



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 190:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
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- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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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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- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
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- 114. Letters and utterances in the year 1895
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- 141–144. Letters and utterances in the year 1909 I–IV

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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 190

This eleventh volume of undated letters of ‘Abdu’l-Baha contains a large body of brief pastoral letters, many of them couched in the familiar idiom of steadfastness, service, detachment, and consolation, yet several items preserve concrete glimpses of the circumstances of the community. AB07747 is especially valuable for its administrative and historical detail: it refers to receipts, funds, naming a child “Abbas,” the detention of a believer in Najaf-i-Ashraf, and the confidential conversion of “two learned men.” AB12503 is likewise noteworthy for its practical instruction concerning the Hands of the Cause, stating that they are to be shown consideration and, when in hardship, provided with a moderate living. AB07416 is a disciplinary and sociological notice: it describes believers who had assumed the guise of dervishes, singing ghazals and spiritual songs in public places, and counsels that the practice should cease, while discouraging any wandering that would humiliate the Cause.

A second group of items is notable for its treatment of women, education, and spiritual capacity. AB07195, AB07196, AB07201, and AB07887 all speak with particular force about the station of women in the new Dispensation, emphasizing their equality in spiritual rank, their capacity for knowledge and utterance, and their duty to shine through chastity, purity, detachment, and service. AB07433, addressed to Zahra, develops the meaning of her name into a meditation on true radiance, defining human luminosity through purity, truthfulness, spirituality, humility, evanescence, and expressive power. AB07264 is a compact but important statement on the education of children, calling it among the greatest services rendered to God, while AB07375 offers a prayer for children as saplings in the divine garden. In a related register, AB12524 urges a youth to pursue the study of medicine, and AB07364, addressed to a physician, turns medical vocation into a metaphor for healing hearts and spirits through the remedy of the Abha Kingdom.

The volume also contains vivid materials on persecution, loss, pilgrimage, teaching, and the Covenant. AB07569 consoles a believer whose home had been pillaged and burned, interpreting dispossession as detachment and heavenly enrichment; AB07700 praises Abdu’l-Muhsin, plundered in the path of the Beloved; AB07505 evokes clerical oppression with stark imagery of “wolves and demons,” severed heads, and martyrs hastening from the dark strait to the luminous world. AB08014 casts affliction through the figure of Joseph, linking the well, captivity, lash, and gallows to eventual divine triumph. Teaching is highlighted in AB07329, with its striking reference to India’s receptivity and the Persian “candy” going to Bengal, and in AB07918, where the human heart becomes soil to be cultivated until the oneness of humankind raises its banner. Several items are also useful for Covenant themes: AB07557 redefines the “teacher” through the school of the Primordial Covenant; AB07395 uses Gemini and the stars as imagery for two steadfast believers becoming lights against the violators; AB08306 and AB07655 stress Abdu’l-Baha’s preferred title as servitude itself, making “‘Abdu’l-Baha” a theological statement rather than a mere name.

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AB07747

To: Siyyid Asadullah Qumi, in Port Said

- 1 O Jinab-i-Aqa Siyyid Asadu'llah! Your letter was noted. A letter was written to Jinab-i-Qa'im-Maqami - forward it to him. The receipt was also sent for you to forward to Jamshid Khudadad. From whatever amount arrives, take out the forty-one tumans sent by Qa'im-Maqami. Name the son of Aqa Hasan-'Ali Khan Bandar-'Abbasi 'Abbas.
- 2 Convey most wondrous and glorious greetings to Aqa Siyyid Mustafa, Aqa Mirza Asadu'llah and Aqa Siyyid 'Abdu'l-Husayn.
- 3 And write that your detention in Najaf-i-Ashraf was blessed - that journey bore fruit. Now is not the time to mention it. Two learned men became believers - keep this confidential.

1 جناب آقا سید اسدالله نامه شما ملاحظه گردید
بجناب قائمقامی نامه‌ی مرقوم شد ارسال دارید
قبض نیز ارسال گردید که بجهت جمشید خداداد
ارسال دارید از هر مبلغی که برسد چهل و یک
تومان مرسله قائمقامی بردارید ولد آقا حسنعلی
خان بندرعباسی را نام عباس بنهند

2 باقا سید مصطفی و آقا میرزا اسدالله و آقا سید
عبدالحسین تحیت ابدع ابی ابلاغ دارید

3 و بنویسید گیر کردن شما در نجف اشرف برکت
داشت از آن سفر ثمر حاصل گشت حال ذکرش
جائز نیست دو عالم مؤمن شدند مکتوم بدارید

INBA17:214

AB07806

To: Abu'l-Qasim Khan, in Qazvin

O thou who hast heard the Call and hast responded, "Here am I, O my Lord, the Most Glorious!" If thou wouldst direct thy gaze to the most exalted horizon, thou wouldst witness the lights of the Kingdom of Abha that have illumined the horizons of creation. And if thou wouldst turn thine ear to the realm above, thou wouldst hear how the call of the celestial Herald and the voice from the unseen realm have raised a mighty clamor and tumult throughout earth and heaven. A hundred thousand regrets that ears are as the ears of cattle and eyes as the eyes of those who suffer loss—deaf, dumb, and blind, they shall not return. In the Treatise on the Way, it is stated, exalted be His remembrance: "Truth hath appeared manifest as the resplendent sun, but alas that it hath come to

یا من سمع النداء و لّی یا ربّی الاهی اگر نظر
را بافق اعلی اندازی انوار ملکوت ابی مشاهده
نمائی که آفاق کائنات را روشن نموده و اگر سمع
را متوجّه عالم بالا کنی استماع فرمائی که ندای
سروش و هاتف غیبی غلغله و ولوله در ارض و
سما انداخته صد هزار افسوس که گوشها گوش
بهائست و چشمها چشم اولی انخسائر صم بکم
عمی فهم لایرجعون در رساله سلوک میفرمایند
قوله جلّ ذکره حقّ عیان چون مهر رخشان آمده
حیف کاندلر شهر کوران آمده حال کوران انوار
فیوضات ملکوت ابی را مشاهده ننمایند

MSHR3.153

the city of the blind.” Now the blind ones behold not the lights of the outpourings of the Kingdom of Abha.

AB07403

To: Aqa Yahya et al., in Qazvin

- 1 O two bright candles of the love of God! I swear by the face and hair of the Beloved and His life-giving smiles that ‘Abdu'l-Baha’s heart is so attracted to the love of the friends that it cannot be described.
- 2 Therefore, O my two friends and helpers, be in the utmost joy and gladness, and in complete enthusiasm and excitement, for praise be to God, you are under the gaze of His grace and included in the favors of the Lord of Oneness. ‘Abdu'l-Baha’s heart is with you and ‘Abdu'l-Baha’s spirit is with you.
- 3 Therefore, gird up the loins of service so that you may become guardians at the Divine Threshold and near-stationed servants at the Sacred Threshold of the Absolute Identity. And upon you both be glory.

1 ای دو شمع روشن محبت الله قسم به روی و موی حضرت دوست و آن تبسمهای جانافزای او که قلب عبدالبهاء چنان بمحبت یاران منجذبست که وصف نتوان نمود

2 پس ای دو یار و یاور من در نهایت شمع و سرور باشید و غایت شوق و شور که الحمد لله ملحوظ نظر عنایتید و مشمول الطاف رب احدیت قلب عبدالبهاء با شماست و روح عبدالبهاء با شماست

3 پس کمر خدمت بر بندید تا در آستان الهی پاسبان گردید و در عتبه مقدسه بنده مقرب حضرت هویت مطلقه شوید و البهاء علیکم

MKT9.131

AB07193

To: Bidiyyih Lami, in Qazvin

- 1 O handmaiden of Baha! Loose your tongue in praise of the Ancient Beauty - may my spirit be sacrificed for His loved ones - so that the spirits of the Concourse on High may be stirred into motion and this gathering of the All-Merciful may increase in passion and rapture. Today in the gardens of the Most Glorious Paradise, the melodies of the birds of faithfulness are the anthem of “O Glory of the Most Glorious” and the tune of “O Thou Most Exalted One.” O spiritual nightingale, sing a melody with the divine sweet tone on this Ridvan Festival

1 ای امة البهاء زبان بشنای جمال قدم روحی لاحبائه الفداء بگشا تا ارواح ملاً اعلی باهتر از آید و این انجن رحمن در شوق و وله افزایش الیوم در ریاض جنت ابی نغمات طیور وفا گلبنگ یابهاء الابهیست و آهنگ یاعلی الاعلی ای بلبل گلبن روحانی یک ترانه ئی بنوای خوش رحمانی در عید رضوان در ستایش و نیایش

in praise and glorification of the All-Merciful Beauty, that the song of "O Glory of the Most Glorious" may reach the ears of this servant. And upon thee be glory.

جمال رحمن بنواز که هدیر یابہاء الابی بگوش
این عبد برسد و البہاء علیک ع

- 2 And send that ode to this direction so that it may be chanted and intoned at the center of the spiritual gathering.

2 و آن قصیدہ را باین ساحت بفرست تا در قطب
محفل روحانی تلاوت و ترتیل گردد

MKT7.202a

AB07281

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

- 1 O servant of God! Though you have gone, I have not forgotten you. Through the grace and bounty of the Greatest Name, I hope that you will not forget the counsels and exhortations given at the time of farewell and that you will act according to them.

1 ای بندہ حق رفتی و ترا فراموش ننمودم و از
فضل و کرم اسم اعظم امیدوارم کہ نصائح و
وصایای حین وداع را فراموش ننماید و بموجب
آن حرکت کنید

- 2 In the world of existence, the greatest purpose is complete attention to the Promised Beauty, and when the heart becomes enkindled and engaged with the Beloved Lord, it inevitably becomes heedless and detached from all else. Therefore, the greatest means of illuminating the heart is through the lights of sanctification.

2 در عالم وجود اعظم مقصود توجہ تام بجمال
موعود است و چون قلب مشتعل و مشغول
بحضرت معشوق گردد لابد از ماسوی غافل
و ذاہل شود لهذا اعظم وسائل نورانیت قلب
بانوار تقدیس است

- 3 Convey my longing greetings to his honor Darvish Mu'sadih and Ghawth Afghani. A prayer has been sent for his honor Mu'ayyad. And upon you be greetings and praise.

3 جناب درویش مؤصدہ و غوث افغانی را از قبل
من تحیت مشتاقانہ برسانید مناجاتی بجهت جناب
مؤید ارسال شد و علیک التحیۃ و الثناء

TAH.246b, YQAZ.229b

AB07164

To: Hadrat Surur, in Qazvin

- 1 O my God, my God! This servant of Thine hath been attracted by the sweet-scented fragrances wafting from the garden of mysteries, and hath been set ablaze with the fire of Thy love amidst the righteous ones, and hath found tranquility through Thy special favors bestowed upon the chosen ones.

1 الہی الہی ان عبدک هذا انجذب بنفحات الأزهار
الساطعة الطیب من حديقة الأسرار واشتعل بنار
محبتک بین الأبرار و اطمئن بالطافک المختصة
بالأخیار

- 2 O Lord! Make him intoxicated with the pure wine of inner meanings which overfloweth from the sanctified chalice that courseth through the inner realms of the Preserved Tablet and the Outstretched Parchment.
- 3 O Lord! Let Thy confirmation be his guide and Thy grace his leader, and the glances of Thine eye of loving-kindness his protector and the hosts of Thy Kingdom his guardian, that he may excel his peers and find delight in the cup of bounty. Confirm him in faith, grant him a firm foothold and a heart overflowing with assurance.
- 4 Verily, Thou art the Generous, the Bestower, and verily, Thou art the Merciful, the Compassionate.
- 2 رَبِّ اجْعَلْهُ نَشْوَانٍ مِنْ رَحِيقِ الْمَعَانِي الطَّائِفِ مِنَ
الْكَأْسِ الطَّهْوَرِ السَّارَى الْجَارَى فِي بَوَاطِنِ اللَّوْحِ
الْمَحْفُوظِ وَالرَّقِّ الْمُنشُورِ
- 3 رَبِّ اجْعَلْ تَأْيِيدَكَ قَائِدَهُ وَتَوْفِيقَكَ رَائِدَهُ وَ
لَحْظَاتِ عَيْنِ عَنَائِكَ حَافِظَهُ وَجَنْدَ مَلَكُوتِكَ
حَارِسَهُ حَتَّى يَفُوقَ الْأَقْرَانَ وَيُرِيقَ لَهُ كَأْسَ
الْأَحْسَانِ وَتُبْتَهِ عَلَى الْإِيمَانِ وَاجْعَلْ لَهُ قَدَمًا
رَاسِخَةً وَقَلْبًا طَافِحًا بِالْأَطْمِينَانِ
- 4 أَنْتَ أَنْتَ الْكَرِيمُ الْمَنَّانُ وَأَنْتَ أَنْتَ الرَّحِيمُ
الرَّحْمَنُ

MJMJ3.011b, MMG2#006 p.006

AB07661

To: Hajar Khatun, in Qazvin

- 1 O believing leaf who has attained! During the days of the supreme affliction you were present, and in the mourning and calamity of the Ancient Beauty you rent your garment and cast dust upon your head and wept and lamented and scratched your face and tasted the poison of separation. Now be gladdened by His heavenly grace and be joyous and enkindled through the favors and bounty of the Incomparable Lord.
- 2 “Love has encompassed her with passionate devotion.” The encompassing power of the love of God penetrates all the members and limbs, the flesh and blood and skin and bones. And this might and intensity of the wine of the love of God was revealed in the Qur'an concerning women, while concerning men it was revealed: “Those who believe are stronger in their love for God.”
- 3 And the Glory be upon you.
- 1 ای ورقهء مؤمنهء فائزه در ایام مصیبت کبری
بودی و در ماتم و رزیهء جمال قدم گریان
چاک نمودی و خاک بر سر فشاندی و گریه
و مویه کردی و رخ بخراشیدی و سم فراق
چشیدی حال بفیض ملکوتش مسرور باش و
بعنایات و فضل حضرت بیچونش مشغوف و
مشغوف
- 2 شغفها حباً احاطهء محبت الله در جمیع اعضا و
ارکان و گوشت و خون و پوست و استخوان و
این قوت و سورت بادهء محبت الله در قرآن در
حق نسوان نازل و در حق رجال و الذین آمنوا
اشد حباً لله نازل
- 3 و البهاء علیک

MMK6#209, AADA.165

AB07283*To: Mahmud Khan et al., in Qazvin*

O servant of God! The praised station is an extended shade, and the Witness and the Witnessed are the King of existence. But alas, a hundred thousand regrets that when that Sun rose with the light of manifestation, the bat-like people crept into the corner of darkness and ran into underground caves, not seeing His evident lights. And when He set, they now emerged from their holes and flew in the atmosphere and raised an uproar and employed a hundred thousand tricks and schemes. But they are unaware that the brilliant moon of God's Cause and God's Faith will, with a ray, return these birds of darkness to their original abode, namely their natural caves.

ای بنده حقّ مقام محمود ظلّ ممدود است و شاهد و مشهود سلطان وجود ولی صد هزار افسوس که چون آن شمس بنور شهود طلوع فرمود خلق خفاش سیرت در زاویه ظلمات خزیدند و در مغائر زیر زمین دویدند و انوار مبینش ندیدند و چون افول فرمود حال از سوراخی چند برون آمدند و در جوّ هوا پریدند و عریدهئی در انداختند و صد هزار حیل و تدبیر نمودند ولی غافل از این که بدر منیر امر الله و دین الله بپرتوی این طیور ظلماتی را بمقر اصلی یعنی مغاره های طبیعی اعاده مینماید

MMK6#591

AB11952*To: Maryam, in Qazvin*

- 1 O Maryam! Be thou submissive unto thy Lord, and prostrate thyself, and bow down with those who bow down.
- 2 When Her Holiness the Essence of Sanctification and Reality of Holiness, Mary the Virgin - upon her be greetings and praise - became sanctified and purified from worldly concerns, she bore such a luminous fruit that she became the shell for that divine pearl and the target for endless arrows of cruelty.
- 3 Therefore, since thou bearest the same name as that luminous countenance, follow her path and walk in her way, so that from the tree of existence a praiseworthy fruit may appear and from the Kingdom of the Divine Purpose abundant bounties may be obtained.
- 4 And upon thee be Glory.

1 یا مریم اقتنی لرّیک و اسجدی و ارکعی مع الرّاکعین

2 حضرت جوهر تقدیس و حقیقت تنزیه مریم عذراء علیها التّحیة و الثّناء چون از شئون ماسوی منزّه و مقدّس شد چنان ثمره نورانی را بیار آورد که صدف آن گوهر الهی شد و هدف تیر جفای غیرمتناهی

3 پس چون تو همنام آن طلعت نورائی مسلک آن گیر و راه او به پیمای تا از شجره وجود ثمر محمود بروید و از ملکوت مقصود فیض موفور حاصل گردد

4 و البهاء علیک

BRL_ATE#115x

BRL_DAK#0377

AB07250*To: Mirza Ibrahim Davafurush, in Qazvin*

- 1 O servant of God! In the divine pharmacy there are a hundred thousand immediate remedies and true medicines, yet the patients are heedless and the sick are negligent. Everyone runs after harmful remedies and each soul seeks deadly drugs.
- 2 Meanwhile, the supreme antidote and the instantaneous cure for the ills of the people of the world are the sacred teachings of the Ancient Beauty (may my spirit be sacrificed for His loved ones) and true love for that heart-ravishing countenance.
- 3 Therefore, as much as you can, apply this true antidote and spiritual remedy so that all chronic diseases of the horizons may be cured and all deadly ailments of the peoples may be healed.
- 4 And upon you be the Glory!

1 ای بنده الهی در اجزاخانه رحمانی صد هزار
علاج فوری و دوی حقیقی موجود ولی
مریضان غافل و علیلان ذاهل هر کسی در
پی دوی مضری دوان و هر نفسی در طلب
داروی مهلکی دوان

2 و حال آنکه دریاق اعظم و معجون برء الساعه
علل اهل عالم تعالیم مقدسه جمال قدم روحی
لاحبائنه القداست و محبت حقیقیه آن روی
دلرباش

3 پس تا توانی از این دریاق حقیقی و درمان
معنوی بکار برتا جمیع امراض مزمنه آفاق شفا
یابد و کل علل مهلکه اقوام معالجه گردد

4 و البهاء علیک

MKT9.048

AB07557*To: Muallim, in Qazvin*

- 1 O teacher in the school of divine knowledge! The illumined philosophers say that only two persons have been entitled with the designation of "teacher" - one the renowned Aristotle and the other the famous Farabi. Ibn Sina (Avicenna) claimed to be a teacher, but since he did not fulfill the conditions, he was designated as "chief" instead.
- 2 Now you are teaching in the school of the Primordial Covenant - give lessons about the Covenant and teach about faith and the pledge. I swear by the Lord of existence that you shall become a teacher of those who prostrate themselves and become renowned as a teacher in the world of the Kingdom.
- 3 Therefore, O student of the True Teacher, listen and strive, and make an effort to exalt the Word of God and spread the divine fragrances, so that you may become a teacher of the

1 ای معلّم دبستان عرفان حکمای اشراق گویند
بلقب معلّی تا بحال دو شخص موسوم یکی
ارسطوی معروف و دیگری فارابی مشهور ثالث
ابن سینا دعوی معلّی نمود و چون از عهده
شروط برنیامد برئسی ملقب گشت

2 حال تو در دبستان عهد الست درس میثاق گو
و سبق ایمان و پیمان ده قسم برت وجود که معلّم
اهل بیجود گردی و در جهان ملکوت بمعلّی
مشهور شوی

3 پس ای متعلّم از معلّم حقیقی بشنو و سعی و
کوشش نما و در اعلاء کلمه الهیه و نشر نفعات

horizons through the power of illumination. And upon thee be glory.

رحمانی همّتی کن تا معلّم آفاق بقوّه اشراق شوی
والبهاء علیک

AYBY.396 #089, TRZ1.084b

AB07381

To: Muhammad Ibrahim brother of Ali Akbar, in Qazvin

¹ O noble Khalil! I swear by that luminous countenance which illumined the horizons, and by that nature which perfumed all the senses as a rose garden, that not for a moment am I unmindful of thee, nor heedless of thy mention. What can I do? The multitude of occupations and sorrows, and the power and magnitude of tests and the tempest of trials prevent me from speaking and writing. What lamentations would the Blessed Beauty - may my spirit be a sacrifice for His exalted threshold - utter in the middle of the night, and what sighs and moans would arise from His blessed heart! He would say to the companions that such and such a burden is heavy. Now it has become evident, for night and day I am consumed with this regret that no service was rendered by my hands and I was not successful in any act of obedience.

² "How can I raise my head in shame before the Friend, when no worthy service was rendered by my hands?"

³ And the Glory be upon thee and upon all who are firm in the Covenant....

¹ ای خلیل جلیل قسم بآن روی منور که آفاق روشن نمود و خوی معطر که مشامها گلشن کرد آنی از یادت فارغ نیستم و از ذکر تو غافل چه کنم کثرت مشاغل و احزان و قوت و عظمت امتحان و طوفان افتتان مانع از تقریر و تحریر است جمال مبارک روحی لعبته السامیه الفداء چه نالها در نیم شبها میفرمودند و چه حنین و این از قلب مبارک برمیخاست و میفرمودند باصحاب حمل فلان ثقیل است حال مشهود گشت چه که شب و روز در این حسرتم که خدمتی از دست برنیامد و باطاعتی موفق نشدم

² چگونه سر ز نجالت برآورم بر دوست که خدمتی بسزا برنیامد از دستم

³ و البهاء علیک و علی کلّ ثابت علی الميثاق...

MSHR3.073x

AB07635*To: Muhammad Samandari, in Qazvin*

- 1 O new rose in the garden of the love of God! Though you are still a bud on this rosebush, your sweet fragrance already perfumes the nostrils and fills the spiritual senses with musk-like scent.
- 2 I hope that this son will follow in his father's footsteps, nay more, become the blessed successor of his noble grandfather and the worthy descendant of the late Haji, that leader of the righteous. May his goodly character bring honor to his lineage, and may the child prove to be the mystery of his father. For if there is no similarity in character, noble descent yields no fruit. "He is not of thy family; his work is unrighteous."
- 3 In any case, be happy that you are blessed and successful in attaining this bounty and grace. And upon you be greetings and praise.

1 ای نوگل حدیقه محبت الله هنوز غنچه این گلبنی باوجود این بوی خوشت مشام را معطر نماید و دماغ روحانیانرا معنبر فرماید

2 امیدوارم که آن پسر پیرو پدر گردد بلکه خلف مبارک جد بزرگوار شود و نیره نجیب مرحوم حاجی آن سرحلقه ابرار حسن اخلاق سبب تجید اعراق گردد و الولد سرایه شود زیرا اگر مشابهت در اخلاق نباشد شرف اعراق ثمری نبخشد آنه لیس من اهلک آنه عمل غیر صالح

3 باری خوش باش که باین فوز و فیض مستفیض و فائزی و علیک التحية و التناء

AYBY.401 #101

AB07548*To: Munir Nabilzadih, in Qazvin*

- 1 O thou who art enkindled with the fire of the love of God! When that pure spirit, thy father who ascended unto God, inhaled the holy fragrances, his countenance bloomed like a flower and he cried out: "Our Lord! We have heard a caller calling to faith, saying 'Believe in your Lord!' And we believed."
- 2 Thou who art his mystery and the fruit of his garden, praise be to God, thou art assured of the signs of God and art enkindled with the fire of the love of God. Therefore, if thou wishest to make that pure spirit happy and joyous in the Most Glorious Kingdom, arise to exalt the Word of God and strive to diffuse the divine fragrances.
- 3 And upon thee be glory.

1 ای مشتعل بنار محبت الله آن روح پاک ابوی متصاعد الی الله چون استنشاق نفحات قدس نمود چون گل رویش برشکفت و فریاد برآورد ربنا انا سمعنا منادیا ینادی للایمان ان آمنوا بربکم فآمنّا

2 تو که سرّ او هستی و میوه باغ او الحمد لله موقن بآیات الله هستی و مشتعل بنار محبت الله پس اگر بخواهی که آن روح پاکرا در ملکوت ابدی ممنون و مستبشر نمائی بر اعلاء کلمه الله قیام کن و در نشر نفحات الله بکوش

3 و البهاء علیک

AYBY.441 #174

AB07555*To: Rahim Khan, in Qazvin*

- 1 O manifestation of mercy! Mercy is of two kinds - special and general, spiritual and physical. General physical mercy is "His mercy encompasses all things." But special spiritual mercy is conscious and divine, and "He singles out for His mercy whomsoever He willeth."
- 2 Now since you bear the name of the Merciful One, you must partake of the special grace of the Beauty of Abha and receive a portion from the pure spring of bounty, for "the gift of thy Lord is not limited."
- 3 If you seek such a gift, remain firm in the Covenant and arise to spread the Cause of the Luminary of the horizons. You will find the doors of success opened and will swiftly raise the banner of prosperity.
- 4 And the Glory be upon you and upon all who strive to exalt the Word of God.
- 1 ای مظهر رحمت رحمت بر دو قسم است خاصه و عامه روحانی جسمانی رحمت عامه جسمانی وسعت رحمت کلیه اشیا اما رحمت خاصه روحانی وجدانی رحمانی و یختص برحمته من یشاء
- 2 حال سنی رحیمی باید از فیض خاص جمال ابهی بهره و نصیب بری و از معین صافی عطاء و ما کان عطاء ربک محظورا قسمتی گیری
- 3 اگر چنین موهبتی طلبی ثابت بر میثاق باش و بنشر امر نیر آفاق پرداز ابواب نجاح مفتوح یابی و علم فلاح فوراً برافرازی
- 4 و البهاء علیک و علی کل من سعی فی اعلاء کلمه الله

MMK6#011

AB07652*To: Safiyyih mother of Abdu'l-Ghani Qazvini*

- 1 O assured leaf! Many were the days that passed and nights that ended while devoted women remained occupied in worship and persisted in the recitation of verses. Yet when the Ancient Beauty unveiled His countenance in this realm, not one of them turned towards Him, but remained engaged in their devotions and invocations, staying veiled from that Qiblih of the horizons. How evil are the deeds of those who have been veiled from God!
- 2 Therefore you, who have rent asunder the veils and witnessed the brilliant lights from the Abha Kingdom, and were enabled to respond "yea" at the time of the Call - you must know the value of this boundless favor and partake of the fruits of the Tree of Eternity.
- 1 ای ورقه مطمئنہ بسا روزها گذشت و شبها پایان رسید و قانات مشغول بعبادت بودند و بتلاوت آیات مداومت نمودند و چون جمال قدیم کشف نقاب در این اقلیم فرمودند هیچیک اقبال نمودند و به اوراد و اذکار مشغول گشتند و از آن قبله آفاق محبوب مانند فبئس عمل الذین احتجبوا عن الله
- 2 پس تو که حجاب را دریدی و انوار ساطعه از ملکوت ابهی را دیدی و بلی حین ندا موفق گشتی باید قدر این فضل بمنتها را بدانی و از اثمار سدره بقا نصیب برداری

3 And upon you be Glory.

3 و البهاء علیک

MKT7.204b, KNJ.025d

AB07395

To: Samandari, Tarazullah et al., in Qazvin

1 O two servants of the Court of Oneness! The astronomers have depicted in the celestial sphere, in the circle of the zodiac, the sign of Gemini, meaning “two figures.” Those two figures are mere imagination, but you two figures shall, God willing, be two real figures in the heaven of steadfastness to the Covenant, so that from the brilliance of your stellar light the circle of the equator, nay rather the temperate zone, may be illumined.

1 ای دو بنده درگاه احدیت منجمون در فلک در دایره منطقه البروج برج جوزاء یعنی دو پیکر تصویر نموده اند آن دو پیکر محض تصور است اما شما دو هیكل انشاء الله در فلک ثبات بر عهد دو پیکر محقق باشید تا از سطوع نور نجومتان دایره خط استواء بلکه منطقه اعتدال روشن گردد

2 And if, as it should and must be, those shooting stars become missiles against the people of violation, then the torrid zone and the temperate zone, even the frigid zone and indeed the poles themselves shall be illumined by their light.

2 و اگر چنانچه باید و شاید آن نجوم رجوم بر اهل نقض شود منطقه حاره و منطقه معتدله حتی منطقه بارده بلکه قطبین نیز از نورشان منیر شود

3 And upon you both be the Glory, O people of Baha!

3 و البهاء علیکما یا اهل البهاء

AYBY.402 #106

AB07754

To: Shaykh Kazim Qazvini (Samandar)

1 When the taper of Tiraz lit up his countenance in the gathering of mystery, with a face full of glad-tidings and visage of joy, in the utmost grace and beauty did he meet with me, and with perfect sweetness did he begin to speak. He wept and laughed, spoke and listened, until the meeting drew to a close. At times he bloomed like a flower, and at times like a wine-vessel he was full of tumult and commotion. I too became joyous from his intense gladness and delight.

1 طراز چون شمع طراز رخ در انجمن راز برافروخت با رخی پر بشارت و روئی با بشاشت در نهایت ملاحه و صباحت ملاقات نمود و با کمال حلاوت سخن آغاز نمود گریست و خندید و گفت و شنید و مجلس بانها رسید گهی چون گل شکفته گشت و گهی چون خم مل پر جوش و خروش شد من نیز از فرط سرور و حبور او مسرور گشتم

- 2 For now, this is the extent of the news. And the Glory be upon thee. We all, servants and handmaidens, glorify the Ancient Beauty with the Most Wondrous and Most Glorious greeting.

2 علی العجالة اخبار بايققدار است و البهاء علیک
جميع عباد و اماء جمال قدم را بتکبير ابداع ابی
مکبریم

AYBY.348 #028, TRZ1.150a

AB07357

To: Tarazullah Samandari, in Qazvin

- 1 O illumined youth! A few days ago I wrote and sent you a special letter, and now His Honor the pilgrim Haji Aqa Buzurg requests a new letter, and his heart's desire is precious to me. I too am obedient and submissive to those who circle the Kaaba of the Ancient Lord.
- 2 Again I write and am gladdened and pleased to remember you. I grow neither weary nor tired, for the glad tidings of the Abha Kingdom give such strength that at every moment new life is gained and one becomes alive through remembrance and mention of the friends.

1 ای جوان نورانی چند یوم قبل بجهت تو محرر
مخصوص نوشته و ارسال نمودم و حال جناب
زائر حاجی آقا بزرگ مستدعی مکتوب جدید
است و محصلی خاطرش عزیز است من نیز مطیع
و منقاد طائفان کعبه ربّ قدیم

2 باز مرقوم مینمایم و بیادت مسرور و خوشنود
میگردم نه خسته میشوم نه ملال حاصل مینمایم
زیرا بشارت ملکوت ابی چنان قوتی میدهد
که در هر دم حیات جدید حاصل میگردد و
انسان بیاد و ذکر دوستان زنده گردد

AYBY.404 #110, TRZ1.177

AB07433

To: Zahra, in Qazvin

- 1 O Zahra! Zahra means radiant. For this reason Venus is called Zahra because it is a bright star. Since your name is Zahra, you must therefore arise according to what this name requires.
- 2 The light of man is not this effulgent quality from the sun and moon, rather it is chastity and purity and guidance and truthfulness and spirituality and attraction and submissiveness and humility and lowliness and contrition and evanescence and annihilation and utterance and expression and the essence of exposition.

1 ای زهراء زهراء یعنی درخشنده از انجھت زُهره
را زهراء گویند زیرا ستارهء روشنی است چون
نامت زهراء است پس باید بمقتضی این نام قیام
کنی

2 نور انسان این کیفیت فائضه از شمس و قر
نیست بلکه عفت است و عصمت و هدایت
است و صداقت و روحانیت است و انجذاب و
خضوعست و خشوع و تذلل و انکسار و محویت
است و فنا و نطق است و بیان و جوهر تبیان

- 3 I hope that the handmaidens of God become centers of the emanation of this endless light. And upon you be glory.

3 امیدوارم که اماء یزدان مرکز سطوع این نور
بی پایان گردند و البهاء علیک

AKHA_135BE #11 p.226

AB07296

To: Attar, Yusif brother of Muhammad Attar, in Qazvin

- 1 O steadfast servant of God! Although the pain of losing thine affectionate mother is great and the bereavement of her companions, friends, and relatives is a severe affliction wearing away the body and consuming the soul, nevertheless, since that goodly leaf from the beginning of the appearance of the First Dawn, when the lights of oneness encompassed all created things, was guided by the light of guidance, followed in the way of the leaves of Tree of Eternity, was enkindled with the flame of God's love, was consumed with the fire of anguish on account of her separation from the Beloved of the worlds, was blessed with the honor of meeting Him, and was present at the court of holiness—therefore, this death is eternal life and this extinction is everlasting existence.
- 2 Give praise unto God that she ascended while she was firm and steadfast.

1 ای بنده صبور الهی هر چند مصیبت مادر
مهربان عظیم است و فرقت یاران و دوستان و
خویشان محنتی شدید جسم بگدازد و جان بسوزد
و بسازد ولی چون آنورقه طیبیه از بدایت طلوع
فجر هدایت که انوار احدیت آفاق ممکنات را
احاطه نمود بنور هدی مهتدی شد و باوراق
سدره بقا مقتدی بنار محبت الله برافروخت و
بنیران حسرت در فرقت محبوب آفاق بسوخت
و بشرف لقا فائز گشت و بساحت قدس حاضر
لهذا این وفات حیات ابدیست و این ممات
زندگی سرمدی

2 حمد کنید خدا را که ثابت و راسخ و مستقیم
صعود نمود

BSHN.140.183, BSHN.144.183, KNJ.023b,
MHT2.152

AB07175

To: Mustafa Rumi, in Rangoon

...O thou teacher of the cause of God! All that thou seest in the world of existence is but a mirage not a water, it is a mere mist not a thirst allaying drink, it is veering towards destruction and non existence, it is a mere show, a mere supposition. The only reality which is true existence and the true entity is the wave of the eternal ocean and the new hosts of this wondrous kingdom. Those waves beat against the shores of

...ای مبلغ امر الله آنچه در عالم وجود موجود
مشاهده نمائی سرابست نه آب ضبابست نه شراب
متلاشیست و معدوم و نمایش است و موهوم
آنچه تحقق و تدوّن دارد امواج بحر قدیمست و
افواج جدید ملکوت بدیع آن بر سواحل ممکنات
در نهایت شدت متلاطم و در و گوهر افشاند و

existent beings with the utmost strength and vigour and they shed pearls and precious things. And those hosts of the kingdom beat against the nations and peoples of the world with the utmost power and strength and disperse hosts of opposition. They thereby establish the truth of the verse "Verily our Hosts shall conquer." Thus O thou who art possessed of valiant endeavour strive that thou mayest be as a leader of this army as a General of this Host and this is not hard for thy Lord to confirm thee therein....

این بر صفوف ملل و امم در غایت قوت متهاجم
و تفریق جموع و تشیت صفوف مینماید و آیت
باهرهء و آن جندنا لهم الغالبون را ثابت میفرماید
پس ای صاحب همت بکوش تا از سروران این
لشکر گردی و سپهدار این عسکر شوی و لیس
ذلک علی الله بعزیز...

MMK3#063 p.040x

AB07329

To: Siyyid Mihdi Shirazi, in Rangoon

O steadfast one in the Covenant! Your letter was received and its contents were noted in every respect. The friends of God must exert themselves mightily in the realm of India and make earnest endeavor so that the fragrances of the Most Glorious Paradise may perfume all regions of that clime with holy and musk-laden breezes. India has attained capacity; the call of this Cause has reached their ears and many souls are investigating. However, detachment, attraction and enkindlement are required. I hope that the friends of God will be assisted by these divine outpourings and breathe the spirit of life into that land. "May all the parrots of India become sugar-breaking through this Persian candy that goes to Bengal"....

ای ثابت بر پیمان نامهء شما رسید و از هر جهت
اطلاع حاصل گردید احبای الهی باید در خطهء
هندوستان همتی فرمایند و جهد بلیغ مجری دارند
تا نفحات جنت ابهی جمیع اطراف آن اقلیم
را از نفحات قدس مشکبار نماید هندوستان
استعداد حاصل نموده ندای این امر بگوشها
خورده بسیاری از نفوس در فحصد ولی انقطاع
و انجذاب و اشتعال لازم دارد امیدوارم احبای
الهی موفق باین سنوحات رحمانیه گردند و روح
حیات در آن کشور بدمند شکرشکن شوند
همه طوطیان هند زین قند پارسی که به بنگاله
میروند...

MSHR4.060-061x

AB07701*To: Aqa Mirza Baqir Bassar, in Rasht*

- 1 O peerless and accomplished poet! O sagacious one! In praise of the Beauty of the All-Merciful, you have so masterfully wielded the power of expression that you have left minds bewildered. And in glorification of the one true Lord, you have sung such melodies that the songs of harp and drum, and the tunes of lute and reed and flute, have lost their splendor.
- 2 The ode that you composed on the occasion of the Festival in praise of the Ancient Beauty possessed the utmost eloquence and excellence, and became the cause of joy and gladness.
- 3 We beseech the favors of His Holiness the Most Great Unity, that He may ordain and decree a perfect reward from the Most Glorious Kingdom. And glory be upon you and upon all who speak in praise.

1 ای یگانه شاعر ماهر فرزانه در ستایش جمال
رحمانی چنان داد سخن را دادی که عقول را
حیران نمودی و در مدح خداوند یگانه الحافی
خواندی که ترانه چنگ و چغانه و نغمه بربط
و نای و نی را رونقی نماند

2 قصیده‌ئی که در عید در ستایش جمال قدم
مرقوم نموده بودی نهایت فصاحت و بلاغت را
داشت سبب سرور و حبور گردید

3 از عنایت حضرت احدیت میطلبیم که جائزه
مکملی از ملکوت ابهی مقرر و مقدر فرماید و
البهاء علیک و علی کل ناطق بالثناء

MUH3.023-024

AB07461*To: Aqa Mirza Muhammad Mihdi Vaiz Rashti*

O candle of love! If you wish to kindle a flame in the lamp of the Most Glorious Kingdom, sacrifice your life in this lowest material world. And if you seek to dive in the Most Great Sea, wander lost in the desert of love. And if you seek the station of friendship (with God), seek peace and tranquility in the fire of Nimrod. And if you seek the flame of Sinai and the gleam of light, hasten with your soul to the wilderness of Sinai. And if you seek the station of John (the Baptist), sacrifice your head and life. And if you wish to inhale the fragrances of the Prince of Martyrs, spill your blood in the plain of tribulation and ordeal. This is the station of the lovers and this is the description of the yearning ones.

ای شمع حبّ اگر در زجاجه ملکوت ابهی
شعله‌افروزی خواهی در این ناسوت ادنی
جانفشانی کن و اگر در بحر اعظم غوطه‌خوری
جوئی در پیداء عشق سرگردان شو و اگر مقام
خلّت طلبی در آتش نمرودی بردا و سلام جو
و اگر شعله‌ء طور و لمعه نور جوئی در بریه
سیناء بجان بشتاب و اگر مقام حصوری جوئی
چون یحیی سر و جان فدا نما و اگر نفعات
سیدالشهداء استشمام خواهی در دشت کرب و
بلا خون خویش سبیل کن هذا شأن العشاق و
هذا وصف المشتاق

ADMS#198

INBA17:099, MMK3#254 p.182,
HDQI.231, ANDA#20 p.05

AB07546*To: Mirza Rajab Ali, in Rasht*

- 1 O thou who seekest the beauty of the All Glorious! 1 ای مشتاق جمال ذوالجلال
- 2 In this merciful cycle, this most great dispensation, thou must strive to receive a plenteous share of the divine bestowals, perchance thy goodly virtues will, even as the fragrance of musk, perfume the whole world. 2 در این کور کریم و دور عظیم بکوش که نصیب او فریری و اخلاقت چون مشک اذفر جهانیرا معطر نماید
- 3 This is the day of the most great bounty and the dawning of the most effulgent light. The shining beams of light emanating from the Sun of Truth have illumined the horizons of the world of creation and the rays issuing forth from the Kingdom of divine unity have lit up the realm of being. 3 یوم یوم فضل عظیم است و مطلع آفاق نور مبین اشعه ساطعه شمس حقیقت آفاق کائنات را روشن نموده است و انوار مضمیئه از ملکوت احدیت ملکوت وجود را رشک ماه منور کرده
- 4 Cherish this bounty for thou didst become the sign of guidance. Know this that when His loving providence is conjoined with recognition and understanding, it shall be even as light upon light. 4 پس تو که مظهر هدایت گشتی قدر این عنایت را بدان چه که موهبت چون با معرفت جمع شود نور علی نور گردد و البهاء علیک ع ورقه طیبه را تکبیر ابدع ابهی ابلاغ فرمائید

MMK2#066 p.051

AB07805*To: Shaykh Muhammad, in Rasht*

- 1 O thou who hast heard the Call and been drawn to the Supreme Kingdom! 1 یا من سمع النداء وانجذب الی الملکوت الاعلی
- 2 The pillars of misbelief have been shaken by the effulgence of the lights of divine unity, and the hosts of error have been scattered by the onslaught of the armies of guidance, which have raised high the standards of divine confirmation. 2 قد تزلزل ارکان الشّرك من سطوع انوار التّوحید و تشّتت شمل الضّلال بما هجم افواج جنود الهدی ناشرة اعلام التّأیید
- 3 The veil of darkness hath been rent asunder as the lights of the morn of salvation have shone forth from every direction. The earth of being hath quivered and flourished as the clouds of bounty have poured down the waters of divine manifestation upon all regions. 3 و انشقّ حجاب الظّلماء بما لاحت انوار صباح الفلاح من جمیع الارحاء قد اهتزت و ربّت ارضی الوجود بما فاضت سحاب فیض بماء التجلی علی الدیار
- 4 The trees in the gardens of sanctity have swayed in the breeze that hath wafted from the Paradise of Delight through these meadows. Well is it with him who hath gained a portion 4 قد تمایلت اشجار حدائق التّقдіس من التّسیم الی مرّت من جنة النّعم فی هذه الرّیاض فطوبی لمن

thereof, who hath drunk deeply of its breezes, who hath inhaled its fragrance, who hath attained unto its bliss.

- 5 And upon thee be glory, and upon all who remain firm, holding fast to the Ancient Covenant.

اتخذ نصيبا و تضرع نسيمًا و استنشق شميما و حاز
نعيمًا

5 و البهاء عليك و على كل ثابت متمسكاً عهداً قديماً

INBA17:100

AB07731

To: Siyyid Abdu'l-Ghani (Khadra), in Sabzihvar

O thou who art turned toward the Most Glorious Kingdom! By the life of my Lord! I have taken up the pen with the utmost joy to write these lines, when lo! a brilliant star and radiant light dawned from the dayspring of the heart - that Sinai of divine manifestation and that blessed spot which hath been honored with the lights of Him Who revealed His glory. I was struck with wonder at beholding its effulgent rays and observing its traces, became oblivious of all save God, and was immersed in the oceans of God's mercy. And now I am conscious of naught but my Beloved, nor have I any scope to turn to or be occupied with aught but my Purpose. He hath enthralled me and captured my heart, and from all save the vision of His beauty He hath occupied me. And glory be upon everyone who inhales this fragrance from the direction of immortality.

ايها المتوجه الى الملكوت الأبهى لعمر ربّي انّي قد
اخذت القلم بملء السرور لأكتب هذه السطور
و اذا اشرق كوكب لامع و نير ساطع من مطلع
الفؤاد و هو سيناء التجلي و البقعة المباركة التي
فازت بأنوار المجلي و اندهشت من مشاهدة انواره
و ملاحظة آثاره و ذهلت عن ذكر ما سوى الله
و استغرقت في بحار رحمة الله و الآن ليس لي
استشعار إلا بمحبوبي و لا لي مجال الالتفات و
الاشتغال بغير مقصودي فهيمني و تيمني و عن
سوى مشاهدة جماله اشغلني و البهاء على كل
مستنشق هذه الرائحة من شطر البقاء

MKT5.042b, MNMK#070 p.145

AB07584

To: Siyyid Mihdi Najjar, in Sabzihvar

- 1 O thou who art guided by the Supreme Guidance!
- 2 When the Sun of Guidance rose from the dawning-place of the supreme gift, its brilliant rays shone upon the mirrors of receptive realities. These realities sought the manifestation of its radiance in diverse ways - some received a ray, some generated heat, some became enlightened, and some absorbed

1 ای مهتدی بهدایت کبری

2 شمس هدی چون از مطلع موهبت کبری
اشراق نمود اشعهء ساطعهء او در مجالی حقائق
مستفیضه اشراق نمود این حقائق مستدعی ظهور
تجلی باطوار مختلفه گشت بعضی پرتوی نصیب
بردند و برخی حرارتی احداث کردند و بعضی

its intensity with such force that like crystal they consumed every object that faced them.

مستنبأ گشتند و بعضی بشدتّ اقتباس نمودند
که چون بلور هر جسم متقابل را بسوختند

- 3 Now if thou wishest to be intense in absorption and swift to ignite, then like crystal be patient and enduring in the fire of tribulation and the heat of the furnace of tests, and like a blossoming flower become radiant, and like pure gold make thy face to shine.

3 حال اگر خواهی که شدید الاقتباس و سریع
الاحراق باشی چون بلور در آتش بلا و شدت
و تاب کوره، ابتلا صبر و تجلّ نما و چون گل
شکفته شو و چون زر خالص رخ برافروز

- 4 And the Glory be upon thee.

4 و البهاء علیک

HDQI.266, ANDA#34 p.04

AB07396

To: Rahmani Shirazi, Aqa Mirza Jafar Hadiuf et al., in Samarqand

- 1 O two faithful servants of God! You are mentioned and renowned in the divine gathering, and recognized and regarded at the Sacred Threshold.

1 ای دو بنده صادق الهی در انجمن رحمانی
مذکورید و مشهور و در آستان مقدّس معروف
و منظور

- 2 At this moment, near sunset, when the dawn of divine glad-tidings is about to rise from the horizons of hearts, 'Abdu'l-Baha is engaged and familiar with your mention.

2 در ایندم که قریب غروبست و صبح بشارت
الهیّه از مطالع قلوب رو بطلوع البهاء بذکر شما
مشغول و مألوف

- 3 Through the grace and bounty of His Holiness the Sovereign of existence, it is hoped that through the attraction, enthusiasm, longing and joy of the friends of God, that region will become a paradise of delight, that land will be illumined, and that realm will be filled with musk and ambergris.

3 از فضل و جود حضرت سلطان وجود امید
است که از جذب و وله و شوق و شغف
احبابی الهی در آن حوالی اقلیم جنت النعم گردد
و کشور منور گردد و بوم و برّ پر از مشک و
عنبر شود

- 4 Convey greetings to all the spiritual friends.

4 جمیع یاران روحانی را تحیت برسانید

MKT5.079b

AB07375

To: Unknown, in Samarqand

O Kind God! Though we are helpless children and weak infants, distressed and without direction, yet we are saplings of Thy garden and Thou art the Gardener. O Lord! Through the outpouring of the cloud of Thy bounty, the heat of the Sun of Reality, and the wafting of the breeze of guidance, grant these saplings growth and development. Bestow upon them freshness and grace, that they may bring forth leaves and blossoms and yield fruit. O Kind Lord! We are ignorant - make us knowing. We are sightless - make us seeing. We are dead - bring us to life. We are alone - cherish us and be kind. Enable us to teach and be taught, and confirm us in study and perfection. Thou art the Mighty and Powerful, and Thou art the Giver, the Bestower and the Kind.

ای خدای مهربان هرچند کودکانیم بینوا و طفلانیم ناتوان پریشانیم و بی سر و سامان ولی نهالهای باغیم و تو باغبان پروردگارا بفیض ابر عنایت و حرارت شمس حقیقت و هبوب نسیم هدایت این نهالها را نشو و نما ده و طراوت و لطافت بخش تا برگ و شکوفه آرد و مثمر ثمر گردد خداوند مهربانا نادانیم دانا کن بی چشمیم بینا فرما مرده ایم زنده کن بی کسیم بنواز و مهربان باش و موفق بر تعلم و تعلیم کن و مؤید بر تحصیل و تکمیل تویی مقتدر و توانا و تویی دهنده و بخشنده و مهربان

MMG2#441 p.485

AB07683

To: Haji Muhammad Ali Shirazi, in Sarvistan

- 1 O kind friend! Your detailed letter was received and its pleasing contents brought joy and gladness to the hearts of the long-ing ones, for it was evidence of pure intention, lofty purpose, heartfelt connection and spiritual attraction. It is certain that this brings happiness.
- 2 The carpets that you had sent for the Most Holy Shrine arrived, and the remainder will also arrive, God willing.
- 3 Convey to each and every one of the friends the Most Glorious and Most Wondrous greetings, and express longing for them.
- 4 Supplications were offered to the Abha Kingdom, and forgiveness and pardon were beseeched for Mulla Muhammad Rafi', and likewise for the handmaid of God Zakiyyih, entreaty for divine forgiveness and grace was made.
- 5 And upon thee be the Most Glorious Glory.

- 1 ای یار مهربان نامهء مسطور وصول یافت و مضامین دلنشین سبب فرح و سرور قلوب مشتاقین گشت زیرا دلیل بر خلوص نیت و سمو مقصد و ارتباط قلبی و انجذاب وجدانی بود یقین است که مورث شادمانیست
- 2 قالیهای که بجهت مقام اعلی ارسال نموده بودید رسید و متممش انشاء الله نیز میرسد
- 3 جمیع یارانرا تحیت ابدع ابهی فرداً فرداً برسان و بیان اشتیاق کن
- 4 تعرض بملکوت ابهی شد و از برای جناب ملا محمد رفیع رجای عفو و غفران گشت و همچنین بجهت امه الله زکیه طلب بخشش و آمرزش گردید
- 5 و علیک البهاء الابهی

INBA87:196, INBA52:198a

AB07360

To: Mirza Fath-Ali, in Sarvistan

- 1 O protector of the divine flock! Your services, labors and hardships are mentioned and known in this gathering, especially since at the Divine Threshold you have a special representative like Ghulamrida Khan, who constantly has your mention on his tongue - indeed it forms the very words of his prayers. He remembers you often verbally and always continuously in his heart. I bear this witness and, through the assistance and favors of the Blessed Beauty, I will fulfill its consequences.
- 2 Be happy and joyful that at such a divine threshold, the circumambulation point of the Supreme Concourse, you have such a truthful friend and harmonious well-wisher who is now present and intimate with you. And this is naught but from the grace of your Lord and His great generosity.

1 ای حامی اغنام الهی خدمات و زحمات و مشقّات تو در این انجمن مذکور و معروف علی‌الخصوص که در آستان الهی مثل غلامرضا خان وکیل مخصوص دارید دائماً ورد زبانش بلکه کلمات نمازش ذکر شماسست و یاد شما گاهی یعنی اکثر اوقات لساناً و دائماً مستمراً قلباً من این شهادت را میدهم و از عهده نتایجش به عون و عنایت جمال ابدی برمیآیم

2 تو مسرور باش و مشعوف که در چنین آستانی رحمانی مطاف ملأ اعلی چنین یار صادقی و دعاگوی موافقی که الآن حاضر و همدست داری و لیس هذا الا من فضل ربّک و جوده العظیم

INBA87:443b, INBA52:458

AB07569

To: Ustad Hasan Kuzihgar, in Sarvistan

- 1 O thou attracted to the Beauty of the Countenance of Baha!
- 2 Even though thy home was pillaged and thy nest ravaged, even though they completely and utterly cleaned out all thy possessions and burnt thy property be not saddened, be not affected by these events. Thou art a bird of the shelter of divine unity, and thy true nest is on the branches of the Tree beyond which there is no passing. Even though thou are utterly bereft of hearth and home in the path of God, thy true habitation is beneath His divine sanctuary.
- 3 Thus what thou hast experienced was not destruction but rather the construction of thy true home! Thou hast not plunged down in loss but ascended heavenwards! Thou art

1 ای منجذب روی بها

2 هرچند خانه بتالان دادی و کاشانه بتاراج لانهات برفتند و آشیانهات بسوختند غم مخور و آزرده مشو تو مرغ آشیانه توحیدی لانه در شاخسار سدره منتهی داری و بی سر و سامان در سبیل رحمانی خانه و کاشانه در جوار یزدان خواهی

3 این تالان نبود چه که خانه را معمور و آبادان کرد تاراج نبود معراج خواهد گشت چه که خفیف خواهی شد لطیف خواهی شد در اوج

light, now, and disencumbered and able to fly to the apex of heaven in the utmost detachment. The wealth of which thou hast been thus deprived shall be transformed into endless riches and the treasure chests of heaven!

انقطاع عروج خواهی نمود مالی که در راه حق
به تالان و تاراج رفت گنج روان خواهد شد و
کنز آسمان خواهد گردید

INBA87:237b, INBA52:242b, MMK2#300
p.218

AB07602

To: Mirza Yusuf son of Sarishtiher, in Sauj Bulagh

1 O thou who art confirmed by the Supreme Guidance!

1 ای مؤید بهدایت کبری

2 The letter from that kind friend was received. If there be any shortcoming in brevity of reply, kindly excuse it due to lack of time. As for the true dream which thou didst behold, its interpretation is this: those very high steps represent lofty spiritual stations and degrees of ascent to the divine heights. This is a true dream and its occurrence is certain. As for the mysterious call "We make no distinction between any of them," it points to the unity of the friends and oneness of the loved ones. It is hoped that in the realm of possibility, this unity of heart and soul will become manifest and evident like the shining moon.

2 نامه آن یار مهربان وصول یافت و اگر در
اختصار جواب قصور گردد بواسطه عدم
مجالست معذور بدار رؤیای صادقه‌ئی که
مشاهده نمودی تعبیرش اینست که آن پله‌های
بسیار بلند درجات عالیه معنویست و مدارج
صعود باوج رحمانی این رؤیای صادقه است و
وقوع حال اما ندای غیبی لانفرق بین احد منکم
اشاره بوحدت یاران و یگانگی دوستانست و
امید چنانست که در حیز امکان این وحدت
دل و جان چون مه تابان آشکار و عیان گردد

3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الأبهی

MKT9.198b

AB07419

To: Haji Rida et al., in Shahrud

1 O friends who sacrifice their souls! The world is in turmoil and existence is in utmost hardship and endless tribulation, except for the friends of God who are birds of the nest of sanctity and doves in the garden of divine unity, detached from all else but God. They are intoxicated with the wine of divine bestowal, drunk with the wine of the Covenant, and wine-worshippers in the tavern of the love of God.

1 ای دوستان جان‌نثاران جهان پریشانست و امکان
در نهایت مشقت و زحمت بی‌پایان مگر دوستان
الهی که طیور آشیان تقدیسند و مرغان چمن
توحید منقطع از ما سوی الله هستند و سرگرم
باده موهبت الله از باده پیمان سرمستند و در
نمخانه محبت الله می‌پرست

- 2 O friends! Raise your hands in thanksgiving to the Ancient Beauty, for praise be to God, you are firm in this mighty Cause and steadfast in the Covenant of the Merciful Lord. Strive night and day that the divine fragrances may be diffused and souls may be perfumed thereby.
- 3 And upon you be glory.

2 ای یاران دست شکرانه بساحت جمال قدیم بلند
نمائید که الحمد لله بر امر عظیم ثابتید و بر پیمان
خداوند رحیم راسخ شب و روز بکوشید تا نفعات
قدس منتشر گردد و مشامها معطر شود

3 و البهاء علیکم

MKT5.084a, AKHA_133BE #01 p.a

AB07700

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

- 1 O friends of the Lord! His honor 'Abdu'l-Mu?sin, who was plundered and despoiled in the path of the Beloved, has, with a tongue of utmost contentment and sweetness, offered praise and commendation of you. His words in this place harmonized with that wanderer of mountain and desert. We have therefore undertaken to pen this epistle, that you may know that you are mentioned in this spot and renowned in this presence and gathered beneath the shadow of the Covenant and Testament.
- 2 Therefore, so long as you have life, strive to freely sacrifice both soul and heart in the path of the Ancient Beauty - may my spirit be offered up for His loved ones - and become so enkindled with the light of love for the Ancient Beauty that you may become renowned throughout all regions.

1 ای یاران یزدان جناب عبدالمحسن تالان و تاراج
دیده در سبیل جانان بالسانی در نهایت رضایت
و حلاوت ستایش و محمّدت از شما مینماید آذان
در این مکان همراز آن سرگشته کوه و بیابان
گشت لهذا بتحریر این رق منشور پرداختیم تا بدانید
که در این ساحت مذکورید و در این محضر
مشهور و در ظلّ عهد میثاق محشور

2 پس تا جان دارید بکوشید تا آنکه جان و دل را
در سبیل جمال قدم روحی لاجبّاه الفداء رایگان
فدا نمائید و بنور محبت جمال قدم چنان برافروزید
که شهره آفاق شوید

MKT5.044

AB07405

To: Afnan Alai, Mirza Buzurg et al., in Shiraz

- 1 O two exalted branches of the Blessed Tree! Your letter was received and its contents indicated the firmness and steadfastness of the friends of God in the divine Covenant. Praise be to God that in the native place of His Holiness the Exalted One - may my spirit, my heart and my body be sacrificed for Him - a

1 ای دو فرع رفیع دوحه مبارکه نامه شما رسید و
معانیش دلالت بر ثبوت و رسوخ احبای الهی بر
پیمان ربّانی میکرد الحمد لله در موطن حضرت اعلی
روحی و قلبی و جسمی له الفداء حرکت روحانی
حاصل شده و نفوس مبارکی باهتزاز آمده اند

spiritual movement has occurred and blessed souls have been stirred into motion.

- 2 With utmost supplication and earnestness I implore and beseech at the divine threshold that that region may become a rose garden, and that city a spring garden, and that town may be adorned with brilliant stars like the heavens. This is the ultimate hope of this wanderer.
- 3 The receipts that you had requested are being sent. And upon you both be the Most Glorious Glory!

2 بنهایت تضرع و نیاز بدرگاه الهی اَبتهال مینمایم
و رجا میکنم که آن اقلیم گلستان گردد و آن
شهر بهارستان شود و آن مدینه مانند آسمان بنجوم
ساطعه مزین گردد اینست نهایت آمال این آواره

3 قبوضاتی که خواسته بودید ارسال میشود و علیکم
البهاء الأبهی

INBA87:334a, INBA52:341

AB07246

To: Ali Akbar Khayyat, in Shiraz

- 1 O servant of God! Praise be to God, you know and bear witness that 'Abdu'l-Baha has endless occupations and difficulties. Despite this, observe how my heart and soul are stirred with love for the friends, such that I have set aside all tasks to remember you and made this letter a means for you to find joy and delight and increase your gladness and happiness through the grace and favor of God.
- 2 This is from God's grace which He bestoweth upon whomsoever He willeth, and God is the Lord of great bounty.
- 3 And upon you be greetings and praise.

1 ای بندهٔ الهی الحمد لله آگاهی و گواهی که
عبدالبهاء را مشاغل و غوائل غیرمتناهی موجود
باوجود این ملاحظه نما که جان و دل چگونه
بمحبت یاران در اهتزاز است که جمیع کارها را
گذاشته بیاد تو پرداختم و این ثقیقه را وسیله
ساختم تا روح و ریحان یابی و به فضل و احسان
حضرت یزدان بر سرور و فرح بینفرائی

2 ذلک من فضل الله یؤتیه من یشاء و الله ذو
فضل عظیم

3 و علیک التّحیّة و الثّناء

INBA87:069a, INBA52:068a

AB07166

To: Ali Rida Khan et al., in Shiraz

- 1 My God, my God! Verily Thou art the Forgiver, verily Thou art the Pardoners. 1 الهی الهی آنک انت الغفور آنک انت العفو
- 2 This servant of Thine believed in the Word of Thy mercy and turned toward the Kingdom of Thy oneness and was attracted by the verses of Thy holiness and was set ablaze by the fire kindled in the Tree of Thy unity and heard Thy call and responded to Thy summons and bore every hardship and trial in Thy path. Then he ascended unto Thee and rose to the seat of truth in Thy Kingdom. 2 انّ عبدک هذا آمن بکلمة رحمانیتک وتوجه الى ملکوت فردانیتک و انجذب بآیات قدسک و اشتعل بالنار الموقدة فی شجرة وحدانیتک و سمع خطابک ولّی لندائک و تحمل کلّ مشقة و بلاء فی سبیلک ثم عرج الیک و صعد الى المقعد الصدق فی ملکوتک
- 3 O Lord! Grant him shelter in the proximity of Thy great mercy and cause him to dwell in the shade of the Tree of Paradise and give him to drink from the Kawthar of meeting with Thee and make him a sign of Thy mercy in Thy most glorious Kingdom. Verily Thou art the Hearer of prayer, O Thou Beauty of the Most Glorious! 3 ای ربّ اجره فی جوار رحمتک الکبری واسکنه فی فیء شجرة الطوبی و اسقه من کوثر اللقاء و اجعله آية رحمانیتک فی ملکوتک الابهی آنک انت سامع الدعاء یا جمال الابهی

INBA87:519b, INBA52:548a

AB07416

To: Aqa Ali Muhammad, in Shiraz

- 1 O true friend! Some of the friends who have now made the pretext of assuming the character of dervishes are engaged in praising the Ancient Beauty through hints and allusions in corners and streets and marketplaces, and are accustomed to encouraging people by singing ghazals and spiritual songs. These souls should abandon this practice henceforth, but for now it is causing encouragement among the people and no one should interfere with them. 1 ای دوست حقیقی بعضی از دوستان که حال صفت درویشی را بهانه نموده اند در گوشه و کنار و کوچه و بازار به رمز و اشاره بستایش جمال قدم مشغول و بتشویق ناس مألوف غزلخوانی نمایند و نغمه روحانی سرایند این نفوس من بعد ترک این وضع خواهند نمود ولی حال سبب تشویق ناست کسی نباید تعرض بآنان کند
- 2 However, if anyone should engage in wandering aimlessly about, this is highly reprehensible and contrary to the religion of God and incompatible with detachment and causes the humiliation of the Cause of God. 2 ولی اگر چنانچه پرسه زنی کند این بسیار مذموم است و مخالف دین الله و منافی استغنا و سبب ذل امر الله

INBA87:386b, INBA52:397a, AVK3.368.10

AB07238*To: Haqju, Binish et al., in Shiraz*

- 1 O servants of the Most Glorious Beauty! Your endeavors in the path of Truth are known and praiseworthy, and the fragrance of your love at the Sacred Threshold is diffused and sweet-scented, and your attraction to the Divine Beauty is evident and well-known, and your names in the gathering of the All-Merciful are renowned and mentioned.
- 2 Give thanks to God that your deeds are accepted and praised at the Divine Threshold, and strive with heart and soul to become signs of the love of God and standards of the knowledge of God.
- 3 Upon you be greetings and praise.

1 ای بندگان جمال ابهی مساعیتان در راه حق معلوم و ممدوح و نفحات حبتان در آستان مقدس منشور و مشموم و انجذابتان بجمال الهی مشهود و معروف و نامتان در انجمن رحمانی مشهور و مذکور

2 شکر کنید خدا را که اعمالتان در بارگاه کبریا مقبول و محمود و به جان و دل بکوشید که آیت محبت الله گردید و منشور معرفت الله

3 و علیکم التّحیّة و الثّناء

INBA84:513a, INBA84:528

AB07660*To: Jamaliyyih daughter of Abdu'l-Hamid, in Shiraz*

O confident leaf! The verse and prose that flowed from the pen and talent of that bewildered and love-intoxicated one of the horizons was observed. In truth, it was supremely sweet and beautiful. Praise be to the Most Glorious Beauty Who enabled you to sing melodies in the divine garden of love. This is a bounty from the All-Loving Lord on this witnessed Day, under the shade of the Praised Station. Convey to the attracted maidservant of God, your mother, the Most Glorious and Most Beautiful greetings, and likewise to other maidservants of the All-Merciful. And tell them: Today is the auspicious day of enkindlement, attraction and the rending of veils.

ای ورقهء موقنه نظم و نثر که از کلک و قریحهء آن سرگشته و سودائی دلبر آفاق جاری شده بود ملاحظه گردید فی الحقیقه در نهایت ملاحظت بود بثنای جمال ابهی پرداز که ترا موفق بر نغمه سرائی در گلشن عشق الهی نمود و هذا فضل من الرّب الودود فی هذا الیوم المشهود فی ظلّ المقام المحمود امة الله المنجذبه والده را تحیت ابداع ابهی برسان و همچنین سائر اماء رحمن را و بگو الیوم روز فیروز اشتعال و انجذاب و خرق حجاب است

INBA87:189, INBA52:191a

AB07537*To: Mahmud son of Akhtar, in Shiraz*

- 1 O Mahmud! Be not cold and lifeless - be envied! Though snow in the ice house and snow on mountain peaks is plentiful, and cold beasts and wandering creatures in mountain and plain, on land and sea are beyond count, yet the fire-eating salamander and the fire-seeking phoenix are rare and scarce.
- 2 Come, be thou a passionate salamander and a phoenix of the temple of mystery. Set aflame the lifeless ones and sound a call to the veiled ones.
- 3 Though in this Day of the Covenant the cold and frozen ones are so numb and ice-bound and dead that naught but the flames of fire will affect them.
- 4 And the Glory be upon thee.
- 1 ای محمود محمود مباح محسود باش تلج در یخچال و برف در قلل جبال فراوان و بهائیم بارده و وحوش شارد در کوه و صحرا و خشکی و دریا بی حد و حساب ولی سمندر آتش خوار و ققنس آتش خواه نادر و کمیاب
- 2 بیا تو سمندر پر سوز و ساز شو و ققنس آتشکده راز آتشی بجان محمودان زن و صلائی بر محتجبان
- 3 اگرچه محمودان و منجمدان در یوم میثاق چنان افسرده و یخ کرده و مرده اند که جز نیران شعله‌ئی در آنها تأثیر ننماید
- 4 و البهاء علیک

INBA87:176a, INBA52:176b, HDQI.243

AB07579*To: Manuchir, in Shiraz*

- 1 O Manuchehr! Manuchehr possessed Minu and a fairy-faced lady, and wore a lofty crown and diadem like the moon and sun. That palace became empty and that garden was deprived of its straight cypress. That crown fell from the head and that diadem was scattered to the wind. That paradise had its foundation destroyed and those fairy-faced ones became ill-favored.
- 2 The glory of empire and the divine splendor of Faridun and the countenance of Manuchehr and the sovereignty of the Kayanids were all in truth forgotten.
- 3 However, your countenance shall become radiant in the celestial paradise and your love shall become bright and luminous in the eternal world. Occupy yourself with the praise and glorification of your Lord.
- 1 ای منوچهر منوچهر مینو و بانوی پرپچهر داشت و افسر و دیهم بلند چون ماه و مهر آن ایوان تهی شد و آن بوستان از سرو سبی بی بهره گشت آن افسر از سر افتاد و آن دیهم بر باد رفت و آن مینو بنیادش برافتاد و آن پرپچهرها بدچهر شدند
- 2 شکوه شاهنشاهی و فریدونی و چهر منوچهری و شهر یاری کیانی همه فی الحقیقه فراموش شد
- 3 اما چهر تو در مینوی آسمانی چهره افروز گردد و مهر تو در جهان جاودانی روشن و تابان شود به ستایش و نیایش خداوند خویش پرداز

YARP2.380 p.298, RMT.160-161b

AB07587

To: Mirza Ghulam-Rida, in Shiraz

- 1 O thou who art confirmed in submission and contentment, His Honor Ghulamrida! Although thou hast tasted the bitterness of cruelty in the path of faithfulness and fallen into the hands of oppressors' assault and endured endless hardship, yet give thanks to God that thou hast drunk from the cup of purity and become intoxicated with the wine of inner meanings. This faithfulness is the counterpart to that cruelty.
- 2 Be grateful - praise be to God that thou art confirmed in service and art a servant drawn nigh to the threshold of oneness. Remain occupied with transcribing the divine verses, and convey to the noble descendants - Janab-i-Mirza 'Inayatu'llah, Janab-i-Mirza Hidayatu'llah and Janab-i-Mirza Karamatu'llah - from me the Most Wondrous and Most Glorious greetings.
- 3 And upon thee be the Most Glorious Splendor.

1 ای موفق بتسلیم و رضا حضرت غلامرضا هرچند در سبیل وفا تلخی جفا چشیدی و در دست تطاول ستمکاران افتادی و مشقت بی پایان کشیدی ولی شکر کن خدا را که ساغر صفا نوشیدی و از باده معانی سرمست گشتی این وفا مقابل آن جفا

2 شکرانه نما الحمد لله موفق بخدمتی و بنده مقرب آستان احدیت مشغول تحریر آیات الهی باش و سلیلهای جلیل جناب میرزا عنایت الله جناب میرزا هدایت الله و جناب میرزا کرامت الله را از قبل من تحت ابدع ابهی برسان

3 و علیک البهاء الابهی

INBA84:255

AB07198

To: Mother of Suhrab, in Shiraz

O handmaid of God! Mr. Sohrab spent some time serving at the Divine Threshold, detached from all else save God. He endured many hardships and bore countless difficulties. We beseech God to ordain for him a great reward and bestow upon him unparalleled bounties. Now he longs for you and has therefore set out in that direction. During this time here, he was constantly thinking of and remembering you, and on your behalf he circumambulated the illumined shrine, fell prostrate upon the dust, and beseeched abundant grace and mighty triumph. Verily your Lord is the All-Bountiful, the Great. And upon you be the Glory.

ای امة الله جناب آقا سهراب مدتی بود که در درگاه احدیت بخدمت مشغول بود و از غیر حق غافل زحمت و تعب بسیار کشید و مشقت بیشمار تحمل کرد از خدا میطلبیم که اجر جزیل مقدر فرماید و نعم بی بدیل مبذول کند حال اشتیاق شما را دارد لهذا عازم آنست گردید و در امتداد در اینجا دائماً بیاد و ذکر شما بود و بالنیابه از شما طواف مرقد منور نمود و بر خاک افتاد و درخواست فیض و فوز عظیم نمود ان ربک هو الفضل العظیم و البهاء علیک

INBA87:021a, INBA52:021a, MKT7.221a

AB07414*To: Muhammad Hasan Khayyat Muttahid, in Shiraz*

- 1 O friend! His honor Haji endured the hardship of sea voyage and traversing the desert, ascending and descending mountains, and hastened forward eagerly toward the Blessed Spot until he pressed his forehead to the Luminous Threshold and his eyes were illumined by witnessing the Greater Signs, and his heart, like a rose garden and meadow, received great bounty from the favors of the Most Glorious.
- 2 This was a manifest triumph - that is from God's grace which He bestoweth upon whomsoever He willeth, and God is the Lord of great bounty.
- 3 And in the Blessed Garden at the Holy Shrine, he remembered the friends of God.
- 4 And the Glory be upon you and upon all who are firm in the Covenant and Testament.

1 ای دوست جناب حاجی مشقت سفر دریا و
بادیه پیمائی صحرا و صعود و نزول کوهها را تحمل
نمود و شوقاً للبقعة المباركة بشتافتند و باختند
تا آنکه جبین باستان نور مبین بسودند و چشم
بمشاهده آیات کبری روشن نمودند و دل
بالطاف بهی الاهی چون گلزار و چمن فضل
عظیم یافتند

2 و فوز مبین ذلک من فضل الله یؤتیه من یشاء
والله ذو فضل عظیم

3 و در روضه مبارکه تربت طاهره بیاد دوستان
الهی بودند

4 و البهاء علیک و علی کلّ ثابت علی العهد و الميثاق

INBA84:470

AB07220*To: Ustad Javad Salmani, in Shiraz*

- 1 O wanderer! You traversed plains and deserts, donned the pilgrim's garb for the Friend's lane, and returned to the extent possible. No harm done. On your behalf, I prostrate my face and hair in the pure dust of that musk-scented threshold, and I beseech the invisible favors that your nostrils too may become perfumed.
- 2 The essence is the love of God. Since you are confirmed in that, God willing, you will be assisted and confirmed in every bounty, and this is from the grace of my Lord.
- 3 As much as you can, remain occupied with the remembrance of God and detached from all else. The secret of divine mysteries

1 ای آواره من دشت و صحرا پیودی و احرام
کوی دوست بستی و بقدر مقدور رجوع نمودی
ضرر ندارد من بالتیابه از تو در آستان پاک روی
و مویرا بخاک مشکبوی خوشبوی مینمایم و از
الطاف غیبی رجا میکنم که مشام تو نیز معطر
گردد

2 اصل محبت الله است چون مؤید بآنی انشاء الله
بهر عنایتی موفق و مؤید میشوی و هذا من فضل
ربی

and the divine secret is servitude at the threshold and self-effacement and evanescence. God willing, you will attain to this.

3 تا توانی بذکر حقّ مشغول باش و از مادون بیزار
و محرم اسرار و سرّ الهی عبودیت درگاه است و
محویت و فنا انشاءالله باین فائز میگردی

INBA87:268, INBA52:272a

AB07195

To: Wife of Mirza Mihdi (Tihran), in Shiraz

- 1 O handmaiden of God! Although outwardly you are far from the Holy Land, in spirit you are present in the gathering of attainment, and therefore I address you directly.
- 2 O handmaiden of God! In this mighty Dispensation women are accounted the same as men except in some negligible circumstances. Therefore, each must become a champion in the field and a lamp in the chamber - that is to say, in the gathering of handmaidens they must kindle such a flame as will burn away the veils of doubts and uncertainties, turn their gaze from aught else but God, and through sanctification, detachment, purity, cleanliness, knowledge and utterance shine forth in such wise as to astound the minds of men.
- 3 And upon thee be greetings and praise.

1 ای امةالله اگرچه بظاهر از ارض مقدّس دوری
ولی من حیث الروح حاضر در محفل حضور لهذا
عیاناً خطاب میشود

2 ای امةالله در این کور عظیم نساء حکم رجال
دارند مگر در امور جزئیّه لهذا باید هر یک
فارس میدان گردند و سراج ایوان یعنی در
انجمن اماء چنان شعلهائی برافروزند که پردهء
حجبات و شبهات را بسوزند و دیده از غیر حقّ
بدوزند و به تقدیس و تنزیه و طهارت و پاکی
و عرفان و بیان چنان جلوه نمایند که عقول
رجال حیران ماند

3 و علیک التّحیّة و الثّناء

INBA84:522c

AB07377

To: Farsi, Khusraw son of Kaykhusraw son of Suhrab (Nayriz), in Shiraz

- 1 O Khusraw of Khusraws! The sovereignty of the world's monarchs is temporary, and the crown-bearing and lordship of nations' rulers lasts but a brief time. But the sovereignty of God's loved ones is eternal and the dominion of His true friends is everlasting.
- 2 You wear upon your head a crown of the love of God whose brilliance and radiance dazzles the eyes of the wise, and in your

1 ای خسرو خسروان عالما شهریاری موقت است
و تاجداران امم را کلاه‌داری و آئین سروری
مدّت قلیلی ولی خسروانی یاران الهی دائمی و
شهریاری دوستان حقیقی ابدی

2 تاجی از محبت الله بر سر داری که تالّو و برآفتاب
چشم دانایان را خیره نماید و گوهر آبداری در

diadem you possess a lustrous jewel whose shimmer illumines the horizon of creation.

- 3 Therefore, in gratitude for this, strive to diffuse the divine fragrances, that you may invite the people to this Most Great Festival and bring them to the table of divine bounty. And upon you be Glory.

افسر داری که درخشندگیش افق آفرینش را روشن کند

3 پس بشکرانه‌اش در نشر نفحات الله کوش تا ابناء ملت را در این جشن اعظم دعوت نمائی و بر خوان نعمت حاضر سازی و البهاء علیک

YARP2.695 p.465

AB07520

To: Haji Muhammad Husayn, in Tabriz

- 1 O thou who holdest fast to God's Strong Cord!
- 2 The Morn of Guidance hath dawned from the Dayspring of eternity, and the Sun of Truth hath shone forth from the horizon of glory, bestowing infinite bounties upon the dawning-places of creation. It shed its radiance upon every spot and showered its grace upon every land.
- 3 Yet the people of the world, far from lifting their tongues in gratitude for these favors and blessings, have instead sought through fierce opposition to conceal the lights of that Sun in the heaven of unity, that like thieves in the darkness they might plunder and pillage the homes of the destitute.
- 4 And upon thee be glory, and upon those who hold fast to God's Covenant and His mighty Testament.

1 ای متمسک بجبل الله المتین

2 صبح هدی از مشرق بقا طلوع نمود و شمس حقیقت از افق عزت ظهور فرمود و بر مطالع کائنات فیوضات بی‌نهایت مبدول داشت در هر نقطه‌ئی اشراق فرمود و بر هر خطه‌ئی فیض ابدال

3 اهل عالم در مقابل این فضل و نعم لسان شکرانه نگشودند که سہلست بلکه خواستند که بواسطه غبارانگیزی شدید انوار آن خورشید آسمان توحید را پنهان کنند و چون سارقان در تاریکی خائمان بینوایانرا تالان و تاراج نمایند

4 و البهاء علیک و علی الذین تمسکوا بعہد الله و میثاقہ الشدید

MKT9.164b

AB07612

To: Mashahdi Sattar, in Tabriz

- 1 O thou who gazest upon the Abha Kingdom! 1 ای ناظر بملکوت ابهی
- 2 The Ancient Beauty and the Most Great Name - may my spirit be a sacrifice for His pure threshold - hath perfumed the East and West of the contingent world with holy fragrances, and made the regions of existence fragrant with the musk of the spirit, and the sweet savour of the All-Merciful from the right hand of the All-Bountiful hath wafted across the nostrils of the inhabitants of the world. 2 جمال قدم و اسم اعظم روحی لعنبتہ الطاهرہ فداء بنفحات قدس شرق و غرب امکانرا معطر فرمود و روائج مشک جان ارجاء امکان را معنبر کرد و بوی خوش رحمن از یمن یزدان بر مشام جهانیان مرور نمود
- 3 Yet certain dead souls, withered by the veils of their own imaginations, remained deprived of this ancient bounty and remote and bereft of this profound favor. 3 ولی بعضی نفوس مرده که بشئون احتجاب و اوهام پژمرده بودند از این فیض قدیم بی نصیب شدند و از این لطف عمیم محروم و بعید
- 4 How blessed art thou, therefore, who hast found thy way to this boundless ocean and received thy portion from this limitless bestowal. And the Glory be upon thee and upon everyone who is steadfast in the Covenant. 4 پس خوشا بحال تو که بر این بحر بی پایان رهبردی و از این بخشش بی منتها نصیب گرفتی و البهاء علیک و علی کل ثابت علی الميثاق

MMK4#096 p.108

AB07347

To: Mashhadi Muhammad Ali et al., in Tabriz

- 1 O steadfast speaker! Your noble father in the Abha Kingdom takes pride in the steadfastness of his self-sacrificing sons and offers thanks, saying: "O Lord! Praise and glory be unto Thee for having made these sons secluded in the Kaaba of the Covenant and having protected and preserved these servants from tests and trials. Thou hast made these devoted ones intimates of the sanctuary of the Covenant and made these who are enkindled with the fire of love into brightly shining candles." 1 ای ثابت ناطق پدر بزرگوار در ملکوت ابهی افتخار به ثبوت ابناء جان نثار مینماید و بشکرانه الطاف میپردازد که ای پروردگار ستایش و نیایش تراست که این پسران را معتکف کعبه پیمان فرمودی و این غلامانرا از امتحان و افتتان محفوظ و مصون داشتی این فدائیانرا محرم حرم میثاق کردی و این مشتعلان نار محبت را شمعهای پراشراق فرمودی
- 2 And when he looks upon the world of humanity, he cries out: "Well done! A hundred times well done, O light of my eyes! Excellent! Excellent, O my children, that you did not forget the testament of the Ancient Beauty and did not sacrifice the Covenant and Testament to the people of discord." 2 و چون بحیث ناسوت نظر کند فریاد برآرد آفرین صد آفرین ای نور دیدگان احسنت احسنت ای فرزندان که وصیت جمال قدمرا فراموش ننمودید و عهد و میثاق را فدای اهل شقاق نکردید

3 And the Glory be upon you.

3 و البهاء علیکم

MMK5#264 p.203

AB07279

To: Siyyid Muhammad Mamaqani, in Tabriz

1 O Servant of God! Some of the heedless ones have imagined that since the Sun of Truth has set from the horizon of the human temple, its holy rays have also declined, meaning that the realm of possibility has become the longest night and darkness has been established upon the throne. Alas, a hundred thousand times alas, that the blind do not see the rays of the shining moon and the earthworms do not witness the radiance of the Ancient Light from the worlds of the unseen. That Light of Truth - its outpouring is all-encompassing and its grace is perfect, whether in the Day of Manifestation or after its setting. Its Day is a thousand years and its cycle is a hundred thousand years. And the Glory be upon you. 'Abdu'l-Baha 'Abdu'l-Baha

1 ای بنده حق بعضی بیوشان چنین گمان نموده اند که شمس حقیقت چون از افق هیكل بشری غروب فرموده انوار مقدسه اش نیز افول نموده یعنی امکان شب یلدا گشته و ظلمت علی العرش استوار شده افسوس صد هزار افسوس که کوران انوار مه تابان نبینند و خراطین تابش نور قدیم از عوالم غیب مشاهده نمایند آن نور حقیقت فیضش شامل است و لطفش کامل چه در یوم ظهور چه بعد از افول یومش هزار سال و دورش صد هزار سال و البهاء علیک ع

2 You are permitted to visit the circling-place of the Supreme Concourse.

2 مأذون تشرّف بمطاف ملاً اعلی هستید

YBN.076-077

AB07247

To: Yusuf Tabrizi

1 O servant of God!

1 ای بنده الهی

2 The people of the world and all nations are burning with the fever of heedlessness. Praise be to God that you, through the bounty of guidance, are from Tabriz, for the cup of the love of God is overflowing and the fragrance of the Abha Kingdom is diffusing musk.

2 اهل عالم و جمیع امم از مرض غفلت تب خیزند الحمد لله تو بفضل هدایت تبریز زیرا ساغر محبت الله لبریز است و نفعه ملکوت ابهی مشکبیز

3 O dear one, free yourself from the bonds of earthly existence so that your heart may become spiritual and illumined. The

3 ای عزیز از قیود وجود ناسوتی آزاد شو تا فؤاد روحانی گردد و نورانی شود مرغ دل بال و پر

bird of the heart will spread its wings and soar to the highest zenith, break the cage of self, and find expansion in another world.

بگشاید و باوج اعظم پرواز نماید قفس نفس
بشکند و انبساطی در جهان دیگر یابد

- 4 Know this - that in this ephemeral dust-heap, human joy and delight are found only in divine feelings, and nothing else.

4 اینرا بدان که در این خاکدان فانی نشئه و
شادمانی انسانی احساسات رحمانیه است و بس

- 5 And upon you be greetings and praise.

5 و علیک التّحیّة و الثّناء

MKT8.019a

AB07617

To: Aqa Muhammad son of Haji Abdus-Samad Maraghihi, in Tiflis

- 1 O thou who arrange the pearls of inner meanings! We have carefully read the ghazal which was in the utmost eloquence and excellence, with sweet and delightful themes, and We have beseeched divine bounties for you.

1 ای ناظم درّ معانی غزل در نهایت فصاحت و
بلاغت بود و مضامین شیرین و پرحلاوت بدقت
خواندیم و از برای شما طلب موهبت نمودیم

- 2 At this moment it occurred to Our mind that this zealous friend, with such eloquence of expression and excellence of exposition, should for a time spread the divine fragrances in those regions, and during this period some relief may be obtained in the prison and the barrier of prevention may be breached - then he may set out for the pathway of the Friend. This is more pleasant and more attractive.

2 در این اثناء بخاطر خطور نمود که آنحبيب غيور
با این فصاحت بیان و بلاغت تبیان باید در
انصفحات مدتی نشر نفعات رحمن نماید و در
بین این مدت در سخن فسحتی حاصل گردد و سدّ
ممانعت خلل پذیرد پس آهنگ کوی دوست نماید
این خوشتر و دلکشتر است

- 3 In these days presence is difficult; We hope that hereafter it may become possible. And upon thee be greetings and praise.

3 در این ایام حضور معسور امیدواریم که من بعد
میسور گردد و علیک التّحیّة و الثّناء

MSBH3.226, DKHD.163

AB07551

To: Ahmaduf, Haji Ali Akbar (Son of Haji Ahmad Milani), in Tiflis

- 1 O thou who art occupied with the service of the Cause of God! A hundred thousand thanks must be offered that that family is confirmed in service to the Cause and that household is distinguished with this most great bounty. This is naught but due to the sincerity of that one who ascended to God. The blessing of the fathers becomes the cause of success for the children.
- 2 Gird up thy loins firmly to serve the Cause and strive to strengthen the weak ones in their firmness and steadfastness in the Covenant and Testament. For the divine Covenant is a heavenly trust that the mountains, earth and heavens could not bear - how then can the weak ones bear it? "Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it."
- 3 "My heart is wearied by these weak-natured people - I long for the Lion of God and Rustam, son of Zal!"
- 4 And the Glory be upon thee!
- 1 ای مشغول بخدمت امر الله صد هزار شکر باید نمود که آن خائمان بخدمت امر مؤید و آن دودمان باین فضل اعظم مخصص این نیست مگر از خلوص آن متصاعدالی الله برکت آباء سبب موفقیت ابناء میگردد
- 2 کمر را بر خدمت امر محکم بند و در ثبوت و رسوخ ضعفاء بر عهد و پیمان بکوش چه که میثاق الهی امانت ربّانیت که جبال و ارض و سموات حمل آن توانستند چگونه سست عنصران حمل توانند انا عرضنا الامانة على السموات و الارض و الجبال فابین ان یحملنها فحملها الانسان
- 3 زین مردمان سست عناصر دلم گرفت شیر خدا و رستم دستام آرزوست
- 4 و البهاء علیک

MMK6#399, MSHR3.364

AB12503

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

- 1 O trusted one of 'Abdu'l-Baha! All the letters that you had requested have been written and are being sent. Regarding your question about the Hands of the Cause - showing consideration and respect for them is obligatory. Certainly do not let them remain in straitened circumstances. When you observe that they are in hardship, provide them with enough for a moderate living.
- 2 The letters you requested this time amounted to a book's worth. Nevertheless, we set aside all other work and engaged in writing these letters, and they were written exactly as you
- 1 ای امین عبدالهّاء جمیع مکاتیب که خواسته بودید مرقوم گردید و ارسال میشود در خصوص حضرات ایادی امر سوءال نموده بودید مراعات و احترام ایشان واجب است البتّه مگذارید که دست‌تنگ مانند چون ملاحظه کنید که در عسرتند بقدر معیشت متوسط برسانید
- 2 مکاتیب این دفعه که خواسته بودید بقدر یک کتاب بود با وجود این کلّ کارها را کنار گذاشتیم و بتحریر این مکاتیب پرداختیم و بهمان قسم که

had asked. Convey to all the friends of God the Most Glorious and Most Wondrous greetings.

خواهش شما بود مرقوم گردید جمیع دوستان الهی را تحیت ابدع ابهی ابلاغ دارید ع

- 3 He is God! The sum of two thousand five hundred manats has arrived from 'Ishqabad.

3 هو الله مبلغ دوهزار و پانصد منات از عشق آباد رسید

AMIN.085-086

AB07475

To: Ahmad Sadrus-Sudur, in Tihiran

- 1 O leader of leaders! The spiritual path is truly what you are doing - engaging in teaching through instruction, explaining divine proofs, opening your tongue with the conclusive evidence of the Lord. You hold a cup overflowing with the wine of mystical knowledge and make the newcomers to the Abha Paradise intoxicated.

1 ای صدرالصدر بساط روحانی فی الحقیقه کار اینست که شما مینمائید بتدریس تبلیغ مشغولی و بیان براهین الهی میفرمائی و زبان بحجّه بالغهء ربّانیّه میگشائی جامی لبریز از صیهای عرفان در دست داری و نورسیدگان جنت ابهی را سرمست میفرمائی

- 2 However, that sacred gathering must always be adorned, and each year several souls from among the saplings of the divine garden should grow and develop through the bounty of the mysteries of teaching, and bring forth the fruit of the knowledge of God and the secret of the Kingdom of God, and each one should write a treatise of proofs.

2 ولی باید آن محفل مقدّس همیشه آراسته باشد و هر سالی نفوسی چند از نهالهای باغ الهی بفیض اسرار تبلیغ نشو و نما نمایند و ثمرهء معرفت الله و راز ملکوت الله ببار آرند و هر یک رسالهء استدلالی مرقوم نمایند

- 3 His honor Aqa 'Ali-Akbar Rafsanjani is proceeding to Tehran with utmost enthusiasm to attend that gathering. Certainly exert your utmost effort in teaching him.

3 جناب آقا علی اکبر رفسنجانی در کمال شوق عازم طهران است که در آنمجلس حاضر گردد البته نهایت همت را در تعلیم او بفرمائید

TSS.142, RRT.133, MSBH5.027

AB07646*To: Ammih, in Tihran*

- 1 O thou steadfast and pure leaf! In this new Dispensation thou hast been singled out for a bounty which all handmaidens in all former ages longed and yearned for, and that is the recognition of the Divine Unity in His Day of Manifestation. Thou who hast quaffed this brimming cup from the hand of the bounty of the Lord of the righteous, and hast tasted this honey of immortality through the grace of thy Lord, open thy tongue in thanksgiving night and day, and adorn the temple of recognition with the crown and diadem of steadfastness.
- 2 And the Glory be upon thee and upon every maidservant who is firm in the Covenant and Testament of God, and praise be to God, the Lord of all worlds. 'A'A

1 ای ورقه طیبه موقنه در این کور جدید بموهبتی اختصاص یافتی که جمیع اماء در جمیع قرون اولی تمنا و آرزو مینمودند و آن معرفت حضرت احدیت است در یوم ظهورش تو که این جام سرشار را از دست عنایت سید ابرار نوشیدی و این شهد بقا را از فضل حضرت پروردگار چشیدی شب و روز زبان بشکرانه بگشا و رأس هیکل معرفت را بتاج و افسر استقامت مزین کن

2 و الهاء علیک و علی کلّ امة ثابتة علی عهد الله و میثاقه العظیم و الحمد لله ربّ العالمین

MKT7.151a

AB07187*To: Arastu Hakim, in Tihran*

- 1 O Aristotle! They say that the first teacher Aristotle was distinguished in all sciences above all nations and was among the most renowned of the children of Adam. Consider how knowledge and understanding are the cause of such glory in this contingent world that a Greek person became praised and accepted by the Roman and Persian nations, indeed by all humanity - and this although his sciences pertained to the contingent world.
- 2 Now thou should ask God that thou might receive a mighty portion from the sciences of the Supreme Kingdom and the arts of the Most Glorious Concourse, so that thou might become renowned among the spiritual ones in the realm of the Placeless and become a physician of the All-Merciful ones.
- 3 And upon thee be greetings and praise.

1 ای ارسطو معلّم اول را گویند که در جمیع علوم ممتاز کلّ امم بود و از مشاهیر بنی آدم ملاحظه نما که علم و دانش چه قدر سبب عزّت عالم آفرینش است که شخصی یونانی ممدوح و مقبول امم رومانی و ایرانی بلکه عالم انسانی شد و حال آنکه علومش تعلق بعالم امکان داشت

2 حال تو از خدا بخواه که از علوم ملکوت اعلی و از فنون ملاء اهبی قسمت عظمی بری تا در جهان لامکان مشهور روحانیان گردی و طیب رحمانیان شوی

3 و علیک التّحیّة و التّناء

MMK2#242 p.174

AB12524*To: Azizullah Varga, in Tihiran*

O peerless sapling of the garden of the love of God! Your letter was received and its meaning understood. It was a supplication and entreaty, a prayer at the threshold of the Lord of verses and proofs. This servant, with utmost humility and contrition, makes his appeal at the threshold of Divine Oneness, beseeching that this sapling of hopes of His Holiness the Martyr be granted spiritual freshness and grace through the outpourings of the clouds of divine knowledge, that it may at every moment put forth flowers and blossoms and diffuse the sweet fragrance of the knowledge of God, making the world redolent with musk - and this is not difficult for His grace and bounty. Show extraordinary effort in the study of medicine. And upon you be greetings and praise.

ای نهال بیهمال حدیقه محبت الله نامه آنجناب
واصل و مفهوم و معلوم گردید تضرع و ابتها
بود و مناجات بدرگاه رب الآيات و البينات این
عبد در نهایت ذل و انکسار بدرگاه احدیت عجز
و نیاز مینمایم که آن نهال آمال حضرت شهید را
برشحات سحاب عرفان طراوت و لطافت روحانی
بخشد تا در هر دم گل و شکوفه نماید و رائحه
طیبه معرفت الله نثار کند و جهانرا مشکبار نماید
و لیس هذا علی فضله و جوده بعزیز در تحصیل
طب همّت فوق العاده نما و علیک التحية و الثناء

INBA85:524a

AB07655*To: Badiih related to Abdu'llah, in Tihiran*

- 1 O leaf attracted to the divine fragrances! Know thou this much: that in the realm of existence, both seen and unseen, there hath never been and never shall be for men any station more exalted or rank more sublime, nor for women any gift more glorious or position more magnificent, than servitude, thralldom, bondage and maidservice to the Ancient Beauty.
- 2 This, verily, is the Furthermost Mosque, the Lote-Tree beyond which there is no passing, and the ultimate goal for the essences of existence and the realities of both the unseen and the visible worlds. Blessed are they who rejoice in these supreme glad-tidings!
- 3 Therefore, address me as "O 'Abdu'l-Baha", that my breast may be dilated thereby, my eyes be gladdened, my heart be assured, and my spirit rejoice.
- 4 And upon thee, and upon all who stand firm in God's Covenant, be the Glory.

1 ای ورقه منجذبه ببقدر بدان که در حیز وجود
از غیب و شهود از برای رجال مقامی ارفع و
رتبهائی امیع و از برای نساء موهبتی اکبر و شانی
اعظم از عبودیت و رقیّت و بندگی و کنیزی
جمال قدم نبوده و نیست

2 و أنّ هذا هو المسجد الاقصى والسّدة المنتهى و
الغاية القصوى لجواهر الوجود و حقائق الغیب و
الشّهود طوبی للمستبشرين بهذه البشارة العظمی

3 اذا نادینى يا عبدالبهاء حتى ينشرح به صدرى و
تقرّ به عینى و یطمئنّ فؤادى و یفرح روحى

4 و البهاء علیک و علی کلّ ثابت علی میثاق الله

MKT7.178, PYK.299

AB07191*To: Baha'is of Tihiran*

- 1 O maidservants of the Most Merciful! The recitation of verses and prayers causes attraction and ignites the fire of love for the Lord of Lords. Thus when the divine words are chanted in the gathering of the maidservants of the Most Merciful, the Concourse on High hears and cries out: "How sweet are these breaths! Blessed are you, O maidservants of the Most Merciful and leaves attracted by the love of Baha, stirred by the breezes from the gardens of the Most Glorious Kingdom, gladdened by the glad-tidings of God, with hearts aflame with the fire of God's love, with tears flowing in prayer to God, with eyes fixed in orientation toward the heaven of mysteries.
- 2 Upon you be praise, upon you be glory, upon you be acclaim from the Concourse on High, and upon you be the tender mercy of the Lord of Grandeur."

1 ای اماء رحمن تلاوت آیات و مناجات مورث
انجذابست و محدث التهاب بنار محبت رب
الأرباب پس در انجمن اماء الرحمن چون ترتیل
کلمات الهیه گردد آذان ملأ علی استماع کند
و فریاد برآرند که طیب الله الأنفاس طوبی
لکن یا اماء الرحمن و الورقات المنجذبة بحبة
البهاء المهتزة من نسائم ریاض ملکوت الأبی
المستبشرة ببشارات الله المتأججة الأحشاء بنار
محبة الله الهامعة المدامع فی مناجاة الله الشاخصة
الأبصار توجهاً الى جبروت الأسرار

2 فعلیکن الثناء و علیکن البهاء و علیکن النعوت من
الملأ الأعلى و علیکن الرأفة من الربّ الکبریاء

MKT7.009

AB07628*To: Diyaullah Doctor Alai, in Tihiran*

- 1 O sapling in the garden of the love of God! Blessed art thou, blessed art thou, that thou wert born of such a father and nurtured in the embrace of such a mother - that in thy infant cradle thou didst drink the milk of the love of God from her breast, and in thy childhood wert reared in the bosom of the knowledge of God.
- 2 These are the parents of whom He says: "Worship God and associate naught with Him, and show kindness unto parents." He hath joined their rights with the rights of His Divinity.
- 3 Supplicate God with utmost humility and entreaty that He may enable thee to arise in thankfulness for this bounty of theirs. And upon thee be glory.

1 ای نهال بوستان محبت الله خوشا بحال تو خوشا
بحال تو که از صلب چنین پدری بوجود آمدی
و در آغوش چنین مادری پرورش یافتی که در
مهد صیباوت از ثدی محبت الله شیر خوردی و
در سن طفولیت در حضن معرفت الله تربیت
شدی

2 این والدین آن والدین است که میفرماید و اعبدوا
الله و لاتشركوا به شیئاً و بالوالدین احساناً و
حقوقشان با حقوق ربوبیت مقارن کرده

3 از خدا بتمام تضرع و ابتهاج بخواه که موفق فرماید
که بشکر این عنایت آنها قیام نمائی و البهاء علیک

MMK6#100, YMM.057

AB07596*To: Family of Attar, in Tihiran*

1 O ye men and women believers, firm in faith!

2 Praise be to God that from the dawning of the morn of oneness, that noble family have been devoted to the Truth and ready to render service. His honor Haji, who has ascended unto God, attained the honor of entering the presence of the Day-Star of the horizons in Iraq, and was confirmed therein. From that time until now they have ever been and still are occupied in service to the Truth. His Holiness the Name of God, upon him be the Glory of God the Most Glorious, has offered the highest praise for the services of that family. We beseech from God's eternal grace that this everlasting virtue may increase day by day and that the doors of goodness may be opened before their faces. And upon them all be the Glory.

1 ای مؤمنان موقنان و ای مؤمنات موقنات

2 الحمد لله آن خانواده آزاده از بدایت طلوع صبح احدیت دل داده حق و آماده خدمت بوده اند جناب حاجی متصاعد الی الله در عراق بشرف مشول در ساحت حضور نیر آفاق موفق گشت و مؤید شد و از آن وقت تا بحال همیشه بخدمت حق مشغول بوده و هستند حضرت اسم الله علیه بهاء الله الاهی نهایت ستایش را از خدمات آن خانواده فرموده و از فضل ابدی الهی سائلیم که این منقبت سرمدیه یوماً فیوماً مزداد گردد و ابواب خیر بوجوهشان مفتوح شود و البهاء علیهم اجمعین

MKT7.231a

AB07169*To: Ghulam-Husayn, in Tihiran*

1 My God, my God! A bird from among the birds of the gardens of mystical knowledge has soared to Thy sacred gardens, and a breeze from among the breezes of the orchards of certitude has returned to the dawning-place of Thy loving-kindness. Its beginning was from Thee and its return was unto Thee. It came before Thee and strived towards Thee, enkindled with the fire of Thy love, steadfast in Thy Cause, clinging to the cord of Thy religion, firm in Thy covenant and testament.

2 O Lord! Illumine his countenance with the light of forgiveness and pardon, and cause him to enter Thy Kingdom, O my Merciful Lord. Shelter him in the proximity of Thy mercy, O Thou the Compassionate, the Bestower, and honor him with Thy presence in the center of Paradise.

3 Verily, Thou art the Mighty, the Generous, the Helper.

1 الهی الهی قد طار طیر من طیور ریاض العرفان الی حدائق قدسک و رجع نسیم من نسائم غیاض الایقان الی مهبّ عنایتک و کان بدئه منک و عوده الیک و وفد علیک و سعی الیک مشتعلاً بنار محبتک مستقیماً علی امرک متشبّثاً بعروة دینک ثابتاً علی عهدک و میثاقک

2 ای ربّ نور وجهه بنور العفو و الغفران و ادخله فی ملکوتک یا ربّی الرحمن و اسکنه فی جوار رحمتک یا حنان یا منان و شرفه بلقائک فی قطب الجنان

3 آنک انت العزیز الکریم المستعان

INBA85:542, DBR.025

AB07260

To: Haji Ahmad, in Tihran

- 1 O servant of the Divine Threshold! Kind brother, you requested through your brother that this Prisoner write you a letter. Observe how intense is the surging of the ocean of love and faithfulness, that in the month of Ramadan, despite the severity and intensity of the fast, with weeping eyes and burning heart, in mourning for the martyrs, I set about writing this letter in my own hand. It behooveth thee to thank thy Lord, the Merciful, the Compassionate.
- 1 ای بنده آستان یزدانی برادر مهربان تو از این اسیر زندان خواهش تحریر نامه بشما نموده ملاحظه فرما که جوشش دریای مهر و وفا بچه درجه است که در ماه رمضان باوجود شدت و سورت صیام با چشمی گریان و دلی سوزان در ماتم شهیدان بنگاشتن نامه بخط خویش پرداختم ینبغی لک ان تشکر ربک الرحمن الرحیم
- 2 Therefore you too should read this letter in such a state that its warmth may influence the hearts of the yearning ones of God and become a source of solace to the hearts of the friends. And upon thee be greetings and praise.
- 2 پس تو نیز در حالتی بقرائت این نامه پرداز که حرارتش از آنجا بدل مشتاقان الهی تأثیر نماید و سبب تسلی قلوب یاران گردد و علیک التحية و الثناء

YBN.047b

AB07525

To: Mashhadi Taqi Sarraf, in Tihran

- 1 O thou who art turned unto God! From the outpourings of the Day of Resurrection thou hast drunk of the pure water, and hast become the manifestation of "The righteous shall drink of a cup tempered with camphor." From the cup of the wine of love for the Most Great Name thou hast become intoxicated and enchanted, and from the fire kindled on Mount Paran thou hast been set ablaze and ignited.
- 1 ای متوجه الی الله از فیوضات یوم نشور از ماء طهور نوشیدی و مظهر و الابراز یشربون من کأس کان مزاجها کافور گشتی از جام مدام محبت اسم اعظم مخمور و سرمست شدی و از نار موقده در جبل فاران محترق و متوقد گردیدی
- 2 This is pure grace from the King of Creation and this is bounty from the favors of the Sovereign of the realm of existence. Therefore praise God that thou hast found thy way to this court and received a portion of this joy and gladness.
- 2 این فضل صرف بخشایش ملوک آفرینش است و این جود از الطاف شهریار کشور وجود پس حمد کن خداوند را که در این بساط راه یافتی و از این نشاط و انبساط نصیب بردی
- 3 And the glory be upon thee and upon every firm believer in God.
- 3 و البهاء علیک و علی کلّ موقن بالله

MKT9.167, MMK6#572

AB07364

To: Mihdi Khan Hakim son of Aqa Jan Kalimi Hamadani, in Tihiran

- 1 O skilled physician and expert doctor! Put your skill and expertise to work in healing hearts and spirits, like your father who ascended to God and attained the Most Glorious Kingdom, for the spiritual illnesses and diseases of people are a hundred thousand times greater and more numerous than physical pain, illness and sickness.
- 2 Bodily illness can be cured with a purgative, mixture, paste or tonic, but inner diseases and spiritual illnesses cannot be cured with a hundred thousand treatments, unless you apply the supreme remedy from the dispensary of the Abha Kingdom.
- 3 May you be successful and it is hoped that you will be confirmed. And upon you be the Glory.

1 ای حکیم حاذق و طبیب ماهر حذاقت و مهارت را چون پدر متصاعد الی الله الفائز بملکوت الاهی در معالجه قلوب و ارواح بکار بر زیرا علل و امراض روحانی ناس صد هزار درجه اعظم و اکثر از درد و مرض و سقم جسمانیست

2 بیماری تن به مسهل و ممزجی و معجون و مفرجی زائل گردد ولی امراض باطنی و علل روحانی بصدد هزار علاج درمان نگردد مگر از دواخانه ملکوت اهی دریاق اعظم بکار بری

3 تا موفق گردی و امید است که مؤید شوی و البهاء علیک

AKHA_122BE #04 p.?

AB07374

To: Mirza Abdu'l-Husayn (related to Ammih), in Tihiran

- 1 O Kind God! Make this new flower of the rose-garden of Thy love fresh and verdant through the dewdrops of Thy grace, and nurture this tender sapling of the garden of guidance through the education of the Divine Gardener. Adorn this green branch in the flower-garden of Thy favors with blossoms and leaves, and nurture this pearl of knowledge in the embrace of the shell of mercy.
- 2 O Lord! Make every needy one wealthy, and grant healing to every afflicted one. Guide every poor one to the treasury of the spirit, and free every captive from the chains of limitations. Thou art the Mighty, the All-Seeing, the All-Knowing, and the All-Hearing. Grant the confirmation of Thy bounty.

1 ای خدای مهربان این نوگل گلستان محبت را از شبنم عنایت تر و تازه بفرما و این تازه نهال بوستان هدایت را بتربیت باغبان احدیت پرورش ده و این شاخ سبز را در گلشن الطاف مزین بشکوفه و برگ کن و این دردانه معرفت را در آغوش صدف رحمت پرور

2 ای خداوند هر مستمندی را توانگر نما و هر دردمند را درمان بخش هر فقیری را بگنج روان دلالت کن و هر اسیر را از زنجیر قیود آزادی بخش توئی توانا و بینا و آگاه و شنوا تأیید احسان نما

MJMJ2.078, MMG2#434 p.479, HUV2.003

AB07751

To: Mirza Abdu'llah Nuri, in Tihiran

O thou who circlest round the gathering-place of the Supreme Concourse! In these days the divine tests are like unto a surging ocean - ships of being are shattered and submerged by this tempest. Your honor must invite all to the ark of salvation. You have observed this servant, in what affliction he is caught: night and day blood streams from mine eyes and pieces of my burning liver fall away. Weep thou a while for my condition and raise thy voice in lamentation. Since the day of your departure, no trace or news of you hath come. Forget me not. Ever remember my love for thee. If thou weepst not for my condition, I shall weep for thine.

جناب طائف مطاف ملأ اعلی این ایام
امتحانات الهیه چون بحر موج کشتیهای وجود
از این طوفان در هم شکسته مستغرق میشود
آنجناب باید کل را بسفینه نجات دعوت
فرماید این عبد را ملاحظه نمودی که در چه
بلائی گرفتار شب و روز خون از چشم جاری
و قطعات کبد محترق قدری بر حال من گریه
کن و ناله نما از روزی که رفته‌اید از شما ابداً
اثری و خبری نه مرا فراموش منما محبت‌های من
را همیشه بخاطر آور اگر تو بر حال من گریه
نمینمائی من بر حال تو می‌گیریم

MUH3.203b

AB07287

To: Mirza Aqa Taliqani, in Tihiran

- 1 O true servant of God! Gird up your loins, plant your feet firmly, show forth mighty effort and sacrifice your life. Be swift in the path of God and aim for a station higher than the heavens.
- 2 The swift steed is ready and the vast arena is present. The ball of fortune exists and the polo stick of grace is in hand. It is time for galloping and seizing the ball from the field.
- 3 I tell you what wisdom requires - hasten, hasten, for time is short and the musician's melody is near its end. If you do not clap hands at this feast, if you do not beat the drum, if you do not sing, if you do not raise the high notes, then when will you come to ecstasy and joy, when will you become intoxicated and enraptured?

- 1 ای بنده حقیقی حق دامن بکمر زن و قدمی محکم کن و همتی بنا و جانفشانی کن در سبیل حق چالاک شو و آهنگ مقامی بلندتر از افلاک نما
- 2 رخس سریع مهیا و میدان وسیع حاضر گوی سعادت موجود چوگان عنایت در دست وقت جولانست و ربودن گوی از میدان
- 3 من آنچه شرط بلاغت با تو می‌گویم بشتاب بشتاب که وقت تنگ است و آهنگ مطرب نزدیک بانها اگر در این بزم کف زنی دف زنی آواز نخوانی شهنواز بلند نکنی در چه وقتی بوجد و طرب آئی و مخمور و مست گردی

BRL_DAK#0240, CPF.259, MSHR5.108-

109

AB07264*To: Mirza Baba Nayrizi, in Tihiran*

- 1 Among the greatest of all services that can possibly be rendered by man to Almighty God is the education and training of children, young plants of the Abha Paradise, so that these children, fostered by grace in the way of salvation, growing like pearls of divine bounty in the shell of education, will one day bejewel the crown of abiding glory.
- 2 It is, however, very difficult to undertake this service, even harder to succeed in it. I hope that thou wilt acquit thyself well in this most important of tasks, and successfully carry the day, and become an ensign of God's abounding grace; that these children, reared one and all in the holy Teachings, will develop natures like unto the sweet airs that blow across the gardens of the All-Glorious, and will waft their fragrance around the world.

SWAB#106x, LOG#0500x

1 ای بندهٔ بها تعلیم اطفال و تربیت نونهالهای جنتِ ابری از اعظم خدمات درگاه کبریاست تا مانند لثالی موهبت در صدف تربیت بفیض هدایت پرورش یافته زینت اکیلل عزّت ابدیه گردند

2 ولی قیام باین خدمت بسیار مشکلست و از عهده برآمدن مشکلتر امیدوارم که آنجناب موفق باینخدمت عظمی گردند و از عهده برآیند تا مظهر موهبت کبری شوند تا جمیع اطفال بتربیت الهیه تربیت شده خلق و خویشان مانند نفحات گلشن ابری معطر گردد و مشام آفاق را معنبر کند و علیک التّحیّة و الثّناء

MMK1#106 p.130x, AKHA_103BE #09-10 p.07, MJTB.066

AB07639*To: Mirza Haqvirdi, in Tihiran*

- 1 O thou whose face is illumined with the light of the love of God! Be thou active and agile in the path of God, and wing thy flight to the celestial heights. Take on the ways of the righteous ones and become a servant at the Threshold. Arise in servitude, that the escort of the favors of the Lord may reach thee.
- 2 Be thou a lamp-kindler in the gathering of the friends of God, and a moth consumed by the flame circling round the divine lamp. In the presence of spiritual ones, be thou a tongue mentioning the All-Merciful, and in the luminous assembly become a ray of divine knowledge, that thou mayest witness the confirmations of the Most Glorious Beauty and observe the favors of the Eternal Lord from the highest horizon.

1 ای وجه منور بنور محبت الله در سبیل الهی سالک و چالاک شو و آهنگ معارج افلاک نما خوی راستان گیر و بندهٔ آستان شو بعبودیت قیام کن تا بدرقهٔ الطاف ربوبیت برسد

2 در انجمن دوستان الهی شمع افروز باش و در حول سراج ربّانی پروانهٔ جانسوز در محضر روحانیان لسان ذکر رحمن باش و در محفل نورانیان پرتو معرفت یزدان شو تا آنوقت تأیید جمال ابری بینی و الطاف حضرت بنی زوال را از افق اعلی مشاهده نمائی

- 3 And upon thee and upon the loved ones of God, the Self-Subsisting, the Eternal, be Glory.

3 و الهباء علیک و علی احباء الله المهیمن القیوم

INBA85:055, BSHN.140.391, BSHN.144.386,
MHT1b.177

AB12517

To: Mirza Haqvirdi, in Tihiran

- 1 O Divine Gift! Haqq-Virdi means "God-given" in Persian, and from this name I hope you receive an increasing share of divine bestowal. The gift and bounty of God is grace, generosity and benevolence, especially His greatest gift which is the perfections of the human world.
- 2 I hope that you will not lose this gift and that you will not mistake this Luminary of Guidance for a dim star. Know the value of this bestowal and move forward with perfect insight so that the mysteries of divine bounty may be manifested in your essential reality, which is a star of brilliant traces and a luminary of radiant lights.
- 3 And glory be upon you and upon all who remain firm in God's Covenant.

1 ای بخشش خدا حق و یردی معنیش پارسی
خداداد است و ترا از این اسم امیدم نصیب
مزداد بخشش و عطای الهی فضل و جود و
احسانست علی الخصوص اعظم موهبتش که
کالات عالم انسان

2 امیدوارم که این عطا را از دست ندهی و این
نیر هدی را ستارهء سها نه انگاری قدر بخشش
را بدان و بکمال بینش حرکت کن تا اسرار
عطای الهی در کینونت وجودت که کوکب
لامع الآثار و نیر ساطع الأنوار است جلوه نماید

3 و الهباء علیک و علی کل من ثبت علی میثاق الله

INBA85:056

AB07352

To: Mirza Jan, in Tihiran

- 1 O soul that yearneth for the Beloved! The worldly soul is closely bound to the world of dust and is far removed from the beauty of the celestial world. The divine soul is an intimate of the self-subsistent Lord and is privy to the world of mystery. The earthly soul returneth to the earth, whilst the divine soul returneth unto the Lord of lords.
- 2 Therefore, as much as it lieth in thy power, be not content with this deprived and impotent soul. Rather, strive to acquire a spiritual soul and a heavenly nature that while yet in the body

1 ای جان مشتاق جانان جان عنصری هدم جهان
خاک است و دور از لطافت عالم افلاک جان
الهی همراز حضرت بی نیاز و دمساز عالم راز است
روح ترا بی راجع بتراب و روح الهی عائد بر رب
الأرباب

2 پس تا توانی باین روح بی فتوح قناعت منما و
باین جان ناتوان راضی مشو روحی معنوی بجو

thou mayest become a living soul and spirit, and in the realm of the placeless become a shining light.

- 3 This is one of the fruits of firmness and steadfastness in the Covenant and Testament. Be thou steadfast, that thou mayest grow and flourish.

و جانی جانانی بطلب تا در جسم امکان روح و روان باشی و در افق لامکان نور تابان

3 و این از ثمرات ثبوت و رسوخ بر عهد و پیمان است فائزیت حتی تنبیت

BSHN.140.199, BSHN.144.199, MHT2.120

AB07263

To: Mirza Nabi Khan Khurramabadi, in Tihiran

- 1 O servant of Baha! What you wrote was noted, and multiple letters have been written, therefore there is no opportunity to write more than this brief note. Be confident in the grace and divine favors which encompass all conditions. And upon you be greetings and praise.

- 2 O Forgiver of sins and Concealer of errors and Merciful One to creation and Bestower of gifts! Have mercy on the parents of Your servant Nabi, the faithful, humble and submissive one at Your holy threshold, O my Glorious Lord, and forgive their transgressions and change their evil deeds to good deeds. Verily You are the Kind to the people of prayer and the possessors of needs, and verily You are the Generous, the Merciful, the Compassionate.

1 ای بنده! بها آنچه مرقوم نمودی ملحوظ گشت و مکاتیب متعدده مرقوم شد لهذا بیش از این مختصر فرصت نگارش نیست مطمئن به فضل و الطاف الهیه باش که در جمیع احوال شاملست و علیک التحیة و الثناء

2 یا غافر الذنب و یا ساتر الخطاء و یا راحم البرایا و یا واهب العطايا ارحم والدی عبدک نبی الوفی الخاضع الخاشع فی عتبة قدسک یا مولای الجلیل و اغفر لهما جریراتهما و بدل سیئاتهما بالחסنات انک انت الرؤوف باهل المناجات و ارباب الحاجات و انک انت الکریم الرحمن الرحیم

INBA17:253

AB07804

To: Mirza Nabi Khan Khurramabadi, in Tihiran

- 1 O thou who art firm and steadfast and who desireth good for the loved ones of God!

- 2 That which was written hath been considered, and that which was mentioned hath been heard. In truth, matters are just

1 یا من ثبت و نبت و اراد الخیر لأحباء الله

2 آنچه مسطور بود ملحوظ افتاد و آنچه مذکور شد مسموع گشت فی الحقیقه کار همان قسم است

as thou hast written. These events bring about distress and remove all joy and delight.

- 3 This day is the day of unity and this time is the time of harmony. Unity and harmony will lay low the people of malice, and love and fellowship will banish estrangement from the face of the earth. The loved ones of God must be the cause of love, concord and fellowship in the world, that the light of divine unity may dawn forth and shine resplendent in every degree.

- 4 In accordance with thy request, something hath been written.

که مرقوم نموده‌اید این حوادث پریشان مینماید و روح و ریحان میبرد

3 الیوم یوم اتحاد است و وقت اتفاق با اتحاد و اتفاق کمر اهل نفاق شکسته گردد و بحبّت و یگانگی بیگانگی از عالم محو شود احبای الهی باید اسباب الفت و محبّت و یگانگی عالم گردند تا نور وحدت الهیه در جمیع مراتب طلوع و سطوع نماید

4 مطابق خواهش چیزی مرقوم شد

INBA17:255, BRL_DAK#0938, MKT8.224b

AB07616

To: Mirza Nabi Khan Khurramabadi et al., in Tihiran

- 1 O thou who gazest upon the Most Great Scene!

- 2 The infinite outpourings of divine grace have encompassed the world of existence and the realm of being, and the lights of sanctification of the Glorious Lord have illumined the horizons of contingent beings. The Most Great Ocean of favors has surged, and the pearls of consummate wisdom are being scattered and bestowed upon the shores of creation.

- 3 Therefore, O thou seeker of the gems of divine mines, fill thy skirts with the pearls of the mysteries of God's consummate wisdom that lie embedded within the reality of the sacred verses and holy writings, that thou mayest discover the hidden treasure and find the endless store.

1 ای ناظر بمنظر اکبر

2 فیوضات نامتناهیة الهیه عالم وجود و حیز شهود را احاطه نموده و انوار تقدیس حضرت ربّ مجید آفاق ممکات را منور نموده و بحر اعظم الطاف مواج گشته و لثالی حکمت بالغه بر سواحل ایجاد ایثار و نثار میفرماید

3 پس ای طالب جواهر معادن الهی دامن را از درهای اسرار حکم بالغه الهیه که در هویت آیات و آثار مبارکه مندجست پر کن تا گنج نهان بینی و کنز بی پایان یابی

INBA17:262, MKT8.163a, AKHA_128BE
#09 p.a

AB07196*To: Mother of Aqa Mirza Ahmad, in Tihiran*

1 He is the One praised in all His deeds.

1 هو الحمود فی کلّ فعاله

2 O handmaiden of God, O assured leaf! In this wondrous Dispensation, such a bounty has been bestowed upon women by the Abha Beauty, may my spirit be sacrificed for His loved ones, that it cannot be imagined. In truth, they have attained the station of men and have become the recipients of the favors of His Holiness the One in all matters. Therefore, in gratitude for these bestowals, they must arise with such chastity, purity, knowledge, love, sanctity and detachment that all creation will be amazed.

2 ای امة الله ای ورقه موقنه در این دور بدیع از جمال ابهی روحی لاجبائه الفداء عنایتی در حقّ نساء گشته که تصوّر نتوان فی الحقیقه حکم رجال یافته‌اند و در جمیع شئون مورد عنایت حضرت احدیت گشته‌اند پس باید بشکرانه این الطاف به عصمت و عفت و معرفت و محبت و تقدیس و تنزیهی مبعوث شوند که کائنات حیران ماند

3 And you, O assured leaf, give thanks that you have been blessed with this great bounty. And upon you be the Glory.

3 و تو ای ورقه مطمئنّه شکر کن که باین فوز عظیم موفق گشتی و البهاء علیک

MKT9.024b

AB07201*To: Mother of Haji Khan et al., in Tihiran*

1 O handmaiden of God! Praise the Divine Unity Who guided thee to the fountain of life and directed thee to the path of salvation, Who gave thee to drink from the Kawthar of inner meanings and sustained thee with heavenly sustenance, Who lit the candle of recognition in the glass of thy heart and illumined the lamp of guidance in the niche of thy mind.

1 ای امة الله حمد کن حضرت احدیت را که ترا بمعین حیات هدایت فرمود و براه نجات دلالت کرد از کوثر معانی نوشاند و از مائده سمانی مرزوق کرد شمع عرفان در زجاجه دلت افروخت و مصباح هدی در مشکات فؤادت روشن کرد

2 Although thou wert among women, He made thee the pride of men and granted thee all manner of wishes. Give thanks and offer praise that these divine bounties may increase and "If ye give thanks, I will give you more" may be fulfilled.

2 باوجود آنکه از زمره نساء بودی ترا نغر الرجال فرمود و بانواع آرزو بهره مند کرد شکر کن حمد نما تا این نعم الهیه افزون شود و لئن شکرتم لازیدنکم تحقیق یابد

3 And glory be upon every handmaiden who is firm in the Covenant.

3 و البهاء علی کلّ امة ثبتت علی الميثاق

MMK6#223

AB07554

To: Muhammad Baqir Khalajabadi, in Tihiran

- 1 O thou who art the target of trials! In the tradition it is recorded: "When God loves a servant, He tests him." Though thou art physically sick and ill, praise be to God thou art spiritually sound and healthy, nay rather, enjoying perfect health.
- 2 This body is a mine of diseases and the seat of diverse ailments. However much it may be safeguarded, ultimately the hosts of maladies will prevail and illnesses and pains will break down this frame. Therefore, grieve not, and be thou neither sad nor dejected.
- 3 Many of God's loved ones were afflicted with this ailment, but as they were blessed with true spiritual health, they paid no heed to it. Rather, they offered thanks that they became the target of trials and the manifestation of tests.
- 4 And upon thee be the Glory!

1 ای مظهر بلایاء در حدیث وارد اذا احب الله عبداً ابتلاه تو اگر جسماً علیل و مریضی الحمد لله روحاً صحیح و سالمی بلکه بصحت تامه برخوردار

2 این جسم معدن امراض است و محل عوارض متنوعه آنچه محافظه شود عاقبت لشکر اسقام غالب گردد و علل و آلام این جسم را متلاشی نماید پس غم مخور و محزون و دلتون مباح

3 بسا از اولیاء الهی باین ناخوشی مبتلا شدند ولی چون بصحت حقیقی روحانی فائز بودند ابداً اعتنا نمودند بلکه شکر نمودند که مورد بلا گشتند و مظهر امتحان شدند

4 و البهاء علیک

INBA17:249

AB07665

To: Muhammad Gandumpakkun, in Tihiran

- 1 O thou remembrance of that embodiment of the favours of the Exalted One!
- 2 Lineages are said to be of two kinds: one physical, the other spiritual; one born of water and clay, the other of heart and soul. Whensoever these two are united, it is light upon light. Wherefore, be thou like unto that bird of the bowers of faithfulness and, even as Shaykh Muhammad Hasan, become a point that hath turned unto Him. Perchance like unto the messenger of the Sheba of certitude thou mayest be crowned with the diadem of bounty and invested with honour, become honey-tongued even as the parrots of heavenly India, and discern among souls even as thou dost separate wheat from tares.

1 ای یادگار آن مظهر الطاف ربّ اعلی

2 گویند سلسلهء سلاله بدو قسم منقسم شود یکی سلالهء عنصری و دیگری روحی یکی زادهء آب و گل است و دیگری زادهء جان و دل چون هر دو جمع شود نور علی نور گردد پس تو نیز رسم آن طیر ریاض وفا گیر و نقطهء مقابل چون شیخ محمد حسن شو تا چون هدهد سبأ ابقان تاج موهبت را بر سر نهی و سرفراز گردی و چون طوطیان هند الهی شکرخا شوی و در انتخاب نفوس چون گندم از زوان خارج نمائی

INBA17:018, MAS5.161

AB11769

To: Muhammad Hasan Sabzivari, in Tihiran

- 1 O servant of God! You have always been and will continue to be the recipient of the glance of divine favor. God's bestowals encompass you, His gifts are attained, and His grace is like an abundant rain. I hope that day by day the friends will increase in capacity and potential, so that through the downpour of the rain of mercy, the seed of divine gifts will flourish in the soil of the heart.
- 2 O servant of God! You are longing to meet and are impatient and restless, but what can be done when in these regions wisdom prevents your presence and we are bound by that. Therefore, defer your coming to another time. Perhaps God will bring about something after this.
- 3 And upon you be greetings and praise.

1 ای بنده الهی همواره مشمول نظر عنایت بوده و خواهی بود الطاف حقّ شامل و موهبت حاصل و عنایت مانند فیض وابل امیدوارم که روز بروز یاران بر قابلیت و استعداد افزایش دهند تا از ریزش باران رحمت دانه موهبت در زمین دل پرورش یابد

2 ای بنده الهی مشتاق دیداری و بی صبر و بی قرار ولی چه توان نمود که در این ثغور حکمت مانع از حضور و ما مأمور بآن لهذا آمدن را بوقت دیگر مرهون دارید لعلّ الله یحدث بعد ذلک امرأ

3 و علیک التّحیّة و الثّناء

YIA.310a

AB07437

To: Muhammad Hashim Kashani, in Tihiran

- 1 O thou who art wandering through mountain and desert! Thou didst don the pilgrim's garb for the Ka'bah of thy heart's desire, shattered the idols of self and passion, freed thyself from the bonds of comfort and ease, and set out for the dwelling-place of the Kind Friend. A barrier arose and events prevented thee, and thou wert commanded to return.
- 2 Be not disappointed, be not sorrowful, be joyous, for abundant reward is assured and the bounty bestowed upon pilgrims is ordained and destined. I hope that by God's grace, when thou returnest to thy known homeland, thy flame will burn brighter and the fire of thy love will become more intense, that thou wilt open thy tongue in praise of the Ancient Beauty and cry out in gratitude for God's grace: "Blessed am I, again blessed am I!"
- 3 And upon thee be greetings and praise.

1 ای سرگشته کوه و بیابان احرام کعبه مقصود برستی و اصنام نفس و هوا شکستی و از قید راحت و آسایش رستی عازم کوی یار مهربان شدی سدی حائل شد و حوادثی مانع گشت مأمور بر رجوع شدید

2 مأیوس مشو محزون مشو مسرور باش زیرا اجر موفور محتوم است و موهبت زائرین مقرر و مقدور امیدوارم که بفضل حقّ در وقت رجوع بموطن معلوم شعلهات بیشتر گردد و نار محبت افروخته تر شود زبان بثنای جمال قدم بگشائی و از فضل حقّ طوبی لی ثمّ طوبی لی فریاد برآری

3 و علیک التّحیّة و الثّناء

INBA17:002, MKT8.101b

AB07561

To: Muhammad Mihdi Khan, in Tihran

- 1 O thou who art turning unto God! Turn to the Abha Kingdom and seek assistance from the Concourse on High. Then loose thy tongue in supplication and say:
- 1 ای مقبل الی الله توجّه بملکوت ابهی کن و توسّل بملاً اعلی پس زبان بگشا و مناجات بنا و بگو
- 2 O my kind God! O my compassionate Lord! I was wandering, and Thou didst grant me direction. I was lost in mountain and desert, and Thou didst guide me to the path of guidance. I was thirsty, and Thou didst give me to drink from the sweet flowing Salsabil. I was fearful and trembling, and Thou didst grant me refuge and shelter. I was dead, and Thou didst bring me to life. I was in dark night, and Thou didst guide me to the luminous morn. A hundred thousand thanks be unto Thee!
- 2 ای مهربان یزدان من ای منّان رحمن من سرگردان بودم سر و سامان بخشیدی گمگشتهء کوه و بیابان بودم براه هدی دلالت فرمودی تشنه بودم سلسبیل عذب فرات نوشانیدی خائف و هراسان بودم ملجأ و پناه بخشیدی مرده بودم زنده فرمودی در شب تاریک بودم بصبح نورانی هدایت نمودی صدهزار شکر ترا ع
- 3 He is the Most Glorious
- 3 هو الأبهی
- 4 Convey the Most Glorious Greetings to the assured leaf, the handmaiden of God Daji', and glory be upon her.
- 4 ورقهء موقنه امه الله ضعیج را تکبیر ابدع ابهی ابلاغ نمائید و البهاء علیها

KNJ.112f

AB07505

To: Qavam Divan, in Tihran

- 1 O Pillar of the Court! Today the court is in the hands of wolves and demons, meaning the oppressive and hostile clergy who, like savage beasts and venomous snakes, attack the living-hearted friends, the gazelles of the All-Merciful's wilderness. Behold the severed heads, behold the torn hearts, behold the birds of souls taken flight.
- 1 ای قوام ایوان امروز دیوان در دست گرگان و دیوانست یعنی علمای پر ظلم و عدوان که مانند وحش درنده و مار گزنده بر یاران دلزنده آهوان بیابان رحمن هجوم نمایند سرها بریده بین و جگرها دریده بین و مرغ جانها پریده بین
- 2 When the pen fell into the hands of the treacherous, inevitably Mansur fell upon the gallows. Yet although outwardly they lost their lives, in reality they found the Beloved. They became intoxicated from the overflowing cup of the greatest bounty, and engaged in sacrificing their lives for the Most Glorious Beloved. They galloped from this dark strait to the luminous
- 2 چون قلم در دست غداری فتاد لاجرم منصور بر داری فتاد ولی هرچند بظاهر جانباختند اما بحقیقت جانان یافتند و از جام سرشار موهبت کبری سرمست شدند و با دلبر ابهی به جانبازی پرداختند و از این تنگای ظلمانی بجهان نورانی تاختند فنعیم اجر الشهداء روحی لهم الفداء

MSHR3.098

world. How excellent is the reward of the martyrs! May my spirit be sacrificed for them.

AB07415

To: Shahriyar Ardishir Parsi, in Tihiran

- ¹ O true friend! My fingers tremble from the weakness of travel, yet despite this I have undertaken to write. Although matters have become difficult for you, there is hope for joy. The glance of divine favor in this Most Great Cycle has encompassed all the Parsees, and thus they have made various kinds of progress in all ranks and conditions. But since they imagined that this progress resulted from their own effort and zeal, therefore it became altered. Despite this, we beseech at the Court of the Self-Sufficient with humility and lamentation that this breach may be repaired and this wound may find some healing.

¹ ای دوست حقیقی اصابع از ضعف سفر
پرارتعاش است باوجود این بخریر پرداختم
هرچند امور بر شما سخت گشته ولی امید فرح
است نظر عنایت در این دور اعظم شامل حال
کلّ پارسیان گشت لهذا در جمیع مراتب و
شئون ترقّی گوناگون نمودند ولی چون تصور
نمودند که این ترقّی از سعی و غیرت خود ایشان
حاصل گشته لهذا دیگرگون شد باوجود این
بدرگاه بی نیاز عجز و زاری نمائیم که این رخنه
سد گردد این زخم قدری التیام یابد

- ² And upon you be the Glory!

² و علیک البهاء

ALPA.006b, YARP2.006 p.067

AB07658

To: Shams-i-Jahan Attar, in Tihiran

- ¹ O believing leaf! Thou seekest forgiveness for thy mother and pardon for that illustrious departed one.
- ² O handmaiden of God! Since that ascended leaf was related to His Holiness, the Most Truthful Name of God, the glorious martyr, and dwelt beneath the shade of the Word of Divine Unity, and was enkindled with the fire of love for the Most Glorious Beauty - may my spirit be a sacrifice for His sacred threshold - she is assuredly immersed in the ocean of forgiveness and immortalized in the paradise of pardon and bounty. Her face is illumined with the light of divine good-pleasure

¹ ای ورقهء موقته غفران مادر خواهی و آمرزش
آن مغفورهء جلیل اکبر جوئی

² ای امة الله چون آن ورقهء متصاعده منتسب
حضرت اسم الله الاصدق شهید مجید بود و
در ظلّ کلمهء وحدانیت مقرّ داشت و باآتش
محبت دلبز اهی روحی لعتبته المقدّسه الفداء
مشتعل بود البته در بحر غفران مستغرقست و
در فردوس عفو و احسان مخلص رویش بنور

and her essence is diffused like musk and amber throughout the horizons of generosity.

رضا روشن است و خویش چون مشک و عیر
منتشر در آفاق کرم

- 3 Be thou confident and at rest, for she is intoxicated with the wine of favor and made joyous through the bestowals of His Holiness the Most Great One.

3 مطمئن باش و راحت که سرمست جام
عنایتست و سرور از الطاف حضرت احدیت

- 4 And upon thee and upon her be the Glory!

4 و البهاء علیک و علیها

MKT7.012

AB07411

To: Sister et al., in Tihiran

- 1 O two pure leaves and two maidservants of the Ancient Beauty!

1 ای دو ورقهء طیبه و دو کنیز جمال قدم

- 2 Ibn-i-Abhar, upon him be the Most Luminous Glory of God, offers the highest praise of you in his writings. One must render such service as to merit such praise. In brief, there are handmaidens mentioned today in the Abha Kingdom who are manifest signs and brilliant, evident tokens in their love of God, knowledge of God, supreme sanctification, service to the loved ones of God, and observance of the law of God. In their steadfastness in God's Covenant and Testament they are like immovable mountains.

2 جناب ابن ابهر علیه بهاء الله الأنور در
مسطورات خویش از شما نهایت ستایش را
مینماید باید چنین خدمتی نمود که چنین
ستایشی را حاصل کرد خلاصه در ملکوت
ابهی الیوم امائی مذکورند که در محبت الله و
معرفت الله و تقدیس کبری و خدمت احباء
الله و مواظبت شریعت الله آیات باهره و معالم
ظاهره لامعه هستند و در ثبوت بر عهد و
میثاق الهی چون جبال راستند

- 3 And upon you both and upon the handmaidens of God be the Glory.

3 و البهاء علیكما و علی اماء الله

MKT7.097

AB07199

To: Sister of Muhammad Karim Attar, in Tihiran

- 1 O handmaiden of God! Jinab Mirza Husayn, upon him be the Glory of God the Most Glorious, mentions you at the Threshold of the Blessed Beauty, that that good leaf is, praise be to God, stirred by the holy fragrances and like the trees is swaying and moving from the sweet breezes of the gardens of oneness.

1 ای امه الله جناب میرزا حسین علیه بهاء الله
الابهی ذکرت را در آستان جمال مبارک مینماید
که آن ورقهء طیبه الحمد لله بنفحات قدس مهتر
است و از اریاح طیبه ریاض احدیت چون
اشجار متمایل و متحرک

2 O God! Draw these handmaidens near in Thy sacred court and grant these leaves a dwelling in Thy Most Great Tree. Guide these birds to Thy garden of unity and cause these attracted ones to burn in the fire of Thy brilliant manifestations. Make them senseless from the cup of certitude and intoxicated from the wine of explanation.

2 خدایا این کنیزانرا در درگاه مقدّست مقربّ فرما
و این ورقّات را بر سدرهء منتهایت مقرّی عنایت
کن این طیور را بحدیقهء توحیدت دلالت نما و
این منجذبات را در نار تجلیات پر حرقت فرما از
کأس ایقان مدهوش کن و از خمر تبیان مخمور
گردان

3 And glory be upon thee.

3 و البهاء علیک

MKT7.229a

AB07813

To: Siyyid Yahya (Brother of Faizih), in Tihran

1 O Yahya! Take hold of the Book with strength. It appears you are saddened and grief-stricken. This is the condition of the people of the earthly realm. May you, God willing, be among the dwellers of the Kingdom and among those who receive the outpourings of the realm of divine power. The ocean of joy is surging - why do you remain in the night of sorrow without a lamp? Be happy and joyous! Be delighted and glad! The fragrant breezes of divine joy are wafting from the gardens of the Most Glorious Kingdom. And glory be upon you.

1 یا یحیی خذ الکتاب بقوّة از قرار معلوم محزون
و مغموم هذا شأن اهل الملک تو انشاءالله از
سگان ملکوت باشی و از مستفیضین از فیوضات
لاهورت بحر ابتهاج مواجست تو چرا در شب غم
بی سراج مسرور باش و مبتهج مشعوف باش و
مستبشر نفحات سرور الهی از ریاض ملکوت
الاهی در مرور است و البهاء علیک ع

2 Convey the Most Wondrous and Glorious greetings to the handmaiden who has drawn near to the Most Glorious Kingdom, Ustad 'Abdu'l-Baqi, the spouse of that honored one. And glory be upon her father who rejoices in the seat of truth with the Mighty Sovereign.

2 صبیّهء من دنی الی الملکوت الاهی استاد
عبدالباقی ضلع آنجناب امةالله را تکبیر ابداع
ابهی ابلاغ نمائید و البهاء علی ابیها الذی یهلل فی
مقعد صدق عند ملیک مقتدر

MKT6.101a

AB07443

To: Tabib, Mirza Khalil et al., in Tihiran

- 1 O descendant of His Holiness Khalil the All-Merciful! Truly you are of the noble lineage of His Holiness Khalil and progeny of that sacred and cherished being, for you hastened to the shade of the tent of martyrdom, and entered the temple of the Lord in the Furthest Mosque, and in the Holy of Holies became occupied with chanting the verses of unity.
- 2 The true and radiant morn is the dawn of the Covenant, and the first light of the Testament of the Day-Star of the world. The Tree of Anisa is the blessed tree which hath flourished in the Most Great Paradise and casteth its shadow upon all regions.
- 3 And upon you be greetings and praise.

BRL_ATE#156x

1 ای سلاله حضرت خلیل رحمانی حقاً که نسل
جلیل حضرت خلیلید و سلاله آن ذات مقدس
عزیز زیرای سایه خیمه شهادت شتافتید و در
مسجد اقصی هیکل رب داخل گشتید و در
قدس الأقداس بترتیل آیات توحید مشغول شدید

2 آن صبح صادق روشن فجر میثاق است و شفق
عهد نیر آفاق شجره انیسا شجره مبارکه است که
در فردوس اعظم نشو و نما نموده و سایه بر جمیع
آفاق افکنده

3 و علیکم التّحیّة و الثّناء

BRL_DAK#0563, CPF.268, YMM.260,
YMM.369

AB07384

To: Taqi Khan Qumi, in Tihiran

- 1 O Tailor, take up the Maryam-thread and mend the wounds of the horizons. Sew a Joseph's shirt that its holy fragrance may perfume the nostrils of the elder of Canaan. And sew an excellent robe to fit your own frame, that its hem may cover the errors of the friends. Convey greetings to Jinab-i-Aqa Muhammad-Hasan Arif and say:
- 2 "A lover is he who is chill in hellfire;
- 3 A knower is he who is dry in the sea."
- 4 Furthermore, observe how the knower must draw from the divine sea to become a true and profound mystic knower. And upon you be greetings and praise.

1 ای خیاط رشته مریمی بدست آر و زخم آفاق
را رفو نما قیص یوسفی بدوز تا نفحات قدسش
مشام پیر کنعان را معطر فرماید و ردای ممتاز
برازنده بر هیکل خویش بدوز تا ذیلش خطای
پارازرا بپوشاند و جناب آقا محمد حسن عارف را
تحیت برسان و بگو

2 نشان عاشق آن باشد که سردش بینی از دوزخ

3 نشان عارف آن باشد که خشکش یابی از دریا

4 دیگر تو ملاحظه فرما که عارف چگونه باید از
بحر الهی مغترف گردد تا عارف غارف شود و
علیک التّحیّة و الثّناء

INBA85:015, MKT8.080b, ANDA#33 p.13

AB07644*To: Wife of Adib, in Tihiran*

- 1 O pure and attracted leaf! Upon thee be the Glory of God, the Most Glorious, and the praise of God, the Most High!
- 2 Give thanks to His Holiness, the One, that thou hast come under the protection of one of God's servants who hath a countenance illumined like a candle with the lights of the love of God, and a heart like a rose garden and flower-bed. He possesseth an inspired heart and a breast like the blessed valley. He hath seeing eyes and a tongue like a speaking parrot. His ears are attentive and his spirit is in communion with the divine inspiration. He is confirmed by the hosts of the Kingdom and assisted by the favors of the Lord of Loving-kindness.
- 3 Through the special grace of the Desired One, I hope that thou wilt warm the gatherings of the handmaidens of the Merciful and bring them to a state of attraction and rapture.
- 1 ای ورقه زکّیه منجذبہ علیک بہاء اللہ الابی و ثناء اللہ العلی الاعلی
- 2 شکر کن حضرت احدیت را کہ در تحت عصمت بندہئی از بندگان الہی درآمدی کہ بانوار محبت اللہ رخی چون شمع روشن دارد و دلی چون گلزار و گلشن قلبی ملہم دارد و صدری چون وادی ایمن چشم بینا دارد و زبانی چون طوطی گویا گوشنی باز دارد و روحی با سروس ہیراز مؤید بجنود ملکوتست و موفق بعنایت رب ودود
- 3 از فضل مخصوص حضرت مقصود امیدوارم کہ مجامع اماء الرحمن را گرم نمائی و بہ وجد و ولہ آری

MKT7.232b

AB07424*To: Wife of Muhammad Husayn Naqqash, in Tihiran*

- 1 O my Lord, this is a maidservant supplicating to You, communing with You, O my God, with the tongue of her inner heart and outer speech, saying: "Lord, forgive my sins and conceal my faults, and grant me a goodly exit, and purify me from the defilement of my errors, and cause me to enter into the ocean of Your pardon and forgiveness, O You Who are great in beneficence, O Forbearing One, O Merciful One!
- 2 O Lord, answer her petition, and remove her sorrows, and illuminate her stars, and make her a sign of forgiveness, O Bestower, O You Who are possessed of great bounty! Verily You are the All-Merciful, the Most Merciful.
- 3 O Lord, protect her grandchild in the cave of Your protection and shelter, and guard the apple of her eye beneath the shadow
- 1 ای ربّ ہذہ وصیفة مبتلّۃ الیک تناجیک یا الہی بلسان سرّھا و جہرھا و تقول ربّ اغفر ذنوبی و استر عیوبی و اجعل لی مخرج صدق و طہرنی عن رجس خطیاتی و ادخلنی فی بحر عفوک و غفرانک یا عظیم الاحسان یا حلیم و یا رحمن
- 2 ای ربّ اجب مسئلھا و اکشف غمومھا و نور نجومھا و اجعلھا آیۃ الغفران یا متّان یا ذا الطول العظیم انک انت الرحمن الرحیم
- 3 ای ربّ احفظ حفیڈھا فی کھف حفظک و حمایتک و احرس قرۃ عینھا فی ظلّ صونک و

of Your preservation and safekeeping. Verily You are the Generous One, possessed of bounty, Who forgives whomsoever You will.”

كلائيک انك انت الكريم ذو العطاء تغفر لمن
نشأ

MKT6.025b

AB12504

To: Yunis Afrukhtih, in Tihiran

- 1 O longtime companion! In these days glad tidings have arrived that that illumined servant of God will be united in marriage with the honored and illumined leaf, the granddaughter of Radi'r-Ruh. This marriage is blessed and auspicious. It is hoped that a family will be established and souls will arise who will kindle the brilliant lamp of Radi'r-Ruh in a new niche. And upon you both be the Most Glorious Glory! 'Abdu'l-Baha 'Abbas

1 ای ندیم قدیم در این ایام مژده‌ئی رسید که آن
بنده نورانی الهی اقتران بورقه محترمه نورانیه
حفیده رضی‌الروح خواهند نمود این اقتران
مبارکست و متین امید چنانست که عائله‌ئی
تشکیل شود و نفوس مبعوث شوند که سراج
وهاج رضی‌الروح را در مشکاة جدیدی روشن
نمایند و علیکما البهاء الأبهی ع ع

- 2 Jinab-i-Khan: Among the great coincidences in these past few days is that concurrent with your gathering, a very detailed visitation tablet was written for Radi'r-Ruh and sent to Yazd, that is, to Aqa Tahir. If you wish, you may request it from Yazd. And upon you be Glory!

2 جناب خان از اتفاقات عظیمه در این چند روز
قبل اینکه مقارن جمعیت شما زیارت بسیار مفصل
بجهت حضرت رضی‌الروح مرقوم شد و ارسال
یزد گردید یعنی نزد آقا طاهر اگر بخواهید از یزد
بطلبید و علیک البهاء

INBA85:250

AB07167

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

- 1 My God, my God! With all humility and contrition, I supplicate to the Kingdom of Mysteries that Thou mayest assist and confirm this luminous Reality which hath acquired the lights from the Sun of Thy mercy, and this spiritual essence which hath been illumined by the lights of Thy oneness.

1 الهی الهی اتی بکل خضوع و انکسار اتضرع الی
ملکوت الاسرار ان تؤید و توفق الحقیقه النورانیه
التي اقتبست الانوار من شمس رحمانیتک و
الکینونه الروحانیة التي استضاءت من انوار
احدیتک

- 2 O Lord! This is a star that hath dawned from the horizon of Thy love, and this is a tree that hath grown in the gardens of

Thy knowledge, and this is a branch that hath sprouted from the Tree of Thy singleness.

2 ای ربّ هذا نجم بزغ في افق محبتك و هذا شجر
نبت في رياض معرفتك و هذا فرع تفرّع من
شجرة فردانيتك

- 3 O Lord! Assist him in Thy service and enable him to arise in Thy remembrance and praise, and gladden the eye of his father that he may witness his attraction to the holy fragrances of Thy sanctity and his success in bearing the Most Great Trust through Thy grace and bounty.

3 ای ربّ آیدہ علی خدمتک و وقفہ علی القيام
علی ذکرک و ثنائک و قرر عین ایہ ان تشاهد
انجذابہ بنفحات قدسک و موفقیّتہ علی حمل
الامانة الكبرى بفضلک و جودک

- 4 Verily, Thou art the Generous, the Giving, the Mighty, the Loving.

4 انک انت الکریم المعطى العزیز الودود

INBA85:286, MJMJ3.013, MMG2#288
p.320

AB07618

To: Abu'l-Qasim Bayda, in Yazd

- 1 O composer of sweet words! In mourning and lamentation for his holiness the Afnan of the Divine Lote-Tree, his honor Aqa Siyyid Mirza, you have spoken words and penned an elegy, giving full measure of eloquence and rhetoric. It was most novel and elegant, touching wounded hearts. Whatever falls in its proper place has an effect like an antidote to deadly poison. This mourning and lamentation had the impact of Muhtasham's verses, nay even more intense and greater.

1 ای ناظم شیرین سخن در ماتم و تعزیت حضرت
افنان سدرهء منتهی جناب آقا سید میرزا سخن
راندی و مرثیه نگاشتی و داد فصاحت و بلاغت
بدادی بسیار بدیع و ملیح بود و مؤثر در قلوب
جریح هرچه بموقع واقع تأثیرش مانند دریاق در
سمّ نافع این تعزیت و ماتم تأثیر اشعار محتشم
داشت بلکه اشدّ و اعظم

- 2 I beseech God that He may enable you to be even more eloquent and articulate than this, that you may become a peerless composer and an incomparable prose writer, and that in all things you may be assisted by the confirmations of the All-Powerful Lord. And upon you be greetings and praise.

2 از خدا خواهم که ترا موفق بر فصیحتر و بلیغتر
از این نماید تا ناظم بی بدیل شوی و ناثر بی مثل و
در جمیع شئون موفق بتأییدات ربّ قدیر گردی
و علیک التّحیّة و الثّناء

MShR5.104, YBN.013b

AB07629*To: Azizullah son of Mulla Ali Sabzivari, in Yazd*

- 1 O peerless sapling in the garden of that glorious martyr! Blessed art thou to be a sapling of that garden! Blessed art thou to be a star in that heaven! Blessed art thou to be a lamp in that night-chamber! Blessed art thou to be a ray of that brilliant star! Blessed art thou to be a memento of that radiant orb! Blessed art thou to be a royal pearl from that ocean of mercy!
- 2 Therefore, in thanksgiving for this bounty and gift, resist the people of violation who have broken the divine Covenant and who desire by their own inclinations to bring ruin to the divine edifice. And upon thee and upon all who are firm and steadfast be the Glory of God.

1 ای نهال بیهمال بوستان آن شهید مجید خوشا بحال
تو که نهال آن بوستانی خوشا بحال تو که ستاره
آن آسمانی خوشا بحال تو که شمع آن شبستانی
خوشا بحال تو که شمع آن نجم بازغی خوشا
بحال تو که یادگار آن کوكب ساطعی خوشا بحال
تو که در شاهوار آن دریای رحمتی

2 پس بشکرانه این فضل و موهبت مقاومت اهل
نقض نما که پیمان الهی را شکستند و بهوای
خوش بنیان الهی را خرابی خواهند و البهائ
علیک و علی کل ثابت مستقیم

MKT5.041

AB07518*To: Gudarz Mihraban, in Yazd*

- 1 O Gudrarz, my commander of that region! You have a spiritual army like lions from the hosts of heaven behind you, and an invincible fortress and iron tower from the Kingdom of might and power behind, and that Abha realm beyond.
- 2 Therefore have no fear - strike with your axe at the root of the ignorance and foolishness of the mindless ones, and set fire to the tent and pavilion of the dejected and withered ones. Those souls are like snakes and ants, deprived, forsaken and detested.
- 3 Soon the divine light will illumine East and West, and nothing will remain for them except regret and remorse for why they did not take preventive action. But you, take refuge in God and be secure.

1 ای گودرز من سالار آن مرز سپاهی چون
هزیران از لشکر روحانیان در پس داری و دژی
روئین و برجی آهنین از ملکوت قوت و اقتدار
در عقب و آن جهان ابهی

2 پس اندیشه مکن تیشه بر ریشه جهل و نادانی
بیخردان زن و آتش بخیمه و خرگاه افسردگان و
پژمردگان آن نفوس مار و مورند و محروم و مهجور
و منفور

3 عنقریب پرتویزدان شرق و غرب را روشن نماید
و از برای آنها جز ندامت و پشیمانی نماند که چرا
پیشگیری نکردند اما تو پناه بخدا بر و ایمن باش

YARP2.250 p.219

AB07231*To: Kiyumarth brother of Mulla Bahram, in Yazd*

- 1 O brother of that radiant, shining Bahram! They say that Kayumars was the first of the kings and the earliest of the crowned sovereigns, and he established the throne of kingship in this dusty world. Therefore, since you share his name, establish also a kingship that shall be everlasting and whose end shall never come.
- 2 This kingship is servitude at the Sacred Threshold and bondage at the court of the One. God willing, you will be assisted and confirmed in this, and you will place the crown of the love of God upon your head and hang the collar and bracelet of the knowledge of God around your neck, and you will ascend the fortunate throne of the Most Great Guidance and beat the drums of joy in the highest heaven.

- 1 ای برادر آن بهرام درخشنده روشن گویند کیومرث اول شخص پادشاهان بود و نخست خدیو تاجداران و تأسیس سریر سلطنت در این خاکدان کرد پس تو که هنام او هستی سلطنتی نیز تأسیس کن که جاوید باشد و انجام ناپدید
- 2 این سلطنت عبودیت آستان مقدس است و بندگی درگاه احدیت انشاءالله بآن موفق و مؤید میشوی و افسر محبت الله بر سر مینهی و طوق و یاره معرفت الله بر گردن می اندازی و بر تخت جوانبخت هدایت کبری جلوس مینمائی و کوس شادمانی را در فلک اعلی میکوبی

ALPA.025b, YARP2.032 p.083

AB07586*To: Mihraban Bahram Biman Maryamabadi, in Yazd*

- 1 O kind one! Free yourself from your own existence and that of strangers, and become wise. Gallop the steed of joy in this plain and cast your gaze upon the higher world, that you may witness heavenly signs, seek bright stars, and find the sun and moon manifest in the gathering.
- 2 And you will see the Beloved of bounty with a radiant face and open countenance, apparent in the feast of friends, and the new divine rose-crown visible amid the garden, and the fresh saplings of the celestial rose garden fresh, verdant and free beside the stream.
- 3 Therefore raise both hands of supplication to the court of the Self-Sufficient Lord and say: Praise be to Thee, worship be to Thee, adoration be to Thee, O Kind Lord.
- 4 And peace be upon thee. May thy heart and soul be gladdened.

- 1 ای مهربان از هستی خویش و بیگانه آزاد شو و فرزانه در این دشت سمند شادمانی بتاز و چشم بجهان بالا بینداز تا نشانهای آسمانی بینی اختران روشن جوئی و مهر و مه در انجمن آشکارایی
- 2 و دلبر بخشش بینی با رخی افروخته و روئی گشوده در بزم یاران پدیدار است و افسر نوگل یزدان در میان چمن نمودار و نهالهای تازه گلشن آسمانی در کنار جویبار تر و تازه و خرم و آزاد
- 3 پس دو دست نیاز را بدرگاه خداوند بی نیاز بلند فرما و بگو ستایش ترا نیایش ترا پرستش ترا ای خداوند مهربان
- 4 والسلام جان و دلت شادمان باد

ANDA#61 p.49, YARP2.542 p.386

AB07294

To: Muhammad Sadiq (Ishqabad), in Yazd

O faithful servant of the Beauty of God! Today the measure of truthfulness is steadfastness in the Covenant of the All-Merciful, for a hundred thousand beliefs and certitudes without firmness in God's Covenant and Testament are not worth a barleycorn, since faith and assurance are contingent upon steadfastness in the Covenant and Testament, and without it they cannot be realized. This is evident in all divine books, scriptures, scrolls and tablets. Therefore, purify and sanctify your hearing from the whisperings of doubts of the wavering ones, and through the power of the Most Great Name arise to prove the Most Perfect Covenant of the Ancient Beauty, may my spirit be sacrificed for His loved ones.

ای بندهٔ صادق جمال الله اليوم میزان صدق
ثبوت بر پیمان حضرت رحمن است چه که صد
هزار ایمان و ایتقان بدون ثبوت بر عهد و پیمان
یزدان بجوی نیرزد چه که ایمان و اطمینان منوط
بثبوت بر عهد و پیمانیست و بدون آن تحقق نیابد و
در جمیع زیر و کتب و صحف والواح الهی آشکار
است پس سمع را از وساوس شبهات متزلزلین
پاک و مقدس نما و بقوهٔ اسم اعظم بر اثبات
عهد اتم جمال قدم روحی لاجبائنه الفداء قیام نما

MKT8.035a, AKHA_118BE #605
p.h, AKHA_117BE #11-12 p.692,
AKHA_104BE #08 p.3

AB07314

To: Muhammad Tahir Malmiri, in Yazd

- 1 O thou who art firm in God's Covenant!
- 2 That which was inscribed by the pen of firmness upon the page of steadfastness was observed with insight. The delay in reply was due to the severity of trials and the interference of every malicious person, for due to the intensity of attacks, there is absolutely no opportunity to engage in mentioning the divine loved ones or in writing and speaking. Otherwise, you have not been and will not be forgotten for a moment.
- 3 Indeed, you have demonstrated such firmness and steadfastness in the Covenant that it has astonished both friend and stranger. This is what behooveth the sincere ones and befiteth those possessed of certitude. This is worthy of the people of Baha and the people of the Ark of Salvation.
- 4 And upon thee be greetings and praise and bounty and glory and bestowal and faithfulness.

- 1 ای ثابت بر پیمان الهی
- 2 آنچه از خامهٔ ثبوت بر صفحهٔ رسوخ تحریر
گشته بود ببصر بصیر ملاحظه گردید تأخیر
جواب را سبب شدت مصائب و تعرض هر
نفس شریر است که از شدت هجوم ابداً فرصت
اشتغال بذکر احبای الهی و تحریر و تقریر نمیدهند
والآ آتی فراموش نشده و نخواهید شد
- 3 فی الحقیقه چنان ثبوت و رسوخی بر پیمان نمودی
که یار و اغیار را حیران کردی هذا ما ینبغی
للخلصین و یلیق للموقنین این سزاوار اهل بها و
اهل سفینهٔ نجات است
- 4 و علیک التحیة و الثناء و الموهبة و البهاء و المنحة
و الوفاء

MKT8.048a, KHML.255-256

AB07200

To: Wife of Muhammad Husayn martyr sister of Mirza Baqir, in Yazd

- 1 O handmaiden of God! Though your noble martyred husband, that morning star of the Most Great martyrdom, has set below the horizon of this world, he has risen from the most exalted point of the Kingdom. For in the Abha Kingdom, the dawning-place of the stars of martyrs is at the highest horizon.
- 2 And now that radiant star shines so bright and luminous that its rays extend from the unseen realm to the visible plane and become a bounty of existence. Soon you will observe even in this material world how brilliant and effulgent are the rays of that star.
- 3 Therefore give thanks unto God for this supreme gift.

1 ای امة الله حلیل شهید جلیل آن ستاره صبحگاهی شهادت کبری هرچند از افق عالم غروب نمود ولی از اشرف نقطه ملکوت طلوع فرمود زیرا در ملکوت ابهی مطلع نجوم شهدا در اعلی افقست

2 و حال آن اختر نورانی چنان درخشنده و روشن است که شعاعش از عالم غیب بعرصه شهود میرسد و فیض وجود میگردد عنقریب در نقطه ناسوت نیز مشاهده مینمائی که شعاع آن نجم چقدر ساطع است و لامع است

3 فاشکری الله علی هذه الموهبة العظمی

YBN.041b

AB07645

To: Afnan, Farahangiz daughter of Siyyid Muhammad, in Yazd

- 1 O leaf of the blessed tree! Your eloquent verses and fluent poetry arrived and were chanted with utmost spirituality in the gathering of supplication. Indeed, they were fluent and eloquent, novel and pleasing. Their content made reference to the verses of divine unity, and their meaning was aflame with the fire of love for the Ever-Living, the Almighty.
- 2 I beseech God to open before your face a door to inner truths and meanings, and to adorn that pure heart with the jewels of divine knowledge, so that you may open your tongue in such wise as to astound the denizens of the Concourse on High, and day by day increase in faith, certitude and spiritual knowledge. May you be confirmed and successful.

1 ای ورقه شجره طوبی منظومه بلیغه و ابیات فصیحه شما رسید و در نهایت روحانیت در محفل تبث ترتیل گردید فی الحقیقه فصیح بود و بلیغ و بدیع بود و ملیح مضمون اشارات بآیات توحید بود و مفهوم شعله نار محبت حی قدیر

2 از خدا خواهم که بانی از حقائق و معانی بر روی تو بگشاید و آن دل پاک را بجواهر معارف پیاراید تا زبانی بگشائی که اهل ملأ اعلی را حیران نمائی و روز بروز بر ایمان و ایقان و عرفان پینفزائی مؤید باشی و موفق گردی

INBA87:458a, INBA52:475a

AB07648

To: Afnan, Khadijih Sultan wife of Mirza Aqa Afnan, in Yazd

- 1 O blessed leaf! The fire of thy yearning hath burst into flame and cast its radiance abroad, and its heat hath touched the heart of 'Abdu'l-Baha. Whatever lamentation and crying out thou makest is justified, and whatever sighing and wailing thou expressest is fitting and right. 1 ای ورقه مبارکه آتش اشتیاق شعله و اشراق نموده و حرارتش بقلب عبدالهآء تأثیر نموده آنچه ناله و فغان کنی حق داری و آنچه آه و زاری فرمائی بجا و عین صواب
- 2 However, in these days wisdom doth not permit it. Therefore, this servant, acting on thy behalf, hath laid his face and hair in the dust at those two Thresholds, and in utmost supplication beseecheth divine favors. 2 ولی در این ایام حکمت اقتضا ندارد لهذا این عبد بالوکاله روی و موی را بر خاک آن دو آستان نهاده در کمال ابتال طلب عنایت میکنم
- 3 I hope that the sweet fragrances of this visitation may waft from this pure land to the nostrils of that radiant leaf. God willing, whenever wisdom permitteth, permission shall be granted. 3 و امیدوارم که نفعات طیبه این زیارت از این اقلیم پاک بمشام آن ورقه نورا برسد و انشاءالله هر وقتیکه حکمت اقتضا کند اجازه داده میشود
- 4 And upon thee be the Glory. 4 و علیک الهآء

MKT7.151b

AB12514

To: Ustad Muhammad Hasan Kaffash Fadai, in Zanjan

- 1 O spiritual youth! Haji Iman traversed mountain and desert, crossed wilderness and sea, until he arrived at the blessed, luminous Shrine and prostrated himself at its most holy threshold. He received abundant grace and attained a mighty triumph. He became a source of good fortune for that country and a blessing to that people, for at the Sacred Threshold he clung fast and implored, and at the Court of the Divine Unity he showed forth humility and supplication, that that region might become a paradise of delight and that land might become the dawning-place of heavenly stars, and that each of the friends might become a manifestation of the favors of the Self-Subsisting Lord. 1 ای جوان روحانی جناب حاجی ایمان کوه و بیابان طی نمود و صحرا و دریا قطع کرد تا به بقعه مبارکه نورا وارد و در عتبه مقدسه علیا ساجد شد فیض عظیم برد و فوز جلیل یافت مبین آن مملکت شد و برکت آن امت گشت زیرا در آستان مقدس تشبث و توسل نمود و در درگاه احدیت عجز و زاری کرد که آن اقلیم جنت نعیم شود و آن مرز و بوم مشارق نجوم گردد و هریک از دوستان مظهر الطاف حی قیوم شود
- 2 And upon thee be glory. 2 و الهآء علیک

INBA85:263b

AB07481*To: Ghulam-Rida, in Zavarih*

- 1 O seeker of God's good-pleasure! The station of contentment is very difficult, and is the greatest desire of the people of Baha. One who walks this path becomes entirely unaware of self, and whatever befalls becomes a remedy for his pain and a swift-healing salve for his wound.
- 2 In this station they find faithfulness in betrayal, and count calamity as the greatest of blessings. They know affliction as a gift and anguish as joy. Their happiness and delight become constant, and their bounty of gladness eternal. They ascend the throne of sovereignty and independence, and become intimate with their highest aspirations.
- 3 That is from God's grace - He bestoweth it upon whomsoever He willeth, and God is the possessor of great bounty.
- 1 ای طالب رضای حق مقام رضا بسیار مشکل است و اعظم آرزوی اهل بها سالک در این مقام بکلی از خود بیخبر است و آنچه واقع دردش را درمان و زخمش را مرهم سریع الالتیام است
- 2 در ایستقام جفا را وفا یابد و بلا را اعظم آلاء شمارند مصیبت را موهبت دانند و کربت را مسرت شمارند فرح و سرورش دائمی گردد و فیض حبورش ابدی بر سریر سلطنت و استقلال جلوس یابد و باعظم آمال مأنوس شوند
- 3 ذلک من فضل الله یؤتیہ من یشاء و الله ذو فضل عظیم

AVK3.404.09, BSHN.140.265, BSHN.144.265,
MHT2.084a

AB12527*To: Mulla Muhammad Rida Zavarhi*

- 1 O thou who art attracted by the fragrances of God! By My life, O thou who hast kindled the fire of God's love in the heart of the free among the righteous ones!
- 2 Wert thou to discover what hath been ordained for thee in the Most Glorious Kingdom, thou wouldst spread the pinions of longing and grow the plumes of yearning, and soar unto the Supreme Companion. However, the all-encompassing divine wisdom hath required the concealment of this magnificent bounty and ancient generosity, lest every heedless blameworthy one covet it.
- 3 And verily, I beseech that Most Exalted and Supreme Threshold to increase thy stations at all times and to exalt thy ranks in the love of God, and to diffuse through thee the fragrances of God throughout those regions.
- 1 یا من انجذب بنفحات الله لعمری یا ایها المستوقد نار محبة الله فی قلب الاحرار من الابرار
- 2 لو اطلعت بما قدر لك فی ملكوت الابهی لاخرجت قوادم الشوق و انتبت اباهر التوق و طرت الى الرفیق الاعلی ولكن الحكمة الكلية الالهية اقتضت اخفاء هذا الفضل العظيم والجود القديم لتلايطمع فيه كل غافل ملیم
- 3 و انا لاتضرع الى تلك العتبة السامية العالیه ان یزید فی كل حين درجاتك و یعلی مقاماتك فی محبة الله و ینشر بك نفحات الله فی تلك الارجاع

- 4 And glory be upon thee and upon everyone who remaineth firm in God's Covenant and Testament. و البهاء عليك و على كل ثابت على عهد الله و ميثاق الله

BRL_DAK#0974

AB07214

To: Wife of Haji Muhammad Ali (Zirak), in Zirak (Khayr-Ul-Qura)

- 1 O handmaiden of God, believing leaf who supplicates to God! Your mention on this plane [has passed]. With utmost joy and delight I have taken up the pen to write this letter, so that you may increase in enthusiasm and excitement, and become firmly established in attraction and enkindlement, and like a burning ember and fiery spark, set ablaze the hearts of the handmaidens of the All-Merciful, that each may become a lamp of lights and a niche of light upon light. And this is not difficult through His bounty. 1 ای امة الله ورقه موقنه متضرعه الى الله ذكرت در این بساط [بگذشت] بکمال نشاط و انبساط خامه برداشته و بنگارش این نامه پرداختم تا آنکه بر شوق و شور بیفزائی و بر انجذاب و اشتعال استقرار جوئی و مانند جذوه نار و قیسه آتش بار قلوب اماء الرحمن را آتشبار نمائی و هر یک مصباح انوار شوند و مشکاة نور علی نور گردند و ليس هذا من فضله ببعید
- 2 'Abdu'l-Baha 2 عع
- 3 Convey my greetings to the respected son Aqa Mirza Jalal, and to the handmaidens of God Jamaliyyih Khanum and Tuba Khanum. 3 ولد محترم آقا میرزا جلال را تکبیر برسان و امة الله جمالیه خانم و طوبی خانم را تحیت برسان

MKT7.071a

AB07785

To: Dr Muhammad Salih, in Egypt

- 1 O thou who art beloved of God and who lovest Him! The Most High hath said: "He loveth them and they love Him." Were it not for the outpouring of God's love upon His servant, love would never have been realized in creation. All things are from Him and return unto Him, and man possesseth nothing of his own self. 1 یا من احبه الله و احبه قال تعالى يحبهم و يحبونه لو لا فیض محبة الله الى عبده لما تحقق الحب في الخلق ابدًا فكل منه و اليه و لا يملك الانسان لنفسه شيئاً
- 2 When the lights of love shone forth from the Truth unto creation, His greatest signs were imprinted upon pure and luminous hearts, and the mirrors of hearts faced one another and 2 و لما اشرق انوار الحب من الحق الى الخلق انطبعت آياته الكبرى في الأفئدة الصافية النوراء و تقابلت مراياء القلوب و تعاكست بذلك

reflected that manifest light. Thus did love appear from creation unto creation. But it was God Who united their hearts.

النور المشهود فظهرت المحبة من الخلق الى الخلق
ولكن الله الف بين قلوبهم

- 3 Therefore have I loved thee and read thy brilliant letter and rejoiced at beholding thy radiant countenance. I beseech God to make thee a sign of prosperity and success in this world and the next. Upon thee be greetings and praise.

3 بناءً على ذلك احببتك وتلوت ثميتك الغراء و
ابتهجت بمشاهدة صورتك النوراء واسئل الله ان
يجعلك آية الفلاح والنجاح في الآخرة والاولى
وعليك التحية والثناء

MMK6#112

AB07722

To: Husayn Ruhi, in Egypt

- 1 O spiritual man! I have read your eloquent letter wherein you mourned the passing of that rightly-guided soul. Truly this departed one was accomplished, outspoken, articulate, calling out the appearance of God's Kingdom to both near and far. Though separation is unbearable, yet unto thy Lord is the ultimate return.
- 2 The nightingale has flown to the holy gardens, the dove has ascended to the midst of the celestial meadows, the fish has hastened to the sweetest waters, the ray has returned to the Sun of Truth, and the yearning one has rushed to the Most Glorious Kingdom. Be not sorrowful, for this is for him the most bountiful portion and the ultimate goal.
- 3 I beseech God, glorified and exalted be He, to grant us, like him, the overflowing cup of bestowal with the greatest gift. And upon thee be the Most Glorious Glory.

1 ايها الرجل الروحي اني تلوت خطابك البليغ الذي
رثيت به الرجل الرشيد حقاً ان هذا الفقيد كان
بارعاً صادقاً ناطقاً منادياً بظهور ملكوت الله بين
القريب والبعيد ولو ان الفراق لا يطاق ولكن الى
ربك كان المساق

2 قد طار العندليب الى حدائق القدس وعرجت
الورقاء الى بحبوحة الرياض وسرع الحوت الى
اعذب حياض وعاد الشعاع الى شمس الحقيقة و
هرع المشتاق الى الملكوت الأبهي فلا تبتئس ان
هذا له هو الحظ الأوفى والغاية القصوى

3 اسئل الله سبحانه وتعالى ان يرزقنا مثله كأس
العطاء الطافحة بالموهبة الكبرى و عليك البهاء
الأبهي

SAAF.346

AB07581

To: Ibrahim Munir Divan, in Egypt

- 1 O thou who art guided by the Light of Guidance! 1 ای مهتدی بنور الهدی
- 2 In all ages the near ones longed to inhale a fragrance from the gardens of oneness and attain the blessing of witnessing a sign from among the signs of the Sun of Identity. His Holiness Moses swooned from attaining the blessing of witnessing the manifestation of light and the radiance of Sinai, and His Holiness Abraham, from beholding the lights of the Face, raised the cry "I have turned my face toward Him Who created the heavens and earth, turning away from all else, and I am not of those who join partners with God," and His Holiness Christ, from the wafting of the breezes of the Holy Spirit, declared "My God, my God, Thy bounty hath encompassed and Thy mercy hath preceded the children of Thy Kingdom." 2 در جمیع اعصار مقررین تمنای این مینمودند که نفعه‌ئی از ریاض احدیت استشمام نمایند و بمشاهده آیتی از آیات شمس هویت فائز گردند حضرت کلیم از فوز بمشاهده تجلی نور و لمعه طور منصعق شد و حضرت خلیل از ملاحظه انوار وجه ندای اتی وجهت وجهی للذی فطر السموات و الارض حنیفاً و ماانا من المشرکین برافراخت و حضرت مسیح از هبوب نسائم روح القدس الهی سبغت نعمتک و سبقت رحمتک صبیان ملکوتک فرمود
- 3 Praise be to God that thou hast been quickened by the fragrances of these gardens and the outpourings of these springs. 3 تو الحمد لله از نفعات این ریاض و طفحات این حیاض زنده گشتی

MKT6.020a, AHB_128BE #02-03 p.60

AB07335

To: Mirza Ja'far Afshar, in Egypt

- 1 O you who are firm in the Covenant! It is as you wrote - crows and ravens have surrounded the rose garden, and the crow, like a fly, with utmost effort and haste seeks to reach the height of the eagle. But alas, alas! Never can the jackal with dyed fur display the radiance of the heavenly peacock, nor can the fox with its howl produce the roar of the lion of paradise. Though the sand grouse may learn the call of the hoopoe, where is the hoopoe's secret and the message from Saba? 1 ای ثابت بر پیمان همانست که مرقوم نمودی زاغ و زغن پیرامن گلشن گرفته و غراب چون ذباب در کمال جهد و شتاب اوج عقاب خواهد ولی هیات هیات هرگز شغال با پوست رنگین جلوه طاوس علین نمایند و ثعلب بولب غرش شیر خلد برین نکند بانگ دهدد گر پیامورد قطا راز دهدد کو و پیغام سبا
- 2 Verily this is in the ancient scriptures, and in them is a reminder for those who fear God. Past centuries have elapsed, and they were mightier in prowess than this losing band. But God made them mere tales and legends, scattered them utterly, made them taste bitter destruction, and destroyed them completely. 2 انّ هذا لفي الصّحف الأولى وفيها تذکرة لمن يخشى قد قضت القرون الغابرة و كانوا اشدّ بأساً من هذه العصابة الخاسرة فجعلهم الله احادیث و اساطیر و مرّ قههم کلّ مرّ و ازاقهم مرّ البثور و دمرهم کلّ تدمیر

MSHR2.206

AB07455*To: Siyyid Muhammad Tayir, in Egypt*

- 1 O skilled poet! The verses were like radiant pearls, and the fruits of that faithful friend's talent were read and brought joy.
- 2 I beseech God that you may open an eloquent tongue and demonstrate fluent speech, and in divine praise and attributes and glorification and sanctification of the Threshold of the All-Merciful, may give voice to utterance and become free from the fetters of this grief-laden world, become pure-hearted and illumined like a rose garden, so that the Gardener of Oneness may design flowers of inner meanings in the avenue of your thoughts, and no freshness or splendor remain to the gardens of odes and poems of former poets.
- 3 And upon you be greetings and praise.

1 ای شاعر ماهر اشعار بمنابه لثالی پرتونثار بود و نتیجه قریحه آن یار وفادار قرائت شد و سبب بشاشت گشت

2 از حق میطلبم لسان بلیغی بگشائی و نطق فصیحی بنمائی و در محامد و نعوت الهیه و تسبیح و تقدیس عتبه رحمانیه داد سخن بدهی و از قیود این جهان پر مخن برهی آزاد شوی و پاک نهاد روشن شوی و گلشن تا باغبان احدیت در خیابان خاطرت بطراحی گلهای معانی پردازد و حدائق قصائد و اشعار شعرای سابق را طراوت و جلوهائی نماند

3 و علیک التّحیّة و الثّناء

MKT6.151a

AB07512*To: wife of Inayatullah Diya, in Egypt*

- 1 O cherished maidservant of God! Do not think that you are not in the sanctuary with the holy leaves. Day and night they are occupied with your remembrance. I too beseech the Ever-Living, the All-Powerful that you may become a close maidservant at the threshold of Oneness and be confirmed in that which is His blessed good-pleasure. We named the newborn Hadi so that he may become a manifestation of guidance and follow in the footsteps of his noble grandfather. 'Abdu'l-Baha
- 2 Convey respectful greetings to the confident maidservant of God, the mother of Aqa Mirza Inayatu'llah, and likewise to the maidservant of God Farah-Angiz and other maidservants of the All-Merciful. 'Abdu'l-Baha
- 3 Convey greetings and praise to the believing maidservant of God, the mother of Aqa Azizu'llah Khavar and the sincere maidservant of God Sakinih.

1 ای کنیز عزیز الهی گمان منما که در حرم نزد ورقات مقدسه نیستی شب و روز بذکر تو مأنوسند من نیز از حق قدیر راجی که در درگاه احدیت کنیز مقرب گردی و بآنچه رضای مبارکست موفق شوی مولود را هادی نام نهادیم تا مظهر هدایت شود و بجد بزرگوار اقتدا نماید ع

2 امة الله الموقنه والده آقا میرزا عنایت الله را تحیت محترمانه برسان و همچنین امة الله فرح انگیز و سایرین اماء الرحمن را ع

3 امة الله المؤمنه والده آقا عزیز الله خاور و امة الله المخلصه سکینه را تحیت و تکبیر برسان

DUR4.400

AB12507

To: Aqa Haydar (Abadih), in Palestine

- 1 O thou whose breath is fragranced! Praise God that thou hast perfumed thy nostrils with the holy dust, and illumined and sweetened thy face and hair with the soil of the threshold of that Heart-attracting Beloved. Thou hast circumambulated the spiritual gathering place and attained a bounty that is the envy of those who came before and those who will come after.
- 2 Now, with an illumined heart, a merciful spirit, a divine attraction, and a conscious flame, return to the divine realm and bring to each of the friends a fragrance from this rose-garden, that souls may be moved to joy and delight and hearts to attraction and rapture.
- 3 And this is from the bounty of thy Lord, the Merciful, the Compassionate.
- 1 ای زائر مشکین نفس حمد کن خدا را که بترت مقدسه مشام معطر نمودی و روی و موی را بخاک آستان آندلبر دلجوی منور و معنبر کردی مطاف روحانین را طواف نمودی و بموهبتی موفق گشتی که غبطه اسلاف و اخلاف است
- 2 حال با قلبی نورانی و روحی رحمانی و جذبی ربّانی و شعله‌ئی وجدانی رجوع بدیار الهی کن و هر یک از دوستان را نفعه‌ئی از این گلستان ارمغان برتا جانها به وجد و طرب آیند و دلها به جذب و وله
- 3 و هذا من فضل ربّک الرحمن الرحیم

Ghazi3072.162-163

AB07797

To: Ibrahim Munir Divan, in Palestine

- 1 O thou who hast clung to the hem of the Covenant! The sweet and delightful poem was read. It shows the utmost eloquence. Man's poetic talent is like unto a goodly earth that hath pure water hidden in its inner strata, and sweet Salsabil waters flowing and coursing through its veins. The more thou diggest and delve into it, the more abundantly and delicately will the waters spring forth, more sweet and refreshing. And this digging and delving and excavation consisteth in striving and persevering to compose verses like unto strung pearls.
- 2 Therefore, in times of repose of thought, occupy thyself at every moment with the praise and glorification of the Desired One, that the living waters, the Tasnim and Salsabil, may flow forth from thy poetic talent.
- 1 یا من تشبّث بذیل الميثاق غزل پر حلاوت قرائت گردید در نهایت بلاغت است قریحه انسان بمثابه ارض طیبه است که در باطن طبقاتش آب خوشگوار موجود و در عروقش میاه عذبه سلسبیل جاری و ساری هر چه بکاو و حفر نمائی بیشتر و لطیفتر و گواراتر نبعان نماید و این نقر و حفر و کاوش عبارت از کوشش و مداومت در تنظیم اشعاری چون در تنظیم است
- 2 لهذا در وقت راحت فکر هر دم به محامد و نعوت حضرت مقصود مشغول شو تا ماء معین و تسنیم و سلسبیل از قریحه جاری گردد

MKT6.206a, AHB_130BE #07-08 p.16,
TSQA1.006

AB11943

To: Mirza Husayn Mishkin Qalam, in Palestine

1 O thou divine Mishkin!

2 A thousand praises be to the one true God that for years thou didst suffer in the path of the Heavenly Beauty, enduring separation, affliction and captivity, and no sooner was there some respite in restrictions, than thou didst hasten to the Most Great Prison, turned thy face away from all else but Him, melted away in the fire of His love, sought His good-pleasure and recognized the Candle of the Covenant. Through the bountiful grace of the Blessed Beauty, mayest thou revive the gatherings of the friends, and cause the hearts of His loved ones to be united. This, however, is on condition that at such meetings thou makest mention of naught but the soul-stirring remembrance of the Ancient Beauty—may my spirit be sacrificed for His steadfast loved ones. If perchance anything else is mentioned, it would be better for that gathering to disperse. The verses and prayers uttered by the Ancient Beauty must be continuously recited. And the Glory be upon thee.

BRL_ATE#146x

1 ای مشکین الهی

2 صد هزار شکر حضرت احدیت را که سالها در غربت و کربت و اسارت در سبیل جمال هویت بسر بردی و چون اندک رخنه‌ئی در قیود وجود یافت بسجن اعظم شتافتی و روی از غیر تافتی و از نار محبت الله گداختی و رضای حق خواستی و شمع میثاق شناختی بفضل جمال ایهی همیشه محفل آرا باش و سبب الفت قلوب احباً اما بشرط آنکه در محافل و مجالس جز ذکر روحبخش جمال قدم روحی لأحبائه الثابتین فدا نشود اگر احیاناً ذکر غیر شود مجلس تفریق گردد البته بهتر است و آیات و مناجات نطق جمال قدم مداومت گردد و البهاء علیک

BRL_DAK#0393

AB12506

To: Amir Shakib Arsalan, in Syria

1 In the evening at the hotel of His Honor the noble and distinguished personage, His Excellency Amir Shakib Arslan, the respected one:

2 O illustrious Prince! I have chanted the verses of congratulations from you upon my return to this cherished land, and my tongue has become moist with gratitude for these sentiments which indicate steadfastness and firmness in ancient love. May God increase your loftiness and elevation and nobility which has no equal. During my extensive travels in those vast and far-reaching Western lands, there was no comfort in my heart except the remembrance of the loved ones of the East like your distinguished person. I beseech and implore God that He may unite me with you so that my breast may be healed through meeting, and the burning pangs of longing that blaze between

1 شام فی اوتل خوام سعاده الشهم الممام حضرة امیر شکیب ارسلان المحترم

2 ایها الأمير الجلیل انی رتلّت آیات التهنئة منکم برجوعی الی هذا الاقلیم العزیز و غدوت رطب اللسان بشکرکم علی هذا العواطف الّتی دلّت علی الثبوت و الرسوخ فی الحبّ القدیم زادکم الله علواً و سموّاً و الشّهامه الّتی لیس لها مثال و انی فی بحبوحة سفری فی تلك البلاد الشاسعة الأرجاء مترامية الأطراف فی الغرب ما کان بقلبی سلوة الا الذکری بأحباء الشرق نظیر شخصکم الجلیل و انی اتضرّع الی الله و ابتهل الیه ان یجمعنی معکم

my ribs and innermost being may be stilled. And upon you be greetings and praise, O spirit of the heart.

ليشفي الصدر باللقاء و تسكن لواج الاشتياق
الملتبه بين الضلوع و الأحشاء و عليك التحية
و الثناء يا روح الفؤاد

BRL_DAK#0790

AB07778

To: Lua Getsinger, in United States

My God, my God! We are handmaidens whom the sweet savors of Thy holiness have attracted from the Blessed Spot. Illumine our insight with the lights of Thy guidance shining from the horizon of truth, quicken us through the outpourings of Thy Holy Spirit descending from the heaven of divine mercy, and awaken us by the breezes of Thy love at the dawning of the sun of divine unity. O Lord! Enable us to attain the essence of sanctification from every attribute save the virtues Thou hast specially ordained for the holy realities of the most exalted Kingdom. Refresh our hearts with the continuous effusions from Thy Most Glorious Kingdom. O Lord! Assist us to serve Thy Cause, to call out in Thy Name, to exalt Thy Word, to spread Thy verses, to promote Thy teachings and utterances, and to educate other handmaidens until these regions become illumined by the radiance of Thy light shining upon the East and West of the earth. Verily, Thou art the Generous, the Bestower!...

الهي الهي نحن اماء اجتذبتنا نفحات قدسك
من البقعة المباركة نور بصائرنا بانوار هدايتك
الساطعة من افق الحقيقة و احينا بفيوضات
روح قدسك النازلة من سماء الرحمانية و ايقظنا
بنسمات حبك عند اشراق شمس الوجدانية اي
رب وفقنا على جوهر التقديس عن كل صفة
الا الفضائل التي خصصت بها الحقائق المقدسة
من الملكوت الاعلى و انعش افئدتنا بفيوضات
مستمرة من ملكوتك الابهي ايرب ايدنا على
خدمة امرك و النداء باسمك و اعلاء كلمتك
و نشر آياتك و ترويج تعاليمك و كلماتك و
تربية سائر الاماء حتى تتنور هذه الآفاق باسراق
انوارك الساطع على مشارق الارض و مغاربها
انك انت الكريم الوهاب...

MMG2#414 p.460x

AB07826

I ask Thee, O my God, by Thy Power, Might and Dominion which have encompassed all who are in Thy heaven and earth—to point out to Thy servants Thy straight pathway, that they may acknowledge Thy Oneness and singleness with a certainty that shall not be clouded by the imaginations of doubters, nor veiled by the conjectures of straying wanderers.

O God, illumine the eyes and the hearts of Thy servants with the light of Thy Knowledge, that they may know of this, the Highest Station and Glorious Horizon, that they may not be withheld by false voices from beholding the effulgence of the light of Thy Oneness, nor prevented from turning unto the horizon of Renunciation.

PN_various p003, BSTW#191

AB07845

This is the Day of rejoicing for the Truth hath been made manifest.

NYR#002

His call hath been raised.

The world is illumined and adorned with its light.

Beseech God to grant you patience.

This is the warning the Pen of The Most High has imparted in the past and in the future. Some among the people of the Bayân disguise themselves in any form to perchance entrap the believers.

We beseech God to adorn all with the ornament of patience so that the entire world will not be able to deter them from This Path.

In the margin it is written:

Whatever has been received by Amin is acceptable in Our Presence.

NYR#002

ABU2295

What is truth? Truth is the word of God, which gives life to humanity. It restores sight to the blind and hearing to the deaf; it makes eloquent those who are dumb, and living beings out of dead beings; it illumines the world of heart and soul; it reduces into nothingness the iniquities of the neglectful and erring ones. Beauty, perfection, brilliancy and spirituality in this existence come from or through the word of God. For all it is the supreme goal, the greatest desire, the cause of life,

light, instruction. The road to attain to this Truth is the love of God. When the light of the love of God is burning in the mirror of the heart, that flame shows the way and guides to the Kingdom of the Word of God.

As to what causes the growth of the love of God, know that it is to turn one's self toward God.

BSC.494 #953, SW_v14#06 p.164

AB07267

To: Abdu'l-Ghaffar Shirazi

- | | |
|--|---|
| <p>1 O servant of the Abha Beauty! Thy letter hath arrived, and thy cry and lamentation have been heard.</p> | <p>1 ای بنده جمال ابهی مکتوب واصل شد و فریاد و فغان مسموع گشت</p> |
| <p>2 Sacrifice all ranks, conditions, and affairs for the sake of that Peerless One; free thyself from every bond and attachment, and cleave to the confirmations of the hosts of Truth. The days pass away, every condition vanisheth, and every honour and comfort shall come to an end. But the soul, paradise, conscience, spirit and fragrance, and the grace of the Lord God, remaineth abiding and established.</p> | <p>2 جمیع مراتب و شئونرا فدای حضرت بیچون کن و از جمیع قیود و ارسته باش و بتایید جنود حق دلسته ایام میگردد و هر حالی منقضی شود و هر عزت و راحتی منقرض گردد جان و جنان و وجدان و روح و ریحان و فضل حضرت یزدان باقی و برقرار</p> |
| <p>3 Convey to Jinab-i-Aqa Muhammad-'Ali, thine uncle, the wondrous and most glorious salutation. And upon thee be greeting and praise.</p> | <p>3 جناب اقا محمد علی عمورا تکبیر ابدع ابهی برسان و علیک التحیة و الثناء</p> |

INBA87:192b, INBA52:193b

AB07807

To: Abdu'l-Husayn Khadim

- | | |
|--|---|
| <p>1 O thou who art named a servant of His Great Beauty! O thou servant of the Beloved of the world! Thou hast attained distinction in servitude at the Sacred Threshold, and in thy love for the Most Great Name thou hast rent thy garment and become renowned throughout all regions.</p> | <p>1 یا من سَمَّی عبداً لجمالہ العظیم ای بنده آن محبوب عالم در عبودیت آستان مقدس سرفرازی و در محبت اسم اعظم گریبان چاک نموده رسوای آفاق شدی</p> |
| <p>2 In the scroll of those possessed with love, they begin with my name,</p> | <p>2 در نامه مجنونان از نام من آغازند ***</p> |

3 Though erstwhile I was chief among the wise.

3 زین پیش اگر بودم سردقتر دانائی

4 In any case, insofar as thou art able, with the utmost forbearance, wisdom, submissiveness and humility before God, teach the Most Great Name to all peoples and tribes and inculcate the Most Holy Name, that thou mayest breathe the spirit of life into the body of the world and bring a dewdrop to the farmland of the hearts of the peoples. The tillage of hearts is in constant need of heavenly bounties, and thy services are confirmed and accepted at the Threshold of Truth.

4 باری تا توانی در کمال مدارا و حکمت و خضوع و خشوع لله بجمع قبائل و امم تبلیغ اسم اعظم و تلقین نام مکرم نما تا روح حیات بجسد عالم بدمی و شبنمی بمزرعه قلوب امم برسانی کشت زار دها محتاج فیض دمادمست و خدماتت در درگاه حق مثبت و مسلم

MKT5.128a, MSHR3.229

AB07156

To: *Abdu'l-Husayn Samandari*

1 In this mighty day when the lights of the Supreme Kingdom have encompassed all horizons and the radiance of the highest heavenly realm has dawned upon the kingdom of existence, the servants of God must arise with such enthusiasm, fervor and movement that all beings will be amazed, and appear at the pivot of all horizons with such attraction that they will cause the body of the world to vibrate like a pulsing artery.

1 در این یوم عظیم که انوار ملکوت ابدی آفاق را احاطه نموده است و اشراق جبروت اعلی بر ملکوت وجود طلوع فرموده باید بندگان الهی چنان بجوش و حرارت و حرکت آیند که من فی الوجود حیران مانند و در قطب آفاق بانجذاب ظاهر گردند که چون عرق نباض هیکل عالم را باهتزاز آرند

2 O namesake of this servant! The wavering ones imagine they can extinguish this divine kindled fire and deprive this Most Great Sea of the world from the breezes of the grace of the Ancient Beauty. How evil is that which they imagine!

2 ای سمی این عبد متزلزلان را گمان چنانست که این نار موقده ربانیه را توانند خاموش نمایند و این بحر اعظم عالم را توانند که از نسائم عنایت جمال قدم محروم کنند فبئس ما هم یظنون

3 And upon you be glory.

3 و البهاء علیک

AYBY.388 #072

AB07272*To: Abdu'l-Husayn Tafti (Avarih)*

1 O servant of the Blessed Beauty!

2 Blessed art thou, since thou art engaged in rendering a service which will make thy face to shine in the Abha Kingdom, and that is the education and training of children. If one should, in the right way, teach and train the children, he will be performing a service than which none is greater at the sacred Threshold. According to what we have heard, you are succeeding in this. You must, however, struggle unceasingly to perfect yourself and win ever higher achievements.

3 At all times, I implore Almighty God to make you the means of illuminating the minds of those children, of bringing their hearts to life and sanctifying their souls. Greetings be unto thee, and praise.

BRL_ATE#154, COC#0608

1 ای بنده جمال مبارک

2 خوشا بحال تو که بخدمتی مشغولی که سبب روشنائی رخ در ملکوت ابهاست و آن تعلیم و تربیت اطفالست اگر انسان چنانکه باید و شاید تعلیم و تربیت نورسیدگان نماید خدمتی اعظم از این در درگاه احدیت نیست از قرار مسموع شما باین خدمت موفق ولی باید دم بدم بکوشید تا بهتر و بیشتر موفق گردید

3 من همواره از حضرت یزدان تمنی و آرزو مینمایم که شما سبب احیاء قلوب و تزکیه نفوس و نورانیت آن اطفال گردید و علیک التحية والثناء

BRL_DAK#0365, TRBB.047

AB07591*To: Abdu'l-Vahhab nephew of Mulla Ali*

1 O believer in the verses of God! Though that lamp emerged from the glass of contingent being and was outwardly extinguished by the winds of events, yet it was kindled anew in the niche of the Concourse on High and the glass of the Most Glorious Kingdom, and its radiance encompassed the kingdom of existence.

2 "Think not of those who are slain in God's way as dead. Nay, they are living! With their Lord they have provision."

3 The Exalted One - may my spirit and the spirit of all existence be sacrificed for Him - states in the Qayyumu'l-Asma: "By God the True One! I am verily a Maiden whom Glory gave birth to in a palace of moist red ruby, and I and those in Paradise yearn for a soul that has been slain in His path."

1 ای مؤمن بآیات الله آن سراج اگرچه از زجاجه امکان برون گشت و باریاح حوادث بحسب ظاهر خاموش شد ولکن در مشکاة ملأ اعلی و زجاجه ملکوت ابهی برافروخت و سطوعش ملکوت وجود را احاطه نمود

2 لا تحسبن الذين قتلوا في سبيل الله امواتاً بل احياء عند ربهم يرزقون

3 حضرت اعلی روحی و روح من فی الوجود له الفداء در قیوم اسما میفرماید تالله الحق انی لحرورية ولدتی البهاء فی قصر من الياقوت الرطبة الحمراء و انی و من فی الفردوس لمشتاق لنفس قد قتلت فی سبيله

MKT5.033b

AB07215

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

- 1 O trusted one of 'Abdu'l-Baha! Your letter of the fifth of Dhi'l-Qa'dah of this year arrived. You had written about your unity and oneness with Janab-i-Baqirof. It must be thus, so that it may attract the confirmation of the manifest Light. The aforementioned gentleman is, praise be to God, assisted and confirmed in all things.
- 2 By the divine blessing, associate with those two newly confirmed merchants in the utmost joy and fragrance, and speak about the sanctity and purity of the servants of God.
- 3 Those souls who have requested permission to circumambulate the gathering-place of the Supreme Concourse are permitted, provided they are able to come and return in comfort.
- 4 The letter you had previously requested was written and sent. Surely it has arrived by now. And upon you be the Most Glorious Glory.

1 ای امین عبداله‌آ نامہ پنجم ذی القعدہ سنہ
حالہ رسید از اتحاد و یگانگی شما با جناب
باقراف مرقوم بود باید چنین باشد تا جاذب
تأیید نور مبین گردد جناب مشار الیہ الحمد للہ
در جمیع شئون مؤیدند و موفق

2 ببرکت الهی با آن دو شخص تاجر تازہ تصدیق
بنہایت روح و ریحان معاشرت کنید و از تنزیہ
و تقدیس بندگان الهی صحبت بدارید

3 نفوسی کہ خواہش اذن طواف مطاف ملاً اعلی
نمودند مأذونند اما بشرط آنکہ مستطیع باشند تا
براحت بیایند و براحت مراجعت کنند

4 از پیش مکتوبیکہ خواستہ بودید مرقوم و ارسال
شد البتہ تا بحال رسیدہ و علیک البہاء الابی

INBA16:169

AB07432

To: Abu'l-Qasim Saatsaz Shirazi

- 1 O thou who hast visited the point round which circle the Concourse on High! Give thanks to the Ancient Beauty, the Generous Lord, that thou hast traversed a great distance to arrive at the extended shade and praiseworthy station of the Threshold of the Worshipped One, and hast illumined thine eyes with beholding the mighty signs at that Sacred Threshold.
- 2 Now take with thee a gift of the holy fragrances from this Sacred Garden and turn thy face toward the lands of God, and cause each one to partake of the divine message that is embedded and contained within the divine tablets of the Covenant and Testament - that is, guide all to steadfastness in the Covenant, so that the hosts of confirmation may surge forth from the Abha Kingdom.

1 ای زائر مطاف ملاً اعلی شکر کن جمال قدیم
رب کریم را کہ مسافت بعیدہ را طی نمودی تا
بظلّ مدود و مقام محمود آستان حضرت معبود
وارد شدی و بصر را بمشاهدہ آیات کبری در
آن عتبہ مقدسہ روشن فرمودی

2 پس حال ارمغانی از نفحات قدس این روضہ
مقدسہ بردار و ببلاد اللہ توجہ نما و ہریک را
از پیام الهی کہ در صحائف عہد و میثاق ربّانی
مندرج و مندمج است بہرمند کن یعنی کلّ را
بثبوت بر میثاق دلالت فرما تا جیوش تأییدت
از ملکوت ابہی بجوش آید

INBA87:172, INBA52:172a

AB07742

To: Afnan, Mirza Siyyid Muhammad (Aqa Mirza Aqa Nurud-Din) et al.

- 1 The honored Amin, upon him be the Glory of God, is present and has opened his tongue in praise of those Afnans of the Blessed Tree, saying that, praise be to God, each one shines like the moon in the horizon of recognition, and each stands as firm in the Covenant as an immovable and mighty mountain with strong foundations. Through God's grace they are illumined, radiant and spiritual, and through the outpourings of the clouds of providence they are, like the trees of the paradise of oneness, in the utmost freshness, delicacy and vigor. This praise is the greatest adornment and ornament in the world of creation.
- 2 O Lord! Aid the Afnans of Thy Tree of Mercifulness to achieve even greater than this.
- 1 جناب امین علیہ بہاء اللہ حاضر و زبان بستایش آن افنان شجرہء مبارکہ گشودہ کہ الحمد للہ ہر یک در افق عرفان مہ تابانند و ہر کدام در ثبات بر پیمان مانند جبل ثابت راسخ قوی البنیان از فضل حق روشن و نورانی و روحانیند و از رشحات سحاب عنایت بمثاہ اشجار فردوس احدیت در نہایت طراوت و لطافت و تازگی این ستایش در جہان آفرینش اعظم زینت و آرایش است
- 2 ربّ اید افنان سدرۃ رحمتک علی اعظم من هذا

INBA87:458b, INBA52:475b

AB07388

To: Akhtar Khavari, Kaykhusraw et al.

- 1 O two stars of the East! O loving friends! Happy are your souls, for you have found a ray from the celestial Sun and received a share from the divine realm. You have perceived the sweet fragrance from the supreme paradise and have been nurtured in the rosebush of the peerless Lord's bounty. The generosity, bestowal and forgiveness of the Lord of creation are yours. Be joyous, be happy!
- 2 Take up the cup of the Covenant and become intoxicated at this divine feast. The wine is ready, and in this celebration drink until you become unconscious, passionate, ecstatic and hear the call of the angel. May your souls be happy and your hearts be glad and joyful.
- 1 ای دو اختر خاور یار مہربان خوشا بجان شما کہ پرتوی از آفتاب آسمانی یافتید و بہرہئی از جہان یزدانی گرفتید بوی دلجوی گلشن بہشت برین را یافتید و در گلبن بخشش خداوند پی مانند پرورش یافتید بخشش و دہش و آمرزش خداوند آفرینش بہر شہاست شادمانی کنید کامرانی نمائید
- 2 پیمانہء پیمان بدست گیرید و در این بزم یزدانی سرمست شوید این بادہ آمادہ و نوشانوش در این جشن افتادہ تا کہ بہوش گردد و پرجوش شود و بخروش آید و بانگ سیروش شنود جانتان خوش باد و دلتان شاد و خرم

INBA16:085, YARP2.405 p.312, RMT.063c

AB07626

To: Ali Akbar Khan

- 1 O fruitful sapling in the garden of faith! Through the bounties of the Day of Manifestation, "The righteous shall drink of a cup tempered at the Camphor Fountain."
- 2 When the wine of all-encompassing grace is mixed with the camphor of the love of God and the ginger of the knowledge of God, it acquires such penetrating power that it can soften and even dissolve the most hardened and stubborn substances, which represent heedless hearts.
- 3 Therefore, take this divine cup in hand as much as you can and shatter the market of the ignorant and foolish ones. I swear by the Ancient Beauty that you will illumine the horizons of the world and light a lamp that will forever shed its radiance and effulgence throughout the Kingdom, never to be extinguished.
- 4 And the glory be upon you.

1 ای نهال بارور بوستان ایقان از مواهب یوم ظهور
الابرار یثربون من کأس مزاجها کافور است

2 ریح عینیت کلیه که ممزوج بکافور محبت الله و
زنجبیل معرفت الله گردد شدت نفوذ پیدا کند
بقسمیکه اجسام صلبه قاسیه را که عبارت از
قلوب غافله است نرم نماید بلکه آب کند

3 پس تا توانی این کأس الهی را در دست گیر
و بازار جاهلان و بیخردان را شکستی ده قسم
به جمال قدم که آفاق عالم را روشن کنی و شمع
برافروزی که بدوام ملکوت نورپاش و پرتوافشان
گردد و هرگز خاموش نشود

4 و البهاء علیک

MKT8.165a

AB07744

To: Aqa Bala Karimuf

- 1 O Aqa-Bala, upon thee be the Glory of God and His praise! God willing, thou hast been and art sheltered within the cave of divine protection and care.
- 2 Thou hast whitewashed the sacred grounds of the Haziratu'l-Quds, and We installed iron doors. It now hath three doors: one We named the Upper Gate, and another the Most Noble Gate, after thee and Aqa 'Ali-Ashraf.
- 3 This station and honor in the divine realm is the cause of eternal glory unto the end of time. As long as the world endureth and ages and centuries pass, this exalted title shall remain with thy lineage and descendants.

1 جناب آقابالا علیک بهاء الله و ثنائیه انشاء الله در
کھف حفظ و حمایت الهیه محفوظ بوده و هستید

2 مقام مقدّس حظیرة القدس را سفید نموده
درهای آهنین گذاشتیم سه در حال دارد یکی
را باب بالا و دیگر را باب اشرف نام نهادیم
باسم شما و آقا علی اشرف

3 این شأن و شرفیست که در جهان الهی الی الابد
سبب عزّت ابدیه است تا جهان باقی و قرون و
دهور متوالی این عنوان عالی در سلاله و دودمان
شما باقی باید

- 4 In thanksgiving for this outstanding favor and mighty grace, thou must open thy tongue in praise and thanksgiving, invite all the divine friends to a feast, and recite this missive.

4 بشکرانه این لطف جلیل و فضل عظیم زبان
بگشائی و حمد و ثنا گوئی و جمیع یاران الهی
را مهمانی نمائی و این ورقه را تلاوت کنی

MUH2.1116, QT108.055, YIK.286-286

AB07547

To: Aqa Buzurg brother of Haji Ahmad Kazirani

- 1 O thou who art longing for the Face of the All-Glorious!
- 2 In the realm of material existence, the sovereign of passion holds sway, and in the diseased clime of the carnal self, the evil king of pride wears the crown. But in the world of spirit, the Lord God is the Ruler. When the might and power of this King of Kings shatters the force and dominion of that enslaved devil, sovereignty throughout all realms and regions will be delegated to the Mighty Lord.
- 3 Therefore, weep and lament, cry out and be restless, until through the grace of the Ancient Beauty this supreme bounty is made possible and this mighty favor is attained.
- 4 And glory be upon thee and upon all who remain firm in the Ancient Covenant and the Straight Path.

1 ای مشتاق جمال ذوالجلال

2 در کشور هستی عنصری سلطان هوی شهریار
و در اقلیم سقیم نفس شهوانی ملوک بدخوی
استبکار تاجدار اما در جهان جان حضرت
یزدان حکمران چون سطوت و قدرت این
مالک الملوک سورت و شوکت آن اهریمن
مملوک را بشکند سلطنت در جمیع کشور و
اقلیم بر ب عظیم تفویض گردد

3 پس جزع و زاری کن و فزع و بیقراری تا بفضل
جمال قدم این موهبت کبری میسر گردد و این
عنایت عظمی محصل

4 و البهاء علیک و علی کل من ثبت علی العهد
القدیم و الصراط المستقیم

MMK3#172 p.121

AB07444

To: Aqa Hasan son of Iman (Zanjan)

- 1 O descendant of faith and companion of certitude! Your esteemed father Haji has requested the composition of this letter, and I am hastening to write it, for this father has endured boundless trials and tribulations in the path of truth. For this reason he is infinitely precious and there is no choice but to

1 ای سلیل ایمان و قرین ایقان جناب ابوی حاجی
استدعای تنیق این رقم نموده و من بتعجیل در
تحریر و ترقیم مشغول زیرا این پدر زحمات و
مشقات بی حد و حصر در راه حق تحمل نموده
بدین جهت بی نهایت عزیز است و چاره‌ئی جز

fulfill his request. What choice is there except submission and acquiescence?

- 2 But how pleased I am that he is so kind and compassionate, and how grateful you must be that he is so close to and the recipient of abundant favors. Despite being extremely busy, I have undertaken to write this letter.

روای حاجتش نه جز که تسلیم و رضا کو
چاره‌ئی

2 ولی من چه قدر خوشنودم که چنین مهربان و
حنون است و تو باید چه قدر شکرانه نمائی که
چنین او مقرب و مقرون عنایت موفور است
باوجود منتهای مشغولیت بتحریر این نامه پرداختم

INBA85:255a, MSHR3.031

AB07297

To: Aqa Lutfullah

- 1 O thou yearning servant! Divine favor encompasses thee and complete success and prosperity is thine. Among the divine favors is that thou hast been guided by the light of guidance and followed the essence of piety. Thou hast partaken of the mystery of existence and received an abundant share from the treasure of the Kingdom.
- 2 Thou art assured of the Abha Beauty and believing in the Exalted One, hearing the call and yearning for the Supreme Beauty. Be not grieved and distressed at returning to thy homeland. God willing, thou shalt attain a great portion and be confirmed in an exalted station.
- 3 The favors of God are endless and He transforms loss into gain. And upon thee be greetings and praise.

1 ای بندهء مشتاق لطف الهی شامل است و فوز
و فلاح کامل از جمله الطاف الهیه این است که
بنور هدی مهتدی شدی و بجوهر تقی مقتدی از
سر وجود بهره بردی و از کنز ملکوت نصیب
موفور گرفتی

2 موقن به جمال ابهائی و مؤمن به طلعت اعلی و
سامع نداء و مشتاق جمال کبریاء از بازگشتن
بوطن دلخون و مفتتن مشو انشاءالله بحظ عظیم
موفق خواهی شد و بمقام کریم مؤید

3 الطاف حق بی پایان است و فقدانرا سمت وجدان
دهد و علیک التحیة و الثناء

INBA17:179, MKT8.042b

AB07594

To: Aqa Mirza Mumin

- 1 O assured believer! Among the divine names in the Qur'an is "The Believer" (Al-Mu'min), as mentioned in the tradition "The believer is the mirror of the believer," meaning that the assured believer among the servants is the locus of manifestation of divine signs.

1 ای مؤمن موقن از جمله اسماء الهی در قرآن
مؤمن است چنانچه فرموده است یعنی در حدیث
المؤمن مرآت المؤمن یعنی مؤمن موقن از بندگان
محل ظهور آثار یزدانست

- 2 Now praise be to God that your honor is a sign of the All-Merciful and a banner of endless bounty. And Ibn-i-Abhar, upon him be the most luminous glory of God, has the utmost joy in your honor and day and night continuously opens his tongue in praise that during the days of imprisonment you showed the utmost assistance, consideration and support.
- 3 It is fitting and proper for those firm in the Covenant and Testament that in times of captivity and imprisonment they strive to serve those imprisoned in the path of God. And glory be upon you.

2 حال الحمد لله آنجناب آیت رحمن و رایت عنایت
بی پایان هستند و جناب ابن ابهر علیه بهاء الله
الانور نهایت مسرت را از آنجناب دارند و در
شب و روز متصل لسان بستایش گشاید که
در ایام بحین نهایت اعانت و رعایت و معاونت
نموده اند

3 از ثابتین بر عهد و میثاق چنین لائق و سزاوار
است که در زمان اسارت و بحین بخدمت
مسجونین سیل الهی کوشند و البهاء علیک

MMK6#547, YIA.358-359

AB07332

To: Aqa Mirza Nurullah Khan

- 1 O you who are firm in the Covenant! Your musk-scented letter had sweet contents and heart-attracting meanings, for it was the fragrance from the rose-garden of the love of God and the breeze from the stream of the knowledge of God. I beseech God to increase your passion, enthusiasm and ardor moment by moment and to grant you such power that you may become a great sign and a supreme gift and the cause of guidance to those possessed of understanding, so that you may deliver souls from the darkness of self and passion, and plant the tree of eternal paradise [in hearts] and water it with tearful eyes.
- 2 Convey the Most Glorious greetings to the honored leaf, the assured maidservant of God, the respected companion, and say: O maidservant of God! Turn to the Abha Kingdom and ask for whatever you desire.

1 ای ثابت بر پیمان نامهء مشکین مضامینش شکرین
بود و معانیش دلنشین زیرا نفعهء گلشن محبت
الله بود و نسیم جویبار معرفهء الله از خدا میخواهم
که دمدم بر شور و شوق و ولهت افزاید و قدرتی
بنماید که آیت کبری گردی و موهبت عظمی و
سبب هدایت اولی النبی تا نفوس را از ظلمات
نفس و هوی برهانی و نهال جنت خلد [در دل]
بنشانی و با چشمی اشجار سقایه نمائی

2 ورقهء محترمه امه الله الموقنه ضجیع مکرمه را تکبیر
ابدع ابهی ابلاغ نما و بگو ای امه الله توجه
بملکوت ابهی کن و هرچه میخواهی بخواه

INBA84:262

AB12814

To: Aqa Muhammad Hashim et al.

O two spiritual friends! I have set aside a hundred thousand necessary matters and written this letter solely for your sake. To write during times of leisure is not such a proof of sincere love, but if someone pens even a word during times of utmost occupation and mental preoccupations, it is a decisive proof of true love. Therefore, with this brilliant evidence I say: O Hashim, my brother, know with certainty that I desire your exaltation. And O Muhammad, again I say that I beseech assistance for you from the One True God, and in every tongue I make mention of you. And upon you both be greetings and praise.

ای دو دوست روحانی صد هزار امور لازم را
کمار گذاشته‌ام و محض خاطر شما نامه نگاشتم
تحریر در وقت فراغت چندان دلیل بر حبّ صمیم
نیست ولی در نهایت مشغولیت و شواغل فکریه
اگر نفسی کله‌ئی بنگارد بر حبّ حقیقی برهان
قاطعست لهذا باین دلیل لامع میگویم جناب
هاشم ای قارداشم یقین بدان که آرزوی علویّت
تو نمایم و ای آقا محمد مجدّد میگویم که از برای
تو مدد از خداوند واحد احد طالبم و بهر زبانی
بذکرت ذاکرم و علیک التّحیّة و الثّناء

KASH.280b

AB07213

To: Arbab wife of Abdu'l-Husayn Ardistani

O handmaiden of God, spiritual believing leaf! The house that you have dedicated as a pilgrim house has been accepted. God willing, it must be maintained in the utmost order and arrangement. The most important matter is cleanliness and refinement. This important matter must be attended to with the utmost care and vigilance, and arranged in such a way that when a traveler enters, they will gain spirituality from witnessing its purity, cleanliness, refinement and delicacy, and from inhaling its sweet fragrance. For although cleanliness, purity and sweet fragrances are physical things, yet since they are signs of spiritual sanctification and the breath of the All-Merciful, they bestow spirituality. And the Glory be upon you.

ای امة‌الله ورقهء موقنهء روحا خانه‌ئی که وقف
مسافرخانه نمودید مقبول گردید باید انشاءالله در
نهایت تنظیم و ترتیب باشد و اعظم امور نظافت
و لطافت است باید این امر مهم را نهایت دقت
و مواظبت نمود و چنان ترتیب داد که چون
مسافر داخل گردد از مشاهدهء طهارت و پاکی
و نظافت و لطافت و استنشام رائحهء طیّبه
روحانیت حاصل نماید زیرا طهارت و پاکی و
بوی خوش هرچند جسمانی بود ولی چون آیت
تقدیس روحانی و نفس رحمانی هستند روحانیت
بخشند و البهاء علیک

BRL_DAK#0959, MKT7.070a

AB07239

To: *Baqiruf, Ali Akbar et al.*

O servants of Baha'u'llah! Your letter was received in Paris and was read. You had asked a question that requires a detailed explanation, but there is absolutely no time or opportunity. Nevertheless, a brief note will be written, which is this: In the Qur'an it clearly and explicitly states: "And among His signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them both." This means that in both heaven and earth there exist living beings. Thus it became known that all these luminous bodies are inhabited and the light of truth certainly shines and radiates in all of them. God did not create these infinite luminous bodies in vain.

ای بندگان حضرت بهاء الله نامه شما در پاریس رسید قرائت گردید مطلبی سؤال نموده بودید که شرح مفصل لازم دارد ولی فرصت و مهلت بکلی مفقود باوجود این نبذهائی مرقوم میشود و آن اینست که در قرآن میفرماید و نص صریحست و من آیاته خلق السموات و الارض و ما بث فیهما من دابة یعنی در آسمان و زمین هردو ذی روح موجود پس معلوم شد که جمیع این اجسام نورانیه مسکونست و نور حقیقت در جمیع البته درخشنده و تابان خداوند این اجسام نورانیه نامتناهی را عبث خلق نفرمود

MMK6#481

AB07656

To: *Baygum Sultan daughter of Ammih*

1 O leaf stirred by the breeze of the love of God!

1 ای ورقه مهتره بنسیم محبت الله

2 On this morn when the dawn of divine outpourings from the Abha Kingdom and the invisible Realm of Might has illumined and brightened the horizons of the domains of creation, this lowly servant at the threshold of the Blessed Beauty has taken up the pen and engaged in mentioning that pure leaf, that thereby joy might be brought to the heart of that handmaiden of God.

2 در این صبح که صباح فیوضات رحمانیه از ملکوت ابهی و جبروت غیب آفاق ممالک ایجاد را روشن و منیر نموده این عبد ضعیف درگاه جمال مبارک قلم برداشته و بذکر آن ورقه زکیه پرداخته که باین وسیله سروری بر قلب آن امة الله وارد گردد

3 Indeed, were you to open a hundred thousand mouths and sing with a hundred thousand tongues upon the branch of thanksgiving to the All-Merciful Lord, you would not fulfill the obligation of gratitude for this boundless favor of the Lord that you are mentioned at His threshold and renowned in the gathering of His friends and servants.

3 باری اگر صد هزار دهان بگشائی و بصد هزار لسان بر شاخسار شکر حضرت رحمن بسرائی از عهده شکر این فضل بی پایان یزدان بر نیائی که در آستانه او مذکوری و در انجمن دوستان و بندگان او مشهور

4 And glory be upon you.

4 و البهاء علیک

MKT7.185

AB07181

To: *Edith R Sanderson*

1 He is the Beloved

1 هوالمحبوب

2 O my God and my Beloved! I beseech Thee with my spirit and my heart to sanctify me from the love of any besides Thee and to purify me from attachment to aught except Thee. Make my heart, O my God, empty, free, sanctified, pure and clear until it becomes filled with the love of Thy Beauty and is set ablaze with the fire of Thy love and is attracted by the fragrances of Thy holiness. O Lord, make my spirit a cup overflowing with the wine of Thy love, and my heart a pure and shining mirror reflecting the sun of Thy Beauty, and my tongue speaking Thy remembrance, and my ear attentive to Thy call, and my eye perceiving Thy signs, and my nostrils perfumed by Thy fragrances, and my feet firm in Thy religion, and my heart steadfast in Thy Covenant, and my face illumined by the light of Thy knowledge. Verily, Thou art the Generous, the Merciful, the Giving, the Kind, the Mighty, the Beloved.

2 الهی و محبوبی آنی اتضرع بروحی و فؤادی ان تقدسنی من حب غیرک و تطهرنی عن التعلق بما سواک و اجعل یا الهی قلبی خلیاً فارغاً منزهاً مرمداً صافياً حتی یمتلاً بحب جمالک و يتولع بنار عشقک و ینجذب بنفحات قدسک رب اجعل روحی كأساً طافحة بصهباء محبتک و فؤادی مرآة صافية منجلیة من شمس جمالک و لسانی ناطقاً بذكرک و اذنی صاغية لندائک و عینی کاشفة لآیاتک و مشامی متعطرأ بنفحاتک و قدمی ثابتة فی دینک و فؤادی مستقیماً علی ميثاقک و وجهی منوراً بنور معرفتک انک انت الکریم الرحیم المعطى اللطیف العزیز المحبوب

ADMS#147

MMG2#034 p.035

AB07369

To: *Fadlullah Khan (Brother of Ghulam-Husayn) et al.*

1 O family of that faithful servant of the Lord of Might! Praise be to God, you have a father who is enraptured and impassioned, and renowned for his love of the Kind Beloved. He is a bright candle aflame with the fire of the love of God, and through the fragrances from the gardens of the knowledge of God, he is a garden that is the envy of flower beds and meadows.

1 ای خاندان آن بنده صادق حضرت یزدان الحمد لله پدری دارید سرگشته و سودائی و محبت دلبر مهربان مشهور بشیدائی بنار محبت الله شمع روشن است و بنفحات ریاض معرفت الله حدیقه غبطه گلزار و چمن

2 Give thanks that you have such a kind father - he is near to the Divine Threshold, attracted to the Most Glorious Beauty, a servant at the Sacred Threshold, and one who speaks in glorious praise of the Most Great. He has been confirmed in a Cause that is the pride of that family and will be the source of glory for that lineage throughout all eternity.

2 شکر کنید که چنین پدر مهربانی دارید مقرب درگاه کبریاست و منجذب جمال ابدی و خادم آستان مقدس و ناطق بثنای جلیل اکبر بامری موفق گشته که نخر آن خانواده است و سبب مباهات آندودمان تا ابدالآباد

3 And upon you be the Most Glorious Glory!

3 و علیکم البهاء الأبدی

TABN.261

AB07183

To: Faridiyan, Mirza Ibrahim Kalimi et al.

- 1 O Ibrahim! The fire of Nimrod became a rose garden, and the tyranny of the stubborn one became the justice of the All-Loving Lord. After the calamities and ordeals that have befallen you, do not be extinguished, for ultimately you will become envied and praised.
- 2 O Ali! The exaltation of man lies in self-sacrifice, and the ascent of the human being lies in offering and sacrifice. Whoever is closer at this feast is given a fuller cup of trials. Consider how many trials 'Abdu'l-Baha has, and how His servant is immersed in the sea of tests. After the harassment of strangers, become familiar with the Truth, and from the trouble of the ignorant, become the mercy of the wise.
- 1 ای ابراهیم آتش نمرود گلشن موجود گشت و ظلم شخص عنود عدل ربّ ودود شد پس از بلاایاء و محن وارده مخمود مشوزیرا عاقبت محسود خواهی شد و محمود خواهی گشت
- 2 ای علی علوّ انسان در جانفشانیست و ستمو شخص انسانی در فدائی و قربانی هر که در این بزم مقربتر است جام بلا بیشترش میدهند ملاحظه کن که عبدالبهاء چه قدر بلا دارد و بندهء درگاهش چگونه مستغرق بحر ابتلا پس از اذیت بیگانگان آشنای حقّ شو و از زحمت جاهلان رحمت عاقلان گرد

MSHR5.322a

AB07180

To: Faydullah (Qazvin)

- 1 O Lord, my God and my Hope! This is a servant who has supplicated to the Kingdom of Thy mercifulness and the Dominion of Thy oneness, yearning for Thy good-pleasure and seeking nearness to Thy presence, honored to approach Thy Threshold whose precincts are perfumed with the musk-like fragrance of bounty.
- 2 O Lord! Ordain for him this supreme gift and prepare for him in his affairs guidance, or decree for him the reward of one who has attained this mighty bounty and this glorious gift.
- 3 O Lord! He is broken before Thee - mend his brokenness, expand his straitened circumstances, enlarge his breast, make his affairs easy, open the doors of grace before his face, let the clouds of generosity rain upon him, cause the breezes of paradise to waft over him, and let the radiance of the All-Merciful shine forth from his countenance.
- 1 الهی و رجائی هذا عبد قد تضرّع الی ملکوت رحمانیتک و جبروت فردانیتک متمنیاً رضاک و مبتغیاً قرب جوارک متشرفاً بعبتک المعطرة الارحاء برائحة مسک العطاء
- 2 ای ربّ قدر له هذه المنحة الكبرى و هیاً له من امره رشداً او قدر له اجر من فاز بهذه الموهبة العظمی و العطیة الجلاء
- 3 ای ربّ انه منکسر الیک جابر کسره و وسّع حصره و اشرح صدره و یسر له امره و اجعل ابواب الفضل مفتوحة علی وجهه و غمام الجود فائضاً علیه و نسیم النعم ماراً علیه و نضرة الرحمن طافحة من وجهه

- 4 Verily, Thou art the Generous, the Merciful, the Mighty, the All-Bestowing.

4 آنک انت الکریم الرحیم العزیز الوهاب

MJMJ3.044b, MMG2#322 p.360

AB07428

To: Ghulam-Ali Farrash

- 1 O you whose face is turned toward the Truth! How pleasant of countenance and disposition you are, and how blessed and auspicious a seeker of love you have been, that you found your way to the street of the Most Glorious Beauty and discovered the dwelling-place of the Beloved!
- 2 This was due to the boundless grace and favors of the Lord, otherwise where were we two destitute ones, and where such grace and bounty?
- 3 It is purely due to kindness and beneficence that He has accepted at His threshold ones like you and me - two destitute ones, two without head or foot, two poor ones, two indigent ones, two without means. O what joy from this! O what delight from that!

1 ای روی تو سوی حق چه خوش روی و خوشنوی و مبارک و فرخنده مهرجوی بودی که بکوی جمال اهی راه یافتی و بر منزل جانان پی بردی

2 این از فضل و الطاف بیکران حضرت یزدان بود والا من و تو دو بی نوا کجا و این فضل و عطا کجا

3 محض لطف و احسان است که مثل منی و مثل توئی دو بینوا دو بی سر و پا دو مسکین دو فقیر دو بی سامانرا در درگاه خویش قبول فرموده و اطربا من هذا واسرورا من ذلک

MKT8.098a, HDQI.169a, ANDA#45 p.06

AB07230

To: Grandmother of Sakinih Sultan

- 1 O Bestower of kindness! A handmaiden most humble and meek, powerless and helpless, lowly and suppliant, hath returned and sought refuge at the court of Thy grandeur. To grant forgiveness and pardon and to be clement beseemeth a master. Withhold not, therefore, O Lord, Thy mercy and Thy forgiveness.
- 2 Protect and safeguard that suppliant, deliver her from the whirlpool of transgression, and grant her asylum within the precincts of the most great mercy. Make her worthy of Thy

1 ای بخشنده مهربان کنیزی در نهایت خضوع و خشوع و عجز و زاری و تضرع و بیکراری بدرگاه بزرگواری تو بازگشت و پناه آورد سزاوار خداوندی آمرزش است و بخشش عفو است و غفران ای پروردگار رحمت و مغفرت دریغ مدار

2 و آن مستحیر را مجبور و دستگیر گرد از گرداب گناه نجات بخش و در جوار رحمت کبری پناه

favors, bestow freely Thy gifts, admit her into the banquet hall of effulgence, and suffer her to attain the assemblage of witnessing and meeting.

- 3 Thou art the Forgiving. Thou art the Merciful. Thou art the Most Kind.

ADMS#334

ده الطاف شایان کن موهبت رایگان فرما در
بزم تجلی راه ده و بمحفل مشاهده و لقا فائز فرما

3 توئی غفور توئی رحیم توئی مهربان

BSHN.140.105, BSHN.144.105, MHT2.149

AB07516

To: Gushtasp father of Mihraban Known as Javanmard

- 1 O Gushtasp! Rejoice through the grace of the Lord and be happy, for He has drawn you near to His threshold and made you devoted to His court. He filled the cup of love to overflowing and made you restless from the potency of the wine of inner meanings. He made you yearning for the encounter and enchanted with the musk-laden tresses. He kindled the fire of love in your heart and burned away the veil of vain imaginings.
- 2 Your soul received the glad tidings of union and the branch was attracted to and joined with its root. The drop hastened to the ocean, the thirsty fish fell into the water. Eternal life arrived, the dawn of divine bounty broke, heart and soul joined with the Beloved, and the spirit became intoxicated with the wine of truth.
- 3 Blessed art thou and excellent is thy final abode.

1 ای گشتاسب از فضل حضرت یزدان شادمانی
کن و کامرانی نما که ترا مقرب درگاه نمود
و معتکف بارگاه جام عشق سرشار کرد و از
سورت باده معانی بپقرار مشتاق دیدار کرد و
مفتون زلف مشکبار آتش عشق در دل افروخت
و پرده اوهام بسوخت

2 جان مرده وصل یافت و فرع منجذب باصل
پپوست قطره بدریا شتافت ماهی لب تشنه در آب
افتاد زندگی جاودان رسید صبح موهبت یزدان
دمید دل و جان بجانان پیوست و روح از باده
حق سرمست شد

3 طوبی لک و حسن مآب

YARP2.620 p.429

AB12516

To: Haji Iman Zanjani

- 1 O essence of faith! How fortunate wert thou, how blessed thy fate, and how joyous thy condition, that thou didst bear chains about thy neck and fetters upon thy feet for the sake of truth, and wert imprisoned in the utmost gladness and delight. What

1 ای جوهر ایمان چه خوش بخت بودی و
خوش طالع و خوش وقت در راه حق زنجیر در
گردن و خلیلی بر پا و اسیری در نهایت سرور و
صفا چه موهبتی اعظم از این و چه عنایتی اکبر
از آن

bounty could be greater than this, what favor more excellent than this?

- 2 These chains have the worth of strings of pearls, and these bonds signify freedom unmatched in all the world. I swear by the Ancient Beauty—may my spirit be offered up for those imprisoned in His path—that the denizens of the Supreme Concourse yearn for this supreme bounty.
- 3 Convey on my behalf to all the friends who were imprisoned the Most Great, Most Wondrous Salutation.

2 سلاسل حکم عقد لؤلؤ دارد و قید و بند حکم آزادی در جهان بی مثل و مانند قسم به جمال قدم روحی لمن سخن فی سبیلہ الفداء کہ اهل ملأ اعلی آرزوی این موهبت کبری مینمایند

3 جمیع دوستان را کہ مسجون بودند از قبل این عبد تکبیر ابدع ابهی ابلاغ فرمائید

INBA85:254b

AB07274

To: *Haji Muhammad Ali Shirazi*

- 1 O servant of the Blessed Beauty! Your letter arrived in Paris at a time when I was extremely occupied. Nevertheless, I am writing a brief reply.
- 2 Send six pieces of carpet for the Holy Shrine of His Holiness the Exalted One [the Bab], along with one piece of one and a half cubits. However, [send them] through someone who can transport them personally. If they are shipped by boat, it will take two years to arrive and they may also get lost.
- 3 Convey with utmost longing the most wondrous and glorious greetings to Mirza Mahmud 'Assar and Rustam Javanmard and Feridun Rustam and Haji Muhammad Ibrahim and Shahriyar Farsi, all of them.
- 4 And upon you be the Most Glorious Glory.

1 ای بندهء جمال مبارک نامهء شما در پاریس رسید در وقتیکہ نہایت اشتغال موجود باوجود این مختصر جواب مرقوم میگردد

2 شش پارچہ قالی مقام مبارک حضرت اعلی را بفرستید با یک پارچہء یک ذرع و نیم ولی بواسطہء شخصی کہ بہمراہ خود نقل نماید اگر تسلیم کشتی شود دو سال طول میکشد تا برسد و شاید نیز گم شود

3 بجناب میرزا محمود عصّار و جناب رستم جوانمرد و جناب فریدون رستم و جناب حاجی محمد ابراہیم و جناب شہریار فارسی جمیعاً تحیت ابدع ابهی با نہایت اشتیاق ابلاغ دار

4 و علیک البہاء الأہی

INBA87:205b, INBA52:207b

AB07179*To: Haji Muhammad Husayn (Shiraz)*

- 1 O my God! This servant is attracted to the gardens of Thy oneness, gladdened by the fragrances of Thy holiness, illumined by the lights of Thy Kingdom, and enlightened by the rays of the lamp of Thy oneness.
- 1 الهی هذا العبد منجذب الى رياض احديتك
مستبشر بنفحات قدسك مستضيء من انوار
ملکوتک مستنير من شعاع سراج احديتك
- 2 O Lord! He has traversed valleys and ravines, climbed mountains, and crossed seas until he attained the honor and until his face was dustied with the soil of the threshold of the pure and radiant Garden, and his hair was covered with the dust of the circumambulation point of the Concourse on High.
- 2 ای ربّ قد طوی الوهاد و بطون الاودية و صعد
الجبّال و قطع البحار حتّى تشرف و حتّى غبر
وجهه بتراب عتبة الروضة الطاهرة الغناء و غفر
شعره بغبار تربت مطاف الملاء الاعلى
- 3 O Lord! Accept from him his circumambulation around the refuge of Thy angels in the morning and evening, and the dawning-place of the dwellers of the highest paradise, and the resort of the holy temples in the early hours and at sunset. Aid him and strengthen him and make all his hopes easy of fulfillment and make his feet firm in the Covenant and Testament.
- 3 ای ربّ اقبل منه طوافه حول ملجأ ملائکتک
فی الصّباح و المساء و مهبط سکان الرّقیق الاعلى
و مرجع هیاکل القدس فی الغدوّ و الاصال و
ایده و شیده و یسرّ له کلّ الآمال و ثبت قدمه
على العهد و الميثاق

INBA84:245

AB07367*To: Haji Shaban (Servant of Afnan)*

- 1 O servant of the divine Afnan of the Sacred Tree! Give thanks to the Ancient Lord that thou wert privileged to visit the Holy Shrine and didst perfume thy nostrils with the fragrances of that divine rose-garden. Thou didst illumine thine eyes and make thy heart the envy of flower-garden and meadow.
- 1 ای خادم افنان سدرهء الهیّه شکر کن حیّ قدیم
را که زیارت روضهء مبارکه مشرف شدی و
از نفحات آن گلستان الهی مشامرا معطر نمودی
دیدہ را روشن و قلب را رشک گلزار و چمن
کردی
- 2 Beseech God that thou mayest be assisted to achieve that which befitteth this most great honor, and arise with heart and soul to serve the Afnan. When the intention is for God's sake, every service redoundeth to the Root of the Tree. Therefore, make pure the essence of thine intention; assuredly thou shalt be assisted to gain a mighty reward and divine good-pleasure.
- 2 از خدا بخواه که بآنچه سزاوار این شرف اعظم
است موفق شوی و به جان و دل بخدمت افنان
قیام نمائی چون نیت لله میگردد هر خدمتی راجع
باصل شجره میشود پس تو اصل نیت را خالص
کن البتہ باجر جزیل و رضای الهی موفق میگردی

- 3 And upon thee be glory, and upon every soul firm and steadfast in God's Covenant and Testament. 3 و البهاء علیک و علی کلّ ثابت راسخ علی عهد الله و میثاقه

INBA87:465, INBA52:483

AB07269

To: Haji Shams (Antep)

- 1 O servant of the Ancient Beauty! The eloquent and skilled poetry which was as sweet as honey has been noted. It was an expression of servitude and proof of sincerity of intention. The palate was sweetened and the taste became sugary. The utmost gratitude was attained for it proved servitude of this servant at the Sacred Threshold. 1 ای بندهء جمال قدم اشعار فصیح و بلیغی که در حلاوت چون انگبین بود ملاحظه گردید بیان عبودیت بود و دلیل خلوص نیت کام شیرین گشت و مذاق شکرین نهایت ممنونیت حاصل گشت که مثبت عبودیت این عبد باستان مقدس بود
- 2 Do not exchange servitude at His Court for sovereignty over both worlds, and do not transform bondage at His Threshold for lordship over both realms. What station is greater than being under the shadow of the cloud of His mercy, and what honor is higher than becoming the recipient of His favors? This is a grace that no grace in creation equals, and this is a station that no station in contingent existence matches. 2 بندگی درگاهش را پادشاهی دو جهان مده و غلامی آستانش را بخواجهی دو سرا تبدیل مکن چه مقامی اعظم از اینست که در ظلّ سبحان رحمتش باشیم و چه شأنی بالاتر از این که مورد عنایتش گردیم هذا فضل لایعاده فضل فی الابداع و هذا شأن لایوازیه شأن فی الامکان
- 3 In any case, much spirit and fragrance was gained from reading the poem. And the Glory be upon you. 3 باری بسیار از تلاوت قصیده روح و ریحان حاصل گردید و البهاء علیک

MMK3#270 p.195

AB12817

To: Haq Nazar son of Israil

- 1 O Haqq-Nazar! Give thanks to God that you have fixed your gaze upon the Truth and turned to the Absolute Self-Sufficient. You have caught a ray from the Sun of Reality and illumined the night-chamber of your heart. You are engaged in the remembrance of God and familiar with the fragrances from the gardens of the All-Merciful. Know the value of this bounty, that you have attained it in such a Day. 1 ای حقّ نظر شکر کن خدا را که نظر بحقّ داری و توجه بغنی مطلق پرتوی از شعاع شمس حقیقت گرفتی و شبستان دل را منور نمودی بذکر حقّ مشغولی و بنفحات ریاض رحمانی مألوف قدر این موهبت بدان که در چنین یومی فائز شدی

2 Therefore, in thanksgiving, arise to guide others, that you may be the cause of quickening souls and may bring a group of the Israelites into the Kingdom of the love of the All-Merciful, becoming the cause of enlightening hearts and opening the vision of many, so that they too may receive an abundant share of the bounty of the Lord of Hosts and be gathered beneath the standard of the Praised One.

2 پس بشکرانهٔ همت بهدایت دیگران بگمار تا سبب احیاء نفوس شوی و جمعی از اسرائیلیان را بملکوت محبت رحمان درآری و سبب روشنائی قلوب گردی و بصیرت جمعی را بگشائی تا آنان نیز از موهبت رب الجنود نصیب موفور برند و در ظل رایت محمود محشور شوند

3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

KASH.190

AB07305

To: Husband of Theodora

1 O Thou Self-Subsisting God! We have renounced all the peoples of the world and have turned unto Thee, have detached ourselves from all else, that we may become Thy companions and confidants. When we attained unto Thy nearness, we did sever ourselves from kith and kin alike, desiring only to know Thee, to praise Thee and to worship Thee.

1 ای پروردگار بی نیاز از جمیع خلق روی بگردانیدیم و بسوی تو توجه نمودیم از کل بی نیاز شدیم تا همدم و همراز تو گردیدیم چون ترا یافتیم خود را از خویش و آشنا بیگانه ساختیم ترا شناسیم و ترا ستائیم و ترا پرستیم

2 O God, forgive our transgressions and teach us Thy divine perfections. Burn asunder the veils before Thy Face that we may behold Thine immaculate Beauty, that we may gain a portion from Thine ocean of bounty and obtain a share of the attributes of the True Friend.

2 ای پروردگار گناه بیاموز پرده بسوز و روی بنما تا مشاهده جمال و کمال تو نمائیم و از بحر عطا بهره گیریم و از خلق و خوی حبیب نصیب یابیم

3 O God, bring us near unto Thee and through Thy holy breaths, make us intimate with Thee. Give sight to our eyes and hearing to our ears. Thou art the Mighty and the Powerful and Thou art the Bountiful, the All-Loving.

3 خدایا ما را بخود مأنوس کن و بنفحات قدس مألوف نما دیده بینا کن و گوش شنوا نما تویی مقتدر و توانا و تویی بخشنده و مهربان

MMK2#011 p.006

AB07791

To: Inayatullah Saidul-Mulk brother of Mubsirul-Mulk

- 1 O thou who art enkindled with the fire of the love of God in the divine Lote-Tree! 1 یا من اشتعل بنار محبة الله في سدرۃ المنتهى
- 2 I am filled with utmost joy at thy remembrance around the lamp, and such is the condition of everyone who treads the path of pure love and enters through the mighty gate of faithfulness. 2 قد ابتهج الابهاج بذكرک حول السراج و هذا شأن کل من سلك منهاج الحب الخالص و دخل في الوفاء الباب الرّاج
- 3 And thou, give thanks unto God, thy Lord, for having enabled thee to attain unto this friend who is the best of companions and an excellent, faithful comrade - one who remembers thee at the Sacred Threshold, who prays for thy success, who seeks divine confirmation for thee, who causes the clouds of bounty to rain upon thee, who draws forth for thee the breast of God's mercy, who shares with thee in every gift from among God's bestowals, and who has asked me to pen this letter, adorned with the finest ornaments of love, speaking of my great affection and profound love for thee, O thou who art truly blessed! 3 و انتک انت فاشکر الله ربک بما وفقک علی هذا الخدين الذي هو خير قرين و نعم رفيق و فيق يذکرک في العتية المقدسه و يدعوک بالتوفيق و يطلب لک التأييد و يستمطر لک سخاب العطاء و يستدير لک ثدى رحمة الله و يشارکک معه في کل موهبة من مواهب الله و يستکتبني هذه الورقة المطرزة باحسن طراز الحب الناطقة بعظيم و دادی و جلیل محبتی لک یا سعيد الحق

INBA17:038

AB07354

To: Jamshid Khudadad Farsi

O Jamshid! Become a person of maturity and find your way to the lofty palace and take refuge in the impregnable fortress. The true palace is the heart of the friends and the dwelling place of the Kind Friend, and the mighty fortress is the sublime shelter of the divine Faith, protected from the sword and arrows of the opposers. Jamshid had a great kingdom, but that crown and diadem turned to black earth and the expanse of the palace was transformed into the confines of the grave. However, for the pure soul there is a sublime paradise - a heavenly world. That pavilion is higher than Saturn and its breadth and expanse is endless. Seek that, and take up the jeweled cup and drink and share the divine wine. May your soul be happy!

ای جمشید شخص رشید شو و بقصر مشید راه یاب و بحصن حصین ملتجی شو قصر حقیقی قلب یارانت و مسکن یار مهربان و حصن متین کھف منبع آئین الهیست و محفوظ از سیف و سهام معاندین جمشید سلطنتی عظیم داشت ولی آن تاج و دیهم تبدیل بخاک سیه گشت و فضای قصر مبدل به تنگای قبر گردید اما جان پاک را مینوی عالی جهان آسمانیست آن ایوان بلندتر از کیوان و وسعت و فسحتش بی پایان آنرا بطلبد و جام مرصع بدست گیرد و بادہء رحمانی بنوشد و بخشد جانت خوش باد

YARP2.438 p.331

AB07657*To: Khadijih mother of Siyyid Mahmud*

...O Lord! That kind mother is dear - make her successful and confirmed in Thy good-pleasure, give her to drink from the Salsabil of bounty, let her taste from the cup of oneness, make her intoxicated with the wine of 'Am I not?', exalt her at the feast of the Abha Kingdom, and make her successful in attaining the highest horizon.

ای پروردگار آن مادر مهربان عزیز است
موفق و مؤیدش برضای خویش فرما و از
سلسبیل عنایت بنوشان و از جام احدیت بچشان
سرمست بادهء الست کن و در بزم ملکوت
ابهی سرفرازش کن و بافق اعلی موفق نما

MMK5#290 p.216x

AB07376*To: Kharman Hurmuzdiyar (Yazd)*

¹ O blessed Khirman! Farmers, after much toil in planting and harvesting, gather a threshing floor, but you without effort became yourself a threshing floor and became the blessing of that gathering. Through the favors of the All-Merciful, my hope is that you will become a heavenly threshing floor and a divine blessing.

¹ ای خرمن پربرکت دهقانها بعد از زحمت بسیار
که بکارند و بدروند خرمنی اندوده نمایند ولی تو
بی زحمت خود خرمن گشتی و برکت آن انجن
شدی از الطاف حضرت رحمن امیدم چنین
است که خرمنی آسمانی شوی و برکتی ایزدی
گردد

² Convey my utmost kindness to La'l, and likewise deliver spiritual greetings to the kind mother Pari, and extend greetings and salutations to Hurmuzd Khudabakhsh, and convey utmost longing to Isfandiyar son of Hurmuz, and extend perfect greetings to Rustam son of Bahram.

² و نهایت مهربانی از قبل من به لعل برسان و
همچنین بمادر مهربان پری پیام روحانی ابلاغ کن
و به هرمزد خدابخش تحیت و درود برسان و به
اسفندیار ولد هرمز نهایت اشتیاق ابلاغ کن و
به رستم ولد بهرام سلام سلامت انجام برسان

³ And upon you be the Most Glorious Glory!

³ و علیک الهباء الابهی

AKHA_125BE #04 p.283, YARP2.697
p.466, PPAR.146

AB07382

To: Khusraw Parsi

- 1 O thou who art good-natured! For some time no letter has arrived from thee and no breeze has wafted from the garden of thy heart and soul. 1 ای خوش‌خو مدّتیست که نامه‌ئی از تو نرسید و نسیمی از حدیقه دل و جان نوزید
- 2 I am in Europe and have no rest day or night, hoping that I may draw a breath in servitude at the Sacred Threshold and take a step on the path of self-effacement and nothingness. But alas, how can this weak gnat soar in the heights of the eagle! Yet since I confess to my powerlessness, the assistance and favor of the Blessed Beauty dawns every moment like the morning, and the power of the victory of the Kingdom of the King of Kings becomes manifest. 2 من در فرنگستانم و شب و روز آرام ندارم که شاید بعبودیت آستان مقدّس نفسی برآرم و در سبیل محو و فنا قدمی بردارم ولی هیأت که این پشه ضعیف در اوج عقاب پرواز نماید ولی چون معترف بعجزم عون و عنایت جمال مبارک هر دم مانند صبح طلوع نماید و قدرت نصرت ملکوت ملک الملوک جلوه کند
- 3 That Paris which thou hadst seen has become precious, and the lights of the Sun of Truth are shining forth. Convey to all the friends the Most Glorious, Most Wondrous greetings. I have absolutely no time to write, yet despite this I write in my own hand. 3 آن پاریس که دیده بودی نفیس شده است و انوار شمس حقیقت در اشراقست بجمع یاران تحیت ابدع ابی ابلاغ دار ابداً فرصت تحریر ندارم باوجود این بخط خود مینگارم

YARP2.362 p.289, NVJ.118

AB07273

To: Mashhadi Ali Haydar

- 1 O servant of the Blessed Beauty! How blessed art thou to have become a speaker of the mention of God and a diffuser of the fragrances of God. Thou hast grasped the hem of His most pure robe and turned in supplication to His most glorious and mighty threshold. 1 ای بنده جمال مبارک خوشا بحال تو که ناطق بذکر الله شدی و ناشر نفحات الله تمسک بذیل اطهر جستی و توسّل بدرگاه جلیل اکبر
- 2 Today, after firmness in the Covenant and Testament, the greatest of all matters is the teaching of God's Cause. Whosoever succeeds in teaching another soul becomes the cause of that soul's life, and that one in turn becomes the cause of another's life. This chain continues until ultimately that first soul has become the cause of life for a multitude. 2 الیوم اعظم امور بعد از ثبوت بر عهد و پیمان تبلیغ امر الله است هر نفسی موفق بر تبلیغ نفسی گردد سبب حیات او شود و او سبب حیات دیگری این تسلسل یابد در نهایت آن نفس اول سبب حیات جمهوری شده است
- 3 Consider what mighty effects result from the guidance of a single soul! Therefore, blessed are those souls who arise to 3 ملاحظه فرمائید چه آثار عظیمه بر هدایت یک نفس مرتّب میگردد پس خوشا بحال نفوسیکه به

teach the Cause of God. By thy life, this is indeed a great bounty!

تبلیغ امر الله قیام مینماید لعمرك انّ هذا لفضل عظیم

INBA17:192, KHML029

AB07184

To: Mihraban Rustam et al.

O loved ones of God! Praise be to God that those pure souls were freed from the dusty world and joined the angels of the celestial realm, meaning they acquired heavenly attributes and found their way to the private chamber of the All-Merciful Lord.

ای احبای الهی شکر خدا را که آن جانهای پاک از عالم خاک رستند و بفرشتگان جهان افلاک پیوستند یعنی خوی آسمانی یافتند و بخلوگاه حضرت رحمانی پی بردند

YARP2.639 p.437

AB07750

To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan)

- 1 O Bashir! The Most Great Unity hath manifested Its all-merciful effulgence, and hath made contingent existence a mirror reflecting the images of the realm beyond contingency. The realities of sanctification have shed such radiance at the pole of creation that the center of space hath become the dawning-place of that which is beyond space.
- 2 Therefore must one partake abundantly of this heavenly table of the All-Forgiving Lord and say: "O my Lord! Increase my knowledge!" Today must holy souls gallop in this arena and become the recipients of this boundless grace, and through the power of heavenly confirmation clothe the temple of the world in a new garment and a wondrous robe.
- 3 Be thou not disturbed by upheavals, neither be thou sorrowful or disheartened. The great bounty of the Generous Lord embraceth all. And upon thee be glory!

1 جناب بشیر حضرت احدیت تجلی رحمانیت فرموده و امکان را مرآت منطبقه از صور لامکان نموده حقائق تقدیس چنان جلوه در قطب ابداع فرموده که مرکز مکان مطلع لامکان گشته

2 پس باید نصیب موفور از این مائده رب غفور برداشت و رب زدنی علماً گفت ایوم باید نفوس مقدسه در این میدان جولان نمایند و از این فیض بی پایان بهره ور گردند و بقوت تأیید ملکوت هیكل عالم را قیص جدیدی و ثوب بدیعی پوشند

3 از انقلابات مکرر مشو و محزون مگرد و فتور مبار فضل عظیم رب کریم شامل است و البهاء علیک

MMK6#305, AKHA_129BE #11 p.a,
BSHI.123

AB07729*To: Mirza Buzurg Afnan Alai*

- 1 O branch turned toward the Divine Tree! What joy be unto thee for this relationship whose lights shine forth, whose oceans surge, whose cups overflow, and whose texts are decisive! And thou, O noble branch and glorious twig, follow the Ultimate Tree in its freshness and tenderness and verdancy and splendor, and beseech God to make thee a brilliant sign and a radiant banner in His Cause, and strive that thou mayest become eloquent, illumined, seeing, hearing, knowing, articulate, generous, and firm in the Covenant and Testament.

1 ایها الفرع المتوجّه الى الشجرة الرّحمانية فيافرحا
لك من هذه النسبة التي تلوح انوارها و تتموّج
بجارها و تطفح كؤوسها و قاطعة نصوصها و انت يا
ايها الفرع النّجيب و القضيب المجيد فاتبع السّدرّة
المنتبى في نضارتها و طراوتها و ريانيتها و بهجتها و
اطلب من الله ان يجعلك آية باهرة و راية لامة
في امره و اسع لكي تكون ناطقاً مضيقاً بصيراً
سميعاً عليماً بليغاً كريماً ثابتاً على العهد و الميثاق ع

- 2 Permission is granted for you and your brother to circumambulate the Blessed Shrine.

2 اذن طواف روضه مبارك را خواسته بوديد كه
با اخوى حاضر شويد مأذونيد

INBA87:217a, INBA52:220b

AB07532*To: Mirza Habibullah cousin of Mirza Husayn*

- 1 O you who are enkindled with the fire of the love of God! When the birds of the garden of truth burst into song and melody, the hearing of the people of the Kingdom is stirred, and the hearts of the denizens of Paradise are moved to ecstasy and rapture. But to the crows and wolves, the song and anthem of the Concourse on High is like the screech of an eagle, and to the envious owls, the cry of the royal falcon is like a bolt of punishment.
- 2 Observe how you have become the manifestation of such bounty and the dawning-place of such favor - from the niche of divine unity you have acquired the lights of the gift of the Peerless Lord, and from the waves of the Most Great Sea you have taken your portion. You have been guided by the light of guidance and been made to overflow from the Kingdom of Abha.

1 اى متوقّد بنار محبّت الله چون طيور چمنستان
حقيقت به نعمه و آواز آيند مسماع اهل ملكوت
مهرز گردد و قلوب اهل فردوس به وجد و طرب
آيد ولى غراب و ذئاب را سرود و آهنگ ملأ
اعلى صيحه عقابست و جغدان حسود را بانگ
شهباز وجود صاعقه عذاب

2 ملاحظه فرما كه مظهر چه عطا گشتى و مطلع
چه احسان از مشكاة توحيد انوار موهبت رب
فريد اقتباس نمودى و از امواج بحر عظيم نصيب
گرفتى مبتدى بنور هدى شدى و مستفيض از
ملكوت ابنى

MKT8.134b

AB07787*To: Mirza Ibrahim (Rasht)*

- 1 O thou who art illumined by the lights of the Kingdom! 1 يا من استشرق من انوار الملكوت
- 2 The heart of the world hath been stirred by breezes that have wafted from the gardens of the Ancient Mystery. The hearts of the people of Paradise have been attracted by fragrances that have been diffused from the gardens of the bounty of the Most Great Name. The nostrils of those endowed with understanding have been perfumed by the sweet-scented breaths that have been wafted from the paradise of the bounty of thy Most Bountiful Lord. 2 قد اهتز قلب العالم من نسيمات مرّت من رياض سرّ القدم قد انجذب فؤاد اهل الفردوس من نفحات نفحت من حدائق عناية الاسم الأعظم قد تعطّرت معاطس اولى العرفان من انفاس طيب عبقت من جنان موهبة ربك الأكرم
- 3 By thy life! Were the dead to drink deeply of these breezes, the spirit of life would stir within them, and were the heart of the solid rock to sense this attraction, it would be cleft asunder and rivers would gush forth from it, and were these fragrances to pass over the nostrils of one with a cold, he would inhale them and his cold would vanish. 3 لعمرك لو تضلّعت الأموات من هذه النسيمات لدبّ فيها روح الحيات ولو احسّ قلب الصخرة الصمّاء هذا الانجذاب لانشقّ فانفجرت منها الأنهار ولو مرّت هذه النفحات على مشام مزكوم لاستنشق و زال منه الزكام
- 4 Therefore seek thou what thou willest of the outpourings of thy Glorious Lord and ask thou what thou pleasest of the gifts of thy Mighty and Praiseworthy Master. 4 اذا فاستخرنّ ما تريد من فيوضات ربك المجيد و اطلبن ما شئت من مواهب مولاك العزيز الحميد

MKT6.095a, MNMK#067 p.144

AB07379*To: Mirza Khalil Tabib*

- 1 O Khalil! If you seek a guide and leader in the path of God, it was the Manifest Beauty and the Ancient Mystery and the Luminous Star, for He was the Guide and Leader and the Glorious Goal and the Ka'bah of the lovers was the countenance of the True Beloved. That Ancient Being guided all the people of the world to firmness in God's Covenant and adherence to the Testament of the Infinite Lord. Now a few immature souls have abandoned this Covenant which is the Most Great Name, and have clung to their own power of independent judgment and deduction, forgetting the appointed Interpreter and Speaker. 1 ای خلیل اگر در سبیل الهی رهبر و دلیلی طلبی جمال مبین و سرّ القدیم و کوکب منیر بود چه که هادی و دلیل و مقصود جلیل و کعبه عاشقان روی معشوق حقیقی بود آن کینونت قدم جمیع اهل عالم را دلالت بر ثبوت بر پیمان الهی فرمود و تمسک بميثاق حضرت غیرمتناهی حال نوهوسانی چند این عهد که اسم اعظمست بهشتند و بقوه اجتهاد و استنباط خویش تمسک جستند و مبین و ناطق منصوص را فراموش نمودند ع

- 2 Convey my Most Glorious Greetings to the honored sons.

2 ابناء مکرم را تکبیر ابدع اہی ابلاغ نمائید

MMK4#146 p.154, CPF.270

AB07636

To: *Mirza Naim Sidihi (Tihran)*

- 1 Consider how in this garden thou hast raised a thousand thousand melodies that have transported the birds of the holy gardens into a state of ecstasy and rapture, and what strains thou hast played that have caused the voice of praise to be raised by the Unseen Herald.
- 2 Blessed art thou! Blessed the cherished breast from which thou didst drink, and from which thou didst suckle the milk of the love of God! Blessed the bosom wherein thou wert nurtured and didst grow and develop through spiritual education, attaining maturity beneath the shade of the Divine Word and becoming established upon the throne of wisdom!
- 3 This is naught but from the divine outpourings that have encompassed all things from every direction. And upon thee be the Glory!

1 ایہزار ہزارآواز در این ریاض چہ آہنگی آغاز نمودی کہ طیور حدائق قدس را بہ وجد و طرب آوردی و چہ نغمہائی ساز کردی کہ آواز تحسین از ہاتف غیبی بلند است

2 خوشا بحال تو خوشا بئدی عزیزیکہ رضیع او گشتی و شیر محبت اللہ از او نوشیدی و خوشا آغوشیکہ در آن پرورش یافتی و تربیت روحانی نشو و نما نمودی و در ظل کلمہء الہیہ ببلوغ رسیدی و بر سریر رشد استقرار یافتی

3 این نیست مگر از فیوضات الہیہ کہ از جمیع جہات احاطہ نمودہ است و البہاء علیک

INBA85:191a, AHT.009, AHT.055a,
PYB#154 p.31

AB07728

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

- 1 O noble branch of the Blessed Tree!
- 2 Since in these days there has been a severe flood in Nayriz and everything belonging to the family and dependents of His Honor Haji Mirza Husayn, upon him be the Glory of God, the Most Glorious, has been completely destroyed and lost, and they are in the utmost distress.
- 3 Therefore, if there are any Huquq funds in your possession, arrange by whatever means possible to send thirty tumans to

1 ایہا الفرع الکرم من الشجرۃ المبارکۃ

2 چون در این ایام سیل شدید در نیریز شدہ و اہل و عیال جناب حاجی میرزا حسین علیہ بہاء اللہ الٰہی آنچه داشتہ کل معدوم [و] مفقود گشتہ در نہایت درجہء مشقتند

3 لہذا اگر از حقوق چیزی نزد آنجناب موجود مبلغ سی تومان بعیال جناب مشار الیہ و سی تومان

the family of the aforementioned gentleman and thirty tumans to His Honor Aqa Mirza Ahmad-'Ali who is in Nayriz.

بجناب آقا میرزا احمد علی که در نیریز است بهر
وسیله که ممکن باشد برسانید

- 4 This act will bring about the good-pleasure of the Blessed Beauty, may my spirit be a sacrifice for His loved ones.

4 و این کیفیت سبب حصول رضای جمال مبارک
روحی لأحبائه فداست

- 5 And upon you be Glory.

5 و البهاء علیک

INBA87:472, INBA52:492a

AB07753

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

O Afnan of the Divine Lote-Tree! In accordance with the Divine Will, since Ibrahim Effendi is among those souls who have newly entered the Divine Law and alighted upon the shore of the sea of oneness, their heart illumined by the lights of the Most Great Guidance and their spirit made a garden by the sweet fragrances of the meadows of the bounty of the Lord of Lordship, therefore you must employ all means that would increase his joy and delight and kindle the fire of the love of God in his essence. You must assuredly make him well-pleased and grateful. The spirit and glory and might and praise be upon you and upon your descendant who is remembered in the hearts of the people of God, and upon all the loved ones.

AFNAN.145-146

حضرت افنان سدرهٔ ربّانیّه حسب الارادة المطلقه آنکه چون جناب ابراهیم افندی از نفوسی هستند که تازه بشریعه الهیه وارد و بر شاطی بحر احدیت نازل قلبشان بانوار هدایت کبری روشن و روحشان بنفحات خوش ریاض موهبت حضرت ربوبیت گلشن لهذا باید که آن جناب بجمع وسائل متشبث که سبب ازدیاد روح و ریحان و اشتعال نار محبت الله در کینوتشان گردد البتّه او را راضی و ممنون فرمائید و الروح و البهاء و العزّ و الثناء علیک و علی سلیلک الذی هو مذکور فی قلوب اهل الله و علی سائر الاحباء ع والسلام

INBA87:269a, INBA52:272b

AB07781

- 1 Prayer for Forgiveness for the One Ascended to God, the Late Mirza Ya'qub, upon him be the Most Glorious Glory of God

1 مناجات طلب مغفرت بجهت متصاعد الی الله
مرحوم میرزا یعقوب علیه بهاء الله الابی

- 2 He is the All-Forgiving, the Most Merciful

2 هو العفو الغفور

- 3 O my Lord, the All-Forgiving! O my Master Who appeared upon the Mount in the Sinai of Manifestation! I beseech Thee and supplicate before the gate of Thy oneness, which Thou hast opened unto the faces of the people of the pavilion of light, that

3 یا ربّی الغفور و یا مولای المجلی علی الطّور فی
سیناء الظهور ابتهل و اتضرّع بباب احدیتک
الذی فتحتّه علی وجه اهل سرادق النور ان

Thou forgive the sins of Thy servant Ya'qub, the wronged and oppressed one, and pardon his misdeeds and transgressions, and immerse him in the seas of Thy mercy which surge with the winds of forgiveness and pardon at every moment. Verily, Thou art the Generous, the Compassionate. O Lord! His brother Yahya hath called upon Thy servants who circle round the throne of Thy mercy to seek forgiveness for that one who hath ascended to the highest horizon of reunion. Therefore all are calling upon Thee with tongues of supplication and lowliness, and seeking forgiveness for him. Verily, Thou art the Ever-Forgiving, the All-Merciful.

تغفر ذنوب عبدک یعقوب المظلوم المغدور و
تعفو جرائمه و جنایاته و تغرقه فی بحار رحمتک
المتوج باریاح الصفح و العفو فی کل آن انک
انت الکریم الرؤوف ای رب ان اخاه یحیی قد
دعا عبادک الحافین حول عرش رحمانیتک
الی طلب الغفران لذلک المتصاعد الی رفرف
الاقتران فالکل یدعونک بلسان التضرع و
الانکسار و یتستغفرون له انک انت العفو الغفور

TAH.271

AB07203

To: Mother of Husayn Ali

- 1 O handmaiden of God! In this Cycle, which was the ultimate hope of sincere servants and the ultimate desire of assured handmaidens, you have been gathered beneath the shade of God's all-embracing Word and have been sustained by heavenly sustenance. You have drunk from the cup of faith and tasted the sweetness of recognition of the Beauty of the All-Merciful.
- 2 Therefore, revive your soul with the sanctified breaths and illumine your heart with boundless radiance through the lights of unity. Be firm and steadfast in the Cause of the Ancient Beauty and be resolute and devoted in your love for His Holiness the One.
- 3 Give glad tidings to your soul and bestow delicacy upon your heart so that you may witness the signs of grace and favor from the Abha Kingdom. And upon you be Glory.

1 ای امة الله در این دور که منتها آمال عباد
مخلصین و منتها آرزوی اماء موقنات بود در ظلّ
کلمهء جامعہء الهیہ محشور شدی و از موائد
سمائیہ مرزوق گشتی از کأس ایمان نوشیدی و
حلاوت عرفان جمال رحمن چشیدی

2 پس بنفحات تقدیس جانرا زنده کن و بانوار
توحید قلب را روشنی بی اندازه بخش بر امر
جمال قدم ثابت و راسخ باش و بر محبت حضرت
احدیّت مستقیم و متمسک

3 جانرا بشارتی ده و قلب را لطافتی بخش تا آثار
عنایت و الطاف از ملکوت ابهی مشاهده نمائی
و البهاء علیک

INBA17:192, MKT7.050a

AB07641*To: Mother of Mirza Isma'il (Rasht) et al.*

- 1 O ye verdant and confident leaves! 1 ای ورقات مخضره موفقه
- 2 Jinab-i-Aqa Muhammad Isma'il was twice blessed to attain the Sacred Threshold, and on your behalf he also visited with perfect supplication. Through great bounty he was enabled to be present on the fourth day of the Feast of Sacrifice, and with all the divine friends, in complete humility and submissiveness, he carried a jug of flowers and from the public garden to the Holy Shrine, turning toward that Sacred Threshold, he offered prayers and supplications. 2 جناب آقا محمد اسمعیل دو مرتبه زیارت عتبه مقدسه فائز و بالنیابه از شما نیز در کمال ابتهال زیارت نمود از فضل عظیم موفق شد که در روز چهارم عید قربان حاضر بود و با جمیع یاران الهی در کمال خضوع و خشوع حمل کوزه گل نموده و از باغ عموم تا روضه مبارکه متوجهاً الی تلک العتبه المقدسه تضرع و ابتهال کرد
- 3 Therefore give thanks that he was enabled to attain such a bounty. And upon you both, and upon all who are firm in the Covenant, be the Glory. 3 پس شکر نمائید که بچنین موهبتی موفق شد و البهاء علیکم و علی کلّ ثابت علی الميثاق

INBA17:094

AB07827*To: Mrs. Dealy*

I love you tenderly and I knew that you are drinking deep of the cup of afflictions. But that ever Christ, the beloved Son of God, had been forced to drink of the cup of afflictions, but by this way it became the cause of His power and glory. You should feel honored to be a worthy companion to the martyrs in God's Cause. Great spiritual blessings were always gained by material trials.

Think of the poverty of material wealth! The blindness of material sight! The narrowness of only material hopelessness! I pray for you and your family and be sure that I understand your true work. I love you tenderly, very tenderly, and you are always to find comfort in this thought.

BSTW#204

AB07484*To: Muhammad Hasan Bulurfurush Ahdiyyih*

- 1 O thou who circlest in adoration about the Spot round which circle the Concourse on high! Raise thou thy hands in gratitude at the Threshold of the one true God, and say:
- 2 O Thou the highest aspiration of every ardent lover! O Thou the Guide of every wandering soul! Thou hast favoured this feeble servant with Thine infinite blessings, and led this hapless and lowly one unto the Threshold of Thy oneness. Thou hast lifted to these parched lips the living waters of Thy loving-kindness and revived this weary and withered soul with the breezes of divine mercy.
- 3 I yield Thee thanks for having bestowed upon me a full portion from Thy most gracious favour and invested me with the honour of attaining unto Thy sacred Threshold.¹ I beseech an infinite share from the bounties of Thy Kingdom on high. Grant Thine assistance. Confer Thy gracious favour.

BRL_POAB#01

1 ای طائف حول مطاف ملاً اعلیٰ دو دست شکر
را بدرگاه احدیت بلند نما و بگو

2 ای منتها آرزوی عاشقان ای دلیل گمشدگان
این بندهء ضعیف را بالطاف بی پایان بنواختی و
این بیچارهء ذلیل را بدرگاه احدیت رساندی این
تشنهء سوخته را از عین عنایت نوشاندی و این
بیجان افسرده را بنسیم رحمت تر و تازه نمودی

3 شکر ترا که از فضل اکبر نصیب اوfer عنایت
فرمودی و به روضهء مبارکه مشرف کردی از
فیض ملکوت ابهت بهرهء بی پایان میطلبم موفق
فرما عنایت کن

INBA87:028b, INBA52:028b, BRL_DAK#0100,
BRL_MON#001, MJMJ3.081x,
MMG2#136 p.152x

AB07760*To: Muhammad Karim Shirazi*

O Lord, Lord! This is a day which Thou hast distinguished through its felicity, blessing and honor, by the tongue of the Beauty of Thy mercy and the explicit texts of the Manifestation of Thy Self. Thou hast honored it, preferred it, and exalted it, and made it a day of joy and gladness for those who are illumined by the lights of the Manifestation, that through it hearts may be gladdened and the light of happiness may spread in hearts that remember the revelations of Thy oneness on the most exalted Mount.

O my Lord! Make it blessed, auspicious and felicitous for Thy loved ones who are firm in Thy Covenant, and Thy friends who speak Thy praise, and especially for this servant who has turned to the Kingdom of Thy mercy, who supplicates before the Heaven of Thy oneness, who circles round the sanctuary of

Thy grandeur, who prostrates at the threshold of the gate of Thy bestowal. Verily, Thou art the Generous, the Giving, the Merciful.

SW_v14#03 p.082

AB07603

To: Muhammad Mihdi Muayyad

- 1 O eternal confirmer! For the confirmation of the Lord God regarding His loved ones is eternal and everlasting, both in this world and in the divine realm. This is why you observe that every foundation is built upon wind except the lofty palace of the friends of the Glorious Lord. Even in this earthly center, consider what news there is from the divine world: 1 ای مؤید مؤید زیرا تأیید حضرت یزدان در حق دوستان ابدی و سرمدیست چه در این جهان و چه در جهان الهی اینست که ملاحظه میفرمائی هر بنیانی بنیادش بر باد است جز قصر مشید یاران رب مجید حتی در مرکز ترابی دیگر ملاحظه کن که در جهان الهی [چه] خبر است
- 2 "The wine full of dregs makes us mad 2 باده دردآلودمان مجنون کند
- 3 If it becomes pure, I know not what it will do!" 3 صاف اگر گردد ندانم چون کند
- 4 In any case, the hosts of divine confirmation are arriving, the armies of unity are rushing forth, and the lights of sanctity are dawning. Be confident in the bounty of the Lord God, for your services at the threshold of the Kind Friend have been accepted. And the Glory be upon you. 4 باری جنود تأیید میرسد و جیوش توحید میدود و انوار تقدیس میدمد مطمئن بموهبت حضرت یزدان باش چه که خدماتت در آستان یار مهربان مقبول گشت و الباء علیک

MSHR2.175

AB07553

To: Muhammad Sadiq Naraqi

- 1 O Thou who art the dawning place of truthfulness! Truthfulness and righteousness in this Day consisteth in annihilating oneself in the ocean of selflessness, haply one may rise above the orient of true being in the Covenant. 1 ای مطلع راستی صدق و راستی الیوم خود را در بحر نیستی محو و فانی نمودنت تا از مشرق هستی میثاق طلوع کنی
- 2 For the world of existence is like unto an ocean and the essence of the Covenant is the Ark of Salvation leading to the realm on high. Abide then, O thou sagacious friend, in this heavenly vessel and traverse the ocean of being until it reacheth unto the 2 زیرا جهان امکان دریاستی و حقیقت عهد سفینه نجات ملأ بالاستی پس ای یار هوشیار در این کشتی بهشتی استقرار یاب و بر این دریا

shores of the All-Glorious Kingdom, resting on the Mountain of the Greatest Name.

کشتی بران تا بساحل ملکوت ابهی رسد و در
جوار اسم اعظم استقرار جوید

- ³ I swear by the soul exhilarating smiles of the Blessed Beauty, may my life be a sacrifice unto His beaming smiles, that thou shalt find the breezes of divine assistance wafting from every side.

³ قسم بآن تبسمهای جانافزای جمال مبارک
روحی لتبسمه الفداء که بادهای موافق را از هر
جهت وزان یابی و البهاء علیک

MMK2#152 p.114

ABU2304

This wonderful age has rent asunder the veils of superstition and has condemned the prejudices of the people of the East. Among some of the nations of the Orient music and harmony was not approved, but the Manifested Light (Baha'u'llah) in this glorious age has revealed in Holy Tablets that singing and music are the spiritual food of the hearts and souls. In this great dispensation music is one of the arts that is highly approved and is considered to be the cause of the exaltation of sad and despondent hearts.

Music is most important. Music is the heart's own language. Its vibrations uplift the spirit; it is very beautiful and a great art.

'Abdu'l-Baha then looked away off out of the window, His face became illumined, and He said softly in English, "Music! Music! As if the words brought forth divine melodies to His ears, as if He were listening to the 'Choir Invisible.'

SW_v15#05 p.131

AB07651*To: Ruha Asdaq*

- 1 O thou illumined leaf! 1 ای ورقهء مطرّزه
- 2 A hundred thousand maidservants, who for countless years engaged in divers arduous devotions, and who, with fervent longing and tearful lamentation, supplicated the threshold of Divine Oneness that they might live for but a moment in these Days and perceive the merest glimmer of the Sinaitic fire, expired at last in the wilderness of separation, and, with infinite regret, laid down their lives in love's arena. Thou, however, having neither expended effort, nor suffered hardship, nor experienced the fatigue of arduous devotions, hast, through purest grace and bounty, become a recipient of this bestowal from Him Who is the Lord of the seen and the unseen, attained unto the Days of God, and been favoured with a boundless outpouring of His mercy and loving-kindness. 2 صد هزار اماء که سالهای بیشمار بانواع مشقات عبادات قیام نمودند و بدرگاه احدیت عجز و نیاز آوردند و گریه و زاری فرمودند که بآنی از این ایام فائز شوند و لمعهء نوری از شعلهء طور مشاهده نمایند عاقبت در صحرای حرمان جان دادند و در قربانگاه عشق بحسرت تمام فدا شدند و تو زحمتی نکشیده و مشقتی تحمل نموده و تعب عبادتی ندیده محض فضل و جود باین احسان مالک غیب و شهود رسیدی و ایام الله را ادراک نمودی و برحمت و عنایت بیمنتی رسیدی
- 3 Upon thee be the Glory of God! 3 و البهاء علیک

INBA16:108, MKT7.159a, PYK.306

AB07408*To: Rustam Bahman et al.*

- 1 O you two who have turned to God and are accepted at the Divine Threshold! How fortunate and blessed you are that you have come under the shadow of the bounty of the Kind Lord and, becoming intoxicated with the wine of the grace of the All-Merciful, you have found your way to the highway of guidance. 1 ای دو مقبل الی الله و دو مقبول درگاه کبریا زهی بلنداختری و خوش بختی و سعادت مندی که در سایهء بخشش یزدان مهربان درآمدید و از بادهء عنایت حضرت رحمن سرمست گشته بشاهراه هدایت پی بردید
- 2 You have opened seeing eyes and attentive ears, heard the angel's call, and reached the essential purpose. 2 چشم بینا گشودید و گوش شنوا باز نمودید و بانگ سروش شنیدید و باصل مقصود رسیدید
- 3 Now that the Kind Lord God has opened such a door before your faces and shown you such a highway, strive with heart and soul to bring all your brothers beneath the shade of the free cypress of God's Kashmir. 3 حال چون حضرت یزد مهربان چنین دری بر رخ شما گشود و بچنین شاهراهی ره نمود بجان و دل بکوشید تا همهء برادرانرا در ظلّ سرو آزاد کشمیر یزدانی درآرید

4 And upon you both be the Glory.

4 و البهاء علیکما ع

YARP2.177 p.179

AB07456

To: Rustam Khusraw Parsi

1 O skilled poet, the Ridvan poem was perused. It was the warbling of the nightingale of the love of God and the cooing of the dove in the garden of divine knowledge. It was eloquent and articulate, original and sweet.

1 ای شاعر ماهر قصیدهء رضوانیه ملاحظه گردید گلپانگ بلبل محبة الله بود و نغمه و آهنگ حمامهء گلشن عرفان فصیح بود و بلیغ بدیع بود و ملیح

2 Praise be to God that in this cycle of the All-Merciful, the Parsees have won the palm of victory in the arena, have become attracted to the Beloved of the horizons, illumined by the light of dawn, and firm and steadfast in the Covenant and Testament.

2 الحمد لله که پارسیان در این دورهء رحمن گوی سبقت از میدان ربوندند دلبر آفاق شدند و مستضیء از نور اشراق و ثابت و راسخ بر عهد و میثاق

3 As much as thou canst, attract and enrapture the friends in this divine garden with melodies of inner meanings and truths, and bestow joy and delight upon the loved ones, that thou mayest hear the cry of praise from the highest heaven and become the manifestation of the favors of the evident Light.

3 تا توانی در این گلشن الهی بآهنگ حقائق و معانی یارانرا جذب و وله ده و دوستانرا وجد و طرب بخش تا ندای تحسین از اعلی العلیین بشنوی و مظهر الطاف نور مبین گردی

4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الأبهی

YARP2.384 p.300, YQAZ.181-182

AB07317

To: Siyyid Husayn Afnan (Shiraz)

1 O thou who art firm in the Covenant of the Lord God!

1 ای ثابت بر پیمان حضرت یزدان

2 It has been some time since any letter was written or correspondence sent. This is due to the abundance of sorrows and endless troubles, and the onslaught of the oppressors and the harm and injury of the unfaithful ones who give no opportunity for even a word to be written. However, letters of utmost necessity are written by whatever means possible.

2 مدتست که نامهئی مرقوم نگردید و مکتوبی ارسال گشت این از کثرت احزان و مشقت بی پایان و هجوم ستمکاران و ایذا و اذیت بی وفایان است که فرصت نمیدهند که کلمهئی نگاشته شود ولی مکاتیبی که نهایت لزوم را پیدا کند بهر قسم هست نوشته میشود

- 3 The point is that you are always in mind even if there is laxity in correspondence. I beseech assistance and bounty from the Beauty of Oneness that you may at all times be preserved safe under the protection of God.
- 3 مقصود اینست که آن حضرت همیشه در نظرد ولو در مکاتبه فتور واقع گردد از عون و عنایت جمال احدیت متوقعم که در کلّ احیان در صون حمایت یزدان محفوظ باشید
- 4 Convey my greetings to the blessed leaf, the handmaiden of God, the mother of Aqa Mirza Hadi.
- 4 و ورقهء مبارکه امة الله والدهء آقا میرزا هادی را تکبیر برسانید

INBA87:409b, INBA52:421b

AB07310

To: *Siyid Yahya Unsi (Palestine)*

- 1 O you who are firm in the Covenant!
- 1 ای ثابت بر پیمان
- 2 According to the indications and glad tidings of the honored ladies, God has bestowed upon you a noble son who is of utmost beauty and grace, that is, he is second to your other one of sacred titles. Therefore this verse should be read: "May the evil eye be far from you, O you of wondrous beauty!" I jest to bring joy. Name him Adib, and God willing may he be martyred in the path of love for the Blessed Beauty.
- 2 از قرار اشارات و بشارات حضرات نسوان خدا بشما نجل نجیبی عنایت شده است که در نهایت صباحت و ملاححت است یعنی ثانی اثنین جناب قدس الالقابست پس باید این بیت را خواند چشم بدت دور ای بدیع شمائل مزاح نمودم که سبب انبساط گردد اسمش را ادیب نهید بلکه انشاء الله در سبیل حب جمال مبارک شهید شود
- 3 Convey my greetings to the maidservant of God, the spiritual leaf. And greetings, 'Abdu'l-Baha.
- 3 امة الله ورقهء رحمانیه را تکبیر برسانید والسلام ع
- 4 Convey my greetings to the maidservant of God Khanum, the maidservant of God Hajir Khatun, and the maidservant of God Khatun Jan, that is, to all the members of the household.
- 4 امة الله خانم و امة الله هاجر خاتون و امة الله خاتون جان یعنی جمیع اهل خانه را تکبیر برسانید

MSHR3.064

AB07748*To: Siyyid Yahya Unsi (Palestine)*

- 1 O Jinab-i-Aqa Siyyid Yahya: Your letter was read. Everyone imagines that you are a Rothschild or Qarun or banker, and that your sleeve contains a flowing treasury, your purse overflowing and your pocket full of gold and royal pearls. There is a famous saying: "No harm in the wolf having a bloody mouth though he has not torn Joseph." God knows the truth. In any case, be thorough in your affairs and keep them orderly and organized. Contentment and ease are better than wealth and trouble.
- 2 Convey most glorious greetings to the near handmaiden of God Khanum Effendi, the wronged handmaiden of God Khanum Ziya, and the handmaiden of God Khavar.
- 3 The draft for one hundred pounds for your claim which you gave to Aqa Siyyid Hadi is enclosed.

1 جناب آقا سید یحیی نامه قرائت گردید جمیع گان
 میکنند که شما روشیدید یا قارون و بانکید و در
 آستین گنج روان کیسه سرشار است و جیب
 پر از زر و در شاهوار مثلی مشهور گرگ دهن
 آلوده و یوسف ندریده ضرر ندارد خدا واقف
 است باری در امور دقت نمائید و مرتب و منظم
 کنید قناعت و راحت بهتر از توانگری و زحمت
 است

2 امة الله المقرّبه خانم افندی و امة الله المظلومه خانم
 ضیا و امة الله خاور جمیع را تحیت ابدع برسانید
 عبدالبهاء عباس

3 برات یکصد لیره بجهت طلب شما که باقا سید
 هادی داده‌اید در جوف است

MSHR4.361

AB07301*To: Spiritual Assembly et al.*

O Zoroastrian friends! Jinab-i-Surush, with full enthusiasm and fervor, hastened to the Threshold of the All-Merciful and at the Divine Court remembered you, mentioned your names and delivered your message. This servant of the Threshold became aware of your condition and beseeched the Refuge of the helpless with humility and supplication that He may make the Zoroastrians joyful and bestow upon them endless bounties. Therefore, be happy and joyous that you have found freedom, have been delivered from desolation, and have sought prosperity. This is the time for gladness and the season for friendship and kindness toward all peoples and nations. Behave with heavenly attributes so that you may become manifestations of divine mercy. May your souls be happy!

ای پارسیان یزدان‌پرست جناب سروش با تمام
 جوش و خروش باستان رحمان شتافت و در
 درگاه یزدان بیاد شما افتاد نام شما برد و پیام شما
 رساند و این بنده درگاه بحال شما آگاه گشت
 و پناه بیچارگان عجز و نیاز نمود که پارسیان را
 شادمان فرماید و بخشش بی‌پایان شایان نماید پس
 خوشی و شادی نمائید که آزادی یافتید از ویرانی
 رهایی جستید و آبادی طلبیدید وقت شادمانیست
 و هنگام دوستی و مهربانی بجمیع طوائف و امم
 باخلاق آسمانی رفتار کنید تا مظاهر رحمت یزدانی
 گردید جانتان خوش باد

YARP2.297 p.244

AB07818

To: Stirling, L. G. et al et al.

O ye who are attracted to the Beauty of the Abha! Your letter was received and indicated that a new spirit of unity and harmony had been created among those souls. This glad tid-ing produced great joy and kindled a fresh hope that perhaps the friends in New York might, God willing, become united and harmonized through heavenly power. Today the most beloved and acceptable deed before His Holiness Baha'u'llah is the unity of the friends and concord among men, while the most unacceptable is discord and disharmony.

Praise be to God that ye have become assisted with this Most Great Bounty - unity and harmony - and have become the cause of 'Abdu'l-Baha's heart's delight.

His Holiness Baha'u'llah hath said that if Religion and Faith become the cause of difference, enmity and hatred, undoubtedly its non-existence is better than its existence. Consider how much emphasis He hath placed upon love, harmony and affection.

Upon you be the Glory of the Most Glorious!

SW_v02#05 p.004

AB07442

To: Surush Kayqubad (Bombay)

- 1 O Surush, herald of the unseen realm and messenger of the Abha Kingdom! This melody reaches the ear: This is the century of the Sun of Truth and the cycle of the Ancient of Days. Hearts are the descent of divine inspiration and spirits are confirmed by reason and consciousness.
- 2 In this Most Great Cycle, the suckling child has the station of a noble person, and newborn children are wise, seeing and praise-worthy. For the Lord God has manifested Himself through His attribute of the All-Merciful and educates humanity with utmost love.

1 ای سروش هاتف غیب و سروش ملکوت
ابهی این ترانه بگوش میرساند عصر قرن شمس
حقیقت است و دور دور حضرت احدیت
قلوب مهبط سروش است و ارواح مؤید به عقل
و هوش

2 در این کور اعظم کودک شیرخوار حکم شخص
بزرگوار دارد و اطفال نورسیده دانا و بینا و
پسندیده زیرا حضرت یزدان بصفیت رحمانیت
تجلی فرموده و جهانانرا بکمال محبت تربیت
میفرماید

3 Neither sword nor arrow exists, nor blade nor instrument of iron. The weapons of the divine friends are peace and reconciliation, and their world-conquering sword is utterance, expression and speech.

3 نه تیغ و تیر در میانست و نه شمشیر و آلت حدید
سلاح یاران الهی صلح و صلاح است و شمشیر
جهانگیر نطق و بیان و تقریر

4 And upon you be greetings and praise.

4 و علیک التّحیّة و التّناء

YARP2.613 p.426

AB07209

To: Tuba Afnan

1 O handmaiden of God! Observe how the ray of divine favors has shone upon you and how the outpouring of grace has rained upon you. You came into existence in the Age of Revelation and the Century of the Manifestation on Sinai, and were gathered beneath the banner of the Covenant. You have donned the garment of certitude and wear upon your head the crown of connection to the Blessed Tree. You are holding fast to the hem of the Covenant of the King of the invisible and visible realms.

1 ای امة الله ملاحظه نما که پرتو عنایت چگونه بر
تو درخشیده و فیض الطاف چگونه بر تو باریده
در عصر ظهور و قرن مجلی بر طور موجود شدی
و در ظلّ لواء میثاق محشور گشتی قیص ابقان
در بر نمودی و تاج انتساب بسدره مبارکه در
سر داری و متمسک بذیل عهد ملک ممالک
غیب و شهودی

2 Otherwise all would have been scattered dust, as if nothing had ever existed. For the Covenant of God is the balance and the ark of salvation - whoever enters therein is saved, and whoever turns away from it perishes.

2 والّا جمیع هباء منبثاً گردد و کأن لم یکن شیئاً
مذکوراً میشد زیرا پیمان یزدان میزانت و سفینه
نجاتست من دخل فیها نجی و من تخلف عنها
هَلک

INBA87:341b, INBA52:349b, MKT7.224a

AB07664

To: Vafadar father of Burzu

1 O Vafadar! What a blessed name thou hast, which is sweeter than honey and sugar! I hope that this attribute may become realized and established in thee. Be thou faithful, good-natured, cheerful and truthful, that thou mayest find a dwelling and abide in the path of the Beloved.

1 ای وفادار چه نام مبارکی داری که شیرین تر از
شهد و شکر است امیدوارم که این صفت در
تو محقق و مقرر گردد و فاجو نیکو خوشرو
راستگو باش تا در کوی جانان منزل و مأوی
نمائی

- 2 Thy pure-hearted son hath found his way to this most luminous land and bowed his head at the threshold of the Lord. He showed humility and supplication and asked for prayers. Among other things, he sought assistance and favor for thee, and for his deceased mother he sought pardon and forgiveness. A son should be such a servant to his father, and a cause of felicity for his parents at the Most Great and Glorious Threshold. May thy soul be happy!

2 پسر پاک گهرت باین کشور انور راه یافت و سر بدرگاه پروردگار نهاد عجز و نیاز نمود و طلب مناجات فرمود از جمله برای تو عون و عنایت خواست و بجهت والده مرحومه عفو و مغفرت جست پسر باید چنین بنده پدر باشد و سبب نیکبختی ابون در درگاه جلیل اکبر جانت خوش باد

ALPA.071, YARP2.082 p.116

AB07663

To: Wife of Baqir Afnan

- 1 O radiant leaf! Praise be to God that thou hast sprung from the divine Lote-Tree and received the mercy of the Cloud of the Covenant, appearing in the utmost verdure and freshness in the gardens of God. Thou art assured of the Luminary of the horizons and art a believer in His Holiness the Herald, the Dawning-Place of effulgence. Thou dwellest beneath the shade of the Word of Divine Unity and art encompassed by the favors of His Holiness, the One.
- 2 This is a bounty with which all the treasures of heaven and earth cannot compare. Although it is not apparent now, yet ere long this true Beloved will unveil His countenance and appear manifest in the assemblage of the world. At that moment the blessed leaves will utter these words: "This is that for which I yearned!"
- 3 And upon thee be the Glory!

1 ای ورقه نوراء الحمد لله از سدره مقدسه روئیدی و از ابر میثاق رحمت یافتی و در نهایت سبزی و خرمی در ریاض الهی جلوه نمودی موقن بنیر آفاق و مؤمن بحضرت مبشر نیر اشراق در ظل کلمه وحدانیتی و مشمول الطاف حضرت فردانیت

2 این فضلی است که کنوز آسمان و زمین باو معادله ننماید هرچند حال نمودار نیست و لکن عنقریب این دلبر حقیقت واضح و مشهود در انجمن عالم چهره گشاید و جلوه نماید در آدم و رقات مبارکه باین کلمه ناطق هذا الذی لمتنی فیه

3 و علیک البهاء

MKT7.188b

AB07210

To: Wife of Bashir Ilahi

- 1 O handmaiden of God! Divine guidance is a precious jewel, adorning the crown of eternal glory, brilliant, radiant and shining. Know thou its worth, for it is an ornament to the diadems of the maidens of paradise, and to the banners of glory, and to the verses of beauty.
- 2 Consider now how the peerless Lord hath made thee so discerning that thou hast attained to such a great gift and achieved such a supreme bounty. Thou must show such joy and gladness, and seek such delight and felicity, that thy laughter of joy and bliss may reach the Kingdom of the All-Forgiving Lord.
- 3 And upon thee be greetings and praise.

1 ای امة الله هدايت الله گوهر گرانبائست
زينت تاج عزت ابدیه متلاً و درخشنده و
تابان قدرش را بدان که زينت افسر ربّات
جّال و رايات جلال و آيات جمالست

2 حال ملاحظه نما که خداوند بی مانند چگونه
ترا هوشمند فرمود که بچنين موهبت عظمی فائز
شدی و بچنين عنایت کبری واصل گشتی باید
چنان فرح و شادمانی کنی و سرور و کامرانی
طلبی که قهقهه فرح و حورت بملکوت ربّ
غفور رسد

3 و عليك التحية و التّناء

INBA85:089, MKT7.071b

AB07464

To: Yusuf

- 1 O candle of the love of God! We beseech God that you may shine in every gathering and in every assembly be a manifest sign of the light of the bountiful Lord, the Pre-existent King, and become a banner on the highway of the Most Great Name, the living water and the pure stream of the garden of Paradise, become a star of guidance and a luminary in the heights of glory, become a tree of hope and a fragrant breeze from the gardens of the Glorious Lord, open the eyes of the seekers and attune their ears to the mysteries of the Self-Sufficient Lord, kindle a fire in the heart of the horizons and cast a radiance upon the easts and wests of the hearts of the people of constancy.
- 2 These favors in the gifts of the Pre-existent Beauty are easier than the twinkling of an eye.
- 3 And the Glory be upon you.

1 ای شمع محبت الله از خدا میطلبیم که در هر
جمعی روشن گردی و در هر انجمنی نور ربّ
ذوالمنن آیت باهره سلطان قدم باشی و رایت
شاهره اسم اعظم معین حیوان گردی و تسنیم
روضه رضوان نجم هدی گردی و نیر اوج علی
شجره امید شوی و نفحه معطره حدائق ربّ
مجید چشم طالبانرا باز کنی و گوشها را با راز
حضرت بی نیاز دمساز نمائی آتشی بر قلب آفاق
زنی و تابشی بر مشارق و مغارب قلوب اهل
وفاق

2 این الطاف در مواهب جمال قدم اسهل از لمح
ابصار

3 و البهاء عليك

MKT9.145b

AB07211

To: Zivar wife of Mirza Abu'l-Qasim Saatsaz (Shiraz)

- 1 O handmaiden of God, assured leaf! 1 ای امة الله ورقهء موقنه
- 2 Jinab-i-Aqa Mirza Abu'l-Qasim arrived at the luminous shrine in the white land in the utmost spirit and fragrance, and sat like dust in complete humility and submissiveness at the holy threshold around the blessed shrine. With utmost supplication and devotion he sought bounties for the loved ones and beseeched forgiveness for those who have ascended. In all conditions he remembered his relatives and performed pilgrimage on their behalf. 2 جناب آقا میرزا ابوالقاسم در کمال روح و ریحان وارد بقعهء نوراء ارض بیضاء گشت و چون خاک در نهایت خضوع و خشوع در آستان مقدس حول روضهء مبارکه نشست و بغایت تضرع و تبتل طلب الطاف بجهت احباء و استدعای مغفرت بجهت متصاعدین نمود و در جمیع احوال بیاد متعلقان بود و بالتیابه نیز زیارت نمود
- 3 With the utmost need and poverty we beseech the Court of Oneness to accept his pilgrimage and we implore, for verily He accepts intercession and turns in forgiveness to His sincere servants. And praise be to God, the Lord of the Worlds. 3 از درگاه احدیت بمنتهای عجز و نیاز استدعای قبول زیارت او را مینمائیم و لابه و زاری کنیم آنه یقبل الشفاعة و تبوب علی عبادہ المخلصین و الحمد لله رب العالمین

INBA87:174, INBA52:174b, YBN.015b

AB07650

To: Afnan, Farahangiz daughter of Siyyid Muhammad

- 1 O blessed leaf! His honor, the branch of the Sacred Tree, the Afnan of the divine Lote-Tree, is preparing to return to those regions and is mindful of the clear verses. Therefore he desired a gift for you, and the greatest gift in existence is the favors of the All-Merciful Lord and the glad-tidings of the grace of the Lord of Heaven. 1 ای ورقهء مبارکه جناب فرع سدرهء مقدسه افنان دوحهء رحمانیه عازم رجوع بآنصفحات است و متذکر بآیات ینات لهذا ارمغانی بجهت تو خواست و در وجود اعظم ارمغان الطاف حضرت رحمن و بشارة عنایت ربّ یزدانست
- 2 Praise be to God, the bounty and generosity of the Sovereign of existence towards you and him is limitless, and 'Abdu'l-Baha, with utmost supplication and entreaty, beseecheth at every moment a manifest bounty for the Afnan of the Tree of existence. 2 الحمد لله فضل و جود سلطان وجود در حق شما و ایشان بی پایانست و عبدالهء با نهایت تضرع و ابتهال افنان سدرهء وجود را در هر دم فضلی مشهود خواهد
- 3 Convey to all those who are related to the Sacred Tree my most wondrous and glorious greetings. And upon thee be the Most Glorious Glory. 3 جمیع منتسبین دوحهء تقدیس را از قبل من تحیت ابدع ابهی ابلاغ دار و علیک البهاء الأبهی

INBA87:452a, INBA52:467

AB07502

To: Afnan, Haji Siyyid Husayn son of Khal-i Asghar

- 1 O noble branch of the Divine Lote-Tree! When the divine Word was inscribed and made manifest in the opening of the Preserved Tablet and the Unfurled Scroll, all the powers of the earth arose to erase and obliterate it. Yet that sign of oneness grew more firmly established day by day, while all those vain tracings were erased and disappeared.
- 2 Now give thanks to God that you were sheltered beneath that unique Word and beneath the hem of that sign of oneness. And since this bounty was vouchsafed, let us become the frontispiece of the book of creation and the opening page of the scroll of existence.
- 3 Praise be unto the Most Exalted Threshold, and glory be unto the All-Merciful Presence.

1 ای فرع منبع سدره منتهی کلمه الهیه چون در صدر لوح محفوظ و رق منشور ثبت شد و ظهور نمود جمیع قوای ارض بر محو و حک قیام نمود عاقبت آن آیت وحدانیت روز بروز ثابت تر گشت و جمیع آن نقوش مهمله محو و نابود شد

2 حال شکر فرما خدا را که در ظل آن کلمه فردانیت بودی و در ذیل آن آیت وحدانیت و چون این فضل میسر شد عنوان کتب ایجاد شویم و سرفتر منشور آفرینش

3 لك الشكر الى العتبة السامية و لنا الحمد الى الحضرة الرحمانية

HDQI.282b, ANDA#41-42 p.09

AB07662

To: Qaini, Samadiyyih daughter of Ismullah Asdaq

- 1 O fresh and pure leaf!
- 2 In this new age and wondrous century, when the bestowals of the One Beloved are manifest and evident like the Sun of eternity at heaven's zenith, the handmaidens of the Supreme Beauty must draw from the Most Great Ocean and partake of the favors of the Most Generous Lord. They must bind their hearts to the Ancient Beauty and establish connection with the Abha Kingdom. They must be as luminous flames through the fire of the love of God, and through the breezes of divine bounty become a mercy from the All-Merciful. They must become signs of attraction and lamps of remembrance of the Lord of Lords. They must be lights of guidance to the handmaidens of the earth and glad-tidings of grace to the leaves throughout all regions.

1 ای ورقه نضره زکیه

2 در این عصر جدید و قرن بدیع که مواهب حضرت محبوب یگا چون شمس بقا در کبد سماء ظاهر و آشکار است اماء جمال کبریاء باید از بحر اعظم اعتراف نمایند و از الطاف رب اکرم اعتراف کنند دل بحبیب قدم بندند و تعلق بملکوت ابهی یابند از نار محبت الله چون شعله نورانی باشند و از نسائم موهبت الله رحمت رحمانی باشند آیت انجذاب گردند و سراج ذکر رب الارباب اماء ارض را نور هدایت باشند و ورقات آفاقر باشارت عنایت

- 3 And the Spirit be upon you and upon the handmaidens of the All-Merciful.

3 و الروح عليك و على اماء الرحمن

INBA16:120, MKT7.188a, PYK.292,
QIRT.13ax

AB07212

To: Khamsi, Sakinih wife of Siyyid Nasrullah (Baqiruf)

- 1 O handmaiden of God, believing leaf!
- 2 His honor Aqa Siyyid Nasru'llah, like the messenger of Saba, arrived at the center of the throne of the Most Glorious Beauty (may my spirit be sacrificed for His resting place) and attained the blessing of circumambulating the gathering place of the Supreme Concourse. He bowed his head at the Sacred Threshold and, with utmost humility and supplication, beseeched the Self-Sufficient Lord for protection and assistance for all of you.
- 3 Together with this servant, he watered the Blessed Garden on your behalf and irrigated the field of righteous deeds, and also visited the Shrine as your representative. This will surely be accepted.
- 4 Therefore arise in thanksgiving to the Ever-Living, Self-Subsisting One, for you share in these endeavors.

1 ای امة الله ورقه موقنه

2 حضرت آقا سید نصرالله چون پیک سباء بمکر
سریر جمال اہی روحی لمرقدہ الفداء وارد و
بطواف مطاف ملا اعلیٰ فائز سر باستان مقدس
نہاد و با کمال عجز و نیاز از خداوند بی نیاز رجای
صون و عون بجهت جمیع شما خواست و

3 بدوش خود برفاقت این عبد آبیاری روضہ
مبارکہ نمود و کشت اعمال صالحہ را آبیاری
کرد و نیابۃً از شما نیز زیارت کرد البتہ مقبول
خواہد شد

4 پس بشکر حیّ قیوم قیام نما زیرا در شئون مشترکید

MKT5.140b, KHSK.053

AB07157

- 1 O my God! I beseech Thee to forgive and pardon Thy servant who spent his days remembering Thy days. Immerse him in the oceans of Thy mercy, shelter him in the protection of Thy mercy, and guide him to the paradise of Thy presence, just as Thou named him Hadi (Guide) among Thy servants.
- 2 O two sisters! You are the maidservant of God, sister and foster-sister of that one enamored with the Beauty of Abha. You must associate with the handmaidens of God in perfect joy and fragrance, chastity and purity, certitude and detachment.

1 اللهم يا الهی اسئلك العفو و الصّح عن عبدک
الذی قضی ايامه متذکراً بايامک و اغرقه فی بحار
رحمتک و اجره فی جوار رحمتک و اهدہ الی جنۃ
لقائک کما سمّیتہ هادياً بین عبادک ع ع

2 ای دو اخوات بندہ الہی ہمشیرہ و پاک شیر آن
آشفته جمال اہی ہستید باید در کمال روح و
ریحان و عصمت و عفت و ایقان و انقطاع در
بین اماء اللہ محشور گردید ع ع

- 3 O pure-hearted brother! That one with disheveled hair in love with the Beloved of Abha - your brother requested an address to you. This request was accepted, and brevity results from the multitude of occupations and difficulties. Surely you will excuse this. The excuse is accepted.

3 ای برادر پاک گوهر آن آشفته موی محبوب
ابهی اخوی خواهش خطابی بشما نمودند این
رجا مقبول گردید و اختصار از کثرت مشاغل
و غوائل حاصل البتّه معاف میدارید العذر مقبول

INBA87:502a, INBA52:525

AB07219

- 1 Prayer for forgiveness on behalf of Vahbiz Bahram, Jamshid Mihraban, Bahram Khudabakhsh, Shahriyar Hurmuzdiyar, Baman Khusraw, Khusraw Baman, Bahram Khudarahm, Rustam Ardashir, Zivar Ardashir, Kishvar Khudadad, Gawhar Shah-Mardan, and Arshir—upon them, men and women alike, be the glory of God, the Most Glorious.

1 طلب مغفرت بجهت وهبیز بهرام - جمشید مهربان
- بهرام خدابخش - شہریار ہرمزدیار - بمان خسرو
- خسرو بمان - بهرام خدارحم - رستم اردشیر -
زیور اردشیر - کشور خداداد - گوهر شہ مردان
- ارشیر علیہم و علیہن بہاء اللہ الابی

- 2 He is.

2 هو

- 3 O Thou Forgiving One! Make these servants radiant; cause them to sing in the rose-garden of the world above; make them musicians in the heavenly banquet; enable them to cast away self in the arena of nearness and reunion; and suffer them to repose in delight upon the couch of everlasting glory. Thou art the Giver, the Bestower, the Forgiver, the Compassionate.

3 ای آمرزنده این بندگان را تابندہ فرما و در گلشن
عالم بالا خوانندہ کن و در بزم آسمانی سازندہ نما
و در میدان قرب و وصال بازندہ فرما و در بالین
عزّت ابدیہ نازندہ کن توئی دہندہ و بخشندہ و
آمرزندہ و مہربان

YARP2.634 p.435

AB07339

- 1 O thou who art firm in the Covenant! Praise be to God that on the Day of Dawning thou didst attain the honor of meeting the Luminary of the horizons, and didst join the people of unity, and didst distance thyself from the party of discord, and didst remain firm and steadfast in the Covenant and Testament.

1 ای ثابت برمیثاق حمد کن خدا را کہ دریوم
اشراق بشرف لقای نیر افاق فائز گشتی و باہل
وفاق پیوستی و از حزب نفاق دوری جستی
و برعہد و میثاق ثابت و باقی ماندی

- 2 His honor Amin greatly praised thy attraction and enthusiasm, saying thou art established at the threshold of servitude and enkindled with the fire of love for His Holiness the One. This praise, which is a divine gift, made me happy and compelled me to write this letter, for love compels affection and causes remembrance of the friends.

2 جناب امین ستایش عظیم از انجذاب و اشتعال
تو نمود کہ مقیم درگاہ عبودیت است و مشتعل
بنار محبت حضرت احدیت از این ستایش کہ
موہبت افرینش است مسرور شدم و یرنگارش
این نامہ مجبور گشتم زیرا محبت اجبار برالفت
نماید و سبب یاد و ذکر یاران گردد

- 3 I beseech God that thou mayest ever be engaged in mentioning the Truth, so that thou mayest become privy to secrets and of one heart and voice. And upon thee be greetings and praise.

3 از خدا خواهم که همواره بذکر حق مشغول گردید
تا محرم راز شوی و همد و هم آواز گردی و علیک
التحیّة والنّأ

INBA84:396a

AB07372

- 1 O Kind Lord! Be the helper of these captives of the chain of Thy love, and be their refuge, shelter and protector. Send the holy fragrances from the rose garden of bounty and make the arena of hearts a garden of bestowal and a meadow of reality.
- 2 Make them detached from all else save Thee and intimate with prayer and supplication. Make the insignificant ant a Solomon of the glorious realm and make the poor atom a prince of the zenith of ether. Bestow upon the drop the bounty of the sea and grant the blade of grass the freshness and delicacy of the green tree.
- 3 All are Thy friends and servants at Thy threshold. Bestow favor and generosity and in this blessed day make manifest special confirmation. Thou art the Bestower, the Kind, the Luminous, the Brilliant.

1 ای خداوند مهربان این اسیران زنجیر محبت را
دستگیر شو و ملجأ و پناه و مجیر نفعات قدس از
گلشن عنایت بفرست و ساحت دلها را گلستان
موهبت کن و چمنستان حقیقت نما

2 از غیر خود بیزار کن و به راز و نیاز دمساز فرما
مور حقیر را سلیمان اقلیم جلیل کن و ذره فقیر
را امیر اوج اثیر فرما قطره را موهبت بحر بخش و
سبزه را طراوت و لطافت شجره اخضر عطا فرما

3 کلّ یاران تو اند و بندگان درگاه تو فضل و جود
مبذول دار و در این یوم مسعود تأیید مخصوص
مشهود کن توئی بخشنده و مهربان و درخشنده
و تابان .

ADH2_1#35 p.052, MMG2#211 p.239

AB07383

- 1 O relatives of that servant of the Blessed Beauty, that captive of the love of the Ancient Beauty, that prince of the realm of might and sovereign of joy! He was clear-sighted, for he was confirmed in service at the Sacred Threshold and assisted in servitude at the Court of Oneness. He was firm and steadfast in the Covenant and Testament of the All-Merciful, and until his final breath and ascension he remained stable and upright like a mountain of iron.
- 2 When his pure soul took flight to the horizon of the Kingdom, he found rest beneath the blessed Lote-Tree and drank the wine of love from the cup-bearer of the Concourse on High, and tasted the honey and sugar of the divine presence.

1 ای خویشان آن خادم جمالبارک آن اسیر محبت
جمال قدم امیر کشور عزت و شهریار سرور
پرچشم بود زیرا بخدمت آستان مقدس موفق
و بعبودیت درگاه احدیت مؤید و ثابت و راسخ
برعهد و پیمان حضرت رحمن بود و تا نفس اخیر
و صعودش چون جبل حدید مستقر و مستقیم
بود

2 و چون جان پاکش یافت ملکوت پرواز نمود در
ظل سدرهء مبارکه آرمید و از دست ساقی بزم
ملاّ اعلی صباهمودت نوشید و از شهد و شکر لقا
چشید

- 3 Therefore offer praise and thanksgiving that you are related to such a pure soul who was a servant of the Truth and firm in the Covenant. And the glory be upon you and upon all who believe and are steadfast.

3 پس حمد و ستایش کنید که منتسب چنین نفس
زکیه هستید که خادم حق بود و ثابت میثاق
والبها علیکم و علی کل من آمن و ثبت

LMA2.423

AB07436

- 1 O wandering love-smitten one! Become intoxicated from the divine cup and become unconscious and wine-worshipping from the wine of "Am I not?". Be wandering and love-smitten, and be agitated and restless. Be aflame and full of fire, and be ignited with the kindled fire. Tear apart the veil of the drowsy ones and cast fire upon the dwelling of the frozen ones. Take a portion from the mighty ocean and seek a share of union with the Beloved. Raise the divine banner in the world and grant success.
- 2 Whatever you wish, ask from the Most Glorious Beauty, and whatever you seek, seek from that Sovereign of the Supreme Realm, so that you may find the gates opened and the loved ones full of victories.
- 3 And glory be upon you, O beloved!

1 ای سرگشته سودائی از جام حق سرمست شو و
از بادهء الست مدهوش و می پرست سرگشته
و سودائی باش و اشفته و بی قراری کن مشتعل
و پر شعله باش و متوقد بنار موقده پردهء مخموران
بدر و آتش بکاشانه منجمدان زن بهرهء از بحر
عظیم بگیر و نصیب از وصال حبیب بخواه در
جهان الهی علم بر افراز و کامرانی بفرما

2 هر چه خواهی از جمال ابدی خواه و آنچه طلبی
از آن سلطان سریر ملأ اعلی بطلب تا ابواب را
مفتوح بینی و احبارا پر فتوح

3 و البهاء علیک یا حبیب

INBA72:097, YQAZ.539

AB07446

O descendant of that noble one, give thanks to the Divine Unity that you have entered beneath the blessed Tree and are immersed in the ocean of the Covenant and wander and observe in the gardens of steadfastness and firmness. And you are related to that holy soul whose countenance shines like the sun from the dawning-place of the Most Glorious Horizon and whose sanctified fame remains in the divine world forever. Follow that noble one, for in both this contingent world and the spiritual realm he lit up like a merciful lamp and drew many souls to the divine spring and made them drink from the cup of supreme guidance. And the Glory be upon you, O descendant of that noble one.

ای سلیل آن جلیل، شکر کن حضرت احدیت
را که در ظلّ شجره مبارکه داخل شدی و در
بحر میثاق مستغرق و در ریاض ثبوت و رسوخ
سیر و تماشا مینمائی و منتسب نفس مقدّس
هستی که رخسار چون آفتاب از مطلع افق ابدی
روشن و صیّت تقدیسش در جهان الهی باقی
الی الابد تو پیروی آن بزرگوار نما که در این عالم
امکانی و جهان لامکانی هر دو چون شمع رحمانی
برافروخت و نفوس کثیره را بشریعه الهیه کشید
و جام هدایت کبری نوشانید و البهاء علیک یا
سلیل ذلک الجلیل

MAS9.118

AB07519

- 1 O thou who art supplicating unto God! Raise thy hands of powerlessness and imploring to the threshold of the kind Lord, and with a plaintive voice say:
- 1 ای متضرع الی الله دست عجز و نیاز بدرگاه حضرت پروردگار بنده نواز برافراز و با آواز حنین بگو
- 2 O Thou Peerless One and Helper, Self-Subsisting One, Lord of the beginning and the end! Be Thou a shelter for this captive and a helper to this poor one. Deliver me from the prison of nature and guide me to the court of reality. We are caught in the bonds of water and clay and in the snare of desire. Grant us a dwelling in the shelter of Thy favors and give us an abode under the shade of Thy grace and bounty. Free us from the greatest abasement in this world and the next, and make us successful in achieving spiritual glory and nobility in both worlds. Thou art the Powerful and the Mighty.
- 2 ای بی‌انبار و کارساز بی‌نیاز مالک انجام و آغاز این اسیر را مجیر شو و این فقیر را دستگیر از زندان طبیعت نجات ده و بایوان حقیقت هدایت کن در بند آب و گلیم و در دام خواهش دل ما را در پناه الطافت جای ده و در ظل فضل و احسانت مأوی بخش از ذلت کبری در اولی و آخری رهائی ده و بعزت عقی و بزرگواری روحانی در دو سرا فائز فرما توئی مقتدر و توانا

MMK5#284 p.214

AB07523

- 1 O you who hold fast to the Sure Handle! Do not tarry in this world of scents and colors. Make your way to the sanctified Concourse and become an intimate companion of the denizens of the Abha Kingdom.
- 1 ای متمسک بعروهٔ وقتی دراین جهان پر بو و رنگ درنگ مکن و آهنگ ملأ تقدیس کن و انیس و جلیس سگان ملکوت ابری شو
- 2 For the ease and comfort of this dusty, darksome world is all constraint and contamination. The pleasures and delights of all its affairs are but regret and hardship.
- 2 چه که گشایش و آسایش این عالم ترا بی‌ظلمانی همه تنگی و الایش است و خوشی و دلکشی جمیع شئونش حسرت و مشقت
- 3 In the world of creation, if a seeing person falls into a dark pit it proves his blindness, and if a rational person casts himself into the abyss of passion it demonstrates his ignorance and madness.
- 3 در جهان آفریش اگر شخص بینا در بئر ظلما افتد دلیل بر کوریست و اگر انسان عاقل خود را در ورطه هوی افکند برهان نادانی و جنون است
- 4 Therefore for all of us it is far better to spread our wings and fly from this perilous depth, entering a world that is sanctified from these dangers, so that we may find rest in that soul-stirring atmosphere of the Ever-Living, the Omnipotent One.
- 4 پس ما جمیع خوشتر آن است که پری برگشاییم و از اسفل پر خطر پرواز نمائیم و بجهانی درآئیم که مقدس از این مخاطرات است تا در آن فضای جانفزای حضرت حی قدیر بیاساییم

INBA84:458

AB07638

- 1 O thou that has attained the sweet fountain of recognition!
- 2 The reality of Divinity is sanctified and above any description or depiction of the world and human condition. Rather, it vouchsafes bounties; it radiates forth its grace. In this it is most generous and munificent. The human realities, although weak, deficient, transient and ephemeral, yet withal they are worthy, they are imploring, they are beseeching. That Reality is glory sanctified. This human reality is the embodiment of humiliation itself. That Reality is absolute sanctity and this one suffers from utter attachment. That is pre-existent sublimity, this one exhibits utter lowliness. Thus there is need for a connection and mediation so that its grace may be vouchsafed and Its Light may be received. It is the reality of faith, the spirit of faith, which becomes the cause of this connection and the intercessor of the reception of this grace. Moreover, since thy honor has attained to this bounty, it is my hope that thou mayest become the manifestation of grace and divine mercy.

- 1 ای وارد بر منهل عذب عرفان
- 2 حقیقت الوهیت مقدّس و منزّه از هر اوصاف و نعوت عالم و بشریت است لکن فائض و مجلّی و معطی و جواد است حقائق بشریه هرچند ضعیف و فاقد و فانی و مضمحل است لکن قابل و سائل و طالب و جالب است آن عزّت مقدّسه است و این ذلّت مشخصه آن پاکی صرفست و این آلودگی محض آن علوّ قدیم است و این دنوّ عظیم رابطه لازم و واسطه واجب تا مستفیض گردد و مستنیر شود حقیقت ایمانیّه وسیله ربط شود و شفیع حصول فیض گردد پس چون آنجناب باین رابطه فائز امیدواریم که مظهر فیض و آثار رحمانیه شوی

MMK3#016 p.009

AB07649

- 1 O blessed leaf! That lofty branch hath ascended to the highest heaven, that brilliant star hath risen in the celestial realm, that morning bird hath started to sing exhilarating melodies in the garden of God, and that noble river hath returned unto the Most Great Ocean.
- 2 Therefore, be not sorrowful, grieved, and disconsolate, but rather be consoled through this divine consolation. The pinnacle of the Kingdom is the place of gathering, and the shadow of the loving Lord is the place of meeting. That meeting is eternal, that gathering is everlasting, and that pleasure and delight is perpetual.
- 3 Ere long we shall all be gathered together in that heavenly retreat, and shall all spread our wings in that vast world. "On that day those who are steadfast shall rejoice while the wavering shall be humbled. Some faces on that day will beam with gladness while others will be darkened by the dust of deprivation in the hearts of the affrightened."
- 4 The glory of God rest upon thee.

- 1 ای ورقه مبارکه آن فرع رفیع بافق علین صعود فرمود و آن نجم منیر در فلک اثیر طلوع نمود آن مرغ سحر در گلشن الهی آغاز نغمه جانپور کرد و آن نهر اکرم بحر اعظم رجوع نمود
- 2 پس محزون مباش مغموم مباش رخرا مخراش بتسلی الهی متسلی باش ذروه ملکوت محلّ اجتماع است ظلّ حضرت ربّ و دود موقع ملاقات آن ملاقات ابدی است و آن اجتماع سرمدی و آن عیش و عشرت دائمی
- 3 عنقریب جمیع در آن صومعه الهیه جمع کردیم و کلّ در آن جهان وسیع بال و پر گشائیم یومئذ یفرح الثابتون و یضرع المتزلزلون وجوه یومئذ تستبشرو وجوه یومئذ تغیر ترمقها قتره الحرمان بقلوب مستنفر
- 4 و البها علیک

MKT6.053, BSHN.140.267, BSHN.144.267,

KHAf.016, MHT2.077

AB07654

- 1 O thou holy and luminous leaf! Truly, in the path of God thou wast at all times the dawning-place of calamities and the focus of afflictions. Thou didst drink no draught of water in tranquillity, nor live a day without uttering a heart-consuming sigh. No night didst thou rest on the bed of comfort, nor for a moment didst thou taste the honey of tranquillity of heart and peacefulness of soul.
- 2 Yet be not saddened, neither be thou sick at heart: for if placidity of heart, tranquillity of spirit, and bodily repose were truly beloved, praiseworthy and desirable, His Holiness the Prince of Martyrs would assuredly have sought and yearned after them; while all the Prophets and holy ones would have chosen them for themselves. Know therefore that calamities suffered in the path of the True One are a bounty; and contentment under His decree is among the characteristics of the people of God.

1 ای ورقه مقدسه نورانیه فاطمه بیگم همشیره جناب آقا میرزا صادق علیها بآلله الاهی فی الحقیقه در سبیل الهی در هر زمان مطلع بلایا بودی و مرکز رزایا جرعه آبی براحت ننوشتیدی و روزی بی آه جانسوز نزیستس و شبی در بستر راحت نیارمیدی و دمی از شهد آسایش جان و راحت وجدان نخشیدی

2 ولی محزون مباش دلخون مباش زیرا اگر راحت دل و آسایش روح و خوشی تن محب و مقبول و مرقوب بود حضرم سید الشهدا البته میجست و آرزو مینمود و جمیع انبیاء و اولیاء از برای خود اختیار میکردند پس بدان که مصائب در راه حق موهبت است و رضا بقضاً از خصائص اهل الله

NNY.059

AB07667

- 1 O thou who art the memorial of three holy martyred souls! Praise be to God that throughout thy life thou hast reposed beneath the sheltering grace of the Most Holy One, hast been the recipient of His boundless favors, hast attained the honor of meeting Him, hast been the object of divine bestowals, and hast been regarded by the glances of His all-merciful eye. Therefore, thou must become the manifestation of divine mercy and the dawning-place of the bounty and grace of the sovereign Unity. When they crucified Christ (may my soul be a sacrifice unto Him), a soldier thrust his spear into His blessed side. That holy Soul immediately offered this prayer: "O Lord! Forgive these souls, for they know not what they do. If they knew, they would not do it. Therefore, grant them Thy forgiveness." 'Abdu'l-Baha 'Abbas
- 2 God willing, permission for attaining His presence will be granted unto you. Have patience for a while.

1 ای یادگار سه نفس مقدس شهید حمد خدا را که در ظل الطاف حضرت احدیت مدّت الحیات آرمیدی و مظهر الطاف بی پایان شدی و بشرف لقاء فائز گشتی و مورد عنایات الهیه گردیدی و بلحظات عین رحمانیت ملحوظی پس باید مظهر رحمت الهیه باشی و مطلع جود و فضل سلطان احدیه حضرت روح روحی له الفدا را چون بدار زدند شخص سپاهی سنائی بهلولی مبارک زد آن روح مقدس فوراً مناجات فرمود که ای پروردگار بیمارز این نفس را زیرا نادانند اگر بدانند نمیکند ولی نمیدانند لهذا عفو فرما ع

2 انشاءالله اذن حضور بشما داده میشود قدری صبر بفرمائید

MKT8.209

AB07724*To: Thomas Breakwell, in Paris*

- 1 O thou lamp that burnest with the fire of the love of God! I have perused thy recent letter and learned of thine intense affection. There hath been kindled within my heart a love for thee which, wert thou to become aware of it, would fill thee with gladness and delight, such that thine own heart would overflow with a joy whose signs shall forever endure, and thou wouldst render thanks unto God both day and night for this wondrous bounty.

1 ايها السراج المتوقد بنار محبة الله قد قرئت تحريرك الجديد واطلعت بحبك الشديد وهاج في قلبي لك حب لو اطلعت به اخذك الفرح والسرور وطفح قلبك ببشاره ابدية الاثار وشكرت الله في الليل والنهار على هذا الفضل البديع

- 2 O my friend! Strive with thy spirit, thine inmost essence, and thy tongue, that thou mayest become a means by which the hearts and souls of humankind might be quickened. Be thou compassionate unto every poor one, a refuge unto every abased one, and a physician unto every sick one; a father unto every little one, and a son unto every grown one; a draught of limpid water unto every thirsty one, and a heavenly feast unto every hungry one; a guide unto every wayward one, and a shelter unto every fearful one; an intercessor unto every sinful one, and a source of joy unto every sorrowful one.

2 يا حبيبي اجتهد بروحك وقلبك ولسانك حتى تكون سببا لحياة القلوب والارواح كن حنونا على كل فقير ومجير الكل ذليل وطيبا لكل مريض و ابا لكل صغير و ابا لكل كبير و ماء زلا لا لكل ظمآن و نائدة سماويه لكل جائع و هاديا لكل منال و ماء منا لكل خائف و شافعا لكل خاطئ و سرورا لكل محزون

- 3 Upon thee be greetings and praise.

3 و عليك التحية والثناء

ADMS#375

DSDS.108-109

AB07735

- 1 O thou who art guided by the light of the Kingdom! I have learned of thy faith and assurance and steadfastness in this straight Path. Verily I say unto thee, as Christ - glory be unto Him - said: "Many are called but few are chosen." Know thou that God hath singled thee out for guidance from among those who are called, and hath chosen thee to enter His mighty Kingdom, and hath illumined thy face with a light that shineth in His exalted heaven.

1 ايها المهتدى بنور الملكوت قد اطلعت بايمانك و ايقانك و ثبوتك على هذا الصراط المستقيم الحق اقول لك كما قال المسيح له المجد "المدعون كثيرون و المختارون قليلون" اذا اعلم قد خصصك الله بالهداية من بين المدعوين و اختارك للدخول في ملكوته العظيم و نور وجهك بنور يتلأأ في سمائه الرفيع

- 2 Be thou confident in the bounty of thy Lord and arise to serve thy Lord. Be not content with the world of nature, but seek the glory of the Kingdom, for this is the greatest gift among all peoples. Convey my greetings to thy respected wife and give her the glad-tidings of the bounty of her generous Lord. As

2 اطمئن بفضل مولاك و قم على خدمة ربك و لا تقتنع بالناسوت و اطلب عزرة الملكوت لان هذه هي الموهبة الكبرى بين العالمين و بلغ تحيتي الى قرينتك المحترمة و بشرها بفضل ربها الكريم و اما

for coming to this blessed spot, it is forbidden now, but in the future the desire will be fulfilled, God willing. Upon thee be greetings and praise.

الحضور الى هذه البقعة المباركة فحذور فيه الآن
وفي الاستقبال يحصل المني ان شاء الله و اراد و
عليك التحية و الثناء

MKT2.330b

AB07738

- 1 O Pure Lord! We are all sinners, and Thou art the Forgiver. We are all filled with faults, and Thou art the Remover of difficulties. Record not the sins of these wrongdoers in the Preserved Tablet, and erase them from the outstretched parchment. Look not upon our worthiness and capacity - deal with us in a manner befitting Thy merciful threshold.
- 2 Forgiveness is a glorious attribute, and pardon and overlooking are among the greatest characteristics of that glorious Lord. Therefore forgive the sins of these helpless ones, and pass over the shortcomings of these wrongdoers.
- 3 The sin of this servant is the greatest of sins, and the transgression of this shelterless one is greater than a mighty mountain. First forgive the shortcomings of this disordered one, then the sin of every ignorant wrongdoer. Thou art the Bestower and the Kind, and Thou art the Forgiver and the Helper.

1 پاک یزدانا کل گنه کاریم و تو آمرزگار جمیع
جامع عیویم و تو کاشف کروب گناه این عاصیان
را در لوح محفوظ ثبت مفرما و از رق منشور
محو کن نظر به استحقاق و استعداد مفرما بآنچه
شایان آستان رحمانیت است معامله فرما

2 غفران صفت جلیل است و عفو و صفح از اعظم
نعوت آنخداوند مجید پس نگاه این بیچارگانرا بخش
و از قصور این عاصیان درگذر

3 ذنب اینعبد اعظم ذنوب و نگاه این بی پناه بزرگتر
از کوه پرشکوه اول قصور این بی سر و سامان
را بخش پس نگاه هر عاصی نادان توئی بخشنده
و مهربان و توئی آمرزنده و مستعان

INBA75:057, BSHN.140.418, BSHN.144.412,
DUR2.156, ADH2.039, ADH2_1#20 p.034,
MJMJ1.060, MMG2#249 p.280, MJH.017,
MHT1a.060, MHT1b.018

AB07814

The hope which Abdu'l-Baha cherishes for you is that the same success which has attended your efforts in America may crown your endeavors in other parts of the world, that through you the fame of the Cause of God may be diffused throughout the East and the West and the advent of the Kingdom of the Lord of Hosts be proclaimed in all the five continents of the globe.

Thus far ye have been untiring in your labors. Let your exertions, henceforth, increase a thousandfold. Summon the people in these countries, capitals, islands, assemblies and churches to enter the Abha Kingdom. The scope of your exertions must

needs be extended. The wider its range, the more striking will be the evidences of Divine assistance.

Oh! that I could travel, even though on foot and in the utmost poverty, to these regions and, raising the call of Ya Baha'u'l-Abha in cities, villages, mountains, deserts and oceans, promote the Divine teachings! This, alas, I cannot do! How intensely I deplore it! Please God, ye may achieve it.

WOB.078x

AB07821

But regarding teaching the Truth: One must teach with wisdom, amiability, good-naturedness and kindness. And should anyone circumscribe conditions (for teaching the Truth) it will become rare.

But concerning the established (organized assemblies), altogether outside conversation must not be introduced therein. Nay, rather, conversation must be confined to the reading of verses, the perusing of Words and affairs which pertain to the Cause of God, such as explaining proofs and evidences, delivering clear and irrefutable arguments and announcing the signs of the Beloved of the creatures.

Those souls who are in that assembly before their entrance therein must be adorned with utmost purity, turn their faces toward the Kingdom of ABHa and enter with infinite humility and meekness, and when someone reads Tablets they must be silent and attentive. Should anyone desire to speak, he must do it with the utmost courtesy and with perfect eloquence and fluency by the consent and permission of the people of the assembly.

Upon thee be greeting and praise!

SW_v02#06 p.005-006

AB07822

Thy letter was received. On account of the death of thy father and brother the utmost sorrow and regret was produced. How unfortunate it is that that young man was killed instantly by the sudden shock! But his spirit flew from this world into the world beyond and the spirit of thy father soared toward the heavenly realm. Be thou not sad or unhappy for these two heavenly birds flew toward the rose-garden of eternity and attained to the infinite immensity of the Kingdom. Although those two lamps were extinguished in the earthly glass yet they became the enkindled lamps in the everlasting lamp of the Kingdom. At this moment they are in the utmost state of joy and happiness and so they shall be throughout all eternity. Consequently do thou not grieve nor be thou dispirited.

Convey my longing greeting to all the friends of God.

Upon thee be greeting and praise!

SW_v07#19 p.192

AB07824

O thou spiritual leaf, verdant and fresh through the downpour of the Kingdom of God!

Verily I implore at the Threshold of God, the Mighty, the Powerful - to illumine thy heart with the lights emanating from the height of the Kingdom, to cause thy tongue to speak the praise of the Living, Self-subsistent, Eternal Lord, and to suffer thee to become a shining light with the rays of Knowledge so that thou mayst enlighten those vast cities and great states.

Verily, verily I say unto thee, the Covenant of God and His Testament is the lamp with world-illuminating rays and from the Supreme Concourse it enlightens the horizons of the earth and heaven. Whosoever stations himself in front of this divine light his face will become illumined with the Manifest Glory, his speech will become effective in the hearts and spirits and God shall reinforce him with a power which penetrates through the realities of all things. Upon thee be Baha!

DAS.1913-07-18, SW_v08#16 p.218x, ABIE.083, BLO_PN#007, BSTW#105, BSTW#123c

AB07828

Today there is no greater service to the Kingdom of God than endeavor in uniting the friends and the maid-servants of the Merciful One. By all means strive to lay the foundation of love and harmony among all. Should the friends of God and the maid-servants of the Merciful One unite as they should, they will receive the Heavenly Confirmations as successive as spring rain. They may be so united as to surprise the people, even themselves.

If they do not attain this unity and harmony, they shall eventually meet with manifest loss; confirmations and strength shall cease. This is the fact and truth of the condition.

BSTW#504ax

AB07831

O thou servant of His Highness the Friend!

Strive thy utmost that in the center of the world thou mayst become the sign of the Merciful and beneath the protection of the Almighty thou mayst become the manifest ensign. Mayst thou prepare thy sustenance for the spiritual world in this mortal life and from the hand of the cup-bearer of Providence mayst thou drink the overflowing goblet of Favor!

Rend thou asunder the garment of patience and clothe thyself with the garment of joy and happiness. Become thou so light and etherial that thou mayst soar in the pure atmosphere and become the token of the essence of essences.

DAS.1913-10-20

AB07834

Although the life of the creature is called life, in reality, compared to the life of the children (of the Kingdom) it is not life; on the contrary it is death.

For instance, a mineral substance contains life, but this life compared to the life of the vegetable is death; in like manner the life of the vegetable compared to the life of an animal is death; in like manner the life of human beings compared to the life of the children of the Kingdom is death. As his majesty Christ said: "Let the dead bury their dead, because he who is born of the flesh is flesh and he who is born of the spirit is spirit."

Therefore, it is evident that life (in its true sense) is the life of the spirit and that life is the love of God, divine inspiration, spiritual joys and glad tidings of God. Seek, O servant of God, this life until day and night you remain in limitless joy.

SW_v07#16 p.150

AB07838

A few souls, unaware of the power latent in human endeavor, consider this matter as highly impracticable, nay even beyond the scope of man's utmost efforts. Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favored ones, the unrivaled endeavors of wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever can be regarded as unattainable.

Endeavor, ceaseless endeavor, is required. Nothing short of an indomitable determination can possibly achieve it. Many a cause which past ages have regarded as purely visionary, yet in this day has become most easy and practicable.

Why should this most great and lofty Cause – the day-star of the firmament of true civilization and the cause of the glory, the advancement, the well-being and the success of all humanity – be regarded as impossible of achievement? Surely the day will come when its beauteous light shall shed illumination upon the assemblage of man.

WOB.038x

AB07842

You have expressed joy at the freedom of 'Abdu'l-Baha. This happiness came from thy great love. There is no doubt that the friends have become joyful on account of the liberation of 'Abdu'l-Baha. But I was thankful for this prison in the path of God and the lack of liberty was very pleasing to me, for those days were passed in the path of the love of God with the utmost difficulty and trials, bearing fruits and results.

Unless one accept suffering, undergo trials and endure vicissitudes he will reap no reward nor will he attain success and prosperity. Therefore, thou must likewise endure great tests so that the infinite divine outpourings may encircle thee and that thou mayest be assisted in spreading the fragrances of God.

Behold the apostles of His Highness, Christ! They accepted all trials and persecutions and received all kinds of oppression and trouble until they became assisted by great bestowals and confirmed in the guidance of the people.

SW_v08#19 p.240x

AB12040

Likewise, when the regiments of an army and the members of a legion stand together and are connected with one another, mighty victories will be won. However, if they gather together one day and disperse the next, no results will be produced.

Therefore, as ye are a heavenly host and have become the army of life, ye must remain firm and unshakeable in unity, steadfastness, and concord, that ye may win spiritual victories.

With tearful eyes, I supplicate at the Divine Threshold that ye may be confirmed in steadfastness and constancy and may become the cause of the guidance of the people of that land.

BRL_ATE#083

AB12528

- 1 O distinguished person! People are weak and deceitful, helpless and crafty. They must be held through fear and hope - that is, no soul should despair of forgiveness for mistakes, yet should fear committing sin and rebellion, so that if they fall short they may have hope of forgiveness, and if thoughts of corruption and sedition cross their minds they may fear being called to account.
- 2 Show kindness to friends, and strive as much as possible to make enemies repent and become friends, that strangers may become companions and foreigners familiar ones.
- 3 Praise be to God that what was clearly foretold two years ago has become evident and manifest. Now is the time for kindness and compassion, and for firmness and steadfastness in justice and fairness toward humankind.
- 1 ای شخص شخیص خلق ضعیفند و محیل عاجزند و ما کر باید ایشانرا به خوف و رجا نگاه داشت یعنی نفسی مأیوس از عفو خطا نباشد و خوف از ارتکاب عصیان و طغیان نماید تا اگر قصوری نموده امید عفو داشته باشد و اگر چنانچه فساد و فتنه بخاطر گذراند خوف از بازخواست داشته باشد
- 2 دوست را بنوازد و دشمن را بقدر امکان بکوشید که پشیمان گردد و دوست شود اغیار یار گردد و بیگانه آشنا شود
- 3 الحمد لله آنچه دو سال پیش خبر صریح داده شد واضح و پدید شد حال وقت رأفت و مهربانیت و ثبات و استقامت در عدل و انصاف بنوع انسانی

INBA85:428a

AB12533

- 1 O thou who hast praised God for His glorious bounty and rendered thanks unto Him for His mighty generosity!
- 2 Thy brilliant epistle, thy luminous composition, I have perused with care; and I found it to be scattered pearls—nay rather, ordered jewels—at whose delicacy minds are bewildered and by whose contemplation souls are gladdened. How wondrous it is, how eloquent, how sweet! For these were choice pearls cast forth by the waves of the ocean of the love of God. Glad tidings, then, be unto thee for this.
- 3 As to what thou didst request concerning the continued stay of His Honour the teacher in those regions: I assure thee that his separation is only for a time. Thereafter he shall return unto you, residing in your quarter and established in your land. This separation is a necessary matter; thou shalt come to know its results and its wisdom. At that time thou shalt say: "This was naught but the pure bounty of God." And upon thee be greeting and praise.
- 1 یا من حمد الله علی فیضه الجلیل و شکره علی جوده العظیم
- 2 ان نمقتک الغراء و خریدتک التوراء قد امعنت النظر فیها فوجدتها لآلی منتثرة بل جواهر منتظمة تحیر العقول فی لطافتها و تنشرح النفوس بملاحظتها ما ابدعها و ما افصحها و ما احلاها لانها كانت فرائد قدفتها امواج بحر محبة الله فیها بشری لک من هذا
- 3 و اما ما استدعیت من بقاء حضرة الاستاذ فی تلك البقاع فانی اوکد لک ان انفکاکه لم یکن الا موقوتا و من بعد یرجع الیک مقیما بقطرکم مستقرا فی بلادکم و هذا الا انفکاک امر لازم ستعرف نتائجہ و حکمة عند ذلک تقول ما کان هذا الا فضلا من الله و علیک التحية و الثناء

UMich962.125, UMich991.071-072

ABU2237

- 1 Azmi Dede, head of the Mevlevi order in Istanbul, was one of the ulama and Khedive Isma'il Pasha befriended him and took him to Egypt. One night he held a gathering where some of the friends including Haji Niyaz were present, and he asked them what news they had from Akka. They said that Baha'u'llah was imprisoned there. He asked if it was possible for anyone to attain His presence. They said yes, but with great difficulty. Then he thought for about half an hour and raised his head saying, "I and those like me claim to be manifestations of truth, but it must be said truthfully that Baha'u'llah is the true Manifestation."

1 عزمی دده رئیس طائفه مولویه در اسلامبول از علماء بود و خدیو اسمعیل پاشا او را دوست میداشت و با خود بمصر برد او در شبی ذکر پی کرد که بعضی از احبّا مانند حاجی نیاز هم حضور یافتند و از ایشان پرسید از اخبار عکا چه دارید گفتند که بهاءالله آنجا مسجون است پرسید که آیا برای کسی امکان دارد که زیارتش برسد گفتند بی ولی باکمال سختی پس مقدار نیم ساعت اندیشه کرد و سربلند نموده گفت من و امثال ادعا داریم که مظاهر حقیقتیم ولكن باید راست گفت که بهاءالله مظهر حقیقی میباشد

- 2 ("Dede" in Persian and Turkish means elder and leader of dervishes.)

2 دده بفارسی و ترکی پیرو پیشوای درویشان است

ASAT3.237-238

ABU2241

- 1 A king once told his minister that eggplant was reported to be bad for one's health.
- 2 The minister said, 'Yes, it causes melancholy and is harmful to one's liver and nervous system.'
- 3 After some time the king said to the minister, 'I ate some eggplant, and it was very delicious.'
- 4 The minister responded, 'Yes, your majesty. It is indeed very good and has many beneficial effects.'
- 5 The king said, 'Was it not you who, not long ago, said bad things about eggplant?'
- 6 The minister answered, 'Yes, it was I. I happen to be your servant and not the servant of an eggplant.'

1 مذکور که حکایت کردند پادشاهی بوزیرش گفت بادنجان را مخالف صحت و سلامت دانستند

2 گفت بی محرک سودا است و به کبد و اعصاب زیان دارد

3 و پس از مدتی نوبتی پادشاه به وزیر گفت بادنجان خوردم چه لذیذ بود

4 وزیر گفت بی مولایم بسیار خوشت و منافع زیادی دارد و تأکید نمود

5 پادشاه به او گفت مگر تو نبودى که چندی پیش آنهمه مذمت از بادنجان کردی

6 گفت بی من بودم چه من بنده شاه هستم نه بنده بادنجان

STAB#158

ASAT2.022

ABU2292

No one can ever imagine even faintly how we were surrounded from all sides by test and trials in the nascent stage of the Cause. When we were exiled from Persia, outwardly the means of happiness were completely lacking; we did not have even our daily necessities. Notwithstanding all this whenever I think of this time my heart is filled with exultation.

For eleven years we lived in Baghdad. The heat of that place was very intense, yet we were most happy, because we were assisted in serving at the Holy Threshold. One cannot experience a greater amount of heat than in Baghdad; at that time the summers were unbearable. We were strangers and penniless, yet our joy was supreme. The trip from Teheran to Baghdad and the days spent in Baghdad in the presence of the Blessed Perfection are very vivid in my memory and shall never be forgotten. Those days were overflowing with joy and fragrance.

SW_v08#13 p.164-165

AB08423

To: the Greatest Holy Leaf Bahiyyih Khanum, in Haifa

- | | | | |
|---|---|---|---|
| 1 | O my sister in the spirit, and the companion of my heart! | 1 | یا شقیقتی الروحیه و شفیقتی الوجدانیّه |
| 2 | God willing, the climate of Haifa hath proved favourable. I hope that out of the bounties of the Ancient Beauty thou wilt gain a measure of peace and health. | 2 | آب و هوای حیفّا انشاءالله موافق آمده و از فضل و الطاف جمال قدم امیدوارم که قدری صحت و راحت حاصل گردد |
| 3 | I bring thee to mind both night and day. Just recently I had hoped to come to Haifa to visit thee, but various problems and the pressure of work have left me no time; for I want to see the travellers off, and every one of them presented a long list of names. God be thanked, I have written to them all.... | 3 | شب و روز بیاد شما هستم میخواسم که این چند روز محض دیدن شما به حیفّا پیایم اما کثرت مشاغل و متاعب فرصت نداد زیرا مسافری را میخوانم روانه نمایم و هر یک یک طومار اسماء مرقوم نموده بودند الحمد لله جمیع را مرقوم نمودم... |
| 4 | Kiss the fresh flower of the garden of sweetness, Shoghi Effendi, and give my greetings to Hajar Khatun. | 4 | نوگل باغ ملاحه شوقی افندی را ببوسید و هاجر خاتون را تکبیر بفرسانید |

BHK_2#19x

BHKP_2#19x, PPRP.025x

ABU2424

Nearly half a century later, 'Abdu'l-Baha recounted the moving story of the aged master-builder of Kashan:

He made his home in a cave outside the city, and he obtained a tray in which he displayed a few inexpensive rings, thimbles and pins. With these wares he walked the streets from morn till noon. His earnings varied from twenty to thirty copper pieces a day. His best days brought him up to forty pieces. Then he would go back to his cave-home to eat his meagre meals and to praise and magnify the Name of his Lord. He was always contented and thankful. Thus would he intone: 'Praise be to God that I have attained to this supreme bounty. Friends I left behind, and in this cave I found a dwelling. I became enamoured of the Divine Visage. What blessing is greater than this?'

PTF.196, STAB#025

AB07857

To: Muinul-islam, in Abhar

- 1 My God, my God! This is Thy servant whose breast hath been dilated by the fragrances of Thy holiness and whose heart hath been attracted by the successive verses sent down from the kingdom of Thy sanctity. 1 الهى الهى هذا عبدك الذى انشرح صدره بنفحات قدسك و انجذب فؤاده بالآيات المتتابعة النازلة من ملكوت تقديسك
- 2 O Lord! Let him taste the sweetness of Thy confirmation and intoxicate him with the choice wine of Thy bounty. Illumine his sight through beholding the effulgence of the lamp of Thy guidance, and make his heart a garden from among the gardens of Thy oneness, adorned with the sweet herbs of divine realities and meanings, speaking forth Thy praise. 2 ربّ اذقه حلاوة تأييدك واسكره من رحيق عنایتك و نور بصره بمشاهدة سطوع سراج توفيقك و اجعل قلبه روضة من رياض توحيدك مؤنفاً برياحين الحقائق والمعاني ناطقاً بشائك
- 3 Make his essence a pool from among the pools of Thy sanctification, overflowing with the waters of Thy praise and thanksgiving. 3 و اجعل كينونته حوضاً من حياض تقديسك متدفقاً بمياه حمدك و شكرک
- 4 O Lord! He hath turned his face toward Thy merciful countenance - fulfill his hopes through Thy generosity, bounty and mercy. Verily, Thou art the Generous, the Merciful, the Compassionate, the Forgiving. 4 اى ربّ انه توجه الى وجهتك الرحمانية يسر له آماله بجودك و فضلک و رحمتک انک انت الكريم الرحيم الرؤوف الغفور

MJMJ3.027b, MMG2#242 p.272

AB07922

To: Mirza Aqa Tihrani, in Anzali

- 1 O servant of God! Tihiran is the homeland of the compassionate Beloved and the abode of that Light of the realms of the Placeless. Thou too hast been planted by the hand of celestial power in that same garden and been nurtured by the gentle breezes and pleasing waters of that luminous land. Wherefore, even as outwardly thou art from the homeland of that resplendent Light, it is my hope that also inwardly thou mayest become a denizen of the heavenly Kingdom of that shining Orb.
- 2 If thou art debarred from the public baths, praised be God, for thou art immersed instead in that wellspring of cool water that is "to wash with and to drink", and art indeed a sorely tried and true believer in the path of the Blessed Beauty. Upon thee be greetings and praise.

LOTW#15

1 ای بنده الهی طهران وطن آن دلبر مهربانست و منشأ آن نور لامکان تو نیز در آن حدیقه مغروس ید قدرت گشتی و از نسیم و هوا و آب گوارای آن بقعه نورآ نشو و نما نمودی همچنان که بظاهر از وطن آن نور باهری امیدوارم که بیاطن نیز از اهل ملکوت آن کوکب زاهر باشی

2 اگر از حمام ممنوعی الحمد لله در چشمه هذا مغتسل بارد و شراب غوطه وری و در سیل جمال مبارک مؤمن ممتحن و علیک التحية و الثناء

NURA#15, MMK4#015 p.014

AB08116

To: Aqa Mirza Abdu'l-Vahhab, in Ardistan

- 1 O thou the scion of that embodiment of the spirit! Follow thy loving father, walk in the traces of that servant of God. Become detached from this world. Attach thy heart to the Well-Beloved, seek thou the good pleasure of God and be not harassed from the decrees of the divine in this transient existence.
- 2 All that thou seest will pass away and all that thou dost witness will disappear. The only thing that endures is the knowledge of God and servitude of the Merciful One, for in that lies eternal light, everlasting happiness and spiritual joy. This is what remains, all else is transient.

1 ای سلاله آن روح مجسم پی پدر مهربان گیر و بر قدم آن بنده یزدان مثنی نما منقطع از این جهان شو و دل بحضرت جانان به بند رضای الهی جو و از قضا در عالم فانی مهراس

2 آنچه بینی فانی گردد و هرچه مشاهده میکنی زائل گردد آنچه باقیست معرفت پروردگار است و عبودیت حضرت آمرزگار نورابدیست و سرور سرمدی و حبور معنوی هذا هو الباقی و ما عدا هو الفانی و علیک التحية و الثناء

MMK3#057 p.037

AB08254*To: Ali Akbar Nakhjavani, in Baku*

- 1 O thou my companion! I sent thee a letter written in mine own hand, which assuredly hath by now arrived. Since telegrams from here cannot be received in the Caucasus, the letter was sent care of the friends.
- 2 Now I am writing again to say that thou art permitted to come hither, and we are awaiting thine arrival. Dr. Diya, accompanied by the handmaid of God Zinat, arrived here two weeks ago and await thy coming.
- 3 Advise all the friends that no one should ever utter any derogatory word with regard to the new faction, all should preserve silence. This is extremely important.
- 4 Upon thee rest the Glory of God. Deliver a most wondrous Abha greeting to the handmaid of God, Fatimih Khanum.
- 1 ای مونس من نامه‌ئی بخط خویش مرقوم نموده ارسال داشتیم البتّه تا بحال رسیده از اینجا به قفقاز تلگراف قبول نمینماید لهذا نامه بواسطهء احبّاً فرستاده شد
- 2 حال مجدد مرقوم میشود که مأذونید و منتظر ورود شما هستیم جناب دکتر ضیا با امةالله زینت دو هفته است که وارد شده‌اند و منتظر ورود شما هستند
- 3 بجمع احبّاً سفارش نمائید که کسی نسبت بفرقهء جدیده ابداً کلمه‌ئی دون خیر نزنند سکوت باشند این بسیار مهم است
- 4 و علیک البهاء بامه‌الله فاطمه خانم تحیت ابدع ابهی برسانید

BRL_ATE#010, MAAN#27

BRL_DAK#0010

AB07995*To: Nasrullah Baqiruf, in Baku*

O thou who art firm in the Covenant! At all times thou hast been and art abiding beneath the sheltering grace of the Ancient Beauty. We beseech God that divine assistance and bounty may ever encompass thee. Were it not for the numerous afflictions that beset 'Abdu'l-Baha, He would write thee a letter every day. But now He supplicates at the Sacred Threshold that those brothers may be assisted and confirmed in all things. The kindred who circumambulate the Holy Shrine are, with perfect servitude, purity of intent, evanescence, self-effacement, trustworthiness and faithfulness, abiding beneath the shadow of the Covenant.

ای ثابت بر پیمان در جمیع احیان در ظلّ عنایت جمال قدم بوده و هستید از حقّ میطلبیم که عون و عنایت الهیه دائماً شامل حال باشد عبدالهاء را اگر کثرت بلا حائل و مانع نبود هر روز بشما نسیقه مینگاشت و حال در آستان مقدّس تضرّع و زاری مینماید که آن اخوان را در جمیع شئون موفق و مؤیّد بدارد حضرات منتسبین طائفین در کمال عبودیت و خلوص نیت و محویت و فنا و امانت و وفا در ظلّ میثاق‌اند

MKT5.167a

AB08273*To: Nasrullah Baqiruf, in Baku*

O Nasru'llah! As you indicated, I wrote a detailed letter to Aqa Musa, but its expressions flowed from the truth of my heart with such glad tidings as to bring pure souls into a state of joy and ecstasy. We beseech from the prior mercy of the Divine Unity that He raise up souls in those regions who, like a brilliant star and radiant planet, will illuminate the horizons - and this is not difficult for God to accomplish. Convey true divine greetings to all the friends and loved ones of God. And may the Glory be upon you and upon all who are firm in the Covenant.

ای نصر الهی بحسب اشاره شما مکتوب مفصّلی
بجناب آقا موسی مرقوم گردید ولی عباراتش از
حقیقت قلب بپشاراتی صادر که نفوس زکیّه
را در وجد و طرب آرد و از رحمت سابقه
حضرت احدیت استدعا مینمائیم که نفوسی در
آن صفحات مبعوث نماید که چون نجم بازغ
و کوکب شارق آفاق را روشن فرماید و لیس
ذلک علی الله بعزیز جمیع یاران و دوستان الهی
را تکبیر حقیقی الهی برسانید و البهاء علیک و علی
کلّ ثابت علی العهد

MKT5.186b

AB08132*To: Shaykh Ahmad Yazdi, in Batum*

- 1 O thou who art enraptured by the Divine Beauty!
- 2 Each soul hath some desire in mind and longing in heart. One yearneth for a radiant face and flowing tresses, while another craveth sovereignty in the world. One is captive to leadership, another enamored of commerce and wealth. One is master of invention and craft, while another is commander of armies and claimeth valor.
- 3 Be thou free of all these fetters and stand aloof from every bond. If thou hast a desire, seek union with the Eternal Beauty in the Divine Kingdom, and if thou hast a longing, yearn for the everlasting realm and drink from the Kawthar of inner meanings.

- 1 ای شیدای جمال الهی
- 2 هر کس را هوس در سر و آرزویی در دل یکی
هوس روی آبدار و موی تابدار دارد و دیگری
آرزوی سلطنت در روزگار یکی گرفتار ریاست
است و دیگری شیفته تجارت و ثروت یکی
ارباب اختراع و صنعت است و دیگری سالار
لشکر و مدعی شجاعت
- 3 تو از جمیع این بندها آزاد شو و از کلّ قیود در
نگار باش اگر آرزویی داری وصل جمال باقی در
ملکوت الهی بطلب و اگر تمنائی داری جهان
جاودانی بخواه و از کوثر معانی بنوش

AHB_131BE #01-02 p.10, MAS5.287

AB12562

To: Muhammad Husayin Mirza the Prince Muayyid, in Beirut

¹ O thou who art confirmed and established! I hope that through the grace and bounty of the Mystery of Existence thou mayest be preserved and protected beneath the sheltering care of the Most Merciful, the Compassionate. Regarding the teaching and guidance of certain souls in the Holy Shrines, another person has been appointed. It is not advisable for you to go. Communicate from Baghdad to Iran. You have already visited the Holy Shrines before, therefore there is no need to repeat it. And if you do go to the Shrines, do not meet with the clergy at all. Wisdom and caution necessitate this. You have no prior acquaintance with them in any case.

² And upon thee be glory.

¹ ایها المؤید المشید از فضل و جود سر وجود امیدوارم که در صون حمایت حضرت رحمن رحیم محفوظ و مصون گردی در خصوص تبلیغ و هدایت بعضی نفوس در عتبات عالیات شخص دیگر تعیین شد رفتن شما مصلحت نیست از بغداد به ایران مخیره نمائید به عتبات از پیش مشرف شدید لهذا تکرار لزوم نیست و اگر رفتید به عتبات ابداً با علما ملاقات مکنید حکمت و احتیاط چنین اقتضا نماید ذاتاً با آنها آشنائی ندارید

² و علیک البهاء

INBA85:186a

AB07904

To: Bamsi Mihraban, in Bombay

O Bamas Mihraban! The Lord hath opened wide the gates of His forgiveness and bestoweth His bounty and benevolence upon the world of creation. Therefore hath the skirt of every fortunate one been filled with pearls and gems, and the pocket of every noble soul enriched with an unfailing treasure. What a pity, nay a hundred pities, that the mindless have deprived themselves, and the thoughtless rendered themselves bereft and forsaken. Open thy tongue in counsel and say: O ye helpless ones! Count this time as a prize and this bounty as a gift from His Holiness the One. May thy soul be illumined!

ای بامس مهربان یزدان در بخشایش گشوده و بر جهان آفرینش بذل و بخشش میفرماید لهذا دامن هر نیک اختری پر در و گهر گشته و جیب هر سروری گنج بادآور شده حیف و صد حیف که بی خردان خود را محروم نموده اند و بی فکران خویش را بی نصیب و مهجور زبان بنصیحت بگشا و بگوای بیچارگان این وقت را غنیمت شمرد و این بخشش را موهبت حضرت احدیت جانت روشن باد

YARP2.246 p.218

AB07989*To: Hurmuzdyar, in Bombay*

- 1 O Provider Lord! Hormozdiar seeks forgiveness for his father and pardon for his mother. 1 ای پروردگار مهرپرور هرمزدیار عفو پدر خواهد و آمرزش مادر
- 2 Though we are sinners and evildoers, drowned in rebellion and fallen into oppression and transgression, yet we are helpless and wandering, with hearts torn into a hundred pieces. We offer prayers and present our needs, seeking pardon and forgiveness, grace and mercy. We are worthy of forgiveness and deserving of favor and pardon. 2 هرچند ما گنهکاریم و تبه‌کردار غرق عصیانیم و افتادهء ظلم و طغیان اما بیچاره‌ایم و آواره و با دلی صدپاره مناجات کنیم و عرض حاجات نمائیم عفو و مغفرت خواهیم و لطف و رحمت جوئیم سزاوار آمرزشیم و مستحق عنایت و بخشش
- 3 O Kind Lord! Make those two ashamed servants blessed and make them abide eternally in the everlasting world. Thou art the Merciful, the Compassionate, and Thou art the Kind, the Clement, the All-Bountiful. 3 ای خداوند مهربان آن دو بندهء شرمنده را فرخنده نما و در جهان جاودان پاینده نما توئی رحیم و رحمان و توئی عطوف و رؤوف و منان

YARP2.282 p.238

AB08030*To: Jamshid, in Bombay*

O Jamshid! When you go to the land of Iran, awaken the Parsees and cry out: "O friends! For over a thousand years you have yearned for the vision of the Glorious One, and now that the Sun has appeared from the dawning-place of hope with its countenance manifest, why do you remain asleep and are not stirred, and why do you dwell in the corner of silence? Awake! Be vigilant! And in the arena of consciousness, spur on the steed of culture at full gallop, that you may become celestial knights of the wilderness. Open your eyes and ears that you may behold the rays of the Sun of the eternal world."

ای جمشید چون بکشور ایران روی فارسیان را بیدار کن و فریاد نما که ای یاران هزار سال و اندی آرزوی دیدار ارجمندی مینمودید و چون خورشید از خاور امید رخسار پدید نمود چرا در خواب هستید و بیتاب نیستید و در گوشهء خموشی زیستید بیدار شوید هشیار شوید و در میدان هوش سمند فرهنگ را بتاخت و تاز آرید تا شهبسوار بیابان آسمان گردید و چشم و گوش بگشائید تا پرتو مهر جهان جاودان مشاهده نمائید

YARP2.568 p.405

AB08079

To: Kazirani, Haji Ahmad son of Haji Muhammad Salih et al., in Bombay

- 1 O ye two souls who are at rest! In this Day of testing ye have shone forth like pure gold from the fire of trials, and have gleamed like a rising star and a brilliant luminary from the horizon of the love of God. 1 ای دو نفس مطمئنّه در این کور امتحان از آتش افتتان چون ذهب ابریز رخ بتابید و چون نجم بازغ و کوكب شارق از افق محبت الله بدرخشید
- 2 This is the time of radiance and the moment to be set ablaze with love for the Luminary of the horizons. The days are passing swiftly, and life is ever in peril. Therefore, seize the time as a precious opportunity and hasten day and night to establish the foundations of truth. 2 وقت اشراقست و هنگام اشتعال بجهت نیر آفاق ایام در گذراست و حیات همیشه در خطر پس وقت را غنیمت شمرد و شب و روز در تأسیس بنیان حقیقت شتابید
- 3 The world is heedless - be ye aware. All are asleep - be ye wakeful. All are stupefied - be ye conscious. All are veiled - rend ye the veils asunder. 3 جهان غافل شما متنبه گردید همه در خواب شما بیدار باشید کلّ مدھوش شما هوشیار شوید کلّ در حجاب شما هتک استار کنید

MMK3#050 p.031

AB07940

To: Mihraban Bihjat, in Bombay

- 1 O servant of Baha! That the power of the peerless Lord might become manifest and evident from the world beyond likeness and limitation, the Almighty God raised high the pavilion of His dominion in the midst of the world and summoned all peoples. 1 ای بنده* بها تا توانائی خداوند بیمانند از جهان بی چون و چند ظاهر و آشکار گردد ایزد توانا سرپرده* خداوند را در وسط جهان بلند کرد و کلّ ملل را دعوت نمود
- 2 Then the mightiest powers of the world arose to overthrow this tabernacle, yet through heavenly might its central pole grew loftier day by day and its expanse grew ever wider, until nations both familiar and foreign, both lowly and wise, entered beneath its shade in multitudes. 2 پس قوای اعظم عالم برخاست که این خیمه را سرنگون نماید ولی بنیروی آسمانی روز بروز عمود این سرپرده بلندتر شد و ساحتش وسیعتر گشت تا آنکه ملل از آشنا و بیگانه و حقیر و فرزانه فوج فوج در سایه اش درآمدند
- 3 Such is divine power. And upon thee be glory. 3 اینست نیروی یزدانی و الهاء علیک

AHB_121BE #05 p.152, YARP2.245 p.217

AB08103*To: Rustam Khudadad, in Bombay*

- 1 O Rustam! Tahmatan possessed the strength of lions and the might of angels. Therefore he conquered the earthly realm and became a world-conqueror and valiant hero.
- 2 Today thou who art reposing beneath the shade of the celestial Tree, who hast discovered the divine garden and heavenly rose-garden, who hast entered beneath the protection of the true King and art counted among the heavenly hosts - strive thou and make an effort that thou mayest show forth might in the arena of divine knowledge, rout the wavering ranks, and manifest the power of steadfastness in the Covenant.

1 ای رستم تهمتن پنجه شیران داشت و نیروی
فرشتگان لهذا فتح کشور خاک نمود و جهانگیر
و جواثمرد چالاک شد

2 تو که امروز در سایه درخت بهشتی آرمیده‌ئی
و بباغ الهی و گلستان آسمانی پی برده‌ئی و در
پناه خسرو حقیقی درآمده‌ئی و از سپاه آسمانی
شمرده گشتی سعی و کوششی نما که در میدان
عرفان دست و پنجه‌ئی بنمائی و صفوف متزلزلین
را شکست دهی و قوت بازوی ثبوت بر پیمان
ظاهر و آشکار کنی

YARP2.149 p.162

AB07943*To: Ali Muhammad Shirazi, in Bushihr*

O steadfast servant of God! Your letter written to Aqa Siyyid Asadu'llah was noted. Aqa Siyyid Asadu'llah has gone teaching. Be confident in the special favors of God and do not be saddened by occurring events. However, holding meetings is not obligatory - the purpose is to serve the Cause of God, and this is better achieved through goodly conduct, kindly association, sweet speech and true kindness. And if the friends do hold meetings, they must be very discreet and hidden so that no commotion arises, for the people are weak and we must be forbearing.

ای بنده ثابت حقّ نامه که به آقا سید اسدالله
مرقوم نموده بودید ملاحظه گردید آقا سید
اسدالله بتبلیغ رفته مطمئن بعنايات خاصه الهیه
باش و از وقایع حادثه محزون مگرد اما مجلس
فرض نیست مقصود خدمت بامر الله است و
آن بحسن سلوک و حسن آمیزش و گفتگوی
شیرین و مهربانی حقیقی بهتر حاصل میگردد و
اگر چنانچه احبّا مجلس مینمایند باید بسیار خفی
و پنهان باشد تا ضوضاء بلند نگردد زیرا ناس
ضعیفند باید مدارا کرد

INBA87:390b, INBA52:401a

AB08469*To: Miss Meadowcroft, in Chicago*

O thou who art advancing towards God!

Inasmuch as the attracted maid-servant of God, Mrs. Cochran, hath guided thee unto this great Cause, do thou listen to her and accept from her whatever name with which she may name thee; for, verily, her right is great upon thee, and she is kind unto thee for having guided thee unto the Light of Guidance.

Send My abundant greeting to the attracted maid-servant of God, Mrs. Cochran. Verily, I beg of God to strengthen her with the Fragrances of Holiness at all times.

Upon thee be greeting and praise.

BSTW#076

AB08093*To: Baha'is of Dahaj*

...My Lord, my Hope, and the Ultimate Goal of my desires! These are servants who have taken refuge in Thy mighty shelter and have sought Thy lofty protection. They have supplicated to Thy great Kingdom and have beseeched Thy glorious Dominion, humbling themselves at the threshold of Thy Oneness, imploring at the court of Thy holy Divinity, beseeching Thy mercy, seeking from Thy bountiful favors that Thou mayest answer their prayers and hearken to their call. Do Thou expand their breasts through the verses of Thy unity, illuminate their sight with the witnessing of the lights of Thy divine singleness, delight their ears with the hearing of Thy words, quicken their hearts with Thy sweet fragrances, and comfort their spirits through the descent of the waters of Thy manifestation. O Thou Who didst manifest Thyself on Sinai, Who sendeth down the pure water, Who unfoldeth the written scroll! Verily, Thou art the Bestower, the Powerful, the Mighty, the All-Forgiving.

...ربّ ورجائی و غایة آمالی هؤلاء عباد التّجّأوا
الى كهفک المنیع و آووا الى ملاذک الرفیع
و ابتهلوا الى ملکوتک العظیم و تضرّعوا الى
جبروتک الجلیل متذلّلين بفناء باب احديّک
متضرّعين بساحة قدس الوهيّتک سائلين من
رحمتک طالبين من الطاف موهبتک ان تستجب
دعائهم و تستمع ندائهم و تشرح صدورهم بآيات
توحیدک و تجلی بصرهم بمشاهدة انوار تفریدک
و تشف آذانهم باستماع کلماتک و تنعش قلوبهم
بنفحاتک و تریح ارواحهم بنزول مياه تجلیک یا
مجلیّ علی الطّور و منزل الماء الطّهور و ناشر الرّق
المنشور انک انت المعطى المقتدر العزیز الغفور

MJMJ3.093bx, MMG2#224 p.251x

AB11779

To: Mardiyih wife of Mir Muhammad Bayk, in Faran

- 1 O Mardiyih! In the blessed verse "Return thou content, well-pleasing, and enter thou among My servants and enter thou My paradise" - some maintain that "among My servants" means [...], but those who understand inner meanings and truths maintain that "among My servants" means "into the hearts of My servants." That is, act and conduct yourself in such a way that you may enter into hearts, and when you have entered into hearts you will attain the paradise of the divine presence.
- 2 "Neither My earth nor My heaven can contain Me, but the heart of My believing servant can contain Me" - meaning "thy heart is My dwelling place: sanctify it for My descent." Since the heart is the place where truth is revealed, it is the paradise of the divine presence.

1 ای مرضیه در آیه مبارکه فارجمی راضیه مرضیه
و ادخلی فی [عبادی] و ادخلی جنتی فرموده
بعضی برآند که فی عبادی بمعنی [...] بود ولی
اهل حقائق و معانی برآند که فی عبادی بمعنی فی
قلب عبادی است یعنی کاری کن و [بافعال] و
اطواری مبعوث و محشور گرد که در [قلوب]
داخل شوی و چون در دها درآمدی بجهت لقا
فائز شوی

2 لا یسعی ارضی [و لا سمائی] بل یسعی قلب
عبدی المؤمن یعنی فؤادک منزلی قدسه لنزولی
چون دل جلوهگاه [حقت] جنت لقاست

FRH.174

AB08443

To: Ali Akbar, in Ganjeh

- 1 O my loving companion!
- 2 Praise be unto the Divine Unity that thou hast become a servant at the Threshold of Divinity. Being encompassed by His manifest bounties and the light of His grace shining upon thee, thou hast become a manifestation of divine guidance. Therefore, it becometh thee to render thy thanks by day and by night at the Divine Threshold.
- 3 Behold what a grace and what a bounty this is, that He transformeth dust into pure light, leadeth a drop to the ocean, guideth the thirsty to the fountain of life, and directeth the broken-winged bird to the nest of the Supreme Concourse. Praise be unto God! Thanks be unto God!

1 یار مهربانم

2 حضرت احدیت حمد و ثنا اولسون که درگاه
الوہیت حلقہ بگوش عبودیت اولدن ذات
ربوبیتک الطاف جلیله سی شامل حال اوله رق
پرتو عنایتی پارلایه رق مظهر هدایت اولدن بناء
علیه گیجه و گوندوز اوقاتتی بتون بتون درگاه
احدیتنه شکرانیتله صرف ایلمک ایجاب ایدر

3 باقی بو نه لطف و نه احساندر که خاکی مظهر
نور پاک ایدر قطره یی دریایه ایصال ایدر تشنه یی
چشمه حیاته دلالت ایدر مرغ بی بال و پری
آشیانه ملا اعلایه هدایت ایدر حمد اولسون شکر
اولسون

MJT.116

AB07992

To: Rida Quli Sultan Sarvarush-Shuhada, in Hamadan

- 1 O thou who art firm in the Covenant! Thy flowing verses, which were like the spring rain, descended upon this sacred soil. Although they were the epitome of eloquence and rhetoric, they were all praise, tribute, glorification and salutation. However, what brings comfort to my soul and gladness to my conscience is the expression of my servitude at the Sacred Threshold.
- 2 Therefore, O nightingale of a thousand melodies, raise thy voice in this garden of servitude, that it may bring joy and gladness, and bestow delight and felicity, and like a musk-laden breeze, may breathe new life into the nostrils of this grief-stricken one.
- 3 And upon thee be the Glory!

1 ای ثابت بر پیمان اشعار آیدار که بمثابه باران بهار بود بر این خاک پاک بارید هرچند در نهایت فصاحت و بلاغت بود ولی جمیع محامد و نعوت بود و ستایش و درود اما آنچه سبب راحت جان و مسرت وجدان من است بیان عبودیت من بآستان مقدس است

2 پس ای هزار هزارستان گلبنگی در این گلشن عبودیت بزن که سرور و شادمانی آرد و فرح و کامرانی بخشد و چون نفحه مشکبار مشام این غمگسار را حیات بخشد

3 و البهاء علیک

TAH.282b

AB08256

To: Yuhanna Hafizi, in Hamadan

- 1 O Mirza Yuhanna! This name is derived from "life", but life is of two kinds: physical and spiritual. The first belongs to the realm of vain imaginings and is like the waves of a mirage, while the second is the outpouring of the clouds and is like a sweet and flowing sea. That one is a passing shadow, and this one a shining star. Therefore, strive as much as you can to be bound to this life and be free from thoughts of the other. Imagine that you stepped into this world a hundred years ago - you will find release from every bond.
- 2 And may the Glory be upon you. Convey my most glorious and most beautiful greetings to your wife.

1 ای میرزا یوحنا این اسم مشتق از حیاست ولی حیات دو حیاست جسمانی و روحانی اول از مقوله اوهامست و مانند امواج سرابست ثانی فیض غمامست و بمثاله دریای عذب فراست آن ظل زائل است و این کوکب ساطع پس تا توانی در قید این باش و از فکر آن آسوده چنان تصور کن که صد سال پیش باین جهان قدم نهادی از هر بندی رهائی یابی

2 و البهاء علیک امه الله ضلع را تکبیر ابدع ابی ابلاغ نمائید

TAH.232b

AB08190

To: Bilqays daughter of Muhammad Rida, in Isfahan

- 1 O blessed maidservant of Baha'u'llah! The ancient Balqis possessed a throne and crown of beautiful gold and precious stones, yet in the end these too were scattered to the winds, for they were of dust and to dust returned.
- 2 But strive thou to place upon thy head a crown scintillating with the gems of the Abha Kingdom and to sit upon a throne in the heights of the ether. And that is the power of utterance - that thou shouldst open thy tongue and voice, teach the Cause of God, and speak with such eloquence that all women will be amazed, wondering what grace and perfection this is. Truly, she is a maidservant of Baha'u'llah.

1 ای کنیز مبارک بهاء الله بلقیس قدیمرا تخت و تاجی از طلای قشنگ و سنگ خوشرنگ بود و عاقبت آن نیز بباد رفت زیرا از خاک بود و بخاک برگشت

2 ولی تو بکوش تا تاجی متلألأ بجواهر ملکوت ابهی بسر نهی و بر سریری از اوج اثیر نشینی و آن نطق گویاست که زبان و بیان بگشائی و تبلیغ امر الله نمائی و چنان ناطق گردی که عموم نساء حیران گردند که این چه فضل و کمالست حقاً که این کنیز حضرت بهاء الله است

INBA85:204a, MKT7.120a

AB08270

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

- 1 O blessed son of that illustrious martyr! For some time no letter has been received from you. Now your heart's hope and petition has been fulfilled as it should be in this mighty tempest, that these days might correspond to the land of Taff [Karbila], for in that time too such a petition was fulfilled.
- 2 Therefore give thanks unto God, thy Lord, for having enabled thee to attain thy desire and for having bestowed upon thee His bountiful gifts and ordained for thee an exalted station in the Kingdom of Heaven. Verily He is unto thee most kind and generous, and thou art indeed, in Our sight, trustworthy and steadfast.
- 3 And upon thee be greetings and praise.

1 ای نجل مبارک آن شهید جلیل چندیست مکتوبی از شما نرسید حال رجاء و خواهش دل شما چنانکه باید و شاید در این طوفان عظیم مجری گشت تا این ایام تطبیق به ارض طف گردد زیرا در آن زمان نیز چنین رجائی مجری شد

2 فاشکر الله ربک علی ما وفقک علی حصول الرجاء و جزل علیک العطاء و قدر لک مقاماً رفیعاً فی ملکوت السماء انه بک لرؤوف کریم و انک لدینا لأمین مکین

3 و علیک التّحیّة و التّناء

DUR4.669

AB08255*To: Muhammad Husayin Mirza the Prince Muayyid, in Isfahan*

- 1 O heavenly Mu'ayyad! Praise be to the Lord, whose confirmation is everlasting and whose bounty is eternal. 1 ای مؤید آسمانی خداوندی را بستا که تأییدش ابدیست و بخششش سرمدی
- 2 Like a unique pearl within the shell of grace, He nurtures His confirmed servant and strengthens him in the Most Glorious Paradise. 2 بندهء مؤید را مانند درّ یگانه در آغوش صدف بخشایش پرورش دهد و در فردوس ابدی مؤید فرماید
- 3 Observe His power, how through the light of the East He dispels the darkness of the West, and through the outpourings of the South He waters the fields of the North. He wafts the sweet fragrance from the rose-garden of the East to the nostrils of the people of the West, and plays the melody of the Concourse on High to the ears of those below. He makes the song of the nightingale of faithfulness into a melody of the Abha Kingdom, and renders the cooing of the holy dove as that which stirs the Supreme Concourse. 3 قدرتش را ملاحظه نما که بنور شرق ظلمات غرب را زایل کند و بفیض جنوب مزارع شمال را آبیاری فرماید بوی خوش از گلشن خاور بمشام اهل باختر رساند و آهنگ ملأ اعلی را بگوش ملأ ادنی بنوازد گلبانگ بلبل وفا را ترانهء ملکوت ابدی فرماید و انعام حمامهء قدس را محرک ملأ اعلی نماید
- 4 And upon thee be greetings and praise. 4 و علیک التّحیّة و الثّناء

INBA85:325a, BSHN.140.390, BSHN.144.385,
MHT1b.180a**AB11956***To: Ali-Akbar Rawhani Muhibulsultan, in Ishqabad*

- 1 O thou who art firm in the Covenant! What praise today is greater than this title, and what eulogy is more wondrous than this praise? The Temples of Divine Unity today yearn for this station, and the Essences of Sanctity long for this rank. Praise be to God that thou art seated upon the throne of this station and art established upon the seat of this rank. 1 ای ثابت بر عهد چه ستایشی الیوم اعظم از این عنوانست و چه مدحی ابداع از این مدح هیاکل توحید الیوم آرزوی ینتقام مینمایند و جواهر تقدیس تمنای این رتبه را میفرمایند الحمد لله تو بر عرش ینتقام جالس و بر کرسی این رتبه مستقر
- 2 Therefore, establish the throne of spiritual sovereignty and rule with utmost glory and dignity. By the life of God! Indeed firmness and steadfastness is a sovereign that surpasses the sovereignty of the world and the glory of the kings of old and of latter times. And praise be to God, the Lord of the Worlds. 2 پس سریر شهریاری عالم روحانی بنه و در کمال اہبت و شہامت سلطنت بران لعمرالله انّ الثبوت والرسوخ سلطان یفوق سلطنة الدنیا وعزّة ملوک الاولین والآخرین والحمد لله ربّ العالمین

INBA79.016

AB12550*To: Aqa Hasan son of Iman (Zanjan), in Ishqabad*

- 1 O son of Iman and scion of certitude! Since thou art born of faith and art descended from the lineage of certitude, take refuge in the protection and shelter of the Abha Beauty that thou mayest remain safe and secure from the arrows of the malevolent ones and preserved and guarded from the spears of the oppressors.
- 2 Turn thy face toward the Abha Kingdom, seek to grasp the hem of His grandeur, find thy dwelling and shelter beneath the Sadratu'l-Muntaha, and partake of the fruit of the tree of fellowship, that thou mayest live in perfect contentment in this narrow mortal world and, after thy spirit's ascension, attain unto life everlasting in the eternal realm.

1 ای ابن ایمان و سلاله ایقان زاده ایمانی و از
 سلاله ایقان در صون و عون جمال ابهی گریز تا
 از سهام اهل بغضاء محفوظ و مصون مانی و از
 سنان اهل جفا محروس و مکوء گردی

2 توجه بملکوت ابهی کن و توسل بذیل کبریا
 جو و در ظل سدره منتهی منزل و مأوی جو
 و از ثمره شجره انیسا تناول نما تا در این تنگای
 جهان فانی در کمال گشایش کامرانی نمائی و در
 عالم سرمدی بعد از صعود روح زندگانی کنی

INBA85:259a

AB12551*To: Aqa Hasan son of Iman (Zanjan), in Ishqabad*

- 1 O thou who art the remembrance of that honored leaf and the remembrance of Aqa Siyyid Ashraf, that martyr in the path of God!
- 2 Think not that thou art forgotten. Though thou mayest not have been mentioned by tongue or pen, yet in the world of heart and soul thou art renowned and remembered, for thou art the remembrance of two noble souls and the survivor of two luminous orbs in the horizon of lights.
- 3 In the Abha Kingdom, at the threshold of holiness, thou art mentioned, and among the Concourse of the near ones thou art renowned. What grief remaineth then?
- 4 Glad-tidings be unto thee! Again, glad-tidings be unto thee! Blessed art thou! Again, blessed art thou! And verily thou art on the straight path.

1 ای یادگار آن ورقه محترمه و یادگار آقا سید
 اشرف آن مستشهد در سبیل الله

2 همچو گمان منما که فراموش شده ای اگر به زبان
 و قلم مذکور نشدی ولی در عالم دل و جان
 مشهور و مذکوری زیرا تو یادگار دو بزرگواری و
 بازمانده دو نیر روشن افق انوار

3 در ملکوت ابهی در ساحت قدس مذکوری و
 در معشر مقربین مشهور دیگر چه غم داری

4 بشری لک ثم بشری لک طوبی لک ثم طوبی
 لک و آنک لعلی صراط مستقیم

INBA85:254a

AB08168*To: Fatimih wife of Siyyid Baqir, in Ishqabad*

O companion and consort of the martyr! That embodied spirit and manifest light chose thee from among the handmaidens of the All-Merciful to be a partner in life and a sharer in salvation. Now he hath gained an abundant portion of eternal life and received a gracious recompense from the favors of the All-Forgiving Lord. And surely he will grant thee a share as well, for “the earth shall have a portion from the cup of the noble ones.” Therefore be grateful and content, be joyous and delighted, for thou art related to that noble soul and hast acquired boundless grace.

ای قرین و ضجیع شهید آن روح مجسم و نور
مصور ترا از بین اماء رحمن اختیار کرد تا شریک
حیات باشی و سهم نجات حال او از حیات ابدیه
بهره موفور برد و از الطاف رب غفور جزاء
مشکور یافت و البته ترا نیز سهمی خواهد داد و
للارض من کأس الکرام نصیب پس ممنون باش
و خوشنود و مسرور باش و محظوظ که منتسب
آن بزرگواری و مکتسب فضل بیشمار

MSHR1.112

AB07916*To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Ishqabad*

¹ O servant of God! At this moment a group of friends are present, including travelers from the land of Qaf, the honored Hakim-i-Ilahi and others, forming an assembly, and I am engaged in answering your letter. Consider in what moment and what gathering I am occupied with your remembrance.

¹ ای بنده الهی الآن جمعی از دوستان حاضر
و مسافری ارض قاف حضرت حکیم الهی و
سائرین موجود محفل و من بجواب نامه می پردازم
ملاحظه کن که در چه موقع و چه محفلی بذکر
تو مشغولم

² This is naught but a sign of the favors of the Abha Beauty. Therefore be grateful that you are distinguished by such a gift and are successful in attaining such a bounty. This is the greatest of favors, and whatever is the desire of heart and soul will, God willing, be made possible through His help and grace.

² این نیست الا آیتی از عنایت جمال ابهی پس شکر
کن که بچنین موهبتی مخصّصی و بچنین عنایتی
موفق این اعظم الطافست و آنچه آرزوی دل
و جان است انشاءالله بعون و فضل حق میسر
میگردد

³ And may glory be upon all who are firm in God's Covenant.

³ و البهاء علی کلّ ثابت علی میثاق الله

PYK.252

AB08177

To: Kharu'n-Nisa' mother of Ustad Haji, in Ishqabad

- 1 O handmaiden of the glorious Lord! The mighty one of Egypt knew nothing of the beauty of Joseph, the All-Merciful. Praise be to God that thou, like Zulaykha, became enraptured by the countenance of that peerless Beloved and with thy whole being became an ardent admirer of that incomparable Friend. Thou didst detach thyself from kith and kin, didst close thine eyes to the reproaches of the accusers, didst rend thy garment in thy love for the All-Merciful Beauty, and didst tear thy collar in thy devotion to that pure Soul. How well was it said:
- 2 “The wise who glean the field know naught of Layli’s secret;
- 3 This grace belongs alone to Majnun who burns the harvest.”
- 4 And upon thee be greetings and praise.

1 ای کنیز ربّ عزیز مصر از جمال یوسف
رحمانی پیغمبر بود الحمد لله تو چون زلیخا پریشان
روی آن دلبر یگنا گشتی و بجان خریدار آن
یار بیهمتا گردیدی از قوم و قبیله گذشتی و از
شمتات لائمت چشم پوشیدی و پیراهن بحبّت
جمال رحمانی دریدی و گریبان بعشق آن جان
پاک چاک نمودی

2 چه خوش گفته عاقلان خوشه چین از سرّ لیلی
غافلند

3 این کرامت نیست جز مجنون خرمن سوز را

4 و علیک التّحیّة و النّناء

MSHR4.134

AB11972

To: Mashhadi Muhammad Quli, in Ishqabad

- 1 O thou who hast drunk the choice wine of grace from the elegant chalice! By thy life, O thou who art consumed with longing in the desert of separation and whose heart and ribs are set aflame by the fire of the love of God!
- 2 I cease not to remember thee in the gatherings of hearts and sanctuaries of the spirit, and I implore God to assist thee through the fragrances wafting from the gardens of hearts and souls, and to make thee a resplendent sign of His love in the horizon of glory and a perfect word bearing witness to Him Who spoke on Sinai in this Day of Manifestation on the Mount of Joy.
- 3 And glory be upon thee and upon every praising and grateful one before the Lord, the Mighty, the Forgiving.

1 یا من شرب رحیق الفضل فی الکأس الانیق
لعمرك یا ایها المتلهّف فی بیداء الفراق و متلهّب
الجوانح و الاضلاع من نیران محبّت الله

2 لا زال اذکرک فی مجامع القلوب و صوامع الفؤاد و
اتضرّع الی الله ان یؤیّدک بالنّفحات المنبعثة من
حدائق القلوب و الارواح و یجعلک ایه حبّه
الباهره فی افق العلی و کلمة تامّة دالّة علی المکمّم
فی الطّور فی یوم الظّهور فی سیناء السّرور

3 و البهاء علیک و علی کلّ حامد شکور للربّ العزیز
الغفور

TISH.288b

AB07850

To: Mother of Muhammad Ibrahim Akhavan Safa et al., in Ishqabad

- 1 'Ishqabad. O brothers: Jinab-i-Aqa Muhammad Ibrahim, Jinab-i-Aqa 'Abdu'l-Karim, Jinab-i-Aqa Muhammad Taqi, and Jinab-i-Aqa 'Abdu'l-Wahhab, upon them be the Glory of God, the Most Glorious.
- 2 A prayer for forgiveness for the handmaiden of God, the mother of Aqa Muhammad Ibrahim.
- 3 O my God, O Forgiver of sins and Dispeller of afflictions! O Thou Who art the Pardoner, the Merciful! I raise my suppliant hands to Thee, tearfully beseeching the court of Thy divine Essence to forgive, through Thy grace and clemency, Thy handmaiden who hath ascended unto the seat of truth. Cause her, O Lord, to be overshadowed by the clouds of Thy bounty and favour, immerse her in the ocean of Thy forgiveness and pardon, and enable her to enter that sanctified abode, Thy heavenly Paradise.
- 4 Thou art, verily, the Mighty, the Compassionate, the Generous, the Merciful.
- 1 عشق آباد اخوان جناب آقا محمد ابراهيم جناب آقا عبدالکريم جناب آقا محمد تقی و جناب آقا عبدالوهاب عليهم بهاء الله الابى
- 2 طلب مغفرت بجهت امه الله والده آقا محمد ابراهيم هو العفو الغفور
- 3 اللهم يا غافر الذنوب ويا كاشف الكرب ويا عفو ويا غفور انى ابسط اليك اكف الدعاء متضرعا الى حضرة رحمتك ان تغفر لامتك المتصاعدة الى مقعد صدق رحمتك و مغفرتك اى رب ظلل عليها غمام الفضل و الاحسان و اغرقها فى بحار العفو و الغفران و ادخلها فى حظيرة القدس فردوس الجنان
- 4 انك انت العزيز الرؤوف الكريم الرحمان
- BRL_DAK#1187, BSHN.140.188, BSHN.144.188, MHT2.145a
- BPRY.043-044

AB07926

To: Muhammad Ali Tabrizi, in Ishqabad

- 1 O thou servant of God! Though thou art from Tabriz, yet it is hoped that thou mayest be a dear citizen of the Kingdom and find thy cup overflowing with the wine of the love of God. Mayest thou be a source of joy and gladness, bringing those in the gathering of fellowship into a state of rapture and delight, and bestowing upon the spiritual ones the intoxication of the everlasting wine.
- 2 Since Tabriz is the place of martyrdom of the Exalted One - may my spirit be a sacrifice unto Him - it is fragrant with musk and dripping with honey, and that place of martyrdom is the
- 1 اى بنده الهى هر چند از تبريزى ولى اميد چنين است كه ملكوتى عزيز باشى و از صهباء محبت الله جام لبريز يابى فرح و سرورى انگيزى كه اهل محفل انس را به وجد و طرب آرى و روحانيانرا نشئه باده باقى بخشى
- 2 تبريز چون موقع شهادت حضرت اعلى روحى له الفداست مشكيز است و شهديز و آن محل شهادت مطاف اهل فرهنگ و تميز عبدالبهاء هر وقت آرزوى طواف آتموقع مقدس را نمايد

circumambulation point of the people of culture and distinction. 'Abdu'l-Baha at all times yearns to circumambulate that sacred spot.

- 3 And upon thee be greetings and praise.

3 و عليك التَّحِيَّةُ وَالتَّأْنَاءُ

AKHA_124BE #15 p.j

AB08078

To: Nanih Khanum et al., in Ishqabad

- 1 O ye two handmaidens who have drawn nigh unto the Supreme Lord! At every moment ye are remembered among those who dwell within the tabernacle of the All-Merciful, and in the Supreme Concourse and the Abha Kingdom ye are mentioned and renowned, accepted and praised.
- 2 The trials and tribulations which ye have endured in the path of the All-Glorious shall never be forgotten - like an inscription carved in stone, they are engraved and recorded in the tablets and pages of hearts.
- 3 God willing, day by day ye shall increase in your love of God and in your steadfastness in faith and certitude, and render thanks at the threshold of the All-Knowing Lord that ye have been blessed with such bounty and favor.

1 ای دو کنیز مقرب حضرت کبریا هر دم بیاد پرده نشینان سراق رحمان آئید و در ملأ اعلی ملکوت ابهی مذکور و مشهور و مقبول و ممدوح هستید

2 محن و بلایا که در سبیل کبریا کشیدید فراموش نشود کالتقش فی الحجر در الواح و صحف قلوب منقوش و مثبت است

3 و انشاء الله روز بروز بر محبت الله و استقامت در ایمان و ایقان بیفزائید و شکرانه بدرگاه خداوند آگاه نمائید که بچنین فضل و موهبتی موفق شدید

INBA17:175

AB08299

To: Wife of Ustad Ali Akbar Banna, in Ishqabad

- 1 O divine leaf! The dwellers of the pavilion of the Covenant all long to behold thee and constantly remember thee, making mention of thy love, thy knowledge and thy spirituality.
- 2 In this day, every leaf among the leaves of Paradise that is stirred by the breeze of providence attaineth such spirituality

1 ای ورقه رحمانیه اهل سراق میثاق کل مشتاق دیدار تواند و هر دم بیاد تو افتند ذکر محبت و معرفت و روحانیت ترا نمایند

2 امروز هر ورقه‌ئی از ورقات فردوس که از نسیم عنایت اهتزاز یابد چنان روحانیتی حاصل نماید

that it becometh a pure spirit, love personified, knowledge embodied, and the very temple of love made manifest.

که روح مجرد گردد و عشق مصور عرفان مجسم
شود و هیكل حب مشخص

- 3 Pray thou to God that thou mayest fill to overflowing the cup of guidance and bestow the intoxication of life everlasting. Upon thee be greetings and praise.

3 از خدا بخواه که کأس هدایت را سرشار نمائی و
نشئه حیات ابدیه بخشی و علیک التحیة و الثناء

BRL_DAK#0940, MKT7.139, TISH.125

AB08295

To: Abdu'l-Ali, in Khurasan

- 1 O thou who art aware of the mysteries of the Day of Resurrection!
- 2 The mystics have been gathered in the company of the ignorant, and those who claimed knowledge and truth have crept behind the veil of heedlessness. Thou who wert neither a claimant to mystical knowledge nor among the arrogant people of rebellion, neither an irreligious mufti nor a mystic without foundation, neither didst thou become a bygone judge nor a dissatisfied sage - thou didst become immersed in the ocean of divine knowledge and consumed in the rays of the Sun. Thou didst drink from the pure spring and taste the honey of the eternal paradise.
- 3 And upon thee be glory, and upon all who hold fast to God's Covenant and His Testament.

1 ای واقف اسرار یوم نشور

2 عارفان در زمره جاهلان محشور شدند و
مدعیان معرفت و حقیقت در پس پرده غفلت
خزیدند تو که نه مدعی عرفان بودی و نه متکبر
اهل طغیان نه مفتی بی دین بودی نه عارف
بی تمکین نه قاضی ماضی شدی و نه حکیم
ناراضی در بحر عرفان مستغرق شدی و در
شعاع آفتاب مستهلک از معین صافی نوشیدی
و از شهد جنت باقی چشیدی

3 و الباء علیک و علی کل متمسک بعهد الله و
میثاقه

MKT5.155b

AB08120

To: Nurullah son of Javan Rawhani et al., in Khurasan

O three brothers, three spiritual lamps! It is said that the soaring eagle of heaven consists of three luminous stars. Now may these three brothers each shine forth as a brilliant star and radiant orb in the horizon of servitude to the Blessed Beauty. May their light increase day by day until each one becomes like

ای سه برادر سه سراج جوان روحانی گویند که
نسر طائر آسمانی عبارت از سه کوکب نورانیست
حال آن اخوان ثلاثه انشاء الله هر یک در افق
عبودیت جمال مبارک نجی بازغند و کوکبی

the morning star heralding the dawning lights of the morn of oneness. May they set the East and West of that land ablaze with the fire of the love of God. And this is not difficult for God.

بارق و روز بروز روشنائیشان بیشتر گردد تا هر یک چون ستارهء سحرى دليل سطوع انوار صبح احديت گردد و شرق و غرب آن ديار را بنار محبت الله مشتعل نمايد و ليس هذا على الله بعزیز

MKT8.107a

AB08338

To: Azizullah Khan (Shiraz) et al., in Lahore

1 O spiritual friends!

2 The letters which you had written to Jinab-i-Manshadi, who has attained the presence of his Lord, and to 'Abdu'l-Baha were noted. Due to lack of time, I write briefly in reply that if the means for travel become available for those who are able to find a way, you are permitted to come to the Holy Land in perfect comfort, joy and gladness, to return with spirit and fragrance, to spread glad-tidings and to diffuse the divine fragrances in those regions.

3 And upon you be the Most Glorious Glory.

1 ای یاران روحانی

2 مکاتیبی که بجناب منشادی من ادرک لقاء ربّه و به عبدالبهاء مرقوم نموده بودید ملاحظه گردید از عدم مجال باختصار جواب مرقوم میشود که اگر چنانچه اسباب سفر مهیا من استطاع الیه سبیلا که در کمال راحت و خوشی و مسرت به ارض مقصود مشرف شوید و بروح و ریحان مراجعت نمائید و ببشارات پردازید و نشر نفحات الله در آنصفحات کنید مأذون حضورید

3 و علیکم البهاء الأبهی

INBA87:236b, INBA52:241

AB08404

To: Shaykh Abdur Rahman Hindi, in London

1 O respected possessor of virtues, and dear friend! Your distinguished letter arrived and its meaning was understood....

2 From your travels in the western regions, Islamic lands, and certain parts of Europe, you have surely gained complete knowledge of the conditions of the deceased community. It is as you wrote - the water is stagnant, not flowing, and present happiness is but a mirage, not real water. Until one goes and sees, one cannot become aware of the true situation. It is as if there

1 فضائل مآبا دوست عزیزا نامهء نامی رسید و معانی مفهوم گردید....

2 از سیاحت در صفحات مغرب زمین کشور اسلامیان و بعضی مواقع اروپا البته اطلاعی تام بر احوال امت مرحومه یافته اند همانست که مرقوم نمودید ماء را که است نه جاری و سعادت حال سراست نه آب تا انسان نرود و نه بیند بر حقیقت

had never dwelt between Hajun and Safa a settler, nor had any night-talker passed evening hours in Mecca. Yes, the noble ones were its inhabitants, but they have all perished, and the ancestors are but stumbling blocks. Perhaps God will assist the government and nation to revive what has been obliterated from the edifices of Islam....

حال مطلع نگردد کأن لم یکن بین الحجون الى الصفا
نزیل و لم یسمر بمكة سامر بلی کان الکرام نزیه
فبادوا جميعاً و الجدود عواثر لعل الله یؤید الدولة
و الملة علی احياء ما اندرس من معالم الاسلام...

MSHR1.073x

AB08102

To: Rustam Surush Farsi Maryamabadi

1 He is the Light of the Heaven

1 اوست روشنائی آسمان

2 O mighty Rustam whose soul they call radiant! He is the Soul of the world. O Rustam, beseech the pure Lord that you may become the Tahmatan of that gathering and become Rustam himself, donning armor in the battlefield. You will become the chief of the army of the misguided, the wise commander of the tumultuous and clamoring forces. When you return to Bombay, you will become a royal falcon and set out to hunt the paradise-dwelling birds. You will gather together the sugar-eating birds so they may taste the sweetness of love of that heart-attracting Friend, and like the gazelles in the plain of the All-Merciful, they may graze in the meadow of wisdom of that kind Friend, and fly upon the branches of the mystery of the Self-Sufficient Lord. May your soul be glad.

2 مهتر رستم که جاننش روشن بخوانند اوست جان
جهان ای رستم از یزدان پاک نیاز کن که تهمتن
آن انجن گردی و رستم با خود و جوشن شوی
در رزمگاه گمراهان سالار سپاه پرهوش گردی و
سردار لشکر پر جوش و خروش چون به بمبئی باز
گردی شهباز شوی و بشکار مرغان بهشت آشیان
پرداز مرغان شکرخوار را فراهم آری تا شیرینی
مهر آن یار دلنشین را بچشند و در چمنستان دانائی
آن دوست مهربان چو آهوان دشت یزدان بچرند و
بر شاخسار راز خداوند بی نیاز بپرند جانت خوش
باد

YARP2.234 p.211

AB07872

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

1 O Handmaiden of Baha! This title is the glory of the leaves of the All-Merciful in the Abha Kingdom, therefore I address you with this appellation.

1 ای امة البهاء این عنوان مفخرت و رقات رحمانیه
است در ملکوت ابها لهذا ترا باین خطاب ندا
میکنم

2 The journey to Shahmirzad, Sangsar and Simnan is very advisable, and if it becomes possible to journey to Khurasan with

comfort, ease and convenience, that too would be advisable. Otherwise, put your trust in God. Wherever you may be, you will be assisted and confirmed.

2 سفر شه‌میرزاد و سنگسر و سمنان بسیار موافق و اگر چنانچه به راحت و آسایش و رفاهیت سفر خراسان نیز ممکن گردد آن نیز موافق و الا توکل بر حق کن در هر جا باشی موافق و مؤید میگردد

3 The purpose is that you should not seek rest, nor desire repose. Be ever stirred and attracted, mindful and thoughtful, and be the cause of joy and fragrance to the handmaidens of the All-Merciful.

3 مقصود اینست که آرام مجو و سکون مطلب همیشه مهتر و منجذب و متذکر و متفکر و سبب روح و ریحان اماء رحمن باش

4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

MKT7.023a

AB08192

To: Mirza Ali Akbar Hakim Hafizus-Sihhih (Mazindaran), in Mazandaran

1 O thou who supplicatest unto God! What shall I write when my heart is in the utmost sorrow and my spirit in the greatest regret, for despite the fact that the divine Call is raised from the Kingdom of existence, and the melody of the angel is continuously reaching the ears of awareness, and the anthem of unity is ascending from the Supreme Concourse, and the ocean of bounty is surging, and the outpouring of favors is descending, and the heavenly table is prepared - yet still the frozen ones remain lifeless, motionless and spiritless: "Thou hearest from them not even a whisper."

1 ای متضرّع الی الله چه نویسم که دل در نهایت تأثر است و روح در غایت تحسّر که باوجود آنکه ندای الهی از ملکوت وجود مرتفع و ندای سروش بگوش هوش متواصل و آهنگ توحید از ملاء اعلی متصاعد و بحر عنایت متموج و فیض الطاف نازل و مائدهء سمائی حاصل باز منجمدان مخمود و بی جان و بی روان لاتسمع لهم صوتاً و لا رکرا

2 I hope that your honor will be moved to excitement and melting.

2 و امید است که آنجناب به هیجان و ذوبان آید

3 And the Glory be upon thee and upon all who are firm in the Covenant of God.

3 و البهاء علیک و علی کلّ ثابت علی عهد الله

INBA17:031, MKT9.165a

AB07928

To: Mulla Husayn Ghadanfar son of Ghadanfar, in Mazandaran

- 1 O thou servant at the Divine Threshold! 1 ای بنده آستان الهی
- 2 We had imagined that in Mazandaran—the original homeland of the Sun of Truth and Its ancient native soil in the region of Tabaristan—this divine kindled Fire would achieve a mighty eruption, and this Ocean of bounty would manifest intense surging upon those shores. Yet now, while from all horizons, even from Ethiopia and Europe, the cry of “glad tidings, glad tidings!” is raised high, from that land and region no sound or call is heard. Stillness and unconsciousness and lifelessness have encompassed it. How strange, how strange! 2 شمس حقیقت را موطن اصلی مازندران و منبت قدیمی اقلیم طبرستان ما را گمان چنان بود که این نار موقده ربّانیّه را در آن اقلیم فوران عظیم حاصل گردد و این بحر موهبت را در آن سواحل هیجان شدید ظاهر شود حال از جمیع آفاق حتی زنگ و فرنگ ندای یابشری یابشری بلند و از آن خطّه و دیار صدا و ندائی نه خاموشی و بیپوشی و نخودت احاطه کرده است یاللعجب یاللعجب
- 3 In any case, God willing, thou wilt become a cause of warmth. 3 باری انشاءالله تو سبب حرارتی گردی

MMK4#004 p.002

AB07903

To: Descendants of Zaynu'l-Abidin, in Najafabad

- 1 O survivors of that spiritual adornment! Although that bird of the garden of divine knowledge has taken flight from the cage of contingent existence, praise be to God that it has winged its way to the nest of truth. In the garden of sanctity, upon the branches of the Tree of Paradise, it has built its nest, and in the eternal Paradise, among the boughs of the Divine Lote-Tree, it has begun to warble hymns of praise and glorification to God, for it has attained to such bounty and been blessed with such a gift. 1 ای بازماندگان آن زین روحانی آئمرغ چمن عرفان از قفس امکان اگرچه پرواز نمود له الحمد که باشیان حقیقت طیران کرد در روضه تقدیس در شاخسار شجره طوبی آشیانه ساخت و در جنت بقا در فروع سدره منتهی آغاز ترانه محامد و نعوت الهی کرد که بچنین فضلی فائز شد و بچنین موهبتی موفق گردید
- 2 Therefore you, who are the survivors of that kindly soul, must strive with heart and soul to conduct yourselves in such wise in the path of God that his spirit may be made glad in the eternal Kingdom. 2 پس شما که بازماندگان آنشخص مهربانید باید به جان و دل در سبیل الهی چنان روش و حرکت نمائید که جان او در ملکوت جاودان شادمان گردد

TABN.198b

AB08214*To: Mirza Sadiq, in Najafabad*

- 1 O thou who art assured by the grace and favor of God!
- 2 Praise be to God that thou art occupied in serving the loved ones of God by writing letters, and art showing complete devotion. Through the confirmation of the Glorious and All-Praised Lord, it is hoped that day by day thou wilt engage in greater services and make thy face and countenance more luminous, and become more acceptable in the Court of the Most Glorious Beauty (may my spirit be a sacrifice for His loved ones). And this is not difficult for His bounty.
- 3 Convey to all the friends of God the Most Great, Most Wonderful, Most Glorious Greeting.
- 4 And glory be upon thee and upon all who are firm in the Covenant and Testament.

1 ای مطمئن به فضل و عنایت حق

2 الحمد لله در خدمت احبای خدا بتحریر اوراق مشغولی و جانفشانی مینمائی از تأیید ربّ حمید مجید امید چنانست که روز بروز بخدمات بیشتر پردازی و روی و جبین را نورانی تر نمائی و در ساحت جمال ابدی روحی لاجبائۀ الفدا مقبولتر گردی و لیس هذا علی فضلہ ببعد

3 و عزیز جمیع دوستان الهی را تکبیر ابدع ابدی ابلاغ فرمائید

4 و البهاء علیک و علی کلّ من ثبت علی العهد و الميثاق

TABN.253b

AB07968*To: Muhammad Kazim, in Najafabad*

O servant at the Threshold of the One God! The Ancient Beauty and the Most Great Name spent His lifetime enduring the most grievous tribulations and bore the utmost hardships, so that friends might be raised up who would be as firm and steadfast as immovable mountains in their constancy and steadfastness, and like the spirit of life itself in their character and deeds. Now that that Sun of Truth has ascended to the Kingdom of Glory, it is time to strive, to be stirred with fervor, and to cry out, so that what was the fundamental purpose of that Most Great Luminary may become manifest and realized in the world of being - namely, fellowship and love and unity among all who dwell on earth.

ای بنده درگاه حضرت احدیت جمال قدم و اسم اعظم مدت حیات را در اعظم صدمات گذراندند و در نهایت مشقت تجلّ فرمودند تا دوستانی تربیت شوند که در متانت و ثبات چون جبال راسیات باشند و در اخلاق و اعمال چون روح حیات حال که آشمس حقیقت بملکوت عزّت صعود فرمودند وقت کوشیدن و جوشیدن و خروشدنست که بآنچه مقصد اصلی آن نیر اعظم بود در عالم وجود موجود و محقق گردد و آن الفت و محبت و اتحاد من علی الأرض

TABN.115

AB07881*To: Ustad Shahrbanu, in Najafabad*

- 1 O thou handmaid of God! Do thou establish a heavenly school and be thou a teacher in that house of learning. Educate the children in the things of God and, even as pearls, rear them in the heart of the shell of divine guidance.
- 2 Strive thou with heart and soul; see to it that the children are raised up to embody the highest perfections of humankind, to such a degree that every one of them will be trained in the use of the mind, in acquiring knowledge, in humility and lowliness, in dignity, in ardour and love.
- 3 Convey the Most Great greeting to your esteemed husband Aqa Hasan.

BRL_ATE#163, COC#0610

BRL_DAK#0549, TRBB.048

AB08312*To: Bibi Jani, in Nayriz*

- 1 O thou leaf assured in faith! Arise under the shadow of the Word with such enthusiasm that thou mayest become a luminous candle in the spiritual gatherings of the handmaidens of the All-Merciful and a bird in the garden of divine knowledge.
- 2 The time is precious - let not this opportunity slip from thy grasp. Turn thy face toward the Unseen Kingdom of the Most Glorious and attach thyself to the sweet-scented breezes wafting from the gardens of recognition of the Most Exalted Beauty.
- 3 Be thou engaged in devotions night and day, and be thou constantly occupied in supplications and the chanting of prayers.
- 4 We beseech the favors of the Lord of all desire that He may quicken the handmaidens of God in that land through the life-giving breeze of His grace and enable them to achieve that which befits this century.

MKT7.172a

AB08415

To: Margaret M Sprague, in New York

- 1 O captivated handmaiden of God! My heart hath rejoiced, my breast hath dilated, and my spirit hath been gladdened by thy prayer that God may destine for 'Abdu'l-Baha the supreme martyrdom and sacrifice in the path of Baha.
- 2 Well done, well done, O handmaiden of God, for having prayed that He ordain for me the greatest of all desires in this first life. I beseech God to answer thy prayer, for verily He is gracious and responsive to whoever calleth upon Him in truth.
- 3 I say unto thee that I yearn for that cup as the thirsty one yearneth for sweet flowing waters, and I hope for it as the sick hopeth for healing, as the wounded loveth the bandage, and as the drowning one longeth for life.
- 4 Upon thee be greetings and praise.

1 يا امة الله المنجذبه قد فرح قلبي و انشرح صدري و
استبشر روعي بما دعوت الله ان يقدر لعبد البهاء
الشهادة الكبرى و الفداء في سبيل البهاء

2 احسنت احسنت يا امة الله بما دعوت ان يقدر
لي اعظم المنى في هذه النشئة الاولى اسئل الله
ان يستجيب دعائك انه لطيف مجيب لمن دعاه
الحق

3 اقول لك اني اتمنى تلك الكأس تمنى الظمان
للغيب الفرات و ارجو رجاء المريض للشفاء و
حب الجريح للضماد و الغريق للحيات

4 و عليك التحية و التناء

BSTW#278

ABB.109

AB12882

To: Madeleine Sacy

Say: O my God, O my God! I am one of thy handmaidens, lowly before the door of Thy singleness and fervently imploring the heaven of Thy mercy to make me a sign of Thy oneness and an evidence of Thy transcendent holiness. Grant me, O Lord, such felicity that thereby my breast may be dilated, mine eye gladdened, and my heart made to rejoice. Make it a source of help in mine affairs and strength unto my back, and through it do Thou ease my hardship, that I may sing Thy praise and extol Thy sanctity with my face radiant, my heart joyful, my tongue eloquent, my soul attracted, and my self steadfast in thanksgiving unto thee, O my Lord, the All-Merciful! Cause me, moreover, to bow myself in humble prayer and supplication as one well-assured, well-pleased, and well-pleasing before the threshold of Thy divinity. Verily, Thou art the Giver, the Provider, the Generous, the All-Merciful.

قولي: اإلهي اإلهي، اإني أمة من إمائك، متذلة باب
أحديتك، متضرعة إلى ملكوت رحمتك، بأن
تجعلني آية توحيدك ودالة على تقديسك وتزيتك.
رب أرزقني قوة عين ينشرح به صدري، وتقر به
عيني، ويفرح به قلبي، واجعله ولياً في أمري،
وقوة لظهوري، ويسر به عسري، حتى أصبح
بمجدك وأقدس لك، ناضرة الوجه، منشرة
الصدر، ناطقة اللسان، منجذبة الجنان، قائمة على
شركك يا ربي الرحمن، واجعلني قانتة ساجدة

ADMS#384

رَاكِعَةً مُطْمَئِنَّةً رَاضِيَةً مَرْضِيَّةً فِي فَنَاءِ أَحَدِيَّتِكَ.
إِنَّكَ أَنْتَ الْمُعْطِي الرَّزَاقُ الْكَرِيمُ الرَّحْمَنُ

BRL_DAK#1255, ADMS#384

AB07952

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

O servant of the Blessed Beauty! Your detailed letter was perused. The news of His Holiness Manshadi's ascension caused the utmost grief and sorrow, but that embodied light became a pure spirit and attained the joy of the righteous in the divine realm. From the beginning of his faith and certitude, he spent his time in complete steadfastness and constancy in service to the Divine Unity, and was confirmed and assisted in winning His good-pleasure. Blessed is he and excellent is his final abode. Would that Abdul-Baha too might ultimately attain to this bounty and triumph, and hasten with a pure soul to that luminous realm. O Lord, ordain for me this manifest victory!...

ای بندهء جمال مبارک مکتوب مفصل ملاحظه گردید از خبر صعود حضرت منشادی نهایت احزان و آلام رخ داد ولی آن نور مجسم روح مجرد گردید و در جهان الهی سرور متقیان شد از بدایت ایمان و ایتقان اوقات خویش را در کمال ثبات و استقامت بخدمت حضرت احدیت صرف نمود و برضای مبارک موفق و مؤید بود طوبی له و حسن مآب ایکاش عبدالبهاء نیز تا عاقبت حال به این فیض و فوز فائز و با جان پاک بعالم تابناک میشتافت رب قدر لی هذا الفوز المبین...

ANDA#82 p.37x

AB07852

To: Diyaullah Afnan Alai, in Port Said

O my God, my God! Thou art He Who hast planted the tree of Thy mercy in the paradise of Thy oneness and watered it from the wellspring of Thy unity, until it grew and developed and lengthened and branched forth and spread out and extended, filling the east and west of existence. And among its branches is this steadfast and firmly rooted Afnan, who holdeth fast to the cord of Thy Covenant and cleaveth to the hem of Thy Testament. O Lord! Thou knowest that I love this Afnan with all my heart and with all my soul and with all my being, and that I am well pleased with him. I beseech Thee by Thy grace and bounty to be well pleased with him and make him a sign

الهی الهی انت الذی غرست شجرة رحمتک فی فردوس فردائیک و سقیتها من معین صمدائیک حتی انتشت و نمت و طالت و تفرعت و تشعبت و امتدت و ملئت شرق الوجود و غربه و من فروعها هذا الأفنون الثابت الراسخ علی میثاقک المتشبث بذیل عهدک ای رب انت تعلم بانی احب هذا الأفنون من کل قلبی و من کل روحي و من کل فؤادی و انی راض منه اسئلك

of Thy grace. Verily, Thou art the All-Bountiful, the Most Merciful, the All-Pardoning, the All-Forgiving.

بفضلک و جودک ان ترضی عنه و اجعله آیه
فضلک انک انت الکریم الرحیم العفو الغفور

INBA87:364c, INBA52:374a

AB08386

To: Siyyid Asadullah Qumi, in Port Said

- 1 O Jinab-i-Aqa Siyyid Asadu'llah! Two months ago or more, through you and Jinab-i-Bashir, a reply was written and sent to Mirza Fadlu'llah, the son of Banan'ul-Mulk. Now he has written that no reply has reached him and has made many complaints. Please write what has happened and inquire from Jinab-i-Bashir-i-Ilahi about what became of the reply sent to Aqa Mirza Fadlu'llah ibn-i-Banan'ul-Mulk and how it did not reach him.
- 2 Number the letters to every destination so that you may know which ones have arrived and which ones have not.

1 جناب آقا سید اسدالله به میرزا فضل الله پسر
بنان الملک دو ماه پیش او ازید بواسطه شما و
جناب بشیر جواب مرقوم شد و ارسال گشت
حال نوشته است که جواب نرسید و بسیار گله
و شکایت نموده است شما مرقوم نمائید که چه
شده است و از جناب بشیرالهی سؤال نمائید که
جواب آقا میرزا فضل الله ابن بنان الملک ارسال
گردید چگونه شد که نرسیده

2 و مکاتیب را نمره بهر کجا بگذارید تا بدانید که
کدام رسیده و کدام نرسیده است

INBA17:203

AB08408

To: Siyyid Asadullah Qumi, in Port Said

- 1 Your letter number 22 dated the 22nd of the month of Safar which you had sent has arrived. Security has been achieved through the organization and regulation of sent and received correspondence.
- 2 In truth your labor is great, but what can be done - you must share with me in bearing hardships so that you may have a portion in servitude at the Sacred Threshold.
- 3 Record in a register all letters that you send to Iran and other regions. When acknowledgment of receipt arrives for any one of them, mark it with the number 9 in the register so that you may know which have arrived and which have not.

1 نامه نومروی ۲۲ بتاریخ ۲۲ شهر صفر که
ارسال نموده بودید رسید از ضبط و انتظام
مکاتیب ارسال و مرسل امنیت حاصل گشت

2 فی الحقیقه زحمت شما بسیار است ولی چاره چه
باید تو در تحمل مشقات با من شریک باشی تا
در عبودیت آستان مقدس سهیم گردی

3 جمیع مکاتیب که ارسال به ایران و سائر اطراف
مینمائی در دفتر مقید نما هر یک که جواب
وصول میرسد رقم ۹ در دفتر بر آن بکش تا
بدانی که کدام رسیده و کدام نرسیده

4 And upon you be the Most Glorious Glory.

4 و عليك البهاء الأبهى

INBA17:226

AB08026

To: Jamasp Gushtasp, in Qasimabad

1 O Jamasp! Jamasp possessed a seeing eye and a hearing ear. He had an enlightened heart and an eloquent tongue. With his seeing eye he beheld the mystery behind the veil, and with the ear of his soul he heard the melody of the higher realm. Whatever he spoke was a luminous pearl and a royal gem. In the world of hearts he lit a shining lamp and in the garden of souls he adorned a joyous flower-bed.

1 ای جاماسب جاماسب را دیده‌ئی بینا بود و گوش‌ی شنوا دل آگاه داشت و زبان گویا راز پس پرده را بدیده بینا مشاهده مینمود و آهنگ جهان بالا را بگوش جان میشنید آنچه می‌گفت گوهر تابناک بود و دردانه شاهوار در جهان دلها چراغی روشن کرد و در کشت‌زار جانها گلشنی پرچش بپاراست

2 As you bear the name of that noble one, follow in his footsteps so that the pure God may assist you and you may be captured in the strand of hair of the peerless Beloved, and your tongue may be loosed in praise of the Kind Lord, and you may scatter pearls and gems and plant a fruitful tree. May your soul be gladdened!

2 تو که همنام آن بزرگواری پی او گیر تا یزدان پاک دستگیر شود و در زنجیر موی دلبر بیهمتا گرفتار گردی و زبان بستایش خداوند مهربان بگشائی و در و گهر بیفشانی و نهال بارور بنشانی روانت شاد باد

YARP2.141 p.158

AB07947

To: Abdu'l-Husayn Samandari, in Qazvin

1 O servant of the Abha Beauty! Consider how fortunate and wise you were that they named you 'Abdu'l-Husayn (Servant of Husayn). A hundred thousand praises upon the mouth from which this blessed name issued forth!

1 ای بنده جمال ابهی ملاحظه فرما که چه قدر خوش‌بخت و فرزانه بودی که ترا عبدالحسین نام نهادند صد هزار آفرین بر آن فی که این اسم مبارک از آن صادر

2 Now you must arise to fulfill whatever is required by this sacred name, that it may be witnessed and proven that "names descend from heaven." The conditions of this name are to acquire divine attributes, to diffuse the fragrances of God, to

2 حال باید بآنچه از لوازم این نام مقدس است قیام نمائی تا مشهود و مثبت شود که الاسماء تنزل من السماء و شروط این اسم تخلّق باخلاق الله

exalt the Word of God, and to remain firm and steadfast in God's Covenant and Testament.

و نشر نفحات الله و اعلآء كلمة الله و ثبوت و
رسوخ بر عهد و میثاق الله است

AYBY.387 #069, YQAZ.261b

AB08160

To: Ghulam-Ali Samandari, in Qazvin

- 1 O bondsman of Baha! The word "ghulam" in Persian parlance means servant, and servitude to God is [freedom] from both worlds, while [shame] stems from falling short at the Divine Threshold.
- 2 Thou must arise to serve at God's holy Threshold, that thou mayest attain unto freedom from both worlds. Be His servant and be freed from all bonds. Be submissive and humble. Be enkindled and soul-consumed. Be mindful and suppliant. Become utterly effaced from self and stripped of the attribute of existence. Vanish in the west of nothingness, that thou mayest shine forth resplendent from the horizon of being.
- 3 And upon thee be greetings and praise.

1 ای غلام بها غلام باصطلاح لسان فارسی بمعنی
بنده است بندگی حق [آزادگی] از دو جهانست
و [شرمندگی] از قصور در درگاه یزدان

2 باید بعبودیت عتبه مقدسه الهیه قیام نمائی تا
حریت از دو جهانرا دریابی بنده او باش و از
هر قیود آزاد گرد خاضع باش و خاشع افروخته
باش و جان سوخته متذکر باش و مبتهل از خود
بکلی فانی شو و از وصف وجود عاری در مغرب
نیستی متواری گرد تا از افق هستی ساطع و لامع
گردی

3 و علیک التحية و الثناء

AYBY.430 #147

AB08161

To: Ghulam-Ali Samandari, in Qazvin

O thou servant of Baha! Grow and develop under the sheltering shade of the Abha Beauty in such wise that thou mayest become like unto a goodly tree, yielding delectable fruits, making the garden of the heart verdant and flourishing, becoming an intimate companion in the retreat of the Beauty of the Ancient of Days, becoming a sign of divine unity and a standard of detachment, becoming an outstretched hand and a praiseworthy nature, becoming a flame of light and a ray of mercy, becoming a brilliant lamp in the gathering of the Covenant and the envy of roses in the garden of the Testament. And upon thee, and

ای غلام بهاء در ظلّ ظلیل جمال ابهی چنان نشو
و نما نما که چون شجره طیبه گردی و ثمره یانعه
ببار آوری ساحت خاطر سبز و خرم نمائی و در
خلوتگاه تجلی جمال قدم محرم گردی آیت توحید
شوی و رایت تجرید گردی ید مبسوطه شوی و
فطرة محموده شعله نورانی گردی و لمعه رحمانی
در محفل میثاق شمع روشن شوی و در انجمن

upon thy father, and thy brother, and thy father-in-law, and thy kinsmen be the Glory of God.

پیان رشک گل گزار و چمن و البهاء علیک و
علی ایک و اخیک و حمیک و ذویک

AYBY.428 #142

AB08020

To: Haji Muhammad Baqir Nabil Qazvini

1 O thou who art firm in the Covenant!

1 ای ثابت بر میثاق

2 Thy perfumed letter was as sweet as honey and sugar. It had an infinite sweetness, for it was proof of thy love for, and servitude to, the Luminary of the horizons. The Ancient Beauty showed the utmost favor to that yearning soul and would always make wonderful mention of him.

2 نامهء مشکین چون شهد و انگبین شکر و شیرین
بود مذاق حلاوت بی منتهی یافت زیرا برهان
محبت و عبودیت نیر آفاق بود جمال قدم نهایت
عنایت را در حق آن مشتاق داشتند و همیشه ذکر
بدیع میفرمودند

3 Praise be to God that throughout thy life thou hast walked the path of salvation, wert ever intoxicated with the spiritual cup, and wert enkindled with the fire of love for that luminous Beauty. And now, with perfect firmness and steadfastness, thou remainest firm and steadfast in the Covenant of the Ancient Lord.

3 الحمد لله که مدت حیات در سبیل نجات
بگذرانیدی و همواره سرمست جام روحانی
بودی و مشتعل بنار محبت جمال نورانی و الآن
در کمال ثبوت و رسوخ بر عهد رب قدیم ثابت
و راستی

4 Upon thee be greetings and praise.

4 و علیک التّحیّة و الثّناء

KNJ.006b

AB08262

To: Hasan brother of Ali Zargar, in Qazvin

1 O thou who speaketh in remembrance of God!

1 ای ناطق بذكر الهی

2 Beauty and ugliness are not inherent qualities in things, nor do they possess any enduring attributes. That is, they do not emanate from the essential reality of a thing at the time of its creation, for "He hath created you and raised you up but as a single soul."

2 حسن و قبح در اشیاء امری ذاتی نه و شأنی
باقی نیست یعنی منبعث از کینونت ذات شیء
من حیث الایجاد نه و ماخلفکم و مابعثکم الا
کنفس واحده

3 حسن قبول در عتبهء سامیهء ملکوت ابری
است و قبح دوری و بعد از ساحت کبریا

- 3 True beauty lies in acceptance at the sublime threshold of the Abha Kingdom, and ugliness in remoteness and separation from the court of grandeur.
- 4 Therefore, if thou seekest true beauty, be a servant with rings in thine ears at the gate of the Divine Unity, and give ear to the celestial call, that thou mayest hear the cry "Blessed art thou! Again, blessed art thou!"
- 5 And the Glory be upon thee and upon all who hold fast to the Sure Handle.

4 پس اگر حسن حقیقی طلبی در درگاه احدیت
بندهء حلقه بگوش باش و گوش ببانگ سروش
ده تا ندای طوبی لک ثم طوبی لک بشنوی

5 والہاء علیک و علی کلّ متمسک بالعروة الوثقی

MMK6#389

AB07924

To: Isma'il Rashti, in Qazvin

- 1 O servant of God! Your letter was received and its contents were understood. Regarding the letter which you mentioned that Jinab-i-Zayn had written to your uncle - a letter to him will yield no fruit. Rather, what will yield fruit is your manner, conduct, deeds and words. If upon his return he observes that you are not the same Aqa Muhammad-Isma'il as before, he will surely be transformed, for he will inhale the holy fragrances.
- 2 Therefore, strive to acquire such character and disposition, such a radiant countenance, such devotion and orientation towards God, such melodious chanting and supplication as befits the loved ones of God.

1 ای بندهء الہی مکتوب شما رسید مضمون مفہوم
شد در خصوص مکتوب از جناب زین بعموی
شما مرقوم نموده بودید مکتوب باو ثمری ندهد
بلکہ آنچه ثمر دهد حالت و رفتار و کردار و
گفتار شماست اگر در مراجعت ملاحظہ نماید
کہ شما آن آقا محمد اسمعیل پیش نیستید البتہ
منقلب گردد چہ کہ نفحات قدس استشمام
نماید

2 پس شما بکوشید تا خالق و خوئی و گشایش روئی
و تبتل و توجہی و ترتیل و تضرعی حاصل نمائید
کہ سزاوار احباء حق باشد

INBA17:098

AB07920

To: Mahmud son of Javad, in Qazvin

- 1 O servant of God! In the Qur'an it is said: "It may be that thy Lord will raise thee to a station of praise." For this "station of praise" many meanings and countless interpretations have been given that would fill several volumes. But today the station of praise is the station of teaching the Cause of God, diffusing the fragrances of God, and exalting the Word of God.
- 2 Therefore, blessed are they who have forgotten all else save this station and who have clung to the hem of this station, which is the essence of sanctification. And upon thee, and upon every steadfast and firm one, be the Glory.

1 ای بنده الهی در قرآن عسی ان یبعثک مقاماً محموداً میفرماید و این مقام محمود را معانی بسیار و تفاسیر بیشمار نموده اند که چند جلد کتاب مملوّ گردد ولی مقام محمود الیوم مقام تبلیغ امر الله و نشر نجات الله و اعلاء کلمه الله است

2 پس خوشا بحال نفوسیکه مادون این مقام را فراموش نموده اند و بذیل این مقام که جوهر تقدیس است تشبّث نموده اند و الباء علیک و علی کل ثابت مستقیم

MMK6#262

AB07873

To: Masumih wife of Samandar, mother of Tarazullah, in Qazvin

O handmaiden of Baha! Mirza Tiraz, like an adorning candle, has lit up his countenance in the spiritual gathering and remembers you while circumambulating the precincts of the Supreme Concourse. Give thanks to the Self-Subsisting Beauty that you have such a devoted son who, with utmost supplication and entreaty, begs forgiveness at the Sacred Threshold for all his departed relatives and seeks bounties for all his present kindred - and his prayers are accepted at the Court of Divine Unity. Be not sorrowful, be not grieved. Be confident in the special favors of the Ancient Beauty upon that family. God willing, your heart shall be made glad.

ای امة البهاء جناب میرزا طراز چون شمع طراز در انجمن روحانیان رخ برافروخت و در طواف مطاف ملأ اعلی یاد تو مینماید شکر کن جمال قیوم را که چنین ابن حنونی داری که در کمال تضرع و ابتال از آستان مقدس طلب مغفرت بجهت کل منسوبین متصاعدین و رجای عنایت بجهت جمیع متعلّقین حاضرین مینماید و در درگاه احدیت مقبول میگردد محزون مباش دلخون مباش بفضل مخصوص جمال قدم بانخانواده مطمئن باش انشاءالله قلبت مسرور میشود

AYBY.398 #094, TRZ1.150b

AB08253

To: Mirza Musa Hakimbashi, in Qazvin

- 1 O spiritual companion! Thou hast so deeply penetrated the hearts and souls of the friends that thou canst never be forgotten. Well done for thy steadfastness! The Concourse on High offer their praise, and the favors of His Holiness the All-Glorious encompass thee.
- 2 Through the grace and bounty of the Sovereign of existence, it is firmly hoped that thou wilt be assisted and confirmed in all things. Verily thy Lord confirmeth whomsoever He willeth to do whatsoever He willeth, and He, verily, hath power over all things.
- 3 Convey to each and every one of the friends, with utmost longing, the most glorious and sweetest greetings. And verily I beseech God to make them signs of guidance amongst all peoples.

1 ای مونس روحانی نه چندان در دل و جان یاران
جا کرده ئی که از خاطر بروی آفرین بر استقامت
تو باد ملاً اعلی تحسین مینماید و عنایت حضرت
احدیّت شاملست

2 از فضل و جود سلطان وجود امید و طید است
که در جمیع شئون موفق و مؤید باشی ان ربّک
یؤید من یشاء علی ما یشاء و انه لعلی کلّ شیء
قلیدر

3 جمیع دوستانرا فرداً فرداً بنهایت اشتیاق تحیت
ابداً احلی ابلاغ دارید وائی ادعو الله ان یجعلهم
آیات الهدی بین الوری

MUH3.333, YQAZ.142a

AB08181

To: Sitarieh Khanum wife of Bisharat Humayun, in Qazvin

- 1 O cherished handmaiden of God! A star must shine and celestial orbs must be luminous. Praise be to God that thou hast shone with the light of the love of God and hast dawned from the horizon of the knowledge of God, hast quaffed the cup of favors and drunk the wine of bounty and tasted the honey of the Covenant and attained unto thy goal.
- 2 Now thou must show forth steadfastness, demonstrate fortitude, manifest the power of faith and display the flame of divine favors. Thou must drink from the spring of certitude and find thy way to the Supreme Concourse, so that the confirmations of the Abha Beauty may become continuous rays and the light of the Sun of Truth may shine forth.
- 3 And upon thee be the Most Glorious Glory!

1 ای کنیز عزیز الهی ستاره را درخشندگی باید و
کواکب را فروزندگی شاید الحمد لله تو بنور محبت
الله درخشیدی و از افق معرفت الله دمیدی و
جام الطاف کشیدی و صہاء موهبت نوشیدی و
و شهد میثاق چشیدی و بمقصود رسیدی

2 حال باید استقامت کنی متانت بنمائی قوت ایمان
ظاهر سازی و شعله الطاف بنمائی از عین یقین
بنوشی و بملاً علّیین راه یابی تا تأییدات جمال ابھی
شعاع مستمر گردد و پرتو شمس حقیقت بتابد

3 و علیک البہاء الابهی

MKT7.208a

AB08056

To: Tarazullah Samandari, in Qazvin

- 1 O Thou Peerless God! Adorn this servant of Thine with the
brocade of all created things, and crown this servant of Thine
with the diadem of servitude amidst the concourse of creation.
Through pure bounty, fill this destitute one with melody, and
grant shelter and sanctuary to this homeless one beneath Thy
protection. Give him to drink from the cup of detachment and
intoxicate him with the chalice of grace.
- 2 What power hath a feeble servant, and what flight can a frail
gnat attempt? How far the heights of glory from the wing and
feather of the bird of abasement!
- 3 O Lord! Confirm Thou and assist. Grant Thou success. Verily,
Thou art the All-Bountiful.

1 ای خدای یگانه این بندهء خویش را طراز دیباج
کینونات فرما و این عبد خود را در بین ملأ
امکان بتاج عبودیت سرفراز کن این ینوا را
بصرف عنایت پرنوا کن و این بی سر و سامان
را در پناه خویش سر و سامانی بخش از کأس
انقطاع بنوشان و از جام عنایت سرمست نما

2 بندهء ضعیف چه تواند و پشهء نحیف چه پرواز
نماید اوج عزّت کجا بال و پر مرغ ذلّت کجا

3 ای پروردگار تو تأیید فرما تو توفیق بخش انک
انت الکریم

AYBY.403 #107, PYB#183 p.31,
PYB#183 p.79, TRZ1.000ii, TRZ1.178a,
TRZ2.048, MJMJ2.015, MMG2#192
p.218, YQAZ.292

AB08163

To: Tarazullah Samandari, in Qazvin

O servant at the threshold of the Abha Beauty! O sapling of
the Abha Paradise! Why art thou sorrowful and grief-stricken?
Why art thou again dejected, dispirited and melancholy in the
heights of the love of God? Spread thy wings and soar, raise
a melody, stir up the gathering, set the candle aflame. Re-
sist calamities and face difficulties. The hosts of tribulation
must be confronted with perfect might, and through the grace,
power and divine assistance of the Abha Kingdom, those surg-
ing hosts must be defeated, for thou art established in the
impregnable fortress of the Covenant. Convey my greetings to
thy honored father, to the handmaid of Baha thy mother, and
to thy brothers.

ای غلام درگاه جمال ابهی طراز نهالهای جنت
ابهائی از چه محزون و پراندوهی باز اوج محبت
اللّهی از چه دلخون و افسرده و مغمومی یالی
بزن پروازی بکن شهنازی برار جمع را بشور آور
شمع را بسوز افکن مقاومت غوائل کن و مقابلی
بمشاکل باید افواج بلا را بکمال اقتدار مصادمه
نمود و بفضل و قوت و نصرت ملکوت ابهی آن
افواج کالامواج را شکست داد زیرا در حصن
حصین میثاق استقرار داری حضرت ابوی و امة
البهاء والده و اخوانا تکبیر برسان

AYBY.405 #112, PYB#183 p.25,
TRZ1.184a

AB08419*To: Mirza Muhammad Ali, in Rasht*

- 1 O thou who art holding fast to the Sure Handle! 1 يا ايها المتشبّث بالجلل الوثيق
- 2 Verily the exquisite chalice hath overflowed with the choice wine, and verily the delicate glass hath sparkled with the luminous lamp, and verily the manifest horizon hath been illumined by the brilliant, radiant star, and verily the precious necklace hath been adorned with rubies and unique pearls, and verily the sweet, flowing river hath surged with mighty waves. 2 انّ الكأس الانيق قد طفحت بالرحيق و انّ الزجاج اللطيف قد تشعشع بالسراج المنير و انّ الافق المبين قد استضاء بالنجم الساطع المضيء و انّ العقد الثمين قد رصع بالياقوت و الدرّ اليتيم و انّ النهر العذب الثمير قد فاض بالفيض الجليل
- 3 Yet the people remain in the darkness of blindness, in the depths of the nethermost abyss, in the layers of supreme regret, and in the pits of ignorance and passion. 3 ولكنّ الناس في ظلمات العمى و في دركات السفلى و في طبقات الحسرة الكبرى و في حفرات الجهل والهوى
- 4 As for thee, render thanks unto God for having guided thee and caused thee to recognize the Dawning-Place of His remembrance. 4 و انتك انت فاشكر الله بما هداك و عرّفك مطلع الاذكار

INBA17:092

AB08218*To: Abdu'l-Karim Arbab, in Sabzihvar*

- 1 O manifestation of God's faithfulness! The efforts you have expended in service to the survivors of that martyr in the path of God have made your face radiant in the Most Glorious Kingdom and have found acceptance and praise at the threshold of His Holiness the One. 1 ای مظهر وفای حقّ زحماتی که در خدمات بازماندگان آن شهید سبیل الهی کشیدی روی تو را در ملکوت ابدی سفید نمود و در ساحت حضرت احدیت مقبول فتاد و بمدوح واقع گشت
- 2 Today the denizens of the Supreme Concourse, addressing your honor, exclaim in praise of this mighty service: "Verily, this is a gift from God!" You have been confirmed in rendering a service that is the ultimate desire of those near to God and the highest aspiration of the angels of the exalted heaven. 2 اليوم اهل ملا اعلی در تحسین این خدمت عظمی مخاطباً بانجناب انّ هذا موهبة من الله میفرمایند بخدمتی موفق شدید که منتها آرزوی مقربین است و نهایت آمال ملائکه عالین
- 3 For service to those oppressed ones and care for those who have suffered persecution is service to the Blessed Beauty and worship of the Most Great Creator. How blessed, then, is your state! 3 چه که خدمت آن مظلومان و رعایت آن ستمدیدگان خدمت جمال مبارک است و عبادت خالق اکبر پس خوشا بحال تو

MKT5:027

AB08400

To: Muhammad Hasan Sabzivari, in Sabzihvar

- 1 Glorified art Thou, O my God! I seek Thy forgiveness for every description and attribute ascribed to me, save servitude at Thy exalted threshold...
- 2 Therefore one must gird up the loins of service to the Cause with the utmost power, might and endeavor, and like a conquering lion and victorious beast, raise a mighty roar in this thicket of Divine Unity:
- 3 “O thou lion-hearted soul, Even as a lion roar,
- 4 That thy roaring may perchance To the seventh heaven soar!”
- 5 Nay, I ask God’s forgiveness—until that mighty cry reacheth unto the Kingdom of Abha and the Dominion on high, and until the voice of praise from the assemblies of the Supreme Concourse, the gatherings of the Most Exalted Dominion, and the retreats of the Kingdom of His transcendent oneness reacheth the ears of the people of God....

1 سبّحانک اللهم یا الهی اِنّی استغفرک من کلّ وصف و نعت فی حقّی الا العبودیّة لعبتک السّامیه...

2 باید کمر را بر خدمت امر بکمال قوّت و قدرت و همّت بست و چون هزبر صائب و اسد غالب در این اجمه توحید زئیری بلند نمود

3 غرّهئی کن شیروار ای شیر حقّ

4 تا رود آن غرّه تا هفتم طبق

5 بل استغفر الله عن ذلک تا آن نعره عظیم بملکوت ابهی و جبروت اعلی رسد و تا ندای تحسین از مجامع ملأ اعلی و جوامع جبروت اسمی و صوامع ملکوت اوادنی بمسامع اهل الله رسد...

MSHR4.185x

AB08011

To: Munir Nabilzadih, in Samarqand

- 1 O thou who art firm in the Covenant!
- 2 A detailed letter has arrived from Jenab-i-Thabit giving extensive particulars about the difficulties that have arisen. And thou knowest that ‘Abdu'l-Baha, like the well-known saying, hath no time even for prayers, much less for solving these problems. Since I am confident of your love, good intentions and sincerity, I have therefore referred this matter to your judgment and capability, that you may, God willing, through divine assistance and favor, solve these difficult problems and excuse ‘Abdu'l-Baha from involvement in such matters.

1 ای ثابت بر پیمان

2 نامه مفصّلی از جناب ثابت وارد و از مشاغل حاصله تفصیل مشروحه داده‌اند و تو میدانی که عبدالبهاء مثل مثل مشهور وقت صلوات ندارد تا چه رسد بحلّ این مشکلات چون از محبت و حسن نیت و صداقت شما امینم لهذا این مسئله را محول به رأی و کرداری شما نمودم بلکه انشاء الله به عون و عنایت حقّ این مسائل مشکله را حلّ فرمائید و عبدالبهاء را از اشتغال باینگونه امور معاف دارید

3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الأبهی

AYBY.443 #179

AB11777

To: Mirza Muhammad Tahir, in Sarayan

- 1 O you oppressed servant who has suffered persecution for the Ancient Beauty! You have endured many blows at the hands of the oppressors and drunk the cup of tribulation in the feast of love from the hands of the fair ones of the higher realm. This is proof of nearness and evidence of devotion and testimony of humility.
- 2 God willing, its result will be divine attraction, and this pitch darkness will be transformed into the brilliant dawn and radiant morn of the Most Glorious Kingdom.
- 3 Do not grieve - your Comforter is the Greatest Name. Do not be sad - your Consoler is the Morning Friend. Soon that blow will become a raisin, that poison will become honey, and that bitterness will become sugar and sweetness.

1 ای بنده جفا دیده مظلوم جمال قدم صدمات
زیاد از دست ستمکاران خوردی و جام بلا در
بزم محبت از دست مهربان عالم بالا نوشیدی این
دلیل تقربست و برهان تبتل و حجت تدلل

2 انشاء الله نتیجه اش تدلل میگردد و این ظلمات
دهما بفجر لامع و صبح ساطع ملکوت ابدی
مبدل میشود

3 غم مخور غمخوارت اسم اعظمست محزون مباش
تسلی بخشت یار صبحدم عنقریب آن ضرب زیب
گردد و آن سم شهد شود و آن تلخ شکر و شیرین
و انگبین

FRH.353-354

AB08140

To: Mir Daygham, in Sari

- 1 O Lion of the divine thickets! Souls are like birds - one is an eagle soaring to the heights of glory, another a white falcon that hunts its prey, another a turtledove of meadow and garden, another a partridge of mountain, desert, tulip field and valley. "And God created souls in diverse kinds."
- 2 But thou must be the lion of the thickets of the All-Bountiful, and a mighty hunter, so that in this field thou mayest gallop about, wield thy polo mallet, and seize the ball.

1 ای ضیغم آجام رحمانی نفوس بمنزله طيورند یک
پرنده عقاب اوج عزتست و یک طیر باز سفید
شکارافکن و مرغی قری مرغزار و چمن طیری
کبک کهسار و صحرا و لاله زار و دمن و خلق
الله النفوس اطوارا

2 ولی تو ضیغم بیشه ذوالمنن باش و شکارافکن
گرد تا در این میدان جولانی کنی و چوگانی زنی
و گوئی بر بانی

- 3 Yet according to the wisdom recorded in the Book, that land is the native home of the Desired One - may my spirit, my being, and my essence be sacrificed for His loved ones - and ye are fellow-countrymen of that Day-Star of the horizons. Consider, then, what befitteth you.

3 ولی بحکمت مسطور در کتب آن دیار موطن
حضرت مقصود روحی و ذاتی و کینونتی
لاحیانه الفداست و شماها هموطنان نیر آفاق
ملاحظه فرمائید که چه سزاوار است

MKT8.118b

AB07933

To: *Mirza Fath-Ali, in Sarvistan*

- 1 O servant of the Threshold of the Most One! Your letter was received and read. It was not a letter but rather an exquisite garden, adorned with the flowers of inner meanings and embellished with the fragrant herbs of certitude. The nostrils of the spirit inhaled the sweet fragrance of divine knowledge, and the soul's consciousness breathed in the perfumed breezes of assurance.
- 2 If you seek the confirmation of the Abha Kingdom, remain firm in the Covenant and Cause others to be steadfast therein. If you seek everlasting ancient glory, promote the Cause of God, for teaching the Cause of God consists in sowing pure seeds in pure and goodly soil.
- 3 And upon thee be glory.

1 ای بنده آستان حضرت احدیت عریضه واصل
و ملاحظه گردید عریضه نبود حدیقه انیقه بود
بگلهای معانی مزین بود و بریاحین عین الیقین
مشحون و مطرز مشام جان رائحه خوش عرفان
استشمام نمود و دماغ وجدان انقاس طیبیه طیب
ایقان استنشاق کرد

2 اگر تأیید ملکوت جمال ابهی جوئی بر عهد و
میثاق ثابت باش و دیگرانرا رابخ دارا اگر عزت
قدیمه پایدار جوئی ترویج امر الله کن زیرا تبلیغ
امر الله عبارت از افشاندن تخم پاک در زمین
طیب طاهر است

3 و البهاء علیک

INBA87:444, INBA52:459

AB07969

To: *Haji Zaynal Saysan (Zaynu'l-Abdin) et al.*

- 1 O faithful servant of God! His honor Aqa Muhammad Isma'il is present and offers the utmost praise of you, that praise be to God, Haji Zaynal is in the utmost enthusiasm and excitement and in complete attraction and joy. He is the cause of unity among the loved ones and the means of harmony among the friends.

1 ای بنده صادق الهی جناب آقا محمد اسمعیل
حاضر و نهایت ستایش را از شما مینماید که الحمد
لله حاجی زینل در کمال شور و شوق است و در
نهایت انجذاب و ذوق سبب اتحاد احباب است و
واسطه اثتلاف اودا

- 2 From this praise, joy and relief were produced in hearts, and from this news, the effect of happiness became manifest in souls.
- 3 We beseech God that you may be a bright candle to the gathering of friends and a fragrant-garmented witness to the assembly of loved ones, and in servitude at the Sacred Threshold, a confidant and companion of 'Abdu'l-Baha.

2 از این ستایش سرور و گشایشی در قلوب حاصل گشت و از این خبر اثر فرحی در نفوس ظاهر شد

3 از خداوند میطلبیم که جمع دوستانرا شمع روشن باشی و انجمن یارانرا شاهد معطرپیرهن و در عبودیت آستان مقدس همراه و انباز عبداله‌آ

TSAY.203

AB08394

To: Fatimih mother of Aqa Mirza Mihdi, in Shahrud

- 1 The merciful Lord, out of His perfect grace and pure bounty, has opened wide the gates of guidance and thrown open the doors of His gifts. Blessed is the soul who has not deprived himself, and happy the person who has not left himself bereft.
- 2 Therefore, strive that you may drink your fill from this life-giving spring, become detached from the mirage of earthly horizons, and through the grace and favor of the Lord become His confidant—that you may drink from the Most Great Ocean and enter beneath the shade of the Ancient Beauty, and say “Would that my people knew how my Lord has forgiven me and made me to be of the honored ones!”

1 خداوند مهربان از فرط عنایت و صرف فضل ابواب هدایت را مفتوح فرمود و درهای موهبت بگشود نجسته نفسی که خود را محروم ننمود و فرخنده شخصی که خود را بی نصیب نکرد

2 پس همتی بنما که از این چشمهء حیات سیراب گردی و از سراب آفاق بیزار شوی و به فضل و عنایت پروردگار همراه گردی تا از بحر اعظم بنوشی و در ظلّ جمال قدم درآئی و یالیت قومی یعلون بما غفر لی ربّی و جعلنی من المکرّمین گوئی

MKT5.113a, AKHA_132BE #13 p.a

AB07958

To: Abdu'l-Ghaffar Shirazi

- 1 O servant of God! Rise up in servitude to the Threshold of the Most Glorious Beauty with such devotion as 'Abdu'l-Baha shows, and stand firm in His service, that thou mayest hear with thy spirit's ear the divine message and witness the successive advent of angelic heralds.

1 ای بندهء حقّ عبودیت آستان جمال ایهی چون عبداله‌آ قد بفراز و بیندگیش قیام کن تا پیام الهی بگوش جان بشنوی و پیک سروش را متابع الورد بینی

- 2 I swear by the Most Great Name - may my spirit be a sacrifice for His loved ones - that 'Abdu'l-Baha yearns for servitude at His Threshold, but alas, has not yet succeeded as he should and must, and hopes rather to achieve this supreme bounty through the prayers and supplications of the friends and loved ones.
- 3 Thou hadst requested permission to visit the holy tomb; at present there are some obstacles. For now, occupy thyself with diffusing the divine fragrances until the appointed time comes.
- 4 And upon thee be greetings and praise.
- 2 قسم باسم اعظم روحی لأجباته الفداء عبدالبهاء
آرزوی عبودیت آستانش مینماید ولی افسوس
که چنانچه باید و شاید تا حال موفق نگشته
بلکه بدعای دوستان و تضرع یاران موفق بر این
موهبت عظمی گردد
- 3 استدعای حضور زیارت تربت پاک نموده بودی
الآن قدری موانع حاصل علی العجالة بنشر نفعات
مشغول شوید تا زمانش آید
- 4 و علیک التّحیّة و الثّناء

INBA87:192a, INBA52:193a

AB08119

To: Ali Muhammad Shirazi

- 1 O namesake of His Holiness the Exalted One! Since thou hast been named with this blessed name, thou must seek a portion and share of His grace and, like a moth, burn thy wings and pinions circling round the luminous candle of the Concourse on High.
- 2 That Lamp of Guidance is the Abha Beauty, Who shineth resplendent in the Concourse on High upon all horizons.
- 3 Consider how His Holiness the Exalted One - may my spirit and my very being be sacrificed for Him - laid down His life for that All-Effulgent Lamp and guided His lovers to self-sacrifice and martyrdom.
- 4 May my spirit, my inner being, my reality, my truth, my identity, my hidden and manifest self be offered up for a single drop of His pure blood.
- 5 And upon thee be greetings and praise.
- 1 ای سمیّ حضرت اعلی چون باین اسم مبارک
تسمیه گشتی باید بهره و نصیبی از فیض او جوئی
و مانند پروانه حول شمع روشن ملأ اعلی بال و
پرسوزی
- 2 آن سراج هدی جمال ابهیست که در ملأ اعلی
ساطع بر آفاقت
- 3 حضرت اعلی روحی و ذاتی له الفداء ملاحظه
نما که چگونه جان بآن سراج و هاج باخت و
عاشقان را بجانفشانی و قربانی دلالت و هدایت
فرمود
- 4 روحی و کینونتی و ذاتی و حقیقتی و هویتی و
سری و علانیتی لقطره من دمه المطهر الفداء
- 5 و علیک التّحیّة و الثّناء

INBA87:387a, INBA52:397b

AB08013*To: Ali Rida Khan, in Shiraz*

- 1 O thou who art firm in the Covenant! Thy brilliant letter was received and was read with the utmost joy and fragrance. For some time this pen has not been outwardly engaged in mentioning that kind friend, and this has been due to the numerous attacks of the enemies and the atrocities and transgressions of the people of wickedness and the oppression of the party of pride and the people of remissness.
- 2 Otherwise, I do not rest for a moment without remembering the friends, and my heart is not adorned except with the love of the All-Merciful Lord. Through the bounty and favor of the Self-Subsisting Lord, it is my certain hope that you may ever repose beneath the extended shade and convey to all the friends the Most Glorious, Most Wondrous greetings.
- 3 And upon thee be salutations and praise.

1 ای ثابت بر پیمان نیکه غزّاء واصل و بکمال روح و ریحان قرائت گردید مدّتیست که این قلم بظاهر بذكر آن یار مهربان مشغول نگشته و این از کثرت هجوم اعدا و فظایح و تعدّیات اهل شرور و ظلم حزب غرور و اصحاب فتور رخ داده

2 و الاّ دمی بی یاد یاران نیاسایم و دل جز بحبّ حضرت رحمان نیارایم و از فضل و عنایت حیّ قیوم رجاء محتوم است که همواره در ظلّ ممدود مستریخ باشید و جمیع یاران را تکبیر ابدع ابهی ابلاغ نمائید

3 و علیک التّحیّة و التّناء

INBA87:511b, INBA52:537

AB08018*To: Ali Rida Khan, in Shiraz*

- 1 O thou who art firm in the Covenant! That which thou didst write was noted. It possessed a spiritual exhilaration and a divine fragrance, and bore the effect of a musk-diffusing pen and the outpouring of an ambergris-laden cloud. In truth it was a garden of inner meanings and spiritual inspirations.
- 2 Glorified be God! The pen and letter, which told a tale of the world of spirit and heart, had attained the station of an unfurled parchment and inscribed page.
- 3 We beseech the grace and bounty of the Beauty of Oneness that these delicate meanings and wondrous realities may find realization in thine inmost being, so that their brilliant effects may shine resplendent in the lofty heaven. Verily, He is the Guardian of the sincere ones.

1 ای ثابت بر میثاق آنچه مرقوم نمودی ملاحظه گردید نشئه روحانی داشت و نفحه روحانی و اثر کلک مشکبار بود و ریزش ابر عنبربار فی الحقیقه حدیقه معانی بود و سنوحات وجدانی

2 سبحان الله خامه و نامه که حکایتی از جهان جان و دل مینمود حکم رق منشور و ورق مسطور یافته بود

3 از فضل و جود جمال احدیت میطلبیم که این معانی لطیفه و حقائق بدیعه در کینونت آنجناب تحقّق یابد تا آثار باهره اش در سماء رفیع ساطع و لامع گردد انه ولی المخلصین

INBA87:508a, INBA52:533a

AB08414

To: Bilqays sister of Andalib wife of Ghulam Ali, in Shiraz

- 1 O handmaiden of Baha, rejoice in that which hath been showered upon thee from the cloud of mercy, and the bounty that hath been bestowed upon thee, and the lights of guidance that have shone upon thee, and the surging seas of the greatest gift that have rolled over thee. For thou hast believed in God, and certified to the Word of God, and found peace in the signs of God, and turned toward the Kingdom, and entered beneath the tabernacles of might - the sanctuary of thy Lord, the Mighty, the Loving.

1 یا امة البهاء فاستبشری بما فاض علیک سحاب
الرحمة و سبغت علیک النعمة و اشرفت علیک
انوار الهدی و تموجت علیک بحور الموهبة
الکبری فامنت بالله و صدقت بکلمة الله و
اطمأنت بآیات الله و توجهت الی الملکوت و
دخلت فی خیام العز حمی ربک العزیز الودود
- 2 Place thy trust in thy Lord and cling to the hem of His bounty. By God, the Truth! Verily His grace hath encompassed His sincere servants. Praise be to God, the Lord of the worlds!

2 توکل علی مولاک و تشبئی بذیل العطاء تالله الحق
ان فضله احاط عباده المخلصین و الحمد لله رب
العالمین
- 3 And the Glory be upon thee and upon every leaf who is firm in the Ancient Covenant.

3 و البهاء علیک و علی کل ورقة ثابتة علی العهد
القديم

INBA87:595a, INBA52:634

AB07937

To: Binish Haqju, in Shiraz

- 1 O servant of the Sacred Threshold! Your letter was received and its contents brought the utmost joy, for praise be to God, you are assisted in establishing the clear verses and are confirmed in guiding the inhabitants of those regions.

1 ای بنده آستان مقدس نامه شما رسید و از
مضمون نهایت سرور حاصل گردید که الحمد لله
موفق باقامه آیات بیناتید و مؤید هدایت اهالی
انصفاات
- 2 I ever beseech from the Abha Kingdom that the hosts of the Supreme Concourse may render assistance and day by day increase divine confirmations, so that a clear standard may be raised in those regions and a great multitude may enter beneath the shade of the Divine Lote-Tree.

2 از ملکوت ابهی همواره رجا مینمایم که جنود
ملا اعلی نصرت نماید و روز بروز برتوفیق بیفزاید
تا علم مبینی در انصفاات مرتفع گردد و جم
غفیری در ظل سدره منتهی درآید
- 3 Convey to Mr. Siyyid Ahmad, Mr. Siyyidu'llah, Mr. Siyyid Mansur and the other honored Siyyids most glorious greetings from 'Abdu'l-Baha.

3 جناب آقا سید احمد و آقا سیدالله و آقا سید
منصور و سایر سادات محترمه را از قبل عبدالبهاء
تحیت ابدع ابهی برسان
- 4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الابهی

INBA84:510a

AB08124*To: Binish Haqju, in Shiraz*

- 1 O poet of wondrous meanings! If thou desirest to sweeten the taste of 'Abdu'l-Baha, compose verses expressing servitude to the Sacred Threshold, that boundless joy and gladness may result. This honey and sugar will sweeten His palate, and this fragrance will make His nostrils redolent with musk and ambergris. Odes, praises and attributes befit the Sacred Threshold, and we are but servants and lowly attendants at that Blessed Court. Therefore, when we hear descriptions that reflect our true station, we become joyous and delighted.

1 ای شاعر بدیع المعانی اگر مذاق عبدالبهاء را شیرین خواهی نظمی در عبودیتش بآستان مقدس انشا نما تا سرور و حور بنی پایان حاصل نماید این شهد و شکر کامش را شیرین و این نفحه مشامش را مشکین و عنبرین نماید قصائد و محامد و نعوت سزاوار آستان مقدس است و ما بنده و کهنین چاکر آن عتبه مبارکه لهذا چون وصف حقیقت حال خویش را شنویم مسرور و محظوظ گردیم

- 2 'Abdu'l-Baha 'Abbas

ع ع 2

- 3 You had sought permission to travel to various regions for the purpose of teaching the Cause of God. Permission is granted.

3 اذن حرکت باطراف بجهت تبلیغ امر الله خواسته بودید مأذونید

INBA84:518b, YBN.197-198

AB07953*To: Fadl Ali Shamsabadi, in Shiraz*

- 1 O servant of the Most One God! Thou hast kindled such a fire of the love of God in thy heart and soul that thou mayest set a whole world aflame.
- 2 Rest thou assured that like the Fire of Sinai, it will bring hearts into a state of rapture and enthusiasm, manifesting such heat that ultimately that flame will encompass the world and its light will reach the ethereal sphere.
- 3 Therefore, O thou divine friend, seek thou as much as thou canst to feed this fire with the holy breaths from the Abha Kingdom, and pray for intensity of heat, that its influence may reach far and wide and encompass both sea and land.
- 4 And the Glory be upon thee.

1 ای بنده حضرت احدیت ناری از محبت الله در دل و جان برافروختی تا جهانی را پرشعله نمائی

2 مطمئن باش که چون شعله طور دلی را به وله و شور آرد چنان حرارتی ظاهر نماید که عاقبت آن شعله جهانگیر گردد و آن روشنائی بفلک اثر رسد

3 پس ای یار رحمانی تا توانی آتش را مدد از نفحات قدس ملکوت ابهی خواه و شدت حرارت بطلب تا تأثیرش بدورتر رسد و بحر و بر را احاطه کند

4 و البهاء علیک

INBA87:212b, INBA52:215

AB12850

To: Ghulam-Husayn Mirza, in Shiraz

- 1 O my Lord and my Hope! Thou hast, through Thy consummate wisdom, enjoined harmony upon Thy creation and prescribed companionship unto the virtuous amongst Thy servants. Thou hast created all things as joined pairs so that through such union Thy purpose may be realized, and through such bonding, joy and gladness may appear. Thou hast, through Thy grace and bounty, conjoined the hearts and souls, so that countenances may shine, even as lamps, with the light of Thy love, and joyful nuptials may occur at every morn and eventide....

1 رَبِّ وَرَجَائِي قَدْ قَدَّرْتَ بِحِكْمَتِكَ الْبَالِغَةِ الْأَلْفَةَ
بَيْنَ خَلْقِكَ وَالْأَنْسِ بَيْنَ الْبَرَايَا مِنْ عِبَادِكَ قَدْ
خَلَقْتَ كُلَّ شَيْءٍ زَوْجِينَ اثْنَيْنِ حَتَّى بِهَذَا الْإِلْتِمَامِ
يَحْصُلُ الْمَرَامُ وَبِهَذَا الْإِرْتِبَاطِ يَحْدُثُ الْإِنْبِسَاطُ
فَبِفَضْلِكَ وَجُودِكَ قَدْ أَلْقَتْ بَيْنَ الْقُلُوبِ وَ
الْأَرْوَاحِ حَتَّى يَلُوحَ وَجْهُهُ بِنُورِ مَحَبَّتِكَ كَالْمَصْبَاحِ
وَتَقُومُ الْأَفْرَاحُ بَيْنَ خَلْقِكَ فِي كُلِّ مَسَاءٍ وَ
صَبَاحٍ...

- 2 Lord! Make these two souls even as one body, one soul, and one heart, intermingling even as water and wine, and as honey and pure milk. Ordain Thou for their offspring every blessing. Advance their station and cause them to be as two luminous signs shining forth from the horizon of love and affection. Verily, Thou art the Unifier, the Supreme Ordainer, the Source of all love, the Most Generous, the Compassionate.

2 رَبِّ اجْعَلْهُمَا جَسَداً واحداً وَرُوحاً واحداً وَقَلْباً
واحداً يَمْتَزِجَانِ امْتِزَاجَ الْمَاءِ بِالرَّاحِ وَالشَّهْدِ بِاللَّبَنِ
الْمُصَفَّى وَقَدَّرْ كُلَّ بَرَكَةٍ فِي سَلَالَتِهِمَا وَاحْسِنْ
مَثْوَاهُمَا وَاجْعَلْهُمَا آيَتَيْنِ بَاهِرَتَيْنِ تَبْهَرَانِ مِنْ أَفَقِ
الْحُبَّةِ وَالْيُودَادِ أَنْتَ أَنْتَ الْمُؤَلِّفُ الْمُقَدِّرُ الْمُحِبُّ
الْكَرِيمُ الرَّحِيمُ

BRL_SWO#098x

BRL_SWOP#098x

AB08085

To: Karbala'i Muhammad Hadi, in Shiraz

- 1 O true friend! How long shall the people of violation remain in their delusions, and how long shall the people of discord remain intoxicated with the wine of dissension?
- 2 Glory be to God! The proof is clear, the evidence manifest, the path wide, the lights radiant, the lamp brilliant, the mercy all-encompassing, the bounty perfect, the argument decisive, the Covenant evident, and the command of obedience binding. Yet despite all this clarity, the people of violation cling to delusions flimsier than a spider's web and are deprived of the gift of the Covenant.

1 ای دوست حقیقی تا چند اهل نقض در
وساوسند و تا چند اهل شقاق مخمور نمر نفاق

2 سبحان الله برهان واضح و دلیل لائح و سبیل واسع
و انوار ساطع و سراج لامع و رحمت سابق و
نعمت کامل و حجت قاطع و پیمان ظاهر و حکم
اطاعت صارم مع ذلك الوضوح اهل نقض
بوساوسی او هن از بیت عنکبوت متوسل و از
موهبت میثاق محروم

3 جهول و ظلوم در وادی خسران و خذلان
مبعوث و محشورند دعهم فی خوضهم العظیم

INBA87:518b, INBA52:546

- 3 The ignorant and the unjust are raised and gathered in the valley of loss and abandonment. "Leave them to their vain discourse."

AB08062

To: Khayyat, in Shiraz

1 O Khayyat!

- 2 Christ declares that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God. Observe how the power of God's Cause has transformed the eye of the needle into a vast plain, and both rich and poor have entered in troops, one after another. Such is the effect of His power that He causes the mighty camel to pass through the needle's eye, and every impossible thing becomes easy and simple. Praise be to God that thou hast sewn for thyself a garment that befits the silk of the ethereal realm. Upon thee be greetings and praise.

1 ای خیاط

2 حضرت مسیح میفرماید دخول الجمل فی سمّ الخیاط اسهل من دخول الغنی فی ملکوت الله ملاحظه نما قوه امر الهی را که چگونه سمّ الخیاط را دشت و صحرا نمود و فقرا و اغنیا فوجاً بعد فوج داخل شدند اینست اثر قدرت او که جمل جلیل را از روزنه سوزن بگذراند و هر امر مستحیل سهل و آسان گردد الحمد لله بر قامت خود خلعتی دوختی که برازنده حریر کارخانه اثر است و علیک التحیة و الثناء

MSHR5.303

AB12555

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

O thou who art firm in the Covenant! Thou knowest not in what tempest and crisis 'Abdu'l-Baha findeth Himself, and what endless tribulations He endureth. Despite this, what opportunity is there to write with His own hand! Yet again, out of the intensity of love, the pen hath been moved to action, that it might express the attraction of the heart and conscience, and manifest the truth of consciousness. But with a blunt pen and faded ink, how can I express this boundless love, save by referring it to the mirror of consciousness of that kind friend? This is better and sweeter and more attractive, until such time as

ای ثابت بر عهد و پیمان نمیدانی که عبدالبهاء در چه طوفان و بحرانی و چه مشقت بی‌پایانی باوجود این چه فرصتی که بخط خویش نامه نگارد اما باز از فرط حب خامه بجولان آمد تا بیان انجذاب دل و وجدان نماید و حقیقت وجدان اظهار دارد ولی قلم کند و مرکب بی‌رنگ چگونه بیان محبت بی‌پایان نمایم مگر آنکه حواله بآینه وجدان آن یار مهربان کنم این بهتر و خوشتر و دلکشتر است تا

an opportunity ariseth and the secrets of heart and soul may be revealed.

BSHL.094

AB12556

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

- | | |
|---|---|
| <p>1 O thou who art gladdened by the glad-tidings of the Lord of the Covenant!</p> | <p>1 ای مستبشر ببشارات ربّ میثاق</p> |
| <p>2 It is morning, and I have remembered thee, given my heart to thee, and stepped into the arena of utterance, that perchance what lies in the ocean of my heart may flow as ink onto the meadow of these pages and become an interpreter of conscience.</p> | <p>2 بامداد است و من بیاد تو افتادم و دل بتو دادم و در میدان بیان قدم نهادم که شاید آنچه در یم دل است غمی بچمنزار اوراق رسد و ترجمان وجدان گردد</p> |
| <p>3 Alas! Alas! How can the pen inscribe and speak of this divine reality, for the love of the friends in the heart and soul of 'Abdu'l-Baha surges and flows like the mighty ocean. Therefore it was deemed that mere allusion would be more fitting, better and sweeter.</p> | <p>3 هیات هیات قلم چگونه رقم زند و از این حقیقت ملکوتیه دم زند زیرا محبت یاران در دل و جان عبدالهآ چون محیط اعظم در موج و جریانست لهذا ملاحظه شد که اشاره اولیتر و بهتر و خوشتر است</p> |
| <p>4 Accordingly, one photograph which you had requested has been sent. And glory be upon the people of glory.</p> | <p>4 بناءً علیه یک فینه که خواسته بودید ارسال گردید و البهاء علی اهل البهاء</p> |

BSHL.106a

AB07919

To: Muhammad Hasan Bulurfurush Ahdiyyih, in Shiraz

- | | |
|---|--|
| <p>1 O servant of God! His honor the prince, Ghulam-Husayn - without any pretense or affectation - that divine servant, in his letter praised you and opened his tongue in tribute and description, saying that you are a faithful servant of the divine Cause and a sympathetic and harmonious supporter of the friends of the All-Merciful.</p> | <p>1 ای بنده الهی جناب شهزاده غلامحسین بی شین و مین بنده ربّانی در نامه خود ستایش از تو نموده و به تعریف و توصیف زبان گشوده که امر الهی را خادم صادقست و احبای رحمانیرا غمخوار موافق</p> |
|---|--|

- 2 For the honored House you have presented two chandeliers and six glass globes of utmost delicacy. This gift was most acceptable and will be the means of attaining the desired end.
- 3 'Abdu'l-Baha holds you in sincere affection and implores divine confirmation for you from the threshold of the All-Glorious. And upon you be greetings and praise.

2 و بجهت بیت مکرم دو ثریا و شش زجابه در نهایت لطافت تقدیم نموده این هدیه بسیار مقبول افتاد و سبب حصول مقصود گردد

3 عبدالبهاء ترا محب صادقست و از درگاه سبحانی از برای تو تأیید رحمانی جوید و علیک التّحیّة و الثّناء

INBA87:032b, INBA52:032b

AB07887

To: Munavvar sister of Bashir Ilahi, in Shiraz

- 1 O handmaiden of God! The favours of the Kingdom are boundless and limitless, and they are beyond question and vain imagination. Therefore, male and female are one and the same, and men and bridal handmaidens enjoy an equal station. The one who advances more is nearer, and whoever is further enthused, is closer. Therefore, O spiritual leaf, exert thyself and make a special effort to become a maidservant at the Court of the Single One and to repose in the shadow of the Merciful Lord.
- 2 And upon thee be the Glory!

1 ای امة الله فیض ملکوت از حدود و قیود ناسوت منزّه و مبرااست و از شئون جهان چون و ظنون معرا لهذا ذکور و انثی را یک حکم و رجال و ربّات الحجال را یک شأن هر یک پیشتر پیش آید مقربتر گردد و هر منجدبتر نزدیکتر پس ای ورقه روحانیّه بکوش و منتهای جهد مبذول دار تا آنکه در درگاه احدیت یکنیزی موفق گردی و در ظل رحمانیت مستظل شوی

2 و البهاء علیک

INBA85:083, BRL_DAK#0791,
MKT7.064a

AB07918

To: Prince Muhibbali Mirza, in Shiraz

- 1 O Servant of God! Strive as much as thou art able to till the soil of the human heart and water the garden of God.
- 2 The Hand of divine providence has planted a pure seed in this garden of existence and verily this sacred seed shall surely transform the earth, make the world a veritable paradise and an ornament of the sublime heaven.

1 ای بنده الهی تا توانی در هدایت خلق کوش و سقایت بوستان حق نما

2 ید عنایت در مزرعه آفاق نخی پاک افشاند و البته این کشت دهقان حقیقت جهانرا بهشت نماید و این تخم پاک ارض را زینت افلاک بخشد

- 3 The friends of God are like unto the husbandmen of this farm and they should, to the utmost of their ability, water its soil from the bountiful well-springs of God's grace so that the divine blessings of the one Creator may vouchsafe salvation to the world and the light of Divinity may shine upon it and the oneness of humankind may raise its banner over it and all causes of estrangement and alienation may be removed from it, and universal love may envelop humanity, in such wise that this world may become a mirror of all the grace and bounty of the Well-beloved of all the worlds.

3 و احبای الهی در این جویبار آبیاری و آب
فیض حضرت پروردگار پس تا توانی آبیاری
کن تا فیض حضرت باری کامکاری بخشد
و نور احدیت بدرخشد و یگانگی علم افرازد و
بنیان یگانگی براندازد محبت عمومیه رخ بگشاید
و جهان آئینه فیض یار مهربان شود و علیک
التحیه و الثناء

INBA87:076a, INBA52:075a, MMK2#231
p.166, AKHA_133BE #18 p.a, RRT.032

AB08398

To: Rajab Ali Khayyat, in Shiraz

- 1 My Lord and my Hope! Despite my excessive disobedience, my abundant transgressions, and my manifold sins, I implore the vastness of the gate of Thy mercy and take refuge at the threshold of Thy oneness.
- 2 I intercede for Thy servant who believed in Thee and in Thy verses, who entered beneath the shadow of Thy banners, and who recognized Thy proofs and Thy clear signs.
- 3 O Lord! Forgive him the sins that proceeded from him, pardon his misdeeds and transform them into good deeds. Clothe him in the robes of bounty, grant him the gift of attaining Thy presence, remove from him all veils, and cause him to enter the scene of beauty, O my Most Exalted Lord!
- 4 Verily, Thou art the All-Merciful.

1 ربّ و رجائی آنی مع فرط عصیانی و وفور
خطیئاتی و کثرة ذنوبی اتضرّع الی رحمة باب
رحمانیتک و افزع الی فناء عتبة فردائیتک

2 و اشفع لعبدک الذی آمن بک و بآیاتک و دخل
فی ظلّ رایاتک و ادرک حججک و بیناتک

3 ربّ اغفر له خطیئات صدرت منه و اعف عنه
السّیئات و بدّلها بالحسنات و البسه حلل العطاء
و ارزقه اللّقاء و اکشف عنه الغطاء و ادخله فی
مشهد الجمال یا ربّی المتعال

4 انک انت الرحمن

INBA87:087b, INBA52:086b

AB08303

To: Afnan, Khadijih Sultan wife of Mirza Aqa Afnan, in Shiraz

- 1 O blessed leaf! Give thanks that through the favors of the Ancient Beauty thou hast come beneath the shade of the mighty Standard and hast laid hold of the sure Handle and hast been guided by the manifest Light. 1 ای ورقهء مبارکه شکر کن که بالطاف جمال قدیم در ظلّ علم عظیم درآمدی و بجبل متین تشبث نمودی و بنور مبین هدایت یافتی
- 2 Now is the time to hold fast with utmost firmness to the mighty Covenant, that thou mayest remain steadfast upon the straight path. 2 حال وقت آنست که بميثاق قويم تمسک شديد نمائی تا بر صراط مستقیم ثابت مانی
- 3 The honored Afnans are beneath the glance of His loving-kindness and are embraced by infinite favors. Instructions have been written to His honor Aqa Mirza Aqa Afnan. It is hoped from the Glorious Lord that they may be assisted to accomplish whatsoever is necessary in this day. 3 حضرات افنان در ظلّ لحاظ عنایتند و مشمول الطاف بی نهایت دستور العمل بحضرت افنان جناب آقا میرزا آقا مرقوم شد امید از ربّ مجید چنانست که موفق بر آنچه الیوم لازمست شوند
- 4 And upon thee be the Glory. 4 و البهاء علیک

INBA87:346, INBA52:355a

AB08429

To: Ibrahim Munir Divan, in Smyrna

- 1 O thou who art sheltered beneath the loving-kindness of God! Thy letters were received and were the cause of spiritual joy and delight. I hope that through the invisible confirmations, thou mayest, from whatever door thou enterest, be confirmed and assisted, and become so enkindled with the fire of God as to set the world aflame. And this is not difficult for God. 1 یا من استظلّ فی ظلّ الطاف الله مراسلات شما واصل و سبب روح و ریحان گردید از تأییدات غیبیه امیدوارم که از هر درآئی بتأییدی موفق و مؤید گردی و چنان بنار موقدهء الهیه برافروزی که جهان سوز گردی و لیس هذا علی الله ببعید
- 2 He causeth a breeze to give life, and drops of rain to quicken the mountains, plains and valleys. He maketh a wave to shine forth, and a wick and oil to beam and gleam. When such perfection is made manifest from that which is inanimate, how much more wonderful must that which appeareth from man, from the realm of spirit and conscience, prove to be! 2 نسیمی را حیاتبخش نماید و قطرات بارانرا محیی بقاع و کوه و دشت موجی را درفشان کند و فتیله و دهنی را ساطع و درخشان چون از جمادی چنین کمالی ظاهر کند عجا از انسان و عالم روح و فؤاد چه ظاهر نماید
- 3 Therefore, ask thou from the Lord of friends whatsoever thou desirest. 3 پس هرچه بخواهی از حضرت دوست بخواه

MKT6.095b, AHB_129BE #11-12 p.02

AB08014*To: Yusif Usku'i, in Tabriz*

- 1 O thou who art firm in the Covenant! Joseph of Canaan did not attain to the heights of heaven until he was cast into the depths of the well, and until he was made a captive and a prisoner he did not enter the realm of eternal glory. Until he tasted the bitterness of tribulation he did not shine above the horizon of beauty and fairness, and until he bore the bitterness of calamity he did not partake of the sweet honey of divine favour.
- 2 Therefore one must, in the path of the glorious Lord, endure captivity, the lash, and the gallows, until the doors of the loving-kindness of God are flung open and the Canaan of sorrow and grief is changed into the throne of the king of the divine Egypt.
- 3 Upon thee be greetings and praise.

1 ای ثابت بر پیمان یوسف کنعان تا بقعر چاه نیفتاد
 باوج ماه نرسید و تا گرفتار زندان نگشت بایوان
 عزّت ابدیه درنیامد و تا تلخی بلایا نجشید در
 افق صباحت و ملاحه ندرخشید و تا مرارت
 مصائب ندید به شهد و شکر عنایت نرسید

2 پس باید در سبیل ربّ جلیل تحمل زندان و تازیانه
 و فراز دار نمود تا ابواب الطاف حضرت یزدان
 باز شود و کنعان غم و اندوه بسریر عزیز مصر
 الهی تبدیل شود

3 و علیک التّحیّة و الثّناء

MMK3#202 p.145

AB08022*To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih), in Tabriz*

- 1 O thou who art firm in the Covenant!
- 2 At present, we are spending our days in the land of Egypt, in the utmost joy and fragrance, in remembrance of the friends. Night and day I think only of how 'Abdu'l-Baha might, through the aid and favor of the Most Great Unity, succeed in rendering some service, be confirmed in some act of servitude, and follow the example of the companions.
- 3 Praise be to God, you have achieved and been blessed with this privilege, but I, out of intense shame, how can I lift up my head before the Beloved unless the friends pray and supplicate with utmost humility and implore confirmation and success for me.

1 ای ثابت نابت

2 اکنون در مملکت مصر با یاران در نهایت روح
 و ریحان ایامی پیاد دوستان میگذرانیم و شب
 و روز در فکر آتم که بلکه به عون و عنایت
 حضرت احدیت عبدالهّاء نیز بعبودیتی موفق
 گردد و بخدمتی مؤید شود و تأسی باصحاب نماید

3 شماها الحمد لله بآن موفق و محظوظ ولی من از
 شدّت نجالت چگونه سر برآورم بر دوست مگر
 آنکه یاران دعا نمایند و عجز و ابتهال فرمایند و مرا
 تأیید و توفیق طلبند

- 4 To all the friends in Tabriz, from the intensity of my love, my cup overfloweth, and I rise early at dawn to seek bounties from the threshold of the Most Great Unity.

4 جمیع یاران تبریز را از شدت حبّ جام لبریزم و در طلب عنایت بدرگاه احدیت سخرخیز

MKT8.068b, MSHR3.075

AB12547

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

- 1 O Amin of 'Abdu'l-Baha! You are dear and respected at the threshold of the Greatest Name. Be confident. I am pleased with you, God is pleased with you.
- 2 If any of the friends writes something to you, they had no ulterior motive, rather there was some deficiency in the expression. The person in question was grateful to you, but had imagined that perhaps you did not have complete confidence in them. Therefore they had written that letter. Nevertheless, they became very remorseful and apologized to me.
- 3 Write to me confidentially about certain matters. And upon you be greetings and praise.

1 ای امین عبدالهّاء تو در درگاه اسم اعظم عزیز و محترمی مطمئن باش من از تو راضی خدا از تو راضی

2 اگر چنانچه کسی از احبّا بشما چیزی مرقوم نماید مقصدی نداشته بلکه در تعبیر قصور حاصل گشته شخص معلوم از شما ممنون ولی گمان چنان نموده بود که شاید از او اطمینان تام ندارید لهذا آن مکتوب را مرقوم نموده بود با وجود این بسیار پشیمان گشته و نزد من عذرخواهی نمود

3 محرمانه بعضی امور مرقوم نمائید و علیک التّحیّة و الثّناء

AMIN.161-162

AB08306

To: Agha Jan, in Tihiran

- 1 O leaf assured in the divine worlds and in the infinite realm!
- 2 The titles of Lordship and appellations of Divinity befit only the court of the Most Glorious Beauty and the sublime threshold of the Supreme Kingdom. These servants are effaced and extinct in that Presence, nay less than a scattered atom. The greatest title and most exalted appellation of this evanescent one is 'Abdu'l-Baha.

1 ای ورقه مطمئنّه در عوالم الهی و در جهان غیرمتناهی

2 عنوان ربوبیّت و القاب الوهیّت شایسته درگاه جمال ابدی و عتبه سامیه ملکوت اعلی است این عباد در آن ساحت محو و فانی بل اقلّ از ذره متلاشی عنوان اعظم این عبد و القاب اکبر این فانی عبدالهّاست

- 3 If you desire the joy of my soul, address me as 'Abdu'l-Baha. If you seek the gladness of my spirit, call out "O servant of that Threshold!"
- 4 And I beseech God that you may remain firm and steadfast in the Covenant and Testament.
- 5 And the Glory be upon you.
- 3 اگر سرور جانمرا خواهی عبدالبهاء خطاب کن
اگر بشارت روانمرا طلبی ای بنده آن درگاه ندا
کن
- 4 و از خدا میطلبم که بر عهد و پیمان ثابت و برقرار
مانی
- 5 و البهاء علیک

MMK5#178 p.138, PYK.298

AB11958

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

- 1 O spiritual youth! Though you are from Milan, yet praise be to God, you are a man of the arena and with heart and soul you abide at the Threshold.
- 2 The photographs of His Holiness Badi', may my soul be a sacrifice for his martyrdom, arrived, and likewise the photographs of His Holiness the Most Pure Branch arrived, and beholding them brought joy and fragrance.
- 3 I beseech God that you may ever be assisted to render services at the Sacred Threshold, and God willing, you shall be confirmed in that which is the ultimate goal and heart's desire.
- 4 Be confident in the grace of the All-Merciful and rely upon the bounty of the Covenant, for "Such is the bounty of God; He bestoweth it upon whomsoever He willeth, and God is the Lord of great bounty."
- 1 ای جوان روحانی هرچند از میلانی ولیکن الحمد
لله مرد میدانی و بجان مقیم آستانی
- 2 عکسهای حضرت بدیع روحی لشهادته الفداء
واصل و همچنین عکسهای حضرت غصن اطهر
واصل و مشاهده اش سبب روح و ریحان
گردید
- 3 از حق میطلبم که همواره بخدمات عتبه مقدسه
موفق شوی و انشاءالله بآنچه منتهی آمال و
آرزوی دل و جانست مؤید خواهی شد
- 4 مطمئن بفضل رحمن باش و معتمد بر فیض پیمان
و ذلک من فضل الله یؤتیه من یشاء والله ذو
فضل عظیم

INBA79.037b

AB08047*To: Baqiruf, Abdu'llah et al., in Tihiran*

- 1 O blessed family! The radiance of the Sun of Truth hath fallen upon that family and that household, that it may shine resplendent forevermore. The lamp that the hand of divine bounty hath lit shall remain bright and illumined throughout all ages.
- 2 I hope that this lamp may be preserved and protected within the glass of the Covenant and Testament, and shine forth luminous and resplendent in both worlds.
- 3 And upon you be the most glorious Glory.

1 ای خاندان مبارک آن نفس مطمئنّه پرتو شمس حقیقت بر آن خاندان و دودمان افتاد تا الی الابد درخشنده و تابان گردد سراجی را که دست موهبت الهیه برافروزد در جمیع قرون روشن و افروخته ماند

2 امیدوارم که این سراج در زجاج عهد و پیمان محفوظ و مصون و در دو جهان درخشنده و روشن باشد

3 و علیکم البهاء الابهی

KHSK.076

AB08331*To: Ghulam Rida Amin Amin, in Tihiran*

- 1 O thou who art a compatible friend! Thy brother is completely satisfied with thee and at the Sacred Threshold he constantly beseecheth assistance and bounty for thee. In truth, he is ever engaged in thoughts and mention of thee and doth not forget thee for a moment.
- 2 When a brother is loving, this is verily a gift from the Lord, but, God forbid, should he become cruel, it is a great calamity. Now praise God that thy brother is engaged in remembering thee in such a station and is accustomed to praying for thee.
- 3 May God increase your love, harmony, fellowship and affection. And upon thee be greetings and praise.

1 ای یار موافق اخوی نهایت رضایت را از شما دارد و در آستان مقدّس دائماً طلب عون و عنایت از برای شما مینماید فی الحقیقه همیشه به فکر و ذکر شما مشغولست و آنی فراموش ننماید

2 برادر چون مهرپرور بود فی الحقیقه بخشش پروردگار است ولکن نعوذ بالله اگر جفاکار گردد مصیبت عظمی است حال حمد کن خدا را که برادر در چنین مقامی بیاد تو مشغول و بدعای تو مألوفست

3 زادکم الله حباً و وفاقا و الفه و ودادا و علیک التّحیه و التّناء

MKT9.283

AB07876

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

O thou handmaid of God who art attracted to His fragrances! His honor the Trustee is present and reminds this servant that the handmaid of God who is near and successful, Fa'izih, requests mention. Since the Trustee is thoroughly pleased with you and insists, I was therefore compelled to write in my own hand. In any case, in these days those regions have shown remarkable receptivity. If the handmaids of the All-Merciful achieve unity and oneness, associate with one another in love, praise each other, arise to serve, and teach the Cause, an extraordinary expansion will be achieved in a brief time. We long with heart and soul for his honor Aqa Siyyid Sadiq.

ای امه‌الله المنجذبہ جناب امین حاضر و این عبد
بہا را اخطار مینماید کہ امه‌الله المقرّبہ فائزہ
رجای ذکرِی دارد چون امین نہایت رضایت
از شما دارد و اصرار مینماید لهذا من مجبور
شدم کہ بخط خویش بنگارم باری این ایام آن
صفحات استعداد عجیبی پیدا نموده اگر اماء رحمن
اتحاد و یگانگی حاصل نمایند و بحبت آمیزش
کنند و از یکدیگر ستایش نمایند و بخدمت پردازند
و تبلیغ نمایند در اندک زمانی انتشار عجیبی حاصل
گردد جناب آقا سیّد صادق را بہ جان و دل
مشتاقم

MKT6.068, MUH3.281-282

AB08208

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

- 1 O thou who art yearning for the pathway of the Friend! Glad tidings upon glad tidings that thou art permitted to visit the Court of Divine Oneness, and a thousand joyous tidings that thou mayest don the pilgrim's garb to circumambulate the holy and purified Sanctuary.
- 2 However, this station of sanctification hath conditions for visitation and requirements of servitude. Make thy heart pure, thy countenance radiant, thy spirit rejoicing, and thy soul full of spirit and fragrance, and set forth for the threshold of the Best Beloved, for this station is the essence of sanctification and the quintessence of unity.
- 3 Remove from thy heart every trace of the conditions of misbelief, that the lights of this luminous horizon may shine upon it.
- 4 And the Glory rest upon thee.

1 ای مشتاق کوی دوست صد بشارت کہ مأذون
زیارت درگاہ احدیت هستی و ہزار مرثدہ کہ
احرام طواف روضہء مطہرہ بر بندی

2 لکن این مقام تقدیس را شروط زیارتی و لوازم
عبودیتست قلب را طاهر و وجہ را ناضر و
روح را مستبشر و جان را پر روح و ریحان نما
و قصد درگاہ جانان بکن چہ کہ این مقام جوہر
تقدیس است و سازج توحید

3 جمیع آلائش شئون شرک را از قلب زائل کن
تا انوار این افق نورانی بر او بتابد

4 و البہاء علیک

INBA17:164

AB08015*To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran*

- 1 O thou who art firm in the Covenant! It is some time since I have written anything to thee, but even if there were a hundred scribes available, they could not fulfill all the writing required. If in every century one line were to be written, still many would remain deprived of a reply. Consider, then, to what degree love exists in the heart, that numerous and abundant letters have been written to you until now. Despite this, thou sayest "O my beloved, increase me!" so that thou mayest become the manifestation of the verse "Verily, We have given thee the Kawthar."
- 2 Kawthar is a word derived from Kathrat, meaning abundance. The divine Kawthar in this day is the sweet savour of holiness, which bestoweth new life upon every soul.

1 ای ثابت بر عهد چندیست که چیزی بشما ننگاشتم ولی اگر صد کاتب موجود گردد از عهدهء تحریر برنیاید اگر در هر قرن سطرى مرقوم شود باز بسیاری از جواب محروم مانند در اینصورت ملاحظه نما که محبت در دل بچه درجه است که مکاتیب متعددهء متکاثره تا بحال بشما مرقوم گردید باوجود این یاحیبی زدن میفرمائید تا مظهر آیت انا اعطیناک الکواثر شوید

2 باری کواثر اصلش مشتق از کثرت است که بمعنی ازدیاد است کواثر الهی الیوم نفحات قدس است که محیی ارواحست

INBA85:224, MMK6#614, MAS2.095bx

AB07898*To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran*

- 1 Though this wanderer in the wilderness of God's love has fallen behind a hundred thousand mountains, plains and deserts, nevertheless at this moment he has become, in the utmost joy and fragrance, the companion of your remembrance and has undertaken to write this letter.
- 2 Glory be to God! What mystery is this, and what yearning is this, that despite the lack of outward nearness, there exists the utmost fellowship and love of heart and soul! "Wert thou to expend all that is on earth, thou could not have united their hearts."
- 3 We hope from the favors of the Divine Unity that you may be successful and confirmed in all things, and from every direction be satisfied and pleased.

1 این آوارهء بادیهء محبت الله هرچند در پس صد هزار کوه و دشت و صحرا افتاده باوجود این در کمال روح و ریحان در ایندم همدم یاد تو گردیده و بنگارش این نامه پرداخته

2 سبحان الله این چه رازیست و این چه نیاز که باوجود عدم قرب ظاهر در کمال الفت و محبت جان و دل لوافت ما فی الارض جمیعاً مآلفت بین قلوبهم

3 و از الطاف حضرت احدیت امیدواریم که در جمیع شئون موفق و مؤید باشی و از هر جهت ممنون و خوشنود

PYK.231

AB08240*To: Ibrahim Piruzbakht Shafai, in Tihiran*

- 1 O thou who art guided by the light of guidance! 1 ای مهتدی بنور هدی
- 2 The rays of the Sun of Truth have risen like a luminous dawn from the horizon of Iran. The light of guidance has been kindled in the realm of heart and soul, casting its radiance upon the glass of the heart and the niche of the temple. All have been illumined thereby. It is hoped that day by day it may grow brighter and more divine. 2 پرتو شمس حقیقت مانند صبح نورانی از افق ایران طلوع نمود نور هدایت در ساحت دل و جان برافروخت بر زجاجه قلب و مشکاة ارکان پرتو انداخت جمیع روشن گردید امید چنان است که روز بروز نورانی تر گردد و ربّانی تر شود
- 3 Consider what a brilliant crown thou hast been granted from divine bounties, whose brilliant jewels are the gems of God's guidance that shall shine throughout ages and centuries. Therefore, render thanks unto God. 3 ملاحظه نما که از مواهب الهیه چه تاج و هاجی بر سر نهادی که جواهر زواهرش درخشنده گوهر هدایت الله است که بر قرون و اعصار بتابد پس شکر کن خدا را

MKT9.200a, MMK4#091 p.105

AB12815*To: Ilyahu Itaati, in Tihiran*

- 1 O pride of Israel, offspring of Jacob! In all the sacred Books they were promised the Lord of Hosts and made a covenant to bow down in adoration on that promised Day. Yet when that luminous Orb appeared and that Witness arose in the gathering, they turned away and grew heedless. 1 ای نخر اسرائیل سلاله یعقوب در جمیع کتب مقدسه موعود ربّ جنودند و پیمان سجود در آن یوم موعود نمودند چون آن نیر روشن شد و شاهد انجمن گردید رو گردانند و غفلت نمودند
- 2 Give thanks to God that many of the Israelites of Iran have arisen to fulfill the Covenant and Testament, and you are a lamp in that gathering. Set hearts aflame with the fire of the love of God, and at every moment engage in glorifying and sanctifying the Lord of Hosts, and chant verses of praise and attributes. 2 شکر کن خدا را که اسرائیلیان ایران بسیاری به عهد و میثاق قیام نمودند و تو شمع آن انجمنی بفروز و دلها را بنار محبت الله بسوز و هر دم به تسبیح و تقدیس ربّ الجنود پرداز و آیات محامد و نعوت ترتیل نما
- 3 And upon you be greetings and praise. 3 و علیک التّحیّة و التّناء

KASH.194

AB08383

To: Khadijeh Sabbagh, in Tihran

- 1 O Lord! O Pure Creator! This verdant and fresh leaf which hath grown in the gardens of Thy love and sprung forth from the tree of providence in the orchard of Thy knowledge - her eyes are fixed upon the horizon of Thine endless favors, and her heart in the sanctuary of mysteries is intimate with, and the companion and confidant of, those who are privy to mysteries. 1 پروردگارا پاک کردگارا این ورقه خضره
نضره که در ریاض محبت روئیده و در حدیقه
معرفت از شجره عنایت دمیده چشمش بافق
الطاف بی پایان باز است و قلبش در خلوتگاه
راز محرم و با واقفان راز دمساز و همراه
- 2 From Thy most glorious Kingdom bestow confirmation upon her, and from Thy most exalted Dominion grant her such success that she may remain firm and steadfast in Thy Covenant and Testament, and constant and unwavering in Thy compact and faith. 2 از ملکوت ابهات تأییدی بفرما و از جبروت
اعلایت توفیقی عنایت کن که بر عهد و میثاق
مستقیم و برقرار ماند و بر پیمان و ایمان ثابت و
استوار
- 3 O Lord! Aid her to achieve that which Thou lovest and which pleaseth Thee. Verily, Thou art the All-Bountiful, the Bestower. 3 ربّ و قها علی ما تحبّ و ترضی انک انت الکریم
الوهاب

MJM1.115, MMG2#421 p.469

AB08194

To: Mirza Abdu'l-Baqi, in Tihran

- 1 O thou who art firm in the Covenant of the Ancient Beauty and the Most Great Name, may my spirit be a sacrifice for His loved ones! 1 ای متمسک به عهد و میثاق جمال قدم و اسم
اعظم روحی لاجبانه الفداء
- 2 His most great effulgence and manifestation was through the light of the Covenant from the horizon of the Testament. Therefore, in thanksgiving for this mighty bounty, we must all arise in such servitude to the Manifest Beauty that the eye of the horizons may be illumined, and the reality of devotion, orientation and supplication become the light of this gathering. 2 اعظم اشراق و تجلیش بنور میثاق از افق عهد
بود پس بشکرانه این فضل عظیم باید کلّ چنان
بعبودیت جمال مبین قیام نمائیم که چشم آفاق
روشن گردد و حقیقت تبّتل و توجه و تضرّع
شع این انجمن شود
- 3 There is no station greater than this essence of guidance and light of God-consciousness. Were ye to know the station of this rank, faces would be dazzled at the Dawning-Place of Beauty by a light that hath illumined the horizons. 3 و مقامی اعظم از این جوهر هدی و نور تقوی
نه لو عرفتم شأن هذا المقام لهر الوجوه فی مطلع
الجمال بنور اشراق به الآفاق

MMK4#087 p.102

AB08150

To: Mirza Ali Muhammad Khan Doctor Munajjim, in Tihiran

O beloved physician! If thou art indeed a skilled and able healer, prescribe a healing medicine, for I am ailing; administer a soothing remedy, for I am sorely afflicted. Bring peace and tranquillity to my bereaved soul, and relieve the burning grief that consumeth my being. Lay a balm upon my wounded heart, and shed a sprinkling of healing waters upon my inflamed limbs and organs. This servant's ailment is his separation from the Abha Beauty. The wound in his heart is his remoteness from Him Who is the peerless Beloved. The illness afflicting his soul is want of beholding that world-adorning Countenance. The remedy he needeth is admission to the precincts of His transcendent mercy and ascension unto the Abha Kingdom. Grant, O Lord, that I may attain thereunto! The Glory of Glories rest upon the people of Baha in the world to come.

BRL_ATE#059

ای طبیب حبیب اگر حکیم حاذق ماهری
دردمندم درمانی کن علیم علاج آسانی بنا
داغ درونم را سکون و نمودی بخواه و حرقت
دلرا خفتی بده جگر مجروح را مرهمی کن و
احشاء محروق را ترشخی احسان کن درد این
عبد فرقت جمال ابهی زخم این دل هجران آن
دلبر یگا بیماری این جان حرمان از مشاهده آن
روی جهان آرا درمانش جوار رحمت کبری و
صعود بملکوت ابهی رب یسر لی هذا و البهاء
علی اهل البهاء فی النشأة الأخری

BRL_DAK#0080,

MKT9.151b,

MMK5#272 p.208

AB08327

To: Mirza Haji Aqa, in Tihiran

- 1 O longtime friend!
- 2 The letter which you had written to Jinab-i-Aqa Siyyid Asadu'llah was noted. The details were and are known. It is hoped that assistance will be rendered by the honored person on behalf of the oppressed Mirza Ahmad 'Ali Khan. All these corruptions originated from Sadru'l-Bulaha. He was the root of corruption and sedition, who had no rest day or night and strove to render every friend friendless and every companion despondent. In any case, be hopeful. Their difficult days will certainly come to an end.
- 3 And upon you be the Most Glorious Glory.

1 ای یار قدیم

2 نامه ای که بجناب آقا سید اسدالله مرقوم نموده
بودید ملاحظه گردید تفصیل معلوم بوده
و هست امید چنانست که از شخص محترم
معاونت در حق میرزا احمد علیخان مظلوم
حاصل گردد جمیع این فسادها از صدر البهائ
بوده او ریشه فساد و فتنه بود که شب و روز
آرام نداشت و میکوشید تا هریار را بی یاور نماید
و هر مأنوسی را مأیوس کند باری شما امیدوار
باشید ایام سختی ایشان البته منتهی گردد

3 و علیک البهاء الأبهی

INBA87:122, INBA52:120b

AB08305

To: Mother of Ibn Abhar, in Tihiran

- 1 O honored leaf! Praise be to God, thou hast drunk from the cup of guidance proffered by the Cup-bearer of divine favors, and witnessed the dawning of the Sun of Truth from the horizon of oneness. Thou art intoxicated with the wine of divine knowledge and steadfast in the Covenant and Testament. 1 ای ورقه محترمه الحمد لله از دست ساقی عنایت صهای هدایت نوشیدی و از افق احدیت اشراق شمس حقیقت مشاهده نمودی سرمست باده عرفانی و ثابت بر عهد و پیمان
- 2 Thy services at the threshold of the Ancient Lord are established and confirmed, and those of thy illustrious descendant are firm, upright and enduring, never to be forgotten but rather to be increasingly remembered with each passing moment, shining forth like a brilliant star. 2 خدماتت در درگاه رب قدیم ثابت و سلیل جلیلت راسخ و قویم و نابت هرگز فراموش نگردد بلکه آن بان بیشتر بخاطر آید و مانند نجم زاهر باهر گردد
- 3 Give thanks to God for having granted thee such an illustrious descendant and for having honored and exalted thee thereby. At every moment thanksgiving is required, and songs of praise and glorification to the Lord of the Kingdom are incumbent upon thee. 3 حمد کن خدا را که چنین سلیل جلیلی عنایت فرمود و ترا مفتخر و مباهی کرد در هر دم شکرانه ئی لازم و ترانه ئی در محامد و نعوت رب الملکوت واجب
- 4 Upon thee be greetings and praise. 4 و علیک التحیة و الثناء

MKT7.158a

AB08113

To: Muhammad Baqir Khalajabadi, in Tihiran

O thou who art bewildered in His path! The Most Great Name and the Ancient Beauty shed His effulgence upon the horizons of all peoples, and through this dawning the kingdom of existence was illumined and made resplendent, and the dusty earth became the envy of the ethereal sphere. Some possessed a pure reality and were recipients of these universal outpourings, and like luminous crystal the heat of the Sun so influenced their essential nature that they acquired the heat of the ether. Others received but a reflection and a ray, while some were entirely deprived. Praise be to God that thou didst receive an abundant portion of this bounty and a brimming cup from this Fountain of divine favor.

ای سرگشته کوی او اسم اعظم و جمال قدم تجلی بر آفاق امم فرمود و از این اشراق ملکوت وجود روشن و منیر گشت و ارض غبراء غبطه فلک اثیر شد برخی حقیقت صافیه داشتند مستنبأ از این فیوضات کلیه شدند و چون بلور نورانی حرارت شمس چنان در کینونتشان تأثیر نمود که حرارت اثیر یافت و بعضی عکسی و شعاعی نصیب داشت و گروهی بکلی محروم حمد خدا را که تو از این فیض نصیب وفیر داشتی و از این کوثر عنایت قدحی لبریز

INBA17:248, MKT8.102b

AB08296

To: Nanih Aqa, mother of Muhammad Ali Kashani et al., in Tihiran

- 1 ...Thou hast asked concerning Ghadir-i-Khum. The story of Ghadir-i-Khum is as follows:
- 2 On the occasion of the farewell pilgrimage at Ghadir-i-Khum, situated between Mecca and Medina, the Apostle of God seized 'Ali's sash and, raising him up, said: "O people! Whoever hath Me as his Lord, let this 'Ali be his Lord. O God! Succour them that succour him, oppose them that oppose him, assist them that assist him and abase them that abase him." Thereupon, those present praised 'Ali and acknowledged his station. Even 'Umar exclaimed: "O 'Ali, blessed art thou, verily thou art my lord and the lord of all believers, both men and women." However, later they forgot all this.
- 1 ...از غدیر خم سؤال شده بود حکایت غدیر خم اینست که
- 2 در حجۃ الوداع حضرت رسول در غدیر خم که منزلی از منازل مابین مدینه و مکه است کمر بند حضرت امیر را گرفتند و بلند فرمودند و گفتند ایها الناس من كنت مولاه فهذا علی مولاه اللهم وال من والاه و عاد من عاداه و انصر من نصره و اخذل من خذله بعد حضرات حاضرین جمیع اذعان و تجید نمودند حتی عمر بن الخطاب گفت و مؤمنه گفت ولی بعد فراموش نمودند

AVK2.220.03x

AB07975

To: Rahim son of Khalil Tabib Arjumand, in Tihiran

- 1 O thou who art near to the Threshold of the Almighty! Observe the infinite bounty, that He hath caused thee to enter this place of grace and made thee to drink from the fountain of guidance. He hath filled thee to overflowing with the wine of understanding, so that thou didst set forth proofs and establish evidence and show forth the path, that those inebriated with the wine of longing might become intoxicated with the overflowing cup, and that the wayfarers on the path might discover the truth and, through clear proof and manifest evidence, might drink of the wine of faith and certitude. This is the most great gift, the bounty of the Divine Unity, and is worthy of infinite thanksgiving.
- 2 And upon thee be greetings and praise.
- 1 ای بندهء مقرب درگاه کبریا فضل بیمنتی نظر نما که ترا باین مورد عنایت وارد و از چشمهء هدایت سیراب نمود از صهای عرفان سرشار کرد تا آنکه بییان برهان پرداختی اقامهء دلیل نمودی سبیل بنمودی تا سرمستان بادهء اشتیاق سرمست کأس دهاق گردند و سالکان طریقت پی بحقیقت برند و بدلیل واضح و برهان لائح از صهای ایمان و ایقان بنوشند این موهبت اعظم عنایت حضرت احدیتست و شایان شکرانیت بی نهایت
- 2 و علیک التّحیّة و الثّناء

CPF.278

AB08016*To: Rahmani, Ibrahim Musavvar et al., in Tihiran*

- 1 O thou who art firm in the Covenant and steadfast in the Testament! 1 ای ثابت بر عهد و راسخ بر پیمان
- 2 Praise be to God that thou art ever engaged in service and cast the net of guidance into the sea of bounty to catch the fish of divine bestowals. Thy service at the Threshold of Oneness is the cause of the illumination of thy countenance and the joy of thy heart. This is the fruit of existence in this world of non-existence. 2 الحمد لله همواره بخدمت پرداززی و دام هدایت در دریای عنایت اندازی و چیتان موهبت صید ثنائی خدمت در آستان احدیت سبب روشنی رخست و گلشنی دل اینست ثمره هستی در اینجهان نیستی
- 3 I hope that through the invisible confirmations thou mayest become increasingly confirmed, take further steps forward, and show the utmost zeal in this charitable assistance and in arranging and organizing its expenses. 3 امید از مواهب غیبیه دارم که روز بروز بیشتر مؤید گردی و قدم پیشتر نهی و در این اعانه خیریه و ترتیب و تنظیم مصارف آن نهایت غیرت مبذول داری
- 4 And upon thee be greetings and praise. 4 و علیک التّحیّة و الثّناء

MKT9.109, YIA.309

AB07912*To: Rida Khan son of Fadlullah, in Tihiran*

- 1 O thou servant of God! Thou hast drunk from the breast of providence the milk of divine guidance, and been nurtured in the embrace of that loving mother, and grown and developed in the cradle of bounty. Now, praise be to God, thou hast attained unto the station of maturity and adulthood. 1 ای بنده الهی از ثدی عنایت شیر هدایت نوشیدی و در آغوش آن مادر مهرپرور تربیت شدی و در بالین موهبت نشو و نما نمودی حال الحمد لله بمقام رشد و بلوغ رسیدی
- 2 Maturity and adulthood mean to be enkindled with the fire of the love of God and to be attracted to the divine fragrances. This is proof of intelligence and perfection, for this light is resplendent from every direction with brilliant rays, and is a sign of perfect intelligence and mature understanding. 2 رشد و بلوغ اشتعال بنار محبت الهی و انجذاب بنفحات الله است این دلیل عقل و کمالست زیرا این نور از هر وجهی ساطع شعاع لامعست و عقل کامل و دلیل رشد بالغ
- 3 And upon thee be greetings and praise. 3 و علیک التّحیّة و الثّناء

INBA17:247

AB07883*To: Sadr Munajjimi, in Tihiran*

- 1 O handmaiden of God! I read your letter and was affected by your sorrow. You are under My watchful care and protection and are the object of the favoring grace of the All-Merciful Lord. Be confident in the bounty of the Ancient Beauty and take refuge at His holy Threshold, the Lord of Grace.
- 2 Divine confirmation from every direction encompasses the maidservants of the Most Merciful who are firm in the Covenant, and the aid and protection of the King of existence accompanies every leaf who is steadfast in the Covenant of the Lord of Yazdan.
- 3 Be not sorrowful, be not grieved. Place your trust in the Ever-Living, Self-Subsisting Beauty and cling to the most pure hem of the King of the intended goal. This is the ultimate aspiration of the sincere maidservants and assured leaves.

1 ای امة الله رقیمه خواندم و از حزن متأثر ماندم
در نظری و پی خطری و ملحوظ نظر عنایت
حضرت رحمانیتی مطمئن بفضل جمال قدیم باش
و ملتجی بآن آستان مقدس ربّ کریم

2 توفیق از هر جهت شامل اماء الرحمن ثابت بر
پیمائست و عون و صون ملیک وجود همدم هر
ورقه راسخه بر عهد ربّ یزدان

3 محزون مباش مغموں مباش توکل بجمال حیّ قیوم
کن و توسّل بذیل اطهر ملیک مقصود اینست
نهایت امال اماء مخلصات و ورقات موقنات

MKT7.056b

AB07880*To: Shahhanshah Baygum mother of Diyaul-Hajiyiyih, in Tihiran*

- 1 O handmaid of God! When the light of revelation shone forth upon the summit of Sinai, the eyes of those in their graves could not behold that light. Rather, only the eyes of those who recognized the Manifestation and Revelation became illumined and radiant. Now consider how many women dwell upon the dusty earth, yet those possessed of insight and vision are rarer than red sulphur. Therefore render thanks that thou art among those few, and art firmly attached and devoted to the Blessed Beauty both in private and in public, art the recipient of His gracious regard and the manifestation of His favors and mercy.
- 2 And upon thee be glory.

1 ای امة الله چون تجلّ نور بر ذروه طور گشت
ابصار اهل قبور مشاهده نور نتود بلکه دیده
اهل تجلّ و ظهور روشن و پرنور گردید حال
ملاحظه فرما چقدر نساء در بسیط غرباء محشور
ولی اهل نظر و صاحب بصراقل از کبریت احمر
پس تو شکر نما که از آن اقلی و به جمال مبارک
متشبّث و متمسک در سر و علن مشمول نظر
عنایتی و مظهر الطاف و رحمت

2 و البهاء علیک

PYK.298

AB08309*To: Shams-i-Jahan Attar, in Tihiran*

- 1 O assured leaf! 1 ای ورقهء موقته
- 2 Praise be to God that from the beginning of life thou wert guided, and didst witness all thy kith and kin honored and cherished beneath the shade of His Divine Oneness. The glance of providence ever encompassed thee, and the grace and mercy of the One God was complete. Thou wert the recipient of favors and the dawning-place of assistance, the dayspring of the mercy of Him Who possesseth wondrous attributes. 2 الحمد لله از بدایت حیات هدایت یافتی و جمیع خویش و پیوند را در ظلّ حضرت احدیت عزیز و ارجمند مشاهده نمودی همواره نظر عنایت شامل بود و لطف و مرحمت حضرت احدیت کامل مورد الطاف بودی و مظهر اسعاف و مطلع رحمت حضرت بدیع الأوصاف
- 3 I hope that thou and thy children will ever remain firm and steadfast through the aid and favor of the Lord of Bestowals, and continue steadfast in His Cause until the end shall become a fresh beginning of divine favors. 3 امیدوارم که تو و اولاد همواره به عون و عنایت ربّ الألطاف ثابت و راسخ باشید و بر امر مستقیم مانید تا خاتمة المطاف فاتحة الألطاف گردد
- 4 And upon thee be greetings and praise. 4 و علیک التّحیّة و النّناء

MKT7.168

AB07917*To: Shukrullah brother of Fadlullah, in Tihiran*

- 1 O thou servant of God! Praise be to God that thou art related to one who was renowned for service at the Most Holy Court and known for servitude at the Threshold. At the first dawning of the light he became illumined by its radiant effulgence, and at the beginning of the Call he uttered the word "yea." He became so intoxicated with the wine of "Am I not your Lord?" that, dancing and clapping and waving his arms, he rushed to the field of sacrifice and gave up his life in the path of the Beloved. He set from the horizon of this world and, like the morning star, rose from the dawning-place of the Kingdom. 1 ای بندهء الهی الشّکر لله که منتسب شخصی هستی که بخدمت ساحت اقدس مشهور و بخدایم آستان معروف در بدو تجلّی از پرتو اشراق مستضیء شد و در بدایت ندا کلبهء بلی بر زبان راند و چنان از بادهء الست سرمست گردید که پاکوبان و کف زنان و آستین افشان بمیدان فدا شتافت و جان در ره جانان بیاخت و از افق این عالم غروب نمود و چون ستارهء سحری از مطلع ملکوت طلوع فرمود
- 2 And upon thee be glory. 2 و البهاء علیک

INBA17:017

AB08209*To: Siyyid Hamzih, in Tihran*

- 1 O thou who doth yearn for the Kingdom of Glory! The bird of gracious bounty winged its way from its retreats in the divine Realm. It traversed all the stations of existence till it came upon its abode in the world of humanity. And here it nestled within the sanctuary of thy heart.
- 2 This is the bird of God, reared by His own hand, the royal falcon on the arm of the true Sovereign. Treasure it and cherish its love within your heart, that thou mayest become a hunter and catch thy quarry.
- 3 For this bird has a beak of finely tempered steel, forged from the iron extracted from the mystic mines; it has brazen talons that are deadly to its prey. Ponder this to comprehend the true intent.
- 4 May the Glory rest upon thee.
- 1 ای مشتاق ملکوت ابهی طائر عنایت از آشیان الهی پرواز نمود و مراتب وجود را طی کرد تا بمنزلگاه عالم انسانی رسید و بهر سمت پرواز نمود تا در عرصه قلب تو لانه کرد
- 2 این طیر دست آموز پروردگار است و این باز از ساعد شهریار آمد قدرش را بدان و مهرش را گران کن تا صیدافکن گردی و شکارگیر
- 3 چه که این شهباز را منقار از فولاد معدن اسرار است و چنگش روئین و آفت هر شکار بآنچه مقصود است پی بر
- 4 و الهاء علیک

INBA16:005, MMK2#058 p.045

AB08341*To: Spiritual Assembly of Tihran, Teaching Committee*

O ye friends of 'Abdu'l-Baha! How excellent, how excellent is your state, for ye are occupied with service and though despised by those who deny the Truth, ye are filled with abundant joy. Ye have opened your tongues in teaching and speak with eloquent utterance, presenting proofs and evidences of the Beauty of the Intended One to all eyes, and chanting with most wondrous melodies into the ears of the seekers. Ye are confirmed and assisted, fragrant and illumined, honored and respected. Ye are the beloved ones of 'Abdu'l-Baha and those drawn nigh to the Court of Grandeur. At every moment ye should offer a hundred thousand thanksgivings that, praise be to God, each one of you hath established a dwelling at the Divine Threshold. Upon you be greetings and praise.

ای یاران عبداله‌آ خوشا خوشا بحال شما که بخدمت مشغولید و از دون حق منفور و بنصیب موفور محظوظ زبان بتبلیغ گشائید و بیان بلیغ نطق مینمائید و ادله و براهین جمال مقصود بانظار مینمائید و بایده الحان در آذان طالبان مینوازید مؤیدید و موفق معطرید و منور معززید و محترم عزیزان عبداله‌آئید و مقربان درگاه کبریا باید در هر دم صد هزار شکرانه نمائید که الحمد لله هریک در آستان الهی کاشانه‌ئی بنیاد نهادید و علیکم التحية و التناء

MKT8.188b

AB08300

To: Sughra wife of Muhammad Khan Sarhang, in Tihiran

- 1 O thou pure leaf! May my life be a sacrifice to the Ancient Beauty!
 1 ای ورقه زکّیه در ساحت جمال قدم روحی
 لارقائه الفدا
- 2 The handmaidens who are mentioned in His presence are those who burn like true candles, who are constantly in motion like the mighty ocean, who are stirred up like the surging breeze and are the signs of attraction to the Abha Kingdom, the banners of desire lifted high in the sky. They are the ones who shed tears of joy for the love of Baha'u'llah, like the clouds in springtime; they are the ones whose faces are wreathed with smiles like a flash of lightening.
 2 امائی مذکورند که چون شمع در سوز و گدازند
 و چون بحر در موج و چون نسیم در اهتزاز آیت
 انجذاب بملکوت ابهی هستند و رایت اشتیاق
 صعود بر فرف اعلی از محبت جمال قدم چون ابر
 گریانند و چون برق خندان
- 3 But such as show signs of depression, misery, silence, and inactivity, these handmaidens are the ones who will be veiled from recognizing Him.
 3 افسردگی و پژمردگی و سکون و سکوت شأن
 اماء محتجبه است ع
- 4 Give the newly pure leaf the true original name of Amatu'l-Baha and the common name among people of Fatimih.
 4 ورقه طیبّه جدیده را اسم اصلی حقیقی امه
 البهآء و رسمی بین الناس فاطمه بگذارید

MMK2#356 p.255

AB07877

To: Uzra Khanum Diyaul-Hajiyiyih, in Tihiran

- 1 O handmaiden of God! O maidservant of Baha! His honor the Martyr, son of the Martyr, mentioned you in his petition and requested a blessing. This servant, through the special bounty of the Most Great Name of the Abha Beauty, is always anticipating that this maidservant of the Abha Beauty will kindle such a fire amongst the handmaidens of the All-Merciful that she may become a center of the warmth of the love of God.
 1 ای امه الله ای کنیز بهاء حضرت شهید ابن شهید
 ذکر شما را در ذریعه خویش نمودند و استدعای
 عنایتی کردند این عبد از موهبت خاصّه اسم
 اعظم جمال ابهی همیشه منتظر که آن امه جمال
 ابهی چنان اشتعالی در بین اماء الرحمن اندازد
 که مرکز حرارت محبت الله گردد
- 2 God's grace towards you is great, very great, and the favors of the Blessed Beauty encompass that family which is firm in the ancient Covenant. Therefore be glad and joyous that you are under the shade of the favors of the King of existence.
 2 فضل حق در حق شما عظیم است عظیم و لطف
 جمال مبارک شامل آن خانواده مستقیم بر میثاق
 قدیم پس مسرور باش و خوشنود که در ظلّ
 الطاف ملوک وجودی

INBA16:112, PYK.296

AB07889

To: Wife of Mirza Ghulam-Ali, in Tihiran

- 1 O handmaiden of God! Although thou wert not present in body at this Threshold, yet in spirit thou art, God willing, present at all times. They made mention of thee at this Court, engaged in remembrance of thee, and requested that mention be made on thy behalf. 1 ای امة‌الله هرچند بجسم در این آستان حاضر نشدی ولی بروح انشاءالله در جميع اوقات حاضری ذکرَت را در این درگاه نمودند و بیادت مشغول شدند و استدعای ذکرِی در حق تو نمودند
- 2 Consider, then, in what place they remembered thee—a place round which circle the Concourse on High in their longing to be mentioned and around which the angels of the realm of might revolve in praise. Reflect how they showed such love toward thee, that thou mayest know to what degree the bonds of love exist between hearts. 2 پس ملاحظه کن که در مقامی پیاد تو افتادند مقامیکه ملأ اعلی آرزوی ذکر دارند و ملائکه جبروت اسمی طواف نمایند دقت کن که چه محبتی بتو کردند تا بدان که روابط حب در بین قلوب بچه درجه است
- 3 And upon thee be the Glory! 3 و البهاء علیک

INBA85:345a, MKT7.072

AB07950

To: Zaynu'l-Abidin Sarvistani, in Tihiran

- 1 O thou servant of the Ancient Beauty! Praise be to God that thou hast been enabled to express thy servitude to this servant, and through this tribute and praise hast brought the utmost joy, delight and gladness to this longing heart. 1 ای بنده جمال قدم حمد کن حقرا که موفق بر بیان عبودیت این عبد شدی و باین نعت و ستایش قلب مشتاق را نهایت فرح و انبساط و نشاط مبذول نمودی
- 2 “Whence comes this minstrel who hath spoken my name?” 2 این مطرب از کجاست که برگفت نام من
- 3 ‘Abdu'l-Baha is my name, truth my aim!’ 3 عبدالبهاست اسم حقیقت مرام من
- 4 In any case, thy verses, in view of their encompassing this firm and established truth, proved most acceptable and pleasing. And may the Glory rest upon thee and upon every poet who speaketh of my servitude unto God, and my self-effacement, abasement and contrition at His exalted threshold. 4 باری نظم شما نظر بشمول این حقیقت ثابته راسخه بسیار مقبول و مطبوع واقع گشت و البهاء علیک و علی کل ناظم یطق بعبودیتی لله و فنائی و ذلی و انکساری فی عتبه السامیه

MKT5.143a, MSHR2.147

AB08110*To: Zibandih Thamari, in Tihiran*

O thou who art adorned and blessed with a joyful heart! Thou art an acceptable and discerning handmaiden at the Threshold of the Beloved. Due to thy extreme joy in the holy and delightful fragrances, offer a hundred thousand thanks at every moment to the Sacred Threshold that thou art characterized by firmness in the Covenant and known for thy pure love for the All-Merciful. His Holiness the Branch, in whose nurturing embrace thou wast raised, is the unique goodly fruit and the pearl of the shell of firmness in the Covenant. At the Sacred Threshold he is an accepted, near and distinguished star of effulgence. Therefore render thanks that thou art a manifestation of the favors of His Holiness the One and a dawning-place of the signs of attention from His Holiness the Single One. And upon thee be Glory.

ای زبینهء فرخندهء نجسته دل در آستان
حضرت دوست کنیز مقبول با تمیزی و فرط
انشراح بنفحات قدس فرح انگیز در هر دم
صد هزار شکر باستان مقدس نما که بثبوت
بر پیمان موصوفی و بخلوص در محبت رحمن
معروف حضرت ثمره که در آغوش تربیتش
پرورش یافتی یگانه ثمرهء طیبه و دردانهء صدف
ثبوت بر میثاقست و در عتبهء مقدسه کوکب
اشراق مقبول و مقرب و ممتاز پس شکر نما که
مظهر الطاف حضرت احدیتی و مطلع آثار توجه
جناب وحدانیت و علیک البهاء

AKHT2.002, IQN.239, AHB_123BE #11-
12 p.293

AB07901*To: Badii, Haji Mirza Ali son of Mimar, in Tihiran*

¹ O falcon of the heaven of the love of God! Now is the time for flight and the discovery of divine mysteries. Now is the hour for beseeching and supplicating Him. Strive, with all thy might, to spread thy wings, to go forth and hunt and catch thy prey, that thou mayest win thy place upon the arm of the Sovereign of the Kingdom and soar in the expanse of the atmosphere of the rose garden of the Living God, the Eternal. Wert thou to know what bounty surroundeth thee and what grace is attainable, thou wouldst, of a certainty, leave thy body and become mere spirit, forsake this world of dust and become a star of the highest heavens.

¹ ای باز هوای محبت الله وقت پرواز است و
کشف راز است و هنگام عجز و نیاز است تا
توانی همتی بنا و شهری بگشا و صیدی بنا و
شکاری بیفکن تا در ساعد شهریار ملکوت مقر
یابی و در فضای دلگشای گلشن حی لایموت
سیر نمائی اگر بدانی که چه فضلی محیط است
و چه عنایتی در این بسیط البته جسم بگذاری
و جان شوی عالم خاک بنهی کوکب افلاک
گردی

² And upon thee be Glory.

² و البهاء علیک

MMK2#250 p.180, AKHA_131BE #02
p.a, AHB_125BE #02-03 p.302

AB07913

To: Majidi, Farajullah son of Muhammad Mihdi, in Tihiran

- 1 O thou servant of God! Beseech God that thou mayest become, in this Most Great Cycle, the means of relief to the hearts of the loved ones of God and a source of solace and expansion to the breasts of His true friends. 1 ای بنده الهی از خدا بخواه که در این کور اعظم فرج قلوب احبای الهی گردی و سبب فسحت و انشراح صدور دوستان حقیقی
- 2 If thou wert to know what station is held at the Divine Threshold by children and youth who are set ablaze with the fire of the love of God and by elderly ones who are drawn unto God, thou wouldst bow thy head in prostration and spend night and day in thanksgiving to the Lord of Hosts. 2 اگر بدانی که اطفال و جوانان مشتعل بنار محبت الله و پیران منجذب الی الله در درگاه الهی چه مقام دارند سر بسجود آری و شب و روز بشکرانه رب جنود پردازی
- 3 And now my weary hand hath caused the pen to cry out, and the ink complaineth, saying: "It is enough!" For from sunrise until now this pen hath been in motion. Therefore we conclude, and the Glory be upon thee. 3 دیگر الآن دست خسته قلم فریاد برآورده مداد پیداد میکند که بس است از طلوع آفتاب تا بحال این قلم در جولانست لهذا کفایت کردیم و البهاء علیک

AHB_111BE #07 p.02

AB08275

To: Mavaddat, Inayatullah son of Abdur-Rahim, in Tihiran

- 1 ...Thou dost yearn for the power to teach - this yearning is the highest aspiration of the sincere ones. Assuredly, the perfect soul desires the greatest of all things in the world of existence, and today the most radiant and resplendent star is the teaching of the Cause of God. Whosoever is confirmed in this is drawn near to the Threshold of Grandeur. 1 ...آرزوی قوه تبلیغ مینمائی این آرزو نهایت آمال مخلصین است البته انسان کامل تمنای اعظم امور در عالم وجود مینماید و امروز کوکب روزافروز تبلیغ امرالله است هر نفسی مؤید بآن مقرب درگاه کبریا
- 2 Therefore, look not to thine own capacity and capability. Rather, when teaching, turn thy face to the Abha Kingdom, seek divine confirmations, and with perfect assurance and power, open thy tongue and speak whatsoever is inspired in thy heart. Be not disheartened by the objections and opposition of the antagonists, nor be discouraged. The more they object, the more firmly shouldst thou respond.... 2 لهذا نظر به استعداد و قابلیت خود منما بلکه در وقت تبلیغ توجه بملکوت ابهی نما و تأییدات الهی طلب و بکمال اطمینان و قوت زبان بگشا و آنچه بر قلب القا میشود بگواز اعتراض و معانده اهل عناد ملول مشوفتور میآور هرچه آنان بیشتر اعتراض نمایند تو محکمتر جواب بده...

AVK3.481.15x

AB07932*To: Mirza Ali Khan, in Van*

- 1 O Mirza 'Ali Khan! O servant of the Threshold of the Ancient Beauty! This most great title is the best of all titles, and this distinguished name is the sweetest of beginnings and endings. Therefore have I addressed thee thus, that the meaning of the Book may be made manifest, and thou mayest drink from this cool and refreshing spring, and surge and roar like unto the sea, and strive to diffuse the sweet savors of God, for thou art possessed of knowledge and understanding. Upon thee be the Most Glorious Glory.

- 2 Convey to all the divine friends in Van the utmost spirit and fragrance and the heart's greetings and soul's salutations from 'Abdu'l-Baha, for their remembrance and mention brings solace to the heart and conscience. Upon them be the Most Glorious Glory.

1 ای بنده آستان جمال قدم این عنوان اعظم
بهترین عنوانی و این نام نامی خوشترین آغاز و
انجامی لهذا ترا بآن خطاب نمودم تا منطوق
کتاب جلوه نماید و از چشمه هذا بارد و شراب
نوشی و مانند دریا بجوشی و بخروشی و در نشر
نفحات الله بکوشی زیرا با دانش و هوشی و
علیک البهاء الابهی

2 جمیع یاران الهی را در وان نهایت روح و ریحان
و تحیت دل و جان از قبل عبدالهاء برسان زیرا
یاد و ذکر آنان تسلی قلب و جنانست و علیهم البهاء
الابهی

MKT9.041a

AB07902*To: Children of the martyrs, in Yazd*

- 1 O remnants of those effulgent lights! O children of those tabernacles of holiness! O remembrances of those resplendent spirits!
- 2 Although your distinguished fathers surrendered their souls in the field of glorious martyrdom, hastened away from the abyss of this sordid world of dust unto the lofty heights of the Abha Kingdom, and raised the banner of the most great bounty among the Concourse on high, ye have not been left behind, forsaken and lonely. Although your fathers have ascended unto the realms above, Almighty God, more affectionate than a father, is ever present. Indeed could ye but know how dear ye are in the presence of your true and heavenly Father, ye would stretch forth your wings and take your flight.

1 یزد اطفال حضرات شهداء علیهم بهاء الله الابهی
الله ابهی ای بازماندگان آن انوار لامعه ای
اطفال آن هیاکل مقدسه ای یادگارهای آن
حقائق نورانیه

2 هرچند پدرهای بزرگوار در میدان شهادت
کبری جان باختند و از حضيض ناسوت ادنی
تا اوج ملکوت ابهی تاختند و علم موهبت
کبری در ملاء اعلی افراختند ولی شما را نیز تنها
نگذاشتند اگر پدر صعود نمود خداوند مهربانتر
از پدر موجود است اگر بدانید که در نزد پدر
حقیقی آسمانی چه قدر عزیزید البته بال و پر
بگشائید و پرواز نمائید

3 And upon ye, O loved ones of God, be His glory!

BRL_FIRE_AB#07

3 و البهاء علیکم یا احباء الله

NANU_AB#14, BALM.110

AB08137

To: Fatimih mother of Aqa Ali, in Yazd

O thou shell of that radiant pearl! In the blessed verse of the Qur'an, addressing the loved ones of the All-Merciful, He saith: "Ye shall never attain to righteousness unless ye give of that which ye love." That which is most precious is most worthy of being sacrificed. A precious possession, not a worthless thing, is fit to be offered up. The most precious of all things is a piece of one's liver, especially a son in the sight of his father and mother. Give thanks unto God that thou didst sacrifice the most precious of things in the path of God and didst offer up the light of thine eyes. How fortunate thou art, therefore, and how favored and honored at the Divine Threshold!

ای صدف آن لؤلؤ لآلاء در آیہ مبارکہ فرقان
خطاباً باحبای رحمن میفرماید لن تتالوا البرّ حتّی
تتفقوا ممّا تحبون هرچه عزیزتر است سزاوار انفاق
است نه شیء حقیر متاع نفیس لائق فداست نه
شیء خسیس عزیزترین اشیاء پاره جگر است
علی الخصوص پسر در نزد پدر و مادر شکر کن
خدا را که عزیزترین اشیاء را در راه خدا انفاق
نمودی و نور دیده را فدا کردی پس چه قدر
نیک اختر بودی و در ساحت کبریاء مقبول و
مکرم

MMK6#071, YMM.196

AB08310

To: Fatimih Sughra sister of Aqa Ali, in Yazd

1 O thou maidservant who hath attained unto certitude!

1 ای ورقهء موقنه

2 There is no permanence for humankind in this dust heap of a mortal world, for we are in reality birds of the divine rose garden and inmates of the meadows of the Kingdom.

2 انسان را در این خاکدان بقائی نه چه که مرغ
چمنستان و مرغزار ملکوتست لهذا

3 Human beings are of two kinds in this dismal place of dust: some are like those earth-bound birds who besmirch their feathers and wings with mud and soil and are deprived of the power of soaring to the zenith of ancient glory. These are they that bear witness to the verse "Then do We abase him to the lowest of the low."

3 در این ماتمکدهء فانی بر دو قسم منقسم گردند
یکی قسم طیر ترائی گردند و بال و پر به آب و
گل آلوده نمایند و از صعود باوج عزّت قدیمه باز
مانند و مظهر ثمّ رددناه اسفل سافلین شوند

- 4 The other kinds of birds are those that spread their wings of holiness and soar in the divine path as martyrs to the life-giving realms of God.

4 قسم دیگر اجنحهء تقدیس بگشایند و در سبیل الهی شهید گردند و بفضای جانفزای الهی پرند

MMK2#124 p.096

AB08229

To: Muhammad Tahir Malmiri, in Yazd

- 1 O thou who art attracted to that Celestial Beloved! In Paris thy remembrance is my companion and intimate friend, though there is no opportunity to write. Nevertheless, my heart and soul are so enamoured of the friends that I write involuntarily, for the friends in Yazd have played such a game of sacrifice in the path of the Beloved that they have made themselves dear to the Concourse on High. Convey my longing greetings to all. Night and day I supplicate and beseech at the Threshold of the Self-Sufficing Lord, seeking new confirmations and bounties for the friends. I have no more time to write.
- 2 'Abdu'l-Baha 'Abbas
- 3 Whatever was sent through Jenab-i-Aqa Ahmad has been received.

1 ای منجذب آن دلبر آسمانی در پاریس یاد تو همدم و انیس است ولی فرصت تحریر نیست باوجود این دل و جان چنان مفتون یاران که بی اختیار مینویسم زیرا یاران یزد در ره دوست چنان نرد جانفشانی باختند که خود را عزیز ملأ اعلی ساختند کل را تحیت مشتاقانه برسان شب و روز بدرگاه حضرت بی نیاز عجز و نیاز آرم و دوستانرا عون و عنایتی جدید جویم وقت بیش از این ندارم که تحریر نمایم

2 عبدالبهاء عباس

3 آنچه بواسطهء جناب آقا احمد ارسال نمودید رسید

KHML.303-304

AB08138

To: Shahrbanu mother of Ali Asghar and Hasan, in Yazd

- 1 O thou chaste pearl! Although that unique and heavenly pearl, that kingly jewel, hath been removed from the necklace of this corporeal life, he hath become a lustrous gem on the diadem of ancient glory and is shining with the utmost brilliance.
- 2 The rubies of Badakhshan, crimson garnets, pearls, and corals are worthy of the crowns of kings, but divine solicitude hath delivered that luminous gem from all earthly misery and set him upon the crown of the Sovereign of the world of sanctity.

1 ای صدف پاک آن دردانهء افلاک آن گوهر شاهوار اگرچه از رشتهء حیات عنصری بدرآمد ولی بر تاج عزت قدیمه گوهر آبدار گشت و در غایت درخشندگی جلوه نمود

2 لعل بدخشان و یاقوت رمان و لؤلؤ و مرجان سزاوار تاج خسروانست غیرت الهیه آن در

درخشنده را از ذلت خاک نجات داد و بر
اکلیل سلطنت جهان پاک مقرر داد

- 3 Wherefore, lift up thine eyes, turn thy gaze toward the Kingdom of Abha, and behold that heavenly pearl shining radiantly upon the diadem of everlasting majesty.

3 نظر بسوی بالا کن یعنی بصر بصیرت را متوجه
ملکوت ابدی نما آن دردانه را در غایت شعلشعه
در تاج عزت سرمه‌ی بینی

NANU_AB#19

AB12565

To: *Shaykh Ali Yazdi (Khurtum)*

- 1 O thou who art sincere in the Cause of God! What thou hadst written was noted.

1 ای مخلص در امر الله آنچه مرقوم نموده بودید
ملاحظه گردید

- 2 In truth, for some time it had been in mind to compose a Visitation Tablet for that martyr in the path of God, but "affairs are dependent upon their appointed times." Therefore, when thy letter arrived, the Visitation Tablet was written and is being sent.

2 فی الحقیقه مدتی بود که در خاطر بود که زیارت
بجست آن مستشهد فی سبیل الله مرقوم گردد
ولکن الامور مرهونه باوقاتها لهذا چون مکتوب
شما رسید زیارت مرقوم شد و ارسال گردد

- 3 Upon receipt of the Visitation Tablet, the loved ones of God should, on behalf of this servant, proceed to the place of martyrdom of that wronged one and recite that Visitation Tablet.

3 بررود زیارت باید احباء الله بالنیابه از این عبد آن
زیارت را متوجهاً بحلّ شهادت آنمظلوم تلاوت
نمایند

- 4 And the Glory be upon thee.

4 و البهاء علیک

INBA85:230a

AB08357

To: *Sultan Baygum Afnan, in Yazd*

- 1 O luminous leaf! Although this calamity was a grievous catastrophe and a supreme affliction, that blessed leaf must look to the supreme horizon and the Abha Kingdom.

1 ایها الورقة النورانیة هرچند مصیبت رزیه عظمی
بود و بلیه کبری ولی آنورقه مبارکه باید نظر
باقی اعلی نماید و ملکوت ابدی

- 2 After the setting of the Sun of Baha, every ascension is a boundless gift and every passing to the precincts of the Most Great Mercy is a blessing. Departure from this world is, for those who thirst with longing, like arriving at sweet waters, and for

2 بعد از افول شمس بها هر صعود موهبت
بینهایت و عروج جوار رحمت کبری انتقال از
دنیا مشتاقان تشنه لب را ورود بر آب گواراست

lovers who have lost their way, like reaching the Ka'bih of their desire in the Abha Kingdom.

- 3 Therefore, lamentation must be transformed into thankfulness, and wailing and crying into praise and glorification. Upon thee be greetings and praise!

و عاشقان گمگشته را وصول بکعبه مقصود در
ملکوت ابدی

3 لهذا باید شکوه را بشکرائت تبدیل نمود و ناله و
فغان را به ذکر و ثنا مبدل کرد و علیک التحية
و الثناء

BSHN.140.371, BSHN.144.369, MHT1a.178,
MHT1b.136, MHT2.069b

AB08311

To: Wife of Haji Muhammad Rida, in Yazd

- 1 O faithful leaf! His honor the Trustee gazeth upon thee from the manifest horizon and, with a countenance radiant as a brilliant star, rising and shining forth, he crieth out: O light of mine eyes! Show forth strength and power in the Covenant of the Sovereign of Heaven, and in the gathering of the handmaidens of the All-Merciful, like unto a sweet-singing nightingale, compose a melody to the Covenant and with a loud voice proclaim: This is the Covenant of the Ancient Beauty and the Testament of the Most Great Name!

- 2 This is the effulgence of the Sun of Truth and the radiant beam of the Luminary in the heaven of divinity. Count it not easy, deem it not light. And upon thee be glory.

1 ای ورقه موقنه حضرت امین از افق مبین بتو
ناظر و متوجه و با رخی چون نجم بازغ طالع و
لائح و ندا مینماید ای نور دیده من در عهد
و پیمان شهریار آسمان قوت و توانائی بنما و در
انجمن اماء رحمن چون بلبل خوش الحان بنوای
میثاق ترانهائی بساز و با آواز بلند بگو این عهد جمال
قدمست و این پیمان اسم اعظم

2 پرتو شمس حقیقت است و شعاع ساطع نور فلک
الوہیت سهل نشمیرد آسان ندانید و البہاء علیک

MMK5#255 p.198

AB08037

To: Mirza Husayn Mishkin Qalam, in Cyprus

- 1 O beloved of the hearts of them that yearn, thy letter, dated the seventh of Sha'ban, was received...
- 2 In Constantinople a strange seizure and arrest hath taken place. That same chief of police, even as he dealt with the loved ones

1 ای حبیب قلوب مشتاقان مکتوب آنجناب
مورخه ۷ شعبان وارد و کمال فرح و انبساط
حاصل گشت...

2 در اسلامبول بگیر بگیر عجیبی واقع شده مشیر
ضبطیه همچنان کہ در حق احباء الله مجری

of God, hath been made to suffer, in his own regard, a hundredfold more grievously. The difference is this: whatsoever befell the loved ones of God was endured in the path of God, and this is a mighty triumph such as the eye of creation hath never beheld its like, for they had committed neither fault nor transgression, nor had they been guilty of treachery.

- 3 “His only crime was this, that he was fair of face and open of brow;
- 4 What crime had Joseph, save his beauty?”
- 5 But these inhabitants of this mortal dust, whether ministers or others, have, by reason of treachery and theft, been overtaken by this supreme calamity and chastised with this most great punishment....

داشته در حقّ خود او بصد درجه اعظم واقع شده تفاوت اینست که آنچه بر احبای الهی وارد فی سبیل الله بوده و این فوز عظیمی است که چشم ابداع شبه آنرا مشاهده نموده والا خطا و خلائی نموده اند و خیانتی نکرده اند

3 جرم او اینست کوباز است و بس

4 غیر خوبی جرم یوسف چیست پس

5 ولیکن اهل این خاکدان فانی از وزرا و غیره از جهت خیانت و سرقت باین بلیه عظمی مبتلا و باین سیاست کبری معذب...

MSHR3.028x

AB08436

To: Aqa Muhammad Rida (Egypt)

- 1 O thou who hast laid hold on the Most Great Cord! When the Manifest Light shone forth from the Most Exalted Horizon, it illumined the hearts of the sincere ones with the light of certitude, and verses of assurance descended upon the souls and consciousness of the yearning ones.
- 2 But the people of doubt increased day by day in their skepticism regarding the circumstances of the Manifestation and the Unseen, until they reached the station of “deaf, dumb and blind.”
- 3 It is well known that the sweet fragrance of the rose garden becometh the cause of comfort and assurance to the tested believers, and causeth the melodious nightingale to be stirred with joy - not the oppressive dung beetle nor the shameless crow. Therefore give thanks that thou art a bird of this meadow, and not a crow or raven.

1 یا من تشبّث بالجلل المتین نور مبین چون در مطلع علّین اشراق نمود آفاق افندهء مخلصین بنور یقین منور گشت و آیات اطمئنان بر جان و وجدان مشتاقان نازل شد

2 ولی اهل ریب روز بروز بر شکّ در شئون ظهور و غیب افزودند تا آنکه بمقام صمّ بکم عمی رسیدند

3 معلومست نفعهء خوش گلشن سبب راحت و اطمئنان مؤمنین ممتحن گردد و بلبل گویا باهتر از آید نه جعل پر جفا و زاغ بی حیا پس شکر کن که مرغ این چمنی نه زاغ و زغن

MMK3#229 p.165

AB08017

To: Haji Ali Tabrizi, in Egypt

- 1 O thou who art firm in the Covenant! What thou hadst written was noted. The meanings were wondrous, and the proofs powerful and clear and evident. Give thanks to God that thou hast been assisted to establish proof of the firmness of the Covenant. 1 ای ثابت بر میثاق آنچه مرقوم نموده بودید
ملاحظه گردید معانی بدیع بود و دلائل قویّه و
حجج ظاهره، باهره شکر کن خدا را که باقامه
دلیل بر ثبوت میثاق موفق شدی
- 2 May God grant eyes to the blind and bestow ears upon the deaf. "Canst thou make the deaf to hear, though they will not hearken? Canst thou guide the blind, though they will not see?" 2 خدا کورانرا چشم دهد و کرانرا گوش عنایت
فرماید اُ انت تسمع الصّم ولو کانوا لایسمعون اُ
انت تهدی العمی ولو کانوا لایبصرون
- 3 In any case, God willing, it shall be properly considered, for the multitude of occupations and difficulties did not allow for detailed examination. In truth, the contents are exquisite. 3 باری انشاءالله درست ملاحظه خواهد شد زیرا
کثرت مشاغل و غوائل فرصت نداد که بتفصیل
ملاحظه گردد فی الحقیقه مضامین رنگین است
- 4 And upon thee be the Glory! 4 و البهاء علیک

MMK6#196

AB08175

To: Wife of Amir (Shiraz), in Iran

- 1 O handmaiden of God! Thou art dear in the threshold of God for thou hast attained to this new bounty, hast received a portion and share from the ocean of favors, and hast sought a mighty portion from the bestowals of the All-Merciful Lord. This is from the effects of the mercy of the Lord and the special favors of the All-Glorious One. 1 ای کنیز خدا در درگاه حقّ عزیزی که باین
فیض جدید رسیدی از دریای الطاف بهره و
نصیب یافتی و از موهبت حضرت رحمن قسمت
و سهمی عظیم جستی این از آثار رحمت پروردگار
است و عنایت خاصّه حضرت کبریا
- 2 Supplicate God that thou mayest make the young women of that tribe handmaidens of the threshold of the Mighty Lord, so that, being nurtured in the embrace of that handmaiden of God's training, they may become near to the threshold of the All-Glorious and day and night may loose their tongues in glorification and praise, and arise in thanksgiving for the bounty of the All-Merciful. 2 از خدا بخواه که دوشیزگان آن ایل را کنیزان
درگاه ربّ عزیز گردانی تا در آغوش تربیت آن
امّه الله پرورش یافته مقرب درگاه کبریا شوند و
کلّ شب و روز به تهلیل و تکبیر لسان بگشایند
و بشکرانه فضل رحمن قیام نمایند
- 3 And upon thee be greetings and praise. 3 و علیک التّحیّة و الثّناء

MKT9.162

AB12566*To: Ali Asghar Shirazi, in Palestine*

1 O thou who art enkindled with the fire of the love of God! Praise be to the Most Great Unity that thy face hath been illumined by the light of guidance, that thou hast become intoxicated with the overflowing cup of bounty, and that thou hast traversed this far distance until thou didst arrive at the Center of Light, didst touch thy forehead to the ground, and didst perfume thy sense and spirit with the fragrant and holy dust.

2 Now, placing thy trust in God, return and occupy thyself with service to the loved ones of God. Consider this service a bounty and regard this favor as great, for servitude to the loved ones of God is sovereignty in the world of reality and freedom in both worlds.

3 And upon thee be Glory!

1 ای مشتعل بنار محبت الله حمد کن حضرت احدیت را که بنور هدایت رویت منور شد و از جام سرشار موهبت سرمست گشتی و این مسافت بعیده طی نمودی تا آنکه بمرکز انوار رسیدی و جبین را بر زمین نهادی و از تربت پاک عطرناک مشام و دماغرا معطر نمودی

2 حال متوکلّاً علی الله مراجعت نما و بخدمت احباء الله مشغول شو و این خدمت را موهبت شمار و این فضل را عظیم دان زیرا بندگی احبای الهی سلطنت عالم معناست و آزادی در دو جهان

3 و البهاء علیک

INBA85:134

AB08106*To: Aqa Mirza Jafar Hadiuf Rahmani Shirazi, in Palestine*

1 O visitor to the precincts circled by the Concourse on High! Blessed art thou for having attained the honor of visiting the Sacred Shrine. Blessed art thou for having been privileged to enter the consecrated Threshold. By God, the Truth! The angels nearest to God yearn for this bounty.

2 Now that thou hast been the recipient of these favors, in gratitude for this bestowal, in whatever land or region thou mayest pass through, perfume the nostrils and sweeten the senses with the musk-diffusing fragrance of the gazelles of the wilderness of the love of God. And on behalf of 'Abdu'l-Baha, give to all the glad-tidings of the favors of the Most Glorious Beauty.

3 O Lord! Make easy the hopes of this servant and grant his request. Verily, Thou art the Generous, the Merciful, the Bestower, the Kind One.

1 ای زائر مطاف ملاً اعلیٰ خوشا بحال تو که زیارت روضهء مبارکه فائز شدی خوشا بحال تو که باستان مقدس مشرف گشتی تالله الحق ملاً مقربین آرزوی این موهبت مینمایند

2 حال چون مورد این الطاف شدی بشکرانهء این اسعاف بهر خطّه و دیار که گذر کنی از نافهء مشبجار غزالان بر محبت الله مشامها را معطر کن و دماغها را معنر نما و از قبل عبدالبهاء کلّ را بشارت بعنایات جمال ابهی ده

3 ربّ یسرّ لهذا العبد آماله و اعطه سؤله آنک انت الکریم الرّحیم الواهب الرّؤوف

MKT5.020b, AHB_130BE #11-12 p.11

AB08165*To: Zumurrud daughter of Ardishir, in Palestine*

- 1 O Farrukh! Thou hadst a blessed destiny, for thou didst finally hasten to the Sacred Threshold, and at that pure Court didst prostrate thyself upon the dust, and with thy perfumed and musk-scented hair didst brush the dust of that Threshold, making thy luminous brow to shine. Give thanks unto God that thou wert assisted to attain such a bounty and wert distinguished by such a favor. Well is it with thee!
- 2 Convey my message and greetings to the kind Surush. I beseech the All-Knowing God that thou mayest become a fresh and verdant sapling in the divine garden, that thou mayest be nurtured and become fruitful. May her soul be well-pleased.

1 ای فرّخ فرخنده طالعی داشتی که عاقبت
باستان مقدّس شتافتی و بدرگاه پاک رو بر
خاک نهادی و بغبار آستان موی مشکین و
عطرناک نمودی و جبین تابناک کردی شکر
کن خدا را که بچنین موهبتی موفق شدی و
بچنین عنایتی مخصّص گشتی خوشا بحال تو

2 سروش مهربان را از قبل من پیام و سلام برسان
از ایزد دانا خواهم که در باغ الهی نهالی تر و
تازه گردد و پرورش یابد و بارور گردد جانش
خوش باد

YARP2.734 p.484

AB08446*To: Baha'is of the East*

Consider how 'Abdu'l-Baha forgot all thoughts and mentions and turned his face towards the countries and empires, cities and villages, mountains and deserts of the West. Day and night he was engaged in teaching the Cause and conveying the Message.

The principle upon which his trip throughout Europe and America was directed was this verse: "O God! Make all my ideals and thoughts One Ideal and One Thought, and suffer me to attain to an eternal, unchangeable condition in Thy Service!"

He sought no rest, neither did he breathe one breath of comfort. Notwithstanding the weakness of constitution, the infirmity of the body and the nervous fever, every night I was in a city, and each day among a community. Although at times I could not speak one word before large audiences, I delivered lengthy addresses. Working in this manner shall bear fruit.

SW_v05#01 p.007, SW_v07#10 p.098

AB08153

To: Abdu'llah

- 1 O young and lowly servant! Although thou art but a tender sapling in the garden of the love of the Most Great Oneness, yet we cherish strong hopes that, through the great bounty and profound favor of the Lord, the Gracious One, thou wilt become a fruitful tree in the meadow and garden of the knowledge of God, and wilt become a crimson tulip, growing and flourishing and casting a far-reaching shade.
- 2 Though thou art young, yet in the divine Kingdom thou shalt become great. Though thou art small in the eyes of the people of the world and in the gatherings of the faithful, yet thou shalt become mighty. Thou shalt be a sign of the loving-kindness of the Lord, the Creator, and a lamp in the assemblage of the love of the All-Forgiving.
- 3 Thou shalt become the light of thy father's eyes and the consolation of thy mother's heart. Thou shalt grow up and be nurtured in the love of God. And upon thee be glory!
- ای عبد صغیر فقیر جمال مبارک اگرچه نهال تازه گلشن محبت حضرت احدیتی لکن از فضل عظیم و لطف عمیم ربّ کریم رجای قوی داریم که در چمنستان و بوستان معرفت الله شجر پرثمری گردی و لالهء احمر شوی نشو و نما نمائی و سایهء ممدود افکنی
- 2 اگرچه صغیری در ملکوت الهی کبیر شوی اگرچه خوردی در انظار اهل آفاق و در انجمن اهل وفاق بزرگ شوی آیت لطف حضرت پروردگار باشی و شمع محفل محبت آمرزگار
- 3 نور بصر پدر شوی و قرّة العین مادر گردی بزرگ شوی و در محبت الله پرورده گردی و البهاء علیک

HUV1.036

AB11964

To: Abdu'l-Vahhab son of Mulla Ali Akbar

- 1 O descendant of the martyr in God's path! The honored Ustad watered a tree with his pure blood whose roots are firm in the earth and whose branches reach to heaven. Through the passing of centuries and ages, in autumn and spring and summer and winter, it remains full of leaves and fruit, and in the utmost freshness and grace it is filled with blossoms and flowers. And that is the tree of the Most Great Martyrdom. Soon the rustling of that tree will set the East and West in motion.
- 2 And upon you be the Most Glorious Glory.
- ای سلیل شهید سبیل الهی جناب استاد از خون مطهر خویش درختی آب داد که اصله ثابت فی الارض و فرعه فی السّماست و در ممرّ قرون و اعصار در خزان و بهار و صیف و شتا پر برگ و بار است و در نهایت طراوت و لطافت مملوّ از شکوفه و ازهار و آن شجرهء شهادت کبری است عنقریب حقیف آن شجر خاور و باختر را باهتزاز آرد
- 2 و علیک البهاء الابهی

TISH.121b

AB07894

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

- 1 O thou trusted one of 'Abdu'l-Baha! Thy numerous letters were received and, despite the lack of time, were read with the utmost care, for their contents were all in accordance with reality.
- 2 As that steadfast and trusted one hath no thoughts of self and no desires of his own, but rather is utterly self-effacing and completely sacrificing, he praiseth the friends of God and offereth prayers for the handmaidens of the All-Merciful. He hath no complaint against anyone, nor doth he relate tales to defame any soul. Therefore is he assisted, confirmed, drawn nigh, and tested.
- 3 Regarding the handmaiden of God Hakimih Khanum, have absolutely no doubts: all the members of the household are pleased with her, and she is most grateful. Rest thou assured.
- 1 ای امین عبدالبهاء نامه‌های متعدّد شما وصول یافت و باوجود قلّت فرصت بنهایت دقّت قرائت گردید زیرا مندرجات جمیعاً مقارن حقیقت بود
- 2 چون آن امین پرتمکین ابداً از خود خیالی ندارد و هوسى در سر ندارد بلکه فانی محض است و فادى بخت از یاران الهی ستایش نماید و از اماء رحمن نیایش از نفسى شکایتی ندارد و در تزییف کسى حکایتی نکند لهذا موفق است و مؤید و مقربست و مجرب
- 3 در خصوص امه‌الله حکیمه خاتون ابداً و همی ممکن جمیع اهل حرم از او راضی و او در کمال شکرگزاری مطمئن باش

INBA16:155

AB07895

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

- 1 O My trusted one! Thou knowest how devoted a soul was His Holiness Ismu'llah al-Asdaq, upon him be the Glory of God, the Most Glorious, and to what extent he served the Sacred Threshold, and how pure, sincere and radiant he was. Therefore 'Abdu'l-Baha penned a Tablet of Visitation for that illustrious personage, to be recited at his pure resting-place.
- 2 However, during this period his luminous grave has not been constructed such that the Tablet of Visitation could be read there, for if someone from outside were to pass by the grave, they would not recognize it. Therefore, if possible, you yourself, and if not possible then Jinab-i-Shahid Ibn-i-Asdaq, should go to Hamadan and spend two hundred tumans on constructing that refined grave.
- 1 ای امین من میدانی که حضرت اسم‌الله الاصدق علیه بهاء الله الاهی چه قدر جانفشان بود و بچه مثابه خدمت باستان مقدّس نمود و چه قدر خالص و پاک و تابناک بود لهذا عبدالبهاء زیارتی بجهت آن شخص جلیل مرقوم نمود که در مرقد پاک او تلاوت نمایند
- 2 ولی قبر نورانش در ایندّت ساخته نشده است که زیارت خوانده گردد زیرا کسى اگر از خارج بر قبر مرور نماید نشناسد لهذا اگر ممکن خود شما و اگر ممکن نیست جناب شهید این اصدق به همدان روید و دویست تومان خرج آن قبر لطیف نمائید و بسازید

INBA16:148, PYK.337, AMIN.199a

AB12548*To: Abu'l-Hasan-i-Ardikani (Haji Amin)*

- 1 O Amin, servant of 'Abdu'l-Baha! 1 ای امین عبداله‌آ
- 2 His honor Sadru's-Sudur has hastened to the divine realm. During his lifetime, he rendered great and self-sacrificing services. He opened his tongue in teaching and engaged in educating the new believers of God. Praise be to God, he trained peerless saplings in the Abha Paradise who, after him, will loose their tongues in teaching and deliver eloquent discourses. Blessed is he and excellent is his final abode! Glad tidings to him and most excellent reward! Upon him be the Most Glorious Glory, and mercy, and praise, and peace and greetings. 2 حضرت صدرالصدور بجهان الهی شتافت و در ایام زندگانی باعظم خدمات جانفشانی فرمود لسان بتبلیغ گشود و بتعلیم نورسیدگان یزدانی پرداخت الحمد لله در جنت ابهی نهالهای بیهمالی تربیت نمود که بعد از او لسان بتبلیغ بگشایند و بیان بلیغ بفرمایند طوبی له و حسن مآب بشری له و احسن ثواب و علیه اله‌آ الأب‌ی و الرحمة و الثناء و الصلاة و السلام
- 3 Continue to deliver his lifetime allowance to his family and dependents after him so that they may not be left in need. 3 مقرر‌ی ایام حیات ایشان را بعد از ایشان باهل و عیالشان برسانید تا مضطر نمانند
- 4 And upon you be the Most Glorious Glory. 4 و علیک اله‌آ الأب‌ی

AMIN.091-092

AB12549*To: Abu'l-Hasan-i-Ardikani (Haji Amin)*

- 1 O Amin of 'Abdu'l-Baha! Your partner and associate Jinab-i-Aqa Mirza Mihdi Khan is now present and requests that this letter be written. Despite my endless compelling occupations, I have undertaken to write so that you may know that your partner is dear to you, and although you know this with certainty, I nevertheless emphasize that the aforementioned Khan is truly devoted and self-sacrificing and is your genuine partner and associate. Through the grace of the Lord God, I hope that you both will be with 'Abdu'l-Baha in all worlds. 1 ای امین عبداله‌آ شریک و سهیم شما جناب آقا میرزا مهدی خان الآن حاضر و خواهش نگارش این نامه مینماید و من با وجود مشغولیت مجبرهء بی‌پایان بنوشتن پرداختم تا بدان‌ی که شریک شما عزیز است و یقین میدانی با وجود این چنین تأکید مینمایم خان مشار الیه فی الحقیقه فدائی و جانفشانست و شریک و سهیم حقیقی شماست از فضل حضرت یزدان امیدوارم که هر دو در جمیع عوالم با عبداله‌آ باشید
- 2 Give glad-tidings of the grace and bounty of the Blessed Beauty to the respected handmaiden Daji'. 2 امةالله ضعیج محترمه را از فضل و موهبت جمال مبارک بشارت ده

AMIN.083-084

AB08315*To: Ahmad Nabilzadih Qazvini*

- 1 O thou who art the remembrance of that divine martyr! 1 ای یادگار آن قربان الهی
- 2 Although that bird of the garden of truth hath winged its flight to the eternal nest and built its nest upon the divine Lote-Tree of the presence of the One True God, praise be to God, this bird of the branches of guidance hath been left as a remembrance for the beloved friends, that his character and loving nature and heart-attracting qualities may be manifest and present in the gathering of the friends, and that he may become the manifestation of his signs and attributes. 2 هرچند آن مرغ چمن حقیقت بآشیان آخرت پرواز نموده و بر سدره عنایت حضرت احدیت لانه فرموده الحمد لله این طیر شاخسار هدایت را برای یاران محبت یادگار گذاشته که روی و خوی او و خلق دلجوی او در محفل دوستان مشهود و موجود باشد و مظهر آثار و صفات او گردد
- 3 Blessed art thou, and blessed is thy father who giveth thee life from the Most Glorious Kingdom! 3 طوبی لک و لایک الذی یحییک من الملکوت الاهی
- 4 Glory be to my Most Exalted Lord! 4 سبحان ربّی الاعلی
- 5 And may the Glory rest upon thee and upon all who are firm in the Covenant. 5 و البهاء علیک و علی کلّ ثابت علی الميثاق

AYBY.430 #148

AB08205*To: Ali Akbar Mustasharul-Hukama*

- 1 O spiritual counselor! 1 ای مستشار روحانی
- 2 Teaching young children is like unto gardening in the divine gardens. Children must be made to grow and develop like seedlings beside the stream of knowledge and wisdom, and with the utmost kindness must be nurtured like pearls within the shell of truth and meaning, so that through the bounty of arts and sciences they may grow and develop, becoming fruitful trees bearing sweet fruits of the mysteries of existence and adorning the rose garden and meadow. 2 تعلیم اطفال نورسیده بمثابه باغبانی در حدائق رحمانیست اطفال را باید مانند نهال در جویبار علم و عرفان نشو و نما داد و بکمال مهربانی مانند لآلی در آغوش صدف حقائق و معانی پرورش داد تا بفیض فتون و علوم نشو و نما نموده درخت بارور گردند و میوه خوشگوار اسرار کائنات ببار آرند و زینت بخش گلزار و چمن شوند
- 3 Therefore strive with all your being to become a gardener in this garden and to design pathways of flowers of inner meaning therein. 3 پس بجان بکوش که باغبان این بوستان گردی و در خیابانش بطراحی گلهای معانی پردازی
- 4 And upon you be greetings and praise. 4 و علیک التّحیّة و الثّناء

MKT9.171

AB07960*To: Ali Aqa Husayn son of Hasan Al-Musavi*

- 1 O servant of God! 'Abdu'l-Baha hath heard thy sighing and lamentation. He is intimate to thine anguish and a partner in thy grief, and he humbly supplicates and offers this prayer to the Court of Oneness:
- 2 O Sun of Truth and Essence of Divinity! Play upon these lowly servants of Thine, merge us together in the fire of love, make us intimate companions, of one breath and one voice, until we raise up such a melody in the garden of longing that this contingent world will be set into commotion thereby. Thou art the Mighty, the Powerful, and Thou art the Giver, the Incomparable.

1 ای بنده حقّ عبدالهّاء ناله و فغان ترا استماع نمود و با تو همراز گشت و هم آواز شد و بدرگاه احدیت عجز و نیاز آورد که

2 ای شمس حقیقت و حقیقت الوهیت من و این بنده شرمنده را بنواز و بنار محبت بگداز محرم راز کن و همدم و هم آواز تا در حدیقه اشتیاق شهنازی زیم که عالم امکانرا باهتزاز آریم توئی مقتدر و توانا و توئی بخشنده و یگنا

BSHN.140.194, BSHN.144.194, MHT2.124a

AB07994*To: Ali Arbab Shirvani*

- 1 O thou who art firm in the Covenant!
- 2 Praise be to God that the teaching gathering hath been adorned and souls have turned in attraction to the Kingdom of the Supreme Concourse. Every gathering that becometh a teaching assembly is a sign of the Supreme Concourse and is, in truth, the highest paradise, for divine knowledge is a heavenly feast and divine guidance an eternal bounty.
- 3 Beseech God that the table of bounty may ever be spread and that the heavenly feast may cause every dispirited one to become enkindled. I implore God to assist thee in all aspects and conditions.
- 4 And upon thee be greetings and praise.

1 ای ثابت بر پیمان

2 حمد کن خدا را که انجمن تبلیغ تزئین یافته و نفوسی بملکوت علّیین اقبال نموده هر محفلی که انجمن تبلیغ گردد آیت علّیین است و فی الحقیقه بهشت برین زیرا عرفان الهی مائده آسمانیست و هدایت ربّانی نعمت جاودانی

3 از خدا بخواه که خوان نعمت همواره گسترده گردد و مائده سماویّه سبب افروختن هر افسرده شود از خدا خواهیم که ترا در جمیع مراتب و شئون تأیید فرماید

4 و علیک التّحیّة و التّناء

AKHA_133BE #07 p.a

AB08068

To: Mirza Yahya Kalimi and Mirza Nabi

1 O two brothers! In the firmament of the world there exist the Two Figures - called Gemini in Arabic - bright and radiant. Therefore, you two brothers should likewise shine forth like the Two Figures and the illumined moon in the horizon of the love of God.

2 I swear by the Educator of the world that souls who are firm and steadfast are so confirmed that the Concourse on High offer praise: "Exalted is the power of Truth in that He hath today raised up souls who, like an impregnable fortress, preserve the religion of God, defend the stronghold of the Covenant, and diffuse the fragrances of God. Blessed are they, then blessed are they!"

1 ای دو برادر در آسمان جهان دوپیکر که
بتازی جوزا گویند موجود و بسی درخشنده
و پرتوبخشنده اند پس شما دو برادر نیز در افق
محبت الله چون دوپیکر و ماه منور بدرخشید

2 قسم بمرئی عالم که نفوس ثابته راسخه چنان مؤید
گردند که ملأ اعلی تحسین کنند تعالی قدرة الحق
بما بعث الیوم نفوساً کالبنیان المرصوص یحافظون
دین الله و یحامون حوزة الميثاق و ینشرون نفحات
الله طوبی لهم ثم طوبی لهم

MKT6.007

AB07871

To: Ammih mother of Mirza Muhammad et al.

1 O ye handmaids of the Lord! In this century—the century of the Almighty Lord—the Daystar of the Realms above, the Light of Truth, shineth in its meridian splendor and its rays illuminate all regions. For this is the age of the Ancient Beauty, the day of the revelation of the might and power of the Most Great Name—may my life be offered up as a sacrifice for His loved ones.

2 In the ages to come, though the Cause of God may rise and grow a hundredfold and the shade of the Sadratu'l-Muntaha shelter all mankind, yet this present century shall stand unrivalled, for it hath witnessed the breaking of that Morn and the rising of that Sun. This century is, verily, the source of His Light and the dayspring of His Revelation. Future ages and generations shall behold the diffusion of its radiance and the manifestations of its signs.

3 Wherefore, exert yourselves, haply ye may obtain your full share and portion of His bestowals.

1 ای اماء رحمٰن در این قرن ربّ عظیم آفتاب
علیین نور حقیقت در شدّت اشراقست و شمس
در نقطه احتراق و انوار ساطع بر آفاق چه که
نشئه اولای ظهور جمال قدمست و ظهور قوت
بازوی اسم اعظم روحی لاجبائہ الفدا

2 در قرون آتیه هرچند دائره امر الله یک بر صد
اتّساع یابد و سدره منتهی ظلّش آفاق را احاطه
کند ولی این قرن به طلوع و سطوع آن شمس فائز
گردیده مبدء اشراقست و مطلع انوار و قرون آتیه
اعصار انتشار آثار

۳ پس جهدی بلیغ نمائید تا نصیب تالم و بهره
فراوان برید و البهائ علیکن

MKT7.000, MMK1#032 p.064

AB08092

To: Aqa Ghulam-Ali et al.

- 1 O true friends! In this moment when the breath of the All-Merciful from the Abha Kingdom hath perfumed the nostrils of 'Abdu'l-Baha, I began to make mention of you. Consider in what a blessed moment I became occupied with your remembrance.
- 2 I swear by the face and character of the Abha Beloved that my heart is so enraptured and attracted by the love of the friends that I cannot describe it. And I beseech His ancient grace and all-encompassing favor to kindle such a fire of love in your hearts and souls that, like His lowly servant 'Abdu'l-Baha, you may set the world ablaze with its flame and make steadfast and firm every wavering soul.
- 3 And the glory of God rest upon the people of Baha.

۱ ای دوستان حقیقی در ایندم که نفس رحمانی
از ملکوت ایهی مشام عبدالبهاء را معطر نموده
بذکر شما پرداختم ملاحظه نمائید که در چه
مبارک‌دمی بیاد شما مشغول شدم

۲ قسم به روی و خوی دلبر ایهی که قلب بخت
احباء چنان در وله و انجذابست که وصف نتوانم
و از فضل قدیم و لطف عیمیش ملتسم هستم
که چنان آتش محبتی در دل و جان شما برافروزد
که چون عبد حقیرش عبدالبهاء جهانیرا پر شعله
و آتش نمائید و هر متزلزلی را ثابت و راسخ کنید

۳ و البهائ من الله علی اهل البهائ

INBA87:266b, INBA52:270

AB08280

To: Aqa Ghulam-Ali son of the Pilgrim

- 1 O sapling of the garden of faith! Every tree receives its verdancy and vitality from a bounty, and every meadow its freshness from a dewdrop. The sapling in the material garden receives its vitality from the outpouring of rain, but the sapling of the divine garden receives its freshness and verdancy from the bestowals of the Lord. The meadow of vegetation receives its freshness from the dew, but the rose-garden of the heart receives its delicacy from the outpouring of the sea of the Ancient Beauty.

۱ ای نهال باغ ایمان هر شجری را سبزی و خرمی
بفیضی و هر چمنی را طراوت بشبنمی نهال بوستان
نباتی را خرمی از ریزش بارانست اما نهال باغ الهی
را سبزی و تری از بخشش یزدان چمن گیاه را
طراوت از شبنم است اما گلشن دل را لطافت
از فیض یم جمال قدم

- 2 Therefore, through divine bestowal and the outpouring of the rain of the All-Merciful, seek extraordinary freshness and delicacy, that thou mayest become full of leaves and fruits, and unfold blossoms and flowers. This is achieved through the gift of firmness and steadfastness in the Covenant.

2 پس از بخشش یزدانی و ریزش باران رحمانی طراوت و لطافت زایدالوصف بجو تا همه پر برگ و بار گردی و گل و شکوفه بگشائی و این بموهبت ثبوت و استقامت برپایان حاصل گردد

INBA84:251

AB08246

To: Aqa Mirza Hasan (Ishqabad) Sadiquf

- 1 O thou who art firm in God!

1 ای موقن بالله

- 2 At all times thou hast been and art the object of the glance of loving-kindness of the Blessed Beauty. Be thou confident, at peace and serene. Beseech God that in all conditions thou mayest be successful in attaining His good-pleasure and be content with His decree.

2 در جمیع اوقات ملحوظ نظر عنایت جمال مبارک بوده و هستی مطمئن باش و مستریح و ساکن از خدا بخواه که در کل احوال موفق برضا باشی و راضی بقضاء

- 3 This world, in whatever state it may be, shall pass away and its carpet shall be rolled up. The morn of certitude shall dawn and lead to the manifest realm. Place thy trust in God and seek recourse unto Him.

3 این عالم هر قسم باشد میگذرد و بساطش منطوی میگردد و صبح یقین میدمد و بعالم مبین منتهی میشود توکل بر حق کن و توسل باو جو

- 4 At present, wisdom requireth not thy presence. Remain where thou art. God willing, its time will come and thou shalt be informed. For all things there is an appointed time.

4 حال حکمت مقتضی حضور نیست مکث بفرمائید انشاءالله وقتش می آید و خبر داده میشود لکل شیء وقت معلوم

- 5 And the Glory be upon thee.

5 و البهاء علیک

MKT8.154a

AB08291

To: Aqa Muhammad Ali servant of Friends

- 1 O fellow worker and fellow thinker with this servant of the Threshold! Give thanks to God that thou art a servant of the friends and an attendant of the loved ones, a servant of the Threshold and a guardian of the court of the All-Merciful. In the world of being, servitude to the loved ones of God is freedom in both worlds and tranquility of heart and soul. It is spiritual sovereignty and a divine bestowal. This is the glorious crown which thou hast placed upon the head of this servant, and this is the bounty of the Lord to which thou hast attained. Therefore, render thanks unto God, by night and by day, and praise Him in private and in public.
- 2 Upon thee be greetings and praise.

1 ای هم‌پیشه و هم‌اندیشه این عبد آستان شکر
کن خدا را که خادم یارانی و چاکر دوستان
بنده آستانی و پاسبان عتبه رحمان در عالم امکان
بندگی احبای الهی آزادی دو جهانست و آسودگی
دل و جان سلطنت معنویه است و موهبت ربانیه
این تاج اکلیل جلیل ای بعد است که بر سر نهادی
و این خدمت موهبت رب است که بآن فائز
شدی و اشکر الله علی ذلک لیلاً نهاراً و انطق
بثناؤه خفياً و چهاراً

2 و علیک التّحیّة و الثّناء

AKHB.131

AB08219

To: Aqa Siyyid Husayn

- 1 O singer in the rose-garden of divine knowledge! In these days, that which is the greatest cause of the exaltation of the Cause of God and of the elevation of souls beneath the shadow of the Ancient Beauty is goodly fellowship and union. The loved ones of God must, in this day, each be as a wave of the ocean of Divine Unity, and each as a breeze from the garden of His loving-kindness.
- 2 For, when the waves are regarded in the reality of the out-pouring grace, all are waves of one sea; the bounties are the effusions of one stream; the radiances are the rays of one lamp; and the splendors of light are the effulgences of one sun.
- 3 Strive, therefore, that the traces of dissension, which proceed from the breathings of association with God, may be utterly effaced and annihilated from the world of existence. And upon thee be the Glory.

1 ای مغنی در گلستان عرفان در این اوقات آنچه
سبب اعظم ارتفاع امر الله و امتناع نفوس در
ظلی جمال قدمست حسن الفت و اتحاد است
احبای الهی الیوم باید که هریک از امواج بحر
احدیّت باشند و هریک از نسائم حدیقه عنایت

2 چون امواج بحقیقت فیض ملاحظه نمایند همه
امواج یک بحرنند و فیوضات یک نهر اشراقات
یک سرچند و سطوعات انوار یک آفتاب

3 پس بکوشید که آثار اختلاف که از نفثات
شرکست بکلی از عالم امکان محو و فانی گردد
و البهاء علیک

MMK2#184 p.132, AKHA_131BE #09
p.a, PYB#096 p.03

AB07978*To: Bahram*

1 He is the Light of both worlds!

2 O Bahram of good name! Be joyous with the blessedness of this victorious day, and by the auspiciousness of this radiant world-illuminating moon, consume the enemy. Like Bahram Gurd, place upon your head a crown from the bounty of the All-Knowing God, and kindle in your heart a radiance from the Sun of the supreme realm. Stretch forth your hand from your sleeve and scatter from your skirt upon the world and its peoples lustrous jewels. Think not that smallness and lowliness come from the justice and generosity of the great and glorious Lord. When the sun casts its rays, the glory of both worlds draws aside the curtain in the chamber of the friends, and leadership of the assembly of the righteous becomes manifest.

1 اوست روشنائی دو جهان

2 ای بهرام خوش نام بفرخی این روز فیروز شاد کام شو و بهمایونی این مه تابان جهان افروز و دشمن بسوز چون بهرام گرد افسری از بخشش ایزد دانا بر سر نه و تابشی از خورشید عالم بالا در دل روشن کن دستی از آستین برآر و دامنی از جهان و جهانیان از گوهر تابدار بینشان گان مکن که خورد و خواری از داد و دهش پرورگار بزرگ و بزرگواری آفتاب چون پرتو افکند بزرگواری دو جهان در شبستان یاران پرده براندازد و سروری انجمن راستان آشکار گردد

YARP2.265 p.230

AB07979*To: Bahram (India)*

1 O Bahram who art joyful! Thou art in India and we are in Syria, and though hundreds, nay thousands, of leagues separate us, yet thou art present in our gathering, thou art a bird of this meadow, a nightingale of this rose garden. We are gladdened by thy remembrance and freed from sorrow by thy mention.

2 Therefore, thou too must make an effort and render a service. Gird up thy loins, place the saddle-cloth upon thy shoulder, and put a ring in thine ear, that thou mayest fulfill thy duty of servitude to the Ancient Beauty and demonstrate thy freedom in bondage at His holy Threshold.

3 A hundred thousand sovereignties of both worlds are sacrificed for such servitude, and a hundred thousand instances of freedom are offered up for such bondage. May thy soul be happy and thy heart be glad!

1 ای بهرام شاد کام تو در هندوستانی و ما در سورستان و صد بلکه هزار فرسنگ مسافت در میان با وجود این حاضر انجمن مرغ این چمنی بلبل این گلشنی ما بیاد تو شادیم و بذکر تو از غم آزاد

2 پس تو نیز همتی کن و خدمتی بنما دامنی بر کمر زن و غاشیهائی بر دوش انداز و حلقهائی در گوش کن تا داد بندگی جمال قدم بدهی و بازادگی عبودیت درگاه مقدّسش بنمائی

3 صد هزار سلطنت دو جهان فدای این عبودیت و صد هزار آزادی قربان این بندگی جانت خوش و دلت شاد باد ع

YARP2.266 p.230

AB08252

To: Baygum daughter of Haji Muhammad Baqir (Najafabad)

- 1 O assured one, His Holiness Zayn (upon him be the Most Glorious Glory of God) was present and mentioned regarding that assured leaf that they have been afflicted with calamity and are depressed and sorrowful, withered and grief-stricken.
- 2 O handmaid of God! Today, death is the spirit of salvation and freedom from the world of limitations. From the ascension of that loving servant, do not be sorrowful and dejected, for he has ascended to a praiseworthy station and was firm and steadfast in the Covenant and Testament, and was delivered from the greatest test and trial in the Covenant.

1 ای موقنه حضرت زین علیه بهاء الله الابهی حاضر شدند و در حق آن ورقه موقنه ذکر فرمودند که مصاب برزیه گشته اند افسرده و محزونند و پژمرده و دلتون

2 ای امة الله اليوم وفات روح نجاتست و آزادی از جهان جهات وصول بحیات از صعود آن عبد و دود محزون و محمود مشو چه که عروج بمقام محمود نمود و ثابت و راسخ بر میثاق و عهد بود و از اعظم امتحان و افتتان در پیمان نجات یافت

TABN.176

AB07874

To: Baygum Sahib Abdu'l-Azimi

- 1 O handmaiden of God! The horizon of the world is illumined with the lights of the grace of the Most Great Name, and through the outpouring of the Kingdom of the Ancient Beauty all regions have become as rose garden and meadow. Ere long thou shalt witness the surface of the earth transformed into the Most Glorious Paradise and the expanse of dust become the envy of the celestial spheres.
- 2 In that mighty land the manifest Light shall shine forth and the friends shall raise the cry of "O Glory of the All-Glorious!" in the Houses of Worship to the highest heaven.
- 3 Strive thou, as much as thou art able, to encourage the leaves, that the herald of the Abha horizon may confirm thee. And the Glory be upon thee and upon every leaf who is firm in the Covenant.

1 ای امة الله افق عالم بانوار عنایت اسم اعظم روشن و از فیض ملکوت جمال قدم جمیع آفاق گلزار و چمن عنقریب بسط غبرا را جنت ابهی مشاهده نمائی و عرصه خاک را رشک افلاک ملاحظه کنی

2 در آن کشور عظیم نور مبین بتابد و ندای یابهای الابهی را یاران در مشارق اذکار بذروه علین رسانند

3 تا توانی در تشویق ورقات بکوش تا سروش افق ابهی تأییدت نماید و البهاء علیک و علی کل ورقة ثبتت علی الميثاق

INBA17:184, MKT7.031b

AB08298*To: Baygum Sultan daughter of Ammih*

O thou verdant, fresh, and radiant leaf! Were we to weep and moan for a hundred thousand years at this Supreme Affliction, to sigh and lament, to rend our garments in sorrow, to shed tears and heap dust upon our heads, and to pine away with grief, this pain would never be stilled, this wound never healed, this fire never quenched. It behoveth us, therefore, to see ourselves, at every breath, as standing ready to depart to the next world, and to arise to carry out that which is conducive to eternal life and would cause us to ascend unto the Kingdom and to attain the court of His Presence. The glory of God rest upon thee.

LOTW#36

ای ورقه خضره نضره مستبشره از مصیبت
کبری اگر صد هزار سال ناله و فغان کنیم و آه
و زاری آغاز جامه پاره کنیم و گریان بدریم و
اشک بریزیم و خاک بر سر پافشانیم و بسوزیم و
بگدازیم این درد درمان نیابد و این زخم التیام
نپذیرد و این شعله نشیند پس باید خود را در هر
نفسی عازم عالم عدم دید و بامری قیام نمود که
سبب حیات باقیه گردد و علت صعود و فوز به
ملکوت و مشهد لقا شود و البهاء علیکم

NURA#36, MMK4#067 p.076

AB08098*To: Bazzaz, Muhammad Javad et al.*

O spiritual friends! The heart of 'Abdu'l-Baha burns like a blazing flame with the heat of love for the beloved ones, and assuredly the intensity of this fire's heat has influenced and continues to influence the hearts of the friends. What need then remains for pen and paper? "The day when God will make each independent through His abundance." And upon you be the Glory!

ای دوستان معنوی قلب عبدالبهاء از حرارت
محبت احباً چون شعله سوزانست و البته شدت
سورت این آتش در دل یاران تأثیر نموده و
مینماید دیگر چه احتیاج به خامه و نامه یوم یغنی
الله کلاً من سعته و البهاء علیکم

MMK6#107

AB12816*To: Children of Musa Kalimi*

- 1 O saplings of the divine garden! Your noble father attained success through his sacrifice of life, and in the place of martyrdom discovered the mysteries of the Mighty, the Compelling One. He hastened to the realm of lights and received an abundant portion from the flame of the Mount. That pure blood made the earth radiant, and ere long you shall observe that from that soil the world-illuminating light will shine forth and hearts will be illumined and resplendent.
- 2 Your dear mother has also departed to that realm and has returned to the Kingdom of eternal glory. Be not sorrowful, be not grieved. Open your tongues in thanksgiving to God, for you are the recipients of His infinite favors. And upon you be greetings and praise.
- ای نهالهای گلشن الهی پدر بزرگوار بجانفشانی کامکار گردید و در مشهد فدا پی باسرار عزیز جبار برد بجهان انوار شتافت و نصیب موفور از شعله طور برد آنخون پاک خاک را تابناک کرد و عنقریب ملاحظه خواهید نمود که از آن تراب نور جهانتاب ساطع و قلوب روشن و لائح
- 2 والده عزیز نیز بآنجهان عازم شد و بملکوت بقا راجع گشت محزون مباشید مغموم مگردید بشکرانه الهی زبان گشائید و مورد الطاف نامتناهی هستید و علیکم التحية والثناء

KASH.243

AB07934*To: Dhabih (Mirza Isma'il Khan Munshi)*

- 1 O servant of the Threshold of the Friend! What shall I write and what shall I pen that might bring tranquility to the essence of the heart and diminish the heat and burning within?
- 2 I swear by the Educator of existence and by the Witness and the Witnessed that the mightiest ocean cannot still this burning, nor can all the pens in the world describe and record this grief.
- 3 The eye that was illumined and radiant morn and eve by beholding that peerless Beauty now weeps for Him, and the heart that was gladdened night and day by His favors now burns for Him.
- 4 O God! What connection and relationship exists between these two states?
- 1 ای بنده آستان حضرت دوست چه نویسم و چه نگارم که هویت قلب سکون یابد و حرارت و سوزش درون خفت جوید
- 2 قسم بمرئی وجود و شاهد و مشهود که قلم اعظم این حرقت را تسکین ندهد و اقلام عالم این حسرت را شرح و تحریر نتواند
- 3 چشمیکه صبح و شام بمشاهده جمال بیثال روشن و منور بود حال گریان اوست و دلیکه لیلاً نهاراً بالطافش شاد و خرم بود حال بریان اوست
- 4 خدایا میان این دو حال چه مناسبت و ارتباط

INBA84:280a

AB08167*To: Eldest daughter of Ammih*

- 1 O thou who art a flame ignited and ablaze with the fire of love for the divine Lote-Tree! Give thanks unto God that from the very beginning of the Revelation thou didst answer "Yea" to the call of "Am I not your Lord?", and like a flower thou didst bloom, intoxicated in the gardens of God's love.
- 2 Thou didst string the pearls of divine knowledge and conceal the mystery of the All-Merciful within thy heart, remaining steadfast in His Cause through all circumstances and situations and firm in the religion of God.
- 3 Therefore, beseech thou His ancient grace and His new favor that thou mayest be confirmed in complete steadfastness to God's mighty Covenant and Testament, so that thy countenance may be illumined and radiant in the Abha Kingdom.
- 1 ای قبهء مشتعلهء ملتهبهء بنار محبت سدرهء ربّانیه شکر کن خدا را که از بدو ظهور بجواب طبل الست ندای یلی گفتی و سرمست در ریاض محبت الله چون گل شکفتی
- 2 و در عرفان بسفتی و سرّ رحمن در دل نهفتی و در جمیع موارد و مواقع ثابت بر امر ماندی و راسخ بر دین الله گشتی
- 3 پس از فضل قدیم و لطف جدید بخواه که بر عهد و میثاق عظیم الهی نیز موفق بثبوت تام گردی تا رویت در ملکوت ابدی روشن و منور گردد

MKT7.103a

AB12560*To: Family of Haji Iman*

- 1 O relatives of Haji Iman! You are my friends and kindred and the healing balm for the wounds and sores of the world. You are the unfailing remedy for the incurable pain of humanity and the swift cure for the disordered constitution of the horizons.
- 2 Ere long you shall become physicians to the helpless and educators in the school of seekers, for the Cause of God shall gain such strength that all will run after the physician like patients, and hasten like the wounded in search of the supreme healing balm.
- 3 Give thanks to the Ancient Beauty—may my spirit be a sacrifice for His loved ones—that you are the manifestations of divine confirmation and the dawning-places of detachment.
- 4 And upon you be the Glory, O loved ones of God.
- 1 ای خویشان حاجی ایمان شما یاران و خویش منید و مرهم زخم و ریش عالمید درد بی درمان جهانیان را دریاقی فاروقید و مزاج مختل آفاق را علاج سریع الاحتیاج
- 2 عنقریب طبیب بیچارگان گردید و ادیب دبستان طالبان شوید زیرا امر الله چنان قوت گیرد که عموم چون مریض از پی طبیب دوند و مثال مجروح از پی مرهم عظیم بشتابند
- 3 شکر کنید جمال قدم روحی لاحبائه الفداء را که مظاهر تأیید و مطالع تجرید
- 4 و الهاء علیکم یا احبّاء الله

INBA85:264a

AB07891

To: Fatimih wife of Muhammad Baqir Milani

- 1 O handmaiden of God and daughter of His maidservant! In this Dispensation, when the Sun of Truth hath shed its radiance from the Sign of the Lion upon the horizons of the world, divine justice hath so guided all things that many women have been raised up with such power, might, steadfastness and courage as men possess. Indeed, they have snatched the palm of victory from most men in the arena, and in recognition of the Beauty of the All-Merciful they have spoken forth in such wise as to leave the minds of those endowed with knowledge dumbfounded and amazed.
- 2 Therefore strive thou, O leaf of the Garden of Certitude, to be numbered among them.

1 ای امة‌الله و بنت امته در این کور که شمس
حقیقت از برج اسد بر آفاق عالم اشراق فرموده
عدل الهی در جمیع شئون چنان راهنمون شده که
بسیاری از نساء به قوت و قدرت و استقامت و
شجاعت رجال مبعوث شدند بلکه گوی سبقت
را از اکثری مردان در میدان ربودند و بعرفان
جمال یزدان چنان زبان گشودند که عقول اهل
عرفان ذاهل و حیران گردید

2 پس تو ای ورقهء حقیقهء ایقان بکوش تا در
زمرهء ایشان باشی

HDQI.290

AB08162

To: Ghulam-Ali Samandari

- 1 O Ghulam-i-Baha, upon him be the Glory of God! O slave of Baha! Though thou art a servant, yet thou wearest upon thy head the crown of servitude before His Presence, the All-Merciful, and art established upon the throne of eternal glory.
- 2 Therefore, arise to fulfill the requirements of this bounty, and return to thy familiar homeland with the utmost gladness and joy.
- 3 And when thou beholdest the faces of the friends and enterest the rose-garden of intimacy with the loved ones, say: "O friends of the Beloved! We have no fear of any tribulation, nor do we show any trepidation before any affliction. Yet we move with wisdom. Though 'Abdu'l-Baha is in the vortex of grave peril, you must be in a state of the utmost warmth and intense flame."
- 4 And the Glory be upon thee, O servant!

1 ای غلام بهاء غلامی اما تاج عبودیت حضرت
رحمانیت بسر داری و بر سریر عزت ابدیه
مستقری

2 پس بمقتضای این موهبت قیام نما و در کمال
بشارت و بشاشت مراجعت بوطن مألوف نما

3 و چون روی یاران بینی و چون در گلشن انس
دوستان درآئی بگوای دوستان حضرت دوست
از هیچ بلائی پروائی نداریم و از هیچ مصیبتی
خوف و خشیت ننمائیم ولی بحکمت حرکت کنیم
عبدالبهاء هر چند در گرداب خطر عظیم است
شما در کمال حرارت و اشتعال شدید باشید

4 و البهآ علیک یا ایها الغلام

AYBY.429 #143

AB08282

To: *Ghulam-Ali Samandari*

- 1 O sapling of the divine garden! Thou art growing and developing at the edge of the meadow beside the stream of God's favors, and through the grace of the spring rain of bounty thou hast sprung up apart from plants that lack freshness and beauty. Ere long, through the dewdrops of the clouds of divine gifts, thou shalt be so nurtured that in the Abha Paradise thou shalt become a majestic and unfettered cypress, adorning the stream bank.
- 2 And this is of the grace of thy Ancient Lord - may my spirit be a sacrifice for His loved ones - with which that family hath been especially favored.
- 3 Thou hadst sought permission to attain His presence. Be patient for now - its time will come.
- 4 And the Glory be upon thee.

1 ای نهال بوستان الهی بر طرف چمن در کنار
جویبار الطاف حق در نشو و نما هستی و از
پیرامن نگاه بی طراوت و لطافت بفیض نیسان
عنایت رستی عنقریب از رشحات سخاب موهبت
چنان پرورش یابی که در جنت ابهی سرو خرم
آزاد گردی و زینت جویبار شوی

2 و هذا من فضل مولاک القدیم روحی لأحبائه
الفداء که آن خانواده بآن مخصص شده‌اند

3 اذن حضور خواسته بودی حال صبر نما وقتش
می‌آید

4 و البهاء علیک

BRL_DAK#0329, AYBY.428 #141

AB08043

To: *Haji Quchani*

- 1 O thou servant of the friends of God!
- 2 It behoveth thee to glory over the kings of the earth. For their sovereignty will have no permanence but the honour of serving the friends of God is lasting in the world of God. The adorning of the earthly crown is mineral gems and stones. The embellishment of this other crown are the spiritual jewels of the Kingdom of God. That earthly reign is the cause of pain and afflictions. But this other sovereignty is all happiness, joy and glad tidings.
- 3 O fellow-servant and, as the Turks say, companion! We are of the same profession and service. We are both guardians of one threshold. God willing, we shall both be successful. Grieve not.

1 ای خادم احبای الهی

2 نخر بر ملوک ارض کن زیرا سلطنت آنانرا
استقراری نه اما بزرگواری چاکری احبای الهی
در جهان ربانی باقی و برقرار زینت آن تاج
جواهر جمادی زینت این تاج گوهر گرانهای
جهان الهی آن سلطنت باعث زحمت و مشقت
است و این سلطنت جمیعش سرور و حبور و
بشارت

3 ای خواجه‌تاش و بقول ترکها ارقداش من ما
هم حرفه هستیم و همخدمت هردو پاسبان یک
آستانیم انشاءالله هردو موفق خواهیم شد غم مخور

MMK3#068 p.044x

AB08409

To: Hand of the Cause Ali Muhammad Ibn Asdaq

- 1 O son of him who is established upon the throne of glory in the Most Glorious Kingdom! In Paris I have been struck by severe cold, my fingers can barely write. Despite this, I found an opportunity at midnight and am writing. Observe that not for a moment in any state am I forgetful of that true friend. My finger cannot move to write at length. In brief, soon I will return to the Holy Shrine and correspondence will resume. And upon you be the Glory.
- 2 'Abdu'l-Baha 'Abbas
- 3 O martyred son of the martyr! Upon you be the glory of God, His praise, and the praise of those in His Kingdom. Due to numerous compelling obligations, the reply to your letters has been delayed. God willing, it will be sent in a few days.

1 یا ابن من استقرّ علی سریر المجد فی ملکوت الابهی در پاریس گیر سرمای شدیدم اصابع عاجز از تحریر باوجود این در نصف اللیل فرصتی یافتم و مینویسم ملاحظه فرما که آنی در هیچ حالت فراغت از یاد آن یار حقیقی ندارم انگشت حرکت نمیکند تا مفصل مرقوم شود مختصر اینست که عنقریب مراجعت به بقعه مبارکه میشود و مکاتبه میگردد و علیک البها

2 عبدالبهاء عباس

3 جناب شهید ابن الشہید علیک بهاء الله و ثنائه و ثناء من فی ملکوتہ از کثرت اشغال مجبرہ جواب مکاتیب شما تأخیر افتاد انشاءالله چند روز بعد داده میشود

PYK.277

AB08199

To: Hashim Qalami

- 1 O thou who art turned towards the Most Great Scene! That which thou hadst written was read. In the gathering of the divine friends thy mention was made and thy condition and ardour became evident.
- 2 Through the great favor of the Beloved, the All-Bountiful, We await the time when thy face shall be illumined through the dawning rays of the Sun of Providence, and thy heart and soul shall become like a rose-garden and meadow.
- 3 Under the shade of the all-embracing Word of unity, which is among the signs of divine power, thou shalt attain to every desire, and through thy steadfast adherence to the mighty Law of God, thou shalt achieve every goal.

1 ای متوجّه بمنظر اکبر آنچه مرقوم نموده بودی قرائت شد در انجمن یاران الهی ذکر مذکور و احوال و اشتعالت مشهود گشت

2 از لطف عظیم محبوب کریم منتظریم که باشراف انوار شمس عنایت رویت روشن گردد و دل و جانت چون گلزار و چمن شود

3 در ظلّ کلمه جامعہ توحید که از آثار قدرت ربّانیہ است بہر مرادی واصل شوی و در تمسک بشریعة الله القاہرہ بہر مقصدی نائل گردی

- 4 Divine aid is the supporter of the merciful ones, and the endless bounty is the helper of the true friends. And upon thee be Glory.

4 عون الهی مؤید احبّای رحمانی است و فیض
غیرمتناهی ناصر یاران حقیقی و البهاء علیک

INBA87:129a, INBA52:126b

AB08212

To: Husayn Ali Tabib

- 1 O thou that art enkindled with the fire of the love of God! Appreciate the value of these days and be so steadfast and staunch in the Covenant and Testament of God that although the greatest of tempests should surge about thee the foundations of thy firmness shall remain unshaken.
- 2 Moreover, if gales and storms in both the spiritual and material realms should wax fierce around thee, thou shalt remain unmoved. Strive at all times to spread the fragrances of holiness in the Path of God and show signs of harmony and concord always in thy associations with others that thou mayest shine on the horizon of existence with the light of submission in His Faith and of service to the Cause of God.
- 3 And the glory be upon thee and upon every steadfast and firm one in the Covenant.

1 ای مشتعل بنار محبت الله قدر این ایامرا بدان و
بر عهد و میثاق محکم و استوار شو بقسمیکه اگر
طوفان آسمان طغیان کند بنیان ثباترا نلغزاند

2 و اگر اریاح و زوابع ملک و ملکوت تشدد
کند حرکت ندهد و در سبیل الهی به جان و دل
بکوش که نشر نفحات قدس کنی و با مظاهر
انس الفت گیری و در افق وجود بانوار سجود
طالع و لائح شوی و خدمتی بامر الله فرمائی

3 و البهاء علیک و علی کلّ ثابت راسخ علی الميثاق

MMK2#197 p.141, AKHA_118BE #11-12
p.627

AB08284

To: Husayn Ali Tabib

O thou plant in the garden of the love of God! Turn towards the breezes of divine bounties in this high paradise and be of those who are fruitful in the Edenic garden of the All-Generous Lord, with the true fruits of spirituality, of steadfastness and confirmation [in the Covenant]. Dost thou desire to be verdant? Then seek the assistance of the clouds of divine generosity. Dost thou wish to grow in these heavenly meads? Come forth then beneath the rays of the sun of truth. And shouldst

ای نپال بوستان محبت الله در این فردوس برین
و جنت عدن رب کریم بنسائم الطاف متمائل
شو و باثمار روحانی و ثبات و استقامت [بر عهد]
و میثاق الهی مشر گرد اگر سبزی و خرمنی طلبی
استفاضه از سحاب جود کن و اگر نشو و نما
در این گلشن رحمانی جوئی در پرتو شعاع آفتاب
حقیقت درآ و اگر ریائی و لطافت و طراوت

thou yearn for fresh grace and beauty take thou root here, beside this river. And upon thee be Glory!

بی‌منتی خواهی در این جویبار برو و الباء علیک

MMK2#367 p.262

AB07886

To: *Huviyyih Asdaq*

- 1 O handmaiden of God! Upon thee be the Glory of God. Give thanks to the Ancient One that thou hast arrived on the shore of the Most Great Sea, entered the Garden of Paradise, drunk of the Kawthar and Tasnim, and attained unto the Paradise of the love of God.

1 ای امة‌الله علیک بهاء الله شکر کن حی قدیم را
بر شاطی بحر عظیم وارد شدی و در جنت نعیم
داخل شدی و از کوثر و تسنیم نوشیدی و در
فردوس محبت الله وارد شدی
- 2 From the hand of the Cup-bearer of bounty, the Interlocutor of Sinai, thou hast quaffed the cup whose admixture is of camphor, and in the gardens of the love of God thou hast suckled from the breast of the knowledge of God.

2 از دست ساقی عنایت مکلم طور کأس مزاجها
کافور کشیدی و در حدائق محبت الله از پستان
معرفت الله مکیدی
- 3 The manifest signs of these most great bounties thou shalt behold in the Abha Kingdom, and thou shalt intone the melody “Would that my people knew!” to the strains of the Concourse on High.

3 آثار باهره این فیوضات عظمی را در ملکوت
ابهی مشاهده خواهی نمود و ندای یا لیت قومی
یعلون را باهنگ ملا اعلی خواهی بنواخت
- 4 And upon thee and upon the pure leaves be the Glory of God.

4 و الباء علیک و علی الورقات الطیبات

INBA16:117, MKT7.063, PYK.305

AB11774

To: *Ibn-i-Abhar*

- 1 O thou whose face is brilliant!

1 ای روی تو باهر
- 2 Abhar in the Arabic language means “more luminous”. It is hoped through the confirmation of the Peerless Lord that day by day thou mayest become more luminous and more intoxicated, and become the cause of the ignition of frozen essences and the cause of growth in barren lands. Thou wilt bestow eternal life upon the spiritually dead and become a burning flame to those whose consciousness has grown cold. Thou makest

2 ابهر در لغت عرب بمعنی روشنتر است امید از
تأیید ربّ وحید چنانست که روز بروز روشنتر
گرددی و سرمست تر شوی و سبب اشتعال
کینونات جامده گردی و سبب انبات اراضی
هامده مردگان روحانی را جان جاودانی بخشی
و افسردگان وجدانی را شعله سوزان گردی
سست عنصرانرا مرد میدان میکنی و کورانرا

the weak-willed become heroes of the field, the blind seeing, the deaf hearing, the mute speaking, the heedless mindful, the sleeping wakeful, the extinguished aflame, and thou changest darkness into light.

بینا و کرانرا شنوا و گنگانرا گویا و غافلانرا
هشیار و خفتگانرا بیدار و محمودانرا شعله‌دار و
ظلمات را انوار ثنائی

3 And the Glory be upon thee.

3 و البهاء علیک

BRL_DAK#0194, YIA.242b

AB08385

To: Jamshid Tirandaz (Kashan)

1 O Jamshid! Jamshid shone like the sun, but his radiance had an end. Be thou a companion of the heaven of the world of Jam, that thy brilliance may be everlasting. And in the rose-garden of hearts, like the birds of the meadow, sing melodies in the Pahlavi tongue, that thy song may become celestial.

1 ای جمشید جمشید چون خورشید بدرخشید ولی
پرتوش را پایان بود تو با جم جهان آسمان همدم
شو تا درخشندگیت جاودان گردد و در گلشن
جانها چون مرغ چمن گلبانگ پهلوی زن تا
آهنگ آسمانی شود

2 And speak in the Persian language: O Persians! The fairy-faced ones have unveiled the mystery - become intimate with them. The sweet-voiced mystery-tellers are singing - become their confidants. The bounty of the Self-Sufficient Lord has caused the birds of the meadow to take flight - why do ye remain seated? The call of the divine herald is loud - awaken from sleep and step gracefully into the flower-garden's promenade. For by beholding the rose-garden, thou hast illumined thine eyes. May thy soul be gladdened!

2 و بزبان پارسی گویا پارسیان پیرویان راز رخ
گشودند دمساز گردید و رازگویان خوش‌آواز
میسرایند همراز شوید بخشش خداوند بی‌نیاز
است که مرغان چمن را پرواز آورده شما چرا
نشسته‌اید و بانگ سروش بلند است از خواب
بیدار گردید و بگلگشت چمن بخرامید زیرا
بتماشای گلشن دیده را روشن نمودید جانت
خوش باد

YARP2.233 p.211

AB08028

To: Jinab Jamshid et al.

O Jamshid! The Cup of Jamshid hath come round in the feast of the Covenant, and the chalice of the pledge circuleth in the gathering of true and faithful friends. Take, then, this cup in hand and, intoxicated, enter the feast of "Am I not?" Make those who seek the countenance of the Peerless Beloved drunk

ای جمشید جام جم است که در بزم میثاق
بدور آمده و پیانسته پیمانست که در انجمن دوستان
راستان بگردش آمده پس این پیاله بدست گیر و
سرمست در بزم الست درآ و طالبان روی دلبر
یکجا را مخمور از این باده در این پیاله در گلشن

with this wine in this cup in the rose garden of flowers and tulips, that all may enter the circle of divine lovers, clapping their hands and dancing. How blessed the ardent soul who becometh intoxicated and entranced from this wine-house, and how enduring the spirit that surgeth and wellet up from this wine!

گل و لاله نما تا کل کف زنان و رقص کنان در
حلقه مستان الهی درآید زنده دلی که از این
نمخانه سرمست و مخمور گردد و پاینده جانی که
از این باده بجوش و خروش آید

YARP2.133 p.151

AB08369

To: Jinab-i-Afnan

- 1 O noble Branch of the Divine Lote Tree! This is written in utmost haste. Sacred souls in Nayriz have become the target of bloodthirsty beasts' arrows and have drunk the brimming cup of sacrifice in God's path, attaining the ultimate desire of those near to God. However, their surviving dependents and the wanderers from Nayriz who are in Sarvistan are in extreme need.
- 2 Therefore, approximately one thousand tumans and some additional amount has been arranged and will be sent to your honor from Baku. Upon receipt of the draft, send it to Shiraz without delay. One hundred tumans of this sum belongs to Jinab-i-'Andalib - deliver it to him. The remainder belongs to the survivors of the martyrs and the wanderers from Nayriz.
- 3 And upon you be the Most Glorious Glory.

- 1 ایها الفرع النّجیب من السّدرۃ الرّحمانیّة در کمال
استعجال مرقوم میشود نفوس مقدّسی در نیریز
هدف سهام درندگان خونریز گردیدند و در سبیل
فدا جام لبریز نوشیدند و بمنتهای آرزوی مقربین
رسیدند ولی بازماندگان بی سر و سامان و آوارگان
نیریز در سرورستان در نهایت احتیاج
- 2 لهذا بقدر هزار تومان و کسری تدبیر شد و از
بادکوبه نزد آنحضرت ارسال خواهند داشت
بوصول حواله به شیراز دهید که تأخیر نشود
صد تومان از این وجه تعلق بجناب عندلیب
دارد تسلیم ایشان نمایند و مابقی تعلق ببازماندگان
شهدا و آوارگان نیریز دارد
- 3 و علیک البهاء الأبهی

INBA87:485b, INBA52:508

AB07846*To: Jinab-i-Mulla Husayn Yazdi Mu'allim*

- 1 Give lessons in divine love to children who are studying, and teach them heavenly teachings, for children and youth require training in character, morals and proper conduct more than they need learning and knowledge. 1 اطفال سبق خوان را درس عشق الهی ده و تعلیم تعالیم آسمانی نما زیرا اطفال و صبیان را تربیت و اخلاق و ادب بیش از دانش لازم و واجب و فرض
- 2 Likewise, a learned person who is ill-natured, immoral and sullied with the stain of sensual desires yields no fruit except harm, while an illiterate person of good character and demeanor still produces beneficial fruits and effects that are evident and manifest. 2 و همچنین پر دانش بد خو و بد اخلاق و آلوده بلوث شهوات را جز مضرت ثمری نه ولی بیسواد خوش اخلاق اطوار را باز ثمر و اثری موجود و مشهود
- 3 Therefore, train the children in Baha'i schools in divine characteristics and guide them to purity and holiness, so that each one may develop an angelic nature and be adorned with the attributes and character of a true Baha'i. Verily God does not allow to go to waste the reward of those who do good. 3 پس اطفال دبستان بهائی را با اخلاق رحمانی تربیت نما و به تنزیه و تقدیس دلالت کن تا هر یک ملک سیرت گردند و بحمل صفات و اخلاق بهائی حقیقی مزین شوند . ان الله لا یضییع اجر المحسنین

MJTB.079x

AB11778*To: Khalil Rahmani Farani*

- 1 O faithful servant of the Most Glorious Beauty! After the ascension of your noble father, that illustrious prince, a prayer seeking forgiveness was written and sent for that bird of truth. It is strange that it has not arrived until now. We said to search through the papers and send a copy. 1 ای بندهٔ صادق جمال ابهی بعد از صعود پدر یزرگوار آئینبر جلیل مناجاتی طلب مغفرت از برای آن طیر حقیقت مرقوم شد و ارسال گشت عجیب است که تا حال نرسیده گفتیم که در اوراق تحرّی نمایند و سوادش ارسال شود
- 2 Convey spirit-filled and fragrant greetings to his honor Jalalullah and Suleiman Agha and Hussein Agha and Haji Agha and their mother. Due to numerous occupations, it was not possible to write separate letters for each one, therefore this was written collectively. 2 جناب جلال الله و سلیمان آقا و حسین آقا و حاجی آقا و والده شانرا تحیت پر روح و ریحان برسان از کثرت مشاغل ممکن نشد که از برای هر یک منفرداً مکتوب تحریر شود لهذا جمعا مرقوم شد
- 3 And upon you be greetings and praise. 3 و علیک التّحیّة و التّناء

FRH.189-190

AB08051*To: Khudabakhsh et al.*

O Compassionate Lord! These three souls are deserving of pardon and forgiveness, and worthy of Thy grace and bounty. O Thou Shelter of the helpless! Forgive the sins of the sinners and teach wisdom to the ignorant. Set the ocean of forgiveness in motion, that every soul stained with sin may become tranquil and pure, and all faces may become radiant. Though disobedience is as dark as the blackest night, yet heavenly forgiveness is a light of utmost brilliance. Therefore make them worthy of pardon and forgiveness, and freely bestow Thy grace and remission. Thou art the Mighty, the Glorious, the Powerful, and the Compassionate.

ای خداوند مهربان این سه کس سزاوار عفو و مغفرتند و لایق عطا و بخشش ای پناه بیچارگان گنه کارانرا گنه بیامرز و نادانانرا دانائی بیاموز دریای بخشش را جوششی ده تا هر آلوده گناه آسوده و پاک شود و رویها تابناک گردد هر چند نافرمانی چون شب تار و تاریکست ولی بخشایش آسمانی نوری در نهایت درخشندگی پس عفو و بخشش را شایان کن و فضل و غفرانرا رایگان فرما توئی مقتدر و عزیز و قدیر و مهربان

YARP2.507 p.369

AB07892*To: Liqaiyyih Asdaq Mudabbir*

- 1 O handmaiden of God! The glance of God's All-Seeing Eye encompasses that assured leaf, and the favors of the merciful Lord surround thee. The shadow of the Divine Lote-Tree falls upon thee, and the shade of the Tree of Sinai is spread over thee. The rays of the Most Great Luminary stream upon thy brow, and the clouds of the mercy of the Ancient Beauty rain upon the garden of thy being.
- 2 What else dost thou seek in this world of existence, and what else dost thou desire? The pure and devoted women yearned for but an atom of these blessings and laid down their lives in their longing, yet attained them not - while thou hast attained.
- 3 And the Glory be upon thee.

1 ای امة الله ورقه زكيه لحاظ عين الله الناظره شامل آن ورقه مطمئن است و الطاف رب رحيم محيط بر تو است ظل سدره منتهی بر تو واقع و سایه شجره سيناء بر تو ممدود پرتو نير اعظم بر فرقت فائض و سحب رحمت جمال قدم بر حديقته وجودت ماطر

2 ديگر در اين عالم وجود چه ميطلبي و چه آرزو داري قانتات طاهرات آرزوی ذره ئی از اين حسنات را مينمودند و در حسرتش جان باختند و نرسيدند و تو فائز شدی

3 و البهاء عليك

INBA16:106, MKT7.069, PYK.305

AB08308

To: *Liqaiyyih daughter of Abu'l-Qasim Saatsaz*

- 1 O moving leaf! Give thanks to the Lord of Glory that He has bestowed upon thee such a father who, out of divine love, hath rent his collar, and whose aspiration soars higher than the stars of heaven. Yet in humility and submissiveness he is like unto the center of the earth. This is naught but the special grace and favor of the Ancient Lord.
- 2 First, he was the cause of thy existence; second, he was the means of thy guidance to the light of manifestation and thy turning to the praiseworthy station. And in circling round the center of the infinite circle he was occupied with thy remembrance.
- 3 Can a better father than this be imagined? Nay, by God! And glory be upon thee!

1 ای ورقه مهتره شکر کن حضرت ربّ عزّت را که چنین پدری بتو عنایت فرموده که از عشق الهی گریبانی چاک دارد و همی بلندتر از کواکب افلاک باوجود این در خضوع و خشوع چون مرکز خاک این نیست الا فیض الطاف مخصوصه ربّ قدیم

2 اولاً سبب وجود تو بود ثانیاً علت هدایت بنور شهود و توجه بمقام محمود و در حول مرکز دایره غیرمتناهی بیاد تو مشغول بود

3 دیگر بهتر از این پدر تصور توان نمود لا والله و البهاء علیک

INBA87:175a, INBA52:175a

AB08243

To: *Mihraban Bihjat*

- 1 O kind one of the Lord! In this day the manifestation of the All-Merciful has appeared and He has established all humanity beneath the shade of the divine Lote-Tree.
- 2 This Tree of Life has cast its shadow over East and West, and through the boundless grace of the Ancient Lord, it is hoped that He will bestow upon all peoples the utmost fellowship and connection with each other beneath this blessed Tree, making them as one sea and one paradise and as stars in a single firmament, that all may move and circle like luminous orbs in this infinite space and through attractive forces preserve one another.
- 3 And upon thee be greetings and praise.

1 ای مهربان حضرت یزدان در این زمان تجلی رحمت فرموده و جمیع آدمیانرا در زیر سایه سدره منتهی مقرر مقرر نموده

2 این شجره طوبی بر شرق و غرب سایه افکنده و از فضل عمیم خداوند قدیم امید چنانست که کلّ امم را در ظلّ این شجره مبارکه با یکدیگر نهایت الفت و ارتباط بخشیده بحر واحد و جنت واحده و نجوم فلک واحد فرماید تا جمیع بمثابه کواکب نورانی در این فضای نامتناهی سیر و حرکت نمایند و بقوای جاذبه محافظه یکدیگر کنند

3 و علیک التّحیه و التّناء

YARP2.494 p.364

AB08463*To: Mirza Abu'l-Fadl and Ali Kuli Khan*

Therefore, O ye beloved of God! Now the time has come that in order to show thankfulness for this Gift, ye may arise to perform that which is incumbent upon you, and to observe the Laws of the Religion of God. Offer prayers before the Threshold of Oneness in the Mashriqu'l-Adhkar (Baha'i Temple of Worship), beseech and supplicate to God and engage in glorification and praise, keep the fast in the month of fasting and be awake during its nights—but all this should be observed with the utmost wisdom, and not in such a manner as might lead to the complaint and lamentation of the ignorant.

BSTW#194

AB08425*To: Mirza Abu'l-Fadl Gulpaygani*

1 O you whom God has reserved for the service of His mighty Cause!

1 یا من ادخره الله لخدمة امره العظيم

2 Ahmad Bey of Egypt came and met twice. We discussed the foundation of God's Cause, which is the oneness of the human world, the unity and freedom of humanity, the universality of divine grace and bounty, and that "Thou seest no imperfection in the creation of the Most Merciful." That is all. He asked some questions. In view of wisdom, brief answers were given.

2 جناب احمد بيك مصرى وارد و دو دفعه ملاقات نمود از اساس امر الله كه وحدت عالم انسانى و يگانگى و آزادگى بشرى و عموميت فضل و موهبت ربانى و لن ترى فى خلق الرحمن من تفاوت است صحبت گرديد و بس بعضى سوالات نمود نظر بحكمت جواب بمجل داده شد

3 This person is purely political. The friends, like Shaykh Farajullah, must speak with him with wisdom and moderation. All their conversations should be solely about the oneness of the human world, fellowship and harmony between different peoples, and the elimination of conflict and strife, nothing more.

3 اين شخص سياسى محض است با او بايد احباً نظير شيخ فرج الله بدارا صحبت بدارند جميع مصاحبتشان مسئله وحدت عالم انسانى و انس و الفت طوائف مختلفه و رفع نزاع و جدال باشد و بس

MMK6#558

AB08025*To: Mirza Ahmad (Son of Mahbubush-Shuhada)*

- 1 O fruit of the garden of divine knowledge! If thou but knowest with what bounty thou art favored and with what a gift thou art exalted, thou wouldst assuredly, through the intensity of gladness, soar to such heights as to reach the most exalted horizon and build thy nest in the Sadratu'l-Muntaha. Thou wouldst drink from the cup of camphor and taste of the sealed wine. In the assembly of lovers thou wouldst be aflame, and like unto a candle thou wouldst burn in the glass of contingent being.
- 2 The lights of hearts are brighter than the sun, and the outpouring of spirits more copious than the rain-cloud. How blessed then are those souls who have gained a portion of the rays of the Sun of Truth that shineth forth from the Most Glorious Horizon. Blessed are they and excellent is their abode.

- 1 ای ثمره بوستان معرفت الهی اگر بدانی که بچه عنایتی فائزی و بچه موهبتی سرفراز البته از شدت بشارت پروازی کنی که باوج اعلی رسی و بر سدره منتهی آشیانه سازی از کاس کافور بنوشی و از رحیق محتوم بچشی در انجمن عاشقان برافروزی و در زجاجه امکان چون شمع بسوزی
- 2 انوار قلوب از آفتاب روشنتر است و فیضان ارواح از غمام شدیدتر پس خوشا حال نفوسیکه پرتوی از شمس حقیقت که از افق ابدی لائحست نصیب برده اند فطوبی لهم و حسن مآب

DUR4.663

AB07906*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan)*

- 1 O Bashir of 'Abdu'l-Baha! Be not grieved, for thou art enamored of the Abha Beauty. When thou hast such a loving Friend, what cause hast thou for complaint? God forbid! Praise be to God, thou hast neither complaint nor flock - thou art free from both.
- 2 Until Moses abandoned his flock, he heard not the divine call from the fire kindled in the tree of Sinai. Praise be to God that, despite having a flock, thou didst hear that merciful call from the blessed human tree. Give thanks unto God for this great bounty.
- 3 I hope that all affairs may be accomplished according to thy desire. This is of God's grace which He bestoweth on whomsoever He willeth. And upon thee be greetings and praise.

- 1 ای بشیر عبدالهآء محزون مباحس زیرا مفتون جمال ابهائی باوجود آنکه چنان یار مهربانی داری دیگر از چه گله داری استغفرالله الحمد لله نه گله داری و نه گله از هردو آزادی
- 2 حضرت کلیم تا ترک گله ننمود ندای الهی را از نار موقده در شجره سینا نشنید الحمد لله تو باوجود گله آن ندای رحمانرا از شجره مبارکه انسانی شنیدی اشکر الله علی هذا الفضل العظیم
- 3 امیدوارم جمیع امور بدخواهت حاصل گردد ذلک من فضل الله یؤتیه من یشاء و علیک التحیة و الثناء

BSHI.049, MSHR2.130

AB08421

To: *Mirza Nasrullah father of Ruhi Arbab*

- ¹ O my Lord, the Most Glorious, and my Master, the Most Exalted! With all the helplessness that characterizes contingent beings and is inherent in temporal and corporeal existence, I draw near unto the Kingdom of Thy power, which is among the characteristics of the Necessary Being and the attributes of that Pre-existent and Essential Being Who is sanctified above the comprehension of all conjectures and imaginings. And I say: O Lord! Have mercy upon me through Thy grace, Thy generosity, and Thy beneficence, O All-Bountiful and All-Bestowing One! And have mercy upon this servant of Thine who supplicates unto Thee night and day. Verily, Thou art the All-Bountiful, the All-Merciful, the Most Exalted. And glory be upon him.

- ² ‘Abdu’l-Baha ‘Abbas

- ³ Convey my greetings to the handmaiden of God, the Self-Subsisting, the All-Compelling, his wife.

¹ يا ربّي الابهى و مولائى الاعلى انا بكلّ عجز
هو من خصائص الامكان و لوازم الحدوث و
الكيان اتقرب الى ملكوت قدرتك الّتى هي من
خصائص الوجوب و صفات القدم و الوجود
الّدى تقدّس عن ادراك الظنون و الاوهام
و اقول ربّ ارحمنى بفضلك و جودك و
احسانك يا كريم و يا منّان و ارحم عبدك هذا
المبتهل اليك فى اللّيل و النّهار انك انت الكريم
الرّحيم المتعال

² و الهاء عليه ع

³ امة الله المهيمن القيوم حليله را تكبير برسانيد

MJMJ3.105a, MMG2#260 p.290

AB08363

To: *Mirza Qahraman Avarzamani*

...As to what thou hast asked concerning the blessed verse in the Quran “And indeed We made a covenant with Adam...” God took a covenant from Adam, peace be upon him, that neither he nor his wife should approach the Tree, saying “Draw not nigh unto this Tree.” The Tree is the Tree of Life, the Supreme Horizon, the Divine Lote-Tree, the Tree of Blessedness, and the Furthestmost Sanctuary – the station of Universal Reality, the Divine Essence, the Single Identity, and the Perfect Manifestation, which is distinguished by the mystery of existence and the Praiseworthy Light. Adam desired to manifest the Primary Effulgence, the Hidden Secret, and the Preserved and Guarded Symbol during his cycle and dispensation – that is,

...و اما ما سئلت عن الآية المباركة فى القرآن و
لقد عهدنا الى آدم الى آخر قد اخذ الله العهد
عن آدم عليه السلام ان لا يتقرب هو و زوجته
الشجرة و قال فلا تقربا هذه الشجرة فالشجرة هي
شجرة الحياة و الرّقىف الاعلى و سدره المنتهى و
شجرة طوبى و المسجد الأقصى مقام الحقيقة الكلية
و الكينونة الربّانية و الهويّة الفردانية و المظهرية
الكاملة التى اختصت بسرّ الوجود و النور المحمود
فاراد آدم ان يظهر تجلّى الأوّل و السرّ المنعم و
الرّمز المكنون المصون فى كوره و دوره اى كمال
الجلّاء و الاستجلّاء فما امكن هذا...

MMK6#307x

in its complete revelation and manifestation – but this was not possible....

AB08211

To: Muhammad Baqir Kuhanjani

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

1 ای مشتعل باآتش محبت الله

2 Kindle a flame in that crucible that will perfume the senses of the inhabitants of that entire country with the sweet savours of incense and ambergris. Strive by day and by night to refine the character of men, to sanctify the souls, to offer counsels, and urge the people to be steadfast in the Covenant, that thou mayest hear the melody of the unseen Kingdom of Glory calling aloud, saying: "Glad tidings! Glad tidings!" Rise up, then, and cry out even as the rooster at the break of day, chanting in the morn of the Covenant and saying: "Hasten forth to righteousness! Hasten forth to salvation! Hasten forth to spiritual triumph!"

2 شعله ئی در آن مجرزن تا بوی خوش عود و عنبر
مشام سگان آن کشور را معطر نماید شب و روز
در تهذیب اخلاق و تقدیس نفوس اهل وفاق و
نصیحت معشر آفاق و تثبیت میثاق بکوش تا از
سروش ملکوت غیب اهی ندای و بشری و یا
بشری شنوی و چنان بجوش و خروش آئی که
خروس سحری گردی و بانگ حی علی الصلاح
حی علی الفلاح حی علی النجاح در صباح میثاق
برآری

INBA87:393, INBA52:404b, MMK2#059
p.046

AB08247

To: Muhammad Husayn Naqqash

1 O thou who art firm in God!

1 ای موقن بالله

2 In the Perspicuous Book it is revealed: "It may be that thy Lord will raise thee to a praised station." For this praised station, endless and boundless interpretations have been given, the mention of which would cause prolixity. In brief, this praised station is a sun that hath dawned and shone forth in the heaven of prophethood and the firmament of the Cause. Yet its rays and effulgence are manifest in all degrees.

2 در کتاب مبین عسی ان یبعثک ربک مقاماً
محمودا نازل مقام محمود را تفاسیر یحد و بی پایانی
نموده اند ذکرش سبب تطویل است مختصر اینست
این مقام محمود آفتابست که در فلک نبوت و
سماء امر طالع و لائحت ولی پرتو و شعاعش در
جميع مراتب ظاهر و نمودار است

3 In the world of creation, this exalted station and lofty throne is the Most Great All-Embracing Reality - that is, the receiving

3 در عالم خلق این مقام عظیم و کرسی رفیع
جامعیت کبری است یعنی استفاضه انوار از

of lights from the Lamp of Truth and the acquiring of fire from the Tree of Oneness.

سراج حقیقت و اقتباس نار از شجرهٔ احدیت است

MMK6#259

AB08059

To: Muhammad Ibrahim brother of Ali Akbar (Qazvin)

1 O noble Khalil!

1 ای خلیل جلیل

2 Praise be to the Lord of Grandeur that through the favors of the Lord of all beings, the fire of Nimrod's misguidance and passion became coolness and safety, and the furnace of ignorance and blindness was transformed into a garden of light and guidance.

2 حمد کن حضرت ربّ کبریا را که نار نمرود ضلالت و هوی بعنایت مولی الوری برداً و سلاماً شد و گلخن جهالت و عمی گلشن نور و هدی گردید

3 The holy fragrances of the Abha Beauty bestowed new life upon the realities of the people of Baha. Were you to become aware of the favors of the Desired One as they truly are, you would spread your wings in joy and delight and soar to the Kingdom of gladness, and from the hand of the pure Wine-Bearer you would drink of the cup whose mixture is of camphor.

3 و نفحات قدس جمال ابهی حقائق اهل بهاء را روح تازه بخشید و اگر مطلع بر الطاف حضرت مقصود کما هی حقّها گردی از فرح و سرور پر بگشائی و بملکوت سرور بربری و از دست ساقی طهور کأس کان مزاجها کافور نوشی

4 Therefore, render thanks that you have attained to such a bounty and achieved such a grace. And may the Glory rest upon you and upon all who are related to you.

4 پس حمد کن که بچنین موهبتی فائزی و بچنین فضلی فائز و البهاء علیک و علی کلّ من ینتمی الیک

MMK6#312

AB08249

To: Muhammad Ibrahim nephew of Mulla Ali

O thou who art assured by the verses of God! If thou wert to open a hundred thousand tongues in praise of the Lord of Oneness for having been honored with kinship to that radiant candle of the gathering of sacrifice—that is, thine uncle who was accepted at the Divine Threshold—thou wouldst still not have rendered proper thanks or fulfilled thy debt for this

ای موقن بآیات الله اگر صد هزار زبان بگشائی و حضرت سلطان احدیت را بستائی که بشرف نسبت آن شمع روشن محفل فدا یعنی عمومی مقبول درگاه کبریا مشرف گشتی البته حق شکر ندادی و از عهدهٔ پاداش این احسان بر نیامدی چه که آن وجه نورانی با جذبی رحمانی و بشارتی

bounty. For that luminous countenance, with divine attraction and heavenly glad-tidings, with spiritual sensibilities and celestial joy, with divine delight and godly detachment and heavenly ascension, hastened to the field of sacrifice. Would that I had been with him, that I might have attained a mighty triumph!

ربّانی و حسیّاتی وجدانی و سروری روحانی
و جبروری صمدانی و انقطاعی یزدانی و عروجی
آسمانی بمیدان فدا شتافت یا لیتنی کنت معه فافوز
فوزاً عظیماً

MKT5.030b

AB12563

To: Muhammad Karim (Abadih) et al.

- 1 O ye two faithful brothers of Jinab-i-Za'ir! How blessed ye are to have such a kind brother who, at the Threshold of the Lord, is intimately occupied with your remembrance and is devoted to your mention, and who requested that this letter be written. How dear ye are, that he is never for a moment separated from your remembrance and is ever engaged and devoted to mentioning you!
- 2 In truth, this is a gift from the Most Great Unity that a brother should be so kind. Know ye the value of this bounty and render thanks unto God, that ye may become the manifestation of "If ye show gratitude, I will surely increase you." And upon you both be glory and praise.

1 ای دو اخوان باوفای جناب زائر خوشا به حال
شما که چنین برادر مهربانی دارید که در آستان
یزدان بیاد شما مأنوس و بذکر شما مألوف گشت
و استدعای تحریر این نامه نمود چه قدر عزیزید
که آنی از یاد شما انفکاک ندارد و همواره بذکر
شما مشغول و مألوفست

2 فی الحقیقه این موهبت حضرت احدیتست که
برادر چنین مهربان باشد قدر این فضل را بدانید
و بشکرانه حق پردازید تا مظهر و لئن شکرتم
لأزیدنکم شوید و علیکم البهاء و الثناء

Ghazi3072.165

AB08149

To: Muhammad Tahir Malmiri

- 1 O thou who art pure, cleansed and illumined!
- 2 'Abdu'l-Baha assures thee that He will not forget thee for a moment. Thou art ever in His thoughts, before His sight, and under the glance of the providence of the Almighty Lord. Think not that thou art in the desert of separation and the wilderness of deprivation. Thou art ever present with Me, attendant in

1 ای طاهر مطهر منور
2 عبدالبهاء مطمئن باش که آنی ترا فراموش ننمایم
و همیشه در خاطری و منظور ناظری و ملحوظ
نظر عنایت خداوند قادر گان منما که در بادیه
هجراتی و بیداء حرمان همیشه پیش منی و حاضر
انجمنی و امین و مؤتمنی بجان نزدیکی و بدل مونس
یاران محفل

the gathering, trusted and confided in. Thou art near to My soul and intimate with My heart.

- 3 I beseech God to shelter thee and all the friends beneath the protection of His Covenant and Testament. And upon thee be greetings and praise.

3 از خدا میطلبم که ترا و جمیع آن یارانرا در پناه
عهد و پیمان محفوظ و مصون دارد و علیک التَّحیَّة
و الثَّنَاء

MKT8.122a, KHML.271-272

AB08413

To: Munirih Khanum

O Amatu'l-Baha! Day and night all the Leaves are engaged in remembering thee and await the receipt of news of thy recovery and well-being, that through the bounty and assistance of the Abha Beauty - may my spirit be sacrificed for His friends - thou mayest return with utmost radiance and joy....

LTDT.338x

AB08267

To: Nasrullah Atai

O thou whose eyes are fixed upon the Abha Kingdom! In this grievous day, when dire adversities have shaken the pillars of the earth, and the tests and trials sent by God have rocked the foundations of the world, remain thou firm and staunch in His Cause through the power of the Kingdom and the confirmations from on high. Be thou as steadfast as an immovable mountain, an impregnable stronghold, a solid bulwark, and an impenetrable barrier. Be not perturbed by the winds of tribulations or dismayed by grievous calamities. The splendours of divine assistance are shed abroad from the Kingdom of God, and the hosts of heavenly confirmation are continually descending from the throne of the Most High. Rest thou assured and be thou confident.

ای ناظر بملکوت ابهی در این یوم شدید که
شدائد بلایا ارکان امکانرا متزلزل نموده و افتتان
و امتحان الهی قوائم بنیان جهانرا مرتعش کرده
تو بقوتی ملکوتیه و تأییداتی لاهوتیه بر امر الهی
ثابت و مستقیم و راسخ مان و چون جبل مبین
و بنیانی متین و سدی حائل و حاجزی کامل
باقی و برقرار باش از روایح بلایا مضطرب مشو
و از شدائد مصائب متزلزل مگرد انوار تأیید از
ملکوت ابهی ساطعست و جنود توفیق از رفیق
اعلی متواصل مطمئن باش و متیقن

BRL_CONF2018P#24, MMK2#298 p.217

BRL_CONF2018#24

AB12564

To: Rashidih sister of Jinab-i-Nabil Qabl-i-Ali (Sarchah)

- 1 O handmaid of God! Your noble brother has traversed the realm of possibility and, taking up the cup of the love of God, has caused revelry and delight in the gathering of spiritual ones - a joy and gladness that will endure forever and ever. He never rested, never drew an easy breath, never sought comfort, never found repose, never settled down. Day and night he remained occupied in service at the Sacred Threshold, until he ascended to the horizon of glory and became the object of praise of the Concourse on High.
- 2 You too should follow that noble one's example to the extent possible, and arise to serve the Cause of God. This is better for you than whatsoever is in the heavens and the earth.
- 3 Upon you be greetings and praise.

1 ای امة‌الله برادر بزرگوارت عرصه امکان
پیمود و پیمانه محبت الله بدست گرفته در انجمن
روحانیان نوشانوش افکند که نشئه و سرورش تا
ابدالآباد باقی و برقرار دم نیاسود نفسی نیارمید
راحتی نکرد سکونی نیافت قراری نگرفت شب و
روز بخدمت آستان مقدس مشغول شد تا بافق
عزّت عروج نمود و مورد تجید ملأ اعلی گشت

2 تو نیز بقدر امکان متابعت آن بزرگوار نما و
بخدمت امر الله بپردازید هذا خیر لك عما فی
السموات و الارضین
3 و علیک التّحیّة و الثّناء

BRL_DAK#0503

AB07941

To: Rustam Khudadad

- 1 O servant of Baha! Rustam had a brother who was full of tyranny and oppression. He joined with his brother's enemies and set his heart on deceit and trickery, until he cast that fortunate one from the throne into a harsh pit, and himself fell into misfortune and destruction.
- 2 'Abdu'l-Baha has a brother whose oppression makes the tyranny of Rustam's brother seem like faithfulness by comparison, and the bitterness of whose harm and injury appears as the honey of pure fellowship. For that one's injury was to Rustam's person alone, while this brother's ultimate desire is the murder of 'Abdu'l-Baha and the uprooting and destruction of the blessed Tree of the Most Glorious Beauty.

1 ای بنده بها رستم را برادری بود پر ظلم و ستم با
دشمنان برادر پیوست و دل بمکر و حيلهائی بست تا
آنکه آن نیکبخت را از تخت پناه سخت انداخت
و خود را نیز به بدبختی گرفتار کرد و بهلاکت
انداخت

2 عبدالهّاء را برادری که ستم برادر رستم بالنسبه
بحفای او وفاست و تلخی اذیت و آزار آن شهید
صفا زیرا آن ضررش بنفس رستم بود و این برادر
منتهای آرزویش قتل عبدالهّاء و قلع و قمع شجره
مبارکه جمال اهی

YARP2.287 p.239

AB07882

To: Sabbagh, Khadijih et al.

- 1 O handmaid of God! In this wondrous dispensation in which the Ancient Beauty and the Manifest Light – may my spirit be sacrificed for His loved ones – hath risen from the horizon of age-old hopes, women have assumed the attributes of men in showing forth steadfastness in the Cause of God, and revealing the heroism and might of fearless men. They invaded the arena of mystic knowledge and hoisted aloft the banner on the heights of certitude.
- 2 Thou, too, must make a mighty effort and show forth supreme courage. Exert thyself and taste of the sweetness of a heavenly draught, for the sweet taste of the love of God will linger on to the end that hath no end.

BRL_WOMEN#009, COC#2100

1 ای امة‌الله در این کور بدیع که جمال قدیم و نور مبین روحی لأحبائه الفداء از مطلع آمال اشراق فرمود نساء در استقامت بر امر الله حکم رجال یافتند و شجاعت و قوت ابطال نمودند سمند در میدان عرفان تاختند و علم بر اتلال ایقان افراختند

2 تو نیز همتی کن و قوتی بنما جهدی بکن شهدی پیش زیرا حلاوت محبت الله چنان مذاق را شکرین نماید که تا ابدالآباد باقی ماند

COMP_WOMENP#009, MKT7.050b

AB08130

To: Shahriyar Khudamurad

- 1 O Shahriyar! The crowned rulers of the world desire day and night to conquer countries and seize territories. But what benefit is there in this when they shall ultimately be hidden beneath a handful of dust? The beautiful palace shall be transformed into a dark and narrow grave, and the luminous realm shall become gray earth. The vast domain shall become a terrifying and fearsome tomb, and the noble and ailing companion shall become imprisoned. The garden shall become an unsafe and insecure wasteland.
- 2 The divine friends are the crowned rulers of the realm of inner meanings, and when they conceal their faces from the earthly kingdom, they shall adorn themselves with crown and diadem in the radiant world.
- 3 And upon thee be greetings and praise.

1 ای شهریار تاجداران عالم شب و روز مرادشان کشورگشائی و گیتی ستانی اما چه فائده که عاقبت در زیر مشتی خاک پنهان گردند قصر قشنگ بقبر تاریک و تنگ مبدل گردد و کشور انور تراب اغبر شود اقلیم وسیع گور پر وحشت و بیم گردد و ندیم کرم مهین و سقیم ایوان زندان شود و گلشن گلخن بی امن و امان

2 یاران الهی تاجداران عالم معانی هستند و چون از کشور خاک روی بپوشانند در جهان تابناک افسر و دیهم بیارایند

3 و علیک التّحیّة و التّناء

YARP2.540 p.385

AB07870

To: Shawkat Baji wife of Muhammad Husayn Qazvini et al.

- 1 O handmaidens of the All-Merciful! Praise be to God that ye are cherished maidservants at the Threshold of Oneness and devoted attendants and guardians of the Sacred Court. What glory and pride could be greater than this?
 1 ای اماء رحمن الحمد لله درگاه احدیت را کنیزان عزیزانید و آستان مقدس را خادمه‌های مقرب و پاسبان دیگر چه نغز و مباهاتی اعظم از آن
- 2 Though its worth and distinction are now unknown, yet ere long the signs of acceptance shall become manifest. Therefore, ye must open your tongues in constant thanksgiving, that the tree of being may yield fruit and the promise "If ye show gratitude, I shall surely increase you" may be fulfilled.
 2 حال قدر و مزیتش مجهول ولی عنقریب آثار قبول مشتهر لهذا باید زبان بشکر مستمر بگشائید تا شجره وجود ثمر بخشد و لئن شکرتم لأزیدنکم تحقیق یابد
- 3 And upon you be the Most Glorious Glory.
 3 و علیکن البهاء الأبهی

MKT7.008a

AB08422

To: Shaykh Kazim Qazvini (Samandar)

- 1 O Samandar of the gardens of the Kingdom of divine knowledge! For several months now, due to physical ailments, there has been no opportunity to write, hence the delay. Now that there is complete relief from the ailments, God willing, replies to all correspondence will gradually be sent.
 1 یا سمندر ریاض ملکوت العرفان تا بحال چند ماه بود که از عوارض جسمانی مجال تحریر نه لهذا تأخیر واقع حال چون خفت کلیه در عوارض حاصل انشاء الله اجوبه مراسلات جمیعاً بالتدریج ارسال میشود
- 2 For now, today the reply to the Prince, about which you had urged haste, has been sent.
 2 علی العجاله اليوم جواب جناب شاهزاده که تعجیل فرموده بودید ارسال شد
- 3 We hope that through the outpourings of the unseen realm and the indubitable favors of the Abha Kingdom, the sincere loved ones will be moved to such enthusiasm and eagerness, such warmth and enkindlement, that they may become manifest signs of the Fire of God which is kindled.
 3 از فیوضات غیبیه و عنایات لاریبیه ملکوت ابهی امیدواریم که احبای مخلصین را بشور و شوقی و حرارت و اشتعالی مبعوث فرماید که آیات باهره نار الله الموقده گردند
- 4 And glory be upon thee.
 4 و البهاء علیک

AYBY.330 #012

AB08440*To: Sigurd Russell*

- 1 O my dear son! I remember you night and day, and I pray for you to my Lord secretly and openly, and I long for you with heart and soul, and I beseech God to strengthen you in this mighty Cause and make you a tree, growing fresh, verdant and fruitful in His wondrous vineyard, so that you may become one of the sons of His ancient Kingdom and of the angels of His exalted heaven.
- 2 O my dear son! Know the value of this prayer and turn to God and yearn with your soul to attain this mighty station in the near future.
- 3 And upon you be greetings and praise.
- 1 یا ولدی عزیز اتی اذکرک لیلاً و نهاراً و ادعو
لک ربی سرّاً و جهاراً و اشتاق الیک قلباً و
وجداناً و ابتهل الی الله ان یؤیدک فی هذا الأمر
العظیم و یجعلک شجراً نابتاً نضراً ریّاناً مثمرّاً فی
کرمه البدیع حتّی تكون من ابناء ملکوته القدیم
و من ملائکة سمائه الرفیع
- 2 یا ابنی عزیز اعرف قدر هذا الدعاء و توجه الی
الله و تمنّ بروحک ان تنال هذا الشأن العظیم فی
زمن قریب
- 3 و علیک التّحیّة و الثّناء

DRM.014b

AB08387*To: Siyyid Asadullah Qumi*

- 1 O Aqa Siyyid Asadu'llah! May you be preserved and protected in the shelter of the Blessed Beauty.
- 2 Since your departure, only one letter has arrived from you, which caused me much surprise. No doubt there are good reasons for this. In any case, I am always awaiting good news from you, for you made such a commitment to serve at the Sacred Threshold with utmost sincerity of heart, self-sacrifice and purity of soul, and with perfect sanctity. I hope that you will be confirmed in this.
- 3 Some letters arrived addressed to you. As per your permission and request, those that contained enclosures were opened. Now all are being sent to you.
- 1 جناب آقا سید اسدالله در پناه جمال مبارک
محفوظ و مصون باش
- 2 از وقتی که رفته اید تا بحال یک نامه از شما رسید
و بس تعجب نمودم لابد موانع خیر است باری
همواره منتظر خبرخواهی خوش از شما هستم زیرا
چنین تعهد نمودید که در نهایت خلوص قلب
و جانفشانی و پاک جانی باشید و خدمت بعتبه
مبارکه در نهایت تقدیس خواهی نمود امیدوارم
که موفق گردی
- 3 مکاتیبی از برای شما رسید نظر با اجازه و خواهش
خود شما بعضی که نامه در جوف داشت باز شد
حال کل ارسال میشود

INBA17:202

AB08388

To: *Siyyid Taqi Manshadi*

- 1 Jinab-i-Aqa Siyyid Taqi relates that someone saw a distinguished personage in the realm of dreams and asked him how his affairs had fared at the Divine Threshold. He replied that when we reached that Threshold, they asked "What gift have you brought?" I submitted "Knowledge." They said: "Verily, thy Lord's treasures are full of this." I said "Good deeds and acts of worship." They said: "Verily, thy Lord's treasures are full of these." Then I submitted "Powerlessness and poverty." They said: "This is an acceptable gift, for it cannot be found at this Threshold."
- 2 The purpose is that any soul who is in the utmost poverty, powerlessness and weakness is acceptable. You must certainly visit the honored ones, especially Jinab-i-Afnan, upon him be the Glory of God. And upon you be peace.

1 جناب آقا سید تقی حکایت کنند که شخصی در عالم رؤیا شخص بزرگوار را دید و سؤال نمود که چگونه در درگاه الهی کار تو گذشت جواب داد که چون بآن درگاه رسیدیم سؤال نمودند که چه ارمغان آوردی عرض کردم علم گفتند آن خزائن ربک مملوء من هذا گفتیم اعمال خیریه و عبادات گفتند آن خزائن ربک مملوء من هذه پس عرض کردم عجز و فقر گفتند این هدیه مقبوله است زیرا در این درگاه پیدا نمی شود

2 مقصد اینست که هر نفسی که در کمال فقر و عجز و ضعف است مقبول است البته دیدن حضرات بروید علی الخصوص جناب افنان علیه بهاء الله والسلام

MMK3#255 p.182x

AB08390

To: *Siyyid Taqi Manshadi*

Jinab-i-Manshadi: Your letters were considered. You had expressed distress. As people say, it would be a pity for you to make such statements. These days are the time for joy, the time for success, the time for celebration and divine ecstasy and delight. O Jinab-i-Manshadi, be happy! Praise be to God, the cultivation and field have been watered, and the Word has been spread and penetrated, and the holy fragrances have perfumed the East and the West. What more do you want? This is the essential thing; let the branches be whatever they may. O Jinab-i-Aqa Siyyid Taqiya, say "O Hussein" in this tribulation, speak, laugh, strike, dance, and be certain of "the end belongs to the God-fearing ones."

جناب منشادی نامه های شما ملاحظه گردید اظهار پریشانی نموده بودید بقول ناس حیف شما نباشد که چنین فرمایشات بفرومائید این ایام وقت شادمانی است وقت کامرانی است وقت جشن و وجد و طرب ربانی است ای جناب منشادی شادی کن الحمد لله کشت و مزرعه آب داده شده است و کلمه منتشر و نافذ و نفحات قدس شرق و غرب را معطر نموده است دیگر چه خواهی اصل اینست فرع هر چه میخواهد باشد ای جناب آقا سید تقیا بگو و احسینا در این بلا بگو بخند بزن برقص و العاقبة للمتقين را یقین بدان

MMK6#156

AB08342*To: Spiritual Assembly of Ishqabad*

1 O ye spiritual friends!

2 The utmost desire of his honor Aqa Mirza Ja'far-i-Shirazi is that that respected gathering and honored and revered assembly should make his home and nest into a constellation of luminous stars in conjunction. This desire is, in truth, worthy of every praise and is proof of sincerity and service in the Cause of the Lord of creation and the cause of joy to pure hearts. If there were no obstacles, this matter would be the cause of the spirit and fragrance of this servant, for a designated and known place is necessary for this spiritual gathering and luminous assembly.

3 And upon you be glory.

1 ای یاران محفل روحانی

2 جناب آقا میرزا جعفر شیرازی را نهایت آرزو چنین است که آنجمع محترم و انجمن معظم مکرم چون نجوم منور خانه و آشیانه ایشانرا برج اجتماع و قران اختران نمایند و این آرزو فی الحقیقه سزاوار هر گونه ستایش است و دلیل بر خلوص و خدمت در امر خداوند آفرینش و سبب سرور قلوب خالصه اگر چنانچه موانعی در میان نه این قضیه باعث روح و ریحان این بنده است زیرا محلی معین و معلوم بجهت این انجمن روحانی و محفل نورانی لازم

3 و علیکم البهاء

MKT5.112

AB08075*To: Suhayli, Isfandiyyar et al.*

1 O my two sons and beloved brother! Praise be to God that He hath brought the distant near, made strangers into friends, made the deprived ones into confidants of mysteries, and awakened those who were asleep.

2 I hope that He will make Iran once again the envy of the world and exalt the Persians in both worlds, that faces may become radiant and hearts may become the repository of the mysteries of the Lord of Bounties.

3 Glad tidings unto you that the night of deprivation hath come to an end and the bright day of the Pishdadians hath dawned anew. May your souls be happy!

1 ای دو فرزند و برادر مهربان مهربان شکر خدا را که دورانرا نزدیک نمود و پیگانگنرا آشنا فرمود محرومانرا محرم راز نمود و خفتگانرا بیدار کرد

2 امیدوارم که ایرانرا دوباره رشک جهان خواهد نمود و فارسینانرا در دو جهان سرفراز خواهد کرد تا رخها روشن گردد و سینهها محل راز خداوند ذوالمنن شود

3 بشارت باد شما را که شب حرمان پایان آمد و روز روشن پیشدادانیان دوباره طلوع نمود جانتان خوش باد

YARP2.652 p.442

AB08115

To: Sultan Muhammad Sarhang

O Sarhang! Be thou the leader of the hosts of the Concourse on High and the commander of the armies of the Abha Kingdom! These hosts are the armies of life—that is to say, of faith and certitude. Through God's grace and bounty, deem not this difficult. He can make a mere atom to shine as the sun, and bestow upon a drop the surging waves of the sea. Such is God's all-encompassing power. The commander can become as a whale in the ocean of guidance, and a gnat can wing its flight to the most exalted Kingdom. Therefore, I cherish the hope that in this glorious age, which is the Cycle of the mighty Lord, thou mayest be confirmed in attaining such a bounty as to become a radiant morning star and gain true awareness of the divine mysteries, as they are. And upon thee be greetings and praise.

ای سرهنگ سردار جنود ملأ اعلی گرد و قائد
جیوش ملکوت ابهی این جنود جیوش حیانتند
یعنی ایمان و ایقان از فضل و عنایت الهی این را
مشکل مدان ذره را آفتاب نماید و قطره را امواج
دریا بخشد این است قدرت کلیه الهیه سرهنگ
نهنگ بحر هدایت شود و پشه آهنگ ملکوت
اعلی برآرد لهذا امیدوارم که در این عصر مجید که
قرن خداوند جلیل است بموهبتی موفق گردی
که درخشنده ستاره صبحگاهی شوی و آگاهی
کماهی بر اسرار الهی یابی و علیک التحية و الثناء

INBA84:541

AB08146

To: Ustad Rida (Son of Ustad Mahmud Najjar)

- ¹ O thou who seekest the good-pleasure of God! In the tradition it is recorded: "Whoso is not content with My decree, let him seek another Lord than Me." To be content with His decree means that thou shouldst seek with heart and soul every tribulation in the path of God and endure with the utmost joy every affliction. Thou shouldst taste deadly poison as though it were sweet honey, and seek destructive venom as though it were pure nectar. For although these tribulations are bitter, they yield sweet fruits and bestow infinite delight. This is the meaning of "Whoso is not content with My decree, let him seek another Lord than Me."

¹ ای طالب رضای الهی در حدیث است من لم
یرض بقضائی فلیطلب رباً سوائی رضای بقضا
عبارت از این است که در راه خدا هر بلائی
را بجان و دل بجوئی و هر مصیبتی را بکمال سرور
تحمّل نمائی سمّ نفع را چون شهد لطیف بجشی
و زهر هلاهل را چون عسل مصفی بطلی زیرا
این بلا یا اگرچه تلخست ولی ثمر شیرین دارد و
حلاوت یمینتها بخشد اینست معنی من لم یرض
بقضائی فلیطلب رباً سوائی

- ² And upon thee be the Glory.

² و البهاء علیک

BRL_DAK#0300, BSHN.140.386,
BSHN.144.381, MAS5.262, MHT1a.113,
MHT1b.071

AB12567*To: Valiyullah Varqa*

- 1 O sapling planted in the gardens of the bounty of the Desired One!
- 2 Although outwardly circumstances have arranged themselves such that you were deprived of the shadow of education for the formation of a new creation, yet it is hoped that you will not be deprived of the breaths of the Days of God and will not despair of this boundless grace. The branch follows the root, and the part moves according to the pattern of the whole. May you receive a portion and share from the gardens and sanctified meadows that have been established in this wondrous Cycle. The eye of divine favor has been upon you.
- 3 And the Glory be upon you.

1 ای نهال مغروس در ریاض جود حضرت مقصود

2 اگرچه بظاهر اسباب چنین فراهم آمد که از ظل تربیت بترتیب خلق جدید مهجور شدی ولی امید چنین است که از نفحات ایام الله محروم نگردی و از این فضل بمنتها مأیوس نشوی فرع تابع اصل گردد و جزء بر روش کل حرکت نماید از ریاض و حدائق تقدیس که در این کور بدیع تشکیل شده نصیب و بهره‌ئی یابی نظر عنایت الهیه با تو بوده

3 و البهاء علیک

BRL_DAK#1050

AB12568*To: Valiyullah Varqa*

- 1 O thou who art the remembrance of that glorious martyr!
- 2 The letter which you had requested is enclosed with this letter. Concerning your brother about whom you wrote - 'Azizu'llah is dear to 'Abdu'l-Baha, and what I desire for him is that same eternal glory, as he has experienced until now and will, God willing, experience henceforth. Never trust in anyone's words, reports, stories or writings - these are all confused dreams and they write of their own accord. In this matter, this servant has acted and will continue to act according to the Law of God.

1 ای یادگار آن شهید مجید

2 مکتوبی که خواسته بودید در طی این مکتوب است در خصوص اخوی مرقوم نموده بودید عزیزالله عزیز عبدالبهاس و آنچه من در حق او خواهم همان عزت ابدیه است چنانکه تا بحال تجربه نموده و انشاءالله من بعد نیز تجربه خواهد شد مبدا بقول و روایت و حکایت و کتابت کسی اعتماد نمائید جمیع اضغاث احلام است و از خودی خود مینویسند در این قضیه این عبد بموجب شریعت الله عمل نموده و خواهد نمود

BRL_DAK#0597

AB07890*To: Wife of Bassar*

1 O handmaid of God! You have always been and continue to be remembered at this threshold. Be confident, for you are engaged in service to Mr. Bassar who is a eulogist of the Blessed Beauty. Ka'b ibn Zuhayr composed one ode in praise of the Prophet and became renowned throughout the horizons, and this accomplished poet has composed numerous odes in praise of the Most Great Name - consider then what shall come to pass.

2 O Lord! Assist Thy servant Furugh and Bashir and Thy handmaid Jamilih to remember and praise Thee, and protect them in the shelter of Thy protection and care. Verily, Thou art the Generous, the Merciful, the Compassionate.

1 ای امة الله همیشه در این ساحت مذکور بوده و هستی مطمئن باش زیرا بخدمت جناب بصر که مداح جمال مبارک است مشغولی کعب ابن زهیر یک قصیده در حق حضرت رسول انشاء نمود مشهور آفاق شد و این ناظم کامل قصائد متعدده در محامد اسم اعظم گفته ملاحظه کن که چه خواهد شد ع

2 ربّ ابد عبدک الفروغ و البشیر و امتک جمیلہ علی ذکرک و ثنائک و احفظہم فی کھف حفظک و حمایتک انک انت الکریم الرحمن الرحیم

MKT7.075a

AB08313*To: Wife of Shahab Fath-i-Azam*

1 O assured leaf!

2 The branches and leaves of every tree are refreshed and made verdant and flourishing by the drops of the clouds. But the leaves of the Garden of Abha attain endless freshness and delicacy through the bounty of the clouds of the Most Great.

3 The spring rain and the April shower are so abundant in their outpouring that the plain has become a flower garden and the desert has been transformed into the Garden of Abha.

4 Strive as much as thou canst to manifest thyself in the world of existence and the realm of visibility with the utmost spiritual freshness, inner delicacy and luminous vigor, and to be stirred by the breezes from the garden of the Covenant.

5 And upon thee be greetings and praise.

1 ای ورقهء موقنہ

2 شاخ و برگ ہر شجرى برشحات سحاب تر و تازہ گردد و سبز و خرم شود اما ورقات جنت ابہی بفيض غمام کبریا طراوت و لطافت بی منتهی یابد

3 ابر بہاری و فیض نیسانی چنان در فیضانست کہ دشت گلگشت گشته و صحرا جنت ابہی شدہ

4 تا توانی بکوش کہ در نہایت نضارت روحانیہ و لطافت وجدانیہ و طراوت نورانیہ در عالم وجود و عرصہء شہود جلوہ نمائی و از نسیم حدیقہء میثاق باہتر از آئی

5 و علیک التّحیّۃ و التّناؤ

INBA17:244, MKT7.174a

AB08071

To: Zardushti, Humayun et al.

- 1 O ye two firm ones in the Covenant! Blessed are ye, for ye have acted according to the counsels and exhortations of Zoroaster and have attained heavenly joy. Zoroaster is well-pleased with those who are seeing, not with the blind; He is content with those who hear, not with the deaf and dumb.
- 2 A thousand praises upon your steadfastness and firmness, for ye have been enkindled with the fire of the love of God and have worshipped the Sun of the world of reality. Ye have rent asunder the veil of vain imaginings and have gained insight into the world of truth.
- 3 Blessed are ye! Blessed are ye! And upon you both be the Most Glorious Glory.

1 ای دو ثابت بر پیمان خوشا بحال شما که نصائح و وصایای حضرت زردشت را عمل نمودید و شادمانی آسمانی یافتید حضرت زردشت خوشنود از بینایان است نه کوران راضی از شنندگان است نه کران و گنگان

2 هزار آفرین بر ثبات و استقامت شما که با آتش محبت الله برافروختید و آفتاب جهان حقیقت را پرستش نمودید پرده موهومات دریدید و بعالم حقیقت پی بردید

3 خوشا بحال شما خوشا بحال شما و علیکما البهاء الأبهی

ALPA.014a, YARP2.016 p.073

AB08368

To: Afnan, Mirza Mahmud son of Muhammad Taqi Afnan

- 1 He is the Desired One!
- 2 O precious Branch of the Blessed Tree! I cannot describe the services of that praiseworthy Branch at the Sacred Threshold of the King of existence. This much only will I say: in servitude at the Sacred Threshold thou art a partner and companion of 'Abdu'l-Baha, and in bondage to the Threshold of the Most Exalted Beauty thou art a fellow traveler and associate of the destitute 'Abbas. This is the truth.
- 3 The means of livelihood of His Holiness the Afnan of the Sacred Tree, the honored Aqa Siyyid 'Ali, consists of the income from the property in 'Ishqabad and nothing else. Therefore exert thy utmost effort that this sum may arrive on time.
- 4 And praise be to God, the prayer and request for blessing in the commerce of the loved ones was answered at the Sacred

1 هوالمقصود

2 ایها الفرع العزیز من الدوحة المبارکه خدمات آن فرع محمود را بعتبه مقدسه ملیک وجود شرح نتوانم همین قدر بر زبان رانم که در عبودیت آستان مقدس عبدالبهاء را شریک و سهمی و در بندگی عتبه جمال اعلی عباس بنوا را همعنان و همعنونی هذا هو الحق

3 حضرت افنان سدره مبارکه جناب آقا سید علی را مدار معیشت و واردات ملک عشق آباد است و بس لهذا کمال همت را مبذول نما که این مبلغ بوقت برسد

4 والحمد لله دعا و خواهش برکت در تجارت احباً در عتبه مقدسه جمال ابهی مستجاب گردید و علیک البهاء الابهی

KHAF.127

Threshold of the Most Glorious Beauty. And upon thee be the Most Glorious Glory.

AB12561

To: Milani, Mirza Muhammad brother of Ali Akbar Milani

- 1 O thou who hast turned thy face to Him Who hath fashioned the heavens and the earth! 1 یا من توجّه وجهه للذی فطر السمّوات و الارض
- 2 What bounty and gift hath the Ancient Beauty bestowed upon His loved ones, that He hath taken them all beneath the shadow of His training, and hath dealt with them with all manner of kindness and favors from His Kingdom of Oneness. Yet we must recognize the value of these outpourings of His mercy and strive with heart and soul that the seed of His bounty may grow in the field of existence and the mysteries of His grace become manifest. This striving and endeavor to attain the fruits of His grace is among the most important conditions. 2 چه فضل و موهبتی جمال قدم در حقّ احبّایش فرموده که کلّ را در ظلّ تربیت گرفته و بانواع ملاطفت و عواطف ملکوت احدیتش مجامله و معامله فرموده ولی ما باید قدر این انعطافات رحمانیت را بدانیم و بجان جهد نمائیم تا بذر موهبتش در مزرعه وجود نابت گردد و اسرار عنایتش واضح شود این جهد و کوشش بجهت حصول و نتایج فیض از شروط مهمّه است
- 3 And the Glory be upon thee. 3 و البهاء علیک

INBA85:550b

AB07879

To: Ahdiyyih, Huriyyih wife of Muhammad Hasan Bulurfurush

- 1 O handmaid of God! His honor Aqa Muhammad-Hasan, praise be to God, reached the Most Great Refuge safe and protected, and for a time took up residence under the shelter of the Ancient Beauty. He drank of the sealed wine and tasted the sweetness of the favors of that Well-Known Lord. In all occasions he remembered you and in the Holy Shrine he beseeched blessings for you. 1 ای امة الله جناب آقا محمد حسن الحمد لله محفوظاً مصوناً بملجأ اعظم رسیدند و در پناه جمال قدم مدّتی مقرّر گزیدند و از رحیق مختوم نوشیدند و از حلاوت عنایت حضرت معلوم چشیدند در جمیع مواقع یادی از شما نمودند و در روضه مبارکه درخواست خیر فرمودند

- 2 Therefore give thanks to God that you have such a consort and such an intimate companion who remembered you in such a Threshold and mentioned you in such an assembly.

2 پس خدا را شکر کن که چنین ضیعی داری و چنین مونسى انیس که در چنین آستانى یاد تو نمود و در چنین انجمنی ذکر تو کرد

INBA87:035a, INBA52:035a, MKT7.211

AB07851

- 1 O my God, O my God! I ask Thee by Thy strengthening grace, and by Thy divine and unseen assistance, and by the outpourings of Thy mercy, to aid the exalted Ottoman government and the Caliphate of Muhammad in becoming established in the earth and firmly seated upon the throne, and to safeguard her regions from calamities and preserve her center of authority from afflictions.
- 2 O Lord! Keep her in the shelter of Thy guard and protection, preserve her with the eye of Thy loving-kindness, and surround her with the glances of Thy divine mercy. For verily, she protects the Blessed Radiant Spot and defends the Valley of Sinai and Yathrib and the open lands. Extend the shade of her protection upon the heads of the loved ones.
- 3 Verily, Thou art powerful to do what Thou willest, and verily, Thou art the Mighty, the Omnipotent.

1 الهی الهی اسئلك بتأییداتک الغیبیة و توفیقاتک الصمدانیة و فیوضاتک الرحمانیة ان تؤید الدولة العلیة العثمانیة و الخلافة المحمدیة علی التکون فی الأرض و الاستقرار علی العرش و ان تصون اقلیمها عن الآفات و تحفظ مرکز خلافتها عن الملمات

2 ایرب صنها فی کھف حفظک و حمایتک و احفظها یعین عنایتک و اشلها بلحظات رحمانیتک لانها تحمی البقعة المبارکة النوراء و تحافظ علی وادی سیناء و الیثرب و البطحاء یمتد ظل حمایتها علی رؤوس الأجباء

3 انک انت المقتدر علی ما تشاء و انک انت القوی القدير

MKT2.312

AB07866

- 1 O brothers of purity and stars like the Pleiades! The love of God is the effulgence of the Sun of Truth, and the knowledge of God is the radiance of the light of bounty. Therefore, every countenance wherein this divine splendor exists is a luminous star and a morning luminary that guideth the wandering caravan unto the path of guidance and leadeth the lost multitude unto the way of righteousness.
- 2 Therefore, O brothers, strive with heart and soul that ye may intoxicate others with this wine of guidance, and grant a portion of this heavenly food unto the helpless ones. When man engageth in praise and glorification of the Lord God, the aid

1 ای اخوان صفا و اختران چون ثریا محبت الله پرتو شمس حقیقت است و معرفت الله شعشعه نور موهبت پس هر وجهی که این نضرهء رحمن در آن موجود کوب نورانی است و ستاده صبحگاهی قافلهء گمراه را به راه هدایت نماید و کاروان گمگشته را به رشاد ارشاد نماید

2 پس ای اخوان به دل و جان بکوشید تا از این جان هدی دیگران را مست و مخمور نمائید و از این مائدهء سماویہ بیچارگان را نصیب بخشید انسان چون به ستایش و ثای حضرت یزدان پردازد

and grace of the Most Holy One doth encompass him from all directions.

عون و عنایت حضرت احدیت از جمیع جهات احاطه کند

3 Glory be upon you! 'Abdu'l-Baha.

3 و البهاء علیکم

MSBH4.009

AB07951

1 O servant of the Supreme Beauty! Khwajiy-i-Ansari said: "O Lord, if Thou shouldst but once say 'My servant,' my laughter would surpass the Throne." Now consider that the Blessed Beauty hath a hundred thousand times caused these yearning souls to hear the call "O My servants." Observe what joy and gladness must be shown, and from what fountain of pure water must be drunk, and how one must surge and cry out, and strive to spread abroad the sweet savors of the divine garden. Spread thy wings and soar aloft, and begin to show forth utter powerlessness and need, and beseech God that thou mayest become a heavenly, luminous, divine and merciful spiritual father, so that thou mayest be accepted both inwardly and outwardly.

1 ای بنده جمال کبریا خواجه انصاری گوید الهی اگر یکمرتبه گوئی بنده من از عرش بگذرد خنده من حال جمال مبارک صدهزار بار بگوش این مشتاقان ندای ای بندگان رسانند ملاحظه فرما که چه شادی و سرور باید نمود و از چه سلسبیل طهور باید نوشید و چگونه جوشید و خروشید و در نشر رائحه [بستان] الهی کوشید پری باز کن و پروازی بنا و آغاز عجز و نیازی نما و از خدا بخواه چون ابوی روحانی نورانی سبحانی رحمانی گردی تا باطناً ظاهراً مقبول [شوی] ع

2 Permission is granted for pilgrimage to the precincts of the Supreme Concourse.

2 اذن تشرّف بمطاف ملأ اعلی را دارید

MKT9.053

AB07984

1 O Lord, O Thou Kind One! These friends are secluded at Thy threshold, and these companions are aflame with the fire of Thy love. In remembrance of Thee they are as surging seas, and in the gathering of unity they are as brilliant lamps. Each one is a wave in the ocean of Thy grace, and each one is a casket of the pearls of guidance. At dawn, with hearts aware, they weep and lament, and at night, in remembrance of Thy beauty, they sleep and find rest. Thou art the Bestower, the Kind One, and Thou art the Eternal, the All-Merciful.

1 ای پرورگار ای مهربان این دوستان معتكف آستانند و این یاران از حرارت محبت شعله سوزان بیاد تو چون بحر مواجد و در انجمن توحید چون سراج و هاج هر یک موجی در بحر عنایتند و هر یک درجی از لآلی هدایت در سحرگاه با دلی آگاه بگریند و بزارند و در شبانگاه بیاد جمالت بخوابند و بیارامند توئی بخشنده و مهربان و توئی پاینده و رحمن

2 O Thou Self-Sufficing One! Forgive the dead, and favor those who remain. Be Thou a remedy to the ailing, and a shelter and protection to the free. Overlook our shortcomings, and forgive

2 ای بی نیاز مردگانرا پیامرز و بازماندگانرا بنواز درماندگانرا درمان شو و آزادگانرا پناه و امان از

our sins. Thou art the Concealer, Thou art the Forgiver. And the glory be upon you.

قصور درگذر و ذنوب بخشا تو ستاری تو آمرزگار
و البهاء علیکم

INBA75:042, BSHN.140.497, BSHN.144.485,
DUR2.087, ADH2.048, ADH2_1#24
p.041, MJMJ1.050, MMG2#195 p.221,
MJH.012a, MHT1a.056a, MHT1b.014a

AB08021

- 1 O thou who art firm in the Covenant! Your letter was received some time ago, but there was no opportunity to reply. Now, in the early morning, a brief opportunity has arisen, so I am writing.
- 2 Praise be to God, through the grace and confirmation of the Blessed Beauty, the fragrances of the divine rose garden are spreading in these regions. Even in the center of materialism, that is, Paris, the divine teachings have been established, and it is hoped that the spirit of holiness will overthrow the foundation of every devil, the lights of truth will shine forth, and the darkness will be dispelled. And this is not difficult for God.
- 3 Convey to the divine friends the Most Glorious, Most Wondrous greetings, and show the utmost kindness to all on my behalf. Upon thee and upon them be the Most Glorious Glory.

1 هو ای ثابت پیمان نامه شما مدتی بود که واصل
شده بود ولی فرصت جواب نبود حال دم صبح
اندکی فرصت حاصل لهذا تحریر میگرد

2 الحمد لله به عنایت و تأیید جمال مبارک نفحات
گلشن الهی در اینصفحات در انتشار است حتی
در مرکز طبیعیون یعنی پاریس تأسیس تعالیم الهی
گردیده و امید است که روح تقدیس بنیان
هر ابلیس براندازد و انوار حق بتابد و ظلمات
منکشف گردد و لیس هذا علی الله بعزیز

3 یاران الهی را تحیت ابدع ابهی ابلاغ دار و جمیع
را از قبل من نهایت مهربانی کن و علیک و علیهم
البهاء الابهی

MKT5.003

AB08050

- 1 O Lord of bounty! A hundred thousand princes are captives in Thy noose, and thousands of mighty ones stand guard at Thy threshold. This precious soul hath made fragrant its nostrils with the sweet-scented breaths of Thy gardens of oneness, and illumined its eyes through beholding the signs of Thy unity. Now, like a falcon on the arm of the king, it is in peril of being attacked by envious owls and hostile ravens.
- 2 O Lord! Do Thou protect and shield it, and make it successful in winning Thy good-pleasure. Through the outpourings of Thy grace, bestow upon this matchless sapling in the garden of guidance, at every moment, freshness and delicacy, moisture

1 ای خداوند پر عطا صد هزار امیر در کندت اسیر
و هزاران سروران در آستانت پاسبان این نفس
نفیس بانفاس طیب ریاض احدیت مشام معطر
نموده و بمشاهده آیات وحدانیت دیده منور
کرده حال مانند باز ساعد شریاری در خطر
تعرض جفدان حسود و زاغان عنود است

2 ای پروردگار تو حفظ و حمایت فرما و بر رضایت
موفق کن و این نهال بیهمال باغ هدایت را بفیض
عنایت هر دم طراوت و لطافت و تر و تازگی عطا
فرما تا میر وفا گردد و شمع منیر انجمن اصفیاء

and vitality, that it may become a prince of fidelity and a brilliant candle in the gathering of the pure ones.

- 3 Thou art the Mighty, the Powerful.

3 توئی مقتدر و توانا

MMG2#339 p.376

AB08081

- 1 O two blessed leaves! Since you two leaves have grown from the Blessed Tree and have received the drops of the cloud of grace, and have blossomed in this garden of bounty, you must continually increase in freshness and delicacy, and the leaves of Paradise derive their vitality from the water of life - and that is the cup of mystical knowledge, the wine of certitude, assurance, explanation and utterance. I hope that you will be assisted and confirmed in all these virtues which adorn human reality. I supplicate with utter humility and need at the threshold of the Knower of Secrets, and I beseech His aid and grace.

1 ای دو ورقه مبارکه چون آن دوورقه از شجره مبارکه روئیده و رشحات سخاب عنایت دیده و در این گلشن موهبت دمیده باید دمیدم بر طراوت و لطافت بیفزایند و نضارت و ربانیت و رقات فردوس بزالال چشمه حیات است و آن کب عرفان است مأیقان است اطمینان است تبیان است بیان است امیدوارم که بجمع این فضائل که زینت بخش حقیقت انسانی است موفق و موید گردید من در حق شما بدرگاه دانای راز و نیاز میکنم و طلب عون و عنایت مینمایم

- 2 And upon you both be greetings and praise.

2 وعلیکما التّحیّة والثناء

INBA84:417b

AB08151

- 1 O lover consumed by passion for the Beauty of the All-Merciful! May thy Lord assist thee to seek His good-pleasure and to exalt His remembrance.
- 2 To sacrifice life and wealth, glory and possessions in the path of God is among the greatest of divine confirmations and the most mighty of heavenly reinforcements, for this station is the rank of complete sacrifice which is the highest aspiration of God's chosen ones.
- 3 For this reason did the Exalted One—may the spirit of all existence be sacrificed for Him—address the Most Glorious Beauty in the Ahsanu'l-Qisas, the Qayyumu'l-Asma', saying: "O Thou Who art our Most Great Master! I have sacrificed my all for Thee and yearned for naught save martyrdom in Thy path

1 ای عاشق جانسوخته جمال رحمانی آیدک ربّک علی ابتغاء مرضاته و اعلاء ذکره

2 در سبیل حق جان و مال و عزّت و منال اگر از دست رود اعظم توفیقات الهیه است و اکبر تأییدات ربّانیه چه که این مقام رتبه فداء کلی است که اعظم آمال اولیاء آلهیست

3 اینست که حضرت اعلی روح العالمین فداء در احسن القصص قیوم اسماء خطاباً بجمال الله الأبهی میفرماید یا سیدنا اکبر قد فدیت بکلی لک و ماتمت الّا القتل فی سبیلک و السب

and to be reviled for love of Thee. Thou art in truth the All-Sufficient. Spirit and glory rest upon Thee!"

فی محبتک و انت الکافی بالحقّ و الروح و البهاء
علیک

INBA87:170b, INBA52:170a

AB08207

- 1 O thou who art yearning to behold! 1 ای مشتاق دیدار
- 2 The lights of the bounty of the All-Powerful Lord have shone forth from all directions upon every land, and holy souls who are pure mirrors are, host after host, reflecting the sanctified rays and are engaged in spreading the divine traces. 2 انوار فیض ربّ مختار از جمیع اشطار بر کلّ اقطار تابیده و نفوس مقدّسه که مرآیای صافیه هستند فوج فوج از پرتو تقدیس انعکاس یافته مشغول نشر آثارند
- 3 Since thou hast received illumination from this most great bounty and hast benefited from this most perfect outpouring, thou must gird up the loins of endeavor day and night, arise in service, and make the nostrils of the people of the world fragrant through the divine verses. 3 تو که از این فیض اعظم استفاضه نمودی و از این سیل اکمل استفاده باید شب و روز دامن همت بر کمر زنی و قامت خدمت برافرازی و بنفحات آیات مشام اهل عالمرا معطر سازی
- 4 Associate with the people of the world according to the way and conduct and forbearance and character of the Ancient Beauty, that thou mayest witness the gathering and resurrection and drink from cups whose mixture is of camphor. 4 بروش و سلوک و مدارا و خلق و خوی جمال قدم در بین اهل عالم محشور شو تا حشر و نشور بینی و از کأس مزاجها کافور نوشی
- 5 And the glory be upon thee. 5 و البهاء علیک

MMK6#570

AB08316

- 1 O namesake and memorial of the Two-Horned One! Think not that thou hast been forgotten or hast passed from mind. Rather, circumstances have thus brought it about. I hope that henceforth the utmost joy and delight may be attained, and that thou mayest show such steadfastness in the Covenant and Testament as to become renowned throughout all regions and well-known among the people of effulgence. 1 ای یادگار و همنام ذوالقرنین همچو گان منما که فراموش شدی و یا از خاطر رفتی بلکه اسباب چنین فراهم آمد امیدوارم من بعد نهایت روح و ریحان حاصل گردد و چنان استقامتی بر عهد و میثاق بنمائی که مشهور آفاق شوی و معروف اهل اشراق
- 2 Ever maintain correspondence with His Excellency Aqa Mirza Mahmud Khan, and I too, whenever I find opportunity, shall not fall short, and regarding thy means of livelihood I shall exert the utmost effort and endeavor, and shall beseech God 2 همواره بجانب آقا میرزا محمود خان مخبره نما و من نیز هر وقت فرصتی یابم قصور ننمایم و بجهت امور معیشت نیز نهایت جهد و کوشش خواهم نمود

that thou mayest ever remain safe and protected beneath the sheltering shadow of His guardianship and care.

و از خدا خواهم که همواره در ظلّ حفظ و
حمایت حقّ محفوظ و مصون باشی

INBA84:367b

AB08332

- 1 O intimate friend! Although the reply to your letter has been delayed for some days, yet at every moment I had in mind to write an answer. However, the known occupations and sorrows, and the familiar trials and afflictions, leave no opportunity. In any case, what shall I write and what shall I pen? But do not listen to this lamentation and cry, and be not affected or grieved. Be occupied with your own work.
- 2 If the arrow of tribulation comes, lo, hearts are its target, and if the pearl of bestowal is granted, lo, souls are its shells. Lay not your head down - for it is a heavy burden to bear on shoulders in the path of the Beloved.
- 3 You should stay and travel for a time in Zoshto and its surroundings so that, God willing, the blessed tree may take root in that field.

1 ای یار همنشین جوانبامه هرچند ایّامی چند تأخیر
افتاد ولی در هر دقیقه تصور تحریر جواب بود اما
مشاغل و آلام معلومه و بلا یاء و رزایاء معهوده
فرصت نمیدهد باری چه نویسم و چه نگارم ولی
تو گوش بلین ناله و فغان مده و متأثر و متأسف
مشو بکار خود مشغول باش

2 گر تیر بلا آید اینک هدفش دلها و در عطا
بخشد اینک صدفش جانها سر که نه در راه
بهایم رود بار گرانست کشیدن بدوش

3 آنجناب باید مدتی در زشتوه و اطراف مکث و
سیاحت فرمائید تا انشاءالله شجرهء مبارکه در آن
کشتزار ریشه کند

MSHR4.031

AB08354

- 1 O thou who art severed from the world! Blessed art thou, for thou hast turned unto the Kingdom of thy Glorious Lord and hast witnessed the signs of thy Lord's mercy which have appeared throughout the worlds, and hast acknowledged the appearance of the wondrous Light, shining and gleaming from the midmost heart of contingent being upon all regions.
- 2 I say unto thee in truth that this recognition and acknowledgment is better for thee than all the treasures of earth, for they shall perish while this endureth. This is the healing of thy breast, the rejoicing of thy spirit, the attraction of thy heart, and thine eternal felicity which hath no equal.
- 3 And I beseech God to increase thee day by day in love of God, in passionate devotion to His beauty, in contentment with His

1 ایّتا المنقطعة عن الدنّیا، طوبی لک بما اقبلت
الی ملکوت ربّک المجید و شاهدت آثار رحمة
ربّک الّتی ظهرت بین العالمین و اعترفت بظهور
النور البدیع فی قطب الأمکان ساطعاً لامعاً علی
الآفاق

2 الحقّ اقول لک انّ هذا الاقرار والاعتراف خیر
لک عن کنوز الأرض کلّها لانّها تفتنی و هذا
یبقی و هذا شفاء صدرک و فرح روحک و
انجذاب قلبک و سعادة حیاتک الابدیة الّتی لا
نظیر لها

3 و اّنی اتضرّع الی الله ان یزیدک یوماً فیوماً محبةً لله
و شغفاً بجماله و رضاءً بقضائه و ثبوتاً علی میثاقه
انه قویّ قدیر

decree, and in steadfastness in His Covenant. Verily, He is the
Mighty, the Powerful.

⁴ And upon thee be glory.

و علیک البهاء ⁴

MKT7.082a

Study guide to this volume

The eleventh volume of undated letters is distinguished by a remarkable diversity of register and subject: pastoral letters of consolation and encouragement coexist with concrete administrative directives, vivid accounts of persecution and dispossession, sustained reflections on women's spiritual capacity, appeals to the global receptivity of India as a field of teaching, and prayers for children as "saplings" in the divine garden. The volume also preserves glimpses of the community's institutional life — the care of the Hands of the Cause, the discipline of dervish behavior, the economics of sacrifice. As in the preceding volumes, 'Abdu'l-Bahá writes with the authority and warmth of one who knows His correspondents personally, who holds in His mind at once the totality of the Cause and the particularity of each soul addressed. What emerges is a portrait of spiritual leadership that is inseparable from friendship and material attention.

Institutional Care and the Hands of the Cause

Key Passages

O trusted one of 'Abdu'l-Bahá! All the letters that you had requested have been written and are being sent. Regarding your question about the Hands of the Cause — showing consideration and respect for them is obligatory. Certainly do not let them remain in straitened circumstances. When you observe that they are in hardship, provide them with enough for a moderate living. — AB12503

O true friend! Some of the friends who have now made the pretext of assuming the character of dervishes are engaged in praising the Ancient Beauty through hints and allusions in corners and streets and marketplaces, and are accustomed to encouraging people by singing ghazals and spiritual songs. These souls should abandon this practice henceforth, but for now it is causing encouragement among the people and no one should interfere with them.

However, if anyone should engage in wandering aimlessly about, this is highly reprehensible and contrary to the religion of God and incompatible with detachment and causes the humiliation of the Cause of God. — AB07416

Context for Study

These two passages reveal complementary dimensions of 'Abdu'l-Bahá's institutional thinking. AB12503 is a rare administrative directive that specifies a material obligation toward the Hands of

the Cause — senior figures of spiritual authority whose dignity must be maintained by ensuring that they have at minimum “a moderate living.” The phrase is carefully chosen: it is neither luxury nor bare subsistence, but the modest sufficiency that permits effective service. This is ‘Abdu’l-Bahá’s version of a principle found across religious traditions: the community’s responsibility toward those who serve it. Judaism’s obligation of *tzedakah* (charitable justice) includes support for scholars and religious functionaries; the Catholic Church’s *sustentatio cleri* (support of the clergy) is a matter of canon law; Islamic jurisprudence provides for those engaged in the service of mosques and religious instruction. AB07416 addresses a more delicate situation: believers who have adopted the outward form of Sufi dervishes, singing devotional poetry in public. ‘Abdu’l-Bahá’s response is nuanced — He does not condemn the practice outright while it is producing spiritual awakening, but draws a firm line at “wandering aimlessly about,” which is “reprehensible” and causes the “humiliation of the Cause.” The distinction between sincere, productive, if unorthodox religious expression and mere vagrancy reflects a pastoral wisdom that holds both spiritual freedom and communal dignity in productive tension.

Questions for Reflection

1. How does ‘Abdu’l-Bahá’s directive that the Hands of the Cause receive “enough for a moderate living” illuminate the theological relationship between material and spiritual service in the Bahá’í community?
2. The passage on dervishes draws a line between genuine spiritual expression (even if unconventional) and aimless wandering. What principles appear to govern this distinction? How do they compare with the desert fathers’ distinction between genuine *hesychia* (stillness) and the wandering monk condemned in John Cassian?
3. The Islamic Sufi tradition has a complex history of tensions with orthodoxy over wandering, public ecstasy, and begging. How does ‘Abdu’l-Bahá’s directive fit within, or depart from, that historical conversation?
4. In what sense is the “humiliation of the Cause” a real social harm rather than merely an aesthetic concern? What theory of community and public witness underlies this concern?
5. How might the principle of providing for religious servants at a “moderate” level inform contemporary debates about economic sustainability in religious communities, including questions about the professionalization of clergy?

Women’s Spiritual Equality: Radiance, Knowledge, and Utterance

Key Passages

O handmaiden of God! Although outwardly you are far from the Holy Land, in spirit you are present in the gathering of attainment, and therefore I address you directly.

O handmaiden of God! In this mighty Dispensation women are accounted the same as men except in some negligible circumstances. Therefore, each must become a champion in the field and a lamp in the chamber — that is to say, in the gathering of handmaidens they must kindle such a flame as will burn away the veils of doubts and uncertainties,

turn their gaze from aught else but God, and through sanctification, detachment, purity, cleanliness, knowledge and utterance shine forth in such wise as to astound the minds of men. — AB07195

O handmaiden of God, O assured leaf! In this wondrous Dispensation, such a bounty has been bestowed upon women by the Abhá Beauty, may my spirit be sacrificed for His loved ones, that it cannot be imagined. In truth, they have attained the station of men and have become the recipients of the favors of His Holiness the One in all matters. Therefore, in gratitude for these bestowals, they must arise with such chastity, purity, knowledge, love, sanctity and detachment that all creation will be amazed.— AB07196

O Zahra! Zahra means radiant. For this reason Venus is called Zahra because it is a bright star. Since your name is Zahra, you must therefore arise according to what this name requires.

The light of man is not this effulgent quality from the sun and moon, rather it is chastity and purity and guidance and truthfulness and spirituality and attraction and submissiveness and humility and lowliness and contrition and evanescence and annihilation and utterance and expression and the essence of exposition. — AB07433

Context for Study

Three letters in this section address the spiritual station of women with a combination of theological precision and practical urgency. AB07195 opens with a striking affirmation: physical distance from the Holy Land is transcended by spiritual presence, so ‘Abdu’l-Bahá addresses the correspondent “directly.” The spatial transcendence of spiritual reality becomes the prelude to a teaching about women’s equal station. The phrase “accounted the same as men except in some negligible circumstances” is theologically exact: equality is the rule, and any exception is negligible in the scale of divine generosity. The obligation that follows is as demanding as the gift: women must “astound the minds of men” through the quality of their sanctification. AB07196 presses the point further: the bestowal is so great that “it cannot be imagined,” and the appropriate response is to “arise” in a comprehensive spiritual discipline. AB07433 is the most concentrated of the three: ‘Abdu’l-Bahá takes the name Zahra (“radiant,” the name of Venus) and makes it the occasion for a definition of true human luminosity. The list — chastity, purity, guidance, truthfulness, spirituality, attraction, submissiveness, humility, lowliness, contrition, evanescence, annihilation, utterance, expression, exposition — is not a hierarchy but an ecological whole, a field of virtues that together constitute the radiance of a soul fully alive. The final items — utterance, expression, exposition — confirm that the inner disciplines culminate in word: the fully developed soul speaks.

Questions for Reflection

1. The phrase “accounted the same as men except in some negligible circumstances” has been the subject of ongoing Bahá’í theological discussion. How does the context of these letters illuminate what “negligible” means, and what framework does ‘Abdu’l-Bahá offer for determining it?

2. The list of virtues in AB07433 includes “evanescence and annihilation” alongside “utterance and expression.” How do these seemingly opposed qualities cohere, and what does their cohabitation reveal about ‘Abdu'l-Bahá’s understanding of spiritual development?
3. How does ‘Abdu'l-Bahá’s teaching that women must “astound the minds of men” through the quality of their spirituality relate to the feminist critique that women should be valued regardless of exceptional performance?
4. The Qur’anic tradition identifies Mary as a model of female virtue through her purity, receptivity, and miraculous fruitfulness. How does ‘Abdu'l-Bahá’s model of the spiritually developed woman compare with or extend that Qur’anic paradigm?
5. How might the series of virtues defined in AB07433 constitute a curriculum — a set of practices to be cultivated deliberately? What parallels exist in Jewish *mussar* literature, Christian ascetical theology, and Buddhist virtue ethics?

Teaching as Sacrifice: The Spirit of Service and the Call to India

Key Passages

O steadfast one in the Covenant! The friends of God must exert themselves mightily in the realm of India and make earnest endeavor so that the fragrances of the Most Glorious Paradise may perfume all regions of that clime with holy and musk-laden breezes. India has attained capacity; the call of this Cause has reached their ears and many souls are investigating. However, detachment, attraction and enkindlement are required. I hope that the friends of God will be assisted by these divine outpourings and breathe the spirit of life into that land. “May all the parrots of India become sugar-breaking through this Persian candy that goes to Bengal.” — AB07329

O candle of love! If you wish to kindle a flame in the lamp of the Most Glorious Kingdom, sacrifice your life in this lowest material world. And if you seek to dive in the Most Great Sea, wander lost in the desert of love. And if you seek the station of friendship (with God), seek peace and tranquility in the fire of Nimrod. And if you seek the flame of Sinai and the gleam of light, hasten with your soul to the wilderness of Sinai. And if you seek the station of John (the Baptist), sacrifice your head and life. And if you wish to inhale the fragrances of the Prince of Martyrs, spill your blood in the plain of tribulation and ordeal. This is the station of the lovers and this is the description of the yearning ones. — AB07461

Context for Study

These two passages together articulate ‘Abdu'l-Bahá’s theology of teaching as a form of sacrificial love. AB07329’s opening assessment of India is an extraordinary document of Bahá’í missiology: the country “has attained capacity,” souls are already investigating, but what is needed is the fire of the teachers themselves — “detachment, attraction and enkindlement.” The famous Persian verse about the “candy” going to Bengal is a playful image of cultural transmission: Persian spiritual sweetness, carried eastward, becoming the delight of Indian hearts. The breadth of ‘Abdu'l-Bahá’s geographic

imagination is striking: He is simultaneously writing from 'Akká, addressing a community in Persia, and envisioning a harvest in India reaching to Bengal. AB07461 shifts from geographic to mystical register. The passage is structured as a litany of paradoxes: flame is kindled through sacrifice, the ocean is reached through the desert, peace is found in fire, light is found in wilderness. The figures are biblical and Islamic in equal measure: Abraham in the fire of Nimrod (Qur'an 21:69), Moses at Sinai, John the Baptist who sacrificed his head, Husayn ibn 'Ali who poured his blood at Karbala. The theological claim is that the path to the highest spiritual stations runs through precisely those experiences that worldly logic avoids. This is the mystical paradox common to Sufi poetry, Christian mysticism ("unless a grain of wheat falls into the earth and dies...", John 12:24), and Buddhist teachings on the bodhisattva's embrace of suffering.

Questions for Reflection

1. 'Abdu'l-Bahá's assessment that India has "attained capacity" is a spiritual diagnosis of a subcontinent. What does it mean for a people or region to have spiritual capacity, and what signs might 'Abdu'l-Bahá have had in mind?
2. The candy-and-Bengal metaphor presents cultural-spiritual transmission as a matter of sweetness rather than power. How does this differ from colonial models of missionary activity, and what are its implications for intercultural dialogue?
3. AB07461 structures the spiritual life as a series of paradoxes in which the desired good is found through its apparent opposite. How does this compare with the Via Negativa in Christian mysticism and with Sufi poetry's repeated figures of the moth and the flame?
4. The martyrs listed in AB07461 — Abraham, Moses, John the Baptist, Husayn — cross the Abrahamic traditions. What is the theological significance of this interreligious genealogy of sacrifice?
5. How might the teaching that effective service requires "detachment, attraction and enkindlement" be distinguished from modern psychological concepts of "burnout" and "sustainable engagement" in humanitarian work?

Persecution, Dispossession, and the Inversion of Loss

Key Passages

O thou attracted to the Beauty of the Countenance of Bahá!

Even though thy home was pillaged and thy nest ravaged, even though they completely and utterly cleaned out all thy possessions and burnt thy property — be not saddened, be not affected by these events. Thou art a bird of the shelter of divine unity, and thy true nest is on the branches of the Tree beyond which there is no passing. Even though thou art utterly bereft of hearth and home in the path of God, thy true habitation is beneath His divine sanctuary.

Thus what thou hast experienced was not destruction but rather the construction of thy true home! Thou hast not plunged down in loss but ascended heavenwards! Thou

art light, now, and disencumbered and able to fly to the apex of heaven in the utmost detachment. — AB07569

When the pen fell into the hands of the treacherous, inevitably Mansur fell upon the gallows. Yet although outwardly they lost their lives, in reality they found the Beloved. They became intoxicated from the overflowing cup of the greatest bounty, and engaged in sacrificing their lives for the Most Glorious Beloved. They galloped from this dark strait to the luminous world. How excellent is the reward of the martyrs! May my spirit be sacrificed for them. — AB07505

O friends of the Lord! His honor 'Abdu'l-Muhsin, who was plundered and despoiled in the path of the Beloved, has, with a tongue of utmost contentment and sweetness, offered praise and commendation of you. His words in this place harmonized with that wanderer of mountain and desert. We have therefore undertaken to pen this epistle, that you may know that you are mentioned in this spot and renowned in this presence and gathered beneath the shadow of the Covenant and Testament. — AB07700

Context for Study

The three passages in this section address material loss, physical martyrdom, and the spiritual condition of those plundered in the path of God, and each performs a characteristic inversion: destruction is construction, death is finding the Beloved, destitution generates commendation at the Divine Threshold. These are the teachings of a community that regularly faced physical persecution, confiscation of property, imprisonment, and execution. 'Abdu'l-Bahá's consolations are not evasions of the reality of suffering — He names the losses with precise specificity ("pillaged," "burnt," "gallows") — but he re-reads them within a cosmological framework in which the soul's true home, true wealth, and true freedom are located elsewhere. The image of the bird in AB07569 is especially rich: material dispossession renders the soul "light... and disencumbered" and "able to fly." The detachment that Sufi tradition sought through *zuhd* (renunciation of the world) has been externally enforced by persecution, and 'Abdu'l-Bahá reads even this as a form of grace. The description of the martyrs in AB07505 who "galloped" from the "dark strait" to the "luminous world" is written in the register of *shuhadā* (martyrs) theology: their death is a threshold rather than an end, and the speed of their passage suggests joy rather than reluctance. The letter about 'Abdu'l-Muhsin (AB07700) adds a sociological dimension: the plundered believer's "contentment and sweetness" has made him a cause of commendation for his community, rippling outward.

Questions for Reflection

1. 'Abdu'l-Bahá tells the believer whose home was burnt that the destruction was "the construction of thy true home." Is this claim psychologically credible, or does it risk a spiritual bypass of legitimate grief? How might it be read alongside contemporary trauma-informed care?
2. The theology of martyrdom in AB07505 presents death in the path of God as "finding the Beloved." How does this compare with the Catholic theology of *mors mystica* (mystical death), with the Sufi concept of *fanā*, and with the Jewish concept of *kiddush Hashem* (sanctification of the Name through death)?

3. The persecuted believer ‘Abdu’l-Muhsin speaks with “utmost contentment and sweetness.” What disciplines of soul might produce this response, and how does it relate to the Stoic ideal of *apatheia* (freedom from agitation)?
4. How does ‘Abdu’l-Bahá’s practice of writing to acknowledge the sufferings of specific individuals — naming the loss, then reframing it — function as a form of communal pastoral care?
5. Does the teaching that dispossession produces spiritual lightness depend on there being a genuine afterlife and a genuine spiritual world? What are the theological stakes of this claim?

Seeing with the Light of God: Perception, Teaching, and the Divine Physician

Key Passages

O thou who hast heard the Call and hast responded, “Here am I, O my Lord, the Most Glorious!” If thou wouldst direct thy gaze to the most exalted horizon, thou wouldst witness the lights of the Kingdom of Abhá that have illumined the horizons of creation. And if thou wouldst turn thine ear to the realm above, thou wouldst hear how the call of the celestial Herald and the voice from the unseen realm have raised a mighty clamor and tumult throughout earth and heaven. A hundred thousand regrets that ears are as the ears of cattle and eyes as the eyes of those who suffer loss — deaf, dumb, and blind, they shall not return. — AB07806

O teacher in the school of divine knowledge! The illumined philosophers say that only two persons have been entitled with the designation of “teacher” — one the renowned Aristotle and the other the famous Farabi. Ibn Sina (Avicenna) claimed to be a teacher, but since he did not fulfill the conditions, he was designated as “chief” instead.

Now you are teaching in the school of the Primordial Covenant — give lessons about the Covenant and teach about faith and the pledge. I swear by the Lord of existence that you shall become a teacher of those who prostrate themselves and become renowned as a teacher in the world of the Kingdom. — AB07557

Context for Study

The two passages in this section address the faculty of spiritual perception and the vocation of the teacher. AB07806 begins from the Qur’anic formula of response to a divine call (“Labbáyk,” “Here am I”) and then confronts the paradox at the heart of prophetic experience: a call that goes out to all creation and yet reaches the ears of so few. The grieving refrain — “a hundred thousand regrets” — shows that ‘Abdu’l-Bahá shared the prophets’ anguish at human heedlessness. The images of deaf ears and blind eyes echo Isaiah 6 (“Go, and say to this people: Keep on hearing, but do not understand”), Jeremiah’s lament, the Qur’an’s description of those whose hearts God has sealed (2:7), and the Gospel of John’s meditation on light that shines in darkness uncomprehended. The incapacity described is not intellectual but spiritual: the problem is a misdirected will and a clouded heart. AB07557 is among the most philosophically engaged letters in this corpus: it

situates the work of a Bahá'í teacher within the highest intellectual tradition of Islamic philosophy. Aristotle and Farabi are named as the only two who truly deserved the title of “teacher” in the tradition of Western and Islamic learning — and then the correspondent is told that his teaching surpasses both, because the school is the Covenant itself, the subject is faith and the pledge, and the audience includes all who prostrate themselves before the Lord of existence. The comparison is breathtaking in its confidence and its generosity.

Questions for Reflection

1. ‘Abdu'l-Bahá grieves that so few hear the call that has “raised a mighty clamor and tumult throughout earth and heaven.” How does prophetic grief at mass indifference function differently from ordinary sadness? What does it reveal about the prophet’s understanding of their own vocation?
2. The characterization of the spiritually unresponsive as “deaf, dumb, and blind” draws on one of the most theologically charged clusters of images in Qur’anic and biblical literature. How might this language be used pastorally without becoming judgmental?
3. ‘Abdu'l-Bahá’s placement of a believer in the intellectual lineage of Aristotle and Farabi suggests that the Bahá'í teacher participates in a continuous tradition of philosophical and spiritual inquiry. What does this imply about the relationship between Revelation and human wisdom?
4. Farabi (al-Fārābī) believed that the philosopher-prophet was the ideal teacher of the virtuous city. How does ‘Abdu'l-Bahá’s description of teaching in the school of the Covenant compare with Farabi’s political philosophy?
5. How does the spiritual perception described in AB07806 — seeing the Kingdom’s light, hearing the celestial Herald — relate to what ‘Abdu'l-Bahá elsewhere calls the “eye of the heart” or the “inner ear”? What practices might cultivate these faculties?

Prayer for Children: Saplings in the Divine Garden

Key Passages

O Kind God! Though we are helpless children and weak infants, distressed and without direction, yet we are saplings of Thy garden and Thou art the Gardener. O Lord! Through the outpouring of the cloud of Thy bounty, the heat of the Sun of Reality, and the wafting of the breeze of guidance, grant these saplings growth and development. Bestow upon them freshness and grace, that they may bring forth leaves and blossoms and yield fruit. O Kind Lord! We are ignorant — make us knowing. We are sightless — make us seeing. We are dead — bring us to life. We are alone — cherish us and be kind. Enable us to teach and be taught, and confirm us in study and perfection. Thou art the Mighty and Powerful, and Thou art the Giver, the Bestower and the Kind. — AB07375

Context for Study

This brief prayer for children stands among the most luminous texts in the volume, and its simplicity is deceptive. The prayer opens by naming the threefold condition of childhood: helpless, weak, distressed and without direction. These are concessions, not condemnations; they establish the soul's honest position before God as the precondition for genuine supplication. The governing metaphor is botanical: children are saplings, and the divine educator is the Gardener who provides cloud (bounty), heat (the Sun of Reality), and breeze (guidance) — three complementary forces that together constitute a complete environment for growth. This is 'Abdu'l-Bahá's version of the classical teaching that spiritual development requires multiple simultaneous conditions, no one of which is sufficient alone. The triple request — “make us knowing / make us seeing / bring us to life” — mirrors the Qur'anic description of the spiritually disabled as “blind, deaf, mute” but reverses the direction: here the prayer is for the removal of these conditions. The final petition is especially striking: “enable us to teach and be taught” — the capacity for both directions of transmission, giving and receiving, is itself a divine gift. In the Platonic tradition, education (*paideia*) was the highest act of the philosopher; in the Islamic tradition, the teacher (*mu'allim*) holds a near-prophetic dignity; in the Jewish tradition, the study of Torah is itself an act of worship. 'Abdu'l-Bahá draws on all of these in a prayer that is simultaneously intimate and cosmic, addressed to “Kind God” on behalf of the most vulnerable.

Questions for Reflection

1. The prayer identifies the threefold divine means of growth: cloud (bounty), sun (reality), and breeze (guidance). What does each of these metaphors contribute to the image of spiritual education that the prayer constructs?
2. The petition “enable us to teach and be taught” places giving and receiving in parallel. What theology of mutuality does this imply, and how does it compare with Freire's pedagogy of the oppressed, which similarly insists that authentic education is always a two-way process?
3. How does the metaphor of children as saplings in a garden relate to the Bahá'í principle that education is “one of the greatest services to God”? What does this say about the relationship between human effort and divine grace in development?
4. The prayer confesses ignorance, blindness, and spiritual death before requesting their correction. What is the spiritual function of this kind of honest self-assessment before God? How does it compare with the confessional tradition in Christianity and the Jewish practice of *vidui* (confession)?
5. What would it mean to structure a real educational curriculum around the three metaphorical conditions named in this prayer: the cloud of bounty, the sun of reality, and the breeze of guidance?

A Guiding Question for the Whole Volume

Volume 190 moves between the heights of martyrdom theology and the concrete minutiae of institutional life, between visionary language about women “astounding the minds of men” and practical

directives about providing the Hands of the Cause with a “moderate living.” The same pen that writes a litany of mystical paradoxes about sacrifice writes a gentle prayer for children that asks simply to be known, seen, and brought to life.

The volume thus presses its reader toward the question: **In what sense is the practice of institutional care — ensuring the material dignity of servants, cultivating the spiritual lives of children, sustaining communities under persecution — itself a form of the mystical sacrifice that ‘Abdu’l-Bahá describes when He writes that to kindle flame in the Kingdom one must sacrifice life in this lowest material world?**