



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 191:

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



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

‘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)
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- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
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- 118. Letters and utterances in the year 1898
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II. Travels to Egypt and the West

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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 191

The most conspicuous cluster in this twelfth volume of undated letters of ‘Abdu’l-Baha concerns teaching, communication, and the practical formation of a translocal Baha’i community. AB08449 is especially notable for its explicit valuation of correspondence among American believers, treating letters as instruments of solidarity and even as “half-meeting.” AB08450 offers a significant statement on priorities: the friends are urged to concentrate on teaching and the diffusion of the divine fragrances, while “systematization and crystallization (organization)” is assigned to a later season. Read beside AB09051, which refers to funds for the Chicago Mashriqu’l-Adhkar land, and AB11982, which announces that the time for building the Mashriqu’l-Adhkar has come, the volume preserves important glimpses of the transition from personal exhortation and teaching networks toward more concrete communal institutions.

Several items contain doctrinal or interpretive material of special interest. AB08454 gives a compact formulation of the comprehensiveness of Baha’u’llah’s teachings, listing education, the oneness of humanity, harmony of religion and science, equality of men and women, abolition of prejudice, heavenly morals, and universal peace as interdependent elements in the transformation of humanity. AB08646 is also striking, answering whether the teachings may be promulgated without reference to the Most Great Name: the teachings are likened to a body and the Name to its animating spirit. ABU2335 offers a hermeneutical observation on Qur’anic narratives, explaining Dhu’l-Qarnayn and Gog and Magog through the capacity of the questioner and linking Alexander allegorically with ‘Ali. AB08921 provides a brief metaphysical statement on the realities of things as reflections of the divine names and attributes, perceptible to insight though veiled from outward sight.

The topic of the Covenant appears with force in a number of items. AB08473 explicitly names Mirza Muhammad-‘Ali and presents his abasement as a warning concerning violation of Baha’u’llah’s Covenant; AB08557 urges the recipient to diffuse the fragrance of the Covenant and guard against the whisperings of Covenant-breakers; AB08883 turns the Covenant into martial imagery, asking that the recipient become a herald of the Covenant and a “piercing flame” against discord; and AB08975 identifies the “call” of the age as the call of the Covenant and the melody as unity. These items are valuable for tracing how ‘Abdu’l-Baha framed steadfastness as the organizing spiritual principle of the community.

The volume also contains several distinctive social and devotional pieces. AB08520 and AB08948 praise believing women and speak of their honor, influence, and spiritual distinction, while AB09059 is particularly vivid in describing a woman believer addressing leaders with decisive words and scriptural force. AB08605 and AB08686 develop the image of the believer as physician: one heals hearts through truthfulness, goodwill, spiritual joy, and divine glad-tidings. AB08389 and AB08505 treat suffering as participation in the tribulations of the Bab and Baha’u’llah, while ABU2412 preserves a

memorable recollection of Baha'u'llah's withdrawal to Sar-Galu, emphasizing His poverty, concealment, learning, and magnetic influence in Kurdistan. Finally, the literary and musical letters—such as AB08542, AB08771, AB11980, and AB08796—show 'Abdu'l-Baha's encouragement of poetry, song, and devotional performance as means of awakening hearts and gladdening the Concourse on High.

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AB08377

To: Thomas Breakwell, in Paris

- 1 O thou rose that art blooming in the garden of the love of God! With every ounce of my affection have I perused thy letter replete with wondrous meanings, wherein thou didst acknowledge the oneness of God and exhibit the intensity of thy yearning for His Kingdom.
- 2 Know thou, O my friend, that thy Lord hath shown thee His favor, hath chosen thee to recognize Him in this perspicuous Day, and hath ordained for thee every blessing in His glorious Kingdom.
- 3 When thy feet are firmly planted upon this Path, thou shalt behold the bounty of God encompassing thee even as the light of the Sun of Truth doth encompass Its moons. Be thou a star shining resplendent in the dayspring of lights, brimming in the ocean of divine mysteries and riding upon the ark of salvation, that thou mayest find thyself a trustee of the secrets of the Kingdom and a mirror reflecting the effulgence of the celestial realm.
- 4 Upon thee be greetings and praise.

1 هوالله ايها الورد المتفتح في حديقته محبة الله اني تلوت بكل حب تحريرك البديع المعاني وبه نقر بوحداية الله وتظهر فرط حنينك الى ملكوت الله

2 يا حبيبي اعلم بان ربك اكرم عليك واختارك لعرفانه في هذه اليوم المشهود و قدر لك كل خير في ملكوته لامحمود

3 و اذا ثبت قد ماك على هذا الصراط ترى موهبة الله محيطه بك كاحاطة الانوار من شمس لاحقيقة على الاقمار نجما بازغا في مطلع الانوار و فائضا في بحر الاسرار و راكبا على سفينة النجات حتى ترى نفسك امينا لاسرار الملكوت و مرآة لتجلجلى اللاهوت

4 و عليك التحية و الثناء

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- 1 His honor Aqa Ghulam-'Ali drank from the hands of the people of hatred a brimming cup in the path of God, such that those intoxicated by the primordial "Am I not?" would appear inebriated from a mere drop of it.
- 2 O how wondrous! This crystalline cup of twilight from the camphor fountain of truth - its reflection fell upon East and West. What intoxication and what inebriation it causes! The faithful lovers of the Most Glorious Beauty desire a portion of His matchless tribulations and long for the arrow of cruelty.

1 جناب اقا غلامعلي درسبيل الهي جام سرشاري از دست اهل بغضا نوشيدند كه مخمور ان باه الست از رمي قطره ئى از ان را مينمايند

2 منيئا مرثيا اين جام بلور شفق از كوثر كافور حق عكسش فكنند بر غرب وشرق مستش چه مخمورى كند احباي باوفاي جمال ابهى نصيبى از بلايى انده بيهمتا خواهند و ارزوى تير جفا نمايند

- 3 It is said that when Uwais-i-Qarani learned that the blessed tooth of the Holy Prophet was broken by the stone of cruelty from the unfaithful ones, he pulled out all his own teeth so that he would always be mindful of and affected by the breaking of that tooth. Now His honor Aqa Ghulam-'Ali has likewise become affected by and mindful of the tribulation of the Ancient Beauty.

3 گویند وقتی او ایس قرن نشیند که دندان مبارک حضرت رسول بسنگ جفای بی وفایان شکست جمیع دندان های خود را بکند تا آنکه همواره متذکر و متأثر از شکست اندندان باشد حال جناب اقا غلامعلی نیز متأثر و متذکر بلای جمال قدم شدند

INBA84:548a

AB08395

- 1 O Lord, O Merciful One, O Generous One! Lead Thy servants to the wellspring of eternal life, and fill them abundantly from the sweet flowing waters. Admit Thy servants into the highest paradise, and intoxicate them with the wine from the cup whose mixture is of camphor.
- 2 Illumine their hearts with the lights of Thy mercy, brighten their eyes, make their souls the dawning-places of the inspirations of the Ever-Living, the All-Powerful, and make their spirits the recipients of divine knowledge.
- 3 Open wide the gates of Thy Kingdom before the hearts of Thy loved ones, and grant them the supreme guidance. Give the poor a portion from the ocean of Thy bounty, and through the outpourings of Thy infinite sea bestow freshness and grace upon all created things in the contingent world.
- 4 Thou art the Bestower, the Powerful, and Thou art the All-Knowing, the All-Seeing.

1 خداوندا رحیما کریمما عبادت را بسر چشمه حیات ابدی برسان و از عذب فوات سرشار کن بندگان را در خلد برین داخل فرما و از شراب کأس کان مزاجها کافور سرمست کن

2 قلوب را بانوار رحمت نورانی کن دیده ها را روشن نما نفوس را مصدر الهامات حی قدیر فرما و ارواح را مهابط علوم لدنی

3 ابواب ملکوتی را بر قلوب یارانت باز کن و بهدایت کبری فائز نما فقیران را از بحر بخشش نصیبی ده و از رشحات دریای بی نهایت وجودات عالم کون را طراوت و لطافت بخش

4 توئی بخشنده و توانا و توئی دانا و بینا

BSHN.140.427, ADH2_1#32 p.049,
MMG2#293 p.326, MHT1a.061,
MHT1b.019

AB08401

- ¹ Happiness lies in knowledge, and knowledge in the fear of God, and the fear of God in detachment and aversion from worldly ornaments. And detachment brings divine love, and love seeks the recitation of verses and communes with God, and the attraction of verses refines character - that is, truthfulness in the path of God and fairness with people and mastery over self and association with the righteous and avoidance of the ignorant and respect for the great ones and kindness to the lesser ones and giving counsel to friends and forbearance with enemies and generosity to the poor and love for all people and guidance of those who have gone astray.

ADMS#162

¹ سعادت در علم است و علم در تقوی و تقوی
در انقطاع و تنفر از جمع زخارف دنیا و انقطاع
عشق الهی آرد ، عشق تلاوت آیات و مناجات
خواهد و جذبه آیات تهذیب اخلاق کند ، یعنی
صدق در راه حق و انصاف با خلق و قهر با
نفس و صحبت با نیکان و دوری از جاهلان و
حرمت مهران و شفقت با کهتران و نصیحت با
دوستان ، و حلم با دشمنان و بذل بر فقیران و
محبت با اهل جهان و هدایت گمگشتگان

- ² This is the most great happiness and the supreme gift and the imperishable bounty. Blessed are they that know.

² ، اینست سعادت عظمی و عطیه کبری و
موهبت لا تنفی فطوبی للعالمین

AHB_125BE #11-12 p.315, AHB_134BE
#05-06 p.69, PYB#108-109 p.04

AB08445

O thou who art supplicating unto God!

I read thy precious letter and am informed of its contents, which show that thou art ill in body and weak, and indicates thine affection toward thy daughter who is in the age of youth.

I beseech God to ordain prosperity unto thee in this world, to confer favor upon thee in His supreme Kingdom, and to heal thee from the illness which has befallen thee for some hidden reason which no one knows save God. Verily, the will of God engages occasionally in some matter for which mankind is unable to find out the reason. The causes and reasons shall appear. Trust in God and confide in Him, and resign thyself to the will of God. Verily, thy God is affectionate, compassionate and merciful. He will look at thee with the glances of the eye of mercifulness, will guard thee with the eye of bounty, and will cause His mercy to descend upon thee.

SW_v08#18 p.232

AB08449

The correspondence of the believers of God with all parts of America and from America to all directions is very acceptable and seasonable. It will be the means of drawing the hearts together. Unquestionably show ye the utmost of effort in this matter and correspond with every part. The friends of God must be like bouquets of roses, disseminating their sweet fragrances from one to another. They must assist each other so that in the powers of the Kingdom co-operation and reciprocity be obtained. Correspondence and communication are the two greatest means for solidarity. It is said that Correspondence is equal to half-meeting.

Forward a copy of this Tablet to all parts, so that the friends of God in every city in a representative way may correspond with other cities; especially America. This will be the Cause of enkindlement and the means of attraction. The souls will become exhilarated, the spirits gladdened, the hearts stirred into cheerfulness and the breasts dilated.

DAS.1913-08-25, ABIE.235, BLO_PN#007

AB08450

The believers with the utmost firmness and steadfastness must engage in the teaching of the Cause. They must become united and agreed. They are all the drops of one river, the waves of one sea, the breezes of one garden, the streams flowing from one fountain, the birds wafting toward one apex, the hyacinths adorning one Park, intoxicated with one wine and their hearts ravished with one melody.

It is hoped that the friends may become sanctified and holy above all the earthly conditions and in concord and harmony, in the unity of identity, the unity of quality, the unity of opinion and the unanimity of thought, they may set an example for the believers of other countries and become the spiritual leaders of this arena. Now all the aims must verge toward one spring and all the efforts be centralized on one object and that is: the diffusion of the Fragrances of the Merciful and the promulgation of the Word of the Almighty. The time of systematization and crystallization (organization) shall come. Now it is not the time for it. The aim of all the friends must be this: the diffusion of the Fragrances of Holiness. When the efforts

of one is concentrated around this One Object undoubtedly he will become the manifestation of the Confirmation of the Manifest Light. Except the guidance of the souls, no other cause is equally confirmed. If any person entertains other thought than this unquestionably he will regret.

During the season of seed-sowing you cannot gather a crop and at the time of irrigation, harvesting is unthinkable. The soul who during the summer season engages his time in planting the trees will not reap any reward, for that is the season of fruit-gathering and not the season of tree-planting. In short: the purpose is this: During the season of this Divine Spring we must occupy all our time in seed-sowing and irrigation and not harvesting and crop-collecting.

DAS.1913-08-26, ABIE.243, BLO_PN#007

AB08451

O Thou Kind, Incomparable God! Make these hearts familiar with Thy mysteries and detach them from friends and strangers. Cause them to drink from the cup of the wine of the Morn of Eternity and intoxicate them with the goblet of everlasting felicity.

These servants long and yearn for Thee and these lovers are enamoured and attached to Thee. They are dwellers of Thy mount, and attracted to the beauty of Thy face. They are the flock of Thy gazelles, wandering in the wilderness of separation and scattered in the valley of regret.

Send Thou to them the messenger of providence and cause to descend upon them the angel of guidance - so that a fragrance may waft from Thy abode to their nostrils and an effulgence from Thy face may illumine the hearts of these servants; that the impenetrable darkness be changed into light and the thorny place be transformed into a rose-garden.

Verily Thou art the Powerful, the Seeing and the Hearing.

DAS.1913-09-10, ABIE.301, BLO_PN#007

AB08454

The world of humanity, says 'Abdu'l-Baha, will not be transformed into the heavenly paradise through the promotion of one, single principle. Every progressive principle which is the cause of the advancement of the world of humanity is like a simple element. A simple element does not produce a composite life. But when the elements are associated together then a being is brought into existence.

The Cause of Baha'u'llah and His heavenly teachings include all the elements and principles of perfection. Among these principles are: the highest efficiency in the educational system, the oneness of the world of humanity, the conformity of religion with science and reason, equality of rights among the children of men, the breaths of the Holy Spirit, equality of men and women, the sweeping away of the prejudices existing among the various religions, heavenly morals, the fragrances of the Merciful, universal peace, etc. The Cause of Baha'u'llah combines in it all these principles.

SW_v13#06 p.131

AB08462

Cover the sins of the weak ones with the hem of the garment of Thy mercy! Transform the indifference of the heedless ones into the essence of fidelity, wisdom and understanding! Grant the souls a loftier effort and arouse another spiritual tumult in the minds so that they may sing the melody of the Supreme Realm, seek for an everlasting glory, long for the delicacies of the New World, soar toward the Brightest Horizon, enter the congregation of the Almighty and become the recipients of the bestowals of the Kingdom! Thus will the dark world become luminous, the satanic field transformed into the courts of the Merciful, the mound of earth become the mound of Heaven and the terrestrial globe the Eternal Rose-garden. Verily, Thou art the Powerful, the Mighty, the Hearer, the Seer!

SW_v05#12 p.178

AB08473

The confirmation of the Kingdom of Abha shall descend uninterruptedly upon those souls who are firm in the Covenant. Thou hast well observed that every firm one is assisted and aided and every violator is degraded, humiliated and lost.

It is very astonishing that people are not admonished. They have observed how Mirza Muhammad 'Ali, on account of the violation of the Covenant, descended to the lowest degree of humiliation and yet they do not become mindful. They have seen how others through disobedience to the Testament have fallen into a well of degradation and yet they are not awakened.

This Covenant is the Covenant of His Holiness Baha'u'llah. Now its importance is not known befittingly, but in the future it shall attain to such a degree of importance that if a king violates to the extent of one atom, he shall be cut off immediately.

SW_v04#14 p.241

AB12569

- 1 O thou servant at the Divine Threshold! Though the distance of separation be a hundred thousand leagues, yet the intimacy that hath been established hath rendered us as though clothed in the same garment. In truth, thou art present in this gathering, and night and day we are intimate companions. 1 ای بنده درگاه الهی هرچند بعد فاصله صد هزار فرسنگ است ولی الفت حاصله حکم در یک پیرهن مجری داشته فی الحقیقه در این انجمن حاضرید و شب و روز مؤانس و مجالس
- 2 Indeed, in the private chamber of the heart of the friends we are confidants of one another, and in the secret sanctuary of the soul we are intimate companions day and night. Why then dost thou complain of separation and fill pages with tales of the pain of longing? 2 بلکه در خلوتخانه قلب دوستان همراز یکدیگرند و در نهانخانه جان دمساز لیل و نهار پس چرا شکایت از فراق داری و دقتی حکایت از درد اشتیاق
- 3 Can any union greater than this be imagined, or any expanse more vast be conceived? No, by God! Vast and expansive is the realm of the spirit, not of bodies, and spacious and extensive is the field of the heart, not this prison. 3 آیا وصلتی اعظم از این تصور توان نمود و یا فسحتی اوسع از این بخاطر توان آورد لا والله واسع و پرگشایش جهان جانست نه ابدان و فسیح و وسیع میدان دلست نه این زندان

INBA85:046

ABU2335

...In the divine verses, some matters were revealed according to the capacity of the questioner and beliefs of that time. For instance, in the Quran the matter of Dhul-Qarnayn and Gog and Magog - since the questioners conceived it thus, it was revealed allegorically according to their understanding. In truth, Alexander refers to the first believer, Ali, peace be upon him, for he traversed all stations and observed the Sun of Truth hidden in a temple of water and clay - "He found it setting in a spring of dark mud." Thus the Prophet says "Speak to people according to their understanding, tell them what they know. Do you think God and His Messenger would lie?"...

...در آیات بعضی مسائل بحسب استعداد سائل و اعتقاد آن زمان نازل شده مثلاً در قرآن مسئله ذوالقرنین و مسئله یاجوج و ماجوج چون سائلین چنین تصور مینمودند لهذا بلسان تأویل بحسب افکار آنان نازل شد و فی الحقیقه مقصود از اسکندر اول من آمن است که علی علیه السلام باشد چون در جمیع مراتب سیر فرمود ملاحظه کرد که شمس حقیقت در هیکلی که از خاک و آب وجود یافته مستور و نهان است فوجدها تغرب فی عین حمأة اینست که حضرت رسول میفرمایند که کلموا الناس علی قدر عقولهم حدوهم بما یعلمون أ تحسبون ان یکذب الله و رسوله...

YMM.230x

ABU2373

As we find ourselves eating with each other here, so we hope that we shall partake of the Divine Food with each other in the Kingdom of Heaven.

The body is quickened by this food, but by the spiritual food, the spirit is quickened. The first is for giving power and force to the body, whilst the essential food is for giving power and force to the spirit. The body needs food to give it strength, but the spirit is purified by the essential food. Without food the body will perish; so also, the spirit will die without the spiritual food.

Bread is the food of the body, whilst the Breath of God is the food of the Spirit. The Gifts and Favors of God are the food of the spirit, so also is the love of God, and affection and union.

PTIM.036, BSTW#358

ABU2409

At the city gate four travelers sat, a Persian, a Turk, an Arab and a Greek. They were hungry and wanted their evening meal. So one was selected to buy for them all. But among them they could not agree as to what should be bought. The Persian said angoor, the Turk uzum, the Arab wanted aneb and the Greek clamored for staphylion green and black. They quarreled and wrangled and almost came to blows in trying to prove that the particular desire of each was the right food.

When all of a sudden there passed a donkey laden with grapes. Each man sprang to his feet and with eager hands pointed out: "See uzum!" said the Turk. "See aneb!" said the Arab. "See angoor!" said the Persian. And the Greek said, "See staphylion!" Then they bought their grapes and were at peace.

SW_v09#18 p.211, VLAB.156, STAB#139

ABU2410

Man in this age has learned the weight of the sun, the path of a star, the movement of an eclipse - the advance step now is to learn the expansion of the inflexible law of matter into the subtler kingdom of spirit, which contains a finer gravitation which holds the balance of power from age to age unbroken.

Blessed is that soul who knows that against all appearances, the nature of things works for truth and right forever... The emancipated soul sees with the eyes of perfect faith because it knows what vast provisions are made to enable it to gain the victory over every difficulty and trial.

Yet man must ever remember the earth plane is a workshop, not an art gallery for the exhibits of powers. This is not the plane of perfection, but earth is the crucible for refining and moulding character.

SW_v16#05 p.518

ABU2412

Baha'u'llah departed to Sarkalu alone. Nobody knew just where he was, even we were not informed. Two years he passed at Sarkalu. Some of the time he passed in the mountains, some of the time in grottoes, and some of the time in the city of Sarkalu. Although solitary and alone, nobody knowing him, yet all through Kurdistan he became well known. It was said, "This unknown person is a most remarkable person, is exceedingly learned, is possessed of a tremendous power, and has a colossal force." All Kurdistan was magnetized by his love. But Baha'u'llah was passing his time in poverty and even his robes and clothes were those of the poor; his food was that of the indigent. The signs of severance were manifest upon him as the sun at mid-day, and he was absolutely careless regarding his life.

SW_v08#13 p.166

AB08515

To: Mother of Husayn grandson of Dakhil

- 1 O handmaiden of God! Glad tidings be unto thee that thy gift was accepted at the Holy Shrine and caused infinite gratitude before 'Abdu'l-Baha. We were most pleased with thee for sending such a sacred gift. It was placed in the Blessed Room and 'Abdu'l-Baha gazes upon those luminous images.

1 ای امة الله بشارت باد تو را که هدیه تو در تربت مقدسه مقبول افتاد و در نزد عبدالهء سبب ممنونيت بيمينتهى شد بسيار از تو راضى شديم که چنين هدیه مقدسه ئى ارسال نمودى در اطاق مبارک گذاشته شد و عبدالهء مشاهده آن شمائل نورا مينمايد

- 2 Convey greetings and praise to the assured handmaiden of God, the young girl, and tell her to be confident in the grace of the Lord God.

2 و ورقهء موقنه امة الله صبيه را تحيت و ثنا برسان و بگو مطمئن بفضل حضرت يزدان باش

AHB_128BE #12 p.375, HNU.371

BSR_v19p176

AB08765

To: Muhammad Husayn Khan, in Abadih

- 1 O namesake of the Most Desired One! Open the eye of outward vision in the arena of existence, that thou mayest behold the verses of the Supreme Concourse inscribed, recorded and confirmed in clear script upon the scroll of the horizons. And observe with care the pure and delicate pages of creation, that thou mayest perceive the images of the most glorious Kingdom.
- 2 When thou hast attained to this vision, thou wilt conform all thy movements and rest to the Supreme Concourse, and wilt cry out "Cause me to enter with truth and to depart with truth."
- 3 Blessed are they who are firm, blessed are they who are steadfast.

1 ای سیمای حضرت مقصود در عرصه وجود دیده شهود بگشا تا آنکه آیات صحف ملاء اعلی در منشور آفاق بقلم جلی مکتوب و مرقوم و مثنوی مشاهده نمائی و در صفحات صافیۀ لطیفه ملک دقت نما تا صور ملکوت ابدی ملاحظه کنی

2 و چون باین شهود پی بری جمیع حرکات و سکنات را تطبیق ملاء اعلی نمائی و ادخلی مدخل صدق و اخرجی مخرج صدق خوانی

3 خوشا بحال اهل ثبوت خوشا بحال اهل رسوخ

MMK6#263

AB08985

To: Rida Quli, in Abadih

- 1 O matchless God!
- 2 We offer supplication and prayer that Thou mayest make these servants intimate with Thy mysteries and enable them to hear the call of the Concourse on High. Make them steadfast in Thy Covenant and Testament, and companions of the mention of Thy Blessed Beauty. Give them to drink from the chalice of Thy oneness and to taste the honey of Thy bounty. Through the great favor of Thy Ancient Beauty, make them successful.
- 3 Grant access to this servant of Thy threshold unto the court of Thy oneness, and let not this one who hopes in Thy mercy be disappointed. Make him firm and steadfast in the Covenant and in faith.

1 ای یزدان بی انباز

2 نیاز آریم و نماز که این بندگانرا براز خویش دمساز نما و از آواز هائف ملاء اعلی مستمع فرما بر صراط عهد و پیمانت ثابت قدم کن و بذکر جمال مبارکت همدم نما از جام احدیت بنوشان و از شهد عنایت بچشان و بفضل عظیم جمال قدیم فائز کن

3 این بنده درگاهت را بیارگاه احدیت راه ده و این امیدوار رحمت را نومید مگردان و بر پیمان و ایمان محکم و استوار نما

MKT6.187, MJMJ2.112, MMG2#108

p.121

AB08910

To: Afnan, Siyyid Aqa son of Aqa Mirza Aqa Nurud-Din, in Abadih

- 1 O scion of the Blessed Tree, Jinab-i-Afnan Aqa Siyyid Aqa, son of His Holiness Afnan of the Blessed Tree, Aqa Mirza Aqa, upon both of whom be the Most Glorious Glory of God! 1
 سدرهء مبارکه آقا میرزا آقا علیهما بهاء الله الأبهی
- 2 Allah-u-Abha! 2
 الله ابهی
- 3 Since thou art honored with kinship to the Blessed Tree, thou must needs be distinguished by the attributes of perfection in all degrees, that thou mayest become, God willing, a pure and spiritual descendant, utterly detached from earthly things. And these effusive qualities are the emanations of the Ever-Living, the Self-Subsisting. Strive thou to be illumined by those lights and stirred by those signs. 3
 ای نابت از سدرهء مبارکه چون بشرف انتساب
 فائزی باید بصفّت کمال در کلّ مراتب ممتاز باشی
 تا انشاءالله سلالهء جان و دل گردی و از آب
 و گل بکلی منقطع شوی و آن شئون فائضهء
 از تجلیات حی قیوم است بکوش تا از آن انوار
 مقتبس گردی و از آن آیات مهتر
- 4 And the Glory be upon thee and upon all who are firm in the Covenant. 4
 و البهاء علیک و علی کلّ ثابت علی الميثاق

INBA87:363b, INBA52:372b

AB08869

To: Mirza Husayn Mishkin Qalam, in Akka

O Mishkin-Qalam, upon whom be the Most Glorious Glory of God! O Mishkin-Qalam! Thou hast complained of the intensity of separation and spoken of the severity of the burning fire of longing. This intensity of burning is even greater in this grief-stricken servant, for I have no means of solace except supplication and lamentation to the Abha Kingdom, and naught but crying and wailing to the Supreme Dominion. Thou, praise be to God, whenever thou art sorrowful and grief-stricken, canst make pilgrimage to the Holy Shrine and become joyful through beholding that sacred spot and remembering the favors of the Blessed Beauty. Remember, O noble one, from this meadow, one morning amidst the meadow....

ای مشکین الهی شکایت از شدّت فراق نمودی
 حکایت از حدّت احتراق آتش اشتیاق این شدّت
 حرقت در این عبد دخنون افزونست چه که مدار
 تسلی جز تضرع و زاری بملکوت ابهی نداشته و
 بغیر از ناله و فغان بجزروت اعلیٰ شما الحمد لله هر
 وقت محزون و دخنون شوید قصد طواف روضهء
 مبارکه کنید و بمشاهدهء آن بقعهء مقدسه و
 تذکر عنایات جمال مبارک مسرور میگردید یاد
 آرید ای مہان زین مرغزار یک صباحی در میان
 مرغزار...

MShR5.379x

AB08586

To: Abdu'l-Husayn Ardikani, in Ardakan

- 1 O servant of the Blessed Beauty! It is hoped that through God's hidden favors thou wilt become a servant of the Beauty of Husayn and a servant at the court of the All-Merciful, that thou wilt sacrifice thy life in the path of His love so that thou mayest become a guardian in His Kingdom of holiness, become a manifestation of infinite favors and a dawning-place of the lights of the grace of the Sun of Truth, spread thy wings and soar to the horizon of the glory of oneness, become a cause of love and spirituality, and receive the outpourings of the All-Merciful's revelations.
- 2 This is of God's grace which He bestoweth upon whomsoever He willeth, and God is the possessor of great bounty.

1 ای بنده جمال مبارک امید از الطاف خفیه الهیه چنانست که عبد جمال حسینی گردی و خادم درگاه حضرت رحمانی در سبیل محبتش جانفشانی کنی تا در ملکوت تقدیسش پاسبانی نمائی مظهر الطاف بینهایت گردی و مطلع انوار فیض شمس حقیقت بال و پر بگشائی و بافق عزت احدیت پرواز کنی سبب حب و روحانیت گردی و مستفیض از تجلیات رحمانیت

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

ABDA.326

AB08831

To: Mihdi Khan, in Astrabad

- 1 O thou who hast lost thy way in the wilderness of the love of God! Beseech God that in this brief span of life in this faithless world, thou mayest be enabled to achieve that which shall endure forever in His divine realm.
- 2 All that thou seest manifest shall vanish and be lost, and all that thou perceivest as hidden shall become evident and clear. On that Day their belief shall not profit the wrongdoers.
- 3 Glory be to God! What heedlessness is this, that the fragrance from the gardens of the Kingdom of Abha hath encompassed both the seen and the unseen realms, yet the afflicted one remaineth deprived.

1 ای گمگشته بادیه محبت الله از خدا بخواه که در این مدت قلیله از عمر دنیا بی وفا موفق بامری گردی که مبارکیش در جهان الهی الی ابدالآباد باقی و برقرار ماند

2 آنچه موجود بینی معدوم و مفقود گردد و آنچه مستور بینی و شنوی محقق و مشهود شود یومئذ لاینفع الظالمین ایمانهم

3 سبحان الله این چه غفلت است که شمیم ریاض ملکوت ابهی غیب و شهود را احاطه نموده است باوجود این مزکوم محروم

BSHN.140.396, BSHN.144.391, MHT1b.199

AB08727

To: Ali Akbar Nakhjavani, in Baku

- ¹ O true friend! Thou art ever before mine eyes, and dearly cherished; before my gaze, and highly respected. There is no mightier bond in the world of being than the attachment of the heart. Even a chain of steel hath not the same degree of strength. Praise be to God, that bond between the friends is firm and solid; is binding, capturing, and concentrating the Perspicuous Light; and is day by day becoming firmer and stronger. Wherefore, be thou happy and assured that thou hast an attachment of heart and soul, and that, beneath the shadow of the Omnipotent One, thou art the object of illimitable favours.

¹ ای دوست حقیقی در نظری و عزیزی و پیش
بصری و محترمی رابطه‌ی در نشئه انسانی اعظم
از تعلق قلبی نه حتی سلسله‌ی حدید چنین شدید
نه الحمد لله آن رابطه در میان یاران محکم و متین و
رابط و ضابط و عاقد نور مبین و روز بروز محکمتر
گردد و قویتر شود پس مسرور و مطمئن باش
که تعلق بدل و جان داری و در سایه یزدان
مورد الطاف بی‌پایانی

- ² Do thou deliver the enclosed letter to Aqa Musa.

² مکتوب جوف را بجناب آقا موسی برسان

BRL_ATE#004, MAAN#21

BRL_DAK#0004

AB08589

To: Mashhadi Abutalib, in Baku

- ¹ O servant of God! The fellowship of friends brings about spirit and fragrance, and the love of brethren induces joy in heart and soul, especially spiritual brethren and mystical friends. As much as thou canst, associate with souls from whose heart-gardens thou canst inhale the sweet fragrance of the love of God, and from whose luminous foreheads thou canst behold the manifest light. I swear by the Ancient Beauty, the sweetness of the company of true friends, like honey, makes the palate of heart and soul sugary and sweet.

¹ ای بنده حق الفت یاران باعث حصول روح و
ریحانست و محبت اخوان بادی سرور دل و جان
علی‌الخصوص اخوان روحانی و یاران معنوی تا
توانی با نفوسی انس گیر که از گلشن دلهاشان
بوی خوش محبت الله استشمام نمائی و از جبین
منیرشان نور مبین مشاهده کنی قسم به جمال قدم
حلاوت صحبت دوستان حقیقی چون انگبین
کام دل و جانرا شکرین و شیرین مینماید

- ² And upon thee be the Glory.

² و البهاء علیک

MKT5.143b, MKT5.163

AB08868*To: Nasrullah Baqiruf, in Baku*

- 1 O thou who art occupied with the service of the Cause of God!
- 2 Thanks be to the pure Lord that thou hast been assisted with such a bounty and favor, and hast been distinguished with such a blessing - one which all those near to God yearned for. And although the reality of this divine gift is now hidden and concealed, yet ere long its brilliant lights shall shine forth from the dawning-place of possibility and the dayspring of all worlds. At that time, tongues shall speak forth in praise of this service, and the reality of all things shall become evident and manifest.

1 ای مشغول بخدمت امر الله

2 شکر پاک یزدانرا که بچنین فضل و موهبتی مؤید گشتی و بچنین عنایتی مخصوص شدی که جمیع مقربین آرزوی آنرا مینمودند و این منحه ربّانیّه اگرچه حال حقیقتش مخفی و مستور است اما عنقریب انوار باهره‌اش از مشرق امکان و مطلع اکوان ظاهر و لامع گردد آن وقت السن بثنای این خدمت ناطق شود و حقیقت امور مشهود و واضح گردد

MKT5.153

AB08948*To: Wife of Mirza Abdu'l-Ghafur, in Baku*

O pure leaf! Praise and glory befitteth the Divine Unity with a tongue of thanksgiving, for He hath adorned the heads of the believing women with the crown of honor "We have honored the children of Adam", and hath abased and tested the idolatrous women with "Then We reduced him to the lowest of the low." For these are believers, those are deniers; these are luminous, those are in darkness; these are the dawning-places of true love, those are the manifestations of pure dissension. The believing women are manifestations of inner beauty and outer perfection, of purity of heart and pure love, of the knowledge of God and the gifts of the Most Glorious Beauty.

ای ورقه طیبه حضرت احدیّه لسان شکرانه ایله حمد و ستایش لائق و سزادر که نساء مؤمنات باشلرینی تاج افتخار و لقد کرمنا بنی آدم ایله مزین ایلدی و نساء مشرکاتی تم رد دناه اسفل سافلین ایله محقر و ممتحن بیوردی چونکه بونلر مؤمن اونلر منکر بولار نورانی اولار ظلمانی بولار مطالع حب حقیقی اولار مظاهر نفاق صمیمی درلر مؤمنات جمال باطن و کمال ظاهر و خلوص قلب و محبت محض و معرفت الله و موهبت جمال ابهیه مظهر درلر

MJT.020

AB08542*To: Azizullah Misbah, in Beirut*

- 1 O nightingale of the rose-garden of inner meanings! Your unique and eloquent ode was noted. Indeed it is the height of fluency.
- 2 When praises, laudations and attributes of the Luminary of the horizons are chanted with utmost eloquence in the spiritual gathering, the Concourse on High are moved to ecstasy and delight, and the denizens of the Most Glorious Kingdom engage in glorification and praise.
- 3 How blessed you are, therefore, to have become the cause of joy and bliss to the spiritual ones, and the source of ecstasy and delight to the divine ones. Upon you be glory, and upon you be greetings and praise.

1 ای بلبل گلشن معانی قصیدهء فریدهء بلیغه
ملاحظه گردید فی الحقیقه در نهایت فصاحت
است

2 ستایش و محامد و نعوت نیر آفاق چون در نهایت
بلاغت در محفل روحانیان ترتیل گردد ملأ اعلی
بوجد و طرب آیند و اهل ملکوت ابهی بتلیل
و تسبیح مشغول شوند

3 پس خوشا بجال شما که سبب سرور و حبور
روحانیان گشتی و باعث وجد و طرب یزدانیان
و علیک البهاء و علیک التَّحیَّة و الثَّناء

MKT4.024, AKHA_131BE #11-12 p.h,
AHB_130BE #07-08 p.15, AHB_123BE
#06 p.172, TSQA3.358, YMM.061,
DMSB.041

AB09009*To: Zia M Bagdadi, in Beirut*

- 1 O illumined youth! With utmost joy I read your spiritual letter and repeatedly chanted its phrases which were imbued with heartfelt feeling. How delicate and tender were those words, emanating from a heart filled with divine love!
- 2 With a beseeching and supplicating heart, overflowing with attraction to the Most Glorious Kingdom, I humble myself before the Divine Threshold and the Lordly Court, that He may cause you to progress continuously to the highest degrees of success and prosperity, enkindled with the fire of the love of God, engaged in the remembrance of the Lord of the first and the last, striving to acquire human perfection, until you are prepared for service to the Cause of your Lord, the Merciful, the Compassionate.

1 ایها الشَّابَّ النُّورانی اِنِّی بملأ السَّرور قرئت
رقیمک الرُّوحانی و کَررت ترتیل عبارته الَّتِی
بمضمون وجدانی فیها لها من کلمات لطیفه رقیقه
منبعثه من قلب ممتلاً بحبِّ رحمانی

2 و اِنِّی اتذللُّ الی الحضرة الرَّحمانیه و العتبة الرَّبَّانیه
بفؤاد متضرع مبتهل طالع بانجذاب الی الملکوت
الابهی ان یدیمک متدرجاً الی اعلی مراقی
الفلاح و النَّجاح مشتعلاً بنار محبة الله مشغلاً
بذکر ربِّ الآخرة وِ الاولی ساعیاً فی اکتساب
الکمال الانسانی حتی تستعد لخدمة امر ربِّک
الرحمن الرحیم

MNMK#073 p.146

AB08771*To: Ardishir Khudabakhsh Bihjat, in Bombay*

- ¹ O peerless poet! The verses which thou hadst strung like a string of pearls were noted. Each verse was a masterpiece, and every word was like ruby and pearl. It was the melody of the bird of the divine rose-garden and the song of Barbad of the All-Merciful realm.
- ² Each time thou drawest breath, the spiritual ones stand ready to hear, and the luminous forms are stirred into motion. As much as thou art able, day and night, convey the song and melody of the Angel to the ears of the heedless. Perchance they may come to their senses and awaken.

¹ ای شاعر یگانه اشعاریکه چون عقد لثالی در
سلک نظم آورده بودی ملاحظه گردید هر
بیتش بیت القصید بود و هر کلمه اش چون
یاقوت و مروارید نغمه طیر گلشن الهی بود و
ترانه باربد کشور رحمانی

² هر دمی که دم برآری آذان روحانیان مستعد
استماع گردد و هیاکل نوریان باهتزاز آید تا توانی
شب و روز بسرود و آهنگ سروش بگوش
پیوشان رسان شاید که بهوش آیند و بیدار
گردند

YARP2.249 p.219

AB08646*To: Mahmud Zarqani, in Bombay*

As to his question about the permissibility of promulgating the divine teachings without relating them to the Most Great Name, you should answer: "This blessed Name hath an effect on the reality of things. If these teachings are spread without identifying them with this holy Name, they will fail to exert an abiding influence in the world. The teachings are like the body, and this holy Name is like the spirit. It imparteth life to the body. It causeth the people of the world to be aroused from their slumber."

COC#1922x

AB08934*To: Nush, in Bombay*

- 1 O thou who refreshes souls! 1 ای نوش جانها
- 2 In the feast of the love of God, so gladden the cup of mystic knowledge and cause the vessel of intimate communion and supplication to weep, that in this Baha'i celebration, amidst the circle of divine lovers, cries of spiritual intoxication may arise and the angel of the celestial realm may be moved to rapture and ecstasy. 2 در بزم محبت الله چنان ساغر عرفان بخندان و مینای راز و نیاز بگریان که در جشن بهائی در حلقهء مستان الهی هلهله و غلغلهئی نوشانوش درگیرد و سروش جهان بالا به طرب و وله آید
- 3 Through the assistance and grace of the Most Great Unity, harbor the utmost mighty hope that He may transform a lost one into an angel and kindle aflame one who is cold. 3 از عون و عنایت حضرت احدیت نهایت امید عظیم داشته باش که گمگشتهئی را فرشته نماید و افسردهئی را پرشعله فرماید
- 4 And the glory be upon thee. 4 و البهاء علیک

MMK3#266 p.191, YARP2.218 p.201,
PPAR.174

AB08935*To: Nush, in Bombay*

O Nush! The moment of spiritual intoxication is at hand, and the wine of consciousness flows as the time of fervor and excitement approaches. Turn your ear to the celestial realm that you may hear the melody of the divine herald and catch the mysterious whispers of the angels. The goblet of wine is overflowing and the crystal decanter weeps with joy. The divine radiance encompasses all, and the fame of the Lord has spread throughout East and West, vast and mind-quickenening. You who are intoxicated with the wine of mystery - arise! Burn away the veil of idle fancy from those who are frozen in spirit, and kindle with the fire of the soul those who are as dead, that they may attain eternal life and receive the rays of the Sun. May your soul be gladdened!

ای نوش دم نوشانوش بادهء هوش است و هنگام جوش و خروش گوش بعالم بالا ده تا سرود سروش بشنوی و آواز فرشتگان راز بگوش رسانی ساغر می سرشار است و مینا اشکار پرتو یزدان جهانگیر است و آوازهء پروردگار در خاور و باختر پهن و خردانگیز تو که مست بادهء رازی جوشی بز ن افسردگانرا پردهء پندار بسوز و مردگانرا بانس جان برافروز تا زندهء جاوید گردید و پرتو خورشید گیرید جانت خوش باد

YARP2.211 p.198

AB12609*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Bushihr*

1 O thou who art firm in the Covenant!

1 ای ثابت بر میثاق

2 The graceful letter written to Aqa Siyyid Taqi was perused. Like the breeze from the Paradise of divine unity it was delicate and life-giving, for the essence of love for the Most Glorious Beauty, may my spirit be a sacrifice for His loved ones, was manifest and evident in its contents.

2 تحریر لطیف مرقوم به آقا سید تقی ملاحظه گردید چون نسیم جنت توحید لطیف و جانبخش بود زیرا جوهر محبت جمال ایهی روحی لاجبائمه الفدا از مضامینش ظاهر و عیان بود

3 In any case, a letter was sent to Sadid - deliver it to him, that perchance through the assistance of the Ancient Beauty, may my spirit be a sacrifice for the lowliest of His servants, the lights of truth may shine forth in those regions and some warmth may appear in that land. Through you and them may the Cause of God shed its radiance.

3 باری بجناب سدید رقیمی ارسال گشت برسانید بلکه بعون جمال قدم روحی لاقفل عبادۀ الفدا انوار حق در آنصفحات بتابد و حرارتی در آن ارض ظهور نماید امر الله بواسطه شما و ایشان اشراقی نماید

4 And the Glory be upon thee.

4 و البهاء علیک

BSHI.095

AB08657*To: Vali Aqa, in Bushruiyih*

...although the Blessed Beauty - may my spirit be a sacrifice for His loved ones - endured infinite persecution and oppression, suffered severe trials, and His luminous Temple was made a prisoner in chains, the divine Joseph never found rest in this mortal world. Rather, weak and distressed, He was banished from country to country until, in the Most Great Prison, He ascended to the Kingdom of Glory, the center of eternal bounty. Yet praise be to God that He trained souls who are as precious jewels, who are among those of pure heart, who are sincere, whose heads are filled with passionate devotion, who are enchanted and enthralled with the Beloved of the horizons, who are aflame and attracted, and who are engaged in service....

...جمال مبارک روحی لأحبائه الفداء هرچند بی نهایت اذیت و جفا دیدند و شدت ابتلا کشیدند و هیکل منیر اسیر زنجیر سجن یوسف الهی گردید و ایام بقاء در این جهان فانی ابداً نیاسود بلکه زار و زیون از مملکتی بمملکتی سرگون شد و در سجن اعظم بملکوت عزت مرکز فیض ابدی صعود فرمود ولی الحمد لله نفوسی تربیت فرمود که آن نفوس جواهر وجودند و از اصحاب قلوب خالصند و صادقند سرپرسور دارند و شیدائی و سودائی دلبر آفاقند مشعل و منجذبند و قائم بر خدمت...

MMK4#048 p.052x

AB08707

To: Shirazi, Aqa Mashhadi Muhammad Ibrahim et al., in Darab

O two servants of Truth! In this moment I am offering prayers at the Threshold of the One God, the Most Great Name, saying: "O Lord! Make these two precious souls intimate companions with Thy remembrance, and guide these two longing hearts to the rose-garden of inner meanings and realities. Lead these two fish to the sweet waters of guidance, and bring these two gazelles of the desert of unity to the meadow of Thy bounty. Thou art the Powerful, Thou art the Mighty, the All-Seeing."

ای دو بنده حق در این دم بدرگاه احدیت اسم
اعظم مناجات مینمایم که ای پروردگار این دو
نفس نفیس را مؤانس و انیس ذکر نما و این
دو مشتاق را بگلستان حقائق و معانی دلالت
فرما این دو ماهی را ببحر عذب فرات هدایت نما
و این دو غزال بروحدرت را بچمن موهبت برسان
توئی توانا و توئی مقتدر و بینا

INBA87:090b, INBA52:089b

AB09042

To: Husayn Quli, in Ganjeh

- 1 O My dearly loved friend! When the light of the Morn of Divine guidance flasheth and glisteneth from the horizon of truth, the radiant heart of man partaketh of it through the Divine light, the lamp of His bounty beameth forth and sheddeth the light of Oneness, the fire of love is kindled and consumeth the souls of men.
- 2 Therefore, with complete attraction turn thy face unto the Realm on high and fervently supplicate unto the Lord, perchance His grace and limitless favours may encompass thee. And upon thee be greetings and praise.

1 سودیگم دوستم پرتو صباح هدایت افق حقیقتدن
بارقه نثار هدایت اولنجه ضمیر منیر انسانی نور
رحمانیتله بهره یاب هدایت اولوب چراغ موهبت
پارلار نور احدیت صاچار آتش محبت یانار
انسانک گوگلینی یاقار

2 بناءً علیه ملکوت اعلايه کمال انجذاب ايله توجه
ایدرک نهایت تضرع ايله استدعای فیض ربوبیت
ایتملی تا که جناب حقک عنایت و احسانی و
الطاف بیپایانی شامل حال اوله و علیک التحية
و الثناء

MJT.118

AB09064

To: Wife of Karbala'i Jabbar, in Ganjeh

- 1 O handmaiden of God! I received thy letter and perused it. I am very pleased. Its contents are vibrant and its meanings are agreeable and sweet.
- 2 Do thou not be vexed by exile, nor be weary by the burden of anguish. The aid and bounty of God will be at hand. Hell becometh Paradise; night will change into morn; the darkness of separation will turn into daylight, these sorrowful days will pass; the sun of bounty will shine; the sweet savours of His favours will waft; the attributes of the All-Merciful will be evident; spirituality will be victorious; joy and radiance will be attained; the hearts will rejoice; the lover will be happy; the faces will be resplendent moons; and servitude to God will be manifest.
- 3 Salutation and praise upon thee!

- 1 یا امة الله تحریرنزی آلدن او قودم ممنون اولدم
مضامینی رنگین ایدی و معانیسی دلنشین و
شیرین ایدی
- 2 غربتدن گوجنمه مشقتدن اوصانه عاقبت عون
و عنایت حضرت حق یتشور طامو اوچماخ
اولور آخشام صباح اولور فرقتک قرائلی آیدینلق
اولور بو آجی گونلر گیچر موهبت گونی طوغر
نسیم عنایت اسر صفت رحمانیت تجلی ایدر
روحانیت غالب اولور روح و ریحان حاصل
اولور گوگلر شادمان اولور عاشق کامران اولور
یوزلر مه تابان اولور عبودیت حضرت یزدان
اشکار و عیان اولور
- 3 و علیک التحية و النناء

MJT.121

AB08728

To: Haji Mirza Abu'l-Qasim Nazir, in Haifa

- 1 O true spiritual friend!
- 2 His honor Mirza Habib has just now arrived from Haifa and is about to depart, therefore I am hastening with utmost speed to write this brief letter. The purpose is that I am extremely concerned about the disordered state of affairs of that kind friend, and remember you at every moment. I am hopeful through the favors of the King of Oneness that, God willing, something will be ordained and arranged that will bring about the means of comfort. "And whosoever puts his trust in God, He shall suffice him." Assuredly whatever lies within the realm of possibility, effort and striving will be made. For the rest, I commit you to God.

- 1 ای دوست حقیقی روحانی
- 2 جناب میرزا حبیب الان از حيفا وارد و در این
ساعت راجع لهذا بسرعت تمام مباشرت بتحریر این
مختصر مشغول شدم مقصد آنکه از پریشانی امور
آن حبیب مهربان بنهایت متفکر و در هر دقیقه
متذکر و از الطاف سلطان احدیت امیدوارم
که انشاء الله نوعی مقدّر و مقرر شود که اسباب
آسایشی فراهم آید و من یتوکل علی الله فهو حسبہ
البتہ آنچه در حیز امکانست سعی و جهد خواهد
شد دیگر بخدا میسپارم ع

MMK6#552

AB12617

To: Karbala'i Muhammad Husayn Naraqi, in Haifa

- 1 O true friend! Although this desert was vast and this sea was deep, yet you finally traversed it and reached this shore. Distance and hardship of the path did not prevent you from reaching the glorious Ka'bah. And his honor the Trustee (Jinab-i-Amin) has the utmost joy regarding your circumstances and character.
- 2 Now you must don the pilgrim garb of the Ka'bah of existence from this land, and on behalf of 'Abdu'l-Baha set out for the path of the Friend, lay your head at the Sacred Threshold, and perfume your nostrils with the sweet fragrance of the blessed Shrine. This, verily, is the manifest triumph.
- ای یار حقیقی این صحرا وسیع و این دریا هر چند عمیق بود ولی تو عاقبت طی نمودی و باین ساحل رسیدی بعد و مشقت سبیل ترا از کعبه جلیل منع نمود و جناب امین کمال سرور از احوال و اخلاق شما دارند
- 2 حال باید احرام کعبه وجود را از این ارض ببندید و بالتیابه از عبدالبهاء عازم کوی دوست شوید و سر باستان مقدس بنهید و مشام برائحه طیبه روضه مبارکه معطر نمائید آن هذا هو الفوز المبین

INBA85:120b

AB12061

To: Afnan, Bibi Sakinih sister of Mirza Muhsin (Yazd), in Haifa

- 1 O blessed leaf of the Divine Lote-Tree, handmaiden of Baha, Munirih gave the glad tidings that through God's grace and bounties, two baby girls have been granted to that luminous leaf's two daughters. This brought great joy.
- 2 Through the hidden favors, I hope these two branches of the blessed Tree will grow and develop under the shadow of mercy, in the radiance of the Sun of Truth, and through the outpourings of the cloud of bounty, and receive their portion and share from the effusions of the root of the Tree. Name them Tuba and Ruha.
- 3 And upon you be the Most Glorious Glory.
- 1 ای ورقه مبارکه سدره رحمانیه امة البهاء منیره مرده آن داد که از فضل و مواهب حق بدو صبیته آن ورقه نورانیه دو دختر عنایت شده است بسیار سرور حاصل گردید
- 2 از الطاف خفیه امیدوارم که آن دو فرع شجره مبارکه در ظل رحمت و پرتو شمس حقیقت و ریش ابر موهبت نشو و نما نمایند و از فیوضات اصل شجره بهره و نصیب گیرند نامشانرا طوبی و روحا بنهند
- 3 و علیک البهاء الأبهی

MATA.049

AB12066*To: Vaiz Qazvini, in Hamadan*

- 1 O thou who art bewildered by ignominy! Praise be to the Friend that through love for that Beauty of the horizons thou didst rend thy garment and become notorious throughout the world, renowned throughout all regions.
- 2 Thou didst become a moth to the lamp of splendor, raised high the banner of harmony, shunned the people of discord, engaged in spreading the divine verses and exalting the Word of God, and in the arena of sacrifice offered up both life and property.
- 3 How blessed art thou, being such a counselor who takes counsel and a speaker who acts, commanding others to goodness but beginning with their own selves. This indeed is the quality of the righteous and the mark of the chosen ones.
- 1 ای سرگشته رسوائی حمد کن حضرت دوست را که بعشق آن دلبر آفاق جامه دریدی و رسوای عالم گردیدی و شهره آفاق شدی
- 2 و پروانه شمع اشراق گشتی و علم وفاق برافراختی و از اهل نفاق اجتناب نمودی و به نشر آثار و اعلاء کلمه الله پرداختی و در میدان جانفشانی جان و مال باختی
- 3 خوشا بحال مثل توئی واعظ متعظی و قائل عامل یأمرون الناس بالمعروف و یبتدؤن بانفسهم انّ هذا شأن الابرار و انّ هذا سمة الاخيار

YQAZ.121

AB08859*To: Abbas Khan, in Isfahan*

- 1 O thou who art longing to witness the Eternal Beauty!
- 2 As far as thou art able, be swift and active in the path of God, and be fearless and undaunted before the enemies, that thou mayest soar with wings unto the zenith of heaven and journey and behold in the heights of ancient glory.
- 3 Become intoxicated from the immortal cup and be refreshed and enamored of the ocean from the pure fountain.
- 4 Attain unto spiritual life and heavenly joy, seek mighty gladness, and find novel spirit and fragrance.
- 5 Discover repose for thy soul and tranquility of conscience.
- 6 Become one of the hosts of God and of the celestial angels.
- 7 And upon thee be glory!
- 1 ای مشتاق مشاهده جمال باقی
- 2 تا توانی در سبیل الهی چابک و چالاک شو و از اعدای خوف و بی باکی تا به پری و بلی بعنوان افلاک رسی و در اوج عزت قدیمه سیر و تماشا نمائی
- 3 از کأس باقی سرمست گردی و از عین صافی سیراب و دریاپرست
- 4 حیات قلبی یابی و سرور روحانی فرح عظیم جوئی و روح و ریحان بدیع
- 5 آسایش جان یابی و راحت وجدان
- 6 از جنود الهی گردی و از ملائکه آسمانی شوی
- 7 و البهاء علیک

INBA84:239a

AB08805*To: Ghulam Rida Khan, in Isfahan*

O servant at the threshold of contentment! In this moment when I am companioned by thy remembrance, I have taken up the pen and begun to write, that it may be established that the remembrance of friends is the companion of the soul and the intimate of the heart and conscience. We shall not forget for a moment, nor shall we cease from fervor and enthusiasm, nor remain silent from prayer and supplication at the threshold of the peerless Lord: "O single Lord! Keep that friend protected from strangers, and make him the recipient of all manner of favors." And the Glory be upon thee and upon all who are steadfast.

ای غلام درگاه رضا در ایندم که همدم یاد
توأم قلم برداشتم و بنگاشتن پرداختم تا ثابت گردد
که یاد دوستان مونس جانست و انیس جنان و
وجدان آنی فراموش ننمائیم و از جوش و خروش
نیفتیم و از دعا و نیاز در بارگاه خداوند بی‌انبار
ساکت نگردیم که ای پروردگار یگانه آن آشنا را
از یگانه محفوظ دار و بانواع عنایت محظوظ نما
و البهاء علیک و علی کلّ مستقیم

MKT9.157b

AB08921*To: Ghulam Rida Khan, in Isfahan*

- 1 O thou whose eyes are fixed upon the Kingdom of Abha!
- 2 When thou ponderest deeply into the realities of things thou wilt see them all emanating from the reflections of God's names and attributes and the signs of the One Who shineth from the Sinai Mount - names and attributes which are entrusted in the realities of things. Thus these realities are not evident unto the eyes. However, the reality of perception doth witness them. But outer sight will remain veiled and deprived. Consider for example that it is because of the effulgent rays of the sun and its resplendent light that rubies and chrysolite mature in the heart of stones and the depth of mines and yet this realisation is apparent only to intelligence and insight and through the power of Him Who is Strong in Power.

- 1 ای ناظر بملکوت ابهی
- 2 چون در حقائق اشیاء نگری جمیع را از تجلیات
اسماء و صفات منبعث و از آثار باهرهء مجلی
بر بقعهء سیناء منعکس یابی در هویت شیء
ودیعہ گذاشته شده است لهذا از انظار پنهانست
حقیقت بصیرت مشاهده نماید اما بصر شاید
محجوب و محروم ماند مثلاً ملاحظه فرمائید که
از حرارت لامعه و اشعهء ساطعهء شمس یا قوت
وزیرجد در دل سنگ و معادن کریمه در عمق
ارض تربیت میشود لکن این را دیدهء هوش
و نهی مشاهده نماید و شدید القوی ملاحظه
فرماید

MKT9.203b, MMK3#019 p.012

AB08573

To: Haji Muhammad Chamgurdani, in Isfahan

- 1 O servant of Baha! The reality of all things proclaims with eloquent tongue “Glory be to my Lord, the Most Glorious!” and the essence of rock and clay and tree cries out “Glory be to my Lord, the Most Exalted!” The nightingale of the gardens of the Supreme Concourse warbles “The Sun of Baha has dawned!” The birds of the garden of sanctity raise their song “The Most Great Resurrection has come to pass!” Despite this, half a century has elapsed while humanity remains in continuous slumber. What heedlessness is this! What ignorance! What loss! What deprivation!

- 2 And upon you be greetings and praise.

1 ای بندهٔ بها حقیقت اشیاء بلسان بلیغ میگوید
سبحان ربّی الأبهی و هویت حجر و مدر و شجر
ندا میکند سبحان ربّی الأعلی بلبل ریاض ملأ
اعلی گلبنگ میزند قد اشرفت شمس البهاء طیور
حدیقه تقدیس آهنگ بلند نمایند قد قامت
القیامة الكبرى باوجود این نصف قرن گذشته
و بشر در نوم مستمر این چه غفلتست و این چه
جهالت و این چه خسراست و این چه حرمان

2 و علیک التّحیّة و النّناء

AHB_124BE #06-09 p.185, AHB_123BE
#05 p.116

AB09038

To: Mirza Abbas Quli, in Isfahan

- 1 O my Lord and my Hope! I beseech the Kingdom of Thy mercy to forgive Thy servant who hath ascended unto Thee, who hath humbled himself at the gate of Thy oneness, who is broken before the might of Thy divinity. O Lord! Shade him beneath the clouds of forgiveness, immerse him in the ocean of pardon and bounty, and cleanse him from the stain of disobedience. Verily, Thou art the Generous, the Merciful, the Compassionate.

- 2 O Lord! He hath ascended to the precincts of Thy mercy and soared unto the kingdom of Thy bounty. Therefore, honor his abode and cause him to dwell in the habitation Thou hast prepared for the choicest among Thy creation and the most noble among Thy chosen ones. Verily, Thou art the Kind, the Benevolent, the Tender, the Loving, the Ever-Forgiving, the Bountiful.

1 ربّ و رجائی انّی اتضرّع الی ملکوت رحمانتک
ان تغفر لعبدک المتضاعّد الیک المتذلّی بیاب
احدیّک المنکسر الی عزّة الوهیّتک ربّ ظلّل
علیه غمام الغفران و اغرقه فی بحر العفو و
الأحسان و طهره من وضر العصیان انک انت
الکریم الرّحیم الرّحمن

2 ربّ أنّه استعرج الی جوار رحمتک و طار الی
ملکوت موهبتک فاکرم مثواه و انزله نزلاً
اعدده لخیرة خلقک و اعزّه صفوتک انک
انت الرّؤوف البرّ العطوف الخنون العفو الودود
المنّان

BSHN.140.249, BSHN.144.249, MHT2.111

AB08863

To: Murshid Aqa, in Isfahan

- 1 O thou who art enkindled with the fire that blazeth in the human Tree! 1 ای مشتعل بنار موقده در سدره انسانی
- 2 How long shall human souls seek their abode and dwelling-place in this earthly dust-heap? And for how much longer shall these human birds build their nests and make their homes in this perishable ash-pit? If they be birds of the meadow of divine knowledge, they must needs spread their wings and take flight unto the branches of the gardens of oneness. And if they be fish of the ocean of love, they must needs move and swim therein. The wingless bird is but a worm clinging to the earth, and the waterless fish is naught but dust in the lowest of the low. 2 تا چند در این خاکدان ترابی نفوس انسانی مسکن و مأوی جویند و تا کی چون طیور بشری در این گلخن فانی لانه و آشیانه نمایند اگر مرغان چمن عرفانند بشاخسار ریاض احدیت بال و پری گشوده پرواز لازم و اگر از ماهیان دریای محبتند حرکت و شنائی واجب طیر بی پر کرم مهین زمین است و ماهی بی آب تراب اغبر اسفل السافلین
- 3 And upon thee be glory, inasmuch as thy spirit hath soared unto the meadows of divine knowledge and thy heart hath plunged into the seas of the All-Merciful. 3 و البهاء علیک بما طار روحک الی ریاض العرفان و خاض قلبک فی بحار الرحمن

BSHN.140.400, BSHN.144.395, MHT1a.125,
MHT1b.083

AB08898

To: Musa Khan Sartip, in Isfahan

- 1 O dear Musa! 1 ای موسی جان
- 2 His Holiness Moses heard the call of the Merciful Lord from the kindled fire in the green tree. Praise be to God that thou hast heard the call of the Revealer of Sinai from the luminous flame in the blessed human tree. Although the Caller was one and the same, that call was raised from tree and stone and clay, while this call was raised from the Most Great and Glorious Manifestation. That wine was passed around in an earthen cup, while this pure wine came in a crystal goblet adorned with brilliant gems. Great indeed is the difference! 2 حضرت کلیم ندای رب رحیم را از نار موقده در شجره اخضر استماع نمود الحمد لله تو ندای مجلی طور را از شعله نورانی در شجره مبارکه انسانی استماع نمودی هرچند منادی واحد بود ولی آن ندا از شجر و حجر و مدر بلند شد و این ندا از مظهر جلیل اکبر مرتفع گشت آن باده از کأس نثار بدور آمد و این صبا در جام مرصع بگوهر آبدار فرق بسیار
- 3 And upon thee be greetings and praise. 3 و علیک التّحیّة و الثّناء

MSHR5.146

AB08931

To: Abdu'l-Vahhab son of Mulla Ali Akbar, in Ishqabad

- 1 O fresh sapling of the divine garden! Although outwardly I have not written to you until now, the Blessed Beauty - may my spirit be a sacrifice for His enraptured loved ones - bears witness that from the time your name was mentioned and your trace became known, I have beseeched God that you might become a sign of divine knowledge and a manifestation of the bounty of the All-Merciful.
- 2 May you become a clear proof of "We wish to show favor unto those who were brought low in the land and to make them leaders and to make them inheritors." This is from God's grace which He bestoweth upon whomsoever He willeth, and God is the Lord of great bounty.

1 ای نهال تازه بستان الهی هرچند بظاهر تا بحال نامه بنو ننگاشتهام ولی جمال مبارک روحی لاجائنه المنجذین فدا شاهد است که از وقتیکه نامت مذکور و رسمت معروف از خدا خواستهام که آیت عرفان گردی و مظهر موهبت رحمن شوی

2 دلیل جلیل و نرید ان ثمن علی الذین استضعفوا فی الارض و نجعلهم ائمة و نجعلهم الوارثین گردی ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم

BRL_DAK#0928, MMK6#368, TISH.124

AB09081

To: Ali-Akbar Rawhani Muhibulsultan, in Ishqabad

- 1 O thou who has sacrificed his spirit in the service of the Cause of God! Praise be to God that thy services were accepted. They have been much praised at the threshold of the Abha Beauty and thou hast been loved and sought after in the presence of the Supreme Concourse.
- 2 What more dost thou desire? The highest wish of the Supreme Concourse is the good pleasure of the Abha Beauty and His good pleasure is dependent on service to His Cause.
- 3 Pray God that He may assist me also in this path and make of me a lowly servant among such as serve at His threshold. I swear by His blessed countenance! This service is more to be sought after than sovereignty of the Kingdom itself.
- 4 And upon thee be the Glory, O servant of the Cause of God.

1 یا من بذل الروح فی خدمة امر الله الحمد لله خدماتت در درگاه جمال ابهی مقبول و مرغوب و در نزد اهل ملکوت اعلی محبوب و مطلوب

2 دیگر چه آرزو داری و چه میطلبی منتها آمال ملاء اعلی رضایت جمال ابهی و رضایتش در خدمت امرش

3 دعا کن خدا مرا نیز دستگیر شود و در زمره خدام آستانش بنده حقیر گردد قسم بروی و مویش که بسلطنت ملکوت برابری نماید

4 و البهاء علیک یا خادم امر الله

INBA79.018, MMK2#272 p.196

AB11980

To: Ali-Akbar Rawhani Muhibulsultan, in Ishqabad

- 1 O bird of the meadow! Begin with a melody to sing a love-song that will cause the dwellers of the Supreme Concourse to be stirred into motion. And raise such a song that rock and stone and clod will be moved by it. 1 ای مرغ چمن با آهنگی بغزلخوانی آغاز ترانه نما که سگان انجن بالا در اهتزاز و حرکت آیند و چنان گلبانگی بران که شجر و حجر و مدر متأثر شوند
- 2 In gatherings and meetings, play and sing with the melody of Barbad and the psalms of David, that the angels of the Supreme Concourse may experience joy and delight and obtain spiritual happiness. 2 بنغمهء باربدی و مزامیر داودی در محافل و مجالس تقدیس و تسبیح آهنگ ساز و آواز نما که ملائکهء ملاء اعلی در فرح و سرور آیند و روح و ریحان حاصل نمایند
- 3 And upon you and upon all who are firm in the Covenant be the Glory. 3 و البهاء علیک و علی کلّ ثابت علی الميثاق

INBA79.015

AB08796

To: Azizullah, in Ishqabad

- 1 O thou who art dear to 'Abdu'l-Baha! Thy wonderful verses were mystical secrets from a luminous heart. They are as sugar to the taste of spiritual ones, and sweeter than honey to the palate of divine ones. They became the cause of joy and delight, especially this verse: 1 ای عزیز عبدالبهاء اشعار بدیع اسرار قلب منیر بود مذاق روحانیان را شکر است و کام ربانیا را از شهد خوشتر سبب بشاشت گردید علی الخصوص این بیت
- 2 "Though I be sinful, guilty, and a pauper of the age, 2 گر عاصی و گر مجرم و گر مفلس ایام
- 3 Thy name is renowned throughout the regions of the world" 3 معروف بنام تو در اقطار جهانست
- 4 This verse is most excellent. But thou art not sinful—thou art obedient. Thou art not guilty—thou art intimate. Thou art not a pauper—thou hast the treasure of the Kingdom up thy sleeve. An empty purse does no harm when thou possessest that which is needful and fitting: the love of the Most Glorious Beauty, may my spirit be a sacrifice for His loved ones. And upon thee be the Most Glorious Glory. 4 این بیت بسیار ملیحست اما عاصی نه مطیع مجرم نه محرمی مفلس نه کنز ملکوت در آستین داری اما کیسه تهی ضرر ندارد آنچه باید و شاید داری و آن محبت جمال ایهی روحی لاجبائه القداست و علیک البهاء الابهی

MSHR4.360

AB08520*To: Bibi Sakinih wife of Siyyid Yusuf, in Ishqabad*

- 1 O handmaiden of God! In this precious age, the century of the mighty and omnipotent Lord, women have placed the crown of men upon their heads, inasmuch as all are gathered on the same plane.
- 2 When women arise to perform righteous deeds, their influence is greater and more acceptable at the Divine Threshold, for they are secluded ones, while men are those who appear in public.
- 3 Pray thou to God that thou mayest, in steadfastness and firmness in the Covenant, become the pride of men and the exemplar of secluded women.

1 ای امة‌الله در این روزگار عزیز قرن حضرت
رب عزیز قدیر نساء تاج رجال بر سر نهادند چه
که جمیع در صقع واحد محشور

2 اناث چون بر اعمال صالحه قیام نمایند تأثیرش
بیشتر است و در درگاه احدیت مقبولتر چه که
اهل جلالند و رجال اصحاب جلال

3 تو از خدا بخواه که در ثبات و استقامت بر میثاق
نفر رجال گردی و قدوه ربّات الحجال

ANDA#67-68 p.07

AB08690*To: Bibi Sakinih wife of Siyyid Yusuf, in Ishqabad*

- 1 O servant in the Most Great Land!
- 2 Previously some lines were written, and now again this letter is penned so that you may know how much being a gardener in that land draws one near to the court of the Lord, the All-Bountiful. And your flowing verses, like the melody of a thousand songbirds in the gathering of the handmaidens of the All-Merciful, brought great joy.
- 3 You had asked permission to attend - for now remain occupied with that same service, for tending the Most Great Land is service to God.
- 4 And upon you be glory.

1 ای خادمه ارض اعظم

2 از پیش سطری چند مرقوم گردید و حال
نیز مجدداً این ورقه تحریر یافت تا بدانی که
باغبانی در آن زمین چه قدر سبب تقرب درگاه
رب کریمست و اشعار آیدار چون نغمه هزار
هزارآواز در محفل اماء الرحمن مورث فرح عظیم
گشت

3 اذن حضور خواسته بودید حال بهمان خدمت
مشغول باش چه که باغبانی زمین اعظم خدمت
حقست

4 و البهاء علیک

TSQA2.326

AB08510*To: Fatimih Bigum, in Ishqabad*

O maidservant of God, well-pleased and pleasing! Sigh and lament not on account of this calamity, neither scratch thy face or let loose thy tears in sorrow. That rose hath hastened unto the rose-garden of God, that bird of the dawn hath flown unto bower of mysteries, that wayfarer in the wilderness of separation hath sped to the sanctuary of the Daystar of the world, and that thirsty fish hath found its way unto the ocean of grandeur. Rather shouldst thou weep for those souls who will fall into eternal torment and be afflicted with everlasting deprivation.

ای امه‌الله الراضیه المرضیه از وقوع این مصیبت
گریه مکن مویه منما و رخ مخراش و سرشک
حسرت از دیده مپاش آن گل بگلستان الهی
شتافت و آن مرغ سحر بگلشن اسرار پرواز نمود
آن آواره صحرای فراق پناه نیر آفاق شتافت و
آن ماهی تشنه بجزر کبریاء راه یافت گریه و مویه
از برای نفوسی باید که در عذاب ابدی خواهند
افتاد و در حرمان سرمدی مبتلا خواهند گشت

BSHN.140.252, BSHN.144.252, MHT2.108a

AB08559*To: Husayn Kirmanshahi, in Ishqabad*

O my Lord! I am a sinner, and Thou art the Forgiver. I am intoxicated with the wine of heedlessness; grant me awareness. I am occupied with the mention of this sorrowful world; bestow upon me an ear that may hear the melody of the Concourse on High, hearken to the song of the nightingale of Thy sacred gardens, and perceive the notes of the thankful birds with an attentive ear. O Lord! Remove the veil from mine eyes that I may witness Thy greatest signs and observe the subtle mysteries of Thy supreme glory. Grant life to my heart, and bestow upon my soul a spirit and sweet fragrance worthy of this mighty century and befitting this glorious age. And upon thee be glory.

ای پروردگار من گنهکارم و تو آمرزگار مدهوش
از خمر غفلتم هوشی عنایت کن مشغول باذکار
جهان پرغمم گوشه عنایت فرما تا آهنگ ملأ
اعلی بشنود و گلبنانک عندلیب حدائق قدست
استماع نماید و نعمات طیور شکور بقوه صامعه
واعیه احساس کند ای پروردگار پرده از چشم
بردار تا مشاهده آیات کبری کنم و ملاحظه
دقائق اسرار کبریاء نمایم دل را جانی بخش و
جان را روح و ریحانی عطا فرما که سزاوار این
قرن عظیم باشد و لائق این عصر مجید و علیک
البهاء

ADH2_2#22 p.132x, MMG2#254 p.284x

AB11981*To: Mashhadi Muhammad Quli, in Ishqabad*

- 1 O thou who gazest toward God! 1 ای ناظر الی الله
- 2 In this moment when I am intimate with thy remembrance, the pen is in motion and the soul is in joy and delight. The glad tidings of the Abha Kingdom encompass all, and the verses of the Most Great Name are clear and evident. Illumined eyes are enriched by witnessing, and attentive ears are benefited by hearing. And this is the portion of the one who walks the straight path. 2 در ایندم که بیاد تو همدم قلم در جولان است و جان در روح و ریحان بشارت ملکوت ابی محیط است و آیات اسم اعظم واضح و مبین بصائر نورانیّه از مشاهده مستفیض و آذان واعیه از استماع مستفید و این نصیب سالک صراط مستقیم
- 3 Though the lights are brilliant and the mysteries radiant, yet veils conceal and darkness envelops, until the impelling force of divine confirmation and the vanguard of heavenly success comes to whomsoever it may. 3 اگرچه انوار ساطعت و اسرار لامع ولی حجاب سائر و سبحات حالک تا سائق توفیق و سابق تأیید کرا حاصل آید

TISH.288a

AB08609*To: Nasrullah Baqiruf, in Ishqabad*

- 1 O thou who art accepted and favored by the Truth! What shall I write? For my heart is in the utmost state of attraction and my spirit in the highest degree of gladness. This one is in ardor and rapture, and that one in flight and vibration. 1 ای بندهء مقبل مقبول حقّ چه نویسم که قلب در نهایت انجذابست و روح در نهایت استبشار این در شوق و وله است و آن در پرواز و اهتزاز
- 2 In any case, I am so filled with spirit and fragrance in mentioning the loved ones of the All-Merciful that weariness, tedium and exhaustion completely vanish, even were I to be occupied and engaged in writing from morning till midnight, and to write continuously. 2 باری چنان بذکر احبّاء رحمن پر روح و ریحانم که خستگی و ملال و کلال بکلی مفقود و لواز صبح تا نیمه شب بتحریر مشغول و مألوف شوم و مسلسل بنگارم
- 3 Consider, then, how I am aflame with love for the friends of the All-Glorious Beauty. All the friends will surely become like this. 3 پس ملاحظه کن که چگونه محبت یاران جمال ابی در اشتعالم جمیع یاران البتّه چنین خواهند شد

MKT9.065a

AB11982*To: Ustad Ali Akbar Banna Yazdi, in Ishqabad*

O thou true friend of 'Abdu'l-Baha! Thy most ardent wish was for the Mashriqu'l-Adhkar to be reared and established. For each and every thing there is a prescribed season—and praise be to God, the time to build the Mashriqu'l-Adhkar hath now come! The greatest endeavour must therefore be exerted that this mighty edifice may be erected solidly and firmly, with refinement and grace. This is a great service to the Sacred Threshold, the renown of which shall gladden, through all eternity, the hearts of the Concourse on high in the Kingdom of holiness.

BRL_MASHRIQ#34

ای یار حقیقی عبدالبهاء منتهای آمال و آرزوی
شما انشاء و بناء مشرق الاذکار بود الحمد لله حال
وقتش آمد الامور مرهونة باوقاتہا بناء عليه بايد
نهایت همت را در این بنیان عظیم نمود که
در غایت متانت و رزانت و ظرافت و لطافت
ساخته گردد این مسئله خدمت عظیمیست
بآستان مقدس که تا ابدالآباد در ملکوت
تقدیس آوازه اش فرحبخش قلوب اهل ملا
اعلی گردد و علیک البهاء

BRL_DAK#0401, COMP_MASHRIQP#34

AB08781*To: Muhammad Jafar, in Istanbul*

- 1 O seeker after truth! Purge and sanctify thine eye from the veils of the vain imaginings of the various sects, that thou mayest behold with the eye of certainty the manifest Light, and attain unto the station of true certitude, and hearken with the ear of inner consciousness to the melody of the Concourse on High, "Holy and Sanctified is the Lord of the angels and the Spirit!"
- 2 The carpet of this perishable world shall soon be rolled up; therefore must one think of everlasting glory and dignity.
- 3 The gates of mercy are opened wide, and the hearts of the Manifestations of divine bounty are expanded. The lights of recognition are shining forth and radiating brilliantly, and the grace of the All-Merciful is continuous and abundant. Blessed are they who walk in His ways and drink of the wine of the knowledge of God.

1 ای طالب حق دیده را از حجاب اوہام احزاب
پاک و مبرا فرما تا بعین یقین نور مبین مشاهده
فرمائی و بمقام حق یقین پی بری و بگوش هوش
آهنگ ملا اعلی استماع کنی سبوح قدوس رب
الملائکة والروح

2 بساط این خاکدان فانی عنقریب برچیده گردد
پس باید در فکر عزّت و حشمت جاودانی بود

3 ابواب رحمت مفتوح و قلوب مظاهر موهبت
مشروح انوار عرفان ساطع و لامع و فیض رحمن
دائم و فائض هنیئاً للسالکین الشاربین من صہباء
معرفة الله

MKT6.153, BSHN.140.389, BSHN.144.384,
MHT1b.220

AB08756*To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Khurasan*

- 1 O thou who art intoxicated with the wine of divine love! 1 ای سرمست جام عشق
- 2 In these days, through the assistance and bounty of the Most Great Unity, I await the appearance of souls who will blaze like an ignited fire in all hearts and who will be raised like a manifest standard from the highest heaven. They shall surge like the waves of the sea and, like a luminous star in the ethereal horizon, shall beam with light and be inspired by the breath of the Holy Spirit. They shall become brilliant lamps and radiant lights shining forth from the Sinai of manifestation. How long until these shining stars and these guiding lights shall appear! 2 در این ایام بعون و عنایت حضرت احدیت منتظرم که نفوسی مبعوث فرماید که چون نار موقده در افنده برافروزند و چون علم مبین از اعلا علیین مبعوث گردند چون دریا پر جوش و خروش باشند و چون کوكب منیر در افق اثير پرشعاع و ملهم بالهام سروش چراغ پر نور گردند و فروغ روشن از سیناء ظهور تا کی این کواکب ساطع گردد و این انجم هدی لامع

PYK.229

AB08776*To: Hidayatullah Khan (Mashhad), in Khurasan*

- 1 O thou candle of guidance! Guidance is the love of the Beauty of Oneness. Praise be to God that its lamp is lit within thy heart, and that the gift of guidance leadeth to the path of the Kingdom. Praise be to God that through this bounty thy heart is like unto a rose garden and meadow. 1 ای شمع هدایت هدایت محبت جمال احدیت است الحمد لله سراجش در قلبت روشن و موهبت هدایت بسبیل ملکوت است الحمد لله قلبت بآنفیض چون گلزار و چمن
- 2 Stretch thy hand from thy sleeve and scatter the treasure of the spirit throughout the regions of the world. Put thy tongue and utterance to use in promoting the religion of God and exalting the Word of God, that thou mayest, like unto a polished sword, conquer territories and, like unto the morning breeze, bestow fresh life upon yearning hearts. 2 دستی از آستین برون آر و گنج روان در آفاق جهان نثار کن زبان و بیانرا در ترویج دین الله و اعلاء کلمة الله بکار برتا چون سیف صقیل تسخیر اقالیم نمائی و مانند نسیم صبحگاهی دلهای مشتاقانرا حیات جدید بخشی
- 3 Upon thee be salutation and praise. 3 و علیک التّحیّة و التّناء

MKT8.117a

AB08483

To: Mulla Ahmad, in Khurasan

1 My God, my God! I beseech Thee in the depths of my heart, and with my inner and outer tongue, that Thou wouldst assist Thy servant who hath sought refuge at the gate of Thy oneness, to make mention of Thee and to praise Thee, and to unfurl the sails of the Ark of Thy verses. O Lord! Aid him with the hosts of Thy Kingdom, and send down in his support a sign of Thy celestial might, and ordain for him every good thing in all Thy worlds. Verily, Thou art the All-Powerful, the Mighty, the Best-Beloved.

1 الهی الهی ادعوک فی خفیات قلبی و بلسان سرّی و جهری ان تؤیّد عبدک المستجیر بباب احدیّتک علی ذکرک و ثنائک و نشر شراع سفینة آیاتک ای ربّ انجدہ بجنود ملکوتک و انزل فی نصره آية جبروتک و قدر له کلّ خیر فی عوالمک انک انت المقتدر العزیز المحبوب

2 O Lord! Send down upon all the loved ones a tranquility from Thy presence, and make them so firm in the Covenant that their steadfastness may become as missiles hurled against the people of discord. Verily, Thou art the All-Bestowing.

2 ای ربّ انزل علی کلّ الاحباء سکينة من عندک و ثبتهم علی الميثاق ثبوتا یکن رجوما علی اهل الشقاق انک انت الوهاب

MJMJ3.011a, MMG2#204 p.232

AB08505

To: Ustad Muhammad Husayn, in Khurasan

1 O pure-hearted master! What blessing could be greater than that thou hast become a partner in the tribulations of the Exalted One and a sharer in the afflictions of the Abha Beauty?

1 ای استاد پاک نهاد چه نعمتی اعظم از این که در بلا شریک حضرت اعلی گردیدی و در صدمات سهیم جمال ابهی

2 They beat the Primal Point with rods in Adhirbayjan, kindling a fire in the hearts of the spiritually-minded, and this same punishment was meted out to the Ancient Beauty - may my spirit be a sacrifice for His loved ones - in Mazindaran. Earth and heaven wept, but thou shouldst be joyful, for thou hast become a partner in the tribulations and afflictions of that Self-Sufficing One.

2 حضرت نقطهء بیان را در آذربایجان چوب زدند و آذر بجان روحانیان زدند و جمال قدم روحی لاجبائه الفدا را همین سیاست در مازندران ارزان نمودند زمین و آسمان بگریست ولی تو خندان باش که در صدمه و بلا انباز آن بی نیاز گشتی

3 What bounty could be greater than this? And the Glory be upon thee.

3 چه فضلی اعظم از این و البهاء علیک

MMK4#007 p.005

AB08883

To: Aqa Muhammad Aqa, in Khuy

- 1 O thou who art the object of the glances of the eye of divine favor! The all-encompassing grace and the bounties of the Most Great Unity have been attained. 1 ای ملحوظ نظر لحظات عین عنایت شامل و عواطف حضرت احدیت حاصل
- 2 Say: Praise be unto Thee, O my God, for having honored me to enter beneath the shade of the Tree of Thy Oneness, and to arrive at the wellsprings of the outpouring of Thy Singleness and the holy laws of Thy mercy. O Lord! Make me a herald of the Covenant, and a piercing flame against the people of discord, and an arrow penetrating the breast of the hypocrites, and a light shining throughout all regions. Verily Thou art the Generous, the Merciful, the Bestower. 2 قل لك الحمد يا الهى بما شرفتنى بالورود فى ظلّ شجرة وحدانيتك و الورود على موارد فيض فردانيتك و شرايع قدس رحمانيتك اى رب اجعلنى منادى الميثاق و شهاباً ثاقباً على اهل الشقاق و سهماً نافذاً فى صدر اهل النفاق و نوراً ساطعاً فى الآفاق انك انت الكريم الرحيم الوهاب
- 3 Through the power of the Covenant, break asunder the ranks of discord. The hosts of divine confirmation arrive like mighty armies. 3 بقوت ميثاق صفوف نفاق را درهم شکن جنود تأييد چون جيوش شديد ميرسد

MKT5.028a

AB08742

To: Kalimi, Khudabakhsh father of Habib Muayyid, in Kirmanshah

- 1 O thou who art born of the element of heart and soul! You must be descended from His Holiness Abraham, for had you been born merely of water and clay, you would not have attained such manifest success in this mighty Day, nor would you have turned your face to the highest paradise. Therefore, this acceptance is proof of those aspirations, and this witness is evidence of the good pleasure of that noble ancestor. 1 ای زادهء عنصر جان و دل حضرت خلیل چه که اگر زادهء عنصر آب و گل بودی در چنین یوم عظیم بفوز مبین مشرف نمیشدی و باعلی علیین توجه نمیکردی پس این اقبال دلیل آن آمال است و این شهود دلیل رضای آن جدود
- 2 Give thanks, then, to the Self-Subsisting Lord and the God of Hosts that you have been distinguished by this bounty, and strive with utmost diligence and mighty effort to diffuse the divine fragrances. And upon you be the Glory. 2 پس شکر کن حى قیوم و اله جنود را که باین موهبت مخصّص گشتی و در نشر نفعات الهی سعی بلیغ و جهد عظیم نما و البهاء علیک

KHH2.194c (2.356)

AB08752

To: Ibrahim Munir Divan, in Konya

- 1 O thou who art bewildered in the wilderness of the love of God! 1 ای سرگشتهء صحرای محبت الله
- 2 Thy letter was received and we were deeply affected by the trials and hardships that have befallen thee. Yet this tribulation is in truth the very essence of bounty, for it is in the path of the Most Glorious Beloved. I swear by His enchanting countenance and His musk-scented locks that this fire is light itself, and this deadly poison is the pure wine and camphor-mixed nectar. Therefore give thanks unto God that thou hast become a partner in hardships and tribulations, and a sharer in calamities and afflictions. 2 مکتوب واصل و از مصائب و مشقات وارده نهایت تأثر حاصل گردید ولی این بلاء فی الحقیقه عین عطاست چه که در سبیل محبوب ایهی قسم بروی دلجوی او و موی مشکبوی او که این نار نور است و این سم شدید شراب طهور و ریحق ممزوج بکافور فاشکر الله بما کنت سهمی فی الشدائد و البلیاء و شریکی فی المصائب و الرزایاء
- 3 And upon thee be glory! 3 و البهاء علیک

MKT6.025a, PYB#260 p.40

AB08686

To: Mirza Ibrahim Kalimi Faridiyan, in Kulyai

- 1 O physician! Seek thou the wisdom of spiritual healers and the medicine of the Baha'is. Treat the sick with divine glad-tidings, and heal the ailing with the supreme elixir of the All-Merciful's joy. Nurse the patient with hope and good news, and strengthen the weak with divine gladness. 1 ای حکیم حکمت روحانیان جو و طبابت بهائیان طلب مریض را ببشارت الهی معالجه نما و علیل را بدریاق اعظم سرور رحمانی شفا بخش بیمار را به امید و نوید پرستاری کن و ناتوان را بفرح الهی قوت بخش
- 2 No treatment is better for the sick than spiritual joy and delight, and joy and happiness are confined to divine glad-tidings. This is a remedy for every ill, a healing for every ailment, and a quenching for every thirst. 2 هیچ معالجهئی از برای علیل بهتر از سرور و فرح روحانی نه و سرور و حبور محصور در بشارت الهی هذا دواء لكل داء و شفاء لكل علیل و رواء لكل غلیل
- 3 And upon thee be greetings and praise. 3 و علیک التّحیّة و الثّناء

TAH.369

AB11787

To: Khalil Rahmani Farani, in Mashhad

- 1 O Shah Khalil! Be a true heir to that illustrious Mir and become the cause of healing for every ailing heart. Water the field of that divine Farmer and tend the garden of that spiritual Friend, so that the harvest may yield abundance and the garden may become the envy of flower beds and meadows.
- 2 Today is the time for teaching and exalting the Word of God until religion remains for God, the Single, the One, the All-Compelling. Without this blessed endeavor, success and prosperity and achievement are difficult. In this let those who strive, strive.

1 ای شاه خلیل وارث حقیقی آئین جلیل باش و سبب شفای هر قلب علیل مزرعه آن دهقان الهی را آبیاری کن و حدیقه آن یار روحانیرا باغبانی نما تا آن کشت برکت خرمن گردد و آن حدیقه غبطه گلزار و چمن شود

2 الیوم وقت تبلیغست و اعلاى کلمه الله حتى یبقی الدین لله الفرد الواحد القهار بدون این امر مبرور فوز و فلاح و نجاح امر معسور ان فی ذلک فلیتنافس المتنافسون

FRH.204

AB12618

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

O my God, my God! Verily, Javad increased in his longing to meet Thee and in his yearning to attain unto the precincts of Thy mercy, until he soared on wings of attraction unto the kingdom of Thy bounty, that he might abide forever in the gardens of Thy forgiveness, Thy pardon and Thy loving-kindness. O Lord, Lord! He is thirsty; lead him to the wellsprings of Thy favors and bestowals. He is hungry; feed him from Thy tables and blessings. He is naked; clothe him with the robes of Thy grace and beneficence. He is supplicating; shelter him in Thy nearness and grant him the bounty of meeting Thee. Verily, Thou art the Generous, the Merciful, the All-Bestowing.

الهی الهی ان جواد ازداد شوقاً الى لقاءک و توقاً الى جوار رحمتک حتى طار بأجنحة الانجذاب الى ملکوت موهبتک ليتخذ فی ریاض مغفرتک و عفوک و عنایتک رب رب انه ظمان اورده على مناهل الطافک و احسانک و انه جائع اطعمه من موائدک و آلائک و انه عریان البسه من خلع فضلک و امتنانک و انه مبتهل اجره فی جوارک و ارزقه لقاءک انک انت الکریم الرحیم الوهاب

INBA85:155b

AB08684

To: Baha'is of Matnih (Matanaq), in Matanah

- 1 O beloved servants of the Most Glorious One!
- 2 His honor Aqa Muhammad Isma'il, being intimate with the breath of Gabriel and desirous of writing this letter, is now present in this gathering and observant in this assembly. It is impossible to resist the bloodthirsty Turk of Tabriz and the mighty champion of Adharbayjan. Therefore, I too took up the pen and attempted to write.
- 3 However, as soon as I took up the sorrowful pen, it became evident that the holy fragrances had been diffused from the Abha Kingdom, and thus would perfume the nostrils of my spirit and the spirit of the people of Adharbayjan. For the grace and bounty of the Blessed Beauty - may my spirit be sacrificed for His loved ones - is perfect toward the people of Adharbayjan.
- 1 ای حضرت ابهائِن سوگلی قولری
- 2 جناب آقا محمد اسمعیل نفس جبریلہ ہمد و
بو مکتوبک ترقیمنہ خواہشمند اولوب الآن
مجلسدہ حاضر محفلدہ ناظر در تبریز ترک
خونریزنہ و آذربایجان پهلوان قوی جاننہ مقاومت
محال در بناء علیہ بن دخی قلبی آلوب یازمغہ
چالشم
- 3 فقط کلک حزینی الہ آنجہ نفحات قدس فوراً
ملکوت ابہی دن منتشر اولدیغدن مشام جانم و
جان اہل آذربایجان معطر اولہ جعی مسلم اولدی
چونکہ عنایت و مہبت جمال مبارک روحی
لأحبائہ الفداء اہل آذربایجانہ مکملدر

TSAY.225, MJT.126

AB08689

To: Mulla Husayn Ghadanfar son of Ghadanfar, in Mazandaran

- 1 O servant of the travelers! This servitude is not mere service - it is kingship. It is not mere attendance - it is sovereignty. The utmost desire of this servant is to become honored with such service, but where could this be attained? "Would that I were with you, that I might achieve a mighty triumph!"
- 2 Service to the friends is a gift from the All-Merciful, and servitude to the loved ones is freedom in both worlds. The servant of the beloved ones is the servant of the Beauty of Abha, and the attendant of the friends is the master of both worlds.
- 3 Therefore give thanks to God that thou hast been assisted to achieve such favors. And the glory be upon thee and upon all who are firm in the Covenant.
- 1 ای خادم مسافران این خادمی نیست
پادشاہیست چاکری نیست شہریارست منتہا
آمال این عبد اینست کہ بچنین خدمتی مفتخر
گردد ولی کجا میسر یا لیت کنت معک فافوز
فوراً عظیما
- 2 خدمت یاران مہبت رحمن است و بندگی
دوستان آزادی دو جہان خادم احباء خادم
جمال ابہیست و چاکریاران سرور ہر دو جہان
- 3 پس شکر کن خدا را کہ بچنین الطاف موفق
گشتی و البہاء علیک و علی کلّ ثابت علی الميثاق

AKHA_105BE #04 p.02, AKHB.131-132

AB08605

To: Ali Akbar son of Muhammad Sadiq Naraqī, in Miyanduab

O faithful servant of God! Be a truthful speaker and a skilled physician. Heal the sick and be a balm to the wounded heart and soul. Seek the well-being of all horizons and strive for the comfort of all who dwell on earth. Be the cause of gladness to the world of humanity and the means of prosperity for the servants of God.

Be loving towards all creation and wish well for all humanity. Be at peace with everyone and deal truthfully with all, that the eternal bounties of the All-Merciful may become thy companion and the effulgences of the All-Merciful may cause thee to become firm and steadfast in heart and step.

And upon thee be greetings and praise.

DAS.1913-10-12

AB08540

To: Mirza Husayn brother of Ali Muhammad Varqa, in Miyanduab

¹ O brother of that Most Luminous Orb!

¹ ای برادر آن مهرانور

² What you had written was noted. Your account of the hardships that have befallen you caused the utmost sorrow. I hope that these tribulations and afflictions may become the cause of attaining the favors of the All-Glorious Lord and the means of acceptance in the Abha Kingdom. God willing, this hardship shall be transformed into comfort and this intensity into ease.

² آنچه مرقوم نموده بودید ملاحظه گردید از مشقات وارده بر شما کمال تأثر حاصل گردید امیدوارم که این زحمات و بلیات سبب حصول عنایت حضرت کبریاء گردد و وسیله مقبولی در ملکوت ابدی انشاءالله این زحمت براحات و این شدت برخاء تبدیل میگردد

³ Convey my loving greetings to the light of spiritual eyes, Mirza Valiyu'llah. In all conditions, I keep him in my thoughts and remember him.

³ نور دیده روحانیان میرزا ولیالله را تکبیر مشتاقانه برسان در جمیع احوال به یاد و فکر او هستم

MKT8.013

AB09059

To: Fatimih Baygum Known as Zan-i-Akhund, in Najafabad

- 1 O handmaiden who hath borne every tribulation in the path of God! Consider the special favors and exclusive bounty of the Most Holy One in this cycle of mercy, whereby a leaf addresseth the leaders with decisive words and conclusive discourse, and He causeth her to speak forth the blessed verse “Our Lord! We obeyed our chiefs and our great ones, and they misled us from the way,” that the truth of “So confounded was he who disbelieved” might become manifest and apparent, and the lights of “Truth hath come and falsehood hath vanished away” might shine forth resplendent.

- 2 And upon thee be the Glory! ‘Abbas.

1 یا امة احتملت کلّ بلیّة فی سبیل الله الطاف خاصّه و موهبت مختصّه حضرت احدیّت را در این دور رحمت ملاحظه نما که ورقهائی در محضر رؤساء بکلمه فصل و فصل خطاب ناطق میشود و او را بآیه مبارکه ربنا انا اطعنا سادتنا و کبرانا و اضلونا السبیل ناطق میفرماید تا حقیقت فیهت الذی کفر ظاهر و آشکار شود و انوار جاء الحق و زهق الباطل ساطع گردد

2 و الهاء علیک

TABN.202

AB08975

To: Baha'is of Namiq

O friends! The call is the call of the Covenant and the melody is the melody of unity. To those illumined ones the horizon of existence is bright and the daysprings of the horizons are illumined with the light of the Lord of grace and bounty. Open your eyes that you may behold the most great signs, and rest beneath the shade of the Tree of Paradise, and adorn the gatherings of existence with the bounty of firmness and steadfastness, so that you may stain your face and hair with your own blood at the altar of love. This is the glory of the human world and this is the gift of the All-Merciful Lord. And upon you be greetings and praise.

ای یاران بانگ بانگ میثاق است و نغمه نغمه وفاق بر اهل اشراق افق وجود روشن است و مطالع آفاق منور بنور ربّ الالطاف و المنن دیده بگشائید تا مشاهده آیات کبری بنمائید و در سایه شجره طوبی بیاسائید و محافل وجود را بفیض ثبوت و رسوخ بیارائید تا روی و موی را بخون خویش در قربانگاه عشق بیالائید اینست شرف عالم انسانی و اینست موهبت حضرت رحمانی و علیکم التّحیّة و الثّناء

MKT8.183a

AB08915

To: Aqa Abu'l-Hasan (Naragh), in Naraq

- 1 O thou who speaketh in remembrance of God! 1 ای ناطق بذكر الهی
- 2 Rumi, in his Ghazals and in the Mathnavi, relateth this tale: 2 ملاء رومی در غزلیات خویش میگوید و در
 “He saith unto thee in thy state of intoxication: O Abu'l-Hasan!
 O thou young in years! O thou of tender frame! O thou but
 lately weaned from milk! With face of a Hashimite, nape of a
 Turk, hair of a Daylamite, and beard of a Greek!”
 مثنوی حکایت مینماید که ترا گوید ز مستی
 بوالحسن یا صغیر السن یا رطب البدن یا قریب
 العهد من شرب اللبن هاشمی الوجه ترکی القفا
 دیلمی الشعر رومی الذقن
- 3 In any case, in the eye of love he saw the young as great, and 3 باری صغیر را در نظر عشق کبیر دیده خشن
 found the rough-bodied to be tender. Yet these veiled and
 wayward people fail to behold the effulgent lights that shine
 from the Abha Kingdom, and turn not towards the Eternal
 Beauty.
 البدن را رطب البدن یافته حال این مردم محتجب
 گمراه انوار ساطعه از ملکوت ابهی را مشاهده
 ننمایند و بجمال باقی اقبال نکنند

INBA84:424a, MSHR4.399

AB08557

To: Abdu'l-Husayn son of Muhammad Isma'il Yazdi, in Nayriz

O servant of God! Thanks be to the All-Knowing Lord that
 He guided thee to the shade of the Divine Lote-Tree and gave
 thee shelter beneath the Tree of Life, made thee drink from the
 everlasting Kawthar and quenched thy thirst with the living
 waters. Now thou must, with complete rapture and attraction,
 diffuse throughout all regions the soul-stirring fragrance of the
 Covenant and Testament, and protect thyself and others from
 the whisperings of the Covenant-breakers. And upon thee be
 glory!
 ای بنده الهی شکر ایزد دانا را که تو را بظلال
 سدره منتهی دلالت فرمود و در سایه شجره
 انبسا مأوی داد از کوثر باقی نوشاند و از ماء
 معین سیراب کرد حال باید بکمال وله و انجذاب
 رائحه خوش جانپور عهد و میثاق در آفاق
 منتشر نمائی و خود و سائرین را از همسات
 ناقضین محافظه کنی و البهاء علیک

LMA2.438, NYR#118

NYR#118

AB08513*To: Bibi Jani, in Nayriz*

- 1 O handmaiden of God! O assured leaf! 1 ای امة‌الله ای ورقهء موقته
- 2 Consider the grace and generosity of the Sovereign of existence, Who summoned all created things beneath the shade of the companionable Tree through the word of the Covenant, that all might rise and shine forth like luminous stars from the horizon of steadfastness to the divine Covenant, and might stand firm and immovable like a mighty mountain. 2 فضل و جود سلطان وجود را ملاحظه کن که جمیع ممکات را در ظلّ شجرهء انیسا بکلمهء میثاق خواند تا کلّ چون کواکب نورانی از افق ثبوت بر عهد ربّانی طالع و لائح گردند و چون جبل راسخ متین و ثابت باشند
- 3 Alas, a hundred times alas, that some, like the flimsiest of dwellings—a spider's web—have completely slipped and fallen from their foundation. 3 حیف صد حیف که بعضی چو او هن بیوت نسج عنکبوت بکلی لغزیدند و از بنیان برافتادند

MKT7.042a

AB08840*To: Khajih Ali Nayrizi*

- 1 O thou who art turned toward the Abha Kingdom! That which thou didst write was noted. It was all supplication and entreaty, prayer and fervor. This condition is proof of the sincerity of thy heart and thy turning toward the Kingdom of Glory. 1 ای متوجه بملکوت ابهی آنچه مرقوم نمودی ملحوظ نظر گردید همه تبّتل و ابتهال بود و تضرّع و اشتعال این حال دلیل خلوص قلب و توجه بملکوت ذی‌الجلال
- 2 Be not downcast, be not grieved. Be like unto a blossoming flower and like a brimming wine-cup. At the Sacred Threshold, seek forgiveness on behalf of thy father, that ascended companion on high, now forgiven. 2 افسرده مباش و آزرده مباش چون گل شکفته و چون خم مل پر جوش باش در آستان مقدّس طلب مغفرت در حقّ متصاعد رفیق اعلی والد مغفور له شد
- 3 And the Glory be upon thee and upon all who are firm in the Covenant. 3 و البهاء علیک و علی کلّ ثابت علی الميثاق

LMA2.448

AB08811

To: Muhammad Ali Mahallati, in Paris

- 1 O thou who art firm in the service of the Kingdom of God! The letter which you wrote dated October 25th to Jinab-i-Aqa Siyyid Asadu'llah was perused. You wrote about the luminous gathering in Paris, that praise be to God, that assembly is radiant. This brought great joy. Today the banner of the oneness of the human world must be raised, and the pavilion of unity and oneness must cast its shade upon all horizons. The servants of this mighty Cause must be the loved ones of God. Therefore, the friends must manifest such unity, harmony and oneness that they become the cause of wonder to others and set an example for all peoples, nations, religions and tribes. For:

1 ای قائم بخدمت ملکوت الله نامه‌ئی که بتاریخ ۲۵ اکتوبر بجناب آقا سید اسدالله مرقوم نموده بودید ملاحظه گردید از محفل نورانی پاریس مرقوم نموده بودید که الحمد لله ان انجمن روشن است بسیار سبب سرور گردید و امروز باید رایت وحدت عالم انسانی مرتفع شود و خیمه یکرنگ اتحاد و یگانگی سایه بر آفاق افکند و خادمان این امر عظیم احبای الهی باشند پس نفس احباً بدرجه‌ئی باید اتحاد و اتفاق و یگانگی داشته باشند که سبب عبرت دیگران گردد و سرمشق ملل و نحل و امم و قبائل شود زیرا

- 2 “How can the soul that hath not received life from the Life-Giver Become itself the bestower of life?”
- 3 This important matter is the divine foundation....

2 جان نایافته از هستی بخش کی تواند که شود هستی بخش

3 این امر مهم اس اساس الهیست...

MSHR3.290x

AB08754

To: Khusraw Parsi, in Poona

- 1 O thou who art intoxicated with the wine of the Covenant! With the utmost joy and fragrance didst thou arrive at the blessed, luminous Shrine, where thou didst inhale the sweet fragrances from the rose-garden of the All-Merciful and attain to the ultimate hopes and spiritual desires.
- 2 Now return to India and occupy thyself with diffusing the divine fragrances among the diverse peoples. Divine confirmations shall surely encompass thee and infinite heavenly bounties shall unveil their countenance. In all affairs thou shalt witness the signs of the grace of the All-Forgiving Lord.
- 3 Upon thee be glory, greetings and praise.

1 ای سرمست باده پیمان در کمال روح و ریحان ببقعه مبارکه نوراء وارد شدی و بوی خوش گلستان حضرت رحمن را استشمام نمودی و بمنتهای آمال و آرزوی روحانیان فائز گشتی

2 حال مراجعت به هندوستان نما و بنشر نفعات قدس در میان طوائف مختلفه مشغول شو البته تأییدات الهیه شامل گردد و الطاف بی‌نهایت ربانیه چهره گشاید و در جمیع امور آثار فضل رب غفور را مشاهده خواهید نمود

3 و علیک البهاء و التَّحیَّة و الثَّناء

MSBH10.024, YARP2.663 p.447,
PPAR.163, NVJ.074

AB08668*To: Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said*

- 1 O thou who art firm in the Covenant! Be not grieved. Thou art contemplating the tribulations and afflictions of 'Abdu'l-Baha. Observe that all sorrows are as a drop while this is as an ocean. One must show patience and forbearance and trust in God. It mattereth not.
- 2 We who have offered heart and soul in sacrifice to the Abha Beauty -
- 3 Let flood and grief come and destroy the house from its foundation.
- 4 God willing, its foundation and structure will grow stronger and mightier day by day. The point is that one must not be dejected...
- 1 ای ثابت بر میثاق محزون مباش در فکر صدمات و بلاهای عبدالبهاء افت ملاحظه مینمائی که جمیع احزان حکم قطره و این حکم بحر دارد باید صبر و تحمل نمود و توکل کرد نقلی نیست
- 2 ما که دادیم دل و دیده فدای ابری
- 3 گو بیا سیل و غم و خانه ز بنیاد ببر
- 4 انشاءالله بنیان بنیادش روز بروز قویتر میگردد و شدیدتر میشود مقصود اینست نباید افسرده شد...

MMK5#147 p.114x, MSHR5.045x

AB08664*To: Siyyid Asadullah Qumi, in Port Said*

- 1 O thou who art firm in the Covenant! Please write about any news or events that arrive from anywhere, or like the late Aqa Siyyid Taqi, write a brief summary of that news on the back of the same letter and send it.
- 2 'Abdu'l-Baha 'Abbas
- 3 O Jinab-i-Aqa Siyyid Asadu'llah! Letters arrive and remain with you for several days. Among them, Mirza Jalal had sent a letter, but after he himself arrived, his letter reached us. Please be attentive in this matter.
- 1 ای ثابت بر پیمان هر خبر و حوادثی که از جائی میرسد مرقوم دارید یا خود مثل مرحوم آقا سید تقی خلاصه آنخبر را در ظهر همان مکتوب مختصر مرقوم نمائید و بفرستید
- 2 ع ع
- 3 جناب آقا سید اسدالله مکاتیب میآید در نزد شما میماند چند روز از جمله میرزا جلال مکتوب ارسال نموده بود بعد خود او آمد پس از آمدن او مکتوب او رسید در اینخصوص دقت فرمائید

INBA17:204

AB09051*To: Siyyid Asadullah Qumi, in Port Said*

- 1 Your letters were received. Send the tablecloths. The draft of Mirza Ishaq Khan - its receipts were sent before. The second copy of the first Qa'im-Maqami draft was received and sent to you. Now the first copy has arrived and is being sent. Whatever belongs to the doorway, give to Aqa Ahmad so that it may be sent with utmost speed to Chicago for assistance to the Mashriqu'l-Adhkar, for an amount was sent to pay the installment due on the land but it was not sufficient and more must be sent. If it is not paid, great loss will result.

- 2 And upon you be glory.

1 مکاتیب شما رسید سفره‌ها را بفرستید برات
میرزا ایتحق خان قبوضاتش از پیش ارسال
گشت برات قائم‌قیمی نسخ ثانی اول رسید نزد
شما ارسال شد حال نسخه اول آمد ارسال
میشود آنچه تعلق بدر خانه دارد باقا احمد
بدهید که بسرعت تمام به شیکاگو بجهت اعانت
مشرق‌الاذکار ارسال گردد زیرا مبلغی ارسال
شد که قسط مستحق زمین را بدهند کفایت
نموده باز باید ارسال گردد اگر داده نشود ضرر
کلی حاصل گردد

2 و علیک البهاء

INBA17:216

AB08984*To: Qamsari, Muhammad Ali (Father of Zinat) et al.*

- 1 O friends and handmaids of the All-Merciful! Jinab-i-Aqa Ghulam-'Ali has written a letter...
- 2 ...therefore I undertook to write this brief letter. If read carefully, it will become clear and evident that it is very detailed, for the mention of the Greatest Name - may my spirit be sacrificed for His loved ones - is recorded therein, and that encompasses all meanings of knowledge - "knowledge is but a single point, which the ignorant have multiplied" - is a saying of His Holiness the Prince [Imam 'Ali], and that point is the Greatest Name, and the explanation of this matter with sufficient and complete proof is detailed and expounded in the commentary on Bismi'llahi'r-Rahmani'r-Rahim.

1 ای یاران و اماء رحمان جناب آقا غلامعلی نامه
نگاشته...

2 لهذا بنگارش این مختصر نامه پرداختم و اگر
بدقت قرائت گردد واضح و مشهود شود که
بسیار مفصل است زیرا ذکر اسم اعظم روحی
لأحبائه الفداء مذکور و آن جامع جمیع معانی
العلم نقطه کثرها الجاهلون فرمایش حضرت
امیر است و آن نقطه اسم اعظم است و بیان
این مطلب بیرهان کافی وافی در تفسیر بسم الله
الرحمن الرحیم مشروح و مفصل...

YMM.437x

AB08808

To: Furud Gushtasb Qasimabadi

- ¹ O Farud! The ungrateful army of Kavus brought down Farud Siyavash and shed the blood of that innocent one. Although the soldiers of Tus professed verbally their love for Kavus, alas, they uprooted the tender sapling of Siyavash and Kavus. Similarly, the people of sedition utter the pure name of the Sun of the Covenant, yet they seek to extinguish its light. They continuously cast 'Abdu'l-Baha into the whirlpool of oppression, drink His blood, lacerate His breast, and raise loud lamentations.

¹ ای فرود فرود سیاوش را سپاه ناسپاس کاوس از پا در انداخت و خون آن بی گناه را ریخت هر چند لشکریان طوس مهر کاوس بزبان میراندند ولی افسوس که نهال نورسیدهء سیاوش و کاوس را از ریشه برانداختند و همچنین اهل فتور نام پاک آفتاب پیمان را آغاز کنند ولی شمعش را خاموشی خواهند و عبدالبهاء را همواره در گرداب پیداد اندازند و خورشید پیاشامند و سینه اش را بخراشند و فریاد و فغان برآرند

- ² May your soul be happy!

² جانت خوش باد

YARP2.147 p.161

AB08794

To: Abdu'l-Husayn Samandari, in Qazvin

O 'Abdu'l-Husayn! How blessed is this name and how sacred this title! The realities of sanctification yearn for this precious name and honored designation, and when they utter it they are moved to ecstasy and joy, for this servant is associated with the Light of the Two Risings, the Radiance of the Two Horizons, and the Sun of Both Worlds, being named after Husayn. This is the Most Great Name, this is the most noble talisman, this is the most luminous full moon, and this is the most radiant sun. Blessed art thou to be designated by this name. And upon thee be the Glory! 'Abbas.

ای عبدالحسین این چه نام مبارک است و این چه اسم مقدّس حقایق تقدیس آرزوی این اسم عزیز و رسم نفیس را مینمایند و چون بر زبان رانند بوجد و طرب آیند چه که این عبد مضاف بنور المشرقین و شعاع الخافقین و شمس الکونین مسمی به حسین است این اسم اعظمست این طلسم اکرمست این بدر انور است و این خورشید منور است خوشا بحال تو که باین اسم موسومی و البهاء علیک

AYBY.387 #070

AB08839

To: Abdu'l-Husayn Samandari, in Qazvin

- 1 O thou who art turned toward the Kingdom! How blessed is thy name, and how pure thy title and designation! Whence cometh this musician who hath uttered the name of the Friend?
 1 ای متوجّه بحضرت ملکوت چه مبارک اسمی
 داری و چه پاک نام و سمتی این مطرب از
 بجاست که برگفت نام دوست
- 2 Thou art a servant, but a servant of Husayn, and through this holy name thou art the sovereign of princes and the crowned ruler of the East, the Lord of the two Easts and the Lord of the two Wests.
 2 تو عبدی اما عبدی حسینی و باین نام مقدّس
 سرور شهریارانی و تاجور خاوران ربّ المشرقین
 و ربّ المغربین
- 3 The hope from the bounty of the peerless Lord is that through the blessedness of this auspicious name thou mayest become the prince of the pure ones and the commander of the hosts of heart and soul, that thou mayest arise to fulfill the obligations of servitude until thou art distinguished by the bestowals of the Lord of Lordship.
 3 امید از لطف خداوند فرید چنانست که بمبارکی
 این نام همایون سرور پاکان گردی و سردار جنود
 دل و جان بفرائض عبودیت قیام نمائی تا بمواهب
 حضرت ربوبیت مخصّص گردی
- 4 Thy letter was received. And the glory be upon thee.
 4 مکتوبت رسید و البهاء علیک

AYBY.389 #074

AB08838

To: Abu'l-Hasan Khan, in Qazvin

- 1 O thou who art turning thy face towards God! Close thine eyes to all things else, and open them to the realm of the All-Glorious. Ask whatsoever thou wishest of Him alone; seek whatsoever thou seekest from Him alone.
 1 الله ایهی ای متوجّه الی الله چشم از جمیع ماسوی
 بر بند و به ملکوت ایهی برگشا آنچه خواهی از
 او خواه و آنچه طلبی از او طلب
- 2 With a look He granteth a hundred thousand hopes, with a glance He healeth a hundred thousand incurable ills, with a nod He layeth balm on every wound, with a glimpse He freeth the hearts from the shackles of grief.
 2 به نظری صد هزار حاجات روا نماید و به التفاتی
 صد هزار درد بی درمان دوا کند به انعطافی زخمها
 را مرهم نهد و به نگاهی دلها را از قید غم برهاند
- 3 He doeth as He doeth, and what recourse have we? He carrieth out His Will, He ordaineth what He pleaseth. Then better for thee to bow down thy head in submission, and put thy trust in the All-Merciful Lord.
 3 آنچه کند او کند ما چه توانیم کرد یفعل ما یشاء
 و یحکم ما یرید است پس سر تسلیم نه و توکل بر
 ربّ رحیم به و البهاء علیک

SWAB#022

MMK1#022 p.049, AKHA_105BE #06
 p.03, KHMT.193, DUR1.415, MJMJ1.085,

MMG2#037 p.038, MJH.033b, MMJA.006,
YQAZ.212b, YQAZ.433

AB08977

To: Baha'is of Qazvin

- 1 O spiritual friends of 'Abdu'l-Baha! Do not suppose that this heart has any attachment to any flower save the countenance of the friends, or that this soul finds fragrance in any garden save the garden of their character. However, at times tremendous obstacles intervene and grave impediments arise, resulting in some shortcoming.
- 2 The people of Qazvin are among the inhabitants of the highest heaven, so much so that they bring joy to 'Abdu'l-Baha, while the party of hell are sorrowful and distressed. Light is for the righteous, and fire for the wicked.
- 3 O Lord! Grant them success in every good deed among the chosen ones, and let Thy grace and favor encompass even the strangers. Verily, Thou art the All-Bountiful, the All-Choosing.

1 ای یاران رحمانی عبدالبهاء گمان مفرمائید که این
دل تعلق بگلّی جز روی یاران دارد و مشامرا جز
ببوی گلشن خوی ایشان معطر نماید ولی بعضی
اوقات عوارض هائله حائل گردد و موانع غائله
مانع شود و قصور حاصل شود

2 از یاران قزوین اهل علیین خوشنود تا چه رسد
به عبدالبهاء و حزب سنجین محزون و دلتون انوار
للابرار و نیران لاشرار

3 ربّ و فقهم علی کلّ خیر بین الاخیار و اللطف
و العنایه مع الاغیار انک انت الکریم المختار

AYBY.365 #047b, YQAZ.533

AB08485

To: Hakimbashi, Mirza Musa et al., in Qazvin

- 1 O God, my God! Verily, Thy maidservant—acknowledging Thy signs, believing in Thy words, supplicating to Thy kingdom, attracted to the radiance of Thy beauty—was ailing, and through Thy mercy her wing feathers were cut off. Seeking her deliverance, she flew toward the apex of salvation until Thou didst grant her wish in the precincts of Thy most great mercy.
- 2 Lord! Increase her loftiness and exaltation, her felicity and greatness, and perfume her tomb with the copious rain pouring down from the heaven of Thy forgiveness and Thy pardon.

1 الهی الهی انّ امتک المؤمنة بآیاتک الموقنة
بکلماتک المبتلهة الی ملکوتک و المنجذبة الی
انوار جمالك كانت مقصوفة الجناح فانبتت
برحمتک القوادم و الأباهر و الخوافی فی جناحها
و طلبت نجاتها فطارت الی اوج فلاحها حتّی
نالت مناهای فی جوار رحمتک الکبری

2 ربّ زدها علوّاً و سموّاً و فوزاً عظیماً و طیب
رسمها بصیّب مدرار غدق من سماء عفوک و

Thou art the Ever-Forgiving, the Most Generous, the Merciful,
the Clement, the All-Bountiful.

غفرانک آنک انت العفوّ الکرم الرحیم الغفور
الوهاب

BSHN.140.177, BSHN.144.177, MHT2.190

AB08955

To: Khadijih Khanum, in Qazvin

O assured leaf! From the day thou didst return until now, thou hast been ever before Our sight and constantly mentioned. Turn thy face toward the Kingdom of Glory and render thanks that, praise be to God, thou didst believe in His Holiness the Exalted One, remained protected during the great convulsion, became a believer in the Blessed Beauty, remained steadfast in the Cause of God. Hold fast to the Covenant and Testament so that this mighty bounty may be made complete and thou mayest be gathered, with a radiant countenance, in the assemblage of the Kingdom.

ای ورقهء موقنه از روزی که مراجعت نمودی
تا بحال همیشه منظور بودی و دائماً مذکور
توجه بملکوت ابدی کن و شکر نما که الحمد لله
بحضرت اعلی موقن شدی و در رجفهء کبری
محفوظ ماندی و بجمال ابدی مؤمن گشتی و
بر امر الله مستقیم بودی و بر عهد و میثاق
متمسک باش تا نعمت عظمی مکمل گردد و با
رنجی روشن در انجمن ملکوت محشور گردی

MMK5#230 p.179

AB08862

To: Muhammad Ibrahim brother of Ali Akbar, in Qazvin

- 1 O thou who art enkindled with the fire of the love of God!
- 2 A pure soul must be sacrificed in the path of God, and a heart sanctified from water and clay must become worthy of the outpouring of the All-Merciful. A black stone cannot become a brilliant ruby, nor can rock and clay transform into a Badakhshan ruby. A fragment of pottery cannot become a pearl of the sea, nor can a worthless pebble become a lustrous gem.
- 3 Therefore, since thou hast received the rays from the Sun of Truth, thou wert deserving of this gift, and since thou hast

- 1 ای مشتعل بنار محبت الله
- 2 جان پاک باید که نثار سبیل الهی گردد و دل
مقدس از آب و گل باید که قابل فیض رحمانی
شود سنگ سیاه یاقوت رخشان نگردد و حجر و
مدر لعل بدخشان نشود خزف در صدف نگردد
و حصاة بی اعتبار گوهر آبدار نشود
- 3 پس تو که پرتو از آفتاب حقیقت گرفتی مستحق
موهبت بودی و روشنی از شمع عنایت یافتی
پروانهء محبت بودی طوبی لک و حسن مآب

MKT8.139b

found illumination from the Lamp of Providence, thou wert a moth of love. Blessed art thou, and excellent is thy final abode.

AB08500

To: Ruhullah, in Qazvin

- 1 Verily the hidden secret and the concealed mystery, veiled within the breasts and enshrined in the pavilions of the heart's recesses, hath been revealed through a sign, or a word, or a letter - nay, through a single point from the traces of the Supreme Pen on the day when the Sun of Glory dawned forth. Glorified then be my Lord, the Most High!
- 2 And verily thou, O thou who art attracted by the verses of God and enkindled with the fire of the love of God, walk thou upon the noble path and the lofty, straight way. Then will the lights shine upon thee from the Dayspring of this mighty creation. And glory be upon thee.
- 1 انّ السّرّ المصون و الرّمز المكنون تحت حجاب الصّدور و في سرادق خفّيات القلوب قد ظهر باشارة او كلمة او حرف بل نقطة من اثر القلم الأعلى يوم اشرق شمس البهاء فسبحان ربّي الأعلى
- 2 و انتک انت يا ايّها المنجذب بآيات الله المشتعل بنار محبة الله فاسلک في المنهج الکريم و الصّراط العلیّ المستقیم حينئذ يشرق عليك الأنوار من مطلع الخلق العظيم و البهاء عليك

KNJ.032c

AB08877

To: Shaykh Ahmad Farhadi, in Qazvin

- 1 O thou who hast turned thy face toward God!
- 2 Although for some time no news hath reached me from thee, yet at all times I am in search of thy condition. I have not forgotten thee, nor will I ever forget thee. I beseech and implore the Abha Kingdom that thou mayest be quickened with a new spirit and become, like unto a lion in the wilderness of divine knowledge, peerless in the arena of steadfastness in the Covenant and Testament, that thou mayest be the cause of a new life in others.
- 1 ای مقبل الى الله
- 2 هرچند مدّتیست که خبری از تو نرسیده ولی من در کلّ اوقات در جستجوی حال تو هستم فراموشت ننموده و نخواهم نمود و از ملکوت ابهی سائل و آملم که بروی جدید زنده گردی و چون هزیر بیابان عرفان در میدان ثبات بر عهد و پیمان شخص فرید شوی و دیگرانرا باعث حیات جدید گردی
- 3 و البهاء عليك و علی کلّ خالص فی امر الله

MKT8.144a

- 3 And upon thee be the Glory, and upon all who are sincere in the Cause of God.

AB08763

To: Shaykh Kazim Qazvini (Samandar)

- 1 O Samandar! For some time now the birds of the meadow have ceased their songs of praise. This is due to the requirements of this season. But the springtime will return again, and the life-giving spring will pitch its tent and pavilion upon plain and wilderness, making up for what was lost. "Hast thou not seen that after the darkness of night descends upon it, there comes the light of dawn?" The morning is evidence of this truth.
- 2 In any case, be not grieved or disheartened by the difficulties and hardships that have arisen. Whatever occurs is the result of "verily God is with the patient." I yearn in my soul for all the friends and am filled with the utmost longing.

1 ای سمندر نیران محبت الله چندیست مرغان چمن
از غزلخوانی باز مانده اند این از مقتضای این
موسم است باز فصل ربیع آید و بهار جانپور
خیمه و خرگاه بر دشت و صحرا زند و تلاقی
مافات گردد الم تر ان اللیل بعد سدوله علیه
لاصبح الصبح دلیل

2 باری از مشکلات و صعوبات حاصله محزون و
دلخون مباشید آنچه واقع میشود نتیجه ان الله مع
الصّابرين است جمیع یاران را بجان جویانم و در
نهایت اشتیاق

AYBY.382 #064

AB08617

To: Bahman Khudamurad, in Qum

- 1 O divine Bahman! Through the power of the loving Lord, be a bane to Ahriman, and like the clouds of winter pour down upon meadow and plain until tulips and fragrant herbs spring forth and hyacinths and jasmine bloom, causing the sweet fragrances of the Abha Kingdom's rose-garden to waft and the nostrils of the yearning ones to be perfumed.
- 2 O Bahman! This is the time for intimate communion and prayer, the moment for heavenly melodies and the strains of the shawnaz mode. Soar like a falcon in the heights of endless glory and hunt both bird and fish - the bird that wings through

1 ای بهمن یزدانی به نیروی خداوند دلجوی آفت
اهرمن باش و چون ابر بهمن بر چمن و دمن بیار
تا لاله و ریاحین روید و سنبل و یاسمین بشکفد
بوی گلشن ملکوت ابری بوزد و مشام مشتاقان
معطر گردد

2 ای بهمن وقت راز و نیاز است و هنگام آهنگ
آسمانی و گلبانگ و شهنواز شهبازی در اوج عزّت
بیپایان پرواز کن و صید مرغ و ماهی نما مرغ

the atmosphere of the love of God, the fish that is the heart swimming in the ocean of the knowledge of God.

طیر هوای محبت الله ماهی دل شناور در دریای معرفت الله

YARP2.374 p.295, QUM.243a

AB08882

To: Hashim Qumrudi

- 1 O thou who art beheld by the eyes of God's loving providence! Ignite a candle whose rays may reach from this nether world even to the Abha Kingdom, that its heat may burn away the veils of self and passion.
- 2 The lights of earthly sovereignty shall eventually fade, yet the light of this torch shall endure even from all eternity to all eternity. The more this light burneth, the more shall its radiance wax and its rays more resplendent shine, for the oil of this lamp is guidance from the All Merciful and its wick is provided through the bounty of the Lord.

- 1 ای ملحوظ نظر عنایت حضرت احدیت شمعى برافروز که پرتوش از ملاء ادنی تا ملکوت ابدی رسد و حرارتش حجابات نفس و هوى را بسوزد
- 2 مشاعل سلطنت آفاق خاموش گردد و این شمع نورش همدم ابدیت و سرمدیت است و هرچه بسوزد انوارش زاید گردد و شعاعش ساطع شود زیرا دهن این شمع هدایت رحمانیه است و فتیلش عنایت ربانیه و البهآء علیک

MMK2#164 p.122

AB08627

To: Ali Asghar, in Rafsanjan

- 1 O thou who art athirst for the life-giving waters of divine bounty!
- 2 The Salsabil of the Covenant is, in its essence, most sweet and delectable, yet to the taste of the Covenant-breakers it is the utmost in bitterness and rancor. When the sense of taste is impaired by an excess of bile, honey becomes bitter and sugar turns to poison. The palate that is accustomed to salt water recoils from sweet water. To one who feeds on clay, sugar candy is of no effect, and to the tanner, sweet fragrance is death repeated.

- 1 ای تشنه زلال فیض الهی
- 2 سلسبیل میثاق در نهایت عذوبت و حلاوت است ولی در کام ناقضان در غایت تلخی و مرارت ذائقه چون از غلبه خلط صفرا مختل گردد شهد تلخی دهد و شکر زهر شود و کامی که بآب شور معتاد از آب شیرین بیزار گلیخوار را گلشکر بی اثر است و دباغ را رائحه معطر مرگ مکرر

- 3 Therefore give thanks that thou art a nightingale in this rose-garden and a sugar-breaking parrot of this India. And upon thee be glory.

3 پس شکر کن که بلبل این گلستانی و طوطی
شکرشکن این هندوستان و البهآء علیک

AKHA_106BE #02 p.02

AB08574

To: Muhammad Unis Khalifah, in Rangoon

- 1 O thou servant of Baha! Praise be to the Most Great Lord that thou hast found thy way to this gathering and partaken of this joy, that thou hast become intoxicated with this wine and hast attained unto this fresh banquet, this feast prepared and made ready.
- 2 This is a gift from the Lord God and an infinite bounty from the Beauty of the All-Merciful - an ocean of gifts and the greatest of desires.
- 3 At every moment strive with all thy soul that thou mayest succeed in rendering service at His Holy Threshold. And upon thee be glory.

1 ای بنده بها شکر حضرت کبریا را که در این
بساط راه یافتی و ازین نشاط بهره بردی از این
باده سرمست شدی و در این بزم تازه و عیش
آماده و حاضر و مهیا شدی

2 این موهبت حضرت یزدانست و این عنایت
بیکران جمال رحمن بحر مواهب است و اعظم
رغائب

3 در هر دمی بجان بکوش که بخدمت آستان
مقدس موفق گردی و البهآء علیک

DWNP_v6#04 p.007b

AB08660

To: Mihdi Tabib Baha'i, in Rasht

- 1 O thou who art firm in the Covenant! Thy letter was received. Thou hadst written that, praise be to God, the loved ones of God are in the utmost attraction and enthusiasm. This news brought joy to our hearts, for a depressed person is better off dead, and a frozen person is better off dissolved.
- 2 The lessons which His Holiness Samandar has given - the friends must review them until they become habitual.
- 3 The school for girls is of the utmost importance. You must certainly strive for this.

1 ای ثابت بر پیمان نامه شما وصول یافت مرقوم
فرموده بودید که الحمد لله احبآء الله در نهایت
انجذاب و اشتعالند از این خبر انشراح صدور
وصول یافت زیرا انسان افسرده مرده بهتر و
شخص منجمد مضمحل خوشتر

2 درسهای که حضرت سمندر داده اند احبآء باید
تکرار نمایند تا ملکه حاصل کنند

3 مدرسه بنات بسیار اهمیت دارد البته همت نمائید

4 And treat the eye according to the prescription in the Book.

4 و چشم را بمقتضای حکم کتاب معالجه فرمائید

AYBY.455 #203

AB08949

To: Mother of Mirza Isma'il, in Rasht

1 O pious and virtuous leaf! Shouldst thou discover the bountiful favours of the Ancient Beauty with regard to the handmaidens of the Merciful, thou wilt be joyous and happy that thou wilt wing thy flight and wilt render asunder the veils of the women who are deprived, and wilt spread thy wings just as angels and fairies. Thou wilt be weary of the degrading stages of the nether world of matter, and wilt ascend to the blessed and manifest height of the Beauty of the Desired One.

1 ای ورقهء طیبهء زکیه اگر بالطاف جمال قدم در حق اماء رحمن پی بری از شدت بشارت و وفور مسرت برپری و حجاب اماء محتجبات را بردری و چون فرشته و پری پری گشائی و از حسیض مراتب ترابی و پستی و نیستی بری گردی و باوج صعود و شهود جمال مقصود صعود نمائی

2 This is from His bounty, and He bestoweth it upon whomsoever He willeth among His male and female servants. Verily, He is the All-Bountiful, the Glorious.

2 ذلک من فضله و یختص به من یشاء من عبادہ و امائه انه لھو الفضال المجید

INBA17:100, MKT7.146a

AB08893

To: Munir Nabilzadih, in Rasht

1 O Munir! If thou art able, arise with a luminous countenance in the horizon of this clime, seize the ball of precedence and victory from this field, and be counted among the horsemen of the mighty army. Make all intoxicated with the cup of the Most Great Guidance. The glance of favor is directed toward you and the shadow of bounty is your dwelling place. Strive to diffuse the divine fragrances.

1 ای منیر اگر توانی با جبینی مبین در افق این اقلیم طالع و ساطع گردی گوی سبقت و پیشی را از میدان میربائی و در زمرهء فارسان جیش کبریا معدود گردی و از کأس هدایت کبری جمله را سرمست نمائی نظر عنایت متوجه شما است و ظل موهبت مسکن شما همت در نشر نفعات الله نما

2 By God! The Holy Spirit will confirm thee, the Faithful Spirit will assist thee, the hosts of the Supreme Concourse will grant thee victory, and the legions of the near angels will aid thee.

2 تالله یؤیدک روح القدس و یوفقک روح الامین و ینصرک جنود ملأ الاعلی و ینجذک افواج الملائکة المقرین

3 And upon thee be Glory!

3 و البهاء عليك

AYBY.441 #173

AB08576

To: Karbala'i Mukhtar (Urumiyyih), in Ridaiyyih

1 O servant of the Lord! The Lord, the Chosen One, summoned all who dwell on earth unto the Dayspring of lights, but He blessed holy souls with the Most Great Guidance and chose them from among all humanity. For guidance is of the signs and requirements of grace, not justice, and is among the special characteristics and gifts of the Lord of abundant favors: "He singles out for His mercy whomsoever He willeth and guideth whom He pleaseth. This is of God's bounty which He bestoweth upon whomsoever He willeth, for God is the Lord of great bounty."

1 ای بنده* پروردگار حضرت ربّ مختار جمیع من علی الأرض را بمطلع انوار دعوت نمود ولكن نفوس مقدّس را بهدایت کبری موفق و از بین طائفه* بشر منتخب فرمود زیرا هدایت از آثار و لوازم فضلست نه عدل و از خصائص و موهبت خداوند جزیل النعم یختصّ برحمته من یشاء و یهدی من یشاء و ذلک من فضل الله و یؤتیه من یشاء و الله ذو فضل عظیم

2 Therefore render thanks that thou hast become the manifestation of such infinite grace and art addressed by the title of 'Abdu'l-Baha. And upon thee be greetings and praise.

2 پس شکر نما که مظهر چنین فضل لایحصى گردیدی و مخاطب بخطاب عبدالبهاء و عليك التحية و الثناء

MMK6#017, RAHA.344b

AB08761

To: Azizullah son of Mulla Ali Sabzivari, in Sabzihvar

1 O descendant of the glorious martyr! Praise be to God that this noble son of the martyr exemplifies the truth that "The child is the secret essence of its father" - that is to say, excellence of character has combined with nobility of lineage.

1 ای سلیل شهید مجید الحمد لله که آن نجل سعید شهید مظهر الوالد سرّ ایه است یعنی حسن اخلاق با شرف اعراق جمع شده

2 Among the proofs of this is that your honor has shown kindness and rendered service to Jinab-i-Furughi by lending him a sum of money, and this kindness has been accepted in the Most Glorious Kingdom. This loan is my debt - Jinab-i-Aqa Mirza Ahmad-i-Qa'ini will repay it.

2 و از جمله براهین اینکه آنجناب همت و خدمتی بحضرت فروغی نموده و مبلغی قرض داده و این همت در ملکوت ابهی مقبول افتاده این قرض دین من است جناب آقا میرزا احمد قائینی ایفا مینمایند

- 3 In any case, you are everywhere the object of providential grace and the recipient of the favors of the Divine Unity. And upon you be the Most Glorious Glory!

3 باری در هر جائی منظور نظر عنایتی و مظهر الطاف حضرت احدیت و علیک البهاء الأبهی

MKT5.088b

AB08596

To: Karbala'i Ghulam-Husayn Ashkrazi, in Samarqand

- 1 O servant of the Truth! Your letter was received and read with the utmost joy and fragrance. The glances of the All-Merciful's eye are focused upon those souls who, in the world of existence, possess nothing but complete self-effacement and nothingness in the path of God. I beseech God that you may be one of them, that you may become immersed like a drop in the ocean, and that, like a moth consumed with love, you may be set ablaze circling round the lamp of the love of God.
- 2 You had sought permission to attain His presence. For now, show patience and forbearance. In the future, God willing, permission will be granted.
- 3 And upon you be the Most Glorious Glory! Due to lack of time, this was written briefly.

1 ای بنده حقّ نامه شما رسید بنهایت روح و ریحان خوانده شد لحظات عین رحمانیت منعطف بنفوسی است که در عالم هستی جز محویت و نیستی در سبیل [خدا] ندارند از خدا خواهم که تو یکی از آنان باشی مانند قطره در دریا محو گردی و مانند پروانه جانشوز حول سراج محبت الله برافروزی

2 اذن حضور خواسته بودی حال صبر و تحمل فرما در آینده انشاء الله اجازه داده خواهد شد

3 و علیک البهاء الأبهی از عدم فرصت مختصر مرقوم گردید

MKT4.036, AKHA_119BE #05-06 p.b

AB09039

To: Mirza Ali Akbar Hakim Hafizus-Sihhih (Mazindaran), in Sari

- 1 My Lord and my Hope! I beseech the Kingdom of Thy most glorious mystery and the Dominion of Thy grandeur manifest in the visible things, that Thou look upon this servant with the gaze of Thy mercy, and turn toward him with the glances of the eyes of Thy oneness, and send unto him a breath from the breaths of Thy holiness, and comfort him in his loneliness, and quench his thirst, and cool his burning anguish, and remove his great distress, O Thou Whose mercy hath preceded all things,

1 ربّ و رجائی انّی اتوسّل الی ملکوت غیبک الابهی و جبروت عظمتک الظاهرة فی علانیة الاشیاء ان تنظر الی هذا العبد بنظر رحمانیتک و توجه الیه بلحظات عین فردانیتک و ارسل الیه نفحة من نفحات قدسک و انسّه فی وحشته و ارویه من غلته و برده من لوعته و اکشف الكرب العظیم یا من سبقت رحمته و سبغت نعمته و تمت حجّته و ظهرت محجّته

Whose bounty hath encompassed all, Whose proof hath been perfected and Whose path hath been made manifest!

- 2 Verily Thou art the All-Merciful, the All-Compassionate, and verily Thou art the [Forbearing], the All-Bountiful.

2 أنت انت الرحمن الرحيم و أنت انت [الحليم]
الكریم

INBA17:034, MJMJ3.093a, MMG2#343

p.381

AB08801

To: Aqa Ali son of Muhammad Kazim (Naraq), in Sauj Bulagh

- 1 O Ali! Exaltation and elevation today lie in servitude at the Sacred Threshold and in firmness and steadfastness in the Covenant and Testament of the All-Merciful Lord. Therefore, together with this servant, gird up tight the belt of servitude to the Ancient Beauty, and guide all to firmness and steadfastness in God's Covenant and Faith.
- 2 We beseech the True One that each of us may arise in servitude at His exalted Threshold, and that we may not transform this servitude into the lordship conceived by the people of the world.
- 3 And upon you and upon all who are steadfast be the Glory.

1 ای علی علوّ و سموّ الیوم در عبودیت آستان مقدّس و ثبوت و رسوخ بر عهد و پیمان ربّ رحمن است پس بهمراهی این عبد کمر عبودیت جمال قدم را محکم بر بند و کلّ را بر ثبوت و رسوخ بر پیمان و ایمان الهی دلالت کن

2 از حقّ میطلبیم که هر یک در عتبهء سامیه بعبودیت قائم گردیم و این عبودیت را بر بویّت مفهومهء اهل عالم تبدیل ننمائیم

3 و البهاء علیک و علی کلّ ثابت

MKT9.156b

AB09057

To: Ali Akbar, in Shiraz

- 1 Hast thou heard the Call? The foundations of the Concourse on high were shaken when the Call was raised from the Supreme Horizon, and thou seest the people reeling from the great quaking that hath caused all the powers of the earth to tremble, and which shall be followed by a mightier convulsion, more bitter and terrible.
- 2 Thus were they plunged deeper into unconsciousness and stupor, save those whom thy Lord did show mercy - these attained

1 هل سمع النداء قد تزلزلت ارکان الملاء الأولى لما ارتفع النداء من الملاء الأعلى و ترى القوم سکاری من الرّاجفة الّتی ارتجفت بها قوّات الأرض کلّها و تتبعها رادفة کبری کانت امرّ و ادهی

unto wakefulness and increased in vigilance and insight. They graze in the meadows of knowledge and drink from the spring of pure water, and they shall abide forever in whatsoever their souls desire.

2 فزادوا اغراقاً وانصاعاً ألا من رحم ربك فهم
نالوا انتباهاً و زادوا يقظةً و استبصاراً فهم في
رياض العلم يرتعون و من عين التسنيم يشربون و
في ما اشتبهت انفسهم خالدون

3 And glory be upon those who have attained!

3 و البهاء على الذين هم الفائزون

INBA87:417b, INBA52:430a

AB08932

To: Ali son of Husayn Fathabadi, in Shiraz

1 O sapling of the garden of God's love! The kind father requested the writing of this letter so that the pen of 'Abdu'l-Baha might move to thy mention and scatter the pearls of greeting and praise.

1 ای نهال گلشن محبت الله پدر مهربان خواهش
نگارش این نامه نمود تا قلم عبدالهء بذکر تو در
جولان آید و دراری تحیت و ثنا نثار نماید

2 What can I say, for tongue and utterance are powerless to express and write, while the heart is vibrating and radiant with utmost love. When a ray from a longing heart strikes the hearts of the faithful, it creates such a brilliant illumination that it moves the horizons, and a mere gesture suffices. Know thou the melody of these words.

2 من چه گویم زیرا زبان و بیان عاجز از تقریر و
تحریر است و قلب در نهایت حب مهتز و منیر
پرتوی چون از قلب مشتاق بر دل اهل وفاق
زند چنان اشراقی نماید که آفاق را بحرکت آورد و
باشارهائی کفایت رود فاعلم لحن القول

3 And upon thee be greetings and praise.

3 و علیک التّحیّة و الثّناء

INBA84:522a

AB08613

To: Ardishir Jamshid Farsi Hizari, in Shiraz

1 O servant of God! How blessed art thou, for thou art pure in heart and among the free. Thou hast beheld the light of truth and attained unto thy goal. From the sapling in the garden of desire and hope thou hast plucked fruit, and thou hast tasted the honey and sugar that delighteth the heart.

1 ای بنده یزدان خوشا بحال تو که پاک جانی و
از زمره آزادگان نور حقیقت دیدی و بمقصود
رسیدی و از نهال بوستان آرزو و آمال بار و بر
چیدی و شهد و شکر کام دل چشیدی

2 Now is the time for thee to show forth the utmost joy, gladness and exultation, and never to be saddened by the pain and trials

2 حال وقت آنست که در نهایت سرور وجد و
حبور نمائی و از آلام و محن این دار غرور ابداً

of this deceptive world. Pass thy days in happiness and delight.
May thy soul be well pleased.

محزون نگردی روزگار را بشادی و نشاط بگذرانی
جانت خوش باد

ALPA.081a, YARP2.094 p.122

AB08911

To: Asadullah Shirazi

1 O thou who speakest in praise of God!

1 ای ناطق بثنای الهی

2 The tongue must needs have remembrance and the minds must needs have thought. However, remembrances and thoughts are diverse and different. Some people occupy themselves with remembrance of imaginary truths and shadowy reflections. When these vain imaginings disappear and these shadowy reflections set, they are left frustrated and at a loss. Others see these vain imaginings as ephemeral and transient from the beginning, and they seek and strive and hasten to attain the manifest truth, the established essence, and the enduring reality, until they reach it.

2 لسانرا ذکر و عقول را فکری لازم لکن اذکار و افکار مختلف و متفاوت قومی بذکر حقائق موهومه و انعکاسات شبیه مشغول گردند چون آن اوهام زائل و آن انعکاسات ظلیه آفل گردد خائب و خاسر شوند و جمعی آن اوهامرا از بدایت زائل و آفل بینند و حقیقت شاخصه و ذاتیت قائمه و کینونت باقیه طلبند و بکوشند و بجویند و بشتابند تا برسند

3 And the Glory be upon thee.

3 و البهاء علیک

INBA87:180b, INBA52:181b

AB12614

To: Ghulam-Husayn Mirza, in Shiraz

1 O servant of God! In truth, the praise and commendation beyond description which you offered regarding His Honor the Confirmed One is accurate. His sincerity is evident and his service clear and manifest.

1 ای بنده حقّ فی الحقیقه آنچه مدح و ستایش زایدالوصف از حضرت مؤید نمودی محققست خلوص بوضوحست و خدمت ظاهر و عیان

2 The friends must appreciate the value of this endeavor and must ever show humility and supplication, seeking divine confirmation and assistance. The dear friend, the Chief Servant Aqa Mirza Muhammad-Sadiq, is truly constant in service and steadfast in servitude.

2 یاران باید قدر این همت را بدانند و همواره عجز و نیاز کنند و طلب تأیید و توفیق فرمایند یار عزیز خادم‌باشی آقا میرزا محمد صادق فی الحقیقه مواظب خدمتند و مداوم در عبودیت

3 Convey the loving greetings of this evanescent servant to all the divine friends. I am longing with my soul and yearning in my heart to see you.

3 جمیع یاران الهی را تحیت مشتاقانه این عبد فانی برسانید بجان مشتاقم و بدل آرزوی دیدار نمایم

4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

INBA85:333

AB08914

To: Haji Abdu'llah Khayyat, in Shiraz

1 O thou who art engaged in uttering the remembrances of God! It is said that man is a rational being endowed with the faculty of speech and utterance, that he is aware of universal truths and can perceive mystical and secret meanings. But within the precincts of the Unconstrained, the real purpose of speech among the truly wise is to give praise to the Ancient Beauty and the essence of meaningful utterance is to describe the attributes of the Most Great Name.

1 ای ناطق بذکر الهی گویند انسان ناطقست یعنی مدرک حقائق کلیّه و واقف اسرار معانی معقوله ولی در نزد حکمای حقیقی الهی در درگاه حضرت نامتناهی نطق ثنای جمال قدمست و بیان اوصاف اسم اعظم

2 Otherwise a dumb animal is better than a human being endowed with speech. In such a case an ignorant man knows more than the one who thinks himself wise and he who is lost in bewilderment is superior to the one who claims knowledge.

2 وَاَلّا حیوان صامت به از انسان ناطق نادان نضر دانایان و سرگشته و حیران به از مدّعی علم و عرفان

3 Increase my bewilderment in Thee, O Lord! And may the Glory rest upon thee and upon all who stand firm in the Covenant of God.

3 ربّ زدنی فیک تحیّرأ و البهاء علیک و علی کلّ ثابت علی میثاق الله

INBA87:227b, INBA52:231b, MMK2#129

p.098

AB08871

To: Mimarbashi, in Shiraz

1 O builder of spiritual edifices! For thou hast rendered prosperous and flourishing the hearts of travelers, and bestowed joy and delight upon the hearts of the friends. Thou hast become a partner in service to the friends of 'Abdu'l-Baha, and a true and faithful companion in servitude to the loved ones of this

1 ای معمار بنیان روحانی زیرا قلوب مسافرین را معمور و آبادان نمودی و دلهای یاران را روح و ریحان بخشیدی در خدمت دوستان شریک و سهیم عبدالبهاء گشتی و در عبودیت یاران رفیق

homeless and lowly one. Well is it with thee, O thou of blessed and felicitous present state and future destiny!

و وفیق این عبد بی سر و پا خوشا بحال تو ای
فرخنده و فرخ حال و مال تو

- 2 Service to the friends is the glorious crown of 'Abdu'l-Baha, and servitude to the loved ones is the Most Great Name - a crown like unto a brilliant lamp of this Captive of poverty and evanescence. And upon thee be Glory.

2 خدمت دوستان اکیلل جلیل عبدالبهاست و
عبودیت یاران اسم اعظم تاج چون سراج این
اسیر فقر و فناء و البهاء علیک

INBA84:539

AB08969

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

- 1 O God! O kind friend!

1 ای یار مهربان

- 2 Due to the multitude of occupations I am compelled to be brief. Know thou with certainty that the longing of 'Abdu'l-Baha is greater than thine. I continually beseech from the threshold of the Ancient and Ever-Living Lord with fervent supplication that He may ordain, in a time near at hand, the beholding of that radiant countenance, and that wisdom may accord with permission for attaining the presence.

2 از کثرت مشاغل مجبور بر اختصارم بیقین بدان
که اشتیاق عبدالبهاء بیش از شماست همواره از
درگاه حی قدیم رجای عظیم مینمایم که در وقتی
قریب مشاهده آن وجه ملیحرا مقدر فرماید و
حکمت موافق اذن حضور گردد

- 3 But for now, show some patience, for we have forbidden all from attaining Our presence, and the people of weakness are, through their corruption, preventing the bounty of attaining the presence.

3 اما الآن قدری تأمل فرما زیرا کل را از حضور
منع نمودیم و اهل فتور بفساد مانع از فیض
حضورند

- 4 Shame upon the people who are in loss! Destruction upon the Covenant-breakers! Misery upon those who break their pledges!

4 تباً لقوم خاسرین و سحقاً للناقضین و تعساً للناکثین

- 5 And upon thee be greetings and praise.

5 و علیک التّحیّة و الثّناء

INBA87:593b, INBA52:632a

AB12605

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

- 1 O Bashir of God! Your letter was received. All were astonished by the events in Shiraz - what misfortune, what savagery, and what ignorance this is! Glory be to God!
- 2 The East and West have been stirred into motion by the breezes from the rose garden of mysteries, yet the Iranians are still captive in the sleep of heedlessness. In any case, they shall soon be afflicted with such a punishment that they will involuntarily awaken.
- 3 Open the letter addressed to Raji'u'llah Aqa Mirza Jalal-i-Zarqani and deliver the letters to their recipients at an appropriate time.

1 ای بشیر الهی نامه شما رسید از حوادث شیراز
تعجب کل حاصل گردید که این چه بدبختی و
چه درندگی و چه نادانیت سبحان الله

2 شرق و غرب از نسائم گلشن اسرار باهتزاز
آمده‌اند و ایرانیان هنوز در خواب غفلت گرفتار
باری عنقریب بعدابی مبتلا شوند که بی اختیار
بیدار گردند

3 مکتوبی که باسم راجع الی الله آقا میرزا جلال
زرقانیست باز نمائید و مکاتیب را بصاحبانش در
وقت مناسب برسانید

BSHI.040

AB12606

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

- 1 O servant of the True Beauty! At this moment in the city of Malden, America, I have engaged in mentioning that Kind Friend. Night and day, not a moment's rest is to be found. I am constantly occupied in raising my voice in gatherings and assemblies.
- 2 Due to lack of time, this is written with a broken pen. Alas for the ineffectiveness of the ink which, like dough, does not flow! The pen's foot limps and the letter's destination is far distant.
- 3 In any case, in this perilous journey the prayers of the divine friends are necessary, that we may be like racing steeds running side by side - otherwise the task is difficult.
- 4 And upon you be the Most Glorious Glory!

1 ای بنده جمال حقیقی الآن در شهر مالدن
امریک بذكر آن یار مهربان پرداختم شب و
روز دقیقه‌ئی آرام مفقود است همواره بنعره در
محافل و مجامع مشغول

2 از عدم فرصت با قلم شکسته سرمرقوم شد فریاد
از بی مدی مداد که مانند خمیر بی جریانست پای
خامه لنگ و منزلگاه نامه بس دراز

3 باری در این سفر پرخطر دعای احبای الهی لازم
که همعان مانند فرسی رهان باشیم والا کار
مشکل است

4 و علیک البهاء الأبهی

INBA85:442, BSHI.059

AB12608

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

- 1 O thou who art firm in the Covenant! Jinab-i-Surush, praise be to God, is turned unto God, attracted by the fragrances of God, and steadfast in the Covenant and Testament. His purpose is to serve the Threshold, and his ultimate desire is to diffuse the divine fragrances. He expresses the utmost satisfaction with your honor and offers thanks. You must increase day by day your assistance, protection and consideration for him, for he is worthy and deserving of every kind of love, fellowship and aid.
- 2 And upon thee be greetings and praise.
- 1 ای ثابت بر پیمان جناب سروش الحمد لله متوجه
الى الله و منجذب بنفحات الله و ثابت بر عهد
و پیمان است مقصودش خدمت آستان و منتی
آرزویش نشر نفحات رحمن و نهایت رضایت را
از آنجناب دارند و شکرگزاری میکنند البته در
معاونت و حمایت و رعایت او روز بروز بیفزاید
زیرا شایان و مستحق هرگونه محبت و الفت و
مساعدت هستند
- 2 و علیک التّحیّة و الثّناء

BSHI.070

AB12610

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

- 1 O thou who art firm in the Covenant! From my journey to America and Europe, I hastened toward Africa, and now in Port Said I have undertaken to write this letter. Observe how dear thou art, that while a group of friends are present and all are silent, I have engaged in writing and am in truth conversing with thee.
- 2 Praise be to God that the lights of the Abha Kingdom have shone upon the East and the West, the horizons have become illumined, and the glass of hearts has been lit by the lamp of God's guidance. From every direction the cry of "O Glory of the Most Glorious!" is raised.
- 1 ای ثابت در عهد و پیمان از سفر امریک و
فرنگ بسمت افریک شتافتم و حال در پورتسعد
بتحریر این نامه پرداختم ملاحظه نما که چه قدر
عزیزی که جمعی از یاران حاضر و کلّ ساکت
و صامت و من بنگارش پرداخته فی الحقیقه بتو
گفتگو مینمایم
- 2 الحمد لله انوار ملکوت ابهی به شرق و غرب تافته
آفاق روشن گردیده زجاج قلوب بسراج هدایت
الله منیر شده از هر کرانه ندای یابهاء الأبهی بلند
است

INBA85:457a, BSHI.095-096

AB08672*To: Mirza Muhammad Baqir Khan Shirazi*

- 1 O thou who art firm and steadfast! ای ثابت نابت 1
- 2 The letter to the Afnan was read and we were delighted and rejoiced at your faithfulness to the friends. Let those who act, act accordingly. Do not forget the friends and remain not silent in their remembrance. This is a clear proof for the travelers on the path and a sign of firmness and steadfastness in the Cause of the Lord, the Merciful, the Compassionate. نامهء بجناب افنان قرائت گردید و از وفای شما پیاران فرح و سرور حاصل شد فیمثل هذا فلیعمل العاملون دوستانرا فراموش ننمایند و از یادشان خاموش ننشینند این دلیل جلیل سالکان سبیل است و علامت ثبوت و استقامت بر امر حضرت رحمن رحیم 2
- 3 Be confident in the grace and bounty of the Desired One, for He is your Helper and Supporter in all conditions. مطمئن به فضل و جود حضرت مقصود باش که در جمیع حالات معین و ناصر توست 3
- 4 Name the newborn Mahmud. It is hoped that he may attain a praiseworthy station in the realm of the Kingdom. مولود را محمود نام نهید امید است که در جهان ملکوت مقامی محمود یابد 4

INBA84:303

AB09012*To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Shiraz*

- 1 O honored branch of the Divine Lote-Tree! What you had written was noted. Be neither gladdened nor saddened by reports and stories. The Word remains the same Word, and you will never find any change in God's way. Verily God is with those who are patient. ایها الفرع المحترم من السّدرة الرّحانیة آنچه مرقوم نموده بودید ملاحظه گردید از روایات و حکایات نه مسرور شوید و نه محزون حرف همان حرفست و لن تجد لسنة الله تبديلاً ان الله مع الصّابرين 1
- 2 In these days 'Abdu'l-Baha's imprisonment has been renewed and He is so immersed in a sea of tribulation that it defies description. He is in a great crisis. این ایام عبدالبهاء سجنش تجدید شده و در طوفان بلا چنان مستغرق که وصف نتوان در بحران عظیم است 2
- 3 Convey to the honored Afnans of the Blessed Tree the Most Glorious and Most Wondrous greetings. حضرات افنان سدرهء مبارکه را تکبیر ابدع ابدی برسان 3
- 4 On the first day of Ridvan, perform the visitation of the Holy House on behalf of 'Abdu'l-Baha. در یوم اول رضوان از قبل عبدالبهاء زیارت بیت مقدس نمائید 4

INBA87:282a, INBA52:286

AB08740

To: Rashid Farsi, in Shiraz

- 1 O Rashid! Show forth valor and manifest courage, so that you may fulfill the requirements of manliness in the arena of the Covenant and wield such a polo-mallet that you may carry off the ball of hopes.
- 2 This valor and courage consists in overcoming the fearsome self, for it is possible that a person may easily triumph over East and West, but victory over passion and desire and the self-loving ego is most difficult.
- 3 I hope that the precious people of Fars may prove victorious and become the cause of the glory of the human world. May your soul be happy!

1 ای رشید رشادتی بنا و شجاعتی آشکار کن تا حق مردانگی را در میدان پیمان بدهی و چنان چوگان زنی که گوی آمال را بریائی

2 این رشادت و شجاعت غلبه بر نفس پروحشت است زیرا ممکنست که انسان بر شرق و غرب باسانی غالب آید ولی غلبه بر هوی و هوس و نفس خودپرست بسیار مشکل است

3 امیدوارم که نازنین فارسیان غالب گردند و سبب عزت عالم انسان شوند جانت خوش باد

AKHA_123BE #05-06 p.j, ALPA.086b,
YARP2.104 p.126

AB08709

To: Shams sister of Ali Rida Khan et al., in Shiraz

- 1 O two maidservants of the loved ones of God! It befits you to glory and boast over the queens of all regions, for yours is an everlasting, eternal sovereignty in that you have attained to servitude to the Most Glorious Beauty and service to the chosen ones of God. This servitude to the Ancient Beauty is service to His loved ones.
- 2 Praise be to God that you have attained to this and wear this necklace of precious pearls around your neck and this jewel-encrusted collar adorning your breast. Praise Him that you have been blessed with such a gift.

1 ای دو خادمه احباء الله سزاوار این است که افتخار و مباهات بر ملکه های اقطار نمائید زیرا سلطنت باقی سرمدی شما راست که بکنیزی جمال ابدی و خدمت اصفیاء الله فائزید این کنیزی جمال قدم خدمت دوستان اوست

2 الحمد لله بآن فائزید و این عقد لآلی کریمه را در گردن دارید و این طوق مرصع را بر ترائب مزین حمد کنید او را که بچنین موهبتی موفق شدید

INBA87:518a, INBA52:545

AB08509

To: Afnan, Siyyid Aqa son of Aqa Mirza Aqa Nurud-Din, in Shiraz

- 1 O branch of the Divine Tree! At all times and under all conditions we are mindful of you, and we hope through the grace of the All-Loving Lord that you may be enabled and confirmed to serve the Educator of both the seen and unseen realms, and that you may be assisted and strengthened to achieve that which befits servitude at His holy Threshold, so that you may become a partner and intimate companion with 'Abdu'l-Baha in humility and submissiveness, in supplication and devotion, in lowliness and neediness.
- 2 Such is the characteristic of every penitent servant who has sincerely turned his face to God, the Lord of all worlds. I beseech God to assist you to attain unto this.

1 ای افنون سدرهٔ رحمانیه در جمیع احوال و
احیان بیاد شما مشغولیم و از فضل حضرت
ودود امیدواریم که بخدمت مربّی غیب و شهود
موفق و مؤید گردی و بآنچه سزاوار عبودیت
آستان مقدّس است موفق و مؤید شوی تا در
خضوع و خشوع و تضرع و تبذل و تذلل و نیاز
انباز و دمساز عبدالهّاء گردی

2 تلك سجيّة كلّ عبد منيب اخلص وجهه لله ربّ
العالمين اسئل الله ان يوفقك عليها

INBA87:364a, INBA52:373a

AB11789

To: Yazdi, Muhammad Ali son of Isma'il (Saida), in Sidon

- 1 O emigrant with the Truth! If you knew how lofty and noble this station is, you would surely tear your collar in intense joy, not be contained in your garment, and ascend to the heavens.
- 2 Remember the favor of the Blessed Beauty and strive to protect His sacred Cause. When His Cause is protected, we all remain protected and preserved under the shade of His blessed Tree. Otherwise, alas for all from that great terror!
- 3 And greetings and praise be upon God's sincere servants.

1 ای مهاجر مع الحقّ اگر بدانی این مقام چه قدر
بلند و ارجمند است البتّه گریبان را از شدّت
فرح چاک کنی و در پیرهن نگنجی و صعود
بافلاک ثنائی

2 عنایت جمال مبارک را بخاطر آر و در حفظ امر
مقدّسش بکوش چون امرش محفوظ ماند کلّ
در ظلّ سدرهٔ مبارکش محفوظ و مصون مانیم
والّا یا حسرة علی کلّ من ذلک الفرع العظیم

3 و التّحيّة و الثّناء علی عباد الله المخلصين

YFY.081a

AB08670*To: Karbala'i Sattar Usku'i, in Tabriz*

- 1 O thou who art firm in the Covenant and steadfast in the Path! He Who is the Concealer forgiveth every transgressor, for He is the Compassionate, the All-Merciful. Wherefore, as thou derivest grace and bounty from the ocean of this blessed Name, thou shouldst open the sin-covering eye and become the concealer of the sins of all that dwell on earth.
- 2 How blessed is this name 'the concealer,' for it is the cause of happiness in both worlds. In truth, this attribute also covers the faults of oneself and will lead to the illumination of one's own heart and soul.
- 3 Please God thou mayest be assisted in acquiring this goodly virtue; perchance thou mayest guide everyone unto this merciful quality.
- 1 ای ثابت پایدار حضرت ستار غفار گنهکارانست و بخشنده و مهربان چون مستفیض از بحر این اسم مبارکی باید چشم خطاپوشی بگشائی و ساتر عیوب من علی الارض گردی
- 2 چه قدر این اسم مبارک است و سبب کامکاری در دو جهان است این صفت ساتر فی الحقیقه ساتر عیوب خود انسان است و سبب نورانیت قلب و جان
- 3 انشاء الله خود باین خلق نکو موقت و جمیع را بر این صفت رحمانیت دلالت نمائی و علیک التحیة و الثناء

MMK2#153 p.114, PYB#107 p.04

AB08861*To: Mirza Mahmud, in Tabriz*

- 1 O thou who art enkindled with the mention of God! The letter which thou didst write to his honor the Observer was noted. In truth, a sweet fragrance and delightful breeze wafted from the gardens of its meanings.
- 2 Indeed it must be so, for when assured souls enter beneath the shade of the divine Sinai of God's Covenant and Testament, their hearts and souls become a supreme paradise and their words and utterances become honey and nectar.
- 3 Know thou the value of this station and implore God that thou mayest remain firm and steadfast. And the glory be upon thee.
- 1 ای مشتعل بذکر الهی ثقیفهئی که بجناب ناظر مرقوم نموده بودید ملاحظه گردید فی الحقیقه بوی خوشی و نفعه دلکشی از ریاض معانیش متضوع بود
- 2 البتّه چنین است چه که حقائق موقنه چون در ظلّ سدره سینای عهد و پیمان الهی درآیند جان و دلشان بهشت برین گردد و کلام و بیانشان شهد و انگبین
- 3 قدر این مقام را بدان و از خدا بخواه ثابت و راسخ مانی و البهاء علیک

INBA84:427, MKT8.138b

AB08601*To: Sulayman Yazdi, in Tabriz*

- 1 O servant of the court! How sweet is the Solomonic reign in the spiritual realm, and how pleasant the world-bestowing, world-conquering seal upon the Merciful finger! How lovely the radiant face of the moon-like Beloved, and how becoming the soul-consuming nature of the lover-like moth! How fitting the unveiling of the graceful rose, and how sweet the melody-making of the eloquent nightingale! How pleasing the mirror-making of Alexander in the clime of faithfulness, and how delightful the divine world-reflecting cup of Jamshid on the Merciful throne!
- 2 But now the demons contemplate Solomonic schemes, and the evil ones seek to oppose the divine Cause. Evil indeed is that which they imagine!

1 ای بنده درگاه سلیمانی در کشور روحانی
خوش و خاتم جهان بخش جهانگیری در اصبعی
رحمانی خوش دلبر ماهروی را رخ افروزی
خوش پروانه عاشق خوی را جانسوزی خوش
گل رعنا را پرده براندازی خوش بلبل گویا
را نغمه سازی خوش سکندر اقلیم وفا را
آینه سازی خوش و جمشید اورنگ رحمانی را
جام جهان نمای یزدانی خوش

2 ولی حال دیوان فکر سلیمانی افتاده اند و اهریمنان
معارضه با امر یزدانی خواهند فبئس ما هم
یزعمون

MKT6.161b, HDQI.177, ANDA#06 p.06

AB12594*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran*

- 1 O thou trusted one of 'Abdu'l-Baha!
- 2 The letters which thou hadst requested have been written and dispatched. I cherish the hope, through the loving-kindness of His Holiness the One, that they may become the means of severing the hearts from all else save Him and of gladdening the souls.
- 3 Act ye, O loved ones of God, in accordance with the counsels and admonitions inscribed therein. There is pressing haste; beyond this there is no opportunity.
- 4 Convey to Jinab-i-Ibn-i-Abhar a monthly allowance of twenty tumans, and likewise continue, as before, to provide the allotted stipends of those connected with him. Upon thee be the Glory of the All-Glorious.

1 ای امین عبدالبهاء

2 نامه ها که خواسته بودی مرقوم گردید و ارسال
شد از عنایت حصرت احدیت امیدوارم که
سبب انقطاع قلوب و انشراح نفوس گردد

3 و بآنچه در آن از نصایح و وصایا مرقوم احبای
الهی معمول دارید استعجال الف است بیش از
این فرصت نیست

4 ماهانه جناب ابن ابهر را به بیست تومان ابلاغ
نمائید و تخصیصات منتسبین ایشان را نیز مانند
سابق ایفا فرمایید و علیک البهاء الاهی

AMIN.120-121

AB12595

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

O Amin! Since Aqa Mirza 'Ali-Muhammad is descended from His Holiness 'Ali-Qabl-i-Akbar, upon him be the Glory of God, he is therefore close to 'Abdu'l-Baha, and I desire his training and advancement in every way. It has been decided that he should study the lesson of teaching, therefore his mind must be at rest. However, his honored father must be content with this. Thus, when they bring two words of consent from him each month, deliver five tumans each month to Aqa Mirza 'Ali-Muhammad.

جناب امین آقا میرزا علیمحمد چون سلیل
حضرت علی قبل اکبر علیه بهاء الله است لهذا
در نزد عبدالهء مقرب و از هر جهت تربیت
و ترقی او را خواهم قرار بر این شد که تحصیل
درس تبلیغ نماید لهذا باید فکرش مستریج باشد
اما حضرت ابوی محترم او باید راضی باشند
پس در هر ماه دو کلمه ورقهء رضا چون از
ایشان بیارند هر ماه پنج تومان تسلیم آقا میرزا
علیمحمد نمایند

AMIN.093-094

AB12596

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

- 1 The sums that have thus far been sent, whether from Tihiran or from 'Ishqabad, have been received; rest thou assured.
- 2 As for the matter of the duplicate receipt: the first receipt had indeed been sent, but was lost on the way. Therefore a second receipt, a duplicate, was written, so that it might be known that the first receipt had been dispatched, though it did not arrive. In any case, be assured that no misappropriation or misuse of funds has taken place.

1 مبالغی که تا بحال ارسال گشته چه از طهران و
چه از عشق آباد رسید مطمئن باش

2 اما مسئله قبض مثنی اول قبض ارسال شده بود
ولی در راه مفقود شده بود لهذا قبض ثانی مثنی
توشته شده تا معلوم شود که قبض اول ارسال
شده ولی نرسیده باری در این مورد مطمئن باشد
که در اینجا حیف و میلی واقع نمی شود

AMIN.108-109

AB08809*To: Aflatun Hakim, in Tihran*

- 1 O Aflatun! They say that the divine Plato was of the Illuminati and the chief of those who were in harmony. If this be true, his mention is as honey and nectar, for the essence of illumination is the jewel of harmony which, when it shineth in any gathering, createth the highest paradise and adorneth the most exalted heaven.
- 2 Now observe how the pretenders are in rebellion, having lost the thread of harmony and become distraught and lost in the horizons. Therefore give thou counsel; perchance thou canst find a remedy.
- 3 And upon thee be glory.
- 1 ای فلاطون گویند فلاطون الهی از اهل اشراق بود و سرحلقه اهل وفاق اگر چنین است ذکرش شهد و انگبین است چه که جوهر اشراق گوهر وفاقست که در هر انجمنی بتابد بهشت برین کند و سپهر پرتزین نماید
- 2 حال ملاحظه نما که مدعیان چگونه در طغیانند که سر رشته وفاق را از دست دادند و آشفته و گمگشته آفاق شدند پس تو نصیحتی نما شاید علاجی توانی
- 3 و البهاء علیک

AHB_123BE #07-08 p.188

AB12600*To: Ali Askar, in Tihran*

- 1 O thou who hast turned to the Kingdom of sanctification! Spread thy wings and soar to the rose-garden of unity. Open the eye of insight and behold the Ancient Beauty. Raise thy suppliant hands and ask whatsoever thou desirest.
- 2 Be thou hopeful of the grace of the Ancient Beauty in these days, for His outpouring is continuous and His bestowal complete. His light is resplendent and His star is shining. His Day is five hundred thousand years and His Dispensation will endure unto eternity.
- 3 And upon thee be glory, O 'Abdu'l-Baha.
- 1 یا من توجه الی ملکوت التقدیس بال و پری بگشا و بگلشن توحید پرواز کن چشم بصیرت باز نما و مشاهده جمال باقی کن دست تضرع بلند نما و آنچه خواهی بطلب
- 2 از فضل جمال قدم در این ایام امیدوار باش که فیضش دائمست و نیلش کامل نورش بازگست و کوکبش شارق روزش پانصد هزار سالست و حشر و نشرش تا ابدالآباد
- 3 و البهاء علیک یا عبد البهاء

INBA85:109

AB11985*To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran*

- 1 Your letter was received and the photographs that you had sent arrived, except for 140 photographs of His Holiness Badi' which were confiscated at the Baghdad post office. Photographs of this servant are available here, but if you send photographs of his honor Badi' it would be acceptable.
- 2 Convey longing greetings to his honor Sani' and his honor 'Akkas al-Malakut. I beseech God that He may assist and confirm them and you and all.
- 3 And upon you be greetings and praise.

1 مکتوب شما واصل و تصاویری که ارسال فرموده بودید واصل گردید مگر صد و چهل عدد از تصاویر حضرت بدیع که در پستخانه بغداد ضبط کرده اند از تصاویر این عبد در اینجا موجود است ولی اگر از تصاویر جناب بدیع ارسال دارید مقبول

2 حضرت صنیع و حضرت عکاس الملکوت را تحیت مشتاقانه برسانید از حق میطلبم که ایشان و شما و کل را مؤید و موفق فرماید

3 و علیک التحیة و الثناء

INBA79.037a

AB12612*To: Aqa Jan Bazzaz Bulbul Ishraqiyan, in Tihiran*

- 1 O servant of the Lord of Hosts! That loving Lord can make every weak one powerful and every poor one wealthy and abundantly prosperous, unless divine wisdom prevents it and the order of the realm would be disrupted.
- 2 This refers to material wealth, but as for true wealth, its gate is open and its treasure manifest and uncovered. Yet those of base nature, being blind, turn away from these heavenly riches and pursue earthly wealth.

1 ای بنده رب جنود آن خداوند ودود هر ضعیف را توانا کند و هر فقیری را توانگر و صاحب غنا مگر آنکه حکمت بالغه مانع باشد و نظم ملک بهم خورد

2 این نظر بغنای جسمانیست اما غنای حقیقی بایش مفتوحست و گنجش ظاهر و مکشوف ولی پست فطرتان نایبنا از این ثروت ملکوتی چشم پوشند و در پی غنای خاکی افتند

INBA85:018b

AB09090

To: Aqa Muhammad Sadiq, in Tihiran

- 1 O thou who hast believed in the words of God! The essence of truthfulness hath various manifestations, emanating from the reality of things - whether spoken or beheld, heard or known - and this divine subtlety requireth deep reflection that its meaning may be understood. 1 یا من صدق بکلمات الله جوهر صدق راستی شئونست منبعث از حقیقت اشیاء مطابق واقع چه از ملفوظ چه از منظور چه از مسموع چه از معلوم و در این لطیفه ربّانیّه فکر دقیق باید تا مفهوم گردد
- 2 The greatest of all is to believe in the words of God, even as among the noblest virtues of him who forewent all others and testified to a Word from Him Whose name is the Messiah. 2 پس اعظم کلّ تصدیق کلمات الله است چنانچه از اعظم مناقب سیدّ حضور و مصدّق بکلمه منه اسمه المسيح است
- 3 Therefore, O Sadiq, God willing, mayest thou be truthful in all degrees. By My life, this is assuredly the supreme bounty. 3 پس ای صادق انشاءالله در جمیع مراتب صادق باشی لعمری انّ هذا هو الفضل العظیم
- 4 And praise be to God, the Lord of the worlds. 4 والحمد لله ربّ العالمین

INBA87:047a, INBA52:047a, AKHB.107

AB08830

To: Asdaq, Huviyyih et al., in Tihiran

- 1 O ye handmaids of God who are drawn nigh to the Beauty of Abha! Your photographs have arrived and were seen. Praise be to God, the radiance of faith is manifest and resplendent upon your foreheads. 1 ای کنیزان مقربّه جمال ابری صور شعائیّه شما رسید ملاحظه گردید الحمد لله نورانیت ایمان در جبین ظاهر و باهر
- 2 I hope that the highest spirituality may be attained and that the fountain of divine knowledge may spring forth from within your breasts. May your tongues become eloquent in praise of the Kind Beloved, and may your hearts become a rose garden of the mysteries through the love of the Most Merciful Lord. May no thought or remembrance remain, night or day, save occupation with proof and testimony and enkindlement with the love of the Lord God. 2 امیدوارم که روحانیت کبری حاصل گردد و ینبوع عرفان در سینه نبغان نماید زبان بذکر دلبر مهربان ناطق شود و دل بحبّت حضرت رحمان گلشن اسرار گردد شب و روز فکر و ذکرى جز اشتغال به حجت و برهان و اشتعال بعشق حضرت یزدان نماند
- 3 And upon you be greetings and praise. 3 و علیکنّ التّحیّة و التّناء

INBA16:115, PYK.308

AB08545

To: Daughters of Ali Qabl-i-Akbar, in Tihran

- 1 O daughters of the Herald of the Covenant! The candle of the horizons is lit with the light of servitude at the threshold of the Sun of Truth, and East and West have become a rose garden and flower garden through the holy fragrances of His sacred resting place. Yet every blind one is prevented from beholding it, and every one with a cold is deprived of its fragrance.
- 2 Blessed are you, for you are favored with the bounty of witnessing, and are alive in the world of existence through the sweet-smelling perfume of the favors of the loving Lord. Blessed are you, O leaves, through this arrived rose, this witnessed grace, this extended shadow, and this praised light.
- 1 ای بنات منادی میثاق شمع آفاق بنور عبودیت
در آستان شمس حقیقت روشن و شرق و غرب
از نفحات قدس مرقد مقدس گلزار و گلشن
ولی هر کوری از مشاهده ممنوع و هر مزکومی
از رائحه محروم
- 2 خوشا بحال شما که از فیض شهود محظوظید و
از شمیم الطاف ربّ و دود زنده در عالم وجود
طوبی لکنّ آیتها الورقات من هذا الورد المورود
و هذا الفضل المشهود و هذا الظلّ الممدود و هذا
النور المحمود

MKT7.076

AB08615

To: Ghulam Rida Amin Amin, in Tihran

- 1 O servant of God! I read your letter and bowed my head at the Sacred Threshold, beseeching confirmation that that divine servant might progress in faith and certitude, becoming the very embodiment of assurance and the personification of love, that his face might be illumined with the light of the knowledge of God and that he might brighten the spiritual gatherings.
- 2 Previously a letter was sent through your brother, and now again this one is written. Your loving brother arrived in the Holy Land and traveled to Egypt, and his pilgrimage was accepted at the Divine Threshold.
- 3 And upon you be greetings and praise.
- 1 ای بنده یزدان نامه خواندم و سر بعتبه مقدسه
نهادم و طلب تأیید نمودم تا آن بنده الهی در
ایمان و ایقان ترقی نموده اطمینان مجسم گردد و
محبت مصور شود بنور معرفت الله رخ برافروزد
و محافل روحانیان منور نماید
- 2 از پیش مکتوبی بواسطه اخوی ارسال گشت
حال نیز بتکرار مرقوم شد برادر مهرپرور به ارض
مقدس وارد و بصفحات مصر سفر نمود و
زیارتش در درگاه احدیت مقبول افتاد
- 3 و علیک التّحیّة و التّناء

MKT9.067a

AB11781*To: Ghulam-Ali Jasbi, in Tihiran*

- 1 O faithful servant of God! Serve the friends and you will attain sovereignty in both worlds. Be a servant at His Threshold and you will find superiority over rulers. Know this: in this divine age and heavenly century, servitude is kingship and being a servant is world dominion in this world and the divine world. Praise be to God that you have attained to this. What other sorrow could you have?
- 2 At the threshold of the One, I express utter lowliness and need on behalf of you and your relations and associates, and I beseech forgiveness and pardon. And upon you be greetings and praise.

1 ای بندهٔ صادق الهی خدمت یاران کنی و
سروری دو جهان یابی عبودیت آستان کنی
برتری بر سروران یابی این را بدان در این عصر
الهی و قرن ربّانی بندگی پادشاهیست و چاکری
جهانیانی در اینجهان و جهان الهی حمد خدا را
که بآن فائزتری دیگر چه غم داری

2 در حقّ خویش و پیوند و منتسبانت بدرگاه
احدیت عجز و نیاز نمایم و طلب عفو و غفران
کنم و علیک التّحیّة و الثّناء

YIA.311

AB08521*To: Gul-Surkh Khanum Imami Azami (Faizih), in Tihiran*

- 1 O handmaiden of God! In the meadowland of the world there are many flowers and fragrant herbs, and countless jasmine and sweet basil, yet the spiritual flowers and divine blossoms are indeed rare and scarce to find. How blessed, then, are those souls who are the flowers of the true garden and the many-petalled rose of the divine paradise.
- 2 I swear by the True Gardener that their holy fragrances have perfumed the horizons of the world and made fragrant the nostrils of the people of the spiritual Paradise.
- 3 And upon thee be glory, and upon every sweet basil that hath grown around the fountains of the All-Merciful in the gardens of Paradise.

1 ای امةالله در چمنستان جهان گل و ریاحین
بسیار و یاسمن و ضمیران ییشمار لکن گلهای
بوستان معنوی و اوراد ریاض الهی بسی نادر و
کم یافت پس خوشا بحال نفوسیکه شکوفهٔ گلزار
حقیقی هستند و گل صدبرگ ریاض الهی

2 قسم بمرئی حقیقی که از نفحات قدسشان آفاق
عالم معطر است و مشام اهل فردوس معنبر

3 و البهاء علیک و علی کلّ ریحان نبت فی حول
حیاض الرحمن فی ریاض الجنان

MKT6.015

AB08522

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

- 1 O handmaiden of God! Your labors at the Divine Threshold are accepted and your hardships are remembered and evident. Do not imagine that anything remains hidden and unknown, or that any matter is not recognized. 1 ای امة الله زحمات تو در آستان الهی مقبول و مشقات تو مذکور و مشهور همه گمان منما که چیزی مستور و مجهول است و امری غیر معلوم
- 2 The sealed letter, though plain and unmarked with any point, was sent from Tehran, and whatever was in the mind of its writer and composer and the intent of its author has been answered. Under these circumstances it is clear that your labors are evident and accepted. 2 مکتوب مهور ساده نگاشته و در آن نقطه‌ئی نگذاشته از طهران ارسال شد و آنچه منوی ضمیر کاتب و نامق بود و مطلب راقم جواب مرقوم گردید در اینصورت واضح است که زحمات شما مشهود و مقبول
- 3 Be confident and joyous and glad. And the Glory be upon you. 3 مطمئن باش و مسرور و مشعوف و البهاء علیک

BTO#13c

MKT6.177b, AHB_128BE #06-11 p.230,
MUH3.283a, YHA2.937, DLH2.223

AB08943

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

- 1 O steadfast leaf! Strive to promote the Covenant and guide the handmaidens of the All-Merciful to the shade of the blessed Tree. Recite the verses of the Covenant and clearly explain the evidences of the Testament. 1 ای ورقه ثابت در نشر میثاق بکوش و اماء الرحمن را بظل شجره انیسا دلالت کن آیات عهد را تلاوت نما و بینات پیمانا واضح کن
- 2 Thou art accepted at the Threshold of Oneness - speak of servitude unto this servant. Thou hast found freedom in both worlds - make the servitude of 'Abdu'l-Baha thy constant refrain. 2 در درگاه احدیت مقبولی بعبودیت این عبد سخن گو آزادی دو جهان یافتی بندگی عبدالبهاء را ورد زبان نما
- 3 The holy maidens in the celestial Paradise remember thee - do thou remember this servant and cry out: "O 'Abdu'l-Baha! O bondsman of Baha! O captive of Baha! O seeker of refuge in Baha!" 3 طلعات قدس در قطب فردوس یاد تو نمایند تو یاد این عبد نما و فریاد یا عبد البهاء و یا رقیق البهاء و یا اسیر البهاء و یا مستجیر البهاء بلند کن

MKT6.051a

AB08632

To: Husayn Mulla Ali, in Tihiran

- ¹ O thou who art firm in the Covenant! Jinab-i-Jamshid Darab, Jinab-i-Shapurji and Jinab-i-Faramarz from the Zoroastrian community are traveling to Iran. Write to Anzali, Rasht, Qazvin and Tehran that the friends should show them the utmost consideration and respect. They should receive them most warmly and strive without limit to ensure they are pleased and satisfied. Write about this immediately so that it arrives before they do.

¹ ای ثابت بر پیمان جناب جمشید داراب و جناب شاپورجی و جناب فرامرز از طائفه زردشتیان عازم ایرانند به انزلی و رشت و قزوین و طهران مرقوم نمائید که نهایت رعایت و احترام را یاران بایشان مجری بدارند خیلی گرم بگیرند و بی نهایت بکوشند که ممنون و خوشنود گردند و فوراً بنویسید این را تا پیش از وصول ایشان برسد

- ² And upon thee be the Most Glorious Glory.

² و علیک البهاء الأبهی

INBA17:228

AB08635

To: Ibn-i-Abhar, in Tihiran

O thou who art steadfast in the Covenant! A few days ago I was glancing at some photographs of the friends. By chance I came across thy photograph. As I beheld thy person standing poised and in the utmost dignity with chains around thy neck, I was so affected that all sorrow was turned into joy and radiance, and I praised God that the world's Greatest Luminary hath nurtured and trained such servants who, while tied in chains and under the threat of the sword, shine forth in the utmost exultation and rapture. And this is but a token of the grace of thy Lord, the Merciful, the Compassionate.

ای ثابت بر پیمان چند روز پیش نظر بعکسهای یاران مینمودم از قضا عکس آنحضرت و زنجیر در گردن در کمال وقار ملاحظه نمودم از آن تماشا حالتی دست داد که حزن و اندوه زائل شد و روح و ریحان حاصل گردید که الحمد لله نیر اعظم عبادی تربیت فرمود که در زیر زنجیر و تهدید شمشیر در کمال روح و ریحان بوقاری زاید الوصف جلوه نمایند و هذا من فضل ربک الرحمن الرحیم

BRL_ATE#109

BRL_DAK#0174, AHB_133BE #03-04
p.70, YIA.236

AB11783*To: Ibn-i-Abhar, in Tihran*

- 1 O thou whom God hath aided to serve His binding Word! Through Jinab-i-Tafti a letter was written in my own hand and sent, but thieves stole it along the way. Now it is being written again, but paper scrolls do not suffice and there is no choice but brevity, for such are the requirements of the time.
- 1 یا من آیدہ اللہ علی خدمۃ کلمتہ المطاعہ بواسطہٴ جناب تفتی نامہائی بخط خویش مرقوم نموده ارسال گردید ولی در بین راه طراران دربرند حال مجدد مسطور میشود ولی رق منشور کفایت نکند و چاره جز اختصار نه زیرا اقتضای زمانہ اینست
- 2 The longing is endless and the spirit soars to see the faces of the friends. Assuredly, whatever must and should be is kept in view. The days are near and the point subtle and delicate. Utmost care and vigilance are necessary.
- 2 اشتیاق بی پایانست و روح در پرواز تا روی یاران بیند البتہ آنچه باید و شاید منظور نظر است ایام نزدیک است و نکته دقیق و باریک نہایت دقت و مواظبت لازم

BRL_DAK#0209, YIA.360

AB08575*To: Mirza Abdu'l-Ali Tabrizi (Egypt), in Tihran*

- 1 O servant of Baha! Like the gentle spring breeze, pass through every land, becoming musk-diffusing and perfuming all nostrils. Be a spiritual sign and a heavenly being. Give to all souls the glad-tidings of the Most Great Gift, and meet them in a state of complete detachment.
- 1 ای بندہٴ بہا مانند نسیم لطیف بہار روحانی بہر دیار مرور نمائی مشکبار شو و مشامہا را معطر نما آیت روحانی باش و انسان رحمانی جمیع نفوس را بشارت مہبت کبری گرد و با حالت پرائقظاع ملاقات نما
- 2 Seek joy and fragrance, and manifest the utmost cheerfulness. Never become sorrowful, never be grief-stricken. Be expansive and patient in every condition, that you may witness confirmations from all directions and observe divine assistance.
- 2 روح و ریحان جو و نہایت بشاشت را آشکار کن ابداً محزون مشو مغموم مگرد وسیع باش و متحمل ہر حالت تا از جمیع جہات تأییدات مشاہدہ نمائی و توفیقات ملاحظہ نمائی
- 3 And upon you be greetings and praise.
- 3 و علیک التّحیّۃ و الثّناء

MKT6.111a

AB08889*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihiran*

- 1 O thou who art attracted to the Covenant! 1 ای منجذب میثاق
- 2 When the Luminary of the Concourse on High became the ornament of the Supreme Assembly, a commotion seized the pillars of the world and a trembling fell upon the foundations of the nations, for it was decreed that "He maketh your highest to become lowest, and your lowest to become highest." Therefore, hallowed and sanctified is the Lord of Oneness Who hath made those who are powerless and in need to become intimates of the divine mysteries, and companions of the Beloved of mysteries. 2 نیر ملاً ابهی چون شاهد انجمن بالا شد ولوله در ارکان عالم افتاد و زلزله در بنیان امم انداخت زیرا یجعل اعلامک اسفلکم و اسفلکم اعلامک تقرّر یافت پس پاک و مقدّست حضرت احدیّ که اهل عجز و نیاز را هدم راز نمود و با دلبر راز دمساز فرمود
- 3 O thou who lovest God, be confident in the grace and bounty of the Blessed Beauty and be gladdened by the glad-tidings of God. Verily, great is thy Lord's favor unto thee. 3 ای دوست خداپرست مطمئن به فضل و موهبت جمال مبارک باش و مستبشر ببشارات الله انّ فضل ربّک علیک عظیم

MKT8.150a, BSHI.107-108, NSS.160a

AB08876*To: Mirza Ayyub Tabib, in Tihiran*

- 1 O thou who hast turned thy face unto God! 1 ای مقبل الی الله
- 2 His Holiness Job endured diseases, ailments and great affliction until he plunged into the healing spring and was cured of his incurable malady. Thou, without bearing such tribulation, affliction and illness, hast plunged into the true healing spring and attained eternal health. Thou hast found deliverance from every ailment and healing from every malady. This is everlasting health and eternal well-being. 2 حضرت ایوب تحمّل امراض و علل و مشقّت عظمی نمود تا در چشمه شفا غوطه خورد و از داء بی دوا شفا یافت تو بدون تحمّل این زحمت و مشقّت و رنجوری در چشمه شفا حقیقی غوطه خوردی و صحت حیات ابدی یافتی از هر رنجوری رهائی جستی و از هر علّت شفا یافتی اینست صحت ابدیه و سلامت سرمدیه
- 3 And upon thee be greetings and praise. 3 و علیک التّحیّة و التّناء

MMK6#440

AB12597*To: Mirza Muhammad Hasan Adib, in Tihiran*

- 1 O thou candle of the gathering of divine knowledge! A few days ago a letter was written, and now, since one who is bound in chains and fetters in the path of God expressed thankfulness for thy presence in his letter, this servant at the Sacred Threshold must needs convey the utmost joy that hath been produced in the hearts of the friends.
- 1 ای شمع محفل عرفان چند روز پیش نوشته‌ئی نگاشته شد و حال چون مغلول اغلال و سلاسل در سبیل آلمی در مکتوب خویش اظهار شکرانی از آنحضرت نموده بودند لازم شد که اینعبد عتبهء سامیه منتهای سرور را که در حقیقت قلوب دوستان حاصل بیان کنم
- 2 In truth, in every moment I remember thee, and I hope from the bounty of the Most Great Unity that in this Most Great Cycle thou mayest become a great sign of the One True God.
- 2 فی الحقیقه در هر دقیقه‌ئی در یاد تو هستم و از عنایت حضرت احدیّت امیدوارم که در این کور اعظم آیت کبرای خداوند یگنا گردی

BRL_DAK#0917

AB08920*To: Muhammad Karim Attar, in Tihiran*

- 1 O thou who gazest upon the Abha Kingdom! Thus far numerous letters have been sent, and drops from the surging oceans of love that wave in the essence of the heart have been expressed. And now again we have thought of thee and set about penning this letter.
- 1 ای ناظر بملکوت ابهی تا بحال مکاتیب متعدده ارسال گشت و رشتی از بحور حب که در هویت قلب مواجست ابراز گردید و حال باز بنحیال تو افتادیم و بنگارش این ورقه پرداختیم
- 2 O thou perfumer, scatter the musk of mysteries throughout this world, that the nostrils of all people may be perfumed thereby and their eyes illumined by the vision of these lights.
- 2 ای عطار نافهء اسرار نثار این جهان کن تا جهانیان مشامشان معطر گردد و ابصارشان بمشاهدهء انوار منور
- 3 O perfumer, what dost thou seek and what dost thou pursue? Praise be to God, thou art the object of the glances of the All-Glorious Beauty's favor and art encompassed by the bestowals of the Lord of Majesty.
- 3 ای عطار چه میطلبی و چه میجویی الحمد لله منظور نظر عنایت جمال ابهائی و مشمول الطاف حضرت ذوالجلال

PYK.312

AB09094

To: Muhammad Taqi Turk, in Tihiran

- ¹ O dear friend! Man can only draw near to the embodied luminosity of heaven and the personified mercifulness of the All-Glorious through nobility of nature, purity of essence, sanctity of soul and conscience, and the power of certitude. Therefore, when a person of pure heart and sanctified mind becomes, mirror-like, free from the rust of attachment to aught else but God, he derives light from the Sun of Reality, becomes a polished surface reflecting divine lights, becomes an unveiler of mysteries, becomes the joy of the righteous, attains to true existence, and is freed from all sorrow.

- ² O my dear one, my helper!

یار عزیزا نورانیت مجسمه آسمانی رحمانیت
مشخصه سبحانی به انسان آنجق علویت فطرت
و طهارت طینت و قدسیت جان و وجدان
ایله و قوت ایقان ایله تقرب ایده بیلور بناءً علیه
بورگی طیب گوگی طاهر اولان انسان آئینه آسا
زنگ تعلق ماسودان مبرا اولنجه انوار شمس
حقیقتدن اقتباس ایده رک صفحه مجلای انوار
اولور کاشف اسرار اولور سرور ابرار اولور شاد
اولور وار الور غمدن آزاد اولور

بالام یاورم ²

INBA85:025a, MJT.038

AB08774

To: Nasrullah Baqiruf, in Tihiran

- ¹ O thou who art as a candle of the love of the Blessed Beauty! This is a radiant day, and the grounds of hearts are a rose garden of joy and delight, for through the birth of His Holiness, the All-Merciful One, the world became another world and the horizons became the dawning-place of effulgence. 'Abdu'l-Baha extends congratulations to thee for this supreme bounty.
- ² According to what is heard, you have been relieved from the occupation you had. Since it was beneficial for the friends, its continuation would have been better, but only on condition of peace of heart and soul. In any case, divine aid and bounty will encompass you.

ای شمع محبت جمال مبارک روزیست روشن و
ساحت قلوب گلزار فرح و سرور زیرا بولادت
حضرت رحمانیت جهان جهان دیگر شد و آفاق
جفر اشراق گردید عبداله‌آء بهنیت این موهبت
کبری در حق تو پرداخته

از قرار مسموع از مشغولیتی که داشته‌اید فراغت
فرموده‌اید چون بجهت یاران مفید بود بقایش بهتر
ولی بشرط راحت دل و جان در هر صورت
شمول عون و عنایت حاصل ع

MKT5.150

AB12787

To: Naw Zuhur wife of Fadil Shirazi, in Tihiran

- 1 O God, My God! This Thy handmaiden hath believed in Thy beauty and hath acknowledged Thy signs. She hath sought the Threshold of Thy mercy and turned towards the Kingdom of Thy lordship. She hath interceded on behalf of her father, relying upon Thy forgiveness and pardon and supplicating Thy favour and bounty.
- 1 الهی الهی هذه امیمتک المؤمنه بجمالک الموقنة بآياتک قد قصدت عتبة رحمانیتک و توجهت الى ملکوت ربانیتک و تستغفر لآبیا معتمدة علی عفوک و غفرانک متمنية لطفک و احسانک
- 2 O Lord! I cover My face in the dust of submission to Thy celestial Glory, beseeching Thee to forgive and pardon her father and to shelter him beneath the canopy of Thine abounding grace within Thy garden of repose. Supply him, O God, with every gift and blessing in Thine all-highest Paradise. Thou, verily, art the Generous, the Compassionate, the Pardoner, the Ever-Forgiving, the One Whose help is implored by all.
- 2 ربّ انّی اعفّر وجهی بتراب الذّلّ الى عزّة الوهیّتک ان تغفر لآبیا و تعفو عنه و تدخله فیظلّ خبأء رحمتک الکبری فی جنتک المأوی و ارزقه یا الهی من النعم و الآلاء فی فردوسک الأعلى انک انت الکریم الرّحیم العفو الغفور المستعان

BRL_DAK#1104

AB08594

To: Rida Khan, in Tihiran

- 1 O servant of God! The servant at the threshold of the Ancient Beauty!
- 1 ای بنده حقّ عبد آستان جمال قدم
- 2 Aqa Siyyid Sadiq hath praised you, that praise be to God and thanks be unto Him, you have rent asunder the veil of idle fancies and beheld the lights of the Sun of Truth and hearkened unto the divine call and tasted the honey of the love of God and attained unto your goal and hastened forth in the arena of recognition and soared in the rose-garden of guidance and were delivered from the snare and grain of the world and with heart and soul became connected to the Beloved.
- 2 آقا سیّد صادق ستایش از شما نموده بودند که لله الحمد و المته پرده اوهام دریدند و انوار شمس حقیقت دیدند و ندای الهی شنیدند و شهد محبت الله چشیدند و بمقصود رسیدند و در میدان عرفان دویدند و در گلشن هدایت پریدند و از دام و دانه جهان رهیدند و بجانان به دل و جان پیوستند
- 3 Blessed art thou! Glad tidings unto thee! And the glory be upon thee.
- 3 طوبی لک بشری لک و البهاء علیک

MKT6.012a

AB08968*To: Shaban Ali, in Tihiran*

1 O thou cordial Friend!

1 ای یار قلبی

2 Great is the blessedness that awaits those gathered beneath the shelter of the Word of Unity who have drunk their fill from the cup of the Covenant and are inebriated by the wine in this primordial chalice. They have sought entrance into the assembly of divine reflections and have received their portion of that veritable grace from the True Sovereign. Commemorating the one true Lord they have forged the bonds of love one with the other and have severed themselves of all else beside Him so that they might commune with the mysteries of the Unconstrained. These, truly, are the confirmed ones, those who have been revived by the breezes of His holiness.

2 خوشا بحال نفوسیکه در ظلّ کلمه وحدانیت از کأس میثاق نوشیدند و از جام الست سرمست گشتند در محفل تجلی درآمدند و از فیض حقیقی سلطان احدیه بهره و نصیب بردند بذکر حق الفت نموده از مادون یزار گشتند و بر از رب بی نیاز همراز شدند از حق مؤیدند و بنفحات قدس موفق

3 And the glory be upon thee. And give my greetings to thy wife and say to her: Upon thee be the Glory of God, the Most Glorious, from this stranger servant.

3 و البهاء علیک ع و کبر علی وجه ضلعک و قل لها علیک بهاء الله الابهی من هذا العبد الغریب

MMK2#192 p.139

AB08950*To: Sister of Nazim, in Tihiran*

1 O confident and pure leaf! In such an age when the winds of tests have encompassed the world and the tempest of trials has overtaken East and West, you have rent asunder all veils and torn away all coverings.

1 ای ورقه طیبه مطمئنّه در چنین عهدی که اریاح امتحان جهانرا احاطه نموده و طوفان افتتان شرق و غرب را مستولی شده تو جمیع حجابات را خرق نمودی و کلّ سبحات را هتک

2 You have entered the garden of the bounty of the Lord of existence and attained the station of unveiling and witnessing.

2 در حدیقه جود ربّ وجود داخل گشتی و بمقام کشف و شهود واصل شدی

3 A hundred thousand devoted women gave their lives freely in longing for this station but did not reach it, while you, through pure grace and gift, drank this cup with utmost purity.

3 صد هزار قانتات در آرزوی این مقام جان را بگان دادند و نرسیدند و تو محض فضل و موهبت این جامرا در نهایت صفا نوشیدی

4 Therefore render thanks unto God for this.

4 فاشکری الله علی ذلک

MKT7.148

AB08757

To: Siyavash Farsi (Siyavash Sifidvash), in Tihiran

- 1 O thou whose face is illumined with joy and whose heart is delightful! I have no time and write briefly in my own hand, for I am greatly pleased with thy outstanding services. The photographs of the Bab's Tablet have arrived - may thy face be illumined! If thou canst obtain the original Tablet which is in His own handwriting, even if up to five hundred tumans must be paid, it would be most fitting and would constitute a mighty service to the Cause, for that blessed Tablet must not remain in the hands of the people. This sum will be paid by Jinab-i-Amin. And upon thee be glory.
- 2 'Abdu'l-Baha 'Abbas
- 3 Convey my longing greetings to Mulla Bahram and the other friends.

1 ای سفیدوش خوش و دلکش وقت ندارم
مختصر بخامه خویش مینگارم زیرا از خدمات
فائده تو بسیار مسرورم عکسهای توقیع حضرت
اعلی رسید روی تو سفید اگر بتوانی اصل توقیع
را که بخط حضرتست بدست آری ولو مبلغی تا
پانصد تومان داده شود بسیار بجاست و خدمتی
عظیم بامر است زیرا آن توقیع مبارک جائز
نیست در دست خلق باشد و آن مبلغ را جناب
امین میدهد

2 و علیک البهاء ع ع

3 بجناب ملا بهرام و سائر یاران تحیت مشتاقانه
یرسان

YARP2.725 p.480, RMT.044-045,
QUM.234c

AB08669

To: Siyyid Sadiq, in Tihiran

- 1 O thou who art firm in the Covenant! Be not grieved, be not distressed. Thou hast been and art the object of loving-kindness. Though there hath been a delay in correspondence, praise be to God, thou art firm and steadfast in love and constancy. What is essential is the attraction of hearts, not the exchange of lengthy letters.
- 2 Stand thou firm and steadfast in servitude at the Sacred Threshold of the Abha Beauty, and engage in spreading the divine fragrances. This hath the effect of a hundred missives sent forth each hour.
- 3 The letter in motion arrived safe and sound. Rest thou assured. And upon thee be the Glory.

1 ای ثابت بر میثاق محزون مباش دلتخون مباش
منظور نظر عنایت بوده و هستیید اگر در مکاتبه
فتوری حاصل الحمد لله در محبت و ثبوت ثابت
اصل توجه قلوب است نه ترسل صحائف پر
عرض و طول

2 در مقام عبودیت باستان مقدس جمال ابهی ثابت
و مستقیم باش و بنشر نفعات الله پرداز حکم صد
صحیفه مرسوله در هر ساعتی دارد

3 ورقه مهتره صحیح و سالم واصل مطمئن باشید و
البهاء علیک

MKT6.031a

AB11977*To: son of Adib Mirza Taqi, in Tihiran*

- 1 O servant of God! Know the worth of this noble father who guided you to the living waters and directed you to the abode of the Beloved. He gave you a portion of the heavenly feast and bestowed upon you a share of the divine wine. You were of the earthly realm; he made you celestial. You were an earthly bird; he made you a heavenly bird. You were a branch of the dust; he made you a sapling in the divine garden. If you were to render a hundred thousand services every minute, you would not fulfill the obligation of gratitude for even one of these bounties.

1 ای بنده حق قدر این پدر بزرگوار را بدان که تو را بمعین حیوان دلالت کرد و بسر منزل جانان هدایت از مائده آسمانی بهره داد و از نحر رحمانی نصیب بخشید ناسوتی بودی ملکوتی نمود مرغ خاکی بودی طیر آسمانی کرد شاخ شاخسار ترابی بودی نهال بوستان الهی نمود اگر در هر دقیقه صد هزار خدمت بجا آری از عهده حق شکریکی از اینها بر نیائی

- 2 And glory be upon the people of glory.

2 و البهاء علی اهل البهاء

BRL_DAK#0285

AB08844*To: Spiritual Assembly of Tihiran*

- 1 O sacred Assembly! On certain occasions Shaykhu'r-Ra'is has made indirect and allusive references from the pulpit in promotion of the Faith. Therefore 'Abdu'l-Baha will not forget this service of his, and assuredly the friends must speak only good of him and should show him consideration and respect. Whatever happened in the past is past. "Hadst thou been harsh and stern of heart they would indeed have broken away from around thee." We are commanded to deal with the utmost love and kindness even with our enemies, how much more so with friends.

1 ای محفل مقدس جناب شیخالرئیس بعضی اوقات در منبر به کلیه و اشاره و تلویح تبلیغ نموده اند لهذا عبدالهء این خدمت ایشانرا فراموش ننماید و البته احباء در حق ایشان جز ذکر خیر ننمایند و باید مراعات و احترام مجری دارند آنچه واقع شد گذشت لو کنت فظاً غلیظ القلب لانفضوا من حولک ما مأمور بآنیم که با دشمنان با نهایت محبت و مهربانی معامله نمائیم تا چه رسد بدوستان

- 2 And upon you be the most glorious Glory.

2 و علیکم البهاء الاهی

INBA16:211

AB08524

To: Uzra Khanum Diyaul-Hajiyiyih, in Tihran

- 1 O handmaiden of God! Give thanks to the Ever-Living, the Self-Subsisting One, Who hath distinguished thee from among the women sheltered behind veils and crowned thy head with the radiant diadem of recognition. This crown of the love of God is a precious jewel enshrined within the treasury of His grace, shedding its light upon both East and West. What more couldst thou seek or desire?
- 2 Praise be to God! Thou hast around thy neck, in token of thy servitude unto the Ancient Beauty, a collar adorned with the jewels of the Most Great Name; and in thine ear, in token of thy thralldom unto that Embodied Spirit, thou wearest a golden ring bestowed upon thee from the loftiest Paradise. And upon thee be the Glory!

1 ای امة‌الله شکر کن حی قیومی را که ترا از
بین ربّات جمال امتیاز داده و بتاج و هاج عرفان
سرت سرفراز نموده این اکیلل محبت الله گوهر
درج عنایتست که بر مشارق و مغارب آفاق
اشراق نموده دیگر چه جوئی و چه خواهی

2 الحمد لله در کنیزی جمال قدم طوقی مرصع
بجواهر اسم اعظم در گردن داری و حلقه
زرّین از اعلیٰ علّین در بردگی آن روح مصور در
گوش داری و البهاء علیک

INBA16:109, MKT7.059a, PYK.294

AB08952

To: Uzra Khanum Diyaul-Hajiyiyih, in Tihran

- 1 O supplicating, assured leaf! Give thanks to the Ancient Living One that thou hast entered beneath the shade of the Manifest Beauty, hast drunk from the cup of the celestial stream, hast tasted the honey of divine favors, and hast become related to His Holiness the Martyr, son of the Martyr, upon him be the Glory of God, the Most Glorious.
- 2 Today thou art mentioned in the Abha Kingdom and renowned in the Supreme Concourse. Therefore, give thanks unto God for this bounty which hath encompassed the worlds. Verily, thou shalt soon witness the effects of these bestowals whose lights have shone forth.

1 ای ورقهء مبهلهء مطمئن شکر کن حی قدیمرا که
در ظلّ جمال مبین وارد گشتی و از کأس تسنیم
نوشیدی و از شهد الطاف چشیدی و منتسب
حضرت شهید ابن الشّهِید علیه بهاء الله الابهی
گردیدی

2 و الیوم در ملکوت ابهی مذکوری و در ملأ
اعلیٰ مشهور فاشکری الله علی هذا الفضل الذی
احاط العالمین و انک انت سوف تشاهدین آثار
هذه المواهب الّتی تشعّشت انوارها

INBA16:123, MKT7.152b, PYK.294

AB08512*To: Wife of Husayn son of Ammih, in Tihiran*

- 1 O handmaiden of God! Today, My handmaidens in the Most Glorious Kingdom are remembered as those who have raised the pavilion of ancient glory upon the highest mountains in the realm of grandeur, and at the pole of the world they have lifted high the banner of the love of the Greatest Name, and they have kindled such a flame as to consume the very heart of the horizons.
- 2 These handmaidens are the leaves of the Divine Lote-Tree and the blossoms of the Tree of the All-Merciful—nay rather, they are the fruits of that Olive Tree which is neither of the East nor of the West, whose oil would well-nigh shine forth though no fire touched it. God guideth unto His light whom He willeth.

1 ای امة الله اليوم امائی در ملکوت ابهی مذکورند
که سرادق عزّت قدیمه را بر اعلی الجبال در اقلیم
جلال بلند نموده اند و در قطب عالم بحبّت اسم
اعظم علم افراختند و بقسمی شعله برافروختند
که کبد آفاق را بسوختند

2 این اماء اوراق سدره الهیه اند و ازهار شجره
رحمانیه بل انمار زیتونه لا شرقیه و لا غربیه یکاد
زیتها یضیء ولو لم تمسسه نار یدعی الله لنوره من
یشاء

MKT7.041a

AB08673*To: Zahra Khanum (Thamarih), in Tihiran*

- 1 O blessed fruit! When you gaze upon the world of being, every soul is the fruit of a tree and every plant is a flower of the meadow.
- 2 Fruit is of two kinds: good and not good, and its proof lies in its fragrance, taste and sweetness. Praise be to God that until now the sweet fragrance of your steadfastness and firmness has been diffused abroad and the taste and savor of your constancy and joy have been made manifest.
- 3 Through divine confirmation, we hope that day by day your steadfastness may increase, so that through your sweet fragrance, sweet countenance and sweet nature you may adorn, like a delectable fruit, the garden of existence.

1 ای ثمره طیبه چون در عالم امکان نگری هر
نفسی ثمر شجر است و هر نباتی گل چمنی

2 ثمر بر دو نوعست طیب و غیرطیب و دلیل رائحه
و طعم و لذت اوست الحمد لله از تو رائحه طیبه
ثبوت و رسوخ تا بحال منتشر و طعم و نکته
استقامت و حبور ظاهر

3 از تأیید الهی امیدواریم که روز بروز بر استقامت
پیفزاید تا از بوی خوش و روی خوش و خوی
خوشت چون میوه خوشگوار باغ کیهان بیاراید

MMK3#243 p.175

AB08905*To: Zaynu'l-Abidin son of Ali Nur, in Tihiran*

- 1 O thou who art firm in the Day of Manifestation and art a flame from the Fire of Sinai! 1 ای مؤمن بیوم ظهور و شعلهء طور
- 2 Thy father's title was "Light" and his disposition was one of attraction to the Beauty of the Manifestation. Through divine love his countenance was radiant with light and his heart was filled with joy. He spent his days occupied with the remembrance of God and enkindled with the divine fire. 2 پدر را لقب نور بود و مشرب انجذاب بجمال ظهور از حبّ الهی رخی پرنور داشت و دلی پرسرور ایام خویش را باشتغال بذكر الهی و اشتعال بنار ربّانی گذراند
- 3 As thou art the son of such a father, beseech God that these virtues and traces may be made manifest in thee, nay rather, in even greater and more perfect measure. 3 تو که پسر آن پدر هستی از خدا بخواه که در تو آن هنر و اثر ظاهر گردد بلکه اعظم و اکمل ع
- 4 Convey greetings and glory to thy mother who hath believed in God and accepted His words. 4 و بلغ التکبیر و البهاء علی والدتک الّتی آمنت بالله و صدقت بکلمات الله

INBA17:189, KHMI.082

AB12598*To: Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Tihiran*

- 1 O wondrous branch of the Blessed Tree! Show the utmost consideration to Aqa Mirza Mahmud-i-Furughi and accord him supreme respect. Let no one utter a word that might cause him sadness of heart. 1 ایها الفرع البدیع من السّدرۃ المبارکۃ بجناب آقا میرزا محمود فروغی نهایت رعایت را مجری دارید و احترامات فائقه کنید و ایداً سخنی که سبب کدورت قلبشان گردد نفسی نزنند
- 2 Despite all our efforts to remove ill-feeling between the friends, it has not been achieved. We beseech God to grant His confirmations - all these difficulties will be resolved, rest assured. But strive your utmost that complete harmony and love may be established among all, especially among those most closely concerned. 2 آنچه ما خواستیم که کدورت میان احباب زائل گردد نمی شود از حقّ میطلبیم تأیید فرماید جمیع این مشکلات زائل خواهد شد مطمئن باشید ولی نهایت بکوشید که در میان عموم علی الخصوص خصوص التیام و محبّت کُلّی حاصل گردد
- 3 Written in haste. 3 بتعجیل مرقوم شد

INBA85:291

AB09062

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

- 1 O thou handmaid of God who is near! These two sons are like two shining jewels that God hath given thee. Be thankful to God that others like these two also exist in the world. 1 یا امة الله المقربة این دو پسر مانند دو گوهر درخشنده خدا بتو داده شکر کن خدا را که دیگران نیز نظیر این دو هستند در جهان
- 2 After faith and certitude there is no greater gift than children who are perfect, wise and truthful. Praise be to God that He hath bestowed this upon thee, especially under the shadow of such a father who is the object of the glance of favor and the recipient of the gaze of divine mercy. 2 بعد از ایمان و ایقان موهبتی اعظم از اولاد کامل عاقل صادق نه الحمد لله خدا بتو عنایت فرموده علی الخصوص در سایه چنین پدری که منظور نظر عنایت و مشمول لحظات عین رحانیت است
- 3 And upon thee be the Most Glorious Glory! 3 و علیک البهاء الابهی

KHSK.052

AB09047

To: Munirih Khanum, in Yarka

Your cries and complaints and sighs and lamentations and wailing are all justified and you are right - truly you have been left alone. However, when I came to 'Akka, it was prescribed for me to go to the sea everyday and this was not possible in Yarkih. Moreover, I had a lot of work.

Now that I have stopped going to the sea and there is less work, I will go to Mazra'ih tonight and, God willing, I will come there in the next few days. My condition, God be praised and through the grace of the Ancient Beauty, is good. Be assured...

LTDT.327x

AB08539

To: Ali Akbar brother of the martyrs, in Yazd

- 1 O brother of those two radiant moons and brilliant suns! Those two precious brothers, like twin celestial bodies in the supreme heaven, rose from the manifest horizon with such effulgence through their most great martyrdom that the light of their sacrifice reached the Concourse on High, and the tongues of the dwellers of the most glorious Kingdom were moved to their praise.
- 2 Though they were deprived of earthly life, yet from the crystal goblet and the pure chalice they drank of "Think not of those who are slain in God's way as dead. Nay, they are living! With their Lord they have provision."

1 ای برادر آن ماه منور و مهر انور دو برادر عزیز
چون دو پیکر سپهر برین از افق مبین بنور شهادت
کبری چنان اشراق نمودند که پرتو شهادتشان بملاً
اعلی رسید و السن سگان ملکوت ابی بنائشان
ناطق شد

2 اگر از حیات عنصری محروم شدند ولی از جام
بلور و کأس طهور لا تحسین الذین قتلوا فی سبیل
الله امواتاً بل احياء عند ربهم یرزقون نوشیدند

MMK6#090

AB10813

To: Baha'is of Muhammadabad

- 1 O my God, my God! These are souls who have taken shelter beneath the shade of Thy mercy, who have been drawn by the fragrant breaths of Thy holiness, who have been set ablaze by the fire kindled in the Tree of Thy oneness, who have turned their faces toward the Kingdom of Thy singleness, and who have supplicated before the Heaven of Thy unity. O Lord! Deal with them through Thy grace in all things, and unfurl over them the banner of Thy favors and bounties. O my compassionate Lord! Verily, Thou art the Generous, the Kind, the Ever-Living, the Self-Subsisting....
- 2 O my peerless Lord and my loving All-Knowing One! Give these true friends to drink from the chalice of the sealed wine, and grant these spiritual companions an opening through the effects of the manifestation of lights. Make them firm and steadfast in servitude to the Threshold, even as 'Abdu'l-Baha. Verily, Thou art the Powerful, the Mighty, the Bestower.

1 الهی الهی هؤلاء نفوس استظلوا فی ظلّ
رحمانیتک و انجدوا بنفحات قدسک و اتقدوا
بالنار الموقدة فی سدرۃ فردائتک و توجهوا
الی ملکوت احدیتک و ابتلوا الی جبروت
وحدائتک ای رب عاملهم بفضلک فی جمیع
الشئون و انشر علیهم لواء اللطاف و الاحسان
یا ربّی الحنون انک انت الکریم اللطیف الحیّ
القیوم...

2 ای یگانه مولایم و ای مهربان دانایم این دوستان
حقیقی را از ابریق رحیق مختم نوشان و این
یاران معنوی را از آثار تجلی انوار گشایشی بخش
و بر عبودیت درگاه چون عبدالبهّاء ثابت و مستقیم
فرما انک انت المقتدر العزیز الوهاب

MJMJ2.060ax, MJMJ2.060bx, MMG2#029

p.029x, MMG2#329 p.366x

AB08958

To: Khatun Jan, in Yazd

O thou faithful and assured leaf! In this supreme calamity and grievous tribulation that hath befallen the servants of the Most Glorious Beauty and the handmaids of the All-Merciful in the path of the Lord of Grandeur, thou too hast received an abundant share and hast endured severe persecution from thy kindred and tribe. Although thy relatives provided protection from others, they themselves caused sufficient harm. This mattereth not. The one enamoured of Layli said: "In my love for Layli, my kinsmen reproached me - my father, my mother's son, my maternal aunt and uncle." That is, in my love for my beloved Layli, all my kith and kin reproached me - father, brother, aunt and uncle all scorned me....

ای ورقهٔ مؤمنهٔ مطمئنه از این مصیبت عظمی و بلیهٔ کبری که در سبیل حضرت کبریاء بر بندگان جمال اهی و اماء رحمن وارد گشت تو نیز نصیب موفوری داشتی و اذیت شدیده از قوم و قبیله کشیدی هر چند خویشان از دیگران صیانت نمودند ولی خود در اذیت بحد کفایت بودند ضرری ندارد بچون لیلی میگوید لقد لامنی فی حب لیلی اقاربی ابی و ابن امی و خالی و خالیا یعنی در محبت معشوقه من لیلی مرا جمیع خویش و پیوند ملامت نمودند پدر و برادر و خاله و خالو کل شتمات کردند....

MSHR1.104x

AB08527

To: Liqa wife of Muhammad Tahir Malmiri, in Yazd

- 1 O handmaiden of God! Give thanks unto God that thou hast been assisted by the light of guidance and attracted by the fragrances of the Kingdom of Abha. Thou hast entered beneath the banner of divine unity and hast been blessed with the bounty of the Glorious Lord. Thy countenance hath been illumined by the fire of love, thou hast burned away the veils of idle fancy, and thou hast stored up the treasures of the Kingdom.

1 ای امة الله شکر کن خدا را که مؤید بنور هدی گشتی و منجذب بنفحات ملکوت اهی در ظل علم توحید در آمدی و بموهبت خداوند مجید موفق شدی رخ بنار محبت افروختی و حجاب وهم بسوختی و کز ملکوت اندوختی

- 2 Praise be to God that the doors of divine favors are opened wide and the hearts of the handmaidens of the All-Merciful are expanded through the bestowals of the Lord. Thou art the object of divine favors and art observed by the eye of the mercy of the All-Merciful. And upon thee be greetings and praise.

2 الحمد لله ابواب مواهب مفتوحست و صدور اماء رحمان بالطاف حق مشروح منظور نظر عنایتی و ملحوظ لحاظ عین رحمانیت و علیک التحية و الثناء

LMA2.454, KHML.315-316

AB08828

To: Murvarid Surush, in Yazd

O handmaiden of God! Blessed art thou for having entered this assemblage and having sung thy melody in this meadow. Thou hast partaken of the bounty of God and received thy portion from the radiance of the shining moon. Thou hast recognized thy Lord, plunged into the ocean of mercy, found repose beneath the shade of Shah Bahram and Hooshidar, entered the garden of paradise, and become a sweetly singing bird in the rose garden. Praise thou the pure God, and worship thou the Most Merciful Lord.

ای کنیز یزدان خوشا بحال تو که در این انجمن
درآمدی و در این چمن ترانه نمودی از بخشش
یزدان بهره بردی و از تابش مه تابان نصیب
یافتی و خداوند خویش شناختی و در دریای
رحمت غوطه خوردی و در زیر سایه شاه بهرام
و هوشیدر آرمیدی و در باغ بهشت درآمدی
و مرغ خوش خوان گلستان گشتی ستایش کن
پاک یزدان را نیایش نما حضرت رحمن را

YARP2.517 p.375

AB08762

To: Mulla Sulayman, in Yerevan

- ¹ O Sulayman of the All-Merciful! The throne of Solomon was once in these regions, but no trace of it now remains. Be thou a glorious Solomon in the realm of the All-Merciful and receive a portion from the Most Glorious bounty. Gather and arrange around thee the beasts and birds of the Mount of Sinai, and spread the carpet of sovereignty in the Kingdom of divine bestowal. Send forth the yearning hoopoe to the Sheba of lovers, that it may guide the enchanted Bilqis to the resplendent palace and lead her to the privacy of mysteries.

¹ ای سلیمان رحمن سریر سلیمانی در این حوالی بود
ابداً اثری از آن باقی نه تو سلیمان پر حشمت اقلیم
رحمن شو و از فیض ابدی نصیب بر و وحوش
و طیور صحرائی طور را در حوالی خویش جمع
و ترتیب ده و بساط سلطنت را در ملکوت
موهبت بگستر و هدیه مشتاق را بسبای عشاق
بفرست تا بلقیس مفتون را بقصر پرشکون دلالت
نماید و بخلوئخانه اسرار برساند

- ² And upon thee be greetings and praise.

² و علیک التّحیّة و الثّناء

MUH3.061a

AB08959

To: Ahmad Nabilzadih Qazvini, in Zanjan

- ¹ O thou who art the remembrance of that successful one, that angelic being of radiant countenance and musk-sweet fragrance! He set out for the dwelling-place of the Friend and so brightly did he shine in the gathering of the lovers and martyrs of the All-Merciful that he became a lamp in the sacred court and, like a resplendent flower, adorned the rose-garden and meadow. He became one of the chosen ones of God and found his way to the divine retreat.

- ² Follow thou in his footsteps, that thou mayest attain endless bounty and seek eternal life. And upon thee be greetings and praise.

¹ ای یادگار آن کامکار آن فرشته‌خو و ماه‌رو و مشکبو آهنگ کوی دوست نمود و چنان در انجمن عاشقان و فدائیان رحمن رخ برافروخت که در بارگاه قدس شمع انجمن گردید و مانند گُل چهره‌افروز گلشن و چمن گشت از خاصان حق شد و بخلوتگاه الهی راه یافت

² تو نیز پی او گیر تا موهبت بی‌پایان یابی و حیات جاودان جوئی و علیک التحیة و الثناء

INBA72:168b,

BRL_DAK#0430,

AYBY.433 #154

AB08724

To: Shaykh Husayn-Ali et al., in Zavih

...O Lord! O Forgiver! Grant freshness and grace to the friends, like flowers and sweet herbs, through the drops of the cloud of bounty, and cause the birds of the meadow of truth to sing and warble with the melody of the Kingdom of Oneness. Quench the thirst of those who are parched in the desert of longing with the living waters in this exalted Paradise, and cause the moths of love and affection to circle round the brilliant lamp and burn their wings in the heat of its luminous flame, that they may become the manifestation of 'We shall surely give them a good life' and the dawning-place of 'Nay, they are alive and are provided sustenance from their Lord.' And upon them be greetings and praise.

...ای پروردگار ای آمرزگار یاران را مانند گل و ریحان برشحات سبحان عنایت طراوت و لطافت بخش و مرغان چمنستان حقیقت را بآهنگ ملکوت احدیت به نغمه و آواز آر تشنگان بادیه اشتیاق را از ماء معین در این بهشت برین سیراب کن و پروانه‌های عشق و محبت را حول سراج وهاج پرواز ده و بحرارت شعله نورانیه بال و پر بسوزان تا مظهر و لنحیینه حیاتاً طیبه گردند و مطلع بل احیاء عند ربهم یرزقون شوند و علیهم التحیة و الثناء

MJMJ3.068x, MMG2#024 p.025x

AB08711*To: Afnan Alai, Habibullah et al., in Egypt*

- ¹ O ye two verdant branches of the Blessed Tree! In truth, your days are passing in utmost bitterness, and your time is spent in the depths of sorrow and pain. But this grief and deprivation is but a drop from the ocean of tribulations of this servant. You too must inevitably have your share and portion of this, for true faithfulness demands that one be a partner and participant in both joy and sorrow, comfort and hardship, glory and abasement.

¹ ای دو شاخ خرم سدره مبارکه فی الحقیقه روزگار بشما بسیار تلخ میگردد و ایام در نهایت حزن و آلام ولی این حزن و حرمان قطره‌ئی از دریای آلام این عبد است لابد باید شماها نیز نصیب داشته باشید و بهره‌ئی برید چه که مقتضای وفا اینست که در خوشی و ناخوشی و زحمت و راحت و عزت و ذلت شریک و سهیم بود

- ² And the Glory be upon the people of Glory.

² و البهاء علی اهل البهاء

INBA87:331b, INBA52:338b

AB09037*To: Mirza Abdu'l-Ali Tabrizi (Egypt)*

O my Lord! Sever the cord of my attachment to all things, sanctify me from all things, detach me from all things, and make my face purely turned to Thy gracious countenance, that I may be cut off from all else but Thee in this mighty station. O my Lord! Refresh my spirit with the breaths of Thy holiness, and turn my heart to the court of Thy bounty, and kindle my inner heart with the passion of Thy love, and aid my eyes to witness the signs of Thy manifestation, until it occupies me from all else save Thee, and draws me to Thy protection, and causes me to speak forth Thy praise, and takes hold of me as the brilliant rays take hold in pure mirrors. Verily, Thou art the All-Bountiful, the Merciful, the Bestower, the Compassionate.

ربّ اقطع جبل تعلّقی عن کلّ شیء و قدّسنی عن کلّ شیء و جردنی عن کلّ شیء و اخلص وجهی لوجهک الکریم لانقطع عما سواک فی هذا الموقف العظیم ای ربّ ارح روحی بنفحات قدسک و قلب قلبی الی ساحة جودک و افد فؤادی بشغف حبّک و اعن عینی بمشاهدة آیات ظهورک حتّی یشغلنی عن سواک و یجذبنی الی حماک و ینطقنی بشناک و یتکّن منّی تمکّن الاشعة الساطعة فی المجالی الصّافیة انک انت الکریم الرّحیم المعطى الرؤوف

MKT6.195b, MNMK#083 p.152,

MJMJ3.086a, MMG2#035 p.036

AB12856*To: Mirza Abu'l-Fadl Gulpaygani, in Egypt*

O Lord! Make this faithful servant a towering palm, and this eloquent bondsman a radiant candle. Loose his tongue in speech, and make his utterance the interpreter of visions. Suffer his pen to be the companion of the breathings of the Spirit, and his script the revealer of the mysteries of triumph. Illumine his shining heart with the inspirations of the perspicuous Book, and make his precious life a sacrifice before the countenance of that heart-enthraling Beloved. Cause his sanctified blood to be poured out in the path of the resplendent Beauty, and array his honoured frame in the robe of the most great and glorious bestowals. Verily, Thou art the Generous; verily, Thou art the Compassionate, the Merciful. And upon him be the Glory.

پروردگارا این بندهٔ صادق را نخل باسق فرما و این عبد ناطق را شمع ساطع زبانش را گویا کن و بیانش را تفسیر رؤیا قلبش را همدم نفثات روح نما و رقصش را کاشف اسرار فتوح قلب منیرش را ملهم بپراهین کتاب مبین کن و جان شیرینش را فدای روی دلبر دلنشین دم مطهرش را مسفوک در سبیل جمال منور کن و هیكل مکرمش مخّلع برداء مواهب جلیل اکبر آنک انت الکریم آنک انت الرحمن الرحیم و البهاء علیه

PYB#122 p.18-19

AB08903*To: Mirza Abu'l-Qasim Isfahani, in Egypt*

¹ O believer in God! Your letter was received and read. May the new-born be blessed. Pray and supplicate and say: "O God! Make this child successful in faith and certitude, make him firm and steadfast in the Covenant and Testament, confirm him through Thine infinite bounty, make him a fruitful tree in the Abha Paradise, make him intelligent and wise, make him Thy needy one, and make him honored among strangers and kin."

² Name him Muhammad 'Inayat. And upon thee be greetings and praise.

¹ ای مؤمن بالله نامهات رسید و قرائت گردید مولود جدید مبارک باد دعا کن و مناجات نما و بگو خدایا این طفل را بر ایمان و ایقان موفق کن و بر عهد و پیمان ثابت و مستقیم دار و بعنایت بی‌نهایت مؤید کن و در جنت ابدی درخت برومند نما و هوشیار و هوشمند فرما و مستمند خویش کن و ارجمند بیگانه و خویش نما

² نامش را محمد عنایت بگذارید و علیک التّحیّة و الثّناء

PYB#219 p.06

AB08606*To: Muhammad Salih Kirmani, in Egypt*

1 O thou upright servant of the One True God!

1 ای بندهٔ صالح حق

2 In this Day both uprightness and redemption are to be found in steadfastness in the Covenant of God and in firm obedience to the Testament and Will of the Well-Beloved. For this impregnable stronghold protects the souls of men and this all-encompassing shelter is the means for the tranquillity of spirit, the redemptive life, and the true salvation of the people.

2 صلاح و فلاح الیوم ثبوت بر میثاقست و تمسک به عهد و پیمان محبوب آفاق زیرا این حصن حصین محافظهٔ نفوس و ارواح نماید و این ظل ظلیل سبب آسایش و حیات و نجات اهل فلاح گردد

3 If a person should deprive himself of this particular bounty neither his uprightness nor his righteousness would result in true happiness, neither his austerity of life nor his piety would yield any results, for the cornerstone of the foundation of existence is steadfastness in the Covenant.

3 و اگر نفسی از این موهبت محروم شود نه صلاح سبب فلاح گردد نه زهد و ورع و تقوی ثمر بخشد چه که اصل اساس ثبوت بر عهد است

MMK2#194 p.139

AB12603*To: Aunt of Mirza Habib, in Iran*

1 O enkindled leaf! Though you spent a lifetime in Kerman and Tehran, in truth you were journeying and traveling in the divine realms. While the body traverses the earthly kingdom, the spirit soars through the celestial spheres. Physical travel brings refreshment to bodies, but spiritual journey brings deliverance and expansion to heart and soul.

1 ای ورقهٔ مشتعل اگر در کرمان و طهران عمری بسر بردی ولی فی الحقیقه در دیار الهی سیر و گشت نمودی جسم در کشور خاک سیر و سیاحت نماید روح در جهان افلاک سیر جسمانی سبب نشاط ابدانست سیر روحانی سبب نجات و انبساط دل و جان

2 Now open another window and undertake a different journey - that is, travel from the realm of contingent existence to the realm of no-place, that you may witness the signs of God's Covenant and Testament in the Supreme Concourse.

2 حال در پیچهٔ دیگر گشا و سیر و سفر دیگر کن یعنی از امکان بلامکان سیاحت نما تا آثار عهد و پیمان یزدانرا در ملأ اعلی مشاهده نمائی

INBA85:057a

AB09112

The more difficulties one sees in the world the more perfect one becomes. The more you plough and dig the ground the more fertile it becomes. The more you cut the branches of a tree the higher and stronger it grows. The more you put the gold in the fire the purer it becomes. The more you sharpen the steel by grinding the better it cuts. Therefore, the more sorrows one sees the more perfect one becomes.

That is why, in all times, the Prophets of God have had tribulations and difficulties to withstand. The more often the captain of a ship is in the tempest and difficult sailing the greater his knowledge becomes.

Therefore I am happy that you have had great tribulations and difficulties. For this I am very happy—that you have had many sorrows. Strange it is that I love you and still I am happy that you have sorrows.

SW_v14#02 p.041, PN_unsorted p046, BSTW#380

AB08625

To: Ahdiyyih, Muhammad Husayn son of Mulla Shafi Nayrizi

¹ O thou, the new tree in the Divine Garden!

² The true feelings of heart and soul cannot be explained by what I write, as it is beyond the world of limitation of place, so, it is better to be brief: Know thou, that as you are the only son of that illumined and erudite scholar, the expectant eyes of many, including mine, await and look forward to your becoming the inimitable and fruitful tree of that stream, possessing the merits of both virtue and nobility.

NYR#150

¹ ای تازه نهال بوستان الهی

² اگرچه آنچه مرقوم گردد هویت احساس دل و جان مشهود و مشروح نگردد چه که خارج از درجه امکان و حصر در مکانست پس اختصار اولی این را بدان که حال یکان فرزند آن فرزانه هوشمند دانشمندی چشم جمعی حتی این عبد در ترصد و انتظار که نهال بیمال پربرگ و ثمار آن جویبار گردی و شرف اخلاق و اعراق هر دو را مالک شوی

LMA2.435, NYMG.139, NYR#150

ABU2455

1 Question: What is the ruling on polygamy?

2 Answer: In the Qur'an, the phrase "if ye fear that ye shall not be able to deal justly [with them], then only one" indicates that in the sight of God, the ruling of one [wife] is acceptable. However, the Islamic clergy determined justice in terms of food, drink, clothing and the means of living. The reason for the ruling of three and four [wives] was that in the time of the Prophet, there was no limit to the number of marriages among the Arabs, therefore He commanded three and four [wives] conditional upon justice, otherwise multiple wives causes corruption of the family. But marriage to a distant relation is certainly better.

1 سؤال تعدد زوجات چگونه است؟

2 جواب: در قرآن کلمهء فان خفتم الا تعدلوا فواحدة دلالت بر این مینماید که عند الله حکم واحد مقبول است لکن علماء اسلام تعدیل را در اکل و شرب و لباس و اسباب زندگانی معین نمودند و سبب حکم ثلاث و رباع این بود که در زمان حضرت کثرت ازدواج در میان عربها اندازه نداشت لهذا امر بثلاث و رباع و مشروط بتعدیل فرمودند و الا تعدد زوجات سبب فساد عائله است اما ازدواج البته جنس بعید بهتر است

AVK4.174.09

ABU2522

Words to Mrs Goodall and Mrs Cooper

You have written concerning the spiritual meetings.

The foundation of the spiritual meetings must be the teaching and delivering of the Cause of God. In these meetings the believers and maid-servants of the Merciful must proclaim the proofs and arguments and explain the signs of the appearance of the Beauty of Abha-May my life by a sacrifice to the beloved ones! Meanwhile they may read some Tablets and Communes, and at the end of the meetings, if they desire to sing with the utmost supplication and meekness, it is acceptable.

But the fundamental principle of the establishment of spiritual meetings is for the sake of teaching and delivering the Truth so that those souls who are present may become informed of the Divine Evidences and Proofs.

SW_v02#06 p.005

AB08616*To: Abdal Qarih-Baghi*

- 1 O my beloved companion! His honor Aqa Siyyid Asadu'llah speaks with the utmost praise regarding your esteemed self. In truth, this revered personage is burning passionately with the fire of the love of God. He relates this, and we too, like a truthful witness, accept his word and testimony.
- 2 May my Lord make your mind fragrant with holy breezes and your nostrils perfumed with the life-giving zephyrs from the gardens of His grace, and make your mind sweeter than honey and sugar.
- 3 The Caucasus being the nest of the Simurgh bird at the zenith of glory is proverbial among both the elite and common folk. And so it remains.

1 ای بنم سوگلی یار غارم حق عالیرنده جناب آقا
سید اسدالله نهایت مدح و ستایش ایلمکده در
طوغروسی شو ذات محترم نار محبت الله ایله
جلیر جلیبر یا نمقده در روایت ایدر و بز دخی شاهد
صادق گبی سوزنی و شهادتی قبول ایلمکدهیز

2 ربم دماغزکی نفحات قدس ایله معطر و
مشامزکی نسیم جانبخش ریاض عنایتله معنبر و
دماغزکی شهد و شکر ایله شیرینتر ایلیه

3 قفقاسیا آشیانهء سیمرخ اوج عزت اولدیغی
زبانزد خواص و عوام درینه بویله در

INBA72:102

AB08793*To: Abdu'l-Husayn Khadim*

O 'Abdu'l-Husayn! O namesake of this lowly servant! Come, come, let us join hands and share secrets together, and in accordance with this name let us fill a cup with sweet honey and engage in servitude and service, and attain to the condition of a single soul. Should I fall short, you shall complete the task; should I falter, you shall press forward. When two weak frames are made to stand firm in a single purpose, they acquire the strength of one mighty frame. Perhaps through divine assistance and grace we shall accomplish something in servitude.

ای عبدالحسین ای هنام این عبد حقیر بیا بیا تا
هر دو همدست شویم و همراز و بمقتضای این نام
کامی پر شهد نمائیم و بعبودیت و خدمت پردازیم و
حکم یک نفس یابیم اگر من قصور نمایم تو اکمال
نمائی اگر من فتور یابم تو اقدام کنی چون دو
هیكل ضعیف را بر امری واحد قائم نمائی حکم
یک هیكل قوی پیدا نماید بلکه بعون و عنایت
در عبودیت کاری بکنیم

MKT5.023a

AB08493*To: Abu Muhammad Azghandi*

- 1 My God, my God! Thou seest me casting my face in the dust of lowliness before Thy mighty Oneness, and seeking forgiveness for Thy servant who hath forsaken all contingent things and soared on wings of longing to the unseen realm of the worlds.
- 1 الهی الهی ترانی اعفر وجهی بتراب الذلّ لعزة فردایتک و اطلب الغفران لعبدک الذی ترک الأمکان و طار بجناحی الأشواق الی غیب الأكوان
- 2 O Lord! He hath come before Thee and approached Thy threshold, seeking Thy pardon and hoping for Thy grace, awaiting the manifestations of Thy tender mercy. Do Thou forgive him and his companion who hath returned unto Thee, drawn by Thy sweet fragrances and placing her trust in Thee. Verily, Thou art the Forgiver, the Pardoner, the Bestower, the All-Sufficing, the Ever-Faithful.
- 2 ربّ انه ورد علیک و وفد برحابک طالباً عفوک راجياً فضلك منتظراً لظهورات رأفتک فاغفر له و لضجیعه الّتی رجعت الیک منجذبة بنفحاتک متوکلة علیک انک انت الغافر العافی الواهب الکافی الوافی
- 3 Praise be unto Thee, O Thou in Whose ocean of supreme mercy the sinners are immersed. Verily, Thou art the All-Bountiful, the All-Giving.
- 3 و الحمد لک یا من خاض العصاة فی غمار رحمة الکبری انک انت الکریم الوهاب

BSHN.140.106, BSHN.144.106, MHT2.083

AB12601*To: Aqa Ahmad (Abadih) et al.*

- 1 O servants of God! Your loving father remembered you at the Divine Threshold and engaged in your mention, and desired this letter so that the effect of the pen might bestow new life and grant boundless joy and delight.
- 1 ای بندگان حق پدر مهربان در آستان یزدان بیاد شما افتاد و بذکر شما پرداخت و خواهش این نامه نمود تا اثر خامه جان تازه بخشد و سرور و فرح بی اندازه مبذول دارد
- 2 Though outwardly this letter is but traces upon paper, in reality it is the breathings of the spirit and the cause of victory. It imparts the intoxication of the heavenly wine and wafts the fragrance from the gardens of the Abha Kingdom.
- 2 این نامه هرچند بظاهر نقشی بر ورقست ولكن فی الحقیقه نفثات روح است و سبب فتوح نشئه صہاء بخشد و نفحه ریاض ملکوت ابہی بمشام رساند
- 3 And upon you be greetings and praise.
- 3 و علیکم التّحیّة و الثّناء

Ghazi3072.164-165

AB08798*To: Aqa Ataullah son of Haji Ali*

- 1 O 'Ata! The renowned poet spoke truly when he said: 1 ای عطاء شاعر معروف خطا ننمود که گفت
- 2 "One cannot give up the Friend for this world or the next; 2 دوست به دنیا و آخرت نتوان داد
- 3 The company of Joseph is better than counted dirhams." 3 صحبت یوسف به از دراهم معدود
- 4 Observe how your faithful friend has shown such devotion to- 4 دوست باوفایت را ملاحظه نما که چه همّتی در
ward you, remembering you at the blessed Threshold, the Cen-
ter of Lights, the Repository of Mysteries, the Spot round
which circle the Concourse on High, the Luminous Shrine, and
beseeching this letter from 'Abdu'l-Baha. I beseech God that
you may in every way become the intimate companion of the
Beloved of your hopes and be confirmed and assisted. And
upon thee be greetings and praise. حقّ تو نموده در عتبه مبارکه مرکز انوار ممکن
اسرار مطاف ملأ اعلی بقعه نوراء بیاد تو افتاده
و از عبدالهّاء خواهش این نامه نموده از خدا
خواهم که از هر جهت با دلبر آمال همدم گردی
و مؤید و موفق باشی و علیک التّحیّة و الثّناء

MSHR3.271

AB12602*To: Aqa Husayn*

- 1 O Lord of Hosts, Educator of existence, and Creator of all cre- 1 یا ربّ الجنود و مربّی الوجود و موجد کلّ
ated things! I implore at the threshold of Thy mercy, prostrate
upon the dust, and at the spacious court of Thy oneness, that
Thou mayest send the holy fragrances of Thy pardon and for-
giveness to perfume the nostrils of Thy servant Husayn, Light
of the East and West, who now resteth in the grave, through
the outpouring of Thy mercy flowing from the Supreme Hori-
zon. موجود اترامی فی سدة رحمانیتک علی تراب و
رحبة عتبة فردائیتک ان ترسل نفحات قدس
عفوک و غفرانک تعطر مشام عبدک الحسین
نور الخافقین الذی حلّ رمساً طیبة بصیب
رحمتک الفائضة من الرّقیق الأعلی
- 2 O my Lord! Illumine his countenance with a radiant beam 2 ایربّ نور وجهه بشعاع ساطع من مقعد قدسک
from Thy Most Glorious sacred habitation, shower upon him
the torrents of Thy greatest gifts, and shelter him beneath the
canopy of Thy supreme forgiveness. الأبهی و افض علیه سجال المواهب الکبری و
اجره فی جوار مغفرتک العظمی
- 3 Verily, Thou art the Hearer of Prayer, and verily Thou art the 3 انک سمیع الدّعاء و انک انت الغفور التّواب

INBA85:175c

AB08835*To: Aqa Husayn (Qazvin)*

- 1 O thou who art thoughtful and mindful! Praise be to God that thou hast entered beneath the shade of the Tree of Divine Unity and hast been admitted into the pavilion of the glory of the Lord of bounty. 1 ای متفکر و متذکر حمد خدا را که در ظلّ سدرهٔ احدیت وارد گشتی و در خباء مجد ربّ موهبت داخل شدی
- 2 Know thou the worth of this station, and be thou engaged in gathering the fruits from the tree of acceptance and faith. And the fruits of this tree are the deeds and acts and conditions of those who are nigh unto God. 2 قدر این مقام را بدان و در فکر اقتطاف ثمر شجر اقبال و ایمان باش و ثمر این شجر افعال و اعمال و احوال مقربین است
- 3 In acquiring the qualities and characteristics of spiritual beings, show forth the high endeavor of men, that thou mayest attain to the station where "I will make all my remembrances and prayers but a single remembrance, and my condition in Thy service eternal." 3 در اکتساب شئون و خصائص روحانیان همت مردان بنما تا بمقام حتّی اجعل اذکاری و اورادی کلّها ورداً واحداً و حالی فی خدمتک سرمداً رسی

AADA.151

AB09091*To: Aqa Lutfullah*

- 1 O thou who hast circumambulated the gathering-place of the Concourse on High! Praise be to God that thou hast traversed desert and wilderness until thou didst measure out the measure of the Covenant and didst attain unto a mighty victory, becoming successful in kissing the Sacred Threshold. 1 یا من طاف حول مطاف الملاء الاعلی الحمد لله صحرا و بادیه پیودی تا پیمانهٔ پیمان پیودی و بفیوز عظیم فائز گشتی و بتقبیل آستان مقدس موفق شدی
- 2 Loose thy tongue in praise of the Ancient of Days, for thou hast been confirmed with such a gift and distinguished with such a bounty. 2 لسان بستايش حتّی قدیم بگشا که بچنین موهبتی موفق گردیدی و بچنین عنایتی مخصّص شدی
- 3 It is hoped from divine grace that thou wilt return to thy homeland in the utmost joy and fragrance, and when thou meetest with those wanderers of the divine Friend's lane, those who are poor in spirit, convey to them the Most Great, Most Wondrous Greeting, and the Glory be upon the people of Baha. 3 از فضل الهی چنان مأمول که در کمال روح و ریحان مراجعت باوطان نمائی و چون حضرات آوارگان کوی دوست دراویش را ملاقات نمائی تکبیر ابداع ابهی ابلاغ نمائید و البهاء علی اهل البهاء

INBA17:178, MKT8.226a

AB08491

To: Aqa Mirza Abu'l-Qasim

- 1 My God, my God! I am a servant who hath believed in Thee and in Thy signs, who hath turned his face toward the countenance of Thy most exalted Beauty, who hath devoted his face to Thy most glorious Kingdom, who hath held fast to the sure handle, who hath clung to the hem of the robe of grandeur, who hath stood firm in Thy resplendent Law, and who hath remained steadfast in Thy mighty Covenant which Thou didst take beneath the shade of the Tree of Paradise.
- 2 O my Lord! Guard me with Thine all-seeing eye of protection that watcheth over the loved ones, and look upon me with the glances of Thy mercy that encompasseth all things. Preserve me from every affliction, and shield me from wavering and perturbation, O Thou Lord of Lords!
- 3 Verily, Thou art the All-Bountiful, the Most Merciful, the Mighty, the All-Bestowing.

1 الهی الهی اتی عبد امتت بک و باباتک و اقبلت
الی وجه جمالک الاعلی و اخلصت وجهی
للمکونک الابهی و تشبثت بالعروة الوثقی و
تمسکت بذیل رداء الکبریا و استقمت علی
شریعتک التوراء و ثبت علی میثاقک العظیم
الذی اخذته فی ظل الشجرة الانیساء

2 ای رب احسنی بعین رعایتک الواقته للاحباء
و انظر الی بلحظات رحمانیتک الی احاطت
الاشیاء و احفظنی من کل البلاء و قنی التزلزل
و الاضطراب یا رب الارباب

3 انک انت الکریم الرحیم العزیز الوهاب

INBA87:018a, INBA87:173a, INBA52:018a,
INBA52:172b

AB08866

To: Aqa Muhammad

O thou who art enkindled with the fire of divine guidance! How blessed are those whose brightness is the cause of enlightenment unto the hearts of men. How happy he who proffers freely the cup of everlasting life to others! How joyous the pure-hearted one who would unloose his tongue and shed the generous jewels of utterance before such souls as are prepared to receive them! What is more priceless than the pearl of divine knowledge? What is more precious than the gem of spiritual recognition? Pour forth thy treasure-laden words, therefore, and crown these human souls with the divine lustre of His Name.

ای مشتعل بنار هدایت حبذا حال نفوسیکه
چون شعله نورانی سبب روشنائی قلوب انسانی
گردند ای فرخنده انسانی که آب حیات
زندگانی جاودانی سبیل کند و ای مبارک
آدمی که فم مطهر بگشاید و مستعدین را بیاناتی
چون در و گهر نثار نماید چه جواهر ثمنی بهتر
از در معرفت و گوهر هدایت است پس نطق
گوهر بار باز کن و بر فرق نفوس انسانی جواهر
هدایت آسمانی نثار نما

MMK2#216 p.155

AB08792*To: Aqa Siyyid Aqa Jan (Mazindaran)*

1 O thou servant of the Sacred Threshold!

2 The mystery of servitude is revealed when the light of the Divine Identity shines forth upon the world of the heart and the lamp of reality is kindled within the inner chamber of the soul. When its radiance touches the tongue, utterance becomes the essence of Divine Unity, and when its rays fall upon the pillars of being, there proceed such deeds, actions, ways, conduct and behavior as constitute the very life of existence. And when it casts its effulgence upon the realm of minds, the mysteries of the seen and unseen become manifest.

3 And the Glory be upon thee.

1 ای عبد آستان مقدّس بها

2 سرّ عبودیت وقتی آشکار گردد که نور هویت
بجهان قلب بتابد و شمع حقیقت در شبستان جان
روشن گردد و چون آن سراج پرتوش بر زبان
زند بیان جوهر توحید گردد و چون شعاعش
بر ارکان تابد اعمال و افعال و اطوار و کردار
و رفتاری که حیات وجود است صدور یابد و
چون بعالم عقول جلوه نماید اسرار غیب و شهود
مشهود گردد

3 و الهاء علیک

AKHA_132BE #11 p.a

AB08544*To: Aqa Ustad Kazim Banna*

1 O Builder! Raise thou such an edifice whose foundation shall be laid in the depths of earth, whose pinnacle shall reach the heights of heaven, and whose turrets shall be joined to the Supreme Horizon. Let it be firmly constructed and reinforced from iron and mighty steel, consolidated, strengthened, distinctive and supported. If thou raisest such an edifice, thou art indeed an architect, designer and builder of supreme power.

2 Otherwise, human structures shall be leveled to dust, and the pearls in the shell of contingent being shall turn to worthless pottery, unless the rays of the Sun of Reality shine forth and bestow grace, brilliance and radiance.

3 And upon thee be the Most Glorious Glory!

1 ای بنا بنائی نما که اساسش در ارض غبرا و
شرفه‌اش در اوج سما و کنگره‌اش متواصل بعرش
اعلی از زیر حدید و پولاد شدید مرصوص و
مشید و مخصوص و مؤید اگر چنین بنائی نمائی
مهندسی و معمار و بنائی در نهایت اقتدار

2 وَاَلا بنیان بشر قاعاً صنفصفاً گردد و لآلی صدف
امکان خرف شوند مگر پرتو شمس حقیقت تابد
و لطافت و برق و لمعان بخشد

3 و علیک الهاء الأبهی

INBA84:498, INBA87:022, INBA52:022

AB09041*To: Aunt of Abdu'l-Baha*

Praised be Thou, O Lord my God! This is one of the leaves of the Tree of Thy Oneness and a fruit of the Tree of Thy Singleness whose root is firmly established in the land of eternity and whose branch reacheth the highest heaven.

O God, verily calamities have so encompassed her in Thy path that her flesh hath melted away and her bones crumbled to dust. She wasteth away as a burning candle in her separation from Thee and weepeth as a bereaved mother in her remoteness from Thee. O God, send down upon her that which will comfort her. Verily, Thou art powerful over all things.

Convey My Abha greetings to Jinab-i Aqa Mirza Isma'il.

LTDT.272

AB08525*To: Bibi Tuba sister of Varqa*

- ¹ O handmaiden of God! Give thanks unto God that thou art one of the leaves of the Divine Lote-Tree of Paradise and among the maidservants of the Desired One. Thou wearest upon thy head a crown whose brilliant pearls illumine the East and the West, and whose exquisite jewels brighten the eyes of all who dwell on earth. And that crown is servitude at His holy Threshold.

¹ ای امة الله شكر کن خدا را که از ورقات سدره فردوسی و از اماء حضرت مقصود تاجی بر سر داری که لالی متالاًش شرق و غرب را روشن مینماید و جواهر پر لطاقتش ابصار من فی الوجود را جلا بخشد و آن کنیزی آن آستان مقدس است

- ² I swear by Him Who holdeth my soul in His hand that the Maidens of Paradise in the realm of holiness yearn for this mighty bounty, while thou, through the grace and generosity of the Sovereign of existence, hast attained unto this blessing with the utmost ease.

² فوالذی نفسی بیده که حوریات جنت تقدیس آرزوی این موهبت کبری نمایند و توبه فضل وجود سلطان وجود بکمال سهولت و آسانی باین عنایت فائز شدی

MKT7.061

AB08679*To: Binish Haqju*

- 1 O Jinab-i-Binish! The pearl of eloquence and rhetoric which thou hast nurtured in the shell of heart and soul is an adornment to the gathering of the joyous ones.
- 2 Yet 'Abdu'l-Baha's desire is that praise be confined to servitude to the Most Glorious Beauty, and nothing else. All else falls outside the subject and predicate. As much as thou art able, let thy tongue be loosened in praising and extolling the Day-Star of the horizons in the present moment.
- 3 And if thou wishest to praise me, say: "O 'Abdu'l-Baha! This is my highest aspiration, my loftiest height, my most luminous dawn, and my boundless glory."
- 4 And upon thee be the Most Glorious Glory.

1 ای جناب بینش گوهر فصاحت و بلاغت را
که در آغوش صدف جان و دل پرورش دادی
آرایش انجمن سروراست

2 ولی عبدالبهاء را آرزو چنانست که ستایش
بعبودیت جمال ابهی یابد و پس ماعدای آن
خارج از موضوع و محمولست تا توانید بنقد به
نعت و محامد نیر آفاق زبان بگشائید

3 و اگر ستایش من خواهی بگو یا عبدالبهاء هذه
غایتی القصوى و رفرفی الاعلی و غزتی الغراء و
عزتی التي لا تنهاهی

4 و علیک البهاء الابهی

INBA84:514b

AB08751*To: Darvish Abdu'l-Karim Munis*

- 1 O thou who art intoxicated with divine love! Thanks be to the Ever-Living, the All-Powerful that thou art sheltered beneath the shade of the Great Lord, and thy nostrils are perfumed with the soul-reviving musk, and thy mind is filled with its fragrance.
- 2 Be thou at all times intoxicated with the wine of faithfulness and become the herald of the Supreme Lord. Arise in passionate fervor and awaken a world from the slumber of heedlessness, and rouse them from the stupor of self and desire.
- 3 Purify thy intention and elevate thy resolve - then thou shalt witness the confirmations of the Abha Kingdom.
- 4 Jinab-i-Mashhadi Husayn is ever occupied with thy remembrance.

1 ای سرگشته سودائی شکر حیّ قدیر را که در
ظلّ ربّ عظیم مستظلی و بیوی مشک جان
مشامی معطر و دماغی معنبر داری

2 در جمیع اوقات مخمور باده وفا باش و منادی
حضرت کبریا در جوش و خروش آ و عالمی
را از خواب غفلت بیدار و از خمّار نفس و هوا
بهوش آر

3 نیت را خالص کن و همت را عالی آنوقت تأیید
ملکوت ابهی مشاهده فرما

4 جناب مشهدی حسین همیشه بذکر شما مشغولست

TAH.248a, YQAZ.231

AB08726*To: Darvish Yuqidih*

- 1 O true friend, much praise hath been offered for that one intoxicated with the pure wine who is at the utmost degree of capacity and worthiness to receive illumination. 1 ای دوست حقیقی جناب طیفور ستایش موفور از آن مخمور خمر طهور نموده که در نهایت استعداد و استحقاق اشراق است
- 2 I say that if this be so—and assuredly it is so—he is the dawning-place of the rays of the grace of the manifest Light, and his name is inscribed in the most exalted scrolls. 2 من گویم اگر چنین و البته چنین است مطلع پرتو عنایت نور مبین است و نامش در صحف علین است
- 3 This alone is the very essence of grace and the sign of divine bestowal. Yet proof is required, and that proof is attraction and rapture, purity and detachment, freedom from defilement, and sanctification and holiness. 3 و همین عین عنایت است و آیت موهبت ولی برهان لازم و آن جذب و وله است و پاکی و آزادی و عدم آلودگی و تنزیه و تقدیس است
- 4 And God willing, it is even so. 4 و انشاء الله چنین است

TAH.332

AB08951*To: Diya'iyiyih Khanum (daughter of Haji Mirza Muhammad)*

- 1 O blessed leaf! Give thanks to God that you are from a pure lineage and have drunk from the breast of God's love, reposed in the cradle of the knowledge of God, and were nurtured in the embrace of God's bounty. 1 ای ورقه مبارکه شکر کن خدا را که از سلاله طاهره ئی واز ندی محبت اله نوشیدی ودرمهد معرفت اله آرمیدی ودر آغوش موهبت اله پرورش نمودی
- 2 Now is the time for you to grow and develop like a sapling in the gardens of God's guidance, to become verdant and flourishing, to receive boundless freshness and grace from the droplets of the cloud of favors, to sing the praise of the Blessed Tree, and to raise such a melody as to intoxicate and astound the birds of the meadow of truth. 2 حال وقت آنست که مانند نهال درریاض هدایت اله نشوونما نمائی و سبز و خرم شوی واز رشحات ابرالطاف طراوت و لطافت بمنتها یابی و بشنا شجره مبارکه پردازی و چنان نطقی بگشائی که مرغان چمن حقیقت را سرمست و حیران نمائی
- 3 And upon you be greetings and praise. 3 وعلیک التحیه و الثناء

GEN.353

INBA84:502, KHA.F.097, MATA.047-048

AB08829

To: Gawhar Khudabakhsh wife of Burzu et al.

- 1 O handmaidens of God! Jinab-i-Barzu, through forceful insistence, requested from 'Abdu'l-Baha a letter for each of his relatives and associates. I, seeing him so determined, accepted his request and with utmost love, kindness and joy proceeded to write these letters. 1 ای کنیزان خدا جناب برزو بزور بازو از عبدالبهاء نامه بجهت هر یک از خویشان و متعلقان خواست من نیز ایشانرا چون پرزور دیدم خواهشش پذیرفتم و بکمال محبت و مهربانی و سرور بنامه نگاری پرداختم
- 2 In truth, Barzu is pure in heart and captivated by the love of that Kind Friend. You too should follow in his footsteps and seek his qualities so that you may find joy in the divine world and attain to success. 2 فی الحقیقه برزو پاک جانست و اسیر عشق آن یار مهربان شما نیز پی او گیرید و خوی او جوئید تا در جهان الهی شادمانی یابید و بکامرانی برسید
- 3 And upon you be greetings and praise. 3 و علیکن التّحیّة و الثّناء

ALPA.009b, YARP2.011 p.070

AB09030

To: Haji Mirza Husayn

- 1 O Haji Mirza Husayn! The reply to your letter was delayed due to known obstacles - please excuse this. Whatever that honored person instructs you to do, accept it - there is no harm in this. 1 جناب حاجی میرزا حسین جواب مکتوب نظر بموانع معلوم تأخیر افتاد معذور دارید آنچه جناب شخص معزز شما تکلیف میفرماید قبول نمائید ضرر ندارد
- 2 Deliver the enclosed letter to him and say that the assistance and grace of the Divine Unity is conditional upon and dependent on the fellowship of one or two holy souls with perfect wisdom, and avoidance of heedless, hateful persons. I hope they will be successful. 2 مکتوب جوف را بابشانش برسانید و بگوئید عون و عنایت حضرت احدیت مشروط و منوط بالفت یک نفس دو نفس قدسیه بکمال حکمت است و اجتناب از نفوس غافلهء مبغضه امیدوارم که موفق گردند
- 3 Tell that respected person to say to the chief: "Has not the time come for believers that their hearts should become humble for the remembrance of God?" Say: "Yes, O Lord, the time has come and arrived." 3 بشخص محترم بگوئید که به صدر بفرمایند ا لم یأّن للذین آمنوا ان یتخشع قلوبهم لذكر الله قل بلی یا ربّ آن و حان
- 4 And upon you be greetings and praise. 4 و علیک التّحیّة و الثّناء

INBA17:236

AB11987*To: Hakim Harun*

- 1 O thou who art attracted by the Spirit of the Covenant! 1 یا من انجذب من روح الميثاق
- 2 Khan is present in this gathering and his tongue is loosed in praise of that beloved friend who is in the utmost joy and gladness from the favors of the Dawning-Place of Revelation. On your behalf, he has inhaled the holy fragrances in the sacred garden of the All-Merciful, and likewise as your deputy he has met with 'Abdu'l-Baha. Your hosting of the beloved of the All-Merciful was accepted and God willing it shall be carried out, and all will make the visitation on your behalf. 2 جناب خان در این محضر حاضر و لسان ستایش از آن حبیب جانی گشوده که در نهایت سرور و جبور از عنایت مشرق ظهور است و بالنیابه از شما در روضه مقدسه رحانیت استنشاق نفحات قدس مینماید و همچنین بالوکاله از شما ملاقات با عبداله‌آء فرمودند و مهمانی آنجناب احباء الرحمن را مقبول گردید انشاء الله جاری میشود و عموم از جانب شما زیارت خواهند نمود
- 3 And upon thee be Glory! 3 و اله‌آء علیک

BRL_DAK#0268

AB08578*To: Hurmuzdyar Rustam Shamil*

- 1 O servant of the Lord! The All-Merciful is kind to you, and you desire that this bewildered one should pen you a letter. 1 ای بنده پروردگار مهربان با تو مهربان است و خواهش نگارش نامه از این بی سر و سامان نمایم
- 2 Though I say that letters, pens and inkwells may reveal mysteries, yet the hearts of the friends are the true interpreters, and the feelings of the soul are sufficient and complete. Nevertheless, this letter is written that I may outwardly remember you and engage in your mention. 2 من گویم نامه و خامه و آمه هرچند اسرار آشکار نمایند ولی دل یاران یگانه مترجم است و احساسات جان کافی و وافی باوجود این اینکتوب مرقوم گردید تا بظاهر نیز یادى از تو نمایم و بذکرت پردازم
- 3 I beseech God that you may shine with a radiant countenance in the realm of India and become the cause of warming the hearts of that gathering. May your soul be happy! 3 از خدا خواهم که در اقلیم هند رخى روشن نمائی و سبب حرارت قلوب انجمن گردی جانت خوش باد

YARP2.446 p.335

AB08618*To: Isfandiyyar son of Ardishir*

- 1 O Lord! Give Ardishir to drink from the breast of forgiveness and immerse him in the ocean of pardon, for Ardishir was captivated by Thy love and was, with heart and soul, kind to the friends. 1 ای پروردگار اردشیر را از پستان غفران شیر ده و در دریای عفو غوطه بخش زیرا اردشیر اسیر محبت تو بود و بدل و جان مهربان پیاران
- 2 O Thou Nurturer of servants! Be Thou the guide to Thy handmaiden Dilbar and bring her into the realm of forgiveness and pardon. Make her the joy of Thy handmaidens and include her among Thy cherished maidservants, that her soul may find rest and her spirit may attain gladness. 2 ای بنده پرور کنیزت دلبر را رهبر شو و بجهان عفو و مغفرت درآر سرور کنیزان کن و در حلقهٔ اماء عزیز داخل نما تا جانش راحت یابد و روانش مسرت جوید
- 3 Thou art the Bestower, the Kind, and Thou art the Giver, the Illuminating and Radiant One of the world of heart and soul. 3 تویی بخشنده و مهربان و تویی دهنده و تابنده و رخشنده جهان دل و جان

YARP2.579 p.411

AB08750*To: Jalal Bashir Rahmani Farani*

- 1 O thou who art intoxicated with the wine of divine love! 1 ای سرگشته سودائی بهاء الله
- 2 Praise be to God that thou art firm in the Covenant, illumined by the heat of the dawning-light, speaking in praise of the Beloved of all regions, and admitted to the sanctuary on the Day of Meeting. Thou hast reached the path of the Friend and drunk from the wine of divine favors. 2 حمد کن خدا را که ثابت میثاقی و ثابت از حرارت اشراق و ناطق بنمای محبوب آفاق و محرم وثاق در یوم تلاق بکوی دوست رسیدی و از صهبای الطاف نوشیدی
- 3 Now return to the Orient and become an intimate companion and confidant of the merciful friends. Tune the harp of love and create a pleasing melody. Strike up a royal tune and raise such a song that its echo may reach both East and West. 3 حال بمشرق زمین بازگرد و بایاران رحمانی همدم و همراه شو چنگ عشق ساز کن و آهنگ خوشی ساز نما شهنازی بزن و آوازی بلند کن که آوازه اش به شرق و غرب رسد
- 4 And upon thee be the Most Glorious Glory! 4 و علیک البهاء الابهی

MKT9.138a, FRH.264b

AB08486*To: Karbala'i Imamquli et al.*

- 1 O my God, my God! These are servants who have responded to the Call and answered the Summoner of Truth with hearts overflowing with love and devotion, with breasts dilated through the tokens of faithfulness, and with eyes fixed upon the Most Exalted Kingdom.
- 2 O Lord! Make them radiant lamps and loving stars, and tall-growing trees, and flowing rivers, and verdant gardens, and gushing fountains. Aid them with hosts from the Concourse on High, and assist them with the angels of heaven, and strengthen them with mighty power.
- 3 Verily, Thou art the Strong, the Powerful, the Mighty, the Generous.

1 الهی الهی ان هؤلاء عباد لبوا للنداء واجابوا داعی الحق بقلب طافح بالمحبة والولاء و صدر منشرح بآیات الوفاء و اعین ناظره الى الملکوت الاعلی

2 رب اجعلهم سرجاً نورانیة و نجوماً حبیبة و اشجاراً باسقة و انهاراً دافقة و ریاضاً مؤنقة و حیاضاً متدفقة و امددهم بجنود من الملائکة الاعلی و انصرهم بملائکة السماء و ایدهم بشدید القوى

3 انک انت القوى القدير العزيز الکريم

BSHN.140.201, BSHN.144.201, MJMJ3.017,
MMG2#221 p.248, MHT2.184b

AB08860*To: Karbala'i Muhammad Karim Fathabadi*

- 1 O thou who yearnest for the Luminary of the World!
- 2 Sorrow and lament not, neither sigh nor weep. God willing, after leaving this earthly body thou shalt take up thine abode in the divine world nigh unto the Beloved of all mankind. Thou shalt exchange the venom of separation for the honey of reunion, heal cruelty's blows with the balm of faith, hasten from the desert of remoteness unto the shore of nearness, and be set free from this dustbin of deprivation. Like unto the birds of the meadow in the flower garden of union, thou shalt warble thy song of thanksgiving unto the peerless Lord.
- 3 Upon thee be salutation and praise.

1 ای مشتاق نیر آفاق

2 غم مخور گریه مکن مویه منما ناله مفرما نوحه مجو انشاء الله بعد از ترک این طلسم خاکی در جهان الهی در وثاق دلبر آفاق درائی و زهر فراق را بشهد لقا تبدیل نمائی و زخم جفا را بمرهم وفا التیام دهی از بادیه بعد بساحل قرب شتابی و از گلخن فرقت رهائی جستته مانند مرغان چمن در گلشن وصلت بشکرانه حضرت احدیت بسرائی

3 و علیک التحية و التناء

INBA84:527, BSHN.140.176, BSHN.140.253,
BSHN.144.176, BSHN.144.253, MHT2.102

AB08813*To: Kazim Khayyat*

- 1 O Kazim! God says in the mighty Qur'an: "Those who restrain their anger," and He counts this among the attributes of those possessed of certitude. But since you have drunk from the ocean of recognition and entered beneath the shadow of the All-Merciful, God willing, you will also attain unto "and pardon men; for God loveth those who do good," and you will become adorned with all the qualities and virtues of the people of divine unity.
- 2 Consider what a bounty He hath bestowed upon you, in that He hath delivered you from the darkness of the nether world and illumined your countenance with the lights of guidance. Therefore, render thanks unto God for this.

1 ای کاظم خدا در قرآن عظیم میفرماید الکاظمین الغیظ و این را صفت موقنین می شمارد ولی تو چون از بحر عرفان نوشیدی و در ظل رحمن درآمدی انشاء الله و العافین عن الناس و الله یحب المحسنین نیز میگردد و بجمع خصائل و فضائل اهل توحید متصف میشوی

2 ملاحظه کن که چه فضلی در حق تو نموده که از ظلمات سفلی تو را نجات داده و رخت را بانوار هدی روشن فرموده فاشکر الله علی ذلک

MMK6#077

AB08894*To: Khajih Muhammad Isma'il*

- 1 O thou who art guided by the light of guidance! Raise both hands in thanksgiving to the threshold of the One God and offer praise that thou hast attained the fruit of creation, opened the eye of insight, accepted the way of the divine friends, and been nurtured beneath the shadow of His favor.
- 2 Now it behooveth thee to rest not for a moment nor seek repose for an instant. Night and day, like unto a candle, thou must burn and bestow the light of guidance upon all. With heart and soul, be thou engaged in diffusing the divine fragrances.

1 ای مهتدی بنور هدی دو دست شکرانه بدرگاه خداوند یگانه بلند نما و ستایش نما که بثمره آفرینش فائز گشتی و دیده بینش گشودی و روش یاران الهی پذیرفتی و در ظل عنایت پرورش یافتی

2 حال سزاوار اینست که دمی نیاسائی و نفسی راحت نجوئی شب و روز مانند شمع بسوزی و نور هدایت بجمع مبذول داری به جان و دل در فکر نشر نفعات الله باش

INBA87:168a, INBA52:166b

AB08697

To: *Khalil Nabil*

- 1 O Khalil-i-Nabil! Be thou so pure and sincere in the path of trust in God, of supplication and devotion, that shouldst the mighty Gabriel and the Faithful Spirit ask "Hast thou any desire?", thou wouldst cry out "Not from thee!"
- 2 And bind thy heart so firmly to the Beauty of the Glorious Lord that thou wouldst extinguish the fire of Nimrod, migrate from the land of self and passion to the blessed spot of Mount Sinai, hasten from the realm of darkness of Nimrod to the luminous and white spot of the Loving Lord, be honored with divine manifestations, and sacrifice thy dear children in the path of God.

1 ای خلیل نبیل در سبیل توکل و توسل و تبتل
چنان خالص و مخلص شو که اگر جبریل عظیم
و روح امین آ لک حاجه گوید نعره اما الیک
فلا برای

2 و چنان دل بجمال ربّ جلیل بندی که آتش
نمرودی را افسرده نمائی و از ارض نفس و هوی
ببقعه مبارکه طور سیناء هجرت فرمائی و از
اقلیم ظلمات نمرود ببقعه بیضاء پرانوار رب وود
بشتابی و بتجلیات رحمانیه مشرف گردی و اولاد
عزیز را در راه خدا قربان نمائی

MKT9.121a

AB08695

To: *Kiyumarth (Pilgrim) et al.*

- 1 O loving Lord! Your servant Forud has ascended to the highest horizon and entered the Abha Kingdom. Yearning for the divine presence, he took flight to the branches of mysteries.
- 2 O Kind One! Grant him entry to the garden of meeting and bestow upon him a share from the gathering of divine manifestation. Show Your beauteous countenance and comfort and gladden that good-natured one. Forgive his sins and teach him wondrous melodies that he may delight the Concourse on High with heart-burning songs.
- 3 You are verily the Forgiver, the Bestower, the Resplendent, the Radiant, and the Kind One.

1 ای خداوند وودود بندهات فرود بافق اعلی صعود
نمود و در ملکوت ابهی ورود یافت مشتاق
دیدار بود بشاخسار اسرار پرواز کرد

2 ای مهربان بگلشن دیدار راه ده و از محفل تجلی
بهره دار فرما روی دلجوی بنا و آن خوشنوی
را بنواز و مسرور و شادمان ساز گاه پیامرز و
نغمات بدیع پیاموز تا باهنگ جانسوز ملأ اعلی
را محظوظ نماید

3 توئی آمرزنده و بخشنده و درخشنده و تابنده و
مهربان

YARP2.614 p.426

AB08666*To: Mashhadi Husayn Khayyat*

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر میثاق
- 2 Praise be to God that thou hast shown such firmness as to make all the friends happy. All praise to thy staunchness of spirit! 2 الحمد لله ثبوت واستقامتی بنمودی که جمیع یاران را خوشنود کردی کلّ ستایش از متانت و ثبات تو نموده‌اند
- 3 It beseemeth each one of the friends of the Ancient Beauty to withstand the assault of the multitudes like unto a mighty rampart and like an impregnable fortress, face the animosity and the attacks of the armies of hate. Let them bear every affliction in the path of the One Beloved and supplicate the Abha Kingdom both in the daytime and the night season. 3 احبّای جمال قدم را چنین سزاوار که هر یک چون بنیان مرصوص مقاومت و تحمل جفای صفوف کنند و چون حصن حصین مورد هجوم جنود بغض و کین گردند هر بلائی را در سبیل دلبر یگما متحمل شوند و شب و روز بملکوت ابهی متبتّل گردند
- 4 Blessed art thou, and again blessed art thou! Upon thee be greetings and praise. 4 طوبی لک ثمّ طوبی لک و علیک التّحیّة والثناء

MMK2#291 p.212

AB09102*To: May Maxwell (Bolles)*

To the one who hath hearkened to God's good tidings and hath proclaimed His bountiful favours!

I assure thee that all the heavenly souls are praying for thee, for thou hast spread abroad the sweet savours of the wondrous garden of the Kingdom of God, and thy face hath shone forth with the effulgent light rising above the horizon of the all-powerful Lord. Thine ears were thrilled as they hearkened to the call from heaven, and thy heart hath been quickened by the new-born spirit of the glorious Cause of God!

Erelong thou shalt behold the celestial blessing of this prayer, and the radiance of the light of God's mighty Cause. Thou shalt witness the widespread diffusion of this light to the highest heaven, and thou shalt see how from this new spirit a mighty power is released over the entire creation.

MAX.082-083

AB08896

To: Mihraban Kayqubad

- 1 O Miraban! They say that Kayqubad in his later years laid the foundation of detachment and sanctification, withdrew from all people, and chose the corner of seclusion and retreat for the comfort of his heart and the tranquility of his soul. But you, in your youth, show such manliness - that is, be detached in spirit from the world and its peoples while being loving and kind in heart and tongue. The essence of retreat and seclusion is that a person should have no attachment of heart to this world, but rather seek freedom, tranquility and wisdom.

1 ای مهربان گویند که کیقباد در عاقبت عمر بنیان تنزیه و تقدیس نهاد و از عالمیان نگاره جست و در زاویه اعتزال و اعتکاف راحت دل و آسایش جان اختیار نمود اما تو در سن جوانی چنین مردانگی کن یعنی از جهان و جهانیان بجان در نگار باش و به دل و زبان مهرجو و مهربان اصل اعتکاف و اعتزال این است که انسان تعلق قلبی باین جهان نداشته باشد آزادی جوید و آسودگی و فرزاندگی

- 2 And upon you be greetings and praise.

2 و علیک التّحیّة و التّناء

PYB#268 p.04, YARP2.543 p.386

AB08939

To: Mirza Abbas

- 1 O namesake! May you ever be joyous and glad. Yet this name must have a meaning and manifestation, and befitting reality and attributes. For the meaning of this name is "fierce lion" and its quality is boundless courage. But manliness lies not in ferocity, and courage consists not in force and might.

1 ای همنام همیشه مسرور و شادکام باشی ولی این نام را معنی و ظهوری باید و حقیقت و شئونی شاید چه که معنی این اسم شیر زیانست و صفت او شجاعت بی پایان ولی مردانگی بدرندگی نه و شجاعت به ضرب و قوت نیست

- 2 Rather, true manliness and wisdom lie in freedom from all save God. If, through divine strength, you gain deliverance from the clutches of the commanding self, you are indeed Rustam, son of Zal, and steadfast at the Divine Threshold. Otherwise, even if you become Tahmtan or Piltan or Ruyintan [mighty heroes of Persian legend], you are but a captive, abject, contemptible and dull, cowardly and fearful, timid and anxious.

2 بلکه مردانگی و فرزاندگی بازادگیست اگر چنانچه بقوت الهیه از چنگ نفس اماره نجات یابی رستم دستانی و ملازم آستان والا اگر تهمتن گردی یا پیلتن و یا روئین تن اسیری و ذلیل و حقیری و کلیل جبانی و پرهراس و خائفی و پروسواس

MKT6.179

AB08543*To: Mirza Ali Ashraf Lahijani Andalib*

- 1 O nightingale of inner meanings! Thy brilliant and peerless luminous ode was noted. It was in the utmost eloquence and excellence, and the blessed pages were chanted with wondrous melodies in the utmost sweetness. The Greatest Holy Leaf asked for a prize, that is, that words of praise be inscribed by the Pen of the Covenant.
- 2 I too have taken up my weak pen and trouble you with these few brief lines, saying that the cup of inner meanings must be filled purely with the mention of the Beloved of all horizons. "Take it pure, and if thou wishest to mix it, then to turn away from the wrong of the Beloved - that is the wrong."
- 3 And upon thee be Glory.
- 1 ای بلبل معانی قصیده غزّاء و فریده نورا
ملاحظه گردید در نهایت فصاحت و بلاغت بود
و ورقات مبارکه بالحن بدیع در نهایت ملاحظه
قرائت نمودند و ورقه علیاً جائزه خواست یعنی
بقلم میثاق تحسین مرقوم شود
- 2 من نیز کلک ضعیف برداشته و بچند سطر
وجیز تصدیع مینمایم که قدح باده معانی را
باید خالص بذكر محبوب آفاق نمود علیک بها
صرفاً و ان شئت مزجها فعدلک عن ظلم
الحبيب هو الظلم
- 3 و علیک البهاء

INBA87:582, INBA52:619

AB08978*To: Mirza Ali et al.*

- 1 O friends of 'Abdu'l-Baha! The exaltation of man lies in his comprehension of universal meanings, and power lies in bearing the Most Great Trust, and the incisive sword is the brilliant proof and clear evidence that issues from the mouth of the Word of God.
- 2 Therefore, strive as much as you can to seek this holy divine exaltation, and pursue this universal divine power, and desire this incisive heavenly sword, so that you may progress in all degrees of existence and be confirmed in the characteristics of the All-Merciful and the emanations of the All-Glorious.
- 3 And upon you be greetings and praise.
- 1 ای یاران عبدالهّاء علوّیت انسان در ادراک
معانی کلیّه است و قدرت در تحمل در امانت
کبری و سیف قاطع برهان لامع و دلیل واضح
است که از فم کلمه الله صادر
- 2 پس تا توانید این علوّیت مقدّسه رحمانیه طلبید
و این قدرت کلیّه ربّانیه جوئید و این سیف
قاطع ملکوتیه بخواهید تا در جمیع مراتب وجود
ترقی نموده بشئون رحانیت و سنوحات سبحانیت
مؤید گردید
- 3 و علیکم التّحیّة و التّناء

RAHA.280b

AB12604*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan)*

1 He is the Witnessed One

1 جناب آقا میرزا آقا هو المشهود

2 O my God, my God! Thou art He before Whose grandeur and majesty all necks have bowed down, before Whose dominion and power all voices have been hushed, before Whose glory and sovereignty all foreheads have prostrated themselves and all faces have been subdued. Assist this servant who hath turned toward the Dayspring of Thy mercy and hath drawn nigh unto the Dawning-Place of Thy oneness, that he may achieve that which Thou lovest and art pleased with in the kingdom of Thy singleness. O Lord! Make him a sign of Thy remembrance, a horizon of Thy love, and a lamp unto Thy loved ones. Make him steadfast in Thy Cause, enkindled with the fire of Thy Manifestation in this Day when Thy call hath been raised from the Blessed Tree and when Thy earth and Thy heaven have been illumined through the revelation of Thy beauty. Verily, Thou art the Almighty, the All-Powerful.

2 الهی الهی انت الذی خضعت الأعناق لعظمتک و کبریاتک و خشعت الأصوات لهیمنتک و اقتدارک و سجدت الجباه و عنت الوجوه لعزتک و سلطنتک اید هذا العبد الذی توجه الى مشرق رحمتیتک و اقبل الى مطلع صمدانیتک علی ما تحب و ترضی فی ملکوت فردانیتک رب اجعله آیه ذکرک و افق حبک و سراج احبتک و مستقیماً علی امرک و مشتعلاً بنار ظهورک فی هذا الیوم الذی ارتفع من الشجرة المبارکة ندائک و تنور بکشف غطائک ارضک و سمائک انک انت المقتدر القدیر

BSHI.032a

AB08534*To: Mirza Hasan Mustawfi*

1 O Thou forgiving God! Enable this hand-reared bird to find nest and shelter in the Divine Lote Tree (Sidratu'l-Muntaha) and allow this destitute one to find home and refuge within Thy sanctuary. Shelter this imploring and weeping one 'neath the shade of Thy unity. Bestow wealth upon this poor creature and, upon the loftiest summit establish this suppliant soul who hath turned unto Thy Kingdom of Glory.

1 ای آمرزگار این مرغ دست‌آموز را در سدره منتهی لانه و آشیانه بخش و این بی سروسامان را در پناه خویش منزل و مأوی ده و این متضرع مبتهل را در ظل احدیت جای بخش و این بینوا را بانوا کن و این متوجه بملکوت ابدی را بر رفرف اعلی مستقر کن

2 Thou art the Compassionate and the Merciful. Thou art the Kind, Thou art the Clement, Thou art the Generous and verily Thou art the Bountiful, the Compassionate.

2 توئی رحمن توئی رحیم توئی مهربان توئی حنان توئی منان انک انت الکریم [الرؤوف]

MMK2#026 p.017

AB08753*To: Mirza Hasan Mustawfi*

- 1 O thou who art inebriated by this imperishable wine! The wine cup can bestow temporary delight, ephemeral ecstasy, but then it causeth drowsiness, and eventually leadeth to an aching head. But he who hath been inebriated by the wine of the Divine Call will not suffer drowsiness nor experience such discomforts. Nay, he will be alert and wakeful; his discernment will increase, as will his understanding.
- 2 Therefore, it befitteth so noble and spiritual a person as thyself to imbibe the beverage of the All-Merciful; so spiritual a one as thee must needs enjoy the ecstasy and delight that accrue therefrom. This bestoweth a heavenly existence, not mere drunkenness; this bestoweth spiritual awareness, not mere morning drowsiness.
- 3 And the Glory be upon thee, O thou who hast turned unto God.

1 ای سرمست بادهء الست جام می دمی نشئه
بخشد و مدتی نهار آرد و صداع ایراث کند ولی
مدهوش صهبای ندای الهی مخمور نگردد و نهار
و صداع نداند بلکه انتباه یابد و هوش و ادراک
ببفزاید

2 آن شخص جلیل روحانی را چنین بادهء رحمانی
باید و چنین نشئه و شادمانی شاید این مستی نه
هستی آسمانیست و این نهار صبحگاهی نه بلکه
آگاهی روحانی

3 و الهاء علیک یا ایها المقبل الی الله

MMK2#086 p.067

AB08572*To: Mirza Husayn*

- 1 O servant of Baha! Turn to the Kingdom of Mystery, the All-Glorious Dominion, and offer up this prayer:
- 2 O Lord! O Kind One! O Pure God! O Merciful, All-Merciful One! Grant us a bounty, a gift, a mercy, and a blessing that we may become free from all else and be captured in Thy snare. Verily, Thou art the Generous, the Merciful.
- 3 'Abdu'l-Baha 'Abbas
- 4 O Lord! Forgive and bestow Thy favors upon Ahmad, the father of this servant of Thy threshold. Make him an intimate companion in the privacy of Thy forgiveness. Give him to drink from the heart-delighting stream of Thy pardon and immerse him in the ocean of Thy forgiveness.

1 ای بندهء بها توجه بملکوت خفاء جبروت ابدی
کن و مناجات نما

2 ای پروردگار ای مهربان ای پاک یزدان ای رحیم
رحمن عنایتی و موهبتی و رحمتی و مرحمتی تا از
هرچه هست آزاد گردیم و در دام تو گرفتار
شویم انک انت الکریم الرحیم

3 ع ع

4 ای پروردگار پدر این بندهء درگاهت احمد را
بیامرز و بنواز و محرم خلوتخانهء مغفرت بساز از
جوی دلجوی عفو بنوشان و در بحر غفران
مستغرق کن

MMK5#296 p.219

AB08676*To: Mirza Jalal (Pilgrim)*

- 1 O Jalal! Turn thy face toward the Kingdom of Beauty, seek the boundless bounty, pursue the greatest of hopes - and that is servitude at the Sacred Threshold of the Most Glorious Lord.
- 2 His servitude cannot be fully expressed in words, nor easily achieved. Rather it requireth divine attraction and spiritual illumination, true recognition and heavenly tidings. It demandeth detachment from this mortal world and deeds and actions that are merciful.
- 3 I hope thou wilt become confirmed in all these virtues. Verily thy Lord is the Possessor of great bounty.

1 ای جلال توجه بملکوت جمال نما و موهبت
بی‌زوال طلب و اعظم آمال بجو و آن عبودیت
آستان مقدس حضرت ابهی و

2 عبودیت او بلفظ تمام نشود و باسانی تحقق نیابد
بلکه جذبه ربّانی باید و نورانیت وجدانی خواهد
و عرفان حقیقی شاید و بشارت روحانی جوید
و انقطاع از جهان فانی خواهد و اعمال و افعال
رحمانی طلبید

3 امیدوارم که بجمع این فضائل متحقق گردی آن
ربّک لذو فضل عظیم

AKHA_133BE #02 p.a

AB08960*To: Mirza Kamal (Sayyah)*

- 1 O thou who art a reminder of him who has ascended unto God!
- 2 In these days when the fires of tests and the flames of trials have blazed forth, and the tempest of great terror has encompassed all regions, when the mighty flood of the Covenant has descended from the mountains of the Testament and the foundation of the weak has been demolished - we hope that through divine confirmations thou wilt remain firm and steadfast, holding fast to the mighty cord, and constant in faithfulness.
- 3 Not a moment passes but thou art remembered, and not a minute elapses but thou art called to mind. I beseech God that thou mayest be assisted and confirmed, and become well-pleasing at the Divine Threshold.

1 ای یادگار آن متصاعد الی الله

2 در این ایام که نیران امتحان و آتش افتتان شعله
برافروخته است و طوفان فزع عظیم آفاق را فرا
گرفته سیل عظمت عهد از جبال میثاق منحدر
و بنیان ضعفاء منهدم از تأیید حق امیدواریم که
تو محکم و استوار مانی و بحبل متین متشبث و در
وفا پایدار

3 آنی نمیگذرد که بخاطر نیائی و دقیقه‌ئی مرور ننماید
که فراموش شوی از خدا می‌خواهم که مؤید و
موفق گردی و مرضی درگاه الهی باشی

MMK5#250 p.196

AB08747*To: Mirza Rahim et al.*

- 1 O ye whose hearts are alive! The season of soul-reviving spring is here and the wondrous time of spring has come. It is the moment for strolling in rose gardens and wandering in flower beds. This is the century of lights and the age of mysteries. All created things are in motion and stirring, and all existing things are adorned with their finest ornaments.
- 2 It is evident then what grace and bounty has been bestowed upon man. Therefore, strive to become true human beings who attain their heart's desire, not merely sculptured idols of Farkhar. The cycle of the Greatest Name is bounty upon bounty and joy upon joy.
- 3 And upon you be greetings and praise.
- 1 ای زنده دلان موسم بهار جان‌پرور است و فصل ربیع بدیع وقت نزّهت گلستانست و فسحت بوستان قرن انوار است و عصر اسرار جمیع کائنات در حرکت و جنبشند و کلّ موجودات مزین به بهترین آرایش
- 2 دیگر معلوم است که انسانرا چه فضل و بخشش پس بکوشید که انسان حقیقی کامکار شوید نه صنم مجسم فرخار دوره اسم اعظم موهبت اندر موهبت است و مسرت اندر مسرت
- 3 و علیکم التّحیّة و التّناء

PYB#265 p.03

AB09070*To: Misbah, Azizullah et al.*

- 1 O Abdu'l-Husayn! O you who share my name! Hasten to Beirut with your respected companions and strive with all your strength and determination to acquire both outward and spiritual perfections. Strive that you may draw near to the Court of the Divine Unity.
- 2 In the college and schools of Beirut, you must all exert such intense effort and decisive endeavor in your studies that you may distinguish yourselves among all the students. This is the counsel and advice of Abdu'l-Baha. You must assuredly carry it out.
- 1 یا عبدالحسین ای همنام من با حضرات رفقای محترم به بیروت بشتاب و بتمام قوّت و همت در تحصیل کمالات صوری و معنوی بکوش و بکوشند تا مقرب درگاه احدیت گردید
- 2 شماها باید در کلیّه و مدارس بیروت چنان در تحصیل جهد بلیغ و سعی شدید نمائید که از جمیع تلامذه ممتاز باشید اینست وصیت و نصیحت عبدالبهاء البته مجری دارید

INBA84:344

AB08819

To: Mother of Mirza Ali Rida (Shiraz)

- 1 O thou maidservant of the Most Glorious Threshold!
- 2 Give thanks unto God that thou wert blessed with a son who, turning his face toward God, traversed mountain, plain and desert, and like the wind crossed the wilderness, until he attained unto the sacred soil of the holy shrine, making his inner vision clear and his sight pure and free from every dust.
- 3 Such a mother deserveth such a son, and such a son requireth such a mother. Blessed be the breast that gave him suck, and happy the bosom that nurtured him. Blessed art thou and blessed is he in all conditions.

1 ای کنیز آستان ابهائی

2 شکر کن خدا را که موفق پسری گشتی که متوجّهاً الى الله کوه و دشت و بیابان طی نمود و چون باد بادیه پیمود تا آنکه بتراب تربت پاک بصیرت را روشن نمود و بصر را مجلّا و پاک از هر غبار کرد

3 چنین مادر را چنین پسری لازم و چنان پسر را چنین مادری واجب طوبی ثدی را که شیر داد و خوشا باغوشی که او را پرورش نمود طوبی لک و له فی کلّ الاحوال

INBA87:510a, INBA52:535

AB09004

To: Mrs Vanderbilt

- 1 O Mrs. Vanderbilt! O rose adorned and blossoming in the gardens of the love of God! The springtime has come, and the lofty clouds have poured down their copious rain upon both noble and lowly alike. The breezes of God have wafted over the gardens of earth and heaven with a new spirit, and the heat of the Sun of Truth has intensified upon every goodly plant and graceful tree growing in blessed soil from every clime.
- 2 Verily, thou art as the rose of divine knowledge in the garden of the All-Merciful. Therefore, give thanks unto God and be moved with joy for these outpourings from the All-Merciful, which are the greatest gift for the rose, the herbs and the sweet basil. And upon thee be glory.

1 مسس واندربلت آیتها الوردة المؤنّقة المفتّحة فی ریاض محبة الله قد اتى الربيع و فاض الغمام الرفيع بغيث هائل مدرار على الشریف و الوضع و هبت نسائم الله على ریاض الملك و الملكوت بروح جدید و اشتدت حرارة شمس الحقيقة على کل نبات طیب و شجر لطیف نابت فی ارض مباركة من کل اقليم

2 انک انت بما کنت وردة العرفان فی جنة الرضوان فاشکری الله و اهتزی طرباً على هذه الفیوضات الرحمانية الّتی هی اعظم موهبة للورد و العصف و الریحان و علیک البهاء

MKT2.314a

AB08665

To: Muhammad Kazim Naraqi

- 1 O thou who art firm in the Covenant and Testament! It is morning, and the musk-laden fragrance from the gardens of the highest heaven is wafting, and the lights of sanctification are shining forth from the horizon of the Kingdom, and the glorification and praise of the Concourse on High continuously reaches the ears of the people of Baha, and the life-giving breezes from the gardens of the Abha Kingdom are quickening the spirits and refreshing the hearts of the chosen ones.
- 2 Therefore, O thou who art firmly rooted in the Covenant of God, sacrifice thy life in the path of the Ancient Beauty, that thou mayest become a manifestation of the signs of the All-Merciful. Verily, thy Lord will assist thee to achieve victory. He, verily, is the All-Powerful, the Almighty.

1 ای ثابت بر عهد و میثاق صبح است و بوی مشکین از ریاض علیین منتشر و انوار تقدیس از افق ملکوت ساطع و تهلیل و تکبیر ملاً اعلی صوتش متواصل آذان اهل بها و نسائم روحبخش ریاض ملکوت اهی محی ارواح و منعش قلوب اصفیاء

2 پس ای ثابت راسخ بر عهد الله در سبیل جمال قدم جانفشانی کن تا مظهر آیات رحمانی گردی ان ربک یؤیدک علی النصر انه هو المقتدر القدیر

MKT8.065a

AB08603

To: Muhammad Khan Sarhang Ardalbashi Nuri

- 1 O thou truthful servant of the Ancient Beauty!
- 2 Let thy mind be alert, thy heart alive. Be like a tidal wave in the sea of God's love that thou mayest cast ashore the pearls of truth and inner significance.
- 3 Every heart which remains untouched by His beauty is no better than a granite rock and every eye that hath not been enthralled by His countenance remains blind and visionless in this Day.
- 4 It is the time of summoning, the season of calling; it is the moment to be stirred with enthusiasm and desire. Strive as much as thou art able to be the cause of the illumination of hearts and souls.

1 ای بندهء صادق جمال قدم

2 سرپرشوری بجو و قلب پرآشوبی بطلب دریای محبة الله را موجی عظیم باش تا لثالی حقائق و معانی نثار نمائی

3 هر دلی آشفتهء موی او نه سنگیست خارا و دیده اگر شیفتهء روی او نه کور است نه بینا

4 باری وقت فریاد و فغانست و هنگام جوش و خروش بین عالمیان تا توانی سبب روشنائی قلوب شو و انشراح صدور و علیک التحیة و الثناء

MMK2#240 p.173

AB08916*To: Muhammad Khan Sarhang Ardalbashi Nuri*

- 1 Remembrance of God is like the rain and dew which bestow freshness and grace on flowers and hyacinths, revive them and cause them to acquire fragrance, redolence and renewed charm. "And thou hast seen the earth dried up and barren: but when We send down the rain upon it, it stirreth and swelleth, and groweth every kind of luxuriant herb."
- 2 Strive thou, then, to praise and glorify God by night and by day, that thou mayest attain infinite freshness and beauty.

BRL_PMDA#23x, BRL_PDL#23x, COC#1745

1 ای ناطق بذکر حق ذکر الهی چون باران و شبنم است که گل و ریاحین را طراوت بخشد و لطافت دهد و سبز و خرم کند و لطیف و بدیع گرداند و تری الارض هامده و اذا انزلنا علیها الماء اهتزت وربت و انبتت من کل زوج بهیج

2 پس شب و روز بذکر الهی مشغول گرد تا طراوت بی منتهی یابی و لطافت بی پایان حاصل کنی و البهاء علیک

BRL_DAK#0245, COMP_PDL#23x, MMK2#132 p.100

AB12624*To: Muhammad Radi (brother of Aqa Muhammad Hasan)*

O remnant of that sacrifice at the altar of love! Honored Muhammad Hasan was present and mention was made of you, and we remembered you. Therefore this letter is written that it may be the cause of spirit and fragrance, may bring attraction and rapture, and bestow delight and ecstasy, that you may walk in the path of your noble father and move and progress in the way of that one near to the Divine Threshold. Be mindful and grateful, be eloquent, and be as a tall palm tree and a brilliant lamp. And upon you be greetings and praise.

ای یادگار آن فدائی قربانگاه عشق جناب آقا محمد حسن حاضر و ذکر شما گذشت و بیاد شما افتادیم لهذا این نامه مرقوم گردید تا سبب روح و ریحان گردد و جذب و وله آرد و طرب و انجذاب بخشد و در مسلک پدر بزرگوار سلوک کنی و بر روش آئینقرب درگاه کبریا سیر و حرکت نمائی متذکر باشی و متشکر ناطق باشی و نخل باسق و شمع بارق و علیک التحية و الثناء

Ghazi3072.157

AB08936*To: Muhammad Rida Yazdi*

- 1 O fresh flower of the garden of the love of God! At every moment thou art remembered and in truth art spiritually present in heart and soul. 1 ای نوگل ریاض محبت الله در هر دم در یاد و خاطری و فی الحقیقه به جان و دل در محضر حاضری
- 2 Physical separation in this world hath no significance, and praise be to God, spiritual nearness in the world of the spirit is real and evident. Therefore, think not that thou art distant and estranged. Rather, thou art present in this gathering and before His court. 2 دوری این جهان حکمی ندارد و الحمد لله نزدیکی جهان جان موجود و محقق پس همچو گان منما که دوری و مهجور بل در انجمنی و حاضر حضور
- 3 Through the bounty of the All-Forgiving Lord, it is hoped that day by day thou wilt draw ever closer and receive an ever greater portion of this supreme blessing. 3 از لطف ربّ غفور امید است که روز بروز نزدیکتر گردی و از این فیض عظمی نصیب بیشتری

MKT8.166b

AB08629*To: Muhammad Tahir Malmiri*

- 1 O thou who art firm in the Covenant! In truth, thou hast fallen into great difficulty and hardship, but this is a mercy, for it is in the path of the Most Great Unity. Bitterness is sweetness, poison is the antidote, calamity is serenity, and cruelty is fidelity. 1 ای ثابت بر پیمان انصاف اینست که خیلی در مشقت و زحمت افتادی ولی رحمتست زیرا در راه حضرت احدیتست تلخی شیرینست زهر دریاقست بلا صفاست جفا وفاست
- 2 Be not sorrowful, but rather joyous and glad, for praise be to God, thou hast proven worthy to encounter countless hardships in the path of God. 2 محزون مباش مسرور و مشعوف گرد که الحمد لله لیاقت آنرا داشتی که در سبیل الهی گرفتار زحمت یشمار شوی
- 3 Strive as much as thou canst to protect and safeguard the dependents of thy deceased brother, for this will draw thee nigh unto the divine court and bring thee close to His threshold. 3 تا توانی در حفظ و صیانت متعلقان اخوی مرحوم بکوش سبب قریبت درگاهست و مقربتی بارگاه
- 4 And upon thee be greetings and praise. 4 و علیک التحية والتناء

KHML.014x, KHML.267

AB08887*To: Mulla Muhammad Sadiq Mazindarani*

- 1 O thou who art raising the call "Come ye unto prosperity!"
Make thou a mighty effort, for the gates of the Kingdom are
opened wide and the lights of the Realm above are streaming
forth from the Unseen Domain of divine might.
- 2 The lamp of bounties is aflame within the glass of teaching, and
the hosts of divine confirmation accompany him who speaks
forth the Most Great Name.
- 3 As much as thou art able, diffuse the sweet savors of God and
strive with all thy might to spread the lights of the Kingdom
of God in every direction, for thou art the object of the glance
of favor of the Ancient Beauty.
- 4 In thankfulness for this bounty, arise thou to serve the Sacred
Threshold even as 'Abdu'l-Baha.
- 1 ای منادی ندای حیّ علی الفلاح نما زیرا ابواب
ملکوت مفتوحست و انوار لاهوت فائض از
غیب جبروت
- 2 شمع الطاف در زجاجهء تبلیغ روشن است و
جنود تأیید همدم ناطق باسم اعظم
- 3 تا توانی نشر نفحات الله کن و در سطوع انوار
ملکوت الله و سعی در جمیع جهات بکوش زیرا
ملحوظ نظر عنایت جمال قدمی
- 4 بشکرانهء این فضل بعودیت آستان مبارک چون
عبدالبهاء قیام کن

MKT9.184

AB09032*To: Munirih Khanum*

Since I intend to return home, therefore I am not writing in detail. Praise be to God, we are all protected and preserved under the shelter of divine protection and care. There is no sorrow or grief except from being distant from the Most Holy Court. Praise be to God, calamities have been lifted.

Since I intend to return quickly, the response to Her Highness, the Mother, as well as to Khanum, will either be written in detail, or reported at length in person when I see them. My heart is not content with such a brief response and I have not had the opportunity to write in detail.

I hope from divine bounty that under His infinite loving care and favor all will be happy and protected. Peace be upon you.

LTDT.113x, LTDT.325

AB09060*To: Munirih Khanum*

O handmaid of Baha! The matter of Mirza Badi'u'llah has reached a strange and peculiar stage. The purpose is that you should inform His Honor Haji in detail about the situation - that all these recent disturbances concerning the Commission of Investigation and other matters up until now have stemmed entirely from Mirza Badi'u'llah, who continuously reported the activities of Mirza Muhammad-'Ali and is now showing the utmost enmity and hatred.

In any case, you should explain all the details to him with perfect gentleness, pleasantness and kindness. There is no time to write more. I, praise be to God, am in complete and perfect health.

LTDT.337

AB11784*To: Murtida Quli Bayk Farani*

O servant of the true Beloved! That luminous and Most Glorious Beauty - Jinab-i-Mahmud has offered utmost praise for that blessed being, that he is zealous, eager and loving. This news brought spirit and fragrance, for the ultimate desire of 'Abdu'l-Baha is that souls arise who are detached unto God, enkindled with the fire of the love of God, and attracted to God. I hope that day by day you will become closer at the Threshold of Oneness and increase in detachment, humility and submissiveness.

ای بندهٔ معشوق حقیقی آن جمال نورانی
 ابهی جناب محمود نهایت ستایش را از آن وجود
 مسعود نموده‌اند که غیور و مشتاق و ودود
 است اینخبر اثرش روح و ریحان بود زیرا نهایت
 آرزوی عبدالبهاء اینست که نفوسی مبعوث
 گردند منقطع الی الله و مشتعل بنار محبت الله
 و منجذب الی الله امیدوارم که روز بروز در
 درگاه احدیت مقربتر گردی و بر انقطاع و
 خضوع و خشوع بیفزائی

FRH.089b

AB08933*To: Nush (Bombay)*

O wise Nush! Since your good-natured father is kind to you and well-behaved and beneficent toward your brothers, therefore this sinful servant makes supplication for pardon and forgiveness from the Lord, that He may cleanse and purify him from the earthly world and grant him passage to the celestial realm. This intercession with utmost entreaty was solely for the sake of you and your brothers, that Gushtasb may become pure in soul and that forgiveness and pardon may encompass that servant of God. May your soul be happy!

ای نوش پرهوش پدر خوشخو چون بتو مهربانست
و با برادرانت خوش رفتار و نیکوکار لهذا این
بنده گنهگار رجای عفو و غفران از پروردگار
مینماید تا او را از عالم خاک شسته و پاک
نماید و بجهان افلاک راه دهد و این شفاعت
با کمال ضراعت محض خاطر تو و برادران بود
تا گشتاسب پاک جان گردد و عفو و غفران
شامل حال آن بنده یزدان شود جانت خوش
باد

MUH3.375, YARP2.221 p.203

AB09067*To: Qudsiyyih daughter of Muhammad Karim Attar*

- 1 O handmaiden of God! How fortunate and blessed in destiny you are, that you came into existence from the lineage of one whose heart is alive with eternal life and who is promised fresh and verdant sustenance in the immortal Kingdom. He is a censer of the fire of the love of God and a manifestation of the signs of affection for the loved ones of God.
- 2 Since you have come into being from a pure source, God willing, in this Most Great Cycle you will become a great sign among the handmaidens of God and a dawning-place of the lights of attraction to the breathings of God. And upon you and upon every handmaiden born in the days of God be the Glory.

1 یا اُمَیْمَةَ اللَّهِ چه خوش بخت بودی و بلندطالع که
از نسل وجودی موجود شدی که بحیات ابدی
دلش زنده است و بنعمت سرمدی در ملکوت
باقی موعود و تر و تازه مجمر نار محبت الله است
و مظهر آیات مودت احباء الله

2 چون از معدن پاک بوجود آمدی انشاء الله در
این کور عظمی بین اماء الله آیت کبری گردی
و مطلع انوار التجذاب بنفحات الله و البهاء علیک
و علی کلّ امیمة ولدت فی ایام الله

MKT7.229b

AB08607*To: Rajab Ali Khayyat*

- 1 O faithful servant of God! Through the bounty of the Most Glorious Beauty, the treasure of the Kingdom has been prepared for the loved ones. Therefore, giving is the cause of receiving blessings from the Luminary of the horizons. Thus, as much as thou canst, assist the friends and aid the loved ones. "Ye shall never attain unto righteousness unless ye give away from that which ye love."
- 2 The assistance thou hast rendered to Mirza 'Abdu'l-Ghaffar is most beloved, and if it be possible to count it among charitable deeds, and if not possible, then granting time until ease comes is most acceptable.
- 3 And the Glory be upon thee.

1 ای بندهء مخلص حقّ از فضل جمال ابهی کنز
ملکوت بجهت احبّا مهیّا لهذا انفاق سبب حصول
برکت از نیر آفاق پس تا توانی معاونت یاران نما و
اعانت دوستان لن تنالوا البرّ حتّی تنفقوا ممّا تحبّون

2 معاونتی که در حقّ جناب میرزا عبدالغفار مجری
داشتید بسیار محبوب و اگر ممکن باشد که از
مبرات بشمارید و در صورت عدم امکان امهال
الی میسرۀ بسیار مقبول

3 و البهاء علیک

INBA87:088, INBA52:087, MMK6#073

AB08677*To: Rashid Jamshid*

- 1 O Jamshid-i-Rashid! His Holiness Jam saw no fidelity in this twisted world, tasted no sweetness, and attained not his desires. In truth, he saw few pleasant days. At times he was a wanderer in mountain and desert, bewildered and distracted in the grip of trials. At other times he was in endless hardship and difficulty. And in the end, he disappeared beneath the earth.
- 2 Observe how unfaithful this world is! How then can man set his heart upon it and become attached to it, unless his consciousness becomes unconscious? Otherwise he would become detached and withdraw to the side.
- 3 May your soul be happy!

1 ای جمشید رشید حضرت جم از اینجهان پر پیچ
و خم وفائی ندید و شهدی نجشید و بآرزو نرسید
و فی الحقیقه روز خوشی چندان ندید گهی آواره
کوه و صحرا بود و سرگشته و سرگردان در دست
بلا و گهی در زحمت و مشقّت بمنتها و عاقبت
در درون خاک ناپدید گشت

2 ملاحظه نما که این دنیا چه قدر بیوفاست دیگر
انسان چگونه دل بندد و باو پیوندند مگر هوش
بیوش گردد و آلا بیزار شود و در کنار رود

3 جانت خوش باد ع

YARP2.150 p.162

AB08738*To: Rustam Farsi*

- 1 O my Rustam! In truth thou art a Tahmtan [mighty hero] and an enemy to the life of every Ahriman [evil spirit]. Thou art divine, luminous and merciful, and the proof of this valor of thine is thy services rendered in the time of difficulty to Jinabi-Mulla 'Abdu'l-Ghani, upon him be the Most Glorious Glory of God, and to other friends.
- 2 Likewise thy respected wife hath endured much hardship. I supplicate God that in return for these hardships and difficulties the light of divine favors may shine forth and bounty and assistance may be vouchsafed.
- 3 And upon thee be greetings and praise.

1 ای رستم من فی الحقیقه تهمتانی و دشمن جان هر
 اهرمن یزدانی ای نورانی ای رحمانی ای و دلیل بر
 این شجاعت تو خدماتت در وقت شدت بجانب
 ملا عبدالغنی علیه بهاء الله الاهی و سائرین احبا

2 و همچنین ضعیف محترمهات بسیار زحمت کشیده
 از خدا خواهم که در مقابل این زحمات و
 مشقات پرتو الطاف شامل گردد و بخشش و
 اسعاف حاصل شود

3 و علیک التّحیّة و الثّناء

YARP2.657 p.445

AB08614*To: Rustam son of Hurmuzdyar*

O servant of God, peerless Rustam! Always did Zal the champion of the world pride himself on being a warrior and breaker of ranks and champion of the realm and uprooter [of enemies], but what benefit was there in this - no fruit and no trace. But your kind father broke the army of self and passion and found his way to the threshold of the Lord God, and now it is hoped that he will draw forth the sword of the tongue from the scabbard of the mouth and through the power of utterance conquer the realm of hearts. This is power and might and capacity.

ای بنده یزدان رستم بهمال همواره افتخار بجهان
 پهلوان زال مینمود که صفدر است و صف
 شکن و پهلوان کشور است و ریشه کن ولیکن
 چه فائده از این نه ثمری و نه اثری ولی پدر مهربان
 تو لشکر نفس و هوی بشکست و باستان حضرت
 یزدان پی برد و حال امید چنانست که تیغ زبان
 از نیام دهان برون آرد و بقوه بیان کشور دها
 مستخر نماید اینست قدرت و قوت و توانائی

YARP2.280 p.237

AB08772*To: Sarhang, Nurullah Khan et al.*

- 1 O radiant lamp of the love of God! Shed thy splendor upon the axis of the horizons and cast thy rays upon the hearts of the people of concord, so that hearts may ever become lamps of guidance and the lights of reality may shine upon the world of souls. May the pitch darkness be dispelled and the star of the Supreme Kingdom shine forth resplendent.
- 2 Through the grace of the Ancient Beauty, deem nothing strange and count nothing remote. Through His favors, the shell becometh a pearl, stone and rock turn into precious gems, dust acquireth the glory of the pure soul, and the sand of the desert is transformed into the ruby of Badakhshan.
- 3 And upon thee be glory!

1 ای شمع پرنور محبت الله اشراقی در قطب آفاق
کن و پرتوی بر قلوب اهل وفاق افکن تا همواره
دلها مصابیح هدی گردد و انوار حقیقت بجهان
جانها بتابد ظلمت دهماء زائل گردد و کوکب
ملکوت اعلی بدرخشد

2 از فضل جمال قدم چیز را غریب بدان و بعید
مشمرا از عنایاتش خزف صدف گردد و سنگ
و حجر در و گهر شود خاک رونق جان پاک
گیرد و ریگ بیابان لعل بدخشان شود

3 و الهاء علیک

MKT5.021

AB08881*To: Shaykh Jafar*

- 1 O thou loved one at the threshold of divine Majesty!
- 2 Endeavour to perfume this world of dust with the breezes of musk and ambergris. Render those countries fragrant with the breezes of sanctity so that those who yearn for guidance may sense the sweet breaths of the All Merciful in your presence.
- 3 Strive to be quickened with the characteristics and attributes of the one true God. Be kind and gentle with all the people of the world and serve and assist everyone with the utmost love. This is the essence of the characteristics of the people of Baha.
- 4 Upon thee be greetings and praise.

1 ای مقرب درگاه کبریا

2 این تراب اغبر را برائحهء مشک و عنبر معطر نما
یعنی بنفحات قدس آن اقلیم را معنبر کن تا طالبان
هدایت نفس رحمانیت از تو احساس نمایند

3 و به خلق و خوی حق مبعوث گردی جمیع
من علی الارض را مشفق و مهربان شوی و
بجوهر حب کل را خدمت و اعانت نمائی اینست
حقیقت اهل بها

4 و علیک التّحیّة و الثّناء

MMK2#151 p.113

AB08475

To: Shaykh Kazim Qazvini (Samandar)

- 1 It appears that Jinab-i-Haji Muhammad-Baqir's affairs are in great disorder and his hardships without end; he has, in truth, become helpless. If, each month, five tumans from the funds should arrive, present it to him with the utmost shamefacedness and apology. 1 از قرار معلوم جناب حاجی محمد باقر امورشان بسیار پریشان و زحمتشان بی پایان فی الحقیقه ناتوان شده اند در هر ماهی پنج تومان از حقوق اگر برسد با کمال نجلت و معذرت خدمت ایشان بدهید ع
- 2 His honor Aqa Muhammad-Javad Farhad is remembered, in the sanctified Kingdom of the Desired One, by the tongue of the Concourse on High. 2 حضرت آقا محمد جواد فرهاد در ملکوت تقدیس حضرت مقصود مذکور بلسان ملاً اعلی است
- 3 He is God. 3 هو الله
- 4 Convey to His Holiness Samandar, that enkindled fire, the most yearning greeting of the Most Wondrous, the All-Glorious. Night and day there is no respite from remembering and mentioning him. 4 حضرت سمندر نار موقده را تحیت مشتاقانه ابدع ایی ابلاغ فرمائید شب و روز فراغت از یاد و ذکر ایشان نیست

AYBY.327 #008a

AB09031

To: Shaykh Muhammad Ali (Nabil son of Nabil)

O Shaykh, upon thee be the Glory of God and His grace and His generosity and His beneficence. The hope of these yearning ones at the threshold of the Divine Unity is that that beloved one may remain protected in the shadow of the preservation and protection of the Merciful Lord from the arrows of souls and the affairs of those who are other than God. A letter was sent through Jinab-i-Aqa Muhammad-'Ali for Nuri Bey, and now since it has become necessary, this second letter is being sent - deliver it into his own hands and convey to all the loved ones of God the utmost longing from this servant.

جناب شیخ علیک ۹ [بهاء] الله و فضله و جوده و احسانه رجای این مشتاقان از درگاه احدیت آنست که آنجیب در ظل حفظ و حمایت رب رحیم از سهام نفوس و شئون مادون الله محفوظ بمانید مکتوبی بجهت نوری بیک با جناب آقا محمد علی ارسال شد و الآن نیز چون لازم شد این مکتوب ثانی ارسال شد بدست خود او برسانید و جمیع احبابی الهی را از قبل ایبعد منتهای اشتیاق تبلیغ فرمائید

AYBY.452 #193, SAM.395

AB08957*To: Sister of Siyyid Mahmud*

- 1 O faithful leaf! 1 ای ورقهء مؤمنه
- 2 The favors of the Ancient Beauty in this Dispensation towards the handmaidens of the All-Merciful are great, truly great. Therefore, choose for yourself whatever you desire from the bounty of your Lord, the All-Merciful, the Most Compassionate. 2 الطاف جمال قدم در این کور در حق امام الرحمن عظیم است عظیم فاستخیری ما تریدین من فضل ربک الرحمن الرحیم
- 3 I swear by that Luminary of the horizon of sanctity that if today a soul, whether male or female, arises to kindle the fire of the love of God in hearts, divine assistance and victory will surround them from all directions to such an extent that they themselves will be amazed. 3 قسم بآن نیر افق تقدیس که اگر الیوم نفسی بر اشعال نار محبت الله در قلوب اقدام نماید خواه ذکور و خواه اناث عون و نصرت الهیه از جمیع جهات احاطه نماید بقسمیکه خود او حیران ماند
- 4 And the Glory be upon you. 4 و البهاء علیک

MKT7.177a

AB08770*To: Siyavash*

- 1 O wise Siyavash! You had intended to circumambulate the Holy Threshold and had donned the pilgrim garment of the Friend's sanctuary. This intention will, God willing, be accepted at the Court of the Divine Unity, and the effects of its acceptance will become manifest in all things. 1 ای سیاوش باهوش قصد طواف آستان مقدس نموده بودی و احرام کعبهء دوست بسته بودی این نیت انشاءالله در درگاه احدیت مقبول خواهد افتاد و تأثیر قبول در جمیع شئون ظاهر خواهد شد
- 2 This servant, at the threshold of servitude, with the utmost lowliness, lamentation and supplication, begs for help and bounty on behalf of that one enkindled with the fire of love. 2 این عبد در درگاه عبودیت بکمال عجز و زاری و لایه طلب عون و عنایت بجهت آن متوقد بنار محبت مینماید
- 3 Assuredly, successive heavenly confirmations will arrive and invisible, unlimited forces will grant victory. Be confident that it shall come to pass. 3 و البتّه تأییدات غیبیه متتابعاً خواهد رسید و از جهان پنهان قوای پیکران نصرت خواهد نمود مطمئن باش که ظاهر خواهد شد

YARP2.190 p.185, QUM.234b

AB09027

To: Siyyid Asadullah Qumi

- 1 O Asadu'llah! Several letters from you were received and this is the second letter being sent to you. You are aware of the lack of time and opportunity. 1 جناب اسد خدا چند نامه از شما رسید و این نامهء ثانیه است که ارسال میگردد عدم وقت و فرصت نزد شما معلوم است
- 2 Praise be to God that you have been confirmed in teaching. Today, whoever arises to diffuse the divine fragrances is fervent in the Cause of God and will undoubtedly be victorious. Now you are successful. 2 الحمد موفق به تبلیغ گشتی امروز هر نفسی بنشر نفعات الله قیام نماید او در امر الله دلسوز و یقیناً فیروز است حال تو موفق
- 3 Send those papers you have obtained from the fruits of the tree of negation, which are fruitless for themselves, to Cyprus without your name. Some of the letters that come addressed to you are being opened. 3 اوراقی که از اثمار شجر نفی بدست آورده ای بی ثمر از برای خود آنان به قبریس بدون اسم خود بفرست مکاتیبی که باسم شما میآید بعضی باز میشود
- 4 And upon you be the Glory. 4 و علیک البهاء

INBA17:217

AB09028

To: Siyyid Asadullah Qumi

- 1 Your letter arrived, O Jinab-i-Aqa Siyyid Asadu'llah. The friends have surely written about the details of the great gatherings and grand churches. A post also arrived from Iran containing letters addressed to you. Since you had repeatedly given permission to open them, and I also had some private letters within, I opened some and am sending them to you. I have absolutely no time to write. Convey greetings to all, especially to the host, and express utmost kindness to that very noble, believing and assured woman. 1 جناب آقا سید اسدالله البتّه تفصیل مجامع عظمی و کائس کبری را حضرات مرقوم نموده اند نامهء شما رسید یک پوسته از ایران نیز رسید مکاتیبی بنام شما بود چون بکرات اجازهء باز نمودن داده بودید و من نیز در جوف بعضی مکتوب خصوصی داشتم لهذا بعضی را باز نمودم و نزد شما میفرستم ابداً فرصت تحریر ندارم جمیع را علی الخصوص صاحب خانه را تحیت برسان و آن زن بسیار نجیب مؤمن موقن را نهایت مهربانی ابلاغ دار 2 و علیک البهاء الاهی
- 2 And upon you be the Most Glorious Glory.

INBA17:204

AB08501*To: Siyyid Sadiq (Tihran)*

- 1 The divine outpourings and heavenly revelations of splendors are of two kinds. There are those that are by means of images, manifestations, mirrors, proofs and trusted guidance, for, if not through the intervention of an intermediary, the Ultimate Objective is not reached. The other is that which operates without a mediating vehicle or a proof leading to it. It is rather a divine attraction and a yearning for a beauty Whose grandeur hath illumined the whole world and through Whose splendor the standards of unity have been raised and the signs of revelation have been established. Glory rest upon him who recognizeth the allusion concealed in these words.
- 2 We implore the All-Bounteous to bestow upon ye, from the meadows of the Abha Kingdom, a breeze of joy and a breath of life as He willeth and thou wishest. Glory be upon thee.

BTO#12

1 انّ الفيوضات الالهية و الاشراقات الرحمانية على قسمين منها ما هو بوسائط المجالى والمظاهر والمرايا والدلائل والثقات من الهداة اذ لو لا الواسطة لذهب الموسوط و منها ما هو بلا واسطة يتوسط و دليل يدل بل انجذاب الهى و حركة شوقية الى جمال اشراق بنوره الآفاق و ارتفعت راية الوفاق و ثبتت آية الاشراق و البهاء على كل من عرف اشارة هذه العبارة

2 نسأل الفيّاض من رياض ملكوت الأبهى يهديكم نسمة مسرّات و نفحة حياة كيف شاء و شئت و البهاء عليك

MKT6.005a, AHB_128BE #06-11 p.231,
MUH3.286, YHA2.935, DLH2.222

AB08511*To: wife of Inayatullah Diya*

- 1 O handmaiden of God, the Help-in-Peril, the Self-Subsisting! Be not grieved. This is the path of God - difficulties will certainly arise along it, but the end will be good. Be confident that this is the decree of the Mighty, the All-Knowing. These storms shall not endure. God willing, the means of comfort shall again be provided. And whatever befalls one in the path of God brings comfort to the soul and gladness to the conscience. Be confident.
- 2 Convey my special greetings to Amat'ur-Rahman, the content and well-pleased, the respected mother of Mirza 'Inayat. I have not forgotten her. Similarly, I long to see Aqa Mirza 'Inayat. Upon you and upon them be greetings.

1 اى امة الله المهيمن القيوم محزون مباش اين راه خداست البته چنين مشكلات حاصل آيد ولى عاقبت خير است مطمئن باش هذا تقدير العظيم العليم اين طوفانها نماد انشاء الله باز اسباب راحت فراهم آيد و آنچه در سبيل الهى وارد راحت جان و مسرت وجدانست مطمئن باش ع ع

2 امة الرحمن الرضية المرضية المحترمة والده ميرزا عنايت را تحيت مخصوص برسان او را فراموش ننمودم و همچنين جناب آقا ميرزا عنايت را مشتاقم و عليك و عليهم التحيات

DUR4.677

AB08637*To: Yusif Vujdani*

...Today the solace of Abdul-Baha's heart is the love, humility and submissiveness of the friends toward one another. Until the reality of heartfelt love and the ultimate self-effacement, evanescence and spiritual attachment is manifested in the hearts of the friends toward one another, assuredly the great bounty will not encompass the world...

...اليوم تسلى قلب عبدالبهاء محبت و خضوع
و خشوع احباست بيكدیگر و تا حقیقت محبت
قلبیّه و نهایت محویت و فنا و تعلق روحانی در
قلوب احبا بیكدیگر جلوه ننماید البته موهبت
کبری جهان گیر نشود...

COC#1021x, LOG#0961x

AVK3.096.15x

AB09033*To: Afnan, Mirza Mahmud son of Muhammad Taqi Afnan*

O Afnan of the Sacred Tree! Your separation has affected us and day by day our longing increases. However, one must obey the command of God and submit to medical opinion. Thus, thou hast undertaken this journey to comply with His command and not for the sake of healing, since healing is in the hand of God, not in the hand of doctors.

In any case, I hope through the bounty of the Ancient Beauty that after obtaining the doctors' approval and receiving treatment, you will return in perfect tranquility and joy.

The holy handmaiden, your mother, and the longing handmaiden, your sister, and all the members of the household send their greetings.

COC#1024x, LOG#0960x

AB11786

To: Milani, Mirza Muhammad brother of Ali Akbar Milani

- 1 O thou who art intoxicated with the wine of the Covenant! The time has come for the dawning of the light of divine teachings and the manifestation of the merciful bounties. As much as thou art able, fill thy mouth with pearls and scatter them to the horizons, so that East and West may receive bounty and the world of the spirit may become the dawning-place of the Beloved's grace.
- 2 This spiritual life is a heavenly bestowal and guidance that gives life to rock and clod and tree - how much more to humanity! And the Glory be upon thee.

1 ی سرمست جام میثاق وقت اشراق نور تعالیم الهی است و هنگام جلوه فیض رحمانی، تا توانی دهن از لثالی پر شن و بر آفاق نثار نما تا شرق و غرب مستفیض شود و جهان جان مطلع فیض جانان گردد.

2 این حیات روحانی عنایت و هدایت آسمانی است شه حجر و مدر و شجر را حیات بخشد تا چه رسد به بشر. والبهاء علیک

SFI21.017

AB08780

To: Ahmaduf Milani, Haji Ali Muhammad (Son of Haji Ahmad)

- 1 O thou who seekest the Beauty of the One Supreme Authority! Hold fast unto the hem of righteousness and cling to the Sure Handle of the Covenant. Turn thy face towards the Abha Kingdom and rend asunder all veils and obstacles.
- 2 Journey in the land of wonder and of mystery and travel far and wide within the realms of power in order to behold the proofs and signs of God. Open thou the eye of true discernment so as to see for thyself the blazing fire kindled on Sinai, and open the ear of truth that thou mayest hearken to the call of the divine Beloved summoning thee from the Supreme Horizon.
- 3 And may the glory rest upon thee and upon every servant who holdeth fast to God's Covenant and His Ancient Testament.

1 ای طالب جمال مختار بذیل تقی تشبث نما و بعروه وثقی تمسک کن توجه بملکوت ابهی کن و تفتن در موانع و حجاب

2 در اقلیم عبرت سیاحت نما و در ممالک قدرت آیات کبری مشاهده فرما چشم بصیرت بگشا شعله نور سیناء بین گوش حقیقت باز کن نداء محبوب ابهی را از افق اعلی استماع نما

3 و البهاء علیک و علی کلّ عبد تمسک بعهد الله و میثاقه القدیم

MMK2#061 p.048

AB08518

- 1 O handmaiden of God! Your services at the divine Threshold are clear and evident, and your labors in the realm of the All-Merciful are manifest like a blazing fire in the darkest nights. Blessed art thou for having expended thy precious life in service to the loved ones of God and having endured great hardship in helping the captives and prisoners.
- 2 For service to the loved ones of God is service to the Truth itself, and hardship for the friends of the All-Merciful is the essence of bounty.
- 3 Thanks be to the Most Great Unity that among the handmaidens of the All-Merciful there have appeared leaves who take pride in serving the servants of God and who count the hardships of service as rest and blessing.
- 1 ای امة الله خدماتت در درگاه الهی واضح و مشهود و زحماتت در بساط رحمانی آشکار چون نار موقود در لیالی [سود] خوشا بحالت که بخدومات احبّاء الله عمر گرانمایه را صرف نمودی و در زحمات اسرا و مسجونین مشقت کبری کشیدی
- 2 چه که خدمت احبّای الهی خدمت حقّست و مشقت دوستان رحمانی عین موهبت
- 3 شکر حضرت احدیّت را که در بین اماء رحمن ورفاقی مبعوث شده اند که بزحمات بندگان الهی مفخرت دارند و مشقّات خدمات را راحت و نعمت می‌شمرند

MKT7.048a

AB08541

- 1 O Baqa'i! O spiritual one! That which thou hadst composed was a poem of utmost eloquence and distinction, emerging from a spiritual throat and flowing from a wondrous creative faculty. It was the melody of a dove in the garden of the All-Merciful and the song of a bird in the rosebush of inner meanings.
- 2 Now compose an ode describing this servant's servitude at the Sacred Threshold, one that embodies all humility, submissiveness, contrition, powerlessness and supplication, that my soul may be gladdened and my nostrils perfumed.
- 3 I swear by the face and hair of the Most Glorious Beloved - may my spirit be a sacrifice for His loved ones - that I am not delighted or made joyous by any praise or tribute save that of being the servant of Baha.
- 4 And upon thee be glory.
- 1 ای بقائی ای روحانی آنچه مرقوم نموده بودی نظمی بود در نهایت بلاغت و فصاحت از حنجر روحانی ظاهر و از قریحه بدیعه ساری و جاری نفصه حمامه گلشن رحمانی بود و رنه طیر گلبن معانی
- 2 حال در بیان عبودیت این عبد باستان مقدس قصیده ئی انشا نما که جمیع خضوع و خشوع و انابه و عجز و لابه باشد تا جان من خوش گردد و مشامم معطر شود
- 3 قسم بروی و موی محبوب اہبی روحی لا حباثه الفداء که بهیچ نعت و ستایشی جز عبد بها مسرور و مشعوف نگردم.
- 4 والہاء علیک

TSQA4.019

AB08562

- 1 O servant of God! Although the weather is at its most intense and scorching - that is to say, it is midday and the heat is burning to the liver - despite this, my heart is overflowing with the wine of remembrance of the friends, and the intense heat has absolutely no effect or influence. Consider then how the love of the friends has encompassed my soul and being! I swear by the Ancient Beauty - may my spirit be sacrificed for His loved ones - that I do not rest for a moment from mentioning the friends and remembering the loved ones, nor do I find peace for an instant. Through the favors of the Ancient Beauty, I hope that they too will become similarly attracted to one another.

- 2 Aqa Siyyid Mirza, upon him be the Glory of God, the Most Glorious!

1 ای بنده الهی هر چند هوا در شدت و سورت است
یعنی نمو... و نیروز و التهاب جگر سوز با وجود این
دل از باده یاد دوستان جام لبریز است و شدت
گرما را ابدًا حکم و تأثیری نه پس ملاحظه فرما
که محبت یاران بچه قسم محیط بر جان و روان
قسم بجمال قدم روحی لاحبائه الفدا که دمی بذکر
یاران و یاد دوستان نیاسایم و آئی آرام نگیرم از
الطاف جمال قدم امیدوارم که ایشان نیز چنین
منجذب یکدیگر شوند

2 جناب اقا سید میرزا علیه بهاله الابهی

INBA84:507b

AB08590

- 1 O servant of God! His honor Mirza Husayn has sent a letter from Egypt requesting that this letter be written. Though this servant is so occupied that finding time was impossible, nevertheless, purely for his sake and yours, I have undertaken to write.
- 2 Let me therefore offer you some counsel, which is this: Be free from every bond, seek insight in recognizing the signs of the All-Merciful, and pursue truth. Let no veil prevent you and no barrier hold you back. Be among those of whom it is said: "The censure of the censurer shall not hold them back from God."

1 ای بنده حقّ جناب میرزا حسین از مصر
مکتوبی مرسول داشت و رجای ترقیم این نامه
نمود و این عبد بقدری مشغول که فرصت ممتنع
الحصول بود با وجود این محض خاطر او و شما
بنگارش پرداخت

2 پس نصیحتی بتو بنمایم و آن اینست که از هر
قیدی آزاد باش و در عرفان آیت رحمن بصیرت
جوی و حقیقت خواه بهیچ مجابی محتجب مشو
و بهیچ سدّی ممنوع نگرد از نفوسی باش که
میفرماید لا تأخذهم فی الله لومة لائم

INBA17:063

AB08636

- 1 O thou who art firm in the Covenant! Some time ago a collective letter was sent, and before that, your individual letter and photograph were also received. This brought much joy and fragrance. Although I have absolutely no time, nevertheless I am writing this letter in my own hand so that you may know how precious you are in this court. I beseech God that He may be your helper and supporter in all matters, your protector and your guardian. Upon thee be greetings and praise. 'Abdu'l-Baha 'Abbas
- 2 Convey yearning greetings on behalf of 'Abdu'l-Baha to each and every one of the divine friends, and say: "Blessed are ye for having been faithful, endured hardships, and remained firm in the Cause of your Most Glorious Lord."

- 1 ای ثابت بریتان چند ی پیش مکتوبی جمعا ارسال گردید پیش از ان منفردا و شمائل ان یار مهربان نیز ملاحظه گردید بسیار سبب روح وریحان شد و حال هرچند بهیچوجه فرصت نیست باوجود این بخط خویش بخریران نامه پرداختم تابدانی که دراین بساط چه قدر عزیزی از حق میطلبم که درجمع امور معین وظهیر باشد و مجیرو دستگیر و علی التحیه والتنا ع
- 2 یاران الهی را فردافردا تحت مشتاقانه از قبل عبدالها برسان و بگو طوبی لکم بما رعیتم الوفاً واجتبت الجفاً واستقیمتم علی امر ربکم الابهی

INBA84:549a

AB08688

- 1 O servant of the loved ones of God! The servant of the loved ones is the servant of the Beauty of Abha. He who loves Him serves His loved ones. This servant's utmost desire is to become a true and faithful servant in service to the friends of the Beauty of Abha, and a devoted and sincere attendant.
- 2 Day and night I gird up the loins of service and seek to bear fruit from the tree of existence. A frame that does not bend in service to the friends is but a prop of wood, and a stature that does not bow under the burden of companions' trials is like the hollow trunk of a fallen palm.
- 3 Therefore, blessed art thou, for thou bearest the services of the friends and art a slave, with ear-ring, to the companions. This is sovereignty in both worlds and glory in both realms.

- 1 ای خادم احباء الله خادم احباء خادم جمال ابهی من احبه خدم احبائه این عبد را متبا آرزو اینست که در خدمت دوستان جمال ابهی خادم صادق گردم و چاکر موافق
- 2 شب و روز دامن خدمت بر کمر زنم و از شجره وجود ثمر برم قامتی که در خدمت دوستان نخمیده نگردد خشب مسنده است و قدیکه در تجمل مشقت یاران منحنی نشود اعجاز نخل خاویه است
- 3 پس خوشا بحال تو که متحمل خدمات دوستانی و بنده حلقه بگوش یاران این سلطنت کونین است و عزت دارین

INBA72:118,

BRL_DAK#1174,

MKT8.079b, AKHB.132

AB08698

To: Khammar

- 1 O Khammar! O how blessed art thou, how blessed art thou, that on the Promised Day thou didst hasten in the garden of the Covenant in the company of His Holiness the All-Praised One, to assist the Cause of the All-Loving Lord! O how blessed art thou, how blessed art thou!
- 2 I swear by the Lord of the invisible and visible realms that in that moment when that Manifest Light sat upon His two knees of unity and was engaged in exalting the Word of God and diffusing the divine fragrances, the dwellers of the Most Glorious Pavilion thrust forth their heads from the chambers on high, occupied in uttering "Well done! Well done!" and "Bravo!"
- 3 O how blessed is thy house, how blessed is thy nest! And the glory be upon thee.

1 ای خمار ای خوشا بحال تو ای خوشا بحال تو
که در یوم موعود بیاغ معهود در رکاب حضرت
محمود از برای نصرت امر مالک ودود میدویدی
ای خوشا بحال تو ای خوشا بحال تو

2 قسم بمرئی غیب و شهود که در آن حین که
آن نور مبین بدو زانوی توحید نشست و باعلا
کلمه الله و نشر نفحات الله مشغول اهل سرادق
ابهی سر از غرفات بیرون آورده و با حسنت
احسنت و آفرین مشغول

3 ای خوشا بخانه تو ای خوشا بلانه تو والها علیک

MSBH3.448

AB08700

To: Khiyyat

- 1 O tailor! The True Tailor has fashioned and clothed the symmetrical form of the horizons with a robe of divine silk and celestial brocade, whose warp and weft were the effulgences of the lights of the Covenant, and it appeared upon the temple of existence with utmost grace.
- 2 And now the people of discord strive to strip this divine brocade from the beauteous form of the Cause of God and clothe it with the tattered garment of doubts.
- 3 You who are a joyful tailor, consider carefully this matter - how negligent and deranged of mind they are! This brocade is hand-woven by the Ancient Beauty.

1 ای خیاط خیاط حقیقی خلعتی از حریر الهی و
پرند و پرنیان رحمانی بر قامت موزون آفاق دوخته
و پوشانید که تار و پودش اشراق انوار میثاق بود
و بر هیكل وجود در کمال برازندگی جلوه نمود

2 و حال اهل شقاق را همت بر آن دیبای الهی
را از قامت زیبای امر الله نزع نمایند و پلاس
کهنه شبهات بپوشند

3 تو که خیاط پر نشاطی دقت در اینکار نما که
چه قدر مهمل و مختل الشعورند این دیبا دست باف
جمال ابهت

MMK5#216 p.166

AB08737

To: *Rustam Bahman*

- ¹ O Rustam Bahman! The friends in Bandar Abbas are truly steadfast and firm, and are knowers of God. Convey to them the utmost longing and yearning in separation from the servant of the threshold of the Abha Beauty, Abbas. Every morn and eve I find no rest, and I beseech at the threshold of the merciful Lord, seeking for them eternal grace and everlasting success. Upon them be the Most Glorious Glory of God.

¹ ای رستم بهمن احبای بندر عباس فی الحقیقه ثابت و مستقیم و خدا شناسند آنان را از قبل بنده آستان جمال ابهی عباس نهایت اشتیاق و شکایت از فراق ابلاغ نما هر صبح و شام آرام نیایم و به درگاه خداوند مهربان استغاثه کنم و آنان را فیض ابدی و فوز سرمدی خواهم علیهم بهاء الله الابهی. ع ع

- ² O Lord! Immerse in the ocean of Thy mercy this handmaiden of Thy threshold, the mother of Rustam and his noble father. Grant them shelter and refuge in the protection of Thy pardon and forgiveness, and favor them with Thy special grace in the proximity of Thy bounties. Thou art the Forgiver, the All-Merciful, the Compassionate, the All-Bountiful.

² پروردگارا کنیز درگاه مادر رستم و پدر بزرگوارش را در دریای رحمت مستغرق فرما و در پناه عفو و مغفرت منزل و ماوی بخش و درجوار الطاف به عنایت مخصوصه بنواز توئی آمرزنده و غفور و رحیم و رحمن.

YARP2.673 p.453

AB08744

O thou pilgrim with musk-scented breath! Cut thyself loose from attachment to all save God, and like unto a bird of the Garden of Eternity, spread thy wings and take flight from this cage of darkness to the most exalted Summit and the Abha Kingdom, that thou mayest become familiar with the mysteries of the Realm of Might and attain awareness and knowledge of the realities of Divine Lordship. Praise be to God that thou hast crossed mountains and hills, traversed seas, circumambulated the Point round which circle the Kerubim of the Supreme Concourse, made the dust of the Holy Threshold a healing collyrium for thine eyes, and perfumed thy face, hair, locks and entire being with the Sacred and Purified Dust. Render thanks unto God, praise Him and glorify Him. And upon thee be the Glory.

ای زائر مشکین نفس الّلهدن باشقه هر کسدن میلنی کس و بو قفس ظلهانیدن حدیقه بقا مرغی آسا قنادینی آچوب ذروه اعلی و ملکوت ابهایه اوچوب اسرار جبروته آشنا و حقائق ربوبیته واقف و آگاه اوله سین حمد اولسون داغلی تپه لری آشوب و دریالردن گیچوب مطاف کرویان ملا اعلایی طواف و آستان مقدس طویراغنی گوزه کلّی جلا و یوز و قیل و زلف و وجودنی تربت مطهره ایله معطر ایلدن جناب حقّه شکر ایله حمد ایله ثنا ایله و البهَاء علیک

INBA72:149b, MJT.132

AB08785

- 1 O seeker of the Kingdom! Engage in the study of literary sciences, but let your purpose be to acquire proficiency in writing and speaking, so that you may arise to proclaim the Call of the Divine Kingdom. Be the cause of sight to sightless eyes, hearing to deaf ears, and life to the dead.
- 2 All that you strive for in this transient world will ultimately result in loss upon loss, except loving-kindness, truthfulness, reconciliation and service in the divine bounty.
- 3 If you pursue literary studies with this intention, the result will be praiseworthy and acceptable; otherwise it will pass fruitlessly.
- 4 Upon thee be greetings and praise.
- 1 ای طالب ملکوت به تحصیل علوم ادبیه پرداز ولی مقصدت باید این باشد که در تحریر و تقریر مهارت یابی و به تبلیغ ندای ملکوت الهی پردازی. سبب بینایی چشم ها گردی و شنوایی گوشها و زندگانی مرده ها
- 2 در این دنیای فانی آنچه بکوشی عاقبتش زیان اندر زیان است مگر دوستی و راستی و آشتی و خدمت در کرم الهی
- 3 اگر به این نیت تحصیل علوم ادبیه نمایی نتیجه اش ممدوح و مقبول است و الا بی ثمر خواهد گذشت
- 4 و علیک التحية و الثناء

DRM.017c

AB08800

To: Ali

- 1 O 'Ali, humble and submissive one! Today the eternal glory of the human world lies not in attributes and qualities of pride. I have addressed thee as the humble 'Ali for this reason: the greatness of you and me and the honor and station of all lies in servitude and lowliness at His blessed Threshold.
- 2 By the light of His oneness I swear that servitude to Him is lordship over both worlds, and bondage to Him is freedom from all existence, nay rather it is eternal sovereignty and the crown-bearing and principles of lordship in the Abha Kingdom.
- 3 Therefore arise in this servitude, don thy crown at a rakish angle, stand tall, and place upon thy head the most glorious diadem adorned with the gems of the Supreme Concourse. And the Glory be upon thee.
- 1 ای علی خاضع خاشع الیوم عزت ابدیه عالم انسانی در صفت و سمت کبریائی نه از این جهت علی خاضع خطاب نمودم زیرا بزرگواری من و تو و شرف و منزلت کل در عبودیت و اصغر آستان مبارک است
- 2 بنور احدیتش قسم که عبودیتش سروری دو جهان است و بندگی از کون و مکان بلکه سلطنت ابدیه است و کلاه داری و آئین سروری ملکوت ابی
- 3 باری باین عبودیت قیام نما و کلاه را کج بنه و قد را بفراز واکلیل اجلیل مرصع ملاً اعلی را بسر نه والها علیک

INBA84:459a

AB08846

- 1 O thou who hast been sore afflicted on the pathway of the Covenant! Anguish and torment, when suffered on the pathway of the Lord, Him of manifest signs, is only favor and grace; affliction is but mercy, and grief a gift from God. Poison is sugar on the tongue, and wrath is kindness, nourishing the soul.
- 2 Then praise thou Him, the loving Provider, for having ordained this dire affliction, which is but bounty unalloyed.
- 3 If I, like Abraham, through flames must go,
4 Or yet like John¹ a bloodstained road must run;
5 If, Joseph-like, Thou'd cast me in a well, or shut me up within a prison cell—
6 Or make me e'en as poor as Mary's Son—
7 I will not go from Thee, but ever stand
8 My soul and body bowed to Thy command.

1 ای محنت زده در سبیل میثاق صدمات و زحمات
در سبیل ربّ الآیات البینات عنایاتست و زحمت
رحمت است و محنت منحت زهر شکر است و
قهر لطف جانپرور

2 پس باید شکر پروردگار مهربان نمود که چنین
مشقت که صرف موهبت است مقدر فرمود

3 گر در آتش رفت باید چون خلیل

4 و ر چو یحیی میکنی خونم سبیل

5 و ر چو یوسف چاه و زندانم

6 کنیور ز فقرم عیسی مریم کنی سر نگردانم

7 نگردم از تو من بهر فرمان

8 تو دارم جان و تن

SWAB#191

INBA85:430b, MNMK#142 p.254,
MMK1#191 p.220, MSHR4.331

AB08853

- 1 O thou who art aflame with the fire of the love of God! This conflagration, even if its heat is scorching, in reality gives light to all the world. Indeed, if thou discernest truly thou wouldst see that this blazing fire is but a rose garden; it is the source of life-giving waters unto every tested servant.
- 2 Consider awhile how these flames vouchsafe immortal life and adorn the sacred hillside of Mt Sinai. From this ardent burning the heart's vale is illumined and the high mountain of the believer's innermost being is transformed into the most fragrant mead of beautiful flowers. The Tree of human existence receives its freshness and verdure from it and the quintessence of all beings obtain their sweetness and beauty from this fire.
- 3 And upon thee be glory.

1 ای مستوقد نار محبت الله این آتش اگرچه پر شعله
و سوز است ولی عالم افروز است و چون بحقیقت
نگری این آتش گلشن است و چشمه آب حیات
هر مؤمن ممتحن

2 ملاحظه کن این نیران زندگی جاودان بخشد و
این شعله نور زینت کهسار طور گردد وادی
این قلب را روشن کند و سیناء سینه را رشک
گزار و چمن نماید شجره وجود را طراوت و
لطافت و سبزی و خرمی بخشد و روح هستی را
ملاحت و صباحت دهد

3 و البهاء علیک

MMK2#093 p.071

AB08857

- 1 O thou who art longing for the Beauty of the All-Glorious! 1 ای مشتاق جمال ذی الجلال
- 2 Upon thee be the glory of God, His bounty and His grace in all things. Praise be to God that the lights of loving-kindness are shining forth and manifest from the most glorious horizon, and the outpourings of divine mercy are successive and abundant from the clouds of grace and bounty. The glance of divine favor encompasses the friends, and the flood of grace is flowing from right and left. 2 علیک بهاء الله و جوده و فضله فی جمیع الشئون الحمد لله که انوار عنایت از افق ابهی طالع و لائح و فیوضات رحمانیت از غمام فضل و جود متتابع و متماطر نظر عنایت الهیه شامل حال دوستانست و سیل الطاف از یمین و یسار در فیضان
- 3 Therefore, O ye loved ones of the Ancient Beauty, arise in thanksgiving for this supreme bounty to promote the Cause, that ye may enter the Abha Kingdom with radiant faces. 3 پس ای احبای جمال قدم بشکرانه این فضل اعظم بر نصرة امر قیام نمائید که در ملکوت ابهی با رخی روشن وارد گردید
- 4 And upon thee and upon the people of Baha be the Spirit and Glory. 4 و الروح و البهاء علیک و علی اهل البهاء

INBA16:139, AKHA_130BE #02 p.a

AB08865

- 1 O thou who art enkindled with the fire of divine burning! Although in this earthly world the arena is exceedingly confined, and the knights of the field and the standard-bearers from Our presence are without means and limited in speech - alas, how confined is the arena of people's understanding... 1 ای مشتعل بنار موقده ربانیه هرچند در این جهان تراپی عرصه یسی تنگ است و شهسواران میدان و علتاه من لذنا بی محال و محصور المقال مانند ای دریغا عرصه افهام خلق سخت تنگ آمد .
- 2 Nevertheless, loose thy tongue and occupy thyself with praise, glorification and attributes of the Peerless Beauty, that thou mayest make bodies into souls and bring souls to the Soul, transform grief into truth, and change black stone into ruby and coral, and deaf rock into Badakhshan ruby. 2 . وخلق حلق با وجود این زبان را بگشا و بستایش و محامد و نعوت جمال بیهمتا مشغول شو تا جسم هارا جان کنی و جانها را بجان رسانی حزن را صدق نمائی و سنگ سیاه را یاقوت و مرجان کنی و صخره صما را لعل بدخشان
- 3 For the remembrance of God is the greatest elixir and the supreme healing remedy, the soul-refreshing wine and the most luminous world-illuminating lamp. 3 چه ذکر حق اکسیر اعظم است و دریاق فاروق اکبر و صہیا جان پرور و شمع جهان افروز انور

INBA84:508a, MSHR2.099

AB08924

- 1 O thou who gazest upon the Most Luminous Horizon! 1 ای ناظر بمنظر انور
- 2 Every soul in the world of existence hath a focus of attention, an object of desire, a beloved and an adored one. One loveth position, another yearneth for a beauty brighter than the moon, one is wholly attached to wealth, and yet another clingeth to the hem of the Lord of Glory. 2 هر نفسی را در عالم وجود توجّهی و مقصودی و محبوب و معشوق یکی را عشق جاه و یکی را شوق بجمالی روشنتر از ماه یکی را تعلق تام بمال و دیگری را توسّله بذیل ذوالجلال
- 3 Since thou hast sought relationship at the threshold of the Friend, become detached from the partners of all else and take refuge in the court of oneness. Forget every thought and remembrance, and become intoxicated and bewildered from the brimming cup of divine remembrance, that thou mayest find stability in the essential unity. 3 پس چون تو در آستان حضرت دوست انتساب جستی از شرک ماسوی بیزار شو و ببارگاه توحید پناه بر هر فکر و ذکر را فراموش کن و از جام لبریز ذکر الهی مست و مدهوش شو تا در حقیقت وحدت کلیه استقرار یابی
- 4 And glory be upon thee. 4 والها علیک

INBA84:466

AB08962

- 1 O true friend of 'Abdu'l-Baha, dear spiritual one! Aqa Siyyid Nasir has arrived in the Holy Land and attained the honor of circumambulating the Sacred Tomb. We are sending him to you so that by beholding his countenance you may find joy, delight and gladness. In truth, this son is born of the heart and soul of that father. I hope that through the favors of the Most High he will succeed in serving his father. 1 ای یار حقیقی عبدالهّاء عزیز روحانی آقا سیّد ناصر به ارض مقصود وارد و بطواف تربت مقدّسه فائز او را روانه نزد شما نمائیم تا از مشاهده روی او سرور و حبور و شادمانی یابید فی الحقیقه این پسر زاده جان و دل آن پدر است از الطاف حضرت احدیت امیدوارم که موفق بخدمت پدر گردد
- 2 Rest assured and be happy that you are under divine protection and preservation. Be glad and grateful, joyous and delighted, that you are thus near to the threshold of the Blessed Beauty. 2 تو مطمئن باش و مسرور که در حفظ و حمایت الهیه هستی و خوش باش و ممنون خرم باش و مشعوف که چنین مقرب درگاه جمال مبارکی

INBA16:004

AB09035

- 1 For two days we have been spending our time in utmost joy and fragrance with the honored and near handmaiden of God Mrs. Cooper at Mr. Pole's home, engaged in mentioning the Ancient Beauty and speaking of the divine Kingdom with a gathering of the people of this city. We hope through the favors of the Blessed Beauty that this pure seed may sprout forth and through the bounty of the cloud of guidance this plain and mountain may become verdant and flourishing.
- 2 O kind Lord! Grant this household an eternal foundation and an everlasting establishment and make it blessed. Thou art the Bestower, the Giver, and the Kind One.

1 دو روز است که با اَمّة الله المتقرّبه المحترمه
مسس کروپر در خانه مستر پول در نهایت روح
و ریحان ایامی بذکر جمال قدم بسر میبریم و
بذکر ملکوت الهی با جمهوری از اهالی این شهر
مشغولیم امید از الطاف حضرت بهاء الله که
تخم پاک انبات شود و از فیض ابر هدایت این
دشت و کھسار سبز و خرم گردد

2 ای خداوند مهربان این خاندان را بنیاد ابدی
بخش و بنیان سرمدی کن و مبارک فرما توئی
بخشنده و دهنده و مهربان

NJB_v02#14-16 p.013

AB09043

- 1 O my loving friend! I read thy letter with the utmost joy. My heart was most pleased, for its contents were a glorious proof of love for the Beauty of the One God. Like as the body is revived and cheered with the gentleness and coolness of the breeze, so too doth the heart rejoice and entirely vibrate through the breaths of the love of God.
- 2 May my Lord cast His glance of bounty upon thee, surround thee with the effulgence of His favors and vouchsafe unto thee abundant portion of the confirmations of the Abha Kingdom, O thou light of mine eyes, my life, my spirit, my friend, my companion, my master.
- 3 Convey my greetings and glorification to all thy relatives, household members, children and grandchildren.

1 سوگلی یار مهربانم مکتوبی کمال مسرت ایلہ
اوقودم گوگلم خوشنود اولدی زیرا مضمونی
محبت جمال احدیته بر دلیل جلیل ایدی انسانک
جسمی لطافت و برودت نسیم ایلہ انتعاش و
انبساط ایلدیگی گبی یورکی دخی نفحهء محبت
الله ایلہ اشراح و کمال اهتزاز حاصل ایدر

2 رّهم سنی نظر عنایت ایلہ منظور و پرتو موهبت ایلہ
مشمول و تأییدات ملکوت ابها ایلہ نصیبی موفور
ایلیه ایکی گوزم جانم روحم آرقداشیم یولداشیم
افندم ع ع

3 کافّهء تعلّقانته اهل خانه و اولاد و احفادنه تحیت
و تکبیری ابلاغ ایلہ

MJT.111

AB09044

- 1 When Mirza Aqa Khan was Prime Minister and held Iran under his control, he wished to trace his lineage to a famous person. One of the inhabitants of the village of Bukh traced his ancestry to Khwajih Abu-Salt-i-Harvi, who had a maidservant, and this family of Khwajih are descended from that Khwajih. The Prime Minister and his people all celebrated that "Praise be to God, we are descended from Khwajih Abu-Salt," and Khwajih Abu-Salt was someone who served Imam Rida, peace be upon him.
- 2 Now consider to whom you are related, appreciate its worth, and act in a manner befitting this lineage.
- 3 And upon you be the Most Glorious Glory.

1 هو صدر اعظم میرزا آقاخان وقتیکه ایران را در تحت استیلا داشت خواست نسبت خویشرا بشخص شهری برساند یکی از اهالی قریه بخ نسبت او را بخواجه اباصلت هروی رساند که خواجه را کنیزی بود و این طایفه خواجه از سلسله آن خواجه هستند حضرات صدراعظمی جمیع جشن گرفتند که الحمدلله از سلاله خواجه اباصلت هستند و خواجه اباصلت شخصی بود که بخدمت امام رضا علیه السلام میرسید

2 حال تو ملاحظه نما که منسوب به کی هستی قدر بدان و بآنچه سزاوار این نسبت است عمل نما

3 و علیک البهاء الابهی عبدالهاء عباس

IQN.234

AB09072

- 1 O thou who art gladdened by the light of the Covenant! The seekers of enlightenment have drawn forth the lights of guidance from the realities of the Covenant, and the horizons have been illumined by that effulgence. The temple of existence hath been stirred by the breeze that quickeneth dead bones and refresheth spirits and hearts. Breasts have been dilated through the outpouring of the Covenant of the Sun of Manifestation, and the realities of existence have cried out: "Glory be unto Him Who hath taken this evident Covenant! Glory be unto Him Who hath bound this secured Banner! Glory be unto Him Who hath extended this extended shade!"
- 2 Convey my most glorious Abha greetings to the noble descendants, that is, the honored children.

1 یا من استبشر بنور الميثاق قد استشرق المستشرقون انوار الهدی من حقایق الميثاق واستضاء الافاق من ذلک الاشراق و اهتز هیکل الوجود من نسیم محی العظام الرمیمه و منعش الارواح و القلوب و انشرح الصدور من فیض عهد شمس الظهور و نادى حقایق الوجود سبحان من اخذ هذا العهد المشهود سبحان من عقد هذا اللؤلؤ المعقود سبحان من مدد هذا الظل الممدود ع

2 سلیلهای جلیل یعنی ابنا گرام را تکبیر ابدع ابهی ابلاغ نمائید

LMA2.450

AB09076

¹ O thou who hast drunk from the wine of the Covenant at dawn, and from whom the lights have shone forth from the Center of Mysteries, and who hast followed in the footsteps of the righteous ones, making servants of the free, avoiding the wicked, seizing the opportunity in these times, and storing up whatsoever thou desirest of the gifts of thy Lord, the Merciful, the Compassionate!

² By thy life! The gates of divine gifts are flung wide open, the gardens of realities are adorned, the fountains of wonders are overflowing, the birds are singing, hearts are rejoicing, souls are soaring, hearts are throbbing, and the call is raised between earth and heaven: "Hasten to the Most Exalted Horizon! Hasten to the Most Glorious Kingdom! Hasten from the tribulation of speech to the Kingdom of the unseen heavens! Glory be to my Most Glorious Lord!"

¹ یا من اصطیح من صہبآ المیثاق فاستشرق الأنوار
من مرکز الأسرار و اتبع خطوات الأبرار تستعبد
الأحرار واجتنب الأشرار واغتنم الفرصة فی هذه
الأعصار واستخزن ما تريد من مواهب ربک
الرحمن الرحیم

² لعمرک ان ابواب المواهب مفتحة و ان رياض
الحقائق مؤنقة و ان حياض البدايع مدققة و
الطيور تصدح و القلوب تفرح و النفوس تسرح
و الأفئدة تحفق و النداء مرتفع بين الأرض و
السماة حی على الأفق الأعلى حی على الملکوت
الأبہی حی على بلیة الخطاب الى ملکوت غیب
السّموات سبحان ربی الأبہی

DUR3.376

AB09084

O thou who hast clung to the hem of grandeur! From the intensity of sorrows and pain, the pen hath no power to write, nor the tongue strength to speak. Of these weak-natured people my heart is weary - I long for the Lion of God and Rustam, the hero of legend! In any case, O longtime friend, this bird of broken wing and feather hath fallen beneath a hundred thousand claws and beaks, and this divine mountain partridge hath been caught in the talons of the oppressors. The friends must be mindful of secret schemes, lest any weakness occur in the foundation of the Center of the Covenant and souls become shaken. And the glory be upon thee and upon all who are firm in the Covenant.

یا من تمسک بذیل الکبریاء از شدت احزان
و آلام قلم را حالت تحریر نه و لسان را قوت
تقریر نیست، زین مردمان سست عناصر دلم
گرفت شیر خدا و رستم دستانم آرزوست باری
ای یار دیرین این طیر پر و بال شکسته در زیر
صدهزار چنگ و منقار افتاده و این کبک
کهسار الهی در چنگل ستمکاران مبتلا گشته
تدابیر سریه را باید یاران ملتفت باشند تا در
اساس مرکز میثاق وهنی وارد نگردد و نفوس
متزلزل نشوند. والہاء علیک و علی کل ثابت
علی المیثاق.

MMK5#206 p.157, MSHR3.366

AB09098

This Cause is proclaimed through eloquent, sincere addresses. We must unloose the tongue, spread the fragrances of God, diffuse the words of God. We must present to the public the proofs and evidences of this Cause with a tongue of fire so that souls may be exhilarated, minds become full of tumult and acclamation.

With words of love and illumination we must set hearts aglow with the fire of the love of God, enkindle minds with the power of the Kingdom. We must explain the teachings orally so that hearts may become like pure fountains, the invisible inspirations may descend, the bounties of the Holy Spirit may be revealed, the rays of the Sun of Reality may shine; the breezes of the Paradise of Abha may waft and the glad tidings of the Kingdom of Abha may be announced.

SW_v13#10 p.276x

AB09103

O ye my soldiers of the Kingdom! Be ye valiant and fearless! Day by day add to your spiritual victories. Be ye not disturbed by the constant assaults of the enemies. Attack ye like unto the roaring lions. Have no thought of yourselves, for the invisible armies of the Kingdom are fighting on your side. Enter ye the battlefield with the Confirmations of the Holy Spirit.

Know ye of a certainty that the powers of the Kingdom of Abha are with you. The hosts of the heaven of Truth are with you. The cool breezes of the Paradise of Abha are wafting over your heated brows. Not for a moment are ye alone. Not for a second are ye left to yourselves. The Beauty of Abha is with you. The Glorious God is with you. The King of Kings is with you.

COC#1685x, LOG#1935x, SW_v13#05 p.113

AB09104

Thou hast inquired regarding the teachings and instructions of Baha'u'llah. Thou must instruct the people of the world in the Love of God, that they may eradicate the foundation of warfare and strife, be attracted by the Glad-tidings of the Kingdom of Abha, lay the basis of love and amity, raise the melody of amity, and the oneness of the Kingdom of humanity; transmute tyranny and persecution into love and faithfulness, efface the traces of bloodshed and carnage; construct the edifice of reconciliation, dispel the darkness of estrangement, diffuse the light of unity; change the poison of animosity into the honey of sympathetic affection; destroy the religious, national and social prejudices from the individuals of humanity; live and act, with and toward each other as though they were from one race, one country, one religion, and one kind.

SW_v02#06 p.005

AB09107

Through the protection and help of the Blessed Perfection - may my life be a sacrifice to His beloved ones! - you must conduct and deport yourselves in such a manner that you may stand out among other souls distinguished by a brilliancy like unto the sun.

If any one of you enters a city he must become the center of attraction because of the sincerity, faithfulness, love, honesty, fidelity, truthfulness and loving kindness of his disposition toward all the inhabitants of the world, that the people of the city may all cry out: "This person is unquestionably a Baha'i, for his manners, his behavior, his conduct, his morals, his nature and his disposition are of the attributes of the Baha'is."

Until you do attain to this station, you have not fulfilled the Covenant and the Testament of God.

SW_v14#08 p.225

AB09110

Perchance, God willing, ye may be helped and confirmed to arise and serve in a befitting and worthy manner, and be assisted to do that which is required; and associate with the people with sanctity, purity, virtue and holiness, so that every one who is near may inhale the fragrance of the delectable Paradise, every intimate one may behold the traits of the most wonderful creation, and all people testify that the Baha'is are the shining lamps of the regions and the rays of the dawning-place of effulgence; recognizing a Baha'i through the quality and not the name, knowing him through the amiable nature and not the physical body.

Should we become as such, the manifest light will shine in our brow. Otherwise, woe unto us, for that which we have neglected as duties enjoined upon us by God!

BSC.495 #956

AB09115

Victory is of two kinds: material and spiritual. Material victory is not so important but spiritual victory is conducive to the life of the world of humanity.

The victory of God is the guidance of the people, servitude at the Threshold of the Almighty and wholehearted devotion to the advancement of the cause of the oneness of the human world.

Therefore, O thou my friend and helper! Be thou a warrior in this battlefield and the lion in this forest of knowledge and with hand and tongue achieve victory for the Cause of the Merciful.

DAS.1914-10-26x

AB09118

The beloved of God must be the cause of spreading the Heavenly Love. They must impart spiritual concord; deal with all men in the utmost sincerity and kindness in accord with the commands and exhortations of the Merciful One. And they must treat all with benevolence. They must render devoted service to the friends, wish prosperity for enemies, show kindness to the bad tempered, and be affectionate toward the unjust.

They must become a salutary water to thirsty ones, a swift healing to sick persons, a remedy to the ailing; comfort the minds of those afflicted with calamities; become the light of guidance to the erring, an affectionate guide to the wandering, a seeing eye to the blind, a hearing ear to the deaf, an eternal life to the dead, and an everlasting joy to the dispirited.

BSC.438 #795

AB09121

Thou hast written concerning the meetings and gathering-places of the believers of God. Such assemblies and gatherings will greatly aid the promotion of the Word and all the audience, whether friends or not, will become affected. But when the friends have the intention of entering into these meetings they must disengage the heart from all other reflections, ask the Inexhaustible Divine Confirmation, and with the utmost devotion and humility set their feet in the gathering-place. Let them not introduce any topic in the meeting except the mentioning of the True One, neither must they confuse that merciful assembly with complex outside questions. They must either teach or open their tongue in propounding arguments, either commune or supplicate and pray to God, either read Tablets or give out advices and exhortations.

SW_v02#06 p.005

AB12625

- 1 O thou who art assured by the signs of God! Praise be to the Ever-Living, the Self-Subsisting One, that through the light of guidance which shone forth from the Supreme Kingdom at the Divine Lote-Tree, thou wert guided, and through the aid and bounty of His Most Holy Unity, thou didst enter beneath the shade of the Word of the All-Merciful, and didst drink from the fountain of life, and didst strive in the path of salvation.
- 2 Now, through a divine strength and heavenly power, show forth such courage and valor beneath the standard of God's Covenant and the banner of His Testament that the hosts of doubts of the people of veils may vanish in the west of nothingness, for the Sun of God's Covenant is at the zenith of its heat, power and effulgence.

1 ای موقن بآیات الله حمد کن حیّ قیومی را که بنور هدی که مشرق گشت از ملکوت اهی در سدره منتهی مهدی شدی و به عون و عنایت حضرت احدیت در ظلّ کلمه رحمانیت داخل گشتی و از چشمه حیات نوشیدی و در سبیل نجات کوشیدی

2 حال بقوتی الهی و قدرتی رحمانی در زیر علم عهد الهی و رایت میثاق صمدانی چنان شجاعت و شهامتی بنما که جنود شبهات اهل حجاب در مغرب نیستی متواری گردد چه که آفتاب عهد یزدان در اعظم نقطه حرارت و سورت و اشراقست

INBA85:178a

ABU2452

- 1 In this journey, through divine assistance and grace, you must perform miracles and your speech must be supremely spiritual. Say that the Blessed Beauty established this Covenant so that all would be oriented toward a single point. If it were not so, by now a thousand sects would have formed among the Baha'is.
- 2 We have nothing against anyone - we want to preserve the mighty fortress of the Cause of God. You see how many sects and religions appeared after Christ. Now the Blessed Beauty has designated one point so that no differences would remain.

1 در این سفر باید بعون و عنایت الهی معجز نمائید و صحبت شما باید در نهایت روحانیت باشد بگوئید جمال مبارک این میثاق را برای این گرفته تا توجه کل بنقطه واحد باشد اگر چنین نبود تا بحال هزار فرقه در میان بهائیان تشکیل شده بود

2 ما کاری بکسی نداریم ما میخواهیم حصن حصین امرالله را حفظ کنیم شما ببینید که بعد از حضرت مسیح چه قدر فرق و مذاهب ظاهر شد حال جمال مبارک یک نقطه را معین نموده اند که دیگر اختلافی در میان نماند ..

NJB_v05#14 p.004, KHH2.096 (2.178)

ABU2520

Since that date consider how conditions have changed, and how every one of those who oppressed this party of exiles and endeavoured with might and main to suppress the spread of this light has become lost in the abyss of despair and oblivion.

They are gone and we are still here, whereas, from the standpoint of the world and human reason, it should have been reversed. Everybody imagined that under the existing circumstances all this would end shortly and naught would be left of the Bahais. Is not this an evidence of divine protection and providence? We have longed for death in the path of God; we have been ready to welcome the cup of sacrifice and were thirsty for the chalice of martyrdom. The Lord willed that we stay and serve Him.

SW_v08#13 p.173

ABU2539

You must not injure yourselves or commit suicide... It is not permissible to do to yourselves what Mirza Hassan Afnan did to himself.

Should anyone at any time encounter hard and perplexing times, he must say to himself, "This will soon pass." Then he will be calm and quiet. In all my calamity and difficulties I used to say to myself, "This will pass away." Then I became patient.

If anyone cannot be patient and cannot endure, and if he wishes to become a martyr, then let him arise in service to the Cause of God. It will be better for him if he attains to martyrdom in this path. Arise ye in service to the Cause of God as the Apostles arose after the departure of Christ.

SW_v12#18 p.280-281

AB09622

To: the Greatest Holy Leaf Bahiyyih Khanum, in Akka

- 1 My sister and beloved of my soul! 1 آیتها الشقیقتی الروحیه
- 2 Here on the slopes of Mount Carmel, by the cave of Elijah, we are thinking of that Most Exalted Leaf, and the beloved and handmaids of the Lord. 2 در دامنه کوه کرمیل در مقام حضرت ایلیا بذکر آن ورقه علیا و احبباء و اماء الله مشغول و مألوفیم
- 3 We pass our days in writing and our nights now in communion with God, now in bed to overcome failing health. And although, to outward seeming, we are absent from you all, and far away, still our thoughts are with you always. I can never, never forget thee. However great the distance that separates us, we still feel as though we were seated under the same roof, in one and the same gathering, for are we not all under the shadow of the Tabernacle of God and beneath the canopy of His infinite grace and mercy?... 3 روزها را بتحریرات و شبها را گاهی بمناجات و گاهی در بستر بدفع کسالات میگذرانیم هرچند بظاهر دور و مهجوریم ولی جمیع اوقات بیاد شماها میگذرد دقیقهئی از یادت فارغ نیستم اگرچه دوریم ولی نزدیکیم در یک محفلیم و در یک منزل چه که کلّ در ظلّ خیمه الهی هستیم و در قباب عنایت حضرت نامتناهی...

BHKP_2#12x

BHK_2#12x

AB09695

To: the Greatest Holy Leaf Bahiyyih Khanum, in Haifa

- 1 O my spiritual sister! Thou didst go away to Haifa, supposedly for only three or four days. Now it becometh apparent that the spiritual power of the Shrine hath brought thee joy and radiance, and even as a magnet is holding thee fast. Thou surely wouldst remember us as well. 1 یا شقیقتی الروحانیّه شما بعنوان سه چهار شب به حیفا رفتید حال معلوم میشود که روحانیت مقام اعلی روح و ریحان بخشیده قوه مغناطیس جذب نموده و البته ما را نیز یاد خواهید نمود
- 2 Truly the spiritual quality of the holy place, its fresh skies and delicate air, its crystal waters and sweet plains and charming seascape, and the holy breathings from the Kingdom all do mingle in that Sacred Fold. Thou art right to linger there... 2 فی الحقیقه روحانیت مکان و لطافت هوا و طراوت فضا و عذوبت ماء و ملاحه صحرا و حلاوت منظر دریا و نفحات قدس ملکوت اعلی در آن حظیره القدس جمع شده حتی با شماست...
- 3 Kiss the light of the eyes of the company of spiritual souls, Shoghi Effendi... 3 نور دیده روحانیان شوق افندی... را ببوسید...

BHKP_2#14x

BHK_2#14x

AB09418*To: Muhammad Husayn Khan, in Abadih*

- 1 O seeker after righteous deeds that endure!
- 2 Children and grandchildren who, being of noble lineage, are aided by goodly character - that is to say, who are illumined by the effulgences of the Luminary of the horizons - are to be counted among righteous deeds that endure. Otherwise, they are detested, subject to wrath, rejected, and the father is addressed with the words "he is not of thy family; his work is unrighteous."
- 3 We hope that through God's grace such children may be vouchsafed unto you - otherwise, no. Thou art accepted at the threshold of the Ancient Beauty - what grief hast thou for children?

1 ای طالب باقیات صالحات

2 اولاد و احفاد که با شرف اعراق مؤید بحسن اخلاق هستند یعنی مستفیض از تجلیات نیر آفاق گردند از باقیات صالحات معدودند و الا مبعوض و مغضوب و مردود و پدر مخاطب بآنه لیس من اهلک انه عمل غیر صالح

3 از فضل حق امیدواریم که چنین اولاد بشما عنایت فرماید و الا فلا تو مقبول درگاه جمال قدمی چه غم اولاد داری

MMK6#201

AB09201*To: Muhammad Sadiq Salmani, in Abadih*

- 1 O thou servant of God! Jinab-i-Qabil hath beseeched and hoped that a glance of loving-kindness might be cast upon that perfect friend.
- 2 It is evident that 'Abdu'l-Baha is the servant of the servants of Baha. His very being is in a state of prostration. No path is there for proof.
- 3 Know thou this: that in truth and essence, in identity and attributes, in capacity and desert, I am the servant of the servants of the Blessed Beauty. No exposition is needed.

1 ای بنده الهی جناب قابل سائل و آمل که نظر محبتی بآن حبیب کامل گردد

2 این معلومست که عبداله‌آء بنده عید بهاست نفس وجود در سجود است دلیل را سبیل نه

3 این را بدان که به حقیقت و ذات و کینونت و صفت و استعداد و استحقاق بنده بندگان جمال ابدی هستم بیان لازم نه

MMK5#179 p.138

AB12637

To: Afnan, Siyyid Aqa son of Aqa Mirza Aqa Nurud-Din, in Abadih

- | | |
|--|---|
| <p>1 O branch of the Blessed Tree! In truth, concerning the postal services, thou hast rendered a notable service at the Sacred Threshold of the Most Glorious Beauty.</p> | <p>1 ای فرع شجره مبارکه فی الحقیقه در خصوص
پوسته‌ها خدمت نمایانی بآستان مقدس جمال ابدی
نمودی</p> |
| <p>2 Praise be to God, thou art assisted and confirmed, victorious and triumphant. Victory and triumph lie in steadfastness in the Cause of God.</p> | <p>2 الحمد لله موفق و مؤیدی و منصور و مظفر ظفر
و منصوری استقامت در امر الهیست</p> |
| <p>3 Thanks be to God that thou art walking the straight path, art devoted and established in servitude at the Threshold, and art intimate and close with 'Abdu'l-Baha in servitude to the Most Glorious Beauty.</p> | <p>3 المنة لله که شما بر صراط مستقیم و بر آستان
عبودیت معتکف و مقیم و با عبدالبهاء در بندگی
جمال ابدی همدم و ندیم</p> |

INBA85:088a

AB09691

To: Munirih Khanum, in Akka

O handmaid of God who is under My protection! All that was written hath become known and been understood. Praised be God, through the bounty and grace of the Beloved of the world, physical wellness is attained in every respect. The weather in Haifa is not bad and there is no trouble except that the Mufti is bothersome. However, he is leaving today or tomorrow.

On behalf of this Servant, make the dust beneath the Blessed Feet the kohl of the true sight.

Convey My utmost eagerness to Her Highness, the Mother, and Her Highness, the Sister, and write in detail about the children.

LTDT.326x

AB09180*To: Ruqiyiyih Sultan Yazdi, in Alexandria*

O thou handmaiden of God who hast attained unto certitude! Turn thy face towards the Ancient Beauty and recall the bounties and loving providence of the Most Great Name. Strive to the utmost of thine ability to offer up thy life for the love of the Merciful Beloved. In this day service at the sacred Threshold of the Blessed Beauty and steadfastness in the Cause of His love is the real sacrifice of the self. God willing thou shalt attain this service through all its grades and conditions.

ای امة الله ورقهء موقنه توجّهی به جمال قدم نما و یاد آن الطاف و عنایات اسم اعظم نما تا توانی در جانفشانی کوش و فدای آن محبوب مهربان گرد جانفشانی و قربانی جمال او الیوم خدمت آستان مقدّسش و ثبوت بر امرش است انشاءالله باین خدمت در کل مراتب موفق میگردی و البهاء علیک یا امة الله

MMK2#277 p.199

AB09347*To: Aqa Ali Zari, in Anar*

- 1 O divine husbandman! If thou art able, sow a seed in this divine field, that thou mayest be confirmed by the blessed verse which declareth: "As a grain of corn that groweth seven ears, and in each ear a hundred grains, for God giveth manifold increase unto whomsoever He willeth."
- 2 The cultivation and tillage of minds and understanding will not flourish or yield fruit except through the bounties of the Abha Kingdom, for the power of existence dependeth upon the aid of the Desired One. Every steadfast one becometh firmly rooted, and every steadfast one receiveth a great bounty.
- 3 Upon thee be greetings and praise.

1 ای دهقان رحمانی اگر توانی زرعی در این کشت زار الهی نما تا مؤید بآیهء مبارکه گردی که میفرماید کجّة انبتت سبع سنابل فی کلّ سنبله مائة حبة والله یضاعف لمن یشاء

2 کشت و زراعت عقل و نهی جز بفیض ملکوت ابهی نشو و نما ننماید و فیض و برکت حاصل نکند زیرا قوت وجود بمدد حضرت مقصود است هر ثابتي نابت گردد و هر مستقیمی مورد فیض عظیم

3 و علیک التّحیّة و الثّناء

MMK6#063

AB09469*To: Mashhadi Muhammad Ali Tabrizi, in Ardibil*

- 1 O thou who art mindful of the mention of the Most Merciful! 1 ای متذکر بذكر رحمن
- 2 Praise God that thou hast entered beneath the shade of the divine Tree, and arrived upon the shore of the sea of eternity, and drunk from the living fountain of life, and been nourished by the fruit of the furthestmost Tree, and inhaled the holy fragrances from the gardens of certitude, and through the Word of God been set ablaze in the kindled fire of the All-Merciful. Show forth thy gratitude for this most great favor. 2 حمد کن خدا را که در این ظلّ سدرهٔ ربّانیّه داخل شدی و در شاطیّی بجز بقا وارد گشتی و از معین حیّ حیوان نوشیدی و از ثمرهٔ سدرهٔ منتهی مرزوق شدی و از ریاض ایقان نفحات قدس استنشاق نمودی و بکلمهٔ الهیه در نار موقدهٔ رحمانیه مشتعل گشتی این فضل اعظم را بشکرانه مقابلی نما
- 3 And upon thee be the Glory. 3 و الهاء علیک

MKT9.163a

AB09237*To: Ali Asghar (Gurgan), in Astrabad*

- 1 O servant of the Truth! Cast aside the veil, rend thy garment, take up the cup of guidance, and in the love of Baha become intoxicated with wine. Chant songs of joy, strike up a melody, raise a resounding strain. Cry out "Ya Baha'u'l-Abha!" that thou mayest move the people of the pavilions of holiness to ecstasy and delight, and engage and familiarize the Concourse on High with the praise of thine own steadfastness and constancy. 1 ای بندهٔ حقّ پرده برانداز گریبان چاک کن جام هدی بدست گیر و در عشق بها می‌پرست شو غزلی خوانی کن ترانه بنواز و آهنگی بلند کن نعرهٔ یابهاء‌الآبهی زن تا اهل سرادق قدس را به جذب و طرب آری و ملأ اعلی را بتحسین ثبوت و رسوخ خویش مشغول نمائی و مألوف کنی
- 2 And upon thee be greetings and praise. 2 و علیک التّحیّة و الثّناء

ADMS#283

PYB#027 p.01

AB09501*To: Inayatullah Vakil, in Baghdad*

He is the Truth! O manifestation of the bounty of the Most Glorious Beauty! How blessed is that family, all of whose members are firm and steadfast in the Covenant and Testament, who have entered beneath the shade of the Beloved of all horizons, who are intimate with the remembrance of the Ancient Beauty, and who strive day and night to strengthen hearts. Give thanks that you have become the manifestation of such favors and the dawning-place of such attributes, and through the generosity of the Creator of existence it is hoped that at all times you will strive to preserve the conditions of the All-Loving Lord.

هو الحق ای مظهر عنایت جمال ابهی خوشا بحال
آن خانواده که کلّ بر عهد و میثاق ثابت و راسخ و
در ظلّ محبوب آفاق وارد و بذکر جمال قدم همدم
و شب و روز در تثبیت قلوب ساعی شکر کنید
که مظهر چنین الطافی گشتید و مطلع چنین
اوصافی و از جود موجد وجود امید شدید است
که در کلّ احیان در حفظ شئون حضرت
ودود بکوشید

MMK5#247 p.193

AB09612*To: Baha'is of Baku*

- ¹ O dear friends of 'Abdu'l-Baha! A message hath been sent verbally with Aqa Mirza 'Ali-Akbar-i-Nakhjavani in a particular regard, which since it is involved, this pen hath not the opportunity to set it all down in writing. In question is the matter of confining the teaching work to Muslims. Ye should by all means treat this matter as important, and conduct yourselves accordingly, inasmuch as there is an all-embracing wisdom in such a course. Otherwise, those territories will become intractable—nay, more inimical than Iran. Ye must act with extreme caution: This is necessary and essential.

¹ ای یاران عزیز عبدالبهاء شفاهاً با جناب آقا میرزا
علی اکبر نخجوانی در خصوصی پیامی ارسال
گردید که مفصل است و این قلم فرصت تحریر
ندارد و آن قضیه حصر تبلیغ در بین مسلمانان
است البته این قضیه را اهمیت بدهید و بموجب
آن حرکت نمائید زیرا حکمت کلیه در آنست و الا
آن ممالک سخت میشود بلکه شدیدتر از ایران
میشود باید بسیار احتیاط نمائید لازم و واجبست

- ² The Glory of Glories rest upon you.

² و علیکم البهاء الابهی

BRL_ATE#025, MAAN#11

BRL_DAK#0024

AB09516*To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Baku*

- 1 O herald of the Covenant and Hand of the Cause of God! ای منادی پیمان و یادی حضرت یزدان 1
- 2 Your letter from Merv was noted and brought the utmost joy. The building plan is most acceptable and desirable - let them build it accordingly. Your honor should temporarily proceed to Tehran due to the matter of the purchased land, as someone has claimed it was a conditional sale. Some of the prominent figures and trustees are seeking information and clarification - you should meet with them as well since this work can be accomplished through you. After completing these matters, you will return to Baku. نامهء مرسوله از مرو ملاحظه گردید سبب نهایت سرور شد نقشهء بنا بسیار مقبول و مرغوب بهمین قسم بنا نمایند و خود آنحضرت بسبب قضیهء زمین ایتّیاعی طهران که شخصی مدّعی بیع شرط شده است باید موقت به طهران تشریف ببرید و بعضی از بزرگان و امنا طالب اطلاع مطالبند آنانرا نیز ملاقات فرموده زیرا این کار از شما برمیآید بعد از اتمام این امور به بادکوبه مراجعت میفرمائید 2

INBA16:138, PYK.254

AB09202*To: Ghulam-Ali Tajir Khurasani Yazdi, in Bandar Abbas*

- 1 O servant of God! Be thou happy, for the cloud of mercy hath bestowed eternal bounties upon the gardens of the heart and soul. ای بندهء الهی خوش باش که ابر رحمت بر ریاض جان و دل فیض ابدی میذول داشت 1
- 2 The garden of the heart hath become verdant and flourishing through the sprinkling drops of grace, attaining infinite freshness and delicacy, and hath been adorned with the flowers of divine realities and meanings. حدیقهء قلب برشحات عنایت سبز و خرم شد و طراوت و لطافت بینتهی یافت و بگلهای حقایق و معانی تزیین جست 2
- 3 It is hoped from the bounty of the King of existence that in every moment a dewdrop from the cloud of bestowal may fall upon the tree of being, that it may attain everlasting and eternal freshness and vitality. امید از جود سلطان وجود چنانست که در هر دم شبنمی از سیلاب موهبت بر شجرهء وجود برسد تا تازگی و خرمی ابدی سرمدی یابد 3
- 4 And upon thee be greetings and praise. و علیک التّحیّة و التّناء 4

ABDA.044b

AB09438*To: Students in Beirut*

O true children of 'Abdu'l-Baha! It is the eve of Naw-Ruz. The light of glad-tidings is ablaze. Joy and happiness have increased. But since the friends are absent and heart and soul yearn and long to behold their faces, it holds no sweetness and no grace appears. Yet there is hope in the abundant favor of the All-Forgiving Lord that in the future what was missed will be made good and abundant joy will be attained. In these days, hardship upon the friends is endless. This too shall pass.

ای فرزندان حقیقی عبداله‌آ شب نوروز است
نور بشارت افروز است سرور و بشاشت افزود
است ولی چون یاران غائب و دل و جان
بمشاهده رویشان مشتاق و راغب حلاوتی
ندارد و لطافتی جلوه ننماید ولی امید بفضل
موفور رب غفور است که در استقبال تلافی
مافات گردد سرور موفور حاصل شود در این
ایام سختی بر یاران بی پایان این نیز بگذرد

ANDA#76 p.50

AB09271*To: Muhammad Mustafa Baghdadi, in Beirut*

O steadfast servant of the Ancient Beauty! Anton Haddad will arrive in Beirut with one of the handmaidens of the All-Merciful. Tell Anton Effendi that the utmost wisdom is necessary, for government spies are secretly very vigilant. Therefore they must stay at the Prussian hotel in the Prussian quarter of Haifa, and come to 'Akka in the morning as tourists, returning in the afternoon. Any other arrangement would be contrary to wisdom. Even this arrangement stems from an overwhelming love of heart - come what may!

ای بنده مستقیم جمال قدیم انطون حدّاد با
یک امه از اماء الرحمن وارد بیروت خواهند
شد به انطون افندی بگوئید که نهایت حکمت
لازمست زیرا جاسوسهای حکومت در سر سر
بسیار مواظب لهذا باید که در حیفا در اوتل
پروسیانی در محله پروسیانی وارد گردند و بعنوان
سیاحت عکا صبحی بیایند که عصر مراجعت
کنند جز باین نوع مخالف حکمت است این نوع
نیز از کثرت محبت قلبیه هرچه بادا باد است

MSHR5.294

AB09420*To: Abdur-Rahman Chashti, in Bombay*

- 1 The light of guidance hath shone forth from the supreme horizon, and the star of eternal glory hath risen from the dawning-place of possibility. It is strange that India, despite its capacity, hath not yet been illumined by this effulgence. The work hath been delayed, but it is certain that this sanctified light shall, even as it hath shone with utmost brilliance in America, cast its radiance upon India through the power of the All-Merciful.
- 2 Therefore, you must strive to outstrip all others, that you may be numbered among "those who have preceded, who have preceded - these are they who are brought nigh.

1 نور هدایت از افق اعلی ساطع شد و کوكب
عزّت ابدیه از مطلع امكان طالع گردید عجیب
است كه هندوستان باوجود استعداد تا بحال
از این اشراق روشن نگردیده كار تأخیر افتاده
ولی عاقبت یقین است كه این نور تقدیس
همچنانكه در امریک در نهایت اشراق درخشید
بر هندوستان نیز بقوه رحمان پرتو اندازد

2 پس آنجناب باید بر كلّ سبقت گیرید تا از زمره
السّابقون السّابقون اولئك هم المقربون گردید

MMK6#531

AB09152*To: Ardishir (Pilgrim Bombay)*

- 1 O Ardeshir, conqueror of the world! Praise be to God that thou hast attained the Most Great Spiritual Throne, circumambulated the holy dust, laid thy head upon the sacred threshold, sought forgiveness and beseeched assistance and bounty.
- 2 I hope that thy prayer will be answered and thou wilt attain thy heart's utmost desire.
- 3 When thou didst return to that land, We wrote a letter to the friends. Now this letter is written especially for thee, that thou mayest know that thou art not and shalt never be forgotten.
- 4 May thy soul be happy!

1 ای اردشیر جهان شیر الحمد لله بمقرّر سریر روحانیت
کبری رسیدی و تربت پاک را طواف نمودی
سر باستان مقدّس نهادی و طلب مغفرت کردی
و عون و عنایت خواستی

2 امیدوارم دعايت مستجاب شود و بآنچه منتهای
آرزو داشتی برسی

3 و چون رجوع بآن دیار نمودی بجهت یاران نامه
نگاشتیم حال نیز مخصوص شما این مکتوب مرقوم
شد تا بدانی كه فراموش نشده و نخواهی شد

4 جانت خوش باد

YARP2.584 p.413

AB09561*To: Biman Bahram, in Bombay*

- 1 O respected companion! Remain firm in the Covenant and be steadfast and unwavering. Remember the friends and be a companion to the loved ones. Console the helpless and be kind to the distressed. Be a healing balm to every wound and the greatest remedy for every ailment. Seek fellowship and oneness, and forget estrangement and alienation.
- 2 The human world requires fellowship, and what befits humanity is forgiveness and love. These are the attributes of the pure ones and the qualities of the free.
- 3 And upon thee be greetings and praise.
- 1 ای همدم محترم بر بیمان ثابت بمان و محکم و استوار شو یاد یاران کن و همدم دوستان گرد دلجوئی پیارگان کن و خوشخوئی با درماندگان هر زنجی را مرهم باش و هر دردیرا درمان اعظم الفت و یگانگی خواه و دوری و بیگانگی فراموش کن
- 2 عالم انسان مقتضی الفت است و سزاوار بشر آموزش و محبت اینست صفت پاکان و منقبت آزادگان
- 3 و علیک التحیة و الثناء

YARP2.682 p.459

AB09563*To: Rustam Surush Farsi Maryamabadi, in Bombay*

- 1 O namesake of Tahmuton! Rustam the mighty displayed the roar of lions in the arena and tested his strength against live elephants. You too must don a helmet of divine assistance and put on armor of heavenly protection. Draw forth the sword of the tongue and enter the arena of knowledge, engaging in combat with all the peoples of the world, that you may witness divine power and behold the might of the heavenly arm.
- 2 And the Glory be upon you.
- 1 ای همنام تهمتن رستم پیلتن در میدان غرش شیران نمودی و با زنده پیلان دست و پنجه آزمودی تو نیز خودی از عون الهی بر سر نه و زرهی از صون یزدانی در بر کن و تیغ زبان بکش و در میدان عرفان درآ و با جمیع جهانیان نبرد نما تا نیروی خداوندی بینی و قوت بازوی الهی مشاهده کنی
- 2 و البهاء علیک

YARP2.237 p.213

AB09446*To: Wife of Mulla Khusraw Bahram, in Bombay*

- 1 O handmaid of Baha! Praise be to God that thou wert blessed to attain the honor of being hosted at the Holy Shrine on Naw-Ruz. 1 ای کنیز بها الحمد لله بشرف ضیافت در بقعه مبارکه در روز نوروز موفق شدی
- 2 All the divine friends gathered at the blessed Threshold and engaged in praising and glorifying the Lord of creation. They rejoiced and made merry, and drank cups of pure tea, and supplicated for confirmations on thy behalf. 2 جمیع یاران الهی در آستان مبارک جمع شدند و به ستایش و نیایش خداوند آفرینش پرداختند وجد و سرور نمودند و جام طهور چای نوشیدند و طلب تأیید از برای تو نمودند
- 3 This is through the grace of the Sovereign of creation. Give thanks unto God that thou hast been blessed with this bounty. And upon thee be greetings and praise. 3 این از بخشایش شهریار آفرینش است حمد کن خدا را که باین بخشش موفق گشتی و علیک التَّحیَّة و الثَّناء

NVJ.053

AB09322*To: Munir Nabilzadih, in Bukhara*

- 1 O thou spiritual youth! 1 ای جوان رحمانی
- 2 Thou art ever remembered and never forgotten. I beseech from the divine Threshold infinite bounties for thee, and seek from the horizon of oneness the dawning of the light of bestowal, that the clouds of mercy may pour down their rain, and the breeze of providence may waft, and the Sun of Truth may shine forth, and the field of heart and soul may attain boundless freshness and delicacy. 2 همیشه در یادی و در خاطری فراموش نشوی از درگاه الهی از برای تو فیض نامتناهی طلبم و از افق احدیت سطوع نور موهبت جویم تا ابر رحمت بیارد و نسیم عنایت بوزد و شمس حقیقت بتابد و مزرعه جان و دل طراوت و لطافتی بی نهایت یابد
- 3 And upon thee be greetings and praise. 3 و علیک التَّحیَّة و الثَّناء

AYBY.442 #177

AB11414*To: Abbas Ali Bunabi*

The effulgence of God's splendrous mercy hath enveloped the peoples and kindreds of the earth, and the whole world is bathed in its shining glory... The day will soon come when the light of Divine unity will have so permeated the East and the West that no man dare any longer ignore it.

WOB.111x

AB09494*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Bushihr*

- 1 O thou who art enkindled with the fire of Sinai! Thou art never forgotten or absent from my thoughts, for thou hast a dwelling place in the inner chamber of my heart. I swear by the Life of the Beloved that when I circumambulate around the point of attraction of the hearts of the denizens of the Kingdom, I immediately call thee to mind, and while watering the garden at the center of infinite circles, I carry a pitcher on my shoulder and give water on thy behalf.
- 2 Consider what a manifestation of grace and what a dawning-place of light thou art! And the Glory be upon thee.

1 ای مشتعل بنار سینا هیچ از یاد زوی و فراموش نشوی زیرا در نهانخانه دل منزل و مأوی داری بجان جانان قسم که چون حول مطاف قلوب لاهوتیان طواف نمایم فوراً ترا بخاطر آرم و در حین سقایه باغچه مرکز دوائر غیر متناهیہ کوزه ئی بدوش بنیت شما بالوکاله کشم و آب دهم

2 ملاحظه نما که مظهر چه عنایتی و مطلع چه نورانیّتی و البهاء علیک

MKT8.139a, BSHI.107

AB09614*To: Baha'is of Bushruiyih, in Bushruiyih*

...O my God, my God! These are the servants at Thy Sacred and Radiant Threshold, and the attendants in Thy Holy Court among all peoples, who speak Thy praise and gaze toward Thy horizon, who chant Thy verses and promote Thy Faith, who guide Thy creation and protect Thy Law, who guard Thy

...الهی الھی هؤلاء عبدة عتبتک المقدسة التوراء و خدمة ساحة قدسک بین الوری ناطقون بذکرک و ناظرون الی افقک و مرتلون لآیاتک و مروجون لدينک هدایة خلقک و حماة شریعتک حفظة حصنک الحصین و جنود

Mighty Fortress and are soldiers of Thy Great Strongholds through Thy confirmation, O Lord of the Worlds! Lord! Lord! Strengthen them through Thy divine power and Thy merciful gift and Thy radiant angels and Thy mystic inspirations and Thy celestial outpourings. Verily Thou art the Generous, verily Thou art the All-Merciful, the Most Merciful, and verily Thou art the Bestower, the Mighty, the Powerful, the All-Wise.

معافک العظیم بتأیدک یا ربّ العالمین ربّ
ربّ ایدهم بقوتک الربّانیّه و موهبتک الرحمانیّه
و ملائکتک النورانیّه و الهاماتک الغیبیّه و
فیوضاتک الصّمدانیّه انّک انت الکریم انّک
انت الرّحمن الرّحیم و انّک انت المعطى العزیز
المقتدر الحکیم

MJMJ3.039x, MMG2#243 p.273x

AB09581

To: Mardiyiyih, in Bushruyyih

O assured leaf! Your mention is remembered, known and celebrated at the Sacred Threshold, and your praise is on the tongues and lips of the handmaidens of the All-Merciful. Be grateful and delighted for the infinite bounty that such a favor has been shown to you, that you are remembered at such a Threshold and known at such a Court. I swear by the Educator of existence that the [maidens] of the eternal Paradise yearn for such grace and bounty. And the glory rest upon you and upon all who hold fast to the Sure Handle.

ای ورقه مطمئنّه ذکرّت در آستان مبارک مذکور
و معروف و مشهور و نعتت در السن و افواه
اماء الرّحمن موجود از فضل بی منتی مکنون و
محفوظ باش که چنین عنایتی در حقّ تو شده که
در چنین آستانی مذکوری و در چنین درگاهی
معروف قسم بمرئی وجود که [حوریان] جنت
خلود آرزوی چنین لطف و احسان مینمایند و
البهاء علیک و علی کلّ متمسک بالعروة الوثقی

MKT7.161b

AB09196

To: Ghulam-Husayn Bavanati, in Dahaj

- 1 O servant of the Most Great Name! Although occupations pour down like winter rain, despite this the joy of the friends is ever before me and the love of the loved ones is abundant.
- 2 How sweet is the moment when I am intimate with the thoughts of those who are attracted to the countenance of the Most Glorious Beauty, and how blessed is the breath when the musk-laden fragrance from the rose-garden of the Abha Kingdom reaches the nostrils of every steadfast one.

- 1 ای بنده اسم اعظم هر چند مشغله مانند باران
بهمن است باوجود این سرور یاران منظور است
و محبت دوستان موفور
- 2 چه خوش دمست که بیاد منجذبان روی
جمال ابهی همدمم و چه مبارک نفسی که
نفحه مشکبار گلشن ملکوت ابهی در مشام
هر ثابت قدم

- 3 In every moment, praise and glorify the traceless Lord God,
that thou hast been confirmed with such bounty and success.
- 4 And upon thee be the Glory!

3 باری در هر آن حمد و ثنا کن حضرت یزدان
بی نشانرا که بچنین فیض و فوزی موفق گشتی

4 و البهآ علیک

INBA87:057a, INBA52:056a

ABU3716

Words spoken in the pilgrim house in Haifa

- 1 One will find it most strange when he reflects on where this Cause once was and where it has now reached. Consider the cities of Shiraz and Tehran, and then how far away from them are Baghdad and Rumelia, or Haifa and 'Akká! These occurrences transpired solely through the fulfilment of those prophecies that are recorded in the Holy Scriptures of the Prophets.
- 2 The plan of God is a wondrous thing. Over the course of many long years, He has taken this Cause here and there, and drawn it in the end to such a spot as this, all to fulfil the prophecies of ages past. It is inevitable that God will clearly manifest the highway He has predicted through His Prophets; He will not allow a single word of those prophecies to go unrealized.

1 خیلی عجیب است این امر از کجا بود و بکجا رسید
شیراز کجا طهران کجا بغداد کجا رومی کجا عکا و
حیفا کجا این وقایع واقع نشد گر آنکه بشاراتی که
در کتب مقدسه انبیا خبر داده اند تحقق یابد

2 نقش خدا غریب است سالهای دراز امر را
گردانید گردانید تا آخر بچنین نقطه‌ای کشانید
بجهت اینکه نبوت را کامل نماید لابد خدا
شاهرائی را بواسطه انبیا خبر داده است ظاهر
و آشکار مینماید نمیگذارد حرفی از میان برود
انتهی

MHMD2.493

BDA2.369

AB09384

To: Haji Mirza Haydar Ali Isfahani, in Haifa

- 1 O companion of 'Abdu'l-Baha! For some time now you have been blessed to be in the vicinity of the Holy Threshold and honored to kiss the Sacred Portal, while 'Abdu'l-Baha is deprived and bereft. As Hafiz of Shiraz has said: "The heart's blood and the cup of wine - each was given to someone."
- 2 I have heard that you have experienced some illness. I hope that by now it has passed, and that you are drawn to and

1 ای رفیق عبدالبهآ چندیست شما در آنجا بجوار
آستان مقدس فائز و بتقبیل عتبه مبارکه مشرف
و عبدالبهآ محروم و مأیوس حافظ شیرازی گفته
خون دل و جام می هریک بکسی دادند

2 از قرار مسموع انکسار مزاجی حاصل امیدوارم
تا بحال زائل و بعودیت صرفه حقیقه من دون

gladdened by pure, genuine servitude without interpretation at the Threshold of Baha.

تأویل عبدالبهاء بآستان بها منجذب و مستبشر باشند

3 And upon you be the Most Glorious Glory!

3 و علیک البهاء الأبهی

INBA84:354a, MSHR3.184

AB09679

To: Shoghi Effendi, in Haifa

1 O Shoghi, this dream of yours is very good. Rest assured that attaining the presence of His Holiness the Exalted One (may my spirit be sacrificed for Him) is evidence of receiving bounties from the Supreme Lord and attaining the greatest gift and most mighty favor. Likewise for the rest of the dream.

1 شوقی من این خواب بسیار خوبست مطمئن باش
تشرّف بحضور حضرت اعلی روحی له الفداء
دلیل تفیض از حضرت کبریا و حصول موهبت
کبری و عنایت عظماست و همچنین باقی رؤیا

2 I hope that you will become the manifestation of the favors of the Blessed Beauty and day by day increase in faith, certitude and knowledge. At night engage in devotion, supplication and prayer, and by day carry out whatever is necessary.

2 امیدوارم که مظهر الطاف جمال ابهی گردی
و روز بروز بر ایمان و ایتقان و عرفان پیفزائی
شب بتل و تضرع و مناجات کنی و روز آنچه
لازمست مجری داری

PPRL.016

AKHA_116BE #01-03 p.52, AHB_117BE
#08-10 p.284, AHB_131BE #326 p.52,
YHA2.584, PPRP.025, RMT.194-195

AB09404

To: Aqa Mihdi Rafia Arjumand, in Hamadan

1 O descendent of the Friend! Today is the day of purity and detachment, and the time to act according to the counsels of the Divine Prophets.

1 ای سلیل خلیل امروز روز پاکی و آزادگیست و
وقت عمل بوصایای انبیای الهی

2 As much as thou canst, bring the sheep of Israel beneath the shade of the heavenly Shepherd's providence, so that, having become a flock and herd in the meadow of ancient glory, they may graze upon the verdant grass of heavenly bounty, which is the celestial food, and drink from the spring of grace.

2 تا توانی اغنام اسرائیل را در ظلّ عنایت شبان
آسمانی درآور تا گله و رمه شده در چمن عزّت
قدیمه سبزه موهبت که مائده آسمانیست بچرند
و از چشمه عنایت بنوشند

- 3 And when they are freed from dispersion, gathered together and assembled, then will heavenly bounties unveil their countenance and the bestowals of the Lord of Hosts be attained.

3 و چون از پریشانی رها یافته جمع شوند و انجمن گردند موهبت آسمانی رخ بگشاید و عنایت ربّ جنود حاصل گردد

SFI01.143b, MSBH4.467

AB09198

To: Hashim Qalami, in Isfahan

- 1 O servant of God! Due to the multitude of occupations, I have absolutely no time. A few days ago a letter was sent addressed to the consort of the Divine Messenger. You had inquired about the construction of the tomb of that trusted messenger. When you arrive in Shiraz, consult with the respected divine friends. Whatever manner the loved ones of God deem advisable, construct it accordingly, and this servant will later send the construction expenses. 'Abdu'l-Baha 'Abbas

1 ای بنده الهی از کثرت مشاغل ابداً فرصت ندارم چند روز پیش نامه‌ئی خطاباً بحرم پیک رحمانی ارسال شد در خصوص بناء مرقد آن قاصد امین سؤال نموده بودید چون به شیراز برسید با دوستان محترم الهی مشورت نمائید هر نوع که احبای الهی مصلحت بدانند بناء نمائید و مصروف بناء را این عبد بعد ارسال میدارد ع

- 2 According to a previous letter, they have already repaired the pure tomb of that divine messenger in Shiraz.

2 از قرار مکتوب سابقاً از شیراز مرقد طاهر آن قاصد الهی را تعمیر نموده‌اند

INBA87:156a, INBA52:153

AB09604

To: Mirza Ali Muhammad Vaiz, in Isfahan

- 1 O kind friend! It is near sunset, and the lights of divine bounty are dawning and shining forth from the horizon of the unseen. 'Abdu'l-Baha's heart is occupied with your remembrance and His pen is engaged in your mention.

1 ای یار مهربان قریب غروبست و انوار فیض از افق غیب در شروق و بزوغ و قلب عبداله‌آء بیاد تو مشغول و قلم بذکر تو مألوف

- 2 You are in Isfahan while I am in prison - God forbid! Rather, I am in the highest chambers of the pavilion of the Garden of Ridvan. This is the zenith of the moon, not the bottom of the pit; this is paradise, not hell; this is pleasure, not folly. Praise be to God for this!

2 تو در اصفهان و من در زندان استغفرالله در اعلیٰ غرف روضه رضوان ایوانست نه زندان اوج ماهست نه قعر چاه نعیم است نه بحیم عیش است نه طیش الحمد لله علی ذلک

- 3 Remain beneath the protection of God and strive to diffuse the divine fragrances.

3 تو در پناه حق باش و در نشر نفعات بکوش

ANDA#66 p.54

AB09674

To: Mirza Muhammad Ali (Paqalih), in Isfahan

...if someone shows humility for God's sake toward the friends of God, this humility in truth returns to God, as it stems from his faith in God. In this case, if the other person does not reciprocate in like manner or displays pride, the insightful person has attained and will attain to the exaltation of his own deed and its reward, while the harmful effect of the opposing person's action returns to himself. Likewise, if someone shows pride, that pride returns to God - we seek refuge in God from this, O people of understanding!...

...اگر نفسی لله خاضع شود از برای دوستان الهی این خضوع فی الحقیقه بحق راجع است چه که ناظر بایمان اوست بالله در اینصورت اگر نفس مقابل بمثل او حرکت ننماید و یا استکبار از او ظاهر شود شخص بصیر بعلم عمل خود و جزای آن رسیده و میرسد و ضرر عمل نفس مقابل بخود او راجع است و همچنین اگر نفسی استکبار نماید آن استکبار بحق راجع است نعوذ بالله من ذلک یا اولی الألیاب...

AVK3.095.02x

AB09545

To: Muhammad Hasan Nizamul-Ulama, in Isfahan

- 1 O thou organizer of spiritual souls!
- 2 The Divine Law and Organization of the Merciful One is in truth this Sacred and Beneficent Dispensation, and this Manifest and clear Path. For the true Order and Law are those inherent properties and necessary conditions in the realities of things, and the essence of existing realities needs these relations.
- 3 If thou canst promote this order and organization and this heavenly Law so that thou mayest truly become organizer of the spiritual souls and the arranger of the pearls of the mercy of the All-Merciful One.

1 ای نظام روحانیان

2 قانون الهی و نظام رحمانی شریعت سمحه بیضاست و محجه واضح و نوراء زیرا نظام و قانون حقیقی روابط ضروریه است که منبعث از حقائق اشیاست و کینونت موجودات مستدعی و مقتضی آن

3 اگر توانی این نظام الهی را رواج ده و این قانون آسمانرا منتشر کن تا نظام روحانیان گردی و نظام لثالی رحمت حضرت رحمن

4 And upon thee be the greetings and praise.

VUJUDE.192

4 و عليك التَّحِيَّةُ و النَّاءُ

MMK3#013 p.007, VUJUD.114

AB09706

To: Sayfullah Khan, in Isfahan

1 O thou who art stirred by the breaths of God!

1 يا من اهتزَّ من نفحات الله

2 When the light of His Essence shone forth from the lamp of oneness, both the horizons and the souls were illumined, and the darksome dust became the dawning-place of the signs of the All-Merciful. "We will surely show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth." Despite these manifest signs, eyes were deprived of beholding and vision was prevented from witnessing.

2 نور هویت چون در زجاجهٔ احدیت روشن گشت آفاق و انفس نورانی گردید و خاکدان ظلمانی مطلع آیات رحمانی شد سزیم آیاتنا فی الآفاق و فی انفسهم حتی یتبین لهم انه الحق باوجود این آثار باهره انظار از توجه محروم گشت و ابصار از مشاهده ممنوع

3 And when He ascended to the horizon of glory, the violation of the Covenant became notorious throughout all regions. How evil is this blameworthy condition!

3 و چون بافق عزت عروج فرمود نقض میثاق مشتهر در آفاق گشت فبئس هذا الشأن المذموم

INBA85:098b, MMK4#101 p.111

AB09596

To: wife of Inayatullah Diya, in Isfahan

1 O illumined leaf! Your name is Light, and God willing, your face and character will be the light of God - that is to say, from your countenance will shine forth the light of guidance and from your nature and character will be diffused the fragrance of loving-kindness.

1 ای ورقهٔ نورانیه اسمت ضیاست و انشاءالله رویت و خویت نور خدا یعنی از جبینت نور هدایت لامع و از خلق و خویت رائحهٔ عنایت ساطع

2 May you be reared beneath the shade of the Word of Unity and the Tree of Oneness, and become so attracted to the holy fragrances that you will bring all the handmaidens of God into a state of enthusiasm and joy.

2 در ظلّ کلمهٔ توحید و شجرهٔ تفرید تربیت شوی و چنان منجذب بنفحات قدس گردی که جمیع اماء الله را به شوق و شور آری

- 3 And in the gathering and congregation: "O Lord! Enable this handmaiden of Thine to achieve that which Thou lovest and with which Thou art well-pleased."

3 و در حشر و نشور ربّ و قّ امتک هذه علی ما
تحبّ و ترضی

DUR1.491

AB09150

To: Muhammad Ibrahim (Akhavan Safa) et al., in Ishqabad

O faithful brothers! Praise ye the Lord Most High, that ye are all intoxicated with the wine of the primordial covenant of the Beloved, and all hold cups in your hands at the feast of the love of God. Render thanks for this great bounty, that ye may become the manifestation of "If ye give thanks, I will give you more." The eye of favor gazeth upon you, the lights of bounty shine upon you, and the breeze of mercy quickeneth your hearts. And glory be upon you!

ای اخوان صفا حمد کنید حضرت کبریا را که
کلّ از جام الست حضرت دوست سرمستید و
کلّ در حلقهٔ بزم محبت الله پیانه بدست شکر این
فضل عظیم را مجری دارید تا مظهر لان شکرتم
لازیدنکم گردید عین عنایت ناظر بشما و انوار
موهبت ساطع بر شما و نسیم رحمت محی قلوب
شما و البهاء علیکم

MMK6#225

AB12647

To: Ustad Muhammad Hasan Kaffash Fadai (Zanjan), in Ishqabad

- 1 O thou who art illumined by the light of faith!
- 2 Through the grace of the Ancient Beauty that most noble family was ever the manifestation of divine favors and the dawning-place of the lights of bounty. They were the object of the gaze of loving-kindness and immersed in the ocean of guidance. That embodied spirit and personified light, that possessor of an illumined visage and perfumed nature, His Holiness Ashraf, through his martyrdom placed upon the head of that family a crown whose royal pearls shed their radiance upon all that household.

1 ای مستفیض از نور ایمان

2 از فضل جمال قدم آن دودمان اشرف همیشه
مظاهر الطاف بودند و مطالع انوار اعطاف منظور
نظر عنایت بودند و مستغرق در بحر هدایت آن
روح مجسم و نور مشخص صاحب روی منور
و خوی معطر حضرت اشرف بشهادت خویش
تاجی بر سر آن خانواده نهاده که روشنی در
شاهوارش جمیع آن دودمانرا منور نموده

INBA85:261b

AB11990*To: Hajar Khatun Vakil (Alexandretta), in Iskenderun*

- 1 O maidservant of God who has attained to serving your Lord! Your letter was received. The delay in reply was due to lack of time.
- 2 Regarding the marriage of the servant of the Threshold, Aqa In-ayatu'llah, to the maidservant of God, the daughter of the late Aqa Habibu'llah, which you had written about - it is blessed, God willing.
- 3 Convey loving greetings to Jinab-i-Aqa Mirza Abdul-Wahhab, and most glorious greetings to the assured maidservant of God, Izzat. Similarly, express utmost kindness on my behalf to Jinab-i-Muhsin.
- 4 And upon you be greetings and praise.

1 ای امة الله الفائزة بخدمة مولا که مکتوبت واصل گشت تأخیر جواب از عدم فرصت حاصل

2 در خصوص زفاف عبد آستان آقا عنایت الله بامه الله صبیّه مرحوم آقا حبیب الله مرقوم نموده بودی مبارکست انشاء الله

3 جناب آقا میرزا عبدالوهاب را تحیت مشتاقانه برسان و امة الله الموقنه عزّت را تکبیر ابدع ابی برسان و همچنین جناب محسن را از قبل من نهایت نوازش مجری دار

4 و علیکم التّحیّة و الثّناء

BRL_DAK#0243

AB09565*To: Daughters of Mahmud, in Kaf*

O ye suppliant leaves! At the dawn of creation and in the twilight of invention, a divine light shone forth with such brilliance that its radiance spread throughout all regions. But alas, a hundred times alas, that the blind did not see it, and a thousand regrets that the veiled ones did not behold it. Therefore, beseech ye God that ye may witness with your own eyes, so that ye may be counted among those of whom He saith: "He inclined his ear, and he was an attentive witness."

ای ورقات مبهلات در صبح ابداع و شفق اختراع نوری الهی چنان سطوع نمود که پرتوش منتشر آفاق گردید ولی صد حیف که کوران ندیدند و هزار افسوس که محتجبان مشاهده نمودند پس شما از خدا بخواهید که بدیده خویش مشاهده نمائید تا از نفوسی محسوب شوید که میفرماید القی السّمع و هو شهید

MKT7.134a

AB09170*To: Sanam Sultan wife of Mahmud, in Kaf*

- 1 O handmaiden of God! On the Day of Splendor, certain handmaidens became attracted to the lights of the Orb of the horizons, and in response to "Am I not your Lord?" their cry of "Yea!" reached the seven spheres. They experienced joy and ecstasy and attained to enthusiasm and rapture.
- 2 If you wish to take up residence in the pavilion of grace, become ignited with the kindled fire in the Tree of the Covenant, that you may become a mine of yearning and a wellspring of joy and longing.

1 ای امة‌الله در يوم اشراق امائی منجذب انوار نیر
آفاق گشتند و در جواب الست نعره بلی بسبع
طباق رساندند وجد و سروری نمودند و شوق و
شوری یافتند

2 تو اگر خواهی در فسطاط عنایت مقرّ گزینی
بنار موقده در سدره عهد مشتعل شو تا معدن
اشواق گردی و منبع وجد و اشتیاق

MKT7.054b

AB09459*To: Jahan wife of Yahuda (Mithaqiyyih), in Kashan*

- 1 O dear handmaiden of God! If your relatives have turned away from you, praise be to God, you are the manifestation of the favors of the Lord. And if they reproach and blame you, you are the manifestation of the praise of the Supreme Concourse and accepted at the threshold of His Holiness the Most Great.
- 2 Therefore be happy and joyful, for they have caused you to become closer day by day and to find a greater and abundant reward. And upon you be the Most Glorious Glory.

1 ای کنیز عزیز حق اگر خویشان از تو بیزار شدند
الحمد لله مظهر الطاف پروردگاری و اگر آنان
شمانت و ملامت کنند مظهر تحسین ملاء اعلیٰ
و مقبول درگاه حضرت کبریا

2 پس مسرور و مشعوف باش زیرا آنان سبب شدند
که روز بروز مقربتر شوی و اجر جزیل بیشتر
یافتی و علیک البهاء الأبهی

KHMT.022, KASH.311

AB09435*To: Ghulam-Husayn, in Khurasan*

O Ghulam-Husayn! I found no title more noble than this by which to address thee. Therefore, arise to fulfill the requirements of this title, for this title indicates servitude and thralldom to the Most Great Name. A name must have its corresponding reality, and a title must have its befitting station. This servant was not successful in fulfilling the requirements of his own name, but God willing, thou shalt be successful and confirmed therein. And the Glory be upon thee and upon all who arise to fulfill what the meaning of their noble name requires.

ای غلام حسین عنوانی اشرف از این عنوان نیافتم
که ترا بآن بخوانم پس بمقتضیات این عنوان قیام
نما زیرا این عنوان دلالت بر عبودیت و غلامی اسم
اعظم مینماید اسم را رسم باید و نام را مقام شاید
این عبد که بمقتضی نام خویش موفق نشد بلکه
انشاء الله تو موفق و مؤید شوی و البهآء علیک و
علی کل من يقوم بما یقتضی معنی اسمہ الشریف

HDQI.250

AB09698*To: Haji Muhammad Najjar, in Khurasan*

¹ O thou who followest Noah the Carpenter! O carpenter! Thou art of the same craft and profession as His Holiness Noah. He built the ark of salvation and played the game of service at the Sacred Threshold. He protected a company of souls from the Most Great Flood and preserved them from destruction. Thou too must engage in service to the Ark of the Covenant, that thou mayest become the cause of salvation to all regions and attain, beneath the shelter of the effulgent light, to the greatest gifts of the Lord of the Day of Meeting.

¹ یا من اتبع نوح النجی ای نجار حضرت نوح را
همحرفهئی و همصنعت او سفینهء نجات ساخت
و باستان مقدس نزد خدمت باخت جمعی را
از طوفان اعظم محافظت نمود و از هلاکت
صیانت کرد تو نیز بخدمت سفینهء میثاق پرداز
تا سبب نجات آفاق گردی و در ظل اشراق
باعظم مواهب مالک یوم التلاق موفق گردی

² And upon thee be glory!

² و البهآء علیک

ANDA#51 p.49

AB09272*To: Mirza Abdu'llah Nuri, in Kirman*

...O Lord! Grant this helpless servant shelter in Thy mighty stronghold and dwelling in Thy lofty refuge. Light a brilliant lamp in his heart and cause a spring of pure water to flow from his breast. Open wide before his face the gates of bounty and inspire his heart with the mysteries of the unseen. Thou art the Helper, Thou art the Supporter, Thou art the Protector, Thou art the Succourer. When we turn to Thee we are freed from all things. When we are firm and steadfast in Thy Covenant and Faith, we shun all else but Thee. O Lord! Have mercy and grant steadfastness.

ای پروردگار این بنده در مانده را در کھف
منیعت مأوی ده و در ملاذ رفیعت مسکن
بخش شمع روشنی در قلبش برافروز و چشمه
سلسبیلی از دلش جاری کن ابواب فیض بر
رخش برگشا و اسرار غیب بفؤادش الهام فرما
توئی نصیر توئی ظہیر توئی مجیر توئی دستگیر چون
بتو پردازیم از همه چیز ازادیم چون به پیمان و ایمان
تو ثابت و استواریم از غیر تو بیزاریم پروردگارا
رحم کن استقامت بخش

KHSH02.043x, MJMJ2.068bx, MJMJ3.063ax,
MMG2#017 p.016x

AB09336*To: Kalimi, Khudabakhsh father of Habib Muayyid, in Kirmanshah*

- 1 O Khudabakhsh! Observe the bounty of God, that 'Abdu'l-Baha, in the Most Great Prison, facing the temple of the people of Christ, is occupied with thy remembrance.
- 2 They cry out "O Jesus Christ!" while I write to thee, O Jewish Khudabakhsh. They derive no benefit, for they know not Christ and, imitating their forebears and ancestors, raise a lifeless cry and worship their own vain imaginings.
- 3 But I, O Khudabakhsh, speak with heart and soul, and by God I have love for thee and am occupied with thy remembrance. This is what produces an effect.

- 1 ای خدا بخش بخشش خداوند ملاحظه نما که
عبدالہاء در سجن اعظم در مقابل معبد قوم
مسیحا بذکر تو مشغول
- 2 آنها فریاد یا یسوع المسیح بر میدارند و من ای
خدا بخش کلیمی می نگارم آنها ثمری نہ زیرا
حضرت مسیح را شناسند بتقلید آباء و اجداد
صدای بی روحی برآرند و اوهامات خویش
پرستند
- 3 اما من ای خدا بخش بجان و دل گویم و لله بتو
محبت دارم و بیاد تو مشغولم اینست کہ اثر دارد

KHH2.194b (2.356)

AB09652

To: Siyyid Muhammad Tabib, in Manshad

...O my God, my God! This is a servant who hath forsaken self and desire, who hath been set ablaze with the fire of Thy love burning within his breast and vitals, who hath detached himself from all else save Thee, who hath submitted to Thy sovereignty and hath grown humble before Thy majesty, who hath become mindful through Thy remembrance and whose breast hath been dilated through the verses of Thy unity. O Lord, O Lord! Ordain for him every good that Thou hast ordained for Thy loved ones, strengthen his loins for Thy service, make his affairs easy through Thy bounty and mercy, and make him a sign of Thy unity amongst Thy creation, speaking Thy praise, bowing before Thy threshold, relying upon Thee, and clinging to the hem of Thy grandeur. Verily, Thou art the All-Bountiful, the Most Merciful, the Almighty, the All-Bestowing.

...الهی الھی هذا عبد ترک النفس و الهوی و
اشتعل بنار محبتک المتهبة بین الضلوع و الأحشاء
و انقطع عما سواک و خضع لسلطانک و خشع
لعظمتک و تذکر بذکرک و انشرح صدره بآیات
توحیدک ربّ ربّ قدر له کلّ خیر قدرته
لأحبائک و اشدّد ازره علی عبادتک و یسر له
امره بفضلک و رحمتک و اجعله آية توحیدک
بین خلقک ناطقاً بذکرک ساجداً لعبتک متوکلاً
علیک متشبثاً بذیل کبریائک انک انت الکریم
الرّحیم العزیز الوهاب

MJMJ3.025x, MMG2#222b p.249x

AB09528

To: Hidayatullah Bushrui, in Mashhad

- 1 O thou who art guided by the light of guidance! 1 ای مهتدی بنور هدایت
- 2 The luminous flame of guidance was ignited in the Sinai of manifestation and its heat reached all regions. Now that divine flame from the invisible Kingdom of the Most Glorious Concourse sheds its radiance upon all horizons. Strive that thou mayest be enkindled by its effulgence and attain the utmost attraction through its revelation. 2 شعله نورانیّه هدی در طور سیناء برافروخت و حرارتش بهمه آفاق رسید حال آنشعله رحمانیه از ملکوت غیب ملا ابهی اشراق بر آفاق مینماید جهدی تا از اشراقش اشتعال حاصل گردد و از تجلیش نهایت انجذاب میسر شود
- 3 Convey the Most Glorious and Most Wondrous greetings to the brothers Jinab-i-Rahmatu'llah and Jinab-i-'Abdu'l-Vahid. 3 اخوان جناب رحمت الله و جناب عبدالواحد را تکبیر ابداع ابهی برسان
- 4 And upon thee be greetings and praise. 4 و علیک التّحیّة و الثّناء

MMK4#125 p.130

AB09175*To: Mardiyiyih wife of Mir Muhammad Bayk, in Mashhad*

- 1 O handmaiden of God! Thou art a manifestation of divine gifts and the object of heavenly favors. In gratitude for God's bestowals, arise to serve at the threshold of His oneness, that thou mayest become a cherished maidservant and, like a brimming cup, be filled to overflowing with the wine of the love of God.
- 2 Become a sign of remembrance, and occupy thyself night and day with humble devotions and supplications. Show forth utter neediness and helplessness, and become an intimate companion in prayer.
- 3 And upon thee be greetings and praise.

1 ای امة الله مظهر موهبتی و منظور نظر عنایت
بشکرانه الطاف الهیه بخدمت درگاه احدیت
برخیز تا کنیز عزیز شوی و مانند جام لبریز
بصهای محبت الله سرشار گردی

2 آیت تذکر شوی و شب و روز به تبتل و تضرع
پردازای عجز و نیاز آری و بنماز هدم و همراز شوی

3 و علیک التّحیّة و التّناء

MKT7.064b

AB09508*To: Muqtadirus-Sultan, in Mazandaran*

- 1 O thou strong one!
- 2 The proof of true strength is to manifest humility, meekness, and lowliness at the Threshold of the One True God. The servitude of the righteous ones is the essence of sovereignty and power otherwise all strength is utter weakness and all power is naught but complete impotence.
- 3 Thou shouldst strive to abide and persevere in the station of supplication, prayer, entreaty, and utter weakness and tearfully beseech Him, perchance the beaming light of strength radiating from the Sun of Truth may reflect forth from the mirror of thy heart.
- 4 Upon thee be greetings and praise.

1 ای مقتدر

2 دلیل اقتدار خضوع و خشوع و تذلل و انکسار
بدرگاه حضرت پرودگار است عبودیت ابرار عین
سلطنت و اقتدار است والا هر قدرتی ضعفست
و هر قوتی ناتوانی محض

3 تا توانی در مقام تبتل و تضرع و ابتهال و عجز
و نیاز استقامت و استقرار نما تا پرتو قدرت از
شمس حقیقت در آئینه سینه اشراق نماید

4 و علیک التّحیّة و التّناء

MMK2#165 p.123

AB09499*To: Mulla Rida, in Najafabad*

- 1 O thou upon whom tragedy hath befallen! 1 ای مصیبت دیده
- 2 Calamities and afflictions before the loss of the King of the seen and the unseen had an impact, but now after the ascension of that Sovereign of existence they have no effect or influence. Therefore, ye must hold fast to the hem of patience and long-suffering, and in times of misfortune be patient and thankful. 2 مصائب و رزایا را پیش از مصیبت ملیک غیب و شهود تأثیر و نمودی بود ولی بعد از صعود سلطان وجود مصائب و بلایا را تأثیر و حکمی نیست لهذا باید شما دست بذیل صبر و تحمل زنید و در موارد مصائب صابر و شاکر باشید
- 3 In truth, those children are not lost, but rather hidden. For every thing hidden away there is another state of presence, and for every thing folded up there is another place of unfolding. 3 و فی الحقیقه اطفال ضایع نگشته بلکه غایب شده اند و هر غیابی را حضوریست و هر طی را نشوری

BSHN.140.187, BSHN.144.187, TABN.198a,
MHT2.154b

AB09316*To: Jalal Great grandson of Mirza Jalal, in Nayriz*

- 1 O Jalal! God willing, thou art the manifestation of the sign of perfection. 1 ای جلال انشاء الله مظهر آیت کمال هستی
- 2 Thy distinguished grandfather, Mirza Jalal, was illumined by the lights of the Beauty of God. Praise be to God that until his last breath he was intimate with the mention of the Beloved of the horizons and was firm and steadfast in the Cause. In truth, he was the brilliant lamp of that family and now shineth in the niche of the supreme realm. 2 جد بزرگوارت میرزا جلال مستفیض از انوار جمال بود الحمد لله تا نفس اخیر بذکر محبوب آفاق همدم بود و در امر ثابت و محکم فی الحقیقه مصباح منیر آن خانواده بود و حال در مشکاة عالم بالا روشن است
- 3 Be thou thankful that thou art of his lineage and his namesake. 3 شکر نما که از سلاله و سمی او هستی

LMA2.458

AB09235

To: Mulla Husayn son of Zaynel the martyr, in Nayriz

- 1 O servant of the Ancient Beauty! Though thou art His servant, yet art thou the master of the world, for thou art the devoted bondsman of the Abha Beauty, the King of Kings. That is, thou dost exercise sovereignty in the inner world and rulest over the realm of meanings. Thou art seated upon the throne of glory and grandeur, and dwellest in the lofty palaces of sovereignty. Therefore, arise thou, even as this servant, to servitude at His Holy Threshold, for this is the greatest gift in all existence. And upon thee be glory.
- 2 Convey my most glorious and wondrous greetings to his noble descendant.

1 ای بندهء جمال قدم غلام او هستی ولی سرور عالم
زیرا بندهء حلقه بگوش جمال ابری ملک الملوک
است یعنی سلطنت عالم باطن نماید و شهریاری
اقلیم معانی کند بر سریر عظمت و بزرگواری
جالس است و در قصور عالیہء شهریاری ساکن
پس بعبودیت آستان مقدس چون این عبد قیام
نما که اعظم موهبت عالم وجود است

2 و البهاء علیک ع ع سلیل نجیب را تکبیر ابدع
ابری ابلاغ نمائید

MKT8.027a, LMA2.451

AB09618

To: Charlotte Segler, in New York

- 1 O divine sign!
- 2 Verily the lights have shone forth, and the glad-tidings have appeared, and the signs have been fulfilled, [and the Lord of Verses - His traces have appeared] and His lights have blazed forth, and His morn has dawned, and His breeze has wafted, and His spirit has been made manifest, and the sincere ones have drawn near, and the believers have attained, and those who have turned to God have been transported with joy, and the chosen ones have been attracted, while many who were called have fled.
- 3 And you - therefore give thanks to God for having chosen you for His love and caused you to hear His call and clothed you with the garments of His guidance.
- 4 And upon you be glory.

1 آیتها الآیة الربّانیة

2 أنّ الأنوار قد اشرقت و أنّ البشارات قد ظهرت
و أنّ الاشارات قد تحققت [و ربّ الآیات
ظهرت آثاره] و سطعت انواره و لاح صباحه
و مرّ نسیمه و ظهر روحه و اقبل المخلصون و
فاز الموحّدون و طرب المتوجّهون و انجذب
المختارون و فر الكثیرون مدعوون

3 و آنک انت فاشکری الله بما اختارک الله لحبه و
اسمعک ندائه و البسک خلع هدايته

4 و علیک البهاء

DRM.016a

AB09658*To: Grace Krug, in New York*

- 1 O Creator! I am the maidservant of Thy Threshold and I am weak and powerless. Thou art the Helper and Friend of the Helpless. 1 پروردگارا کنیز درگاهم و ضعیف ناتوان و تو معین و نصیر بیچارگان
- 2 O Thou Compassionate Beloved One! Enkindle thou a fire in my soul and heart and consume the veil of superstitions. Illumine my eyes by beholding Thy Beauty and make my soul and conscience the envy of the Rose Garden and flowerbeds. Make me free from every fetter. Confer boundless favors upon me; so that I see naught but thee, seek naught save the ways of Thy Love and speak naught save Thy Beloved Mystery. 2 ای دلبر مهربان آتشی در جان و دل افروز و پرده اوهام بسوز دیده بمشاهده جمالت روشن کن جان و وجدانم غبطه گلزار و گلشن فرما از هر قیدی آزاد کن الطاف بی پایان عطا نما تا جز تو نبینم و بغیر از راه محبت نهویم و جز راز دلبری تو نگوئیم
- 3 Thou art the Seeing, the Forgiving, the Mighty. 3 تویی بیننده و بخشنده و توانا

MMG2#424 p.471

AB09358*To: Afnan Alai, Mirza Buzurg et al., in Port Said*

- 1 O two shining candles! If there has been any delay in sending these lines, it is due to the press of occupations and the intensity of sorrows, not from any forgetfulness. You have always been and continue to be in my thoughts. 1 ای دو شمع روشن اگر فتوری در ارسال سطور رود از کثرت اشغال است و شدت احزان نه حصول نسیان دائماً در خاطر بوده و هستید
- 2 The reply to the letters of his honor, your father, God willing, will be sent in these days. Until he himself comes, affairs will not be set in order. 2 جواب نامه های حضرت ابوی انشاءالله این روزها خواهد رفت تا خود ایشان تشریف نیارند امور انتظام نیابد
- 3 And may the Glory be upon you both, O Afnans of the Tree beyond which there is no passing! 3 و البهاء علیکما یا افنان سدرۃ المنتهی

INBA87:216a, INBA52:219b

AB09650

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

- 1 O noble Branch of the Blessed Tree! 1
 آيا الفرع الجليل من السّدة المباركة
- 2 Several weeks ago a detailed letter was written and sent, but until now no word of its receipt has arrived. Since it was an important letter, therefore it is being repeated. 2
 چند هفته پيش مکتوب مفصّل مرقوم گشت و ارسال شد و تا بحال خبر وصول نرسيد چون مکتوب مهم بود لهذا تکرار مرقوم ميشود
- 3 The point is that this servant is so occupied that it defies description. Nevertheless, I wrote. Do not consider me - whether I write or whether I find no opportunity - you must always write. 3
 مقصد اين است که اينعبد نه بدرجه ثی مشغول که بوصف درآيد باوجود اين مرقوم گشت شما ملاحظه مرا نمائيد خواه بنويسم و خواه فرصت نکم البته شما هميشه مرقوم داريد

INBA87:272a, INBA52:275b

AB09670

To: Siyyid Asadullah Qumi, in Port Said

- 1 Between you and Haji Mirza 'Abdu'llah Sahih-Furush, joking and jesting will lead to seriousness and ill-feeling, and if silence is not maintained by one side, intense sorrow will ultimately arise. These matters are of no importance. Therefore, in this regard you should maintain complete silence so that it may end. Such matters are like waves of vain imaginings. That which endures is service at the Sacred Threshold, in which, praise be to God, you are engaged. 1
 در ميان شما و حاجی ميرزا عبدالله صحيح فروش شوخی و مزاح به جدی و کدورت خواهد رسيد و اگر از یک طرف سکوت نشود عاقبت حزن شديد بماند آيد اين امور اهميتی ندارد لهذا در اينخصوص شما بکلی سکوت فرمائيد که متنی گردد اينگونه امور مثل امواج اوهام است آنچه باقيست خدمت باستان مقدّس است که الحمد لله بآن فائزى
- 2 And upon you be the Most Glorious Glory! 2
 و عليك البهاء الابهى

INBA17:203

AB09675*To: Maryam Sultan Afnan Alai, in Port Said*

- 1 My Lord and my Hope! This is a handmaiden among Thy handmaidens and a leaf from among the leaves of Thy tree of divine mercy, who hath grown from the Sadrih of Thy divine oneness. 1 رَبِّ وَ رَجَائِي أَنَّ هَذِهِ أَمَةٌ مِنْ أَمَائِكَ وَ وَرَقَةٌ مِنْ وَرَقَاتِ شَجَرَةِ رَحْمَانِيَّتِكَ نَبَتَتْ مِنْ سَدْرَةِ فَرْدَانِيَّتِكَ
- 2 I beseech Thee by Thy Most Exalted Word, which Thou hast made a sign of Thy oneness, to cause her to grow with a goodly growth, enable her to be nourished from the breast of Thy lordship, rear her in the cradle of the mercy of Thy oneness, nurture her in the fortress of Thy divine mercy, and name her from Thy Kingdom "Ruhiyyih," that she may be gladdened by the spirit of divine knowledge. 2 اسْأَلُكَ بِكَامَلَتِكَ الْعَلِيَا الَّتِي جَعَلْتَهَا آيَةً وَحْدَانِيَّتِكَ أَنْ تَنْبِتَهَا نَبَاتًا حَسَنًا وَ تَوْفِّقَهَا عَلَى الرِّضَاعَةِ مِنْ ثَدْيِ رَبَّانِيَّتِكَ وَ تَرْبِّيَهَا فِي مَهْدِ رَحْمَةِ وَحْدَانِيَّتِكَ وَ تَنْشِئَهَا فِي حَصْنِ رَحْمَانِيَّتِكَ وَ تَسْمِيَهَا مِنْ مَلَكُوتِكَ رُوحِيَّةً لَكِنْ مُسْتَبْشِرَةٌ بِرُوحِ الْعِرْفَانِ
- 3 Verily, Thou art the Generous, the Merciful. 3 أَنْكَ أَنْتَ الْكَرِيمُ الرَّحْمَنُ

INBA87:347b, INBA52:356a

AB09385*To: John L Fisk, in Portland, OR*

- 1 O dear friend! Your beloved grandfather arrived in the Holy Land and your eloquent letter was received and read. The gifts arrived and your charming photograph was viewed. We were very happy and became occupied with thoughts of you. 1 اَيُّ رَفِيقٍ عَزِيزٍ مَا جَدَّ عَزِيزَتِ بَارِضٍ مُقَدَّسٍ وَارِدٍ وَ نَامَةٍ فَصِيحَتِ رَسِيدٍ وَ قَرَأَتِ گَرْدِيدٍ وَ هَدَايَا وَاصِلِ شُدِّ وَ شَكْلِ وَ شَمَائِلِ دَلْرَبَايَتِ مَلَا حَظَّهُ گَرْدِيدِ بَسِيَارِ مُسْرُورِ شَدِيمِ وَ بِيَادِ تُو مُشْغُولِ گُشْتِيمِ
- 2 I beseech God that He may train you in the school of the Kingdom and assist you through the grace of the Divine Realm. 2 وَ از خُدا مِیْطَلِمُ کِه تَرَا دَر دِیْسْتَانِ مَلَكُوتِ تَرْبِیْتِ فَرْمَايَدِ وَ بَفِیْضِ حَضَرَتِ لَاهُوتِ مُوَفِّقِ کَنْدِ
- 3 Your eager friends Shoghi and Soheil send their greetings. 3 رَفَقَايِ مُشْتَاقِ شَمَا شَوْقِ رُوحِ سَهِيلِ تَحِیَّتِ مِیْرَسَانْدَعِ ع

DRM.009a

AB09222*To: Abdu'l-Ghani Yusifi, in Qazvin*

- 1 O thou servant of Baha! 1 ای بندهٔ بها
- 2 Thy father is present in this gathering and requested this letter. Consider how dear is a father who, in this gathering, is intimately engaged in remembrance of thee and familiar with thy mention, and who begs from God that thou mayest be confirmed. At every moment thou shouldst offer a hundred thousand thanks that thou hast such a loving father and art confirmed in the grace and bounty of the Ancient Beauty. 2 جناب پدر در این محضر حاضر و خواهش این نامه نمودند ملاحظه نما که چه قدر عزیز پدری که در این محضر بیاد تو مأنوس است و بذکر تو مألوف و از حقّ از برای تو توفیق میطلبید باید هر دم صد هزار شکرانه نمائی که چنین پدر مهرپرور داری و بفیض و عنایت جمال قدم موفقی
- 3 And upon thee be salutations and praise. 3 و علیک التّیّة و الثّناء

KNJ.051a

AB09431*To: Abdu'l-Husayn Samandari, in Qazvin*

- 1 O 'Abdu'l-Husayn! How blessed is thy name and how auspicious thy smile! Thou bearest the same name as I - thou art 'Abdu'l-Husayn and I am 'Abdu'l-Baha. These two names are in truth one and the same name and title. Thus do we share a name in common. 1 ای عبدالحسین چه مبارک است نام تو و چه فرخست ابتسام تو همنام منی تو عبدالحسین من عبدالبهاء این دو نام فی الحقیقه یک نام و عنوان پس اشتراک در نام داریم
- 2 God willing, we shall also share in attainment, that is to say, through the aid and loving-kindness of the Desired One, we shall both succeed in achieving servitude and bondage at His holy Threshold. 2 انشاءالله مشترک در کام نیز خواهیم شد یعنی هردو بعون و عنایت حضرت مقصود بر عبودیت و رقیّت آستان مقدّس موفق خواهیم گشت
- 3 And may the glory rest upon thee and upon every servant who hath believed in God. 3 و البهاء علیک و علی کلّ عبد آمن بالله

AYBY.386 #067, YQAZ.260-261

AB09704*To: Ahmad Nabilzadih Qazvini*

- 1 O thou who art enkindled with the fire of the love of God! Kindle thou a flame in the horizons of all hearts, and light thou a lamp in the glass of contingent being. Like unto the nightingale, raise thou a melody in the garden of divine unity, and like unto the sweet-voiced parrot, utter thou words in the rose-garden of detachment.
- 2 Open thine eyes to the Abha Kingdom and give ear to the angel's call. Strive thou to diffuse the divine fragrances. Behold the power of the Covenant and witness the bounties of the Best-Beloved of all the worlds.
- 3 And upon thee be glory.

1 یا من اشتعل بنار محبت الله در قلب آفاق شعله‌ئی
زن و در زجاجهء امکان سراجی برافروز و در
حدیقهء توحید چون بلبل گویا نغمه‌ئی بز و در
گلستان تجرید چون طوطی شکرشکن نطقی نما

2 چشم بملکوت ابهی بگشا و گوش باواز سروش
ده در نشر نفحات الهیه همّتی کن قوّت میثاق
بین عنایت محبوب آفاق مشاهده نما

3 و البهاء علیک

AYBY.431 #149

AB09163*To: Khassih daughter of Muhammad Husayn, in Qazvin*

- 1 O handmaiden of God! All the clamorous ladies of the world longed to be the handmaiden of but one of the servants of the Lord. Now you are the discerning handmaiden of the Ancient Beauty and the maidservant of the Most Great Name.
- 2 How much you must give thanks and turn to the Court of Oneness with utmost gratitude and worship. Such are the distinctive features of the Day of Manifestation.
- 3 And upon you be glory.

1 ای امة الله جميع بانوهای پُرهای و هوی عالم
آرزوی این را مینمودند که کنیز یک بنده‌ئی از
بندگان یزدان باشند حال تو کنیز با تمیز جمال قدمی
وامهء اسم اعظم

2 چه قدر باید شکر نمائی و در بارگاه احدیت بنهایت
شکرانیت توجه و عبادت نمائی اینست خصائص
یوم ظهور

3 و البهاء علیک

MKT5.005

AB09448*To: Mother of Ishraqiyyih, in Qazvin*

O handmaiden of God! Praise be to God that the Luminary of Effulgence cast a ray upon thee and honored and distinguished thee with the luminosity of guidance. This ray is a gift from the Blessed Beauty which will remain manifest and visible forever from the Dayspring of the Morn of Oneness. A hundred thousand women were submerged in the ocean of regret, yearning to witness a single light, but the ray of favor fell upon thy brow and enabled thee to achieve this mighty triumph and manifest grace. And upon thee be greetings and praise.

ای کنیز خدا الحمد لله نیر اشراق پرتوی بر تو افکند
و ترا بنورائیت هدایت مشرف و مفتخر فرمود این
شعاع موهبت جمال مبارکست که تا ابدالآباد
از مطلع صبح احدیت ظاهر و عیان صد هزار
نساء بآرزوی مشاهده نوری در بحر حسرات
مستغرق گشتند ولی پرتو عنایت بر هامه تو افتاد
و ترا بلین فوز عظیم و فیض مبین موفق کرد و
علیک التّحیّة و الثّناء

MKT7.203a

AB09470*To: Muhammad Ali, in Qazvin*

1 O thou who hast clung firmly to the cord of the Covenant!

1 ای متمسک بميثاق

2 In this Day the world of existence is illumined with the light of the Covenant. Its rays truly are world embracing and its call reaches the Sublime Kingdom. However, the ignorant have presumed to suppress this illumination and think in its stead to spread the darkness that emanates from their selfish desires and passions.

2 امروز عالم امکان بنور ميثاق روشن است پرتوش
جهانگیر است و صیبتش متواصل بملکوت ائیر
ولی بیوشانرا تصور چنانست که این نورائیت را
از عالم امکان زائل کنند و ظلمات هوی و هوس
خویش را منتشر نمایند

3 Praised be God! Can darkness ever obliterate the light or is it not light that overcomes the darkness? What vain imaginings are these! What foolish thoughts of ignorant minds!

3 سبحان الله ظلمت بنور زایل گردد یا نور بظلمت
محو شود این چه تصور باطلست و چه تفکر شخص
جاهل

MMK2#193 p.139

AB12069*To: Muhammad Ibrahim brother of Ali Akbar, in Qazvin*

O my Khalil! For some time I have not communicated with you through letters, nor revealed the secrets of heart and soul. Yet through spiritual messengers and divine heralds, constant communication has continued without interruption. This cessation of correspondence - I swear by your precious soul, and verily it is a mighty oath - was due to the multitude of calamities, the intensity of trials and tribulations, the onslaught of the Covenant-breakers and their corruption before the disordered government... Such was the state that one would completely forget oneself and all affairs....

ای خلیل من چندیست که با تو گفت و شنیدی
 بواسطهء تحاریر نمودم و اسرار جان و دل آشکار
 نکردم اما بواسطهء قاصد روحانی و پیک رحمانی
 همواره مخیره مستمر بود و گفت و شنود دائم این
 انقطاع تحاریر بجان عزیزت قسم و آنه لقمه عظیم
 بسبب کثرت مصائب و شدت بلاهای و رزایا
 و هجوم اهل نقض و فسادشان نزد حکومت ...
 انسان خود و جمیع شئون را فراموش نماید

YQAZ.211a

AB09550*To: Nasir Khan, in Qazvin*

O sapling of the garden of divine knowledge! Thou art under divine protection and in the shelter of the absolute Guardian's safekeeping. Place not thy hope in creation and have no anxiety. See naught but the face of the Friend, seek no refuge save in the Friend's lane, inhale no fragrance except the Friend's scent. All else is but shell and husk. Soon thou shalt witness the signs of the power of the Kingdom and divine confirmations flowing and coursing through the veins of the body of the world like spirit.

ای نهال بوستان عرفان در پناه حقّ و صون
 حمایت حافظ مطلق از خلق امید مدار و اندیشه
 منماتو مبین الا روی دوست و سامانی مجو جز در
 کوی دوست و رانجهئی استشمام مکن جز بوی
 دوست و آنچه غیر اوست قشر است و پوست
 عنقریب آثار قدرت ملکوت و تأیید مشاهده
 نمائی که در عروق هیکل عالم چون روح جاری
 و ساری گردد

HUV2.037

AB09130*To: Siyyid Rida Zargar, in Qazvin*

O God! This is a bird that hath winged its flight unto the meadows of Thy forgiveness and pardon, and this is a breeze that hath returned unto the garden of Thy grace and bounty, and this is a servant that hath sought the vicinity of Thy mercy. O Lord! Make honourable his abiding-place and shelter him beneath the Blessed Tree, and open unto him the gates of reunion, and grant him the supreme station, and encompass him with the wondrous tokens of Thy greatest favours, and clothe him with the garments of Thy gifts. Verily, Thou art the Generous, the Merciful.

اللَّهُمَّ إِنَّ هَذَا طَيْرٌ طَارَ إِلَى رِيَاضِ عَفْوِكَ وَ
مَغْفِرَتِكَ وَهَذَا نَسِيمٌ قَدْ رَجَعَ إِلَى حَدِيقَةِ فَضْلِكَ
وَمَوْهَبَتِكَ وَهَذَا عَبْدٌ قَصَدَ جِوَارَ رَحْمَتِكَ أَيْ
رَبِّ أَكْرَمِ مَنَاقِبِهِ وَاجْرَهُ فِي جِوَارِ شَجَرَةِ طُوبَى وَ
افْتَحْ عَلَيْهِ أَبْوَابَ اللَّقَاءِ وَأَنْلِهِ الدَّرَجَةَ الْعُلْيَا وَاشْمَلْهُ
بِبِدَائِعِ الطَّافِكِ الْعَظَمِيِّ وَابْسِهِ مِنْ حُلَلِ الْعَطَاءِ
وَإِنَّكَ أَنْتَ الْكَرِيمُ الرَّحِيمُ

MKT5.054a, BSHN.140.262, BSHN.144.262,

MHT2.080a

AB09719*To: Wife of Ahmad Nabilzadih, in Qazvin*

- ¹ O thou confident leaf! Arise to remember thy Lord, the Most Glorious, and loose thy tongue in praise of Him Who possesseth the most beautiful names. By God, the True One! Verily the angels of inspiration cast upon thee the spirit of utterance and teach thee the most wondrous meanings and exposition and the reality of clear explanation.

¹ يَا وَرْقَةً مُطْمَئِنَّةً قُمِي عَلَى ذِكْرِكَ رَبِّكَ الْإِبْهِي وَ
اطْلُقِي اللِّسَانَ بِالثَّنَاءِ عَلَى ذِي الْأَسْمَاءِ الْحُسْنَى تَاللَّهِ
الْحَقُّ أَنَّ مَلَائِكَةَ الْهَامِ تَلْقَى عَلَيْكَ رُوحَ الْكَلَامِ وَ
تَلْقُنَّكَ أَبْدَعَ الْمَعَانِي وَالْبَيَانَ وَحَقِيقَةَ التَّبْيَانِ

- ² Glorified be He Who hath specially favored His servants and handmaidens in the days of God with the most great gifts and favors, and made them dawning-places of lights and daysprings of mysteries and recipients of inspiration on the day He came in the shadows of verses.

² سُبْحَانَ مَنْ خَصَّصَ عِبَادَهُ وَأَمَائِهِ فِي أَيَّامِ اللَّهِ
بِأَعْظَمِ الْمَوَاهِبِ وَالْإِلْطَافِ وَجَعَلَهُمْ مَطَالِعَ
الْأَنْوَارِ وَمُشَارِقِ الْأَسْرَارِ وَمَهَابِطِ الْإِلْهَامِ يَوْمَ
أَتَى فِي ظِلِّ الْآيَاتِ

AYBY.437 #164

AB09225*To: Shatir Ghulam-Husayn, in Qum*

- ¹ O servant of Baha! You are a kindly friend to the friends, not like the old hyena who is a burden on the mind. Glory be to God! His existence is heavier than Mount Abu Qubays and weightier than solid rock in the Valley of Qays. But you, like the morning breeze, are light in spirit, and like the gentle air, are the cause of joy and gladness. This is from the divine bounties that have brought you to this station.
- ² Therefore, night and day offer thanks to God and praise to the Most Glorious Kingdom. And greetings be upon you.

¹ ای بندهٔ بها یاران را یار شاطری نه چون پیر
کفتار بار خاطر سبحان الله وجودش اثقل از
کوه ابوقیس است و گران تر از جلود صخر در
وادی قیس ولی تو چون شمیم صبح خفیف
الروحی و چون هوای لطیف سبب فتوح و
شروح این از مواهب الهیه است که ترا باین
مقام رسانده

² پس شب و روز شکر خدا کن و ستایش ملکوت
ابهی و البهاء علیک

INBA72:098b

AB09429*To: Ahmad Baqiruf, in Rasht*

- ¹ O loving friend! The most praiseworthy station in this Day is constancy in the Covenant of God, the One worshipped by all. For this firmness constitutes a fountain of living waters, an ark of salvation and an impregnable stronghold of faith among the souls; it is a perspicuous light, the most great Instrument, the Supreme Intermediary between the believers and their Lord. This sign symbolises the Divine Mercy and the banner of God's bestowals among men. It is the Mighty Charter and the Shelter of everlasting security in the world.
- ² I trust that by the grace of God the evidences of His favours may become rapidly apparent to thee.

¹ الله ابهی رشت جناب آقا سید احمد پسر آقا
سید رضا علیه بهاء الله الأبهی الله ابهی ای
عبد ودود مقام محمود الیوم ثبوت و رسوخ بر
میثاق ربّ معبود است چه که سفینهٔ نجاتست
و چشمهٔ آب حیات حصن حصین است و نور
مبین وسیلهٔ عظمی است و واسطهٔ کبری آیت
رحمت است و رایت موهبت سند عظیم است و
ملجأ قویم

² از فضل خدا امیدوارم که آثار الطاف را در
اقرب اوقات ظاهر فرماید

MMK2#195 p.140, AKHA_116BE
#10 p.334, AKHA_105BE #04 p.02,
KHSK.115

AB09594*To: Izziyyih related to Nasir Qazvini Nabilzadih, in Rasht*

O faithful leaf! One effulgence from the effulgences of the Ancient Beauty was the manifest Light that illumined the horizons of all regions, and one outpouring from the outpourings of the Lord, the All-Bountiful, was the mighty rain that made verdant and flourishing the hills and mountains, the plains and wilderness. Consider, then, what an endless treasure His most glorious Kingdom is, for He saith: "And there is not a thing but with Us are the treasures thereof, and We send it not down save in determined measure."

ای ورقهء موقنه یک تجلی از تجلیات جمال قدیم
نور مبین بود که آفاق اقالیم را روشن فرمود و یک
فیض از فیوضات رب کریم غیث عظیم بود که
تلال و جبال و دشت و صحرا را سبز و خرم
فرمود پس ملاحظه نما که ملکوت ابهائش چه
گنج بی پایانست چه که میفرماید و ما من شیء
آلا عندنا خزائنه و ما ننزله الا بقدر معلوم

AYBY.450 #189

AB09526*To: Munir Nabilzadih, in Rasht*

¹ O Munir! I swear by your soul and by the Beloved that I do not have even a moment's respite, nor time to pen a single line. In brief, for three months I have wished to go to the bath, and though it is obligatory, I have found no opportunity. Nevertheless, I have written in utmost haste the letters you requested. Consider how great is my love for you!

¹ ای منیر بجانان و جانیت قسم که بقدر نفسی
فرصت ندارم و مهلت تحریر سطری نه مختصر
اینکه سه ماهست که میخواهم بجمام روم باوجود
آنکه فرض است فرصت نیافتم معذک نامها
که خواستی در نهایت عجله مرقوم نمودم ملاحظه
نما که چه قدر بتو محبت دارم

² In any case, the letters are enclosed - deliver them. God willing, they will have the proper and fitting effect.

² باری مکاتیب در جوف است برسان انشاءالله
چنانکه باید و شاید تأثیر نماید

AYBY.441 #175

AB09567*To: Sister-in-law of Muhammad Ali, in Rasht*

- 1 O spiritual leaf! Open your eyes and turn toward the Abha Kingdom, that you may hear from the hidden realm of "Glory be to my Most Glorious Lord!"
- 2 I swear by the Ancient Beauty that the effects of the Greatest Name will become so manifest and evident in the soul and conscience, even in bone and flesh, that the mind will be bewildered and confounded.
- 3 The glance of favor has encompassed and will continue to encompass you. The ultimate spiritual and inner aspiration will be fulfilled through divine assistance and grace.
- 4 And glory be upon you.

1 ای ورقه روحانیه چشم بگشا و بملکوت ابهی
توجه کن تا از جهان پنهان سبحان ربّی الابهی
شنوی

2 قسم به جمال قدم که تأثیرات اسم اعظم چنان
در جان و وجدان حتّی عظم و لحم ظاهر و
آشکار گردد که عقل حیران و سرگردان شود

3 نظر عنایت شامل بوده و خواهد بود منتهای
آرزوی روحانی نهانی بعون و عنایت الهیه میسر
گردد

4 و البهاء علیک

INBA17:091, MKT7.140b

AB09327*To: Mirza Yusuf Khan Shirazi (Lisanul-Hudur), in Ridaiyyih*

- 1 O Wahid, my beloved! I swear by your precious life and your sagacious and discerning mind that I have not a moment's rest. Day and night I cry out, raising the call of "Ya Baha'u'l-Abha" in great churches and mighty universities.
- 2 Therefore I beg your pardon that you excuse my shortcomings. Soon I shall return and make abundant amends for my deficiency.
- 3 Earnest supplications were offered at the threshold of the Gracious Lord on behalf of your illustrious son, that he may be assisted with mighty confirmation.

1 جناب وحید علیه [بهاء الله] الابهی هوای حبیب
وحید من بجان عزیز و سرپر عقل و تمیزت قسم
که نفسی فرصت ندارم تمام شب و روز فریاد
میزنم و نعره یابهاء الابهی در کائس کبری و
دارالفنونهای عظمی برآرم

2 لهذا عذر میخوام که از قصور معذور [دارید]
عنقریب رجوع شود و تلافی تقصیر موفور گردد

3 در حقّ نجل جلیل بدرگاه ربّ جمیل تضرّع و
زاری شد که موفق بتأیید شدید گردد

INBA17:137

AB09184*To: Amir Saatsaz, in Ridaiyyih*

- 1 O renowned Amir! In the ethereal realm, true sovereignty lies in servitude to the glorious and mighty Threshold, while all else is but captivity and lowliness, even if it be world conquest. For the crown of servitude to the Threshold befits the brow of humanity, and the diadem of humility and submissiveness adorns the head of all people. The beauty of the former lies in the latter, and the glory of the latter in the former. Form and matter both bear witness to this ruling.
- 2 And upon you and upon all who are firm and steadfast be the Glory.

1 ای امیر شهیر در کشور اثیر امیری بعبودیت
آستان جلیل کبیر است و ماعدای آن اسیری
و حقیری ولو جهانگیری زیرا فرق انسانرا افسر
بندگی آستان سزاوار و شایان و هامه بشر را تاج
خضوع و خشوع موافق و لائق زینت این بآنست
و عزّت آن باین حکم قابل و مقبول دارند و هیولا
و صورت

2 و البهاء علیک و علی کلّ ثابت مستقیم

YMM.465

AB09187*To: Muhammad Ibrahim nephew of Mulla Ali, in Sabzihvar*

- 1 O thou whose heart is distracted by the Friend's tresses! The tumult of the world ariseth from the curling locks of the Beloved, and the quaking of the nations from the power of the revelation of the Lord.
- 2 When the beauty of the All-Merciful Joseph appeareth in the marketplace of Canaan, surely there shall be commotion in the Egypt of God, and a hundred thousand aging mystics and a hundred thousand chaste and virtuous Zulaykhas shall be captured in the realm of ecstasy.
- 3 This is what Moses meant when He said: "This is naught but Thy trial."
- 4 And upon thee be glory.

1 ای آشفته موی دوست ولوله عالم از شکن
زلف یار است و زلزله امم از قوت ظهور
حضرت پروردگار

2 چون حسن یوسف رحمانی در بازار کنعانی جلوه
کند البتّه در مصر الهی ولوله افتد و صد هزار پیر
فانی و صد هزار زلیخای عصمت و عفت در
عالم وجدانی گرفتار آید

3 اینست که حضرت کلیم فرمود ان هی الا
فتنتک

4 و البهاء علیک

MKT5.057a, MSHR5.270-271

AB09717

To: Mirza Ali Akbar Hakim Hafizus-Sihhih (Mazindaran), in Sari

- 1 O Thou whose remembrance is the healing of the hearts of the righteous, whose praise is the remedy and sovereign cure of the free, whose eulogy is the healing medicine for the ailments of the chosen ones, and whose prayer is the healing balm for the wounds of the pious!
- 2 Gladden Thou the heart of this servant, and rejoice the soul of this lowly one with that which he loveth and desireth, make his hopes fulfilled and his wishes realized through Thy bounty, O Thou Who art the Bestower of gifts and the Quickener of mouldering bones through Thy power that hath penetrated the realities of all things.
- 3 Verily Thou art the All-Bountiful.

1 یا من ذکرک شفاء قلوب الأبرار و نعتک دریاق
فاروق الأحرار و ثنائک دواء برء علل الأصفیاء
و مناجاتک ضمد جروح الأتقیاء

2 فَرِّحْ قلب هذا العبد و سرِّرْ فؤاد هذا المسکین بما
یحِبُّ و یَشَاءُ و یَسِّرْ آماله و حَقِّقْ رجائه بفضلک
یا واهب العطاء و محیی العظام الرَّمِیْمَة بِقَدْرَتِک
الَّتِیْ نَفَذْتَ فی حَقَائِقِ کُلِّ الْأَشْیَاءِ

3 انک انت الکریم

INBA17:029

AB09353

To: Nayyir (Tihiran) et al., in Shah Abdul-Azim

O ye two ancient servants of the Manifest Light! From the beginning of your acceptance of the Faith in the days of God ye have arisen to serve the Cause of God and have trodden the path of faithfulness in the way of the Most Glorious Beauty. Ye have ever been occupied with teaching the Cause of God and promoting the religion of God. In truth, ye are deserving of bounties and are the recipients of the favors of the Divine Unity. 'Abdu'l-Baha is in the utmost joy and delight because of your services. And upon you be greetings and praise.

ای دو بنده دیرین نور مبین از بدایت تصدیق
در ایام الله بر خدمت امر الله قیام نمودید
و راه وفا در سبیل جمال ابهی پیودید همیشه
بتبلیغ امر الله مشغول شدید و بترویج دین الله
پرداختید فی الحقیقه مستحق عنایتید و مورد
الطاف حضرت احدیت از خدماتتان عیدالبهاء
در نهایت سرور و شامانیست و علیکم التّحیّة و
الثّناء

INBA84:410

AB09240*To: Aqa Abbas Kazurani, in Shahabad*

O thou the servant of the One True God! Thou art remembered at the Threshold of the Blessed One and thou art present in the assemblage of the loved ones. Thou art a servant of the divine threshold and art fully aware of the mystery of spiritual truth. Strive with all thy power in prayers and communions at the hour of dawn to increase thine alertness day by day, to strip away the misgivings that veil the people of doubt and lead them towards the Most Great Guide with the potent knowledge of God so that like unto a candle thou mayest illuminate every meeting with the light of recognition. And upon thee be greeting and praise.

BRL_IOPF#2.16x

ای بنده حق در آستان مبارک مذکوری و در انجمن یاران مشهود بنده درگاهی و بر سر حقیقت آگاه در نماز و نیاز صبحگاه بکوش تا انتباه روز بروز بیشتر گردد و بقوه معرفت الله پرده اشتباه اهل شبهات را بدری و آن نفوس را بهدایت کبری مہتدی فرمائی چون شمع در هر جمع نور عرفان مبذول داری و علیک التَّحیَّۃ و الثَّناء

MMK2#131 p.100

AB09537*To: Mirza Muhammad Tajir Isfahani, in Shahrud*

- 1 O thou who gazest upon God! What shall I write, for the effulgences of the bounties of the Abha Beauty have encompassed the kingdom of existence, and the call of the Herald of favors is raised from the Supreme Horizon: "O ye who seek! The door of the most great bounty is opened wide, and the outpourings of the cloud of greatest mercy are manifest. Turn ye to your hearts that ye may become the dawning-places of the confirmations of the Beloved Lord and the daysprings of the favors of the Desired Beauty, that in the most great sanctuaries ye may witness the gleaming lights of the supreme horizon."

1 ای ناظر الی الله چه نویسم زیرا تجلیات عنایت جمال ابھی ملکوت وجود را احاطه نموده و ندای هاتف الطاف از ملاء اعلی بلند است که ای طالبان باب موہبت کبری مفتوحست و فیوضات سخاب رحمت عظمی مشہود توجہ بقلوب نمائید تا مظاهر تأیید حضرت محبوب گردید و مطالع الطاف جمال مطلوب تا در مشاہد کبریا انوار رخشندہ افق اعلی مشاہدہ نمائید

- 2 And the Glory be upon thee and upon every firm and steadfast one.

2 و البہاء علیک و علی کل ثابت نابت

MMK4#094 p.107

AB09521*To: Aqa Kuchak, in Shin*

- 1 O thou who art attracted to God! I beseech the True One to raise thee up in such a state that thou mayest be restless and impatient, that thou mayest surge and roar like the sea, and become aflame and ablaze like fire.
- 2 May thy tongue become eloquent in the mention and praise of God, and thine ear attentive to the divine call. May thine eyes be opened to the most great signs, and mayest thou become intimate with the mysteries of the Self-Sufficing Lord.
- 3 And in all conditions mayest thou ever soar to the Abha Kingdom.

1 ای منجذب الی الله از حقّ میطلبم که تو را بحالتی مبعوث نماید که بیقرار باشی و بی‌اصطبار چون دریا بجوشی و بخروشی و چون نار در شعله و فوران آتی

2 در ذکر و ثنای الهی لسانی گویا گردی و ندای رحمانرا گوش شنوا چشم بآیات کبری باز کنی و با راز حضرت بی‌نیاز دمساز گردی

3 و در هر حال دائماً بملکوت ابهی پرواز خواهی

INBA84:523a

AB09562*To: Abbas brother of Muhammad Husayn, in Shiraz*

- 1 O namesake of this servant! It is My ardent hope that thou mayest arise to fulfill the meaning of this name and display the courage, might and majesty of a lion - that is to say, that thou mayest gallop forth in the arena of divine knowledge and, through the power of proof, capture souls.
- 2 For 'Abbas in the Arabic tongue signifieth "brave lion" and "great lion." This name must needs have its true exemplar.
- 3 And the Glory be upon thee and upon all who stand firm in the Covenant.

1 ای همنام این عبد امید و طید است که بمعنی این نام قیام نمائی و شجاعت و سطوت و شوکت ضرغام بنمائی یعنی در میدان عرفان جولان کنی و نفوس را بقوّت برهان صید نمائی

2 چه عبّاس در لغت عرب شیر دلیر است و غضنفر کبیر این اسم را مسمی کما هو حقّه لازم

3 و البهاء علیک و علی کلّ ثابت علی الميثاق

INBA84:244

AB09700*To: Abu'l-Qasim, in Shiraz*

- 1 O thou who art gladdened by the fragrances of God! 1 یا من استبشر بنفحات الله
- 2 In this mortal dust-heap, every nostril that becomes perfumed with the divine breaths hath received a portion from the realm of pre-existence and gained a share from the bounty of God's immortal kingdom of being. Otherwise, alas for us! Woe unto us! The hours of all would be fruitless, the foundation carried away by the wind, and manifest loss would appear. 2 در این خاکدان فانی هر مشامی بانفاس رحمانی معطر گردد از هستی این عالم که صرف نیستی و عدمست نصیبی از جهان قدم برده و از فضل ملکوت هستی الهی بهره گرفته و الا واسفا علینا و واحسرتا لنا اوقات کل بی ثمر گشته و بنیاد بر باد رفته و خسران مبین رخ نموده
- 3 And the Glory be upon thee and upon all who are firm in the Covenant. 3 و البهاء علیک و علی کل ثابت علی الميثاق

INBA84:489a

AB09188*To: Ali Akbar Khadim, in Shiraz*

- 1 O wanderer in the path of God! Though you are far from home and separated from your family and unsettled, yet you are secure in the shelter of God and have a dwelling and refuge in the Abha Kingdom. 1 ای آواره حق اگر از خائمان دور و از خاندان مهجور و بی سر و سامان شدی ولی در پناه حق ایمنی و در ملکوت ابهی منزل و مأمنی
- 2 These earthly houses are flimsier than a spider's web. Every edifice shall be laid low, but the shelter of God is the most exalted of palaces. 2 این بیوت اوهن از بیت عنکیوت است هر معموری مطمور گردد و پناه حق اشرف قصور
- 3 Praise be to God that this is attainable and not impossible. Upon you be greetings and praise. 3 الحمد لله آن میسور و غیر معسور و علیک التّحیّة و الثّناء

INBA87:068, INBA52:067

AB09332*To: Ali Akbar Khayyat, in Shiraz*

1 O thou sincere and self-sacrificing servant!

1 ای خادم صادق جانفشان

2 The greater thine effort in the field of service, the larger the draught thou shalt drink of His life-giving grace. The more thou strivest to serve the friends, the higher wilt thou soar thyself in the realms of the spirit. This earthly existence is but a bridge towards the true life granted by the Lord and our recognition of our powerlessness and supplication for His assistance the sole means of approaching the Unconstrained.

2 هرچه در خدمت یاران بیشتر کوشی کأس
عنایت بیشتر نوشی و آنچه بعبودیتشان بیشتر
پرداز بالاتر پروازی زیرا این مجاز قطره آن
حقیقت است و این عجز و نیاز رابطه قرینیت
آن بی نیاز

3 Thy services are all acceptable unto Him; thy effort all worthy of praise; and thy thralldom at the sacred Threshold of the Well Beloved is clearly visible and manifest to the Lord.

3 خدمات مقبول و زحمات ممدوح و بندگیت
میشود در درگاه رب و دود و علیک التَّحیة و
الثناء

INBA87:069b, INBA52:068b, MMK2#268

p.193

AB09199*To: Aqa Ali brother of Muhammad Hasan Khayyat, in Shiraz*

O servant of God! This servant has undertaken to write this letter with the utmost embarrassment, for there has been a delay in responding to you. This negligence must be laid at the door of the negligent ones, for due to attacks and evil deeds they give 'Abdu'l-Baha no respite to respond to the letters of the loved ones. But know this much: that heart and soul are occupied with and find solace in the remembrance of the friends. You have not been forgotten for a moment.

ای بنده الهی این عبد با کمال نجلت بتحریر این
نامه پرداخت زیرا جواب شما تأخیر افتاد این
قصور بر گردن اهل فتور است زیرا از هجوم و
شرور مهلت نمیدهند که عبدالبهاء بجواب نامه
اجبا برسد ولی این قدر بدان که دل و جان
مشغول و مؤانس یاد و خاطر دوستانست آتی
فراموش نشده اید

INBA87:060a, INBA52:059

AB09244*To: Haji Muhammad Husayn, in Shiraz*

O servant of God! Days shall pass and times shall come to an end, but the favors of the Blessed Beauty shall remain steadfast and enduring, and the bounties of the Most Great Name shall eternally embrace the everlasting and the infinite. Therefore seek thou that which is eternal, and desire thou that which is everlasting. Be thou joyous and delighted through His support and protection. And the Glory be upon thee and upon every one steadfast in heart and firm in step in God's Covenant and Testament.

ای بنده حق روزها بسر آید و ایام منتهی گردد
ولی الطاف جمال مبارک باقی و برقرار و عنایت
اسم اعظم دست در آغوش ابد و سرمد بی پایان
پس تو آنچه ابدیست طلب و آنچه سرمدیست
بخواه و به عون و صون او مسرور و مشعوف
باش و الباء علیک و علی کلّ ثابت القلب راسخ
القدم فی عهد الله و میثاقه

INBA84:386

AB09143*To: Haji Muhammad Rida, in Shiraz*

¹ O my God! Thou art my shelter and the sanctuary of my hopes and the ultimate goal of my desire and the end of my aspiration. I beseech the kingdom of Thy mercy to assist this servant in that which Thou lovest and art well-pleased with, through Thy mercy which hath preceded all things. Verily, Thou art powerful over all things, O God of those who are in earth and heaven.

¹ الهی انت ملاذی و کھف آمالی و منتہی املی و
غایۃ رجائی انّی ابتل الی ملکوت رحمتک ان
تؤید هذا العبد علی ما تحبّ و ترضی برحمتک الّتی
سبقت الاشیاء انک انت المقتدر علی کلّ شیء
یا الله من فی الارض و السماء

² O Lord! Purify the souls from the conditions of those who are heedless of Thy remembrance, who oppose Thy Cause, who are negligent of Thy Covenant, who are veiled from Thy effulgence. Verily, Thou art the Generous, the Merciful, the Forgiving.

² ای ربّ طهر النفوس عن شئون الغافلین عن
ذکرک المعترضین علی امرک الغافلین عن میثاقک
المحتجبین عن اشراقک انک انت الکریم الرّحیم
الغفور

INBA84:490b, MJMJ3.041a, MMG2#112

p.124

AB12651*To: Haji Nasrullah (Shiraz)*

- 1 O servant of God! Your letter was received. Until now, writing a reply was impossible and unattainable, as poor health prevented and hindered it. For some time, nothing could be written.
- 2 Now a brief reply is being penned to inform you that I have offered supplications and entreaties at the Threshold of Oneness on your behalf, and asked for your comfort and the fulfillment of your aims, so that through divine grace and heavenly gifts you may become the recipient of endless favors.
- 3 And upon you be the Most Glorious Glory.

1 ای بنده الهی نامه تو رسید تا بحال تحریر جواب ممتنع و محال بود زیرا عدم اعتدال مزاج مانع و حائل گشته مدتی بود که چیزی نگاشته نمیگشت

2 حال مختصر جوابی مرقوم میگردد که در حق تو بدرگاه احدیت تضرع و ابتهال نمودم و راحت و حصول مقاصد خواستم تا بفضل و مواهب الهیه مشمول الطاف بی پایان گردی

3 و علیک البهاء الأبهی

INBA85:085

AB09540*To: Jinab Javad, in Shiraz*

- 1 O thou who gazest upon the Kingdom of existence!
- 2 The people of prostration must needs have a countenance radiant as the most luminous sun through the bounty of the Praised Station, and those assured of the Most Great Signs should have faces illumined by the favors of the All-Glorious. Those inebriated with the divine cup must needs experience ecstasy and joy, and those who receive glad-tidings of the Kingdom's gifts must attain unto rapture. The sighs and cries of those intoxicated are necessary, and the tumult and clamor of the lovers are essential - otherwise hard stone is better than a dead heart and a frozen existence.
- 3 And The Glory be upon thee.

1 ای ناظر بملکوت وجود

2 اهل سجود را جبین روشن چون آفتاب انور از فیض مقام محمود باید و موقنین بآیات کبری را رخی نورانی از الطاف سبحانی شاید سرمست جام الهی را نشئه و سرور لازم و مستبشر بموهبت ملکوت را فیض حبور واجب های و هوی سرمستان لازم و جوش و خروش عاشقان واجب والا سنگ سخت به از دل مرده و وجود افسرده

3 و البهاء علیک

INBA87:227a, INBA52:231a, MMK3#244

p.175

AB09557*To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz*

- 1 O you who are as a thousand nightingales! In this Ridvan feast of the lunar year sixty, the ode which you had composed was truly unique, eloquent and fluent, and refined with the utmost smoothness, sweetness and excellence, and its theme perfectly balanced.
- 2 May God assist you to produce the most wonderful melodies in the expansive gardens through various tunes. God willing, you will ever make the gatherings of the friends independent of evening wine and the melodies of harp and rebec through this song.
- 3 And upon you be greetings and praise.

1 ای هزار هزارستان در این عید رضوان سنه
قمری شصت ظهور قصیده‌ئی که انشا فرموده
بودید فی الحقیقه بدیعست و بلیغ و فصیحست و
لطیف در نهایت سلاست و حلاوت و بلاغتست
و مضمون در نهایت اعتدال

2 ایدک الله علی ابداع النغمات فی فسیح الجنان
بفنون الألحان انشاء الله همواره محافل یارانرا باین
ترانه مستغنی از شراب شبانه و الحان چنگ و
چغانه نمائی

3 و علیک التّحیّة و التّناء

INBA87:636a, INBA52:685, MKT5.205a

AB12642*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz*

- 1 O Bashiru'llah! Be not sorrowful, be not grieved. Divine favor and bounty are all-encompassing and complete, and God willing, confirmations will be attained in all affairs. With the utmost assurance, undertake whatever is necessary. Divine aid, protection and safeguarding are ever-present, and whatever thou observest is required by wisdom.
- 2 Were the veil to be lifted, ye would choose what hath come to pass - this is a certain and established truth. Give thanks to His Holiness the One that thou art assisted and confirmed in all that is necessary and befitting. This is from the grace of thy Lord, the Most Merciful, the Compassionate.

1 ای بشیرالهی محزون مباش مغموم مشو لطف
و عنایت شامل و کامل و انشاء الله در کلّ
امور تأیید حاصل در کمال اطمینان تشبّث بآنچه
لازمست بفرما عون و صون و حمایت همدست
و هرچه ملاحظه نمائی مقتضای حکمت

2 ولو کشف الغطاء لاخترتم الواقع محقق و مسلم
شکر کن حضرت احدیّت را که بآنچه باید و
شاید مؤید و موفقی و هذا من فضل ربک الرحمن
الرحیم

BSHI.036

AB12643

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

1 O spiritual herald!

2 Several letters were sent during this month of Muharram, and likewise during the previous month. These have undoubtedly arrived or will arrive. In truth, 'Abdu'l-Baha has no time to write letters due to His countless occupations. Nevertheless, because of His great love for the friends, especially for that servant at the Threshold of the All-Merciful, He writes with His own pen.

3 This month, all letters that came from Shiraz were answered. Therefore, O Bashir-i-Ilahi, render thanks at the Threshold of the Most Great Name that 'Abdu'l-Baha was enabled to accomplish this.

1 ای بشیر روحانی

2 در این ماه محرم چند نامه ارسال گردید و همچنین در ماه گذشته البته رسیده و می رسید عبدالبهاء فی الحقیقه از کثرت مشاغل نامتناهی فرصت تحریر نامه ندارد باوجود این از بس محبت پیاران علی الخصوص بآن بنده آستان رحمن دارد بقلم خویش مینگارد

3 در این ماه آنچه نامه از شیراز آمد جمیع جواب مرقوم گردید پس ای حضرت بشیرالهی شکر بآستان اسم اعظم نما که عبدالبهاء موفق باین شد

BSHI.045

AB12644

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

1 O spiritual Bashir! Your letter dated the twelfth of Sha'ban of the current year, which you had written to Aqa Siyyid Asadu'llah, was read. Likewise were received two sweet ghazals of Jinab-i-Muhriq and the flowing verses of Jinab-i-Binish.

2 For now, we are in Ramleh, Alexandria, and friends are arriving continuously from all directions, and endless letters are pouring in such that even if day and night were devoted solely to reading them, it would not suffice.

3 And upon you be the Most Glorious Glory.

1 ای بشیر روحانی نامه دوازدهم شعبان سنه حالیه که باقا سید اسدالله مرقوم نموده بودید ملاحظه گردید و همچنین دو غزل شیرین جناب محرق و اشعار آبدار جناب بینش

2 علی العجالة ما در رملة اسکندریه تیم و از جمیع اطراف احباء متتابعاً می رسند و اوراق بی حد و پایان می آید که اگر روز و شب حصر در قرائت شود اکتفا ننماید

3 و علیک البهاء الأبهی

INBA85:457b, BSHI.046

AB12645

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

- 1 O thou who art firm in the Covenant! A letter was written in the utmost spiritual attraction to his honor the chief - deliver it to him. In truth, they deserve every bounty. 1 ای ثابت بر پیمان نامه‌ئی در کمال انجذابات روحانیّه بجناب رئیس مرقوم گردید ایصال نمائید فی الحقیقه مستحقّ هر عنایتی هستند
- 2 My hope is in the help and protection of the Ancient Living One, that they may be preserved and protected, and be delighted and safeguarded from the evil of the vainglorious ones and the companions of aversion and perdition. 2 امیدواری به عون و صون حیّ قدیمست که محفوظ و مصون باشند و محظوظ و مأمون از شرور اهل غرور و اصحاب النّفور و الثّبور
- 3 Convey my greetings to all the spiritual friends, young and old. Due to the severity of troubles, occupations and difficulties, there is no opportunity to write further. 3 جمیع یاران روحانی را از صغیر و کبیر تکبیر برسانید و از شدّت غوائل و مشاغل و مشاکل فرصت تحریر نه

BSHL.082-083

AB09136

To: Mulla Muhammad Ali Muallim, in Shiraz

- 1 My Lord, my Lord! Thy mercy hath preceded all things, Thy bounty hath been perfected, and Thy gift hath been completed for those who have acknowledged Thy oneness, who have drawn from the ocean of Thy grace, and who have been illumined by the fire of Thy love. 1 الهی الهی قد سبقت رحمتک و تمت نعمتک و کلمت موهبتک علی الذّین اعترفوا بوحدانیتک و اغترفوا من بحر رحمانیتک و اقتبسوا من نار محبتک
- 2 O Lord! Verily, Thy servant Muhammad-'Ali seeketh forgiveness for his father and sister, who responded to the call and turned unto Thee with hearts assured of Thy grace and bounty. 2 ربّ انّ عبدک محمد علی یرجو المغفرة لأبيه و اخته الذّین اجابا الدّعاء و رجعا الیک بقلب مطمئنّ بالفضل و العطاء
- 3 O Lord! Forgive them through Thy mercy which hath preceded all things, and cause them to enter the precincts of Thy supreme mercy. Verily, Thou art kind to Thy poor servants, and verily, Thou art the All-Merciful, the All-Compassionate. 3 ربّ اغفر لهما برحمتک الّتی سبقت الاشیاء و ادخلهما فی جوار رحمتک الکبریٰ انک لطیف بعبادک الفقراء و انک انت الرحمن الرحیم

INBA87:449a, INBA52:464

AB09169*To: Second wife of Ali Rida Khan, in Shiraz*

- 1 O handmaiden of God! Thou hast entered beneath the shadow of chastity, believing in God and assured of His signs. Thou hast drunk from the cup of bounty and become the manifestation of the favors of His Holiness the Exalted One and the dawning-place of the lights of the bounties of the Abha Beauty.
- 2 How fortunate and blessed wert thou to become the dawning-place of such a favor that the ladies of kings and queens of the horizons have desired and still desire, though they know it not now, but shall soon become aware.

1 ای امة‌الله در ظل عصمت مؤمن بالله و موقن
بآیات الله در آمدی و از کأس عطا نوشیدی و
مظهر الطاف حضرت اعلی و مطلع انوار بخشش
جمال ابری گشتی

2 چه خوش بخت و خوش طالع بودی که مطلع
چنین عنایتی شدی که بانوهای ملوک و
ملکه‌های آفاق آرزو مینمودند و مینمایند حال
ندانند ولی عنقریب آگاه گردند

INBA87:519a, INBA52:547

AB09576*To: Tuba Afnan, in Shiraz*

- 1 O blessed leaf! Praise God that thou hast sprouted from the Sacred Tree and art related to the Holy Threshold.
- 2 Now, in gratitude for this bounty and favor, thou must occupy thyself with love and faithfulness, be engaged day and night in the remembrance of God, and be occupied in humble entreaty and supplication. Thou must recite the verses of divine unity and be raised up with the essence of sanctification.
- 3 And upon thee be the most glorious Glory!

1 ای ورقه مبارکه حمد کن خدا را که از سدره
مبارکه روئیدی و منتسب عتبه مقدسه‌ئی

2 حال باید بشکرانه این فضل و عطا به محبت و وفا
پردازی و شب و روز بذکر حق مشغول گردی و
به تبتل و تضرع پردازی آیات توحید ترتیل نمائی
و بجوهر تقدیس مبعوث شوی

3 و علیک البهاء الأبهی

INBA87:341a, INBA52:349a, MKT7.223b

AB09582*To: Afnan, Khadijih Sultan wife of Mirza Aqa Afnan, in Shiraz*

- 1 O thou holy leaf of the tree of blessedness! 1 ای ورقه مقدسه مبارکه
- 2 The divine Lote tree hath been raised in the midmost heart of paradise and hath, through the mercy of the Lord now grown and spread wide its branches to encompass east and west. Cling thou firmly to the roots of this holy tree with all thy strength and all thy power, so that through the effusions of its all-sheltering grace thou mayest thyself remain fresh and green at all times and under all conditions and may be revived by its breaths of fragrant holiness. 2 سدره الهیه در بچیوچه فردوس رحمانیه بلند شد و شرق و غرب آفاق را احاطه نمود تا توانی باصل دوحه الهیه تعلق را محکم کن تا از مدد فیوضاتش همیشه سبز و خرم مانی و از نفحات تقدیش تازه و معطر گردی
- 3 Thank thou the Lord that He honoured thee with this bounty and this gift. 3 شکر که باین فضل و موهبت متباهی و مفتخر شدی

INBA87:347a, INBA52:355b, MMK2#347
p.250

AB09442*To: Aqa Qasim, in Tabriz*

- 1 O Qasim! O steadfast one! O joyous one! Be thou transported with delight and gladness, and be filled with joy, for thou hast found thy way to this feast and partaken of this delight and attained the utmost expansion. 1 ای قاسم ای راسم ای [باسم] وجد و طرب کن و شمع نما که در این بساط راه یافتی و از این نشاط بهره بردی و نهایت انبساط جستی
- 2 Souls who for fifty years secluded themselves in schools and studied commentaries on abstraction and the Lum'ih, and engaged in worship, remained veiled and deprived, while thou hast become privy to the mystery and soared with the birds of holiness. 2 نفوسی که پنجاه سال در مدرسه خزیدند و شرح تجرید و شرح لمعه مطالعه نمودند و عبادت ورزیدند محجوب و محروم شدند و تو محرم راز گشتی و با طیور قدس همپرواز شدی
- 3 And the Glory be upon thee. 3 و البهاء علیک

INBA72:142

AB09416*To: Shirzad Khan Sartip, in Tabriz*

- 1 O Shirzad, offspring of a lion! It behooveth thee to show such courage of heart before the hosts of violation that the band of Covenant-breakers may, like unto bats, never venture forth from their caves of oblivion, and the army of the heedless may remain concealed in their silent graves like unto blind mice.
- 2 Shirzad must, like unto a free cypress tree, grow tall beside the stream of his desire, turn his face to the light of the Covenant, captivate hearts with the sweet fragrances of the love of God, and find repose beneath the shade of the Tree of Fellowship.

1 ای شیرزاد زاده شیر جوامردیست که سپاه
نقض را چنان قوت قلب بنماید که گروه ناقضان
چون خفاشان سراز حفره نسیان برنیارند و سپاه
فتور در گور نحوشی چون موش کور مستور
گردند

2 شیرزاد باید چون سرو آزاد در کنار جویبار مراد
ببالد و رخ بنور میثاق بتابد و دلها را بنفحات
محبت الله بریاید و در ظلّ شجره اینسا بیاساید

MKT6.127a

AB09274*To: Siyyid Asadullah Qumi, in Tabriz*

O thou servant of the Covenant! Jinab-i-Yusuf Khan arrived and today set out for America. May he be confirmed and assisted, God willing. The blessed portrait of His Holiness the Exalted One, may my spirit be a sacrifice unto Him, was received and beholding it brought joy and gladness. In truth, Jinab-i-Aqa Mirza Siyyid Husayn showed great initiative in this matter and succeeded in rendering a distinguished service. God willing, I shall write his name in my own hand at the bottom of the page. And upon thee be greetings and praise.

ای بنده میثاق جناب یوسفخان وارد و الیوم
عازم امریکا گشت انشاءالله مؤید و موفق
گردد شمایل مبارکه حضرت اعلی روحی له
الفداء واصل گردید و زیارتش سبب سرور و
چپور شد فی الحقیقه جناب آقا میرزا سید حسین
همتی عظیم در این خصوص نمودند و بخدمتی
نمایان موفق گشتند و انشاءالله بخط خویش در
پای صفحه اسم ایشانرا مینگارم و علیک التحیة
و الثناء

MKT8.043a

AB09472*To: Mashhadi Abu'l-Qasim, in Tiflis*

O thou who holdest fast to the Covenant! Be confident in the favors of the True One, for through the blessing of firmness in the Covenant thou shalt attain success and divine bestowals shall encompass thee. Fix thy gaze upon the True One, for every confirmation is from Him and every success from Him. The firm ones are successful and those who are steadfast are like an impregnable fortress. Ere long thou shalt observe that the banner of the Covenant is raised aloft while the standard of violation is cast down into the abyss of degradation and humiliation. The Glory be upon thee, O thou who art firm!

ای متمسک بميثاق مطمئن از الطاف حقّ باش
که بمیمنت ثبوت بر ميثاق موفّق خواهی شد و
عنایت الهی شامل گردد نظر بحقّ داشته باش که
هر تأیید از اوست و هر توفیق از او ثابتون موفّقند
و راستخون چون سدّ محکم عنقریب ملاحظه فرمائی
که علم عهد بلند است و پرچم نقض سرنگون
در هاویه ذلّ و هوان و الباء علیک ایها الثابت

MKT8.132b

AB09239*To: Abdu'l-Husayn Khadim, in Tihiran*

- ¹ O servant of God! Be thou happy, for hearts are gladdened by thy remembrance and souls are delighted by the mention of thee. This connection is heavenly and this love is a divine bounty. Otherwise, what relation could there be between the prisoner of the prison of 'Akka and the free one in the mansion of Tehran? This is naught but the bestowals and special characteristics of this holy Cycle of the Abha Beauty.

¹ ای بنده حقّ خوش باش که دلها پیاد تو خوش
است و جانها بذکر تو مسرور این ارتباط آسمانیست
و این محبت فیض یزدانی والا چه مناسبت میان
مسجون زندان عکاء و آزاد ایوان طهران این
نیست مگر مواهب و خصائص کور مقدس جمال
ابهی

- ² At present, thy presence is not advisable. God willing, it will be made possible later. And upon thee be glory.

² حال مصلحت حضور نه انشاءالله بعد میسر
گردد و الباء علیک

MKT5.013

AB12659*To: Ahmad Sadrus-Sudur, in Tihiran*

- 1 O thou who diffusest the fragrances of God! Thy services at the Sacred Threshold are evident and praiseworthy, and through God's assistance, confirmations from all directions are present. Be confident. My Lord! Assist this servant who is detached unto Thee, who serveth Thy Covenant, who diffuseth Thy fragrances, in his servitude at Thy Sacred Threshold. Verily, Thou art the All-Bountiful, the Most Merciful. 'Abdu'l-Baha 'Abbas
- 1 یا من ینشر نفحات الله خدمات آنحضرت در آستان مقدس مشهود و محمود و تأییدات از جمیع جهات بعون الله موجود مطمئن باشید ربّ اید هذا العبد المنقطع الیک الخادم لميثاقک النّاشر لنفحاتک علی عبودیّه عتبتک المقدسه انک انت الکریم الرحیم ع ع
- 2 If it be possible for you to spend some time teaching the Cause of God in Hamadan and its surroundings, it would be most beloved, for the friends there earnestly plead for this.
- 2 اگر ممکن باشد که چند صبحی در همدان و اطراف آن اعلاء کلمه الله فرمائید بسیار محبوب زیرا احبّا بسیار التماس مینمایند

INBA85:161a

AB12638*To: Ali Askar et al., in Tihiran*

- 1 O servant of God! Your service and that of all the friends is accepted at the Threshold of Oneness, and we beseech the loving Lord's assistance and favor that He may confirm all the friends beneath the wings of success, that each may become a manifestation of prosperity and a dawning-place of lights.
- 1 ای بنده الهی خدمت شما و جمیع احباء در درگاه احدیت مقبول و از عون و عنایت ربّ ودود مسئول که کلّ یاران در ظلّ جناح فلاح تأیید فرماید که هر یک مظهر نجاح گردند و مطلع انوار شوند
- 2 The glance of favor encompasses all and His grace and mercy are complete. Verily thy Lord is the Possessor of great bounty.
- 2 نظر عنایت شامل است و لطف و رحمت کامل ان ربّک لذو فضل عظیم
- 3 And upon thee be Glory.
- 3 و البهاء علیک

INBA85:110a

AB09209*To: Ali Muhammad Baha'i, in Tihiran*

- ¹ O servant of God! A letter has arrived from Mulla Bahram expressing gratitude to a respected person and Mirza Hasan 'Ali Khan who have arranged to give him some land along with two hundred and fifty tumans. You should strive to ensure that Mulla Bahram returns to Yazd gratefully and that these gentlemen quickly fulfill what they have promised. This matter is necessary and will lead to the success of the respected person.

¹ ای بنده الهی مکتوبی از جناب ملا بهرام رسید اظهار ممنونیت از شخصی محترم و میرزا حسن علی خان نموده که قرار داده اند زمینی باو بدهند با دویست و پنجاه تومان شما بکوشید که ملا بهرام ممنوناً مراجعت به یزد نماید و حضرات بآنچه وعده نمودند بزودی وفا نمایند این کیفیت لازم است و سبب موفقیت شخص محترم

- ² Upon you be greetings and praise.

² و علیک التّحیّة و الثّناء

ALPA.039a, YARP2.046 p.093

AB11993*To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran*

O servant of the Court of the Most Glorious Beauty! Your letter was reviewed and the dream was also studied. We beseech from the favors of the Hidden Essence of Identity that you may place that crown of service and servitude to the Court of Divine Unity upon your head and glory over all the nobles of the world, for the jewels and rubies of the crown of servitude are from the mine of reality while the gems of crowns are from the mine of dust. Thus this is from this. And the Glory be upon you.

ای بنده درگاه جمال ابری مکتوب شما ملاحظه گردید و رؤیا نیز مطالعه شد از عنایات حضرت غیب هویت استدعا مینمائیم که آن کلاه خدمت و عبودیت درگاه احدیت را بر سر نهی و بر جمیع سروان عالم افتخار نمائی زیرا جواهر و یواقیت تاج عبودیت از معدن حقیقت است و گوهر تاجها از معدن تراب این هذا من هذا و البهاء علیک

INBA79.019a

AB11995*To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran*

O thou who art firm in the Covenant! The letter that was written in defense against the calumniators of the people of Najaf-i-Ashraf - you must certainly keep it secure and give its copy to no one, for it will fall into the hands of the Yahyais and they will send it to Najaf, causing an increase in hatred and enmity. You must most assuredly keep it secure. Observe in the Hablu'l-Matin newspaper that all these rumors are from the Yahyais.

ای ثابت بر پیمان مکتوبی که در مدافعه بر
مفتریان اهل نجف اشرف مرقوم شده البتّه ضبط
نمائید و سوادش را بکسی ندهید زیرا بدست
یحیائیها می افتد و به نجف ارسال میدارند و سبب
ازدیاد بغض و عداوت میگردد البتّه البتّه ضبط
نمائید ملاحظه در جریده حبل المتین نمائید که
جمع این شیوعات از یحیائیهاست

INBA79.063

AB09483*To: Aqa Murtida servant of Afnan, in Tihiran*

¹ O Murtada! How fortunate and blessed in destiny you are to have been enabled to serve the friends and especially His Holiness the Afnan. This is not service—it is sovereignty. This is not servitude—it is nobility.

¹ ای مرتضی چه خوشبخت و فرخنده طالع بودی
که بخدمت یاران و خصوصاً حضرت افنان
موفق گشتی این خدمت نیست سلطنت است
خادمی نیست بزرگوار است

² It is my station and my mission that I should glory in the Supreme Concourse that I am the lowliest servant of the friends of the Abha Beauty, and in the Abha Kingdom I take pride that I am the humblest bondsman of the friends of the Most Great Name. Therefore you too should glory and take pride.

² منصب من است و مأموریت من در ملا اعلی
افتخار نمایم که کمترین خادم یاران جمال ابهی
هستم و در ملکوت ابهی مباحات میکنم که
کهن چاکر دوستان اسم اعظم پس تو نیز افتخار
کن و مباحات نما

INBA85:297, MKT8.135b

AB09167*To: Arbab wife of Abdu'l-Husayn Ardistani, in Tihiran*

- 1 O handmaiden of God! Your services at the threshold of the Divine Unity are accepted and beloved. The maidens of Paradise in the sanctified chambers are engaged in praising you. Praise be to God that your mention is made in the Abha Kingdom and you are the manifestation of the kindness of the Supreme Concourse and the dawning-place of the favors of the Peerless Beauty. Therefore, ask whatsoever you wish from the bounty of your Ancient Lord. And upon you and upon every soul firm and steadfast in God's Mighty Covenant be the Glory.
- 2 Permission for circumambulation of the Ka'bah of the Divine Purpose is granted to you.

1 ای امة الله خدماتت در درگاه احدیت مقبول و محبوب حوریات فردوس در غرفات قدس بتحسین تو مشغول الحمد لله که ذکر تو در ملکوت ابهی مذکور و مظهر تلطیف ملاء اعلائی و مطلع الطاف جمال بی مثال فاطمی ما تریدین من فضل مولاک القدیم و البهاء علیک و علی کل ثابت مستقیم علی میثاق الله العظیم

2 اذن طواف کعبه مقصود را دارید

MKT7.047b

AB09333*To: Family of Attar, in Tihiran*

- 1 O household steadfast in the Covenant and Testament! Give thanks to the Blessed Beauty that ye have been enabled to hold fast to the Covenant and have been confirmed in your grasp of the mighty cord of the Best-Beloved of all worlds. Your mention is recorded in the Abha Kingdom, and your praise is found upon the tongues of them who are assured of God. Through the grace of that Sun of Truth your faces are illumined and your souls are as rose gardens. How blessed ye are, how blessed ye are!
- 2 And upon you, men and women alike, be glory!

1 ای خاندان استقامت بر عهد و پیمان شکر کنید حضرت بها را که موفق بر تمسک بر میثاق شدید و مؤید بر تشبث جبل متین محبوب آفاق ذکر تان در ملکوت ابهی مذکور و نعمتتان در السن موقنین بالله موجود از عنایت آن شمس حقیقت رویتان روشن و جانتان گلشن پس خوشا بحال شما خوشا بحال شما

2 و البهاء علیکم و علیکن

MMK5#248 p.194

AB09602

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran

- 1 O old friend! If in every moment I were to write you a clear book, the fervor of expression would not be stilled, nor would the contents of the writing be exhausted. What then can be done? And from your side too, your thirst which neither the ocean can quench nor the overflowing springs from the bounty of the clouds can soothe - there is no remedy save to refer it to the soul, the conscience, the inner being and the illumined heart. And whenever opportunity presents itself, to make the pen and writing its interpreter.
- 2 "Indeed I have been alone with the Beloved, and between us is a secret more subtle than the breeze when it flows."...

1 ای یار قدیم در هر دمی اگر کلابی مبین بتو
بنگارم حرارت تقریر ساکن نگردد و مضامین
تحریر منتهی نشود پس چه توان کرد از آن طرف
نیز تشنگی شما که بدریا فرو نشیند و بینایع
فائضه از فیض سحاب تسکین نیابد چارهائی نه
جز آنکه حواله بجان و وجدان و ضمیر و قلب
منیر نمود و هر وقت فرصت دست داد قلم و
رقم را ترجمان قرار داد

2 و لقد خلوت مع الحبيب و بیننا سرّ ارقّ من
النّسیم اذا سری

MSHR1.109x

AB09690

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

- 1 O son of him whose countenance shineth forth in the Concourse on high! A few days ago a letter was sent, therefore this time I write briefly. Letters had been written for Hisar and were sent to be forwarded, but they should be dispatched to the Land of Kha with utmost speed, as they are awaiting them with great anticipation. Convey to all the loved ones of God on behalf of this servant the Most Glorious, Most Wondrous greetings. And the glory be upon thee. 'Abdu'l-Baha 'Abbas
- 2 And there is one letter for Aqa Ahmad, son of Jenab-i-Aqa Muhammad-'Ali-i-Qa'ini who hath ascended unto God - that too should be sent quickly.

1 یا ابن من یلوح وجهه فی الملاء الاعلی چند روز
پیش مکتوبی ارسال شد لهذا در این دفعه مختصر
مرقوم میشود مکاتیبی بجهت حصار مرقوم شده
بود ارسال گردید که بفرستید لکن بکمال سرعت
ارسال ارض خا فرمایند که در نهایت انتظارند
جمع احبای الهی را از قبل این عبد تکبیر ابدع
ابهی ابلاغ فرمائید و البهاء علیک ع ع

2 و یک مکتوب بجهت آقا احمد ابن جناب آقا
محمد علی قائینی المتصاعد الی الله است آنرا نیز
زود ارسال فرمائید

PYK.231

AB09705*To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran*

- 1 O thou who art attracted by the magnet of the love of God! A gentle breeze hath wafted from the gardens of the All-Glorious Paradise, breathing into thy heart the spirit of guidance and refreshing thy nostrils with the holy fragrances diffused from the gardens of the Supreme Concourse.
- 2 Therefore, give thanks unto God for this bounty, and hold fast unto the Most Firm Handle, and be moved with joy by the favors of thy Most Glorious Lord, in that He chose thee for His love and selected thee for His knowledge and elected thee to raise His call amongst the worlds.
- 3 Upon thee be greetings and praise.

1 یا من انجذب بمغناطیس محبة الله قد مرّ نسیم
رخیم من ریاض جنّة الأبهی فنفخ فی قلبک
روح الهدی و انعش مشامک بنفحات القدس
المنبئة من حدائق الملأ الأعلى

2 اذا اشکر الله علی هذا العطاء و تمسک بالعروة
الوثقی و اهتدّ طرباً من الطاف ربک الأبهی بما
اختارک لحبّه و اجتباک لمعرفته و انتخبک حتی
تنادی بذکره بین العالمین

3 و علیک التّحیّة و الثّناء

INBA16:090, PYK.276

AB12662*To: Ibrahim Taliqani, in Tihiran*

- 1 O servant of the Truth! Through God's grace, thou art not scattered but gathered together, thou art not shelterless but under divine protection, thou art not deprived and wandering but the object of His favoring glance. Be thou happy and joyous.
- 2 It is hoped that ease and comfort in outward affairs will also be attained.
- 3 Deliver the enclosed letter to the attendant of the exalted Nawwab.
- 4 And upon thee be greetings and praise.

1 ای بنده حقّ از فضل حقّ جمعی تو نه پریشان
در پناه الهی هستی نه بی سرو سامان منظور نظر
عنایتی نه اسیر حرمان و سرگردان شادمانی کن
و کامرانی نما

2 امید است که گشایشی و آسایشی در امور ظاهر
نیز حاصل گردد

3 مکتوب جوف را بگاشته نواب والا برسان

4 و علیک التّحیّة و الثّناء

INBA85:434a

AB12646*To: Ishraqiyih Dhabih, in Tihiran*

- 1 O learned leaf! Praise the Lord, thy Worshipped One, that thou hast attained thy goal and art confirmed in faith and steadfastness in the Covenant, and hast acquired knowledge. Now thou must engage in service and teaching.
- 2 Convey the Most Glorious and Most Wondrous greetings to thy mother, brother, sister and all the family of his holiness Attar. Also deliver spiritual greetings to Izzatu'llah, Manuchehr, Muluk and Malihih, and extend my utmost kindness to the near handmaiden of God, Dr. Moody.

1 ای ورقهء متعلبه حمد کن حضرت معبود را که بمقصود رسیدی و ایمان و ثبوت بر پیمان موفقی و تحصیل علم نمودی حال باید بخدمت و تبلیغ پردازى

2 والده و اخوی و همشیره جمیع خاندان حضرت عطار را تحیت ابدع ابهی ابلاغ دار عزت الله منوچهر ملوک و ملیحه را نیز پیام روحانی برسان و امة الله المقربہ دکتر مودی را نهایت مهربانی از قبل من برسان

INBA85:348b

AB09278*To: Mashhadi Muhammad, in Tihiran*

- 1 O thou pure soul! The essence of holiness is the characteristic of righteousness, for this is the highest aspiration of such as seek the threshold of God. Beseech the one true God that thou mayest immerse thyself in the sea of sanctity and that thou mayest become selfless in the ocean of divine unity.
- 2 Be thou the quintessence of piety. Be thou an ignited candle of guidance. My hope is that thou mayest become the dawning place of the most great Sign and the manifestation of the most great bestowals.
- 3 In the presence of the friends be thou a resplendent light and on the horizon of the all-Merciful be a scintillating star. I beseech God that thou mayest be confirmed in achieving this end.

1 ای پاک جان جوهر تقدیس شیوهء راستان است و منتهی آرزوی ملازمان آستان از حضرت یزدان بخواه که در بحر تقدیس مستغرق گردی و در دریای توحید مستهلک

2 جوهر تقی باشی و شمع روشن هدی مطلع آیت کبری گردی و مظهر موهبت عظمی

3 در انجمن دوستان سراج ساطع شو و در افق رحمان نجی لامع و آئی ابتهل الی الله ان یؤیدک علی هذا المنی

MMK2#181 p.131

AB09203*To: Masih Rastigar, in Tihran*

He is the Truth! O servant of God! You are mentioned in the divine gathering and are well-known and renowned at the Sacred Threshold. Know with certainty that I am kind to you, wish you well, and share in your sorrows. Be confident, joyful, happy and grateful. In these days remain calm and settled in Tehran, and be watchful. The time for presence will come.

هوالحقّ ای بنده الهی در انجمن رحمانی مذکوری
و در عتبه مقدّسه معروف و مشهور یقین بدان
که من بتو مهربانم و خیرخواه و غمگسار مطمئن
باش و مسرور و خوشنود و ممنون در این ایّام
ساکن باش و در طهران مستقرّ و ناظر وقت
حضور خواهد آمد

TSS.169

AB09481*To: Mirza Mahmud Damghani, in Tihran*

- 1 O spiritual Mahmud! Make your school the divine school and become the teacher of infinite bounty. Teach lessons in truths and meanings. Train the children in such wise that each one may become proficient in all the sciences and arts, both literary and material, and in divine meanings, and may become an adornment to the world of humanity.
- 2 Be not astonished - the confirmation of the Most Glorious Kingdom encompasses the sincere ones, and the hosts of the Supreme Concourse assist those who are firm and steadfast.
- 3 And upon thee be the Most Glorious Glory.

1 ای محمود روحانیان مدرسه خویش را دبستان
الهی کن و ادیب فیض نامتناهی شو و حقایق و
معانی درس و سبق ده اطفال را چنان تربیت
کن که هریک در علوم و فنون ادبی و مادی و
معانی الهی تحریر گردند و سبب زینت عالم انسان
شوند

2 تعجب مفرما تأیید ملکوت ابری شامل مخلصین
است و جنود ملا اعلی ناصر ثابتین راستخیز

3 و علیک الهاء الأبری

INBA84:398

AB12649*To: Mirza Muhammad Ganjii, in Tihiran*

- 1 O thou who hast believed in God and accepted His words! I have recited the verses of thy thanksgiving unto God and chanted the words of thy remembrance in praise of God, and I have supplicated God that He may aid thee to stand firm and be steadfast in the Covenant of God.
- 2 In the Covenant and Testament of the Lord of Hosts show forth such steadfastness that all the peoples of the world may be amazed. I swear by the Ancient Beauty that today firmness is the greatest touchstone and the magnet of divine confirmation amidst all nations.
- 3 And upon thee be glory!

1 یا من آمن بالله و صدق بکلمات الله قد تلوت
آیات شکرک لله و رتلت کلمات ذکرک فی ثناء
الله و تضرعت الی الله ان یوفقک علی الثبوت و
الرّسوخ علی میثاق الله

2 در عهد و پیمان حضرت یزدان چنان پای ثبوت
نما که جمله اهل جهان حیران مانند قسم بجمال
قدم که الیوم استقامت میزان اعظم است و
مغناطیس تأیید بین امم

3 و البهاء علیک

INBA85:139a

AB12636*To: Mirza Muhammad Hasan Adib, in Tihiran*

- 1 O herald of the Covenant! Your letter was received and its contents were understood. Due to lack of time, I am writing a brief reply. Regarding what you had written about, detailed letters have been sent to Tehran. You will certainly be informed.
- 2 Convey my loving greetings to Monsieur Benglais, the historian and translator of the Bayan. In a few days his reply will be sent. Give him the glad tidings that I have the utmost love for him.
- 3 And upon you be greetings and praise.

1 ای منادی پیمان مکتوب شما رسید مضمون
مفهوم گردید از عدم فرصت مختصراً جواب
مرقوم میشود در خصوصی که مرقوم نموده
بودید مفصل مکاتیب متعدده به طهران مرقوم
گردید البتّه اطلاع خواهید یافت

2 بجناب موسیو بنگلای مورخ و مترجم بیان تحیت
مشتاقانه من برسان چند روز بعد جواب ایشان
ارسال میگردد مرده بایشان بدهید من نهایت
محبت را بایشان دارم

3 و علیک التّحیّة و الثّناء

BRL_DAK#1001

AB09133*To: Mirza Nabi Khan Khurramabadi, in Tihran*

- 1 My God, my God! Verily, this pure and righteous one seeketh Thy greatest mercy, and feareth the fires of retribution, and seeketh healing from Thy cup brimming with the wine of Thy supreme forgiveness, and longeth to drink from the living waters in the garden of paradise.
- 2 O Lord! Encompass him with the glances of Thine all-merciful eye, and grant him Thy gifts in the spiritual worlds, and forgive his transgressions through the abundance of Thy divine mercy.
- 3 Verily Thou art the Forgiver of sins, the Concealer of faults, the Dispeller of sorrows, and verily Thou art the Mighty, the All-Forgiving.

1 الهی الهی آن تقی النقی بیغی رحمتک الکبری
و یتقی من نیران الجزاء و یشتی من کأسک
الطافه بصہاء مغفرتک العظمی و یستسقی من
الماء المعین فی جنة النعم

2 رب اشمه بلحاظ عین رحمانیة و اسمح له بمواهبک
فی العوالم الروحانیة و اعف عن جرائمه بسوابغ
رحمتک الربانیة

3 انک انت الغفار للذنوب و ستار للعیوب و
کشاف للکروب و انک انت العزیز الغفور

INBA17:254

AB09289*To: Mirza Naim Sidihi, in Tihran*

- 1 O thou who art firm in the Covenant! It has been some time since I heard that that pure soul is studying the English language. This news brought joy. The purpose is that you should exert your utmost effort in acquiring this language, for it is the means of rendering mighty services to the Cause of God. The Hand of Power has prepared vast arenas, but the skilled horsemen are rare. Therefore, one must expend the utmost diligence and effort in learning foreign languages.
- 2 And upon thee be glory!

1 ای ثابت بر پیمان مدّیتست مسموع گردید که
آن نفس زکیّه لسان انگلیسی تحصیل مینماید
این خبر سبب سرور شد مقصود اینست که در
تحصیل این لسان نهایت همت را مجری دارید
زیرا اسباب خدمات عظیمه در امرالله است
ید قدرت میادین وسیعه مهیا فرموده ولی فوارس
نادر لهذا باید در تحصیل السن اجنبیه منتهای جد
و جهد را مبذول داشت

2 و علیک البهاء

INBA85:190, AHT.011

AB09659*To: Mirza Siyyid Muhammad Nazimul-Hukama, in Tihiran*

- 1 The designation and promulgation of the Qiblih is not at present in accordance with consummate wisdom. It will be announced in due time.
- 2 Then spread the musk-like fragrance of the Greatest Name and the sweet-scented breeze of divine favors upon the nostrils of thy two leaves, those pure ones who are firm in faith and devoted in service, and gladden them with the outpouring bounties of thy Lord, the All-Bountiful, and the all-encompassing glances of the merciful eyes upon them both.
- 3 And convey on my behalf greetings to the flowers of the gardens of the love of God and the roses of the paradise of God's bestowal - thy sons and thy honored daughters - and communicate to them my intense attention and great love and constant remembrance in mentioning the loved ones of God.
- 1 تعیین قبله و شهرتش الآن مقتضای حکمت بالغه نیست در وقتش اعلان خواهد شد
- 2 ثم انشر شمیم مسک التکبیر و نسیم اللطاف علی مشام ضلیعک الورقتین الطیبّین الموقتین القانتین و بشرهما بعنايات ربک الکریم الفائضة علیهما و لحظات الاعین الرّحمانیة الشّاملة علیهما
- 3 و کبر من قبلی علی وجوه ازهار ریاض محبة الله و اوراد حقیقة موهبة الله ابنائک و کرائمک و بلغهم فرط توجّهی و عظیم حی و شدید تذکری باذکار احباء الله

INBA85:379, YMM.049

AB09162*To: Mother of Muhammad Hasan Hamadani, in Tihiran*

- 1 O handmaiden of God! It is dawn, and each soul is captivated and gladdened by some thought, while I have taken up pen and ink that perchance the spirits and hearts of the handmaidens and servants of the All-Merciful may be stirred and rejoiced, may attain to a spirit of joy and fragrance, and may find a new life through the verses of love of the Ancient Beauty.
- 2 O handmaiden of God! It is the flame of the Covenant that, through the warmth of servitude to the Abha Beauty, has influenced the very heart of the horizons.
- 1 ای امة الله بامداد است و هر کس بخيالی مفتون و دلشاد و من به قلم و مداد پرداخته که شاید روح و فؤاد اماء و عباد الرحمن مهتر و مسرور گردد و به روح و ريحان آید و از آیات محبت جمال قدم روحی جدید یابد
- 2 ای امة الله شعلهء میثاق است که بحرارت عبودیت جمال ابهی در کبد آفاق تأثیر نموده

INBA87:034a, INBA52:034a, MKT7.130

AB09709*To: Muhammad Husayn Hamadani, in Tihiran*

- 1 O thou who hast believed in God and accepted His words! The standard of the Covenant is raised high at the center of the world, and its banner is billowing and surging from the winds of confirmation from the Kingdom. The peoples of all regions are entering beneath its shade, and the hosts of the Concourse on High follow one after another in its support.
- 2 Therefore, O spiritual friends, gird up the loins of service and gallop your steeds in this field, that like those possessed of wisdom ye may be assisted to diffuse the divine fragrances.

1 یا من آمن بالله و صدق بکلمات الله علم میثاق در قطب جهان بلند است و پرچمش از اریاح تأیید ملکوت پرموج و پر حمله و حرکت امم آفاق در ظلش داخل و جنود ملأ اعلی در نصرتش متتابع

2 پس ای یاران جانی کمر خدمت بر بندید و سمند در این میدان برانید تا مانند هوشمندان سبیل حق موفق بنشر نفعات شوید

INBA87:032a, INBA52:032a

AB09357*To: Nayyir et al., in Tihiran*

- 1 O two luminous candles in the gathering for teaching the Cause of God! Today is the day of utterance and the time for melody and song. Adorn the gathering of exposition and loose the tongue of divine knowledge and show forth the white hand. In diffusing the fragrances of God, waft like the morning breeze, and in exalting the Word of God, roar like the lions of the mighty jungle.
- 2 All affairs depend upon this supreme gift and most great virtue. And upon you be greetings and praise.

1 ای دو شمع پرنور در محفل تبلیغ امر الله امروز روز بیانست و وقت وقت نغمه و آواز محفل تبیان پیارائید و زبان عرفان بگشائید و ید بیضا بنمائید در نشر نفعات الله چون باد صبا بوزید و در اعلاء کلمه الله چون شیران بیشه کبریا نعره زنید

2 جمیع امور موکول باین موهبت کبری است و منقبت عظمی و علیکم التّحیّة و الثّناء

MSBH1.159, MUH3.195

AB09159*To: Nazanin sister of Faizih, in Tihiran*

- 1 O handmaiden of God! Your verses, like scattered pearls, were noted. They were in the utmost sweetness and fluency, and the height of eloquence and expressiveness. The fifth of Jamadi, like a spiritual springtime, caused the growth of plants and brought joy to the hearts of spiritual ones.
- 2 O handmaiden of God! As much as you can, compose odes of praise and glorification in tribute to the Desired One, that they may be chanted with wondrous melody in great gatherings, causing hearts to rejoice and souls to be gladdened.

1 ای امة الله اشعار چون لثالی منشور منظور گردید
در نهایت حلاوت و سلاست بود و در غایت
فصاحت و بلاغت پنجم جماد مانند بهار روحانی
انبات نبات نمود و سبب سرور قلوب روحانیان
گردید

2 ای امة الله تا توانی در ستایش و نیایش حضرت
مقصود قصائد محامد و نعوت انشا نما تا باهنگ
بدیع در محافل عظیم ترتیل گردد و سبب بهجت
قلوب و بشارت نفوس شود

MKT6.069

AB09590*To: Nazanin sister of Faizih, in Tihiran*

- 1 O assured leaf! Give thanks to the Most Great Unity that thou wert not veiled by any dark veil, nor prevented by any obstacle or barrier. The chameleon's eye is not veiled from beholding the sun, and the heart of Zulaykha is not deprived of Joseph's beauty.
- 2 Though the bat falls under the sun's shadow it grows blinder; though the dung beetle draws near the rose garden it becomes more tormented by the fragrance of the rose.
- 3 Thou must praise the Ever-Living, the Self-Subsisting, that thy spiritual sense of smell is perfumed by the fragrances from the gardens of Oneness and the eye of thy heart is illumined by the observation of the luminous Beauty.
- 4 And upon thee be glory.

1 ای ورقهء موقنه شکر کن حضرت احدیت
را که بهیچ حجاب ظلمانی محتجب نشدی و
بهیچ مانع و حائل ممنوع نگشتی دیدهء حربا از
مشاهدهء آفتاب محبوب نگردد و قلب زلیخا از
جمال یوسفی محروم نشود

2 خفاش هرچند در ظل آفتاب افتد کورتر گردد
جعل هرچند نزدیک بگلستان گردد از نفحات
گل معذبتر شود

3 تو حمد کن حی قیومرا که مشام روحانیت از
رائحهء ریاض احدیت معطر است و دیدهء دلت
بمشاهدهء جمال نورانی منور

4 و البهاء علیک

MKT6.175

AB09214*To: Servant of Navvab Vala, in Tihiran*

- 1 O servant of God! At the break of every morn, set thy face consciously toward the Kingdom of God, and humbly offer this supplication:
- 2 Thou beareth witness, O my God, that I desire to behold Thy lights and long to apprehend Thy mysteries. Make me weary of foreignness, acquaint me with union, and suffer me to attain my heart's desire. I am afflicted, be thou my succorer; I am abased, reveal unto me Thy greatness. O kind Lord! Thou art the Bestower of such gifts as setteth my face aglow with light and conferreth upon me eternal life. Upon thee be salutations and praise.

1 ای بنده الهی هر صبحگاهی با قلب آگاهی
بملکوت الهی توجّه نما و تضرّع کن و بگو

2 الهی گواهی که آرزوی مشاهده انوار کم و
تمنای ادراک اسرار از پیگانگی بیزار نما و به
یگانگی خویش آشنا و کامکار فرما غمخوارم
غمگساری کن خاکسارم بزرگواری نما یزدان
مهربانم توئی بخششی بخش که رحم تابنده و
درخشنده گردد و زندگی پاینده میسر شود و
علیک التّحیّة والثناء

BSHN.140.202, BSHN.144.202, MJMJ3.043x,
MMG2#382 p.428x, MHT2.126a

AB09586*To: Shirin Khadimih, in Tihiran*

- 1 O assured leaf! True sweetness and genuine delight lie in divine guidance and spiritual attraction. Every sweetness ultimately turns to bitterness and every delight ends in sourness, except the sweetness of God's guidance, which increases with the passage of time and the succession of ages, growing ever more intense and potent, making the palate and taste ever sweeter.
- 2 Therefore, strive that this sweetness may influence your inner being and that the taste of the seekers among the handmaidens of the All-Merciful may be made sweet.

1 ای ورقهء موقنه حلاوت و شیرینی حقیقی در
هدایت و دلنشینی معنویست هر حلاوتی عاقبتش
مرارت است و هر شیرینی پایانش تلخی مگر
حلاوت هدایت الله که بتعاقب ازمان و تکرّر
جدیدان بیفزاید و سورت و حدّتش بیشتر شود
و کام و مذاق را شیرینتر کند

2 پس بکوش تا این حلاوت در کینونت تأثیر نماید
و مذاق طالبان از اماء الرّحمن شیرین گردد

MKT7.171a

AB09380*To: Siyavash Farsi (Siyavash Sifidvash), in Tihiran*

- 1 O my Persian friend! Siavash drank the cup of destruction in exile, while you, in the divine homeland, in the All-Merciful gathering and the heavenly feast, have drunk the eternal wine. How blessed art thou! May the soul of every wine-drinker be sacrificed for thee, for what a wondrous wine thou hast drunk!
- 2 This wine hath fermented in the wine-cellar of the Lord God. Ho! Ho! Consider it not cheap - know thou its worth and value its excellence.

1 ای رفیق پارسی من سیاوش در غریبی جام
هلاک نوش کرد و تو در وطن الهی در محفل
رحمانی و بزم ربّانی بادهء جاودانی نوش جان
نمودی ای خوشا بحال تو و ای جان هر باده نوشی
فدای تو که عجب می نوش کردی

2 این می در نهمخانهء حضرت یزدان بجوش آمده
هی هی ارزان مدان قیمتش بشناس و قدرش
بدان

YARP2.182 p.182, QUM.234a

AB09687*To: Siyyid Sadiq, in Tihiran*

- 1 "And unto God belongeth the heritage of the heavens and the earth."
- 2 From the day of their arrival in this Holy Land until the time of their departure, Jinab-i-Aqa Siyyid Sadiq and the assured and successful leaf, upon them both be the Glory of God, the Most Glorious, continuously beseeched that this servant accept whatever belongeth to them of their possessions, properties and real estate. Until now this servant hath never wished to accept from anyone, but from them, in view of their repeated entreaties, it was accepted.

1 و لله میراث السموات والارض

2 جناب آقا سید صادق و ورقهء موقنهء فائزه
علیها بقاء الله الابی از روز ورود باین ارض
بقعهء مبارکه تا وقت مراجعت متصلاً التماس
این نمودند که آنچه تعلق بایشان دارد از اموال و
املاک و عقار را این عبد قبول نماید الی الآن این
عبد از نفسی نخواستم قبول نمایم ولیکن از ایشان
نظر بالتماس زیاد قبول شد

MKT6.201, MMK6#096, NJB_v05#19
p.005

AB09547*To: Spiritual Assembly of Tihiran*

- 1 O ye blessed souls! Henceforth do not entrust orphans' funds to a single individual, for such dangers may result. Rather, let them be placed in a bank or special orphans' fund under the administration of the Spiritual Assembly, and they must be managed with the Assembly's knowledge.
- 2 As for Haji Muhammad-Javad's debt, Haji Muhammad-Isma'il must make an effort to pay it, for it involves orphans' money, and lack of effort would cause blessings to be withdrawn.
- 3 And upon you be the Glory.
- 1 ای نفوس مبارکه من بعد مال ایتام را بدست شخص واحد مدهید زیرا اینگونه خطرهای حاصل میگردد بلکه در بنک یا صندوق مخصوص ایتام تحت ادارهء محفل روحانی باشد و باطلاع محفل باید اداره شود
- 2 و اما دین حاجی محمد جواد را باید جناب حاجی محمد اسمعیل همتی فرمایند زیرا مال ایتام است و عدم همت سبب نزع برکت میشود
- 3 و علیکم البهاء

INBA16:235

AB09160*To: Talat mother of Farajullah Majidi, in Tihiran*

- 1 O handmaiden of God! If thou seekest a sheltering shade, enter beneath the shadow of the Tree of Life. If thou desirest an eternal paradise, establish thyself in the gardens of the Covenant. If thou searchest for the fountain of life, drink from the Salsabil of the Covenant.
- 2 I swear by the light of God that supreme good, abundant portion, and ancient glory lie in this. Today the spirit of the Covenant pulsates in the arteries of the horizons, and the clouds of the Testament shower their bounties upon both worlds. Blessed is he who holdeth fast unto it.
- 3 And upon thee be glory.
- 1 ای امة الله اگر ظلّ ظلیل جوئی در سایهء شجرهء انبیا درآ اگر فردوس باقی خواهی در حدایق میثاق استقرار یاب اگر چشمهء حیوان جوئی از سلسبیل پیمان بنوش
- 2 قسم بنور یزدان که خیر عظیم و حظّ وفیر و عزّ قدیم در این است الیوم روح میثاق در شریان آفاق نباضست و سبحان پیمان بر دو جهان فیاض هنیئاً لمن تمسک به
- 3 و البهاء علیک

MKT7.030b, BSHN.140.395, BSHN.144.390,
MHT1b.188a

AB09588*To: Wife of Adib, in Tihiran*

- 1 O faithful leaf under the protection of a pure soul who day and night has as his purpose the enlightenment of the world and the nurturing and education of the children of Adam, whose intention is as bright as the sun, whose service at the Sacred Threshold is clear and evident:
- 1 ای ورقهٔ موقفه در تحت عصمت نفس زکیه‌ئی هستی که شب و روز مقصدش روشنی عالم و پرورش و تربیت اولاد آدم نیتش چون آفتاب روشن خدمتش در آستان مبارک واضح و مبرهن
- 2 You too must assist and aid him. And his assistance and aid consists in this: as he attends to the men, you must attend to the women, and harmonize with his character and disposition.
- 2 تو نیز معاونت او نما و اعانت او خواه معاونت و اعانت او اینست که او برجال پرداخته تو بنساء پرداز و با خلق و خوی او بساز

MKT7.232a

AB09454*To: Wife of Bashir Ilahi, in Tihiran*

- 1 O cherished handmaid of God! Rest assured that you are among those drawn near at the Sacred Threshold and are encompassed by the gaze of loving-kindness. Praise be to God, you are under the protection of a precious soul who is, heart and soul, an intimate companion of 'Abdu'l-Baha.
- 1 ای کنیز عزیز الهی مطمئن باش که در آستان مقدس مقربه‌ئی و مشمول نظر عنایت الحمد لله در تحت عصمت نفسی نفیس هستی که بجان و دل اینس عبدالبهاء
- 2 Divine grace and bounty have cast their radiance upon you both and made you esteemed in the Court of the Divine Unity. Give thanks to God and remain firm and steadfast in the love of God. And upon you be greetings and praise.
- 2 فضل و موهبت پرتوی بر هر دو از شما انداخته و در درگاه احدیت عزیز نموده شکر کن خدا را و بر محبت الله ثابت و مستقیم باش و علیک التحية و الثناء

INBA85:090a, MKT7.116a

AB09587*To: Wife of Habib son of Dhabih, in Tihiran*

1 O assured leaf!

2 On this plane there are handmaidens who are drawn nigh, who are occupied day and night in the remembrance of the Friend and are intimate with the mention of the Beloved. Praise be to the Self-Subsisting Lord that thou art gladdened by the mention of the Ancient Beauty and art in the utmost joy and spiritual enlightenment through the remembrance of the Most Great Name. Therefore, strive as much as thou canst in this station, that thou mayest draw ever nearer day by day.

1 ای ورقهء موقنه

2 در این بساط امائی مقرب که شب و روز بذکر حضرت دوست مشغولند و بیاد جمال محبوب مألوف حمد کن حضرت قیومرا که بذکر جمال قدم دلشادی و بیاد اسم اعظم در نهایت مسرت و نورانیت فؤاد پس تا توانی در این مقام بکوش تا روز بروز مقربتر گردی

MKT7.171b

AB09349*To: Wife of Haji Muhammad Quli et al., in Tihiran*

...O Lord! Make these handmaidens honored in Thy Kingdom of Glory, and accept these maidservants at Thy Holy Thresh-old. Illumine their hearts and purify their spirits. Make fragrant their nostrils that they may become worthy of Thy Most Holy Court and engage in worship, service, supplication, and utter humility and need. May they become quickened through Thy remembrance and attain everlasting life through Thy love. Verily Thou art the Generous, Thou art the Merciful, and Thou art the Mighty, the Kind, the Ancient Lord."

...ای پروردگار این کنیزانرا در ملکوت عزت عزیز نما و این اماء را در آستان مقدست مقبول فرما قلبشانرا منور کن و روحشانرا مطهر فرما مشامشانرا معطر کن تا سزاوار آستان احدیت گردند و به عبادت و خدمت و تضرع و عجز و نیاز پردازند بذکر تو زنده گردند و بحب تو حیات جاودانی یابند انت الکریم و انت الرحیم و انت العزیز الرؤف الرب القدیم

MMG2#425 p.472x

AB09617*To: Yunis Afrukhtih, in Tihiran*

- 1 O thou Jonah swimming in the ocean of amity and fellowship! 1 ای یونس دریای انس
- 2 To serve the Cause of God in this day is to build the bonds of love amongst the friends of God. Let us all associate with one another with the utmost poverty and selflessness, with evanescence, and radiance of spirit, with meekness and holy humility. Let us endeavour each and everyone to spread the divine fragrances. 2 خدمت امر الله اليوم الفت و محبت احباء الله است باید در کمال فقر و فنا و محو و صفا و خضوع و خشوع و وفا با یکدیگر الفت نمائیم و در نشر نفعات بکوشیم
- 3 For the potentiality of the people in these days is extraordinarily high. If there is delay in confirmation it is only because of our negligence and this negligence is due to our weaknesses, our lack of amity and concord. For unity is the most important matter of all. 3 زیرا استعداد اليوم فوق الحد است اگر چنانچه تأخیر افتد از قصور ماست و سبب این قصور فتور در اتحاد و اتفاق و البهاء علیک

MMK2#182 p.131, PYB#096 p.03

AB09283*To: Faiz, Inayatullah son of Haji Muhammad Alaquhband, in Tihiran*

He is the Most Holy. O fresh sapling in the garden of God's bounty! Praise be to God, thou hast a kind father and a mother firm in faith and certitude who desire thy protection, safety, preservation and support from every direction, and who seek thy lofty station and exalted character. I beseech God that they may be assisted to raise thee with divine education. What thou hadst sent hath been received.

هو الأقدس ای تازه نهال باغ موهبت الله الحمد لله پدر مهربان و مادر ثابت بر ایمان و ایقان داری که از هر جهت حفظ و سلامت و صون و حمایت تو خواهند و علو منزلت و سمو منقبت تو جویند از خدا خواهیم که موفق بر آن گردند که ترا بتربیت الهیه بپرورند آنچه ارسال نموده بودی رسید

HUV2.042

AB09551*To: Unknown, in Tihiran*

- 1 O sapling of the garden of the love of God! Give thanks unto God that thou hast sprouted by the stream of divine favors, and grown in the rose-garden of the love of God, and drunk from the fountain of life, and like the free cypress tree hast flourished in this garden. Therefore, like unto the nightingale at dawn, raise thy voice in thanksgiving for this bounty in the garden of praise.
- 1 ای نهال بوستان محبت الله شکر کن خدا را که در جویبار الطاف دمیدی و در گلشن محبت الله روئیدی و از چشمه حیات نوشیدی و مانند سرو آزاد در این گلستان بالیدی پس مانند مرغ سحر بشکرانه این نعمت در حدیقه ثنا نغمه شکرانه بلند نما
- 2 Through the grace of Baha, I cherish the hope of boundless gifts for thee. And upon thee be greetings and praise.
- 2 از فضل بها امید موهبت بی انتها در حق تو دارم و علیک التحية و التناء

HUV2.043

AB09644*To: Aqa Mirza Husayn Aqa Mulla 'Ali, in Tihiran*

- 1 Do not pursue this matter now. Let it remain unspoken of for the present - it will be properly resolved later.
- 1 این مسئله را عقب ننمائید حال مسکوت عنه بگذارید بعد درست خواهد شد
- 2 Regarding the purchase of the shrine and tomb of His Holiness Manshadi, complete and thorough instructions were given to Jinab-i-Aqa Ahmad. However, he said that he would undertake the purchase of the land after his journey, as he is now planning to travel to Europe. If he were to take action now, it would not be done in a fitting manner.
- 2 در خصوص خرید مزار و قبر حضرت منشادی بجناب آقا احمد سفارش تام کامل شد ولی ایشان گفتند که بعد از سفر مباشرت بخريد زمین خواهند نمود زیرا حال خیال حرکت بفرنگستان دارد اگر دست بزند بنوع لائق نخواهد شد

INBA17:230

AB09437*To: Fathullah, in Vazirabad*

O Fath! You have recently gained a portion from the ocean of bounty and received an undoubted share from the invisible Kingdom. You have kindled in your heart a fire from the flame of Moses and burned away the veil of self and desire. Like a pearl you have been nurtured in the embrace of the shell of the love of God, and like a flourishing sapling you have sought beauty in the stream of the knowledge of God. This is the gift of the Sovereign of the highest realm and the bestowal of the Crown-Bearer of the hidden world. And the Glory be upon you.

ای فتح قریب از بحر فیض نصیب بردی و از ملکوت غیب بهره بی ریب آتشی از نار موسی در دل افروختی و پرده نفس و هوی بسوختی چون دردانه در آغوش صدف محبت الله پرورش یافتی و چون نهال پر نشو و نما در جویبار معرفت الله زیبایش جستی اینست موهبت شهریار عالم بالا و بخشش تاجدار جهان پنهان و البهاء علیک

YBN.038b

AB09359*To: Daughters of Mulla Ali, in Yazd*

- 1 O two daughters of that martyr in the path of God! When at dawn you raise your voices in praise of the All-Merciful Lord, say:
- 2 O Lord! O Forgiver! Through Your grace and 'He singles out for His mercy whomsoever He pleases', You made these two handmaidens related to that dear one of the Egypt of martyrdom and placed the crown of glory upon their heads. Therefore, O Kind God, keep us firm and steadfast in the Covenant and Testament that we may become the cause of his joy and delight.

- 1 ای دو صبیّه آن شهید سبیل الهی چون در سحرگاهان عنوان تسبیح حضرت رحمن نمائید بگوئید
- 2 ای پروردگار ای آمرزگار محض بخشایش و یختص برحمت من یشاء این دو کنیز را منسوب بآن عزیز مصر شهادت فرمودی و تاج مباحات بر سر نهادی پس ای مهربان یزدان بر عهد و پیمان ثابت و راسخ بدار تا سبب روح و ریحان او گردیم

MKT5.020a

AB09348*To: Khursand, Surush et al., in Yazd*

- 1 O ye two radiant stars! Your letter was read and brought joy and delight, for it was a sign of the love of that Traceless Beloved and a reflection of the light of the luminous Moon in the heaven.
- 2 The stars appear at times and are hidden at others, but the Stars of the East of God have ever been and shall forever remain shining and resplendent. This is the bounty of God and the gift of the All-Merciful Lord.
- 3 May your hearts and souls be gladdened!
- 1 ای دو اختر روشن نامه شما خوانده گشت شادمانی آورد و کامرانی بخشید زیرا نشانه مهر آن یار بی نشان بود و پرتو چراغ مه تابان در آسمان
- 2 اختراند گاهی آشکار و گهی پنهان اما ستاره‌های خاور یزدان همیشه تابان و درخشان پیش از پیش بوده‌اند و پاینده و جاودان خواهند بود این بخشش یزدانست و این دهش خداوند مهربان
- 3 جان و دلتان خوش باد

YARP2.521 p.377

AB09365*To: Khursand, Surush et al., in Yazd*

- 1 O ye two worshippers of the One True God!
- 2 Praise be to God that ye have become detached from the stranger and have joined with the One Familiar Friend. Ye have adorned your hearts and souls with the love of the Lord and through wisdom have found deliverance and salvation from ignorance. Now is the time for you to manifest such joy and gladness as to bring delight and happiness to the angels of heaven. May your souls be well pleased!
- 1 ای دو یگانه‌پرست
- 2 الحمد لله از یگانه بیزار شدید و باشنای یگانه پیوستید بمهر یزدان دل و جان آراستید و بدانائی از نادانی نجات و خلاص یافتید حال وقت آنست که چنان شادمانی و کامرانی نمائید که فرشته آسمانرا فرح و مسرت بخشید جانتان خوش باد

YARP2.519 p.376

AB09164*To: Liqa wife of Muhammad Tahir Malmiri, in Yazd*

O handmaid of God! Aqa Tahir, that brilliant light of the love of God, mentioned you in a letter to one of the friends and requested that this missive be written. Today a bounty hath been ordained from the horizon of the favors of the Ancient Beauty for the handmaids who are firm in the Covenant that is beyond description. We hope that the rays of that light may be manifest and evident upon thy countenance with the utmost brilliance, and that thou mayest become a dawning-place of the effulgences of the bounty of the All-Merciful Lord.

ای امة‌الله جناب آقا طاهر نور باهر محبت الله در مکتوب بیکی از احباء الله ذکر شما را نموده و خواهش ترقیم این تمیقه کرده الیوم موهبتی از افق عنایت جمال قدم در حق اماء ثابت بر میثاق مقدر که وصف نتوان نمود امیدواریم که پرتو آن نور در رخ تو باشد ظهور واضح و مشهود گردد و مطلع پرتو موهبت حضرت رحمانیت شوی

KHML.317-318

AB09171*To: Mother of Ali Akbar, in Yazd*

- ¹ O handmaiden! Lift thy suppliant hands and beseech at the holy threshold of God, the Self-subsisting, and say: O My God! Thou hast vouchsafed such grace and bounty that the world of darkness hath become illumined with the moon of guidance.
- ² Weak women have become champions in the field and have won precedence over the religious leaders of this age. These women have attained, while those leaders have been disappointed. This is naught but through Thy grace and bounties, for Thou chooseth through Thy mercy whomsoever Thou wilt.

¹ ای امة‌الله دست عجز و نیاز باستان مقدس حضرت بی‌نیاز بلند نما و بگوای خداوند چندان عنایت فرمودی که جهان ظلمت روشن از مه تابان هدایت شد

² زنان ناتوان مرد میدان گشتند و گوی سبقت و پیشی از مجتهدان زمان ربوند این نسوان فائز شدند و آن پیشوایان خائب این نیست مگر از فضل و مواهب تو تختص برحمتک من نشاء

MKT7.055a, MMK2#346 p.249

AB09308*To: Muhammad Tahir Malmiri, in Yazd*

1 O thou who art firm in the Covenant!

2 Thy wonderful letter was received. News of the ascension and passing of the handmaiden of God, the All-Compelling, the Self-Subsisting - the mother of the martyrs - has caused grief to encompass me. With a burning heart and weeping eyes, I offered a prayer at the Threshold of Oneness for that loving mother. It is enclosed with this letter. Recite it in the gatherings of the friends. It is hoped that through the confirmation of the Glorious Lord, all thy needs shall be fulfilled.

1 ای ثابت بر پیمان

2 نَمِیقَهء بدیعَه شما وارد و از صعود و عروج امة الله المهیمن القیوم والدهء شهداء احزان احاطه نمود و با قلبی سوزان و چشمی گریان مناجاتی در حق آنوالدهء مهربان بدرگاه احدیت گردید در طی مکتوب است در مجامع احباء تلاوت نمائید امید از تأیید رب مجید چنان است که جمیع حاجات ادا گردد

KHML.284-285

AB09379*To: Rustam Khursand, in Yazd*

1 O Rustam! Your namesake became renowned throughout the horizons for physical courage. You must become known throughout the world for spiritual valor and detachment.

2 The strength of body and physical might can at most overcome a hundred men, but the power of spirit and vigor of soul can capture and possess whole worlds. And this captivity is freedom, and these chains are sovereignty. This state of being overcome is the very essence of grace, and these conquests are the cause of prosperity.

1 ای رستم همنامت بشجاعت تن شهر آفاق گشت تو به مردانگی و آزادگی جان در جهان معروف شو

2 قوت جسم و نیروی تن نهایت صد تن را مغلوب نماید ولی قدرت جان و توانائی روان جهانرا اسیر و دستگیر کند و این اسیری آزادیست و این زنجیر امیری این مغلوبیت عین عنایت است و این فتوحات سبب معموریت

ALPA.076a, YARP2.088 p.119

AB09400*To: Surush Khursand, in Yazd*

1 O Surush!

1 ای سروش

2 The Herald of the hidden world calleth thee and giveth thee the glad-tidings that, O thou who bearest this name, praise be to God that thou hast attained success in this world and, God willing, thou shalt be the recipient of the favors of the Lord in every world. Be confident in the bounty of the All-Merciful Lord and be ever mindful of the remembrance of the All-Bountiful Beauty. Think day and night how thou mayest render some service at the Sacred Threshold.

2 سروش جهان پنهان ترا ندا میفرماید و مرده میدهد که ای همنام الحمد لله در این جهان کامران گشتی و انشاءالله در هر جهان مورد عنایت یزدان خواهی شد مطمئن بخشش حضرت رحمن باش و متذکر بذکر جمال منان گرد شب و روز در فکر این باش که باستان مقدس خدمتی کنی

YARP2.520 p.376

AB09313*To: Surush son of Khudadad, in Yazd*

O Persian soul! The radiance of the Persians had set for a time in the west of forgetfulness, but now it hath risen again from the east of the Creator's grace with a new splendor and boundless grandeur, manifesting such might and majesty that it hath illumined the horizons and set all creation in motion. Every tongue hath been moved to praise, and all hearts have been stirred to excitement.

ای جان پارسی پرتو پارسیان مدتی بود که در باختر نسیان غروب نموده بود باز با جلوه‌ئی تازه و عظمتی بی‌اندازه از خاور بخشایش شهریار آفرینش طلوع نمود و چنان شوکت و شکوهی بنمود که آفاق را روشن نمود و امکان را بحرکت آورد جمیع زبانها بستایش پرداخت و کل قلوب مهتر گردید

YARP2.539 p.385

AB09217*To: Ustad Muhammad Hasan Kaffash Fadai, in Zanjan*

- 1 O servant of the Threshold! 1 ای بنده آستان
- 2 A joyous feast has been spread and a banquet of tribulation has been arranged with the utmost order and perfection. And 'Abdu'l-Baha is intoxicated at this feast, a wine-worshipper with the cup of bounty in hand. How great must be thy thanksgiving that thou hast become the recipient of such favors! 2 بزم خوشی برپاست و جشن بلا در نهایت ترتیب و تنظیم آراسته گشته و عبدالبهاء در این بزم سرمست و می‌پرست و جام عطا در دست چه قدر شکرانه باید که مورد این الطاف گشتی
- 3 Thy services to the loved ones of God are clear and evident, and likewise the labors of thy wife are accepted. I beseech God that He may grant assistance and bestow His favors. 3 خدماتت باحبای الهی واضح و مشهود و همچنین زحمات قرینات مقبول از خدا میطلبم که عون و عنایت مبذول فرماید
- 4 And upon thee be greetings and praise. 4 و علیک التَّحیَّة و الثَّناء

INBA85:259b, INBA72:168a

AB12653*To: Malik (Khayrul-Qura), in Zirak (Khayr-Ul-Qura)*

- 1 O King! Be thou a guide to every seeker in the divine dominion, that thou mayest become a sovereign in the kingdom of mystic knowledge and a monarch in the realm of certitude. Through thy kingly qualities, become a ruler in the world of the spirit, and through thy royal attributes, become an intermediary for the diffusion of the revelation of the All-Merciful. These two distinctions are among the greatest bounties of the Lord of Oneness. God willing, thou shalt be confirmed and assisted in attaining both. And upon thee be the Glory. 1 ای ملک در کشور الهی رهبر هر طالبی شو تا ملک ملک عرفان گردی و ملک ملک ایقان بصفت ملکی حکمران جهان جان شوی و بسمت ملکی واسطه نشر وحی رحمن گردی ایندو فضیلت هر دو از اعظم موهبت رب وحدانیت انشاءالله بهر دو موفق و مؤید شوی و البهاء علیک ع ع
- 2 Convey My greetings to the assured leaf, the handmaiden of God Daji', and likewise to the noble descendant. 2 ورقه موقنه امه‌الله ضعیع را تحیت برسان و همچنین سلیل جلیل را

BRL_DAK#0960

AB09488

To: Mulla Muhammad Hasan (Khayrul-Qura), in Zirak (Khayr-Ul-Qura)

- 1 O hearer of the Call! Although outwardly thou art prevented from hearing, yet praise be to God that thou art a keen listener to the Call of the Most Glorious Beauty and the voice of the Concourse on High. 1 خیرالقری جناب ملا محمد حسن علیه بهاء الله الابهی هو الله ای مستمع نداء هرچند بظاهر از استماع ممنوعی ولی الحمد لله نداء جمال ابهی و صوت ملا اعلی را سامع تیزگوشی
- 2 An ear is needed that can hear the song of the celestial herald; otherwise, in terms of this physical ear, even the rabbit shares it with man. As the poet hath said: "Sell the donkey's ear and acquire another ear." 2 گوش باید که بانگ سروش بشنود والا در این گوش جسمانی خرگوش نیز با انسان همجوش است چنانچه شاعر گفته گوش خر بفروش و دیگر گوش خر
- 3 Praise be to the Lord, the Self-Subsisting, that thou hast found the hearing ear and attained the power of spiritual hearing in the divine Kingdom. And upon thee be glory. 3 حمد کن حضرت قیومرا که اذن واعیه یافتی و قوت سامعه ملکوت رحمانیه جستی و البهاء علیک

MSHR4.392

AB09677

To: Mahmud Shirazi, in Egypt

- 1 O my Lord and my Hope! O Forgiver of sins! O Remover of afflictions! O Concealer of faults! I implore Thy forgiveness for Thy handmaiden who hath returned unto Thee, and drawn nigh unto Thee, and presented herself before Thee in humility and submissiveness, in fear of Thy chastisement, thirsting for the sweet waters of Thy grace. 1 رب و رجائی یا غافر الذنوب و یا کاشف الکروب و یا ساتر العیوب استغفرک لامتک الّتی رجعت الیک و وفدت علیک و وردت بین یدیک خاضعة خاشعة خائفة من عذابک متعطشة الی عذب فرائک
- 2 O Lord! Strip from her the garment of sins and clothe her in the robes of forgiveness through Thy mercy, O Knower of the unseen and Concealer of faults! Verily, Thou art the Ever-Forgiving, the Merciful, the Forgiving, the Generous. 2 رب انزع عنها قیص الذنوب و البسها حلل الغفران برحمتک یا علام الغیوب و ستار العیوب انک انت التّواب الرحیم و الغفور الکریم

MJMJ3.097, MMG2#418 p.464

AB09471*To: Mirza Abdu'l-Ali Tabrizi (Egypt)*

- 1 O thou who art firm in the Covenant! Despite a hundred thousand occupations and difficulties, I have remembered thee and set myself to write this letter, that thou mayest know how cherished thou art. I beseech from the Court of the Most High that thy desires may be fulfilled and thy hopes realized.
- 2 The greatest of hopes is servitude at the Holy Threshold. God willing, may both thou and I be assisted to attain this - this is supreme bounty and profound favor.
- 3 Look not to present conditions, but rather to the future outcome. And God is the Confirmer, the Helper.

1 ای متمسک بميثاق باوجود صد هزار مشاغل و غوائل بباد تو افتادم و بتحریر این نامه پرداختم تا بدانی چه قدر عزیزى از درگاه احدیت سائلم که مطالبت میسر گردد و آملات مقرون بحصول شود

2 اعظم آمال عبودیت آستان مقدس است انشاءالله من و تو هر دو موفق گردیم اینست فضل عظیم و لطف عمیم

3 نظر بحال نداشته باشید بمآل بنگرید و الله هو المؤید الموفق

MKT9.164a

AB12650*To: Mirza Abu'l-Qasim Gulistanih, in Egypt*

...He is God! My God, my God! This is a servant who hath turned with his whole being toward the Dawning-Place of lights, the Day-Spring of divine traces, and the Source of mysteries. Ordain for me and him sacrifice in the field of self-surrender, steadfastness in loyalty, independence from all else save Thee, orientation toward Thee, reliance upon Thee, and martyrdom in Thy presence. By Thy glory! This is the ultimate hope and supreme aspiration of my heart, O Thou Lord of glory and perfection! Verily, Thou art the All-Glorious, the Most High.

...الهی الهی هذا عبد توجه بکلیته الى مطلع الأنوار و مشرق الآثار و مهبط الأسرار قدّر لی وله الفداء فی مشهد الفناء و الثبوت علی الولاة و الغناء عما سواک و التوجه الیک و التوکل علیک و الشهادة بین یدیک فوعزتک هذا منتهی الآمال و غاية منیتی و اعظم بغیتی یا ذا الجلال و الکمال انک انت العزيز المتعال

UMich962.142bx, UMich991.100-101x

AB09286*To: Khusraw Parsi, in India*

- 1 O thou who art firm in the Covenant! For some time no glad tidings, like the breeze from the rose-garden of love, have arrived from thee, and the nostrils of the longing ones have not been perfumed by the fragrance from the soul-garden of the friends. Do thou by all means write, for we await the arrival of good news from India.
- 2 Be thou not sorrowful or grieved, for in the world of heaven, in the gathering-place of the Beloved, we shall become intimate companions and confidants. There, reunion is eternal and meeting everlasting.
- 3 In any case, convey the greetings of the longing ones to all the friends. I have written this letter in my own hand, that thou mayest be delivered from sorrow and anxiety. And upon thee be the Most Glorious Glory.

1 هوای ثابت برپیمان چندیست که خبرهای خوش
چون نسیم گلشن عشق از شما نرسیده و مشام
مشتاقان از بوی گلستان جان یاران معطر نشده
البته نامه بنگار زیرا منتظر ورود مرده خوشی
از هندوستان هستیم

2 محزون و غمگین مباش زیرا در جهان آسمان در
محفل یار دلنشین همدم و همراز گردیم آنجا وصل
دائمیست و لقای ابدی

3 باری جمیع دوستانرا تحیت مشتاقان برسان این
نامه بخط خویش نگاشتم تا از اندوه و تشویش
برهی و علیک البهاء الابهی

MSBH10.035, YARP2.117 p.140,
PPAR.165, NVJ.116

AB09671*To: Unknown, in Iran*

- 1 True friend! Perfect contentment hath been obtained from your honour, for you are engaged in thoughts of strengthening the Cause of God and exalting the Word of God.
- 2 In these days a wonderful receptivity hath been produced in Iran and throughout the world. The time must be regarded as precious, and opportunity must not be lost. Therefore the Hands of the Cause of God must devote all their time to teaching.
- 3 Ere long the victory of the Kingdom will appear beyond all expectation, and "thou shalt see men enter the religion of God in troops" will be fulfilled. Convey my longing greetings to each and every one of the friends.

1 دوست حقیقی کمال رضا از آنحضرت حاصل
زیرا در فکر قوت امر الله و اعلاء کلمه الله هستی

2 در این ایام استعداد عجیبی در ایران و سائر جهان
حاصل وقت را باید غنیمت شمرد فرصت هدر
نداد لهذا باید ایادی امر الله جمیع اوقاترا صرف
تبلیغ نمایند

3 عنقریب نصرت ملکوت فوق مأمول ظاهر
گردد و رأیت الناس یدخلون فی دین الله
افواجاً تحقّق یابد جمیع دوستانرا فرداً فرداً تحیت
مشتاقانه ابلاغ فرمائید

MMK6#620

AB12660*To: Ali Asghar Shirazi, in Palestine*

1 O thou whose breath is fragrant with musk!

1 ای زائر مشکین نفس

2 Once again thou hast come to visit this exile, and donned the pilgrim's garb to circumambulate the gathering-place of the Concourse on High, and hast been blessed with this great honor. Thou hast laid thy head at the luminous Threshold and received a supreme gift. Return now to Tihiran and strive unceasingly in service to 'Azizu'llah Khan, for service to him is service unto Me, and in the sight of 'Abdu'l-Baha he is very dear indeed.

2 دوباره بدیدن این آواره آمدی و احرام طواف مطاف ملاً اعلی برستی و باین شرف عظیم فائز شدی سر بعتبه نورآء نهادی و از موهبت کبری بهره یافتی پس رجوع به طهران کن و در خدمت عزیزالله خان هست بی پایان نما زیرا خدمت باو خدمت بمنست و در نزد عبدالهء عزیز بسیار عزیز

3 Upon thee be greetings and praise.

3 و علیک التّحیّة و الثّناء

INBA85:136

AB09151*To: Ardeshir Jamshid Farsi Hizari, in Palestine*

1 O Ardeshir! Praise be to God that from all directions unlimited divine confirmations are evident and heavenly favors have encompassed the Persians. They must appreciate this and show gratitude.

1 ای اردشیر الحمد لله از جمیع جهات تأیید بی پایان نمایان و الطاف آسمانی فارسیان را احاطه نموده است باید قدر بدانند و شکرانه نمایند

2 Since in recent times some have become somewhat proud and have attributed this blessing and bounty to their own wisdom and efforts, therefore confusion has appeared so that they might awaken to realize that after their utter abasement, this honor and blessing was due to the grace and favor of the Blessed Beauty.

2 چون در این اوقات اخیره بعضی قدری سرگران شدند و این نعمت و برکت را از دانائی و مساعی خویش شمردند لهذا پریشانی رخ نمود تا بیدار شوند که بعد از ذلت کبری این عزّت و نعمت بفضل و عنایت جمال مبارک بود

3 Therefore now they must show gratitude.

3 پس حال باید شکرانه نمود

ALPA.006a, YARP2.005 p.067

AB09473

To: Abbas Ali Imadabadi

- 1 O thou who art turned toward the Truth! Say: "The Truth has come and falsehood has vanished away; verily falsehood is ever bound to vanish."
- 1 ای متوجّه الی الحقّ و قل جاء الحقّ و زهق الباطل انّ الباطل کان زهوقاً
- 2 Look not at the beginning; consider the end. Christ was crucified, the Prince of Martyrs was slain and plundered and His people taken captive. But observe now how these two illustrious ones shine forth manifest and resplendent from the horizon of might and power, while the obstinate Jews and Yazid are abased, overthrown, despised, rejected, condemned and wrapped in the severest torment and veils.
- 2 نظر در بدايت نما عاقبت را ملاحظه کن حضرت روح مصلوب شد حضرت سيّد شهدا مقتول و منسوب و اهلش مأسور اما حال ملاحظه نما که آن دو بزرگوار چگونه از افق اقتدار واضح و آشکار و يهود و يزید عنود مخدول و منکوب و محقور و مذلول و مرذول و در اشدّ عذاب و احتجاب

INBA84:511, MMK6#265

AB09662

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

- 1 O Amin, regarding the letter that was written and sent in refutation of the calumnies of the people of Najaf, with instructions that its contents be disseminated among the friends - it appears that the followers of Yahya have infiltrated among the believers and are gathering intelligence which they transmit abroad with a thousand embellishments. This letter of refutation will, God forbid, fall into the hands of the Yahya'is and they will send it to Najaf with a thousand additions. You must absolutely, most absolutely keep it under lock and key so that it does not fall into anyone's hands, even those of acquaintances.
- 1 جناب امين مکتوبی که در ردّ مفتریات اهل نجف مرقوم شد و ارسال گشت که مضمون در بين احبّاً نشر شود معلوم میشود که یحیائیا در میان احبّاً بتزوير داخل شده‌اند و حوادث میگیرند و بخارج بهزار علاوه می‌رسانند و این مکتوب ردّیه معاذالله بدست یحیائیا خواهد افتاد و با هزار علاوه به نجف خواهند فرستاد البتّه صد البتّه ضبط نمائید که بدست احدی ولو آشنا نیفتد
- 2 And upon you be the Most Glorious Glory.
- 2 و عليك البهاء الابهی

INBA16:175

AB09330*To: Abu'l-Qasim Bayda*

- 1 O radiant one! The Exalted One, the Primal Point - may my spirit be a sacrifice unto Him - became the target of the arrow of cruelty, and the Blessed Beauty - may my life be a sacrifice for His loved ones - ascended to the Supreme Concourse.
- 2 After these two momentous events, we should no longer be disturbed by any occurrences. Whatever may happen, even if all of us who are in the Holy Precincts should be cut to pieces, you must, together with all the loved ones of God, engage in work and service and be filled with joy and gladness, for praise be to God, we have attained the bounty of sacrifice.
- 1 ای حضرت بیضا طلعت اعلی نقطهء اولی روحی
له الفداء هدف تیر جفا گشت و جمال مبارک
کینونتی لأحبائه الفداء صعود بملاً اعلی فرمود
- 2 بعد از این دو حادثهء عظیمه دیگر نباید از وقوعاتی
مضطرب شد هرچه واقع گردد ولو جمیع ماها که
در بقعهء مبارکه هستیم شرحه شرحه شویم شما
باید با جمیع احبای الهی به کار و خدمت پردازید
و سرور و شادمانی کنید که الحمد لله ما بفیض
قربانی فائز شدیم

YBN.012-013

AB09147*To: Ali Ihsan Baghdadi*

- 1 O Ihsan! In the Qur'an it is said: "Is the reward of goodness aught but goodness?" Despite this, why art thou abashed? Rather thou shouldst be joyous and glad.
- 2 Praise be to God that beneath the shade of the grace and loving-kindness of the Most Great Unity, thou art the recipient of the favors of the Beauty of the Desired One and accepted at the sacred threshold of the Lord, the Worshipped One.
- 3 Convey the greetings and kindness of 'Abdu'l-Baha to thy brother Zia Effendi, and likewise to Husayn Iqbal Effendi. It is hoped through ancient grace that all may be successful in all their affairs.
- 4 Convey my greetings to the assured and steadfast handmaiden of God, thy mother.
- 1 ای احسان در قرآن میفرماید هل جزاء الاحسان
الا الاحسان باوجود این چرا محجوبی بلکه باید
مسرور و خوشنود باشی
- 2 الحمد لله در ظل فضل و عنایت حضرت احدیت
مشمول الطاف جمال مقصودی و مقبول عتبه
مقدسه رب معبود
- 3 تحیت و مهربانی عبدالهآء را باخوی ضیا افندی
ابلاغ فرما و همچنین بجناب حسین اقبال افندی
امید از فضل قدیم چنین است که کل موفق در
جمیع امور گردید
- 4 امةالله الموقنة المطمئنة والده را تکبیر برسانید

MMK6#525

AB09320*To: Ali Rida Khan (Shiraz)*

- 1 O thou who string together pearls of poetry! 1 ای جناب ناظم دراری
- 2 The flowing verses of Aqa Mirza Ali Akbar were read. They were elegant, sweet and sugary, eloquent, articulate and pleasing. But to 'Abdu'l-Baha, the honey of servitude is more delightful. 2 اشعار آقا میرزا علی اکبر اشعار آبدار قرائت گردید ملیح بود و شیرین و شکرین بلیغ بود و فصیح و دلنشین ولی در مذاق عبدالهء انگبین عبودیت گوارا
- 3 As much as thou canst, compose quintains of servitude, sextains of submissiveness, and octaves of pure effacement and nothingness, for like the fatted fowl of Paradise they are delicious and tasty, provided no other dish is mixed therewith. 3 تا توانی مخمس عبودیت و مسدس رقیّت و مثنّ محو و فنای صرف انشا نما که چون مسنّ مرغ بهشت لذیذ و خوشطعم است ولی بشرط آنکه خورش دیگر در میان نباشد

INBA87:501a, INBA52:524a

AB09585*To: Ammih Jani*

- 1 O guided leaf! 1 ای ورقهء مهتدیّه
- 2 Amatu'l-Baha has written that you are intoxicated with the cup of guidance and are in the utmost joy and delight from the wine of "Am I not your Lord?" The Greatest Holy Leaf brought that letter with the utmost gladness and joy and said smilingly that this leaf has testified and they say she is among the relatives. 2 امةالهاء مرقوم نموده که از کأس هدی سرمستید و از بادهء الست در نهایت نشئه و نشاط حضرت ورقهء علیا در نهایت بشاشت و مسرت آن نامه را آورده و خندان گفت که این ورقه تصدیق نموده و میگویند از منتسبین است
- 3 I hope for the grace and favor of the Blessed Beauty that all the relatives may enter beneath the shade of the Blessed Tree. 3 و امیدوار به فضل و عنایت جمال مبارکم که جمیع منتسبین در سایهء شجرهء مبارکه درآیند

MKT7.182b

AB09156*To: Aqa Asadullah*

O Asadu'llah! Consider the grace and bounty of the Ancient Beauty and the Most Great Name, that while a hundred thousand mujtahids and monks and countless scholars and learned ones of the world remain deprived, thou art admitted to the intimate mysteries of the Kingdom. Praise be to God that thou hast attained unto the recognition of the Worshipped One, achieved faith in the Promised Beauty, and reached the circling point of those who move in both the visible and invisible realms. Therefore render thanks for this mighty grace and manifest triumph. And the Glory be upon thee.

ای اسدالله فضل و عنایت جمال قدم و اسم اعظم
را ملاحظه نما که صد هزار مجتهدین و رهایین
و کرورها علما و فضلائی عالم محروم و تو محرم
راز خلوتگاه ملکوت الحمد لله بعرفان حضرت
معبود فائزی و بایمان بجمال موعود نائل و بطواف
مطاف اهل غیب و شهود واصل پس شکر کن
این فضل عظیم و فوز مبین را و البهاء علیک

MKT6.017a

AB09715*To: Aqa Mirza Muhammad Baqir*

- ¹ O thou who hast turned thy face toward the Kingdom of Holiness! I address thee from this sacred and blessed realm while thou art in that most distant land, and I say: Loose the reins of thy tongue in praise of thy Lord, the All-Merciful, and give thanks unto God for this mighty favor in that He hath guided thee to the straight path and the right way. Increase at every moment in the bounty of thy Ancient Lord.

¹ یا من توجه الى ملکوت التقديس اتی مخاطبک
من هذه الناحية المقدسة المباركة وانت في تلك
العدوة القصوي و اقول اطلق عنان اللسان بالثناء
على ربك الرحمن و اشكر الله على هذا الفضل
العظيم بما هداک الى الصراط المستقيم و المنهج
القويم و استزد في کل آن و حين من فضل
مولاک القديم

- ² And praise be to God, the Lord of the worlds.

² و الحمد لله رب العالمين

INBA87:091b, INBA52:090b

AB09425*To: Aqa Muhammad Rida*

O sugar-breaking parrot! The refined sugar and the noble Egyptian candy are abundant. Give glad tidings to the parrots and joyous news to the sweet-tongued ones that the market of sugars is thriving and the confectioners' shops are open, with continuous scattering of sweets. Yet the crows crave bones and the owls desire the insects of ruins. Therefore you, who are a divine Indian parrot, take your share of this refined sugar and partake of this soul-nourishing sweetness. The mine of this candy is the divine city and the realm of the All-Merciful.

ای طوطی شکرشکن قند مکرر است و نبات مصر جلیل اکبر طوطیانرا مرده ده و شیرین دهانان را بشارتی بخش که بازار شکران گرم است و دکان حلویان گشوده و نقل افشانی دمبدم ولی زاغان هوس استخوان دارند و جغدان آرزوی حشرات ویران پس تو که طوطی هند الهی هستی از این قند مکرر نصیب بر و از این شکر جان پرور بهره گیر معدن این نبات شهر الهیست و خطه رحمانی

MSHR4.063-064, YARP2.194 p.187

AB09226*To: Aqa Rashid Parsi (Pilgrim)*

- ¹ O Persian servant of God! Praise be to God that the Persians are pilgrims at the threshold and the Zoroastrians are near to the court of the Lord God.
- ² Among the Persians, you arose to fulfill the covenant and testament of Zoroaster, hearkened to His glad-tidings, hastened along the straight path, and attained to your goal. The pure soul of that heavenly spirit in the supreme horizon is well-pleased and content with you, and at every moment offers profound praise. If ears were opened, that voice would be heard. May your soul be happy!

- ¹ ای بنده پارسى الهى الحمد لله که پارسیان زائر آستانند و زردشتیان مقرب درگاه حضرت یزدان
- ² در میان پارسیان شما بعهد و پیمان حضرت زردشت قیام نمودید و مرده او شنیدید و در راه راست دویدید و بمقصود رسیدید جان پاک آن روح آسمانی در سپهر برین از شما راضی و خورسند است و در هر دم تحسین بلیغ میفرماید اگر گوشها باز بود آن آواز را می شنید جانت خوش باد

YARP2.299 p.245

AB09406*To: Aqa Shaykh Abbas*

- ¹ O namesake of 'Abdu'l-Baha! If thou seekest the essence of numbers, lay hold of the hem of the True One, for all numbers are powerless and wanting, but the True One is effective, mighty and penetrating. As far as thou art able, make manifest among the peoples the mysteries of the True One, which is the eternal bounty, that thou mayest obtain the greatest talisman and seek the most honored square, and in that moment thou shalt gain mastery over the world of contingent being.

- ² And upon thee be greetings and praise.

¹ ای سمیّ عبدالبهّا اگر جوهر اعداد طلبی دست
بدامن واحد حقیقی زن زیرا جمیع اعداد عاجز
و قاصر اما واحد حقیقی عامل و قادر و نافذ تا
توانی اسرار واحد حقیقی که فیض ابدیست در
عالمیان آشکار کن تا طلسم اعظم بکف آری و
وفق مکرّم بجوئی و در آن دم عالم امکانرا مستخر
نمائی

² و علیک التّحیّة و الثّناء

MMK3#235 p.168

AB09259*To: Aqa Siyyid Hasan*

- ¹ O servant of the Court of the Most Glorious Beauty! Enter beneath the shade of the Divine Word and inhale the gentle breeze wafting from the direction of divine favors.
- ² I swear by the Educator of the seen and the unseen that such a fragrant and perfumed breeze is blowing and ascending that with a single passing it could perfume the world and transform the realms of existence into a rose garden of crimson flowers. But what benefit is there when the sense of smell is impaired and beings are afflicted?
- ³ The complete remedy lies in remaining firm in the Covenant and Testament. And peace be upon you.

¹ ای بنده درگاه جمال ابری در ظلّ کلمه الهیه
درآ و از مهبّ عنایت نسیم لطیفی استنشاق کن

² قسم بمرتبی غیب و شهود که چنان رائحه معطری
در عبوق و هبوبست که بیک مرور جهانرا معنبر
نماید و ممالک وجود را گلشن گل احمر ولی چه
فائده که دماغها مختل است و وجودها معتل

³ علاج کامل ثبوت بر عهد و پیمانست والسلام

MKT6.011

AB09720*To: Aqa Surush Dihqan*

- 1 O my God! I traveled through wildernesses and crossed seas until I reached the realm of light, where I became a resident at Thy threshold and sought shelter in Thy court. 1 یزدان من بادیه پیوادم از دریا عبور نمودم تا باقلیم نور رسیدم مقیم درگاه شدم پناه بیارگاه آوردم
- 2 O Lord! Forgive my sins and awaken my heart and soul. Grant me steadfastness and fling open the gates of the highest Paradise. Make me as a peacock of the realms above and bestow upon me resplendent wings. Render me Thy long-standing servant and adorn me with the attributes of firmness and constancy, that I may arise to serve Thee, suffer patiently in Thy love, and sing sweet songs in Thy praise. 2 خداوندا نگاه پیامرز و جان و دل آگاه کن تمکین عطا فرما درهای بهشت برین بگشا طاووس علیین کن و شهر رنگین عطا فرما بنده دیرین کن و بآئین ثبوت و رسوخ تزئین بخش تا بخدمت پردازم در محبت بسوزم و بسازم و بستایش آهنگ خوش بنوازم
- 3 Thou art the Bestower, the All-Loving, and Thou art the Forgiver of all sins. 3 تویی بخشنده و مهربان و تویی آمرزنده گاهان ع ع

ADMS#341

YARP2.215 p.200

AB09153*To: Ardishir Namdar*

- 1 O Ardishir! The renowned ones of the world found no remedy for their pain and applied no balm to their wounds. Finally, with utmost regret, they hastened from this world to the next. 1 ای اردشیر نامداران عالم دردشانرا درمان نیافتند و زخمشانرا مرهم نهادند عاقبت در نهایت حسرت از این جهان بجهان دیگر شتافتند
- 2 But the renowned ones of God gained profit and were delivered from loss and detriment, and attained to the hidden treasure, for they sought neither name nor fame nor attachment. Through purity, freedom and humility they became so celebrated throughout all regions that they turned into the stars of dawn. 2 اما نامداران الهی سود بردند و از خسران و زیان رستند و بگنج پنهان پیوستند زیرا نه نامی جستند و نه شهرتی خواستند و نه تعلقی داشتند پیای و آزادی و افتادگی چنان شهر آفاق شدند که نجوم اشراق گشتند
- 3 And upon thee be greeting and praise. 3 و علیک التحیة و الثناء

YARP2.412 p.315

AB09158*To: Attar, Shams-i-Jahan et al.*

O handmaidens of the All-Merciful! Raise your hands in supplication to the court of the Self-Sufficient Lord, saying: "O peerless Lord! Thou art holy and sanctified. Thou art compassionate and kind. Thou art the Succourer and the Helper. Grant these helpless ones a shelter beneath Thy protection, and in the stronghold of Thy safeguarding and care, preserve these lowly ones from the evil of the people of hypocrisy. Verily, Thou art the Preserver, the Almighty, the Powerful, the All-Potent."

ای اماء رحمن دست عجز و نیاز بدرگاه حضرت
بی نیاز برآید که ای پروردگار بی نیاز مقدسی و
منزه رحیمی و مهربان مجیری و دستگیری این
بیچارگانرا در پناه خود منزل ده و این افتادگانرا
در کھف حفظ و حمایت خویش از شرّ اهل
نفاق محفوظ دار انت الحافظ المقتدر العزیز القدیر

MKT7.013a, DUR1.072, MMG2#107
p.120x

AB09276*To: Bahram Gushtasb*

- ¹ O Bahram! Peace and tranquility of heart come through love for the Lord, and joy and gladness of soul through love for God Almighty. Praise be to God that a ray has struck the heart and brought gladness to the soul.
- ² Yet every gift must increase and progress day by day, for stagnation leads to decline. I beseech God that you may daily increase in divine love and adorn your heart and soul with this bounty. May your soul be happy!

- ¹ ای بهرام آسایش و آرام دل بمهر پروردگار است
و شادی و سرور جان بمحبت حضرت یزدان الحمد
لله پرتوی بر دل زده و جان را شادمان نموده
- ² ولی هر موهبتی باید روز بروز در ترقی و تزايد
باشد و قوف سبب تدنی گردد از خدا خواهم
که روز بروز بر محبت الهیه بیفزائی و جان و دل
را باین موهبت بیارائی جانت خوش باد

YARP2.593 p.417

AB09165*To: Baygum Sahib Abdu'l-Azimi*

- 1 O handmaiden of God! A few days ago a letter was written to you, and now another is being penned. Consider what bounties have been and continue to be bestowed upon you. Whatever you had petitioned for was beseeched at the Threshold of Oneness. Be confident in the grace and gift of the Truth.
- 2 Convey to all the friends, both men and women, the Most Wondrous and Most Glorious greetings. Express utmost longing to Ziya'u'llah and Mirza 'Abbas.

1 ای امة‌الله چند روز پيش محرری بشما مرقوم شد حال باز نگاشته میگردد ملاحظه نما که چه عنایتی در حق تو بوده و هست آنچه استدعا نموده بودی از درگاه احدیت رجا شد مطمئن به فضل و موهبت حق باش

2 و جمیع دوستان را از رجال و نساء تحیت ابدع ابری ابلاغ نما ضیاءالله و میرزا عباس را کمال اشتیاق برسان

INBA17:183, MKT7.043c

AB09223*To: Binish Haqju*

O thou servant of Baha! The letter which thou hadst written to Aqa Siyyid Taqi was considered. From its contents and verses, signs of supplication and imploration were evident. This spiritual melody attracts the outpourings of the All-Merciful and brings about divine confirmations. Day and night, think about teaching and travel to different regions. Among the tribes and nomads spread the holy fragrances of the Glorious Lord so that thou mayest witness universal confirmations. Upon thee be greetings and praise.

ای بنده بها مکتوبیکه باقا سید تقی مرقوم نموده بودید ملاحظه گشت از مضمون و اشعار آثار تضرع و ابتهال مشهود بود این نغمه روحانیه جالب سنوحات رحمانیه است و سبب تأییدات ربانیه شب و روز در فکر تبلیغ باش و باطراف حرکت کن در میان قبائل و ایل نشر نفحات قدس رب جلیل نما تا تأییدات کلیه مشاهده نمائی و علیک التحیة و الثناء

INBA84:515b

AB09325

To: Dai Habibullah

- ¹ O spiritual beloved! Though there are many in the world who bear the name Habibu'llah (Beloved of God), yet all these names are without reality and these titles are without meaning, except for those souls who are the manifestations of the love of the Ancient Beauty and have ecstasy in their hearts. Such souls are the true beloved ones of God and are accepted at the Divine Threshold.
- ² Therefore, be grateful that in thy love for the Manifestation of Reality thou art not following fancy, and in thy attraction to the Dawning-Place of bounty thou art not ruled by greed and avarice. And the Glory be upon thee, O Habibu'llah.

¹ ای حبیب روحانی هر چند مسمی باسم حبیب الله
در جهان بسیار ولی کل اسم بی مسمی و نام بمعنی
مگر نفوسیکه مظهر محبت جمال قدم اند و وله در
دل دارند آن نفوس حبیب حقیقی الهی هستند
و مقبول درگاه ربانی

² پس شکر کن که در محبت مظهر حقیقی نه مجاز
و مطلع موهبتی نه حرص و آز و الباء علیک یا
حبیب الله

MKT8.077a

AB09574

To: Darvishih from the people of Kaf-Ra

O pure and sanctified leaf! What consolation could be greater than this, that that bird of faithfulness made its nest in the branches of the Divine Lote-Tree, and that spiritual breeze returned to the gardens of the All-Merciful. That drop found its way to the Most Great Ocean, and that nightingale took wing to the rose-garden of the Beloved and became the companion and fellow-singer with the birds of holiness in the Paradise of Heaven. Blessed is he who hath attained unto this mighty triumph and manifest success.

ای ورقه طیبه زکیه چه تسلی اعظم از اینست
که آن طیر وفا در فروع سدره منتهی آشیانه نمود
و آن نسیم روحانی بریاض رحمانی رجوع کرد آن
قطره بجز اعظم پی برد و آن عندلیب بگلزار حبیب
پرواز نمود و با طیور قدس در جنت فردوس
دمساز و هم آواز گشت طوبی له من هذا الفوز
العظیم و الفلاح المبین

BSHN.140.335, BSHN.144.333, MHT1b.170b

AB09464*To: Dawlat Bihjat Mihraban*

- 1 O bondmaid of God! Your name is Dawlat-Iran (Wealth of Iran); may your desire be service to Iran. That is, seek a way and path, strive for a character and disposition, and choose manners and conduct that are as sweet as honey and sugar, so that the secluded women of Iran may follow your example and attain such chastity, virtue, purity, sanctity, freedom, nobility, knowledge and wisdom as to become the cause of the eternal glory of all the women of the world.

1 ای کنیز یزدان نامت دولت ایران است کامت خدمت ایران باد یعنی روش و سلوکی بجو و خلق و خوئی بطلب و آداب و رفتاری بگزین که مانند شهد و شکر پرحلاوت و شیرین باشد تا پرده نشینان ایران اقتدا بتو نمایند و چنان عصمت و عفت و پاکی و طهارت و آزادگی و نجابت و دانائی و معرفت یابند که سبب عزت ابدیه نساء عالمیان گردند

- 2 Upon you be greetings and praise.

2 و علیک التّحیّة و الثّناء

YARP2.485 p.360

AB09641*To: Diya'iyih Khanum daughter of Abdu'l-Baha*

- 1 O thou enkindled leaf!
- 2 With a burning heart pray to the Kingdom of Glory by day and by night, commune with Him, and beseech that He may so enkindle thee from His lighted fire that thou mayest become like unto a raging flame and bestir the hearts of the handmaidens of God and enable them to gain detachment.
- 3 Such a station is attained only through absolute severance and complete fervour. Strive then that thou mayest attain this station.
- 4 For otherwise all else, whether high or low, shall pass away and, even as a mere mirage fade away and vanish.

1 آیتها الورقة المشتعلة

2 در شب و روز با دل پرسوز بملکوت ابدی مناجات نما و عجز و نیاز کن که ترا بنار موقده اش چنان مشتعل نماید که شعلهء نار گردی و سبب انقطاع و اهتزاز قلوب اماء الله

3 این مقام بانقطاع صرف حاصل و ابتهال محض میسر بکوش تا این مقام را یابی

4 والا آنچه هست از بلند و پست جمیع نیست گردد و چون سراب بقیع محو و نابود شود

MMK2#360 p.258

AB12098*To: Edwin Scott*

- 1 O son of the Kingdom! The word "Scott" in Arabic means "to silence," but you are eloquent, articulate, fluent and knowing. You are far from silence and quietude, and restless beyond patience and stillness. How wonderful that your name is Scott while your reality is expressive.
- 2 Indeed, through the power of proof you silence the objectors until the spiritual realities and meanings become manifest and evident. And upon you be the Most Glorious Glory.

1 ای ابن ملکوت کلمهء اسکات عبری خاموش نمودن است ولی تو ناطقی و فصیح و بلیغ و دانا از صمت و سکوت در کناری و از صبر و سکون بیقرار خوشا که نامت اسکات است و حقیقت ناطق

2 بلکه بقوهء برهان معترضین را اسکات مینمائی یعنی خاموش مینمائی تا حقائق و معانی ملکوتی ظاهر و آشکار گردد و علیک البهاء الأبهی

BRL_DAK#0489

AB09441*To: Firaydun Burzu*

- 1 O Faridun! Your namesake became obscure - his name is merely a word on tongues and lips, for his dominion was but the governance of a handful of dust, and his rule was without foundation. But now that the Sun of the celestial realm has risen from the horizon of Iran, the names of those ancient monarchs have been renewed and revived. Faridun has found glory, Jamshid's worth has become manifest, Khusraw has attained sovereignty, and Nushirvan has become sweet-spirited. This was through the grace of the Lord God.
- 2 And upon you be greetings and praise.

1 ای فریدون همنامت گمنام شد نامش لفظی است در السن و افواه زیرا سلطنتش جهانبانی خاکدان بود و جهانبانش بی اساس و بنیاد حال چون آفتاب جهان بالا از مشرق ایران طلوع نمود نام آنشهریاران تازه و زنده گشت فریدون شکون یافت جمشید قدرش پدید گشت کیخسرو خسروی یافت و نوشیروان شیرین روان گردید این از فضل حضرت یزدان بود

2 و علیک التّحیّة و التّناء

ALPA.074a, YARP2.086 p.117

AB09467*To: Furud Rustam Qasimabadi*

- 1 O captive of the face of the Peerless Beloved! Your letter arrived and its mystery, like the rays of dawn from the East, shone forth from the horizon of the heart. The soul became joyous and the heart was freed from grief. 1 ای گرفتار روی دلبر یگانه‌ها رسید و رازش چون پرتو بامداد از خاور دل دمید جان شادمان شد و دل از اندوه آزاد
- 2 I truthfully say that today the Persians have lit a lamp in the gathering of the friends and have burned away the veils, such that the radiant sun from the East of the Iranians has shone upon others. As has been seen and heard, the Persian youth became the guide for the Arab elder, and the Zoroastrian child made a group heavenly. May your soul be happy. 2 براسستی میگویم که پارسیان امروز در انجمن یاران چراغی افروخته‌اند و پرده‌ها را بسوختند که مهر تابان از خاور ایرانیان بر دیگران بتافت چنانکه دیده و شنیده شد که جوان پارسی پیر عربی را راه‌نما شد و کودک زردشتی گروهی را بهشتی کرد جانت خوش باد

YARP2.248 p.218

AB09439*To: Furugh Bassari*

- 1 O Furugh! I have absolutely no time, but as Jinab-i-Bassar has requested this letter, I have no choice but to take up the pen and write, for he is near to the Sacred Threshold and dear and respected in the presence of 'Abdu'llah. 1 ای فروغ فرصت ابداً ندارم و جناب بصر خواهش این تحریر نموده‌اند چاره جز قلم زدن و رقم نمودن نیست زیرا در آستان مقدس مقرب و در نزد عبدالله عزیز محترم است
- 2 Follow thou in his footsteps and become captive to the chain of the love of God. Engage in service day and night so that thou mayest be exalted in both worlds and wear the ring of servitude in thine ear. 2 تو نیز پی او گیر و اسیر زنجیر محبت حق شو و شب و روز بخدمت پرداز تا سرفراز در دو جهان گردی و حلقهء بندگی در گوش نمائی

MUH3.025b

AB09262*To: Ghulam Rida Amin Amin*

O servant of Rida! A response was previously written and sent. Now another is being written, for the heat has not been relieved by cooling - there is no remedy except warming, that perchance thereby relief may be obtained. Although relief may bring lethargy and increase rigidity, nevertheless this pen is sugar-dropping, candy-scattering and honey-mixing, for sweets are among the warming things, not the cooling ones. And upon thee be Glory.

ای بندهء رضا جوابی از پیش مرقوم گردید و ارسال شد حال مجدد مرقوم میشود زیرا حرارت به تبرید تسکین نیافته چاره جز تسخین نیست بلکه باین واسطه تسکین باید اگرچه تسکین نمودت آرد و بر جمودت افزاید لهذا این قلم شکرریز است و قندییز و شهدآمیز زیرا حلویات از مسخّنات است نه مبرّدات و البهاء علیک

MKT9.062

AB12658*To: Ghulam-Ali Rashti*

¹ O my Lord! I beseech Thee by the beauty of Thy oneness, and the sovereignty of Thy Lordship, and the dominion of Thy Divinity, to assist this servant of Thine who hath clung to the hem of Thy robe and held fast to the fringes of the veil of the gate of Thy grandeur, who hath bowed down before the majesty of Thy sovereignty and submitted to the power of Thy proof.

¹ ای ربّ استلک بجمال احدیتک و سلطان ربوبیتک و ملیک الوهیتک ان تؤیّد عبدک هذا المتمسک بذیل ردائک المتشبّث بأهداب حجاب باب علائک الخاضع لعظمة سلطانک الخاشع لقوة برهانک

² O my Lord! Cause him to enter the garden of Thy holiness, seat him upon the carpet of Thy companionship, shower upon him the clouds of Thy generosity, and surge over him the seas of Thy grace. Make his heart a ember of the fire of Thy love and a brand from the flames of Thy affection. Verily, Thou art the Mighty, the Exalted, the Generous.

² ای ربّ ادخله فی حديقة قدسک واجلسه علی بساط انسک وافض علیه سحاب کرمک و موج علیه بحار لطفک واجعل قلبه جمرة نار محبتک وقبسة نیران مودتک انک انت المقتدر المتعالی الکریم

BRL_DAK#0513

AB09138*To: Ghulam-Rida Khan*

- 1 O My God, my God! This is a servant who has turned toward the Kingdom of Thy mercy, who has placed his trust in the heaven of Thy oneness, who has found solace in the fire kindled in the Tree of Thy unity, and who has been quickened by the spirit of communion beneath the shade of Thy divine Word.
- 2 O Lord! Make firm his steps in Thy Cause, expand his breast through Thy light, gladden his spirit through Thy victories, spread through him Thy remembrance, cause him to speak forth Thy praise, attire him in the robe of sincerity in Thy Cause, and admit him into the garden of immortality through Thy grace.
- 3 Verily, Thou art the Mighty, the Kind, the Generous, the Merciful.

1 الهی الهی هذا عبد توجه الى ملکوت رحمانیتک
و توکل الى جبروت فردانیتک و استأنس بالنار
الموقدة فی سدره وحدانیتک و احتیا بروح
المناجات فی ظل کلمة ربانیتک

2 ای رب ثبت قدمه علی امرک و اشرح صدره
بنورک و بشر روحه بفتوحک و انشر به ذکرک
و انطقه بشنائک و البسه رداء الخلوص فی امرک
و ادخله فی جنة الخلود بلطفک

3 انک انت المقتدر الرؤوف الکریم الرحیم

MJMJ2.073, MMG2#114 p.126

AB09449*To: Gulchir Shahriyar wife of Jamshid Baghban*

- 1 O handmaiden of God! Jinab-i-Jamshid is with us and is occupied as gardener in the Garden of Paradise, which for several years was the place honored by the presence of the Blessed Beauty. Give thanks for this bounty and grace, and be happy and joyful that he is an accepted servant at the Divine Threshold, engaged in service, striving day and night, and deserving of favor and bestowal.
- 2 Convey greetings to all the handmaidens of God. May the Lord make them pleased and content.

1 ای کنیز خدا جناب جمشید پیش ماست و در
باغ فردوس که مدت چند سال محل تشریف
جمال مبارک بود بیابانی مشغول شکر این فضل
و جود را بنما و شاد و خرم باش که در درگاه
یزدان بنده مقبولست و بخدمت مشغول و شب
و روز در جهد و کوشش است و مستحق لطف
و بخشش

2 جمیع کنیزان حقرا تحیت برسان خداوند خوش
و خرسند نماید

YARP2.541 p.385

AB09476*To: Haji Ghaffar Tabrizi*

- 1 O thou who art turned unto the Supreme Kingdom! From the continuous bounty of the Almighty Lord, I so earnestly beseech that gifts may appear like successive torrential rain - and this is not difficult for His grace.
- 2 O thou servant of the Most Great Name and the Ancient Beauty! Be thou happy, for thou art gathered beneath the shade of the providence of the Ever-Living, the Self-Subsisting, and through special favor art firm in thy love for the explicitly designated Servant. Give thanks unto God for this bounty and generosity.
- 3 And upon thee be glory.

1 ای متوجّه بملکوت اعلی از فیض مستمرّ خداوند
مقتدر چنان ملتسم که مواهب چون ماء منہم
متتابع ظاهر گردد و لیس هذا من فضله ببعید

2 ای بندہ اسم عظیم و جمال قدیم خوش باش
کہ در ظلّ عنایت حیّ قیوم محشوری و بفضل
مخصوص ثابت بر حبّ عبد منصوص اشکر الله
علی هذا الفضل و الجود

3 و البہاء علیک

MKT6.158b

AB09683*To: Hand of the Cause Ali Muhammad Ibn Asdaq*

- 1 The confidant of the divine retreat and trustee of the treasures of heavenly mysteries is one who is the chief of those who attain their desires, who is the center of divine inspiration and the gathering place of human virtues and perfections. Such a person is divinely supported and divinely assisted, the embodiment of justice and the personification of reason.
- 2 The hosts of divine confirmation have a vast arena before them, and the light of the Sun of Truth has a wondrous dawning-place. Therefore all eyes are ever expectant that from that star of felicity the lights of bounty may shine forth, and that the steed of success may race in the field of the All-Merciful, that they may become the manifestations of the signs of divine unity and the dawning-place of the star of confirmation.
- 3 Peace be upon you.

1 محرم خلوتگاہ الہی و امین خزائن اسرار ربّانی
سرور کامکاریست کہ مرکز سnochات رحمانیہ
است و مجمع خصائل و فضائل انسانیہ شخص مؤید
است و نفس موفق عدل مجسم است و عقل
مشخص

2 جنود محمود تأیید را میدان وسیع است و پرتو
آفتاب حقیقت را مجلای بدیع لهذا انظار دائماً
در انتظار است کہ از آن نجم سعادت انوار
موہبت بتابد و سمند کامرانی در میدان رحمانی
بتازد و مظهر آیات توحید گردند و مطلع کوکب
تأیید

3 والسلام

PYK.234

AB09342*To: Husayn Ali son of Ali Nur (Isfahan)*

- 1 O successor of that blessed predecessor! That predecessor was a sign of the All-Merciful and a banner of the Lord God. 1 ای خلف آن مبارک سلف آن سلف آیت رحمن بود و رایت حضرت یزدان
- 2 It is hoped that this successor may become a mercy to the friends and a bounty and heavenly sustenance, so that the branch may follow the root and the son may embody the mystery of his father. 2 امید است که این خلف رحمت دوستان گردد و نعمت و مائدهء نازله از آسمان تا فرع تابع اصل گردد و ولد سرّایه شود
- 3 May he bestow the fragrance of rose-water and the bejeweled branch may yield fruit. May the hearts of the friends become joyous and glad and the hearts of the loved ones be companions of happiness. 3 گلاب رائحهء گل بخشد و شاخ گوهر دار بیار آورد قلوب دوستان مسرور و خرم شود و دل یاران بشادی همدم

INBA17:189, KHMI.082

AB09329*To: Husayn son of Abu'l-Qasim Saatsaz*

- 1 O Husayn, may souls be sacrificed for your name! 1 ای حسین جانها فدای اسم تو
- 2 This honored name was, in the Dispensation of the Furqan, a banner raised for the Wronged One, and in this Dispensation it is the first element of the Greatest Name. Observe how blessed it is! Although outwardly it is the diminutive of Hasan, in reality it is the Sun of the horizon of grandeur and majesty. All names circle round this name, and all attributes are derived from this word. 2 این نام محترم در کور فرقان علم بر مظلوم مکرم بود و در این کور رکن اول از اسم اعظم ملاحظه کن که چه قدر مبارک است هر چند بظاهر تصغیر حسن است ولی در حقیقت شمس افق کبریاء و عظمت جمیع اسماء طائف حول این اسم و کل صفات مشتق از لفظ این اسم
- 3 Reflect, that thou mayest know the mysteries of God, the Almighty, the All-Powerful, the Self-Subsisting! 3 تفکر لتعرف اسرار الله المقتدر المهيمن القيوم

INBA87:173c, INBA52:174a

AB09474*To: Inayatullah Samandari*

O thou who art turned towards God! Thou hast entered beneath the shadow of the Divine Word and hast dawned forth with manifest lights from the Dayspring of the love of God. Know thou, therefore, the worth of these favors and arise to praise the Beauty of the All-Merciful. Say: O Sun of the highest heaven! O manifest Light of the supreme horizon! Shed Thy constant rays upon the private chamber of my heart, that I may ever be the companion of the vision of Thy lights and always be mindful of the remembrance of Thy Most Great Name. Thou art verily the Generous, Thou art verily the Merciful, O Thou the Possessor of great bounty!

ای متوجّه الی الله در ظلّ کلمه الهیه داخل
شدی و از مطلع محبّه الله بانوار مبین طلوع نمودی
پس قدر این الطاف را بدان و بستایش جمال
رحمن بپرداز و بگو ای آفتاب علّیین ای نور مبین
افق اعلیٰ پرتوی مستمرّ بخلوتخانه دل جلوه ده
تا همواره همدم مشاهده انوارت گردم و همیشه
متذکّر بذکر اسم اعظمت شوم انت الکریم وانت
الرحیم یا ذا الفضل العظیم

AYBY.397 #091

AB09401*To: Jalal Dhabih*

- ¹ O descendant of that sacrifice upon the altar of love! Would that thou mightest become, like unto that ascending Tree, a branch thereof, and like Zacharias and John, become one concerning whom it was said "Grant me from Thyself an heir who shall inherit from me and inherit from the House of Jacob, and make him, O my Lord, one with whom Thou art well pleased." May this be confirmed and made manifest.

¹ ای سلاله آن ذبیح قربانگاه عشق چه شود که
تو آن شجره متصاعده را شاخ و اجعل لی من
لدنک ولیّ چون زکریّا و یحیی گردی تا یرثی و
یرث من آل یعقوب و اجعله ربّ رضیّاً ثابت و
مشهود گردد

- ² And may the Glory rest upon thee and upon every descendant who reviveth the standards of his peerless grandfather.

² و البهاء علیک و علی کل حفید احیی معالم جدّه
الفرید

INBA85:348a, MMK6#291

AB09228*To: Jamshid Kayqubad (Qasimabad)*

- 1 O thou servant of the Abha Beauty!
- 2 They say that Jamshid possessed a world-reflecting cup, and some maintain it was a goblet adorned with precious jewels. When one drank from that cup, like a whale in the ocean would one surge and cry out from the joy of its wine. Although that cup brought joy and gladness and was the cause of delight and bliss, yet its exhilaration lasted but a moment and its ocean was but a dewdrop. This divine cup, however, is filled to overflowing with the wine of inner meanings, and its exhilaration endureth forever.
- 3 And upon thee be greetings and praise.

1 ای بندهء جمال ابری
 2 جمشید را گویند جامی جهان نما بود و بعضی
 برآند قدحی مرصع بجواهر گرانها چون از آن
 جام نوشیدی مانند نهنک دریا از فرح صہاء
 جوشیدی و خروشیدی آن جام هرچند فرح
 و شادمانی بود و باعث طرب و کامرانی ولی
 نشئه اش دمی بود و دریایش شب نمی اما این جام
 الهی بصہای معانی سرشار است و نشئه اش باقی
 و پایدار

3 و علیک التّحیّة و الثّناء

YARP2.616 p.427

AB09597*To: Jamshid Khudadad Farsi*

- 1 O longtime friend! The religion of Jamshid was one of truthfulness, friendship, good nature and goodness. For a brief time that religion held sway upon the earth, but after a short while it was forgotten.
- 2 Beseech thou God that thou mayest adopt a religion that is heart-appealing and sweet, which is the essence of the manifest Faith. And that is this: that thou mayest become a mercy from the Lord and a gift from the Creator, and through word and deed bestow life upon the world of humanity.
- 3 May thy soul be happy!

1 ای یار دیرین آئین جم راستی و دوستی و
 خوشخوئی و نیکوئی بود آن آئین ایامی چند در
 روی زمین مجری بود ولی بعد از مدتی قلیل
 فراموش گشت
 2 تواز خدا بخواه که آئینی گیری دلنشین و شگرتین
 که جوهر دین مبین و آن اینست که رحمت
 پروردگار و موهبت کردگار گردی و بگفتار و
 رفتار جان بعالم انسان بخشی

3 جانت خوش باد

YARP2.288 p.240

AB09317*To: Jamshid Mihraban*

O Jamshid! The Cup of Jamshid hath come round again and hath become the Mirror of Alexander. It bestoweth the water of life and maketh manifest heavenly joy. The throne of Jamshid ultimately became unfortunate and is now a place of warning to mankind. Seek thou a throne that shall be an eternal seat, and pursue a crown that shall shine like unto a lamp. That throne is the station of steadfastness, and that crown is the pearls of love and knowledge. May thy soul be happy!

ای جمشید جام جم است که بدور آمده و آئینه
سکندر گشته باده حیات بخشد و حور آسمانی
نمودار گردد تخت جمشید عاقبت بی بخت شد و
الآن محل عبرت انسان گردیده تو تختی بطلب
که سریر ابدی باشد و تاجی بجو که مانند چراغ
بدرخشد آن تخت مقام استقامتست و آن تاج
لثالی محبت و معرفت جانت خوش باد

YARP2.477 p.353

AB09323*To: Javanmard Gushtasb*

- ¹ O thou who art a true gentleman! Be thou a man of the world. How often it hath come to pass that a single person representeth a thousand souls. Every soul that is firm in the Faith of God prevaieth in human perfections over thousands. One brilliant jewel excelleth a thousand pieces of rock, and one illumined heart is preferable to a thousand darkened hearts. Therefore one pure soul is equal to a world of men.

¹ ای جوانمرد جهانی مرد باش چه بسیار واقع
که شخصی عبارت از هزار انسان هر نفسی که
در آئین یزدان ثابت بر هزاران شخص در کمالات
انسانیه غالب یک گوهر رخشنده فائق بر هزار
سنگلاخ و یک دل نورانی به از هزار قلوب
ظلمانی لهذا یک جان پاک جهانی از رجال بود

- ² I hope that thou wilt attain to this station. May thy soul be happy!

² امیدوارم که باین مقام فائز شوی جانت خوش
باد

YARP2.604 p.422

AB09667*To: Jinab-i-Afnan*

- 1 Praise be to Him Who has shone forth and appeared, Who has manifested Himself and spoken, Who has ordained and made possible, Who has permitted and allowed every luminous essence and divine reality to receive the outpouring from the rain-clouds of His mercy, to roar like lions in the thickets of His bounty, to swim like fish in the pools of His grace, and to warble like nightingales in the gardens of His loving-kindness.
- 2 And may the light shining from the Most Glorious Horizon encompass and surround the Ultimate Lote-Tree, the Tree firm in root, lofty in branch, continuous in flower, perpetual in fruit, and its family and leaves and fruits.

1 حمداً لمن اشرق و لاح و ظهر و باح و قدّر و
 اتاح و سمح و اباح لكلّ كينونة نورانية و حقيقة
 رحمانية ان تستفيض من فيض غيوث رحمته و
 تزار كالليوث في غياض موهبته و تسبح كالحيثان
 في حياض نعمته و تترنم كالحزار في رياض عنايته

2 و النور الساطع من الأفق الأبهى يغشى و يحفّ
 بالسدرّة المنتهى و الشجرة الثابتة الأصل المرتفعة
 الفرع المستمرة الزهر الدائمة الأكل و آلهها و اوراقها
 و اثمارها

INBA87:221c, INBA52:226b

AB09682*To: Jinab-i-Afnan*

- 1 The likeness of a goodly word is as a goodly tree, whose root is firmly fixed, and its branches reach to heaven.
- 2 Know thou that when virtuous character and refined manners - which are widespread and well-known throughout all regions - are combined with noble lineage, this constitutes a universal divine relationship and a luminous spiritual reality. In such case the branch corresponds to the root in all conditions and circumstances, and the part accords with the whole in all degrees and mysteries. Then it becomes manifest, clear as the sun at high noon, that grace extends its effects perpetually, and that the light emanating from the Sun of Reality illumines both stars and moons.

1 مثل كلمة طيبة كشجرة طيبة اصلها ثابت و فرعها
 في السماء

2 اعلم ان حسن الأخلاق و لطف الشيم الشائعة
 الذائعة في الآفاق اذا وافق شرف الاعراق
 النسبة كلبية رحمانية و البضعة حقيقة نورانية
 فالفرع مطابق الأصل في جميع الشئون و الأحوال
 و الجزء موافق الكل في كل المراتب و الأسرار
 عند ذلك يظهر ظهور الشمس في رابعة النهار
 ان الفيض ممتد الآثار و ان النور الفائض من
 شمس الحقيقة نور النجوم و الأقمار

INBA87:222b, INBA52:227b

AB09221*To: Karbala'i Muhammad Hadi Dawlatabadi*

- 1 O servant of Baha! Wealth and prosperity do not consist in worldly goods but rather in generosity and excellence of soul. In other words, he who finds the true layers of gold and discovers the Supreme Treasure of the Blessed Beauty in the divine mines is indeed the one who will be rich in both worlds and prosperous in the highest heaven.
- 2 Sorrow not because of thy poverty for thou shalt attain all dignity, nor be grieved for thy destitution for thou shalt obtain true wealth. Do not dwell on thy humiliation for thou shalt be confirmed and assisted from on high.
- 3 And the Glory be upon the people of Glory.
- 1 ای بنده بها ثروت و توانگری بحطام دنیوی نبود بلکه نفرزانی و جوائردی یعنی هرکه بکان ذهب حقیقی در معادن الهی پی برد و بکنز اعظم گنج جمال قدم راه یابد آن وقت غنی از دو جهان گردد و توانگر در کیهان آسمان
- 2 تو غم مستمندی مخور ارجمند گردی غصه فقیری مخور با ثروت و سامان شوی بیچارگی مجو موفق و مؤید خواهی شد
- 3 و البهاء علی اهل البهاء

MMK2#090 p.070, TAH.331b

AB09166*To: Khadijih Sabbagh*

- 1 O handmaiden of God! When thou beholdest the hosts of women in the world, how like successive waves they set foot in this world and troop by troop take the path to the realm of nothingness, neither fruit nor trace remaineth of them, neither benefit nor tidings, save for those leaves who enter beneath the shade of the Divine Lote-Tree and adorn the horizon of their hearts with the light of the morn of guidance.
- 2 These leaves rise from the horizon of glory and shine forth like luminous lamps in the glass of the Kingdom.
- 1 ای امه الله چون افواج نساء عالم نگری چون امواج پیاپی باین عالم پی نهند و جوقه جوقه بدیار عدم راه برند نه ثمر و اثری نه فائده و خبری مگر ورقاتی که در ظل سدره رحمانیت درآیند و بنور صبح هدایت افق قلب پیاریند
- 2 این ورقات از افق عزت طالع گردند و چون سُرُج نورانیّه در زجاجه ملکوت برافروزند

MKT7.044a, BSHN.140.503, BSHN.144.491,

MHT1b.188b, MHT2.072a

AB09335*To: Khudadad Ardishir Tafti*

- 1 O God, O Bestower of Grace! Forgive Khudadad and make Firuzih victorious. Make these two pure souls radiant and render them joyous and delighted in the realm of the celestial spheres.
- 2 O Lord! They have been freed from the world of dust and have taken refuge in Thee. It beseemeth Thy Lordship to forgive the sinner, and it befitteth Thy glory to pardon every captive.
- 3 I seek forgiveness and implore pardon for transgressions, and I beg for abundant grace. Thou art the Kind One, Thou art the Merciful One, and Thou art the Gracious One.
- 1 ای خدا ای دادبخش خداداد را آمرزش بخش و فیروزه را فیروز کن این دو جان پاک را تابناک فرما و در جهان افلاک شادمان و فرخناک کن
- 2 ای پروردگار از عالم خاک رها یافتند و بتو پناه آوردند سزاوار خداوندی بخشش گنه کار است و لایق بزرگواری آمرزش هر گرفتار
- 3 غفران جویم و عفو عصیان خواهم و بخشش فراوان طلبم توئی مهربان و توئی رحمان و توئی منان

YARP2.585 p.413

AB09591*To: Mah Sultan*

- 1 O faithful and successful leaf! There is a tale about you and a story which tells that Mah-Sultan was in the cave of security and in the utmost comfort of heart and soul. Then she became distracted by the countenance of the true Beloved and disheveled by the locks of the divine Joseph. She became distraught and wandering. If this is so, it is fitting that you are bewildered and passion-filled, lost and madly in love.
- 2 "In the book of those who are mad with love, they begin with my name,
- 3 Though before this I was chief among the wise ones."
- 1 ای ورقهء مؤمنه فائزه از شما حکایتی دارد و روایتی گوید که ماه سلطان در کهف امان بود و در نهایت راحت دل و جان بعد پریشان روی دلبسته حقیقی شد و آشفتهء موی یوسف الهی بی سر و سامان شد و آشفته و سرگردان اگر چنین است حقست که سرگشته و پرسودائی و گمگشته و واله و شیدا
- 2 در نامهء مجنونان از نام من آغازند
- 3 زین پیش اگر بودم سردقتر دانائی

MKT6.176, MSHR3.229

AB09343*To: Mihdi Khatat Shirazi*

- 1 O Calligrapher! This world of being is an inscribed book and an unfurled scroll. If thou art able, write with majestic pen upon this contingent page the praises and attributes of the Blessed Beauty, and record in the mighty tablet of creation unique odes and the qualities of the Most Great Luminary, that thou mayest behold the Preserved Tablet and witness the inscriptions of the Mother Book.
- 2 These lines are deeds and actions, ways and words and conduct.

1 ای خوش‌نویس این عالم کون کتاب مسطور و
رقّ منشور است اگر تو توانی در این صفحه
امکانی بقلم جلی محامد و نعوت جمال مبارک
بنگار و در لوح عظیم کائنات قصائد فرائد و
شئون نیر اعظم ثبت کن تا لوح محفوظ بینی و
نقوش امّ الکتاب مشاهده کنی

2 این خطوط اعمال و افعال و اطوار و گفتار و
رفتار است

SFI07.021c

AB09532*To: Mihraban Bahram Ushturi*

- 1 O Mihraban! In this Baha'i Dispensation, kindness, mercy and loving-kindness are among the fundamental principles of the divine teachings. Be good-natured and cheerful, sweet-scented and attractive, truthful in speech - these are the requirements of kindness.
- 2 Be as a son to the elderly, a father to the youth, and a brother to your peers. The purpose is that you should seek with heart and soul the comfort and well-being of all people, and pursue the joy and happiness of humanity.
- 3 And upon thee be greetings and praise.

1 ای مهربان در این کور بهائی رأفت و رحمت و
مهربانی از اسّ اساس تعالیم الهی است خوش‌خو
باش و خوش‌رو و مشکین‌بو و دلجو و راستی‌گو
این از شرائط مهربانیست

2 پیرانرا پسر باش و نورسیدگانرا پدر و اقرانرا برادر
مقصود این است که از صمیم دل و جان راحت
و آسایش عالمیان طلب و سرور و فرح آدمیان
بجو

3 و علیک التّحیّة و التّناء

YARP2.474 p.351

AB09422*To: Mirza Asadullah*

O thou who seekest the seat of truth! Turn thy face toward the Abha Kingdom and supplicate to the Concourse on High: "O Thou bountiful Lord! Cover our faults, bestow upon us Thy freely-given grace and endless forgiveness. Open our eyes and attune our ears to mysteries, that in this mighty Dispensation the signs of divine unity may be embodied and the reality of detachment may be realized. For such heavenly bounty befiteth this luminous cycle."

ای طالب مقعد صدق توجّه بملکوت ابهی کن
و تضرّع بملاً اعلی که ای خدای پر عطا خطا
پوش و بخشش رایگان و آمرزش بی پایان مبذول
فرما چشمها را باز و گوشها را با راز دمساز کن
تا در این کور عظیم آیات توحید تجسم نماید و
حقیقت تجرید تحقّق یابد چه که سزاوار این کور
نورانی چنین موهبت رحمانیست

MJMJ2.108a, MMG2#294 p.327x

AB09430*To: Mirza Abdu'l-Baqi*

- 1 O 'Abdu'l-Baqi! Whatsoever thou beholdest in the realm of existence is transient, and whomsoever thou findest dwelling beneath the extended shade is steadfast and enduring. For they have entered beneath the shade of His countenance and have been admitted into the paradise of His grace. "All things are perishable except His Face."
- 2 Therefore, strive thou as much as thou canst to attain unto everlasting life, and don the robe of existence in the divine Kingdom, and become intimate with the denizens of the Supreme Concourse, that thou mayest receive fresh inspiration in every moment.

1 ای عبدالباقی آنچه در حیز وجود بینی جمیع فانی
و هر که را در ظلّ ممدود یابی برقرار و باقی زیرا
در ظلّ وجه داخل و در جنت فضل وارد کلّ
شیء هالک الا وجهه

2 پس تا توانی در بقا بکوش و خلعت هستی
ملکوت الهی پوش و با سروش ملاً اعلی همدم
شو تا در هر دم الهام جدید یابی

MMK6#376, YMM.456

AB09666*To: Mirza Ali Ashraf Lahijani Andalib*

- 1 The missive of the esteemed Andalib has been received and its contents noted. The intention is that by whatever means and methods possible, due consideration must be shown to all souls. You are unaware of 'Abdu'l-Baha's circumstances - "If thou hadst been severe and harsh-hearted they would have dispersed from round about thee."
- 2 In any case, may the advent of this blessed and praiseworthy child be auspicious in both the visible and invisible realms of existence. Undoubtedly it will be a source of blessing, and his name in the Kingdom shall be the servant of the Desired One, meaning 'Abdu'l-Baha, and among the people 'Abdu'l-'Ali.
- 3 And upon thee be greetings and praise.

1 حضرت عذلیب ورق مسطور رق منشور شد
بر مضمون مطلع گردیدم مقصود اینست که بهر
قسم و اسباب ممکنه که باشد ملاحظه نفوس
را باید داشت خبر از حال عیدالبهاء نداری ولو
کنت فظاً غلیظ القلب [لأنفضوا] من حولک

2 باری قدوم مولود مبارک و محمود باد در شهود
و عالم غیب وجود البتّه سبب میمنت است و
نامش در ملکوت بنده حضرت مقصود یعنی
عبدالبهاء و در بین خلق عبدالعلی

3 و علیک التّحیّة و الثّناء

INBA87:594b, INBA52:633, MMK6#081

AB12641*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan)*

- 1 My God, my God! This is Thy poor servant - make him a herald unto his kinsmen, and a warner unto those who follow the people of violation and passion, and a piercing flame unto the violator of the Covenant, and a cutting sword against the roots of doubts raised by the hypocrites.
- 2 O Lord! Cause the fountain of Thy knowledge to flow from his tongue, and make the springs of wisdom to gush forth from his heart through Thy grace. Guide through him those who are near of kin, through Thy aid and might. Make him speak forth Thy praise, strengthen his back through Thy power, and make him a guiding star unto Thy Kingdom.
- 3 Verily, Thou art the Generous, the Ancient.

1 الهی الهی هذا عبدک الفقیر اجعله بشيراً لذوی
قرباه و نذیراً لمن اتّبع اهل النّقض و الهوی و شهاباً
ثاقباً لناقض الميثاق و سيفاً قاطعاً لعروق الشّبهات
من اهل النفاق

2 ای ربّ اجر من لسانه معین عرفانک و فجر من
قلبه ینابیع الحکمة بفضلک و اهد به ذوی القربی
بعونک و قوتک و انطقه بثنائک و اشدّد ظهره
بقوتک و اجعله نجماً هادياً الى ملکوتک

3 انّک انت الکریم القدیم

BSHI.032b

AB09699*To: Mirza Baba*

- 1 O thou who art loved by God - and the proof of this is His exalted Word: "He loveth them and they love Him." 1 يا من احبه الله والبرهان على هذا قوله تعالى يحبهم ويحبونه
- 2 Were it not for the love from the Merciful Lord, hearts would not be drawn to the light of Beauty, nor would breasts be dilated through the chanting of verses of grace from the Kingdom of Glory. For the atom is attracted to the sun, the birds of holiness yearn for the meadows of intimacy, the beloved is a magnet to the lover, and the patient longs for the physician. 2 ولو لا الحب من حضرت الرحمن ما انجذب القلوب الى نور الجمال و ما انشرح الصدور بترتيل آيات الحسن من ملكوت الجلال فالذرة منجذبة الى الشمس و طيور القدس شائقة الى رياض الانس و المحبوب مغناطيس الحبيب و المريض يحن الى الطبيب
- 3 This is the proof, together with observation and clear evidence. Therefore give thanks unto God for this explanation. May tenderness and good-pleasure rest upon thee. 3 هذا هو البرهان مع المشاهدة و العيان فاشكر الله على هذا البيان و عليك الرافة و الرضوان

MMK6#116

AB09410*To: Mirza Buzurg Afnan Alai*

- 1 O branch of the Tree of Providence! What you had written was noted. The letter from your honored father was also studied. Indeed they have been afflicted with a great calamity, but God has shown His grace and protection, and its outcome was good. God willing, it will become even better than this. 1 ای شاخ شجره عنایت آنچه مرقوم نموده بودید ملاحظه گردید مکتوب حضرت والد نیز مطالعه شد فی الحقیقه در مصیبت عظیمه ئی گرفتار شدند ولی حق عنایت و حمایت فرمود عاقبتش خیر بود انشاء الله از این بهتر نیز خواهد شد
- 2 The reply to their questions will be sent directly in this post. Convey my greetings to your honored brother and likewise to all the friends. 2 جواب مطالبشان در همین پوسته رأساً خواهد رفت حضرت اخوی را تکبیر برسانید و همچنین سائر دوستان را
- 3 And the Glory be upon you. 3 و البهاء علیک

INBA87:217b, INBA52:221

AB12000*To: Mirza Muhammad Hasan Adib*

- 1 The duty of his honor Adib is to persist in attending the Spiritual Assembly, and since he is a firm pillar, he must remain steadfast and firm in whatever he observes to be truly in accordance with the Command of God. 'Abdu'l-Baha
- 1 تکلیف حضرت ادیب آنست که مداومت در محفل روحانی فرماید و چون رکن متین است باید در آنچه را موافق امر الله فی الحقیقه مشاهده فرماید ثبات و استقامت نماید ع ع
- 2 Although there is absolutely no time, and all the friends are asleep in sweet slumber, it is now ten o'clock at night that I am standing by the lamp busy writing. Still, with utmost love, a brief letter was written to his honor Aqa Mirza Ibrahim - please deliver it.
- 2 باوجود آنکه ابداً فرصتی نیست و جمیع یاران در بالین خواب نوشین آرمیده این در ساعت ده از شب است که ایستاده دم چراغ بتحریر مشغولم باز با کمال محبت بحضرت آقا میرزا ابراهیم نامه مختصری مرقوم شد برسانید

BRL_DAK#0307

AB09640*To: Mrs Afnan*

- 1 O blessed leaf!
- 1 اَیَّتِهَا الْوَرَقَةُ الْمُبَارَكَةُ
- 2 His honor the branch of the divine tree, Aqa Mirza 'Abdu'l-Vahhab, is now present at the Holy Shrine, having attained the honor of visiting the Sacred Threshold. He prostrates himself and bows down before the Qiblih of the Concourse on High, and at all times he is occupied with your remembrance and engaged in mentioning you. I hope that you too will attain this honor in the future.
- 2 حضرت فرع شجره رحمانیه آقا میرزا عبدالوهاب در بقعه مبارکه زیارت عتبه مقدسه مشرف و فائز است و بقبله ملأ اعلی ساجد و راکع و در جمیع اوقات بیاد شما مشغول و بذکر شما مألوف امیدوارم که من بعد شما نیز مشرف گردی
- 3 Praise be to God, you are a shoot of the Sacred Tree, and beneath the protecting shade of the Branch of the blessed, divine and goodly Tree. You are a believer, assured, steadfast and firm. Therefore render thanks unto God for this great bounty.
- 3 الحمد لله از سدره مقدسه نابقی و در ظل عصمت فرع دوحه مبارکه طیبه الهیه و مؤمنه و موقنه و ثابته و راسخه فاشکری الله علی هذا الفضل العظیم

INBA87:485a, INBA52:507

AB12656*To: Muhammad Husayin Mirza the Prince Muayyid*

- 1 O thou who art confirmed! Despite lack of opportunity, scattered thoughts, and poor condition, a brief reply to the question has been written. Surely you will excuse [the brevity].
- 2 According to what his honor Adib has stated, a dispute over inheritance has arisen among the Afnan, upon them be the Glory of God. This matter is a great cause of sorrow to the heart of 'Abdu'l-Baha. "And to God belongs the inheritance of the heavens and earth, and ye have left behind what We bestowed upon you."
- 3 In any case, your honor must make an effort in this matter so that this discord may be transformed into harmony. And upon thee be Glory.

1 ای حضرت مؤید با وجود عدم مجال و تشتت بال و اعتلال احوال مختصر جواب بر سؤال مرقوم گشت البته معذور خواهند داشت

2 در میان حضرات افنان علیهم بهاء الله از قراری که جناب ادیب میفرمودند اختلافی در میراث واقع این قضیه بسیار سبب حزن قلب عبدالبهاست و لله میراث السموات و الأرض و ترکتم ما خوئناکم وراء ظهورکم

3 باری آنحضرت باید همتی در اینخصوص بفرمایند که این اختلاف بدل بایتلاف گردد و علیک البهاء

INBA85:334a

AB09531*To: Muhammad Simsar Qazvini*

O thou gentle soul that showeth kindness to the bereaved! In truth thy services to the bereaved family of the martyrs hath caused me untold happiness. Be assured that His holiness Baha'u'llah is content with thee. I too am content with thee, and the sincere loved ones are grateful. It is hoped that thou shalt witness with thine own eyes both immediate recompense and spiritual reward in the future. Despite the pressure of intensive work I have written this letter to thee that thou mayest know how much, how greatly I am pleased with thee. Convey my most glorious and most beauteous greetings to the bereaved families of the two glorious martyrs.

ای مهربان بیازماندگان شهداء خدمات تو باهل و عیال شهداء فی الحقیقه مورث سرور نامتناهیست جمال مبارک از تو راضی من خوشنود احباء مخلصین ممنون امید است که مکافات عاجل و مکافات معنوی آجل را بچشم مشاهده ثنائی من باوجود کثرت مشاغل بتحریر این نامه پرداختم تا بدانی از تو چه قدر خوشنودم بازماندگان دو شهید مجید را تحیت ابدع ابی برسان

MMK2#323 p.236

AB09688*To: Munirih Khanum*

The letter adorned with the True One's mention hath been received. Praised be God that under divine favours ye are the recipients of the greatest of all bounties.

From the day of arrival in Beirut until now the condition of my health hath improved day by day until at present no trace of illness remaineth. God willing, soon we shall attain that which ye have attained.

I have explained the situation in detail in the letter I sent to His Highness the Greater Branch. Therefore, no need is there to repeat the same in this letter. Thou shalt certainly be informed. Al-Baha be upon thee and peace.

LTDT.325

AB09487*To: Murvarid Bahram mother of Ardishir Khudadad*

- 1 O Morvarid [Pearl]! Shine with intense brilliance and, like the morning star of hope, radiate light. Give thanks to God that thou hast been nurtured in the divine shell and hast, through heavenly training, acquired lustre.
- 2 Thou hast become a precious gem and a unique pearl, for thou hast obtained thy brilliance and delicacy from the light of the love of the Sun of Truth. This is a light that transformeth the coarse pebble into a precious jewel, and changeth worthless clay into a pearl of great price within a precious shell.
- 3 And upon thee be greetings and praise.

1 ای مروارید لمعان شدید جو و مانند ستاره صبح
امید بدرخش شکر کن خدا را که در آغوش
صدف روحانی پرورش یافتی و بتزیت یزدانی
درخشندگی جستی

2 گوهر گرانبها شدی و در یگانه زینا لمعان و لطافت
از پرتو محبت شمس حقیقت گرفتی این پرتویست
که ریگ ناهموار را گوهر آبدار نماید و خرف
بی بها را مروارید صدف گرانبها

3 و علیک التّحیّة و التّناء

YARP2.444 p.334

AB09486*To: Murvarid Rashid*

O Morvarid! The April rain has fallen, and mountain, plain and sea have beheld a new bounty. The rain of mercy bestows life upon all created things, even unto the pearls within the seashells of the sea which are connected to this boundless grace. Experience has shown that the benefits of rain are not confined to the desert - the sea too benefits from this bounty. In years when there is no rain, even marine vegetation does not grow and most sea creatures find no pasture. May your soul be happy!

ای مروارید باران نیشان بارید و کوه و دشت
و دریا فیض جدید بدید باران رحمت جمیع
کائنات را حیات بخشد حتی لآلی در صدف دریا
مرتبط باین فیض بی‌منتها تجربه گردیده که
فوائد باران محصور در بیابان نه دریا نیز از این
فیض مستفیض سالی که باران نباشد گیاه دریا
نیز نروید و حیوانات بحر اکثری چراگاه نیابند
جانت خوش باد

YARP2.623 p.430

AB12088*To: Nurud-Din Ukkash Chalabi (Antep)*

¹ My beloved dear friend, the flowing poetry that issued forth from your gifted and explicit lover's nature was a matchless composition worthy of praise. It is clear and evident how outstanding and exceptional it is in eloquence, rhetoric, and sweetness. Those who read it experience a spiritual joy and divine ecstasy.

¹ سوگلی یار عزیزم قریحهء موهبت صریحهء
عاشقانه لرندن صدور ایدن اشعار آبدار شایان
تقدیر بر نظم بی‌نظیر ایدی فصاحتچه بلاغتچه
حلاوتچه ممتاز و مستثنی اولدیغی واضح و
آشکاردر قرائت ایدنلره بر فرح روحانی و نشئهء
ربانیه حاصل اولمقدهدر

² When knowledge and insight, the light of faith, and love of the All-Merciful unite in consciousness, the themes that spring from the heart are inevitably sweet and the meanings colorful.

² علم و عرفان نور ایمان عشق رحمان وجدانده
برلشنجه گوگلدن نبعان ایدن مضامین البته شیرین
و معانی رنگین اولور

³ May my Lord confirm and assist you. Amin.

³ ربم سنی مؤید و موفق ایلسون آمین

BRL_DAK#0470

AB09181*To: Nusrat*

- 1 O handmaid of God! The assured leaf made mention of thee in this presence, and so this pen became engaged in thy remembrance and this letter was issued in thy name. 1 ای امة الله ورقهء موقنه ذکر ترا در این محضر نمود لهذا این خامه بیاد تو مشغول گشت و این نامه بنام تو صدور یافت
- 2 If thou openest the eye of thy soul and gazest upon the Kingdom of the Best-Beloved, thou wilt observe that this is a letter of liberation whereby thou shalt gain admittance to the divine Kingdom, and when thou takest flight from this dusty realm of darkness to the luminous world, thou shalt hasten to the private chamber of the Truth. 2 اگر دیدهء جان باز کنی و بملکوت جانان نگری ملاحظه نمائی که این خطّ آزادیت که در ملکوت الهی بآن بار خواهی یافت و از این ظلمتکدهء ترابی چون بعالم نورانی پرواز نمائی بخلوتگاه حق خواهی شتافت
- 3 Therefore render thanks unto God that thou hast been accepted. 3 پس شکر کن خدا را که مقبول شدی

MKT5.059a

AB09518*To: Relative of Ali Khan Naraqi*

- 1 O ye who are related to him who hath attained the presence of the Glorious Companion! 1 ای منتسبین فائز بر فیق اعلی
- 2 Although that well-favored one at the threshold of Grandeur hath hastened unto the precincts of unsurpassed mercy, he hath left you as a heritage to each of the friends of God. May you become the cause of his remembrance, the enkindler of his candle, and the irrigator of field of his hopes. Strive then that his desires may become fully realized and manifested in all the worlds of God. 2 هر چند آن مقرب درگاه کبریا بجوار رحمت کبری شتافت ولی شما را بهر یاران الهی یادگار گذاشت تا سبب ذکر او شوید و شمع او را افروزید و جویبار آمالش را آبیاری کنید و بکوشید تا نهایت آرزویش در جمیع عوالم الهی ظاهر و آشکار گردد
- 3 Upon you be greetings and praise. 3 و علیکم التّحیّة و الثّناء

BSHN.140.355, BSHN.144.353, MHT1b.212b

AB09443

To: *Ruhullah Varga*

- 1 O thou who art near in time to having drunk milk! The effect of the musk-scented pen - that sign of the love of God - was observed. Indeed, in a short time thou hast made great progress, and the observation of this great progress is a cause of joy and gladness.
- 2 Thou must surely exert thy utmost effort so that day by day it may become better and become a sign of the revelation and bounty of the Supreme Pen in the world of calligraphy.
- 3 At all times news of thee should reach Us, and thou shouldst give a detailed account of those whom thou hast taught. And upon thee be glory.

1 ای قریب العهد من شرب اللبن اثر قلم مسکّی
الرقم آن آیت محبت الله ملاحظه گردید
فی الحقیقه در مدتّ قلیله ترقّی کَلّی نموده
و مشاهده این ترقّی کَلّی سبب مسرت و
شادمانیست

2 البتّه باید نهایت همّت را مبذول دارید تا روز
بروز بهتر شود و آیت تجلّی و فیض قلم اعلی در
عالم خطوط گردد

3 در جمیع اوقات باید خبر شما برسد و اشتناصیکه
تبلیغ نموده‌ای شرح و بسط دهی و البهاء علیک

AHB_132BE #07-08 p.81

AB09168

To: *Ruqiyiyih (Family of Haji Iman)*

- 1 O maidservant of God! In the path of the Ancient Beauty, sacrifice your life and offer yourself as an oblation at the threshold of the All-Merciful. Therefore, if you seek eternal life, become a sacrifice, and if you desire endless existence, become effaced and evanescent.
- 2 If you seek ancient glory, like the luminous leaf, the mother of 'Ali-Ashraf who was martyred in the path of God, endure every tribulation in the divine path. This is the supreme glory, this is the manifest bounty.

1 ای امة الله در سبیل جمال قدم فدای جان و خود
را قربان خاک آستان رحمن نما پس اگر جان
جاودان خواهی فدائی شو و اگر حیات بی پایان
جوئی محو و فانی گرد

2 اگر عزّت قدیمه طلبی هر مشقّتی را چون ورقه
نوراء والده علی اشرف الذی استشهد فی سبیل
الله در راه خدا تحمل نما هذا هو العزّ العظیم هذا
هو الفضل المبین

INBA85:261a, MKT7.054a

AB09376*To: Rustam Khudadad*

- 1 O Rustam! The people of tyranny desired to overthrow the divine ordinance. The divine champion, the Word of God, entered the arena, routed the army of ignorance, and with the rays of the Sun of Truth scattered the hosts of darkness. This radiant effulgence shone forth like the dawn, and the celestial Sun cast its rays. Day by day this light grows brighter and the darkness of ignorance is dispelled. Eventually the light of truth will fully illumine both East and West.

1 ای رستم اهل ستم خواستند که رسم یزدان براندازند تهمتن الهی کلمه الله بمیدان آمد لشکر نادانرا بشکست و سپاه ظلمانرا باشعه آفتاب حقیقت تباه نمود و این پرتو بارقه اش مثل صبح بتافت و آفتاب جهان آسمانی پرتو انداخت روز بروز این نور تابنده گردد و تاریکی نادانی پراکنده شود عاقبت نور حقیقت خاور و باختر را بتمامه روشن نماید

- 2 May your soul be happy!

2 جانت خوش باد

YARP2.419 p.318

AB12866*To: Gabriel Sacy*

- 1 O thou who art attracted by the fragrances wafted from the Kingdom of God! I have intoned thy verses of thanksgiving unto God for having confirmed thee through His mighty power and quickened thee once again with a spiritual rebirth, illuminating thine eyes to behold His most great signs. I beseech God to make thee a noble example amidst all people, such that when thou walkest, light may precede thee; that when thou sittest, the earth itself may emulate thee; that when thou gazest, the veils of idle fancy may be rent asunder before thy face; and that when thou hearkenest, the songs of the birds of holiness may enchant thee with their tunes, melodies, and rhythms.

1 يَا مَنْ انْجَذَبَ بِنَفَحَاتِ انْتَشَرَتْ مِنْ مَلَكُوتِ اللَّهِ! قَدْ رَتَلْتَ آيَاتِ شُكْرِكَ لِلَّهِ بِمَا آيَدُكَ بِشَدِيدِ الْقُوَى وَ أَحْيَاكَ بِحَيَاةٍ ثَانَوِيَّةٍ رُوحِيَّةٍ مَرَّةً أُخْرَى، وَ نَوَّرَ بَصْرَكَ بِمُشَاهَدَةِ آيَاتِ الْكُبْرَى. وَ أَسْأَلُ اللَّهَ أَنْ يُجْعَلَكَ أُسْوَةً حَسَنَةً بَيْنَ الْوَرَى: تَمْشِي وَ النُّورُ يَسْبِقُكَ، تَقْعُدُ وَ قَرَارُ الْأَرْضِ يَتَّبِعُكَ، تَنْظُرُ وَ حُجُبَاتُ الْأَوْهَامِ تَخْتَرِقُ بَيْنَ يَدَيْكَ، تَسْمَعُ وَ نَعْمَاتُ طُيُورِ الْقُدُسِ تُطْرِبُكَ بِالْحُلَانِ وَ أَنْعَامٍ وَ إِيْقَاعٍ.

- 2 As to thy presence here at this time, it would be unsuitable to present circumstances and contrary to wisdom.

2 أَمَّا حُضُورُكَ الْآنَ لَا يُوَافِقُ الْحَالِ وَ الْحِكْمَةَ

ADMS#355

ADMS#355

AB09460*To: Sarvar Biman wife of Khusraw*

O cherished handmaiden! Give thanks to God that under the protecting shade of the dear 'Abdu'l-Baha you have such a loving Khusraw. Know well the worth of this kind person - he is near to the threshold of God and brings joy to the friends. He is honored in this court and approved and esteemed by 'Abdu'l-Baha. Night and day his thoughts are focused on serving the Cause of God and diffusing the divine fragrances. Give thanks to God, give thanks to God, that you were so fortunate and blessed to become the companion of this bright star.

ای کنیز عزیز خدا شکر کن پروردگار را که در سایه عصمت عزیز عبداله‌آ چنین خیسرو مهرپوری قدر این شخص مهربانرا بدان مقرب درگاه یزدانست و سرور دوستان در این بساط محترمت و در نزد عبداله‌آ پسندیده و مکرم شب و روز فکرت خدمت بامر الله است و نشر نفحات الله شکر کن خدا را شکر کن خدا را که نیکبخت بودی و خوش طالع که همدم این ستاره روشن گشتی

ANDA#08 p.52, MSBH10.023-024,
PPAR.163, NVJ.074

AB09405*To: Shaykh Kazim Qazvini (Samandar)*

- 1 O Samandar, fire-bird enkindled by the countenance of the Beloved! May thy Lord assist thee to serve His Cause in all circumstances and conditions.
- 2 A detailed letter was sent in the previous post. Now too the ocean of divine love hath surged and cast forth a wave, and solely for the remembrance of thee and to express the reality of love which is manifest and resplendent in the spirit and heart, I have set down these few lines.
- 3 The enclosed letter is from Thurayya Khanum. And the spirit and glory be upon thee and upon all the loved ones of God.

- 1 ای سمندر آتش روی جمال جانان آیدک ربّیک علی خدمه امره فی جمیع الشئون و الاحوال
- 2 در چاپار سابق مفصل مکتوب ارسال شد حال نیز دریای حبّ الهی بجوش آمد و موجی زد محض یاد شما و بیان حقیقت و داد که در روح و فؤاد مشرق و لائحت بترقیم این مختصر پرداختم
- 3 مکتوب جوف از ثریّا خانمست و الروح و البهائ علیک و علی جمیع احباء الله

AYBY.326 #005

AB09128

To: Shaykh Muhammad Ali (Nabil son of Nabil)

- 1 Although outwardly you are not present in the gathering of nearness, in truth you are remembered and present in the private chamber of hearts. You have not been and will not be forgotten. 1 اگرچه بظاهر در محفل قرب حاضر نیستی اما فی الحقیقه در خلوتخانه قلوب مذکور و موجودی آنی فراموش نشده و نخواهید شد
- 2 Exercise caution that no one, of whatever type of person, be made sorrowful by you. Great moderation is necessary, and likewise be vigilant and alert that no one should cause harm. 2 احتیاط نمائید که کسی از هر قبیل اشخاص از شما محزون نشود مدارا بسیار لازم و همچنین بیدار و هشیار باشید که نفسی ضرری وارد نیاورد
- 3 Warm and complete friendship with one of the pillars of the embassy as well as with respected merchants is necessary, for this accords with wisdom. 3 و بایکی از ارکان سفارت و همچنین تجار معتبر دوستی گرم تام لازم زیرا موافق حکمت است
- 4 And peace be upon you. 4 والسلام علیکم

AYBY.452 #192, SAM.392

AB12661

To: Sister of Mirza Mumin

O handmaiden of God! Aqa Ghulam-‘Ali had mentioned you in his writings, and I too have now taken up my pen in remembrance of you, that you may know you will never be forgotten. Rather, you are present and remembered day and night, and gathered beneath the shade of the Divine Word. And upon you and upon every maidservant who remains firm in God’s Covenant and Testament be the Glory. ‘Abbas.

ای امة الله جناب آقا غلامعلی ذکر شما را در مسطورات خویش نموده بودند من نیز قلم بر ذکر تو جاری نمودم تا بدانی که آنی فراموش نخواهی شد بلکه شب و روز حاضری و مذکوری و در ظل کلمه الهیه محشور و البهاء علیک و علی کل امة ثابتة علی عهد الله و میثاقه

INBA85:057b

AB09748*To: Spiritual Assembly of Hoboken*

O ye who are firm in the Covenant of the Self-Subsistent, Eternal God!

Praise God with glad faces, for the favors ye have received and for the gifts which have come successively to ye, for the mercy which has preceded ye, for the blessings which have been fulfilled, and for the gifts which have been assigned unto ye. Verily, ye have attained unto that for which holy men and spiritual women have earnestly longed.

Seize the opportunity and use your utmost energy to kindle the fire of the love of God, to publish the knowledge of God, to diffuse the Spirit of God, and the fragrances of the breath of God, to cause the penetration of the Word of God.

SW_v11#07 p.105x

AB09399*To: Surush Furud Yaganagi*

- 1 O Surush! Follow the path of the righteous ones, that thou mayest be nurtured beneath the shade of God. Embrace the One Beloved, that thou mayest attain endless life. Become angelic and be steeped in the honey of love and faithfulness.
- 2 Thy name is Surush (Angel), therefore let thy qualities be culture and wisdom. Be not disheartened—set thy face toward the Abha Kingdom. Seek not war but peace, desire not conflict and strife. Be thou sweet as sugar and fragrant as musk.
- 3 And upon thee be greetings and praise.

1 ای سروش روش نیکان گیر تا در سایه یزدان
پرورش یابی دست در آغوش دلبر یگانه
زندگانی بی منتهی جوئی فرشته شو و بشهد مهر و
وفا آغشته

2 نامت سروش است پس صفت فرهنگ و
هوش باد دلتنگ مشو آهنگ ملکوت ابدی
کن جنگ نخواه آشتی طلب حرب و ستیز مجو
شکرریز شو و مشکبیز

3 و علیک التحیة و التناء

YARP2.247 p.218

AB09391*To: Sydney Sprague*

- 1 O thou who art attracted by the fragrances of the Most Glorious Paradise! That which thou hadst written was noted...
 1 ای زنده بنسیم جنت ابری آنچه مرقوم نموده بودی ملاحظه گردید...
- 2 O thou who art attracted by the fragrances of God! Endeavor as far as thou canst to learn the Persian tongue, for ere long this language will be revered throughout the world, and it will play a major role in the diffusion of the divine fragrances, the exaltation of the word of God, and the comprehension of the intent of the divine verses. It is My hope that through the study of this language thou mayest succeed in guiding countless souls.
 2 ای منجذب بنفحات الله تا توانی همت نما که زبان پارسی بیاموزی زیرا این لسان عنقریب در جمیع عالم تقدیس خواهد گشت و در نشر نفحات الله و اعلاء کلمه الله و استنباط معانی آیات الله مدخل عظیم دارد امیدوارم که بتحصیل این لسان موفق بر هدایت جم غفیری شوی
- 3 Thou hadst written about the respected youth of Iran who are engaged in studies in those regions. I supplicate at the Threshold of God on behalf of those youth, that they may be enabled to behold the Sun of Truth which hath dawned from the horizon of Iran. There is a verse in Persian which you should recite to them:
 3 از جوانان محترم ایران مرقوم نموده بودی که در آنصفحات بتحصیل مشغولند من در حق آن جوانان بدرگاه یزدان عجز و نیاز آرم که موفق بر مشاهده شمس حقیقت که از افق ایران طالع شده گردند یک بیت شعری در فارسی هست از برای آنان بخوانید
- 4 "The water is in the jar while we wander thirsty; The Beloved is in the house while we roam the world."
 4 آب در کوزه و ما تشنه لبان میگردیم - یار در خانه و ما گرد جهان میگردیم
- 5 Show the utmost consideration and respect to those young ones from Iran....
 5 نهایت رعایت و احترام را از آن نورسیدگان ایران بدارید...

ADMS#065i27x

PYM.114ax, MSHR2.015x

AB09161*To: Wife of Abdu'l-Azimi*

- 1 O handmaid of God! Become a sign of the love of God and inhale a fragrance from the Abha Rose-Garden, that thou mayest attain eternal life and seek everlasting joy and delight. Shine like a star and glow like a candle. Become a manifestation of bounty and the essence of sanctification, detachment and supreme purity. Teach the sign of chastity and in the school of handmaidens give lessons in infinite virtue.
 1 ای امة الله آیت محبت الله شو و نفعهائی از گلشن ابری بمشام آر تا حیات ابدیه یابی و فرح و نشاط سرمدی جوئی چون ستاره بدرخشی و مانند شمع برافروزی مظهر موهبت گردی و جوهر تقدیس و تنزیه و طهارت کبری آیت عصمت تعلیم دهی و در دبستان اماء درس عفت بی منتها تدریس کنی

2 And upon thee be greetings and praise.

2 و عليك التَّحِيَّةُ و النَّاءُ

MKT7.253a

AB09686

To: Wife of Aqa Jan Naraqi

Do you realize that divine mercy has encompassed your state without any seeking on your part? Eternal fortune has knocked at your door - open it and welcome it with the utmost joy and gladness. You know not what a bounty has been bestowed upon that household, which has caused the family to attain endless glory. Appreciate its value. Surely open your eye of insight so that you may witness this bounty and bestowal and be thankful.

هیچ دانی که رحمت حقّ بدون طلب شامل حال تو گشته دولت ابدی در خانه یکوفته در بگشا و در کمال سرور و خوشنودی استقبال کن نمیدانی این چه فضل است که بان خاندان شده که دودمان را بعزت بی پایان فائز کرده قدر آن را بدان البته دیده بصیرت بگشا تا مشاهده این فضل و عطا را بنائی و شکر بگزاری

TAH.231

AB09632

To: Wife of Aqa Muhammad Javad Farhad

- 1 O thou who art attracted to the divine fragrances! Let thy heart be gladdened, thy spirit be refreshed, and thine eyes be consoled by the bounties of thy gracious Lord.
- 2 Know thou that His grace and generosity is a boundless ocean, surging with waves that submerge all created things in that tempestuous, billowing sea and cast forth the pearls of bestowal upon the shores of the hearts of the faithful.
- 3 O handmaid of God! Be thou faithful, be thou pure in heart, place thy trust in God, raise thy cry unto the Most Glorious Kingdom, and upon thee be greetings and praise.

1 ايتها المنجذبة انشرحي قلباً وانتعشي روحاً و قرّ عيناً بمواهب ربّك الكريم

2 و اعلمی انّ فضله و جوده بحر محیط لا قرار له یوجع بوج یستغرق الکائنات فی ذلک البحر المتلاطم المواج و یقذف درر العطاء علی سواحل قلوب اهل الوفاء

3 یا امة الله علیک بالوفاء و علیک بالصّفاء و علیک بالتوکل علی الله و علیک بالصّحیح الی الملکوت الابهی و علیک التّحیّة و النّاء

KNJ.093b

AB09572*To: Wife of Haji Husayn Ali*

1 O thou goodly leaf!

1 ای ورقه طیبه

2 This world is indeed a narrow and dark arena, while that world is supremely luminous, vast and near. In the twinkling of an eye one can hasten from this physical realm to the divine world, and race from this confined space to that boundless realm. Therefore, as much as thou art able, think upon that world rather than this world, and be intoxicated with that cup rather than this turbid chalice.

2 این جهان بسی عرصه تنگ و تاریک و آن جهان بغایت روشن و وسیع و نزدیک در طرفه العینی از این اقلیم جسمانی بجهان الهی توان شتافت و از این حیز تنگ بآن عالم بی‌رنگ بتاخت پس تا توانی در فکر آن جهان باش نه این جهان و از آن جام سرمست باش نه این ساغر کدرآشام

3 And the Glory be upon thee.

3 و البهاء علیک

INBA87:090a, INBA52:089a

AB09571*To: Wife of Haji Mirza Shirazi*

1 The handmaidens of God and the bondsmmaids in His divine Court should reveal such attributes and attitudes amongst the women of the world as would cause them to stand out and achieve renown in the circles of women.

1 اماء الهی و کنیزان حریم رحمانی باید بصفی و سمتی در بین نساء عالم محشور گردند که مشار بالبنان باشند و مشهوره بین طوائف نسوان

2 That is, they should associate with them with supreme chastity and steadfast decency, with unshakeable faith, articulate speech, an eloquent tongue, irrefutable testimony and high resolve.

2 یعنی بعفتی فائق و عصمتی ثابت و ایمانی کامل و بیانی واضح و نطقی فصیح و برهانی بدیع و علوی رفیع معاشر شوند

3 Beseech God that thou mayest attain unto all these bounties.

3 تواز خدا بخواه که جمیع این مواهب را دریابی

BRL_WOMEN#077, COC#2168

INBA87:213a, INBA52:216a, COMP_WOMENP#077, MKT7.223a

AB09578*To: Wife of Mirza Hasan*

O petitioning leaf! They say that women are weaker than men in their creation, nature and virtues. This servant has the firm conviction that not every man is strong nor every woman weak. Those women who are firm in God's Covenant and Testament are the strongest souls and are supported by the hosts of the Kingdom, while vacillating men are weaker than a mosquito or a spider.

ADMS#220

ای ورقهء مبتله گویند که نساء در خلقت و طینت و منقبت اضعف از رجالند و اشدّ آمال این عبد چنین یقین دارد که نه هر رجالی قوی و نه هر نسائی ضعیف نسائی که ثابت بر عهد و میثاق الهی هستند قویترین نفوس و مؤید بجنود ملکوت هستند و رجال متزلزل اضعف از بعوضه و عنکبوت

MMK5#241 p.191

AB09568*To: Wife of Muhammad Attar*

¹ O spiritual leaf!

¹ ای ورقهء روحیه

² His honor Aqa Muhammad has arrived in the Holy Land with utmost joy and bowed his head at the Threshold of the Most Great Name. Whatever he wished and requested will, God willing, be fulfilled, for he was in a state of utmost supplication and entreaty, and in complete humility and lowliness.

² جناب آقا محمد در کمال بشارت وارد ارض مقدّس گشته و باستان اسم اعظم سر نهاد و آنچه آرزو و استدعا نمود انشاءالله میسر میگردد زیرا در نهایت تضرّع و ابتهال بود و در غایت عجز و نیاز

³ In all places of prayer he remembered you and offered supplications. The favors of the Ancient Beauty towards His loved ones are boundless.

³ و در جمیع مواقع ابتهال بیاد شما بود و دعا کرد الطاف جمال قدم در حقّ دوستانش بی نهایت است

KNJ.031c

AB09174*To: Wife of Muhammad Hasan Khayyat (Shiraz)*

- ¹ O handmaiden of God! The sign and token of a handmaiden of the Ancient Beauty, and the proof and evidence of firmness in His Covenant and Testament, is that every leaf whose head is adorned with this crown is indeed a radiant queen of the world.
- ² Therefore, if thou desirest to be a distinguished handmaiden, make thy feet firm, thy heart steadfast, thy station lofty, and thy place the summit of a towering mountain.

¹ ای امة الله کنیزی جمال قدم را علامت و نشان و
جّت و برهان ثبوت و رسوخ بر عهد و پیمانست
هر ورقه ئی که سرش باین افسر مزین تاجدار
است و ملکه جهان پرانوار

² پس اگر خواهی که کنیز پرتیمیز باشی قدما ثابت
و قلب را راسخ و مقامرا باذخ و مکانرا ذروه
طود شاخ نما

INBA84:473

AB09445*To: Wife of Muhammad Sadiq Khabbaz et al.*

O distinguished handmaiden of the mighty Lord! Jinab-i-Za'ir requested that I write a letter. Despite lacking time, I have undertaken to pen this missive, and I beseech divine grace and bounty that He may protect and preserve you in the shelter of His guardianship and protection, make you intimate with holy fragrances, and keep you firm in the Covenant and Testament.

ای کنیز با تمیز رب عزیز جناب زائر از من
رجای تحریر نامه نمود من با وجود عدم مجال
بنگارش این ورقه پرداختم و از فضل و موهبت
الهیہ رجا نمایم که شما را در کھف حفظ و
حمایت خویش محفوظ و مصون فرماید و بنفحات
قدس مؤانس نماید و بر عهد و میثاق ثابت دارد

INBA87:018b, INBA52:018b

AB09701*To: Yahya son of Ali Asghar*

- ¹ O thou who hast sought refuge from strangers with thy Chosen Lord! Know thou that every shadow is darkness save His sheltering shade, and every fruit is of the infernal tree save the fruit of His great Kingdom's paradise, and behind every door lies disappointment save the door of His mercy which is opened

¹ یا من استجار من الأغیار الى ربّه المختار اعلم أنّ
کل ظلّ یجموم الا ظلّه الظلیل و کلّ ثمر زقوم الا
فاکھة جنة ملکوته العظیم و دون کلّ باب خبیة
الآمال الا باب رحمته المفتوح علی وجوه اهل

before the faces of the dwellers of the heavens and earth. And praise be to God, the Lord of the Worlds.

السَّمَوَاتِ وَالْأَرْضِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
ع

- 2 Convey my greetings to the two brothers, Jinab-i-Aqa Hasan and Jinab-i-Aqa 'Ali-Akbar, upon them be the Glory of God, the Most Glorious.

2 اخوين جناب آقا حسن و جناب آقا علی اکبر
علیہما بہاء اللہ الابی را تکبیر برسان

MMK6#484

AB09595

To: Zibandih Thamari

- 1 O luminous leaf, celestial maiden, ornament of the Threshold of the Incomparable Lord! May you ever remain protected and preserved.
- 2 The steadfast one in the Covenant is a sign of radiance and a standard of the Daystar of the horizons, and a tree planted in the garden of harmony.
- 3 I beseech the favor of God that you may ever keep your face illumined by the rays of the Sun of the Covenant and make your heart a rose-garden through the outpourings of the clouds of the Testament, that continuous bounties and perpetual aid and confirmation may become your constant companions.

1 ای ورقہء نورآء حورآء زیندہء آستان حضرت
بیچون و پایندہ و محفوظ و مصون باشی

2 ثابت میثاق آیت اشراقست و رایت نیر آفاق و
شجر نابت در حدیقہء وفاق

3 از فضل حضرت یزدان میطلبم کہ دائماً رخ پرتو
آفتاب عہد روشن داری و دل برشحات ابر پیان
گلشن فرمائی تا فیوضات دمام و عون و عنایت
ہمدم گردد

IQN.240a

AB09183

To: Sharifah Baygum, mother of Sh. Ahmad Nabilzadih

- 1 O thou handmaiden assured in faith!
- 2 Under the shelter of the Ancient Beauty and the Great Announcement, let handmaidens be educated and nurtured such that each may praise Him with her own distinct voice and shine forth so brilliantly in the world of creation as to render obsolete the mention of the women of former times. These handmaidens shall truly become the leaves of the divine Lote-Tree, for they

1 ای امہء موقنہ

2 در ظلّ جمال قدیم و نبأ عظیم امائی تربیت گردند
و نشو و نما نمایند کہ ہر یک بلسانی صفت
ستایش او نمایند و در جہان آفرینش چنان طلوع
و جلوه نمایند کہ ذکر نساء اوائل را منسوخ نمایند
آن اماء فی الحقیقہ ورقات سدرہء متہی گردند

shall be raised up in perfect freshness, eloquence and power of expression.

چه که در کمال نضارت و فصاحت و بلاغت
مبعوث شوند

MKT7.027, AYBY.435 #159

AB09131

- 1 O my God! I press my brow and cover my face with the dust of lowliness, impotence and contrition, beseeching Thee at eventide and at dawn, supplicating before Thee in the darkness of night and the bright light of day, that Thou mayest assist Thy servant, who hath turned unto Thee in humility and submission and repentance, with the hosts of power and might and the armies of glory and dominion against every aggressive doubter and sinner mentioned in the Book and every contemptible impostor from among the people of the veil.
- 2 Then open before his face every door. Verily, Thou art the Mighty, the All-Bountiful.

1 اللهم يا الهی اتی اعفر جبینی و اغبر وجهی بتراب
الذلّ والعجز والانکسار مبتلاً الیک فی العشیّ
والابکار متضرعاً بین یدیک فی جنح اللیل البهیم
وضحی النهار ان تؤیّد عبدک الاواب الخاضع
الخاشع التّوّاب بجنود القوّة و القدرة و جیوش
العزّة و السّطوة علی کلّ معتد مرتاب و اثم فی
الکتاب و عتلّ زنیم من اهل الحجاب

2 ثمّ افتح علی وجهه کل باب انک انت العزیز
الوهاب

INBA17:205, MJMJ3.002x, MMG2#225
p.252

AB09134

- 1 O God, my God! We are pitiful ones who have grown and flourished through Thy ancient grace in the bosom of Thy loving-kindness, and we are tender saplings, bereft of every excellence, that have been planted by the hand of Thy bounty in the rose-garden of divine education.
- 2 O Lord! Through the vernal showers of Thy mercy, bestow freshness and beauty upon these saplings, and make them blossoms of knowledge and learning and verdant leaves of wisdom and sciences. Make this school of ours the envy of Paradise and a musk-diffusing rose-garden. Make our hearts worthy of Thy boundless grace and our breasts worthy of the realities of divine knowledge.
- 3 Thou art the All-Merciful, the Most Compassionate, the unstinting Bestower of bounties, O my God!

1 الهی الهی آغوش عنایتده پرورش فیض قدیمکله
نشو و نما بولش بیجارگانز و هر فضیلتدن معراً
گلشن تربیت ربوبیتده دست موهبت ایله
دیکلمش نورسیده نهالرز

2 یا ربّ باران نیشان مرحمتله بو فدانلره طراوت
و لطافت احسان ایله و شکوفه معارف و علوم
و برگ سبز عوارف و فنون ایله شو مکتبمزی
رشک جنان و عنبربخشای گلستان ایله قلوبمزی
فیض بیایانه و صدورمزی حقایق عرفانه شایان
ایله

3 سن رحمان سن رحیم سن فیاض بی امتنان سن یا
الهی

DRM.019f

AB09140

1 He is the Preserver

1 هو الحافظ

2 O my God, my God! This is Thy servant and the son of Thy servant who, from his tender years, was nourished at the breast of Thy loving-kindness, and in his cradle was set aflame with the fire of Thy love. Thou didst rear him beneath the wing of Thy mercy and didst honor his forebears with service at the threshold of Thy oneness. Through the bounty Thou didst bestow upon him - a gift in which he takes pride and glory before the concourse of Thy near ones among Thy loved ones - make him steadfast in Thy Covenant, whose mighty pillars shake the highest heavens due to the greatness and difficulty of bearing it: the bearing of hardships in Thy path and the endurance of tribulations in Thy love. Verily, Thou art the Generous Bestower.

2 الهی الهی هذا عبدک وابن عبدک الذی رضع منذ نعومة اظفاره من ثدی عنایتک واشتعل فی مهدہ بنار محبتک وربیتہ فی ظل جناح رحمانیتک و شرفت آباءہ بخدمتک فی فناء احدیتک و بما انعمت علیہ هذه الموهبة التي یفتخر و یتباهی بها فی ملاء المقریین من اودائك استقمه علی عهدک الذی یتزلزل منه اركان السموات العلی لعظمه و صعوبة حمله وهو حمل الشدائد فی سبیلک و تحمل المصائب فی محبتک انک انت المعطى الکریم ع

INBA17:193

AB09173

1 O handmaiden of God! Give thanks that thou hast drunk from the cup of the Friend wine tempered with camphor, and attained unto the pure fountain of Tasnim, and tasted of the Salsabil of Kawthar, and been freed from the snare of vain imaginings, and discovered the private chamber of mysteries, and hastened to the court of the favors of the Chosen Beauty, and recognized the countenance of thy Lord. Render praise and thanksgiving!

1 ای امة الله شکر کن از کأس حضرت دوست نهر مزاجها کافورا نوشیدی و بمعین تسنیم رسیدی و از کوثر سلسبیل چشیدی و از دام اوهام رهیدی و بخلوتخانه اسرار پی بردی و بساحت الطاف جمال مختار شتافتی و جمال پروردگار شناختی حمد کن و شکر نما

2 Blessed art thou, and blessed be every handmaiden who hath attained unto that which thou hast attained, and arrived at that whereunto thou hast arrived, and found felicity as thou hast found felicity.

2 طوبی و بشری لكل امة فازت بما فزت و وصلت لما وصلت و سعت کما سعت

3 And upon thee, and upon every soul firm and steadfast in God's Covenant and Testament, be the Glory.

3 و البهاء علیک و علی کل ثابت راسخ علی عهد الله و میثاقه

INBA84:428a

AB09190

- 1 O my everlasting and spiritual one! You had composed a poem which emerged with utmost sweetness from a spiritual throat and flowed forth from a wondrous talent. It was the song of the dove of the All-Merciful and the warbling of a bird in the rose-garden of meanings.
- 1 ای بقائی وای روحانی قصیده ئی انشأ نموده بودی در نهایت خوشی از حنجره روحانی ظاهر و از قریحه بدیعه جاری و ساری گشته نغمه حمامه رحمانی بود ورنه طیر در گلبن معانی
- 2 Now compose a poem describing this servant's servitude at the Sacred Threshold, that my state may become joyous and my nostrils perfumed. I swear by the face and hair of the Most Glorious Beloved that no blessing or praise makes me more delighted and happy than being 'Abdu'l-Baha.
- 2 حال در بیان عبودیت این عبد باستان مقدس قصیده ئی انشأ نما تا حال من خوش گردد و مشامم معطر شود قسم بروی و موی محبوب ابی که هیچ نعمت و ستایشی جز عبدالهبا مشعوف و مسرور نگردم و الهبا

MSBH7.258

AB09204

- 1 O servant of God! Thanks be to the Most Great Unity that thou hast been gathered beneath the shade of the Tree of the Covenant, that He hath illumined thy heart with the light of the bounty of the Luminary of the horizons, and that thou hast become assured of the verses of divine unity. Turn thy face toward the Abha Kingdom and cry out: "O my Lord! Protect this sinful servant from the evil of the doubts of the wicked ones, shelter him beneath Thy protection and care, give him to drink from the cup of Thy favors, and sustain him with heavenly sustenance."
- 1 ای بنده الهی شکر حضرت احدیت که در ظل شجره میثاق محشور گشتی و بنور فیض نیر آفاق قلب را منور فرمودی و به آیات توحید موقن شدی توجه به ملکوت ابی کن و فریاد برار ای پروردگار این بنده گنه کار را از شر شبهات اشرار محافظه فرما و در ظل صون و عون خویش نگهدار و از کاس الطاف بنوشان و از مائده آسمانی مرزوق فرما
- 2 And the Glory be upon thee.
- 2 والهاء علیک

AKHA_121BE #08 p.b

AB09205

O servant of God! Thanks be to God that thou art a beholder of the Abha Beauty and hast acquired the lights of guidance. Thou hast detached thyself from all save God and art yearning for that peerless Beloved. In thy love for that unique Friend thou hast rent thy garment asunder and, distracted and bewildered, hast run through the wilderness of love. Thou hast spread the wings of mystical knowledge and soared to the heights of the gift of the All-Merciful. Thou hast tasted the cup of the Covenant and beheld the radiance of the divine bounty. And upon thee be greetings and praise.

ای بندهء الهی شکر لله که ناظر ابهائی و مقتبس
انوار هدی از غیر حق یزاری و مشتاق آن دلبر
بیهمتا در محبت آن یار یگانه پیرهن دریدی و
در صحرائ عشق آشفته و شیدا دویدی بال و پر
عرفان گشودی و باوج موهبت رحمان پریدی
جام میثاق چشیدی و پرتو فیض سبحان بدیدی
و علیک التحية و الثناء

MSBH5.019

AB09212

- ¹ O servant of God! The beloved son is now present and has requested the writing of this speaking letter. Despite this servant's infinite occupations, I immediately took up the pen to compose this missive.
- ² O thou whose heart is alive and whose soul is joyful! Although outwardly thou art an aged mortal, in reality thou art a spiritual youth and a radiant young man of the All-Merciful, for thou art fresh and verdant through the spirit of the love of God, and through the breeze of His favor thou art in the utmost freshness and grace and the highest degree of beauty and charm. Therefore be thou grateful that thou art confirmed in such bounty.

¹ ای بندهء الهی نجل سعید الآن حاضر و
مستدعی تحریر این نامهء ناطق و مشغولیت این
عبد بی نهایت باوجود این فوراً خامه برداشته و
بنگارش این نوشته پرداخته

² که ای زنده دل و جان شادمان هرچند بظاهر پیر
فانی هستی اما بحقیقت جوان روحانی و شاب
امرد روحانی زیرا بروح محبت الله تر و تازه ای
و بنسیم عنایت در نهایت طراوت و لطافت و
منتهای صباحت و ملاحات پس شکر کن که
باین فضل موفقی

INBA17:179

AB09229

O servant of the Most Glorious Beauty! For some time no message or word has been received from you. I know you will say that no reply has come. You are right, and as the well-known saying goes, "You win whether it comes up even or odd." But consider a little that 'Abdu'l-Baha was in such a crisis that in those days you would have been content and grateful with a single word in a year, or even a single letter in an age. Observe that despite this, I am writing to you in my own hand. The purpose is that you should know with certainty that you are ever my close companion and associate....

ای بندهٔ جمال ابدی چندی است که پیامی و کلامی از شما نرسیده است میدانم خواهید گفت که جواب نرسیده حقّ با شماست و مثل مشهور است تو گرو بردی اگر جفت و اگر طاق آید ولی قدری ملاحظه نما که عبدالهّاء در چه بحرانی آن وقت در هر سالی بکلمه‌ئی بلکه در دهری بحرانی خوشنود و بمنون میشوی ملاحظه فرما که باوجود این بخطّ خود بشما مرقوم مینمایم مقصود اینست که بیقین بدان دائماً ندیم و قرین منی...

MSHR2.352x

AB09234

¹ ...In Tihiran, the Blessed Beauty was, in the morning, possessed of the utmost wealth and affluence; by evening He had been utterly plundered and despoiled. So complete was this that, when 'Abdu'l-Baha, then a child, asked His mother at night for a morsel of bread, she recited for Him, in place of bread, a prayer of thanksgiving and praise for that most great calamity which had befallen in the path of God.

¹ ...جمال مبارک در طهران صبح در نهایت ثروت و فنا بودند و شامگاه به کلی بالان و تاراج گشت به قسمی که عبدالهّاء طفل بود چون شام لقمه نان از والده خواست والده به عوض نان مناجاتی از برای او خواند که شکر و حمد آن مصیبت کبری بود که در سبیل الله واقع گشت

² For a time in Iraq we lived in the utmost poverty; yet that period was for us the height of joy and gladness, so that whenever it comes to mind, the greatest happiness is awakened...

² و مدتی در عراق در نهایت فقر بسر بردیم و آن مدت منتها سرور و حبور از برای ما بود که هر گاه به خاطر آید نهایت شادمانی رخ دهد...

MMK5#002 p.001x

AB09258

O servant at the threshold of the Most Glorious Beauty! What thou didst write was noted. Praise be to God that in that port the friends have scattered musk and ambergris and mingled honey with sugar. Ere long, a wondrous spirit and delight shall appear. When the divine fragrances wafted over the region of Bandiyan, since that area had become remote and bereft of provisions, no news hath been received for some time. With the utmost wisdom, souls must be sent to those parts so that several who have withered may become fresh and verdant, and some who have grown cold may be set ablaze. And upon thee be greetings and praise.

ای بنده درگاه جمال اهی آنچه نگاشتی ملاحظه گردید حمد خدا را که که یاران دران بندر مشک و عنبر بپختند و شهد و شکر امیختند عنقریب روح و روحانی عجیب رخ دهد و در صفحات بندیان وقتی نفحات رحمن مرور نمود چون انچه گشته بی افتاده بی توشه گشته مدتیست که خبری نیست باید بکمال حکمت نفوس بانصفاحت فرستاد تا چند نفر پزمرده تر و تازه گردند و معدودی افسرده افروخته شوند و علیک التحية والثناء

INBA84:548b

AB09260

- 1 O thou servant at the Threshold of God! I am engaged in remembering thee in such a state that neither can the pen write nor can the tongue speak. In the utmost attraction and vibration have I become thy confidant and companion, and in the heights of burning and enkindlement have I remembered thee. God knoweth what state I am in.
- 2 Should but a breath from this garden reach thy nostrils, the pen would fall from thy hand and thy letter would be torn asunder, nay rather, it would be consumed by the flame of the fire of the love of God. Despite this, I am occupied with thy remembrance.

1 ای بنده درگاه حق در حالتی بذکر تو مشغولم که نه قلم یارای تحریر دارد و نه لسان توانائی تقریر در شدت انجذاب و اهتزاز همراز و دمساز تو گشتم و در منتهای اضطرام و اشتعال بیاد تو افتادم خدا میداند که چه حالت دارم

2 اگر نفعه‌ئی از این بوستان بمشامت رسد قلم از دستت اوفتد و نامه از هم دررفته پاره پاره گردد بلکه از شعله نار محبت الله بسوزد باوجود این من بیاد تو مشغول

INBA16:139

AB09270

O thou ancient servant of God! Think not that my silence and quietude is evidence of forgetfulness. Rather, the divine friends are ever embracing one another, fully conscious and attentive. Though outwardly they may be in distant lands, in reality they are close companions. At every moment I remember thee, seek thy happiness, implore confirmations for thee, and pray for thy success. I hope that thou mayest be a firm and steadfast servant of the Truth and ever arise to serve the Cause, so that the signs of steadfastness, detachment and sanctity may become manifest and evident in all thy conditions and circumstances. And upon thee be greetings and praise.

ای بنده قدیم الهی گمان منما که سکوت
و خاموشی من دلیل فراموشی است بلکه یاران
الهی همواره هم آغوشند و پرهوش و صاحب
گوش هر چند بظاهر در دیار بعیدند ولی بحقیقت
قرین و همنشین هر دم یاد تو نمایم و شادمانی
تو خواهم و تأییدت جویم و توفیقت خواهم
امیدوارم که بنده ثابت راسخ حق باشی و دائم
قائم بر خدمت امر تا آثار استقامت و تنزیه
و تقدیس از جمیع شئون و احوالت ظاهر و باهر
گردد و علیک التحية والتنا

INBA84:393a

AB09279

- ¹ O Lord! Make this assemblage radiant; aid these souls; make these faces luminous; make these dispositions a rose garden and flower bed; quicken these spirits through the holy breathings; make these souls noble through Thy most great guidance; bestow heavenly bounty; make worthy of divine gifts; keep them safe and protected in the cave of Thy protection and shelter; make them the recipients of endless favors and special confirmations.

¹ ای پروردگار این جمع را شمع روشن فرما و نفوس
را تأیید کن رویها را نورانی نما و خویها را گلزار
و گلشن فرما جانها را بنفثات قدس زنده کن
و نفوس را بهدایت کبری نفیس فرما بخشش
آسمانی مبذول کن و موهبت رحمانی شایان فرما
و در کھف حفظ و حمایت خویش محفوظ و
مصون دار الطاف بی پایان شامل کن و عنایات
مخصوصه کامل فرما

- ² Thou art the Giver, the Bestower, the All-Knowing.

² توئی دهنده و بخشنده و دانا

INBA75:066, NLAI_BH_AB.010a,
AKHA_131BE #16 p.a, DUR1.071,
ADH2.026, ADH2_1#13 p.023,
MJMJ1.066, MMG2#188 p.214, MJH.023

AB09291

- 1 O thou who art firm in the Covenant! Thy letter from Dublin arrived like the supreme paradise. Its contents were delightful, from beginning to end expressing supplication, entreaty and attraction to the Kingdom of Glory. I have little time and write briefly. Show the utmost kindness on my behalf to Jinab-i-Ustad Muhammad Hasan-i-Banna. I beseech abundant favors for him and seek the forgiveness of the All-Forgiving Lord. I implore assistance from the Court of Oneness for Jinab-i-Shamshad and pray for joy of his heart and soul.

1 ای ثابت بر پیمان نامه ات در دبلین چون بهشت
برین وصول یافت مضمون دلنشین بود سر تا پا
تضرع و ابتال و انجذاب بملکوت جلال بود وقت
ندارم اندکی مینگارم جناب استاد محمد حسن
بنا را از طرف من نهایت مهربانی بنا در حق
او عنایت موفور طلبم والطف رب غفور جویم
جناب شمشاد را از درگاه احدیت امداد خواهم
وسرور جان وفود طلبم

- 2 The Most Glorious Glory be upon you.

2 و علیکم البهاالاهی

INBA84:485

AB09364

- 1 O my two friends! Be happy and joyous, for you have found repose beneath the shade of the Tree of Hope. Like the rays of dawn from the Orient of God's love, you have become world-adorning. Through the life-giving breath you have been quickened, and through the heart-delighting fragrance you have become fresh and verdant. You have lit a lamp in the heart whose radiance is heavenly. You have planted a tree in the garden of being whose fruit is divine. You have donned a garment whose adornment is eternal brilliance, and you have drunk from a cup whose intoxication is everlasting felicity.

1 ای دو یاران من کامرانی کنید و شادمانی نمائید
که در زیر سایه درخت امید آرمیدید و چون
پرتو بامداد از خاور مهر یزدان جهان آرا گشتید
بدم جان بخش زنده شدید و بیوی دلکش تر
و تازه گشتید چراغی در دل افروختید که
پرتوش آسمانی درختی در باغ هستی کاشتید
که بارش یزدانی جامهائی در بر نمودید که
زیورش رخسندگی جاودانی و پیمانهائی نوشیدید
که مستیش کامرانی

- 2 May your souls be well!

2 جانتان خوش باد

YARP2.243 p.216

AB09383

- 1 O spiritual friend! Have you ever heard of an invalid, whose health is in complete turmoil, writing letters to someone in the world of water while others sleep?
- 2 Yet 'Abdu'l-Baha does this - while all the people on the ship are peacefully asleep in their beds, embraced by comfort, this sick one, captured by love for the friends, has been occupied with writing from sunrise until now, that perhaps it may bring solace to hearts and joy to souls.
- 3 You will surely be made happy. And upon you be the Most Glorious Glory.
- 1 ای رفیق روحانی هیچ تا بحال شنیدی علیی که مزاج در نهایت انقلاب در جهان آب در وقت خواب بکسی نامه نگارد
- 2 مگر عبداله‌آ که جمیع اهل کشتی در بالین راحت و آغوش نعمت آسوده و خفته و این بیمار بعشق یاران گرفتار و از بدایت طلوع آفتاب تا بحال بتحریر مشغولست که شاید تسلی قلوب گردد و تسریر نفوس شود
- 3 یقین است که مسرور میشوی و علیک الهاء الاهی

MMK5#060 p.054

AB09388

- 1 O thou pilgrim with musk-scented breath! Through the aid and bounty of the King of Oneness thou hast crossed mountains, hills, deserts and seas to reach the Blessed Spot. Thou hast illumined thy face, strengthened thy vision, and perfumed thy nostrils with the dust of the threshold of the Holy Shrine, which is the circling-point of holy beings.
- 2 The dust and earth of this exalted Threshold is like precious and potent collyrium for the eyes of the holy ones who circle round it. Just as thou hast illumined thine eyes, when thou returnest and conversest with the friends of God, make each one of them receive their portion from the ocean of divine favors through the glad-tidings of God.
- 1 ای زائر مشکین نفس عون و عنایت سلطان احدیتله داغتری تپه‌لری صحرالری دریالری قطع ایدرک بقعه میارکه‌یه واروب مطاف قدسیان اولان روضه مقدسه‌نک تراب آستانیه یوزکزی منور و گوزکزی شدیدالبصر مشامکزی معطر بیوردیکز
- 2 بو عتبه سامیه‌نک طوزی طپراق دیده قدسیانه کل الجواهر عظیم الاثردر گوزکزی منور بیوردیکز گبی دونشده احبای الهی ایله قونشدیغکرده بشارات الهیه ایله هر برینی دریای الطاف حق‌دن بانصیب و بهره‌دار بیورن ع

MJT.101

AB09393

1 O thou who art the Ornament of the Mystics!

1 ای زین العارفین

2 There are many worshippers and countless ascetics, yet few are truly wakeful to divine knowledge. One spends day and night in bowing and prostration, another lies dormant in the corner of piety and asceticism, another remains in the well of nature, heedless of the moon in the heights of truth, while yet another wanders occupied in the gardens of mathematical science, oblivious to the light of divine unity and the manifestation of the divine identity. And all these are highly praiseworthy and acceptable when accompanied by the knowledge of God, for that is the foundation of foundations and the key that opens all branches of knowledge.

2 عابد بسیار و زاهد بیشمار و اما عرفان الهی کم
کسی هوشیاری شب و روز در رکوع و سجود
و دیگری در زاویهء ورع و زهد مخمود دیگری در
چاه طبیعت غافل از ماه اوج حقیقت دیگری
در ریاض علم ریاضی سائح و مشغول و غافل از
نور احدیت و جلوهء هویت و جمیع اینها بغایت
مدوح و مقبول باوجود عرفان حق چه که آن
اصل اصول و مفتاح ابواب هر فنون

MKT8.099b

AB09394

1 O thou who prostrateth thyself at the threshold of the Ancient Beauty!

1 ای ساجد درگاه جمال قدم

2 Prostration is evidence of the absence of being—that is, of utter humility, evanescence and nothingness. Yet today thou mayest observe peoples who, in their temples and cloisters of this nether world, would perform a thousand prostrations every minute, yet are steeped in pride, are haughty and stubborn. They have no knowledge whatsoever of submissiveness and lowliness before the threshold of the Self-Subsisting Lord, nor do they seek to worship the King of Divine Sovereignty.

2 سجود دلیل فقدان وجود است یعنی خاکساری
و محویت و فنا ولی الیوم اقوامی ملاحظه نمائی
که در جوامع و صوامع ناسوت در هر دقیقه
ای هزار سجود خواهند ولی مربای غرورند و
متکبر و عنود ابدًا از خضوع و خشوع در درگاه
حی قیوم خبر ندارند و پرستش سلطان ربوبیت
نخواهند

3 Woe unto them for being veiled from the Truth that hath been made manifest from the invisible realm of the Kingdom! And blessed are ye for this evident grace.

3 فویل لهم لاحتجابهم عن الحق المجلی عن غیب
الملکوت و طوبی لکم من هذا الفضل المشهود

LMA2.426

AB09428

...O my loving God! Through pure bounty didst Thou breathe into me the spirit of life, bestow upon me the robe of existence, give me to drink from the wellspring of guidance, cause mine ears to hear the call of 'Am I not your Lord?', make me to hear the cry of 'Glorified be my Lord, the Most Glorious!', grant me shelter beneath the Tree of Unity, give me to drink from the cup of the Covenant, single me out through Thy special favor, and make me successful in achieving a mighty triumph. Now, O my Lord, illumine this lowly one with manifest knowledge, and cause this sorrowful one to shine bright in the luminous horizon. Thou art the Bountiful, the Kind.

...ای مهربان یزدان من محض عنایت روح وجود
دمیدی و خلعت حیات بخشیدی و از چشمه
هدایت نوشانیدی و ندای الست بسمع این عبد
رساندی و بانگ سبحان ربی الأبهی مسموع
فرمودی و در ظلّ شجره ایسا مأوی دادی و
از کأس میثاق نوشانیدی و بفضل مخصوص
مخصّص داشتی و بنور عظیم موفق نمودی حال
ای پروردگار این مسکین را علم مبین فرما و این
حزین را در افق منیر روشن کن توئی فضّال و
مهربان

MJMJ3.082x, MMG2#134 p.150x

AB09436

1 O thou who art rich in God!

1 ای غنیّ از ما سوی الله

2 The riches of gold and silver become the cause of increasing need and engagement, as thou observest that the greatest of the world's wealthy ones are the crowned heads, yet despite this they are in the most extreme state of need, indebted, disadvantaged and afflicted. But those souls who have drunk from the brimming cup of "God will render everyone independent out of His abundance" - though outwardly poor and possessing not a penny - yet have a flowing treasure in their sleeve, the kingdom of the placeless beneath their signet ring, and the treasures of the Kingdom concealed within.

2 غناء ذهب و فضّه سبب کثرت احتیاج گردد و
علّت انشغال شود چنانچه ملاحظه مینمائی که
اعظم اغنیای عالم امکان تاجدارانند باوجود این
در اشدّ درجه احتیاج و مدیون و مغبون و مبتلی
ولی نفوسیکه از کأس طافه یوم یغنی الله کلاً
من سعته نوشیده اند ولو بظاهر فقیر و قطمیری
مالک نیستند ولی گنج روان در آستین دارند و
ملک لامکان زیر نگین و خزائن ملکوت دفین

3 And glory be upon thee.

3 و البهاء علیک

MMK6#109

AB09479

- 1 O Thou beloved of my heart and soul! I have no refuge save Thee. I raise no voice at dawn save in Thy commemoration and praise. Thy love encompasseth me and Thy grace is perfect. My hope is in Thee.
- 2 O God, give me a new life at every instant and bestow upon me the breaths of the Holy Spirit at every moment, in order that I may remain steadfast in Thy love, attain unto great felicity, perceive the manifest light and be in the state of utmost tranquility and submissiveness.
- 3 Verily, Thou art the Giver, the Forgiver, the Compassionate.

BRL_APAB#15x, BLO_PT#071

1 ای محبوب جان و وجدان من جز تو پناهی ندارم
و بغیر از ذکر تو فریاد صبحگاهی بر نیاورم لطفت
شامل و فضلت کامل بتو امیدوارم

2 خداوندا هر دم جانی تازه بخش و در هر نفس
نفثات روح القدس عطا فرما تا در محبت مستقیم
مانم و بفوز عظیم رسم و نور مبین مشاهده نمایم
و در نهایت سکون و تمکین باشم

3 توئی دهنده و بخشنده و مهربان عبدالبهاء عباس
abdul Baha abbas

MMK2#024 p.016

AB09489

- 1 O thou who art longing for the Beauty of the Lord!
- 2 Through the grace and bounty of the compassionate Lord and the generous Master, He gave shelter to this scattered gathering beneath the shadow of His providence and caused them to dwell in the impregnable fortress of His bounty. From one hand He gave them to drink of the sweet and pleasant water of the immortal cup, and from the other hand of that resplendent Beauty He made them taste of the choicest honey. And this bounty was through pure grace, not justice—it was a gift, not deserved—it was generosity, not merit. His is the praise and His is the thanks for this mighty and tremendous favour.

1 ای مشتاق جمال پروردگار

2 از فضل و موهبت ربّ رحیم و مولای کریم
آنکه این جمع پریشانرا در ظلّ عنایت مأوی
داد و در حصن حصین موهبت ساکن فرمود
از یدی ساقی کوثر عذب سائغ نوشانید و
از دست جمال انور شهد فائق چشانید و این
مرحمت بصرف فضل بود نه عدل موهبت بود
نه استحقاق مروت بود نه لیاقت له الحمد و له
الشکر علی هذا الفضل الجلیل العظیم

INBA17:010

AB09496

- 1 O thou who art enkindled with the fire of the love of God! For some time now thy brother, Mr. Mirza Mahmud, hath been present in the Holy Land, remembering thee and visiting the Sacred Shrines on thy behalf. He hath fulfilled the requirements of love, brotherhood and rights, and carried out all that faithfulness demands. Therefore, thou too must strive to increase the sharing, similarity, brotherhood and spiritual, divine love between you, until the two become as one and all distinction and difference is completely removed, and one essence appears in two garments.

1 ای مشتعل بنار محبت آله جناب اقامیرزا محمود چندیست در اتان مقدس حاضر و بیاد شما ذا کر و بنیابت شما زائر شرط محبت و حقوق و اخوت را ادا نمودند و مقتضیات وفا را مجری داشتند پس تو نیز در ازدیاد مشارکت و مشابهت و اخوت و محبت روحانیه رحمانیه همت نما تا دو حکم یک یابد و فرق و امتیاز بکلی از میان برخیزد و جوهر واحد در دو قیص جلوه نماید

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

2 والها علیک و علی کل ثابت

INBA84:428b

AB09497

- 1 O Beloved of these enraptured ones and Goal of these bewildered ones! We are scattered - bestow upon us peace of mind. We are destitute - make us wealthy. We are afflicted - grant us healing. We are wounded and suffering - bestow upon us a balm. We are lost - guide us. We are thirsty - quench our thirst. We are disturbed - grant us rest and tranquility. We are abased - shed upon us the light of glory. We are fallen - be our helper. We are grieved - bestow gladness. We are depressed - grant us fervor and enthusiasm.

1 ای معشوق این شیدائیان و مقصود این سودائیان پریشانم جمعیت خاطری عطا فرما مستمندانیم توانگر کن دردمندیم درمانی عنایت نما مجروح و موجدیم مرهمی مرحمت فرما گمگشتگانیم هدایت کن تشنگانیم سیراب نما آشفتهگانیم راحت و سکون ده ذلیلیم پرتو عزت بخش افتاده ایم دستگیر شو آزردهگانیم شادمانی بخش افسردهگانیم حرارت و شوق عطا فرما

- 2 Make us successful in serving Thy friends and confirmed in servitude to Thy loved ones. This is the ultimate desire of heart and soul, this is the ultimate aspiration of conscience and being.

2 به خدمت دوستان موفق نما و به عبودیت یارانت مؤید کن اینست منتهی آرزوی دل و جان اینست منتهی آمال جنان و وجدان .

MMG2#268 p.299

AB09507

- 1 O thou who hath approached and gained acceptance at the divine Threshold!
- 2 Order and harmony are of two kinds, the one which is in accord with the world of nature, and the other which conforms to the image of reality and truth. The former beautiful arrangement may cause the arousal of worldly desires, whereas the latter stirreth the conscience of man. Through the first kind of synthesis the physical senses are excited, whereas by the second kind the divine spirit is stirred up and released. The one provideth for material comfort, the other ensureth the well-being of the soul and the tranquillity of the conscience.
- 3 Make a mighty endeavour, then, and speak forth in such wise that the patterns and systems of the material world shall become aligned with the over-arching order of the cosmos itself and may reflect the beautiful symmetries of universal law. Then will the outer form correspond with the inner meaning and be entitled to the designation of Reality.

1 ای مقبل مقبول درگاه الهی

2 نظام بر دو قسم است نظمى که مطابق عالم طبیعت است و نظمى که مطابق صورت حقیقت . اول انبعاثات شهوانیست ثانى سنوحات وجدانی از آن جسم عنصرى باهتر از آید از این روح الهی در فیضان آن راحت تن را کافل این آسایش جان و وجدان را ضامن

3 پس باید کوشید و جوشید تا نظام کونى مطابق آن نظم کلی و ناموس عمومى گردد آن وقت صورت مطابق معنی شود و مجاز عنوان حقیقت گردد

MKT9.178b, MMK2#070 p.054

AB09558

- 1 O vigilant one! You have opened your eyes and beheld the most great signs, and you have unstopped your ears and heard the call of the Concourse on High, and you have urged your steed in the arena of striving and seized the ball of supreme guidance, and you have grasped the hem of grandeur and escaped from grievous perils.
- 2 Now too, hold fast with mighty strength to the Covenant and Testament, and cling firmly to it, that you may show forth steadfastness and constancy and, to the blindness of the eyes of the negligent ones, may cause your countenance to shine forth in the gathering of the Covenant. This is the sure handle of God and the divine strong cord.

1 ای هشیار چشم گشودی و مشاهده آیات کبری نمودی و گوش باز کردی و آواز ملأ اعلی شنودی و اسب در میدان مجاهده انداختی و گوی هدایت کبری ربودی و دست بذیل کبریا زدی و از مهالک عظمی جان بدر بردی

2 حال نیز به عهد و پیمان محکم تمسک نما و بقوت تشبث کن تا ثبوت و رسوخ بنائی و بر کوری چشم اهل فتور رخی در انجمن میثاق برافروزی اینست عروة الوثقی الهی و حل متین ربّانی

ALPA.080, YARP2.093 p.121

AB09589

- 1 O leaf assured in the shade of the Tree of the All-Merciful
 2 In this day women have been raised up who are each a mighty sign and a leaf of the Tree beyond which there is no passing. They have laid an everlasting foundation in this transient world and have kindled such a flame at the pole of the earth that the veils of the peoples were consumed. These women became the pride of men and embodied temples manifesting chastity and virtue.
 3 Therefore, O handmaiden of God, become a sign of guidance and a flame of the fire of the love of God, that thou mayest witness the evidences of the power of the Lord God.

1 ای ورقهء موقنه در ظلّ سدرهء رحمانیت
 2 الیوم نسائی مبعوث شده‌اند که هر یک آیت کبری و ورقهء سدرهء منتهی هستند و در این جهان فانی اساس جاودانی نهادند و چنان شعله‌ئی در قطب عالم افروختند که حجابات امم سوختند آن نساء نضر رجال گشتند و هیکل مجسم مشخص عصمت و عفت شدند
 3 پس تو ای امة‌الله آیت هدی شو و شعلهء نار محبت الله تا آثار قدرت حضرت یزدان مشاهده نمائی

INBA84:275b

AB09645

- 1 This is a day of arising to render service and to show servitude at the Threshold of Divine Unity.
 2 While life endures, make haste, and before autumn overtakes spring and illness prevails over health, arise!
 3 In this Day, guiding souls to the straight path is the magnet that attracts divine confirmations. Those souls who dedicate themselves to this Cause are under divine protection. Whosoever in this Day utters a single word of truth, that word will forever surge and move and will never perish.

1 این یوم یوم قیام بخدمت است و عبودیت آستان احدیت ،
 2 تا حیات باقی است تعجیل نمائید و تا بهار را خزان در بر نگرفته و شفارا بیماری غالب نشده قیام نمائید .
 3 در این یوم هدایت نفوس بصراط مستقیم مغناطیس تائیدالهی است نفوسی که خود را وقف این امر نمایند در صون حفظ الهی هستند هر که در این یوم یک کلمه حقیقت نطق نماید آن کلمه لازال در تموج و حرکت خواهد بود و هرگز معدوم نخواهد شد

AHB_126BE #03-04 p.84, PYB#211 p.04,

ANDA#67-68 p.23

AB09660

- 1 Your telegram was received. Its contents, which emanated from the life of conscience and spiritual attractions, brought joy and gladness.
- 2 I hope that through divine power, heavenly bounties, and merciful inspirations these two seas of East and West may become one, and these two branches may be grafted to become a single branch, so that through the confirmations of the Kingdom the pavilion of the oneness of the world of humanity may be raised at the apex of the horizons, and all humanity in general may find rest and tranquility of heart, soul and body beneath its shade.
- 1 تلغراف شما رسید مضامین که منبعث از حیات وجدانی و انجذابات روحانی بود سرور و حبور مبذول داشت
- 2 امیدوارم که بقوه الهی و فیوضات آسمانی و سنوحات رحمانی این دو دریای شرق و غرب یکی گردد و این دو شاخه پیوند شده یک شاخه شود تا بتأییدات ملکوت خیمه وحدت عالم انسانی در قطب آفاق مرتفع گردد و نوع انسان عموماً در سایه آن راحت و آسایش دل و جان و ابدان بیابند عبدالبهاء

INBA84:367a

AB09669

- 1 In the previous year momentous events occurred which cast a shadow over the horizon of hopes. In Sirjan His Holiness, that one drawn nigh unto the Divine Threshold, Aqa Siyyid Yahya, was cruelly martyred at the hands of the officers, being cut into pieces. In Sangsar the oppressors severely persecuted the spiritual friends and perpetrated a complete assault.
- 2 Worst of all, in Tabriz the faithless mujtahid Mirza Hasan explicitly and clearly issued a fatva for the murder of all Baha'is. Two people were immediately cut to pieces, and if the friends had not dispersed, all would have been put to death.
- 1 در سنه سابق وقائع عظیمه رخ داد که افق آمال غباری یافت در سیرجان حضرت مقرب درگاه کبریا آقا سید یحیی مظلوماً در دست عوانان کأس شهادت نوشید و قطعه قطعه گردید در سنگسر ستمکاران یاران روحانی را اذیت شدید نمودند و تعرض کلی روا داشتند
- 2 از همه بدتر در تبریز مجتهد بی ایمان میرزا حسن صریحاً و اضحاً فتوی بر قتل جمیع بهائیان داد دو نفر را فوراً قطعه قطعه نمودند و اگر یاران متفرق نمیشدند جمیع را بقتل میرساندند

INBA17:236

AB09673

- 1 Honored friend and kind master! Although no letters have arrived from you and we should complain and begin reproaching you, you have anticipated us and voiced your grievance. We will make even this injustice a cause for writing this letter, saying that whatever you say is sweet and whatever you do is pleasing.
- 2 As the poet says: "Bitter words befit those sugar-dispensing ruby lips." Your complaint is sugar and your words are sugar candy. Your reproach is the sound of the rebab and your address is honey and wine.
- 3 And peace be upon you.

1 دوست مکرّم و سرور مهربان هرچند محرّرات از شما نرسید و ما باید گله کنیم و آغاز عتاب نمائیم ولی شما پیش دستی نمودید و شکوه فرمودید ما این ستم را نیز سبب نگارش این رقیمه نموده میگوئیم هرچه گوئی خوش است و هرچه کنی دلکش

2 بقول خواجه جواب تلخ میزید لب لعل شکرخا را شکوه شما شکر است و کلهء شما [کله شکر] عتاب شما صوت رباب است و خطاب شما شهد و شراب

3 والسلام عباس

MSHR3.043

AB09681

- 1 Say: Praise be to Thee, O my God, for having graciously bestowed upon me through Thy bounty and generosity, and guided me to Thy Kingdom, and given me to drink from the cup of Thy guidance, and sheltered me beneath the tree of Thy oneness. Verily Thou art the All-Bountiful, verily Thou art the All-Merciful.
- 2 O my God, make me steadfast in Thy Covenant and cause me to be firm in Thy love, and deliver me from every severe test. My Lord, my Lord! Make me a sacrifice for Thy handmaidens and a martyr in Thy path, humble and submissive before Thy creatures, loving toward all Thy servants, and a servant of universal peace, reconciliation, love and security. Verily, Thou art the All-Bountiful, the Most High.

1 قُولِ لَكَ الْحَمْدُ يَا إِلَهِي بِمَا أَنْعَمْتَ عَلَيَّ بِفَضْلِكَ وَ جُودِكَ وَ هَدَيْتَنِي إِلَى مَلَكُوتِكَ وَ سَقَيْتَنِي كَأْسَ هِدَايَتِكَ وَ ظَلَلْتَ عَلَيَّ شَجَرَةَ وَحْدَانِيَّتِكَ إِنَّكَ أَنْتَ الْكَرِيمُ إِنَّكَ أَنْتَ الرَّحِيمُ

2 إِلَهِي ثَبِّتْنِي عَلَى عَهْدِكَ وَ اجْعَلْنِي مُسْتَقِيمَةً فِي حُبِّكَ وَ نَجِّنِي مِنْ كُلِّ افْتِتَانٍ شَدِيدٍ رَبِّ رَبِّ اجْعَلْنِي فِدَاءً لِإِمَائِكَ وَ شَهِيداً فِي سَبِيلِكَ وَ خَاضِعاً خَاشِعاً لِخَلْقِكَ وَ مُحِبّاً لِجَمِيعِ عِبَادِكَ وَ خَادِماً لِلْسَّلَامِ الْعَامِّ وَ الصُّلْحِ وَ الْحَبِّ وَ الْأَمَانِ إِنَّكَ أَنْتَ الْكَرِيمُ الْمُتَعَالِ .

ADH2.124, ADH2_4#03 p.155, MMG2#412 p.458

AB09684

- 1 Your letter dated the 23rd of Rajab of the current year arrived. Praise be to God, your services at the Divine Threshold are acceptable and you are associated with the Sacred Court. 1 نامه بتاریخ بیست و سوم رجب سنهء حالیه رسید الحمد لله خدماتت در درگاه الهی مقبول و شخصت باستان مقدس منسوب
- 2 Multiple letters from you were received and likewise multiple replies were sent. Surely by now they have arrived. 2 تحاریر متعدده از شما رسید و همچنین اجوبهء متعدده ارسال گشت البته تا بحال رسید
- 3 The drafts that you sent from 'Ishqabad and Baku both arrived and were sent to Afnan Aqa Mirza Muhsin so that he could write up the receipts and send them to be sealed and forwarded. 3 براتیکه از عشق آباد و بادکوبه ارسال نموده بودید هر دو رسید و نزد افنان آقا میرزا محسن ارسال شد که قبوضات مرقوم نماید و بفرستد تا مهر شود و ارسال گردد
- 4 And upon you be the Most Glorious Glory. 4 و علیک البهاء الاهی

INBA16:171

AB09710

- 1 O thou who hast believed in a Beauty that hath shone forth upon all regions! Although, to outward seeming, it is some while since correspondence and communication took place between us, yet mine inmost heart is thrilling with the remembrance of the loved ones of God, is stirring like unto the zephyr, and is surging like unto the mighty deep. 1 یا من امن بجمال لاح علی الافاق هر چند مدتی است که مکاتبه و مخابره بظاهر نگردیده ولی هویت قلب بیاد دوستان الهی مهتز و چون نسیم متهیج و چون بحر محیط متموج
- 2 These days, the region of the Caucasus hath acquired an extraordinary receptivity. An effort must needs be exerted so that it may be proven that "Qaf, by the glorious Qur'an"1 is the nest of the Divine Eastern Phoenix: Haply, the voice of the Simurgh2 of the Cause of God may be raised from those territories and regions, and the reflection of this luminous mountain fall in effulgence and splendour upon this illimitable expanse. 2 این ایام اقلیم قفقاز استعداد کلی پیدا نمود باید همتی نمود تا بثبوت رسد که ق والقران المجید است اشیان عنقای مشرق الهی صوت سیمرغ امرالله از آن انحا و نواحی بلند گردد و عکس این جبل پر صفا باشراف و ضیا بر این فضای بنی منتهی افتد.
- 3 He said: Phoenix of Truth! For thee have I yearned! Yet praised be God, from Mount Qaf thou'rt returned! 3 گفت ای عنقای حق جان را مطاف شکر که باز آمدی از کوه قاف
- 4 Let it be seen what the power of the outstretched arm of the friends may now accomplish! The Glory of God rest upon thee. 4 تا چه کند قوه بازوی یاران و البهاء علیک

MKT2.246, DUR1.450a

BRL_ATE#013, MAAN#33

AB09712

- 1 ...Therefore turn thy face to the Most Glorious Kingdom and seek assistance from the Most Exalted Realm, saying:
- 2 O Pure God! Grant confirmation and bestow success, that we may forget both stranger and kin, remain silent from every mention, and be moved to ecstasy by the breezes wafting from Thy sanctified gardens. O Lord! Make Thy servant a manifest sign and a renowned banner. Make him a brilliant star and a radiant orb. Make him a remedy for every ill and a healing balm for every wound. Make him a bright candle in every gathering and a sweet-singing nightingale in every assembly. And upon thee be glory.

1 ...پس توجّه بملکوت ابدی کن و توسّل
بجبروت اعلیٰ و بگو

2 پاک یزدانا تأییدی بخش و توفیقی عنایت فرما
تا پیگانه و خویش فراموش کنیم و از هر ذکر
خاموش گردیم و از نسائم ریاض تقدیست به
جوش و خروش آئیم ای پروردگار بندهء خویش
را آیتی باهره فرما و رایتی مشتهرہ نجی باز کن
و کوکی بارق هر ددی را درمان کن و هر
زخمی را مرهم لطف و احسان هر جمعی را شمع
روشن کن و در هر انجمنی طوطی خوش سخن و
البهاء علیک

AKHA_134BE #12 p.ax, MJMJ2.080x,
MJMJ3.083x, MMG2#203 p.231x

Study guide to this volume

The twelfth volume of undated letters is remarkable for its range of intellectual engagement: letters about community correspondence as a technology of unity, reflections on the Mashriqu'l-Adhkar as a civilizational project, meditations on the composite nature of social transformation, a vivid account of Baha'u'llah's years of concealment in the mountains of Kurdistan, a parable about the unity of religious language, and a chain of virtues that leads from knowledge to the love of all people. The volume also preserves significant testimony to women's spiritual authority, including a letter praising a woman who confronts leaders with scripture and a reflection on the greater efficacy of secluded women's righteous deeds. Several items reach a high point of literary and devotional intensity: prayers that ask God to make the world a rose garden, odes praised for moving the Concourse on High, and letters that insist that the heart of friendship outlasts the body's distance. Taken together, the letters of this twelfth volume constitute one of the most philosophically and spiritually rich segments of the entire undated collection.

Correspondence, Solidarity, and the Season of Sowing

Key Passages

The correspondence of the believers of God with all parts of America and from America to all directions is very acceptable and seasonable. It will be the means of drawing the hearts together. Unquestionably show ye the utmost of effort in this matter and correspond with every part. The friends of God must be like bouquets of roses, disseminating their sweet fragrances from one to another. They must assist each other so that in the powers of the Kingdom co-operation and reciprocity be obtained. Correspondence and communication are the two greatest means for solidarity. It is said that Correspondence is equal to half-meeting. — AB08449

The believers with the utmost firmness and steadfastness must engage in the teaching of the Cause. They must become united and agreed. They are all the drops of one river, the waves of one sea, the breezes of one garden, the streams flowing from one fountain, the birds wafting toward one apex, the hyacinths adorning one Park, intoxicated with one wine and their hearts ravished with one melody.

Now all the aims must verge toward one spring and all the efforts be centralized on one object and that is: the diffusion of the Fragrances of the Merciful and the promulgation of the Word of the Almighty. The time of systematization and crystallization (organization) shall come. Now it is not the time for it. During the season of this Divine

Spring we must occupy all our time in seed-sowing and irrigation and not harvesting
and crop-collecting. — AB08450

Context for Study

The two passages in this section address the question of communal organization from the perspective of spiritual ecology. AB08449 makes an argument for correspondence as a spiritual technology: letters are not merely information exchanges but acts of solidarity that draw hearts together across distance. The aphorism “Correspondence is equal to half-meeting” is striking in its empirical confidence — ‘Abdu'l-Baha is describing a real phenomenon of communal psychology, the way that written exchange sustains relationship where physical presence is impossible. The image of believers as “bouquets of roses” that disseminate fragrance to one another transforms the mechanics of institutional communication into an act of mutual beautification. AB08450 then distinguishes the present season (sowing and irrigation) from the future season (harvest and organization). This is a counsel of patient focus: all energy must go into “diffusion of the fragrances” rather than into the premature crystallization of structures. The agricultural metaphor is drawn from the deepest wells of religious imagery across traditions. Jesus uses the parable of the sower (Mark 4), Paul distinguishes those who plant from those who water and those who harvest (1 Corinthians 3), and the Sufi tradition speaks of the heart as a field that must be prepared before the seed of *ma'rifa* (divine knowledge) can take root. What is distinctive in ‘Abdu'l-Baha’s teaching is the explicit naming of organizational structure as a future necessity — the season for it “shall come” — while insisting that premature organization would be a kind of harvest attempted in the wrong season.

Questions for Reflection

1. ‘Abdu'l-Baha describes correspondence as “equal to half-meeting.” What spiritual and psychological theory of relationship underlies this claim? How does it compare with contemporary research on the power of written communication in building community?
2. The image of believers as “drops of one river, waves of one sea, breezes of one garden” piles up multiple figures for the same unity. What is the effect of this proliferation? What does each figure add that the others do not?
3. ‘Abdu'l-Baha explicitly defers the work of organizational “systematization” to a future season. How does this principle of divinely appointed timing relate to the question of institutional development in other religious traditions? Where has premature institutionalization caused spiritual loss?
4. The agricultural metaphor of “seed-sowing” versus “harvesting” implies that there are activities appropriate to each phase of a movement’s development. What criteria might help discern which season a community is in?
5. How do these two letters together suggest a model of leadership that combines organic, relational cultivation with eventual structural clarity? What tensions does this dual vision create?

The Mashriqu'l-Adhkar and the Composite Nature of Social Transformation

Key Passages

O thou true friend of 'Abdu'l-Baha! Thy most ardent wish was for the Mashriqu'l-Adhkar to be reared and established. For each and every thing there is a prescribed season — and praise be to God, the time to build the Mashriqu'l-Adhkar hath now come! The greatest endeavour must therefore be exerted that this mighty edifice may be erected solidly and firmly, with refinement and grace. This is a great service to the Sacred Threshold, the renown of which shall gladden, through all eternity, the hearts of the Concourse on high in the Kingdom of holiness. — AB11982

The world of humanity, says 'Abdu'l-Baha, will not be transformed into the heavenly paradise through the promotion of one, single principle. Every progressive principle which is the cause of the advancement of the world of humanity is like a simple element. A simple element does not produce a composite life. But when the elements are associated together then a being is brought into existence.

The Cause of Baha'u'llah and His heavenly teachings include all the elements and principles of perfection. Among these principles are: the highest efficiency in the educational system, the oneness of the world of humanity, the conformity of religion with science and reason, equality of rights among the children of men, the breaths of the Holy Spirit, equality of men and women, the sweeping away of the prejudices existing among the various religions, heavenly morals, the fragrances of the Merciful, universal peace, etc. The Cause of Baha'u'llah combines in it all these principles. — AB08454

Context for Study

These two passages address the relationship between spiritual aspiration and its material embodiment. The letter about the Mashriqu'l-Adhkar (“Dawning-Point of the Mention of God”) is a document of the moment: a specific season has arrived, and 'Abdu'l-Baha's correspondent has lived to see the fulfillment of his ardent wish. The building is to be “solid and firm, with refinement and grace” — a balance of strength and beauty that suggests the integration of functional and aesthetic values that 'Abdu'l-Baha understands as characteristic of true Baha'i architecture. The announcement that its renown “shall gladden, through all eternity, the hearts of the Concourse on high” gives the construction project a cosmic significance: a building in America is simultaneously an event in the Abha Kingdom. AB08454 then offers the philosophical framework that explains why a single edifice, or a single principle, is never sufficient: social transformation requires the simultaneous presence of many elements, the way that a living organism requires many interacting systems. 'Abdu'l-Baha uses the language of chemistry — simple elements must combine to produce composite life — anticipating the later systems thinking of the social sciences. The list that follows is a summary of the Baha'i social program: education, unity, science-religion harmony, equal rights, Holy Spirit, gender equality, elimination of prejudice, morals, peace. None is sufficient alone; all are necessary together. This is a direct challenge to the reform ideologies of the nineteenth and twentieth centuries, each of which tended to reduce social transformation to a single key variable — class, race, education, law, technology.

Questions for Reflection

1. 'Abdu'l-Baha's announcement that the season for building the Mashriqu'l-Adhkar "has now come" echoes his earlier distinction between seasons of sowing and seasons of harvest. What determines when such a season arrives? Who has the authority to name it?
2. The claim that a single progressive principle is like a "simple element" that cannot produce composite life is a claim about social systems. How does this compare with Marx's single principle of class struggle, or with Mill's single principle of individual liberty, as engines of social transformation?
3. The Mashriqu'l-Adhkar in Wilmette was designed to be open to worshippers of all faiths. What theological commitment is embodied in that architectural openness, and how does it relate to the composite social program described in AB08454?
4. The list of Baha'i principles in AB08454 includes both institutional principles (universal peace, equality of rights) and spiritual ones (breaths of the Holy Spirit, heavenly morals). What does their cohabitation in a single list say about the relationship between spiritual and social categories in Baha'i thought?
5. How does the chemical metaphor of elements combining to produce "composite life" relate to the organic metaphors of the previous section (seed, growth, season)? What different aspects of social transformation does each metaphor illuminate?

Women's Influence and the Power of the Veiled Speaker

Key Passages

O handmaiden of God! In this precious age, the century of the mighty and omnipotent Lord, women have placed the crown of men upon their heads, inasmuch as all are gathered on the same plane.

When women arise to perform righteous deeds, their influence is greater and more acceptable at the Divine Threshold, for they are secluded ones, while men are those who appear in public. — AB08520

O pure leaf! Praise and glory befiteth the Divine Unity with a tongue of thanksgiving, for He hath adorned the heads of the believing women with the crown of honor "We have honored the children of Adam," and hath abased and tested the idolatrous women with "Then We reduced him to the lowest of the low." For these are believers, those are deniers; these are luminous, those are in darkness; these are the dawning-places of true love, those are the manifestations of pure dissension. The believing women are manifestations of inner beauty and outer perfection, of purity of heart and pure love, of the knowledge of God and the gifts of the Most Glorious Beauty. — AB08948

O handmaiden who hath borne every tribulation in the path of God! Consider the special favors and exclusive bounty of the Most Holy One in this cycle of mercy, whereby a leaf addresseth the leaders with decisive words and conclusive discourse, and He

causeth her to speak forth the blessed verse “Our Lord! We obeyed our chiefs and our great ones, and they misled us from the way,” that the truth of “So confounded was he who disbelieved” might become manifest and apparent. — AB09059

Context for Study

The three passages in this section move from principle (women at the same plane as men, AB08520) to character portrait (believing women as “manifestations of inner beauty and outer perfection,” AB08948) to a concrete historical instance of spiritual authority in action (a woman confronting leaders with scripture, AB09059). The argument in AB08520 is particularly precise: women’s seclusion, far from being a limitation, becomes the source of a distinctive spiritual force. Public performance, for ‘Abdu’l-Baha, carries its own risks of contamination — those who “appear in public” may adapt their behavior to public expectations. The secluded person acts from a more purely interior motivation, and this purity of intent is “more acceptable at the Divine Threshold.” This is a theological argument, not a sociological one: it does not endorse seclusion as a social arrangement but identifies a specific spiritual advantage that may accompany it. AB09059 is the most historically concrete of the three: a woman, having “borne every tribulation,” stands before leaders and speaks “decisive words,” citing Qur’anic verse against their misuse of authority. ‘Abdu’l-Baha frames this as a “special favor and exclusive bounty” of the dispensation: God has made it possible for a “leaf” to address those in positions of power with scriptural authority. The resonance with prophetic tradition is clear — from Deborah judging Israel (Judges 4), to Mary Magdalene as the first witness of the resurrection, to Khadijah counseling the Prophet at the moment of his first revelation.

Questions for Reflection

1. ‘Abdu’l-Baha’s claim that the influence of secluded women is “greater and more acceptable at the Divine Threshold” than that of men who appear in public challenges common assumptions about the relationship between visibility and power. How might this teaching speak to contexts of involuntary seclusion — whether through poverty, disability, or social marginalization?
2. The contrast in AB08948 between believing women as “dawning-places of true love” and unbelieving women as “manifestations of pure dissension” is structured around a sharp binary. How should this passage be read in its historical context, and what care is required when applying its language today?
3. AB09059 describes a woman confronting leaders with decisive scriptural discourse. How does this account compare with the tradition of women prophets and witnesses across the Abrahamic traditions, from Huldah (2 Kings 22) to Miriam (Exodus 15) to Julian of Norwich?
4. The Qur’anic verse that the woman speaks in AB09059 — “Our Lord! We obeyed our chiefs and our great ones, and they misled us” — is a verse of judgment against leaders who failed their communities. What is the theological significance of placing this verse in the mouth of a believing woman speaking to those same leaders?
5. How do the three images of women in this section — the secluded one with greater divine acceptability, the manifestation of inner beauty, and the speaker of decisive truth — constitute a composite theology of female spiritual authority?

The Grape Parable and the Unity of Religious Language

Key Passages

At the city gate four travelers sat, a Persian, a Turk, an Arab and a Greek. They were hungry and wanted their evening meal. So one was selected to buy for them all. But among them they could not agree as to what should be bought. The Persian said *angoor*, the Turk *uzum*, the Arab wanted *aneb* and the Greek clamored for *staphylion* green and black. They quarreled and wrangled and almost came to blows in trying to prove that the particular desire of each was the right food.

When all of a sudden there passed a donkey laden with grapes. Each man sprang to his feet and with eager hands pointed out: “See *uzum*!” said the Turk. “See *aneb*!” said the Arab. “See *angoor*!” said the Persian. And the Greek said, “See *staphylion*!” Then they bought their grapes and were at peace. — ABU2409

As we find ourselves eating with each other here, so we hope that we shall partake of the Divine Food with each other in the Kingdom of Heaven.

The body is quickened by this food, but by the spiritual food, the spirit is quickened. The first is for giving power and force to the body, whilst the essential food is for giving power and force to the spirit. The body needs food to give it strength, but the spirit is purified by the essential food. Bread is the food of the body, whilst the Breath of God is the food of the Spirit. — ABU2373

Context for Study

The grape parable (ABU2409) is among the most charming and intellectually precise in ‘Abdu’l-Baha’s repertoire. Its logic is impeccable: four travelers quarrel over which of their languages names the right food, when in fact all four names designate the same fruit. Their dispute is not about grapes but about words — and words become the occasion for violence only when they are mistaken for the things they signify. The theological application is immediate: the apparent conflicts between the world’s religions are, in large part, disputes about the names and forms in which a single divine reality has been revealed. The resolution comes not through argument but through the arrival of the donkey laden with grapes — that is, through the concrete presence of the fruit itself, which makes all four names simultaneously valid. This is a Baha’i version of the perennial philosophy’s claim that the great religions, despite their formal differences, converge on a shared experiential reality. But ‘Abdu’l-Baha is more precise than simple perennialism: the resolution comes at a specific moment (the arrival of the laden donkey), suggesting that the Manifestation of God — the fruit itself — is the agent of reconciliation rather than an abstract principle of unity. ABU2373 then develops the complementary distinction between physical and spiritual nourishment: bread sustains the body, but the “Breath of God” is the food of the spirit. This eucharistic resonance — spiritual food as divine breath — connects to John 6 (“I am the bread of life”), to the Sufi concept of the breath of the spirit (*nafas al-rahmani*), and to the yogic tradition of *prana* as divine life-force.

Questions for Reflection

1. The grape parable suggests that religious conflict often arises from a confusion of linguistic and cultural forms with the realities they express. Where is this insight most illuminating, and where does it risk obscuring genuine theological differences that cannot be dissolved by pointing to the same “fruit”?
2. The four travelers in the parable represent four of the great civilizations of the classical world: Persian, Turkic, Arabic, and Greek. Why might ‘Abdu’l-Baha have chosen these four, and what does their particular combination suggest about the parable’s intended audience?
3. How does the arrival of the donkey laden with grapes function theologically? Is the donkey the Manifestation of God, the revelation itself, the experience of community, or something else?
4. ‘Abdu’l-Baha distinguishes food that quickens the body from food that quickens the spirit. How does this distinction illuminate the relationship between ritual and sacrament, on the one hand, and mystical experience, on the other?
5. The parable ends “then they bought their grapes and were at peace.” Peace, in this telling, is the product of a shared transaction — a common purchase. What does this economic image add to the theology of religious unity?

Baha’u’llah in Kurdistan: Concealment and Magnetic Power

Key Passages

Baha’u’llah departed to Sarkalu alone. Nobody knew just where he was, even we were not informed. Two years he passed at Sarkalu. Some of the time he passed in the mountains, some of the time in grottoes, and some of the time in the city of Sarkalu. Although solitary and alone, nobody knowing him, yet all through Kurdistan he became well known. It was said, “This unknown person is a most remarkable person, is exceedingly learned, is possessed of a tremendous power, and has a colossal force.” All Kurdistan was magnetized by his love. But Baha’u’llah was passing his time in poverty and even his robes and clothes were those of the poor; his food was that of the indigent. The signs of severance were manifest upon him as the sun at mid-day, and he was absolutely careless regarding his life.

— ABU2412

Context for Study

‘Abdu’l-Baha’s brief but luminous account of Baha’u’llah’s two years of withdrawal to the mountains of Kurdistan (approximately 1854–1856) is one of the most striking biographical passages in this volume. The narrative is built on a single paradox: the man who seeks concealment becomes known throughout Kurdistan; the man who wears the clothing of the poor is recognized as possessing “a tremendous power” and “a colossal force.” The word “magnetized” is precise: the attraction experienced throughout Kurdistan was not the result of preaching or argument but of something radiating from Baha’u’llah Himself, invisible in its mechanism but undeniable in its effect. This is

the theology of *tajalli* (divine manifestation) in its purest biographical form: the divine attributes shine through the person of the Manifestation regardless of outward circumstance, poverty, or anonymity. The account resonates with several prototypes in religious biography. Jesus' forty days in the desert, Moses at Midian, the Prophet's years of contemplation before the first revelation in the cave of Hira, 'Abdu'l-Qadir Jilani's years of wandering before his teaching career — all follow the pattern of a chosen figure withdrawing into privation before the full exercise of spiritual authority. What is distinctive in Baha'u'llah's case is that the withdrawal is voluntary and the poverty is total: "his food was that of the indigent." The "signs of severance," visible "as the sun at mid-day," suggest that the detachment 'Abdu'l-Baha elsewhere describes as the precondition for teaching was here embodied to its absolute limit.

Questions for Reflection

1. The paradox at the heart of this account — that concealment generates recognition, that poverty radiates power — appears throughout the biography of religious founders. What theological principle does this paradox express, and how does it compare with Paul's teaching that "power is made perfect in weakness" (2 Corinthians 12:9)?
2. 'Abdu'l-Baha uses the word "magnetized" to describe Kurdistan's response to Baha'u'llah. What theory of spiritual influence does this word imply? How does it compare with the Sufi concept of *barakah* (blessing/spiritual power) that radiates from holy persons?
3. The withdrawal to Kurdistan precedes the full public manifestation of Baha'u'llah's mission, just as Jesus' desert experience precedes His public ministry. What function do such periods of hidden formation serve in prophetic biography, and what does their necessity reveal about the relationship between divine power and human preparation?
4. How does the description of Baha'u'llah's poverty and "carelessness regarding his life" illuminate the concept of *faqr* (spiritual poverty) in Islamic Sufi thought? Is it a chosen condition, a given condition, or both?
5. What does it mean for the Baha'i community today to know that the founder of their faith spent two years unknown in the mountains of Kurdistan? How should this knowledge shape the community's self-understanding?

The Chain of Virtue: From Knowledge to the Love of All People

Key Passages

Happiness lies in knowledge, and knowledge in the fear of God, and the fear of God in detachment and aversion from worldly ornaments. And detachment brings divine love, and love seeks the recitation of verses and communes with God, and the attraction of verses refines character — that is, truthfulness in the path of God and fairness with people and mastery over self and association with the righteous and avoidance of the ignorant and respect for the great ones and kindness to the lesser ones and giving counsel to friends and forbearance with enemies and generosity to the poor and love for all people and guidance of those who have gone astray.

This is the most great happiness and the supreme gift and the imperishable bounty.
Blessed are they that know. — AB08401

Context for Study

This passage is among the most philosophically structured in the entire undated corpus. It presents a chain of spiritual causality in which each virtue generates the next: happiness, to knowledge, to fear of God, to detachment, to divine love, to recitation of verses, to communion with God, to refinement of character, to a comprehensive catalogue of virtues. The structure is Aristotelian in its teleological character — each step is both an end and a means — but its content is Islamic and Baha'i. The “fear of God” (*taqwa*) is the classical Islamic virtue that produces moral self-regulation; detachment (*zuhd*) is the Sufi prerequisite for authentic love; the recitation of verses (*dhikr* in its more elaborated form) is the practice that draws the soul into the orbit of divine remembrance. What is distinctive is the chain's culmination: after traversing the interior disciplines of fear, detachment, love, and communion, the chain arrives at a comprehensive ethics of social relationship: truthfulness, fairness, self-mastery, association with the righteous, avoidance of the ignorant, respect, kindness, counsel, forbearance with enemies, generosity to the poor, love for all people, guidance of those who have gone astray. The interior journey does not produce withdrawal from the world but a richer engagement with it. This is the Baha'i synthesis of *'urfān* (mystical knowledge) and social service in miniature: the soul that has traveled the inner path arrives at the feet of every human being.

Questions for Reflection

1. 'Abdu'l-Baha's chain begins with happiness and ends with it again: “This is the most great happiness.” What does this circular structure reveal about the relationship between spiritual progress and human flourishing?
2. The sequence places “fear of God” as the gateway to detachment, and detachment as the gateway to love. How does this ordering compare with the Christian tradition that places love above fear as the more perfect motivating force (1 John 4:18), and with Islamic ethics that holds *taqwa* as the supreme virtue?
3. The chain includes both contemplative acts (communion with God, recitation of verses) and social acts (kindness to the lesser, forbearance with enemies). What does their integration in a single sequence reveal about 'Abdu'l-Baha's understanding of the relationship between mystical experience and ethical practice?
4. The phrase “avoidance of the ignorant” appears in a list otherwise full of generosity and love. How should this exception be understood? Is “ignorance” here a spiritual condition, an ethical one, or an intellectual one?
5. If this chain of virtues were understood as a curriculum rather than a description, what would each step require in practice? How might a community design its educational and devotional life around this sequence?

A Guiding Question for the Whole Volume

Volume 191 moves from the intimate (a chain of virtues that transforms happiness into universal love) to the historical (Baha'u'llah magnetizing Kurdistan from within voluntary poverty) to the cosmic (a Mashriqu'l-Adhkar whose renown shall gladden the Concourse on High through all eternity). It asks its reader to hold together the grain of mustard seed and the tree that shelters all peoples, the letter that is "equal to half-meeting" and the divine Love that is the source of all correspondence.

The volume therefore invites this central question: **In what sense is the inner chain of virtues that moves from knowledge through detachment to love for all people the same reality as the outer community project of building a House of Worship, and what does it mean to pursue both simultaneously, as 'Abdu'l-Baha consistently required?**