمین ثابت و راسخ ظاهر شوند
تأییدات عظمی و توفیقات کبری از ملا اعلی و
ملکوت ابهی متتابع و متواتر پس کمر خدمت
را بر اعلاء کلمه الهیه باید محکم بست که مهبط
الهام غیبی گردید و مشرق انوار استقامت بر امر
الهی

2 این ایام هر چند امتحان شدید است لکن
تأییدات نیر عظیم قوت قلوب از فیوضات رب
ودود است و یقین است این فیض متوالیست
طوبی للثابتین طوبی للراسخین

3 جناب قائم بر خدمت امر علی حیدر از جمیع
جهات امینند در هر خصوص امنیت نمائید

4 و البهاء علیک و علی ایبک و علی عمک

QUM.098, QUM.124b

AB05992

To: *Ihtisham*

- 1 O my God! Thou hast sent forth the honored Temple and the Greatest Talisman in the form of the square within the shape of the triangle. Blessed art Thou, O my Lord, the Most High, the Most Great!
- 2 It became Thy glorious throne and Thy straight path and Thy manifest dawn and Thy radiant light upon all the worlds. Every longing one whose eyes had turned white from grief of separation regained sight through the fragrance of Thy garment, and every ailing seeker became whole and well, and every deaf seeker became hearing, and every thirsty one became quenched, and every hungry one became satisfied.
- 3 My God, my God! Aid this servant of Thine to attain heavenly dignity and celestial nobility and divine glory and eternal life and everlasting station, that his noble deeds may spread throughout all regions and his fame and honors may cover the earth. And upon him be Glory.
- 1 اللهم يا الهى قد بعثت الهيكل المكرم والظلم الاعظم على شكل التريخ فى هيئة التثليث فتباركت يا ربى العلى العظيم
- 2 فكان عرشك الجليل و سريرك القويم و صبحك المبين و نورك الساطع على العالمين فكل مشتاق ابصت عيناه من حزن الفراق ارتد بنفحات قيصك بصيرا و كل عليل مقبل امسى صحيحا بريئا و كل اصم طالب غدا سميعا و كل عطشان اصبح ريانا و كل جائع اضحى شبعانا
- 3 الهى الهى ايد عبدك هذا على نوال حشمة ملكوتيه و شهامة جبروتيه و عزة رحمانيه و حياة ابدية و مكانة سرمديه حتى تنتشر فى الآفاق مآثره و يطبق الارض صيته و مفاخره و البهاء عليه

MJMJ3.004, MMG2#227 p.254, YMM.225

AB06370

To: *Lutf-Ali Khan*

- 1 O thou who gazest toward God! Jenab-i-'Alirida Khan, upon him be the Most Glorious Glory of God, is present and requested a letter. This servant at the threshold of the Abha Beauty has therefore taken up the pen and begun to write, that perhaps from the effect of the pen and the tracings of the letter the fragrance of faithfulness may waft and perfume the nostrils of that yearner for the Abha Kingdom.
- 2 O thou who wanderest in the wilderness of the love of God! Purify and cleanse the soul's sense of smell from the excessive moistures of the contingent world, that the fragrance of the rose-garden of the Abha Kingdom may perfume it. Free thine eye from the concealing veils of the people of idle fancies that it may behold the greatest signs, and make firm and steadfast thy
- 1 اى ناظر الى الله جناب عليرضا خان عليه بهاء الله الابهى حاضر و خواهش تحريرى نمودند اين بنده درگاه جمال ابهى نيز قلم برداشته و بنگاشتن پرداخته كه شايد از اثر خامه و نقوش نامه رائحه وفا ساطع گردد و مشام آن مشتاق ملكوت ابهى را معطر نمايد
- 2 اى سرگشته صحراى محبت الله دماغ جانرا از رطوبات فاضله عالم امكان منزّه و پاى نما تا عطر گلستان ملكوت ابهى معطر نمايد و چشم را از حجاب سائزه اهل اوهام برى كن تا مشاهده آيات كبرى نمايد و اقدامرا بر عهد

steps upon God's covenant and testament that thou mayest become renowned and associated in the assemblage of those drawn nigh.

و میثاق الهی محکم و استوار نما تا در بین انجمن
مقرّین مشهور و محشور گردی

- 3 And upon thee and upon every steadfast and courageous one be the Glory.

3 و البهاء علیک و علی کلّ ثابت جسور

INBA87:507, INBA52:532

AB06398

To: Malak Khanum wife of Siyyid Nasrullah

- 1 O eloquent leaf! Praise be to God that thou hast witnessed with thine own eyes the divine power, and observed the clear signs of God's ancient might - how the necks of all peoples have become submissive and humble, and the heads of all tribes abased and lowly, and how the light of the Word hath illumined the horizons of being, and the penetrating power hath set in motion the pillars of the world.

1 ای ورقهء ناطقه حمد خدا را که قدرت الهیه
را بعین رأس مشاهده نمودی و آیات باهرات
عزّت قدیمه الهیه را ملاحظه کردی که اعناق
کل طوائف خاضع و خاشع و رقاب کل قبائل
ذلیل و متواضع و نور کلمه چگونه آفاق وجود
را روشن نموده و قوهء نافذه چگونه ارکان عالم
را بحرکت آورده

- 2 Despite this, some blind ones have fallen behind the veil of concealment, and some ignorant ones have become occupied with their own vain imaginings, thinking it possible that the traces of the Blessed Beauty might vanish and the lights of the sanctified Being might be concealed. Vain indeed are their thoughts!

2 باوجود این بعضی کوران در پس پردهء احتجاب
افتادند و بعضی نادانان باوهم در خیال خویش
پرداخته اند که ممکن است که آثار جمال مبارک
مفقود گردد و انوار تقدیس ذات مقدّس مستور
ماند فباطل ما هم یظنون

- 3 Open thine eyes and witness the greatest signs, raise thy hands in supplication to the Court of the Self-Sufficient, seek the most great bounty, and remain firm in the Covenant of God.

3 تو چشم بگشا و مشاهده آیات کبری کن و
دست نیاز بساحت بی نیاز بلند نما و طلب موهبت
عظمی نما و بر عهد الهی ثابت باش

MKT7.187

AB06478*To: Mirza Abu'l-Fadl Gulpaygani*

- 1 The Shaykhu'l-Islam of Tiflis has, in his own imagination, written an elegant refutation of this Cause and presented clear proofs. His refutatory treatise is being sent exactly as is. It is very flimsy and its expressions and words are common. Some of the friends have requested a response.
- 2 First, it is not permissible for this servant to engage in confrontation with such persons, as it would cause rebellion and cut off hope and lead to despair in that author. Second, due to the many occupations with writing, speaking, and other great and important matters, I do not have time.
- 3 Therefore, if you have time, write a brief response with utmost courtesy and gentleness, and "dispute with them in the kindest manner" with a conciliatory tone, such that it absolutely does not cause him any offense. And if possible, let it be written soon, for the sooner the response is given, the more beneficial it will be.
- 1 شیخ الاسلام تفلیس بخيال خویش ردّ نفیسی بر این امر تحریر نموده و برهان واضح بیان کرده رساله ردیه اش عیناً ارسال میشود بسیار واهی و عبارات و کلماتش عامیست بعضی احباب خواهش جواب نموده اند
- 2 این عبد اولاً که جائز نیست که بمعارضه این گونه نفوس پردازم چه که سبب طغیان و قطع امید و یأس آن شخص مصنف میگردد و ثانیاً آنکه از کثرت مشغولیت بتحریر و تقریر و سایر امور عظیمه همه فرصت ندارم
- 3 لهذا اگر چنانچه آنجناب را فرصتی هست مختصر جوابی مرقوم دارید در نهایت مدارا و ملائمت و جادهم بالئی احسن بلسان ملاطفت صرفه باشد که ابداً سبب تأثر او نگردد و اگر ممکن شود زود نگارش یابد چه که هرچه زودتر جواب داده شود مفیدتر است

MMK6#242

AB06367*To: Mirza Hatam Khan (Tihiran)*

- 1 O thou who speaketh in remembrance of God! In this glorious age and blessed century, when the most brilliant Sun of the divine world hath illumined both East and West, and the holy fragrances have perfumed the nostrils of the spiritually-minded, and the outpourings of the King of Oneness from the Abha Kingdom have encompassed the worlds of existence - strive thou mightily and make a supreme effort, that thou mayest gallop in this vast arena and arise to render service and win the prize.
- 2 This is divine counsel - hear it with the ear of thy soul and listen with accepting ears, that thou mayest bear fruit at a praiseworthy station in the realm of existence and be gathered,
- 1 ای ناطق بذکر الهی در این عصر مجید و قرن سعید که آفتاب انور جهان الهی شرق و غرب را روشن نموده و نفحات قدس مشام روحانیان را معطر فرموده و فیوضات سلطان احدیت از ملکوت ابی عوالم وجود را احاطه کرده است سعی بلیغ نما و جهد عظیم کن که در این میدان وسیع جولانی کنی و بخدمتی پرداززی و گوی سبقت بر بانی
- 2 اینست نصیحت الهیه بگوش جان بشنو و بسمع قبول استماع کن تا در عرصه شهود از مقام

in the most great resurrection, in the most excellent form of the Best of Creators.

- 3 And glory be upon thee and upon all who are firm and steadfast in God's Covenant and Testament and who hold fast to God's strong cord.

محمود ثمره‌ئی بری و در حشر اعظم بصورت
احسن الخالقین محشور گردی

3 و البهآء علیک و علی کلّ ثابت راسخ علی عهد الله
و میثاقه و تمسک بجبل الله المتین

BSHN.140.412, BSHN.144.406, MHT1b.222

AB06218

To: Mirza Ibrahim Kalimi Faridiyan

- 1 O pilgrim to the circling-place of divine ones! Praise be to God that you traversed long distances and crossed mountains, deserts and seas until you reached the shelter of the Intended One and kissed the threshold of the All-Merciful.
- 2 This is the blessed spot and holy land where all the Prophets offered prayers and opened their lips in glad-tidings, sometimes weeping and lamenting and raising cries of anguish at the oppression of the Beloved of all horizons, and sometimes experiencing ecstasy and joy from the favors of the Lord of Hosts.
- 3 Now the time draws near when those favors will be fulfilled, those lights will shine forth, and that enduring glory will become manifest. Therefore give glad-tidings and joyful news to all Israel that they shall become manifestations of the bounty of the Glorious Lord.

1 ای زائر مطاف ربّانان الحمد لله که طیّ
مسافات بعیده نمودی و کوه و صحرا و دریا
قطع و پیودی تا پناه حضرت مقصود رسیدی
و عتبهٔ حضرت رحمن بوسیدی

2 این بقعهٔ مبارکه است و ارض مقدّسه که
جمع انبیا در آن مناجات نمودند و به بشارات
لب گشودند و گاهی گریه و زاری نموده و
بر مظلومیت محبوب آفاق ناله و فغان کردند و
گاهی از الطاف ربّ جنود وجد و سرور نمودند

3 حال زمان نزدیک شده است که آن الطاف
تحقق یابد و آن انوار بتابد و آن عزّت پایدار آشکار
گردد پس جمیع اسرائیل را مرده و بشارت ده
که مظاهر موهبت ربّ جلیل خواهند گشت

BRL_ATE#119

BRL_DAK#0461, TAH.328

AB06253*To: Mirza Muhammad Baqir Khan Shirazi*

- ¹ O bird of the nest of divine knowledge! His honor Khan requested that I write something. It was noted that two writings were sent this year and a new message has not yet found its time. However, what can one do when an intermediary holds a dear heart and makes heartfelt insistence? I too have no choice but to act according to his pleasure.

¹ ای طیر آشیان عرفان جناب خان خواهش فرمودند که چیزی بنگارم ملاحظه شد که در این سنه دو تحریر ارسال شده و دین جدیدی زمان استحقاق نیافته لکن چه توان نمود که واسطه خاطری عزیز دارد و قلباً اصرار شدید من نیز جز بمقتضای رضایشان عمل نمودن چاره‌ئی ندارم

- ² In any case, the pen once again became intimate with your mention and the ink [of your love] became a confidant. A true friend is one who, in such times and such conditions, despite lack of opportunity, spends a moment doing something for a spiritual friend and shows forth an effort.

² باری بهر قسم بود قلم باز بذکرت همدم شد و مداد [ودادت] محرم گشت دوست حقیقی چنین باشد که در چنین اوقاتی و چنین حالاتی باوجود عدم مجال دقیقه‌ئی از برای یار معنوی کاری کند و همتی آشکار کند

- ³ His honor your father, upon him be the Glory of God, is mentioned with a glance of favor in the Abha Kingdom. And the Glory be upon you and upon the loved ones of God there, from this poor servant 'Abbas.

³ جناب ابوی علیه بهاء الله بلحاظ عنایت در ملکوت ابهی مذکورند و البهاء علیک و علی احباء الله هناک من هذا العبد الفقیر

INBA84:311

AB06324*To: Mirza Muhammad Baqir Khan Shirazi*

- ¹ O thou who art near to the Threshold of Oneness! The effect of thy musk-laden pen made sweet the taste of the yearning ones. The meanings were spiritual, the inspiration was conscientious, and the revelation was from the All-Merciful.

¹ ای مقرب درگاه احدیت اثر کلک مشکین مذاق مشتاقان را شکرین نمود معانی روحانی بود و انبعاث وجدانی و سnoch رحمانی

- ² When I pondered upon it, memories came to mind of the ancient divine friends and spiritual companions - that true friend His Holiness Ali and Ghulam. The heart was stirred and the spirit was drawn in supplication and entreaty to the Threshold of Oneness: "O peerless Lord! Make those two wise friends honored at the Threshold of Oneness. Make those two fragrant and colorful flowers bloom in the rose garden of the Kingdom. Grant those two soaring falcons of Thy love a nest and shelter in the Divine Lote Tree. Make those two nightingales of the

² چون دقت در آن شد یاد یاران قدیم الهی و ندیم روحانی آن یار حقیقی حضرت علی و غلام بخاطر آمد قلب باهتزاز آمد و روح بانجذاب بدرگاه احدیت تبتل و تضرع رفت که ای خداوند بی‌مانند آن دو یار هوشمند را در درگاه احدیت ارجمند فرما و آن دو گل خوشبو و خوش‌رنگ را در گلشن ملکوت خندان کن و آن باز اوج محبت را در سدره احدیت لانه و آشیانه بخش

rose garden of mystical knowledge harmonize with the most wondrous melodies in the eternal rose bush of mercy. Thou art the All-Glorious, Thou art the Kind One.”

و آن دو بلبل گلزار عرفان را در گلبن رحمت
بی پایان بابدع نعمات دمساز فرما توئی بزرگوار
توئی مهربان

INBA84:318

AB06193

To: Mishkani, Aqa Baba et al.

- ¹ O two rays of the star of the love of God! Sacrifice your life, heart and existence in the path of God and turn to the altar of love so that you may become pure spirit and illumined soul, and shine forth from the dawning-place of contingent being like two brilliant and radiant stars, and rise from the horizon of existence like two luminous orbs.

¹ ای دو شعاع کوکب محبت الله در سبیل الهی
جان و جنان و وجود را انفاق کنید و رو
بقربانگاه عشق نمائید تا روح مجرد شوید و جان
منور گردید و از مطلع امکان چون دو کوکب
لامع لائح و ساطع گردید و از مشرق اکوان
چون دو نجم بازغ طالع شوید

- ² This evanescent world is a world of clay. How restricted and gloomy it is. Wherefore, seek the divine world and build a nest and haven in the paradise of mercy. Spread thy wings and fly until thou dost reach a world that is sanctified above description and explanation, and exalted above the understanding of the peoples of the world.

² این عالم فانی و جهان ترابی بسی تنگ و تاریک
است آهنگ جهان الهی کنید و در فردوس
رحمانی لانه و آشیانه سازید پری بگشائید و
پروازی کنید تا بعالی برسید که مقدس از ذکر
و بیانت و منزّه از عرفان اهل امکان

- ³ The fragrance of that garden of sanctity is redolent, and the glad-tidings thereof audible to the ear of heart and soul. We are constantly occupied with your remembrance. And glory be upon you both.

³ نفعه آن گلشن تقدیس در مشام است و
بشارتش در سمع دل و جان دائماً بذکر شما
مشغولیم و البهاء علیکم

MKT6.026b, BSHN.140.472bx, BSHN.144.465bx

AB06200

To: Muhammad Ali Khan Baha'i

- ¹ O true friend! Praise be to God that you have leisure and are detached from positions, and are free from all contamination. No heart seeks that Beloved while filled with desire; None can sleep with such a rose-cheeked one while clothed in a shirt.

¹ ای دوست حقیقی الحمد لله فراغت داری و از
مناصب بیزاری و از هر آلاشی در کنار سوی
آندلبر نبوید هیچ دل با آرزو با چنان گلرخ نخسبد
هیچ کس در پیرهن باری

- 2 In any case, with perfect ease and freedom, purity and simplicity, and leisure, occupy yourself with composing a divine political history, and let its foundation be the neutrality and non-interference of the divine friends in this political tempest - that they remained aloof from all parties and were averse to any partisanship.
- 3 And publish and distribute the treatise which you previously wrote and revised and refined regarding the proof of divinity and oneness.
- 4 What you wrote about the kindness and justice and compassion of the fortunate young king brought endless joy.
- 5 And upon you be the Most Glorious Glory.
- 2 با کمال آسودگی و آزادگی و پاکی و سادگی و فراغت بتألیف تاریخ سیاسی الهی مشغول شو و اساسش بیطرفی و عدم مداخله احبای الهی در این طوفان سیاسی باشد که از جمیع احزاب در کنار و از هر تحزبی بیزار بودید
- 3 و رسالهائی که از پیش در اثبات الوهیت و وحدانیت نگاشتی و تصحیح و تنقیح نمودی طبع فرما و انتشار ده
- 4 از شفقت و رأفت و عدالت پادشاه جوانبخت مرقوم نموده بودی سرور بی پایان حاصل گردید
- 5 و علیک البهاء الأبهی

MSHR4.042

AB06345

To: Muhammad Jafar Munshi

- 1 O eloquent secretary! Poetry and composition belong to the arts of rhetoric and expression. It is evident that the wanderers have no share in the springtime of this new art and no strength or power to conceive the subtleties of the art of expression. However, praise be to God, the realities of the divine mysteries of expression and the heavenly scripture are visible and evident.
- 2 That rending of veils, tearing away of coverings, and dispelling of clouds occurred on the day of the rising of the world-illuminating Sun of the Lord of Lords. God willing, we have an abundant share of this expression and a bountiful portion. The outpourings of the spring of this expression make one independent of that rhetoric and expression.
- 3 Therefore, take up the eloquent pen and inscribe upon the simple tablet the essence of expression and rhetoric, so that you may fulfill the right of fluency, eloquence and sweetness of expression, and demonstrate the miracle of divine rhetoric and expression. And upon you be glory.
- 1 ای منشی بلیغ شعر و انشاء از تعلقات فنّ بدیع و بیانست و این عیانست که آوارگان را نصیب از ربیع این بدیع نه و تاب و توان تصور نکات فنّ بیان نیست ولی الحمد لله حقائق اسرار بیان یزدان و صحیفه رحمن مشهود و عیان
- 2 و آن خرق حجاب و هتک نقاب و کشف سحاب در یوم طلوع آفتاب جهانتاب ربّ الارباب انشاءالله از این بیان نصیب و فیر داریم و بهره کثیر فیوضات ربیع این بیان مستغنی از آن بدیع و بیان مینماید
- 3 پس قلم بلیغ را بگیر و بر لوح بسیط جوهر بیان و بدیع بنگار تا حق فصاحت و بلاغت و حلاوت عبارت بدهی و معجزه بدیع و بیان الهی بنمائی و البهاء علیک

INBA87:640, INBA52:685b, MKT9.193b

AB12442

To: Muhammad Javad Naraqi

- 1 O longtime friend, beloved and intimate companion! 1 ای یار قدیم و حبیب و ندیم
- 2 The fellowship of Iraq is remembered, and our companionship during days and nights remains like an inscription upon hearts. When recalled, it brings forth joy and gladness, and produces spirit and fragrance. 2 الفت عراق در خاطر است و مصاحبت روزها و شبها کالنتش فی القلوب و چون تذکر شود فرح و سرور رخ دهد و روح و ریحان حاصل گردد
- 3 Praise be to God that thou art ever before the gaze of His loving-kindness and art preserved in the cave of His protection and shelter. 3 الحمد لله که آن ملحوظ نظر عنایت همیشه منظور نظر است و محفوظ در کھف حفظ و حمایت
- 4 The air has grown dark and the time to break the fast draws near, and from constant writing since morning until now, the pen is like a horse returned from the racing field. Consider then what love has moved it to write despite this weariness, that thou mayest know how cherished thou art upon this plane and how honored in this gathering. 4 هوا تاریک و افطار نزدیک شده است و قلم از کثرت رقم از صبح تا بحال الآن چون اسبی میماند که از میدان اسب دوانی آمده است دیگر ملاحظه نمائید که باوجود این خستگی چه حسی او را بحرکت آورده که مینگارد تا بدانی که در این بساط چه قدر عزیزی و در این انجمن چه قدر محترم

INBA85:197

AB06328

To: Muhammad Rida Qaini

- 1 O thou that callest unto the Covenant! Be thou renowned in the world for thy services to the Covenant. Be thou known among men for thy devotion to the dawning place of the Abha Beauty, for thy dedication to the hidden bounties of the world's Most Great Luminary. 1 ای منادی پیمان بخدمت میثاق شهره آفاق شو و مظهر الطاف خفیه جمال ابدی آن نیر اشراق
- 2 In this Day, divine confirmations and assistance reach those who are enkindled in heart and soul, those who are studious in the school of the Covenant. Consider how every one that hath risen to serve the Covenant hath become assured and assisted and how those who wavered in their faith and were unsteady returned to the lowest abyss. Thank God, therefore that thou hast been confirmed in serving the Covenant and wert able to derive grace from the Effulgence of the World's great Luminary. 2 امروز تأییدات الهیه و توفیقات رحمانیه شامل حال نفوسی بود که افروخته و جان سوخته و در دبستان پیمان درس و سبق آموخته ملاحظه نما که هر نفس قیام بر خدمت عهد نمود چگونه موفق و مؤید شد و هر نفس ادنی تزلزلی حاصل کرد باسفل السافلین راجع شد حال تو شکر نما که بخدمت میثاق موفق شدی و از اشراق نیر آفاق اقتباس فیض نمودی

- 3 O friends of God! Now is the time to disseminate the divine fragrances, the time to utter the consummate Word. Be ye signs of His all subduing proof, symbols of His lasting mercy and expressions of His perfect bounty.

3 ای یاران الهی وقت نشر نفحات است و القاء
کلمات تامّات حجت بالغه یاشید و رحمت سابقه
و موهبت کامله و علیکم التحية و الثناء

MMK2#271 p.195

AB06523

To: Muhammad Taqi nephew of Mulla Ali

- 1 O offshoot of him who in a transport of delight drank of the chalice of martyrdom in the path of God!
- 2 That essence of being is so graciously confirmed in this day with boundless grace and favour at the court of the sovereign Lord of the seen and the unseen that the embodiments of spiritual majesty and the exponents of true glory are eagerly yearning to render service unto him. Although to outward seeming he was put to a shameful death, in reality he is established upon the throne of unfading exaltation. The day is approaching when kings will seek blessing from his dust and all heads will bow down in his honour, the day when all men will express humility at the revelation of the majesty and grandeur with which the martyrs are invested and all faces will be downcast before the indomitable power of their testimony. If such is what will take place in this visible world, then imagine what it will be in the spiritual realms of God, so exalted above the comprehension of all beings.

1 یا من ینتمی الی من شرب كأس الفداء بكلّ
سرورٍ فی سبیل الله

2 آن جوهر وجود الیوم در ساحت ملیک غیب و
شهود به فضل و جودی موفق و مؤید که هیا کل
عظمت و مظاهر عزّت تمنّای خدمت ایشان
مینماید اگر بظاهر بذلت کبری شهید شدند ولی
بحقیقت بر سریر عزّت سرمدی جالس عنقریب
مشاهده خواهد شد که ملوک بآن تراب تبرک
خواهند جست و جمیع اعناق خاضع خواهد
گشت ذلت الرقاب لعزّهم و سلطانهم و عنت
الوجوه لقوة برهانهم چون در عالم شهود چنین
گردد ملاحظه فرما که در عوالم الهیه که مقدّس
از ادراک اهل امکان است چه خواهد بود

MKT5.049a, NANU_AB#21

BRL_FIRE_AB#08

AB06296*To: Mulla Ashur*

- 1 O you who grasp the cord of grace and bounty of the Beauty of Oneness! Praise God that you have been mentioned in the Most Holy Court and have been specially favored with the grace and gift of the Ancient Beauty. Though there are many children of Khalil, you have been blessed with the favor of the Glorious Lord and have come under the shade of the kindly and all-knowing One's grace.
- 2 We hope through divine confirmations that you will awaken Israel and make the people of the Lord of Hosts mindful, and guide all to holy Zion and lead them to the Tent of Testimony.
- 3 This was written with complete swiftness out of perfect love after sunset when it was dark and eyes could not see - please excuse this. Observe how the sea of love surges in such a way that nothing prevents remembrance of friends through pen and ink.
- 4 And upon you be glory.

1 ای متشبث بحبل فضل و عنایت جمال احدیت
حمد کن خدا را که در ساحت اقدس مذکور
شدی و به فضل و موهبت جمال قدم مخصوص
شدی ابناء خلیل بسیار لیکن تو بعنایت رب
جلیل فائز شدی و در ظل الطاف لطیف خبیر
درآمدی

2 از تأییدات الهیه امیدواریم که اسرائیل را بیدار
نمائی و شعب رب جنود را هوشیار کنی و کل را
به صهیون مقدس دلالت نمائی و بنحیمه شهادت
هدایت کنی

3 در وقت بعد از غروب که هوا تاریک است و
چشم نمی بیند بسرعت تام از کمال محبت مرقوم
شد معذور بدارید ملاحظه کن که دریای حب
بچه قسم مواجست که هیچ چیز از یاد دوستان
بواسطه قلم و مداد منع نمی نماید

4 و البهاء علیک

ADMS#111

ANDA#61 p.58

AB11924*To: Radiullah son of Ridar-Ruh et al.*

- 1 O heirs of His Holiness Rida'r-Ruh! When that joy of the righteous passed on to the shelter of the Lord, you remained, praise be to God, as his heirs. Therefore, you are very precious in the sight of 'Abdu'l-Baha.
- 2 That person suffered severe trials in this path. Each day he drank a draught from the cup of tribulation. No evening did he find rest in his bed, and no morning did he seek comfort of heart or repose of soul. He was ever the target of trials and the mark of the arrow of persecution.

1 ای یادگارهای حضرت رضاالروح آن سرور ابرار
چون پناه حضرت پروردگار پیوست شما الحمد
لله یادگار او هستید لهذا در نزد عبدالهء بسیار
عزیزید

2 آن شخص در این سبیل بلاهای شدیده دید هر
روزی از جام بلا جرعهئی نوشید هیچ شامی در
بستر خویش آرام نیافت و هیچ صبحی راحت
دل و آسایش جان نجست همواره مورد بلا بود
و هدف تیر جفا

- 3 It is hoped that you will cause his memory to be exalted and will water what he has planted, so that you may become the manifestation of divine favors and the cause of joy and gladness to 'Abdu'l-Baha. And upon you be the Most Glorious Glory.

ADMS#165

3 امید چنانست که شما سبب اعلاء ذکر او شوید
و کشت او را آبیاری نمائید تا مظهر الطاف و
سبب سرور و شادمانی عبدالبهاء شوید و علیکم
البهاء الأبهی

INBA85:252

AB12870

To: Gabriel Sacy, in Egypt

- 1 O thou who art attracted by the divine fragrances! Praised be God, Who hath enabled thee to achieve that which He loveth and is well-pleased with; hath reinforced thee with the hosts of the Supreme Concourse; and hath graciously aided thee to diffuse His fragrances throughout those parts and breathe the spirit of life into that clime, from whose regions naught is heard save the mention of this world and its concerns. We beseech God to make thine utterance a means for the penetration of the spirit of religion throughout that mighty land. When the people ask about the interpretation, exposition, and elucidation of the Biblical verses that have proceeded from the mouths of the Prophets, turn thou unto the Kingdom of God, whereupon the Spirit will aid thee, inspiring thee with the most fluent explanation.

- 2 As to thy conversation with Shawqi Pasha, let it be the establishment of clear proofs and manifest evidences for the truth of the noble Apostle [Muhammad] and the mighty Qur'an, adduced with all eloquence, lucidity, and sublime meaning. Glory rest upon thee.

ADMS#362

1 أَيُّهَا الْمُنْجَذِبُ بِنَفَحَاتِ اللَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَكَ
عَلَى مَا يُحِبُّ وَيَرْضَى وَأَيَّدَكَ بِجُنُودٍ مِنَ الْمَلَائِكَةِ الْأَعْلَى
وَوَفَّقَكَ عَلَى نَشْرِ النَّفَحَاتِ فِي تِلْكَ الْجِهَاتِ وَبَثَّ
رُوحَ الْحَيَاةِ فِي ذَلِكَ الْإِقْلِيمِ الَّذِي لَا يَسْمَعُ مِنْ
أَرْجَائِهِ إِلَّا ذِكْرَ الدُّنْيَا وَشُؤْنَهَا نَسَّأَلُ اللَّهَ بِأَنْ يَجْعَلَ
نُطْقَكَ سَبَبًا لِسَرِيَانِ رُوحِ الدِّيَانَةِ فِي ذَلِكَ الْقَطْرِ
الْعَظِيمِ وَعِنْدَ سُؤَالِ النَّاسِ عَنْ تَفْسِيرٍ وَتَأْوِيلٍ وَ
تَوْضِيحِ آيَاتِ الْكِتَابِ الْمُقَدَّسِ الَّتِي خَرَجَتْ مِنْ فَمِ
الْأَنْبِيَاءِ فَتَوَجَّهْ إِلَى مَلَكُوتِ اللَّهِ عِنْدَ ذَلِكَ يُؤَيِّدُكَ
الرُّوحُ وَيَلْقَنُكَ الْبَيَانَ بِأَفْصَحِ التَّبْيَانِ.

2 وَأَمَّا مُكَامَلَتُكَ مَعَ الشَّوْقِيِّ بِأَشَا فَلْتَكُنْ إِقَامَةً الْأَدِلَّةِ
وَالْبَرَاهِينِ الْوَاضِحَةِ لِحَقِّيقَةِ الرَّسُولِ الْكَرِيمِ وَالْقُرْآنِ
الْعَظِيمِ بِكُلِّ بَلَاغَةٍ وَفَصَاحَةٍ وَمَعْنَى جَلِيلٍ. عَلَيْكَ
الْبَهَاءُ

ADMS#362

AB06395*To: Sakinih Khatun (Qazvin)*

- 1 O assured leaf! In this divine Dispensation the bounties of Truth concerning the handmaidens of the All-Merciful are manifest and evident. Therefore, leaves have been raised up who have caused minds to be amazed. Such steadfastness and firmness has appeared and become evident from them that the eyes of the world have been dazzled.
- 2 So you, O leaf, be firm and steadfast in the Cause of God and trust in God and cling to the cord of guidance and arise according to the counsels of the Chosen Beauty regarding tolerance with the heedless - either He awakens the heedless one or guides them to another world. You must in every case show patience and forbearance and, considering the divine counsels, demonstrate tolerance and good conduct.
- 3 And the Glory be upon you and upon every maidservant who has believed in God and His signs.

1 ای ورقهء موقنه در این کور الهی الطاف حق در حق اماء الرحمن مشهود و واضح لهذا ورقاتی مبعوث شدند که حیرتبخش عقول گشتند چنان ثبوت و رسوخ از ایشان ظاهر و باهر گشت که چشم جهانیان خیره گردید

2 پس تو ای ورقه در امر الله ثابت و راسخ باش و توکل بر خدا کن و تشبث بجبل هدی جو و بوصایای جمال مختار که مدارای با غافلین است قیام نما یا غافل را بیدار میفرماید یا بعالم دیگر رهنما مینماید تو باید در هر صورت صبر و تحمل کنی و نظر بوصایای الهی مدارا و خوش سلوکی نمائی

3 و الهاء علیک و علی کلّ امة آمنت بالله و آیاته

MMK2#361 p.258

AB06181*To: Sarvistani, Haji Muhammad brother of Hadi et al.*

- 1 O two brothers who are one soul in two bodies! Praise be to God that physical and spiritual brotherhood, bodily and spiritual fraternity, are combined in these two brothers. This is true and sincere brotherhood - it is blessed and auspicious.
- 2 In any case, your letter was received through Jinab-i-'Andalib and was read. You had complained about your difficult circumstances and the domination of the people of affliction. This difficulty and hardship is universal in all directions and has befallen most people. There is wisdom in this. God willing, it will pass away. Some patience and forbearance is necessary. "Verily, the patient ones shall be paid their reward without measure."
- 3 As for the dominion of the misbelievers, God will remove it through His power and might. "And the end belongs to the

1 ای دو برادر یک روح در دو پیکر الحمد لله اخوت جسمانی و معنوی و جسدی و روحانی در آن دو برادر جمع شده است این اخوت صحیحهء صمیمه است مبارک و متیمن است

2 باری مکتوب شما بواسطهء جناب عندلیب واصل و ملاحظه گردید از ضیق حال و تسلط اهل وبال شکایت فرموده بودید این ضیق و تنگی عمومی در جمیع جهات واقع و باکثر اشخاص وارد حکمتی در اینست انشاءالله زائل میگردد قدری صبر و تحمل لازم انما یوفی الصابرون اجرهم بغير حساب

God-fearing.” And the spirit and glory be upon you and upon all who are firm in the Covenant.

3 و اما تسلط مشرکین سزیه الله بقدرته و قوته و العاقبة للمتقين و الروح و البهاء عليك و على كل من ثبت على الميثاق

INBA87:266a, INBA52:269b

AB06316

To: Shams sister of Ali Rida Khan (Shiraz)

1 O thou who art enkindled with the fire of the love of God! In this divine century and merciful resurrection, women have been raised up who, like conquering lions and triumphant beasts of prey and valiant men, have charged forth in the arena of divine knowledge and, with divine conclusive proof, have rent asunder the ranks of ignorance. God willing, may you become one of them.

1 ای مشتعله بنار محبت الله در این قرن الهی و حشر رحمانی نسائی مبعوث شدند که چون هزبر صائب و غضنفر غالب و مردان باسل در میدان معرفت حمله نمودند و صفوف جهل را بسطوقی از حجت بالغه الهیه بدریدند انشاء الله تویکی از آنها گردی

2 Do not be sorrowful and grieved at the loss of that pearl of the sea of God's love. If a breath from that realm reaches the nostrils of man, he will never be saddened or distressed by the ascension of father, the passing of son, the death of mothers, or the loss of daughters. All these sighs and cries, lamentations and mourning, arise from lack of awareness of divine bestowals in the unseen realms of the All-Merciful.

2 و از فوت آن دردانه بحر محبت الله محزون و دلتون مباش اگر نفعهائی از آن عالم بمشام انسان رسد ابداً از عروج پدر و صعود پسر و فوت امهات و موت بنات مغموم و مکدر نگردد جمیع این آه و فغانها و زاری و نالها از عدم اطلاع از مواهب الهیه در عوالم غیب رحمانیه حاصل میگردد

3 And upon thee be glory!

3 و البهاء عليك

INBA87:511a, INBA52:536b

AB06014

To: Shaykh Kazim Qazvini (Samandar)

1 Today the greatest and most important of all matters is steadfastness in the Cause of God and firmness and constancy, and the education of souls, nay rather, the guidance of all who dwell on earth. If souls wish to openly witness the confirmations of

1 اليوم اعظم و اهم امور استقامت بر امر الله و ثبوت و رسوخست و تربیت نفوس بلکه هدایت من على الارض است اگر تأییدات ملکوت ابی را نفوس چهاراً مشاهده خواهند باید باین امر اهم اعظم تثبث نمایند

the Most Glorious Kingdom, they must hold fast to this most great and important matter.

- 2 However, according to divine wisdom, it should not be done in such a way as to cause alarm, for people's minds are weak. The physician must be gentle with the patient, and the kind father and mature brothers must show love and friendship to children who have not reached maturity.
- 3 If it is possible for some souls who are wise and knowledgeable and of good character and pleasant disposition and proper conduct to go by some means among the tribal peoples of the outlying regions and engage in the education of souls, this will be the cause of divine and heavenly confirmations.
- 4 And glory be upon the people of Baha who strive to diffuse the fragrances of God, the Protector, the Self-Subsisting.

2 لکن بحکمت الهی نوعی نشود که اسباب فزع فراهم آید زیرا ناس عقولشان ضعیف است طبیب باید بمریض مدارا کند و پدر مهربان و برادران بالغ باید با اطفال بلوغ نرسیده محاببات و مصافحات نمایند

3 اگر چنانچه ممکن شود که نفوسی با حکمت و دانش و خوش خلق و خوش خوی و خوش رفتار بوسائلی در ایللیات اطراف بروند و بتربیت نفوس مشغول شوند این سبب تأییدات غیبیه الهیه گردد

4 و البهاء علی اهل البهاء الذین سعوا فی نشر نفعات الله المهیمن القیوم

AYBY.331 #013

AB06003

To: Shirazi, Mirza Muhammad Baqir Khan et al.

- 1 O my God, my God! Thou knowest the intensity of my longing and my great attachment to this servant who is firm in the Covenant and who has grown through the outpouring of the cloud of bounty.
- 2 O Lord! He is a sign of Thy love, a manifestation of Thy knowledge, and a dawning-place of Thy favors. He has been attracted to the kingdom of Thy beauty, has appeared before Thee, witnessed Thy lights, and become aware of the mysteries of Thy love.
- 3 O Lord! Grant him a firm footing in Thy Cause, a heart expanded through Thy remembrance, a countenance radiant with the light of Thy bestowals, and a heart filled with Thy remembrance, so that he may chant the verses of Thy oneness among Thy creation and speak Thy praise amidst Thy creatures. Assist him in all matters and enable him to serve all, so that that far-off region may be illumined with the lights of guidance among all peoples.

1 الهی الهی آنک لتعلم شدّة ولی و عظیم تعلّقی بهذا العبد الثابت علی العهد الثابت بفیض سبحان الفضل

2 ربّ انه آیه حبّک و مظهر عرفانک و مطلع الطافک قد انجذب الی ملکوت جمالک و حضر بین یدیک و شاهد انوارک و اطلع باسرار حبّک

3 ربّ اجعل له قدماً راسخاً فی امرک و صدراً منشرحاً بذکرک و وجهاً ناضراً بنور موهبتک و قلباً ممثلاً بذکرک حتّی یرتل آیات توحیدک بین خلقک و ینطق بالثناء علیک بین بریتک و ایدیه فی جمیع الامور و وقفه علی خدمة العموم حتّی یتنور ذلک القطر السحیق بأنوار الهدی بین الوری

have sought shelter beneath His all embracing Word should themselves become as resplendent stars. They should become scintillating suns that all the lamps of existence may be illumined through these rays that emanate from the divine light "Its similitude is that of a niche in which there is a lamp [foot-note: Qur'anic verse of light]

جامعه هستند باید هریک در این افق که مشرق بانوار وحدت اصلیه است نجی ساطع و کوکبی لامع باشند تا زجاجات اکوان باشعه ساطعه از این سرج الهیه روشن و منیر گردند مثل نوره کشفکوة فیها مصباح

- 3 The radiance streaming forth from this point of dawn is like a lamp in this material world. It constitutes the key that can open all the portals before the face of humanity so that the essence of the Cause of the Lord of creation might become manifest as is implied by that divine verse.

3 نور این صبح مصباح عالمست و مفتاح ابواب مسدوده بر وجه امم چه که حقیقت اتحاد که جوهر مراد رب ایجاد است از آن آیه رحمانیت ظاهر و لائح گردد و البهاء و الروح علیک و علی احباء الرحمن هناك فی کل بکور و اصیل

MMK2#189 p.137

AB06332

To: Wife of Rida Quli (Abadih) et al.

- 1 O relatives of that truthful servant of God! Open your tongues in thanksgiving and offer praise and gratitude to the Almighty Lord that you are related to one who is a believer in God, is assured of the signs of God, is enkindled with the fire of the love of God, and is attracted to the breaths of God.
- 2 At every moment he chants with the tongue of praise to the Lord God, adorns his heart with the realities and meanings of the knowledge of God, finds repose in the shade of the blessed Tree, fulfills the obligations of servitude, and appears in the gathering of spiritual ones.
- 3 You have always been and will continue to be the objects of the eye of loving-kindness, and upon you be greetings and praise.

1 ای منتسبین آن بنده صادق الهی لسان بشکرانه گشائید و حضرت کبریاء را حمد و ستایش نمائید که منتسب نفسی هستید که مؤمن بالله و موقن بآیات الله و مشتعل بنار محبت الله و منجذب بنفحات الله است

2 هر دم بزبان صفت حمد حضرت یزدان بسراید و دل به حقائق و معانی معرفت الله پیاراید و در ظل شجره انیسایاساید و از عهده عبودیت بدر آید و در انجمن روحانیان جلوه نماید

3 همیشه ملحوظ عین عنایت بوده و خواهید بود و علیکم التحیه و التناء

MKT6.163

AB06301*To: Akkas, Abdu'l-Baqi brother of Mirza Hasan Knan*

- 1 O thou who art attracted to the light of the Incomparable Beauty!
- 2 The whole world is transient, and the Face of the Lord endureth. All things perish, and that which is attributed to Truth remains forever and is free from destruction. Since thou art a servant of the Eternal and a seeker of the Face of God and fleeing from extinction, follow not the setting star and seek not that which vanisheth. Seek thou that which is eternal, everlasting and sempiternal, and that which is perpetual, endless, and without peer or likeness - so that thou mayest truly be Abdul-Baqi (Servant of the Eternal) and a servant of the Everlasting Lord.
- 3 The essence of all essences of eternity and everlasting purity is the Covenant of the Luminary of the horizons, which is from the day of "Am I not?" until the endless evening - it had no beginning and will have no end. Whosoever abideth beneath its shade is eternal and steadfast, and whosoever is outside it is transient and ephemeral.

1 ای متوجّه بنور جمال بیثال

2 عالم همه فانی و وجه پروردگار باقی کلّشیء هالک
و آنچه منسوب بحق جاوید و فارغ از مهالک تو
که بنده بقائی و طالب روی خدا و فراری از فنا
در پس نجم آفل مرو و طالب شیء زائل مشو
آنچه باقی و دائمی و سرمدیست بخواه و هرچه
جاوید و بی پایان و بی مثل و ندید تا فی الحقیقه
عبدالباقی باشی و بنده حضرت جاوید

3 جوهر الجواهر بقا و صفاء ابدی و سرمدی عهد
و میثاق نیر آفاقست که از یوم الست است تا
شام ابد بدایتی نداشته و نہایتی نخواهد داشت و
هرکس در ظلّ آن باقی و برقرار و هرکس خارج
فانی و نابایدار

MMK3#097 p.063

AB06259*To: Attar, Yusif brother of Muhammad Attar*

- 1 O perfumer of the musk of mysteries! Scatter (this musk) to all regions so that the hearts of those who deny may become alive and awakened, and the lights of divine traces may illuminate and radiate throughout all horizons. Observe how physical perfume revives hearts; then see how the true perfume that spreads from the divine gardens creates an effect. I swear by the Greatest Name that one fragrance from that rose garden brings the whole world to life, fresh and renewed. And glory be upon you.
- 2 Please convey the Most Wondrous Abha greeting to Mr. Aqa Abdul-Husayn. We hope that day by day he may ascend the ladder of progress through the gifts of the Abha Kingdom. And

1 ای عطار مشک اسرار بر افطار نثار کن تا قلوب
اهل انکار زنده و بیدار گردد و انوار آثار آفاق
را روشن و پرتوافشان نماید عطر ظاهری ملاحظه
نما که چگونه قلوب را منتعش نماید دیگر بین
عطر حقیقی که از ریاض الهی منتشر چگونه
تأثیر کند قسم باسم اعظم که یک نفحه از آن
گلشن جهانرا حی و زنده و تر و تازه فرماید و
البهاء علیک ع

2 جناب آقا عبدالحسین را تکبیر ابدع ابهی ابلاغ
نمائید از مواهب ملکوت ابهی امیدواریم که
یوماً فیوماً در مدارج ارتقاء صعود نمایند و باید

he must take the utmost care in nurturing and watching over Aqa Lutfu'llah, for he is worthy of love and care. And glory be upon you.

در نهایت همت رعایت و مواظبت آقا لطف‌الله را نمایند زیرا سزاوار محبت و رعایت است و البهاء علیک

KNJ.055a

AB06242

To: Bakhshayish, Safaiyyih wife of Dr Ataullah Khan

1 O daughter of that ancient companion of 'Abdu'l-Baha! Your noble father attained the honor of meeting [Baha'u'llah] in Iraq, heard the divine call with his own ears, and became immersed in the lights of witnessing Him. He was a companion to this servant for some time, remaining steadfast at the Sacred Threshold day and night, until he returned to Farahan. The hearts and souls of the eager ones were gladdened and rejoiced at his memory.

1 ای صبیّه آن مونس قدیم عبداله‌ء حضرت ابوی پدر بزرگوار در عراق بشرف لقا فائز و ندای الهی بگوش خویش سامع و در انوار مشاهده مستغرق گشت و با این عبد مدتی ندیم و شب و روز در آستان مقدس مستقیم بود تا آنکه رجوع به فراهان نمود و جان و وجدان مشتاقان بیاد ایشان مسرور و شادمان میگشت

2 Now praise be to God that you are the daughter of that illustrious person and heir to the firmness and steadfastness of that ancient companion. Surely like him you will arise with such conduct and behavior as will be the cause of eternal glory and everlasting life, so that pure soul may become joyous and glad in the luminous realm.

2 حال الحمد لله تو صبیّه آن شخص جلیلی و وارث ثبوت و استقامت آن ندیم قدیم البته مانند او به اخلاق و اطواری قیام مینمائی که سبب عزّت ابدیه و حیات سرمدیه است تا آن جان پاک در جهان تابناک مسرور و شادمان گردد

3 And upon you be the Most Glorious Beauty.

3 و علیک البهاء الابهی

INBA17:036

AB06155

1 O thou who art firm in the Covenant and steadfast in the Testament! Praise God that thou art a brother to that sanctified tree and sibling to that martyr, that praiseworthy light who shone so brightly in the field of sacrifice that it burned away the veils of those wavering in the Covenant. The flame of the Spirit of God was a gleam of light and the manifestation of the revealer of Sinai. That lamp was kindled in the niche of the Abha Kingdom, and that bird of the garden of faithfulness sang such melodies in the gardens of the Supreme Concourse

1 ای ثابت عهد و راسخ پیمان حمد کن خدا را که صنو آن شجره تقدیسی و برادر آن شهید و نور حمید آن روی تابان در میدان فدا چنان برافروخت که حجابات متزلزلین میثاقرا بسوخت شعله روح‌الله لمعه نور بود و تجلی مجلی طور آن سراج در مشكاة ملکوت ابهی برافروخت و آن طیر حدیقه وفا در حدائق ملأ اعلی چنان بسرود که مرغان چمنستان غیب و شهود را به شور و وجد آورد

that it brought the birds of the invisible and visible realms into a state of joy and ecstasy.

- 2 Soon thou shalt witness in all the worlds the manifest signs of this supreme martyrdom. At all times thou hast been and art remembered in this divine gathering. Be assured.
- 3 For some time now his honor Aqa 'Azizu'llah has been present at the Sacred Threshold, mostly occupied with pilgrimage, reading and writing.
- 4 And the glory be upon thee and upon all who are firm in the Covenant.

2 عنقریب آثار باهرهٔ این شهادت کبری را در
 جمیع عوالم مشاهده خواهی نمود در جمیع اوقات
 در این انجمن رحمانی مذکور بوده و هستید مطمئن
 باش

3 جناب آقا عزیزالله مدّتیست در آستان مقدّس
 حاضر و اکثر اوقات به زیارت و قرائت و کتابت
 مشغول

4 و الهاء علیک و علی کلّ ثابت علی الميثاق

MKT8.065b

AB06156

- 1 O steadfast and firm one! The letter you wrote to Jinab-i-Siyyid Taqi was reviewed. This year some tests will arise, for in every year they are tested once or twice. But those firm in the Covenant should demonstrate such steadfastness that the minds of the people of Iran, nay of all the world, will be astounded.
- 2 Give comfort to the friends of God, for tests are the means of adorning the beauty of the lovers, and tribulation and persecution are the cause of spirituality and faithfulness of the yearning ones. The dense cloud will soon disperse and the subtle rays of the Sun of Truth will shine forth.
- 3 Therefore, one must show firmness and steadfastness in times of tribulation, like Jinab-i-Aqa Muhammad Taji who wore a crown of thorns and was paraded through the streets and paths, thereby following the example of the Intended One and emulating the Exalted One, thus entering the company of those near to the Divine Threshold.
- 4 The enclosed letter is specifically for Jinab-i-Aqa Muhammad.

1 ای ثابت مستقیم محرّری که بجناب سیّد تقی
 مرقوم نموده بودی ملاحظه گردید این سنه
 قدری امتحان بمیان میاید و فی کلّ عام یفتنون
 مرّة او مرتّین ولی ثابتین برپیمان چنان استقامتی
 بنمایند که عقل مردم ایران بل عموم جهانیان
 حیران گردد

2 یاران الهی را دلداری ده که آزمایش سبب
 آرایش جمال عاشقان است و اذیت و جفا سبب
 روحانیت و وفای مشتاقان ابر کثیف عنقریب
 منکشف گردد و شعاع لطیف شمس حقیقت
 ساطع شود

3 لهذا باید در موارد بلا ثبوت و استقامت نمود
 تا مانند جناب آقا محمد تاجی از خار بسر نهاد و
 در معابر و طرق تشهیر گردید تا تأسی بحضرت
 مقصود نمود و اقتدا بحضرت اعلیٰ کرد و در
 زمرهٔ مقربین درگاه کبریا درآمد

4 مکتوب جوف اختصاص بجناب آقا محمد دارد.

TZH8.0740

AB06169

- 1 O luminous youth! You are mentioned in this presence and praised in this gathering, for you have a countenance illumined by the rays of divine mysteries and a heart enkindled by the radiance of the All-Merciful Lord.
- 2 Grieve not - soon all your lineage and ancestry will take pride in your existence and find shelter under your protection. The lights of the divine pavilion shall reach the highest horizon, and the rays of the Sun of Truth shall pierce the veils of East and West. All shall become intoxicated, God willing, from the cup of "Am I not your Lord?"
- 3 But the loved ones must adopt a manner and conduct that attracts hearts, not causes souls to flee. They must be gentle and forbearing, patient and tolerant, and deal with all souls - whether righteous or wicked - with kindness and courtesy. They must show tolerance and be benevolent.
- 4 "My Lord! Leave him not childless, for Thou art the best of inheritors."
- 5 And the glory be upon you and upon every steadfast, firm one.

1 ای جوان نورانی در این محضر مذکوری و در این انجمن مشکور چه که روئی از پرتو اسرار نورانی داری و قلبی از لمعه رحمانی ربانی

2 غم مخور عنقریب جمیع سلاله و تبار بوجود تو افتخار نمایند و در ظل تو پایدار شوند انوار ایوان الهی بطارم اعلی رسد و شعاع آفتاب حقیقی پرده شرق و غرب درد کل از جام الست انشاء الله سرمست گردند

3 ولی احباء باید روش و سلوکی گیرند که سبب انجذاب قلوب گردد نه فرار نفوس سلیم و حلیم باشند و بردبار و با جمیع نفوس چه ابرار چه اشرار به ملایمت و ملاطفت رفتار نمایند تحمل کنند و تلطف نمایند

4 رب لاتذره فرداً و انت خیر الوارثین

5 و البهاء علیک و علی کل ثابت مستقیم

MKT8.071

AB06171

- 1 O thou eternal servant of God! With the purpose of bestowing a share of the liberal effusions of 'At the distance of two bows or nearer' upon His servants, and glorifying the downtrodden, God, out of His loving-kindness and His grace, hath decreed a great bounty and an inestimable gift and fashioned the world of creation after His Kingdom and made it to be the manifestation of the celestial things, the evidences, signs and lights of the Divine Realm. Praise be unto Him Who hath shattered the vain imaginings and made wakeful the eyes of them who are endued with understanding, so as to behold His clear signs, manifest evidences and all-subduing testimonies.
- 2 Even if that esteemed person is physically remote and separated, in spirit he is present at the radiant assemblies. Our heart is delighted with his mention and We are at all times free from sorrows through his remembrance. May My Lord,

1 ای حضرت قدسک بنده دیرینه سی جناب کبریا بنده لربنی مقام قاب قوسین او ادنی فیوضاتندن بهره مند و مستمند لری ارجمند ایتک اوزره الطاف سبحانیه دن بر فیض عظیم و انعامات رحمانیه دن بر فوز جلیل تقدیر و عالم ملکه صور ملکوتی تصویر ایلدی جهان ناسوت جلوه گاه شئون و آثار و آیات و انوار لاهوت اولدی سبحان من جعل الأوهام حائرة و اعین العارفين ساهرة لمشاهدة آیاته الباهرة و بیناته الزاهرة و حجه القاهرة

2 او ذات محترم هر نه قدر جسماً دور و مهجور ایسه روحاً حاضر محافل پرورد ر یاد لریله دلشاد اولورز ذکر جمیل لریله هر زمان غمدن آزاد اولورز

the Most Merciful, give thee assurance and crown thy endeavours with His aid.

- 3 We beseech God for the success in every respect of our children Rashid and Ali Effendis, my master.

3 رَہم اطمینان و عون حضرت رحمانہ موفق ایلہ
راشد و علی افندیلر اولادلریمزک ہر جہتجہ
موقیتلرینی جناب حقّدن امید ایدرز افندم

MJT.134

AB06204

- 1 O divine friends!

1 ای دوستان الہی

- 2 Today the lights of the Ancient Beauty and the Greatest Name have shone forth from the horizon of existence upon the temples of unity, and the holy fragrances have perfumed the nostrils of the people of the pavilion of glory, and the waves of the divine ocean crash upon the shores of existence and scatter the pearls of grace and favor. Therefore, fill your skirts with these pearls and gems and scatter them upon the people of the world.

2 الیوم انوار جمال قدم واسم اعظم از افق وجود بر
ہیاکل توحید تابیدہ و نفحات قدس مشام اہل
سرادق عزّت را معطر نمودہ و امواج محیط الہی
بر سواحل وجود مہاجم و لثالی الطاف و احسان
می افشاند پس دامنی از این درّ و گہر پر ثنائید و
بر اہل آفاق نثار کنید

- 3 And these gleaming pearls are the divine meanings and spiritual realities that have been nurtured in the shell of the hidden treasure and generated in the ocean of eternity, appearing with such delicacy and purity that they are the light of the eyes of the cherubim and the strength of spiritual hearts.

3 و این لؤلؤ لآلآء درّ معانی الہی و حقائق اسرار
رحمانیست کہ در صدف کنز مخزون پرورش
یافتہ و در دریای قدم تولید گشتہ و بہ لطافت
و صفائی ظاہر شدہ کہ روشنی چشم کروبیان و
قوّت قلب روحانیانست

- 4 Now through the grace of the Most Glorious Beauty (may my spirit be sacrificed for His loved ones), the casket of these luminous pearls is filled with precious gems and is being freely scattered. And glory be upon you, O loved ones of God.

4 حال از فضل جمال ابہی روحی لاحبابہ الفداء
درج این دراری نوراء مملوّ از فرائد غرّاست و
رایگان نثار میشود و الباء علیکم یا احبّاء اللہ

MMK4#093 p.106

AB06222

- 1 O thou who art alive with spiritual fragrances! If thou asketh about divine favors, it is an endless ocean. And if thou asketh about the infinite bounties of the Abha Kingdom, it is the outpouring of the limitless all-encompassing sea. And if thou asketh about the effulgences of the Sun of Reality, they are radiant upon the horizons of the world. And if thou asketh about the traces of grace and bestowal, it is a light shining at the pole of contingent being. And if thou asketh about the proofs of the sovereignty of the Abha Beauty, they are rising from the horizon of the placeless realm. And if thou asketh about the mysteries of the All-Merciful, they are revealed and evident in the reality of consciousness.
- 2 Therefore be grateful that thou hast been gathered in this Most Great Resurrection and hast come into being in this Most Noble Cycle. Blessed art thou and excellent is thy final abode.
- 3 Convey my greetings to the faces of the friends in the evening and at dawn, from this servant who is humble, submissive, prostrate and lowly at the threshold of his Most Glorious Lord.

1 ای زنده به نفحات روحانی اگر از الطاف الهی پرسی بحرِ یست بی پایان و اگر از فیوضات نامتناهی ملکوت ابهی پرسی فیضان بحر محیط بیکران و اگر از تجلیات شمس حقیقت پرسی ساطعت بر آفاق جهان و اگر از آثار فضل و موهبت پرسی نورِ یست لامع در قطب امکان و اگر از براهین سلطنت جمال ابهی پرسی مشرق است از افق لامکان و اگر از اسرار رحمن پرسی مکشوف و مشهود است در حقیقت وجدان

2 پس شکر کن که در این حشر اعظم محشور شدی و در این کور اکرم موجود گشتی طوبی لک و حسن مآب

3 کبر علی وجوه الاحبآ فی العشی و الاشرق من هذا العبد الخاضع الخاشع الساجد المتذلل فی عتبه ربه الابهی.

AKHA_116BE #10 p.323

AB06295

- 1 O thou who supplicatest unto God! In this world there have been thousands upon thousands of women, and countless ones have passed away. All of them met with evident loss - no fruit and no trace, no yield and no leaf. All became absolute nothingness and utter non-existence, and shall continue so, except for those gems of sanctity who shone forth like morning stars at the dawn of creation - namely, those women who were dawning-places of the signs of faithfulness and who, with pure hearts and radiant faces, turned toward the Manifestation of "were it not for Thee."
- 2 Those souls became dawning-places of the signs of divine unity and centers of the banners of glorification. They became illumined with the lights of reality and found intimacy with the holy fragrances. They freely sacrificed their lives in the path of the Beloved and caused their earthly frames to be obliterated and extinguished at the altar of divine love.
- 3 If thou seekest the attributes of the handmaidens of the All-Merciful, this is it; and if thou seekest the characteristics of

1 ای مبتله الی الله، نساء در این عالم هزاران هزار و گذشتگان یحد و شمار کل عاقبتشان خسران مبین بوده و هست نه ثمری و نه اثری نه میوهئی نه برگی کل معدوم صرف و مفقود بخت گشته و خواهند شد مگر آن جواهر تقدیسیکه در فجر ابداع چون ستاره سحری درخشیدند یعنی نسائیکه مطلع آیات وفا بودند و با قلبی پاک و با رخی تابناک توجه بمظهر لولاک کردند

2 آن نفوس مطالع آیات توحید شدند و مرکزِ رایات تجید و بانوار حقیقت ساطع گشتند و بنفحات قدس مؤانس جان رایگان در سبیل جانان فدا نمودند و هیکل عنصری را در قربانگاه عشق الهی محو و مضمحل کردند

3 اگر صفت اماء رحمن جوئی اینست و اگر سمت کنیزان مقرب درگاه کبریا جوئی اینست علیک ۱۲ و علیک بها و علیک

THIS VOLUME CONTAINS UNREVIEWED TEXTS AND TRANSLATIONS

the devoted maidservants at the threshold of grandeur, this is it. Upon thee be it, and upon thee be it, and upon thee be it.

AB06309

- 1 O thou who art attracted to the divine fire of guidance! 1 ای مشتاق به نار هدایت الهیه
- 2 A ray from the lights of the incomparable Beauty shone forth upon Sinai and Tur and Paran. The mountain was rent asunder, Sinai was illumined by the divine radiance, and Paran burst into flame. The Moses of Truth swooned, the chiefs and nobles were struck senseless, and the children of Israel were scattered. 2 پرتوی از انوار جمال بنی مثال تجلی بر سیناء و طور و فاران نمود طور متلاشی شد و سیناء از سناء الهی روشن گشت و فاران به فوران آمد موسای حق بیپوش شد و نقبا و نجبا مدهوش شدند و بنی اسرائیل پریشان گشت
- 3 Now, through divine grace and bounty, the Sun of Reality hath risen from the horizon of oneness and hath illumined and brightened the world of existence with the lights of its manifestation. The divine effulgences have caused the world of phenomena to be immersed in the lights of the beauty of the desired King. How excellent is what was said: "The blessed valley became entirely a rose garden of unity when the light of God illumined the Sinai of Truth." 3 حال به فضل و موهبت الهیه شمس حقیقت از مشرق احدیت طالع شد و به انوار ظهور جهان وجود را روشن و منور فرمود و تجلیات الهیه عالم شهود را غرق انوار جمال ملوک مقصود فرمود . فنعم ما قیل : " وادی ایمن سراسر گلشن توحید اولوب چون که روشن ایلدی نور خدا سینای حق"
- 4 Therefore praise God that thou hast attained this most great bounty and hast reached this bestowal from the Lord of Glory. 4 پس حمد کن خدا را که به این فضل اعظم فائز شدی و به این موهبت حضرت ربّ جلیل واصل شدی

MMK4#129 p.133

AB06330

- 1 As regards the translation and publication of the Bayan, there are laws in the Bayan which have been abrogated by the Kitab-i-Aqdas and the Baha'is are bound by the laws of the Kitab-i-Aqdas. Were the Bayan to be published and translated, the peoples of the other countries – and indeed even the Persians – would think that the basis of the religion of the Baha'is was those severe laws which are found in the Bayan. Whereas according to the explicit text of the Kitab-i-Aqdas those laws are not applicable. 1 ای منادیان میثاق در خصوص ترجمه و طبع کتاب بیان احکامی در بیان موجود که بنص کتاب اقدس نسخ گردیده و بهائیان را تکلیف نصوص قاطعه کتاب اقدس است حال اگر کتاب بیان نشر شود و یا ترجمه گردد ملل اجنبیه حتی اهل ایران گمان نمایند که اساس دین بهائیان آن احکام مندرجه شدیده در کتاب بیانست و حال آنکه بنص قاطع کتاب اقدس آن احکام بیان منسوخ و مفسوخ است

- 2 Therefore, the Bayan must be published in all parts and corners of the world after the publication of the Kitab-i-Aqdas, so that readers may know that those severe laws have been abrogated and canceled. Before the publication of the Kitab-i-Aqdas and its translation, and before its laws become well known, the publication of the Bayan is not permissible.

2 پس باید کتاب بیان را بعد از انتشار کتاب اقدس در جمیع جهات ارض و اقالیم عالم نشر داد تا خواننده بداند که آن احکام شدید منسوخ و مفسوخ است و پیش از انتشار کتاب اقدس و ترجمه‌اش و شهرت احکامش نشر کتاب بیان جائز نه و علیکم التحية و الثناء

RAHA.282, MAS2.016-017x

AB06387

- 1 O spiritual leaf! Do not be saddened or grieved by the ascension of that divine bird to the eternal gardens. Mahmud is in a praiseworthy station and Nur is seated upon the throne of joy and delight. They are in the rose garden of divine unity, entranced by the beauty of the Glorious Lord. They are immersed in the sea of bounty and have attained the best of companions in the Kingdom of Meeting. They have entered beneath the shadow of His presence and arrived in the paradise of immortality.
- 2 When any soul who is firm and steadfast in the Cause of God and resolute in the religion of God ascends, their loved ones should hold celebration and joy, not a funeral full of lethargy and stillness. They should congratulate rather than console each other, be glad rather than weep and wail, and be pleased rather than mourn. For they have hastened from the world of darkness to the world of light, and pitched their tent in the precincts of the Throne of the All-Merciful.

1 ای ورقه روحانی از صعود آن طیر آشیان الهی بحدائق باقیه مکدر مباش و متلهف مشو محمود در مقام محمود است و نور جالس بر عرش سرور و حبور در گلشن توحیدند و حیران جمال رب مجید در بحر عطا غریقند و در ملکوت لقا فائز بنعم الرفیق در ظل وجه داخلند و در فردوس بقا وارد

2 هر نفس ثابت و مستقیم بر امر الله و راسخ در دین الله صعود نماید باید اولیائش جشن و سرور گیرند نه ماتم بر جمود و خمود و یکدیگر را تهنیت گویند نه تعزیت شادمانی کنند نه گریه و زاری و خوشنودی کنند نه سوگواری چه که از عالم ظلمانی بعالم نورانی شتافت و در ساحت عرش رحمانی رحل اقامت انداخت

BSHN.140.413, BSHN.144.407, MHT1b.239

AB06390

- 1 O pure leaf! Upon thee be the Glory of God, His grace, His generosity and His favors, in thy beginning and thy end.
- 2 Verily, O handmaiden of God, during this period when thou wert under the protection of that servant of the Beauty of Abha, who was near to the Divine Threshold, truly thou didst not draw a single breath in comfort, nor taste a drop of the honey of joy, nor find rest for a moment, nor repose for an

1 ای ورقه طیبه علیک بهاء الله و فضله وجوده والطافه فی اولاک و آخریک

2 ان امة الله در این مدت که تحت عصمت آن بنده جمال اهی مقرب درگاه کبریآج داخل فی الحقیقه نفسی راحت نکشیده و قطره ئی از شهد مسرت نچشیده و دمی نیاسوده و آئی نایرمیده چه

instant. For thou wert a partner and companion to the best of companions in trials and tribulations.

که با نعم القرین در زحمات و مشقات شریک
وسهم بودی

- 3 Praise be to the Ever-Living, the Self-Subsisting Lord that thou wert singled out for such a bounty and encompassed by such a gift - that thou wert the long-standing companion of that wanderer in the wilderness of God's love during intense trials, not merely a friend in comfort and repose. For in the latter is bodily ease, while in the former is the attainment of spiritual rest, joy and consciousness.

3 حمد کن حضرت حیی قیوم را که بچنین فضلی
مخصوص و بچنین موهبتی مشمول گشتی که ان
آواره صحرای محبت الله را قرین دیرین در بلای
پر ارتعاش نه انیس معاش و فراش چه که در
این آسایش ابدان است و در ان حصول راحت
جان و مسرت وجدان

- 4 How excellent is the morning and how delightful the dawn from this cup overflowing with the wine of God's gift.

4 عم صباحا وانعمی اصطباحا من هذه الکأس
الطافه بصها موهبة الله ع ع

INBA84:442

AB06396

- 1 O faithful leaf, in the Christian Dispensation and the Messianic cycle, after the ascension of the Spirit of Being to His glorious station, all the companions and friends were scattered except for one of the handmaidens of the All-Merciful whose blessed name was Mary Magdalene - and Magdala was a humble village on the shore of Lake Tiberias.
- 2 Glory be to God! Though this leaf was from among the veiled ones and from a village, she was confirmed with such a spirit of reinforcement that renowned men were rendered helpless, and she became the cause of steadfastness, firmness, constancy and tranquility for all the believers in God's unity. Until now her worth and station had remained hidden - now it has become clear and evident. This paragon of beauty manifested such power that she became the pride of heroic men.
- 3 Therefore, you handmaidens should beseech God that in this Most Great Cycle you may be so assisted that the resonance of that assistance may rise from the pavilion of the world and reach the Kingdom.

1 ای ورقه موقنه، در کور مسیحائی و دور عیسوی
بعد از صعود روح وجود بمقام محمود جمیع یاران
و دوستان پریشان شدند مگر امه ای از اماء رحمن
که نام مبارکش مریم مجدلیه بود و مجدل دهکده
حقیری است در ساحل دریاچه طبریّه

2 سبحان الله این ورقه با وجود آنکه اهل مقنعه و
دهکده بود به چنان روح تأییدی موفق گردید
که مشاهیر رجال عاجز گردند و سبب ثیوت
و رسوخ و استقامت و سکون جمیع موحدین
گردید و تا بحال قدر و منزلت این ورقه مستور
حال واضح و مشهود گردید این ربه الجمال بقوتی
ظاهر شد که سرور ابطال رجال گردید

3 پس شما ای ورقات از خدا بخواهید که در این
دوره اعظم چنان موفق شوید که طنین آن توفیق
در ایوان عالم بلند شود و بملکوت رسد

MKT7.172b, ASAT5.124

AB06431

- 1 O thou who art attracted to the Beauty of God! I have read thy eloquent letter and my heart was gladdened by its graceful contents, for it indicated thy sincerity in the Cause of God, thy heart's attachment to the Word of God, and thy service in the vineyard of God.
- 2 O handmaiden of God! Know thou and be assured that in this glorious age the Holy Spirit teaches every pure soul who is a faithful, assured believer attracted to the Kingdom of the Great Lord. And I address thee with a heart overflowing with the love of God, and I beseech God to ordain for thee the ultimate desire and the honor of attainment, and to make thee a sincere servant, detached from all else, so that thou mayest serve in His mighty vineyard and that He may guide thy two sons to His straight path.
- 3 Soon thou shalt witness that the teachings of God have spread throughout those regions through the breathings of the Holy Spirit and the fragrances from the gardens of the Kingdom. This is indeed great glad tidings for thee and for the handmaidens of the All-Merciful and the men of God in that vast region.
- 4 And upon thee be greetings and praise.

1 آيتها المنجذبة الى جمال الله انى قرأت تحريك البليغ و ابتهجت قلباً بمضمونه اللطيف لانه دل على خلوصك فى امر الله و تعلق قلبك بكلمة الله و خدمتك فى كرم الله

2 يا امة الله اعلمى و اطمئنى بان روح القدس فى هذا العصر المجيد يعلم كل نفس خالص مؤمن موقن منجذب الى ملكوت الرب العظيم و انى اخاطبك بقلب طامح بحبة الله و اسأل الله ان يقدر لك غاية المنى و شرف اللقاء و يجعلك خادمة صادقة فارغة عما سواه حتى تخدمى فى كرمه العظيم و يهذى ابنيك الى صراطه المستقيم

3 فسوف تنظرين بان تعاليم الله شاعت فى تلك الاقطار بنفثات من روح القدس و نفحات من رياض الملكوت ان هذا لبشارة عظمت لك و لاماء الرحمن و رجال الله فى ذلك الاقليم الواسع

4 و عليك التحية و الثناء

MKT2.334

AB06432

- 1 O thou who art attracted to the light of the Covenant! Know that the angels of heaven pray for thee, for thou hast turned toward the Kingdom of God, and the Concourse on High give thee glad tidings of the greatest gift, and 'Abdu'l-Baha congratulates thee on this supreme guidance. How excellent is this noble station which God hath ordained for thee in this glorious age!
- 2 O handmaiden of God! Learn the Persian and Arabic languages, but strive to spread the divine fragrances and say: "Praise be to Thee, O my God, for having favored me through Thy grace and bounty, and guided me to Thy Kingdom, and given me to drink from the cup of Thy guidance, and sheltered me beneath the tree of Thy oneness. Verily Thou art the Generous, verily Thou art the Merciful. My God! Make me firm

1 آيتها المنجذبة الى نور الميثاق اعلمى ان ملائكة السماء يصلون عليك بما اقبلت الى ملكوت الله و الملائة الاعلى تبشرك بالموهبة الكبرى و عبدالبهاء يهنئك بالهداية العظمت حيداً هذا المقام الكريم الذى قدر الله لك فى هذا العصر المجيد

2 يا امة الله تعلمى اللسان الفارسى و اللسان العربى ولكن اجتهدى فى نشر نفحات الله و قولى لك الحمد يا الهى بما انعمت على بفضلك و جودك و هديتني الى ملكوتك و سقيتني كأس هدايتك و ظللت على شجرة وحدانيتك انك انت الكريم انك انت الرحيم الهى ثبتنى على عهدك و اجعلنى

in Thy Covenant and steadfast in Thy love, and deliver me from every severe test. O Lord, Lord! Make me a sacrifice for Thy handmaidens, and a martyr in Thy path, submissive and humble before Thy creation, loving toward all Thy servants, and serving world peace, conciliation, love and security. Verily Thou art the Generous, the Most High.”

مستقيمة في حبك ونجني من كل افتتان شديد
ربّ رب اجعلني فداءً لامائك وشهيداً في سبيلك
وخاضعاً خاشعاً مخلّقتك ومحباً لجميع عبادك و
خادماً للسلم العالم والصلح والحب والامان انتك
انت الكريم المتعال

MKT2.331

AB06438

¹ O thou whose breast is dilated with the lights of the Kingdom! Know that divine wisdom has necessitated the appearance of tests and trials in the contingent world. Indeed, no matter in existence, whether base or precious, insignificant or momentous, can be perfected except through tests. Had the doors of comfort and wealth been opened to the apostles of Christ, how could the sincerity of Peter the Apostle have been distinguished from the treachery of Judas Iscariot? The virtues of the former and vices of the latter were only revealed through tests and trials. This is among the wisdom behind the appearance of tests in the human world.

¹ ايّها المنشرح الصدر بانوار الملكوت اعلى انّ
الحكمة الالهية اقتضت ظهور الامتحان والافتتان
في عالم الامكان ولا يكاد يتم امر في الوجود
من غنّه و ثمينه و حقيره و خطيره الا بالامتحان
فلو كان ابواب الراحة والغنى مفتوحة على وجه
حواري المسيح من اين كان يظهر خلوص بطرس
الحواري من خباثة يهوذا الاسخريوطي انما ظهر
فضائل الاول و رذائل الثاني بسبب الامتحان و
الافتتان فهذا من جملة حكم ظهور الامتحان في
عالم الانسان

² However, God will enrich you from the treasure of His mighty Kingdom - a treasure that does not perish, while the treasures of this world bring only intense regret and remorse to their possessors in life's end.

² ولكن سيغنيكم الله من كنز ملكوته العظيم وهذا
كنز لا يفنى و اما كنوز الدنيا حشرات على اهلها
في عاقبة الحياة بتأسف شديد

³ I beseech God to remove the veil and reveal to you the simple, universal truth that is sanctified from the understanding of the people of vain imaginings. Upon you be greetings and praise.

³ واسأل الله ان يكشف الغطاء ويظهر لك الحقيقة
البسيطة الكلية المقدسة عن عرفان اهل الاوهام
و عليك التحية والثناء

MKT2.333b, AVK1.091

AB06448

- 1 O noble branch from the Blessed Tree! Praise be to God that through your praiseworthy character, the Blessed Beauty and His Holiness the Exalted One (may my spirit be a sacrifice for their dust) are pleased with you, the loved ones are grateful to you, and 'Abdu'l-Baha is confident in and delighted with you. In the middle of the night when I rise to commune with the Lord, I certainly remember the friends, especially the illustrious branch, the beautiful Afnan who resides near the Most Exalted Shrine, and your honor. And surely the honored Afnan and you, being in the vicinity of the Most Great Mercy and the Most Exalted Shrine, also remember this banished one, this captive deprived of reunion. Praise be to God that the holy fragrances are diffused throughout all regions and the descendants of those firm in the Covenant are manifest signs of the Light of Dawn. All share and participate in servitude at the Threshold and in self-effacement and evanescence.

- 2 And upon you be the Most Glorious Glory

GEN.328-329

1 ایها الفرع الکریم من الشجرة المبارکه الحمد لله باخلاقی موفقی که جمال اهی و حضرت اعلی روحی لترتبهما الفداء از توراضی و احبا از تو ممنون و عبدالبها از تو مطمئن و مسرور در نیم شب که بمناجات رب قیام نمایم البته بیاد یاران افتم علی الخصوص فرع جلیل حضرت افنان جمیل مجاور مقام اعلی و جناب شما و البته حضرت افنان محترم و شما نیز در جوار رحمت کبری و مقام اعلی بیاد این مهجور اسیر حرمان نیز هستید الحمد لله نفحات قدس منتشر در آفاق است و اخلاف ثابتین بر میثاق آیات باهره نیر اشراق جمیع در عبودیت درگاه و محویت و فنا سپیم و شریک

2 و علیک البها الابهی

KHAF.275, MATA.253

AB06464

- 1 O Lord, O God, O Kind One! This servant has hastened from the furthestmost lands of the East to the West that perhaps through the fragrances of Thy bestowals these souls may become perfumed, that the breeze from the garden of guidance may waft over these regions, that souls may find capacity for Thy favors, that hearts may become gladdened by Thy gladtidings, that eyes may behold the light of truth, that ears may receive their portion from the Kingdom's call.
- 2 O Lord! Enlighten the hearts. O Kind Lord! Make the hearts like unto a rose garden and flower bed. O Peerless Beloved! Waft the fragrances of bestowals, shine forth the lights of bounty that hearts may become pure and unsullied, may receive their portion from Thy confirmations.
- 3 May this assemblage tread Thy path, seek Thy mystery, behold Thy face, acquire Thy characteristics. O Lord! Grant infinite favors, make the treasure of guidance free that these helpless ones may find help.
- 4 Thou art the Kind One, Thou art the Bestower, Thou art the Knowing, the Powerful.

1 پروردگار یزدانا مهربانا این بنده تو از اقصی بلاد شرق بغرب شتافت که شاید از نفحات عنایات مشامهای این نفوس معطر شود نسیم گلشن هدایت بر این ممالک بوزد نفوس استعداد الطاف تو یابند قلوب مستبشر بشارات تو گردند دیده ها مشاهده نور حقیقت نماید گوشها از ندای ملکوت بهره و نصیب گیرند

2 ای پروردگار دلها را روشن کن ای خداوند مهربان قلوب را رشک گلزار و گلشن فرما ای محبوب بیهمتا نفحات عنایت بوزان انوار احسان تابان کن تا دلها پاک و پاکیزه شود از تأییدات تو بهره و نصیب گیرند

3 این جمع راه تو پویند راز تو جویند روی تو بینند خوی تو گیرند ای پروردگار الطاف بی پایان ارزان فرما گنج هدایت رایگان کن تا این بیچارگان چاره یابند

4 تویی مهربان تویی بخشنده تویی دانا و توانا

INBA75:080, ADH2_1#52 p.080x,

AB06469

- 1 O Kind, Generous and Merciful Lord! We are the servants of Your threshold and all are under the shade of Your oneness. Your sun of mercy shines upon all and Your cloud of bounty rains upon all. Your favors encompass all and Your grace provides for all. You protect all and regard all with the glance of Your generosity.
- 2 O Lord! Bestow infinite favors, ignite the light of guidance, brighten the eyes, grant eternal joy to the hearts, bestow fresh spirit to the souls and confer everlasting life. Open the doors of knowledge, make the light of faith radiant.
- 3 Unite all beneath the shade of Your bounty and make all in agreement, so that all may become rays of one sun, waves of one sea, fruits of one tree, drink from one fountain, be stirred by one breeze, and derive light from one source.
- 4 You are the Giver, the Bestower, and the Powerful.
- 1 خداوند مهربانا کریم رحیما ما بندگان آستان توئیم و جمیع در ظل وحدانیت تو آفتاب رحمت بر کل مشرق و ابر عنایت بر کل میبارد الطافت شامل کل است و فضیلت رازق کل جمیع را محافظه فرمائی و کل را بنظر مکرمت منظور داری
- 2 ای پروردگار الطاف بی پایان شامل کن نور هدایت برافروز چشم ها را روشن کن دلها را سرور ابدی بخش نفوس را روح تازه ده و حیات ابدیه احسان فرما ابواب عرفان بگشا نور ایمان تابان نما
- 3 در ظل عنایت کل را متحد کن و جمیع را متفق فرما تا جمیع انوار یک شمس شوند امواج یک دریا شوند اثمار یک شجر شوند از یک چشمه نوشند از یک نسیم به اهتزاز آیند از یک انوار اقتباس نمایند.
- 4 توئی دهنده و بخشنده و توانا

ADMS#348

AKHA_128BE #01 p.a, AKHA_135BE
#15 p.300, MJMJ1.030, MMG2#052 p.052

AB06502

- 1 O Helper of those in distress, Answerer of those who are troubled, and Protector of those who seek refuge! Save me from the depths of the seas of tribulation, deliver me from the pit of hardship and adversity, comfort me in the terror of solitude and the supreme ordeal, and rescue me from the shock of deprivation and the burning anguish of separation and exile.
- 2 O Thou Who hast the most beautiful names! My Lord, help me to remain faithful, preserve me from estrangement, heal me from every ailment, make the remedy easy for me, increase for me Thy bounties and favors, send down upon me a table from heaven, occupy me with Thee alone apart from all things, and make me passionate with Thy love in the hereafter and in this world.
- 1 يَا مُغِيثَ الْمَلْهُوفِينَ وَ مُجِيبَ الْمُضْطَرِّينَ وَ مُجِيرَ اللَّائِذِينَ أَغْنِنِي مِنْ غَمَارِ بَحَارِ الْبَلَاءِ وَ أَنْقِذْنِي مِنَ وَهْدَةِ الْبَاسَاءِ وَ الضَّرَاءِ وَ آسِنِّي فِي وَ
- 2 حُشَّةِ الْوَحْدَةِ وَ الْخَنَةِ الْكُبْرَى وَ نَجِّنِي مِنْ دَهْشَةِ الْجُرْمَانِ وَ حِرْقَةِ الْفِرْقَةِ وَ الْهَجْرَانِ يَا ذَا الْأَسْمَاءِ الْحُسْنَى رَبِّ وَفَّقْنِي عَلَى الْوَفَاءِ وَ احْفَظْنِي مِنَ الْجَفَاءِ وَ اشْفِنِي مِنْ كُلِّ دَاءٍ وَ يَسِّرْ لِي الدَّوَاءَ وَ زِدْ لِي فِي النَّ

- 3 O my Lord! A lowly one has come to the gate of Thy mercy, and a sick one, ailing and seeking healing, has turned to Thy grace and gift, and a stranger has fallen at the threshold of Thy presence, taking refuge at the portal of Thy mercy. So reach him through Thy generosity and confirmation, assist him to serve Thee and draw near to Thee, bring him before Thee, and help him trust in Thee. Verily, Thou art the Generous, the All-Bestowing.

3 عَمَّ وَالْآلَاءِ وَأَنْزَلَ عَلَيَّ مَائِدَةً مِنَ السَّمَاءِ وَ
أَشْغَلَنِي بِكَ عَنْ كُلِّ الْأَشْيَاءِ وَهَيَّمَنِي بِحُبِّكَ
فِي الْآخِرَةِ وَالْأُولَى أَيُّ رَبِّ وَفَدَّ ذَلِيلٌ بَابَ
رَحْمَتِكَ وَقَصَدَ عَلِيلٌ مُعْتَلُ الشِّفَاءِ بِفَضْلِكَ وَ
مَوْهَبَتِكَ وَوَقَعَ دَخِيلٌ فِيْءَاءِ حَضْرَتِكَ مُلْتَجِئًا
بِعَبْتَةِ رَحْمَانِيَّتِكَ فَأَدْرَكَهُ بِجُودِكَ وَتَأْيِيدِكَ وَ
وَقَفَّهُ عَلَى خِدْمَتِكَ وَقُرْبِهِ إِلَيْكَ وَأَحْضَرَهُ بَيْنَ
يَدَيْكَ وَالتَّوَكَّلَ عَلَيْكَ إِنَّكَ أَنْتَ الْكَرِيمُ الْوَهَّابُ

UMich962.142a, UMich991.100,
MKT3.512, ADH2.091, ADH2_2#15
p.119, MMG2#351 p.392

AB06519

- 1 O thou who art firm in the Covenant and Testament! That which thou didst write was noted and observed. Praise be to God that it was a harbinger of the joy and gladness and delight and exultation of the hearts of the loved ones of the All-Merciful, who are gladdened by the new bounty of the Ancient Lord and are fortified by heavenly power in the face of the wavering ones.
- 2 However intense the pitch darkness may become, it will ultimately perish; however thick the veils may grow, they will in the end be rent and torn asunder; however dense the clouds that gather in the horizon of vain imaginings may become, the penetrating rays of the Sun will at last disperse them.
- 3 Therefore, O ye beloved of God, be not grieved or saddened by the opposition of the people of the world, the blindness of sightless eyes, the objections of the people of passion, or the hostility of the people of hatred. Divine aid is with you and the protection of the All-Merciful is your support.
- 4 And upon thee and upon all who are firm in the Covenant be the Glory.

1 یا من ثبت علی العهد و الميثاق آنچه مرقوم نموده
بودید ملاحظه گردید و مشاهده شد حمد خدا را
که مبشر بر شوق و شغف و ذوق و طرب قلوب
احبابی رحمن بود که بفضل جدید ربّ قدیم
مستبشرند و بقوة ملکوتیه در مقابل متزلزلین
مستحضر

2 ظلمات حالکه هرچند شدید گردد عاقبت
هالکه است و سبحات غلیظه هرچند ضخیم
گردد بالنتیجه خرق و شقّ و هتک شود و
غیوم متکاثفه در افق اوهام هرچند متراکم شود
عاقبت پنجه اشعه ساطعه متلاشی فرماید

3 پس ای احبابی الهی از اعراض اهل دنیا و
انغماض دیده نابینا و اعتراض اهل هوی و
تعرض اهل بغضاء ملول نگرديد و محزون مشويد
عون الهی با شماست و صون حضرت رحمانی یاور
شما

4 و البهاء عليك و علی کلّ ثابت علی الميثاق

PYK.276

AB06535

Thy letter was received and read. Thou hast invited me to America, saying: "In that region and in that country there are many fragrant and multi-colored flowers; likewise there are thorns and thistles; but Abdul-Baha should not look upon the thistles of the desert. He must hasten to that country for the sake of the flowers."

This simile is very beautiful; but when a gardener invites a man to his garden, first he will arrange all the flowers with the utmost elegance, beauty and art, then he will invite his guest. Moreover, there are differences among the flowers. Therefore pray thou that harmony may be created so that your country may find the capacity for the Presence of Abdul-Baha. I have the utmost yearning to meet all of you; but unless the conditions which have been previously mentioned are realized, my trip to those parts would be difficult, for it would produce no results.

I hope that all the friends and the maid-servants of the Merciful may be united with each other, so that Abdul-Baha without any cloud may travel from the East to the West. It is hoped that this unity may become realized.

SW_v02#06 p.006

AB06540

O thou handmaid of the Lord!

Thou hast, in the end of thy letter, prayed the Lord thy God to deliver me from the hand of the enemy and shield me from his harm. O handmaid of God! Shouldst thou wish to pray for 'Abduil-Baha turn thou, lowly and suppliant, to Godis Kingdom on high and implore Him and say: "O God, my God! Add Thou to the tribulation which 'Abduil-Baha sustaineth for Thy sake, refill his cup of woes and sufferings, and rain upon him showers of tests and trials. Adorn his temple with chains and fetters, make him to fall a captive for Thy love, cause his blood to be shed in Thy Name, and bestow upon him the great gift of crucifixion in Thy path; till, drunk with the joy and desire of self-sacrifice, he may wing his flight unto the Abode of Mercy, under the shadow of Thy most glorious Kingdom."

Such should be thy ardent prayer for 'Abduil-Baha for this is his highest aim, his most cherished desire, and the wondrous favour he seeketh continually by day and by night.

Upon thee be greeting and praise.

SW_v14#12 p.358-359

AB06542

O beloved of God! These days are the time for firmness and the period for steadfastness and constancy in the Cause of God. You must not look upon the personality of Abdul-Baha, for he will eventually bid ye farewell. Nay, ye must observe the Word of God. If the Word of God is in the ascendant, be ye happy, joyous and thankful, even if Abdul-Baha be under a sword or beneath fetters and chains; for importance is in the holy temple of the Cause of God, and not in the physical mould of Abdul-Baha.

The beloved of God must be confirmed with such a firmness that if every moment a hundred like Abdul-Baha become the target of arrows, no change should occur in their decision or intention, no transformation in their zeal or attraction to God, and no abatement in their occupation in the service of the Cause of God.

Abdul-Baha is the servant of the Word of the Blessed Beauty and the manifestation of absolute servitude in the threshold of the Lord. He has no other station, grade, class or power. This is my utmost hope, and my abiding paradise.

SW_v06#09 p.069

AB12038

Whosoever entereth the Kingdom of God is under the protection of Baha'u'llah. The changes and chances of the material world, whether good or bad, are like the waves of the sea, which pass away and are no more. They are not worthy of attention.... The denizens of the Kingdom derive their joy from the bounties of God and set their hopes on His infinite grace. They exult in the outpourings of divine bounty and are gladdened by the favours of the Lord of Hosts. In the fire of tribulations

they remain fresh and verdant, and in the tempest of trials and afflictions tranquil and at peace, for they rest their backs against a mighty mountain and take refuge in a ship wrought of steel.

BRL_ATE#067

ABU2072

Every century holds the solution of one predominating problem. Although there may be many problems, yet one of the innumerable problems will loom large and become the most important of all. In the past century, the most important question that occupied the mind of man was the establishment of political freedom and this aim was more or less broadcast.

But in this luminous century the greatest bestowal of the world of humanity is Universal Peace, which must be founded, so that the realm of creation may obtain composure, the East and the West, which include in their arms the five continents of the globe, may embrace each other, mankind may rest beneath the tent of oneness of the world of humanity, and the flag of universal peace may wave over all the regions.

As long as the sentiment has not become the light of the assemblages of the world of humanity, eternal prosperity will not be obtained and estrangement will not be changed into good-fellowship. Like unto a spirit, this ideal must run and circulate through the veins and arteries of the body of the world.

COC#1605x, LOG#1420x, SW_v07#15 p.136

ABU2112

I desire for you distinction. The Baha'is must be distinguished from others of humanity. But this distinction must not depend upon wealth - that they should become more affluent than other people. I do not desire for you financial distinction. It is not an ordinary distinction that I desire; not scientific, commercial, industrial distinction.

For you I desire spiritual distinction; that is, you must become eminent and distinguished in morals. In the love of God you

must become distinguished from all else. You must become distinguished for loving humanity; for unity and accord; for love and justice. In brief, you must become distinguished for all the virtues of the human world; for faithfulness and sincerity, for justice and fidelity, for firmness and steadfastness, for philanthropic deeds and service to the human world, for love toward every human being, for unity and accord with all people, for removing prejudices and promoting international peace. Finally, you must become distinguished for heavenly illumination and acquiring the bestowals of God.

I desire this distinction for you. This must be the point of distinction among you.

SW_v13#05 p.117

ABU2125

Mr. Woodcock closed with two Oriental stories; one told by Abdul-Baha is particularly impressive. It concerns a rivalry between Greek and Japanese artists, at some period of history. This competition became so keen that an opportunity was given to these artists to compare their skill. A gallery was provided and the rivals were to decorate opposite sides. A sliding scaffolding concealed the work of one party from the other.

Finally, the day of the test came. The king and his party inspected first the work of the Japanese, who had most wonderfully depicted figures, scenes and objects on their side of the wall, in a manner which seemed superlatively great. When the other side was unveiled it developed that the Greeks had devoted their time to polishing their side, and it was so perfectly done that the pictures from the opposite side were mirrored therein and depicted even more exquisitely.

So we are to polish our mirrors in this great Day.

SW_v02#04 p.004, STAB#142

AB07100

To: the Greatest Holy Leaf Bahiyyih Khanum, in Akka

- 1 O my well-beloved sister, O Most Exalted Leaf! 1 یا شقیقتی المحبوه الورقة العلیا
- 2 Thou didst leave for 'Akka to remain but two days or so and then return, but now thou hast been gone from us for quite a while. We have stayed behind in Haifa, all alone, and it is very difficult to get along. We hear that thou art a little indisposed; the Haifa air would have been better for thee. We had everything ready in Haifa to receive thee, but in fact, this caused thee some difficulty. There is no way but to endure the toil and trouble of God's path. If thou dost not bear these hardships, who would ever bear them? 2 شما دو روزه به عکا رفتید که مراجعت نمائید غیبت حال مدّت مدیده شد ما در حیفا تنها ماندیم بسیار مشکل میگردد از قرار معلوم قدری نقاهت عارض گشته هوای حیفا موافقتر بود ما حیفا را بجهت شما مهیا نمودیم ولی حقیقة اسباب زحمت شما گشت اما چه چاره زحمت راه حقرا باید کشید اگر شما نکشید کی این زحمتها را تحمل میتواند
- 3 In any case, no matter how things are, come thou here today, because my heart is longing for thee. 3 باری هر قسمی باشد امروز بیائید که دل من تنگ شده است ع ع و رقات نورا ضیا خانم و روحا خانم و منور خانم جمیعاً را تکبیر اشتیاق برسانید و همچنین آقا میرزا هادی را دیگر سائر اهل بیت را

BHK_2#10

BHKP_2#10

AB06765

To: Haji Ali Khan et al., in Abadih

- 1 O two who are longing for reunion! With utmost joy I remember those two radiant candles and with complete yearning I write this letter, and in love for those friends I am without patience or rest, for those faces are illumined and radiant with the light of love for the Most Glorious Beauty. 1 ای دو مشتاق دیدار در نهایت سرور بیاد آن دو شمع پرنورم و بکمال اشتیاق نامه نگارم و در محبت آن یاران بی صبر و قرارم زیرا آن رخها بنور عشق جمال ابهی روشن و منور است
- 2 Regarding the canal, this deed is most acceptable and beloved, and the friends of the Merciful must strive with heart and soul in the development and prosperity of the world so that they may become the manifestation of divine mercy in all degrees, and this movement will become the cause of bounty and blessing. 2 درخصوص قنّاة این عمل بسیار مقبول و محبوب و باید احبّای رحمن در آبادی و معموریت جهان به دل و جان بکوشند تا در جمیع مراتب رحمت حضرت یزدان گردند و این حرکت سبب فیض و برکت خواهد گشت
- 3 I have given my share to his honor Adib, and I have a purpose in this matter. You too must carry this out with complete joy. 3 این عبد سهم خویش را بحضرت ادیب بخشیدم و در این خصوص مقصودی دارم باید شما نیز در کمال سرور مجری دارید جمیع احبّا باید در

All the friends must strive so much in the development and beautification of lands that they bring the lands to life.

تعمیر و تزیین بلاد چنان کوشند که بلاد را
احیا نمایند

MKT7.096

AB06860

To: Rida Quli et al., in Abadih

1 O supplicants to the Abha Kingdom! The Hand of Divine Favor has placed upon the heads of those friends a crown adorned with precious jewels, whose luminous pearl is the unique gem of the Covenant, from which the horizons are illumined and through whose abundant outpouring the universe has become a rose garden and flower bed.

1 ای متضرعان بملکوت ابهی ید عنایت تاج
گران گوهری بر سر آن یاران نهاده که در
آبدارش گوهر یگانه میثاقست که آفاق از آن
روشن است و کیهان از فیض چون بارانش
گلزار و گلشن

2 Therefore, strive night and day with heart and soul that, in response to this bounty which flows like a rushing flood, you may be aided in service at the Sacred Threshold and, like 'Abdu'l-Baha, be successful in servitude to His Holiness the All-Merciful, so that you may become the manifestation of "If ye be thankful, I will increase My favors unto you."

2 پس شب و روز به جان و دل بکوشید که بمقابل
این فیض که چون سیل روان در فیضانست
بخدمت آستان مقدس مؤید و بعبودیت حضرت
رحمانیت چون عبدالبهاء موفق گردید تا مظهر و
لئن شکرتم لازیدنکم شوید

3 Verily this is the great bounty and manifest triumph.

3 انّ هذا هو الفضل العظيم و الفوز المبين

INBA72:099, MKT6.158a

AB06671

To: Ibrahim Munir Divan, in Adhirbayjan

1 O homeless one of the Peerless Beloved! Although for a long time you wandered through mountain and desert, plain and sea, praise be to God that you finally found comfort of heart and soul in Adhirbayjan.

1 ای بی سر و سامان محبوب یگا هرچند مدتی
مدیده در کوه و صحرا و دشت و دریا سیر و
سیاحت نمودی الحمد لله عاقبت در آذربایجان
راحت دل و جان یافتی

2 You gave glad tidings of the ecstasy and joy of the divine friends. This news became the cause of continuous delight, for in that pure soil the sanctified blood of the brilliant Star, the Luminary of the heavens, was spilled.

2 بشارت از وجد و طرب یاران الهی داده بودی
این خبر سبب سرور مستمر گردید زیرا در
آن خاک پاک دم مطهر کوکب تابناک نیر
افلاک ریخته شد

3 Therefore the surge of the love of God must send forth flames and sparks in that land and region, and the outpouring of mercy must make that realm and country verdant and flourishing, filled with divine bounty and blessing.

3 لهذا باید غلیان محبت الله در آن بوم و بر شعله و شرر زند و فیضان رحمت سبزی و خرمی و فیض و برکت آن کشت و کشور گردد

4 And upon you be greetings and praise.

4 و علیک التّحیّة و النّناء

MKT6.118b, PYB#260 p.60

AB06960

To: Siyyid Yahya Unsi (Palestine), in Akka

1 He is the Everlasting

1 هوالباقی

2 O light of the pupil of the eye of spiritual ones! Although all eyes are weeping and hearts are burning and souls like candles are consumed and melted from this greatest calamity, yet since that thousand divine rose gardens ascended to the spiritual rose garden and the paradise of spiritual joy, and in the Most Great Paradise upon the branches of the All-Merciful's mercy warbles and sings "Would that my people knew how my Lord hath forgiven me and made me of the honored ones" - those enlightened eyes of the sincere ones must with utmost patience and dignity find solace in the favors and bounties of the Divine Unity. In this earthly dust-heap, separation is inevitably decreed, but the eyes of these yearning ones are fixed upon the horizon of eternal, everlasting reunion. My Lord! Pour forth patience upon me and upon them, and make us content with Thy decree, O Lord of all worlds!

2 ای نور حدقه دیده روحانیان اگرچه جمیع چشمها گریان و دلها سوزان و جگرها از این مصیبت عظمی چون شمع در سوز و گداز است ولكن چون آن هزار گلزار الهی بگلستان معنوی و گلشنسرای شادمانی روحانی عروج و صعود نمود و در فردوس اعظم بر شاخسار رحمت رحمانی بنغمات یا لیت قومی یعلون پیا غفر لی ربی و جعلنی من المکرمین ناطق و مترنم باید آن روشنائی بصر مخلصین در نهایت صبر و تمکین متسلّی بالطاف و عنایت حضرت احدیت باشند در این خاکدان فانی فرقت امر حتمیست ولكن چشم این مشتاقان بافق وصلت باقیه دائمه نگرانست ربّ افروغ علیّ و علیهم صبراً و اجعلنا راضیین بقضائک یا ربّ العالمین ع

MMK6#420

AB06824

To: Aqa Mirza Aqa Tabib, in Anzali

- 1 O physician, O beloved! You returned from the blessed shrine, and when you took lodging in Anzali, you saw what a severe storm arose. The story of Rasht became renowned throughout the horizons, and the incident of the friends upon arrival in Anzali became the tale of every dwelling.
- 2 It caused no harm - it was a danger that became news. It was a brimming cup that brought intoxication and hangover. Surely night will turn to morning and the hangover-breaking wine will arrive. A fresh intoxication will be attained and boundless joy and delight will appear.
- 3 The seasons are of four kinds - every spring has an autumn following it, and every fall has a spring season behind it. These bitter days worse than poison shall pass; once again days sweet as sugar shall come. Do not be sad, do not be sorrowful, be content and joyful, for the end belongs to the God-fearing.

1 ای طبیب ای حبيب از بقعه مبارکه عودت نمودی و چون منزل در انزلی کردی دیدی که چه طوفان شدیدی رخ نمود سرگذشت رشت شهره آفاق شد و واقعه یاران در ورود به انزلی داستان هر منزلی گشت

2 ضرری نداشت خطری بود خبری شد جام سرشاری بود نشئه و خماری آورد البته شام صبح شود و صهای خمارشکن برسد نشئه تازه حاصل گردد و شوق و طربی بی اندازه رخ دهد

3 فصول بر چهار قسم است هر بهار را خزان در پی و هر خریفی را فصل ربیعی در عقب بگذرد این روزگار تلختر از زهر بار دیگر روزگار چون شکر آید محزون مباش مغموم مگرد خوشنود باش و مسرور و العاقبة للمتقين

MSHR2.253

AB07070

To: Baha'is of Anzali

- 1 You are on the seashore and on the shore of a tumultuous sea. When you gaze upon that sea, remember the Sea of the Covenant. I swear by the Ancient Beauty that the waves of the Sea of the Covenant have no likeness in all the seas of the world, and the surging of that mighty deep has no parallel even in the Most Great Ocean.
- 2 The wave of this sea at its highest point is like a mountain, but the wave of that Sea reaches continuously to the Supreme Concourse. Behold the difference in the path from here to there!
- 3 This sea sometimes has waves and sometimes is calm, and its waves sometimes crest and sometimes plunge. But that Sea is in constant tumult from the winds of the love of God and in

1 در ساحل دریائید و در شاطی بھر پریجان چون بآن بحر نظر کنید بحر میثاق [بخاطر] آرید قسم به جمال قدم که امواج بحر میثاق را بحر آفاق مشابه نیست و تلاطم آن طمطام را طوفان اعظم مماثل نه

2 موج این دریا نهایت ارتفاعش مثابه کوه است اما موج آن دریا اوجش متواصل بملا اعلی بین تفاوت ره از یکاست تا بکجا

3 آن دریا را گهی موج گهی سکون و موجش را گهی اوج و گهی سرنگون اما این دریا از اریاح

continuous tempest - it never has stillness and never finds rest. Its stillness is ascension to the Supreme Concourse and its rest is nearness to the precincts of the Most Great Mercy.

محبّه الله در هیجان دائمی و طوفان مستمری ابداً
سکون ندارد و ابداً آرام نگیرد سکونش صعود
بملاّ اعلی است و آرامش مجاورت جوار رحمت
کُبری

4 And upon you be glory.

4 و البهاء علیکم

HDQI.288, ANDA#43-44 p.05

AB06644

To: Mirza Muhammad Ali (Rasht), in Anzali

1 O servant of the One true God! The Lord be praised, the loved ones of God are found in every land, and are, one and all, neath the shadow of the Tree of Life and under the protection of His good providence. His care and loving-kindness surge even as the eternal billows of the sea, and His blessings are continually showered from His eternal Kingdom.

1 ای بنده حقّ احبّای الهی در هر ارض الحمد لله
موجود و مشهود و کلّ در ظلّ سدره وجود
محشور الطاف حضرت بیچون چون بحر بی پایان و
عنایات ملکوت پی در پی چون باران نisan

2 Ours should be the prayer that His blessings may be vouchsafed in still greater abundance, and ours to hold fast to such means as shall ensure a fuller outpouring of His grace and a greater measure of His divine assistance. One of the greatest of these means is the spirit of true fellowship and loving communion amongst the friends. Remember the saying: 'Of all pilgrimages the greatest is to relieve the sorrow-laden heart.'

2 پس باید ربّ زدنی گفت و بوسائل و وسائلی
تشبّث نمود که سبب تزايد این فیض گردد و
علّت تکثّر تأییدات غیب از اعظم وسائل ازدیاد
الطاف از ملکوت اهی دلجوئی احبّاست و
تطییّب خاطر دوستان کما قال دل بدست آور
که حج اکبر است

SWAB#052, SW_v14#01 p.019-020, BP1926.028

INBA17:093, MMK1#052 p.089,
MSHR3.253

AB06718

To: Jalalullah (Ardabil), in Ardibil

1 O Jalal! The bounty of the Blessed Beauty toward His loved ones is greater than can be described or recorded by pen and ink. Consider that the manifest signs of God's outward divine favors cannot be confined or counted, and the relationship between the outer and inner, and the physical and spiritual, is

1 ای جلال فضل جمال اهی در حقّ احبّایش
اعظم از وصف و بیان قلم و رقبت ملاحظه
نما که آثار باهره نعمای ظاهریّه الهیه در حیّز
حصر و حساب نیاید و حکم ظاهر با باطن و

like that between a drop and the ocean, or a speck and the desert.

- 2 However, this divine bounty requires means for its manifestation and channels for its emergence. The more refined the surface, the more will the rays of the sun be manifested upon it. Therefore strive that these signs may appear and shine forth like the rays of the sun from the dawning-place of existence, and that the attributes of this supreme gift may encompass the reality of being from all directions.

- 3 Convey my greetings to your blessed mother, and to the handmaiden of God her daughter, and to your uncle's daughter, the pure leaf.

جسمانی با روحانی حکم قطره و دریا و ذره و صحراست

2 لکن این فضل الهی را وسائط ظهور باید و وسائل بروز شاید آنچه صنفه لطیفتر شود انوار آفتاب بیشتر ظهور نماید پس بکوش تا این آثار چون شعاع آفتاب از مشرق وجود ظاهر و لائغ گردد و شئون موهبت کبری حقیقت وجود را از جمیع جهات احاطه نماید

3 و الق کلمة التکبیر من قبلی علی الورقة الطیبه والدتک و امة الله بنتها و صبیة عمک الورقة الزکیة

MKT9.163b

AB06927

To: Aqa Ali Akbar, in Ardistan

- 1 O tested believer! Consider how His Holiness Ali-Akbar sacrificed his life in the land of Taff. That sacrifice was joy and delight. The sweetness of his martyrdom still makes mouths taste sweet and fills the spiritual ones' palates with honey and nectar. Now you have drunk a drop from that cup and become sweet of palate.

- 2 The harm, persecution and oppression of the tyrannical become the cause of spirituality for the righteous. The Beauty of Baha dawned from the horizon of tribulation, and there was no affliction that did not befall His blessed Person. Now His loved ones also receive a share and portion from His wine-house of tribulation.

- 3 When you drink the wine, sprinkle a drop upon the earth, for the earth has a share from the cup of the noble ones. And upon you be greetings and praise.

1 اردستان بواسطه جناب میرزا عبدالحسین جناب آقا علی اکبر علیه بهاء الله الأبهی ای مؤمن ممتحن ملاحظه فرما که حضرت علی اکبر در ارض طاف چگونه جانفشانی نمود آن جانفشانی کامرانی و شادمانی بود حلاوت شهادتش تا بحال کامها را شیرین مینماید و مذاق روحانیانرا پر از شهد و انگبین میفرماید حال تو جرعهئی از آن جام نوشیدی و شیرین کام گشتی

2 اذیت و آزار و ظلم ستمکار سبب روحانیت ابرار گردد جمال بها از افق بلا اشراق نمود و هیچ اذیتی نبود که بوجود مبارک وارد نیامد حال دوستانش را نیز از نهمخانه بلایش نصیبی و بهرهئی

3 چو باده نوش کنی جرعهئی فشان بر خاک و للأرض من كأس الکرام نصیب و علیک التّحیة و التّناء

MSHR1.111, MSHR3.084

AB06934

To: Muhammad Amin Yavar, in Baghistan

- 1 O living flame of heavenly love! Thine heart hath been so fired with the love of God that from ten thousand leagues afar its warmth and radiance may be felt and seen. The fire lit by mortal hand imparteth light and warmth to but a little space, whereas that sacred flame which the Hand of God hath kindled, though burning in the east, will set aflame the west and give warmth to both the north and the south; nay, it shall rise from this world to glow with the hottest flame in the realms on high, flooding with light the Kingdom of eternal glory.
- 2 Happy art thou to have obtained so heavenly a gift. Blessed art thou to be favoured with His divine bestowals.
- 3 The glory of God rest upon thee and upon them that hold fast unto the sure handle of His Will and holy Covenant.

SWAB#177, BSW#14.14, SW_v14#12 p.359

- 1 ای نار افروخته عشق الهی حرارت محبة الله در آن قلب نورانی چنان پر شعله و سورت است که اثر و تابشش از هزار فرسنگ احساس میشود نار عنصری را مسافه بعیده مانع از تأثیر و تسخیر و لی نار الهی چون در شرق برافروزد شعله‌اش بغرب بتابد و تأثیرش در شمال و جنوب ظاهر گردد بلکه حرارتش از ناسوت ادنی بملکوت اعلی رسد و شعله‌اش در رفیق ابری ساطع گردد
- 2 پس خوشحال باش تو که بچنین موهبتی موفق شدی و بچنین عنایتی مخلص و
- 3 البهاء علیک و علی کل من تمسک بعروة العهد و الميثاق

MMK1#177 p.199

AB06809

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

- 1 O thou candle lit from the kindled fire in the Sinai Tree!
- 2 The temples of existence are composed and arranged from existing elements, and the sacred realities of being are mixed and leavened from spiritual, divine elements. When in any external entity the element of fire becomes dominant, intense burning becomes manifest, and likewise in any luminous reality when the element of the fire of attraction prevails, flame and eruption result.
- 3 Therefore one must cling to all means so that the element of fire becomes dominant and prevailing in the reality of contingent being, so that the heat of the kindled fire of God may so permeate the body of existence that bodies become spirit, and forms become soul, and existence becomes pure consciousness, and enters the Kingdom of the Beloved.

- 1 ای شمع روشن از نار موقده در سدره سیناء
- 2 هیاکل وجود از عناصر موجود مرکب و مرتب و حقائق مقدسه شهود از عناصر روحیه معنویه ممزج و [متمزج] چون در عینی از اعیان خارجه عنصر نار غالب شدت اشتعال ظاهر و همچنین در حقیقتی از حقائق نورانیه چون عنصر نار انجذاب فائق شعله و فوران حاصل
- 3 پس باید بجمع وسائل متشبث شد که عنصر نار در حقیقت امکان غالب و فائق گردد تا حراره نار الله الموقده در جسم اکوان چنان سرایت نماید که جسمها روح شود و تنها جان گردد و وجود صرف وجدان شود و بملکوت جانان درآید

4 And glory be upon thee.

و البهاء علیک 4

PYK.248

AB06661

To: Mir Allam, in Baku

1 O servant of the All-Knowing Lord! You are always in my thoughts, before my eyes, and in my vision. I have not forgotten and will never forget you. Remember the days of [our] presence together and be filled to overflowing like a cup of wine. Be kind to friend and stranger alike. Whatever you wish, ask it from God, and whatever you say, speak the praises and attributes of God. Become detached from strangers and place your hope in the One.

1 ای بنده ربّ عالم همیشه در خاطری و در نظری و پیش بصری فراموش ننوده و نخواهم نمود ایام حضور را بخاطر آر و مانند جام صہبا سرشار شو و یا یار و اغیار مہربان باش آنچه خواهی از حق بخواہ و ہر چہ گوئی محامد و نعوت حق بگو از بیگانہ بیزار شو و بہ یگانہ امیدوار گرد

2 Divine aid and protection are ever-present, and soon you will find the victories of the Kingdom moment by moment. Be free from sorrow and grief, and be joyful with perfect gladness. Be confident in God's promise - verily God does not break His promise. Know what I am saying.

2 عون و صون حق ہمدم است و عنقریب نصرت ملکوت را دمبدم یابی از حزن و غم آزاد شو و در کمال سرور دلشاد گرد و وعدہ الہی مطمئن باش ان اللہ لا یخلف المیعاد بدان کہ چہ میگویم

3 And upon you be greetings and praise.

3 و علیک التّحیّة و الثّناء

YIK.285-286

AB12484

To: Muhammad Husayin Mirza the Prince Muayyid, in Beirut

1 O thou who supplicatest unto God! The letter from Beirut was received. Travel by way of Arab Iraq is advisable, and in Baghdad you should seek a telegraphic reply from Tehran. Communicate in detail, and until matters are firmly established, return to Iran would be futile, for there are many mischief-makers and countless who are motivated by greed. We seek aid, protection, shelter and bounty from the Divine Unity. Verily thy Lord is the Protector, the All-Bountiful.

1 ای مبتہل الی اللہ نامہ بیروت وصول یافت سفر از راہ عراق عرب موافق و باید در بغداد جواب از طهران تلغرافیا طلبید و مفصل مخبرہ کنید و تا کار محکم نشود بہ ایران مراجعت عبث است زیرا مفسدین بسیار و طمعکار بیشمار از الطاف حضرت احدیت عون و صون و حمایت و عنایت جوئیم ان ربک ہو الحافظ الکریم

2 The method of divination is as you have written.

- 3 Establish true reconciliation among the friends in Baghdad, otherwise I will cease all correspondence with them forever. None of them should claim leadership, for all are servants of the Divine Unity. The station of leader and led befiteth not this people.

2 ترتیب استخاره بهمان قسم است که مرقوم نموده‌اید ع ع

3 احبای بغداد را با یکدیگر صلح حقیقی دهید و الا دیگر با ایشان ابداً بخاره ننمایم و هیچیک از ایشان نباید ادعای ریاست نمایند جمیع بنده حضرت احدیت هستند رئیس و مرؤوس شأن این خلق نیست

INBA85:183b

AB06738

To: Khusraw Parsi, in Bombay

- 1 O Khusraw! Neither the overflowing cup, nor the sweet sugar-dispensing Shirin, nor the night-black steed Shabdiz benefited Parviz. In the end, he fell into the hands of a bloodthirsty oppressor.
- 2 You who are an ancient servant have found the cup of existence brimming and stirring with the wine of grace, and like pure gold your face has become radiant and you have become possessed of discernment. Every crown will pay tribute to you - that is, kings will praise you and envy your state, wishing: "If only we too had been servants with rings in our ears at the divine threshold like him, and had forgotten all save God."
- 3 In any case, do not be sorrowful and grief-stricken at the passing of that handmaiden of God. God willing, she will be immersed in the ocean of forgiveness and, like a candle, will be illumined by the light of God's pardon and grace.

1 ای خسرو پرویز را جام لبریز و شیرین شکرپیز و سمند شب‌دیز فائده بخشید عاقبت در دست ستمکار خونریز افتاد

2 تو که بنده دیرینه هستی جام هستی بپاده بخشایش لبریز و شورانگیز یافتی و چون ذهب لبریز رخ برافروختی و صاحب تمیز گشتی هر تاج بتو باج خواهد داد یعنی ملوک ستایش تو خواهند نمود و بر حال تو رشک خواهند برد که ای کاش ما در آستان الهی چون او بنده حلقه بگوش بودیم و غریزدان را فراموش مینمودیم

3 باری از فوت آن کنیز حق محزون و مغموم مباش انشاءالله در بحر غفران مستغرق خواهد گشت و چون شمع بنور عفو و بخشش خداوند روشن خواهد گردید

MSBH10.017, YARP2.236 p.212,
PPAR.162, NVJ.050

AB06962

To: Nush, in Bombay

- 1 O wise Nush! I saw the poem that flowed from the divine inspiring genius of that nightingale of the rose-garden of meanings. And when I reached the verses about servitude to 'Abdu'l-Baha, the utmost joy and delight and gladness and happiness were attained.
- 2 For the ear of 'Abdu'l-Baha finds pleasure in nothing except the melody of servitude at the threshold of the Most Glorious Beauty. Therefore I write this reply in my own hand so that the friends may know what freedom I attain from the mention of servitude, and that nothing gives happiness and felicity to heart and soul except this sweet song and melody.
- 3 In any case, in these times exert the utmost effort and striving in teaching the Cause of God, for it is the day of the arena and the time of polo-playing. I long for [all] the friends.

1 ای نوش باهوش نظمی که از قریحه الهام
صریحه آن بلبل چمنستان معانی ساری و جاری
گشته بود دیدم و چون بایات بندگی عبداله‌آ
رسیدم نهایت سرور و فرح و حبور و بهجت و
مسرت حاصل گشت

2 زیرا گوش عبداله‌آ جز بنغمه عبودیت درگاه
جمال اهی متلذذ نگردد لهذا بخط خود جواب
مرقوم مینمایم تا یاران بدانند که من از ذکر بندگی
چه آزادی حاصل مینمایم و جز این گلبانگ و
آهنگ خوش دل و جان را شادمانی ندهد و
کامرانی نبخشد

3 باری در این اوقات نهایت سعی و کوشش در
تبلیغ امر الله بنمائید زیرا روز میدانست و وقت
گوی و چوگان [جمع] یارانرا مشتاقم

YARP2.678 p.456

AB06767

To: Shahriyari, Nushiravan et al., in Bombay

- 1 O ye two believers in God! The Lord, peerless is He, hath made woman and man to abide with each other in the closest companionship, and to be even as a single soul. They are two helpmates, two intimate friends, who should be concerned about the welfare of each other.
- 2 If they live thus, they will pass through this world with perfect contentment, bliss, and peace of heart, and become the object of divine grace and favour in the Kingdom of heaven. But if they do other than this, they will live out their lives in great bitterness, longing at every moment for death, and will be shamefaced in the heavenly realm.

1 هو بمبئی جناب انوشیروان شهریار و جفت
محترمه اش علیهما بهاء الله الأبهی ای دو مؤمن
بالله خداوند بی مانند زن و مرد را آفریده که با
یکدیگر در نهایت الفت آمیزش نمایند و زندگانی
کنند و حکم یک جان داشته باشند زن و مرد
دو رفیق و انیس هستند که باید در غم یکدیگر
باشند

2 چون چنین باشند در نهایت خوشی و شادمانی و
آسایش دل و جان در این جهان زندگانی کنند
و در ملکوت آسمانی مظهر الطاف الهی گردند
والا در غایت تلخی عمر بسر برند و هر دم آرزوی
مردن نمایند و در جهان آسمانی نیز شرمسار باشند

- 3 Strive, then, to abide, heart and soul, with each other as two doves in the nest, for this is to be blessed in both worlds.

SWAB#092, LOG#0755x

3 پس بکوشید که با یکدیگر مانند دو کبوتر
در آشیان آمیزش دل و جان نمائید اینست
خوشبختی در دو جهان

MMK1#092 p.119, AKHB.196,
YARP2.627 p.432

AB06635

To: Aqa Mirza Muhammad Husayn, in Bushruyyih

- 1 O servant of the Lord! Beseech thou God that, in this world abounding in tribulation, thou mayest draw a breath of ease, and in this realm full of defilement mayest attain repose.
- 2 This bounty will not unveil its countenance, nor will this grace adorn the assemblage of the heart, save through severance from all else but God and complete orientation toward the Abha Kingdom. And this severance and orientation cannot be attained save through attraction by the breaths of God and enkindlement with the fire of the love of God. This attraction and enkindlement, in turn, cannot be made possible save through teaching the Cause of God and through firmness and steadfastness in the Covenant and Testament of God.
- 3 And upon thee be Baha, and upon every severed, turned, attracted, enkindled, teaching, firm, steadfast, and upright soul in the religion of God.

1 ای بنده پروردگار از خدا بخواه که در این عالم
پر محنت نفس راحتی کنی و در اینجهان پر آلایش
آسایشی نمائی

2 این موهبت چهره نگشاید و این عنایت محفل
دل نیاراید مگر بانقطاع از ماسوی الله و توجه
تام بملکوت ابهی و این انقطاع و توجه حاصل
نشود مگر بالانجذاب بنفحات الله و اشتعال بنار
محبت الله این انجذاب و اشتعال میسر نشود مگر
به تبلیغ امر الله و ثبوت و رسوخ بر عهد و میثاق
الله

3 و البهاء علیک و علی کل منقطع متوجه منجذب
مشتعل مبلغ ثابت راسخ مستقیم فی دین الله

AKHA_128BE #03-04 p.j, AHB_133BE
#01-02 p.70, RRT.015, MAS5.084,
MSBH9.567-568

AB06652

To: Father of Mirza Ali Akbar, in Caucasus

- 1 O thou servant of the True One! Sulphur is the fire of the love of God, and mercury is the quicksilver of the ocean of the knowledge of God. Combine then these twin noble elements, and harmonize and unite these twin soundest pillars, and so obtain the Noblest Stone—that is, the Jewel of Jewels, the Ruby of the Mine of the Kingdom—so that thou mayest discover the Most Great Elixir and find the Alchemy of Truth, and, casting it upon the copper and iron of men's souls, transmute them into purest gold.
- 2 Seekest thou the Mystery of Alchemy? It is this! Seekest thou the Inestimable Elixir? It is this! Seekest thou the Philosopher's Stone? It is this! While all else besides this is devoid of fruit or consequence, of benefit or useful outcome.
- 3 Heed thou my words: Seek thou this Most Great Elixir of the Kingdom! The Glory of God rest upon thee.

BRL_ATE#005, MAAN#22

1 ای بنده حق کبریت آتش محبت الله است و زینق سیلاب بحر معرفت الله پس این دو جزء مکرم را آمیزش ده و دو رکن اقوم را الفت و وحدت بخش و حجر اکرم یعنی جوهر الجواهر سنگ یاقوت معدن ملکوت بدست آرتا باکسیر اعظم پی بری و کیمیای حقیقت یابی و بر نحاس و حدید نفوس طرح ثنائی و ذهب ابریز کنی

2 کیمیا خواهی اینست اکسیر گرانها خواهی اینست کبریت احمر خواهی اینست و مادون این بی ثمر و اثر و بی بار و بر

3 از من شنو این اکسیر اعظم ملکوتی طلب و البهاء علیک

BRL_DAK#0005, YMM.471

AB06706

To: Siyyid Muhammad, in Dahaj

- 1 O thou who art firm in the Covenant! At this moment when the grace of the Most Great Name is companion and intimate, 'Abdu'l-Baha's pen of fidelity is in hand and, in remembrance of the divine friends, is intimate companion.
- 2 The lights of the morn of oneness are dawning and shining forth from the horizon of reality, the outpourings of the Most Glorious Unseen are encompassing from all directions, grace is perfect, the hosts of the Kingdom are attacking, the army of the Concourse on High is valiant, the verses of sanctification are being chanted, and the holy gatherings are proclaiming "God is Great" and "There is no God but God."
- 3 This is the mighty grace, this is the evident triumph, these are the signs of the bounty of the Lord of Creation. Blessed are they who attain! Glad tidings to the sincere ones from this profound favor!

1 ای ثابت بر میثاق در ایندم که عنایت اسم اعظم ندیم و همدست عبدالهء را کلک وفا در دست و بیاد یاران الهی اینس و همد

2 انوار صبح احدیت از افق حقیقت مشرق و لائحتست و فیوضات غیب ابری از جمیع جهات شامل و فضل کامل و جنود ملکوت صائل و جیش ملأ اعلی باسل و آیات تقدیس در ترتیل و مجامع قدس در تکبیر و تهلیل

3 اینست فضل عظیم اینست فوز مبین اینست آثار بخشش خداوند آفرینش طوبی للفائزین بشری للمخلصین من هذا اللطف العمیم

- 4 His Holiness Ismu'llah has the utmost love for you. Surely this love will cause the exaltation of your stations in the Kingdom of detachment.

حضرت اسم الله نهایت محبت را نسبت بآنجناب دارند یقین است که این محبت سبب علو درجات در ملکوت انقطاع میگردد

INBA16:240

AB11766

To: Mardiyiyih wife of Mir Muhammad Bayk, in Faran

- 1 He is the Beloved

1 هو المعشوق

- 2 O thou who art attracted by the fragrances of God! Shah Khalilu'llah and Aqa Mirza Jalal arrived at the Holy Shrine and were honored to circumambulate the Center of Light. Day and night they were gladdened by thy remembrance and were intimate companions in mentioning thee. God hath bestowed upon thee good children who are so faithful and pure and steadfast in the Covenant and Testament to the utmost degree. When progeny is like this, it is honey and nectar, otherwise it becomes deadly poison. "Our Lord! Protect us from grievous torment!" In any case, know with clear certainty that thou art in the Holy Land and a companion of our Prisoner. We beseeched this station for thee from the Truth. Therefore be confident and do not be saddened by separation and remoteness.

2 ای منجذبه بنفحات الله شاه خلیل الله و آقا میرزا جلال ببقعه مبارکه وارد و بطواف مرکز انوار مشرف گردیدند شب و روز پیاد تو دلشاد بودند و بذکر تو دمساز خوب اولادی خدا بتو بخشید که چنین باوفا و باصفا و در نهایت ثبوت بر عهد و میثاق سلاله چون چنین باشد شهد و انگبین باشد و الا سم تقیع گردد و قنار بنا العذاب الالم باری یقین مبین بدان که در ارض مقصودی و همدم مسجون ما اینقامرا از برای تو از حق خواستیم مطمئن باش لهذا مکرر از دوری و مهجوری مباش در وثاق

FRH.175

AB06950

To: Mihdi Khan, in Fathabad

- 1 O thou who gazest upon the most luminous horizon!

1 ای ناظر بمنظر انور

- 2 Perspectives differ - one soul's vista is a rose garden while another's is a furnace. One's outlook is the lowest earthly realm while another's is the highest horizon. One's attention, like the lowly worm, is directed beneath the earth, while another's gaze is fixed upon the supreme heaven.

2 مناظر متفاوت یک نفس منظرش گلشن و دیگری منظرش گلخن یکی منظرش اسفل ناسوت ادنی و دیگری منظرش افق اعلی یکی توجه اش بزمین چون کرم مبین و دیگری توجهش بسپهر برین

- 3 But hear thou my counsel: Make the Abha Kingdom thy perspective and the highest heaven thy destination. Fix thy gaze upon the horizon of glory and turn thy attention to the heaven of bounty.
- 4 All directions and quarters belong to the realm of place, but the Abha Kingdom is sanctified above directions. All rising points exist in the contingent world, but that eternal realm exists in the placeless realm. Every region and kingdom is bounded, but that enduring kingdom is abstract and distinct.
- 5 And the Glory be upon thee.

3 اما تو نصیحت از من شنو منظرت را ملکوت
ابهی کن و مرجعت را جبروت اعلی بافق عزّت
نظر کن و بسماء موهبت توجه نما

4 جمیع ارجاء و انحاء جهانتست و ملکوت ابهی
مقدس از جهات کلّ مطالع در امکانست و آن
ملک قدم در لامکان هر اقلیم و مملکتی متحیّز
اما آن ملک باقی مجرد و متمیّز

5 و البهاء علیک

INBA84:523b

AB06713

To: Aqa Mihdi brother of Sulayman et al., in Hamadan

- 1 O you who are firm in the Covenant! Mr. Sar-Rishtih-Dar has offered countless praise and commendation for those friends of the Lord and expressed gratitude for the outstanding services of those loved ones. Service to the loved ones is honey and sugar that tastes like refined candy to the palate of the faithful.
- 2 Blessed are you who, like your illustrious ancestor the blessed Abraham, are hospitable to guests and pride and glory yourselves in service to the Sacred Threshold. 'Abdu'l-Baha has the utmost joy in you and prays for you, that the Abrahamic tree may yield divine fruits and fragrant flowers may appear in the rose garden of His Holiness Abraham.
- 3 And upon you be greetings and praise.

1 ای ثابتان بر پیمان جناب سر رشته دار مدح و
ستایش بیشمار از آن یاران پروردگار نمودند
و اظهار ممنونیت از خدمات فائقه آندوستان
فرمودند بندگی احبّا شہد و شکر است که در
مذاق اهل وفا قند مکرر

2 خوشا بحال شما که مانند جدّ جلیل حضرت
خلیل مہمان پرورید و بخدمت آستان مقدّس
متباہی و مفتخر عبدالہاء نہایت سرور را از شما
دارد و در حقّ شما دعا مینماید تا آنکہ شجرہ
ابراہیمی ثمر رحمانی بار آرد و گلہای معطر در
گلشن حضرت خلیل جلوه گر گردد

3 و علیکم التّحیّۃ و التّناء

MKT9.072a

AB06641

To: Aqa Mihdi Rafia Arjumand, in Hamadan

- 1 O servant of the Most Glorious Beauty and partner and associate of 'Abdu'l-Baha in servitude at the Sacred Threshold of the Beauty of Grandeur! Open your tongue and observe eloquent speech. Hold up the mirror of your pure heart and witness the dawning of the Sun. Fill your spirit with victories and behold the confirmation of the Holy Spirit. Open your eyes to the manifest horizon and observe the rays of the light of certitude.
- 2 Praise God that you are accepted at the Sacred Threshold and are an intimate and beloved one in the viewing place of mystery. You are assisted and confirmed, victorious and triumphant. Blessed art thou for this great bounty! Glad tidings be unto thee for this mighty outpouring!
- 3 Soon shall you find the results of servitude at the Threshold.

1 ای بنده حضرت ابدی و سهم و شریک
عبدالهاء در عبودیت آستان مقدس جمال
کبریاء زبان بگشا و نطق فصیح مشاهده نما
آئینه دل پاک را مقابل نما و اشراق آفتاب
مشاهده کن روحا پرفروش کن و تأیید روح
القدس بین چشم را بافق مبین باز کن و پرتو
نور یقین ملاحظه نما

2 حمد کن خدا را که در آستان مقدس مقبولی و
در تماشاگاه راز محرم و محبوب مؤیدی و موفق
منصوری و مظفر طوبی لک من هذا الفضل
العظیم بشری لک من هذا الفيض الجلیل

3 عنقریب نتایج عبودیت آستان را خواهی یافت

SFI01.144b

AB06894

To: Aqa Ahmad, in Himmatabad

- 1 O herald of the name of Truth among the people of the world! Give thanks to the Ancient Beauty that thou hast found eternal life through His Most Great Name, and like the countenance of Moses, thou hast brought guidance from the luminous flame and divine effulgence when "I perceived a fire upon the mountain."
- 2 They say that tree was a green plant full of leaves and beauty, but praise be to God, thou didst hear that divine call from the Ultimate Lote Tree in the blessed spot, and found guidance from the kindled fire in the Tree of the All-Merciful and human temple.

1 ای منادی باسم حق بین ملأ عالم شکر کن جمال
قدم را که باسم اعظم حیات ابدیه یافتی و از
شعله نورانی و لمعه ربانیه چون طلعت موسویه
او اجد علی النار هدی آوردی

2 گویند آن شجر درخت سبزی بود و گیاهی پربرگ
و غزولی تو الحمد لله آن ندای الهی را از سدره
منتبی در بقعه مبارکه استماع نمودی و از نار
موقده در شجره رحمان و هیکل انسان هدایت
یافتی

3 پس بشکرانه این مواهب الهیه حال بکوش تا
نفوس را بر عهد و پیمان الهی محکم و استوار نمائی

- 3 Therefore, in gratitude for these divine gifts, strive now to make souls firm and steadfast in God's Covenant and Testament, for today this mighty Cause is the means of preserving and protecting the sublime Cause of the Glorious Lord.

چه که الیوم این امر عظیم سبب حفظ و صیانت
امر خداوند جلیل است

MMK6#297

AB06755

To: Amidi, Aqa Mirza Nabi et al., in Iran

- 1 O two brothers who are like two heavenly bodies! His honor Darvish is now present and has requested the writing of this letter, but since morning this pen and ink have been occupied, and now they are crying out in protest. Despite this, Mr. Darvish's request has set the pen in motion, completely disregarding fingers and forearms.
- 2 In any case, O two beloved ones of 'Abdu'l-Baha, praise be to God that you are remembered in the divine gathering and dwell and associate beneath the shade of the Tree of Providence. The glance of favor encompasses you and the attention of the Orb of Grace is complete. You are accepted at the threshold of the One and are included in the gaze of the Eye of divine mercy. You must achieve the station of one being and be a force for true unity of existence.
- 3 And upon you both be the Glory.

1 دو برادر چون دو پیکر آسمانی، جناب درویش
الآن حاضر و خواهش نگارش این رقیمه نمودند
ولی از بامداد این خامه و مداد را اشتغال
است حال دیگر بفریاد آمده است با وجود این
خواهش آقا درویش خامه را بحرکت آورد و
اصلاً اعتنائی بانامل و دو ساعد نشد

2 باری ای دو یار عبدالبهاء، حمد خدا را که در
انجمن رحمانی مذکورید و در ظلّ شجره عنایت
ساکن و محشور نظر عنایت شاملست و توجهات
نیر فضل کامل مقبول درگاه احدیتید و مشمول
لحظات عین رحمانیت باید حکم یک وجود یابید
و قوه حقیقت اتحاد وجود باشید

3 و الهباء علیکم

MKT6.144

AB07108

To: Fadlullah brother of Abdu'l-Husayn, in Isfahan

- 1 O thou who art enkindled with the fire of the love of God!
- 2 Man, who is the sign of the All-Merciful and the manifestation of the favors of the Lord God, must seek with his soul and strive with his body and strength and tread the path of the free ones, so that he may become the dawning-place of light

1 یا من اشتعل بنار محبت الله
2 انسان که آیت رحمن و مظهر الطاف حضرت
یزدانست باید بجان بجوید و بجسم و توان بکوشد و

and the recipient of inspiration and inner meanings from the All-Forgiving Lord.

- 3 He must become the center of divine inspirations and the pivot of the heaven of the bounties of human virtues. That is, he must become the source of good and the dispeller of harm, and show forth power and strength and high resolve and courage in the education and advancement and illumination and exaltation of the world of humanity.
- 4 This is the great bounty and the manifest light and the certain truth and the gift of the Lord of all worlds. And glory be upon him who holdeth fast to the strong cord.

راه آزادگان پیوید که مطلع نوری گردد و مہبط
الہام و معانی ربّ غفوری شود

3 مرکز سنوحات رحمانیہ گردد و محور فلک
کرامات اخلاق انسانیت شود یعنی مصدر خیر
شود و دافع ضیر گردد و قوت و قدرتی و ہمت
و شہامتی در تربیت و ترقی و نورانیت و علویت
عالم بشریت بنماید

4 اینست فضل عظیم و نور مبین و حق یقین و
موہبت ربّ العالمین و البہاء علی من تمسک بحبل
المتین

MMK3#187 p.131

AB06799

To: Hashim Qalami, in Isfahan

- 1 O eloquent and articulate poet! The poem was noted. In truth, if you wish to make 'Abdu'l-Baha's taste sweet and his spirit find eternal joy, compose a poem and create verses that from beginning to end express 'Abdu'l-Baha's servitude, self-effacement, humility, lowliness, nothingness, non-existence, submissiveness and utter effacement at the threshold of Baha.
- 2 Otherwise, I swear by the Ancient Beauty - may my spirit be sacrificed for the dust of His loved ones' feet - no praise or tribute is sweet to my taste and is contrary to this servant's religious beliefs. Indeed, it makes me sorrowful.
- 3 In any case, quickly compose and send a lyric poem with this theme so that my soul becomes joyful and my spirit is stirred to motion.

1 ای شاعر فصیح و بلیغ قصیدہ ملاحظہ گردید
فی الحقیقہ اگر خواهی مذاق عبدالہاء شیرین
گردد و روحش فرح خلد برین یابد قصیدہئی
انشا نما و منظومہئی بنظم آور کہ سراپا عبودیت
و محویت و تذلل و انکسار و نابودی و نیستی و
خاکساری و فنای عبدالہاء باستان بہا باشد

2 و الا قسم بجمال قدم روحی لتراب احبائہ الفداء
ہیچ مدح و ثنائی در کامم شیرین نیست و
مخالف عقائد دینیہ این عبد است بلکہ محزون
میشوم

3 باری بزودی غزلی بلین مضمون انشا نما و بفرست
تا جانم شادمان گردد و روحم باہتزاز آید

INBA87:128, INBA52:126a

AB06793*To: Mashhadi Yusuf Bayk, in Isfahan*

- 1 O thou who art intoxicated with the divine cup! 1 ای سرمست جام الهی
- 2 In this hour when the hosts of holy fragrances and the waves of attraction are surging from all directions, and the might of the piercing meteor is driving away and casting out all people of vain imaginings, when the lights of the Kingdom are shining forth and the mysteries of the Realm of Power are manifesting and appearing, when the sea of favors is surging and the lamp of the gathering is brightly lit - this servant has made the pen a means to express the degrees of love for the Ancient Beauty, and has made words the interpreter of meanings, that perchance a verse from the scripture of attraction which is folded within the essence of the heart might be inscribed upon page and paper. 2 در این ساعت که جنود نفحات قدس و افواج جذبات از جمیع جهات در هجومست و سطوت شهاب ثاقب کلّ اهل وساوس را در طرد و رجوم انوار ملکوت در سطوع و اسرار جبروت در بروز و ظهور بحر الطاف مواجست و شاهد انجمن سراج و هاج این عبد قلم را واسطه بیان مراتب حبّ جمال قدم نمود و الفاظ را ترجمان معانی کرده که شاید آیتی از مصحف انجذاب که در هویت فؤاد مطویست بر صفحه و قرطاس بنگارد
- 3 Alas! Alas! How could this be, even if all the seas were ink, and all the trees pens, and all the pages of the horizons were tablets. 3 هیات هیات کیف یکون ذلک ولو کان البحار مداداً و الاشجار اقلاماً و صفحات الآفاق الواحاً
- 4 And glory be upon thee and upon all who are firm and steadfast in God's Covenant and His mighty Testament. 4 و البهاء علیک و علی کلّ ثابت راسخ علی عهد الله و میثاقه العظیم

INBA84:463

AB06837*To: Mirza Farajullah Khan son of Mirza Asadullah Khan, in Isfahan*

- 1 O Faraj! True relief and ease comes after hardship and tests. Today the world is full of strife and war and conflict, and nations are in struggle and fighting. The powers, like sharp-taloned eagles, lie in wait for battle in every land and region, and peoples like serpents each lie in ambush for others. Most humans are bestial rather than life-giving, predatory rather than noble, bloodthirsty rather than conscious, scorpions rather than kin, of the west rather than the east. 1 ای فرج حقّ فرج آسایش و گشایش بعد از تنگی و آزمایش است امروز جهان پر پرخاش و جنگ و جدالست و در نزاع و قتال دول مانند عقاب تیزبر مترصد قتال و عقاب در هر بوم و بر و ملل مانند ماران هریک در کمین دیگران اکثر بشر جانورند نه جانپور درندگانند نه آزادگان خوشنوازند نه هوشیار عقاربند نه اقارب مغاربند نه مشارق
- 2 Therefore, in the darkness of these trials, through the efforts of the loved ones of God, the light of ease must shine forth. War must be transformed to peace, enmity to friendship, and 2 لهذا در ظلمات این آزمایش باید بهمتّ احبّای الهی نور آسایش بدرخشند حرب بصلح و دشمنی

conflict to reconciliation, so that the horizons of the world may be quickened by the spirit of the Most Great Name and human realities may attain eternal life.

بدوستی و جنگ باشتی مبدل گردد تا آفاق
عالم بروح اسم اعظم زنده شود و حقائق انسانیّه
بحیات ابدیّه فائز گردد

MMK3#231 p.166

AB11930

To: Baha'is of Ishqabad

1 O maidservants of the Merciful! Praise be to God that the women of 'Ishqabad have attained the station of men, meaning they are in the utmost devotion, supplication, humility and submissiveness, and with love and affection for the Ancient Beauty they are engaged in chanting the verses of unity and glorifying the Glorious Lord Who has illumined the world with the lights of the Sun of Truth and adorned the universe with infinite bounty.

1 ای اماء رحمن الحمد لله نساء عشق آباد حکم رجال
یافته‌اند یعنی در نهایت تبتّل و تضرّع و خضوع و
خشوعند و به عشق و محبت جمال قدم مشغول
ترتیل آیات توحید نمایند و تحمید خداوند مجید
فرمایند که جهان را بانوار شمس حقیقت روشن
و منور فرمود و کیهان را بفیض نامتناهی مزین
کرد

2 He has bestowed new life upon the body of contingent being and caused the temple of the world to appear in wondrous array.

2 جسد امکانرا حیات تازه بخشید و هیكل عالم را
بطراز بدیع جلوه داد

3 How blessed, then, are those cherished handmaidens of God who have donned the garment of existence in such an age, who have stepped into the realm of being, who have attained the favors of the intended Lord and partaken of praiseworthy grace.

3 پس خوشا بحال آن کنیزان عزیزان الهی که
در چنین عصری قیص وجود در بر نمودند و
بعرصه شهود قدم نهادند و بالطاف حضرت
مقصود رسیدند و از فیض محمود بهره بردند

TISH.031-032

AB11933

To: Mashhadi Yusuf Milani, in Ishqabad

O thou who art firm in the Covenant! Thy letter was received. Its contents indicated the utmost spirit and fragrance. Praise be to God that that kind friend has become the cause of attraction and enkindlement of the friends and is arising to serve the Cause of God. Through the endless favors of the Blessed Beauty, it is hoped that day by day thou wilt draw nearer to

ای ثابت بر پیمان نامه شما رسید مضمون دلالت
بر نهایت روح و ریحان مینمود الحمد لله آن یار
مهربان سبب انجذاب و اشتعال دوستان گردیده
و بخدمت امرالله قیام دارد از الطاف بی پایان
جمال مبارک امید چنانست که روز بروز در
درگاه احدیت مقربتر گردی و در آستان مقدس

the Court of Oneness and become more accepted at the Holy Threshold. May thou become the cause of enthusiasm and rapture among the friends and the source of steadfastness and increase in love among the seekers. In every moment may thou receive a portion from the infinite bounties of God and in every breath gain a share from the outpourings of the clouds of grace. Convey the Most Glorious Greetings to the maidservant of God, thy respected wife, and likewise to other relatives.

مقبولتر شوی سبب شور و وله دوستان گردی و
باعث استقامت و ازدیاد محبت طالبان شوی و
از فیض نامتناهی الهی در هر دمی نصیبی بری و
از رشحات سخاوت عنایت در هر نفسی بهره‌ئی یابی
به امة‌الله المنجذبه حرم محترمه و همچنین بسائر
منتسبین تحیت ابدع ابهی ابلاغ دار

TISH.599

AB07122

To: Muntasirul-Mulk, in Ishqabad

¹ O kind friend! You and I are both servants of this Threshold and are its attendants and guardians. Come, let us embrace each other and strive with heart and soul, and surge forth and cry out - perchance the escort of grace may arrive and we may snatch away the ball of service from the field of servitude. Then there will be joy upon joy and gladness upon gladness.

¹ یار مهربانا من و تو هر دو بنده این آستانیم و خادم
و پاسبان بیا دست در آغوش یکدیگر نمائیم و به
جان و دل بکوشیم و بجوشیم و بخروشیم شاید
بدرقه عنایت رسد و گوی خدمتی از میدان
عبودیت بر بایم آنوقت سرور اندر سرور است و
حبور اندر حبور

² It is the spirit and sweet fragrance and the intoxication of the pure wine from the wine-cellar of the Beloved. The cup is pure, the essence is camphor, it is resurrection and revival, it is the gift of the Jealous Lord, it is light upon light. These gifts shed their radiance and appear and unveil themselves in servitude at the Sacred Threshold.

² روح و ریحانست و نشئه صهای خمخانه جانان
کأس طهور است مزاجها کافور است حشر و
نشور است موهبت رب غیور است نور علی نور
است این مواهب در عبودیت آستان مقدس پرتو
افکند و جلوه نماید و رخ بگشاید

³ And upon you be greetings and praise. ‘Abbas ‘Abbas.

³ و علیک التّحیّة و الثّناء

INBA17:037, MMK6#571, AKHA_132BE

#16 p.a

AB06953

To: Nazim, in Ishqabad

- 1 O composer of scattered pearls! Compose and recite odes and praises in glorification of the Flame of Light manifested on Sinai, the Most Luminous Sun of the Dawning-place of Manifestation (may my spirit be a sacrifice for His loved ones). Let the world of composition be moved to ecstasy and joy, and 'Abdu'l-Baha be filled with delight and gladness.
- 2 But this pure cup must be mixed with camphor - that is, blended with praise for His Holiness the Exalted One (may my spirit be sacrificed for Him) and nothing else. The Arab poet has said: "Take it pure, and if you wish to mix it, then to deviate from the saliva of the Beloved would be tyranny." That is, drink that subtle wine pure and unmixed, and if you were to mix that wine with anything, to deviate from the saliva [zalm] of the Beloved would be tyranny.
- 3 Therefore, you too must not deviate from praise of the Most Glorious and glorification of the Most Exalted. And upon you be glory.

1 ای ناظم لؤلؤ منشور در ستایش شعله نور مجلی
طور آفتاب انور مشرق ظهور روحی لاحیائه الفدا
قصائد و محامد انشاء و انشاد نماتا عالم انشا به وجد
و طرب آید و عبدالبهاء سرور و فرح یابد

2 ولی این کأس طهور باید مزاجها کافور باشد
یعنی ممزوج بستایش حضرت اعلی روحی له الفدا
و بس شاعر عرب گفته علیک بها صرفا و ان
شئت مزجها فعدلک عن ظلم الحبيب هو الظلم
یعنی آن باده لطیف را صرف و خالص بنوش
و اگر چنانچه بجیزی آن باده را مزج نمائی از
ظلم که آب دهن محبوبست اگر تجاوز نمائی ظلم
است

3 لهذا شما نیز از ستایش ابی و محامد اعلی تجاوز
نما و علیک البهاء

MSHR1.053

AB12470

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

- 1 O exalted branch of the Blessed Tree! Your letter written to Jenab-i-Aqa Siyyid Taqi was noted. Praise be to God that you arrived safe and protected in the city of Ishqabad, and this is the greatest sign of good fortune.
- 2 This journey is like a flood and the movement of the luminous full moon - both its beginning and end are blessed and auspicious. The arrival of your honored self, the illustrious branch of the Tree of the All-Merciful, became the cause of joy. And I hope through the boundless grace of the Abha Beauty that this journey will become the cause of attaining the greatest gift and its results will be accepted at the Divine Threshold.

1 ایها الفرع الرفیع من السدرة المباركة تحریریکه
بجناب آقا سید تقی مرقوم نموده بودید ملاحظه
گردید الحمد لله محفوظ و مصون به مدینه عشق
رسیدید و این اعظم دلیل خیر است

2 این سفر مانند سیل و حرکت بدر منور است
مبدء و منتهایش مبارک و پرمیمت وصول
حضرت فرع جلیل شجره رحمانیت سبب
حصول سرور گردید و از فضل بینتهای جمال
ابی امیدوارم که این سفر سبب حصول
موهبت کبری گردد و نتیجه اش مقبول درگاه
کبریا

- 3 Letters were written to Jenab-i-Na'ib Taqi, Jenab-i-Mashhadi Ali Akbar and Jenab-i-Mirza Jalal - please deliver them. And upon you be greetings and praise.

3 بجناب نایب تقی و جناب مشهدی علی اکبر
و جناب میرزا جلال مکاتیب مرقوم گردید
برسانید و علیک التحیة و الثناء

INBA85:301

AB06893

To: Ahmad Aqa Balazadih, in Istanbul

- 1 O thou who art near to the Divine Threshold! Thy letter was received and the tribulations that have befallen thee caused the utmost grief and sorrow. But be thou not grieved. As is said in Turkish:
- 2 "Man passes through good and bad events.
- 3 Be patient in the depths of hardship - this too shall pass."
- 4 Especially since these tribulations have befallen in a way that demonstrates courage and good character. Soon these clouds of sorrow will be dispersed and estrangement will become the cause of joy. Be confident in the grace and bounty of the Blessed Beauty and complain not of anyone. Do not interfere in political matters. Engage in commerce.
- 5 These bitter days, more bitter than poison, shall pass
- 6 Once again days sweet as sugar shall come.
- 7 And upon thee be the Most Glorious Glory.

1 ای مقرب درگاه کبریا نامهء شما رسید و از
بلایائی که بر شما وارد نهایت حزن و اندوه حاصل
گردید ولی تو محزون مباش در لسان ترکی میگوید

2 انسان در ممر وقوعات نیک و بد

3 صبرایت کمال محنته این نیز بگذرد

4 علی الخصوص که این بلایا در موردی وارد
که دلالت بر شہامت و حسن طویت مینماید
عنقریب این غمام غموم شما منکشف گردد و
غربت سبب مسرت شود مطمئن به فضل و
موہبت جمال مبارک باش و از نفسی شکایت
و شکوه منما و در امور سیاسیه مداخله مکن
بتجارت پرداز

5 بگذرد این روزگار تلخ تر از زهر

6 بار دیگر روزگار چون شکر آید

7 و علیک البهاء الأبهی

MSHR2:257

AB06842

To: Mother of Shahid Ibn Asdaq, in Khurasan

- 1 O companion of that essence of being, that white falcon of the heights of the Kingdom! Though he has ascended to his nest and abode of glory, yet he has left behind a falcon who embodies "Grant me, from Thyself, an heir who shall inherit from me and inherit from the House of David" - one who is a skilled hunter, high-soaring, with sharp talons and beak.
- 2 Therefore give thanks that you have not remained alone in the dwelling of this worldly abode, for that eagle of heaven and phoenix of the Abha Kingdom calls out from the horizon of the unseen: "O companion! The sea of bounty is surging, and the glad-tidings of God's special favors descend successively from the ancient heights of glory, and the light of divine gifts encompasses that entire household and lineage."

1 ای قرینه آن جوهر وجود آن باز سپید اوج ملکوت هرچند بلانه و آشیانه عزت عروج فرمود ولی بازی که مظهر هب لی من لدنک ولیاً یرثنی و یرث من آل داود یادگار گذاشت که شکارافکن و پر پرواز و تیز چنگ و منقار است

2 پس شکر کن که در کاشانه این دار دنیا نیز تنها نمانده ای و آن عقاب سماء و عنقاء ملکوت ابی از افق غیب نداء مینماید که ای ضجیع بحر موهبت پرموج است و بشائر عنایت خاصه الهیه از اوج عزت قدیمه متتابع و پرتو مواهب شامل کل آن خائمان و دودمان

INBA16:116, MMK6#290, AHB_129BE
#11-12 p.10, PYK.287, MYD.491

AB06668

To: Aqa Muhammad Quli Khan (Khurasan), in Khusif

- 1 O Baha-Quli, be His servant and be abashed by His favors so that you may become aware and attain a lofty station. No bounty is greater than servitude at His threshold, for the glorious crown adorns the head of 'Abdu'l-Baha and this radiant diadem of this needy servant is the glory of both worlds and honor in both realms and the light shining from both horizons. "We shall show them Our signs in the horizons and in themselves" for the Dawning-Point of the horizons and the Dayspring of souls is illumined with manifest signs of servitude at the Sacred Threshold.
- 2 Make souls firm in the Covenant and faith so that you may become a magnet of the light of servitude - the firmer, the more attractive. Observe how the light of recognition has shone forth from the essence of the Covenant upon the horizons of the world.

1 ای بها قلی بنده او باش و شرمنده الطاف او تا هوشمند گردی و پایه بلند یابی هیچ موهبتی اعظم از عبودیت درگاهش نه زیرا اکیل جلیل هامة عبدالبهاس و تاج و هاج این بنده محتاج مفخرت کونین است و عزت دارین و نور ساطع از مشرقین سزیم آیاتنا فی الآفاق و فی الانفس زیرا مطلع آفاق و مشرق انفس بآیات باهره عبودیت آستان مقدس روشنست

2 نفوس را بر پیمان و ایمان ثابت کن تا مغناطیس نور عبودیت شوی هرچه ثابت تر جاذبتر ملاحظه فرما که نور عرفان از هویت پیمان چگونه ساطع بر آفاق جهان شد

3 And upon you be greetings and praise.

3 و عليك التَّحِيَّةُ و النَّاءُ

MMK5#203 p.156

AB07014

To: Spiritual Assembly of Mashhad

1 O my kind friends! During the absence of Jinab-i-Aqa Rahmatullah, you truly exerted the utmost effort and served with perfect sincerity, falling short in no respect. The friends must be like this - becoming trusted servants to each other, considering every pure and sincere soul as precious, encouraging teaching, sending them to different regions, and seeking the invisible confirmations of grace.

1 ای یاران مهربان من در غیبت جناب آقا رحمت‌الله فی الحقیقه نهایت همت مجری داشتید و بکمال خلوص خدمت کردید از هر خصوص قصور نفرومودید یاران باید چنین باشند یکدیگر را خادم امین گردند و هر نفس خالص مخلصی را نازنین شمرند و تشویق بر تبلیغ نمایند و باطراف بفرستند و تأیید خفی الألطاف بخواهند

2 Abdul-Baha is extremely pleased with the Spiritual Assembly of Mashhad and the Teaching Committee, for they have truly arisen to serve, have adorned the assembly, are successful in servitude and are confirmed in exalting the Word. Upon them be the Most Glorious Glory and upon them be greetings and praise. They deserve commendation and attributes from the people of the Kingdom and upon them be the Most Glorious Glory.

2 عبدالبهاء از محفل روحانی مشهد و محفل تبلیغ نهایت رضایت را دارد زیرا فی الحقیقه بخدمت برخاستند و محفل آراستند و بعبودیت موقند و باعلاء کلمه مؤید علیهم البهاء الأبهی و علیهم التَّحِيَّةُ و النَّاءُ يستحقون الماحم و التَّعَوُّت من اهل الملكوت و علیهم البهاء الأبهی

MKT9.274a

AB06666

To: Baha'is of Mazindaran, in Mazandaran

1 O Most Glorious Beauty! O Sun of Reality of the Supreme Concourse! O Most Great Luminary of the Invisible Kingdom of Mystery!

1 ای بهاء ابهی ای شمس حقیقت ملأ اعلی ای نیر اعظم ملکوت غیب اخفی

2 These Alvar servants of Thine are enamored of Thy countenance and enthralled by Thy locks, intoxicated by Thy chalice and addicted to the wine of Thy eternal tavern. They are caught in Thy snare and are nightingales at Thy dawn. They

2 این بندگان الوارت شیفته روی تواند و آشفته موی تو سرمست جام تواند و می‌پرست می‌کده مدام تو بسته دام تواند و مرغ شباهنگ بام تو گلهای چمن تواند و سبزه جویبار گلشن تو

are flowers of Thy meadow and grass by the stream of Thy rose garden.

- 3 Grant them confirmation and success that they may sacrifice their lives in the path of Thy love and attain happiness under the shadow of Thy favor. O Kind Lord, bestow strength that they may arise to serve Thy Cause, and grant insight that they may discover the mysteries of Thy oneness. Bestow the power of utterance that they may engage in Thy praise and be protected under the shadow of Thy grace.

3 تأیید و توفیق بخش که در راه محبت جانفشانی نمایند و در ظلّ عنایت کامرانی ای یزدان مهربان توانائی ده تا بخدمت امرت قیام نمایند و بینائی بخش تا اسرار احدیّت کشف کنند قوّت نطق عنایت کن تا بشنایت مشغول گردند و در ظلّ الطافت محفوظ

MKT6.031b, MMG2#266 p.297

AB06970

To: Fatimih Sultan wife of Haydar, in Najafabad

- 1 O patient leaf who has witnessed calamity at age fourteen! Indeed it has torn hearts to pieces, but do not be downcast, do not wither, do not weep, do not wail, do not raise cries of lamentation.
- 2 For although calamity is a heavy burden, with patience and composure it becomes the cause of the Lord's mercy and the gift of the Forgiver. Divine decrees are a hidden mystery, a concealed secret, and a guarded symbol. One must know with certainty that whatever occurs is the essence of wisdom and for those ascending to God it is the greatest bounty and favor.
- 3 I supplicate with utmost humility at the threshold of the Self-Sufficient Lord that He may grant His servant an eternal dwelling in His Kingdom and bestow a shelter and refuge under the shade of the Tree of the All-Merciful.
- 4 And upon you be greetings and praise.

1 ایورقهء صابرہ مصیبت نوردیدهء چهارده ساله فی الحقیقه جگرها را پاره پاره نمود ولی افسرده مباش پرمرده مگرد گریه مکن مویه منما ناله و فغان برمیآور

2 زیرا مصیبت هر چند بار گرانست ولی با صبر و قرار سبب رحمت پروردگار است و موهبت آمرزگار تقادیر الهیه راز پنهانست و سری مکنون و رمزی مصون انسان باید بیقین بداند که آنچه واقع همان عین حکمتست و از برای آن متعارج الی الله اعظم بخشش و عنایت

3 من بدرگاه حضرت بی نیاز عجز و نیاز آرم تا آن بندهء خویش را در ملکوت خود پاینده فرماید و در ظلّ شجرهء رحمانیت مسکن و مأوای بخشد

4 و علیک التّحیّة و التّناء

SFI01.060

AB06683*To: Yadullah Khan (Isfahan), in Najafabad*

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 In the Qur'anic verse "The hand of God is above their hands" was revealed, and this is verified, established and manifest. And "Names descend from heaven." God willing, may this be true in your case. Therefore, O servant of God, strive and make an effort so that the meaning of this name and its significance may become manifest and evident through you, and may you progress so far in the stations of love, yearning and rapture that you behold existence beneath your shadow, and may the reality of "the hand of God is above their hands" be realized in you, and may spiritual progress be witnessed in you. 2 در آیه فرقان ید الله فوق ایدیهیم نازل و این محقق و ثابت و واقع و الاسماء تنزل من السماء انشاء الله در حق شما مطابق پس ای بنده الهی جہدی کن و ہمتی بنما تا معنی این اسم و مدلولش از تو ظاهر و عیان گردد و چنان ترقی در مراتب عشق و شوق و ولہ بنمائی کہ کون در ظل خویش مشاہدہ کنی و حقیقت ید الله فوق ایدیهیم در تو تحقق یابد و ترقیات معنویہ در تو مشہود گردد
- 3 Convey greetings to all the loved ones of God, and they must engage in teaching the Cause of God at all times. And upon them be the Glory of God. 3 جمیع احبای الهی را تکبیر برسان و بتبلیغ امر الله در کل احیان باید پردازند و علیہم بہاء الله

MMK6#493

AB06664*To: Nayrizi, Mulla Muhammad Shafi son of Mulla Ali Naqi*

- 1 O Thou servant who is supplicating God! Beseech God that you may attain the good pleasure of the Blessed Beauty and be confirmed by Him. 1 ای بنده مبتہل الی الله از خدا بخواہ کہ برضای جمال مبارک موفق و مؤید گردی
- 2 All of the friends, whether near or far, are well informed of what has been and what still makes Him pleased. Beyond this it is obvious and observable, in the written Divine and indisputable tablets that the primary Divine Principal and goal, The Holy Will of God, is none other than the unity of all the peoples of the world, that the Oneness of the entire human race, composed of all the diverse, antagonistic and distinct ethnic groups prevails to the extent that God's Word "Unity" is embodied and characterized on all levels, so that this earthly kingdom mirrors the Heavenly Kingdom. 2 و جمیع احباء الله از قریب و بعید و دور و نزدیک واقف و مطلعند کہ رضای مبارک در چہ بود و در چہ هست و از این گذشتہ در الواح مثنویہ محکمہ الہیہ کہ مسلم کل است واضح و مشہود است کہ اصل مقصود الهی و ارادہ مقدسہ ربانیہ اتحاد من علی الارضست و اتفاق جمیع طوائف مختلفہ متضادہ متعاندہ عالم تا کلمہ وحدانیت حضرت احدیت در جمیع مراتب مجسم

NYR#106 and 161

و مصبور و مشخص گردد و ملکوت ادنی مطابق
ملاً اعلی شود

MKT8.041b, NYR#106 and 161

AB12100

To: Scott, Edwin et al., in Paris

O you two who gaze upon the Kingdom of God! Praise and thanksgiving be unto the Lord of the Kingdom, who guided these two lovers of truth to the divine world and led them to heavenly bounty. This grace and favor is like unto a lamp. You must know its worth and ever feed this lamp with the oil of detachment and sincerity in the Cause of God, that it may grow brighter day by day and illuminate the world. Otherwise it will be extinguished and darkness will again prevail. Therefore, strive as much as you can to increase day by day your detachment and severance from the attachments of this world, until you become pure spirits and sanctified realities. This is the bounty which shines and gleams upon the horizons. And upon you both be glory.

ای دو ناظر بملکوت الله حمد و شکر رب
ملکوت را که آن دو مفتون حقیقت را بجهان
الهی دلالت نمود و بموهبت آسمانی هدایت کرد
این فضل و عنایت مثل سراج ماند باید قدرش
را بدانید و همواره این سراج را بدهن انقطاع و
خلوص در امر الله باید مدد نمود تا روز بروز
روشنتر گردد و جهانرا روشن نماید و الا خاموش
گردد باز ظلمت احاطه نماید پس تا توانید روز
بروز بر انقطاع و تجرد از علائق این دنیا بیفزائید
تا روح مجرد شوید و حقیقت مقدسه گردید
هذا هو الفضل الذی یلوح و یضی علی الآفاق
و علیکم البهاء

BRL_DAK#0491

AB07036

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

1 O noble branch of the Blessed Tree! News of your safe and secure arrival was received and caused joy and happiness. This is from the bounty of my Lord. Verily my Lord is upon a straight path.

1 ایها الفرع الجلیل من السدرة المباركة خبر وصول
محفوظ و مصون سبب فرح و سرور گردید هذا
من فضل ربی ان ربی لعلی صراط مستقیم

2 Regarding affairs, trust in God and be confident in the outpourings of the Abha Kingdom. Soon you will observe that the signs of divine confirmation will encompass from all directions. Concerning sending the friends - at present the Sacred Leaf was experiencing some distress but praise be to God it

2 در خصوص امور متوکل بر خدا باشید و
مطمئن بفیوضات ملکوت ابهی عنقریب
ملاحظه خواهید کرد که آثار تأیید از جمیع
جهات احاطه خواهد نمود در خصوص ارسال
حضرات حال ورقه مقدسه قدری تکسر پیدا
نموده بود الحمد لله رفع شد ولی هنوز قدری

has been relieved, though some weakness still remains. Moreover, the weather is hot. God willing, when the weather becomes moderate and you are properly settled and affairs are well-organized such that they will not have too many preoccupations, they will come at the appropriate time. And the Glory be upon you.

ضعف باقی و از این گذشته هوا گرم انشاء الله
هواها معتدل شود و شما درست تمکّن حاصل
نمائید و امور منتظم گردد که مشغولیت زیاد
نداشته باشند و قتش خواهند آمد و البهاء علیک

INBA87:271, INBA52:275a

AB06720

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

- 1 O spiritual youth! For a long time there has been no greeting from thee in appearance, no message, no letter, no sign. The fire is the fire of the Covenant - kindle a flame! The radiance is the radiance of servitude to the Threshold of the Ancient Beauty - create a stirring! The cry is the cry of servitude - show forth freedom! The voice is the voice of oneness - uproot estrangement! The light is the light of the favors of the Abha Kingdom - cause an illumination! The victories are the victories of the Supreme Kingdom - show forth hands and feet! The storm is the storm of the ocean of grace - go swimming! The waves are the waves of the sea of bounty - sail forth a ship! The garden is the garden of the Abha Kingdom - gather fruits! The feast is the feast of the heaven of bounty - take thy portion!
- 2 Guide the friends, direct the companions. And upon thee and upon all who are firm in the Covenant be the Glory.

1 ای جوان روحانی مدّتهاست که بظاهر از تو
نه سلامی نه پیامی نه نامه‌ئی نه نشانی نار نار
میثاقست شعله‌ئی بزن تجلّ تجلّ عبودیت آستان
جمال قدمست شوری درانداز بانگ بانگ
بندگیست آزادگی بنما صوت صوت یگانگیست
ریشه پیگانگی برانداز نور نور الطاف ملکوت
ابهیست اشراقی بکن فتوح فتوح جبروت
اعلیست دست و پائی بنما طوفان طوفان محیط
فضل است شنائی بکن امواج امواج بحر عنایت
است کشتی‌ئی بران حدیقه حدیقه ملکوت
ابهیست اقتطافی بکن و مائده مائده سماء عنایت
است بهره‌ئی ببر

2 دوستانرا دلالت کن یاران را هدایت نما و البهاء
علیک و علی کلّ من ثبت علی الميثاق

MKT8.073

AB07013*To: Baha'is of Qasimabad et al.*

- 1 O kind friends! Rashid Farsi's request is that this servant of the Threshold of Baha should remember those kind friends and write a letter. I do not rest for a moment from remembering the friends, nor do I take a breath except to beseech endless bounties from the Threshold of the Lord, for the Persian friends are like fresh, pure and fragrant flowers of the supreme paradise, and the fragrance of the Kind Friend wafts from the rose garden of their souls, and sweet melodies reach the ears of the soul from their gatherings.
- 2 The hope from the peerless Lord is that they may increase moment by moment in the love of God, and in the vast plain of intimacy with that Kind Friend, may strike such a polo ball that they win the sphere of precedence from all the peoples of the world, and may adorn the world with the ways of God. May their souls be happy!

1 ای یاران مهربان رشید فارسی را خواهش چنین است که این بنده درگاه بها بیاد آن یاران مهربان افتد و نامه نگارد و من از یاد دوستان دمی نیاسایم و دمی برنیارم مگر آنکه از درگاه پروردگار خواهش بخشش بی پایان نمایم زیرا یاران پارسی مانند گل‌های بهشت برین تازه و پاکیزه و مشکینند و بوی یار مهربان از گلستان جانشان میوزد و آهنگ خوشی از انجمنشان بگوش جان میرسد

2 امید از خداوند بی مانند چنانست که دم بدم در مهر یزدان بیفزایند و در پهن دشت آشنائی آن یار مهربان چنان چوگانی بزنند که گوی پیشی را از همه جهانیان برابند و باین یزدان جهانرا بیارایند جانشان خوش باد

YARP2.423 p.319

AB06965*To: Ahmad Nabilzadih Qazvini*

- 1 O young sapling in the garden of love for the Beauty of the All-Merciful!
- 2 The effect of your pen, which told of the yearning and excitement of your heart and soul, was noted and observed. A perfumed breeze wafted and a fragrant musk-laden breath arrived. How blessed are you, who are intoxicated with the cup of "Am I not your Lord?" and are filled with the ecstasy of the wine of recognition.
- 3 You have freed and delivered yourself from the bonds of all else but God, and have shattered the idols of vain imaginings. Among the people of the world you are among the pure ones, the free spirits, and the worshippers of God.
- 4 Therefore give thanks to the Beloved of the worlds that you are steadfast in God's covenant and testament and are acting

1 ای نونهال بوستان حب جمال رحمان

2 اثر کلک که حکایت از شوق و هیجان دل و جان مینمود منظور شد و ملحوظ افتاد نسیم معطری وزید و نفعه معنبری رسید خوشا حال تو که مخمور جام السی و از صهبای عرفان پر نشسته و مستی

3 از قید ماسوی رهایی و رستی و اصنام اوهامرا شکستی در بین ملأ امکان از پاکان و آزادگان و خداپرستی

4 پس شکر کن محبوب عالمی‌انرا که بعهد و پیمان الهی قائمی و بکتاب اقدس ربانی عامل طوبی

according to the Most Holy Book of the Lord. Blessed art thou, then blessed art thou! Glad tidings to thee, then glad tidings to thee! And upon thee and thy relatives be the Glory.

لک ثم طوبی لک بشری لک ثم بشری لک
والبهاء علیک و علی اقربائک

AYBY.431 #150

AB06575

To: Aqa Ahmad, in Qazvin

- 1 O Ahmad! The Roman Mulla said: "The name Ahmad is the name of all the Prophets, for when a hundred comes, ninety is also before us." That is, the reality of Ahmad, upon him be greetings and praise, was the gatherer of all divine perfections and universal perfections.
- 2 Thus they were an expression of the entirety of existence in the realm of the unseen and the visible. This station possesses the collectivity of all the perfections of the Prophets. Thus "As for the Prophets, I am they" is true and real.
- 3 Now your name is Ahmad. God willing, you should take, according to your capacity and ability, a portion from that Most Great Sea and receive a share from that honored Beloved. And for the earth there is a share from the cup of the noble ones.
- 4 And glory be upon you.

1 ای احمد ملای رومی گفته نام احمد نام جمله
انبیاء است چونکه صد آمد نود هم پیش ماست
یعنی حقیقت احمدیه علیه التحیه و الثناء جامع
جميع مراتب کمالات الهیه و کمالات کونیه بودند

2 پس عبارت از کلیه وجود در عرصه غیب
و شهود بودند این مقام جامعیت دارنده
جميع کمالات انبیاست پس اما النبیین فانا صحیح و واقع

3 حال تو نامت احمد است باید انشاء الله بقدر وسع
و گنجایش خویش از آن بحر اعظم بهره‌ئی بری
و از آنجیب مکرم نصیبی گیری و للارض من
کأس الکرام نصیب

4 و البهاء علیک

MSHR5.178

AB06624

To: Aqa Buzurg, in Qazvin

- 1 O servant of God! Be thou a trafficker of the spirit and with the choicest merchandise acceptable in the presence of the All-Merciful travel from this contingent world to the Placeless

1 ای بنده الهی بازرگان ربّانی شو و از اقلیم امکان
با متاعی مقبول در ساحت رحمن بکشور لامکان
حرکت نما تا هر زیان سود بی پایان شود و هر
خسران ربح روضه رضوان گردد

Country of the Well-Beloved. In this wise shall thine every apparent loss be transformed into limitless gain and every damage bring forth profit in the Garden of His divine good pleasure.

- 2 For at the end of the day profit in this evanescent realm is naught but loss and gain brings only ruination. When thou dost enter the market place of the All-Merciful which is in the divine Kingdom, however, thou shalt become the manifestation of His grace and bountiful favour.
- 3 There wilt thou find the merchandise that real kings might long for and thus wilt thou become a judge of true gems. In thy palm shalt thou hold pearls unparalleled and rubies and corals too. Herein lies real business and true commerce.
- 4 Seek for this kind of magnificent profit and strive to obtain this glorious treasure as much as is within thy power so that thou shalt amass exceeding wealth and abundant riches.

2 زیرا عالم امکان پایان سودش زیان است و
ربحش خسران اما در جهان الهی چون بازار
رحمانی در آتی مظهر فضل و احسان گردی

3 و بمتاع خسروان پی بری و از جوهریان گردی
لآلی لآلا بدست آری و یاقوت و مرجان مبذول
داری تجارت اینست و بازرگانی

4 آن پس تا توانی ربح عظیم جو و این کنز جلیل
طلب تا ثروتی باهظ بینی و غنائی طایغ و علیک
التَّحِیَّةُ وَ الثَّنَاءُ

MMK2#112 p.087, AHB_121BE #05 p.19
19:5?

AB06811

To: Aqa Muhammad Husayn, in Qazvin

- 1 O candle of the love of God! In this world of nonexistence, in which existence is only an appearance, strive to obtain real existence; in this dark world, endeavor to shine out as a luminous candle; and in this constricted arena, seek a vast and spacious domain.
- 2 How long wilt thou remain a captive of water and clay, abased in this shadow world? Ponder and reflect deeply a while.
- 3 When this cup of life overfloweth, this robust body becometh weak and incapacitated, and this vibrant morning turneth into a dark night, what fruit wilt thou pluck from the tree of life, what result wilt thou attain, what nectar wilt thou taste, from what snare wilt thou be delivered, and from what chalice wilt thou quaff?
- 4 The glory of God rest upon thee.

1 ای شمع محبت الله در این عالم نیستی که
هستی ثماست یک وجود حقیقی بجو و در این
جهان ظلمانی یک شمع نورانی برافروز و در این
عرصه تنگ جهان پرگشایشی بخواه

2 تا چند اسیر این آب و گل و ذلیل این جهان
چون ظل قدری تأمل نما و تفکری کن و تعمقی
فرما

3 چون این جام حیات سرشار شد و این تن فره
مریض و بیمار و این بامداد زندگانی شام تاریک
و تاریک و ثمره از شاخسار حیات چیدی و بچه
نتیجه رسیدی و از چه شهدی چشیدی و از چه
دامی رهیدی و از چه جامی نوشیدی

4 و البهاء علیک

MKT9.145a, BSHN.140.200, BSHN.144.200,
MHT2.133

AB06726

To: Aqa Muhammad Javad Qazvini

- 1 O longtime friend! With utmost longing and eagerness I thought of you to write this letter. If you knew how beloved and praised you are among the divine friends in the merciful gathering, you would surely spread your wings and soar, for you are among the ancient lovers of the Ancient Beauty and among the long-standing devoted ones of the Greatest Name.
- 2 At all times you have served the divine friends with heart and soul, endured every hardship in the path of God, and placed this glorious crown upon your head. Now too, as much as you can, do not separate yourself from this praiseworthy attribute which is the glory of the people of the Supreme Concourse.
- 3 By God, through it your face will be illumined in the Most Glorious Kingdom and your fame will spread in the Supreme Concourse. And upon you be glory.

1 ای حبیب قدیم با کمال شوق و اشتیاق بیاد تو افتادم تا این نامه بنگارم اگر بدانی که در نزد یاران الهی در انجمن رحمانی چه قدر محبوب و ممدوحی البته پر برآری و پرواز کنی زیرا از احبای قدیم جمال قدمی و از فدائیان دیرین اسم اعظم

2 و در جمیع اوقات به جان و دل بخدمات دوستان الهی پرداختی و در سبیل الهی هر مشقّتی تجلّ نمودی و این تاج جلیل بر سر نهادی حال نیز تا توانی از این خصلت ممدوحه که مفخرت اهل ملأ اعلیست انفکاک منما

3 تالله بها یتنور وجهک فی الملکوت الابهی و یشهر صیتک فی الملأ الاعلی و البهاء علیک

MKT8.077b

AB06550

To: Cousin of wife of Hakimbashi, in Qazvin

- 1 O God! Verily, I prostrate my face upon the dust and supplicate to Thy celestial kingdom to forgive Thy maidservant who hath hearkened to Thy call and obeyed Thee with a heart throbbing with devotion, who hath believed in Thy most exalted Word and was confident in Thy manifold favors. She hath expired in Thy path whilst enkindled with the fire of Thy love, and hath glorified Thy name amongst Thy handmaidens whilst enraptured with the scene of Thy grandeur. She hath returned unto Thee with her heart overflowing with attraction to the Abha Horizon, her bosom gladdened with faith, and her face whitened with the light of guidance.
- 2 Lord! Have mercy upon her, O Thou Whose bounty is plentiful, specialize her for Thy grace in the world to come, even as Thou didst confer Thy gifts upon her in this first life, and permit her to meet Thee in the most exalted Paradise. Thou art the

1 اللهم انی اکبّ بوجهی علی التّربّاء متضرّعاً الی ملکوتک الاعلی ان تغفر لأمّتک الّتی سمعت النّداء ولبت بقلب خافق بالولاء وامنّت بکلمتک العلیا واطمئنّت بمواهبک الّتی لا تعدّ ولا تحصى وقضت نحبها فی سبیلک مشتعلّة بنار محبتک الّتی تتقدّ و تنلظی متذکّرة بذكرک بین الأماء مشتاقّة الی مشهد الکبریاء الی ان رجعت الیک بفؤاد طافح بالتوجه الی الأفق الأبهی و صدر منشرح بالوفاء و وجه مبيض بنور الهدی

2 ربّ ارحمها یا جزیل العطاء و اختصّها برحمتک فی الدّار الأخری کما مننت بها علیها فی الأولى

Generous, the Merciful, the Most Great, the Forgiving, the Pardoner, the Compassionate.

و ارزقها اللّقاء فی الفردوس الأعلى انک انت
الکریم الرّحیم العظیم الغافر العفو الرّحمن

BSHN.140.190, BSHN.144.190, MHT2.148b

AB06930

To: Darvish Abdu'l-Karim Munis, in Qazvin

- 1 O companion of those who have turned to God! The letter which you had written to his honor Aqa Siyyid Asadu'llah - its contents became known. Praise be to God, it indicated a spirit of joy and fragrance.
- 2 For now you are successful in fellowship with old friends in Qazvin, and when you have found some physical rest and spiritual comfort, set out for the tribes and nomads and clans so that perhaps some souls may become attracted through the divine call. Since the tribal peoples are simple-hearted and sincere, perhaps they will find a pure soul and a radiant heart and attain to that which is the cause of humanity's eternal glory in both worlds. May they find a new creation and seek divine qualities, adopt the way of spiritual ones and pursue the path of the divinely-learned ones, and become the cause of illumination of the world and its peoples.
- 3 And upon you be the Most Glorious Glory.

1 ای مونس مقبلان نامه‌ئی که بجانب آقا سیّد
اسدالله مرقوم نموده بودی مضمونش معلوم
گردید الحمد لله دلالت بر روح و ریحان مینمود

2 علی‌العجاله در قزوین بالفت با یاران دیرین موفق
و چون چندی آسایش جسم و راحت جان یافتی
قصد قبائل و عشائر و ایلها کن بلکه بندای
الهی نفوسی منجذب گردند و چونکه اهالی قبائل
ساده‌دل و صادقند بلکه جانی پاک یابند و دلی
تابناک و بآنچه سبب عزّت ابدیّه انسان در
دو جهان است فائز شوند خلقی جدید یابند و
صفاتی رحمانی جویند روش روحانیان گیرند و
سبیل ربانیان پویند و سبب نورانیت جهان و
جهانیان گردند

3 و علیک البهاء الأبهی

TAH.247a, YQAZ.229-230

AB06847

To: Maryam wife of Muhammad Ali, in Qazvin

- 1 O maidservant of His Threshold! Render thanks unto God for the light of Divine guidance hath shone, and the chamber of the heart is shining resplendent. The favors of the Lord are manifold; but the bounty of guidance is a matchless one, incomparable to all other bounties. It is the source of all good, and it repels all harm; it attracteth the invisible bountiful gifts

1 ای کنیز درگاه احدیّت شکر کن خدا را که نور
هدایت تابید شبستان دل روشن و منور گردید
الطاف حضرت یزدان بسیار ولی موهبت هدایت
نعمتی دیگر است قیاس بجمع الطاف نشاید مبدأ
کلّ خیر است و دافع کلّ ضیّر و جاذب مواهب

of God. This bounty is like unto a tree and the other bounties are but the fruits of this tree.

- 2 And now that thou hast attained thereunto in these days, it behooveth thee to sing with joy and gladness and to warble a melody of ecstasy and delight, so to flood the hearts of other handmaidens with ineffable gladness and stir and enrapture their souls.

- 3 The Glory of Glories rest upon thee.

غیبیہء الہیہ مانند شجر است و مواہب سائرہ اثمار
این شجر

2 پس چون بآن در این ایام فائز گشتی از وجد و
طرب و سرور و حبور نغمهائی بسرود و سرودی
بلند کن تا سائر اماء را بفرح و انبساط آری و
انجذاب و نشاط بخشی

3 و علیک البہاء الابی

BRL_DAK#0356, MKT7.207

AB07080

To: Mirza Hasan Tabib, in Qazvin

- 1 My Lord, my Hope, and my Refuge! Thou seest my abasement and my lowliness, my poverty and my tribulation, my anguish and my trials, my solitude and my terror. By Thy glory! Hope hath been cut off from me, the gates of joy have been closed before me, and affliction hath encompassed me from every direction.

- 2 Thou seest me sitting in the depths, with sleeplessness as my companion, and supplication and entreaty to Thy most glorious Kingdom as my associate - alone and friendless in this furthest shore, weeping with the weeping of the bereaved, and lamenting like the dove.

- 3 O Lord! Raise me up unto Thee, shelter me in Thy nearness, and aid me through Thy grace and bounty. I have no refuge save Thy most glorious Kingdom, no shelter save Thy most exalted Dominion. Verily Thou art the Ordainer, the Giver, the Kind, the Compassionate.

1 ربّی و منائی و رجائی ترانی و ذلّی و هوانی و
فقری و بلائی و کربتی و ابتلائی و وحدتی و
وحشتی فوَعَرَتک انقطع منی الرجاء و سدّت علی
ابواب السراء و احاطتني الضراء من کلّ الأرجاء

2 ترانی جالساً علی الوہاد و انیسی السہاد و جلیسی
التضرّع و الابتہال الی ملکوتک الابی وحیداً
فریداً فی هذه العدوة القصوى و ابکی بکاء الثکلی
و انوح نواح الورقاء

3 ای ربّ ارفعنی الیک و اجرنی فی جوارک و
ادرکنی بفضلک و احسانک لیس لی ملجأ الا
ملکوتک الابی و لا ملاذ الا جبروتک الاسمی
انک انت المقدر المعطى العطوف الرؤف

MAS5.142

AB06707*To: Muhammad Ibrahim brother of Ali Akbar, in Qazvin*

- 1 O thou who art firm in the Covenant! Thou art mentioned as a faithful servant at the Divine Threshold and art known as a steadfast and firm servant at the Exalted Court. Thou art a brilliant star from the horizon of the love of God and a radiant orb from the dayspring of the knowledge of God. What more couldst thou desire and what more couldst thou seek?
- 2 I swear by the Luminous Countenance and the Most Glorious Beauty - may my spirit and my very being be sacrificed for His loved ones - that the dwellers of the Most Great Court cry out "Well done! Well done!" to those firm in the Covenant from the Supreme Kingdom. Those with attentive ears will hear this, and minds of universal scope will comprehend it.
- 3 O servant of Baha! There is a crown upon the head of the people of the Covenant whose pearls are the words of the Most Holy Book, whose precious jewels are the verses of the Book of the Covenant, and whose radiance and effulgence are the bestowals of the Lord God.
- 4 And upon thee be glory.

1 ای ثابت بر میثاق در آستان الهی بعد صادق
مذکور و در عتبه سامیه به بنده ثابت و راسخ
مشهور از افق محبت الله نجم بازغی و از صبح
معرفت الله کوکب لامعی دیگر چه خواهی و
چه طلبی

2 قسم بطلعت نورا و جمال ابهی روحی و کینوتی
لاحجائه الفداء که سگان ساحت کبریا مرچبا
ثم مرچبا از ملکوت اعلی بابتین میثاق میگویند
آذان واعیه استماع نماید و عقول کلیه ادراک
نماید

3 ای بنده بها تاجی بر سر اهل میثاق است
که لثالیث کلمات کتاب اقدس است و
جواهر گرانپایش آیات کتاب عهد و تابندگی و
درخشندگیش مواهب حضرت پروردگار

4 و البهاء علیک

MKT8.068a, YQAZ.213cx

AB06963*To: Munir Nabilzadih, in Qazvin*

- 1 O new rose of the garden of God's love! The glances of the All-Merciful's eye have been and will be directed to your condition, and the lights of the bounties of the Lord of Names and Attributes have been and will be shining upon the heads of those friends. Therefore, like a flower, become radiant from this greatest glad-tidings, and like a nightingale on the branch of existence, begin to offer praise and melody in thankfulness to the Self-Subsisting Lord.
- 2 I swear by the Ancient Beauty, if you knew what bounty you have been granted and what favor you have been confirmed with, you would spread your wings like the birds of the summit of glory and soar from exceeding joy. However, in this secret

1 ای نوگل گلشن محبت الله لحظات عین رحمانیت
حق متوجه حال شما بوده و خواهد بود و انوار
فیوضات مالک اسماء و صفات بر مفارق آن
یاران تابان بوده و خواهد بود پس چون گل از
این بشارت عظمی شکفته شو و چون بلبل بر
شاخسار وجود بشکرانه حضرت رب قیوم آغاز
ساز و ترانه نما

2 قسم بجمال قدم اگر بدانی که بچه فیض موقتید
و بچه عنایتی مؤید چون طیور اوج عزت بال و
پر بگشائید و از فرط مسرت پرواز نمائید و لکن

are hidden a hundred thousand divine wisdoms, evident and manifest to those possessed of insight.

در سرّ این صد هزار حکمت‌های الهیه مخفی و عند
اولی البصائر واضح و آشکار

3 And glory be upon you.

3 و البهاء علیک

AYBY.440 #170

AB06762

To: Qasim (Kulahdarrih) et al., in Qazvin

O you two sacrificial souls of the Blessed Beauty! Praise be to God that the rays of benevolence are shining and the light of oneness is bright and joy-giving. The sea of grace is surging and the birds of the holy garden are soaring. The blessed Tree is growing and developing, and the divine pavilion extends to the highest heaven. The fragrance from the rose garden of mysteries has perfumed the horizons of all lands, and soon you will observe how the lights have shone forth. You and the friends of God should serve the loved ones in such a way that the dusty earth becomes the Abha Paradise, and spiritual love, fellowship and joy, and conscientious delight encompass all regions. Praise be to God, you are near to the Divine Threshold and accepted and beloved in the presence of 'Abdu'l-Baha. And upon you both be greetings and praise.

ای دو فدائی جمال مبارک حمد خدا را که پرتو
عنایت درخشنده است و نور احدیت روشن
و سروربخشنده دریای فضل موج زند و طیور
حدیقه قدس اوج گیرد شجره مبارکه در نشو
و نماست و ایوان الهی ممتد باوج اعلی نفحه
گلشن اسرار آفاق دیار را مشجّر نموده و
عنقریب ملاحظه خواهید نمود که انوار چگونه
تابیده شما و دوستان الهی باید نوعی بخدمت
یاران پردازید که خطه غبرا جنت ابدی گردد
و الفت و محبت و شادمانی روحانی و خوشی
وجدانی آفاقرا احاطه کند الحمد لله مقرب درگاه
کبریائی و مقبول و محبوب نزد عبداله‌ء و
علیکما التحية و التناء

MKT9.132a

AB06564

To: Shawkat sister of Muhammad Baqir Nabi, in Qazvin

1 O my God! This noble lady among ladies and distinguished one among tribes is a handmaiden among Thy handmaidens and a believer among those who are assured of Thy signs, one of Thy freed ones. Thou hast honored her by depositing within her essence the sign of Thy love and knowledge of the Manifestation of Thy Self. Thou hast illumined her face with the light of Thy gift, caused her to speak Thy praise, made her passionate in Thy love, occupied her with none but Thee, and blessed her

1 الهی هذه کريمة العقائل و عقيلة القبائل و امة
من امائک و رقیقة من الموقنات بآياتک عتیقة
من عتائقک اکرمتها بما اودعت فی کینونتها آية
حبک و معرفة مظهر نفسک و نور وجهها
بنور موهبتک و انطقها بشائک و هیمتها فی
حبک و اشغلتها عن غیرک و رزقتها لقائک و
مشاهدة انوار نیر ظهورک

with Thy presence and witnessing the lights of the Luminary of Thy Manifestation.

- 2 O Lord! Honor her resting place, comfort her spirit, make excellent her return unto Thee, make her happy in her arrival at the gate of Thy oneness and her entrance to the springs of the fountain of Thy mercy, and shelter her in the proximity of Thy greatest mercy, O Lord of all beings!
- 3 Verily Thou art the Most Merciful, the Compassionate, O Lord of the last and the first!

2 ای رب اکرم مَواها و رَوِّح روحها و احسن رجوعها الیک و اسعدھا بوفودھا علی باب احدیتک و ورودھا علی مناہل عین رحمانیتک و اجرھا فی جوار رحمتک الکبری یا مولی الوری

3 اَنْک انت الرَّحْمَن الرَّحِیم یا ربِّ الْآخِرَةِ وَالْأُولَى

KNJ.022e

AB06964

To: Tarazullah Samandari, in Qazvin

- 1 O sapling of the divine garden! What you had written to Jinab-i-Bahhaj, the joyous one, upon him be the Most Glorious Glory of God, was noted. From its meanings, life-giving foundations were understood. Since a letter was written to His Holiness Samandar a few days ago, therefore further trouble is not permitted. Convey this wanderer of the desert of evanescence's greetings and say that the land in which Samandar makes his nest and dwelling should have its flame reach the highest heaven. Kindle the fire of love and burn away all existence.
- 2 God willing, through the effort of the divine friends, may a garden like that of Abraham be adorned there. O divine Samandar, kindle a blazing fire from the fire of the love of God in the surrounding areas there so that it may become full of roses and fragrant herbs and become a paradise of recognition.

1 ای نونہال بوستان الہی آنچه بجناب بہاج پراہتہاج علیہ بہاء اللہ الابیہ مرقوم نمودہ بودید ملاحظہ گردید از معانیش مبانی روحبخش ادراک گشت بحضرت سمندر چون چند روز پیش مکتوبی مرقوم شدہ لہذا تصدیق جائز نہ تکبیر این سرگشتہ بادیدہ فنا را ابلاغ نمائید و بگوئید کہ ارضیکہ در آن سمندر لانہ و آشیانہ نماید باید شعلہ اش بفلک الافلاک رسد نار عشقی برافروز و جملہ ہستیا بسوز

2 باید انشاء اللہ بہمت دوستان الہی گلستان خلیلی در آنجا تزئین یابد ای سمندر الہی آتشی از نار محبت اللہ پرشعلہ در اطراف و حوالی خویش در آنجا برافروز تا پر گل و ریحان گردد و جنت عرفان شود

AYBY.401 #103, TRZ1.136

AB07093

To: Tayyibih daughter of Ustad Ali Akbar, in Qazvin

...For service at the Sacred Threshold, great thanksgiving is necessary and ordained, for the education and training of girls leads to servitude at the threshold of the Lord of Verses. Since you are successful in this, the attainment of such success is cause for gratitude. Though you may be weak and frail in body, you are strong and mighty in spirit. Spiritual strength is essential, for this is the gift of the human world. While physical strength is a blessing, it has no real importance, for the mountain ox, the Arabian camel, and the Indian elephant possess strength that is impossible and unattainable in the human body. But observe the spiritual strength of man: a small Arab child can bring two thousand Arabian camels under control, and a frail Indian child can subdue a mighty elephant. Thus it becomes clear that human distinction lies in the power of the spirit, not of the body.

...خدمت باستان مقدس را شکر عظیمی لازم و مقرر زیرا تربیت و تعلیم بنات مورث عبودیت درگاه ربّ الآیات است چون موفق بآنی حصول این توفیق موجب تشکر است هرچند به جسم ضعیف و نحیفی ولی به جان قوی و شدید قوت روح لازم زیرا این موهبت عالم انسان است اما قوت جسم نعمت است ولی اهمیتی ندارد زیرا گاو کوهی و شتر عربی و فیل منگولوسی هندی را قوتی که در جسم انسان ممتنع و مستحیل است لکن قوت روحانی انسان را ملاحظه کن که یک طفل صغیر عرب دو هزار شتر تازی و یک طفل نحیف هندی فیل منگولوسی را زیر بار میآورد پس واضح شد که امتیاز انسان بقوت روح است نه جسم

MMK3#168 p.118x

AB06592

To: Zahra daughter of Hasan Tabib, in Qazvin

- 1 O maid-servant of God! How excellent, how excellent are the leaves who in these times have been raised up like manifest verses in the assemblage of devoted women. Each has become eloquent in the mention of God and attentive in hearing the songs of the Holy Dove. In the Covenant they have become like the firm mountains of the horizons, and in worship and service they are among the people of radiance.
- 2 Turn to the Holy Shrine and whatever you seek will be answered. This turning has no nearness or remoteness - one can turn from any spot or any clime, for the Sanctuary of the Supreme Concourse encompasses all created things and is raised up in the Most Exalted Station.

1 ای امةالله خوشا خوشا ورفاتی که در این اوقات چون آیات ینبات در انجمن قانتات مبعوث شدند هریک در ذکر حقّ زبان گویا شدند و در استماع الحان حمامهء قدس گوشنی شنوا در عهد و میثاق چون جبال راسخهء آفاق گشتند و در عبادت و خدمت از اهل اشراق

2 در روضهء مقدسه توجه نما و آنچه میطلبی مستجاب گردد و این توجه قرب و بعد ندارد در هر نقطه و هر اقلیم توجه توان نمود چه که مطاف ملاً اعلی محیط بر کائنات است و مرتفع در اعلی المقام

3 And upon thee be glory.

3 و البهاء علیک

MKT7.210a

AB07016

To: Farsi, Siyavash (Siyavash Sifidvash) et al., in Qum

- | | |
|--|--|
| <p>1 O divine friends! What you had written was noted, and it was the essence of meanings and the subtleties of the mysteries of divine love.</p> | <p>1 ای یاران یزدانی آنچه مرقوم نموده بودید ملاحظه گردید و جوهر معانی بود و لطائف اسرار محبت یزدانی</p> |
| <p>2 In the world of creation, praise and glorification befit and be-
seem the pure God who bestowed a ray of sanctification from
the horizon of truth upon the crown of the Persian friends,
whose light encompassed East and West.</p> | <p>2 ستایش و نیایش در جهان آفرینش پاک یزدانرا لائق و سزاوار که پرتو تقدیسی از افق حقیقت بر فرق یاران فارسیان مبدول داشت که روشنائیش خاور و باختر را فرا گرفت</p> |
| <p>3 How wonderful is the bestowal of the peerless Lord who made the forgotten ones renowned throughout the horizons, and made the recluses famous in every street and market, bestowed melody upon the resourceless ones, and drew those secluded in the corner of obscurity to the height of acceptance.</p> | <p>3 زهی بخشش خداوند بی همتا که فراموش شدگان را شهر آفاق فرمود و گوشه نشینان را شهره کوی و بازار بینوایان را نوا بخشید و معتکفان زاویه محول را باوج قبول کشاند</p> |
| <p>4 I hope that all aspirations and every wish may be fulfilled.</p> | <p>4 امیدوارم که جمیع آمال و همه آرزو حاصل گردد</p> |

INBA16:084, ALPA.008a, YARP2.008
p.068, PPAR.109, RMT.063a

AB06559

To: Siyyid Yahya Sirjani, in Rafsanjan

- | | |
|---|---|
| <p>1 O my God, my God! This is Your servant who implores Your kingdom, who is clothed in Your love, whose forehead is pressed against the dust of Your holy threshold. Open unto him the doors of understanding through the outpouring of the clouds of Your oneness. O Lord! Illumine his sight with beholding Your signs, expand his breast through knowledge of Your words, remove from him the veil, bestow upon him abundant gifts, and teach him the mysteries of Your supreme wisdom so that</p> | <p>1 الهی الهی هذا عبدک المتضرع الی ملکوتک المتدرع بجیک المتمرغ الجبین بتراب عتبة قدسک ان تفتح علیه ابواب العرفان بفيض غمام توحیدک ارب نور بصره بمشاهدة آیاتک و اشرح صدره بمعرفة کلماتک و اکشف عنه الغطاء و اجزل له العطاء و علمه اسرار حکمتک الکبری حتی یحل معضلات المسائل الالهية</p> |
|---|---|

he may solve the complex divine questions and comprehend the hidden spiritual mysteries. Verily, You are the Powerful over all things, and verily You are the All-Bountiful, the All-Generous.

و یدرک غوامض الأسرار الربّانیّة انّک انت
المقتدر علی کلّ شیء و انّک انت الفضّال
الکریم

- 2 O you who are firm in the Covenant! Although I have the utmost longing to see you and seek this joy with all my soul, the wisdom of the Cause requires that you exercise some patience and stillness. God willing, you will be granted permission at the appointed time. And upon you be greetings and praise.

2 ای ثابت بر پیمان هر چند نهایت اشتیاق بمشاهده
شما دارم و بجان این مسرت را جویانم ولی
حکمت امر مقتضی آنست که قدری صبر و
سکون فرمائی انشاءالله در وقت مرهون مأذون
خواهی گشت و علیک التحية و الثناء

MSBH5.086

AB06704

To: Mustafa Rumi, in Rangoon

- 1 O thou who art steadfast in the Covenant! That which thou hadst written to the late Jamal Effendi was perused....
- 2 Indeed, commerce, agriculture and crafts are not impediments to serving the Divine Unity; rather, they are supreme means for demonstrating religiosity, trustworthiness, and the manifestation of divine qualities, and are clear evidence thereof....
- 3 A ghazal was revealed three years ago, two of its verses being these:
- 4 “The candle of the divine sanctuary shed its light on every shore;
- 5 Draw from the Sun itself, and bestow both flame and radiant splendor.”
- 6 “Shed splendours on the Orient, And perfumes scatter in the West,
- 7 Carry light unto the Slav, And the Turk with life invest.”
- 8 And likewise:
- 9 Baha’i love is the lamp; Baha’i protection is the glass.
- 10 The dust of His threshold is thy crown; Bear glad tidings unto the yearning one....
- 1 ای ثابت بر میثاق آنچه بمرحوم جمال افندی
مرقوم نموده بودید ملاحظه گردید....
- 2 فی الحقیقه تجارت و زراعت و صناعت مانع از
خدمت حضرت احدیت نه بلکه بجهت اثبات
دیانت و امانت و ظهور اخلاق رحمانیت واسطه
عظماست و دلیل لائح....
- 3 غزلی در سه سال پیش مرقوم گشت دو بیت
آن اینست
- 4 شمع شبستان حق نور بافاق بخش
- 5 مقتبس از شمس شو شعله و اشراق بخش
- 6 شرق منور نما غرب معطر نما
- 7 نور بسقلاب ده روح بافلاق بخش
- 8 و از جمله
- 9 حبّ بهائی سراج صون بهائی زجاج
- 10 خاک درش بر تو تاج مرده بمشتاق بخش....

COMP_TRUSTP#52x, MSHR4.079x

BRL_SOCIAL#205x, BRL_TRUST#51x, COC#2063x

AB07077

To: Vaiz Qazvini, in Rasht

- 1 O kindly friend! Thou hadst inquired concerning thy duty. Thy duty is this: to become the partner and sharer of 'Abdu'l-Baha, and to arise, in utter detachment, unto servitude at the Sacred Threshold. Thou must pass beyond thine own life, close thine eyes to all that is in the world of being, and, with a pure heart and a radiant countenance, engage thyself in the company of the righteous in praising thy Lord; and, in the utmost humility, meekness, purity, servitude, and freedom, be enabled to render service in the presence of the loved ones of the Merciful. This is the duty of the sincere, and this is the attribute of them that are drawn nigh.
- 2 Yet must ye have regard for the wisdom revealed in the heavenly Scriptures, lest there arise from it the alarm and agitation of the ignorant and the proud among the leaders of religion. For in the day of consternation the feet of the weak will slip, and suckling babes will remain deprived of the breast of divine favor. For the matter is grave, yea, most grave, and the weight thereof is heavy indeed. They shrank from bearing it, but man assumed it. Upon thee be greeting and praise.

1 ای یار مهربان سؤال از تکلیف فرمودی بودی
تکلیف این است که شریک و سهم عبداله‌آ
گرددی و به عبودیت آستان مقدس در کمال
انقطاع قیام نمائی. از جان بگذری و از جمیع
من فی الوجود چشم پوشی و با دلی پاک و رخی
تابناک در انجمن ابرار به ثنای پروردگار پردازی
و در کمال خضوع و خشوع و پاکی و بندگی و
ازادگی در حضور احبّاء رحمن به خدمت موفق
شوی. این است تکلیف مخلصین و این است
صفت مقربین.

2 ولی باید حکمت نازله در صحف الهی را منظور
دارید تا سبب فزع و جزع نادانان و متکبران
از رؤسا ادیان نشود. زیرا در یوم فزع اقدام
ضعفا بلغزد و اطفال شیر خوار از ثدی عنایت
محروم مانند. لأن الامر عظیم و لا حمل
ثقیل ثقیل فاین آن یحملها فحملها الانسان و علیک
التحیة و الثناء

AHB_118BE #10 p.000x, MSBH5.129-
130x, YQAZ.124x

AB06654

To: Yiznik Markar Hatzagurtsiyan, in Rasht

- 1 O servant of Truth! Your letter was received and we were informed of the trials and difficulties. We hope that the hardships will end in comfort and ease, and that you will attain such spirituality that material affairs will cause you no distress.
- 2 You wrote about your two blessed sons - teach them the basics of English now and train them in praiseworthy characteristics. After they become somewhat familiar with English and can converse and speak, we will first make plans for the older one and then for the other.

1 ای بنده حقّ نامه آنجناب رسید و از بلایا و
مشکلات اطلاع حاصل گشت امیدواریم که
زحمات منتهی به راحت و آسایش گردد و شما
را روحانیتی حاصل شود که از امور جسمانی
ملالی حاصل نیاید

2 از دو نجل سعید مرقوم نموده بودید آنرا مبادی
لسان انگلیس حال تعلیم نمائید و باخلاق حمیده
تریت کنید بعد از اینکه در لسان انگلیسی قدری
آشنا شوند و محاوره و صحبت بتوانند بدانند اوّل
فکری از برای بزرگتر مینمائیم بعد بجهت دیگری

- 3 You must now strive with complete dedication to teach them morals, good beliefs, and divine education. Endeavor night and day that they may learn English. شما حال باید بهمت کلیّه در تعلیم اخلاق و حسن اعتقاد و تربیت الهی آنان پردازید شب و روز بکوشید که لسان انگلیسی تحصیل نمایند
- 4 And upon you be the Most Glorious Glory. و علیک البهاء الابهی

AHB_126BE #03-04 p.90

AB07012

To: Baha'is of Sarchah

- 1 O my friends! The eye of my heart is illumined by remembrance of the face and character of the friends, and the mind of my soul is perfumed, for the realities of the friends are gardens of fragrant herbs and anemones, and the hearts of the loved ones are meadows and rose gardens of wonders. بواسطه جناب جوان روحانی سرچاه احبای الهی علیهم بهاء الله الابهی هو الله ای یاران من پیاد روی و خوی دوستان دیده دل منور است و دماغ جان معطر زیر حقائق یاران حقائق ریاحین و شقائق است و دلهای دوستان ریاض و گلشن بدائع
- 2 Therefore, each reality that receives more bounty from the Abha Kingdom has more fragrant flowers and sweet basil, and more perfumed hyacinths and jasmine. Now one must strive with heart and soul to become a magnet for that ancient grace and attract that mighty bounty. پس هر حقیقتی از ملکوت ابهی استفاضه اش بیشتر گل و ریحانش معطرتر و سنبل و ضمیرانش معنیرتر حال باید به جان و دل کوشش نمود تا آن فیض قدیم را جاذب گشت و آن فضل عظیم را جالب
- 3 The magnet for this grace is like a torrent - turning to God, detachment from all else, humility and submissiveness toward the loved ones, service to the Cause of God, and diffusing the divine fragrances. مغناطیس این فیض مانند سیل توجه بخدا و انقطاع از ماسوی و خضوع و خشوع باحبّا و خدمت امر الله و نشر نفحات الله است
- 4 You are ever remembered at the Threshold of Oneness. همیشه در درگاه احدیت مذکورید

SFI09.013a

AB06901

To: Aqa Mirza, in Sari

- 1 O thou who art attracted by the sweet savors of God! Be wholly free from this world and whatever is in it. Draw nigh unto the world-illuminating Candle and receive the radiance of its shining orb. Brighten, then, the horizons until the all-pervasive Word hath an effect in the heart of existence, and the breezes of holiness perfume those regions. 1 ای منجذب بنفحات الله از جهان بیزار شو و از آنچه در اوست در کنار شمع آفاق شو و استفاضه از کوكب اشراق نما و آفاق را روشن كن تا كلمهء جامعه در قلب امكان نفوذ نمايد و نفحات قدس آنصفحات را معطر نمايد
- 2 The days of this life will come to an end, and this carpet will be rolled up. Perform such deeds, therefore, as will enable thee to produce fruit from the garden of life and to pick the harvest of the field of God. 2 اين ايام عمر بسر آيد اين بساط منطوى گردد كاري كن كه از باغ زندگاني برى برداري و از مزرعه الهى خوشه ئى چينى
- 3 Reflect that the harvests of existence are scattered to the wind by the tempests of nonexistence, and no farmer will yield a result or derive a benefit unless he first hath sowed the seeds of truth in the field of guidance. 3 ملاحظه كن كه خرمناي هستى بگردباد نىستى بباد ميرود و هيچ دهقانى سودى نبرد و طرفى نبندد مگر آنكه در كشت زار هدايت تخم حقيقت افشانند و
- 4 The glory of God rest upon thee, O thou whom God loveth. 4 البهاء عليك يا من احبه الله

BSHN.140.245, BSHN.144.245, MHT2.100

AB06836

To: Baha'is of Saysan

O ye who have sacrificed themselves for the beauty of Baha! God hath manifested His bountiful favours for you on every side and with the light of truth He shed illumination upon the souls of His loved ones. The grace of the Abha Kingdom shall endure forever; the divinely guided King hath established Himself upon the throne of His Kingdom; the candle of Divine guidance is revealed in all its splendour in the assemblage; the honey of purity sweeteneth the taste of the eloquent heart-ravishers; the Divine bounties are even as world-encompassing daylight; and His favours are like unto life-giving vernal showers for young and old. It is incumbent upon us to be thankful for this great loving-kindness and these perfect overflows of His bounty and be steadfast in His Covenant and Testament.

ای فدائیان روی بهاء حضرت احدیت الطاف و عنایتی هر جهتچه سزه شایان بیوروب انوار حقیقتله آفاق قلوب احبائی روشن ایلدی فیض ملکوت ابهی مستمردر شهریار هدایت سریر جبروتده مستقردر شمع هدی شاهد انجمن در شهد صفا حلاوتبخش مذاق دلبران شیرین بخنددر فیض موهبت گون گبی پرتوی جهانگیردر الطاف ربوبیت باران نیسان گبی حیاتبخش صغیر و کبیردر بو احسان عظیمه و الطاف عمیمه به شکرانه اوله رق عهد و پیانده قدم ثبات گوسترملیدر و البهاء علیکم یا احبآء الله و الطافه و تحیته و ثنائیه ع ملا اسدالله حضرتلرینه و کربلائی الله ویردی حضرتلرینه و آقا ابراهیم

Upon you be His glory, O ye loved ones of God, and His favours, salutations and praise.

حضرتلرینه مخصوص بیان اشتیاق و اهداء
تحيات اولنور

BRL_DAK#0244, TSAY.473-474

AB06921

To: Mirza Mihdi son of Mulla Ghulam-Rida, in Shahrud

- 1 O Mahdi! The cradle of comfort is adorned and the honey of meanings flows from the spiritual mouth. The feast is colorful and the cup is filled with honey. The Sweet Beloved is the Cup-bearer and the Manifest Light is the Witness. The bounties of the Abha Kingdom flow continuously and the hosts of the Supreme Concourse provide constant reinforcement.

1 ای مهدی مهد آسایش آراسته و شهد معانی از فم
روحانی ریزش مینماید بزم رنگین است و کأس
پرانگبین ساقی دلبر شیرین است و شاهد نور مبین
فیض ملکوت ابهی دمدامست و مدد جنود ملأ
اعلی دمبدم
- 2 This is the day of servitude and of acquiring divine attributes. It is the time for attraction and enthusiasm, not for lassitude and weakness. It is the day of resurrection and gathering, not the time for indolence and shortcoming.

2 یوم عبودیت است و تخلّق باخلاق رحمانیت
هنگام جذب و شور است نه سستی و فتور دم
حشر و نشور است نه روز رخاوت و قصور
- 3 Praise be to God, the loved ones of that region are intoxicated with the overflowing cup and delighted by witnessing the lights. They are enkindled by the ignited fire of love for the Ancient Beauty and, like moths to the candle of love, have burned their wings.

3 الحمد لله احبای آسمان سرمست جام سرشارند
و محظوظ از مشاهده انوار بنار موقده محبت
جمال قدم افروخته اند و بر شمع عشق چون پروانه
بال و پر سوخته
- 4 O Lord! Increase their burning, their longing, and their radiance. Verily, Thou art the Generous One.

4 ربّ زدهم احتراقاً و اشواقاً و اشراقاً آنک انت
الکریم

MKT5.036a

AB06985

To: Ahmad son of Bahaud-Din, in Shiraz

- 1 O remembrance of that illustrious person! The written leaf was considered and beheld. Praise be to God that a lamp was lit in that family and from the lineage of that blessed soul one was confirmed in guidance.

1 ای یادگار آنشخص جلیل ورق مسطور ملحوظ
و منظور گردید الحمد لله چراغی در آنخاندان
روشن گشت و از سلاله آن نفس مبارک
موفق بهدایت پیدا شد

- 2 Your esteemed grandfather possessed a heart full of lights, and a musk-scented spirit, and a soul made joyful by the bounty of the Lord. He was mentioned in the Most Holy Court and was accepted at the Blessed Threshold. From the purified mouth, mention of that pure soul was heard repeatedly.
- 3 Now you must become a fresh and verdant sapling in his garden of hopes, and a delicate and tender flower in his rose garden of desires. You must strive with all your soul to illumine that rose garden.
- 4 And upon you be the Most Glorious Beauty.

2 جد بزرگوار قلبی پر از انوار داشت و مشامی
مشکبار و جانی مستبشر بفیض حضرت پروردگار
در ساحت اقدس مذکور بود و در آستان مبارک
مقبول از فم مطهر بکرات و مرات ذکر آنجان
پاک استماع شد

3 حال تو باغ آمال او را نهال تازه و تر گرد و
گلشن آرزوی او را گلی لطیف و طریّ باید
بجان بکوشی تا آن گلشن را روشن کنی

4 و علیک البهاء الأبهی

INBA87:102b, INBA52:101

AB06959

To: Haji Abu'l-Hasan, in Shiraz

- 1 O my youth! Though you are aged in body, yet in spirit you are a living youth. You are a graceful cypress in the stream of guidance and a peerless sapling in the garden of bounty. Especially in these days when you have gained freshness and grace through blows, strikes and slaps from the hands of oppressors in the path of God. This has become light upon light - you have become even fresher and more graceful.
- 2 This persecution will surely bestow boundless sweetness and beauty upon your blessed being. May it be pleasant to your soul and delightful to your heart and spirit. Pray that this servant may also receive a share of this bounty, although, by God besides Whom there is no other God, this servant is under blows day and night.

1 ای نوجوان من هر چند بتن سالخورده‌ئی ولی بجان
نوجوان زنده‌دل در جویبار هدایت سرو روانی
و در بوستان عنایت نهال بی‌همال علی‌الخصوص
که در این ایام در سبیل الهی طراوت و لطافت
ضرب و لطمه و طپانچه از دست ستمکاران نیز
یافتی دیگر این نور علی نور شد تازه‌تر و لطیف‌تر
گشتی

2 این [اذیت] بوجود مبارک البتّه حلاوت و
صباحَت بی‌اندازه مبذول خواهد داشت نوش
جان باد و گوارای دل و روان دعا کن تا این
عبد نیز از این موهبت نصیب برد اگرچه والله
الذی لا اله الا هو این عبد لیلاً نهاراً در زیر
ضربست

INBA84:315

AB06972*To: Huviyyih sister of Abdu'l-Vahhab Afnan, in Shiraz*

- 1 O blessed leaf of the divine tree! Though you are three hundred leagues distant, you are in the sacred soil of Shiraz, the homeland of His Holiness the Self-Sufficient One, and in truth you are an intimate companion and confidant in the blessed spot, a close associate and friend.
- 2 The nearness and remoteness of the physical world has no importance, for true affection and connection is of the heart and soul. Therefore, through God's bounty, you are not a stranger bird to this house and nest, and not an alien dove to this beautiful garden, not a foreign bird from this shelter.
- 3 So occupy yourself with praise and glorification of the Lord of creation, Who bestowed such worthy and freely-given grace, and named you Huviyyih.
- 1 ای ورقه مبارکه شجره رحمانه هرچند سیصد فرسنگ دوری ولی در خاک پاک شیراز موطن حضرت بنیازی و بحقیقت در بقعه مبارکه همدم و همرازی و معاشر و دمساز
- 2 قرب و بعد جهان آب و گل را اهمیتی نه زیرا الفت و ارتباط بحقیقت به جان و دلست لهذا از فضل خداوند یگانه مرغ خوش الحان این خانه و لانهئی نه بیگانه و حمامه این حدیقه انیقہئی نه طیر غریب از این آشیانه
- 3 پس به ستایش و نیایش خداوند آفرینش پرداز که چنین بخشایش شایان و رایگان داشت و نام خویش هویت گذار

INBA84:501a, KHAF.098, MATA.050-051

AB07104*To: Karbala'i Muhammad Hadi, in Shiraz*

- 1 O thou who hast inhaled the fragrance of divine knowledge! At this hour when a group of friends are present and witnessing, this servant has taken up the pen and written this letter so that you may read and know and be certain that your spiritual companion and divine confidant, his honor Ali-Reza Khan, has praised you so much that he has compelled me to write this letter in the gathering and assembly.
- 2 Know then that that kind friend holds you as dear and respected as his own heart and soul, and desires your elevation and ascendancy in every respect. Such love and friendship is fitting.
- 3 Through the favor of the Friend, it is hoped that you may become the dawning-place of the lights of grace.
- 1 یا من استنشقی رائحة العرفان در این ساعت که جمعی از دوستان حاضر و ناظر این عبد خامه برداشته و این نامه نگاشته تا بخوانی و بدانی و یقین نمائی که رفیق روحانیت و ندیم ربانیت جناب علیرضا خان چه قدر از تو ستایش نموده که مرا مجبور کرده که در مجمع و محفل بنگارش این نامه پردازم
- 2 پس بدان که آن یار مهربان ترا چون دل و جان عزیز و محترم دارد و از هر جهت علو و سمو از برای تو خواهد محبت و دوستی چنین شاید
- 3 از لطف حضرت دوست امید است که مطلع انوار فضل گردی

INBA87:509, INBA52:534

AB06833*To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz*

- 1 O nightingale of the garden of inner truths and meanings! In truth, you are afflicted and tormented by various trials and tribulations, and exposed to hardship and adversity. Yet there is hope that these difficulties may somewhat lessen hereafter and some measure of relief may be attained.
- 2 These tribulations are so that you may become, to some degree, a partner and sharer in the sufferings of 'Abdu'l-Baha. It matters not. Consider how the Beauty of the Desired One never rested for a moment nor found comfort for an instant. When such an eclipse and waning befalls the radiant Sun and shining Moon, what care need we destitute ones have of tribulation?
- 3 In any case, be assured that 'Abdu'l-Baha is your comforter and thinks of meeting you night and day. Upon you be Glory.
- 1 ای عندلیب حدیقه حقائق و معانی فی الحقیقه بانواع بلایا و مصائب معذب و مبتلائی و معرض بأساء و ضرائی ولی امید چنین است که قدری این مشقت من بعد خفت یابد و نوعاً ما راحتی حاصل گردد
- 2 این بلایا بجهت این است که قدری شریک و سهیم عبداله‌آء گردی ضرری ندارد ملاحظه فرما که جمال مقصود دمی نیاسود و نفسی راحت نفرمود چون خورشید رخشنده و ماه درخشنده را چنین کسوف و خسوفی دیگر امثال ما بینویان را از بلا چه پروائی
- 3 باری مطمئن باش که عبداله‌آء غمگسار تو و شب و روز بیاد دیدار تو و علیک اله‌آء

INBA87:594a, INBA52:632b, MKT5.208

AB07033*To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz*

- 1 O nightingale warbling in the gardens of the Covenant!
- 2 Although this servant delays in writing, in the realm of heart and spirit I am continuously and constantly engaged and joyful in remembrance of God's chosen ones. For the tribulations, occupations and distractions are to such a degree that description is impossible and unattainable. The afflictions and calamities night and day are like floods and rivers and seas. Despite this, how can there be opportunity for correspondence with East and West and response to all the peoples of the world?
- 3 In any case, the purpose is that 'Abdu'l-Baha at the Sacred Threshold is constantly occupied with remembrance of you and I seek confirmation that in all things you may be confirmed in spreading the Covenant of the Luminous Horizon and become
- 1 ایها العندلیب الصّاح فی ریاض الميثاق
- 2 هرچند این عبد در تحریر تأخیر مینماید ولی در عالم قلب و روح دائماً مستمراً بذكر اصفیاء الله مشغول و مسرور زیرا غوائل و مشاغل و شواغل بدرجهائی که وصف مستحیل و ممتنع بلایا و رزایا لیل و نهار چون سیول و نهور و بحار باوجود این چگونه فرصت مخابره با شرق و غرب و مجاوبه با جمیع ملل عالم
- 3 باری مقصود اینست که عبداله‌آء در آستان مقدس دائماً بیاد شما مشغول و طلب تأیید مینمایم که در جمیع شئون مؤید بر نشر ميثاق نیر آفاق

the cause of awakening and remembrance and humility and submissiveness of the heedless ones.

باشید و سبب تنبیه و تذکر و خضوع و خشوع
غافلین شوید

INBA87:628b, INBA52:672b

AB07063

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

- 1 The honored Nightingale of the garden of meanings, the trusted messenger of the All-Merciful, His Holiness Shaykh Salman, upon him be the fragrances of his Lord, the Bestower, rendered outstanding services to the Cause of God. His mention should always remain in spiritual gatherings, for in the Abha Kingdom he shines like a brilliant lamp.

1 جناب عندلیب حدیقہء معانی پیک امین رحمن
حضرت شیخ سلمان علیہ نفعات ربہ المنان
خدمات فائقہ بامر اللہ نمود در مجامع روحانیان
همیشه باید ذکرش یاقی باشد زیرا در ملکوت
ابی چون سراج و هاج روشن است

- 2 Now he has survivors whom all the friends must take into consideration. For the time being, His Holiness Afnan Aqa Siyyid Husayn, upon him be the Glory of God, and you must quickly collect his outstanding claims in that region and deliver them to his survivors. You must certainly make the utmost effort until the final portion is quickly received, receipts obtained, and sent to the Holy Land.

2 حال بازماندگانی دارد کلّ احباء باید رعایت آنها
را ملحوظ دارند علی العجالة حضرت افنان آقا
سید حسین علیہ بہاء اللہ و شما باید مطالبات آن
متصاعد الی اللہ کہ در آن حوالی دارد بزودی
تحصیل نمائید و بازماندگان او برسانید البتہ نہایت
ہمت نمائید و تا پارہء آخر بزودی برسد و قبض
وصول گرفته شود و ارسال ارض اقدس گردد

- 3 And the Glory be upon you.

3 و البہاء علیک

INBA87:625a, INBA52:668

AB12477

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

- 1 O thou who art firm in the Covenant! Thou art truly attracted to the Kingdom and enkindled with the fire of the love of God. The friends are well-pleased with thee, and the Abha Beauty is well-pleased with thee. All praise thee and their tongues are adorned with thy commendation. This is a divine bounty. I hope that thou wilt ever succeed therein and act according to the divine counsels and exhortations.

1 ای ثابت بر پیمان فی الحقیقہ منجذب ملکوتی و
مشتعل بنار محبۃ اللہ یاران از تو راضی و جمال
ابی از تو راضی کلّ ستایش نمایند و زبان
به نعت و توصیف پیاریند اینست موهبت الہی
امیدوارم کہ هموارہ موفق بآن باشی و بہ موجب
وصایا و نصائح الہی عمل نمائی

- 2 Praise be to God that since the day thou didst arrive in Shiraz, thou hast been a source of joy. I beseech, with utmost humility and supplication, His infinite bounty that thou mayest be a near servant at the Threshold of the Most Great Name and be confirmed in faithfulness at the court of the Ancient Beauty. May thou attain a fresh bounty each day and witness a new gift each moment, and be assisted in that which is befitting and proper.

2 الحمد لله از روزیکه به شیراز رفتی سبب خوشنودی گردیدی از فضل بیهی با کمال عجز و نیاز رجا مینمایم که در درگاه اسم اعظم بنده مقرب باشی و در بارگاه جمال قدم بوی مؤید گردی هر روز عنایتی یابی و هر دم موهبتی بینی و بآنچه باید و شاید موفق گردی

BSHI.074

AB12478

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

- 1 O thou who art firm in the Covenant! Thy numerous letters, like the spring rain, have showered forth meanings and, like jewels and pearls, have scattered their bounties, perfuming the nostrils of the longing ones with musk. Until now, due to ill health, the reply was delayed. Now that, through the blessing of the Sacred Threshold, some comfort has been obtained, I have undertaken to write these lines that they may bring abundant joy. Although physical communication was cut off, yet the faithful spiritual messenger continued uninterrupted. The conscious attractions and successive inclinations of the heart created in me the utmost attachment to that believing and assured being. Therefore, I shall ever converse with thee, whether through heart and soul or through pen and paper. From endless favors, my wish is that thou mayest ever be in perfect assurance and find comfort of heart and soul.
- 2 And upon thee be the most glorious Glory.

1 ای ثابت بر پیمان نامه‌های متعدد شما چون ابر بهار فیض معانی و چون جواهر و لآلی نثار نمود و مشام مشتاقانرا مشکبار کرد ولی تا بحال از عدم اعتدال مزاج جواب تأخیر افتاد حال چون ببرکت آستان مقدس راحتی حاصل بتحریر این سطور پرداختم تا سبب سرور موفور گردد هر چند پیام جسمانی منقطع بود ولی پیک امین روحانی مستمر انجذابات وجدانی و انعطافات قلبی متتابع مرا کمال تعلق بانوجود مؤمن موقن موجود لهذا همواره با تو گفتگو خواهم چه به دل و جان و چه به قلم و زبان از الطاف بی‌پایان آرزویم چنان که همواره در نهایت اطمینان باشی و راحت دل و جان یابی

2 و علیک البهاء الأبهی

INBA85:445, BSHI.093-094

AB06694

To: Mirza Muhammad Baqir Khan Shirazi

O you who are firm in the Covenant! Your letter arrived through the divine herald, Mirza Muhammad Baqir Khan, upon him be the Most Glorious Glory of God. Its contents brought the utmost joy, for praise be to God, that kind friend has been confirmed in a great service, as this year they again showed care for the condition and comfort of the survivors of the martyrs of Yazd. I beseech God to ordain for you a goodly reward in this world and the next. Although you had written that you intended to depart in early Safar, I still was not content to leave your letter unanswered. What you had sent in previous years 1327 regarding brother Muhammad Ali Khan and regarding the sister of the late Haji Ghulam Husain Khan, all of it arrived in that same year. And upon you be the Most Glorious Glory!

ای ثابت بر پیمان نامهء آنجناب وصول یافت و از مضمون نهایت سرور حاصل گشت که الحمد لله آن یار مهربان بخدمت عظیمه موفق زیرا امسال باز تفقد حال خاطری از بازماندگان شهدای یزد نمودند اسئل الله ان یقدر لک جزاءً حسناً فی الآخرة و الأولى هر چند مرقوم نموده بودید که در اوائل صفر خیال حرکت دارید لکن باز راضی نشدم که نامهء آنجناب بیجواب ماند آنچه در سنین سابقه ۱۳۲۷ ارسال نموده بودید و از بابت اخوی محمد علی خان و از بابت همشیرهء مرحوم حاجی غلامحسین خان جمیع در همان سنه وصول یافت و علیک البهاء الأبهی

INBA84:343

AB06669

To: Muhammad Hasan Bulurfurush Ahdiyyih, in Shiraz

- 1 O thou well-known and renowned Baha'i! That heart of crystal has, praise be to God, become a lamp of light. And since both knowledge and love have combined within it, light upon light has become manifest and apparent.
- 2 The ignorant ones pursue houris and palaces, but the mystics yearn for the presence of the All-Forgiving Lord. Those ones are slaves to their appetites and captives of diverse passions, but the mystics are free spirits, wayfarers and distracted ones - meaning they are enamored of that radiant Face and disheveled by those scattered tresses.
- 3 The vision of the Beloved is the supreme paradise, and beholding those lights is the brightness of the eyes of the righteous and the joy of the hearts of the free. Give thanks to God that thou hast attained true vision and in the ancient Kingdom hast beheld the beauty of that cherished Beloved.

- 1 ای بهائی معروف و مشهور آن دل بلور الحمد لله مشکوة نور گردیده و چون عرفان و محبت هر دو جمع شده نور علی نور آشکار و پدید گشته
- 2 جاهلان در پی حور و قصورند ولی عارفان مشتاق دیدار ربّ غفور آنان عبدهء بطونند و اسیر شهوات گوناگون ولی عارفان آزادگانند و سالکان و آشفتهگان یعنی شیفتهء آنروی تابانند و آشفتهء آنزلف پریشان
- 3 دیدار یار بهشت برینست و مشاهدهء انوار روشنی چشم ابرار و سرور دل احرار شکر کن خدا را که دیدهء حقیقی یافتی و در ملکوت دیرین مشاهدهء جمال آندلبر نازنین نمودی

4 And upon thee be greetings and praise.

4 و عليك التَّحِيَّةُ وَالتَّنَآءُ

INBA87:030, INBA52:030

AB06651

To: Muhammad Husayn Sarvistani, in Shiraz

1 O servant of God! When the aid and bounty of the Divine Unity encompasses one, every imperfection becomes perfect and every person becomes wealthy and affluent. When divine confirmation arrives, even if one gives away a treasure every moment, wealth increases and affluence flows like the River Oxus. But if that aid is cut off, the sea dries up and the Euphrates and Seyhan become mere mirages in the desert and wilderness.

1 ای بنده حقّ عون و عنایت حضرت احدیت چون شامل گردد هر نقصی کامل شود و هر شخصی غنی و متمول چون تأیید رسد ولو انسان هر دم گنجی بخشد ثروت افزون گردد و غنا مانند رود جیحون شود و اگر مدد منقطع شود دریا بخشکد و فرات و سیحون سرآب دشت و هامون شود

2 Therefore seek His aid and assist the friends of God as much as you can, so that you may find God's aid and bounty continuous and observe increase and blessing. If possible, provide some assistance to Jinab-i-Muhammad-Baqir in the matter of the house.

2 پس مدد از او طلب و تا توانی احبای الهی را معاونت کن تا عون و عنایت حق را مستمریابی و ریع و برکت مشاهده نمائی اگر ممکن است در مسئله خانه با جناب محمد باقر اعانهائی نمائید

3 And upon you be greetings and praise.

3 و عليك التَّحِيَّةُ وَالتَّنَآءُ

INBA87:264, INBA52:268

AB06892

To: Muhammad Sadiq Khabbaz, in Shiraz

1 O thou who seekest the lights of guidance!

1 ای مقتبس انوار هدی

2 In this great century of the Generous Lord adhere thou to the Pre-existent Covenant and cling to the hem of the Merciful. Perform a service in the Cause of God and strive to spread the divine verses. Our breaths are numbered in this life and these sorrow-laden days will end. Seek with all thy soul for an eternal and everlasting life and place thy heart's trust in the All-Glorious Lord.

2 در این قرن عظیم خداوند کریم تمسک بعهد قدیم جو و تشبث بذیل رب رحیم کن و در امر الله خدمتی و در نشر آثار الله همتی بنماین ایام پراحزان پایان رسد و این انفاس معدوده منتهی گردد بجان جویای حیات باقیه ابدیه باش و بدل امید بلطف حضرت مجید داشته باش

- 3 His grace is all encompassing, His loving providence limitless, and His bounty of the very essence. Rely not therefore on thy capacities but in the effusive grace of the All Loving Lord and be firm at all times, be stalwart and serene in the Covenant and Testament.

3 لطف او عظیم است و فضل او عظیم عنایت او بینهایت است و موهبت او اساس هدایت باستعداد و استحقاق خویش نظر منما بلکه بفیض و فضل ربّ و دود بنگر بر عهد و پیمان ثابت و متین و رزین و رصین باش

INBA87:012, INBA52:012, MMK2#270

p.195

AB06759

To: Zargani, Jalal et al., in Shiraz

- 1 O two servants of the Threshold of the Blessed Beauty! Your brief letter was extremely detailed. This brevity was miraculous, and this conciseness was more beneficial than prolixity and verbosity, for its contents were clear proof of steadfastness in the Cause of God. Today steadfastness is the essence of glory, indeed it is the greatest miracle in the human world.
- 2 Regarding attendance at the Sacred Spot of Nur that you had written about - in these days there are multiple impediments, therefore postpone it to another time. And if you engage in spreading the manifest Light, it is equivalent to attaining the presence of the Sacred Threshold, and the reward of those who circumambulate will be assured for you.
- 3 Convey the utmost longing of 'Abdu'l-Baha to each and every one of the divine friends. And upon you both be greetings and praise.

1 ای دو بنده آستان جمال مبارک مکتوب مختصر شما بغایت مفصل بود این ایجاز اعجاز بود و این اختصار مفیدتر از اطناب و اسباب زیرا مضمون دلیل جلیل بر استقامت بر امر الله بود و الیوم استقامت عین کرامتست بلکه اعظم معجزه در عالم بشریت

2 در خصوص حضور به بقعه نور مرقوم نموده بودید این ایام محذورات متعدده موجود لهذا مرهون بوقت دیگر نمائید و اگر چنانچه بنشر نور مبین پردازید عین تشریف باستان مقدس است و اجر طائفین در حق شما مقرر

3 جمیع یاران الهی را فرداً فرداً کمال اشتیاق عبدالهآء ابلاغ نمائید و علیکم التحیه و الثناء

INBA87:007, INBA52:007

AB06928*To: Unknown, in Shiraz*

- 1 O intimate companion of 'Abdu'l-Baha! Remembered be the days when we were companions and associates in the luminous Shrine, and with the mention of that graceful Beloved we made our palate sweet as sugar. You are ever my companion and confidant; despite the distance from Shiraz, you are before me and in my thoughts, though outwardly you are in Khata and Khutan.
- 2 I beseech God to make the end of your life the beginning of favors, and to confirm your two distinguished sons, the comfort of your eyes, as two brilliant stars in the horizon of glory. When security and tranquility are established, God willing, we will invite you to this offered rose garden.
- 3 Convey my greetings and longing to my beloved and yearning friend, his honor the distinguished, wondrous Rafi', and I ask God to make him ablaze with a flame soaring to the supreme heights.
- 4 Upon you be greetings and praise.
- 1 ای مونس عبداله‌آء یاد باد ایامی که در بقعهء
نورا همدم و همنشین بودیم و بذکر آن دلبر نازنین
مذاق شکرین مینمودیم همواره همدمی و دمساز با
وجود آن دوری شیراز پیش منی و در پیرهنی
اگرچه بظاهر در ختا و ختنی و
- 2 انی ایتهل الی الله ان یجعل خاتمة حیاتک فاتحة
الأنطاف و یؤید قرنی عینیک نجلیک الجلیلین
نجمین باهرین فی افق العلی و عند حصول الأمن
و السکون ان شاء الله ندعوک للحضور الی هذا
الورد المورود
- 3 و بلغ تحیتی و اشواقی الی حبیبی و مشتاقی حضرة
رفیع البدیع الرفیع و اسئل الله ان یجعله ملتہباً
بلهب متطائر الی الأوج العظیم
- 4 و علیک التَّحیة و التَّناء

INBA84:282

AB07055*To: Unknown, in Shirvan*

- 1 O Pure One! We are servants and slaves who are weak, wretched, homeless, sinners, fast asleep, doubtful, full of shortcomings, and oppressors.
- 2 Thou hast, however, manifested Thy mercy unto Thy servants and revealed Thy loving kindness through the light of Thy bounty. The forgiveness of the Lord is an infinite ocean and His pardon and loving-kindness is a limitless sea.
- 3 We hope and consider ourselves happy and give each other the glad tidings that the grace and bounty of the Lord of Glory is a fresh outpouring, and the heat of the sun of His forgiveness is intense, and the flood of the cloud of His pardon is abundant.
- 1 پاک یزدانا قوللرز و کوله لرز افتاده یز بیچاره یز
آواره یز پرگاهز بی انتباهز پراشتباهز خطاکارز
ستمکارز
- 2 آنحق صفت رحمانیت ایلہ قوللرنہ تجلی بیوردک و
پرتو عنایت ایلہ جلوه موهبت بیوردک غفران
خدایگانه لری دریای بیپایاندر و عفو و صفح و
احسان و غفران لری عثمان پیکراندر
- 3 امید ایدرز کندومزی سعید بیلرز بربرمزه نوید
وریز که جناب کبریانتک لطف و عنایتی
فیض جدیددر و حرارت آفتاب مغفرتی شدیددر
و سیل سخاب آمرزشی مزیددر

- 4 Our Lord! Our Merciful One! Make that liberated servant, the destitute but melody-filled Husayn, and make this helpless servant his partner and companion. With the breeze of forgiveness and pardon make our nostrils fragrant and our minds perfumed with musk.
- 5 Verily Thou art the Generous, verily Thou art the Merciful, and verily Thou art possessed of mighty grace.

۴ ربِّمِ رحمانِز او بندهٔ آزادی حسین بینوایی پر نوا
ایله و بو عبد عاجزی آنکه مشترک و همپا ایله
نسیم عفو و مغفرت ایله مشامز می معطر ایله و
دماغمزی معبر ایله

۵ آنک انت الکریم آنک انت الرّحیم و آنک انت
ذو فضل عظیم

INBA72:089

AB06788

To: Aqa Muhamamd Ibrahim, in Tabriz

- 1 O thou who strivest in service! The beneficent endeavors of that tongue which uttereth the mention of God have been spoken of in this heavenly assemblage, and the surpassing services of that assured believer in the Most Great Signs have, in this presence, been gratefully acknowledged. Know thou, with manifest certainty, that whosoever draweth a single breath in the path of God, the resplendent effects thereof shall remain and endure throughout all the worlds, even unto the lowest of degrees—this earthly dust-heap; and the star of his praiseworthy distinction shall shine forth from the horizon of existence as the lights of the placeless Realm. Consider, then, how greatly favored thou hast been, in that thou hast been enabled to attain unto such a bounty and singled out for such favors.
- 2 O Lord, ordain for this Thy servant the good of the world to come and of this world. Verily, Thou art the Mighty, the All-Bountiful. And upon thee be the Glory, and upon every servant who turneth unto Him.

۱ ای ساعی در خدمت مساعی خیریهٔ آن
ناطق بذكر الله در این انجمن رحمانی مذکور و
خدمات فائدهٔ آن موقن بآیات کبری در این
محضر مشکور یقین مبین بدان که هر نفسیکه
نفسی در سبیل الهی کشد در جمیع عوالم
حتی ادنی المراتب یعنی این خاکدان ترابی آثار
باهره‌اش باقی و جاوید خواهد بود و کوکب
منقبتش از افق امکان چون انوار لامکان ساطع
خواهد گشت پس ملاحظه فرما که چه قدر
خوش بخت بودی که بچنین فیضی موفق شدی
و بچنین الطافی مخصّص

۲ ربِّ اکتب لعبدک هذا خیر الآخرة و الاولى
آنک انت العزیز الوهاب و البهاء علیک و علی
کل عبد اوّاب

AKHA_132BE #04 p.a

AB06898

To: Aqa Siyyid Ali, in Tabriz

- 1 O thou who art attracted to the Kingdom of Eternity! The candle doth burn brightly and the flowers on the verdant meadows are in full bloom. The rays of light shine forth luminous from the unseen horizon and the wine cup of truth, filled to overflowing, is passed round. The melodious chorus is heard from out the throats of the birds of the garden of fidelity and the ear of the spirit vibrateth with the call of God. The tastebuds relish the delectable sweetness of inner understanding and the people of discernment are in commotion and cry out their call, whilst the silent bats lie in darkened corners in restless repose.
- 2 It behooveth thee who hast opened the eyes of inner vision, and hast offered up thy heart to the true beloved and won the prize in the arena of service, to busy thyself in praise and thanksgiving to the Peerless Beloved, haply thou mayest render thanks for these bounties, beseeching Him to grant an increase of His favours.

1 ای منجذب الی ملکوت البقاء شمع روشن است
و گل در چمن انوار است که از افق غیب نوار
است و جام حقست که لبریز در بزم تبریز و
سرشار است الحان است که از حنجر طيور
حدیقه وفا نمایانست گوش هوش از نداء الهی
مہتز و مذاق از شہد عرفان نیر آفاق ملتذ اہل
بصیرت در جوش و خروشند و خفاشان در
زاویہ خاموشی در خواب خرگوشی

2 تو کہ چشم بینا گشودی و دل بجانان دادی و
گوی از میدان ربودی بہ تسبیح و تہلیل محبوب
یگاہ مشغول شو تا شکرانہ این نعمت کنی و
از دیاد مہبت طلبی و البہاء علیک

MMK2#064 p.050

AB06875

To: Aqa Siyyid Muhammad, in Tabriz

- 1 O thou who art enkindled with the fire of the love of God!
- 2 Mention was made of thee in this gathering and a sweet fragrance wafted to the nostrils of the spiritual ones. The assembly became perfumed, hearts were illumined, breasts were expanded with the bounty of joy, and faces became radiant. Observe what the divine attractions accomplish! Though thou art in Tabriz and we are in this musk-scented soil a hundred thousand leagues apart, yet thou art present in a gathering and thy presence fills the house with fragrance. The sweet scent of the garden of thy heart is diffused and the sweet-smelling fragrance of the rose-garden of thy soul is perfuming the air.
- 3 Thou art occupied in service to the Cause and familiar with diffusing the divine fragrances. However, observe wisdom with great care. As the poet says: "Knowest thou what the harp

1 ای مشتعل بنار محبت اللہ

2 ذکر تو در این انجمن گذشت بوی خوشی در
مشام روحانیان درآمد مجلس معطر شد قلوب
منور گشت صدور بفیض سرور منشرح گردید
و وجہ مستبشر شد ملاحظہ فرما کہ انجذابات
الہیہ چہ میکند تو در تبریز و ما در این خاک
مشکبیز صد ہزار فرسنگ است باوجود این در
محفل و حاضر منزل عطر حدیقہ قلبت منتشر
است و رائحہ طیبہ بوستان جانت معطر

3 در خدمت امر مشغولی و بنشر نفعات اللہ
مألوف لکن حکمت را بسیار ملاحظہ نما علی

and lute are saying? Drink wine in secret, for they accuse of infidelity.”

قول خواجه دانی که چنگ و عود چه تقریر میکنند پنهان خورید باده که تکفیر میکنند

MSHR3.199

AB07054

To: Ibrahim Munir Divan, in Tabriz

- 1 What you had written was noted and what you had mentioned was also heard. It is evident that these wanderers have sacrificed all physical and spiritual affairs in the path of God, that perchance souls might come into being and appear in the realm of existence who would be quickened by the holy breaths of the Spirit of God and become the manifestation of sanctification and detachment, so that the brilliant reality of “Purify thy heart for My descent” might be fulfilled.

1 آنچه مرقوم نموده بودید ملحوظ شد و آنچه ذکر نموده بودید ایضاً مسموع گردید این معلومست که این آوارگان جمیع شئون جسمانی و روحانی را در سبیل الهی فدا نموده که شاید نفوسی موجود گردد و در عرصه شهود مشهود آید که بنفحات قدس روح الله زنده شود و مظهر تقدیس و تنزیه گردد تا حقیقت ساطعه فؤادک منزلی طهره لنزولی تحقق یابد

- 2 Know this: when the essence of existence attains capacity and the reality of being achieves delicacy and purity, the lights of the emanations of the Sun of Truth will shine forth and radiate within it, and the fragrant breezes of hearts will perfume the nostrils. Be certain of this and be at peace. And the Spirit be upon you.

2 این را بدان که چون کینونت وجود استعداد یابد و حقیقت ذات لطافت و صفا حاصل کند انوار فیوضات شمس حقیقت در آن ساطع و لامع گردد و نفحات قلوب مشامرا معطر کند ایقن بذلک فاطمئن و الروح علیک

MKT6.036b

AB06884

To: Karbala'i Sadiq, in Tabriz

- 1 O manifestation of truthfulness in love for the Ancient Beauty!
- 2 In this caravanserai of a thousand doors there is no safe haven, and in this ruined wasteland there is no fruitful shelter or refuge. If you seek an impregnable fortress, seek the shadow of the Glorious Lord. If you desire a lofty palace, seek the seat of truth with the All-Powerful Sovereign. If you seek the ark of salvation, hold fast to the Law of God. If you seek the spring of living waters, contemplate the meanings in the

1 ای مظهر صدق در محبت جمال قدم
2 در این رباط هزاردر مأمنی نه و در این خرابه زار
ویران بی ثمر ملجأ و پناهی نه اگر حصن حصین
خواهی ظل رب مجید بجو و اگر قصر مشید
خواهی مقعد صدق عند ملیک قدیر طلب و اگر
سفینه نجات جوئی بشریعت الله متمسک شو و
اگر چشمه ماء حیات طلبی در معانی کلمات

Words of God. If you desire success and prosperity, become firm and steadfast in God's Covenant and Testament. If you seek the good-pleasure of the Most Glorious Beauty, become purified through the Most Great sanctification and purity. If you seek ancient glory, become enriched through divine wealth, independent of all else.

الله تفکر نما و اگر فوز و فلاح خواهی در عهد
و میثاق الهی محکم و استوار شو و اگر رضای
جمال ابهی جوئی به تقدیس و طهارت کبری
ظاهر گرد و اگر عزت قدیمه جوئی بغنای الهی
از مادون غنی شو

3 And upon you be Glory.

3 و البهاء علیک

MKT6.047a

AB06905

To: Ruknul-Vizari, in Tabriz

1 O thou who art attracted to the Abha Kingdom! Thy services at the Sacred Threshold are accepted, and the travelers from the West were infinitely pleased and delighted with you. This service shall not be forgotten and will be the cause of drawing thee near to the Divine Threshold. Rest assured that confirmations will arrive and success will be attained.

1 ای منجذب ملکوت ابهی خدماتت در آستان
مقدس مقبول و مسافرین فرنگستان بینهایت از
شما مسرور و محظوظ اینخدمت فراموش نشود و
سبب قرینت درگاه کبریا گردد مطمئن باش که
تأیید میرسد و توفیق حاصل گردد

2 My God and my Master! This is a servant who hath served at Thy sacred threshold, submitted to Thy grandeur, and chanted the verses of Thy oneness. He strove to bring joy to souls who were attracted by Thy fragrances in the West and who, intoxicated by the wine of guidance, journeyed to the furthest East, where they visited Thy loved ones, beheld Thy signs, and discovered the shrine of the martyrs in Thy path, becoming stirred by Thy sweet-scented breaths. O Lord! Ordain for them every good and protect them from every harm. Verily, Thou art the Generous, the Bestower, the Merciful, the Compassionate.

2 الهی و مولائی هذا عبد خدم عتبة قدسک و
خضع لعظمتک و رتل آیات توحیدک و سعی
فی سرور نفوس انجذبت بنفحاتک فی الغرب و
اخذهم سکر ریح المدی الی الشرق الأقصى
حتی زاروا احبابک و شاهدوا آثارک و اکتشفوا
مشهد الشہداء فی سبیلک و اهتزوا بنفحاتک
الطیبة الشدا رب قدر لهم کل خیر و ادفع عنهم
کل ضیر انتک انت الکریم المعطى الرحمن الرحیم

MKT9.190

AB06957

To: Abdu'l-Ghani son of Siyyid Kamal (Avih), in Tihiran

- 1 O sapling of the garden of the most great martyrdom! The news of the martyrdom of thy distinguished father hath occasioned boundless sorrow and profound regret. However, that essence of being and spirit of the seen and the unseen hath quaffed the cup of the ultimate sacrifice, and followed the example of the Bab, the Prince of Martyrs (Husayn), and the Spirit (Jesus). An accomplishment greater than this cannot be imagined, and an attainment more exalted cannot be conceived.
- 2 Although that tree hath outwardly been cut down in the path of the Ancient Beauty, praise be to God that it hath left behind a young tree, green and fresh, as a remembrance. God willing, the branch will follow in the footsteps of the root, and will become the recipient of divine outpourings and eternal blessings.

1 ای نهال بوستان شهادت کبری خبر شهادت حضرت پدر سبب حسرت و اسف و احزان بی حد و حصر گشت ولی آن سازج وجود و روح غیب و شهود کأس شهادت کبری را از دست ساقی محمود نوشید و تأسی بحضرت اعلی و سید شهداء و حضرت روح نمود فوزی اعظم از این تصور نتوان نمود و فلاحی اکبر از این بخاطر نتوان آورد

2 اگر آن شجر در سبیل جمال قدم بظاهر قطع شد الحمد لله نهالی سبز و خرم یادگار گذاشت انشاءالله فرع بر قدم اصل حرکت خواهد نمود و فیض و برکت حاصل خواهد گشت

NANU_AB#16

AB06967

To: Abu'l-Hasan Mustawfi Gurgani, in Tihiran

- 1 O divine lover! The seekers of truth and the yearners for the Absolute Beauty sought the rising of the Sun of Truth in the horizons of the world and within themselves. Some beheld a gleam, others a flame, while some became bewildered and wandered astray. They searched in the dust of the mystery of "were it not for Thee" and sought in the realities and essences of animal, plant and mineral the all-encompassing truth of origin and return.
- 2 When the divine Dhu'l-Qarnayn traversed the East and West of existence and unveiled the horizon of the unseen and the visible, He saw the Sun of Truth rising and setting in the dawning-place of lights of the human temple and elemental frame, "He found it setting in a murky spring."

1 ای واله الهی طالبان حق و مشتاقان جمال مطلق سطوع شمس حقیقت را در مشرق آفاق و انفس طلبیدند بعضی لمعه‌ئی مشاهده نمودند و برخی شعله‌ئی و بعضی حیران و سرگردان گشتند در خاک سر لولاک طلبیدند و در حقائق و اعیان حیوان و نبات و جماد حقیقت جامعۀ مبدء و معاد جستند

2 ذوالقرنین الهی چون خاور و باختر هستی را سیر نمود و افق غیب و شهود را کشف کرد شمس حقیقت را در مطلع انوار هیکل بشری و قالب عنصری طالع و غارب دید فوجدها تغرب فی عین حمئة

- 3 Therefore, as thou hast become the manifestation of this bounty, offer praise and glorification. 3 پس تو چون مظهر این موهبت گشتی ستایش و نیایش نما

MMK6#285

AB07121

To: Ali Khan Nazim, in Tihiran

- 1 O thou who hast strung the pearls of praise unto God! The Desired One hath raised the banner unfurled at the center of the circle of existence, that His sanctified standard might wave and cast its shadow upon the kingdoms of earth and heaven. Now that banner of oneness hath become so extended that its outstretched shade encompasseth the realm of being, and from all horizons the cry of "O Glory of the Most Glorious!" reacheth the supreme horizon. Despite this, a few foolish ones spread doubts, claiming that the Cause of God hath been obliterated, the fame of Truth forgotten, and the call of the Kingdom of Glory consigned to oblivion. How wretched are those hearers whose ears have become deaf! 1 یا من نظم عقود لثانی الثناء علی الله حضرت مقصود در قطب دائره وجود لواء معقود را مرتفع فرمود تا پرچم تقدیس موج زند و سایه بر ملک و ملکوت افکند حال آن رایت احدیت چنان ممتد گشته که ظل ممدودش عرصه وجود را احاطه کرده و از جمیع آفاق نعره یابہاء الہی بافق اعلی میرسد باوجود این بی خردانی چند نشر شبہات مینمایند کہ امر الله محو شده و صیت حق فراموش گشته و آوازہ ملکوت الہی نسیاً منسیاً شدہ بئس المستمعون الذی صمت آذانہم
- 2 Convey my greetings to the assured handmaiden of God Daji', the devoted handmaiden the honored daughter, and the two blessed sons. 2 ورقہ موقنہ امہ الله ضعیج و ورقہ مہلہ صبیہ کریمہ و دو نجل سعید را تکبیر برسانید

MKT5.128b

AB06578

To: Ali Muhammad Kashipaz, in Tihiran

- 1 O accomplished master! Arts and crafts are among the greatest means of drawing near to the Divine Threshold. Give thanks to God that you have been successful in this and are therefore ever-remembered at the Threshold of the Intended One and praised by the tongues of the people of the divine sanctuary. 1 ای استاد کامل صنایع و بدایع از اعظم وسائل تقرّب بارگاہ کبریاست شکر کن خدا را کہ باین موفق گشتی و باین سبب دائماً در آستان حضرت مقصود مذکور و بالسن اهل حظیرہ قدس مدوح
- 2 You should be constantly engaged in thanksgiving to God and strive day by day to advance this craft. 2 باید در کل اوقات بشکر الہی مشغول گردی و بکوشی کہ یوماً فیوماً این صنعت را ترقی دهی

- 3 You had sought permission to attain the presence at the Sacred Threshold, the point of circumambulation of the Concourse on High. In these days, as there is much mischief from the people of lassitude, therefore it is not in accordance with wisdom. We pray that the reward of pilgrimage be bestowed upon you and we shall summon you at an appropriate time.

3 و طلب اذن حضور بساحت عتبه مطاف ملا
اعلى روضه مقدسه نموده بودى اين ايام چون
فساد اهل فتور بسيار لهذا موافق حكمت نه در
اعلاء صنايع نفيسه بكوش ما دعا مينمائيم كه
اجر زيارت عنايت شود و در وقت موافق شما
را احضار مينمائيم

PYB#039 p.12

AB11932

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

- 1 O thou faithful servant of the Abha Beauty!
- 2 Truly the days of hardship have been prolonged, but if thou wilt reflect, in the past year ease itself was the essence of loss, for these wanderers were in utmost difficulty and trials. Despite this, if anyone sought comfort and found prosperity, they did not share or participate with these destitute ones.
- 3 Now praise be to God that you too have passed these days in trials and tribulations and shared with us in these troubles. Verily now the steadfast ones in the Covenant follow the state of 'Abdu'l-Baha step by step.
- 4 Therefore I hope through the bounty and favor of the Lord that the condition of all may be pleasant and joy and gladness may appear, for the dominion of the calumniators has somewhat diminished.
- 5 And upon thee be greetings and praise.

1 اى بنده صادق جمال ابهى

2 فى الحقيقه ايام عسر امتداد يافت ولى اگر دقت
نمائى در سنه ماضيه پسر عين خسر بود زيرا اين
آوارگان در نهايت مشقت و پلايا باوجود اين اگر
نفسى راحتى مي جست و رفاهيتى مى يافت شريك
و سهم اين بينوايان نبود

3 حال الحمد لله شما نيز ايامرا بجن و آلام گذرانديد
و با ما اشتراك در ارتباك داشتيد البته حال
ثابتان بر ميثاق تابع حال عبدالهاست طبق النعل
بالنعل

4 پس از فضل و موهبت پروردگار اميدوارم كه
حال كل خوش باشد و فرح و سرور رخ دهد
زيرا تسلط مفتريان قدرى خفت يافته

5 و عليك التحيه و التناء

INBA79.040

AB06657*To: Aqa Farajullah, in Tihiran*

- 1 O servant of the Divine Threshold! Divine relief brings joy after sorrow, gladness after grief, happiness after anxiety, ease after hardship, and prosperity after adversity. However, whatever pertains to the physical world is illusory and consists of transient reflections, for it yields no result, bears no fruit, and does not endure. Its difficulty ends in ease, and its ease concludes in difficulty.
- 2 That which is lasting and enduring is worthy of consideration and deserving of the righteous ones' aspiration. Therefore, ask God that you may become a source of spiritual divine relief and the cause of spiritual joy and delight, so that you may become the very soul of the lovers and the very spirit of the yearning ones.
- 3 And upon you be glory.

1 ای بندهء درگاه الهی فرج الهی فرح بعد از کدر و سرور بعد از غوم و شادی بعد از هموم و رخاء بعد از شدت و سراء بعد از ضراء است لکن آنچه تعلق بعالم اجسام دارد اوهامست و انعکاسات نامستدام چه که نتیجه ندارد و ثمره نبخشد و باقی و پایدار نه عسرش منتهی به یسر و یسرش پایان عسر

2 آنچه باقی و برقرار است محل اعتبار است و سزاوار آرزوی ابرار پس از خدا بخواه که فرج الهی روحانی باشی و علت روح و ریحان معنوی تا جان عاشقان گردی و روان مشتاقان

3 و الهاء علیک

MKT8.033b

AB12492*To: Azizullah Varqa, in Tihiran*

- 1 O thou who art firm in the Covenant!
- 2 The letter which thou didst write from Tihiran was noted and read. Praise be to God that it was indicative of joy and fragrance, and a sufficient testimony to thy firmness and steadfastness in the Covenant.
- 3 Regarding what thou didst write about the request of the head of the bank who desired companionship during the journey - whatever his honor Adib deemed advisable, that is best. Certainly act according to that guidance. If there occurs some interruption in medical studies for a few months, it matters not.
- 4 A special letter will be written to Aqa Mirza Taqi-Khan, and since his letter came through Aqa Muhammad, the reply will likewise be sent through him.

1 ای ثابت بر پیمان

2 مکتوبیکه از طهران مرقوم نموده بودی ملحوظ و مقروء گردید الحمد لله که دلیل بر روح و ریحان بود و شاهد کافی بر ثبوت و رسوخ بر پیمان

3 در خصوص تکلیف رئیس بنک مرقوم نموده بودی که خواهش همدمی در سفر نموده بود آنچه جناب ادیب موافق دانستند صلاح در آنست البته بآن موجب عمل نمائید اگر چند ماهی در تحصیل طب فتور حاصل گردد ضرر ندارد

4 بجناب آقا میرزا تقیخان مکتوبی مخصوص مرقوم خواهد گشت و چون مکتوب او بوساطت

جناب آقا محمد آمده بود باز بوساطت او جواب
ارسال میشود

5 And upon thee be greetings and praise.

5 و عليك التحيّة و الثناء

INBA85:517a

AB12493

To: Azizullah Varqa, in Tihiran

1 O thou reminder of that bird of the gardens of the Kingdom! Your numerous letters have been received and your sighs and lamentations of separation have reached our ears. You are right, and this servant would summon you - this is certain. However, this land is now in extreme turmoil. Therefore, you must properly manage and organize all affairs in that region. God willing, when this land attains tranquility, we shall call for you. Be assured of this: know that I think of you more than you think of yourself. I hope that through the favors of the Blessed Beauty you may become the candle of utterance like His Holiness Varqa and show forth the detachment of His Holiness Ruhu'llah. And upon thee be glory. 'Abbas 'Abbas.

1 ای یادگار آن طیر حدائق ملکوت محرّرات
متعدّده آنجناب واصل و آه و انین از فراق
بسمع واصل گشت حق باشماست و این عبد
آنجناب را احضار مینمایم یقین است ولی این
ارض حال بغایت مضطرب لهذا آنجناب باید
امور آسمان را درست تمشیت بدهید و جمیع
امور را منظم نمائید انشاءالله چون این ارض
سکون حاصل نمود شما را خواهیم خواست
مطمئن باش این را بدان که من بیش از شما در
فکر شما هستم و امیدوارم که بعنایت جمال ابدی
شمع نطق حضرت ورقاء و انقطاع حضرت
روح الله گردی و البهاء علیک ع ع

2 The two letters you requested have been sent and are enclosed.

2 دو محرّرات که خواستی ارسال گردید در جوف
است

INBA85:474b

AB12494

To: Azizullah Varqa, in Tihiran

1 O son of him who was martyred in the path of God! Your elegant and eloquent letter was read and caused hearts to rejoice, for it was evidence that you have become engaged in work. Regarding the location of the office, whatever time the friends of God deem appropriate is acceptable. And concerning partnership with his honor Afnan and his honor Adib, both

1 یا ابن من استشهد فی سبیل الله رقیمه لطیفه
بلغه قرائت گردید سبب گشایش دلها گشت
زیرا دلیل بود که مشغول بکار شده‌اید در
خصوص محل حجره هر موقعی که یاران الهی
مناسب دانند موافقت و در خصوص شرکت
با حضرت افنان و حضرت ادیب هر دو مناسب

are suitable, but you must demonstrate the utmost zeal, effort and skill in commerce so that all may praise you, for in whatever work one engages, one must carry it out with the utmost perfection.

- 2 In these days the Holy Land is in such turmoil that it defies description. You will surely learn of events from his honor Mirza Mu'min.

ولی باید که شما در تجارت نهایت غیرت و همت و مهارت را ابراز نمائید که کلّ تحسین نمائید زیرا هر کاری که انسان مباشرت نماید باید بنهایت اتقان کند

2 و در این ایام ارض مقدّس بدرجه‌ئی منقلب که وصف ندارد البتّه از جناب میرزا مؤمن اطلاع بر وقایع خواهید یافت

INBA85:524b

AB06958

To: Children of Adib, in Tihiran

O saplings of the divine garden! You have sprouted from that tree of mystic knowledge and grown and developed in the garden of the guidance of the All-Merciful Beauty. The hope from the Glorious Lord is that you may be, from the element of heart and soul, enchanted with the face of the Lord, and derived from the essence of His all-conquering spirit, so that nobility of character may match nobility of lineage, and "the child is the secret of his father" may be fulfilled. And through the aid and protection of the Blessed Beauty, may you become, under the shade of the Divine Word, fruitful saplings and trees bearing spiritual fruits, may you be the signs of guidance and the standards of the Abha Kingdom, may you be pearls in the shell of grace and dawning-places of the lights of guidance. O Lord! Aid them through Thy grace and bounty. Verily Thou art the Generous, the Bestower.

ای نهالان بوستان الهی شما از آن شجرهٔ عرفان روئیدید و در بوستان هدایت جمال رحمن نشو و نما نمودید امید از خداوند مجید چنان است که از عنصر جان و دل آن واله روی یزدان باشید و از هویت روح پرفتوحش منشعب تا شرف اخلاق مطابق شرف اعراق گردد و الولد سرّ ایبه تحقیق یابد و پیه عون و صون جمال مبارک در ظلّ کلمهٔ الهیه نهالهای بارور گردید و اشجار مثمر باثمار روحپرور آیات هدی باشید و رایات ملکوت ابدی لثالی صدف عنایت باشید و مجالی انوار هدایت ربّ آیدهم بفضلک و جودک انک انت الکریم الوهاب

HUV2.031

AB06612

To: Diyaiyyih Nabil Akbar, in Tihran

- 1 O remnant of that pure soul! Whenever I remember your kind and beloved father, you too come to mind, and immediately I make supplication for new confirmations for you and beseech endless favors.
- 2 Consider how much 'Abdu'l-Baha cherishes the faithfulness of your illustrious father in the path of the Gracious Lord. He endured every affliction and trial, drank deadly poison as though it were pure water, diffused the divine fragrances, and finally passed away to the sanctified Kingdom in sorrowful exile.
- 3 Verily his is the supreme triumph in the seat of truth with thy Merciful, Compassionate Lord. And upon thee be greetings and praise.

1 ای بقیّه آن نفس زکیّه هر وقت که یاد یار
مهربان پدر بزرگوار افتم تو نیز بخاطر آتی فوراً
طلب تأییدی جدید از برای تو نمایم و استدعای
الطاف بی پایان کنم

2 ملاحظه کن که عبدالهّاء را چه قدر آرزوی وفا
پدر جلیلت در سیل ربّ جمیل هر مصیبت و
بلائی تحمل نمود سمّ نفیع را مانند سلسبیل نوشید و
نشر نجات الهی کرد و عاقبتهم در غربت پرکرت
بملکوت تقدیس رحلت نمود

3 انّ له الفوز العظیم فی مقعد صدق عند ربّک
الرحمن الرحیم وعلیک التّحیّة و الثّناء

KHSH13.039

AB07094

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

- 1 O attracted handmaiden of God!
- 2 Regarding correspondence during this period, there was a delay due to extensive travel, day and night conversations, and engagement in teaching in public gatherings. When I reached the East, due to the length of travel and extraordinary hardships and difficulties, my body became ill and extreme weakness resulted. Now that some recovery has been achieved, I have undertaken writing.
- 3 I beseech new confirmations from the favors of the Blessed Beauty for you and Jinab Aqa Siyyid Sadiq. The services of you both are always remembered in the presence of 'Abdu'l-Baha. Therefore, focus on teaching so that mighty confirmation may come and at every moment you may witness new favors.

1 یا امة الله المنجذبه

2 در خصوص مکاتبه در این مدّت بجهت سفر
مطوّل و محاورات شب و روز و اشتغال بتبلیغ
در محافل عمومی تأخیر حاصل شد و چون
بشرق رسیدم از طول سفر و مشقّات و زحمات
فوق العاده جسم علیل گشت و ضعف شدید
حاصل شد حال چون قدری بهبودی حاصل
بتحریر پرداختم

3 و از الطاف جمال مبارک ترا و جناب آقا سیّد
صادق را تأیید جدید طلم خدمات هر دو در نزد
عبدالهّاء همواره مذکور لهذا در فکر تبلیغ باشید
تا تأیید شدید گردد و در هر آتی الطافی جدید
مشاهده نمائی

- 4 Convey wonderful Abha greetings to all the friends and hand-maidens of the Merciful.

4 جميع ياران و اماء رحمن را تحيت ابدع ابهى ابلاغ داريد

MKT6.202b

AB06978

To: Hajiyyih Fatimih, in Tihiran

- 1 O assured leaf! If you were to comprehend the essence of the favors bestowed upon you by the All-Merciful, you would spread your wings and soar to the horizon of glory. At the dawn of existence and the morn of manifestation, you attained the vision of the lights of the Desired One, and to the call of "Am I not?" you responded "Yea," and became intoxicated from the cup of truth. But you shall find the effects of this wine in another world, and witness the brilliant results of attaining His presence on the Day of God in the most luminous realm. Therefore, in thanksgiving for this boundless grace, remain firm and steadfast in the Covenant and Testament.
- 2 Convey my greetings to your mother and your sister and your aunt and your aunt's daughter who have believed in God, the Protector, the Self-Subsisting, and who have remained firm in God's Covenant and Testament on the appointed Day.

1 ای ورقه موقنه اگر بکنه الطاف که از حضرت رحمن در حق تو مبذول گشته پی بری پری بگشائی و بافق عزت پرواز نمائی در فجر وجود و صبح شهود بمشاهده انوار حضرت مقصود فائز گشتی و جواب الست را بلی گفتی و از جام حق سرمست شدی ولی نشئه این صها را در جهان دیگر یابی و نتائج باهره فوز بقا را در يوم الله در عالم انور مشاهده فرمائی پس بشکرانه این فضل بيمنتی بر عهد و میثاق ثابت و مستقیم باش

2 کبری من قبلی علی والدتک و اختک و خالتک و بنت خالتک اللائی آمن بالله المهيمن القيوم و ثبتن علی عهد الله و میثاقه فی اليوم المعلوم

MMK6#170

AB06756

To: Hamadani, Ali Ibn Abu-Talib et al., in Tihiran

- 1 O two brothers who are like two bodies in the path of the Divine Beauty! You have endured great trials and hardships. God will soon cut off the root of those who oppressed you. Do not be sorrowful, do not be grieved. The Ancient Beauty (may my spirit be sacrificed for His loved ones) accepted these tribulations upon His blessed Self with the utmost joy and gladness, and drank this bitter cup like honey with the greatest delight and fragrance.

1 ای دو برادر چون دو پیکر در سبیل جمال الهی مصائب و شدائد عظیم تجل نمودید فسوف یقطع الله دابر الذی ظلمکم محزون مباشد مغموم نگرديد این بلايا را جمال قدم روحی لاجبائه الفداء بنهات سرور و حبور بر نفس مبارک قبول فرمودند و این کأس چون حنظل را مانند شهد در نهایت روح و ریحان چشیدند

- 2 Permission for attaining His presence will, God willing, come later. Affairs unfold in their appointed time. 2 اذن حضور انشاءالله من بعد خواهد رسید الامور مرهونه باوقاتها
- 3 Now since you have become occupied with some small work, and blessing comes from God, a small sum has been sent. How often has a small force overcome a numerous one! When there is trust [in God], divine confirmations will surely arrive. 3 الان بجهت آنکه مشغول بجزئی شغلی گردید و برکت از خداست چیزی جزئی حواله شد فکم من فئة قليلة غلبت فئة كثيرة چون توکل شود البته تأیید میرسد
- 4 And upon you both be Glory. 4 و الهاء علیكما

INBA16:123

AB06687

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

- 1 O thou who art firm in the Covenant! Rest neither night nor day, and take not a moment's ease. Dedicate thy time to diffusing the divine fragrances and devote thy breath to exalting the Word of God. Create such a stir that its clamor may reach the Sacred Spot and gladden the hearts of the friends. 1 ای ثابت بر پیمان شب و روز میاسا و دمی آرام مگیر اوقات را حصر نشر نفعات کن و انفاص را وقف اعلاء کلمة الله ثما چنان جوشی بزنی که خروشش به بقعه مبارکه رسد و جان یاران خوش گردد
- 2 His honor Fa'iz has ascended to the Supreme Horizon. His honor the Ismu'llahu'l-Asdaq, upon him be the Most Glorious Glory of God, was always intimate with this exalted Cause and coupled with sacrifice. He never rested nor laid his head upon the pillow of comfort. Throughout all his days, despite endless trials and tribulations, he strove to guide those who had gone astray. This is why he shone like a brilliant star in the horizon of the Cause. 2 حضرت فائز بر فیق اعلی جناب اسم الله الاصدق علیه بهاء الله الابهی همواره باین امر منیع همدم بودند و بجانفشانی توأم دمی نیاسودند و سر ببالین راحت نهادند جمیع ایام را باوجود بلایا و مصائب بپیمتهی در هدایت اهل ضلالت کوشیدند اینست که در افق امر مانند ستاره روشن درخشیدند
- 3 And upon thee be greetings and praise. 3 و علیک التحية والتناء

PYK.232

AB12480*To: Jalal Dhabih, in Tihiran*

O Jinab-i-Aqa Jalal, son of Jinab-i-Aqa Ghulam-'Ali, descendant of His Holiness Dhabih, upon him be the Glory of God! O thou descendant of the gracious Dhabih, with a radiant countenance, eloquent speech, and wounded heart - like thy illustrious grandfather, be thou day and night secluded in the sacrificial place of the love of the Lord, so that at every moment thou mayest sacrifice thyself before the face of the Beloved, and with every breath be quickened by the breath of Christ. Strive night and day to follow his way - that is, to become detached from all else save God and in all conditions to become a self-sacrificing servant at the threshold of the compassionate Lord. And the Glory be upon the people of Glory.

ای سلاله ذبیح ملیح با وجهی صبیح و نطقی
فصیح و قلبی جریح چون جد بزرگوار در لیل و
نهار معتکف قربانگاه عشق پروردگار باش تا هر
دم فدای رخ دلدار گردی و در هر نفس بنفس
مسیحائی زنده شوی شب و روز بکوش تا روش
او یابی یعنی منقطع از مادون گردی و در کل
شئون جانفشان درگاه ربّ خون شوی و البهاء
علی اهل البهاء

INBA85:346

AB06866*To: Kashani, Muhammad Ali et al., in Tihiran*

- 1 O ye who are turned to the divine light! Though the Ancient Beauty and Most Great Name (may my spirit be a sacrifice for His loved ones) has ascended from this world and raised His pavilion in the hidden realm, yet His outpouring grace encompasses all and His bounty is perfect. His light is dawning and His star is shining, His planet is radiant and His luminary is manifest.
- 2 In His days His effulgence was from the horizon of the visible world, but now His brilliance appears from the dawning-place of the invisible realm. This world is confined, but the invisible realm is vast and expansive. Therefore, one must turn to that realm so that grace may reach from all directions - nay, rather, sanctified from all directions.
- 3 This is what We have explained for you, O loved ones of God.

1 ای متوجهین بنور الهی جمال قدم و اسم اعظم
روحی لأحبائه الفداء هرچند از این جهان
صعود فرمود و خیمه در جهان پنهان برافراشت
ولی فیضش شاملست و فضلش کامل نورش
بازغست و نجمش لامع کوکبش ساطع است
و نیرش لائح

2 در آیامش اشراقش از افق شهود بود و حال
سطوعش از مطلع غیب عالم هویدا تنگ است
و جهان غیب بسی واسع و پرگشایش پس توجه
بآنجهان باید تا فیض از جمیع جهات بلکه مقدّس
از جهات رسد

3 ذلک ما بیناه لكم یا احبّاء الله

MMK4#066 p.076

AB06600

To: Khadijeh Sabbagh, in Tihran

O handmaiden of God and spiritual leaf! What has happened that that bird in the garden of praise and glorification is silent? Today is the auspicious day of the Covenant and the time of the dawning and shining forth of the Sun of the Covenant, the Luminary of the horizons. The essential call today rises from the birds of the holy gardens, its sound reaching the Supreme Concourse. Therefore O handmaiden of God, while time remains count it as a blessing and become occupied with teaching the Cause of God and His Covenant, so that the offensive odor of lethargy may vanish from creation. And glory be upon you and upon every handmaiden who remains firm in God's Covenant and turns away from the heedless.

ای امة الله و الورقة الروحاء چه شد که آن طير در حديقۀ ذکر ثنا ساکت است امروز روز فيروز ميثاقت و اوان سطوع اشراق شمس پيمان نير آفاق اصل ندا اليوم از طيور حدائق قدس بلند که صوتش بملاً اعلیٰ ميرسد پس ای امة الله تا وقت باقی غنيمت شمار و به تبليغ امر الله و ميثاقه بايد مشغول گشت تا رائحه کثيفه فتور از امکان مفقود گردد و البهاء عليك و على کل امة ثبتت على ميثاق الله و اعرضت عن الغافلين

MKT7.067a

AB06971

To: Khadijeh Sabbagh, in Tihran

- 1 Now is the time to speak forth and to deliver speeches, the time to teach and to give testimony. Loosen thy tongue, expound the truths, and establish the validity of the verse: "The All-Merciful hath taught the Qur'an." The Holy Spirit speaketh through the innermost essence of the human tongue, God's Spirit which desireth communion with the human soul unfoldeth the truths, the Faithful Spirit writeth down and the Spirit of the Ancient of Days confirmeth.
- 2 I swear by that Peerless Beauty, Who is in the Unseen Kingdom, that when the leaves loose their tongues in praise and glorification of the All-Loving Lord, and in teaching the Cause of the Kind Lord, the concourse of the Kingdom and the inmates of the Unseen Realms will give ear, and cry out with exclamations of extreme joy and jubilation.
- 3 Glory be upon thee and upon every handmaiden who is steadfast in the Covenant.

1 ط ورقه مبلّغه امة الله خديجه بگم عليها بهاء الله الأبهى الله ابهى ای ورقه طيبه مبلّغه حال وقت نطق و بيانست و زمان تبليغ و تبیان زبان بگشا و بيان بنما و الرحمن علم القرآن ثابت کن روح القدس در هویت زبان نطق کند و روح الأنس شرح نماید و روح الأمين ثبت نماید و روح القديم تأیید کند

2 قسم بآن جمال بیثال که در ملکوت غیب پنهان که چون ورقات به محامد و نعوت در ستایش و تبليغ امر رب و دود زبان گشایند اهل جوامع ملکوت و صوامع لاهوت گوش کنند و اصغا نمایند و فریاد هله هله هله یا بشارت برآرند

3 و البهاء عليك و على کل امة ثبتت على الميثاق

COMP_WOMENP#101, MKT7.147b,
MSBH10.151b, QIRT.16b

BRL_WOMEN#101, COC#2192

AB06975

To: Khadijih Sultan daughter of Ammih, in Tihiran

- 1 O attracted leaf! In every breath offer a hundred thousand thanks at the Threshold of Oneness that that family and all relatives remained protected and preserved in the Ark of the Covenant during this flood of tests and trials.
- 2 I swear by the Ancient Beauty that this greatest bounty shines and radiates like a brilliant star from the dawning-place of hopes and will forever beam in the zenith of glory.
- 3 Therefore all must loose their tongues in thanksgiving so this stream may become an ocean and this star may become a full moon and through the confirmation of the Most Glorious Beauty - may my spirit be sacrificed for Him - you may become verses of grandeur in this most great century.
- 4 And glory be upon that family firm and steadfast in the Covenant of God, the Protector, the Self-Subsisting.

1 ای ورقه منجذبه در هر نفسی صد هزار شکر
بدرگاه احدیت نما که آن خانواده و جمیع اقربا
در این طوفان امتحان و افتتان در سفینه پیمان
محفوظ و مصون ماندند

2 قسم بجمال قدم که این فضل اعظم چون نجم
انور از مطلع آمال لایح و ساطع و تا ابدالآباد در
اوج جمال لامع

3 پس کل باید زبان بشکرانه گشاید تا این نهر بحر
گردد و این نجم بدر شود و بتأیید جمال ابدی
روحی له الفداء در این قرن آیات کبری گردید

4 و البهاء علی تلك السلالة الثابتة الراسخة علی میثاق
الله المهيمن القيوم

MKT7.181

AB06663

To: Lotfullah Mowhibat, in Tihiran

- 1 O faithful servant of Truth! On this plane you have become a sign of "He brings forth the living from the dead" and a manifestation of "The narcissus has emerged from the bulb and the rose has sprouted from the thorn."
- 2 In the pole of creation you have clearly shown that you had and have no aim except the Truth, and desired and desire nothing but His good-pleasure.
- 3 Those sincere in religion - that tree cut off its own root with the axe of cruelty and the sword of hatred. But you who are a sapling in the garden of the love of God will, God willing, grow and develop through the drops of the cloud of mercy in such a way that eyes will be amazed.

1 ای بنده صادق حق در این بساط آیت یخرج
الحی من المیت گشتی و مظهر قد خرج النرجس
من بصل و نبت الورد من الشوک گردیدی

2 در قطب ابداع ظاهر و آشکار نمودی که
مقصدی جز حق نداشته و نداری و مرادی
بغیر از رضایش نخواسته و نخواهی

3 مخلصین له الدین آن شجر بتیشه جفا و تیغ بغضاء
ریشه خویش را قطع نمود ولی تو که نهال
بوستان محبت الله هستی انشاء الله برشحات سحاب
رحمت چنان نشو و نما نمائی که چشمها حیران
گردد

- 4 Certainly exert the utmost effort in acquiring knowledge and fine penmanship. And the Glory be upon you.

4 البتة در تحصیل معارف و خط خوش کمال همت را مبذول دار و البهاء علیک

AHB_126BE #05-06 p.153, KNJ.057a, YQAZ.442

AB12879

To: *Madeleine Sacy*

- 1 O thou who art related to him who hath turned, with his whole being, toward the Kingdom of God! I have perused thy letter, and my heart was cheered by its contents, which betoken thy sincere intent. I beseech God that He may lift the veil from thine eyes and reveal unto thee the signs of His Kingdom, which hath been made manifest and encompassed the world's horizons.

1 أَيُّهَا الْمُنْتَسِبَةُ إِلَى مَنْ أَقْبَلَ بِكُلِّتِهِ إِلَى مَلَكُوتِ اللَّهِ! إِنِّي تَلَوْتُ مَكْتُوبَكَ وَانْشَرَحْتُ صَدْرًا بِمَضْمُونِهِ الدَّالِّ عَلَى نَيْتِكَ الصَّادِقَةِ. وَأَسْأَلُ اللَّهَ أَنْ يَكْشِفَ الْعُطَاءَ عَنْ بَصَرِكَ وَيُرِيكَ آيَاتِ مَلَكُوتِهِ الَّذِي ظَهَرَ وَأَحَاطَ الْآفَاقَ.

- 2 O handmaid of God! This Cause is great, exceedingly great. One can scarcely comprehend it through the power of one's own understanding and imagination. Consider Christ, glory be unto Him. In His day, all the wise men and philosophers—all the rulers, divines, and Pharisees—remained heedless. Indeed, they arose to uproot that blessed Tree, striving with all their might to cut down its roots, its branches, and its boughs. Yet it grew and flourished, rising aloft and extending itself to cast its shadow throughout the earth. I entreat God that He may answer thy prayer, such that thy breast may swell with joy through the realization of thy hopes.

2 يَا أَمَةَ اللَّهِ! الْأَمْرُ عَظِيمٌ عَظِيمٌ، لَا يَكَادُ الْإِنْسَانُ يَدْرِكُهُ بِقُوَّةِ الْإِفْهَامِ وَالْأَوْهَامِ. فَانْظُرِي إِلَى الْمَسِيحِ، لَهُ الْمَجْدُ، قَدْ غَفَلُوا فِي يَوْمِهِ كُلُّ الْحُكَمَاءِ وَالْفَلَاسِفَةِ وَالْأُمَرَاءِ وَالْعُلَمَاءِ وَالْقَرِيسِيِّينَ، بَلْ قَامُوا عَلَى قَلْعِ تِلْكَ الشَّجَرَةِ الْمُبَارَكَةِ وَبَذَلُوا كُلَّ قُوَّةٍ فِي قَطْعِ أَصُولِهَا وَفُرُوعِهَا وَدَوَحَتِهَا، وَلَكِنَّهَا نَشَتَتْ وَنَمَتْ وَارْتَفَعَتْ وَامْتَدَّتْ وَظَلَلَتْ عَلَى الْآفَاقِ. وَأَسْأَلُ اللَّهَ أَنْ يَسْتَجِبَ دُعَاؤَكَ حَتَّى يَنْشُرِكَ صَدْرُكَ بِحُصُولِ الْأَمَالِ. وَعَلَيْكَ التَّحِيَّةُ وَالنَّاءُ

ADMS#372

ADMS#372

AB11761*To: Mashhadi Rida et al., in Tihiran*

- 1 O ye two who are attracted to the Truth! 1 ای دو منجذب حق
- 2 Although divine bounties are beyond count or reckoning and man is incapable, insufficient and powerless to render thanks for them, yet the noble blessing of recognition is the greatest gift of the All-Merciful, which cannot be compared to any blessing nor likened to any gift. Praise be to God that ye have attained to this supreme guidance and won this mighty gift. 2 هرچند نعم الهیه لایعدّ و لایحصی و انسان از شکرش عاجز و قاصر و غیرتوانا ولی نعمت جلیل عرفان اعظم موهبت رحمان بهیچ نعمتی قیاس نشود و بهیچ موهبتی گمان نگردهد الحمد لله بهدایت کبری فائزید و بموهبت عظمی حائز
- 3 Ye have witnessed the light of oneness in the horizon of unity and received illumination from the Sun of Truth and its outpouring of merciful effulgence. Therefore ye must raise up tumult and commotion through the fire of the love of God and become intoxicated with the wine of the knowledge of God. At every moment hearken to the angel's call and listen to the divine glad tidings. In thanksgiving for this supreme guidance, begin a melody and strike up a tune. 3 در افق احدیت مشاهده نور وحدانیت نمودید و از شمس حقیقت استفاضه فیض رحمانیت کردید لهذا باید بنار محبت الله جوش و خروشی فرمائید و از باده معرفت الله مدهوش گردید در هر دم آهنگ سروش را بشنوید و بشارات الهیه را استماع نمائید و بشکرانه این هدایت کبری نغمهائی آغاز کنید و ترانهائی بنوازید
- 4 And upon you be greeting and praise. 4 و علیکم التّحیّة و الثّناء

YIA.310b

AB06829*To: Mirza Abdu'llah Muallim, in Tihiran*

- 1 O servant of Baha! Music is regarded as a praiseworthy science at the Threshold of the Almighty, so that thou mayest chant verses at large gatherings and congregations in a most wondrous melody and raise such hymns of praise at the Mashriqu'l-Adhkar to enrapture the Concourse on High. 1 ای عبد بها موسیقی از علوم ممدوحه در درگاه کبریاست تا در جوامع کبری و صوامع عظمی بابدع نعمات ترتیل آیات ثنائی و چنان آهنگی از مشرق اذکار بلند کنی که ملأ اعلی باهتزاز آید
- 2 By virtue of this, consider how much the art of music is admired and praised. Try, if thou canst, to use spiritual melodies, songs and tunes, and to bring the earthly music into harmony with the celestial melody. Then thou wilt notice what a great influence music hath and what heavenly joy and life it conferreth. Strike up such a melody and tune as to cause the nightingales of divine mysteries to be filled with joy and ecstasy. 2 ملاحظه کن که نظر باین جهت فنّ موسیقی چه قدر ممدوح و مقبول است اگر توانی الحان و انغام و ایقاع و مقامات روحانی را بکار بر و موسیقی ناسوتی را تطبیق بر ترتیل لاهوتی کن آنوقت ملاحظه فرمائی که چه قدر تأثیر دارد و چه روح و حیات رحمانی بخشد نغمه و آهنگی

BRL_IOA#11, BRL_MASHRIQ#32, COC#1419, LOG#1363x

بلند کن که بلبان اسرار را سرمست و بقرار
نمائ و علیک التحية و الشاء

BRL_DAK#0077, COMP_MASHRIQP#32,
MKT5.203, AVK3.364.03, KSH02.003,
GHA.196, HYB.191

AB06812

To: Mirza Nabi Khan Khurramabadi, in Tihiran

- 1 O candle of the love of God! In this world of dust, where the edifice of existence is built upon a weak precipice, and its trials and afflictions are innumerable, the Living, the Ancient of Days, raised up a mighty Soul, Who laid the foundation of eternal life and diffused the perfume of the gardens of the All-Merciful.

1 ای شمع محبت الله در این خاکدان که بنیان
هستی بنیادش بر شفا جُرف هار است و محن و
بلا یایش بی شمار حضرت حیّ قدیم روحی عظیمی
مبعوث فرمود که اساس حیات جاودان نهاد و
نفحه ریاض رحمن منتشر نمود
- 2 Every soul, through the grace of the Most Great Name, became the manifestation of these words: "We breathed into it a measure of Our spirit." Through the Christ spirit he obtained life and found a path to the Kingdom of sanctity.

2 هر نفسی مظهر و نفخنا فيه من روحنا گشت
بفیض اسم اعظم بروح مسیحائی حیات یافت و
بملکوت تقدیس راه جست
- 3 Thus, when he ascended unto the horizon of glory, he perceived the reality of existence and immortality in his own being, for the senses in this world in comparison to perceptions in that world are even as the reflection of the sun in a sea of water.

3 پس چون بافق عزّت صعود یافت حقیقت وجود
و بقا را به ذات و کینونت ادراک کرد چه که
احساسات در این عالم بالنسبه بادرکات در آن عالم
حکم انعکاس آفتاب در دریای آب دارد
- 4 The glory of God rest upon thee.

4 و البهاء علیک

INBA17:261, BSHN.140.263, BSHN.144.263,
MHT2.067b

AB06591

To: Mother of Abdu'llah, in Tihiran

- 1 O handmaiden of God! What you had written was noted. Its contents were like fragrant flowers from the gardens of steadfastness. As you are firm in the Covenant and Testament, you are the recipient of the Ancient Beauty's favors, and through the blessing of this favor your desire shall be fulfilled.
- 2 Strive with all your soul to become a true Baha'i handmaiden, meaning to succeed in all that befits this great station.
- 3 Convey most glorious greetings to Jinab-i-Habibullah, the wife of Habibullah, the sister of Habibullah, Jinab-i-Abdullah and Ridvaniyyih. Through the ancient grace of the Greatest Name (may my spirit be sacrificed for His loved ones), I hope they will be so firmly established in faith, certitude and the Covenant and Testament that they become manifest light from the highest horizon.
- 4 And upon you all be glory.

1 ای امة‌الله آنچه مرقوم نموده بودی ملاحظه گردید مضامین رباعین ریاض ثبوت بود تا بر عهد و پیمان ثابتی مظهر عنایت جمال قدمی و مبارکی این عنایت آرزو حاصل گردد

2 بجان بکوش تا امة‌البهاء شوی یعنی بآنچه سزاوار این منصب عظیم است موفق گردی

3 جناب حبیب‌الله و حرم حبیب‌الله و اخت حبیب‌الله و جناب عبدالله و رضوانیه جمیع را تکبیر ابداع ابهی ابلاغ نمائید از فضل قدیم اسم اعظم روحی لاحبائه الفداء امیدوارم که در ایمان و ایقان و عهد و پیمان چنان بنیان متین باشند که نور مبین افق علین گردند

4 و البهاء علیکم اجمعین

MKT5.140a

AB06705

To: Muhammad Ali Kashani, in Tihiran

- 1 O thou who art firm in the Covenant! Blessed art thou for having grasped the Most Firm Handle and for holding fast to the Extended Cord from the Most Glorious Kingdom. Blessed art thou, then blessed art thou!
- 2 But O friend, do not lose the rhyme - do not exceed proper bounds in attributing station to me beyond servitude at the Sacred Threshold, for this is the desire of my heart and the comfort of my soul, and my ultimate hope. And do not imagine that today any station in creation can be conceived of as more glorious than servitude at the Sacred Threshold. All stations are metaphorical while this is reality; all ranks are conceptual while this is realization. This melody of "O 'Abdu'l-Baha" reaches this servant's ears from the Supreme Concourse - what sweetness can other calls possess?

1 ای ثابت بر میثاق خوشا بحال تو که متشبث بعروة الوثقی و متمسک بحبل المتین ممدود از ملکوت ابهی طوبی لک ثم طوبی

2 ولی ای رفیق قافیه را مبارز از عبودیت آستان مقدس در حق من تجاوز مکن چه که این کام دل و راحت جان من است و منتها آمال من و همیچو گان منما که مقامی الیوم اشرف از عبودیت آستان مقدس در ابداع تصور توان نمود جمیع مقامات مجاز و این حقیقت و کل مراتب تصور و این تحقق این آهنگ یاعبدالهاء از ملا اعلی بگوش این عبد میرسد دیگر نداهای دگر را چه حلاوت

3 And upon thee be greetings.

3 والسلام

INBA17:049, ANDA#73 p.45

AB07071

To: Muhammad Mihdi Khan, in Tihiran

1 O thou who art aware of my heart! It is dawn, and my fingers, eyes, back, knees, and arms - even every hair - are so weary and powerless that it cannot be described. From sunset until now this pen has been moving. Consider then and be fair in judging how the heart of 'Abdu'l-Baha is connected to the love of the loved ones of God.

1 دل آگاهها سحرگاهست و انامل و دیده و ظهر و زانو و ساعد حتی هر تار مو چنان خسته و ناتوان که وصف نتوان از غروب تا بحال این قلم در جولانست دیگر ملاحظه فرما و انصاف ده که قلب عبدالبهاء چگونه مرتبط بحب احباء الله است

2 Therefore if there is delay in reply or if the writing is like the hair of Africans, it is not my fault. This deficiency is due to the length of the dark night. Letters were written briefly due to the multitude of occupations. Surely they will excuse me, for every word is a wave from the Most Great Sea of true love and spiritual attachment.

2 پس اگر جواب تأخیر افتاد و یا خطّ چون موی زنگیان گاه من نیست این قصور از درازی لیل دیجور است مکاتیب از کثرت مشاغل مختصر مرقوم شد البته معذور خواهند داشت زیرا هر کلمه ئی موجی از دریای اعظم حبّ حقیقی و تعلق روحانی صادر

3 God willing, through the power of that essence's attraction, all who are ready will drink the cup of life in the nearest time.

3 انشاء الله بقوه انجذاب آنحضرت جمیع مستعدان را کأس حیات در اقرب اوقات مینوشانند

MNYA.309

MMK5#130 p.102, KNSA.225-226 (415)

AB07084

To: Muhammad Rida Muhammadabadi, in Tihiran

1 Upon thee rest the most sublime salutations and the most wondrous praise, O thou glorious soul who hast, under chains and fetters, laid down thy life in the path of thy Lord!

1 علیک التّحیّة الوفیّة و الثّناء الجمیل ایّها الجلیل الذی فدا روحه فی سبیل ربّه تحت السّلاسل و الحدید

2 I bear witness that thou didst quaff from the wellspring of paradise and wert intoxicated with the choice wine proffered in the most sublime chalice, that thou didst attain unto the presence of the Most High, sought the shelter of His unsurpassing mercy, gained admittance into the Abha Kingdom, ascended

2 اشهد أنّک شربت السّلسبیل و سكرت من الرّحیق فی الكأس الانیق و ادرکت الرّقیق الاعلی و استجرت جوار الرّحمة الیکبری و بلغت ملکوت الابهی و سموت الی السموات العلی و علوت

unto the highest heaven, rose to the loftiest station, entered within the heavenly abode, reposed in the gardens of delight, hearkened to the melodies of the birds of holiness singing upon the blessed Tree, and wert blest with the gift of reunion and granted life everlasting.

- 3 Glorified then be His Most Exalted Name, He Who giveth and bestoweth, and Who hath ordained for thee this most gracious favour. Well is it with thee and with whosoever visiteth thy resting-place at dawn and eventide, in the daytime and the night season. This, verily, is but a token of the grace of thine incomparable Lord.

الدَّرَجَةُ العُلْيَا وَ دَخَلَتْ الْجَنَّةَ المَأْوَى وَ سَكَنْتِ
الْحَدَائِقَ العُلْيَا وَ سَمِعَتْ الحَانَ طُيُورَ القُدُسِ فِي
شَجَرَةِ طُوبَى وَ رَزَقَتْ اللِّقَاءَ وَ أَوْتَيْتِ البَقَاءَ

3 فَسَبِّحْ بِاسْمِكَ اَلْعَلِيِّ الَّذِى اَكْرَمَ وَ اعْطَا وَ الَّذِى
قَدَّرَ لَكَ هَذِهِ المَوْهَبَةَ الكُبْرَى طُوبَى لَكَ وَ لِمَنْ
زَارَكَ فِي الصَّبَاحِ وَ الْمَسَاءِ وَ الضُّحَى وَ الْعِشَاءِ
اَنَّ هَذَا مِنْ عَطَاءِ رَبِّكَ الْاَوْفَى

TSHA3.572, MSBH1.245

AB06686

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran

- 1 O you who are firm in the Covenant! Your troubles and hardships are known and evident to 'Abdu'l-Baha. Patience and forbearance are necessary, and endurance and composure are essential. Reflect a little on the trials and tribulations of 'Abdu'l-Baha - every difficulty will become easy, and every cruelty will be seen as faithfulness.
- 2 For after the ascension of that Kind Beloved, not a breath of rest is permissible for any of us. We must surge and cry out and strive, and endure every torment, and sacrifice our lives, and hasten to the altar of martyrdom, that perchance a breath of faithfulness may waft in this cruel world and the soul may be freed from the bonds of this blameworthy realm.
- 3 Convey to all the divine friends the Most Great, Most Wondrous Greetings. And upon you be glory and praise.

1 اِی ثَابِت بر پیمان زحمات و مشقّات در نزد
عبدالبهّاء معلوم و مشهود تحمّل و اصطبار لازم
و صبر و قرار واجب قدری در بلایا و مصائب
عبدالبهّاء تفکر نما هر مشکلی آسان گردد و هر
جفائی مثل وفا دیده شود

2 زیرا بعد از صعود آندلبر مهربان نَفَسِ رَاحَتِی بر
کُلِّ ما حرام باید بجوشیم و بجروشیم و بکوشیم و
تحمّل هر عذابى بنمائیم و جانفشانی کنیم و بمشهد
فدا بشتاییم بلکه بوی وفائی در این جهان پرجفا
بوزد و جان از قیود این جهان غیرمحمود برهد

3 جمیع یاران الهی را تکبیر ابدع ابهی ابلاغ نما و
علیک التّحیّة و الثّناء

MMK3#210 p.151

AB06789

To: Nur Muhammad Khan (Kirman), in Tihiran

- 1 O thou who art intoxicated with love! The wise who glean from the field are unaware of the mystery of Layli, for this bounty belongeth only to the harvest-burning Majnun. Though every eye hath its own vision, where is that piercing sight that can rend asunder the veils of intense darkness? Such vision cometh from the outpourings of the Most Great Name and from the effects of "I heal the blind and the leper."
- 2 Both the bat and the chameleon sense the rising of the sun, yet between this perception and that vision lie a hundred thousand leagues of difference.
- 3 Therefore, O thou who circlest round the Concourse on High, beseech God to grant thee such a station that the grace of hearing and sight may flow from thee to other souls. Then will man become the bearer of the Messianic breath and be confirmed with the Spirit of Christ.
- 4 And the Glory be upon thee.

1 ای سرگشته سودائی عاقلان خوشه چین از
سرّ لیلی غافلند کین کرامت نیست جز مجنون
خرمن سوز را هرچند هر بصری نظری دارد
ولی آن بصر حدید که خارق حجابات ظلمات
شدید است کجاست آن بصر از فیوضات اسم
اعظمست و از نتایج انی ابرء الاکمه و الابرص

2 خفّاش و حرّاء هر دو احساس اشراق آفتاب
بنمایند ولی از این نظر تا آن بصر صد هزار فرسنگ
تفاوت راه

3 پس ای زائر مطاف ملاً اعلی از خدا بخواه که
مقامی عنایت گردد که فیض سمع و بصر از آن
بسائر اشخاص افاضه شود آن وقت انسان حامل
نفحه مسیحائی گردد و مؤید بنفس عیسوی

4 و الهاء علیک

MSHR4.134

AB06862

To: Relatives of Ali Akbar Tihrani

- 1 O ye who are related to that one assured in God! Open an eye unto the Most Glorious Kingdom and become privy to His mystery, and harmonious with His holy fragrances, that ye may behold the Most Great Sign and taste the honey of faithfulness and spread the wings of knowledge and soar in the infinite space.
- 2 Make melody in the Kingdom and play in the sanctuaries of the Realm of Might, with the tune and melody of the Kingdom of Names, "Glory be unto Him Who is the Ever-Living, the One Who dieth not!", that the hearers may be thrown into tumult and commotion, and that trembling and quaking may seize the pillars of the mortal world, and the birds of the garden of oneness may break into song.

1 ای متعلقان آن موقن بالله چشمی بملکوت ابدی
باز کنید و با راز او انباز گردید و بنفحات
قدسش دمساز تا آیت کبری بنگرید و شهد وفا
بچشید و بال و پر عرفان بگشایید و بفضای
لامکان برپرید

2 آهنگ ملکوت نمائید و به نوا و آهنگ لاهوت
در صوامع جبروت سبحان الذی هو حیّ لایموت
بنوازید تا سامعین به شور و ولوله آیند و در ارکان
ناسوت زلزله آرند و مرغان چمنستان احدیت
بنغمه در آیند

- 3 Glad tidings to those who attain! Blessed are those who draw nigh! And joy be to all those who sway in ecstasy from the pure wine that hath flowed and overflowed and surged in the tavern of the love of God, the Most High, the Most Glorious!

3 و بشری للفائزين طوبى للمتقربين و حسنى لكل
مترنج الأعطاف من صهبا راق و فاقت و غلت
فى حان محبة الله العلى الأبهى

INBA85:115, BSHN.140.401, BSHN.144.396,
MHT1b.178

AB06776

To: Sabbagh, Ustad Hasan et al., in Tihiran

- 1 He is the Most Holy, the Most Exalted.
- 2 O friends of God! Raise ye the hand of thanksgiving unto the court of the Lord of Majesty, and say:
- 3 O merciful God! Thou art kind and forgiving; Thou art the Lord and Creator. Cover Thou our sins, bestow Thy gifts, set justice aside and manifest Thy grace. Quicken us and make us enduring. Remove estrangement and confer unity. Give us to drink from the cup of crimson wine, and cause us to taste the draught of the Concourse on High. Make us intoxicated and enraptured; make us flourishing and prosperous. Illumine the chambers of our hearts, and make the rose-gardens of our souls abound with flowers and jasmine. Grant us the confirmations of the Abha Kingdom, and bestow upon us the assistance of the Concourse on High. Thou art the Mighty, the Powerful.

1 هو الأقدس الأعلى
2 اى دوستان حق دست شكرانه بساحت حضرت
ذو الجلال بلند كنيد و بگوئيد
3 اى يزدان رحمن مهربانى و آمرزگار پروردگارى و
كردگار خطا پيوش عطا بخش عدل بهل فضل
بنا زنده كن پاينده نما بيگانگى بير يگانگى بده جام
صهبا بنوشان و بادهء ملاء اعلی بچشان سرمست و
مخمر كن آباد و معمور نما شبستان دلها را روشن
كن و گلستان جانها را پر گل و ياسمن نما تأييد
ملكوت ابهى بفرما و نصرت ملاء اعلی بخش
توئى مقتدر و توانا

AKHA_130BE #05 p.a, BSHN.140.393,
BSHN.144.388, MJMJ1.116, MM2#193
p.219, MHT1b.169

AB06974

To: Sahibih Ammih Khanum, in Tihiran

- 1 O assured and holy leaf!
- 2 Praise be to God that those households are under the protection of the Lord and those families are the hosts of the All-Merciful. The light of divine favor encompasses that gathering and the glances of the eye of divine mercy are directed toward them. They are under the shadow of grace and deserving of

1 اى ورقهء مطمئنهء قدسيه
2 الحمد لله آن خاتمان در پناه حضرت يزدانند و آن
دودمان جنود رحمان پرتو عنايت آن جمعا شامل
است و لحاظ عين رحمايت ناظر در ظل الطافند

kindness. They are firm in the Covenant and steadfast in the Cause of God.

و مستحقّ اعطاف بر عهد و پیمان ثابتند و در امر
الله راسخ

- 3 They are mentioned in the highest horizon and renowned in the Abha Kingdom and appreciated among the loved ones of God. Their gatherings are illumined by the light of the Covenant and their meetings are the envy of every assembly. They are engaged in the remembrance of God and known for service to the Cause of God.

3 در افق اعلیٰ مذکورند و در ملکوت ابهی مشهور
و در نزد احبّاء الله مشکور محفلشان بنور پیمان
روشن و مجلسشان غبطهء هر انجمن بذکر خدا
مشغولند و بخدمت امر الله معروف

- 4 Blessed is that mother and blessed are her children and blessed are her noble daughters and blessed are her sons-in-law and her grandchildren and her descendants. And the Glory be upon her at all times.

4 طوبی لتلك الأمّ و طوبی لأنجالها و طوبی
لکرائمها و طوبی لأصهارها و احفادها و اسباطها
و البهّاء علیها فی کلّ الأحيان

MKT7.163b

AB06981

To: Sister-in-law of Ibn-i-Asdaq, in Tihiran

- 1 O assured and confident leaf! In truth, you are present at all times in the blessed spot in the gathering of the handmaidens of the All-Merciful, and you are manifest and apparent in the assembly of the leaves of paradise, for your remembrance is their companion and your mention is their intimate friend. I hope that through the favors of the Abha Kingdom you will always be a bright candle with the light of the knowledge of God among the assemblage and gathering of women, and with the fire of the love of God you will be like the garden of the Friend and a rose garden, and this is not far from the bounty of your Lord.

1 ای ورقهء موقّعهء مطمئنّه در کلّ احیان در
بقعهء مبارکه در محفل اماء الرّحمن فی الحقیقه
حاضری و در انجمن ورقات فردوس موجود و
ظاهر چه که یادت مونسشان و ذکر ت همدشان
از عنایت ملکوت ابهی امیدوارم که در بین
هیئت و جمعیت نساء بنور معرفت الله همیشه شمع
روشن باشی و بنار محبت الله گلزار خلیل و گلشن
ولیس هذا من فضل ربّک ببعد

- 2 The needlework band was accepted, and glory be upon you.
- 3 Since Jinab-i-Amin mentioned that you wove the band with your own hands, thus out of kindness it was greatly accepted, and glory be upon you.

2 جنتهء مهر و بند ثبت مقبول و البهّاء علیک

3 چون جناب امین ذکر نموده بود که جنته را
بدست خویش زحمت کشیده بافته لهذا رأفة
بسیار مقبول و البهّاء علیک

PYK.300

AB06709*To: Yunis Afrukhtih, in Tihiran*

- 1 O thou who art steadfast in the Covenant! Think not that I have ceased to think of thee or have forgotten thee for even one moment, but there is neither time nor respite. Yet I supplicate at the sacred Threshold, tearfully beseeching and saying: O Thou kind Lord! Through the power of Thy Faith and Thy Covenant bestow with every breath a new life and spirit upon this tender and conscientious youth, so that at every moment he may plunge into the sea of sacrifice, at every hour he may render some service, and every day he may kindle a fire that would burn away the veils and may enable a whole company to enter beneath the shadow the Word of God.
- 2 If thou seekest everlasting confirmations, array the ranks for teaching and marshal the hosts of truth and launch an attack upon the armies of the ignorant and the blind.

MNYA.096, MNYA.323x

1 ای ثابت بر میثاق گمان مبر که از فکر شما و یاد شما آنی فراغتی بلکه نه راحتی و نه فرصتی ولی در عتبه مبارکه هر دم بتبلی و ضراعتی که ای مهربان یزدان آن نوجوان باوجدان را بقوه ایمان و پیمان در هر نفسی جانی بخش و روانی مبدول فرما تا در هر دمی دریم فدا خوض نماید و در هر ساعتی خدمتی بنماید و در هر روزی آتش پرده سوزی برافروزد و گروهی بظل کلمه وحدانیت آرد

2 باری اگر تأیید پیاپی جوئی صف تبلیغی بیارا و جنود تحقیقی سوق نما و بر جیوش جهل و عمی هجوم کن

MMK2#002 p.001, KNSA.076,
KNSA.235x

AB06715*To: Zahra Khanum (Thamarih), in Tihiran*

- 1 O fruit of the Tree of Mercy! A letter was sent several days ago, and now too this letter is being written through His Holiness the Martyr, son of the Martyr, so that you may know that you are always mentioned in this presence and are witnessed and renowned in this gathering.
- 2 Today the tongue of the Supreme Concourse speaks in praise of your steadfastness and firmness, and from the Most Glorious Kingdom the call of "Good news to you, O good news, O luminous fruit!" is raised.
- 3 Soon the results and fruits of steadfastness and firmness will become manifest and apparent. Then shall the believers rejoice and the sincere ones be gladdened, and the Covenant-breakers shall be in loss and the pillars of the violators shall be shaken.

1 ای ثمره شجره رحمت چند روز مقدم نامه ای ارسال گردید و حال نیز بواسطه حضرت شهید ابن شهید این مکتوب مرقوم میگردد تا بدانی که همیشه در این محضر مذکورید و در این محفل مشهود و مشهور

2 الیوم لسان ملاً اعلی بستایش ثبوت و استقامت ناطق و از ملکوت ابهی نداء بشری لک یا بشری ایها الثمرة النوراء بلند

3 عنقریب نتایج و ثمر ثبوت و رسوخ ظاهر و آشکار شود هنالک یفرح المؤمنون و ینشرح المخلصون و یخسر الناقضون و یتزلزل ارکان الناکثین

- 4 Convey the Most Wondrous, Most Glorious greetings to all the relatives and the servants of God and handmaidens of the All-Merciful.

4 جميع متعلقين و عباد الله و اماء الرحمن را تكبير
ابدع ابهى ابلاغ نمائيد

MKT6.142

AB12082

To: Majidi, Farajullah son of Muhammad Mihdi, in Tihiran

- 1 O Faraj [relief] after hardship!
- 2 Today there exists no hardship or calamity in the world of existence greater than the violation of the promised Covenant and pledged Testament, for certain children have gathered together and created a breach in the impregnable edifice, and certain demented ones have conspired to uproot this mighty foundation with the pickaxe of doubts.
- 3 Alas! Again alas! This foundation of the Covenant will withstand the impact of the greatest upheavals of the world and of nations and peoples, let alone the impact of the buzzing of flies and the assault of wolves.
- 4 But you must be relief after hardship and the fixed pole of the circle so that whisperings and insinuations of doubts may be completely cut off from those directions.

1 ای فرج بعد الشدة

2 اليوم هیچ شدت و بلائی در عالم وجود اعظم
از نقض میثاق موعود و عهد معهود نه چه که
بنیان مرصوص را رخنه انداخته صبیانی چند
گرد آمده اند و معتوهی چند همدستان شده اند
که این بنیان عظیم را بکننگ شباهت از بین و
بن براندازند

3 هیات ثم هیات این بنیاد میثاق مقاومت
صدمات اعظم انقلابات عالم و ملل و امم نماید
تا چه رسد بصدمة طنین ذباب و هجوم ذئاب

4 ولی تو باید فرج بعد الشدة باشی و ثبوت قطب
دائرة تا همسات و نفثات شباهت بکلی منقطع از
آن جهات گردد

MSBH10.147b

AB06672

To: Abu'l-Qasim Bayda, in Yazd

- 1 O Bayda' Nura'! Bayda' is one of the names of the sun, therefore your radiance and effulgence is the endurance of hardship and tribulation, and the heat of the flame of the love of God. This is the gleaming and brilliance of the sun. This light is eternal and this heat is everlasting. Blessed art thou for what hath been ordained for thee in His path - these tribulations

1 ای بیضاء نوراء بیضاء اسمی از اسماء شمس است
لهذا شعاع و اشراق شما تحمل مشقت و بلاست
و حرارت شعلهء محبت الله اینست پرتو و تاب
آفتاب این نور ابدیست و این حرارت سرمدی
طوبی لک بما قدر لک فی سبيله هذه البلیاء

and these afflictions. In truth you have taken firm steps and demonstrated steadfastness and perseverance.

- 2 Now you must, with the utmost joy and fragrance and infinite gladness, engage in encouraging and nurturing the friends, and like a candle burn and be content, so that gathering may always remain gathered, not scattered, not dejected, not withered, but rather moment by moment become fresh and verdant, attaining boundless delicacy, grace and sweetness.
- 3 And upon thee be greetings and praise. ‘Abbas.

و هذه الرّزایاء فی الحقیقه قدم راسخ گذاشتید و ثبوت و استقامت اثبات نمودید

2 حال باید در نهایت روح و ریحان و فرح بی پایان به تشویق و نوازش یاران پردازی و مانند شمع بسوزی و بسازی تا آن جمع همواره مجتمع باشند پراکنده نگردند و افسرده نشوند و پژمردگی نخواهند بلکه دم بدم تر و تازه شوند و طراوت و لطافت و حلاوت بینتی یابند

3 و علیک التّحیّة و الثّناء

BRL_DAK#1045, YBN.011

AB06708

To: Haji Husayn Baqir, in Yazd

- 1 O thou who art firm in the Covenant! At every moment thou art and hast been mentioned in this divine gathering. Thou art not forgotten for a single instant. Give thanks to the Abha Beauty that thou hast become thus accepted by ‘Abdu'l-Baha and praised among the friends. Today there is no greater bounty than firmness and steadfastness in the Covenant. Praise be to God that thou hast attained thereto and, God willing, thou shalt achieve its fruits.
- 2 Regarding what thou hadst written about the selection of the assembly for charitable affairs and benevolent works, refer to his honor Afnan of the Divine Lote-Tree. Whatever he deemeth advisable to implement is acceptable. And upon thee be the Glory, and upon all who are firm and steadfast.
- 3 We long for the honored Afnans of the Sacred Tree. Convey my greetings to all the friends of God. And upon thee be the Glory.

1 ای ثابت بر میثاق در هر دم در این انجمن رحمانی مذکور بوده و هستی آنی از خاطر غیروی شکر کن جمال ابهی را که چنین مقبول عبدالبهاء گشتی و محمود در نزد احباء الیوم موهبتی اعظم از ثبوت و رسوخ بر پیمان نه الحمد لله بآن فائزی و انشاء الله بثمرات آن نائل

2 در خصوص انتخاب مجلس امور خیریه و اعمال بریه مرقوم نموده بودید مراجعت بحضرت افنان سدره منتهی نمائید هر نوع که مصلحت دانند مجری دارند مقبول است و البهاء علیک و علی کل من ثبت و ثبت

3 حضرات افنان سدره مقدسه را مشتاقیم و بجمع احبای الهی تکبیر برسان و البهاء علیک

MKT5.074a

AB06983

To: Liqa wife of Muhammad Tahir Malmiri, in Yazd

- 1 O steadfast leaf! Your letter that you had written to Jinab-i-Haji arrived. Its contents were supplication to the Supreme Kingdom and entreaty at the threshold of the All-Glorious. Its reading brought joy and indicated your health and well-being. Therefore, humility and beseeching were offered at the Divine Threshold that your young child remain safe and secure.
- 2 Although this worthless world is not a place of rest and repose - rather, one's permanence and stability are in the Kingdom of the All-Merciful - all attention must be directed there. Otherwise, soon we shall all beat the drum of departure and journey from this world to another realm.
- 3 I beseech God to keep you firm and steadfast in His love, to give you to drink from the Spring of Paradise, and to bring you into the court of the All-Merciful and All-Compassionate.
- 4 And upon you be the Most Glorious Glory.

1 ای ورقهء موقنه نامهات که بجناب حاجی مرقوم نموده بودی رسید مضمون تبیل بملکوت اعلی بود و تضرع بساحت حضرت کبریاء از قرائت مسرت حاصل گردید و دلالت بر صحت و عافیت داشت لهذا بدرگاه احدیت عجز و نیاز شد که طفل تازه باقی و برقرار ماند

2 اگرچه اینجهان ببقدر محل سکون و قرار نه بلکه انسان در ملکوت رحمان باقی و پایدار جمیع توجه باید بآنجا باشد و الا عنقریب کل کوس رحلت بکویم و از اینجهان بجهان دیگر رویم

3 از خدا خواهم که بر محبت خود ثابت و مستقیم بدارد و از عین تسنیم بنوشاند و بیارگاه رحمان و رحیم درآرد

4 و علیک البهاء الأبهی

KHML.321-322

AB06969

To: Afnan, Khadijih Sultan wife of Mirza Aqa Afnan, in Yazd

- 1 O leaf upon the Tree of Sanctity! Thine illustrious son like unto the birds of holiness sought the loftiest summit and soared to the paradise of the All-Glorious. In the Blessed Tree he hath made his nest, and with sundry melodies, he chanteth and singeth upon the branches of the Sadratu'l-Muntaha. In the garden of his Lord, the Ever-Forgiving, with nightingale notes of joy and gladness, he warbleth such songs as delight and enrapture the Concourse on high in the Kingdom of Abha.
- 2 Wherefore, be thou not sorrowful and grieved; neither be faint and dispirited. Rather, be content with what fate hath ordained; quaff from the fountain crystal pure, and be of those who are well-assured that thou mayest be a handmaiden of Baha and a leaf at peace, resigned to God's decree.

1 ای ورقهء شجرهء تقدیس سلیل جلیل مانند طيور قدس اوج اعلی گرفت و بفردوس ابهی پرواز نمود در شجرهء طوبی آشیانه نمود و یقنون الحان بر افنان سدرهء منتهی نغمه و ترانه آغاز نمود و بگلبانگ سرور و حبور در حدیقهء رب غفور نغمهائی ساز کرد که ملاء اعلی را در ملکوت ابهی به وجد و طرب آورد

2 لهذا محزون مباش دلخون مگرد افسرده منشین پرمهره مباش راضی بقضا شو کأس صفا نوش نفس مطمئنه گرد تا امة البها الورقة المطمئنه الراضیه بالقضا گردد

3 Upon thee be salutations and praise.

3 و علیک التَّحِیَّة و التَّنَاء

ADMS#333

BSHN.140.101, BSHN.144.101, MHT2.143a

AB06633

To: Mulla Muhammad Rida Zavarihi

1 O thou servant of Glory.

1 ای بندهٔ بها

2 The material world is even as a dead and impotent body: its animating spirit is the Word of God and its motivating force the teachings of the Omnipotent One. So long as the Word of God hath not been manifested with force and power in this material body, it cannot move and nothing in this contingent life can truly live. This realm of shadows cannot be illumined, nor can satanic qualities be transformed into divine attributes.

2 این جهان چون هیكلی مرده و ناتوان جاننش
کلمهٔ الله است و قوتش تعالیم حضرت یزدان تا
کلمهٔ الهیه بمثابهٔ روح رحمانیه در هیكل امکان
در کمال قوت نافذ نگردد هیكل امکان بحرکت
نیاید و جسم ممکنات زنده نشود عالم ظلمانی نورانی
نگردد و شئون شیطانی بمواهب ربّانی مبدّل نشود

3 Therefore, O ye beloved of God, strive with heart and soul that the Word of God be exalted and made known and the clear proofs of the Greatest Name be published wide. Then shall you behold the body of creation made resplendent and, decked forth in the utmost comeliness and beauty, revealed even as the dawning place of the light of God.

3 پس احبابی الهی باید به جان و دل بکوشند
تا علو کلمهٔ الله ظاهر گردد و آثار باهرهٔ اسم
اعظم منتشر شود آنوقت مشاهده نمائید که هیكل
اکوان در نهایت ملاحه و صیاحت و جمال
جلوه نماید و مطلع انوار حضرت یزدان گردد و
علیک التَّحِیَّة و التَّنَاء

MMK2#051 p.040, KASH.266

AB07035

To: Mirza Buzurg Afnan Alai, in Egypt

1 O thou wondrous branch of the Blessed Tree!

1 ایّها الفرع البدیع من السّدره المبارکه

2 I am very sad and grieved that during this journey proper comfort and ease was not attained for that Afnan of the Tree as it should have been, and surely I am excused, for successive calamities and consecutive afflictions and the general onslaught of the unjust from without and within had so taken the reins

2 از این جهت که در این سفر چنانچه باید و شاید
بجهت آن افنان سدره راحت و آسایش حاصل
نگردید بسیار محزون و مغموم و البته معذورم
چه که بلایای متتابعه و رزایای مترادفه و هجوم
عمومی بی‌انصافان از خارج و داخل نچنان زمام

from my hands that I could no longer attend to serving the friends or engage in showing love to the beloved ones.

- 3 And since sudden events were considered possible, therefore it was deemed advisable that you should depart. But I am constantly thinking about what you are experiencing in that state of exile. Do write the details of your circumstances.

GEN.342

از دست برده بود که دیگر بتوان بخدمت دوستان پرداخت و یا محبت با یاران مشغول شد

- 3 و چون ملاحظه گردید که وقوعات ناگهانی محتمل لهذا مصلحت چنان بود که تشریف ببرند ولی دائماً در این اندیشه‌ام که در آن غربت بشما چه میگذرد البته تفصیل احوال را مرقوم دارید

INBA87:328b, INBA52:335a

AB11939

To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Egypt

- 1 O you who have held fast to the Covenant! What you have written was reviewed. The events that occurred in Alexandria caused the utmost sorrow. You must certainly strive with the utmost effort to extinguish this fire, that perhaps, God willing, it will be quenched.
- 2 Regarding what you wrote about that newspaper - beware, beware that it should write a single word against the government, for this would cause severe consequences and great harm in this world and the next, and would damage the very foundation, since it is explicitly forbidden by definitive text, and opposition to the divine text causes total loss, especially at this time and in this situation.
- 3 In any case, give this matter great importance as it is very necessary. Show kindness to Mirza Mahdi.

1 یا من تمسک بالميثاق آنچه مرقوم نموده‌اید ملاحظه گردید از حوادث واقعه در اسکندریه نهایت احزان رخ داد البته بکمال همت در انحام این نار بکوشید که بلکه انشاء الله خاموش شود

2 در خصوص آن روزنامه مرقوم نموده بودید زنهار زنهار که کلمه‌ئی در ضد دولت مرقوم نماید که در دنیا و آخرت سبب مؤاخذه شدید و مضرت عظیم است و مضرت باصل اساسست زیرا صریحاً بنص قطعی ممنوعست و مخالفت نص الهی سبب خسارت کلیه است علی‌الخصوص در این زمان و در آن موقع

3 باری این مطلب را خیلی اهمیت بدهید که بسیار لازمست به میرزا مهدی اظهار محبت نمائید

BRL_DAK#0303

AB06831*To: Azizullah Varga, in Iran*

...Let them perform their services with complete sanctity and detachment, and on no account defile themselves by receiving bribes, harbouring unseemly motives, or engaging in noxious practices. Let them be content with their wages, and seek distinction in truthfulness, straightforwardness, and the pursuit of virtue and excellence; for vanity in riches is worthy of none but the base, and pride in possessions beseemeth only the foolish. To attain to true glory and honour, man should exercise justice and equity, forbear to act in an oppressive manner, render service to his government, and work for the good of his fellow-citizens. Were he to seek after aught else but this he would indeed be in manifest loss.

BRL_TRUST#60x, COC#2072x

...در نهایت تنزیه و تقدیس ایفای خدمت کنند و ابدأً خود را به رشوه و غرض و مرض میالایند بمواجب قناعت کنند و به راستی و درستی و فضائل و خصائل انسانی عزّت طلبند زیرا عزّت مالی سزاوار دونانست و شرف زخارف لائق بیخردان نغز و مباحات انسان به عدل و انصاف و اجتناب از اعتساف و خدمت بدولت و خیرخواهی ملت است و من یتغی وراء ذلک فهو فی خسران مبین

COMP_TRUSTP#61x

AB06798*To: Yusif Vujdani, in Iran*

- 1 O traveler through the horizons in the path of the Covenant! In every land and territory that you passed through, all praised you, were grateful, and became pleased. This is naught but from the traces of the favors of the Blessed Beauty, may my spirit be sacrificed for His loved ones.
- 2 Now proceed to the lands of Azerbaijan so that you may kindle a fire in the souls of the dispirited ones and ignite a flame in the hearts of the frozen ones.
- 3 However, in all gatherings and meetings, the opening of speech must be about the servitude and self-effacement of this servant at the Sacred Threshold. By the life of God, I am free from every title except the title of 'Abdu'l-Baha, and I am distant from every name except this noble name. For servitude at His Exalted Threshold is the light of my countenance, the brightness of my sight, the joy of my heart and the delight of my being, and I would not exchange His servitude for anything in existence.

1 ای سیّاح آفاق در سبیل میثاق بهر بوم و برّ که مرور نمودی عموم ستایش نمودند و ممنون گردیدند و خوشنود شدند این نیست مگر از آثار الطاف جمال مبارک روحی لاجبائه الفداء

2 حال قصد بلاد آذربایجان نما تا آذری بجان افسردگان زنی و آتشی بدل منجمدان

3 ولی در جمیع محافل و مجالس باید عنوان کلام از عبودیت و فنای این عبد در آستان مبارک باشد لعمر الله انی برئ من کل لقب الا لقب عبدالهّاء و انی بعید عن کل اسم الا هذا الاسم الکریم فانّ عبودیّة عتبة السّامیه هی نور وجهی و جلاء بصری و فرح قلبی و سرور ذاتی و لا ابادل عبودیّته بشیء فی الوجود

TZH8.0620, YQAZ.112

AB07085

To: Unknown, in Iran

- 1 Upon thee be the Glory of God and His radiance, O thou whose heart is enkindled with the fire of the love of God!...
 2 I say truly that today the most reprehensible of all things in the sight of God is corruption. Assuredly thou must guide all in those regions to calmness and steadfastness. Thou hast observed the way of Truth with thine own eyes; no explanation is necessary. Likewise, the open proclamation of the Cause is in no wise permitted in any land, as it would cause harm to the loved ones of God in other lands.
 3 When the seed is hidden in the earth, The secret of the garden's verdure it reveals.
 4 All divine commandments are founded upon the supreme wisdom. Man should not act according to his own thoughts, nor utter a word of his own accord. For all things there is a fixed measure which none knoweth save thy Lord, the All-Knowing, the Hidden. Today one must arise, through divine confirmations and heavenly assistance, to teach all who dwell on earth and bestow eternal life upon lifeless souls through the Spirit of God....

1 علیک بهاء الله و ضیائه یا من اشتعل قلبه من نار محبة الله...

2 براسستی میگویم که الیوم مردودترین امور بین یدی الله فساد است البته باید آنجناب در آنصفحات کمال را بسکون و قرار دلالت فرمائید و روش حق را بدیده خود ملاحظه نمودید ضرور به بیان نه و همچنین اجهار امر بوضوح تمام در هیچ ارضی جائز نه چونکه در اراضی دیگر سبب ضرر احبای الهی میگردد

3 دانه چون اندر زمین پنهان شود سر آن سرسبزی بستان شود

4 کل اوامر حق مبنی بر حکمت کلیه است نباید انسان بفکر خود حرکت کند و یا خود کلمهئی تنطق نماید و لکل شیء قدر معلوم لا یعلمه الا ربک علام الغیوب الیوم باید بتوفیقات الهیه و تأییدات صمدانیه به تبلیغ من علی الارض قیام نمود و بروح الهی نفوس میتة را حیات ابدیه احسان نمود...

MSHR3.195x

AB12495

To: Unknown, in Iran

- 1 Regarding Jinab-i-Mirza Habibu'llah: He is the son of the illustrious Aqa Rida. Exert all efforts, together with the friends, that haply through God's grace, some occupation may be arranged for him, be it in other portions of the country or even abroad. This matter is of importance to me for reasons of my love and affection for Aqa Rida. A reply was written and sent to Jinab-i-Mu'ayyid some time ago, and it must surely have been received by now.

1 در خصوص جناب آقا میرزا حبیب الله این سلیل آقا رضای جلیل است هر قسم باشد همتی نمائید با سائر یاران که بلکه انشاء الله مشغولیتی از برای او مهیا گردد ولو در سائر ولایات و یا خارج مملکت در نزد من این مسئله اهمیتی دارد نظر بجحیتی که بجناب آقا رضا دارم بجناب مؤید مدتی است جواب مرقوم شد و ارسال گردید البته تا بحال رسیده

- 2 Now regarding the membership of the Spiritual Assembly: It is necessary that the friends of God arise with all their power to serve the interests of both the government and the people. It is essential that they conduct themselves with the utmost degree of truthfulness and good-will, with the greatest purity and dignity. The Hands of the Cause must, in whichever manner possible, have permanent membership of the Spiritual Assembly.
- 3 Show the utmost loving-kindness to Jinab-i-Imam.
- 4 May the Glory of Glories rest upon thee.
- 2 در خصوص عضویت در مجلس اجبای الهی لازمست که تمام قوت بخدمت دولت و ملت پردازند و نهایت صداقت و خیرخواهی و پاکی و آزادگی حرکت کنند حضرات ایادی امر الله دائمی باید بهر قسم باشد عضویت در مجلس روحانی داشته باشند
- 3 بجناب امام نهایت محبت و مهربانی مجری دارید
- 4 و علیک البهاء الأبهی

INBA85:476

AB12471

To: Aqa Nurullah (Pilgrim), in Palestine

- 1 O servant of the Threshold of Truth! Praise be to God that you have attained to that which is the ultimate desire of those near to the Great Threshold - you reached the Holy Shrine, pressed your brow to the Sacred Threshold of the Manifest Light, and made the dust of that pure burial place the kohl of physical and spiritual sight.
- 2 Now, with complete trust, profound devotion, wondrous remembrance and intense focus, return to Iran and convey to the handmaiden of God, the assured one, your betrothed, the Most Glorious and Most Beautiful greetings from 'Abdu'l-Baha.
- 3 I supplicate and implore at the Threshold of the All-Bountiful Lord on behalf of the friends and handmaidens of the All-Merciful, and I beseech boundless help and infinite grace.
- 4 My hope is that henceforth you will conduct yourself and move with utmost purity and detachment. And upon you be the Most Glorious Glory.
- 1 ای بنده آستان حق الحمد لله که بآنچه نهایت آرزوی مقرران درگاه کبریاست فائز گشتی ببقعه مبارکه رسیدی جبین بعتبه مقدسه نور مبین نهادی و تراب تربت پاک را کحل الجواهر بصر و بصیرت نمودی
- 2 حال با توکل تام و تبتلی عظیم و تذکری بدیع و توجهی شدید مراجعت به ایران نما و بامه الله المطمئنه ورقه مخطوبه تحیت ابدع ابهی از قبل عبدالبهاء ابلاغ دار
- 3 من در حق یاران و اماء رحمن بدرگاه حضرت منان تضرع و زاری نمایم و عون و عنایت نامتناهی خواهم
- 4 امیدم چنانست که من بعد در نهایت پاکی و آزادگی روش و حرکت نمائی و علیک البهاء الابهی

QUM.037

AB06787*To: Muhammad Baqir Hamadani, in Palestine*

O thou pilgrim unto that Spot round which circle the embodiments of holiness! It is among the greatest of divine blessings that thou wert brought into existence in this wondrous century, wert numbered among those who worship God, didst hasten unto the holy court of the King of the seen and unseen, didst achieve the honour of attaining unto His Presence, and didst hearken unto the matchless words that proceeded from His sanctified lips. Thou hast now also attained unto the bounty of circumambulating the Spot round which circle the spiritually illumined ones. Thou art firm and steadfast in the Covenant, and hast clung to the hem of the All-Merciful. Wherefore, render thanks unto the one true God that thou hast attained unto all these bestowals and hast been confirmed therein. Now, with a blissful heart and exalted soul, travel forth through every region and cheer and gladden the people of Hamadāin with the divine tidings.

BRL_ATE#126

ای زائر مطاف هیاکل تقدیس از اعظم الطاف
الهی اینکه در قرن مجید موجود شدی و از اهل
سجود گشتی و بساحت قدس ملیک غیب و
شهود شتافتی و بشرف لقاء فائز شدی و کلمات
تامات را از فم مقدس اصغاء نمودی و حال
بطواف مطاف روحانیان نیز فائز گشتی و بر عهد
و پیمان ثابت و راسخی و بذیل حضرت رحمن
متشبث پس شکر کن پاک یزدان را که بجمع
این مواهب موفق و مؤید گشتی حال با قلبی
پرسرور و جانی پرحبور بر هر دیار عبور و مرور
کن و ببشارت الهی اهل همدان را مستبشر و
مسرور نما

BRL_DAK#0336, TAH.225a

AB07073*To: Munirih Khanum, in Palestine*

He is the One desired!

...Several days ago we were going to come to Haifa but legal and religious impediments presented themselves.... God willing, we will come but know not when.

Ruha hath arrived. She is somewhat thinner. The observation is that if others are like her, the change of place hath yielded no result. Husayn Effendi is, God willing, radiantly well. Do write in detail about him and others at all times.

It hath been heard that the condition of the esteemed and honourable mother is the same as before. This is the cause of sorrow. We hope that by the bounty and favour of the One True God her condition will improve...

LTDT.327x

AB12827*To: Qavamul-Hukama (Pilgrim), in Palestine*

- 1 O thou whose breath is musk-laden! Through the hidden favors and divine confirmations thou hast been assisted and traversed a hundred stages until thou didst discover the circling-point of the divine ones and attain to the holy threshold and the radiant shrine, and didst seek intimacy and fellowship with the wanderers and prisoners.
- 2 Though the measure of this bounty and triumph is not known at present, yet ere long it shall become known and evident that it is a divine gift and the cause of attaining heavenly confirmations.
- 3 In brief, O thou servant of God, know thou the value of this success and bestowal, and take in hand the musk-fragrance of the love of God and hasten to that land, so that whosoever thou mayest meet, thou mayest perfume their souls' nostrils and make fragrant their consciousness with ambergris.
- 4 This is the gift, and upon thee be the Most Glorious Glory!

1 ای زائر مشکین نفس از الطاف خفیه و تأییدات ربّانیّه موفق شدی و صد مراحل طی نمودی تا پی بمطاف ربّانیاں بردی و بدرگاه پاک و مرقد تابناک رسیدی و با آوارگان و زندانیان انس و الفت جستی

2 هرچند حال قدر این فیض و فوز معلوم نیست ولی عنقریب معلوم و واضح گردد که موهبت الهیه است و سبب حصول تأییدات ملکوتیه

3 باری ای بنده الهی قدر این موفقیّت و عنایت بدان و نافهء مشک محبّه الله بدست گیر و بآن دیار شتاب تا هر نفسی ملاقات نمائی مشام جان معطر کنی و دماغ وجدان معنبر نمائی

4 اینست ارمغان و علیک البهاء الأبهی

BRL_DAK#1171

AB12490*To: Shaykh Abdur-Rahim nephew of Nabil Qain, in Palestine*

- 1 O thou who circumambulatest the gathering place of spiritual ones! Praise God that thou hast attained the presence of the Merciful One's assembly and visited the Sacred Threshold. Now return to thy familiar homeland and open thy mouth in praise of the True One. Present clear proofs and establish conclusive evidence. Become a guide and leader of the path. Take up the lamp of guidance and guide the seekers. The aid and grace of God is thy companion, and the protection and shelter of the Lord is thy respected friend. Give glad tidings to hearts and guide souls to education. Bind thy heart to the Most Glorious Kingdom and become detached from mention, name and fame. Every transient one will become eternal, and every unknown one joyous.

1 ای طائف مطاف روحانیاں حمد کن خدا را که در انجمن رحمان حاضر شدی و آستان مقدّس را زائر حال رجوع بوطن مألوف نما و بثنای حق دهان بگشا برهان بیان کن و حجت قاطعه اقامه نما دلیل [خلیل] شو و هادی سنیل سراج هدی بدست گیر و طالبان را هدایت کن عون و عنایت حق همدم است و صون و حمایت پروردگار رفیق محترم قلوب را بشارت ده نفوس را بتریت دلالت نما دل بملکوت ابهی بند و از ذکر و اسم و رسم بیزار شو هر فانی باقیست و هر گننام شادکام

2 And upon thee be greetings and praise.

2 و عليك التَّحِيَّةُ و التَّناء

BRL_DAK#0501

AB06946

To: Ibrahim Khayyat, in Russia

1 O thou who gazest upon the Greatest Scene! If thou art able, cut from the brocade of certitude, and the silk and satin of divine knowledge, and the fine silk of piety and the brocade of godly fear, garments for the form of contingent being and the limbs of existence, and sew them with the thread of the firm handle and the strong rope of God which is God's Covenant and Testament and divine faith and binding agreement.

1 ای ناظر بمنظر اکبر اگر توانی از دیبای ایقان و پرند و پرنیان عرفان و سندس پرهیزکاری و استبرق تقوای الهی بر قامت امکان و اندام اکوان جامه ببر و بنحیط عروه و وثقی و جبل الله المتین که عهد و میثاق الهی و ایمان و پیمان ربانیت بدوز

2 The needle of this true Tailor is the speaking tongue and truthful voice and pure heart and the spirit that gazeth toward the supreme horizon and receiveth glad tidings from the Abha Kingdom.

2 ابره این خیاط حقیقی لسان ناطق و زبان صادق و قلب طاهر و روح ناظر بافق اعلی و مستبشر بملکوت ابهی است

3 Therefore, O thou sincere one in God's religion, strive and be fervent that thou mayest become a true Tailor and a spiritual seamster.

3 پس ای مخلص در دین الله بکوش و بجوش که خیاط حقیقی گردی و درزی روحانی شوی

4 And glory be upon thee and upon all who hold fast to God's strong and mighty rope.

4 و البهاء عليك و علی کل من تمسک بحبل الله المحکم المتین

SFI12.023, ANDA#59 p.05

ABU3650

Words spoken on Naw-Ruz at the Shrine of the Bab

1 There are many flowers but this rose is another story. Truly, it is the sultan of flowers. It has a different fragrance.

1 گل بسیار است ولی این گل سرخ حکایت دیگرست واقعا سلطان گلها است یک نفحه دیگری دارد....

2 Outside of Baghdad, there was a garden called the Garden of Khalafabad. It had been built recently and had many roses, which had just opened. The Blessed Beauty was overjoyed on

2 بیرون از بغداد باغی بود موسوم بباغ خلف آباد تازه بنا کرده بودند گل زیادی داشت گلها باز شده بود آن روز جمال مبارک بسیار مسرور بودند یک خیابانی بود بسیار وسیع میان این گلها اکثر

that day. There was a very broad path between these flowers. Most of the time, he would walk that path until evening, making pronouncements.

اوقات را در آن خیابان تا شام مثنی میفرمودند
و فرمایش مینمودند

- 3 What a blessed day it was! What a happy day! That day will never be forgotten and will always be remembered. Even the physical sensations of the Blessed Beauty were heightened. When the blessed heart was happy, indescribable joy was visible on the blessed face. Likewise, if the blessed heart was saddened, the traces of sadness would flow from the blessed countenance.

3 چه روز مبارکی بود چه روز سروری بود آن
روز از خاطر نمیروود همیشه در نظر است حتی
احساسات جسمانی جمال مبارک خیلی شدید
بود وقتی که قلب مبارک مسرور بود چنان
بشاشتی در وجه مبارک نمایان میشد که وصف
نداشت و همچنین اگر حزنی بر قلب مبارک وارد
میشد از وجه مبارک آثار حزن میریخت

KSHK#32

MAS5.200x

AB07148

Words to George Latimer

To: Words to George Latimer

The word of God is the storehouse of all good, all power, all wisdom. The illiterate fishers and savage Arabs were thereby enabled to solve such problems as were puzzles to eminent sages all through the ages. It awakens within us that brilliant intuition which makes us independent of all tuition and endows us with an all-embracing power of spiritual understanding.

Many a soul, in the ark of philosophy, after fruitless struggles, was drowned in the sea of conflicting theories of cause and effect, while those on board the craft of simplicity reached the shore of universal cause by the help of favourable winds blowing from the point of divine knowledge.

When man is associated with that transcendent power emanating from the word of God, the tree of his existence becomes so well rooted in the soil of assurance that it laughs at the violent hurricanes of scepticism which attempt its eradication. For this association of the part with the whole endows him with the whole, and this union of the particular with the universal makes him all-in-all.

BSC.439 #799, SW_v06#16 p.122, SW_v16#04 p.487

AB06912

To: Abdu'l-Karim Arbab

- 1 O you who are related to that martyr in the path of God! If you wish to know the station and place and dwelling and abode of your honored uncle: He is a star rising in the horizon of the Most Glorious Kingdom, and a luminary shining from the dawning-place of the supreme horizon, a piercing meteor in the greatest heaven, and a patient bearer in the supreme throne.
- 2 I swear by the Intended One that that essence of being appears in the Concourse on High with such beauty as to be the envy of those near to God and the desire of sincere loved ones.
- 3 The divine call continuously reaches his spiritual hearing: "Blessed art thou, O thou who hast been martyred in the path of God! Blessed art thou, O thou who hast risen from the horizon of the Most Glorious Kingdom! And upon thee be glory!"
- 1 ای منسوب بآن شهید سبیل الهی عم بزرگوار را اگر بخواهی که مقام و مکان و منزل و مقرّ بدانی در افق ملکوت ابهی نجی بازغ و در مطلع افق اعلی نیری شارق در فلک اعظم شهابی ثاقب و در عرش اعظم حاملی صابر است
- 2 قسم به حضرت مقصود که آن جوهر وجود در انجمن بالا بجالی ظاهر که غبطهء مقربین است و آرزوی اولیاء مخلصین
- 3 خطاب الهیست که بسمع روحانیش مستمراً واصل طوبی لک یا ایها المستشهد فی سبیل الله طوبی لک یا ایها المشرق من افق الملکوت الابهی و البهاء علیک

MKT5.030a

AB06876

To: Abdur-Rahim son of Ali Muhammad Kashipaz

- 1 O thou who art enkindled with the fire of the love of God! Thou knowest not what commotion there is! The divine call is raised aloud in this great city in the heart of Europe, and the banner of "Ya Baha'ul-Abha" is waving at its highest point.
- 2 "There is no tumult in the city except from the curl of the Beloved's tress; there is no upheaval in the horizons except from the curve of the Friend's eyebrow."
- 3 From every direction the people of this land are in search and discussing in gatherings. The newspapers raise a cry each day and write detailed articles. From sunrise until sunset and night-fall, even until midnight, there is a rush of seekers.
- 1 ای مشتعل بنار محبت الله نمیدانی چه قیامت است ندای الهی در این مدینهء عظمی در قطب اروپا بلند است و رایة تقدیس یابهاءالابهی در اوج اعلی موج میزند
- 2 ولوله در شهر نیست جز شکن زلف یار فتنه در آفاق نیست جز خم ابروی دوست
- 3 از هر جهة اهالی مملکت در جستجویند و در محافل در گفتگو روزنامهها هر روز نعرهائی زنند و مقاله‌های مفصل ینگارند و از طلوع آفتاب تا غروب و غیاب بلکه تا نیم شب هجوم طالبان است

- 4 Therefore the friends must supplicate to the Abha Kingdom and seek confirmation and success for Abdul-Baha, for the being is weak and the burden is heavy.
- 5 And upon thee be glory.
- 4 لهذا یاران باید تضرّع بملکوت ابهی نمایند و از برای عبدالبهاء تأیید و توفیق جویند زیرا وجود ضعیف است و حمل ثقیل
- 5 و علیک البهاء

PYB#039 p.12, MSHR5.264-265

AB12469

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

- 1 Jinab-i-Amin, secretly deliver one hundred tumans each year through a confidential note to the handmaiden of God, the All-Compelling, the Self-Subsisting, as she is living in extreme poverty. Her relatives and kinsmen, because they cling to the frail cord of Yahya, cause her harm and have completely deprived her of her rights.
- 2 Furthermore, regarding what you wrote about henceforth sending all drafts to Shiraz - send whatever Aqa Siyyid Yahya assigns, and send all the rest in the name of either Siyyid Javad or Mirza Hadi himself, as Siyyid Javad is in Port Said.
- 3 And also send fifty tumans for Mulla Ahmad-'Ali in Nayriz, as his eyesight is weak and he is in extreme poverty and need.
- 1 جناب امین مبلغ صد تومان هر سال خفياً بورقهء مطمئنه امة الله المهیمن القیوم برسانید زیرا در نهایت دست تنگی میگذراند حضرات اقربا و خویشان او چون تمسک بجبل وهن یحیی دارند باو اذیت مینمایند و حقوق او را بکلی از میان برده‌اند
- 2 و دیگر آنکه مرقوم نموده بودید من بعد بروات را جمیعاً به شیراز ارسال خواهید داشت آنچه آقا سید یحیی حواله میدهد ارسال دارید و غیر از آن کل را باسم سید جواد و یا خود میرزا هادی ارسال دارید زیرا سید جواد در پورتساید است
- 3 و دیگر آنکه مبلغ پنجاه تومان بجهت ملا احمد علی در نیریز ارسال دارید زیرا از دیده ضعیف و در نهایت فقر و احتیاجست

AMIN.100-101

AB06608

To: Ali Askar (Tihran)

- 1 O sea of waves, raise up a wave that reaches the heights of the Supreme Concourse, and create such a storm that its flood submerges East and West. Scatter glistening pearls upon the shores of hearts so that the people of unity may fill their skirts and carry this gift to the Abha Kingdom, displaying them in the marketplace of the jewelers of the Supreme Concourse.
- 2 For such is the station of the sea - otherwise it is but a river, a river that waters cultivated gardens and irrigates pleasant orchards. It is limited, not absolute; captive, not free.
- 3 But a river that partakes of the outpourings of the Most Exalted Countenance and the assistance of the Abha Beauty - from it do seas seek support, and the all-encompassing ocean is encompassed by it. What bounty is this, and what bestowal!

1 ای بحر پرموج موجی برآر که باوج ملأ اعلی
رسد و طوفانی کن که فیضانش شرق و غرب
را مستغرق نماید لثالی متلاًئی بر سواحل قلوب
افشان تا اهل توحید دامنی پر کنند و ارمغان
بملکوت ابهی برند و در بازار جوهریان ملأ اعلی
جلوه دهند

2 چه که شأن بحر چنین است و الا نهر است
نهر سقاییه بساتین معروشه نماید و آبیاری حدائق
مؤتفه محدود است نه مطلق مأسور است نه
مستحق

3 ولی نهریکه از فیوضات طلعت اعلی و امدادات
جمال ابهی بهره و نصیب دارد بحرهای مستمد از
او و دریای محیط محاط او این چه فضیلت و
این چه عطاء

INBA85:102, MKT9.038, AKHA_129BE
#04 p.a, BSHN.140.415, BSHN.144.409,
MHT1b.243

AB07087

To: Ali Rida Khan (Shiraz)

- 1 I have cast myself, O my God, upon Your pure threshold, and I have pressed my face and my forehead upon that Holy and Resplendent Presence, broken before You and supplicating before Your hands, humbled at the gate of Your oneness, seeking the encompassing of Your merciful kindnesses for Your servant who has grasped the hem of Your sanctity and clung to the fringes of the robe of Your unity, hoping that You will assist him to walk in the path of Your good-pleasure and to remain firm in Your ancient covenant and testament, and to arise to exalt Your Cause among Your servants, and to be steadfast upon Your Word among Your people.
- 2 O Lord! This is one seeking protection - protect him in the vicinity of the House of Your oneness; and a captive - set him

1 قد القیت نفسی یا الهی علی عتبتک الطاهره
و مرغت وجهی و ناصبتی علی تلک الحضرة
القدسیه الباهره منکسراً الیک و مناجیاً بین
یدیک متذللاً بباب احدیتک طالباً شمول
عواطف رحمانیتک لعبدک الذی تمسک بذیل
تقدیسک و تعلق یاهداب رداء توحیدک راجیاً
ان تؤیدہ علی السلوک فی سبیل رضائک و
الثبوت فی قدیم عہدک و میثاقک و النهوض
لاعلاء امرک بین عبادک و الرسوخ علی
کلمتک بین ارقائک

2 ای ربّ هذا مستجير اجره في جوار بيت
احديتك و اسير اطلقه في فضاء مملكتك و

free in the expanses of Your kingdom; and one who is weak - strengthen him with Your overwhelming power; and one who is ill - heal him with the antidote of Your resplendent gift.

ضعيف أيده بقوتك القاهرة و سقيم عاجله
بدرىاق موهبتك الباهرة

- 3 Verily You are the Generous, the Merciful, the Bestower. And the glory be upon him in the beginning and in the end.

3 أنك انت الكريم الرحيم الوهاب و البهاء عليه في
المبدء و المآب

INBA87:508b, INBA52:533b

AB11929

To: Ali-Akbar Rawhani Muhibulsultan

- 1 O my God, my God! This is a fragrant plant of the garden of Thy love and a lofty, flourishing tree in the meadows of Thy bounty. O Lord! Protect it from the tempests of tests and the severe winds of trials in this time when the trees of souls have been uprooted and torn from their foundations with a force that has bewildered minds.

1 الهى الهى هذا ريحان حديقة و لائق و شجرة مؤنقة
باسقة في رياض احسانك اى رب احفظها من
زوايع الامتحان و شدائد رياح الافتتان في هذا
الأوان الذى استأصلت اشجار النفوس و اقتلعت
من اصولها بقوة تحيرت منها العقول

- 2 O Lord! Water this mighty tree from the spring of Thy grace, guard it with the eye of Thy care, preserve it in the shade of Thy protection, let the outpouring of the clouds of Thy mercy continue upon it, encompass it with the glances from the eyes of Thy divinity, and make it blessed and fruitful with the fruits of Thy oneness in the paradise of Thy glorification - verdant, leafy, flowering, and adorned with the flowers of perfections that are realized in this human existence through Thy all-encompassing grace, Thy perfect bounty, Thy flowing generosity and Thy abundant favor.

2 اى رب ارو هذه الدوحة من معين عنايتك و
احرسها بعين رعايتك و احفظها في ظل حمايتك
و ادم عليها فيض غمام رحمانيتك و اشملها
بلحظات اعين صمدانيتك و اجعلها مباركة مثمرة
بأثمار توحيدك في فردوس تجيدك و مخضرة
مورقة مزهرة مزينة بأزهار كمالات تحققت في
هذه النشأة الانسانية بفيضك الشامل و فضلك
الكامل و جودك السائل و لطفك الوافر

- 3 Verily, Thou art the Merciful, the Generous.

3 أنك انت الرحيم الكريم

INBA79.022, BRL_DAK#0317

AB06869*To: Aqa Ali*

- 1 O thou who art illumined by the divine light! In the glorious Quran He says: "They desire to extinguish God's light with their mouths, but God refuses to do aught save perfect His light."
- 2 Despite this, observe how in this mighty Dispensation the divines of the earth, the pillars of religion, sought to extinguish the manifest light and arranged feasts of opposition, and the armies of the world with their hosts and retinues attacked and raised the standard of denial. Yet day by day the Tree of God's Cause grew more vigorous and its manifestation became more magnificent. The lights of divine unity illumined the horizons of the world and the breezes of God's springtime transformed the black earth into rose gardens and flower beds.
- 3 His is the praise for this and His is the beautiful thanksgiving. And upon thee be glory.

1 ای مستضی از نور الهی در قرآن مجید میفرماید
یریدون ان یطفئوا نور الله بافواههم ویأی الله الا
ان یتم نوره

2 باوجود این ملاحظه نمائید که علمای ارض
ارکان دین در این کور عظیم اطفای نور مبین
خواستند و بزم اعتراض آراستند و جنود عالم با
خیل و حشم تاختند و علم انکار برافراختند ولی
شجره امر الهی روز بروز نشو و نمایش بیشتر شد
و نمایش عظیمتر گشت انوار توحید آفاق عالم
را روشن نمود و نسائم ربیع الهی خاک سیاه را
گلزار و گلشن کرد

3 له الحمد علی ذلک وله الشکر الجمیل والبهاء علیک

MMK6#187

AB11762*To: Aqa Ali Akbar et al.*

- 1 O two spiritual friends! The sovereign of the East will soon disappear in the West, meaning that it is near to evening, and 'Abdu'l-Baha, through mentioning the friends, transforms the dark night into a luminous morning and sees the murky, gloomy evening as bright day, for the remembrance of friends is like the morning star that bestows infinite light and grants endless joy.
- 2 Thanks be to the bounties of the Most Glorious Kingdom that has cast such love and affection and connection and unity into hearts, that when 'Abdu'l-Baha utters the names of the beloved ones, darkness becomes light and gloom is transformed into joy.

1 ای دو یار روحانی خسرو خاوری عنقریب در
باختر متواری گردد یعنی قریب بشام است و
عبدالبهاء بذکر یاران لیل ظلمانی را صبح نورانی نماید
و شام کدر آشام تاریک را روز روشن بیند زیرا
یاد یاران مانند ستاره صبحگاه است که نور
نامتناهی بخشد و سرور بی پایان مبذول دارد

2 شکر فیوضات ملکوت ابدی را که چنین محبت
و الفت و ارتباط و وحدت در قلوب افکنده
که عبدالبهاء چون نام احباً بر زبان راند ظلمت
نور شود و کدر بسرور مبدل گردد

- 3 Therefore give thanks to God for this great favor and mighty gift with which God has distinguished you in the Last and the First, and upon you be the Most Glorious Glory.

3 فاشکروا الله على هذه النعمة العظمى و الموهبة
الكبرى التي اختصكم الله بها في الآخرة و الأولى
و عليكم البهاء الأبهى

YIA.230-231

AB06922

To: Aqa Ali et al.

- 1 O thou who art firm in the signs of God and fruit of that Tree of the Love of God! The most great calamity and supreme affliction hath turned every grief into joy and every mourning into gladness. It hath transformed lamentations into ecstasy and afflictions into the path of salvation.
- 2 For no importance remaineth and no effect endureth from anyone's death, passing, ascension or departure. When the Most Luminous Sun hath set, if a ray ascendeth it hath no effect, and when the Most Great Ocean disappeareth, the separation of a drop createth no commotion.
- 3 Secondly, death is the means of deliverance from the wastes of separation and the cause of entry into the gardens of reunion. It is the source of freedom from the confines of this earthly dust-heap and the reason for soaring in the expansive atmosphere of the divine world.
- 4 And upon thee be glory.

1 ای موقن بآیات الله و ثمره آن شجره محبت
الله مصیبت کبری و رزیه عظمی هر حزنی را
سرور نمود و هر ماتمی را شادمانی کرد حسرات
را جذبات نمود و مصیبت را طریق نجات کرد

2 زیرا از برای فوت و موت و صعود و عروج
احدی اهمیتی نماند و تأثیری باقی نگذاشت چون
آفتاب انور غروب نمود اگر شعاعی صعود نماید
تأثیری نکند و چون بحر اعظم غائب شود فراق
قطره ولوله نیندازد

3 و ثانی آنکه موت سبب نجات از مفاوز فراقست
و سبب ورود در حدائق وصال باعث خلاصی
از تنگای خاکدان فانی و علت طیران بفضای
پرگشایش جهان الهی

4 و البهاء عليك

BSHN.140.440, BSHN.144.434, MHT1a.112,
MHT1b.070

AB06823

To: Aqa Ghulam-Husayn (Pilgrim)

- 1 O thou who circlest round the heights above! Turn thy face toward the sanctified Kingdom...
 1 ای طائف مطاف عالم بالا توجه بملکوت تقدیس فرما...
- 2 The signs in the horizons are concrete, objective realities bound by space, while the signs in the souls are spiritual conditions and abstract realities.
 2 آیات آفاق حقائق عینیّه است و متحیّزه و آیات انفس شئون روحانیّه و حقائق مجرّده
- 3 All the glittering stars are suns, each having its own realm and planets, and the planets of planets which are termed moons. Mercury and Venus are among the lower planets, while the rest are among the upper planets. That which is of the upper sphere has, in relation to the moon, both direct and retrograde motion, and its orbit is vast; therefore when it passes through the point of the dragon's head it is either northern or southern, unlike the lower planets, whose orbits being visible and smaller, move around the sun more swiftly than the earth. Hence when passing through the dragon's head they remain in their own center....
 3 جمیع نجوم درهره شمسی است که هر یک عالمی دارند و سیّاراتی و سیّارات سیّارات که به پیک تعبیر میشوند عطارد و زهره از سیّارات سفلیّه اند و سایر سیّارات علویّه آنچه علویّه است بالنسبه بماء استقامت و رجوع دارد و دائره اش عظیم است لهذا چون از نقطه رأس الذنب مرور نماید یا شمالی است یا جنوبی بخلاف سیّارات سفلیّه چون دائره شان مشهود و اصغر حول شمس اسرع از کره ارض حرکت مینمایند لهذا حین مرور از رأس الذنب در مرکز خویش باقی...

AVK1.157.02x, YMM.427x

AB12454

To: Aqa Mirza Abdu'l-Husayn

- 1 O thou wondrous branch of the sanctified Tree!
 1 ای فرع بدیع سدره رحمانیه
- 2 Some time ago, Haji Siyyid Javad met with Me on thy behalf. He is currently conveying thy warm greetings. However, at the same time, he states, "The illustrious Afnan will not accept my bearing and conveying greetings on his behalf, unless Thou liftest up the pen and write a tablet for him." And since he is determined in his purpose like a tax-collector during Fath-^cAli Shah's era and asking with great sincerity, I picked up the pen and am remembering the Afnans of the Tree beyond which there is no passing. In so doing, I was rejuvenated and renewed and wish to write: "O thou verdant and flourishing branch of the Tree of Reality! It is time to be luscious and
 2 چندی پیش بالنیابه از آنجناب حاجی سید جواد ملاقات نمود حال نیز بالوکاله متکفل تبلیغ تحیت از قبل شما بود ولی در حین تبلیغ تحیت ذکر نمود که حضرت افنان نیابت و وکالت و کفالت مرا قبول ندارد مگر اینکه تو قلبی برداری و رفی بنگاری این را گفت و چون محصل قاجار در زمان فتحعلی شاه و دادن ناچار قدمی ثابت کرد و تضرع و طلبي واضح نمود من نیز خامه برداشته و بذکر و یاد فروع سدره منتهی افتادم و روح و ریحان یافتم و باین نگارش پرداختم که ای شاخ تازه و تر سدره حقیقت وقت سبزی و خرمی است و هنگام طراوت و لطافت رحمانی تا وقت

fruitful and to display divine delicacy and beauty. While there is time, blossom and perfume all nostrils.”

باقی است شکوفه کن و نفحات معطری نشر نما

GEN.345-356

KHAF.075

AB06925

To: Aqa Mirza Mumin

- 1 O thou who hath believed in God! When the lamp of faith is kindled in the glass of heart and soul, its bright rays strike the pillars of being. When this brilliant light shines forth from the window of the tongue, it becomes speech and utterance. When its beams fall upon sight, it becomes insight and vision. When it strikes the ear, it becomes the hearkening ear. When it strikes the mind, it becomes recognition of the Merciful One. When it strikes the limbs, it becomes purity and worship of God. Otherwise all powers, limbs and pillars would be useless and neglected, and their deeds would be like a desert mirage.
- 2 Convey to the believing handmaiden, the companion Daji', from this servant, the Most Wondrous, Most Glorious greetings, and upon her be Glory.

1 ای مؤمن بالله سراج ایمان چون در زجاج قلب و روان برافروزد شعاع ساطعش بر ارکان زند این نور لامع چون از روزنهٔ زبان بدرخشد نطق و بیان گردد و چون پرتوش بر بصر افتد بصیرت و عیان شود و چون بر سمع زند اذن و اعیه گردد چون بر عقل زند معرفت رحمن شود چون بر اعضا زند طهارت و عبادت یزدان گردد و الاً جمیع قوی و اعضا و ارکان مهمل و معطل و اعمالشان چون سراب بیابان شود

2 امة الله و رقه مؤمنه ضیعی را از قبل این عبد تکبیر ابدع ابی ابلاغ فرمائید و البهاء علیها

BRL_CONF2018#04x

BRL_CONF2018P#04x, MMK2#044
p.033

AB06619

To: Aqa Muhammad Hasan et al.

- 1 O servants of God and handmaids of the Merciful! The morn of guidance has appeared and the candle of great bounty is shining. The light is shed abroad and exceeding grace is made manifest. The rays of the Sun of Truth shine from the unseen horizon upon the horizons of the world, and the bounties of the Blessed Dispensation descend successively upon the east and the west.
- 2 It is the time for sanctity, for self-sacrifice, for purity and freedom. Each of the friends of God must manifest such sanctity that he would purify and sanctify the world, become pure and

1 ای بندگان الهی و کنیزان رحمانی صبح هدی ظاهر است و شمع موهبت کبری باهر نور منتشر است و فیض موفور مشتهر شعاع شمس حقیقت از افق غیب محیط بر آفاق است و فیوضات دور مبارک متتابع بر مغارب و مشارق

2 وقت تقدیس است دم تنزیه است زمان جانبازی است و اوان پاک و آزادی هر یک از احیای الهی باید بتقدیسی مبعوث شود که جهانرا طیب

holy as the light, and should, like unto pure water, wash away every stain.

و طاهر نماید چون نور منزّه و مقدّس گردند و
چون ماء طهور مزیل هر آلودگی

3 Glory be upon you.

3 و البهاء علیکم

MKT7.234a, AKHA_128BE #18 p.130,

AKHA_135BE #15 p.a

AB06822

To: Aqa Muhammad Tahir (Rafsanjan)

1 O thou radiant Taher! Thou art mighty as a sword in the field of certitude and resplendent as a star on the horizon of the love of God; thou hast brought me joy to thy remembrance of thy Lord and caused this lowly one great happiness though thou art far.

1 ای طاهر باهر الحمد لله در میدان ایقان سیف
شاهری و در افق محبت الله نجم زاهر سبب
سرور خاطری و مذکور بلسان این ذا کر

2 Although at all times thou art illumined with the light of the love of God, my hope is that thou might become even brighter. Thou art happy with the glad tidings of the Kingdom of Abha. I hope that thou wilt be even happier and that thou mayest become a leader of the army of caravan of divine lovers.

2 هر چند بنور محبت الله روشنی امیدوارم که
روشنتر گردی و ببشارت ملکوت ابی خوشی
ولی خوشتر گردی و خیل عاشقانرا رهبر و
سرور گردی

3 May thy call be the source of life and the melodies and tunes of thy harp and harpsichord cause all those regions to be moved. This becomes the servants of the Blessed Beauty that at all times they may sing a new song and that they may become the cause of radiant spirituality unto all and an instrument of joy to the servants of the one true Lord.

3 آهنگت جانبخش گردد و نغمات عود و رود و
چنگت آنصفحات را بحرکت آرد بندگان جمال
مبارک را چنین سزاوار که هر دم نغمهائی زنند
و در هر ساعتی شعلهائی برآرند تا سبب سرور
روحانیان گردند و فرح قلوب ربانیان شوند

4 Upon thee be greetings and praise.

4 و علیک التّحیّة و الثّناء

MMK2#276 p.199

AB11928

To: Aqa Nasrullah servant of the Pilgrim House

- 1 O thou who art serving at the Pilgrim House of the Lord! Thou art a servant, but in reality thou art ministered unto; a steward, but, in truth, master of all. The Spirit [Jesus] hath said: "...If any man desire to be first, the same shall be last of all and servant of all...and whosoever will be chief among you, let him be your servant."
- 2 To serve the beloved of God is truly the principal rôle of this grief-stricken Servant. However, I am deprived of this service, but now thou hast won the day, and adorned thine head with this glorious crown. We shall know in future what God hath decreed.
- 3 Convey Abha greetings to Aqa Jamal, thy mother, and all the pilgrims. Upon thee be His Glory!

BRL_ATE#137

BRL_DAK#0367

AB06670

To: Bahram Marzban

- 1 O Bahram! Seek comfort and peace in the shelter of the merciful Lord, and establish your dwelling and rest in the shade of the cypress by that stream.
- 2 O Bahram! This [physical] heaven has its rising and setting, its zenith and nadir, but the divine Bahram of the celestial realm has neither setting nor decline, neither nadir nor descent. It ever shines forth from the Dawning-Place of lights and forever gleams at the pole of heaven. For a time it was concealed behind the clouds of glory, then it appeared and shone forth upon East and West with intense radiance and brilliance.
- 3 Thus from its dawning, new effects become manifest each day and mighty results become clear and evident. It is hoped that

through this dawning the horizons will soon become illumined and radiant.

چنانست که از این اشراق عنقریب آفاق روشن
و منور گردد و علیک البهاء الابهی

YARP2.557 p.396

AB06932

To: *Darvish Abdu'l-Karim Munis*

- 1 O Munis of the friends! The ghazal which you sent from Haifa was noted. Despite the fact that you have known repeatedly, in absence and in presence, that 'Abdu'l-Baha's utmost aspiration and desire is servitude to the holy Threshold and nothing else, and that besides this any mention He considers a sting and becomes infinitely saddened and grieved, how is it that again in this ghazal you removed Him from this station and made another mention? You must certainly make amends for this oppression and cruelty and compose a ghazal about His servitude.

1 ای مونس یاران غزلی که از حینا ارسال نموده
بودید ملاحظه گردید شما باوجود آنکه به کرات و
مرّات در غیاب و حضور دانستید که عبدالهّاء
را نهایت آمال و آرزو عبودیت خاک آستان
مقدس است و بس و بغیر از این هر ذکر در نزد
خویش نیش شمرد و بی نهایت محزون و دل ریش
گردد چگونه باز در این غزل او را عزل نمودید
و ذکر دیگر فرمودید البته تلافی این جور و ستم
بنمائید و در عبودیت او غزل برانید ع ع

- 2 Convey the Most Glorious Abha greetings to all the divine friends, and proceed to the regions of Iraq in complete enthusiasm, rapture and attraction.

2 جمیع رفقاء یاران الهی را تکبیر ابدع ابهی ابلاغ
نمائید و در کمال شور و وله و انجذاب بصفحات
عراق بروید

ADMS#134

TAH.250a, YQAZ.233

AB07120

To: *Fadil Shirazi*

- 1 O thou who hast beheld the mighty signs of thy Lord! It behoveth thee to raise the hands of gratitude to the heaven of Him Who is the All-Glorious, the Ever-Forgiving, and yield thanks that the veils have been rent asunder and the lights have shone forth, that the signs have been uncovered and the mysteries unraveled, and that thine eyes have been solaced by the verses of thy Lord, the Help in Peril, the Unconstrained. Thus hath thine inner eye been illumined, thy heart found composure, thy soul gained confidence, and the fire of the love of God blazed in thy bosom.

1 یا من رءای آیات ربّه الکبری علیک ان تبسط
اکف الشکر الی العزیز الغفار بما هتک الاستار و
اشرق الانوار و انکشف الآثار و ظهر الاسرار و
قرت عیناک بمشاهدة آیات ربک المهیمن المختار
فتنورت بصیرتک و طابت سریرتک و اطمئنّت
نفسک و اشتعلت نار محبة الله فی قلبک

- 2 Return then unto thy land, apprise the people of the advent of the days of God, and summon them unto His path through gentle admonitions and kindly utterances and through whatever is meet and seemly. Cast into the hearts a flame that will burn away the veils, disperse the mists, dispel the doubts, explain the allusions, proclaim the clear verses, expound the shining proofs, and pierce the darkness, that the light of truth may shine forth from all sides upon the embodiments of oneness.

2 اِذَا ارْجِعْ اِلَى الدِّيَارِ وَ ذَكِّرْ النَّاسَ بِاَيَّامِ اللّٰهِ وَ ادْعُوهُمْ اِلَى سَبِيلِ اللّٰهِ بِالْمَوْعِظَةِ الْحَسَنَةِ وَ الْقَوْلِ اللَّيِّنِ وَ الَّذِى هِىَ احْسَنُ وَ اضْرَمْ فِى الْاَفْتَدَةِ نِيراناً تَحْرِقُ الْحِجَابَاتِ وَ تَعْدِمُ السَّبْحَاتِ وَ تَزِيلُ الشُّبُهَاتِ وَ تَفْسِّرُ الْمُنْتَشَاهَاتِ وَ تَظْهَرُ الْآيَاتِ الْبَيِّنَاتِ وَ تَبَيِّنُ الْحُجُجَ السَّاطِعَاتِ وَ تَكْشِفُ الظُّلُمَاتِ حَتَّى يُلَوِّحَ اَنْوَارُ الْحَقِيقَةِ عَلَى هِيَاطِ كُلِّ التَّوْحِيدِ فِى كُلِّ الْجِهَاتِ

BRL_DAK#1113, MSBH1.403

AB07098

To: Fatimih Bagum (Daughter of Mahbubush-Shuhada)

- 1 O thou remnant of the martyrs! Grieve not: the compassionate Beloved is the Assuager of all griefs; that is, His Holiness Baha'u'llah. Sorrow not: thy heart and soul shall erelong be gladdened. Weep not; neither do thou lament: recite the Verse of the Most Great Glad Tidings, that thou mayest behold the joy of the world of Divine Unity, and perceive the bounty of the Majestic Lord.
- 2 The ray of Divine favour hath so shone upon that house and family that its effulgence flasheth in the rising of the horizons of the dawn; while in the morning the gleaming trace of thine august sire extolleth the glory, the unity, the sanctity and the greatness of Him Who was the Author of this most great bounty.
- 3 Take then a share from the ocean of his happiness, and obtain a portion from the bounty of his servitude. Why, despite such bounties, outpourings and bestowals, wouldst thou weep, wherefore lament? Yea, 'tis cause for untold joy and boundless happiness.

1 يَا بَضْعَةَ الشَّهِيدِ غَمٌ مَخْورٌ مَحْبُوبٌ مَهْرَبَانٌ غَمْكَسَارُ اسْتَمْحِزُونَ مَبَاشَ دِلِّ وَ جَانِ شَادِمَانِ گَرْدِ گَرِیَه مَكْنِ وَ مَوِیَه مِنْمَآیَتِ بَشَارَتِ کِبَرِی تَرْتِیلِ نَمَآ تَا فَرَحِ جِهَانِ تَوْحِیدِ بِنِی وَ مَوْهِتِ خَدَاوَنْدِ مَجِیدِ یَابِی

2 پَرْتُو عَنَایَتِ الهی بَرِ آنْ خَانْدَانِ وَ دُودَمَانِ چَنَانِ جَلُوه نَمُودِه کِه اَشْرَاقِش دَر مَطْلَعِ آفَاقِ فِجْرِ سَاطِعِ اسْتِ وَ صَبِیحِ لَامَعِ پَدَرِ جَلِیلِ اَز اَینِ مَوْهِتِ کِبَرِی دَر تَسْبِیحِ وَ تَهْلِیلِ وَ تَقْدِیسِ وَ تَکْبِیرِ

3 پَسِ اَز دَرِیایِ سُرُورِش بَهره'ئِ گِیرِ وَ اَز فِیضِ حُبُورِش نَصِیبِی بَرِ بَآوِجُودِ اَینِ عَنَایَاتِ وَ فِیوضَاتِ وَ مَوَاهِبِ چَرَا گَرِیَه نَمَآئِ وَ مَوِیَه فَرَمَائِی فَرَحِ اَنْدَرِ فَرَحِ اسْتِ وَ سُرُورِ اَنْدَرِ سُرُورِ

NNY.212-213

AB06835

To: *Ghulam-Husayn Shuja-Lashkar*

- 1 O servant of the Blessed Beauty! What a name this is that indicates the exaltation of station! What a title this is that represents the ultimate desire of the lovers of the Mighty, All-Knowing Beauty! When your name was mentioned and the lovers heard it, both the hearer and speaker began to dance.
- 2 You and I share the same name, but I am unknown while you are renowned. You are the servant of Husayn, I am the servant of Baha.
- 3 Now come, let us join hands and render a service at this Threshold and show forth an effort. Day and night I will stretch forth the hand of supplication and pray - you too supplicate and implore, so that through the power of utter helplessness and lamentation we may take our place in servitude and remain firm and steadfast in the Covenant.
- 1 ای غلام جمال مبارک این چه نامست که اثر علویّت مقامست این چه اسم است که منتهای آرزوی عاشقان جمال عزیز علامست نام تو میرفت و عاشقان بشنیدند هردو برقص آمدند سامع و قائل
- 2 من و تو هردو همنامیم ولی من گننام و تو نامدار تو غلام حسینی من عبد بهاء
- 3 حال بیا من و تو هردو دست بهم دهیم و در این آستان خدمتی کنیم و همی بنائیم من شب و روز دست نیاز را دراز نمایم و دعا کنم تو نیز تضرّع و ابتهال نما تا بقوت عجز و زاری در مقام عبودیت قرار یابیم و بر پیمان ثابت و استوار باشیم

MSHR5.182b

AB06982

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

- 1 O assured leaf! Your letter was received and its contents were understood and known. We beseech God to assist the handmaidens of the All-Merciful in fulfilling the requirements of the Day of the Covenant and in attaining the results of love for the Luminary of the horizons.
- 2 At all times we ceaselessly supplicate and implore at the threshold of the Almighty: "O Lord! Grant Thy maidservants the power of discrimination and make Thy handmaidens the dawning-places of the signs of sanctification. Make their hearts intimate with Thy love and their spirits familiar with Thy bounty. All are prostrate before Thee and turn their gaze toward Thee, but the sun of Thy confirmation casts its rays upon every head that becomes the reality of sanctification and manifests the signs of unity."
- 1 ای ورقهء موقنه مکتوب شما رسید مضمون مفهوم و معلوم گردید از خدا میطلبیم اماء الرحمن را بر لوازم یوم میثاق و نتائج محبت نیر آفاق موفق فرماید
- 2 در هیچ وقت از تضرّع و ابتهال بدرگاه ذوالجلال فراغتی نه که ای پروردگار کنیزان را قوه تمیز بخش و اماء را مطلع آثار تقدیس کن قلوب را بحبّت مأنوس کن و ارواح را بوهبت مألوف کلّ ساجد تواند و ناظر بتو ولی آفتاب تأییدت بر هر سری پرتو افکند حقیقت تنزیه شود و از آیات توحید گردد

- 3 In any case, you have not been forgotten and will not be forgotten. God willing, you will be assisted in all that is befitting for this day. And upon you be the Glory!
- 3 باری فراموش نشده و نخواهی شد انشاءالله بآنچه سزاوار الیوم است موفق گردی و البهاء علیک

MKT7.175a

AB06563

To: Haji Ali Muhammad brother of Karbala'i Muhammad Hasan

- 1 O my God! This is a servant who has turned to the Dawning-Place of Thy oneness and the Recipient of the sign of Thy uniqueness and the Manifestation of Thy names that influence the realities of beings and the Rising-Place of the lights of Thy attributes whose rays shine forth in the horizons of contingent things.
- 1 الهی هذا عبد اقبل الی مطلع توحیدک و مهبط آیه تفریدک و مظهر اسمائک المؤثرة فی حقائق الکائنات و مشرق انوار صفاتک الساطعة الشعاع فی آفاق الممكنات
- 2 I beseech Thee by the outpouring of Thy bountiful Kingdom and the rain from the clouds of Thy abundant generosity and the lion of Thy forest, to assist this servant to discover the mysteries and the meanings of Thy recorded Book and Thy unfurled scroll and Thy preserved tablet, O my Chosen Lord.
- 2 استلک بفیض ملکوتک المکار و غیث غیوم جودک المدرار و لیث ایکتک المغوار ان تؤید هذا العبد علی الاطلاع بالاسرار و علی معانی کتابک المسطور و رقک المنشور و لوحک المحفوظ یا ربی المختار
- 3 Then protect him from the arrows of doubts and the spears of allusions, and make manifest to him the clear proofs and show him the signs, O King of earth and Compeller of the heavens.
- 3 ثم احفظه من سهام الشبهات و سنان الاشارات و اظهر له البینات و ابره الآیات یا مالیک الارض و جبار السموات
- 4 And the glory from Thy Kingdom be upon all who are firm and steadfast in Thy Mighty Covenant and Ancient Testament, O Lord of signs.
- 4 و البهاء من ملکوتک علی کل ثابت راسخ علی میثاقک العظیم و عهدک القدیم یا رب الآیات

INBA84:247

AB07103

To: *Haji Hasan Ali (Pilgrim)*

- 1 O thou who hast entered into a state of consecration that thou mayest circle round the circling-place of the holy angels from the most exalted heaven! Give thanks unto God, thy Lord, for this gift which is the greatest unique gem and the most glorious jewel that shineth upon thy most exalted brow, in that thou hast been honored to stand in the presence of a Spot which is the meeting-place of angels from on high, and hast rubbed and covered thy cheeks with dust that is collyrium for the eyes, healing for the ailment of the righteous, and cooling balm for the burning of the free.
- 2 Well is it with thee for this ever-flowing bounty, and glad tidings to thee for this honor which causeth thee to glory among the people of light.
- 3 O my Lord! This is a servant who hath turned toward the Kingdom of Thy mercifulness and held fast to the cord of Thy lordship and been honored at the Blessed Spot. O my Lord! Make him to be embraced by the glances of the eye of Thy mercy. Verily, Thou art the Generous, the Merciful.
- 1 يا من احرم ليطوف بمطاف ملائكة القدس من الفلك الأعلى فاشكر الله ربك على هذه الموهبة التي هي اعظم فريدة و ابهى جوهرة تتلأل في هامتك العليا حيث تشرفت بالمثل بمقام هو مختلف الملائكة من الملاء الأعلى و عقرت و غيرت خدودك بغبار هو كل الأبصار و شفاء علّة الأبرار و برد لوعة الأحرار
- 2 فيا طوبى لك من هذا الفيض الممدار و يا بشرى لك من هذا الشرف الذي تقتخر به بين اهل الأنوار
- 3 اى رب هذا عبد توجه الى ملكوت رحمتك و تشبث بحبل ربانيتك و تشرف بالبقعة المباركة اى رب اجعله مشمولاً بلحظات عين رحمتك انك انت الكريم الرحيم

INBA87:086a, INBA52:085a

AB06887

To: *Hidayatullah Nayyir*

...O my Lord! Thou art witness and aware that I entertain no hope in my heart and soul but Thy good pleasure, and seek no path or comfort other than acceptance in the assemblage of the Covenant. Night and day I am afflicted with Thy love, and day and night am wounded by Thy sword and arrow. I make my lament only to Thy Abha Kingdom and seek no security or haven other than the shelter of Thy divine oneness. I am detached from every stranger and am attached only to Thy estrangement. I am estranged from all save Thee and apart from all but Thee. O my Lord! Sustain me that I may become one of those possessed by Thee, and one of those enamored of

...ای خداوند تو شاهد و آگاهی که در دل و جان جز آرزوی رضای تو مرادی ندارم و جز در بزم میثاق راهی و کامی نجویم شب و روز دردمند درد توام و روز و شب مجروح تیغ و خدنگ تو جز بملکوت ابهایت ناله و فغانی نکنم و جز در پناه احدیت امن و امان نجویم بیزار از هر بیگانه‌ام و بیگانگی تو دل بسته‌ام از غیر تو بیزارم و از مادونت در کنار ای پروردگار موفق بدار تا از سودائیان تو گردم و از شیدائیان تو شوم سردفتر مجنونان روی تو گردم و رسوائیان

Thee. Make me the chief among those distracted by Thy countenance and those dishonored in Thy path. Make me worthy of this bounty and bestow freely upon me this grace. Thou art the Lord and Thou art the Forgiver.

کوی تو این موهبت را شایان فرما و این عنایت را رایگان کن توئی پروردگار و توئی آمرزگار

MMK3#007 p.003x, ADH2_2#26 p.136x,

MMG2#041 p.041x

AB06924

To: Josephine C De Lagnel

- 1 ...O my Lord! Assist this sinful one to be detached from them that are estranged from Thee, and occupy me rather with Thy love. Free me from the bonds and fetters of self and passion and make me a captive of the love of Thine All-Glorious Beauty, that I may forget all else but Him and become intoxicated with the wine of Thine adoration.
- 2 O God! I am ignorant and a prisoner of mine own imaginings. Grant me a remedy, and deliver this abased one from those corrupt inclinations which, with every breath, suggest a fresh temptation and set a new snare.
- 3 I implore Thee, O my God, to rescue and release me, and beseech Thee to heal me with the breaths of Thy holiness. Perchance my heart may be freed from the world of water and clay, wing its way to the celestial heights, and find rest through the spirit of detachment.

1 ...ای پروردگار این گنهگار را از اغیار بیزار نما و بحبّت خویش گرفتار نما از بند و کند هوی و هوس رها کن و در دام محبت جمال ابهی بینفکن تا آنچه غیر اوست فراموش کنم و از بادهء محبت سرمست و مدهوش گردم

2 ای خداوند نادانم و بگمان خویش گرفتار چارهئی کن و این افتاده را از نفس اماره نجات بخش هر دم وسوسهئی نماید و در هر نفس دام تازهئی نهد

3 ای خداوند تو نجات بخش و رهائی ده و بنفحات قدس خویش چارهئی کن شاید این دل از عالم آب و گل رهائی یابد و در اوج رحمانی پروازی نماید و بروح انقطاع پیاساید

MMK3#010 p.005x, MMG2#190 p.216x

AB06923

To: Karbala'i Muhammad Hasan

- 1 O thou who art firm in the Divine Word! My brother traversed a thousand leagues and was protected and preserved from the wild beasts of the desert and the claws of sea monsters, arriving at the Sacred Threshold and attaining the purified dust and reaching that which is the highest aspiration of the pure ones.

1 ای موقن بکلمهء الهی جناب اخوی هزار فرسنگ طی نمود و از درندگان صحرا و چنگ نهنگ دریا محفوظ و مصون باستان مقدّس وارد و برمس مطهر فائز و با آنچه اعظم آمال اصفیاست واصل

- 2 Although now, due to the veil and covering, this supreme triumph is concealed and this manifest light is hidden, yet in the realms of the Kingdom of existence it is clear and evident. When the seed is hidden in the earth, the mystery of its verdant garden is concealed.
- 3 When this bounty removes the veil and lifts the covering, a bright morn shall dawn and a radiant sun shall shine forth, and the hidden mysteries shall become manifest. Blessed is he from whom the covering hath been removed and whose vision is keen through the grace of God.
- 4 And the Glory be upon thee.

2 اگرچه حال بسبب حجاب و نقاب این فوز عظیم
مستور و این نور مبین مکنون ولی در عوالم
ملکوت وجود واضح و مشهود دانه چون اندر
زمین پنهان شود سر آن سرسبزی بستان شود

3 این موهبت چون کشف حجاب کند و رفع نقاب
صبح روشنی بدمد و آفتاب انوری بدرخشد و
اسرار مکنون مشهود آید هنیئاً لمن کشف عنه
الغطاء و بصره حدید بفضل الله

4 و البهاء عليك

INBA84:249b,

BRL_DAK#1181,

MSHR3.194

AB07020

To: *Laura Dreyfus-Barney*

- 1 Verily, 'Abdu'l-Baha inhalet the fragrance of the love of God from every meeting place where the Word of God is uttered and proofs and arguments set forth that shed their rays across the world, and where they recount the tribulations of 'Abdu'l-Baha at the evil hands of those who have violated the Covenant of God.
- 2 O handmaid of the Lord! Speak thou no word of politics; thy task concerneth the life of the soul, for this verily leadeth to man's joy in the world of God. Except to speak well of them, make thou no mention of the earth's kings, and the worldly governments thereof. Rather, confine thine utterance to spreading the blissful tidings of the Kingdom of God, and demonstrating the influence of the Word of God, and the holiness of the Cause of God. Tell thou of abiding joy and spiritual delights, and god-like qualities, and of how the Sun of Truth hath risen above the earth's horizons: tell of the blowing of the spirit of life into the body of the world....

1 انّ عبدالبهاء يشم رائحة محبة الله من كلّ محفل
تنطقين فيه بكلمة الله و تذكرين الحجج و البراهين
التي سطعت انوارها على الآفاق و تحدثين ببلايا
عبدالبهاء من شر النافضين لميثاق الله

2 يا امة الله لا تملّغنى بكلمة من السياسات عليك
بالروحانيات لانها تؤول الى السعادة البشرية
في العالم الالهى و لا تذكرى ملوك الارض و
حكوماتها المادية و الزمنية الا بخير بل احصرى
اذكارك بالبشارة بملكوت الله و الاشارة الى
نفوذ كلمة الله و تقديس امر الله و السعادة
الابدية و السرور و الحبور الروحاني و الخلق
الرحماني و بيان اشراق شمس الحقيقة على الآفاق
و النفخ بروح الحياة في جسد الأكوان...

MNMK#068 p.144x, MMK1#053 p.089x

SWAB#053x, BSW#17.19x, BSW#18.15x

AB06567*To: Mamie Agnew*

I beseech God to refresh your nostrils with the holy fragrances which have diffused from the Garden of Abha - that fragrance which bestows the spirit upon hearts and souls, and gives eternal, everlasting life to beings throughout all ages and centuries.

By the glory of my Lord, if anyone inhales this sweet and fragrant perfume, they will surely be given life by God's life, be confirmed by the Holy Spirit in all conditions, and speak with the power of the spirit at all times.

We ask God to make you confirmed by this Spirit and a follower of 'Abdu'l-Baha in humility and submissiveness before the loved ones of God, in detachment from all else save God, in complete attraction to the Kingdom of God.

And do not look to lack of capacity or weakness of ability, for capacity and ability depend upon the bounty of your Lord, and your Lord's bounty has never been forbidden.

BSTW#452

AB06917*To: Mashhadi Husayn Qazvini*

- ¹ O thou who art guided by the light of guidance, Aqa Mirza Yunis! Praise be to God that, like Dhu'-Nun (Jonah), thou hast been delivered from the belly of the whale of separation and deprivation, and art now on the white shore of the Holy Land, the blessed spot of the All-Merciful.

¹ ای مهتدی بنور الهدی جناب آقا میرزا یونس
الحمد لله از بطن ماهی فراق و حرمان نجات یافته
چون ذوالنون در ساحل بحر ابيض ارض مقدسه
بقعه مبارکه یزدانست

- ² However, while Dhu'-Nun found shelter from the heat beneath a gourd tree, this Jonah shall, God willing, remain sheltered and protected beneath the blessed Lote-Tree. Therefore, O father, give thanks that thy son hath been distinguished by such a bounty - to circumambulate the gathering-place of the Supreme Concourse.

² اما ذوالنون در ظل شجره یقطین از حرارت
حسبان و سجن محفوظ ماند اما این یونس در ظل
سدره مبارکه انشاءالله محفوظ و مصون ماند پس
شکر کن ای پدر که پسر یچنین عنایتی مخصوص
شد که طائف مطاف ملا اعلی شد

- ³ And pray that he may succeed in serving the Cause of God, for this is the most great divine gift and the most exalted heavenly

³ و دعا کن که موفق بر خدمت امر الله گردد
چه که این اعظم موهبت الهیه و اکبر عنایات

bounty. And glory be upon thee and upon all who are firm in His Covenant.

رحمانیه است و البهاء علیک و علی کلّ ثابت علی
میثاقه

MUH3.209-210

AB06779

To: Mihdiabadi, Jamshid et al.

1 O ye who are steadfast!

1 ای راستان

2 The Kind Lord desired the adorning of the world so that creation might find rest and become a mirror of the world-illuminating Sun. But the unwise seek contamination and fall into trials. What a bounty this is that God has willed and with which He has adorned the world! And what baseness is this that causes death and depression and withering! The Pure Lord desires that, while this heedless group desires this.

2 خداوند مهربان آرایش جهان خواست تا آفرینش
آسایش یابد و آئینهء آفتاب جهان افروز گردد
ولی بیخردان آرایش جویند و در آزمایش افتند
آن چه بخشش است که خدا خواسته و جهانرا
بآن آراسته و این چه فرومایگیست که سبب
مردگی و افسردگی و پژمردگیست یزدان پاک
چنان خواهد و این گروه بی باک چنین خواهند

3 You must offer praise that you have desired what He desired, and you have arisen from sleep, and with truth have adorned your heart and soul. May your soul be happy!

3 شما ستایش نمائید که آنچه او خواسته خواستید و
از خواب برخاستید و براستی جان و دل آراستید
جانتان خوش باد

YARP2.692 p.464

AB07086

To: Mirza Ali Ashraf Lahijani Andalib

1 O beloved, cultured, and wise Andalib! Due to the abundance of occupations, I have not yet been able to read all the poems. God willing, I shall read them all. As I now have a little time, I will write a reply. From your talent, clear meanings and beautiful verses flow and spread like pure water, and this incomparable lamp of eloquence illuminates the glass of odes and ghazals. Verses should be like scattered pearls as these are, or not at all. Praise be to God that your verses are signs of truths and meanings, and words like precious pearls. And upon you be the Most Glorious Glory!

1 عندلیبا حبیباً ادیباً لبیباً از کثرت مشاغل موفّق
الی الآن بقرائت جمیع اشعار نشدم انشاء الله جمیع
را خواهم خواند چون اندکی الآن وقت دارم
بتحریر جواب پردازم از قریحهء آن حضرت معانی
صریح و ابیات ملیحه مانند آب زلال جاری و
ساریست و زجاج قصائد و غزل را این بلاغت
سراج بیثال منظوم باید چنین لؤلؤ منثور باشد والا
فلا الحمد لله که ابیات اشعار شما آیات حقایق و

معانی است و کلمات مانند درر غوالی و علیک
البهاء الأبهی

- 2 O singer of praises and attributes! Give luster through confining meanings to praise of the Most Glorious Beauty. As Mulla said: "When millions come, even one is before us."

2 ای غزنخوان محامد و نعوت را رونق بمحصر معانی
در ستایش جمال ابهائی بقول ملا چون کرور آید
یک نیز پیش ماست

INBA87:591a, INBA52:629, MKT5.213a

AB06968

To: Mirza Ali son-in-law of Husayn Attar

- 1 O thou who art attracted to the Beauty of Abha!

1 ای واله جمال ابهی

- 2 What can I write? For with a burned heart and an illumined face, I have not yet learned a lesson in the school of servitude to the Beloved of Abha, and this is the cause of tenderness in this regretful heart. How well it was said: "How can I raise my head in shame before the Friend, when no worthy service has come from my hand?" This servant melts in the fire of this regret.

2 چه نگارم که با دلی سوخته و رخی افروخته
در دبستان عبودیت دلبر ابهی تا بحال درس
و سبقی نیاموخته‌ام و این سبب رقت این قلب
پرحسرتست فنعم ما قال چگونه سر ز نجات
برآورم بر دوست که خدمتی بسزا بر نیامد از
دستم اینبعد در آتش اینخسرت میگدازم

- 3 The friends must show determination and display strength and might in the field of His service, and win the ball of precedence, so that this withered and dejected soul of Abdul-Baha may find spirit and fragrance and become hopeful. This is the cause of my life and this is the means of my joy.

3 یاران باید که همتی نمایند و در میدان بندگیش
قوت و صولتی بنمایند و گوی سبقی بر بایند تا این
جان پژمردهء افسردهء عبدالبهاء روح و ریحان
یابد و امیدوار گردد هذا سبب حیاتی و هذا
وسیلة مسراتی

- 4 And upon thee be greetings and praise.

4 و علیک التّحیّة و الثّناء

MSHR3.072

AB06935

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

- 1 O you who speak in praise of God! You are remembered on this plane and present in this chamber. You are visible in the garden of hearts and beheld by watching eyes. In truth, you are intoxicated from the cup of presence - not distant or cut off.
- 2 Therefore, in gratitude for this mighty grace and tremendous favor, open your mouth and loosen your tongue, that you may gladden with divine remembrance those who seclude themselves at the Kaaba of nearness, and guide and encourage all seekers to this lofty, most exalted station, so they may recite verses of unity from this glorious scripture and inhale the holy fragrances from these gardens of oneness.
- 3 Blessed are those who attain! Blessed are those who know! And glory and praise be upon the loved ones of God at every moment and instant.

1 ای ناطق بثنای الهی در این بساط مذکوری و در این وثاق موجود در حدیقه قلوب مشهودی و در حدقه عیون منظور در حقیقت از جام حضور مست و مخموری نه دور و مهجور

2 پس بشکرانه این فضل جلیل و لطف عظیم دهن بگشا و زبان باز کن تا معتکفین کعبه قبرا بذکر الهی مسرور و خوشنود نمائی و جمیع طالبانرا بایستقام بلند اعلی دلالت نمائی و تشویق و تحریص کنی تا آیات توحید از این مصحف مجید تلاوت نمایند و از این ریاض احدیت استشمام نفحات قدس کنند

3 هنیئاً للواصلین هنیئاً للعارفین و البهآء و الثنآء علی احبآء الله فیکل آن و حین

MKT8.156c, BSHI.109

AB06886

To: *Mirza Hidayat*

- 1 O manifestation of guidance! You are named Hidayat (Guidance) and are skilled in wisdom and medicine. God willing, may you combine both these qualities and virtues, for human excellence and virtue lie in joining these two gifts together.
- 2 For guidance is the medicine of the spirit and the cause of spiritual victories - it is healing for the soul and a remedy of joy and delight for the heart. When wisdom shines with spiritual radiance it becomes guidance, and when its lights beam upon the body it becomes medicine.
- 3 Therefore, one who combines these two qualities and possesses these two virtues - which in essence are one reality but appear as two realities in relation to the spiritual and physical worlds -

1 ای مظهر هدایت بنام هدایتی و بفنون صاحب حکمت و طبابت انشاءالله جامع هر دو صفت و منقبت باشی یعنی فضیلت و منقبت انسانی در جمع بین این دو موهبت است

2 چه که هدایت طبابت روحست و سبب فتوح جان را درمانست و دل را داروی روح و ریحان و حکمت چون اشراق روحانی نماید هدایت شود و چون انوارش سطوع بر جسم کند طبابت گردد

3 پس جامع این دو صفت و حائز این دو منقبت که در اصل جوهر وحدتست و نظر بعوالم معنی و صورت در دو حقیقت ظاهر شخص کاملست

is a perfect person. However, one must uphold what these two qualities require. God willing, you are steadfast in this.

ولی باید بآنچه شرط این دو صفت است قائم
گردد انشاءالله تو قائم هستی

MKT6.162

AB06832

To: *Mirza Isa Attar*

- 1 O perfumer of the fragrant musk of mysteries, open the casket and make the horizons redolent with musk, that minds may become perfumed and sweetly scented from the fragrances of the Most Glorious Paradise. 1 ای عطار نافه اسرار بگشا و آفاقرا مشکبار نما
تا مشامها از نفحات جنت ابری معطر و معبر
گردد
- 2 How long will you remain silent? Speak forth! How long will you stay behind clouds? Become a radiant star! How long will you be a mute bird? Become an eloquent parrot! How long will you remain quiet? Open your tongue to interpret dreams! 2 تا کی خاموشی ناطق شو و تا چند در پس ابری
کوکب شارق گردد و تا بکی مرغ صامتی طوطی
گویا شو و تا چند ساکتی زبان بتأویل رؤیا بگشا
- 3 Become illumined like a candle, and like the flame that brightens the gathering, turn toward the Abha Kingdom and seek boundless divine assistance. Arise to spread the sweet fragrances, that you may witness what bounties the Abha Kingdom bestows and what power and might the hosts of the Supreme Concourse possess. 3 چون شمع روشن گردد و مانند شاهد شعله انجن
توجه بملکوت ابری نما و استدعای نصرت بپنتی
کن و بر نشر نفحات قیام فرما تا ملاحظه نمائی
که تأیید ملکوت ابری چه کرامتی دارد و جنود
ملا اعلی چه قوت و قدرتی
- 4 And upon you be greetings and praise. 4 و علیک التحیة و التناء

AHB_123BE #03-04 p.70

AB10252

To: *Mirza Muhammad Hasan Adib*

- 1 O honored Adib! After your departure, it was deemed advisable that Mr. Sprague should also be sent to Bombay and Rangoon. Therefore, he was dispatched to be with you on the steamer and receive his portion and share of the divine teachings, so that by the time he arrives in India he may be fully prepared and enabled to teach. Let us see what the power of the Friend's arm will accomplish. 1 یا حضرت ادیب بعد از رفتن شما مصلحت چنان
دیده شد که مستر اسپرگ نیز ارسال بمبئی و
رنگون گردد لهذا فرستاده شد که در واپور با
شما باشد و از تعالیم الهی بهره و نصیب گیرد تا
ورود به هند کامل شود و مقتدر بر تبلیغ گردد
تا چه کند قوت بازوی دوست

- 2 In truth, he is a reasonable young man. You must act in such a way that day by day his enthusiasm, eagerness and attraction may increase and he may become the cause of enkindlement of the friends in India. All the friends must show him the utmost kindness so that his love may increase moment by moment.
- 3 Convey greetings to all the friends.

2 فی الحقیقه جوان معقولیست کاری بکنید که روز بروز شور و شوق و جذبش بیشتر گردد و سبب اشتعال احبای هند شود جمیع احبای باید نهایت مهربانی باو بنمایند که محبتش آناً فاناً افزوده گردد

3 جمیع یاران را تحیت برسانید

BRL_DAK#0288, MSHR2.319x

AB06916

To: Mirza Muhammad Taqi son of Haji Mirza Ali Akbar

- 1 O thou who art guided by the light of guidance!
- 2 Praise be to God that in the sanctuary of the heart and soul the lamp of guidance has been lit, and the realm of consciousness has become the envy of rose garden and meadow. The Holy God has bestowed a special revelation and made hearts radiant. He has made His servants heedless of stranger and kin alike and familiarized them with holy fragrances.
- 3 What bounty is this, and what gift, that has made dust luminous and transformed the darkened earth into the most exalted paradise! He has bestowed leaves and fruits upon the withered tree and granted sweet and delectable fruits. This is naught but pure grace and sheer bounty.
- 4 Be thankful to God, and upon thee be greetings and praise.

1 ای مهتدی بنور هدی

2 الحمد لله در شبستان دل و جان شمع هدایت روشن گشت و ساحت خاطر رشک گلزار و چمن شد یزدان پاک تجلی خاص فرمود و دلهای را تابناک کرد بندگان خویش را غافل از بیگانه و خویش نمود و بنفحات قدس مأنوس فرمود

3 این چه فضل است و این چه موهبت که خاک را تابناک کرد و ارض غبرا را حدیقه علیا فرمود شجره پرمرده را برگ و بار بخشید و میوه خوشگوار احسان فرمود این نیست مگر صرف عنایت و مجرد موهبت

4 شکر کن خدا را و علیک التحية والتناء

MKT9.199, MMK4#090 p.104

AB06839

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

1 O exalted branch of the Blessed Tree!

1 ای فرع رفیع سدره مبارکه

2 What you had written was read and recited, and the enclosed letters were also reviewed. A reply has been written which is enclosed with this letter. Permission for pilgrimage to the Holy Shrine has been granted to Haji Husayn-'Ali and Haji Lu?f-'Ali. God willing, we will also send replies to the previous letters.

2 آنچه مرقوم فرموده بودید تلاوت و قرائت گردید و مکاتیب جوف نیز ملاحظه شد جواب مرقوم گشت در طی این مکتوبست بجهت جناب حاجی حسینعلی و حاجی لطفعلی اجازت زیارت روضه مطهره داده شد مکاتیب سابق را نیز انشاءالله جواب ارسال مینمائیم

3 The delay was due to the abundance of occupations. If you were here, you would observe that the English printing press does not produce as many pages as this pen writes. This is apart from the momentous affairs and great occupations and resistance against enemies in all parts of the earth and constant engagement in internal and external matters.

3 تأخیر از کثرت مشغولیت حاصل اگر اینجا باشید ملاحظه میفرمائید که دستگاه چاپخانه انگلیس این قدر اوراق طبع ننماید که این قلم مرقوم مینماید این گذشته از امورات جسیمه و مشاغل عظیمه و مقاومت اعدا در جمیع نقاط ارض و مشغولی دائمی در امور داخل و خارج است

4 And upon you be the Glory.

4 و الهاء علیک

INBA87:306a, INBA52:310a

AB07076

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

1 O my Lord, my Master, my Shelter! You are my hope and You are my glory. Your grace is the ultimate goal of my aspirations and Your generosity is my greatest plea. Your remembrance is my lamp and yearning for You is my path and my way. Your love is my spirit and Your bounty is my victory. Knowledge of You is my faith and Your branches are my solace and my assurance.

1 ربّ مولائی و سیدی و منائی انت رجائی و انت بهائی فضلک غایه آمالی و جودک اعظم سوّالی ذکرک سراجی و شوقک سیبلی و منهای حبّک روحی و فیضک فتوحی عرفانک ایمانی و افنانک سلوقی و اطمینانی

2 I beseech You by Your gift through which all trees have been made verdant, and all garden paradises have borne fruit, and all meadows have sprung forth, stirred, grown and blossomed, and all thickets have flourished - that You make this branch moist, fresh, verdant, full of vitality, and beautiful in the sacred grove of Your oneness and the garden of intimacy with Your

2 اسئلک بموهبتک الّتی خضرت بها کلّ الاشجار و اثمرت بها کلّ حدائق الجنان و انتشت بها کلّ ریاض و اهترت و ربت و انتبت کلّ غیاض بان تجعل هذا الفرع خضیلاً نضراً مخضراً ریّناً مؤثّقاً فی ایکه قدس فردانیتک و روضه انس

mercy, until its freshness, delicacy and tenderness dazzle all eyes, perplex all minds, and transfix all gazes.

- 3 Verily You are the Powerful, the Sovereign, the Bestower, the Generous, the Bountiful.

رحمانیتک حتی تبهر الابصار و تحیر الافکار و
تشنص الانظار نضارته و لطافته و طراوته
3 انک انت المقتدر المتصرف المعطى الجواد الکرم

INBA87:469, INBA52:488

AB06764

To: Mother of Nasrullah (Tihiran) et al.

- 1 O two handmaidens of God! The condition of being a handmaiden of the Blessed Beauty is to possess the kingdom of detachment and to be purified and sanctified in all respects. If you knew how great and glorious is this station of being a handmaiden at the threshold of the Most Great Name (may my spirit be sacrificed for His loved ones), you would surely count the dominion of all horizons as insignificant and would arise to fulfill all the conditions of this servitude. You would become so spiritual that no trace of the physical realm and the affairs of this world would remain in the essence of your being. Your inner and outer reality would become a pure and sanctified spirit.

- 2 'Abdu'l-Baha 'Abbas

- 3 Arrange means of happiness for Jinab Aqa Nasru'llah, upon him be the glory of God the Most Glorious, as there is no barrier to his presence.

1 ای دو کنیز حق شرط کنیزی جمال مبارک
ملکیت کشور انقطاعست و تنزیه و تقدیس
از جمیع جهات اگر بدانید که این کنیزی
درگاه اسم اعظم روحی لاحبائه الفدا چه قدر
عظیم و فوز جلیل است البته ملکیت آفاق را
حقیر میشمارید و بجمیع شروط این کنیزی قیام
مینمائید و چنان روحانی میشوید که ابداً از
عوالم جسم و شئون این عالم اثری در هویت
وجود باقی نماند باطن و ظاهر روح پاک مجرد
میگردید

2 ع ع

3 جناب آقا نصرالله علیه بهاء الله الابهی را اسباب
مسرت فراهم آرید زیرا مانع احضار نیست

MKT7.090

AB12485*To: Muhammad Ali (Isfahan)*

- 1 O thou who hast turned toward the Most Glorious Kingdom! Sanctify thyself from every remembrance save the remembrance of the Glory, and close thine eyes to the sight of every star save the Sun of Glory. Cut thyself off from all affairs save the traces of Glory, detach thyself from every beloved save the Beloved of Glory, and shun every comfort save hardship in the path of Glory.
- 2 Distance thyself from every honor save abasement in the love of Glory, flee from every blessing save tribulation in the love of Glory, and quench thy thirst from no spring save the spring of trials in the Cause of Glory. Satisfy thyself with no food save the pieces of thine own liver through the intensity of pain and calamities in the path of Glory.
- 3 And upon thee be Glory.
- 1 یا من توجّه الى ملکوت الأبهی قدّس نفسك عن كلّ ذکر الا ذکر البهّاء و اغمض عينک عن مشاهدة كلّ کوکب الا شمس البهّاء انقطع عن كلّ الشّؤون الا آثار البهّاء استغن عن كلّ محبوب الا محبوب البهّاء واجتنب عن كلّ راحة الا المشقّة في سبيل البهّاء
- 2 وابتعد عن كلّ عزّة الا الذلّة في حبّ البهّاء وفرّ عن كلّ نعمة الا النّعمة في محبّة البهّاء وارتو من كلّ عين الا عين البلاء في امر البهّاء واشبع عن كلّ طعام الا قطعات کبدک من شدّة الآلام و المصائب في سبيل البهّاء
- 3 و عليك البهّاء

BRL_DAK#0534

AB06643*To: Muhammad Ali Khan Baha'i*

- 1 O servant of the Desired One! The Bayan has been abrogated by the Kitab-i-Aqdas, except for those laws that are confirmed and mentioned in the Kitab-i-Aqdas. The reference for the Baha'is is the Kitab-i-Aqdas, not the Bayan.
- 2 For the new child of that illustrious person, the name Ardishir is acceptable and this is a blessed name. Like a camphor candle, may he shine with abundant light and illuminate the night chamber of the divine ones.
- 3 Convey divine greetings to the true friends, especially to that respected person, and say: Do not be sorrowful and grief-stricken. God willing, you have won whether it comes in pairs or single. Soon you will observe that whatever exists is non-existence, and eternal glory, permanence and honor belong to
- 1 ای بنده حضرت مقصود کّتاب بیان بکّتاب اقدس منسوخ مگر احکامی که در کّتاب اقدس مؤکّد و مذکور مرجع بهائیان کّتاب اقدسست نه کّتاب بیان
- 2 مولود جدید شخص جلیل را نام اردشیر مقبول و این اسم مسعود نور مانند شمع کافور ضیاء موفور یابد و در شبستان ربّانان برافروزد
- 3 دوستان حقیقی را تحیت رحمانی برسان علی الخصوص شخص محترماً و بگو که محزون و دلخون مباش انشاءالله تو گرو بردی اگر جفت اگر تاق آید عنقریب ملاحظه نمائی که آنچه هست نیست است و بقاء و دوام و عزّت ابدیه

the dear servants, and the future belongs to the God-fearing.
All that is to come is near.

مخصوص بندگان عزیز است و العاقبة للمتقين
كل آت قريب

BRL_ATE#046x

MMK6#151

AB06711

To: Muhammad Baqir Hamadani

- 1 O thou who art firm and steadfast in the Divine Covenant and Testament! That which thou hadst written was noted. Blessed art thou for having held fast to the Sure Handle that none can break, and for having clung to the hem of the robe of grandeur. Such an exalted example befits thee, for thou hast believed in God and become certain of His Most Glorious Beauty, and stood before God, and heard the Call, and hearkened unto thy Most Exalted Lord, and witnessed the lights that shine upon the Supreme Concourse.
- 2 Confirm the people in the Covenant and warn them when thou findest in them a whiff of violation, for the winds of tests shall blow across all regions and the tempests of violation shall seize all directions. This is what your Lord has foretold in all the Scriptures and Tablets. Make firm, make firm, make firm, O loved ones!

1 ای ثابت راسخ بر عهد و میثاق الهی آنچه مرقوم
نموده بودید ملاحظه گردید طوبی لک بما
تمسکت بالعروة التي لا انفصام لها وتشبثت بذيل
رداء الكبرياء ولمثلک ينبغي هذا المثل الاعلى
لانک آمنتم بالله و ايقنت بجماله الابهى و
حضرت بين يدي الله و سمعت النداء واصغيت
الى ربك الاعلى و شاهدت الانوار التي تلوح
على الملأ الاسمى

2 ثبت الناس على الميثاق واحذرهم اذا وجدت
منهم نفحة الشقاق لان ارياح الافتتان ستهب على
الافاق واعاصير النقض ستأخذ كل الجهات هذا
ما اخبر به ربكم في جميع الصحف والالواح ثبتوا
ثبتوا ثبتوا يا احباب

MKT5.017a

AB07041

To: Muhammad Hasan Bulurfurush Ahdiyyih

- 1 O thou who holdest fast to the Sure Handle! What can I write, for my heart is in utmost effervescence and my soul is quickened by the divine breath, as the ardor and joy of those who have sacrificed their lives in the path of God have, in this dawn, so encompassed the pillars of existence that the soul has found life in hope of attaining the Beloved, and the heart, in longing to gaze upon the countenance of the true Beloved, has been filled with delight and rapture and has attained gladness and bliss.

1 ايها المتمسك بالعروة الوثقى چه نگارم كه قلب
در نهايت جوش و خروش است و جان زنده
بنفحه الهى چه كه شوق و شغف جانبازان راه
اله در اين صبحگاه ارکان وجود را چنان احاطه
نموده است كه جان باميد وصل جانان حيات
يافته و دل بارزوى مشاهده روى دلبر حقيقى
به وجد و طرب آمده و سرور و جبر جسته طير
حديثه نوراى حضرت روح الله ملاحظه نما كه

Consider the Bird of the luminous Garden of His Holiness the Spirit of God (Jesus Christ), with what attraction He sacrificed His life in the love of the Lord of Lords and hastened from the realm of limitation to the realm of the limitless.

بچه انجذاب در حبّ ربّ الأرباب جانباخت و
از حيز امكان بلامكان شتافت

2 'Abdu'l-Baha 'Abbas

2 ع ع

3 Convey the Most Glorious, Most Wondrous greetings to Jinab-i-Tayr-i-Natiq Aqa Muhammad-Sadiq and Jinab-i-Sham'-i-Anjuman Abu'l-Hasan.

3 جناب طير ناطق آقا محمد صادق و جناب شمع
انجن ابوالحسن را تكبير ابداعى ابهى ابلاغ نماييد

INBA87:026b, INBA52:026

AB06565

To: *Muhammad Hasan Hamadani*

1 My God and Forgiver of my sins! I beseech Thee and implore Thee and cling to the hem of Thy forgiveness, and I supplicate to the Kingdom of Thy pardon and bounty that Thou wouldst encompass Thy servant who hath ascended unto Thee and arrived before Thee with the glances of Thine eyes of compassion, and immerse him in the seas of Thy forgiveness through the sovereignty of Thy oneness, and crown him with the crown of pardoning through Thy divine bestowal, and illuminate his countenance through Thy forgiveness and pardon in Thy most exalted Companion, O my Most Glorious Lord!

1 الهى و غفّار ذنوبى انا اتوسل اليك و اتضرّع
بين يديك و اتشبّث بذيل غفرانك و ابتهل الى
ملكوت عفوك و احسانك ان تشمل عبدك
الذى صعد اليك و وفد عليك بلحظات اعين
رحمانيتك و تخوض به فى بحار مغفرتك بسلطان
فردانيتك و تجعله مكللاً باكليل الصفح بموهبة
ربانيتك و منور الوجه بعفوك و غفرك فى
رفيقك الاعلى يا ربى الابى

2 O Lord, this is Thy guest - treat him with Thy greatest mercy and admit him into the vicinity of Thy favors, O Thou Who art compassionate to all who are in earth and heaven!

2 اى ربّ هذا ضيفك عامله برحمتك الكبرى و
ادخله فى جوار الطافك يا راحم من فى الارض
و السماء

3 Verily Thou art the Pardoning, the Forgiving, the Merciful, the Compassionate. And the glory be upon him from the presence of Thy Lordship, O my Generous Lord and Forgiver of great sins!

3 انا انت العفو الغفور الرحمن الرحيم و البهاء عليه
من حضرة قيومتك يا ربى الكريم و غافر الذنب
العظيم

INBA87:033, INBA52:033, BSHN.140.242,
BSHN.144.242, MHT2.080b

AB06556

To: Muhammad Husayn (Pilgrim)

- 1 My God, my God! This is a bird that has flown from the nests of its homeland, seeking the flight-realm of the holy birds in the luminous spot. Its wings have grown weary, and its primary and secondary feathers have become exhausted, until it alighted in this verdant garden and was honored to move to these groves and meadows that bring joy to eyes and vision.
- 2 O Lord! This bird with broken wing and lowered primary and secondary feathers is for Your loved ones at all times. Make for it a nest in the branches of Your thicket which You have concealed from the eyes of those heedless of Your favors that are manifest to the righteous.
- 3 O Lord! Single it out with Your abundant blessing and Your preceding mercy. Verily You are the Generous, the Merciful, the Bestower.
- 4 O Lord! Make it firm in Your religion and aid it in the greatest steadfastness. Verily You are the Confirmer, the Helper, the Mighty, the Merciful, the Bestower.
- 1 الهی الهی هذا طیر طار من اوطان قاصداً
مطار طيور القدس فی البقعة النوراء و کلت
اجنحته و تعبت قوادمه و اباهره حتی نزل بهذه
الحديقة الغلبا و تشرف بالانتقال الى هذه الغياض
و الرياض المبهجة للاعین و الابصار
- 2 ای رب هذا الطیر منكسر الجناح خافض الابهار
و الخوافی لاجبائك فی کل الاوان اجعل له وکراً
فی فروع ایکنک الی اخفیه عن ابصار الغافلین
عن الطافک الظاهرة للابرار
- 3 ای رب خصصه بنعمتک السابغة و رحمتک
السابقة انک انت الکریم الرحیم الوهاب
- 4 ای رب ثبته علی دینک و ایده علی الاستقامة
الکبری انک انت المؤید الموفق العزیز الرحیم
الوهاب

INBA87:208b, INBA52:210b

AB06648

To: Mulla Qanbar

O servant of God! Jinab-i-Rushan became illumined like a candle with the light of the love of God in this gathering. Now he is returning to his homeland. He asked me to write a letter and express spiritual heartfelt love. It is very clear that the attractive power of the Kingdom of God gathered this lost one and all the friends in the gathering of divine manifestation. We are illumined by one dawning light and perfumed by one fragrance. We are quenched by one sea and enkindled by one heat. In this case, no explanation is needed - it is evident and clear and manifest. You know what excitement exists in this

ای بنده حق جناب روشن در این انجمن بنور
محبت الله مانند شمع روشن شد حال مراجعت
بوطن مینماید از من خواست که نامه ای تحریر
نمایم و محبت قلبی روحانی تقریر کنم این بسی
واضح که قوه جاذبه ملکوت وجود این مفقود
و جمیع یارانرا در محفل تجلی جمع نمود از یک
اشراق منوریم و از یک نفحه معطر از یک بحر
سیرآیم و از یک حرارت پر تب و تاب در این
صورت بیان لازم نه عیانست و واضح و نمایان تو
دانی که در این قلب الآن چه هیجانست و اگر

heart now, and if you are not aware, I pray to God that you may become cognizant of it. Upon you be greetings and praise.

مطلع نیستی از خدا خواهم که واقف گردی و
علیک التحية و الثناء

INBA87:083a, INBA52:082a

AB06594

To: Munavvar sister of Bashir Ilahi

- 1 O handmaiden of God! Give thanks to the Friend that you have entered the circle of those bewildered by His tresses and those in love with His countenance. The parched and thirsty one has found the sweet and flowing waters, and the morning bird has entered the divine rose garden. The gazelle of the wilderness of the love of God has hastened to the land of unity, and the one yearning for the Glorious Beauty has galloped into the field of witnessing and vision.
- 2 A hundred praises upon your illumined heart that has become the dawning-place of the lights of guidance! A hundred glad tidings to your merciful spirit that has become the manifestation of the glance of grace!
- 3 Soon you will observe that you have become an eloquent tongue, a tall palm tree, and a shining star, and the confirmations of the Most Glorious Beauty (may my spirit be sacrificed for His loved ones) have encompassed you from right and left.
- 4 And upon you be glory!

1 ای امة الله شكر كن حضرت دوست را که
در حلقه آشفتهگان موی او و عاشقان روی او
درآمدی تشنه جگر سوخته بحر عذب سلسال و
سلسیل شیرین پی برد و مرغ صبحگاهی بگلستان
الهی درآمد غزال صحرای محبت الله ببر وحدت
شتافت و مشتاق جمال ذوالجلال بمیدان مشاهده
و شهود بتاخت

2 ای صد آفرین بر قلب نورانیت که مجلای انوار
هدایت شد ای صد بشارت بروح رحانیت که
مظهر نظر عنایت گشت

3 عنقریب ملاحظه کنی که لسانی ناطق و نخلی
باسق و کوکبی شارق گشتی و تأیید جمال ابری
روحی لاحبائه الفدا از یمن و یسار احاطه نموده

4 و الهاء علیک

MKT7.058b

AB12056

To: Murtida Humayuni

- 1 O Dr. Hodayun, Plato of physicians! Your good-natured, faithful uncle was remembering you at the Sacred Threshold, and likewise their respected wife praised you highly. Through the effulgent favors of the Manifestation of Sinai, I pray that you may become both a physical and spiritual physician, for

1 ای دکتر همایون افلاطون الأطباء جناب عموی
خوشنوی وفاجوی در آستان پاک بیاد تو بود
و همچنین امة الله حرم محترمه شان نهایت ستایش
از شما نمود از الطاف مجلی طور رجا می نمایم که

the healing of bodies has only a temporary effect since this body eventually decomposes, but spiritual healing and health is eternal and endless.

طیب جسمانی و روحانی هر دو گردی زیرا
معالجه ابدان تأثیر موقت دارد زیرا این جسد
عاقبت متلاشی گردد ولی معالجه و صحت روحانی
ابدی است نهایت ندارد

- 2 If you succeed in achieving this divine confirmation, you will become a divine Plato, bestowing eternal life and demonstrating the power of the divine spirit, administering divine elixir and offering the supreme antidote of the Most Great Guidance. Otherwise, physical medicine will have its influence for just a few days and, like a candle, will eventually be extinguished.

2 اگر بلین تأیید موفق شدی افلاطون الهی گردی
حیات باقی بخشی و قوت روح الهی بنائی معجون
الهی بکار بری و دریاق اعظم هدایت کبری
دهی و الا حکمت ابدان ایامی چند رواج یابد و
چون شمع عاقبت خاموش گردد

RMT.157b

AB06821

To: Newly Enrolled Baha'is

- 1 O seekers of the beauty of the All-Glorious, O pilgrims of the exalted Kaaba of the transcendent Lord! With utmost joy, delight and gladness, engage in thanksgiving to the All-Merciful Lord, that you have found your way to His path and hastened toward Him and witnessed the radiance of His countenance and become intoxicated by His musk-scented breeze.
- 2 You have drunk from His heart-attracting stream and become enamored of His character and disposition. You have taken in hand the cup of supreme guidance, drunk thereof and become intoxicated, and been freed from the bonds of existence and non-existence.
- 3 You are lovers of that Beauty and yearners for beholding the face of the All-Glorious. This is an eternal blessing and an everlasting gift. Know ye its value and open your tongues in thanksgiving. And upon you be greetings and praise.

1 ای طالبان جمال ذوالجلال ای مُحَرِّمان کعبه
خداوند متعال بکمال سرور و فرح و شادمانی
بشکرانه حضرت رحمانی پردازید که راه بکوی
او یافتید و بسوی او شتافتید و مشاهده پرتو روی
او نمودید و سرمست نسیم مشکبوی او گردیدید

2 از جوی دلجوی او نوشیدید و مفتون خلق و
خوی او گشتید جام هدایت کبری بدست
گرفتید نوشیده و سرمست شده از بند نیست و
هست رهیدید

3 عاشق آن جمالید و مشتاق مشاهده روی
ذوالجلال این نعمت ابدیه است و این موهبت
سرمدیه قدرش را بدانید و بشکرانه لسان بگشائید
و علیکم التحية و الثناء

MKT9.149, MMK2#136 p.102

AB06816

To: Nur Muhammad Khan (Kirman)

O brother-in-law of Dhabih and eloquent translator! Languages are diverse and tongues are various, but the purpose of all is to convey meanings and communicate heartfelt intentions. Thus meanings are primary and verbal expression secondary. As much as you can, acquire the essence of divine meanings and uncover spiritual truths and mysteries. For the spirit of life in the world is the meanings present in the human heart, and the moving force in the body of contingent being is the truths present in the Self of the All-Merciful. Man must become the interpreter of the heart and the expounder of heavenly revelation. In this state, he speaks in every tongue and truthfully expresses in all languages. And glory be upon you and upon all who are firm and steadfast.

ADMS#120

ای صهر ذبیح و ترجمان در لسان ملیح السن
مختلف و لغات متفاوت لکن مراد از جمیع
تصویر معانیست و تفهیم مقاصد وجدانی پس
اصل معانی و فرع نطق لسانی تا توانی جوهر
معانی الهی را تحصیل کن و حقائق و اسرار
رحمانی را کشف فرما چه که روح حیات عالم
معانی موجوده در قلب آدمست و قوه محرکه
در جسم امکان حقائق موجوده در نفس رحمن
است انسان باید ترجمان جنان گردد و مبین وحی
آسمان در اینصورت بهر لسانی ناطقست و بهر
لغاتی لافظ صادق و الباء علیک و علی کل
ثابت راسخ

YMM.390

AB07026

To: Sahibih Khanum et al.

- ¹ O ye blessed leaves of the Tree of Mercy! Blessed are ye, for ye have grown from the Luminous Tree. Glad tidings be unto you, for ye have been watered by heavenly bounties. Joy be unto you, for ye have become fresh, verdant and flourishing from the outpourings of the divine clouds. Happiness be unto you, for ye have been illumined by the Sun of Truth, the Light of the Horizons, on the Day of Radiance, and ye have remained firm in the Covenant, and have borne trials and tribulations in the path of Baha, and have drunk to the full a brimming cup of the wine of fidelity out of love for the Most Exalted Beauty.

¹ ایها الورقات المبارکات من الشجرة الرحمانیه یا
طوبی لکن بما نبئن من السدرة النورانیة و یا
بشری لکن بما رویتن من فیوضات سماویة و یا
فرحاً لکن بما اصبحتن نضرة خضلة ریانة من
رشحات سحاب السماء الربانیة و یا سرورا لکن
بما استشرقتن من شمس الحقیقه نیر الآفاق فی يوم
الاشراق و ثبتن علی الميثاق و حملتن المصائب و
البلاء فی سبیل البهاء و تجرعتن كأساً دهاقاً طافحة
بصهباء الوفاء حباً بالجمال الاعلی

- ² I beseech God to preserve you under the protection of His safekeeping. And upon you be the Most Glorious Glory!

² اسئل الله ان یحفظکن فی صون حمایته و علیکن
البهاء الابهی

MKT7.084a

AB06650

To: *Shaykh Ibrahim Hamadani*

O servant of the one true God! The Morn of divine guidance hath shed its radiance upon the East and lit up the Orient. It hath cast its beams upon the West and brightened the Occident. God be praised, for the renown and glory of the Abha Beauty hath conquered the world, and the fame of the advent of the Most Great Name hath stirred up the whole earth. His call is now raised in every land, and His life-giving breezes blow from every region. Yet, regrettably, the unfaithful are striving to the utmost to extinguish His radiant Light, to still the wafting of His perfumed breeze, and to hinder the diffusion of His sweet fragrance. Alas, alas! Even if the dark clouds obscure the light of the sun for a while, they shall, in the end, be dispersed, and its effulgent rays shall shine forth once again. Upon thee be greetings and praise.

LOTW#53

ای بنده حقّ صبح هدایت پرتوی بر شرق زد
خاور را روشن نمود و شعاعی بر غرب زد باختر
را منور کرد الحمد لله که صیت جلیل جمال ابهی
جهانگیر شد و آوازه ظهور اسم اعظم ولوله در
آفاق افکند از هر کشوری ندائی بلند و از هر
اقلیمی نسیمی جانپرور در مرور ولی افسوس که
بیوفایان بکمال جهد میکوشند که سراج منور را
خاموش کنند و نسیم معنبر را مقطوع نمایند و
رائحه معطر را ممنوع کنند هیات هیات پرتو
آفتاب را هرچند غمام حائل شود عاقبت غیوم کثیفه
متلاشی گردد و اشعه ساطعه اشراق نماید و
علیک التحية والثناء

NURA#53, MMK4#113 p.122

AB06873

To: *Shaykh Muhammad Ali (Nabil son of Nabil)*

- 1 O thou who art enkindled with the fire of the love of God! The marks of thy pen indicating the burning fire of longing and complaint of the burning fire of separation were observed with eagerness and love.
- 2 Praise be to the One God who has kept His sincere loved ones alive in the wilderness of separation and remoteness through His remembrance and the fragrances of the days of God, and has sanctified and purified them from the affairs of the contingent world with spirit and fragrance.
- 3 At all times we have been awaiting your presence in the spiritual gathering, and we hope that through the favors of the King of existence we shall soon be honored with the supreme companionship in the realm of presence.

- 1 هوای مشتعل بنار محبت الله اثر کلک آنجناب که مدلّ بر اشتعال نار اشتیاق و شکایت از احتراق نار فراق بود بلحاظ شوق و حب ملاحظه گردید
- 2 حمد حضرت احدیت را که احبای مخلصین را در بادیه هجر و بعد بذکر خود و نفحات ایام الله زنده و به روح و ریحان از شؤون عالم امکان منزّه و مقدّس نموده
- 3 در جمیع احوال منتظر حضور آنجناب در محفل روحانیان بوده و از الطاف ملوک وجود امید است که عنقریب در محضر شهود بمؤانست کبری مشرف گردیم ع

- 4 فرصت بیش از این نوشتن میسر نگردید العلم نقطة شاهد و گواه است و عذر ما مقبول
- 4 Time does not permit writing more than this. Knowledge is a point - this bears witness and is our accepted excuse.

AYBY.452 #194, SAM.393

AB06576

To: Sisters of Muhammad Husayn Qazvini

- 1 ای اخوات حقیقی جناب زائر خوشا بحال شما
که در عتبه مقدسه مذکورید خوشا بحال شما
که در قلوب صافیه معروفید خوشا بحال شما
که مورد الطاف جمال قدמיד خوشا بحال شما
که مظاهر عنایت رب قدیمید ایمان و ایقان و
اطمینان الطاف و عنایت اوست
- 2 پس ای ورقات وقت خرق حجات صمت و
سکوت است و هنگام شعله میثاق در قلوب
اهل ملکوت شوری برافکنید و شعله‌ئی برزید
قدم ثبوتی بنمائید و باهنگ ملکوت ابدی
مناجات نمائید و بشکرانه زبان بگشائید و البهاء
علی کل امة ثابتة

MKT7.004b

AB07060

To: Siyyid Asadullah Qumi

- 1 جناب آقا سید اسدالله این نامه که جوف
پاکت باسم آقا احمد بوده است و در ضمنش
مکاتیب دیگر نیز بوده است ارسال میگردد
با نفس پاکت زیرا آقا احمد پاکت که باسم
بوده چون میدانسته‌اند که جوفش مکاتیب من
است لهذا باز نخوده نزد من فرستاد چون باز
نمودیم این مکاتیب نیز در جوف آن بوده ارسال
میگردد ولی ابداً مرقوم بکسی ننمائید که چرا
جوف کاغذ دیگران مکتوب میفرستید زیرا آقا
- 1 Jinab-i-Aqa Siyyid Asadu'llah, this letter which was inside an envelope addressed to Aqa Ahmad, and which contained other letters as well, is being sent along with the envelope itself, because when Aqa Ahmad received the envelope addressed to him, since he knew it contained my letters, he therefore did not open it and sent it to me. When we opened it, these letters were also found inside it and are being forwarded. But do not write to anyone asking why they send letters inside others' mail, because Aqa Ahmad has always, even in the days of Aqa Siyyid Taqi, received papers addressed to him.

احمد همیشه حتّی در ایّام آقا سیّد تقی اوراق
باسم او میآمد

- 2 It is clear from Amin's letter that he has become saddened. What is the cause of this sadness? Write what you have to write.

2 از مکتوب امین چنین واضح است که محزون
گشته است اسباب این حزن چه چیز است چه
مرقوم نموده اید بنویسید

INBA17:229

AB07079

To: Siyyid Hashim

- 1 He is the Ever-Relenting, the Merciful

1 هو التّوّاب الرّحیم

- 2 Prayer for Siyyid Hashim, upon him be the Glory of God

2 مناجات در حقّ سیّد هاشم علیه بهاء الله هوالقیوم

- 3 O my Lord, my Hope, the Ultimate Goal of my aspirations and the End of my desires! I beseech Thee by the sovereignty of Thy forgiveness which encompasses all created things, and by the vastness of the ocean of Thy pardon wherein are immersed all sinners among contingent beings, and by the outpourings of Thy clemency which have flooded all creation, to enfold this servant in the beauty of Thy pardon, to strengthen him with the hosts of Thy forgiveness, to treat him according to Thy grace and not according to Thy justice, and to fulfill Thy promise regarding Thy servant. Thou hast said - and Thy word is truth: "O ye who believe! Despair not of the mercy of God, for God forgiveth all sins." O my Lord! He is weak - strengthen him through the power of Thy loving-kindness; he is poor - bestow upon him from the treasuries of Thy bounty; he is abased - shower upon him from the clouds of Thy mercy the drops of Thy gifts. Verily, Thou art the Bestower, the Mighty, the All-Forgiving, the Ever-Relenting, the All-Merciful.

3 ربّ و رجائی و منتهی آمالی و غایة رجائی
اسئلك بسلطان غفرانك الذی احاط
الموجودات و سعة بحر عفوك الذی استغرق
فيه العصاة من الممکات و بغیوث صفحك
الذی فاضت علی الكائنات بان تشمل هذا العبد
بجميل عفوك و تؤیّده بجنود غفرک و تعامله
بفضلک و لاتعامله بعدلک و تنجز وعدک بحق
عبدک قلت و قولک الحقّ یا ایها الذین آمنوا
لا تقنطوا من رحمة الله انّ الله یغفر الذنوب جمیعا
ای رب هو ضعیف قوّه بقدره عنایتک و فقیر
انفق علیه من کنوز عطائک و ذلیل ارشح علیه
من سحاب رحمتک رشحات موهبتک انک انت
المعطی العزیز الغفور التّوّاب الرّحیم

MMK6#456

AB06717*To: Vajdi, Dolatbai J et al.*

- 1 O pure souls! The purity of the soul and radiance of the heart come through the love of God. 1 ای جانهای پاک پاکی جان و تابناکی دل محبت یزدانست
- 2 Praise be to God that you have received your portion and share, have passed through the heights and depths, and have found your way to the threshold of the Friend. You heard the melody of the celestial realm and brought the angel's call to your ears. You did not delay, you gained wisdom and culture, and became near-serving maidens in the court of the Lord. 2 الحمد لله که شما بهره و نصیب بردید و از فراز و نشیب گذشتید و بدرگه دوست پی بردید آهنگ جهان بالا شنیدید و بانگ سروش بگوش آوردید درنگ ننمودید هوش و فرهنگ یافتید و در بارگاه خداوند کنیزان مقرب شدید
- 3 Give thanks to God that heavenly bounty arrived and granted freedom to heart and soul. The dawn of hope has broken and the realm of heart and soul has become illumined. May your souls be happy! 3 شکر کنید خدا را که بخشش آسمانی رسید و دل و جان را آزادی بخشید صبح امید دمید و ساحت دل و جان روشن گردید جانتان خوش باد

YARP2.640 p.437

AB06980*To: Wife of Ali Rashti*

- 1 O faithful leaf! His honor, the illustrious Khalil, Aqa Mirza 'Ali, arrived at the Holy Land, the Blessed Spot, and attained the honor of visiting the center of the infinite circle, that is, the Holy Shrine. At all times he was mindful of the friends and occupied with remembering the loved ones. Afterwards, with firm resolve he returned to the homeland of the Ancient Beauty that he might bring the true friends into joy and delight through the new favors of the Glorious Lord and bestow upon them bliss and rapture. And this is not difficult for God. 1 ای ورقهء موقه جناب خلیل جلیل آقا میرزا علی وارد ارض اقدس بقعهء مبارکه گشتند و زیارت مرکز دائرهء غیرمتناهیة یعنی روضهء مبارکه مشرف گردیدند و در جمیع احیان پیاد دوستان بود و بذکر یاران مألوف بود بعد بعزمی ثابت مراجعت بوطن جمال قدم نمود که شاید دوستان حقیقی را از الطاف جدید رب مجید به شوق و شغف آرد و وجد و طرب دهد و لیس ذلک علی الله بعزیز
- 2 Therefore, know his worth, for in all circumstances he offered prayers for your good and sought God's endless favors for you. And upon you and upon every steadfast handmaiden be the Glory! 2 پس قدر او را بدان که در جمیع مواقع دعای خیر در حق تو نمود و الطاف بی پایان الهی در حق تو خواست و البهائ علی کل امة ثابت

MKT6.052

AB06549

To: Wife of Aqa Ahmad

- 1 O companion of Ahmad! ضمیمه جناب آقا احمد 1
- 2 Praise be to God Who has caused His lights to shine forth, made manifest His mysteries, spread abroad His traces, and sent down from His Kingdom blessed water upon the earth of capabilities, whereupon it stirred and swelled and brought forth the fragrant herbs of divine knowledge and the flowers of wisdom and mysteries, and the trees of existence therein bore fruit with the fruits of traces, and it became adorned with the gifts of the Chosen Lord. الحمد لله الذى قد اشرق انواره و ظهر اسراره و شاع آثاره و انزل من ملكوته ماءً مباركاً على ارض القابليات فاهتزت و ربت و انبتت رياحين العرفان و ازهار المعرفة و الاسرار و اثمرت فيها اشجار الوجود بثمار الآثار و تزينت بمواهب الرب المختار 2
- 3 And greetings and praise be upon the fountainhead of wisdom and utterance, the wellspring of mercy and forgiveness, and the surging sea moved by winds blowing from the direction of the grace of the All-Merciful - the Reality outpouring upon all contingent being. و التحيّة و الثناء على ينبوع الحكمة و البيان و عين الرحمة و الغفران و البحر المتموج باريح هابّة من مهبّ عناية الرحمن الحقيقة الفائضة على الامكان 3
- 4 O handmaiden of God! Be thou a sign of guidance and the most great mercy, one attracted by the breaths of God, speaking in praise of God, moved by the power of the love of God, and soaring in the heights of knowledge on wings of success, spreading the primaries and secondaries and coverts over the realm of contingent being. يا امة الله كونى آية الهدى و الرحمة العظمى و المنجذبة ينفحات الله و الناطقة بثناء الله و المتحركة بقوة محبة الله و الطائرة فى اوج المعرفة بجناح النجاح ناشرة الاباهر و القوادم و الخوافى على ارض الامكان 4
- 5 And upon thee be greetings and praise. و عليك التحيّة و الثناء 5

KNJ.107a

AB06882

To: wife of Inayatullah Diya

- 1 O thou wronged one in the path of Baha! I read what thou didst write, and grieved for thy sorrowful state. But one should offer thanks that all these afflictions befell in the path of God, and that in affliction thou art the heir of two martyrs and the memorial of two precious souls in the Court of the Majestic Lord. Wherefore be not sad, be not despondent. Thou art of the House of Truth, and a member of the family; thou art at
- 1 اى مظلومه در سبيل بهاء آنچه مرقوم نموده بودى قرائت نمودم و بر حال حزینت افسوس خوردم ولى بايد شکرانه نمود که کلّ این بلايا در راه خدا واقع و تو در بلا وارث دو شهيدى و يادگار دو عزيز در بساط ربّ مجيد لهذا محزون مباش مغموم مباش تو از اهل بيت حقّ و از افراد عائله در خانهئى و مقرب در نزد کلّ خانواده 1

home, and an intimate in the eyes of all the household. Beware lest thou be downcast, or utter sighs and moans. This separation will pass. God willing, thou shalt enter the circle of those favoured in the Court of God. Be assured thereof. The everlasting world is thine.

- ² Do thou deliver to the beloved of 'Abdu'l-Baha, Aqa Mirza 'Inayatu'llah, a loving greeting, and also to the Maidservant of God his mother.

مبادا غمگین گردی و همدم آه و این شوی این دوری بگذرد انشاء الله در حلقه خاصان درگاه الهی درائی مطمئن باش جهان باقی مال شماست

- ² عزیز عبدالبهاء آقا میرزا عنایت الله را تحیت مشتاقانه برسان و همچنین امة الله والده ایشانرا

DUR4.402, DUR4.678, NNY.239

AB06861

To: Wife of Mirza Buzurg (Bombay)

- ¹ The honored Khalil requested this missive be written, but what shall I write that would bring thee joy and delight, and fill thee with eagerness and rapture?
- ² When the darkness of sorrows assails thee, remember only the mention of the Ancient Beauty, so that the light may encompass the dwelling of thy heart, dejection and melancholy may vanish, and infinite grace and freshness may be attained.
- ³ Be thou joyous and gladdened under the shade of the Greatest Name's providence, and become filled with delight and fragrance. Praise be to God, the cup of thy hopes is overflowing with the wine of bounty. What more couldst thou want or seek?
- ⁴ Glad-tidings upon glad-tidings, and joy upon joy! And upon thee be the Glory!

¹ ای متضرعه ای الله جناب خلیل جلیل خواهش این تقریر فرمودند ولی چه نویسم که از آن به وجد و طرب آئی و به شوق و وله درائی

² جز ذکر حضرت دوست هر وقت ظلمت احزان هجوم نماید ذکر جمال قدم کن تا روشنائی کاشانه قلب را احاطه کند پژمردگی و افسردگی زائل گردد و لطافت و طراوت بی انتها حاصل شود

³ و در ظل عنایت اسم اعظم مسرور و مستبشر باش و پر روح و ریحان گرد الحمد لله جام آمالت از صهای عطا لبریز است دیگر چه خواهی و چه جوئی

⁴ بشارت اندر بشارتست و فرح اندر فرح و علیک البهاء

MKT7.122b

AB06973

To: Wife of Suhrab

- 1 O suppliant leaf! During this period Suhrab fell into the clutches of Afrasiyab and was in agitation and turmoil battling the self. But with the assistance of the Sun of the heaven of truth, he emerged victorious and triumphant over his own desires. Now, with utmost devotion and supplication, and complete trust and attention, he has departed for that land to act according to divine commands.
- 2 During the time he was here, he was engaged in the utmost service and exerted the greatest effort in worship and servitude to the Lord God. Therefore praise God that you have been blessed and confirmed with such a bounty - to be related to such a person who is accepted at the threshold of Truth.

1 ای ورقهء مبتله سهراب در این مدت بچنگ
افراسیاب افتاده و بچنگ نفس در تب و تاب
بود و بمدد آفتاب فلک حقیقت غالب و بر هوای
خویش فائق و قاهر گشت حال در نهایت تبتل و
تضرع و غایت توکل و توجه عازم آن دیار گردید
تا بموجب اوامر الهیه عمل نماید

2 در این چند وقت که در اینجا بود بمنتهای خدمت
مشغول بود و در پرستش و عبادت حضرت
یزدان نهایت کوشش را بجری داشت پس حمد
کن خدا را که بچنین موهبتی موفق و مؤید
گردیدی که منتسب بچنین شخصی شدی که در
درگاه حق مقبول است

INBA87:019a, INBA52:019a, MKT7.219

AB06714

To: Zahra Khanum (Thamarih)

- 1 O fruit of this Tree! Truly you are oppressed and sorrowful, and whatever lamentation and cry you make is justified, for no comfort or rest remains for you at all. But the good thing is that it passes, and that which is eternal and everlasting is, praise be to God, in utmost perfection.
- 2 And when the sea of sorrows surges, remember the favors and bounties of the Blessed Beauty - sorrows will be transformed into joy, the darkness of trials will be dispelled, and the lights of divine glad-tidings will shine forth.
- 3 Be patient for a while and all matters will be set right. You are in my thoughts at all times, and the holy leaves do not forget you for a moment. 'Abdu'l-Baha shows the utmost kindness - this is the essential truth. Therefore be patient and confident in God's grace.

1 ای ثمرهء این شجره فیالحقیقه مظلومی و محزون
و آنچه آه و فغان ثنائی حق داری زیرا راحت
و آسایشی ابداً از برای شما نمانده ولی خوبی در
اینست که میگردد و آنچه ابدی و باقیست الحمد
لله در نهایت کمال

2 و چون دریای احزان بهیجان آید الطاف و
عنایت جمال مبارک را بخاطر آرزایان مبدل
بفرح گردد و ظلمات بلایاء برطرف شود و انوار
بشارات الهیه بتابد

3 قدری صبر نمائید جمیع امور درست گردد
در جمیع اوقات در خاطری و ورقات مبارکه
دقیقهئی ترا فراموش ننماید و عبدالهء در نهایت
مهربانی اصل اینست پس صابر باش و مطمئن
بفضل حق

IQN.229

AB06976*To: Zahra wife of Muhammad Husayn son of Ammih*

- 1 O leaf attracted to the Supreme Threshold! Praise be to God, you are a believer and are assured, enkindled with the fire of the love of God, with heart and soul burning, and companion to the accepted one at the Sacred Threshold, Jenab-i-Aqa Muhammad Husayni. Whoever attains to such a bounty will surely become near to the Supreme Threshold.
- 2 The family of Haji 'Ammih Khanum, indeed their entire lineage, are near ones at the Divine Threshold and are attracted by holy fragrances. 'Abdu'l-Baha has the utmost love and kindness for that family and those related to that family, and at all times they are mentioned in His presence and are praised and commended before all. I beseech God that they may ever be the manifestation of abundant favors.
- 3 And upon you be the Most Glorious Glory.

1 ای ورقه منجذبه درگاه کبریاء الحمد لله مؤمنه‌ئی و موقنه و بآتش محبت الله افروخته و جان و دل سوخته و قرین مقبول آستان مقدس جناب آقا محمد حسینی هر کس بچنین موهبتی فائز البتّه مقرب درگاه کبریاء گردد

2 خاندان حاجی عمّه خانم بلکه دودمان آنان در درگاه احدیت مقربند و بنفحات قدس منجذب عبدالبهاء نهایت محبت و مهربانی را بآن خاندان و منتسبین آنخاندان دارد و در جمیع اوقات مذکور در حضورند و ممدوح و محمود نزد جمهور از خدا خواهم همواره مظهر الطاف موفور گردند

3 و عليك البهاء الابهی

MKT7.234b

AB06751*To: Kashani, Ghulam Ali father of Mihdi*

- 1 O thou grief-stricken wise one! At every moment we lift our eyes to the Most Glorious Kingdom saying: "O Thou peerless Beloved and matchless Lord! Through pure grace and bounty Thou didst open the gates of bestowal, and didst illuminate Thy face, and didst captivate hearts, and didst remove sorrows, and didst sing such a melody that hearts became enchanted and minds became intoxicated.
- 2 What happened that Thou became secluded and veiled Thy beauteous countenance? Souls became sorrowful and loved ones heartbroken. The carpet of joy was rolled up and the branch of gladness withered and bent. The life-giving breeze became still and the water of life stagnant.
- 3 Therefore, O Lord, spread the fragrances of mysteries from Thy Most Glorious Kingdom and make the lights shine forth

1 ای دردمند خردمند در هر دم چشم بملکوت ابهی باز نمائیم که ای محبوب یگا و پروردگار بیهمتا محض فضل و جود درهای بخشش گشودی و رخ برافروختی و دلها ربودی و غمها زدودی و نغمه‌ئی سرودی که قلبها مفتون شد و عقلها مجنون

2 چه شد که پرده‌نشین گشتی و روی دلنشین پوشیدی جانها محزون شد و یاران دلتون بساط سرور برچیده شد و شاخ جבור پشمرده و خمیده نسیم جانتبخش ساکن شد و آب حیات را کد

from Thy Supreme Heaven so that the horizons may remain fragrant and illumined.”

۳ پس ای پروردگار نفحات اسرار از ملکوت
ابهایت منتشر نما و پرتو انوار از جبروت اعلایت
لامع فرما تا آفاق معطر و منور ماند

MMK4#079 p.086, MJMJ3.080x,
MMG2#334 p.370x

AB06554

1 My God, my God! I am Your sinful, erring and disobedient servant, and You are the All-Sufficing, the All-Faithful, the All-Forgiving. Forgive my sins, conceal my faults, remove my difficulties, and comfort me, O my God, in my loneliness. Keep me occupied with Your remembrance rather than with others, forgive me and pardon my negligence in Your path. Strengthen me with the breaths of Your holiness, make me firm in Your Covenant, and make me one of Your successful servants.

۱ الهی الهی اتی عبدک المذنب المخطئ العاصی و
انت الکافی وانت الوافی وانت العافی فاغفر ذنوبی
واستر عیوبی واکشف کروبی وآنسنی یا الهی
فی وحشتی واشغلی بذکرک عن دونک و اغفر
لی و اعف عنی بما فرطت فی جنبک و ایدنی
بنفحات قدسک و ثبتنی علی عهدک واجعلنی
من عبادک الفائزين

2 Lord, Lord! My hope is cut off from all save You, my aspirations have failed except from You, and all doors are closed to me except the door of Your mercy. Lord! Deliver me from illusion and desire, illumine my heart with the light of guidance, make me a sign of piety, and expand my breast with the light of faithfulness until I become worthy of servitude at Your holy Threshold.

۲ ربّ ربّ قد انقطع رجائی الا عنک و خابت
آمالی الا منک و سدّت علیّ الأبواب الا باب
رحمتک ربّ خلّصنی من الهمم و الهوی و
نور قلبی بنور الهدی و اجعلنی آية التّقوی و
اشرح صدری بنور الوفاء حتّیّ الیق لعبودیّة عتبة
قدسک

3 O Ultimate Hope! Verily You have power over whatsoever You desire, and You are the Mighty, the Powerful.

۳ یا غایة الرّجاء انک انت المقتدر علیّ ما تشاء و
انک انت القویّ القدير

DUR3.097

AB06561

1 My God, my God! These are servants who have turned toward the Kingdom of Thy sanctity from the most distant lands, far-reaching regions and remote places, supplicating to Thee at morn and eventide, relying upon Thee in all matters and conditions, imploring the might of Thy mercy at eve and dawn.

۱ الهی الهی هؤلاء عباد توجّهوا الی ملکوت
تقدیسک من اقصى البلاد الشاسعة الارحاء
القاصية الانحاء متبتلین الیک فی الغدوّ و الآصال
متوکّلین علیک فی کلّ الشئون و الاحوال
متضرّعين الی جبروت رحمانیتک فی العشیّ و
الاشراق

2 O Lord! Draw their hearts through the breathings of Thy holiness, expand their breasts through the signs of Thy oneness,

۲ ای ربّ اجذب قلوبهم بنفحات قدسک و
اشرح صدورهم بآیات احدیتک و نور ابصارهم

illumine their eyes by witnessing the tokens of Thy unity, delight their ears by hearing the melodies of the birds of holiness in the midst of the gardens of Thy mercy, and immerse them in the pools of Thy singleness and cause them to speak Thy praise in the groves of Thy eternity.

- 3 O Lord! Make them verses of Thy unity recited on the tongues of the sincere among Thy creation and signs of Thy oneness witnessed by the eyes of those near to Thy loved ones.
- 4 Verily Thou art the Mighty, the Powerful, the Omnipotent. Verily Thou art the King, the Sovereign, the All-Compelling, the Generous.

بمشاهده آیات توحیدک و اطرب آذانهم
باستماع نغمات طيور القدس في مجبوحه رياض
رحمانيّتك و خض بهم في حياض فردانيّتك و
انطقهم بثنائك في غياض صمدانيّتك

3 ای ربّ اجعلهم آیات توحید متلوّه فی السن
المخلصین من خلقک و آثار تغرید مشهوده علی
انظار المقرّبین من احبائک

4 آنک انت العزيز المقتدر القدير و آنک انت
الملك السلطان المهيمن الكريم

MJMJ3.031, MMG2#030 p.030

AB06601

- 1 O handmaiden of God, truthful leaf! Verily thou hast been quickened by the life-giving breeze of the Abha Kingdom and art firm and steadfast in the great Cause of the Almighty like an edifice of iron. Therefore, be as firm as an immovable mountain in thy love for the manifest Light, and through the power of the Covenant resist the people of discord, for heavenly confirmations descend like the bounty of spring rain and the aid and grace of the Ancient Beauty - may my spirit be a sacrifice for His loved ones - come continuously.
- 2 Convey the Most Glorious, Most Wondrous greetings to Haji Muhammad Tahir and apologize that a separate letter could not be sent on this journey. A letter was sent to him previously. Time is very short. God willing, it will be sent later.
- 3 Convey the Most Glorious, Most Wondrous greetings to the saplings in the garden of knowledge, the esteemed descendants.

1 ای امة الله ورقهء موقنه حقّا که از نسیم جانبخش
ملکوت ابهی زنده شدی و در امر عظیم
حضرت کبرياء ثابت و راسخ چون بنیان از زیر
حدیدی پس چون جبل متین در محبت نور
مبین پرتمکین باش و بقوت میثاق اهل شقاق
را مقاومت نما زیرا تأییدات غیبیه چون فیض
باران نیشان میرسد و عون و عنایت جمال قدم
روحی لاحبائه الفداء پی در پی میآید ع

2 جناب حاجی محمد طاهر را تکبیر ابدع ابهی ابلاغ
نمائید و عذر مکتوب مستقلّ در این سفر بخواید
از پیش بایشان مرقوم شد فرصت بسیار کم است
انشاء الله من بعد ارسال میشود ع

3 نهالهای باغ عرفان سلاله های محترما تکبیر ابدع
ابهی ابلاغ نمائید

MKT9.026

AB06621

1 O servant of the Greatest Name!

2 This earthly dust-heap is the nest and dwelling of the earthly bird, not the divine bird. And this earthly expanse is the heart's domain of the earthly person, not the heavenly being. Therefore if a bird from among the thankful birds hastens to the eternal gardens, or if a celestial soul races to that spirit-increasing heavenly expanse, it has been freed from cage and prison and taken up residence in the eternal rose garden. One should feel joy and exultation and consider it a great glad-tiding for that one.

3 That bird of the divine meadow has taken flight to the sanctified realm of the All-Merciful and upon the branches of the paradise of oneness has begun praises and glorifications of the Self-Sufficient Lord. Therefore you must remind all the relatives of the mention of the supreme realm and through clear explanation grant them great solace and tranquility. And upon you be glory.

1 ای بنده اسم اعظم

2 این خاکدان ترابی لانه و آشیانه مرغ خاکبست نه طیر الهی و این فسحت ارضی وسعت دل انسان تریبست نه شخص آسمانی پس اگر طیری از طیور شکور بجائقی باقی شتافت و یا نفسی از نفوس ملکوتی بآن فضای جانفزای روحانی بتاخت از قفس و زندان رها شد و در گلشنسرای جاودان مقر گرفت باید وجد و سرور نمود و بشارت موفور بجهت او دانست

3 آن مرغ چمنستان الهی بملکوت تقدیس رحمانی پرواز نمود و بر شاخسار جنت توحید آغاز محامد و نعوت حضرت بنی نیاز کرد پس شما باید جمیع منسوبین را بذکر علیین متذکر دارید و به بیان مبین تسلی و سکون عظیم بخشید و البهاء علیکم

MKT9.039, BSHN.140.423, BSHN.144.417, MHT1a.105, MHT1b.063

AB06632

1 O faithful servant of the Beauty of Abha! Your letter was noted. The matter of the handmaiden of God Hakimeh Khatun was a cause of inner joy, although she herself thought she was causing trouble, and no matter how much they told her "You are a source of solace for hearts, not trouble for souls," she would not accept it. Wherever she may be, she is under divine protection.

2 Praise be to God that the affairs of his honor Ibtihaj brought joy.

3 Regarding what you wrote about the gatherings - the "unity gathering" is a gathering of discord, as several Yahyais have entered it, including the savage "civilized one." This is written confidentially - break the wings of this gathering as much as you can until it is completely dissolved.

4 In any case, the two hundred guineas that Haji Ghulamrida sent on the 10th of Ramadan was received.

1 ای بنده باوفای جمال ابهی نامه شما ملاحظه گردید اما قضیه امه الله حکیمه خاتون اسباب سرور بود در اندرون ولی خود او گمان مینمود که اسباب زحمت است و هرچه میگفتند که تو تسلی قلوب هستی نه زحمت نفوس قبول نمی نمود در هر جا باشد در صون حمایت الهیست

2 الحمد لله که امور حضرت ابتهاج ابتهاج یافت

3 در خصوص محافل مرقوم نموده بودید محفل اتحاد محفل اختلافست چند نفر یحیائی در آن داخل از جمله تمدن متوحش محرمانه مرقوم میگردد تا میتوانید بال و پر این محفل را بشکنید تا بکلی فسخ شود

4 باری دوپست جنبه که بتاريخ دهم رمضان حاجی غلامرضا ارسال نموده بود رسید

INBA16:178

AB06656

- 1 O servant of the divine threshold! Perfume your nostrils morn and eve with the sweet fragrance of the love of God, and in every breath be intimate with the remembrance of the Friend. Light the lamp of recognition in the glass of heart and soul, and raise high the banner of the Covenant. Be a brilliant star in the horizon of contingent being, and a shooting star against the people of doubts. Be of the trees in the gardens of the Kingdom and of the flowers in the meadows of the realm of divine grace.
- 1 هوالله ای بندهء درگاه الهی، در صبح و شام مشام را به رائحهء طیبہء محبت الله معطر نما و در هر دمی به یاد دوست همدم شو، شمع عرفان در زجاجہء دل و جان برافروز و علم عهد و پیمان برافروز، در افق امکان نجم بازغ باش و بر ارباب شبهات شهاب ثاقب. از اشجار حدائق ملکوت شو و از ازارهار ریاض فیض لاهوت.
- 2 I swear by the Essence of Oneness, the Sun of Truth, the Morn of Prophethood and the Dawn of Divine Authority that through the outpourings of the Most Great Name - may my spirit be sacrificed for each and every one of His loved ones - the breezes of the Abha Kingdom are today wafting in such wise as to transform drops into seas and atoms into radiant stars.
- 2 قسم به ذات احدیت و شمس حقیقت و صبح نبوت و فجر ولایت که از فیوض اسم اعظم روحی فدا لکل فرد من احبائه الیوم نفحات ملکوت ابهی چنان در مرور است که قطرات را حکم بحور بخشد و ذرات را کواکب نور فرماید
- 3 And glory be upon the people of glory.
- 3 و البهاء علی اهل البهاء.

YBN.070-071

AB06667

- 1 O Baha'u'llah! Thanks be to Thee that these handmaidens are attracted to Thee and are turned toward Thy Kingdom. They have no purpose save Thy good pleasure and seek no station except service to Thy Cause.
- 1 ای بهاء الله شکر ترا که این کنیزان منجذب تواند و متوجه بملکوت تو مقصدی جز رضای تو ندارند و مقامی جز خدمت امر تو نجویند
- 2 O Baha'u'llah! Confirm these cherished handmaidens and make these earthly daughters celestial. Inspire these hearts and make these spirits joyous.
- 2 ای بهاء الله این کنیزان عزیز را تأیید فرما و این دختران ناسوت را ملکوتی نما این قلوب را ملهم کن و این ارواح را مستبشر فرما
- 3 O Baha'u'llah! Make these bodies radiant like unto lamps and make these souls the envy of the rose garden. Engage these souls in such melodies as to bring the Concourse on High into ecstasy and rapture. Make each one a brilliant star that the world of existence may be illumined by their light.
- 3 ای بهاء الله این تنها را چون شمع روشن نما و این جانها را رشک گلزار فرما نفوس را بآهنگی مشغول کن که ملا اعلی را بوجد و طرب آرد هریک را ستارهء درخشنده ما تا عالم وجود بنورشان منور شود
- 4 O Baha'u'llah! Grant heavenly power, celestial inspiration, and divine confirmation, that they may all arise to serve Thee.
- 4 ای بهاء الله قوت آسمانی ده الهام ملکوتی تأیید ربانی نما تا تمام بخدمت تو پردازند تویی رؤف و مهربان و تویی صاحب فضل و احسان

Thou art the Kind, the Loving, and Thou art the Lord of Grace and Bounty.

AB06689

- 1 O thou who art firm in the Covenant! Consider the glorious bounties of the Lord God, in that, one after another, He enableth thee to render service at His Threshold. This press will, God willing, become the means for the diffusion of the divine Writings, the printing of books of proof and demonstration, the promotion of useful treatises, and the spread of national learning.
- 2 Render thanks unto God that thou art mentioned and renowned at the Sacred Threshold, and art regarded and observed in the Abha Kingdom. The glance of favor encompasseth thee, and the bounties of the Divine Unity are, from every side, bestowed. Be assured of the confirmations of the Abha Kingdom, and be gladdened by the supplications of 'Abdu'l-Baha.
- 3 Set the mirror of thy heart before the Concourse on High, that the forms of divine perfection may appear therein in the utmost beauty, and that the luminous page of thy being may bear the imprints of the Kingdom; thus mayest thou become a world-displaying mirror of the Lord of the Realm of Might. Seek thou such spiritual joy and such heavenly gladness that thou mayest cast the radiance of delight and exultation over all horizons, and illumine and enlighten the tablets of hearts.
- 4 Upon thee be greeting and praise. Convey, on behalf of 'Abdu'l-Baha, with the utmost longing, salutations, praise, and Baha unto thy honored and noble father.

1 ای ثابت بر پیمان عواطف جلیله حضرت یزدان را
ملاحظه نما که پی در پی شما را موفق بر خدمت
آستان میفرماید این مطبعه انشاء الله سبب انتشار
آثار الهیه و طبع کتب استدلالیه و ترویج رسائل
نافعه و تعمیم معارف ملیّه خواهد شد

2 حمد کن خدا را که در عتبه مقدسه مذکوری و
مشهور و در ملکوت ابهی منظوری و ملحوظ
نظر عنایت شامل است و الطاف حضرت
احدیّت از جمیع جهات واقع مطمئن بتاییدات
ملکوت ابهی باش و مستبشر بتضرّعات عبد
البهاء

3 آئینه ضمیر را مقابل ملا العلی کن تا صور
کالیّه الهیه در نهایت جمال جلوه نماید و صفحه
نورانیّه نقوش ملکوت باش تا آئینه جهان نمای
رب الجبروت گردی و چنان فرح روحانی و
شادمانی رحمانی بچوکه بر جمیع آفاق پرتو سرور و
حبور افکنی و صفحات قلوب را روشن و منور
نمائی

4 و علیک التحیّة و الثناء حضرت پدر بزرگوار را
تحیّت و ثناء و بهاء در کمال اشتیاق از قبل عبد
البهاء برسان

MKT9.095b

AB06693

Concerning the objection of Shaykh Abdu'r-Rahim thou hadst written that in the traditions of the infallible ones there appears the alteration of certain words and letters of the Qur'an, and likewise in the books of the Sunnis, in certain instances other than the verse "and of knowledge ye have been given but little," in a single verse two different words have been recorded, both of which are permissible and valid. Despite this, why did the Shaykh not attribute the error to Uthman the Lame but rather to the Pen of the Most Great Servitude? Glory be to God! What injustice is this! In any case, this verse was originally "and thou hast been given but little knowledge" and the proof is "Say: O my Lord! advance me in knowledge" and other Quranic verses. "I know not the unseen" is established, and "I will tell you tomorrow" is a tradition mentioned in the commentaries....

در خصوص اعتراض شیخ عبدالرحیم مرقوم نموده بودید در احادیث معصومین تبدیل بعضی کلمات و بعضی حروف قرآن وارد و در کتب اهل سنّه نیز در بعضی مواقع دیگر غیر از آیه و ماوتیت من العلم الا قليلاً در آیه واحد دو کلمه متعدده را وارد ذکر کرده اند که هر دو جائز و وارد است باوجود این جناب شیخ چرا خطا را به عثمان لنگ ندادند و بقلم عبودیت کبری دادند سبحان الله این چه بی انصافیست باری این آیه در اصل و ماوتیت من العلم الا قليلاً بوده و برهان قل رب زدنی علماً و سائر آیات قرآنی است و لا اعلم الغیب مسلم و ساخبرکم غذا حدیث است و در تفاسیر مذکور...

MMK6#270x

AB06735

- 1 O Lord! Thou knowest, art aware and seest that I have not a moment's respite from the remembrance of Thy loved ones, that I draw not a single breath without mentioning them, and that I have no desire save to meet with them. Their love is the comfort of my soul, and meeting with them is the joy of my heart.
- 2 O Lord! I render Thee thanks that Thou hast made Thy distinguished friends discerning, and hast granted every needy one a share from the treasury of guidance. Thou hast bestowed boundless gifts and endless bounties. Thou hast freely given the Most Great Guidance and graciously granted the Greatest Gift.
- 3 Therefore, make these friends noble in Thy Kingdom and cause them to be kind and loving toward one another, that each may sacrifice himself for the other and shower forth gems, hasten to the field of sacrifice, attain the grace of the All-Merciful, and seek heavenly bounties.
- 4 Upon you be greetings and praise.

1 ای خداوند تو آگاهی و دانا و بینا که آتی فراغت از یاد یارانت ندارم و بدون ذکر ایشان نفسی برنبارم و بجز لقایشان آرزوی ندارم محبتشان راحت جان است و لقایشان مسرت وجدان

2 ای خداوند شکر تو را که یاران ارجند را هوشمند فرمودی و هر مستمند را از کثر هدایت بهره مند کردی مواهب پیکران مبذول داشتی و بخشش بی پایان شایان فرمودی هدایت کبری رایگان بخشیدی و موهبت عظمی ارزان نمودی

3 پس این یاران را در ملکوت بزرگوار فرما و با یکدیگر رؤف و مهربان فرما تا هر یک بجهت دیگری جانفشانی نماید و گوهرافشانی کند و بیدان قربانی شتابد فیض رحمانی یابد و مواهب آسمانی جوید

4 و علیکم التّحیّة و التّناء

INBA75:055, DUR2.155, MJMJ1.058,
MMG2#400 p.446, MJH.016b

AB06768

- 1 O Thou assured souls! Your letter was received and its contents were understood. Praise be to God that the banners of verses are waving in that region and territory, and the brilliant lamp of the love of God is burning with utmost intensity. This is a great bounty - open your tongues in thanksgiving and with harp and melody engage in praise and glorification of the Ancient Living One, that you have been thus successful and confirmed.
- 2 The thanksgiving for this bounty is goodly fellowship and unity within unity. The friends of God must be like flowers of one garden adorning one another, and like waves of one sea supporting and assisting one another, and like rays of the Sun of Truth all connected from the center to the circumference.
- 3 Convey the Most Glorious Greetings to Jinab-i-Haji Muhammad Ali, Jinab-i-Ali Muhammad, Amatu'llah Qamar Sultan, Abbas Ali, Nusratu'llah, Qudratu'llah, Rif'atu'llah, Murtada and Qanbar Ali. Also convey Most Glorious Greetings to Jinab-i-Mirza Ali.
- 4 And upon you be the Most Glorious Glory.

1 هوآله ای دونفس مطمئنۀ نامۀ شما رسید از
مضمون مفهوم شد که الحمدلله آیات آیات
دران خطه و دیار موج میزند و سراج و هاج
محبت الله در نهایت اشتعال این موهبت عظمی
است زبان بشکرانه گشائید و با چنگ و چغانه
بجماد و نعوت حی قدیم پردازید که چنین موفق
شده اید و مویده گشته اید

2 و شکرانه این موثبت حسن الفت و وحدت اندر
وحدت است باید یاران الهی مانند گلهای یک
حدیقه زینت یکدیگر گردند و مانند امواج یک
بحر ظهور و نصیر یکدیگر شوند و بمشابه اشعه شمس
حقیقت جمیع از مرکز بحیط متصل گردند

3 جناب حاجی محمد علی و جناب علیمحمد و امة
الله قمرسلطان و عباسعلی و نصرت الله و قدرت الله
و رفعت الله و مرتضی و قنبر علی جمیعاً تحیت ابدع
ابی برسان جناب میرزا علی را نیز تکبیر ابدع
ابی ابلاغ نما

4 وعلیک البها الاهی

INBA84:385

AB06808

- 1 O thou candle of the spiritual gathering!
- 2 For some time no breeze hath wafted from that divine Paradise and no melody hath been heard from that faithful nightingale. These days are the time of enthusiasm and passion, the season of spreading and resurrection, the time of springtime bounties and the fragrance of the rose garden and freshness of the flower garden - not the dejection of autumn and winter.
- 3 As much as thou art able, be a flame of light and a blaze of the fire of love for the Sovereign of Revelation. Be a wave of the ocean of the Covenant and a radiating beam of the Orb of the horizons. Be a candle in the gathering of teaching and a beloved one in the assembly of divine unity. Be the

1 ای شمع انجمن روحانیان

2 مدتیست که نسیمی از آن بهشت برین نوزیده
و نغمه از آن بلبل وفا استماع نگشته این ایام
وقت شوق و شور است و هنگام نشر و نشور
موسم فیض نیسان و نکبت گلستان و طراوت
بوستانست نه افسردگی خزان و زمستان

3 تا توانی شعله نور و زبانه آتش عشق سلطان ظهور
باش موج بحر میثاق شو و شعاع ساطع نیر آفاق
شمع محفل تبلیغ شو و دلبز انجمن توحید ساقی
بزم الهی گرد و شاهد جمع رحمانی کوکب افق
احدیت شو و موکب سلطان کشور هویت نور
هدایت باش و بدرقه عنایت

cupbearer at the divine banquet and the beauty of the All-Merciful gathering. Be a star in the heaven of oneness and a procession in the kingdom of divine identity. Be a light of guidance and an escort of grace.

4 And upon thee be Glory.

4 و البهاء عليك

TSS.210

AB06814

1 O thou candle of the gathering of divine knowledge!

1 ای شمع محفل عرفان

2 One of the blessed souls mentioned thy spiritual name in his published letter. Upon reading that name, spiritual joy arose and inner gladness was attained. From the name, the fragrances of the named one were inhaled, and from the allusions of the mention, the qualities of the mentioned one became manifest.

2 نفسی از نفوس مبارکه در ورقهء منشوره اش نام آنجیب روحانی را مذکور داشت از قرائت آن اسم فرح روحانی رخ داد و گشایش وجدانی حاصل شد از اسم نفحات مسمی استشمام شد و از اشارات ذکر شئون مذکور مشهود گردید

3 Due to the intensity of the connection between hearts, forms have taken on the properties of essences, metaphor has found the effect of reality, words have acquired the power of meanings, and expressions have become the truth of allusions and glad tidings of abstract meanings. A word has taken on the quality of a book, and a letter has found the station of a decisive utterance.

3 از شدت ارتباط قلوب اعراض حکم جواهر پیدا نموده و مجاز تأثیر حقیقت یافته الفاظ قوت معانی بسته و عبارات حقیقت اشارات و بشارت معانی مجرده شده کلمه حکم کلام گرفته و حرف سمت فصل خطاب یافته

4 All these outpourings are from the grace and bounty of the Sovereign of existence, which in this new age and wondrous century have been bestowed upon the loved ones of the All-Merciful. And the Spirit and Glory be upon thee.

4 جمیع این فیوضات از فضل وجود سلطان وجود است که در این عصر جدید و قرن بدیع باحبابی رحمن عنایت گردیده و الروح و البهاء عليك

INBA16:139

AB06859

- 1 O you who are afflicted in the path of the Glorious Lord! Give thanks to the Divine Unity that you have suffered persecution in the path of truth, endured calamities, witnessed the onslaught of enemies, and observed the cruelty of the unfaithful ones. This ordeal was none other than pure bounty, and this hardship was none other than pure mercy. Outwardly it appeared as tribulation but inwardly it was mercy. They brought these trials upon you to prevent you from the direction of divine favor and to disperse you. But you, in spite of them, showed firmness and steadfastness and engaged in teaching the Cause of God. And the Glory be upon you.
- 2 Remind God's handmaiden to be firm, for this is the time of steadfastness and the moment of constancy. She must be firm as a mountain. If she does this, God will confirm her.

ADMS#238

1 ای مبتلای سبیل رب جلیل شکر کن حضرت احدیت را که در راه حق اذیت کشیدی و مصیبت دیدی و هجوم اعدا دیدی و جفای بی وفایان مشاهده نمودی: این محنت نبود عین عنایت بود و این زحمت نبود عین رحمت بود ظاهره بلا و باطنه الرحمة این بلایا را بر سر شما آوردند که از شطر عنایت منع نمایند و منفجر کنند شما نیز رعماً لائف آنها ثبوت و استقامت نمود بتبلیغ امرالله مشغول گردید والبهاء علیک

2 امة الله ضلع را متذکر دارید که وقت ثبوت است و هنگام رسوخ باید چون جبل مستقیم باشد اگر چنین کند خداوند تائید نماید

LMA2.444

AB06952

- 1 O thou arranger of pearls and gems, both in verse and prose! Since thy words were in praise and glorification of the Sun of Manifestation and the Lord All-Forgiving, they are to be numbered among shining pearls, gleaming with light; and since they were in exposition of the servitude, bondage, self-effacement, and utter nothingness of this servant at the Sacred Threshold, they are to be accounted precious jewels and delicate, peerless gems.
- 2 Therefore direct thy wondrous and eloquent talent toward this reality, unloose thy tongue in praise and supplication, and behold the confirmations of the Herald of the Abha Kingdom. For this matter is a well-established and true reality: it is the theme of the invocations, remembrances, and discourse of the Concourse on High. Whensoever the tongue of a blessed soul occupieth itself therewith, he shall witness the summons and the confirmations of the Kingdom of the All-Merciful. And upon thee be Baha.

1 ای ناظم در و گهر منظوم و منثور چون ستایش و محامد شمس ظهور و رب غفور بود از لثالی متثلثه ساطع النور معدود گردد و چون در شرح عبودیت و رقیق و فنا و اضمحلال این عبد در آستان مقدس بود جواهر ثمینه و فرائد لطیفه محسوب گردد

2 پس قریحه بدایع صریحه را متوجه این حقیقت نما و زبان بستایش و نیایش بگشا و تایید سروش ملکوت ابهی مشاهده کن زیر این قضیه مسله حقیقه اوراد و اذکار و حدیث ملا اعلی است چون لسان نفس مبارکی بآن پرداز دعون و تایید ملکوت رحمن مشاهده نماید و البهاء علیک

MKT9.204b

AB07003

...O Lord! Manifest the splendors of Thy bounty to those who are filled with longing, and open wide the gates of Thy gifts. Make them pure and spotless from every defilement, and free them from all that is unseemly. Make their garments as fragrant as the shirt of Joseph, and their dispositions as perfumed with musk and ambergris as the morning breeze. Endow them with merciful attributes and adorn them with spiritual characteristics, that they may become signs of Divine Unity and clear evidences of the effulgence of the light of the Peerless Lord. Make them the cause of the glory of Thy Cause and the means of exalting their own station, that their hardships may be transformed into ease, and their poverty into the riches of eternal glory. May they receive everlasting bounties and become the manifestations of sanctity and the dawning-places of detachment, that they may recount tales of the realm of light and spirituality, and that all doors may be opened before their faces from every direction. Verily, Thou art the Mighty, the Powerful.

...ای پروردگار آن مشتاقان را تجلی عنایت فرما
و ابواب موهبت بگشا از هر آلودگی طیب و
طاهر کن و از هر ناشایستگی آزادی بخش
قیصصشان چون پیرهن یوسف معطر کن و خالق
و خویشان را چون جیب نسیم صبا پر مشک و
عنبر نما بصفات رحمانیت متصف کن و باخلاق
روحانیان متخلق تا آیات توحید گردند و بینات
اشراق نور رب فرید سبب عزت امر تو گردند
و علت بزرگواری قدر خود تا شدتشان بر خاء
مبدل گردد و فقرشان بغناء عزت ابدیه یابند و
موهبت سرمه‌یه مظاهر تقدیس گردند و مطالع
تنزیه از عالم نورانیت و روحانیت حکایت کنند
تا جمیع ابواب از جمیع جهات بر وجوهشان
گشوده گردد آنک انت القوی القدير

MJMJ3.059x, MMG2#363 p.405x

AB07056

- 1 O Lord! O Forgiver! You are the shelter of these servants. You are the Knower of secrets and the All-Aware. We are all helpless, and You are the Mighty and Powerful. We are all sinners, and You are the Forgiver of sins, the Merciful, the Compassionate.
- 2 Our errors are many, but Your ocean of mercy is boundless. Our weakness is great, but Your confirmation and success are manifest. Therefore, grant confirmation and bestow success, and make us successful in that which is worthy of Your threshold.
- 3 Illumine the hearts, make the eyes seeing, make the ears hearing. Bring the dead to life, heal the sick, make the poor wealthy, grant security to those who are afraid, accept us in Your Kingdom, and enlighten us with the light of guidance.
- 4 You are the Mighty, You are the Powerful, You are the Generous, You are the Merciful, and You are the Kind.

- 1 پروردگارا آمرزگارا این بندگانرا پناه توئی واقف اسرار و آگاه توئی جمیع ما عاجزیم و تو مقتدر و توانا جمیع ما گنه‌کاریم و توئی غافر الذنوب و رحیم و رحمن
- 2 خطاء ما بسیار است ولی بحر رحمت تو بی پایان عجز ما بسیار است ولیکن تأیید و توفیق تو آشکار پس تأیید ده و توفیق بخش و ما را بآنچه سزاوار درگاه تست موفق نما
- 3 دلها را روشن کن و چشمها را بینا نما و گوشها را شنوا کن مردگانرا زنده فرما و مریضانرا شفا بخش فقیرانرا غنی نما و خائفانرا امنیت بخش و ما را در ملکوت خویش قبول نما و بنور هدایت روشن کن
- 4 توئی مقتدر توئی توانا توئی کریم توئی رحمن و توئی مهربان

INBA75:082, AKHA_128BE #02

p.a., BSHN.140.425, BSHN.144.419,

DWNP_v6#02 p.001, DUR1.059,
 ANDA#01 p.46, ADH2.012, ADH2_1#04
 p.011, MJMJ1.078, MMG2#207 p.235,
 MJH.030a, MHT1a.055, MHT1b.013,
 MMJA.009, NJB_v04#12 p.004

AB07062

- 1 Jinab-i-Aqa Muhammad, upon you be the Glory of God and His praise in the kingdom of earth and heaven! I beseech God to make you a lamp of guidance and a light of piety in a glass that is lit and shines between earth and heaven, and to exalt your mention among the Concourse on High, and to ordain for you that which will elevate you among those near ones of the people of heaven, for you have borne every hardship and trial in the path of God.
- 2 O Lord! This is Your faithful servant who has drunk the choice wine from an elegant cup and has been attracted to Your love as the chameleon is drawn to the midday sun. Every moth flutters around the lamp of the Lord. Plant in his wings the splendors of power and might, and the pinions of glory and invincibility, that he may soar to the highest reaches of success and strive for the loftiest summits of achievement. Be a supporter and helper to him in all conditions. Verily You are the All-Powerful, the Most Exalted.
- 1 جناب آقا محمد - عليك بهأالله و ثنائه في الملك و الملكوت استل الله ان يجعلك مصباح الهدى و سراج التقوى في زجاج يوقد و يضيئ بين الارض و السماء و يرفع ذكرك بين الملأ الاعلى و يقدر لك ما يعطيك في المقربين من اهل السماء بما تحملت كل مشقة و بلا في سبيل الله
- 2 اي رب هذا رقيقك الوفيك تجرع الرحيق في كاس انيق و انجذب بجبك انجذاب الحربا الى شمس الضحى يتأفت كل الفراش حول سراج رب انبت في جناحيه اباهر القوة و القدرة و قوادم العزة و المنعة تطير الى اعلى معارج الفلاح و اسعى مراقى التاجح و كن ظهيراً و نصيراً له في كل الاحوال انك انت القوي المتعال . عبدالبها عبّاس

MSBH6.343-344

AB07064

- 1 The relatives of your honor have safely and securely arrived at, attained to, visited and been honored at the blessed spot of the sacred valley, the Valley of Ayman, the wilderness of Sinai and the Mount of Revelation to Moses which is mentioned in the verse of the Qur'an.
- 2 Indeed your place was empty, but in that holy valley at the Most Holy Threshold they are engaged in prayers for you, and it is certain that the brilliant traces of these blessed prayers have appeared and will appear in your heart and soul and spirit and conscience and circumstances and conditions.
- 1 حضرات متعلقین آنجناب محفوظاً مصوناً ببقعه مبارکه وادی ایمن بریه سینا و طور تجلی بر موسی که نص آیه قرآنست واصل و فائز و زائر و مشرف گشتند
- 2 فی الحقیقه جای شما خالی ولی در آن وادی مقدس آستانه اقدس بدعای شما مشغولند و یقین است که آثار باهره این ادعیه خیریه در دل و جان و روح و وجدان و شئون و احوال آنجناب ظاهر شده و خواهد شد

- 3 Reflect, ponder deeply, open the eye of insight - you will observe that you should have the utmost joy from the pilgrimage of these souls. If now the value of this bounty from the Divine Unity is unknown, soon it will become manifest and you will say "Would that I had been with you, that I might have attained a mighty attainment!"

3 تفکر فرما دقت کن دیده بصیرت گشا
مشاهده خواهید نمود باید آنجناب نهایت مسرترا
از تشرّف حضرات داشته باشید اگر حال این
موهبت حضرت احدیت قدرش مجهول باشد
عنقریب ظاهر خواهد شد و خواهی گفت یا
لیتی کنت معکم فافوز فوزاً عظیماً

MMK6#103

AB07067

- 1 O Merciful and Forgiving Lord!
- 2 These two noble servants and two cherished handmaidens, like birds of the meadow, have spread their wings and sought the nest of Thy pardon and forgiveness, that through Thy grace and bounty they may become, like the peacocks of the highest paradise, adorned in the paradise above and enter the retreat of that heart-attracting Friend.
- 3 O Ancient Bestower! These souls adopted the new Faith and spent their lives with perfect certitude and dignity, ever hopeful of Thy forgiveness and pardon.
- 4 O Lord! Be forgiving to every hopeful one, and grant success to every faithful servant. Forgive and pardon and bestow favor, and grant them the blessing of witnessing and attaining Thy presence in the Kingdom of mysteries.

1 خداوند بخشنیده مهربانا

2 این دو بنده آزاده و دو کنیز عزیزت مانند
مرغان چمن بال و پر گشوده و قصد آشیان عفو
و غفران تو نموده تا مانند طاوس علیین به فضل
و بخشش زینت بهشت برین گردند و بخلوتگاه
آن یار دلنشین درایند

3 ای بخشنده دیرین این نفوس آئین تازه گرفتند
و در نهایت اطمینان و تمکین ایام زندگانی پایان
رسانند و امیدوار به آمرزش و غفران تو بودند

4 پروردگارا هر امیدوار را آمرزگار باش و هر بنده
و فاکار را کامکار کن بخش و بیامرز و بنواز و
در ملکوت راز به مشاهده و لقا فائز فرما

YARP2.523 p.378

AB07068

- 1 O Kind Lord! These souls are under the shadow of Thy mercy and these beings are turned toward Thy Kingdom.
- 2 O God! We are Thy servants - bestow Thy favor. We are poor - grant us from the heavenly treasure. We are ignorant - guide us to the realities of things. We are weak - send us heavenly power. We are mortal - bring us into the realm of eternity. We are needy and await Thy confirmation.
- 3 If Thy grace reaches us, a drop becomes an ocean, an atom becomes a sun. If deprived of Thy favors, one remains bereft and portionless of everything.

1 خداوند مهربانا اینجمع در ظلّ رحمت تواند و این
نفوس متوجه بملکوت تو

2 خدایا بندگانیم کرم عنایت کن فقرائیم از کنز
آسمانی بخش نادانیم بحقائق اشیاء دلالت کن
ضعیفیم قوت آسمانی رسان فانی هستیم بعالم بقا
درآر محتاجیم و منتظر تأیید تو

3 اگر عنایت رسد قطره دریا شود ذره آفتاب
گردد اگر از الطافت محروم ماند از هر چیزی بی
بهره و نصیب شود

- 4 Therefore bestow Thy grace, grant Thy mercy, so that we may raise aloft the banner of the unity of the human world, and that heavenly illumination may encompass East and West. May all parties become united, seek eternal life, promote the oneness of the human world, and spread universal peace.
- 5 Thou art the Generous, Thou art the Giver, Thou art the Kind.

4 پس عنایت کن مرحمت فرما تا علم وحدت عالم انسانی بلند نمائیم و نورانیت آسمانی شرق و غرب را احاطه کند جمیع احزاب متحد شوند و حیات ابدی جویند و ترویج وحدت عالم انسانی نمایند و صلح عمومی انتشار دهند

5 توئی کریم توئی معطی توئی مهربان

INBA75:086, ADH2.010, ADH2_1#03
p.010, MJMJ1.080, MMG2#046 p.046,
MJH.030b, KHTB2.254

AB07074

- 1 O Lord, Lord! We are poor and Thou art the All-Possessing, the Bountiful. We are powerless and Thou art the Almighty, the Powerful. We are abased and Thou art the Glorious, the Majestic.
- 2 Assist us to serve at Thy holy Threshold, enable us to worship Thee at the dawning-places of Thy mention, and ordain for us to spread the sweet fragrances of Thy holiness amongst Thy creation. Strengthen our loins in Thy service amongst Thy servants until we may guide the nations to Thy Most Great Name and lead the peoples to the most noble shore of the sea of Thy oneness.
- 3 O Lord! Deliver us from attachment to creatures, from past sins and future afflictions, that we may arise to exalt Thy Word with the utmost joy and delight, remember Thee throughout the hours of night and day, call all to guidance, enjoin righteousness, and chant the verses of Thy unity amidst the course of creation.
- 4 Verily Thou art powerful to do what Thou willest. There is no God but Thee, the Mighty, the Powerful.

1 ربّ ربّ نحن فقراء وانت الغنیّ الکریم ونحن عجزاء وانت القویّ القدير ونحن اذلاء وانت العزيز الجلیل

2 ایدنا علی عبودیّة عتبة قدسک و وفّقنا علی عبادتک فی مشارق ذکرک و قدر لنا نشر نفحات قدسک بین خلقک و اشدّد ازورنا علی خدمتک بین عبادک حتّی نهدی الأمم الی اسمک الأعظم و نسوق الملل الی شاطئ بحر احديتک الأکرم

3 ايربّ نجنا من علائق الخلائق والخطیئات السّوابق و البلیات اللّواحق حتّی نقوم علی اعلاء کلمتک بكلّ روح و ریحان و نذکرک فی آناء اللیل والنّهار و ندعو الکّل الی الهدی و نأمر بالتّقوی و نزتل آیات توحیدک بین ملأ الانشاء

4 انک انت المقتدر علی ما تشاء لا اله الا انت العزيز القدير

BSHN.140.424, BSHN.144.418, ADH2.051,
ADH2_1#27 p.044, MJMJ1.001, MJH.055,
MHT1a.048, MHT1b.006, NSR_1978.118,
NSR_1993.131

AB07140

Praise be to God that the radiant century hath come. Praise be to God the springtime of Eternity hath pitched its tent. Praise be to God, this is the age of the discovery of the realities of things.

Verily I say unto you, this age is the age of science. This age is the age of the appearance of the truth. This age is the age of the extension of the sphere of thought. This age is the greatest divine age. This age is the age of everlasting life. This age is the age of the breaths of the Holy Spirit. This age is the age of the flowering of all the hidden virtues of the world of humanity.

DWN_v1#05 p.002

AB07153

As to thy question concerning the 54th chapter of Isaiah, this chapter refers to the Most Exalted Leaf, the mother of Abdu'l-Baha. As a proof of this it is said: 'For more are the children of the desolate, than the children of the married wife.' Reflect upon this statement, and then upon the following: 'And thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.'

And truly the humiliation and reproach which she suffered in the path of God is a fact which no one can refute. For the calamities and afflictions mentioned in the whole chapter are such afflictions which she suffered in the path of God, all of which she endured with patience and thanked God therefor and praised Him, because He had enabled her to endure afflictions for the sake of Baha.

During all this time, the men and women (Covenant-breakers) persecuted her in an incomparable manner, while she was patient, God-fearing, calm, humble and contented through the favor of her Lord and by the bounty of her Creator.

TDH#064.17x

AB11758

O God, for the sake of Thy love, will I leave everything and wander in the deserts and over the mountains, calling out the appearance of Thy kingdom and proclaiming into every ear the tidings of Thy call.

O God! I am prepared to meet all calamities in Thy way and desire every trouble for Thy sake with all my heart and soul, but keep me, O God, in Thy hour of test. Thou knowest that I have left every thought and occupation save Thy mention and praise and that I ask nothing save a strengthening power, which shall enable me to devote my life, my mind, my heart, my soul, and my spirit unto Thee, O God.

O Lord of the worlds! To teach is to learn, to learn is to work, to work is to serve, to serve is to love, to love is to sacrifice, to sacrifice is to die, to die is to live, to live is to strive, to strive is to rise above all earthly limitations and enter the eternal realms.

AB12097

- ¹ O friends of the Blessed Beauty! When the Peerless Lord shone forth from the horizon of “no-place” upon the people of contingent existence, He made the human temple His sacred throne and made the human horizon the dawning-place of His manifest light. And from this dawning-place He shed His radiance upon all the worlds of existence. His is the praise, and His the thanks and glorification for this mighty grace, for there is no dawning-place more sacred than this, and no horizon more luminous than this.

- ² “We have created man in the best of forms.” Observe how veiled the people are, that they accept the manifestation of Truth in the mount of Sinai and in rock and clay and tree, yet they deny and turn away from and show pride before the Blessed Beauty, in Whom all signs and power and might and greatness and divine attributes were manifest.

¹ ای یاران جمال مبارک حضرت بیچون چون از افق لامکان بر اهل امکان اشراق فرمود هیکل انسان را عرش مقدس قرار داد و افق بشری را مطلع نور مبین فرمود و از این مطلع بر عوالم وجود تجلی کرد فله الحمد وله الشکر و الثناء علی هذا الفضل العظیم چه که مطلعی مقدس تر از این نه و مشرقی منورتر از این نیست

² لقد خلقنا الانسان في احسن التقويم ملاحظه نمائید که ناس چه قدر محجوبند که ظهور حق را در جبل طور و در حجر و مدر و شجر قائلند و در جمال مبارک که بجمع آثار و قوت و قدرت و عظمت و شئون ربوبیت ظاهر بود منکر و معرض و مستکبرند

BRL_DAK#0485

ABU3652

- 1 (Mirza Ali-Akbar Barrar, who was eventually martyred, recounted that when he and Qa'im-Maqami were in the presence of Abdu'l-Baha one day, the Master said:)
- 2 At one time, the ministers, actuated by their animosity, accused Abbas [Nuri] of committing treacherous behavior, and they concocted a plot to demonstrate that, according to relevant ledgers and documents, he owed the government a large debt which amounted to several thousand tumans. The Qa'im-Maqam became aware of this development, and, unbeknownst to Mirza [Abbas], he consulted Abbas's ledgers and reviewed them thoroughly, and in so doing was able to confute the accusation with which Abbas had been charged. Abbas's innocence and integrity were thus proven and made evident to those ministers who opposed him. Despite the assistance and service the Qa'im-Maqam rendered unto Abbas, he never disclosed it to him, and kept the matter ever hidden from him.

1 جناب میرزا علی اکبر برار شهید حکایت میکرد
وفتی که با جناب قائم مقامی مشرف بودیم یک
روز حضرت عبدالبهاء فرمودند

2 وقتی اتفاق افتاد که وزرا من باب دشمنی مرحوم
میرزا عباس را متهم بخیانیت نمودند و بزعم خود
از روی دفاتر و اوراق مربوطه مبلغ گزافی که
بالغ بر چندین ده هزار تومان بود باقی دارکردند
مرحوم قائم مقام خبردارشد در غیاب و بدون
اطلاع مرحوم میرزا بدفاتر مراجعه و رسیدگی
نمود و رفع اتهام فرمود و براءت و صحت عمل
ایشان را واضح و بمعرضین از وزرا اثبات نمود
و با وجود جنین مساوت و خدمتی ابدی بروی
مرحوم میرزا نیاورد و مسئله را از ایشان مکتوم
داشت

AHB_130BE #09-10 p.20

BLO_courage.06b

AB07515

To: Baha'is of Abadih

- 1 O ye cherished handmaidens at the threshold of the Lord!
- 2 The ladies of the world will ultimately be brought low, and the queens of the earth will in the end be humbled and abased. Their flourishing palaces will become buried tombs, and their glory and grandeur will vanish and disappear. But the handmaidens of the Blessed Beauty will become the cherished ones of the heaven of paradise and the queens of the gardens of heaven.
- 3 Therefore they must arise to that which befits this station and is worthy of this glory - namely, purity and detachment, radiance and sanctification, chastity and holiness, spirituality and cleanliness, perfection and knowledge, detachment and luminosity. I am hopeful through divine grace and bounty that you will be confirmed in all these bestowals.

1 ای کنیزان عزیزان درگاه پروردگار

2 بانوهای آفاق عاقبت ذلیل گردند و ملکات
جهان پایان حقیر شوند قصور معموره شان قبور
مطموره گردد و عزّت و حشمتشان محو و نابود
شود ولی کنیزان جمال مبارک عزیزان جنت
رضوان شوند و ملکات فردوس و جنان

3 پس باید بآنچه سزاوار اینقامست و لایق این
احتشام قیام نمایند و آن پاکی و آزادی و
افروختگی و تنزیه و تقدیس و عفت و عصمت
و روحانیت و طهارت و کمال و معرفت و
انقطاع و نورانیت است امیدوار به فضل و

موهبت الهی چنانم که بجمع این مواهب مؤید
شوید

MKT6.131

AB07622

To: Nasrullah Rawshan, in Abadih

- 1 O Nasru'llah! O name that matches its meaning! With Jenab-i Qabil you traveled like a flowing stream through mountains and fearsome plains. You journeyed through the desert, wandered through wilderness and mountain regions, engaged in services, endured many hardships, and finally showed obedience and returned.
- 2 Since this servitude was in accordance with wisdom, it truly had the merit of pilgrimage, and the representation of this servant will, God willing, be the cause of acceptance of the pilgrimage and response to the call.
- 3 Be confident, and ask God that you may be assisted in rendering services to the loved ones of God in all respects. And glory be upon you, O you who have turned your face sincerely toward God.

1 ای نصرالله ای اسم بامسمی با جناب قابل
چون سیل سائل روان در کهسار و دشت هائل
گشتی در بادیه بادپیمائی نمودی و در بیابان و
کوهستان سیاحت کردی و بخدمات مشغول
شدی و زحمت زیاد کشیدی و عاقبت اطاعت
نمودی و مراجعت کردی

2 این عبودیت چون بمقتضای حکمت بود
فی الحقیقه حکم زیارت داشت و وکالت این عبد
سبب قبول زیارت و اجابت دعوت انشاءالله
میگردد

3 مطمئن باش و تواز خدا بخواه که موفق بخدمات
احباء الله از جمیع جهات گردی و البهاء علیک
یا من اخلص وجهه بالله

MSBH2.210

AB07653

To: Wife of Dhabih, in Abadih

- 1 O thou leaf who art well assured! In this divine Dispensation, and in this heavenly Age, mankind has become freed from the shackles of the distinction between the feminine and the masculine. The one who exerteth the utmost endeavor, is the one who advanceth and excelleth. How numerous are the men who remained behind [the veil], and how many the women who became the heroines of the field.

1 ای ورقهء مطمئن در این کور الهی و دورهء
رحمانی هیاکل انسانی از قید ذکور و انائی فارغ
هریک را همت بیشتر قدم پیشتر و مقام بالاتر
بسا مردان که در پس پرده ماندند و بسا زنان
که شیران میدان گشتند

- 2 Thou who art the kin of the servant who is nigh unto His Threshold, and art the wife and spouse of that chosen jewel; it behooveth thee to arise with firm resolve, wisdom, whole-hearted power, and spiritual strength - even as the heroes of the field - to assist other handmaidens to stand fast and firm in the Faith of God, the Covenant and Testament.

2 تو که منتسب آن بندهء مقرب درگاه کبریا
هستی و ضلع و ضمیمه آن جوهر اصفیا چون رجال
حرب بعزمی ثابت و حزمی رابط و قوتی قلبیه و
قدرتی روحیه بر پیمان و ایمان و عهد و میثاق خدا
سائر اماء را ثابت کن

MKT7.161a

AB11771

To: Fatimih sister of Ibn-i-Abhar

- 1 O assured leaf! Although you two sisters from the beginning endured utmost persecution from the enemies of the Beauty of Abha, and in every breath the poison of oppression and enmity affected your being, though you became the target of the arrow of cruelty, yet you also became the pearl-shell of the pearl of bounty and shattered the pottery market.
- 2 You are mentioned in the realm of the Kingdom and known in the sphere of the Divine Realm. You are the manifestation of grace and the dawning-place of mercy.
- 3 This evident grace is the remedy for every pain, and this desired antidote is the cure for every poison. Therefore be not sorrowful, be not grieved. Be gladdened through the grace of the Ancient Beauty.
- 4 And upon you be glory.

1 ای ورقهء موقنه هر چند شما دو خواهر از بدایت
در نهایت تحمل اذیت از اعداء جمال ابهی
روزگاری بسربردید و در هر نفس زهر ظلم و
عدوان در وجود شما اثر کرد هر چند تیر جفا را
هدف شدید ولی در عطا را نیز صدف گشتید
و بازار خرف شکستید

2 در ساحت ملکوت مذکورید و در حیز لاهوت
معروف مظهر عنایتید و مطلع رحمت

3 این فضل مشهود درمان هر درد است و این
فادزهر مطلوب چارهء هر زهر پس محزون
مباشید مغموم مباشید بعنایت جمال قدم مستبشر
گردید

4 و البهاء علیک

YIA.408

AB12525*To: Azizullah Varga, in Akka*

- 1 O remembrance of those two shining stars! For some time you were in this Holy Land, near the Blessed Shrine in the city of 'Akka, and circling round the focal point of the Concourse on High. You were blessed and confirmed with this bounty which is the ultimate hope of the Concourse on High. You attended gatherings of unity and were occupied with the mention and praise of the Blessed Beauty.
- 2 Now, placing your trust in God, set out for the divine lands and turn your face to various regions, engaging in praise of the Lord of Creation, that like holy birds in the gardens of servitude you may be occupied with wondrous melodies and bring joy to gatherings of remembrance.
- 3 And upon you be the glory.

1 ای یادگار آن دو کوکب رخشنده چندی بود
در این ارض مقدّسه در جوار روضهء مبارکه در
مدینهء عکا بودی و طائف حول مطاف ملاء اعلی
باین موهبت که منتهی آمال ملاء اعلیست موفق
و مؤید گشتی و در مجامع توحید حاضر شدی و
به ذکر و ثنای جمال مبارک مشغول شدی

2 حال متوکلاً علی الله قصد بلاد الهی نما و به
اطراف و انکاف توجّه نما و بستایش خداوند
آفرینش پرداز تا چون طیور قدس در حدائق
عبودیت بنغمات بدیعه مشغول گردی و انجن
ذکر را بشوق آری

3 و البهاء علیک

INBA85:472

AB07413*To: Tabrizi, Mirza Abdu'l-Ali (Egypt) et al., in Alexandria*

O two faithful friends! You have always been and are in my thoughts. You have never been and will never be forgotten. If there has been any lapse, this is due to the writer's shortcoming, otherwise Abdul-Baha is always mindful and remembering the friends. If there has been delay in writing and expression, this is due to the multitude of preoccupations and immersion in the sea of work. Consider: one person and all these endless occupations - imagine what a great crisis this is. Therefore, the loved ones should be the manifestation of "Praise be to His pure and fault-covering vision." And upon you be greetings and praise. The Covenant! The Covenant! O you who long to achieve the bounties of the Luminary of the horizons.

ای دو یار وفادار همیشه در نظر بوده و هستید
ابداً فراموش نشده و نخواهید شد اگر فتوری
حاصل این از قصور کاتب و الا عبدالبهاء همیشه
ذاکر و بیاد دوستان متذکر است اگر در تحریر
و تقریر تعویقی حاصل این از کثرت مشغولیت
افکار و استغراق در بحر اشغال است ملاحظه
نمائید یکنفس و اینهمه شواغل غیر متناهی تصور
لازم که چه بحران عظیمست لهذا احباً باید
مظهر آفرین بر نظر پاک خطاپوشش یاد باشند و
علیکم التحیه و الثناء الميثاق الميثاق ایها المشتاقون
للفوز بمواهب نیر الآفاق

MKT9.133a

AB07343

To: Mirza Ali Akbar from Kashan, in Arak

- 1 O you who are firm, steadfast and trustworthy! In praise of you, a sweet mouth has opened and uttered honeyed words, for praise be to God, you have rent the collar of your being in the love of God and kept your breast filled with divine passion. Your heart is enkindled and your soul is consumed with the fire of separation. You open not your mouth except in remembrance of the Truth, and you stain not your tongue except with His praise. You find no rest except beneath the shade of His favors, and you ever adorn the garden of your heart with the flowers and sweet herbs of the knowledge of God.
- 2 This is naught but from the confirmations of the Lord, the Generous, and the outpourings of the great Kingdom.
- 3 Blessed art thou! Again blessed art thou! Glad-tidings be unto thee! Again glad-tidings! And upon thee be greetings and praise!
- 1 ای ثابت راسخ امین در ستایش شما دهان شکرین باز نموده و نطق شیرین گشاده که الحمد لله گریانی بحبت الله چاک نموده و سینه‌ی بعشق الهی پرجوش داشته قلبش افروخته است و کبدش از آتش فراق سوخته جز بذكر حق دهان نگشاید و بجز ثنائش زبان نیالاید جز در ظلّ عنایتش نیاساید همیشه ساحت قلب را به گل و ریاحین معرفت الله بیاراید
- 2 این نیست مگر از تأییدات ربّ کریم و فیوضات ملکوت عظیم
- 3 طوبی لک ثمّ طوبی بشری لک ثمّ بشری و علیک التّحیّة و التّناء

HHA.282

AB07438

To: Mirza Jafar (Darakhsh), in Baghistan

- 1 O wanderer in the divine path! Wander and roam in this endless desert, and in this destination of the people of knowledge, seek your dwelling and abode. Drink from the living waters from the spring of certitude, and from this tree of certitude pluck the fruit of the highest heaven. The door of bounty is open and the glad tidings of the invisible Kingdom are continuous and successive. When you reach the shore of the sea of life, fill your skirt with the pearls from the shells of grace, so that those brilliant jewels may shine forth in the crowns of existence. And the glory be upon you and upon all who are firm in the Covenant.
- 2 We greet the descendant of that beloved one with the most wondrous mention and the Most Great and Most Glorious greeting.
- 1 ای سرگشته کوی الهی در این بیابان بی پایان سرگشته و سرگردان شو و در این سرمزل اهل عرفان مسکن و مأوی جو از سرچشمه یقین ماء معین بنوش و از این شجره یقین ثمره علیین اقتطاف کن باب فیض مفتوحست و بشارات ملکوت غیب متتابع و مترادف چون بساحل بحر حیات رسیدی دامنی از اصداف لالی عنایت پر کن تا آن جواهر زواهر در اکلیل وجود باهر گردد و البهاء علیک و علی کلّ ثابت علی الميثاق
- 2 سلیل آن حبیب را بابدع اذکار و تکبیر اعظم ابی مکبریم

MKT8.102a

AB07503*To: Nasrullah Baqiruf, in Baku*

- 1 O thou who art firm in service! Blessed art thou for having arisen to serve the Cause of God and found repose beneath the Lote-Tree of the utmost boundary. Thou hast drunk from the cup of bounty and joined the circle of those who stand firm in service.

1 ای قائم بر خدمت خوشا بحال تو که بر خدمت
امر الله قیام نمودی و در ظلّ سدره منتبی
آرمیدی از جام عنایت نوشیدی و در حلقه
قائمان بر خدمت درآمدی
- 2 Thy services are appreciated and thy efforts acknowledged. They are recorded in the ledgers of the Kingdom of Abha and inscribed in the Preserved Tablet. The Concourse on High offer praise and the angels of the highest Paradise give instruction.

2 خدمات تو مشکور است و زحمات تو معروف
در دفاتر ملکوت ابهی ثبت است و در لوح
محفوظ نقش و ضبط ملأ اعلی تحسین مینماید و
ملائکه جبروت علیا تلقین
- 3 Therefore raise thy hands to the court of the Peerless One and say: O pure Lord! Praise be to Thee, worship be to Thee, and adoration be to Thee, for having enabled this lowly servant to succeed in such a momentous matter.

3 پس دست بساحت حضرت بی مثل و مانند بلند
کن و بگو پاک یزدانا ستایش ترا نیایش ترا و
پرستش ترا سزاوار که این بنده حقیر را بچنین
امر خطیری موفق فرمودی

MKT5.185, AKHA_132BE #12 p.a

AB07676*To: Nasrullah Baqiruf, in Baku*

- 1 O spiritual friend! Praise be to God that night and day thou art occupied with the service of the Cause of God, and art gathered beneath the shade of the Word of God. Thou art clinging to the hem of His grace and supplicating at the threshold of the Court of Divine Unity.

1 ای یار روحانی حمد خدا را که شب و روز
بخدمت امر الله مشغولی و در ظلّ کلمه الله
محشور متشبث بذیل عنایتی و متوسل بدرگاه
حضرت احدیت
- 2 In the Abha Kingdom thou art an accepted servant, and in the highest heaven a praised bondsman. The glances of the eye of divine mercy encompass thee, and the favors of the Beauty of Divine Oneness are complete.

2 در ملکوت ابهی بنده مقبولی و در جبروت
اعلی عبد ممدوح لحظات عین رحمانیت شاملست
و الطاف جمال وحدانیت کامل
- 3 Thou art ever mentioned in this divine gathering and art well-known and renowned among the servants at the threshold of the Infinite Lord. I have had and continue to have the utmost love for thee, and when I mention thy name, the ocean of love surgeth.

3 همیشه در این انجمن الهی مذکوری و در ساحت
بندگان آستان حضرت غیرمتناهی معروف و
مشهور نهایت محبت را بشما داشته و دارم و
چون نامت بزیان رانم بحر محبت بموج آید

- 4 Give thanks unto God that thou hast been distinguished by such bounty and generosity. 4 شکر کن خدا را که باین فضل و جود ممتاز گشتی

MKT5.195, KHSK.056

AB07632

To: Sons of Nasrullah Baqiruf, in Baku

- 1 O saplings of the divine garden! Through the ancient grace of the Pre-existent Beauty, may my spirit be sacrificed for Him, I hope that you will grow and develop beside the stream of loving-kindness, become verdant and flourishing through the bounties of the cloud of favors, and, like the trees of the Most Glorious Paradise, put forth blossoms and leaves and be adorned with the fruits of knowledge. 1 ای نهالهای باغ الهی از فضل قدیم جمال قدم روحی له الفداء امیدوارم که در کنار جویبار عنایت نشیو و نما نمائید و از فیض سیلاب الطاف سبز و خرم گردید و چون اشجار فردوس ابدی شکوفه و برگ نمائید و باثمار عرفان مزین شوید
- 2 May you become, like your father, the dawning-place of the favors of the Most Great Name, and like your paternal uncles, the dayspring of the gifts of the Pre-existent Beauty. 2 چون پدر مظهر الطاف اسم اعظم شوید و چون اعمام مطلع مواهب جمال قدم
- 3 May you become signs of divine unity and clear proofs of the Book of detachment, becoming brilliant stars in the horizon of existence and luminous words in the scroll of the heavens. 3 آیات توحید گردید و بینات کتاب تجرید در افق وجود نجوم زاهره شوید و در منشور آفاق کلمات باهره
- 4 And this is not difficult for the bounty of your Lord. 4 و لیس ذلک علی فضل ربکم ببعید
- 5 Praise be to God, the Lord of the worlds. 5 والحمد لله رب العالمین

MKT5.190b

AB11947

To: Mirza Muhammad Naqash, in Baku

- 1 O longtime friend! For some time no news of thee hath come, nor any trace. I have heard that thou hast withdrawn into the corner of obscurity and taken up thine abode in the wilderness of stillness. Some suppose that, like the ascetics, thou hast become a recluse; others say that thou art bewildered and enraptured by the heart-enthraling Beloved, freed from sighing and lamentation. 1 ای دوست قدیم، مدتی است که از شما خبری نیست و اثری نه. شنیدم که در زاویهٔ خمول عزت نموده‌اید و در بادیهٔ سکون اقامت کرده‌اید. بعضی برآنند که چون اهل ریاضت گوشه‌نشین گشته‌اید و بعضی گویند حیران و واله دلبر دلنشین و فارغ از آه و انین.

- 2 “The bird of dawn raised a nightly lament; the moths, like slaughtered lovers, burned in love’s own flame.”
- 3 But ‘Abdu’l-Baha saith: That one, enamoured of the countenance of Baha, was a singer of melodies in the assemblage of lovers, and in the gathering of seekers was full of song and tune. This melody and voice must increase day by day, that it may carry away the hearts unto the Kingdom of Sanctity, and that, plunging into this cleansing river and immersing himself therein, he may, like a bird of paradise, become purified and sanctified from the world of being.
- 2 مرغ سحر شبانه فغانی بهانه در پروانه بسملدان
یاندی عاشقانه در
- 3 ولی عبدالهء گوید آن شیدای روی بهاء در
محفل عاشقان نغمه سرا بود و در انجن طالبان
پراهنک و نوا. باید این نغمه و آوازش روز به
روز بیفزاید تا دلها را به ملکوت تقدیس رباید
و در نهر هذا مغتسل بارد غوطه خورد و چون
مرغ بهشتی از عالم امکان پاک و مطهر گردد.
- TISH.382

AB07752

To: Tabatabai, in Bandar Jaz

- 1 O beloved! They say that the noble Sayyid Tabataba was in the land of Egypt and became renowned in that country. His eminence was established and his correct lineage was proven and well-known. However, he had a speech impediment, meaning he could not properly pronounce certain letters. Therefore, he would say “tabataba” instead of “tayyib tayyib” and became known as Tabataba.
- 2 But we say that word was “tuba tuba” (blessed, blessed), for its effect became manifest and evident in his lineage. Blessed art thou, then blessed art thou! Glad-tidings be unto thee, then glad-tidings be unto thee, for thou hast attained to the greatest of what thy illustrious grandfather yearned for in the path of thy Beautiful Lord. And upon thee be the Most Glorious Glory.
- 1 حبیباً گویند که سید سند طباطبا در اقلیم مصر
بوده و شهر در این کشور گشته بزرگواریش
مسلم بوده و نسب صحیحش مدلل و مشهر گشته
ولی لکنت لسان داشته یعنی مخرج بعضی حروف
نداشته لذا لفظ طیب طیب را طباطبا گفته و
شهر به طباطبا گشته
- 2 ولی ما میگوئیم آن کلمه طوبی طوبی بود زیرا
اثرش در سلسله اش ظاهر و هویدا گشت طوبی
لک ثم طوبی لک بشری لک ثم بشری لک
بما فزت باعظم ما کان یتناه جدک الجلیل فی
سبیل ربک الجلیل و علیک البهاء الأبهی
- MAS5.176a

AB07588

To: Haji Ahmad son of Haji Muhammad Salih Kazirani, in Bombay

- 1 O thou who hast certitude in God! Although the tribulations endured by thy relatives have been extremely hard and the pain suffered by thy brother, thy son and thy friend have been bitter to thee remember that patience and fortitude are among the particular attributes of the believers in divine unity and forbearance under diverse calamities is proof of detachment.
- 2 That bird of the garden of the Covenant hath soared upwards to his nest in God's Kingdom, that candle of divine fellowship is now shining in the gatherings of heavenly illumination. Therefore be not saddened, be not grieved, be not dejected and disconsolate, but rather be thankful to God that he hath been liberated from tests and hath found his way towards the tabernacle of Eternity.
- 3 Praise be to God that he was always faithful in the Covenant and steadfast in the Cause.

1 ای موقن بالله هرچند مصیبت خویش و پیوند و برادر و فرزندی و دوست و هوشمند سخت و دشوار و شدید است ولی صبر و سکون و تحمل بلایای گوناگون نیز از خصائص و شئون اهل توحید و مظاهر تجرید است

2 آن طیر حدیقه میثاق باشیان ملکوت پرواز نمود و آن شمع انجمن وفاق در محفل اشراق برافروخت لهذا محزون مباش دلخون مباش مهموم مباش مغموم مباش شکر کن که از امتحانات نجات یافت و بسرپرده حیات ابدیه راه یافت

3 و ثابت بر میثاق بود و راسخ بر امر الله

MMK2#324 p.236

AB07268

To: Rashid Farsi, in Bombay

- 1 O servant of the Most Glorious Beauty! Raise your two hands of supplication to the threshold of the peerless God, and offer prayers at the court of the Lord, saying:
- 2 "O my kind God and O my compassionate Lord of the world! What praise can I offer that would be worthy of Your holy threshold, and what prayer can I make that would befit Your divine court? - except that I may demonstrate my powerlessness and become aware of my ignorance.
- 3 O matchless Lord! You granted bounty and bestowed insight and gave recognition. When You removed the veil and illumined Your face and set the world ablaze with the fire of

1 ای بنده جمال ابدی دو دست نیاز بدرگاه خداوند بی‌انبار دراز نما و بیارگاه پروردگار نماز آر و بگو

2 ای مهربان یزدان من و ای مهربور جهانیان من چه ستایش نمایم که سزاوار آستان پاکت گردد و چه نیایش کنم که شایان درگاه خداوندیت شود مگر آنکه ناتوانیم را نمایان کنم و بنادانی خویش آگاه گردم

3 ای خداوند بی‌مانند بخشش فرمودی و بینش بخشیدی و شناسائی دادی چون پرده برانداختی و رخ برافروختی و جهان را با آتش مهرت بسوختی

Your love, You also gave this servant a share from the ocean of bounty. Praise be to You, glory be to You.”

این بنده را نیز بهره‌ئی از دریای بخشش بخشیدی
ستایش ترا نیایش ترا

YARP2.710 p.472

AB07174

To: Unknown, in Bombay

- 1 My God, my God! This is Thy servant who heard Thy call and responded to Thy summons, who turned toward Thee and spoke in praise of Thee, who called the people to the kingdom of Thy oneness and guided them to the heaven of Thy singleness, who gave glad tidings of the manifestation of the signs of Thy sanctification among the righteous and attracted them to the kingdom of mysteries, and who remained firm in Thy religion until he returned unto Thee, placing his trust in Thee.
- 2 O Lord! Cleanse him from the stain of disobedience and cause him to enter the kingdom of forgiveness. Immerse him in the seas of bounty and benevolence until he is submerged in the ocean of lights in Thy kingdom, O Mighty, O Omnipotent One!
- 3 Verily, Thou art the Powerful, the All-Choosing. Verily, Thou art the Generous, the Bestower.

1 الهی الهی هذا عبدک الذی سمع ندائک و لّی
خطابک و توجّه الیک و نطق بالثناء علیک و
دعا الناس الی ملکوت توحیدک و دلّهم الی
جبروت تفریدک و بشر بظهور آیات تقدیسک
بین الأبرار و شوقهم الی ملکوت الأسرار و ثبت
علی دینک حتّی رجع الیک متوکلاً علیک

2 ربّ طهره من وضر العصیان و ادخله فی ملکوت
الغفران و اغرقه فی بحور الجود و الاحسان حتّی
یستغرق فی بحر الأنوار فی ملکوتک یا عزیز یا
جبار

3 أنّک انت المقتدر المختار و أنّک انت الکریم
الوهاب

MUH3.296, FRH.351

AB07492

To: Abdu'l-Baqi, in Bukhara

- 1 O thou servant of the Everlasting Beauty.
- 2 All that comes within one's imagination as well as all that appearance in external reality whether potential or actual existence all are in truth absolute non entities, they are nothing itself except that which is to be related to the Ancient Beauty or which can be attributed to His Holiness our Merciful Lord.

1 ای عبد جمال باقی

2 آنچه به تصوّر و اوهام آید و آنچه در حیّز اعیان
خارجیه جلوه نماید از حقائق کونیّه و دقائق
وجودیه کل فانی محض و مفقود صرفست مگر
آنچه منتسب به جمال قیوم و راجع بحضرت
ربّ حنونست

- 3 Since your eminence is the servant of the eternal one and since thou art engaged in seeking everlasting life, therefore, as much thou art able walk not searching for the empty mirage of the desert. Do not spur on your charger in pursuit of a shadow, for all shades and shadows are non-existent. The only abiding one is He whose shade overshadoweth the world of eternity.

3 چون آنجناب بنده باقی هستند و عبد هستی
جاودانی پس تا توانی از پی سراب بادیه چون
باد مییما و در این جهان بی وفا از عقب سایه
پی پا اسب مران این ظل ناپایدار است و لکن
ذی ظل در جهان بقا برقرار و الهاء علیک و
علی کل ثابت علی عهد الله و میثاقه

MMK3#062 p.040

AB07491

To: *Bunabi, Zaynu'l-Abidin et al.*

- 1 O servants and handmaidens of God! Your services at the Sacred Threshold are clear and evident like the shining moon. "This is from God's grace which He bestoweth upon whomsoever He willeth, and God is the possessor of great bounty."
- 2 At every moment open your tongues in thanksgiving to the All-Merciful Lord that, praise be to God, you have been enabled to serve the friends and assisted to be servants of the true friends. For servitude to the divine friends is nobility, and service to the true friends is freedom - nay rather, it is sovereignty in the celestial realm.
- 3 The first servant of the friends of God is 'Abdu'l-Baha, and this is an endless crown of sovereignty. And upon you be greetings and praise.

1 ای عباد و اماء الهی خدمتبانان باستان مقدس
مانند مه تابان واضح و عیان ذلک من فضل الله
یؤتیه من یشاء و الله ذو فضل عظیم

2 در هر دمی زبان بشکرانه حضرت رحمن
بگشائید که الحمد لله بخدمت یاران موفق شدید
و بندگی دوستان مؤید زیرا چاکری یاران الهی
بزرگواریست و بندگی دوستان حقیقی آزادی
بلکه سلطنت کشور آسمانی

3 اول خادم احبای الهی عبدالبهاسست و این دیهم
سلطنت یمینتها و علیکم التحية و الثناء

MKT9.152a

AB07604

To: *Mir Munir, in Bushruyyih*

- 1 O Mir Munir! Take thy seat upon the throne of steadfastness in such wise that thou mayest behold the hosts of the Kingdom arrayed before thee, and like an impregnable fortress withstand the onslaughts of the Gog of doubts and the Magog of vain imaginings.

1 ای میر منیر بر سریر ثبوت چنان جلوس نما که
جنود ملکوت را در مقابل رو مصفوف بینی و
چون بنیان مرصوص مقاومت یا جوج شبهات و
مأجوج ترهات نمائی

- 2 Unsheathe from the scabbard of thy mouth a tongue like unto the sword of Haydar, and charge the ranks of those who follow ambiguous texts. 2 و لسانی چون ذوالفقار حیدری از نیام دهان برآری و بر صفوف اهل متشابهاًت هجوم نمائی
- 3 I swear by the Ancient Beauty that a few foxes have crept into their dens of envy, and some jackals raise their howls and cries in the extremity of their rage. Be thou a mighty lion and a courageous tiger. 3 قسم به جمال قدم که روبهانی چند در حفرهء حسد خزیده‌اند و شغالانی چند از فرط غیظ فریاد و فغانی نمایند تو اسد شدید باش و هزبر دلیر
- 4 And glory be upon the people of glory. 4 و البهاء علی اهل البهاء

MMK6#288

AB07563

To: Karimuf, Jabbar et al., in Ganjih

- 1 O ye who have turned unto God! O ye who are assured! Raise your hands in thanksgiving to the Court of the Self-Sufficient, and begin this melody: 1 ای مقلان ای موقنان دست شکرانه بدرگاه بی‌نیاز بلند کنید و آغاز این ترانه نمائید
- 2 O Lord! Thanks be unto Thee, that Thou hast made these destitute ones to prosper, and guided these straying ones to the path of guidance. Thou hast delivered them from the darkness of error and granted them a portion and share of the outpourings of the light of Thy oneness. We were strangers – Thou didst make us friends. We were without means – Thou didst bestow upon us the greatest wealth. We were sick – Thou didst heal us. We were captive – Thou didst set us free. We were withered – Thou didst make us fresh and verdant. We were frozen – Thou didst make us into a world-consuming flame. 2 ای پروردگار شکر ترا که این ینوایانرا پرزوا نمودی و این گمراهانرا براه هدایت دلالت فرمودی از ظلمت ضلالت نجات بخشیدی و از فیض نورانیت احدیت بهره و نصیب عطا کردی بیگانه بودیم آشنا فرمودی بیایه بودیم ثروت عظمی بخشیدی علیل بودیم شفا دادی اسیر بودیم رهائی دادی پژمرده بودیم تر و تازه نمودی افسرده بودیم شعلهء جهانسوز فرمودی
- 3 O Kind Lord! Preserve us beneath the shelter of Thy oneness, that we may remain protected from the conditions of self and passion, and that we may abide secure and guarded like a hidden pearl within the shell of Thy support and grace. In every moment, quicken us with the Breath of the Messiah, and in every instant, make our nostrils fragrant with musk-laden breaths. Grant us success in servitude at Thy Holy Threshold. 3 ای یزدان مهربان در پناه احدیت حفظ فرما تا از شتون نفس و هوی محفوظ مانیم و در صدف عون و عنایت مانند لؤلؤ مکنون مأمون و مصون مانیم در هر دم بدم مسیحائی زنده فرما و در هر نفسی بنفیس مشکباری مشامان معطر نما و بر عبودیت آستان مقدّست موفق کن

MMG2#045 p.045x, MJH.052x

AB11950

To: Muhammad Usku'i, in Ganjeh

- 1 O thou proficient poet! Thou hast cheered the heart of Fuzuli and freed the soul of Ruhi-yi Bagdadi. Thou hast rendered Nef'i-yi Erzurumi useless (nef' birakmadin) and proven the weakness and indigence (niyaz) of the celebrated Niyazi. The breeze (nesim) of Nesimi is subdued and thou hast caused the rose-garden (gulsen) of Gulseni to wither. And thou hast made Sezai worthy (sezavar) of bewilderment.
- 2 In short, thou hast marvelled the minds of the Turkish poets, for they have imagined a mortal beloved and recited their beautiful odes. However, because thou art enamoured with the manifest Beauty and hast surrendered thy heart to the evident Beloved, they are wandering, aimlessly and perplexedly, in the wilderness of longing. Thou hast become a lover of the rose-garden of Divine nearness and presence.
- 3 Salutations and praise be upon thee!

1 ای شاعر ماهر فضولینک جاننی شاد ایلدن و
روحي بغدادینک قلبنی آزاد ایلدن ارضروملی
نفعیه بر نفع براقدن نیازی شهرن عجز و نیازی
اثبات ایلدن نسیمین نسیمی طورغون قالدی و
گلشنین گلشنی طراوتسز براقدن سزائی بی حیره
سزاوار ایلدن

2 حاصلی بتون شعرای ترکه حیرتبخش افکار اولدن
چونکه آنلر بر معشوق موهومی تصویر ایدوب
غزال حسن و جماله غزلخوان اولدیلر سن
ایسه جمال معلومن آشفته سی و دلبر مشهودن
دلداده سی اولدیغن جهته آنلر بادیه حسرتده
سرگردان اولدیلر سن ایسه گلشن قریبت و
وصلته کامران اولدن

3 و علیک التّحیّة و التّناء

BRL_DAK#0320

AB07678

To: Haji Mirza Haydar Ali Isfahani, in Haifa

- 1 O spiritual friend! Your letter was received. Due to lack of time, I am writing a brief response. Two secretaries, Mirza Nuru'd-Din and Mirza Mahmud-i-Zarqani, are constantly writing and cannot keep up, and I myself am continuously writing with my own pen. Despite this, I cannot keep up, and due to the volume of writing I do not leave the house and have not a moment's rest or comfort.
- 2 Otherwise, I wish to write a letter in every post to all the friends of God who were companions and intimates in prison. Please convey my apologies on my behalf. It is advisable for Jinab-i-Aqa 'Ali-Akbar Najafabadi to return.

1 ای یار روحانی نامه شما رسید از عدم فرصت
جواب مختصر مرقوم میشود دو نفر کاتب میرزا
نورالدین و میرزا محمود زرقانی متصل مینویسند و
نمیرسند و خود با قلم خویش متصل تحریر مینمایم
باوجود این نمیرسم و از کثرت تحریر از خانه
بیرون نمیروم دمی آرام و راحت ندارم

2 وَاَلّا آرزوی آن دارم که در هر پوسته بجمع
احبابی الهی که انیس و مونس در سجن بودند
نامه نگارم شما از قبل من عذر بخواهید جناب آقا
علی اکبر نجف آبادی مصلحت ایشان مراجعت
است

3 And upon you be the Glory.

3 و عليك الیهاء

INBA84:354b

AB07422

To: Muhammad Ali Afnan, in Haifa

1 O Lord! With what tongue can I praise Thee for what Thou hast bestowed upon Thy loved ones through Thy grace, Thy generosity and Thy beneficence, and for having granted Thy servants the solace of their eyes whereby their spirits are revived, their souls are gladdened and their vision is illumined. O Lord! Make the newborn of Thy servant blessed and fortunate, and make him successful, prosperous, triumphant and the object of the glances of Thy merciful eyes and the recipient of Thy divine favors. O Lord! Overshadow them with the shade of Thy loving-kindness and make them among the enduring signs in the world of creation and the radiant lights at the dawning-place of certitude. Verily Thou art the Generous, the Merciful, the Mighty, the All-Merciful.

1 ای ربّ بای نطق احمدک علی ما انعمت علی
احبتک بفضلک و جودک و احسانک و
وهبت لعبادک قرّة اعین تنتعش به ارواحهم و
تطیب به نفوسهم و تنجی به ابصارهم ای ربّ
اجعل مولود عبدک متیماً مبارکاً و اجعله ناجحاً
مفلحاً و فائزاً مرعياً بلحظات اعین رحمتک و
مشمولاً بعواطف ربّانیتک ای ربّ ظلّل علیهم
ظلال اللطاف و اجعلهم من الآیات الثابتة فی
عالم الاکوان و الانوار الالامعة فی مطلع الایقان
انّک انت الکریم الرّحیم العزیز الرّحمان

2 'Abdu'l-Baha 'Abbas

2 ع ع

3 O Lord! Name Thy servants with the name 'Abdu'r-Rahman. Verily Thou art the One Who enableth whomsoever Thou lovest to servitude, O Merciful One!

3 ای ربّ سمّ عبيدک باسم عبد الرحمن انّک انت
الموقّق علی العبوديّة کلّ من احببته یا رحمن

ABDA.120-121

AB11942

To: Mustafa Rumi, in Haifa

1 O thou my companion! It appeareth that thou hast become a prisoner in the city of Haifa, for when travel is postponed, a place becometh like unto a prison for the traveller; but this, verily, is a token of the grace of thy Lord, the Merciful, the Compassionate. This delay in Haifa, too, hath been a divine gift, for it hath led thee to breathe the sweet savours of God and inhale the musk-laden fragrances. It is my hope that, by

1 ای مونس من از قرار معلوم در مدینهء حيفا
مسجون گشته اید زیرا از برای مسافر چون
اسباب تأخیر سفر فراهم آید مانند سخن گردد
و هذا من فضل ربّک الرحمن الرّحیم زیرا این
مکث در حيفا نیز موهبتی از مواهب الهیه بود
چه که سبب استشمام نفحات الهیه و استنشاق

the favours of the Almighty, thou mayest be confirmed and assisted in all matters on this journey. May thou be graciously aided to serve the Cause of God, achieve triumph and victory over the hosts of self and passion, spread abroad the Divine Fragrances, and bind together the hearts of the beloved of the Lord.

روایح مسکویه بود امیدوار بالطاف پروردگار
چنانم که در این سفر در جمیع مراتب مؤید و
موفق گردید مؤید بخدمت امر الله و منصور
و مظفر در مقاومت جنود نفس و هوی و
ناشر نفحات الله و سبب الفت قلوب احباء الله
گردید

2 Convey thou my greetings to Jináb-i-Raf'at.

2 جناب رفعت را تکبیر برسانید

BRL_ATE#128

BRL_DAK#0428

AB07243

To: Aqa Abbas Amzajirdi, in Hamadan

1 O servant of God! The effect of the pen of the true friend was observed. The sea of favors is surging and that wave is ascending. The intention is sincere and God willing your debts will be paid. I beseech God that you may be assisted to render service and servitude, and that you may serve the loved ones of that region with utmost gratitude and servitude.

1 ای بنده الهی اثر خامه دوست حقیقی
ملاحظه گردید بحر الطاف پرموج است و آن
موج رو باوج نیت صادقه است و انشاء الله
دیونت تأدیه میگردد از خدا خواهم که موفق
به خدمت و عبودیت شوی و احبای آن دیار
را بکمال ممنونیت عبودیت نمائی

2 Convey yearning greetings from 'Abdu'l-Baha to His Honor Mahdiquli and Aqa Muhammad. Show utmost kindness on my behalf to Aqa Najaf'ali and Aqa Husayn'ali and Aqa Husayn and the handmaiden of God Sarih Sultan and the handmaiden of God Sughra Sultan. Convey most wonderful and glorious greetings to the servant at the threshold of Truth, Aqa Qurban'ali Khadim.

2 حضرت مهدیقلی و جناب محمد را از قبل
عبدالبهاء تحیت مشتاقانه برسان جناب نجفعلی
و جناب حسینعلی و جناب حسین و امه الله
ساره سلطان امه الله صغری سلطان را از قبل
من نهایت مهربانی مجری دار بنده درگاه حق
جناب قربانعلی خادم را تحیت ابدع ابهی ابلاغ
دار

TAH.244b

AB07540

To: Aqa Mihdi Rafia Arjumand, in Hamadan

- 1 O promoter of the religion of God! Although the New Journey has not yet arrived, since that excellent book is a rose garden of divine truths and meanings, and contains the glad tidings of the divine Prophets, therefore its sweet fragrance has reached our nostrils before its arrival.
- 2 This composition is divinely confirmed and this journey is assisted by the Glorious Lord. Give thanks to God that on the day of the appearance of the New Jerusalem, you were privileged to serve in building the foundation of a lofty palace.
- 3 This Jerusalem has heavenly foundations, and this Jerusalem is the city of the Merciful Lord. God willing, at the pole of this Jerusalem you will raise up such an edifice that it will be visible throughout all regions.
- 4 And upon you be the Glory.

1 ای مُرَوِّج دین الله هرچند سفر بدیع تا بحال
نرسیده ولی چون آن کُتاب مُستطاب گُلشن
حقائق و معانی است و مُحْتوی بر بشارات انبیاء
ربّانی لهذا رائحه طیبه اش قبل الوصول بمشام
رسیده

2 این تألیف تأیید است و این سفر توفیق ربّ جلیل
شُکر کُن خدا را که در یوم ظهور اورشلیم جدید
بخدمت بنیان قصر مشید مَوْقق گشتی

3 این اورشلیم بنیان آسمانی است و این اورشلیم
مدینه ربّ رحیم انشاء الله در قُطب این اورشلیم
یک بنیانی بلند نمائی که نمایان بر جمیع اقالیم باشد

4 و البهاء علیک

SFI01.153, MSBH4.464

AB07757

To: Aqa Mihdi Rafia Arjumand, in Hamadan

- 1 Your service at the Divine Threshold is accepted and beloved, and your labors and efforts are appreciated. God willing, you will ever strive with the utmost endeavor to diffuse the divine fragrances, expound the proofs and meanings, spread abroad the glad tidings of the Holy Books, uncover the allusions hidden in the symbolic words of the Prophets, unveil the signs embedded in the essence of the verses, and explain these to the seekers. This service is an eternal service, and this endeavor will cause your face to shine with radiance in the everlasting Kingdom.
- 2 As it is now near sunset, I will content myself with these words; otherwise you deserve an extensive letter and are worthy of a detailed and comprehensive epistle.

1 همدان جناب آقا مهدی رفیعا علیه بهاء الله
الاهی هوالاهی خدمت در آستان الهی مقبول
و محبوب و زحمت و سعیت مشکور انشاء الله
همواره بکمال همت در نشر نفحات الهی کوشی
و بیان دلائل و معانی نمائی و بشارات کُتب
مقدسه انتشار دهی و اشارات از رموز کلمات
انبیاء پیدا کنی و علامات مُندمج در هویت
آیات را کشف کنی و از برای طالبان بیان نمائی
این خدمت خدمت ابدی است و این همت
سبب روشنائی رُخت در ملکوت سرمدی

2 حال چون قریب غروب است باین عبارات
اکتفا شد والا مستحق نامه مبسوطی و لایق
مکتوب مفصل مشروح

3 And upon you be glory.

3 و علیک البهاء

TAH.269, SFI01.158

AB07799

To: Mirza Hadi (Abadih), in Himmatabad

1 O thou who hast laid hold on the Sure Handle! Since thou hast drunk the cup of guidance from the hand of the Cup-bearer of divine favor, and hast tasted the sweetness of the knowledge of God through the grace of the Blessed Beauty, be thou now intoxicated with the wine of His beauty's love, and in this divine banquet take the cup in hand and give to drink the wine of the primordial covenant, that all souls may enter beneath the extended shade and the praiseworthy station and the unfurled standard, and may be filled with rapture and ecstasy, raising a great commotion and tumult, making manifest through their deeds and actions, in the midst of all mankind, the manifest signs of the glorious bounty of the Blessed Beauty.

1 یا من تمسک بالعروة الوثقی چون کأس هدایت
را از دست ساقی عنایت نوشیدی و حلاوت
معرفت الله را از فضل جمال مبارک چشیدی
پس حال باده حب جمالش سرمست شو و
در این بزم الهی قدح بدست گیر و باده عهد
الست بنوشان تا جمیع نفوس در ظل ممدود و
سایه مقام محمود و تحت لواء معقود درآیند و به
وجد و طرب آیند و ولوله و شور افکنند و آثار
باهره فیض جلیل جمال مبارک را به افعال و
اعمال بین ملاء عالم ظاهر و عیان سازند

2 And upon thee be glory.

2 و البهاء علیک

MKT8.223b

AB07642

To: Daughter of Naqsh, in Isfahan

1 O pure and detached leaf! Blessed art thou for having gathered, with utmost sincerity, beneath the shade of His Holiness, the Appointed One, having closed thine eyes to all else save the Beauty of the All-Merciful, and remaining unhindered by any veil and unrestrained by any cause. Thou art among those handmaidens of whom He says "The blame of the blamer shall not deter them in the path of God."

1 ای ورقه خالصه منقطعه خوشا بحال تو که
بتام خلوص در ظل حضرت منصوب محشور
گشتی و چشم از مادون جمال رحمن پوشیدی و
بهیچ حجابی محتجب نگشتی و بهیچ سببی ممنوع
نگردیدی و از امائی معدودی که میفرماید
لا تأخذهم فی الله لومة لائم

2 We beseech invisible grace that thou mayest remain safe and protected within the shelter of His Divine Oneness, and in every moment be honored with a new bounty, so that like unto the morning star thou mayest shine forth through the boundless outpouring of divine favors with the lights of His bestowals. This is not difficult for God to accomplish.

2 از عنایت غیبیہ التماس مینمائیم کہ در صون حمایت حضرت احدیتش محفوظ و مصون مانی و در هر آنی بموہبت جدیدی سرافراز گردی تا چون ستارہ صبحگاهی از فیض نامتناہی الہی بانوار الطاف بدرخشی و لیس ذلک علی اللہ بعزیز

3 And glory be upon the people of glory.

3 و البہاء علی اہل البہاء

MMK6#125

AB07338

To: Hashim Qalami, in Isfahan

O thou who art firm in the Covenant! I hope that through the grace and bounty of the Lord thou wilt ever be confirmed in service at the Threshold of the All-Forgiving. May thou not rest for a moment nor draw a breath in repose, but rather spend the duration of thy life striving in the path of salvation and helping every seeker drink from the cup of guidance. Convey the greetings of 'Abdu'l-Baha to the near handmaiden of God Maryam Sultan, and likewise to Aqa Zia and the handmaidens of God Tuba and Qudsiyyih and Aminullah - extend my affection to them all on behalf of this prisoner. And convey the longing greetings of 'Abdu'l-Baha to Karbila'i Husayn. At present wisdom does not permit attendance, and there is no further opportunity for writing. And upon you be greetings and praise.

ای ثابت بر میثاق از فضل و موہبت پروردگار امیدوارم کہ ہموارہ موفق بخدمت دربار آمرزگار باشی دمی نیاسائی و نفسی براحت نکشی بلکہ مدت حیات در سبیل نجات بکوشی و ہر طالبی را کأس ہدایت بنوشانی امة اللہ المقربہ مریم سلطان را تحیت عبدالہاء برسان و همچنین آقا ضیا و امة اللہ طوبی و امة اللہ قدسیہ و امین اللہ را کلاً از قبل این مسجون نوازش نما و جناب کربلای حسین را تحیت مشتاقانہ عبدالہاء ابلاغ نما حال حکمت اقتضای حضور نمی نماید و بیش از این فرصت نگارش نہ و علیکم التحیۃ و الثناء

INBA87:151b, INBA52:149

AB07224*To: Jalal son of Ali Naqi, in Isfahan*

- 1 O sign of guidance! Since by God's grace you are a sapling planted in this Most Glorious Paradise, strive to manifest yourself with freshness, grace, verdancy, vitality, blossoms, leaves and fruit, so that spiritual souls may find their taste sweetened by your delectable fruits, and that godly eyes may be illumined and brightened by witnessing the freshness of your leaves and fruits.
- 2 I swear by the Divine Beauty that the bounty of the Most Glorious Beauty makes the barren tree fruitful and leafy, fills the world of darkness with light, makes the earthly bird celestial, and transforms the dusty being into one that is heavenly and merciful.
- 3 And upon you and upon all who are firm in the Covenant be the Glory.
- 1 ای آیت هدی چون در این جنت ابری بفضل خدا نهال مغروس دست عنایتی بکوش تا بطراوت و لطافت و سبزی و خرمی و شکوفه و برگ و بار جلوه نمائی تا از فواکه پرحلاوت مذاق روحانیان شیرین گردد و از مشاهده تر و تازگی برگ و بارت چشم ربانیان روشن و منیر
- 2 بجمال الهی قسم یاد مینمایم که موهبت جمال ابری شجر عریانرا پر برگ و بار کند و عالم ظلمات را پرانوار مرغ خاکی را آسمانی کند و شخص ترابی را ملکوتی و رحمانی
- 3 و البهاء علیک و علی کلّ ثابت علی العهد

MMK3#232 p.167

AB07600*To: Mirza Asadullah Vazir, in Isfahan*

- 1 O thou who art the companion of the yearning ones! If at every moment thou shouldst offer a hundred thousand thanksgivings, assuredly thou wouldst fall short.
- 2 Consider well how from earliest childhood thou wert singled out for special bounties and made the recipient of manifold favors. The glance of the Ancient Beauty's loving-kindness ever encompassed thee, and the bestowals of the Ever-Living, the Ancient of Days, were continually showered upon thee.
- 3 By night and by day, be thou intimate with the praise of the Lord of Oneness, for His bounties follow one upon another and His favors succeed each other without end. Verily, He is tender towards thee and compassionate towards thee.
- 1 ای مونس مشتاقان اگر در هر دم صد هزار شکر نمائی البته از عهده بر نیائی
- 2 درست ملاحظه نما که از بدو طفولیت بچه مواهبی مخصوص گشتی و بچه الطافی موقت نظر عنایت جمال قدم همیشه شامل بود و الطاف حیّ قدیم همواره حاصل
- 3 در شب و روز بثنای حضرت احدیت همدم باش که مواهبش متتابع است و عواطفش مترادف آنه حقیّ بک و [رؤوف] بک

- 4 Therefore thank Him in all conditions and say: "Praise be unto Thee, O Thou most exalted Wealthy One, for what Thou hast bestowed upon me both in the beginning and in the end."

4 فاشکوه فی جمیع الاحوال و قل لک الحمد یا غنی
المتعال علی ما انعمت به علی فی المبدء و المال

MKT9.198a

AB07500

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

- 1 O Faraju'llah! I perused the letter you had written to one of the friends....

1 ای فرج الهی مکتوبی که مرقوم بیکی از یاران
نموده بودید ملاحظه گردید...

- 2 Should there come a day of triumph, and like Naw-Ruz, occasions for celebration and joy and felicity be made ready from every direction, and should the feast of sacrifice be prepared, and should the circles of tribulation, like the linked curls of the peerless Beloved, be joined together—that is to say, should the blessed feet be raised skyward in the stocks at dawn, and should you partake of those precious blows in the path of the Manifest Beauty—you would observe how delightful and sweet and pleasant it is. He says: "The poison of death is obligatory in the religion of love, and the burning of the inner being in love was my first covenant. Either abandon thy claim of love, or be content with what has transpired; thus has the matter been ordained in my laws and customs."...

2 اگر روزی فیروزی پیش آید و مانند عید
نوروز اسباب جشن و شادمانی و کامرانی از
هر جهت فراهم آید بزم جانفشانی آراسته گردد
و حلقه‌های بلا مانند زنجیر زلف دلبر بی‌همتا
پیوسته یعنی پای مبارک رو بفلک در چمبر فلق
افتد و از آن ترکهای نازنین در سبیل جمال مبین
قدری میل فرمائید ملاحظه خواهید فرمود
که چه قدر دلنشین و شکرین و شیرین است
میفرماید سم الردی فی مذهب العشق واجب و
حرق الحشاء فی الحب من اول بیعتی خلّ دعوی
الحبّ او فارض بما جرى کذاک جری الأمر
فی فرضی و سنتی...

MSHR1.045x

AB11949

To: Muallim, Abdu'l-Husayn et al., in Isfahan

- 1 O three loving brothers! The soaring celestial eagle represents three luminous stars, and you too are three brothers, both physical and spiritual.

1 ای سه برادر مهرپرور نسر طائر آسمانی سه ستاره
نورانی و شما نیز سه برادر جسمانی و روحانی

- 2 So when that soaring eagle appeared manifest and radiant in the brilliant heaven, becoming evident and apparent throughout all the world like the shining moon - I swear by that most

2 پس چون نسر طائر در فلک باهر ظاهر و زاهر
گردید تا در جمیع جهان عیان و نمایان چون مه
تابان گردید قسم بآن جمال انور و تراب مطهر و

luminous Beauty, and by the purified dust, and by the illumined and fragrant threshold, that the light of the faces of the firm and steadfast lovers of the Blessed Beauty (may my spirit be sacrificed for the dust of His threshold) is more radiant, for the star sometimes rises and sometimes sets, but the faces of those manifestations of unity are ever-rising and ever-shining.

مرقد منور و آستان معطر که نور وجوه احبای
ثابت راسخ جمال مبارک روحی لثراب عتبه الفدا
انور است زیرا ستاره گاهی طالع و گاهی آفل
است ولكن وجوه آن مظاهر توحید همیشه طالع
و ساطع

BRL_DAK#0325

AB07609

To: Muhammad Khan (Ghulam), in Isfahan

- 1 O thou who speakest in remembrance of God! Although at this hour I am utterly weary, exhausted, feeble and unwell - for from the break of dawn until now I have been occupied either with writing, or answering questions from certain learned ones, or attending to important matters, or striving and struggling with the people of the graves - and although fellowship with friends and association with strangers continues unabated in its own way - despite all this, I am so filled with the spirit and fragrance of remembrance of the friends that it is as though I were in the midst of Paradise and at the center of the Garden of Good-Pleasure.
- 2 In any case, strive in these days that ye may rise like the stars of guidance from the dawning-places of divine attributes and names. The glory be upon thee.

1 ای ناطق بذکر الهی هرچند در نهایت خستگی و
مشقت و ناتوانی و کسالت در این ساعت هستم
چه که از طلوع فجر تا بحال یا بنگابت و یا بجواب
مسائل بعضی از ارباب فضیلت و یا خود در مهام
امور و یا آنکه در کوشش و جوشش با اهل قبور
مشغول بودم باوجود این مؤانست یار و مجالست
اغیار نیز در جای خود مستمر و برقرار است
باوجود اینها همه من پیاد دوستان چنان پر روح
و ریحانم که گویا در بحبوحهء جنانم و در وسط
جنت رضوان

2 باری در این ایام بکوشید که چون نجوم هدی
از مطالع صفات و اسما طالع گردید البهاء علیک

INBA17:122, MKT8.159b

AB07206

To: Shams Jahan, in Isfahan

- 1 O handmaiden of God! It is a bright morning and there is a splendor of rose garden and flower bed. The censer of Mount Sinai is aflame in the Abha Kingdom, and the musk and aloe and ambergris of the Holy Land are stored up. The air of this atmosphere diffuses the fragrant musk of mysteries, and

1 ای امه الله صبح روشنست و جلوهء گلزار و
گلشنی بجز طور سیناء در ملکوت ایبی افروخته
و مشک و عود و عنبر ارض مقدس اندوخته

the clouds of this heaven bestow the drops of the bounty of faithfulness.

- 2 And 'Abdu'l-Baha at the Sacred Threshold anoints His face and hair with the dust of servitude, making them fragrant with musk and ambergris.
- 3 And your faithful sister has requested the writing of this letter. You have such a good advocate who has interceded for all, that this exalted pen should make swift movements and write novel words in your mention. Be happy and joyous that you have been distinguished with such a bounty.

هواء این فضاء نافه اسرار نثار مینماید و سحاب
این سماء ریشحات فیض وفاء مبدول میدارد

2 و عبداله‌آء در آستان مقدس بخاک عبودیت
روی و موی معطر و معنبر مینماید

3 و همشیره وفایشه شما استدعای نگارش این
نامه میکند خوب محصلی داری که جمیع را
شفیع نموده که این قلم رفیع بحرکت سریع
جولانی نماید و بذکر تو کلام بدیعی بنگارد
خوش باش و مسرور که بچنین فضلی مخصوص
شدی

MKT9.025a

AB07643

To: Sister of Mirza Muhammad, in Isfahan

- 1 O leaf of the All-Merciful! I am aware of your afflictions, tribulations, misfortunes and hardships - that in this transient world you never found a moment's peace of soul nor experienced tranquility of conscience. You never rested for a night; no morning did you rise happy and smiling from your pillow, and no evening brought you comfort or repose. You were ever the companion of weeping eyes and a burning heart.
- 2 Blessed are you, for you spent your lifetime amidst trials in the path of the All-Merciful. These will surely be compensated in the Kingdom of the Lord of the worlds. There, joy upon joy shall be yours, and light upon light shall shine forth. All therein is gladness and rejoicing, delight and bliss.
- 3 And upon you be the Glory! 'Abbas.

1 ای ورقه رحمانیه بلایا و محن و رزایا و شدائد
شما را مطلعم که در این دار فانی روزی راحت
جان نیافتی و سلامت وجدان ندیدی شی
نیاسودی هیچ صبحی شاد و خندان از بالین
برنخاستی و هیچ شامی آسایش و سامان نیافتی
همیشه همدم چشم گریان و قلب سوزان بودی

2 خوشا بحال تو که مدت عمر را در بلاهای سبیل
رحمن گذراندی تلافی اینها یقین در ملکوت
رب العالمین خواهد شد آنجا سرور اندر سرور
خواهد شد و نور علی نور خواهد گشت جمیعش
فرح و شادمانیست و سرور و کامرانی

3 و البهاء علیک

DUR4.636, DUR1.344

AB07488

To: Tuba daughter of Fatimih, in Isfahan

- 1 O Tuba, blessed art thou, then blessed art thou, then blessed art thou! Thou hast entered this carpet of sanctification and arrived in this garden of divine unity. Thou hast drunk from the Salsabil of grace and become intoxicated with the wine of favors. Thou hast received bounties from the lights of certitude. Thou hast lit the lamp of guidance in the glass of thy heart and witnessed the light of grace from the dawning-place of the All-Merciful.
- 2 Know thou the value of this bounty and favor and be confident in the bestowals of the Divine Unity. Soon will thy Lord gladden thy heart.
- 3 Be as forbearing as possible with thy spouse. If thou canst make him feel ashamed that would be better, otherwise forget about him.
- 4 And upon thee be glory.

1 ای طوبی طوبی لک ثم طوبی لک ثم طوبی لک در این بساط تقدیس داخل شدی و در این حدیقه توحید وارد گشتی و از سلسبیل عنایت نوشیدی و از باده الطاف سرمست گشتی و از انوار ایقان استفاضه نمودی شمع هدایت در زجاجه قلب برافروختی و نور عنایت از مطلع رحمانیت مشاهده نمودی

2 این فضل و موهبت را قدر دان و بالطاف حضرت احدیت مطمئن باش فسوف یطیب ربک قلبک

3 با قرین بقدر امکان مدارا نمائید اگر بکوشید که او را منجول نمائید بهتر است و آلا او را فراموش نمائید

4 و البهاء علیک

DUR1.404

AB07764

To: Baha'is of Ishqabad

...Today, if the friends arise with radiant countenance and strive as they ought in accordance with the counsels of the Blessed Beauty, in a brief time the veils of error will be rent asunder and the lights of beauty will shine upon all insights. Eyes will become seeing and ears hearing. Hearts will be enamored with the Incomparable Lord, and souls will become devoted to that Beloved of the sincere ones. Let us see what the determination of the friends will accomplish and what wonders the power of the loved ones will manifest. The confirmations of the Kingdom are successive, and the heavenly assistance is assured. With the slightest effort, such power will be manifested that minds will be astonished and souls bewildered. Therefore, O friends, rest not for a moment and breathe not in repose. Spend all your time diffusing divine fragrances, and in all your

...امروز اگر یاران رخ برافروزند و بوصایای جمال مبارک چنانکه باید و شاید قیام نمایند در اندک زمانی حجابات ضلال خرق گردد و انوار جمال بر بصائر خلق بتابد دیده‌ها بینا شود و گوشها شنوا گردد دلها مفتون حضرت پیچون شود و جانها مجنون آندلبر مخلصون گردد تا همت یاران چه کند و قوت دوستان چه کرامتی اظهار دارد تأییدات ملکوت پیاپی است و توفیقات غیبیه لاریب باندک همی قوتی ظاهر گردد که عقول حیران شود و نفوس سرگردان گردد پس ای یاران دمی نیاسائید و نفسی براحث برمیارید جمیع اوقات را صرف نشر نفحات نمائید و در

days arise to serve the Lord of Signs. Upon you and upon you be the Most Glorious Glory!

جميع ايام قيام بر خدمت ربّ الآيات كنيد و
عليكم و عليكن البهاء الأبهى

AKHA_104BE #08 p.02

AB07674

To: Haji Mirza Haydar Ali Isfahani, in Ishqabad

- ¹ O spiritual friend! Jinab-i-Aqa Mirza Mahmud has requested permission for the presence of Abu-Talib Beg from the people of Khusf and Jinab-i-Mirza Ghulam-Husayn and Jinab-i-Mulla 'Abdu's-Samad from the friends of Dirakhsh. Since this servant observed their presence to be absolutely necessary, therefore he has completely set aside considerations of wisdom and agrees in this matter that they may turn their faces toward the blessed shrine for the purpose of pilgrimage to the Sacred Threshold. And upon you be greetings and praise.

¹ ای یار روحانی جناب آقا میرزا محمود طلب
اذن حضور از برای ابوطالب بیک از اهل
خوسف و جناب میرزا غلامحسین و جناب ملا
عبدالصمد از دوستان درخش خواسته اند چون
این عبد حضور آنانرا لزوم قطعی مشاهده نمود لهذا
ملاحظه حکمت را بکلی بر نگار گذاشت در
اینخصوص موافقت مینماید که ایشان ببقعه
مبارکه بقصد زیارت آستان مقدس توجه نمایند
و علیک التحية و الثناء ع

- ² To the loved ones of 'Ishq inform that since the going of these persons was absolutely necessary and for the sake of the expediency of the Cause of God had the utmost necessity, therefore permission was given.

² باحبای عشق بفرمائید که چون رفتن این
حضرات لزوم قطعی بود و بجهت مصلحت امر
الله نهایت وجوب را داشت لهذا اذن داده شد

INBA84:349a

AB11948

To: Mashhadi Muhammad Quli, in Ishqabad

- ¹ O thou whose face is radiant! Thy countenance, which is illumined by the light of the love of God, is a world-enlightening candle. And thy heart, which is continuously engaged in the remembrance of God, is a recipient of the bounties of the Ever-Living, Self-Subsisting One.

¹ ای روشن روی تو رخی که بنور محبت الله
افروخته شمع عالم افروز است و دلی که بذکر الله
پيوسته مهبّ فیض حیّ قیومست

- ² Thy breast, which is a lamp-niche for the flame of the knowledge of God, is Mount Sinai. And thine eye, which gazeth upon the Abha Kingdom, pierceth all veils. And thine ear, which is

² سینه‌ئی که شعله معرفت الله را مشکانتست طور
سیناست و چشمی که ناظر بملکوت ابهیت
پرده سوز است و گوشي که متوجه جبروت اعلی
است همراز سروش است

turned toward the Supreme Realm, is intimate with the angel of revelation.

- 3 And thy tongue, which speaketh in remembrance of God, is the breath of life for the dead. And thy heart, which is occupied with the remembrance of the friends, is a mirror reflecting the beauty of the free.
- 4 And glory be upon thee and upon all who are firm and steadfast in God's Covenant and Testament.

3 و زبانیکه ناطق بذكر الله است نفخهء حیات
جان مردگانست و قلبیکه مشغول پیاد دوستانست
آئینهء جمال آزادگانست

4 و البهاء علیک و علی کل ثابت راسخ علی عهد الله
و میثاقه

TISH.287

AB07162

To: Usku'i, Ali Asghar et al., in Ishqabad

- 1 O God! O Bestower of gifts, Remover of veils, Enricher of the poor, Provider for the weak, Quickener of decayed bones, Opener of the gates of bounty and blessings to all nations! I beseech You by Your Most Great Name and by the mystical symbol to open upon us the gates of blessings from all directions, and make for us a way out, and provide for us from whence we know not, and enrich us through Your riches, O All-Possessing One, O Generous One, O Gracious One!
- 2 Make for us a sign of blessing, manifest and evident to all eyes, and illumine our faces with the lights of bounty, and open for us the treasures of mercy in hearts, of divine gifts in spirits, and of wealth in bodies. Verily You are the Bestower, the All-Bountiful.

1 اللهم یا واهب العطاء و کاشف الغطاء و مغنی
الفقر و مثری الضعفاء و محیی الرمم و فاتح
ابواب الجود و النعم علی الأمم استلک باسمک
الأعظم و الرمز المنعم ان تفتح علینا ابواب
البرکات من سائر الجهات و اجعل لنا مخرجاً و
ارزقنا من حیث لا نحتسب و اغننا بغنائک یا
غنی و یا کریم و یا منان

2 و اجعل لنا آية البركة ظاهرة باهرة علی الأبصار و
نور وجوهنا بانوار العطاء و افتح لنا كنوز الرحمة
فی القلوب و الموهبة فی الأرواح و الثروة فی
الأجسام انک انت المعطى المنان

MAS5.145

AB08139*To: Wife of Aba Basir, in Ishqabad*

- 1 Blessed, fortunate, and goodly art thou, that thou wert the companion of that beloved one, that chief of those who are nigh unto God!
- 2 That pure soul now raiseth this call from the highest sphere in the Kingdom of Abha, saying: "O loving companion! I am at the apex of the highest heaven and the summit of the loftiest paradise. Couldst thou but know the bounty with which I have been favored, and the bestowal wherewith I have been distinguished, assuredly thou wouldst cast away thy mortal frame, break thine earthly cage, and wing thy flight unto this sublime spot. Nor wouldst thou tarry or hesitate for a moment, or remain patient in thy separation. But consummate wisdom hath concealed this vast flower garden and hidden this limitless expanse."
- 3 The glory of God rest upon thee.

1 ای ضعیف آن بصیر شهیر بی نظیر چه خوش طالع
و خوش بخت و خوش سیرت بودی که قرین آن
نازنین گشتی و انیس آن سرور مقربین

2 آن جان پاک از اوج افلاک ملکوت ابری ندا
میفرماید که ای قرین دلنشین در ذروه علییم
و در اوج فردوس برین اگر بدانی بچه عنایتی
مخصصم و بچه موهبتی ممتاز در هر نفس البته
قالب عنصری پندازی و قفس ترابی بشکنی و
باین اوج پرواز نمائی و آئی تحمل و صبر نمائی و در
فراق نیاسائی ولی حکمت بالغه این گلشن وسیع
را مستور فرموده و این فضای بی پایان را پنهان
کرده

3 و البهاء علیک

INBA85:257, BSHN.140.387x, BSHN.144.382x,
TISH.512-513, MHT1b.242ax

AB07517*To: Baha'is of Ishtihard*

- 1 O flowers and fragrant plants of the garden of the love of God! Through the bounty of the Ancient One you sprouted forth in the soil of nothingness, and through the warmth of the Sun of Reality you grew and developed, and from the breezes wafting from the direction of providence you gained freshness and delicacy. This is a great bounty and this is a glorious favor.
- 2 In gratitude for this divine bestowal remain firm and steadfast in God's Covenant and Testament. Firmness in the Covenant and Testament is servitude at the Sacred Threshold and effacement at the Court of Oneness. It is teaching the Cause of God and diffusing the divine fragrances. It is sacrifice of life and freedom. It is wisdom and knowledge.

1 ای گل و ریاحین ریاض محبة الله از فیض
قدم در ارض عدم انبات شدید و بحار
شمس حقیقت نشو و نما نمودید و از نسائم مهب
عنایت طراوت و لطافت پیدا کردید این فیض
عظیمست و این لطف جلیل

2 پیاداش این بخشش رحمانی بر عهد و میثاق الهی
ثابت و راسخ باشید ثبوت بر عهد و میثاق عبودیت
آستان مقدس است و محویت در عتبه حضرت
احدیت تبلیغ امر الله است و نشر نفحات الله
جانفشانی است و آزادی قربانی است و فرزانی

- 3 As much as you can, become adorned with these glorious virtues and embellished with these spiritual qualities. And upon you be Glory.

3 تا توانید باین مناقب جلیله متّصف گردید و
باخلاق روحانیین متخلّق و الهیاء علیکم

INBA72:095, YQAZ.656b

AB07448

To: Muhammad Baqir the Teacher of Children, in Kashan

- 1 O scion of that noble individual! During his whole life, thy great father followed the path of salvation and conducted himself in an upright manner. He was favored by the glance of providence and was the object of the bounties and bestowals of God until the moment he ascended unto the unseen Kingdom of existence. Now his auspicious son should also conduct himself in the manner of his father until he becometh the manifestation of the words: "The child is the secret essence of its sire."
- 2 O God, my God! Verily, thy servant hath been received at the threshold of Thy mercy as described in the Tablets of Thy revelation, and hath ascended unto the Kingdom of Thy sanctity. O Lord! Bestow upon him a goodly abode, forgive his sins, and pardon his shortcomings. Thou art, verily, the Ever-Forgiving, the All-Merciful, and Thou art the Most Generous, the Ancient of Days.

1 ای سلیل آنشخص مجید پدر بزرگوارت در مدّت
حیات در سبیل نجات سلوک مینمود و در منهج
قویم حرکت منظور نظر عنایت و مشمول لطف
و مرحمت حضرت احدیّت بود تا آنکه صعود
بملکوت غیب امکان نمود حال آن نجل سعید او
نیز باید بر قدم او حرکت نماید تا مظهر الولد سرّ
ایبه شود

2 الهی الهی انّ عبدک المقبول فی عتبة رحمانیّتک
المنعوت فی الواح وحیک قد صعد الی ملکوت
روحانیّتک یربّ انزله منزلاً مبارکاً و اغفر له و
اعف عنه انّک انت الغفور الرحیم و انّک انت
الکریم القدیم

INBA85:068, BSHN.140.260, BSHN.144.260,
MHT2.070b, MSBH10.149

AB07265

To: Muhammad Hashim Kashani

- 1 O servant of Baha! His Holiness Hashim, ancestor of His Holiness the Prophet, since he would spread a table of bounty for guests and make tharid (bread soaked in broth), he was called Hashim.
- 2 Now you too must spread a table of spiritual bounties and establish a sweet feast - that is, call the people to God and

1 ای بنده بها حضرت هاشم جدّ حضرت رسول
چون بجهت مهمانها خوان نعمت میگسترده و هشتم
ثرید میفرمود او را هاشم نام نهادند

2 حال تو نیز سفره نعمت روحانیّه بگشا و ضیافت
پرحلاوت برپا کن یعنی ناس را بخدا بخوان و

invite them to the shelter of the favors of the merciful Lord and guide them by the command of God, so that they may obtain the heavenly food and be present at the table of bounty of His Holiness the One, and receive an abundant portion from the grace of the Day of Manifestation.

به پناه الطاف ربّ رحيم دعوت نما و بامر الله
هدايت نما تا مائده آسماني بدست آرند و بر خوان
نعمت حضرت احديت حاضر شوند و از فيض
يوم ظهور نصيب موفور برند

- 3 Your troubles and hardships were many. You bore every affliction in the path of God. A great reward and beautiful favor is ordained, destined and assured. Therefore congratulations and felicitations are due.

3 زحمات و مشقات بسيار بود در راه خدا هر بلا
تجمل نمودی اجر جزيل و لطف جميل مقرر و
مقدر و مثبت لهذا تبريك و تهنيّت لازم است

- 4 And upon you be the glory.

4 و البهاء عليك

INBA17:001, MKT9.050

AB07767

To: Hudhud wife of Ismullahul-Asdaq, in Khurasan

- 1 Upon thee be the fragrances of God, upon thee be the attractions of the verses of God, O luminous leaf, spiritual unique one, and merciful essence! Rejoice in the bounty of thy Lord Who created thee, fashioned thee, brought thee into being, nurtured thee, honored thy beginning and thine end, and joined thee with the most beloved of His creation, the most honored of His servants, the most noble of His creatures, the most truthful of His bondsmen, the most eloquent of the promulgators of His Cause, and the most articulate of those who proclaim His Name.

1 عليك نفحات الله عليك جذبات آيات الله ايّها
الورقة النورانيّة و الفريدة الروحانيّة و الجوهرة
الرحمانيّة ابشري بفضل مولاك الذي خلقك و
سواك و انشأك و ربّاك و اكرم مبدئك و
منتهاك و قرنك باحب خلقه و اعز عباده و
اشرف بريته و اصدق ارقائه و افصح مبلغي امره
و انطق منادى باسمه

- 2 He bestowed upon thee a son steadfast in the Covenant, who proclaimed thy Lord's testament throughout all regions, who served His Word in the Day of Radiance, who spread His religion among the people of concord. And upon thee and upon every pure leaf who speaks forth in praise be the Glory.

2 و وهبك ابناً ثابتاً على الميثاق المنادي بعهد ربك
في الآفاق الخادم بكلمته في يوم الاشراق الناصر
لدينه بين اهل الوفاق و البهاء عليك و على كلّ
ورقة منزّهة ناطقة بالثناء

PYK.288

AB07798

To: Mihdi, in Khurramabad

- 1 O thou who hast been refreshed by the fragrant breeze from the garden of the All-Merciful! What shall I write, for the ocean of inner meanings surges like the mighty deep, yet time and leisure for writing are entirely lacking and impossible to find. Nevertheless, moved by the attractions of love and impelled by yearning, I take up my pen to write:
- 1 یا من تمتّع من نسیم عرار حدیقه الرحمن چه نگارم که بحر معانی چون محیط اکبر پرموج ولی فرصت و فراغت تحریر بکلی مفقود و ممتنع الوجود ولی باز از جواذب حبّ و سائق شوق بنگارش پرداختم که
- 2 O thou who art wandering in the wilderness of the love of God, raise a heart-consuming cry! O thou who art lost in the desert of longing, heave one burning sigh! O dove of the gardens of divine knowledge, begin thy melody! O lion of the thickets of the All-Merciful, raise thy roar! Silence brings unconsciousness, and stillness increases darkness. Be thou a radiant sun and a brilliant moon.
- 2 ای سرگشتهء بادیهء محبت الله نالهء جانسوزی بزن و ای گمگشتهء صحرای اشتیاق یک آه آتشبار برآر ای حمامهء ریاض عرفان نغمهئی آغاز کن و ای هزیر غیاض رحمن نعرهئی برآر خاموشی بیهوشی آرد و خمودت ظلمت پیفزاید مهر رخشان باش و بدر تابان
- 3 And the glory be upon thee and upon all who hold fast to God's Covenant and His Testament.
- 3 و الهاء علیک و علی کلّ متمسک بعهد الله و میثاقه

INBA17:265, MKT8.223a

AB07361

To: Doctor Habibullah Muayyid son of Khudabakhsh, in Kirmanshah

- 1 O my Habib! Until recently letters would arrive from you and were a source of solace to the yearning ones, but with the cutting off of the route this path too was blocked. In this there is concealed a great wisdom and this is among the consummate and most glorious wisdoms.
- 1 ای حبیب من تا چندی پیش نامه از شما میرسید و مشتاقان را مدار تسلی خاطر بود ولی از انقطاع طریق این سبیل نیز مسدود شد این را حکمتی عظیم مضمّر و این از حکمتهای بالغهء جلیل اکبر
- 2 Do not be sorrowful, do not be dejected, do not be lax. Have abundant hope in the favors of the All-Forgiving Lord. These hardships will not remain and these tribulations shall pass. Divine grace will unveil its countenance.
- 2 محزون مباشید ملول نگردید فتور میارید امید موفور بالطاف ربّ غفور داشته باشید این شدائد نماند و این مصائب منتهی گردد عنایت الهی رخ بگشاید
- 3 In any case, day by day it becomes brighter. Let the flame burn higher. Be not hurt by any torrent nor dejected by any storm. Verily your Lord is All-Kind, All-Merciful.
- 3 باری روز بروز روشنتر گردید شعله بیشتر زبید بهیچ سیلی آزرده مشوید و بهیچ طوفانی افسرده نگردید آن ربکم لرؤوف رحیم

- 4 Convey most glorious and sweetest greetings to all the spiritual ones.

4 جميع روحانيان را تحيت ابدع احلى برسانيد

KHH2.211 (2.385)

AB07451

To: Mirza Abbas Khan, in Kirmanshah

- 1 O namesake of 'Abdu'l-Baha! The call of the invisible Kingdom of Abha is raised from on high, and His aid and favor encompass every needy servant. His celestial power is penetrating, and the arteries of the body of the horizons are pulsing. The hosts of the sacred Concourse are engaged in battle and conquest, and the armies of the heaven of oneness are advancing and entering. He conquers the cities of hearts and renders the fortresses and strongholds of souls opened and illumined.
- 2 This power is a celestial power, not earthly; and this sovereignty is of the Kingdom, not of fear. Therefore, follow these hosts and appear with these armies, that thou mayest become the ruler of the realm of the soul and the sovereign of the domains of the spirit.
- 3 Upon thee be greetings and praise.

1 ای سمی عبدالهآء ندای ملکوت غیب ایهی از
ملا اعلی بلند است و عون و عنایتش شامل هر
بندهء مستمند قوهء ملکوتش نافذ است و شریان
هیكل آفاق نابض جنود ملا مقدسش در جنگ
و فتوح است و جیوش سماء احدیتش در هجوم
و ورود مدائن قلوب را مستخر میفرماید و قلاع و
حصون نفوس را مفتوح و منور م

2 بنیادین قوت قوت ملکوتیست نه ناسوتی و این
سطوت سطوت جبروتی است نه رهبوتی باری
این جنود را تابع شو و باین جیوش ظاهر تا اقلیم
جانرا حکمران گردی و ممالک روح را حکم فرما
شوی

3 و علیک التحية و الثناء

AKHA_129BE #19 p.a

AB07251

To: Qazvini, Ahmad brother of Ghulamhusayn, in Mahallih Ali

- 1 O thou servant of God! Thy letter hath been received. Thou hadst written that thou art occupied with serving the friends—what a felicity, for this is a cause of glory in both worlds.
- 2 Thou didst request leave to journey to Zanjan, that thou mightest raise a wall round about the plot of land attributed to Jinab-i-Hujjat—may the spirit of all existence be a sacrifice unto him—and that, to the extent of thy ability, thou wouldst bear the expense, that it may become a Mashriqu'l-Adhkar.

1 ای بندهء الهی مکتوب واصل گردید مرقوم نموده
بودی که بخدمت یاران مشغولی زهی سعادت
زیرا سبب مباهات در دو عالم است

2 اذن سفر زنجان خواسته بودی که دیواری در
اطراف زمین منتسب بجناب حجت روح الوری
له الفداء بکشی و بقدر مقدور متحمل مصروف
شوی تا مشرق الأذکار گردد این مقصد بسیار

This purpose is indeed most acceptable. Would that 'Abdu'l-Baha possessed freedom, that he himself might carry the clay and labour in the building of that wall.

- 3 Convey, on My behalf, unto Jinab Aqa Siyyid 'Ali Yazdi Mine eager greetings, and say: I hope that thou mayest be enabled to attain unto service in the Cause.

مقبول ای کاش عبدالهآء را حرّتی بود و در
بنای آن دیوار گل کشتی مینمود

3 و از قبل من جناب آقا سیّد علی یزدی را تحیت
مشتاقانه برسان و بگو امیدوارم که موفق بر
خدمت امر گردی و علیک التّحیّة و الثّناء

MKT6.102

AB07675

To: Abdu'l-Majid Tabib, in Maraghih

- 1 O spiritual friend! Jinab-i-Haji Muhammad Hasan Aqa, after visiting the holy, purified shrine of Yathrib and circumambulating the Ka'bih of Batha, arrived at this blessed, luminous spot and spent several days with this prisoner, causing the friends to become delighted.
- 2 This is not bondage—it is freedom. This is not hardship—it is a heavenly gift. This is not a prison—it is a palace. This is not the depth of a pit—it is the height of the moon. And the proof of this is the ultimate joy in the gathering of this prisoner, nay rather, the attainment of felicity in both worlds.
- 3 We beseech God to assist him and to make this accepted pilgrimage a cause for the attainment of abundant grace. And upon thee be greetings and praise.

1 ای یار روحانی جناب حاجی محمد حسن آقا
بعد از زیارت روضهء مقدّسهء مطهرهء یثرب
و طواف کعبهء بطحاء باین بقعهء مبارکهء نوراء
وارد گشتند و ایامی چند با این قلعه بند بسر بردند
و یاران خورسند گشتند

2 این بند نیست رهائیست این زحمت نیست موهبت
آسمانیست این زندان نیست ایوانست این قعر چاه
نیست اوج ماهست و دلیل بر این نهایت شادمانی
در محفل این زندانی بلکه کامرانی دو جهانی
حاصل

3 از خدا میطلبیم که ایشانرا مؤیّد فرماید و این
حجّ مبرور را سبب حصول فضل موفور فرماید و
علیک التّحیّة و الثّناء

MKT8.202a

AB07393*To: Haji Mihdi (Mazandiran) et al., in Mazandaran*

- 1 O two free servants of God!
- 2 Whatever I write, the protected secret of the heart is not revealed and the truth of the meanings does not become known, for both pen and ink are strangers. How can I reveal the intimate mystery and express the words of the righteous except by making an allusion from the world of love and offering a metaphor about the connections between hearts?
- 3 Know this much - that I remember you, not myself, and I become joyful and pleased with your mention, find spiritual fragrance, and ride the steed in the field of hopes. Therefore be confident that you have such a remembrance at the Sacred Threshold.
- 4 And upon you both be glory.
- ای دو بنده آزادۀ الهی 1
هرچه نگارم سرّ مصون ضمیر مکشوف نگردد و 2
حقیقت معانی معلوم نشود چه که مداد و خامه
هر دو بیگانه اند چگونه رمز آشنا آشکار نمایم
و گفتار ابرار بیان کنم مگر آنکه از عالم حب
اشاره‌ئی نمایم و از روابط قلوب کلاه‌ئی بنمایم
اینقدر بدانید که بیاد شما هستم نه یاد خویش 3
و بذکر شما مسرور گردم و خوشنود شوم و
روح و ریحان یابم و اسب در میدان آمل برانم
پس مطمئن باشید که در آستان مبارک چنین
یادآوری دارید
و الهاء علیکا 4

MKT9.123a

AB07202*To: Baygum daughter of Haji Muhammad Baqir, in Najafabad*

- 1 O handmaiden of God! Services to the divine Threshold are manifold, but the greatest of all services and the most meritorious deed is the education of the children and of the daughters of the friends of God, and the instruction of the orphans and minors of His chosen ones.
- 2 Praised be God, thou art successful and confirmed in this service, and adorned with the crown of this bestowal.
- 3 Exert the utmost effort and zeal in training the male and female children of the believers in God and use a supreme power and might in this regard, haply that learning place will be the beginning of many other schools, and the daughters of the friends will become handmaidens of the Merciful.
- ای امة‌الله خدمات آستان الهی بسیار ولی اعظم 1
خدمات و اتمّ ثوابت تربیت اطفال و صبايای
احباء الله است و تعلیم ایام و صغار اصفیاء الله
الحمد لله تو باین خدمت موفق و معزّزی و باین 2
موهبت متوج و مکمل
در تربیت اطفال و بنات احبای الهی نهایت 3
همت و غیرت را بنا و منتهی قوت و قدرت را
میدول کن تا آن مکتب سرشته سائر مکتبها
شود و بنات دوستان [امات] رحمان گردند

- 4 The glory of God be upon thee and upon every servant and maidservant in the Cause. و الهاء عليك وعلى كلّ خادم و خادمة لأمر الله

MKT7.047a

AB07524

To: Haji Asad Ali, in Najafabad

- 1 O thou who art turned unto God! ای متوجّه الى الله
- 2 May his honor Haji Asad-'Ali, upon him be the Glory of God, the Most Glorious, take note. We hope that through divine grace and bounty you will find yourself established beneath the shade of the Tree of Providence, and become immersed in the ocean of the favors of the peerless Lord. May you drink the brimming cup of divine favors from the hand of the Cup-bearer of Oneness, and taste the honey of bounty through the grace and generosity of the Adored Beauty and the Praised Countenance. از فضل و موهبت مؤيد حقيقي اميدواريم که در ظلّ سدره عنایت استقرار يابی و در دریای الطاف ربّ بیثال مستغرق شوی جام لبریز الطاف را از ید ساقی احدیت بنوشی و شهد موهبت را از فضل و جود جمال معبود و طلعت محمود بچشی
- 3 These are the lights of bestowal shining forth from the most luminous Sun of all creation, and the candle of grace and favor that glows and gleams within the glass of contingent being. How blessed are those souls who rise from the horizon of sanctity and engage in glorification and praise. انوار بخشش است که ساطع از آفتاب انور عالم آفرینش است و شمع احسان و انعامست که در زجاجه امکان روشن و لامعت خوشا نفوسیکه از افق تقدیس طالع گردند و به تسبیح و تهلیل مشغول شوند
- 4 And the Glory be upon thee. و الهاء عليك

MKT9.168b, TABN.101

AB07450

To: Haji Husayn son of Ruhul-Amin, in Najafabad

- 1 O namesake of His Holiness the Intended One, may my spirit be sacrificed for thy name! ای سمی حضرت مقصود روحی لاسمک الفداء
- 2 Whence comes this minstrel, who hath named my Friend? این مطرب از کجا است که برگفت نام دوست
- 3 My soul and robe upon His word I spend. تا جان و جامه بذل کنم بر پیام دوست

- 4 The heart revives in hope His face to see; 4 دل زنده میشود بامید وصال یار
- 5 The soul in rapture dances to His melody. 5 جان رقص میکند بسماع کلام دوست
- 6 When thy blessed name passed over the tongue, such a state 6 چون نام مبارکت بر زبان گذشت حالتی دست
overtook me that these verses were involuntarily chanted from
the spiritual throat. And when that one yearning for the
Beauty of Husayn recites this letter or beholds it, surely like
‘Abdu'l-Baha, nay even more intensely, will he be stirred and
seek attraction and rapture. And upon thee be greetings and
praise. داد که بی اختیار این آیات از حنجر روحانی
تلاوت شد و چون آشنای جمال حسینی این
نامه را تلاوت نماید و یا رؤیت فرماید البته مانند
عبدالبهاء بل اشد باهتزاز آید و جذب و وله جوید
و علیک التحية و الثناء

TABN.349

AB07794

To: Mirza Mihdi brother of Mirza Mahmud, in Najafabad

- 1 O thou whose insight hath been illumined by the light of guid- 1 یا من انجلت بصیرته بنور الهدی
ance!
- 2 Through the outpouring of the Most Great Guidance, the gar- 2 از فیض هدایت کبری حقیقه قلب آن حبیب
den of thy heart, O thou who art beloved of the All-Merciful,
hath become the envy of Paradise, and through the favors of
the Most Glorious Beauty, thy countenance, illumined by the
light of guidance, hath become the object of emulation of the
radiant moon. رحمانی رشک جنت مأوی گردیده و از الطاف
جمال ابهی رخت بنور هدی غبطه بدر تابان
شده
- 3 Though in this lower kingdom the worth and manifestation 3 اگر در این ملک ادنی این موهبت کبری قدر
of this supreme gift may not be evident and apparent, in the
Most Glorious Kingdom it is clear and manifest. When thou
passest beyond this narrow world of water and clay, and hearest
the melodies of the holy birds in that divine and delightful
expanse, then will the worth and station of this gift become
evident and clear. و ظهورش مشهود و عیان نه در ملکوت ابهی
واضح و نمایان چون از این تنگای جهان آب
و رنگ بگذری و در آنفضای دلگشای الهی
آهنگ طيور قدس شنوی قدر و منزلت اینمقام
آنوقت مشهود و واضح گردد
- 4 It is the greatest means for steadfastness and firmness in the 4 و وسیله عظمی ثبوت و رسوخ بر عهد و پیمانست
Covenant and Testament. And the Glory be upon thee. و البهاء علیک

TABN.282a

AB07493*To: Mirza Baba Nayrizi*

...You have asked about fathers and mothers. What is meant are the immediate fathers and mothers, not the fathers of fathers and mothers of mothers. As for the circumstance where the father and mother of the deceased are non-existent, their share of inheritance must later be arranged by the House of Justice, since that Body must determine how to allot the shares of such non-existent heirs as have not been specified in the Book of God....

در خصوص آباء و امهات سؤال نموده بودید مقصود آباء بلافصل و امهات بلافصل است نه آباء آباء و امهات امهات و اما در صورت فقود اب و ام میت سهم میراث ایشان تقسیم و ترتیبش باید بعد در بیت عدل شود چه که اسهام ورثه غیر موجوده که در کتاب الهی منصوص نه باید بیت عدل در آن قراری دهد....

AVK4.225.04x

AB07173*To: Unknown, in Nayriz*

- 1 My God, my God! This is Thy servant who has turned to the Dayspring of Thy mercy, directed himself to the Kingdom of Thy oneness, and been enkindled by the fire ignited in the Tree of Thy unity.
- 2 I beseech Thee by the greatness of Thy majesty, the abundance of Thy bestowals, the vastness of Thy mercy, and the appearance of Thy gift, to forgive this servant who has come before Thee, arrived in Thy presence, sought refuge in the shelter of Thy supreme mercy, taken shade beneath the Tree of the furthestmost boundary, and relied upon Thy pardon and forgiveness in this world and the next.
- 3 O Lord! Fulfill his hopes, improve his condition, comfort his eyes, expand his breast, and make noble his resting place. Verily, Thou art the All-Generous, the All-Merciful, the All-Bestowing.

1 الهی الهی هذا عبدک الذی اقبل الی مطلع رحمانیتک و توجه الی ملکوت فردانیتک و اشتعل بالنار الموقدة فی سدره وحدانیتک

2 اسئلک بعظیم جلالک و جلیل عطائک و وفور رحمتک و ظهور موهبتک ان تغفر لهذا العبد الذی وفد علیک و ورد بین یدیک و استجار جوار رحمتک الکبری و استظل فی ظل سدرتک المنتهی و اعتمد علی عفوک و غفرانک فی الاولی و الاخری

3 ای ربّ حقّ آماله و حسن احواله و قرّر عینه و اشرح صدره و اکرم مثواه انک انت الکریم الرحیم الوهاب

MMK5#313 p.226

AB07521*To: Mirza Kamal (Sayyah), in Nicosia*

- 1 O thou who art firm in the strong cord! Blessed art thou that thou wert not veiled by any veil and didst not cling to any relation or kinship. Thou hadst no desire or wish except the good-pleasure of His Holiness the Most One, and didst not sow any seed in the field of detachment except the seed of servitude.
- 2 But alas for those souls who remained deprived by a whim from the fragrances of the garden of the Covenant, and were prevented by a sound from hearing the call of the Day of Alast, who became heedless of a drop from the ocean of grace, and were distracted by a setting star from the rising luminary. Blessed art thou and woe unto them.
- 3 And God confirms whom He wishes upon the straight path.

1 ای متمسک بجل متین خوشا بحال تو که بهیچ
جایی محتجب نگشتی و بهیچ نسبت و قرابتی
متمسک نشدی جز رضای حضرت احدیت
مراد و آرزوی نداشتی و بغیر تخم بندگی در
مزرعه آزادی نکاشتی

2 ولی حسرت از برای نفوسی که بهوائی از نفحات
حدیقه میثاق محروم ماندند و بصدائی از ندای
عهد الست اصم ممنوع گشتند بقطره‌ئی از دریای
بخشایش غافل گشتند و بنجی آفل از کوكب
بازغ ذاهل شدند هنیئاً لك و اسفاً عليهم

3 والله يؤيد من يشاء على صراط مستقيم

MMK5#228 p.178

AB07704*To: Mary Bolles, in Paris*

O venerable lady!

I have read thy detailed letter and noted its contents. I immediately wrote a letter to thine esteemed daughter so that she would obey thine orders, observe thy wishes, and act in a manner that would rejoice thy heart and brighten thine eyes. Thou shouldst thank God that He hath given thee an angelic daughter, spiritual and divine, whose worth thou shouldst appreciate. As she proveth her steadfastness, thou wilt behold from her that which will cause thy heart to soar with utmost joy and gladness, rendering thanks unto God at every moment for the celestial bounties He hath conferred upon her.

And upon thee be greetings and praise.

MAX.180

AB07717*To: Maxwell, May et al., in Paris*

To the honourable Miss Bolles and her friends.

O ye illumined countenances!

It was in truth with great pleasure that I looked upon the picture which portrayed your noble selves. I found your faces glowing with the light of the love of God and each one of you bearing the tokens of His infinite grace. By my life, the glory of the All-Merciful shineth in your illumined faces and the signs of His guidance are manifest as though adorned with diadems of faithfulness. I am thrilled at an image so unique of a splendid group whose members have set their faces towards the Kingdom of the glorious Lord.

By my life, this message shall be for you a source of glorious pride throughout the ages and centuries to come. Therefore thank ye God for this gift and render praise to Him for this expression of faithfulness.

MAX.176

AB07743*To: Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said*

- ¹ O Ahmad, you are watching from afar and do not know what is happening. In brief, there is no rest. Yesterday extensive talks were given in two great churches and at the general meeting of the friends, and private meetings were held with some individuals. Consider that despite this we were guests day and night. Last night I reached home at midnight and had no opportunity to change clothes - I slept in my clothes. Take note of this.

¹ حضرت آقا احمد دستی از دور بر آتش داری
نمیدانی که چه خبر است مختصر آرام منقطع
است دیروز در دو کلیسای عظیم و در محفل
عمومی احباء صحبتهای مفصل گردید و با جمعی
ملاقات خصوصی شد ملاحظه کن باوجود این
مهمان روز و شب بودیم دیشب ساعت نیمه شب
بخانه رسیدم و فرصت لباس کردن نداشتم با
لباس خوابیدم

- ² Therefore do not complain about the scarcity of correspondence. In any case, forward the enclosed letters. Convey the Most Glorious and Most Wondrous greetings to all the friends.

² ملاحظه فرما لهذا از قلت مراسلات شکایت
مفرما باری مکاتیب جوف را ارسال نما جمیع
یاران را تحیت ابدع ابهی ابلاغ کن

- 3 The stay here will not be much longer. Rather, in midsummer there will be travel to Europe and from there to the East.
- 3 چندان بیش از این در اینجا مکث نخواهد شد بلکه در نیمه تابستان به اروپا و از آنجا به شرق سفر خواهد گشت

MMK5#064 p.057

AB07441

To: Nurullah Khan Sarhang, in Port Said

- 1 O heavenly Colonel! Leave the battle line and adorn the gathering of peace. Abandon the field of combat and prepare the feast of reconciliation. Take up the cup of friendship and in the assembly of truth pour forth the wine of concord, so that all the peoples of the world may enter beneath the pavilion of love, unity and universal peace. Demolish the foundation of discord and beautify the palace of harmony and fairness.
- 1 ای سرهنگ ملکوتی صف جنگ را بهل محفل صلح بیارا میدان رزم بگذار و بزم آشتی مهیا کن جام دوستی بدست گیر و در محفل راستی صهبای آشتی بنوشان تا جمیع عالمیان در زیر خیمه الفت و اتحاد و صلح عام درآیند بنیاد اختلاف برانداز ایوان وفاق و انصاف بیارا
- 2 The Colonel of the Kingdom must have a melody that bestows the spirit of love and renders service upon the throne of reality. He must raise up the armies of love and destroy the foundation of war and strife, so that the luminosity of oneness, nobility and tranquility may illumine all horizons.
- 2 سرهنگ ملکوترا آهنگی باید که روح محبت بخشد و خدمت باورنگ حقیقت نماید سپاه محبت برانگیزد و بنیاد جنگ و ستیز براندازد تا نورانیت یگانگی و آزادگی و آسودگی آفاقرا روشن نماید
- 3 This is the counsel of the Blessed Beauty. This is the advice of 'Abdu'l-Baha. This is the light of guidance. This is the gift of the Lord of the Most Beautiful Names. And upon you be greetings and praise.
- 3 اینست وصیت جمال ابهی اینست نصیحت عبدالبهاء اینست نورهدی اینست موهبت ربّ الأسماء الحسنی وعلیک التحية و الثناء

MKT5.088a

AB07746

To: Siyyid Asadullah Qumi, in Port Said

- 1 O Aqa Siyyid Asadu'llah! Regarding the house, word has been sent to Haji Siyyid Javad. Deliver the enclosed letters.
- 1 جناب آقا سیّد اسدالله در خصوص خانه بجناب حاجی سیّد جواد مرقوم گردید مکاتیب جوف را برسانید
- 2 As for the letters of Aqa Mirza Haydar-'Ali, even though he has given permission, you must absolutely not open them, for
- 2 مکاتیب آقا میرزا حیدر علی را ولو اجازه داده است ابداً باز ننمایند که این قضیه ابداً جائز نه

this is in no way permissible and will ultimately lead to great estrangement. Rather, send them to him directly. If he deems it necessary that I should be informed of any matter, he can then send them and you can forward them to me. But you must never open his letters. Even in Haifa he had given me permission to open them, but I never opened a single one.

و عاقبت سبب کدورت عظیم میشود بلکه نزد
خود ایشان بفرستید اگر لازم بدانند که مطلبی
من مطلع شوم بعد بفرستند و شما ارسال دارید
و اما مکاتیب ایشانرا ابدأً باز ننمائید حتّی بمن در
حیفا اجازه داده بودند که باز کنم ولی من ابدأً
یکی را باز نکردم

³ And upon you be the Most Glorious Glory!

³ و علیک الهاء الاهی

INBA17:215

Study guide to this volume

The tenth volume of undated letters is especially rich in materials bearing on the Covenant, its theological foundations, and the psychological experience of those who face its dissolution or betrayal. Several letters take the form of urgent pastoral exhortations, calling the recipient to hold fast when “the armies of doubt are spreading” and the “whirlwind of wavering blows fiercely.” Others preserve testimony to the historical reach of ‘Abdu’l-Bahá’s ministry: a teaching journey from London to Holland compared to the apostolic journeys of Paul and Peter, a prayer for a believer who yearned for martyrdom, a meditation on the invincible pattern by which divine truth has always survived its opponents. Throughout the volume, ‘Abdu’l-Bahá writes from within the experience of severe opposition — His own letters speak of “days passing like the darkest nights” — yet He continues to address correspondents with the warmth, precision, and spiritual authority that mark His ministry at its most characteristic. The volume is essential for understanding both the doctrinal structure of the Covenant and the interior life of ‘Abdu’l-Bahá Himself.

The Covenant as Impregnable Fortress

Key Passages

O servant of the Divine Oneness! These are days of test and trial, and the armies of doubt are spreading. The whirlwind of wavering blows fiercely, and the storm of breaking the Covenant, abandoning the clear texts and clinging to ambiguous verses is at its most turbulent. Keep your footing firm and make your steps steady. Take the cup of the Covenant in hand and dance drunk in the arena, crying out: “This Covenant is the Covenant of Alast, and this pledge is the pledge of the Luminary of the horizons!”

O you novelty-seekers, count it not easy, and O you weak ones, tear not your own veil! This foundation is from the Mighty Lord — it is solid and impregnable. This is the Day when “man shall flee from his mother and his father and his sister and his brother.” — AB06086

The Incomparable Lord shed the light of His Covenant upon all horizons and made such a binding agreement that it brought the Concourse on High into a state of joy and rapture. All arose in thanksgiving to the Ancient Beauty, praising: “Glory be to God that He hath made His Cause firm and established His Covenant as the mightiest foundation!” He lit such a piercing flame that it prevented the satans from eavesdropping on the Concourse on High. He established such an impregnable fortress that no way remained for the violators and covenant-breakers to enter or exit. — AB06160

In this Day, divine confirmations and assistance reach those who are enkindled in heart and soul, those who are studious in the school of the Covenant. Consider how every one that hath risen to serve the Covenant hath become assured and assisted and how those who wavered in their faith and were unsteady returned to the lowest abyss. —
AB06328

Context for Study

The three passages in this section set out the theological structure of the Covenant in different registers: the first is pastoral, addressed to a believer under pressure; the second is cosmic, lifting the eye to the Concourse on High's response to Bahá'u'lláh's Covenant; the third is historical and empirical, pointing to a traceable pattern in which Covenant-keeping brings divine assistance and wavering brings collapse. Together they constitute a complete doctrine. The Covenant is simultaneously a psychological anchor (take the cup "in hand and dance"), a metaphysical fortress (no way for violators to enter or exit), and an observable law of spiritual causality (those who rose to serve it became assured). The language of AB06086 is especially arresting: 'Abdu'l-Bahá does not counsel serene contemplation but a kind of ecstatic defiance — dancing drunk in the arena, crying out the Covenant's primordial origin. The phrase "Covenant of Alast" links the institution to the pre-eternal moment described in the Qur'an (7:172), when God asked all souls "Am I not your Lord?" and they answered "Yea." The Covenant of Bahá'u'lláh is thus the latest form of a universal and timeless compact. Jewish readers may compare the idea of the *brit* (covenant) with Noah, Abraham, Moses, and David as successive forms of a single divine promise. Christian readers will recognize Paul's contrast between the old covenant of letter and the new covenant of Spirit (2 Corinthians 3). What distinguishes 'Abdu'l-Bahá's teaching is its directness about the experiential and institutional consequences of Covenant-keeping, observable in real human lives.

Questions for Reflection

1. How does the phrase "Covenant of Alast" root the institution of the Bahá'í Covenant in a primordial metaphysical event? What does it mean to say that the response of souls at Alast is replayed in each believer's choice to remain faithful?
2. 'Abdu'l-Bahá writes that those who wavered "returned to the lowest abyss." Is this a threat, an observation, or a spiritual law? How does it compare with Paul's account of those who fall away from grace in Galatians 5?
3. The image of taking the "cup of the Covenant" and dancing drunk in the arena evokes Sufi imagery of sacred intoxication (*sukr*). How does 'Abdu'l-Bahá's use of this imagery transform its Sufi antecedents?
4. What does it mean for the Covenant to be, in the cosmic register, a source of joy for the Concourse on High? How does this elevation of the institutional above the merely historical function theologically?
5. In what sense does the image of an "impregnable fortress" with no entrance for violators protect the internal coherence of a religious community? Where might this image be productively compared with Catholic ecclesiology and with Islam's concept of *ijmā'* (consensus)?

The Invincibility of Truth: Historical Parallels

Key Passages

Can the gloomy darkness oppose the lights whereby the heaven and the earth are illumined? No, by no means! Verily, the obstinate Nimrod with the power of his armies could not resist the Affectionate Friend (Abraham). The fierce Pharaoh with the power of steel could not repel the Glorious Moses. The obstinate Jews were not capable of extinguishing the Praised Light, the promised Christ. And the communities in Mecca and Medina could not quench that Fire enkindled on Mount Paran. By My Lord, the Merciful, all their exertions proved in vain and the host of God made them as dispersed dust. — ABU2079

Although the Persians traversed the desert of abasement and humiliation for one thousand three hundred years, yet praise be to God, they finally attained to everlasting glory. After degradation they achieved nobility, and following lowliness they hastened to the zenith of heaven and found their way to the supreme realm.

Your sincerity of purpose and desire for martyrdom are worthy of praise. However, this condition itself is the very essence of martyrdom. Give thanks to God that you possess such a way and conduct, that you have achieved such heavenly attraction in your heart, and that you have been blessed with such a joyous state. — AB06097

That essence of being is so graciously confirmed in this day with boundless grace and favour at the court of the sovereign Lord of the seen and the unseen that the embodiments of spiritual majesty and the exponents of true glory are eagerly yearning to render service unto him. Although to outward seeming he was put to a shameful death, in reality he is established upon the throne of unfading exaltation. The day is approaching when kings will seek blessing from his dust and all heads will bow down in his honour. — AB06523

Context for Study

This section gathers ‘Abdu’l-Bahá’s most sustained meditation on a recurring pattern in sacred history: opposition to divine Revelation always fails. The parallelism in ABU2079 is structurally rigorous — each pair names the opponent, identifies his power (armies, steel, stubbornness, civic pressure), and then asserts the impossibility of his success. This is a theodicy of historical process: divine truth operates with the irresistibility of light in darkness. The passage is remarkable also for its comparative generosity — Nimrod, Pharaoh, the Jewish opponents of Christ, and the Meccan opponents of Muhammad are named without animus; they are historical actors in a drama whose outcome is already determined. AB06097 takes the argument inward: the desire for martyrdom is praiseworthy, but the present condition of heavenly attraction is itself the “essence of martyrdom.” The soul consumed with longing has already undergone the interior act that physical martyrdom consummates. This closely parallels Augustine’s distinction between the martyrdom of the body and the martyrdom of the will. AB06523 delivers the argument’s climax: the martyr who was “put to a shameful death” will have kings seeking blessing from his dust. The inversion of worldly honor and spiritual reality is complete. The model runs from Joseph in the pit to Christ on the

cross to Husayn on the plain of Karbala — a single archetype repeated across traditions, each time confirming that the logic of divine history reverses the logic of worldly power.

Questions for Reflection

1. How does ‘Abdu’l-Bahá’s argument from historical parallelism function as a theological proof? What premises does it assume, and where might a skeptical historian push back?
2. The teaching that heavenly attraction is itself “the essence of martyrdom” implies a strong unity between inner disposition and outward act. How does this compare with the Christian doctrine of martyrdom of desire (*martyrium in voto*)?
3. ‘Abdu’l-Bahá names the opponents of Abraham, Moses, Christ, and Muhammad without apparent condemnation, treating them as instruments in a divine drama. What are the spiritual and ethical implications of this stance toward religious adversaries?
4. The promise that “kings will seek blessing from his dust” reverses worldly hierarchies. How does this relate to the Beatitude “Blessed are they who are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven” (Matthew 5:10)?
5. How does the Islamic concept of *shahid* (witness/martyr) illuminate ‘Abdu’l-Bahá’s understanding of what it means to be a “witness” to divine truth, whether or not one suffers physical death?

Teaching Journeys: From London to the World

Key Passages

O thou who art confirmed by the Divine Spirit! A thousand praises that thou hast forsaken physical comfort and ease in order to herald the illumination of heaven, that thou hast girded up thy loins in service and traveled to Holland for the diffusion of the fragrances of God.

When thou hastened from London to Holland, ‘Abdu’l-Bahá was with thee in heart and soul — though the body was distant, the spirit was near. Through the favors of the Lord of Hosts, the Promised One, my hope is that this journey of thine may become like the journey of Paul and like the journey of Peter when he went to Antioch — see what mighty results it had! Now the results of thy journey will be even greater, be thou assured of this. — AB06361

O handmaidens of the All-Merciful! Upon you be glory and eternal honor in the first creation and everlasting bounty in the next creation, for God has chosen you for the service of His Cause and the exaltation of His Word among all peoples. Is there any bounty greater than this? No, by the Lord of the highest heavens! It is the most glorious gem that will shine upon the crown of glory throughout all ages and centuries.

O handmaidens of the All-Merciful! Out of exceeding joy, raise the anthem of thanksgiving to the Kingdom of the All-Forgiving Lord, for praise be to God, in this Day of the Covenant you are firm in the Cause of the Luminary of the horizons and are

self-sacrificing in the path of the Most Glorious Beauty, the Lord of the Daybreak. —
AB06487

Context for Study

The comparison in AB06361 between a believer's journey from London to Holland and the apostolic journeys of Paul and Peter is one of the most striking passages in this volume. 'Abdu'l-Bahá's rhetoric is generous and deliberate: the results of this contemporary journey will be "even greater" than Paul's missionary work in Asia Minor and Peter's in Antioch. This is a claim about the dispensational superiority of the Bahá'í age — its greater spiritual receptivity, its more encompassing social reach — but it is also a deeply personal act of encouragement. 'Abdu'l-Bahá is with His correspondent "in heart and soul" even while physically separated in 'Akká. The idea that the spirit can be present where the body cannot is consistent with His broader teaching about the non-spatial nature of spiritual reality, but here it functions as pastoral warmth rather than metaphysical argument. AB06487 addresses a gathering of women (*handmaidens of the All-Merciful*), describing their election as the "most glorious gem" that will "shine upon the crown of glory throughout all ages." The imagery of jewelry and crown is deliberate: it counters cultural traditions that decorated women's bodies with ornament while denying them spiritual authority. Here the crown belongs to the soul in service. Taken together, the two passages show that teaching is the site at which 'Abdu'l-Bahá's grandest claims — civilizational transformation, eternal glory — touch down in the concrete acts of individual human beings.

Questions for Reflection

1. 'Abdu'l-Bahá says the results of a believer's journey "will be even greater" than Paul's journey to Antioch. On what theological and historical grounds can such a claim rest? How might it be evaluated?
2. What does it mean that 'Abdu'l-Bahá is "present in heart and soul" with a traveling believer? How does this understanding of spiritual proximity compare with the Christian doctrine of Christ's presence through the Holy Spirit?
3. The address to the handmaidens frames their service as an "eternal" honor. How does the promise of eternal recognition function as a motivating force in a religious community, and where might philosophers of motivation — from Aristotle to Kant to contemporary virtue ethics — affirm or challenge this?
4. What is the relationship between Paul's missionary journeys as described in Acts and the model of Bahá'í teaching journeys? Where is the analogy apt, and where does it strain?
5. How does the address to a gathering of women believers — praising their corporate, assembly-based action — relate to the individual praise found in other letters in this volume? What does the difference in register reveal?

The Human Soul as Isthmus: Ascent and Descent

Key Passages

In the world of existence there are higher and lower stations, and the ranks of the highest heaven and the depths of hell are visible, and the zenith of virtues and the nadir of vices are proven and known. And human reality is the connecting isthmus [*barzakh*] and dividing line, meaning it possesses the capacity both to ascend to the highest stations and to fall to the lowest depths of destruction.

Therefore one must discover that universal force which can deliver this human reality from these destructive depths and cause it to ascend to these lofty and elevated degrees — that which can become wings for this divine bird and a guiding power for this nightingale of the garden of the All-Merciful.

There is no doubt that all powers are impotent save the power of the love of God which pulsates, and all wings are broken save the wing of the knowledge of God which is connected to the power of the Kingdom. — AB06311

Context for Study

The word *barzakh* in Arabic and Persian tradition carries a rich semantic field: it is the intermediate realm between death and resurrection, but also any isthmus or boundary between two worlds. ‘Abdu’l-Bahá here applies it to the human being in this life: the soul is the dividing line between the heights of spiritual reality and the depths of physical degradation, and it can move in either direction. This is a precise metaphysical claim about human nature, one that distinguishes Bahá’í anthropology from both pessimistic accounts of original sin (which see the tendency toward destruction as dominant) and naive optimistic accounts (which deny the reality of the lower possibility). The passage stands in the tradition of Islamic philosophical anthropology as developed by Mullā Ṣadrā, who held that the human soul occupies a station between material and spiritual being, capable of both intensification and degradation. The Sufi tradition speaks of the *nafs* in its seven stages, from the commanding self (*nafs ammāra*) through the contented self (*nafs muṭma’inna*). What ‘Abdu’l-Bahá adds is the identification of the “universal force” capable of achieving the ascent: it is the love of God, paired with the knowledge of God. The two are presented as wings — love provides the impulse, knowledge the direction. In Christian terms, this echoes Augustine’s *pondus meum amor meus* (“my weight is my love”): love is the gravitational force of the soul, drawing it either upward or downward depending on what it loves.

Questions for Reflection

1. How does the concept of the human soul as *barzakh* — an isthmus between higher and lower realities — compare with the Christian understanding of the human being as *capax Dei* (capable of God) while also prone to radical selfishness?
2. ‘Abdu’l-Bahá identifies love and knowledge as the two wings of spiritual ascent. Why two, and why these two? What would be lacking if only one were present?

3. The Sufi tradition describes the ascending soul's passage through successive stations of the *na'fs*. How does 'Abdu'l-Bahá's account compare in structure, and where does it appear to simplify or transform that tradition?
4. Is the "capacity to fall to the lowest depths" a necessary condition of genuine freedom? How do theological anthropologies that minimize human destructive capacity compare with this more dual reading?
5. How might the *barzakh* metaphor illuminate 'Abdu'l-Bahá's understanding of social life: can communities, as well as individuals, function as an isthmus between higher and lower possibilities?

Grace as Pure Bestowal, and the World's Inconstancy

Key Passages

There is a grace and mercy in existence which can be requested, and this is mostly according to capacity and seeking. And there is a bounty and generosity which depends neither on capacity and receptivity nor on asking and requesting, but is purely a gift. Divine guidance and compassionate favors and spiritual outpourings from the Lord are purely of the bestowals of sheer gift and absolute grant, for the essences in the shells of existence did not deserve this hidden pearl, and the manifestations of being did not and do not deserve this bounty of the Sovereign of existence. This outpouring was purely through grace and favor. — AB06164

O pure soul! Be not grieved and heartbroken; nor be wounded and disconsolate. This world of dust is the place where thorns and thistles grow, and fragrant herbs and flowers as well. Yet how swiftly this can change, and its peace is suddenly reversed. At one moment, musk-laden breezes waft; at another noxious substances destroy. In one state, it is spring flourishing; in another, autumn declining. Therefore, there is no constancy in any of its states.

If after enjoying its sweet nectar, thou art stung by its poison, fear not. It is possible to taste its sugar and honey again. But thou must, through the assistance and bountiful favor of God, remain in one state, and bear witness to the verse: "No change is there in the creation of God." — AB06114

Context for Study

These two passages constitute a paired theology of grace and constancy. AB06164 distinguishes sharply between two kinds of divine favor: one that responds to capacity and prayer, and one that is purely gratuitous — a "sheer gift" that the "essences in the shells of existence did not deserve." This is the Bahá'í equivalent of the theological concept of prevenient grace: the divine initiative that reaches the soul before any merit has been accumulated, simply because divine love overflows. The image of the "hidden pearl" inside the shell echoes AB05153 from volume 188, but here it is the grace itself that is the pearl, arriving unbidden. The theology has affinities with Ash'arite Islam's insistence on the absolute sovereignty of divine will in bestowing guidance, with

Reformed Christianity's emphasis on unconditional election, and with the Jewish concept of *chesed* (lovingkindness) as God's free and faithful commitment that exceeds all calculation. AB06114 addresses the world's inconstancy with remarkable equanimity: the world's reversals are not signs of divine abandonment but of the world's own nature. The counsel is to maintain "one state" within these oscillations, like a gyroscope that holds its orientation regardless of external forces. This is the soul's freedom from circumstance, which Epictetus would have recognized and which the Stoic tradition valued as the mark of the truly free person.

Questions for Reflection

1. How does 'Abdu'l-Bahá's distinction between meritorious grace and gratuitous grace illuminate the theological relationship between human effort and divine initiative? Where does this distinction appear in Islamic Kalam, and how was it resolved?
2. The counsel to "remain in one state" while the world oscillates between spring and autumn resonates with Stoic *apatheia* (freedom from passion). How does 'Abdu'l-Bahá's version differ from Stoic equanimity, given that it rests on divine assistance rather than rational self-mastery?
3. The passage on grace insists that essences "did not and do not deserve this bounty." What are the spiritual consequences of genuinely internalizing this teaching? How might it transform the psychology of pride and merit?
4. How does the image of a world that shifts from musk to noxious substances without warning function pedagogically? What does it teach the soul about attachment to circumstance?
5. The Qur'anic verse cited — "No change is there in the creation of God" (30:30) — refers to the primordial human nature (*fiṭra*) in which all are created. How does 'Abdu'l-Bahá's use of this verse illuminate the relationship between constancy of soul and constancy of divine nature?

'Abdu'l-Bahá's Affliction and the Balm of the Friends

Key Passages

O Thou who art firm in the Covenant!

The days of 'Abdu'l-Bahá are passing like the darkest nights due to the onslaught of the cruel ones and the severity of corruption and opposition from every faithless one. Opposing winds from all directions have surrounded the burning candle of this consumed soul. Perhaps the fragrant breezes from the rose garden of the hearts of the loved ones may bring solace and become a healing balm for these wounds.

Therefore, guide everyone day and night to that which brings comfort to 'Abdu'l-Bahá's heart, and lead them through blessed character and conduct. Be a divine counselor and guide to the path of spiritual joy and delight.

— AB06084

Context for Study

This brief letter opens a window into ‘Abdu’l-Bahá’s interior life at a moment of severe trial. The image of a “burning candle” surrounded by opposing winds is a figure of sustained vulnerability: the candle illumines but only as long as it burns, and it burns at the cost of itself. ‘Abdu’l-Bahá names the specific sources of His affliction — “the onslaught of the cruel ones,” the “severity of corruption and opposition” — without identifying them, so that the passage retains its force across the range of contexts in which it might be read. What is most remarkable is the reversal embedded in the letter’s final sentence: the one who is afflicted becomes the director of those who would comfort Him. The friends are to bring ‘Abdu’l-Bahá solace by guiding others to “blessed character and conduct” and the “path of spiritual joy and delight.” The consolation desired is not sympathy or protection but the expansion of spiritual health throughout the community. This is consistent with ‘Abdu’l-Bahá’s understanding of His own identity as servant: His wellbeing is inseparable from the spiritual flourishing of those around Him. Christian theology might compare this with the Pauline doctrine of the Body of Christ, in which the suffering of one member is the suffering of all (1 Corinthians 12:26). The Jewish tradition of communal lamentation — psalms of complaint that move from individual anguish to communal hope — offers another parallel. What is distinctive is the active directive: suffering is transformed not by contemplation but by service.

Questions for Reflection

1. ‘Abdu’l-Bahá describes His days as passing “like the darkest nights” yet continues to write with pastoral authority and spiritual generosity. What does this juxtaposition reveal about His understanding of the relationship between suffering and mission?
2. The letter asks the recipient to bring comfort by leading others to “spiritual joy and delight.” How does this model of mutual flourishing compare with the Pauline Body of Christ metaphor and with Buddhist teachings on the Bodhisattva’s vow?
3. The “burning candle” figure is one of the most frequent images in ‘Abdu’l-Bahá’s letters. What theological content does it carry? How does it compare with John 1:5 (“The light shines in the darkness, and the darkness has not overcome it”)?
4. How does ‘Abdu’l-Bahá’s willingness to reveal His affliction to correspondents function as a model of spiritual leadership? What are the limits of transparency for a figure who is simultaneously a source of authority and an object of veneration?
5. The letter ends with a directive to guide others toward “joy and delight.” Is joy, in this context, an emotional state, a spiritual condition, or both? How do Bahá’í, Christian, and Buddhist understandings of joy as a spiritual category converge and diverge?

A Guiding Question for the Whole Volume

Volume 189 is dominated by the theme of the Covenant as the defining spiritual challenge of the age — the “foundation of steel” that withstands every assault, the “school” in which confirmations are earned, and the cup to be taken up and danced with even in the darkest hour. Yet the same volume preserves ‘Abdu’l-Bahá’s own confession that those darkest hours have come, that the

“candle of this consumed soul” is surrounded by opposing winds. The Covenant is both the ground of confidence and the cross of suffering; the fortress is also the prison.

The reader is therefore invited to hold both realities together and to ask: **How can a teaching that locates the highest human dignity in steadfast adherence to a specific institutional Covenant also be a teaching of radical inner freedom, and what disciplines of love, knowledge, and community do these two dimensions demand of one another?**