



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 192:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

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- 110. A Traveller’s Narrative (ca. 1886)
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II. Travels to Egypt and the West

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Introduction to volume 192

This thirteenth and final volume of undated letters of ‘Abdu’l-Baha, which also concludes the entire series, is rich in short, aphoristic pieces that condense major themes of ‘Abdu’l-Baha’s thought in miniature. Several items give compact formulations of social teaching: AB09729 treats racial unity in the United States by reducing the supposed division of “white and colored races” to the “least of all distinctions,” color, against a broad field of shared citizenship, language, civilization, and religion; AB09925 universalizes this principle, presenting Baha’u’llah’s advent as the moment when distinctions between Turk and Tajik, French and Belgian, Persian and American, Asian and African were abolished in the proclamation of the oneness of humankind. ABU2677 and ABU2678 are especially significant administrative texts: they distinguish the unchangeable laws of Baha’u’llah from supplementary legislation, describe the Universal House of Justice as a legislative and arbitral body, and emphasize that executive power belongs elsewhere. AB12002 is a terse but important statement on the practical observance of Baha’i law, allowing regard for capacity, danger, and wisdom while warning that laxity obstructs divine confirmations; AB10237 is striking for its legal-theological correction of Shi’i notions of impurity and its practical comment on ablution.

The volume also contains a dense cluster of texts on servitude, freedom, work, teaching, and spiritual effectiveness. AB12664 defines servitude at the Divine Threshold as the only bondage that is freedom, locating true freedom in the heart and true wisdom in the spirit; AB10127 makes the same theme almost epigrammatic, identifying heavenly sovereignty with servitude. AB09747 gives a balanced formulation of work as worship: occupation and labor are devotion when joined to service and assistance to others, while the heart remains attracted to the Kingdom. AB10259 and AB09800 are valuable for the psychology of teaching: teaching attracts divine aid, quickens the teacher, and turns the teacher into a “magnet” for confirmation. AB09759 similarly links attraction, detachment, remembrance, and effective utterance, while AB09850 presents worship and servitude as magnets drawing divine confirmations. AB09999, addressed to students, is a noteworthy education text, urging distinction in the sciences so that learning may become a means of exalting the Cause.

A number of brief items carry considerable doctrinal or devotional weight. AB09864 answers a direct question on the soul after death, comparing posthumous consciousness to awakening from a dream and citing both Islamic tradition and the Qur’an. AB09854 is a metaphysical image of love as a force moving “from the periphery to the centre,” enabling the traversal of time and space through divine magnetism. AB09731 gives a practical theology of the Greatest Name as daily invocation, protection, illumination, love, and unity; AB10015, addressed to a physician, joins physical and spiritual healing and notes the effect of joy, comfort, and spiritual feeling on nervous ailments. ABU2687 offers a subtle explanation of loving one’s enemies “for God’s sake,” distinguishing direct from indirect love. ABU2701, the parable of the sick rooster and the sunrise, is a vivid anti-superstitious anecdote on causality and human presumption. AB09882 is a compact

teaching on radiant acquiescence, making tests the condition through which that station becomes manifest.

Women's spiritual agency receives repeated emphasis. AB09802 states that in this Dispensation women have been raised to an exalted station, becoming eloquent speakers, surging oceans, and fruitful leaves of the Tree of existence; AB12063 praises women's gatherings in Tihiran for awakening heedless women and guiding seekers; AB09800 calls a handmaid to devote herself to teaching and awakening women; AB10150 and related pieces anticipate "speaking leaves" who will rouse whole regions into enthusiasm. The volume also preserves historically textured items: AB12094 records the placement, on Naw-Ruz, of the portrait or "pictured spirit" of the Bab in the purified sepulcher on Mount Carmel; AB10007 and AB10256 give intimate glimpses of Bahiyyih Khanum and 'Abdu'l-Baha's affection for His sister; ABU2547 places Christ, Moses, and Elijah in a comparative sacred-historical frame; ABU2641 uses an Ottoman court anecdote to praise truthfulness over servile flattery. Among the more arresting exhortations are AB10076, with its exuberant image of dancing in the marketplace with the "cup of Covenant," AB09967, which transforms the Abrahamic sacrifice into a call to one's own life-sacrifice, and AB10022, a compressed summons to open every faculty to the realities of the Kingdom.

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AB09726

Glory be to Thee, my God and my Beloved!

Thy Fire is burning in me, O My Lord, and I feel its glowing in every member of my weak body. Every organ of my temple declares Thy Power and Thy Might, and every member testifies that Thou art powerful over all things. By Thy Strength I am strong to withstand all trails and temptations.

Make firm Thy Love in my heart, and then I can bear all the swords of the earth. Verily, every hair of my head says: "Were in not for trails in Thy Path I should not have appreciated Thy Love!"

O my Lord, strengthen me to remain firm and to uphold the hands of Thy Cause, to serve Thee among Thy people. Thou art Loving! Thou art Bountiful!

SW_v05#10 p.151, DWN_v4#08-9 p.113

AB09729

One of the important questions which affect the unity and the solidarity of mankind is the fellowship and equality of the white and colored races. Between these two races certain points of agreement and points of distinction exist which warrant just and mutual consideration. The points of contact are many...

In this country, the United States of America, patriotism is common to both races; all have equal rights to citizenship, speak one language, receive the blessings of the same civilization, and follow the precepts of the same religion. In fact numerous points of partnership and agreement exist between the two races, whereas the one point of distinction is that of color. Shall this, the least of all distinctions, be allowed to separate you as races and individuals?

ADJ.038x, ADJ.055x

AB09731

The Greatest Name should be found upon the lips in the first awaking moment of early dawn. It should be fed upon by constant use in daily invocation, in trouble, under opposition, and should be the last word breathed when the head rests upon the pillow at night.

It is the name of comfort, protection, happiness, illumination, love and unity.

I hope that thou mayest become informed of the concealed mystery and recondite symbol of the stone of the Most Great Name...

LOG#0892ax, BNEW#80 suppl Oct 1964 p.2

AB09747

His Holiness Baha'u'llah has even said that occupation and labor are devotion. All humanity must obtain a livelihood by the sweat of the brow and bodily exertion, at the same time seeking to lift the burden of others, striving to be a source of comfort to souls and to facilitate their means of living. This in itself is devotion to God. Baha'u'llah has thereby encouraged action and stimulated service.

But the energies of the heart must not be attached to these things; the soul must not be completely occupied with them. Though the mind is busy the heart must be attracted toward the kingdom of God in order that the virtues of humanity may be attained from every direction and source.

SW_v14#06 p.167-168

AB09749

O ye believers of God! Supplicate and entreat at the Threshold of the Almighty to confirm you in the diffusion of the Fragrances of Holiness which are wafting from the direction of the Garden of God. Blow ye over all creation like the breezes of the early morn, and impart ye freshness and verdancy, through the Power of Truth, upon the flowers, sweet hyacinths and the roses of the garden of existence.

This is the quintessence of meeting and the superlative degree of success and prosperity—for it causes the attainment of man to the Kingdom of ABHA, attracts him to the Sacred Court of His Highness the Almighty, and suffers him to reach the Sublime Presence of the Powerful and Omnipotent Lord.

DAS.1913-07-21, SW_v04#15 p.253 , ABIE.094, BLO_PN#007

AB09756

Though the Beauty of the Most Great Name, the Light of Eternal Splendour (may my soul be offered up as a sacrifice unto His loved ones) be hid from mortal eyes, yet the assisting power of His Grace, without all doubt, continueth for evermore and His Divine Aid is vouchsafed to all eternity.

Turn then thy face unto the Unseen Kingdom, that thou mayest behold the confirming Spirit of Baha and hearken to the Voice that calleth thee from the heavens of Omnipotence, the realm of eternal Glory.

Ere long, thou shalt see with thine own eyes, how the Celestial Potency of His Grace, even as the spirit of Life, shall pulsate through the body of all mankind.

SW_v14#11 p.347

AB09759

Whenever the heart finds attraction, the spirit seeks ecstasy and exultation and turns itself toward the Kingdom, the confirmation of the Holy Spirit will descend. Thou wilt be taught and encouraged; thy tongue will be loosened, uttering clear and decisive explanations.

Therefore, when one has attained to spiritual success and prosperity, material advantage will not be of much importance.

Consequently, if thou art desiring to become assisted in the service, detach thyself from the world, and become thou attracted to the merciful fragrances. Seek His remembrance day and night, discover His path and announce His mystery. Then thou wilt find thyself in such a condition that thy breath will become effective in every soul.

SW_v07#10 p.098

AB12063

- ¹ O ye merciful friends of 'Abdu'l-Baha! Jinab-i-Amin, in his latest writing after his arrival in Tihiran, conveyed a glad-tiding. He likewise offered the highest praise of the gatherings of the handmaidens of the Merciful, saying that they are filled with ardor and gladness, and are in a state of ecstasy and joy; that, with the utmost love, they awaken the heedless women and guide the maidservants who seek the Truth.

¹ ای یاران رحمانی عبدالبهاء جناب امین در تحریر اخیر بعد از ورود بطهران بشارتی نگاشتند... و همچنین از محافل اماء الرحمن نهایت ستایش را نموده که پرشور و شغفند و در وجد و طرب در نهایت محبت نساء غافلات را بیدار نمایند و اماء طالبانرا هدایت فرمایند

- ² In very truth, this news was as honey and sugar. For the faithful friends and for 'Abdu'l-Baha, in this fleeting world, there is no joy or delight save the tidings of the exaltation of the Word of God, and no ecstasy or gladness save the diffusion of the fragrances of holiness.

² فی الحقیقه این خبر مانند شهد و شکر بود یاران وفا و عبد البها را در این جهان بی بقا فرح و سروری جز خبر اعلاء کلمة الله نبوده و وجد و حبوری بغیر از نشر نفحات نیست

QIRT.06ax

AB12664

- 1 O servant of God! Every servitude is a bond and every worship a fetter, except servitude at the Divine Threshold, which is freedom. This servitude is a remedy for pain, and this bondage is a healing balm from the All-Merciful.
- 2 True freedom pertains to the heart, not to the body, and true wisdom belongs to the spirit, not to mere political laws and regulations.
- 3 Therefore, beseech God that thou mayest become a faithful bondsman of the Abha Beauty and a sincere servant at the Divine Threshold.
- 4 And the glory be upon thee and upon all who are steadfast in the Covenant of God. 'Abbas.
- 1 ی بنده خدا هر بندگی بندی است و هر عبودیت کندی مگر بندگی درگاه الهی که آزادگیست این عبودیت درد را درمان است و این بندگی زخم را مرهم رحمن
- 2 آزادی بدست نه بجسم و فرزانی روح است نه بقوانین سیاسی پر اسم
- 3 پس تواز خدا بخواه که بنده حلقه بگوش جمال ابی باشی و عبد صادق درگاه کبریا
- 4 و الهاء علیک و علی کل ثابت علی میثاق الله

SFI10.019

AB12665

- 1 O thou who art turned toward the Abha Kingdom! The blessed leaf, Khalih Khanum, mentions thee at all times in the gathering of the Merciful, remembers thee in the meetings of fellowship, and offers prayers for thee in the Holy Shrine, that through the aid and bounty of the Ancient Beauty thou mayest become the joy of the righteous and the leader of the army of the free—that is, that thou mayest be freed from every bond, detached from every defilement, severed from all save God and holding fast to the Sure Handle of the All-Choosing One.
- 2 God willing, may it be so, that thou mayest attain unto the good of all.
- 1 ای متوجه بملکوت ابی ورقه مبارکه خاله خانم در جمیع اوقات ذکر را در انجمن رحمان مینماید و در محافل انس یادت میکنند و در بقعه مبارکه دعا مینمایند که به عون و عنایت جمال قدم سرور ابرار گردی و سردار لشکر احرار یعنی از هر قیدی آزاد شوی و از هر آلودگی بیزار منقطع الی الله شوی و متشبث بعروة الوثقی حضرت مختار
- 2 انشاء الله چنین شوی تا بخیر کل واصل گردی

INBA85:183a

ABU2547

- 1 Christ did not have enough loved ones to preserve his tomb. His tomb was in a garbage dump until Helena, mother of Constantine the King of Rome, came to Jerusalem. She was the one who asked about the tomb and was informed of its location, and that was 300 years after the crucifixion of Christ.
- 2 Moses endured hardship and difficulty for 40 years, and after him appointed Joshua as his successor and went to rest and passed away, and no one knows the place of his death nor the cave to which he retreated.
- 3 Elijah revived the religion of Moses after Jeroboam and Rehoboam had destroyed it. He too, like Moses, rested in a cave on Mount Carmel and passed away, and no one knows his tomb.

1 المسيح ما كان عنده احباء كفاية بحافظون على قبره قبره كان في مزبلة الى ان انت هيلانة ام قسطنطين ملك الرومان الى القدس هي التي سألت عن القبر واخبروها عن محله وذلك كان ٣٠٠ سنة بعد صلب المسيح

2 موسى تحمل التعب والمشقة مدة ٤٠ سنة و بعده عين يوشع وصيه و ذهب ليستريح و توفي ولا احد يعرف محل وفاته ولا الغارة التي آوي اليها

3 ايليا احبي دين موسى بعد ما خربه يربعام و رجبعام هوايضاً مثل موسى استراح في مغارة في جبل الكرمل و توفي ولا احد يعلم بقبره

ASAT4.467-468

ABU2641

On our return in the hotel the Master was sitting in the reception room. I read to him the contents of an article in the Near East Magazine about the conditions of Persia. He deplored the short sightedness and ignorance of the leaders of that country and illustrated it by a story at the court of Sultan Abdul Aziz.

This monarch so happened that had mastered a knowledge of the western music. One day all his ministers were present and an artist was playing on the Piano the Western Classics. The Sultan was walking and when the piece came to an end he would explain to his courtiers, surrounding him the name of the music. "Aye Sire! It was most wonderful!" they would all say in unison while bowing down to the ground.

Finally one of them comes forward and says: "Your Majesty! This is all sham! We know nothing about this music. We are all like donkeys. We make all these protestations just to gain your favor." The Sultan was very pleased with his truthfulness and promoted him to a higher position.

DAS.1913-11-20

ABU2677

All the civic affairs and the legislation of material laws for the increase in needs of the enlightened humanity belong to the House of Justice. This, the House of Justice, will be not only a body for the legislation of laws according to the spirit and requirement of the time, but a broad arbitration for the settlement of all disputes arising between peoples.

When the Universal House of Justice is organized the members will do their utmost for the realization of greater cordiality and comity amongst the nations.

The laws of Baha'u'llah are the unchangeable, organic laws of the Universal House of Justice. They are the very foundation upon which the structure of additional legislation is built.

LOG#1061x, BSC.425 #768.1x, SW_v07#15 p.139

ABU2678

As regards the places for the convening of such a general body, it will be decided by the members.

The Universal House of Justice has only the legislative function; the executive power belongs to the administrative department of government.

At first, National Houses of Justice will be established in every country, and they will elect in turn members to the Universal House of Justice.

Again I repeat, The House of Justice, whether National or Universal, has only legislative power, and not executive power. For example, in Europe and America the Parliament or Congress enact laws, while the Government executes these laws. The House of Justice cannot fulfil two functions at the same time—legislative and executive.

BSC.425 #768.2x, SW_v07#15 p.139

ABU2687

There are two kinds of love: one is direct love which proceeds from a person to another person; the other is indirect love - that is to love an object for another's sake.

Now we must love our enemies for God's sake and because He has created them; we must love them and not for their own personality. For instance, if your beloved sends you a rose, you appreciate it, kiss it and it is valuable to you. This love is not regarding the personality of the thing itself, but for the sake of the one who has sent it to you. We must love the house for its owner's sake.

SW_v08#11 p.139

ABU2692

As long as ye can, strive to set aglow the hearts with love; be attracted to one another and be members of one body. Every soul of the beloved ones must honor the others, and withhold not his possessions and life from them, and by all means he must endeavor to make the others joyous and happy. But the others (the recipients of such love) must also be disinterested and life-sacrificing.

Thus may this sunrise flood the horizons, this melody gladden and make happy all the people, this divine remedy become the panacea for every disease, this spirit of reality become the cause of life for every soul.

SW_v08#12 p.144

ABU2696

Praise be to God that thou hast found guidance, sought illumination and turned thy face toward the Kingdom of the True One.

This turning the face toward God is the healing of the body, the mind and the soul. When this advancement toward God has become complete, one is able to overcome passion and desire, become protected from sin and transgression and be delivered from heedlessness. It will bestow eternal life and grant the imperishable gift.

Therefore sacrifice all thy talents at the feet of that heart-enkindling Beloved, and characterize thyself with such deeds and words that thou mayest become the cause of the guidance of others, and remain steadfast and firm in the Testament and Covenant.

BSC.490 #941, SW_v08#18 p.233x

ABU2701

In the chicken yard, the rooster was so ill that no one could count on his crowing the next morning. The hens were very worried that the sun wouldn't rise if the crowing of their lord and master did not summon it. The hens, you see, thought the sun came up only because the rooster crowed.

The next day the sun cured them of their superstition. To be sure, the rooster was still too sick and too hoarse to crow, but the sun shone anyway; nothing bad affected its course.

STAB#157

AB10007

To: *Diya'iyyih Khanum daughter of Abdu'l-Baha, in Palestine*

- 1 O Diya! It is incumbent upon thee, throughout the journey, to be a close, a constant and cheerful companion to my honoured and distinguished sister. 1 ای ضیاء در این سفر باید با دلی خرم و روح و ریحانی محکم همدم حضرت شقیقه باشی
- 2 Unceasingly, with the utmost vigour and devotion, exert thyself, by day and night, to gladden her blessed heart; for all her days she was denied a moment of tranquillity. She was astir and restless every hour of her life. Moth-like she circled in adoration round the undying flame of the Divine Candle, her spirit ablaze and her heart consumed by the fire of His love. 2 شب و روز بکوشی و بجوشی و بخروشی که سبب سرور قلب مبارکش گردی چه که در مدت حیات دمی نیاسود و در جمیع عمر آرام نگرفت چون پروانه حول شمع الهی پرواز مینمود جانی افروخته داشت دلی از حرارت محبت الله سوخته

BHK_2#07

RHQM2.1159-1160 (626) (385b),
BHKP_2#07

AB12865

The soul, inasmuch as it pertaineth unto the contingent world of earth and nature, and ruleth and directeth the bodily powers within the temple of man, is designated as the nafs. Insofar as it apprehendeth intelligible universals, it is called the intellect; and inasmuch as it journeyeth through the spiritual worlds, it is named the spirit. The soul is a substance spiritual in its essence, yet corporeal in its operations; and the intellect is a substance which, both in essence and in operation, is spiritual.

نفس از آن جهت که تعلق به عالم ملکی ناسوتی دارد، یعنی مدیر و حکمران قوای جسمانیّه در هیکل انسان است نفس نامیده می شود و از آن جهت که مدرک کلیات معقوله است عقل نامیده می شود و از آن جهت که سائر در عوالم روحانی است، روح نامیده شود. نفس جوهری است روحانی در ذات و جسمانی در فعل، عقل جوهری است که در ذات و در فعل روحانی است

YMM.427

AB10256

To: the Greatest Holy Leaf Bahiyyih Khanum, in Haifa

- 1 O thou my sister, my dear sister! 1 یا شقیقتی بل شقیقتی العزیزه
- 2 Divine wisdom hath decreed this temporary separation, but I long more and more to be with thee again. Patience is called for, and long-suffering, and trust in God, and the seeking of His favour. Since thou art there, my mind is completely at rest. 2 حکمت الهیه حکم بفراق موقت نمود ولی اشتیاق در نهایت ازدیاد صبر باید نمود تحمل باید کرد توکل باید نمود توسل باید جست چون شما در آنجائی از هر جهت من راحتم
- 3 In recent days, I have made a plan to visit Egypt, if this be God's will. Do thou, on my behalf, lay thy head on the sacred Threshold, and perfume brow and hair in the dust of that Door, and ask that I may be confirmed in my work; that I may, in return for His endless bounties, win, if He will, a drop out of the ocean of servitude. 3 این روزها من خیال مصر دارم تا خدا چه خواهد بآنیابه از من سر بر آستان مبارک بگذار و روی و موی بخاک عتبه معطر فرما و از برای من طلب تأیید خدمت کن بلکه انشاءالله در مقابل الطاف بی پایان حضرت رحمن بقطره ای از بحر عبودیت موفق گردم

BHK_2#11

BHKP_2#11

AB10257

To: Shoghi Effendi

- 1 O thou who art young in years and radiant in countenance! 1 یا صغیر السن و منیر الوجه
- 2 It has become known that you have been experiencing some ill health and thus have been compelled to rest. This is no harm - rest is sometimes necessary, otherwise like 'Abdu'l-Baha, from the intensity of bearing hardships, your constitution will become completely weak and powerless and you will be unable to work. Now, resting for a few days will do no harm. I hope that you will be under the protection and care of the Blessed Beauty. 2 از قرار معلوم نقاهتی از برای شما حاصل لهذا مجبور بر راحت شده ای ضرر ندارد گاه گاهی راحت لازمست والا مانند عبدالبهاء از شدت تحمل مشقات بنیه بکلی ضعیف و ناتوان شود و از کار بازمانی حال چند روز راحت کنی ضرر ندارد امیدوارم که در حفظ و حمایت جمال مبارک باشی

BW_v13p067, PPRL.021, SEIO.005

INBA87:577a, INBA52:613, DUR3.286,
HUV2.021, YHA2.585, PPRP.034

AB10153*To: Agha Bibi wife of Siyyid Aqa Afnan, in Abadih*

- 1 O faithful leaf! With utmost joy and gladness, open thy tongue in praise of the All-Forgiving Lord: "O peerless God! Give this grateful handmaiden to drink from the cup whose mixture is of camphor, and make her intoxicated with the wine of the Divine Covenant, that I may cause all the handmaidens of the All-Merciful to become inebriated and filled with attraction and enthusiasm through this wine of the Testament."
- 2 Thou art the Mighty, the Powerful.

1 ای ورقهء موقفه در کمال وجد و سرور زبان
بستایش ربّ غفور بگشا که ای خداوند بی مانند
این کنیز شکور را از کأس مزاجها کافور بنوشان
و از بادهء الست سرمست کن تا جمیع اماء
الرحمن را از این صہاء پیمان مخمور و پر جذب
و شور نمایم

2 توئی مقتدر و توانا

MKT9.210b

AB10116*To: Aqa Ahmad (Himmatabad), in Abadih*

- 1 O thou who gazest toward God!
- 2 In this appointed time, on this known day, plant thy feet firmly upon the earth with steadfastness, that heavenly aid may reach thee and divine protection preserve thee. For steps are slipping and vain imaginings are circulating. Like unto a fierce lion and a raging elephant, resist the doubts of the people of negligence, and seek thy dwelling and refuge beneath the shadow of the All-Forgiving Lord.

1 ای ناظر الی الله

2 در این میقات یوم معلوم پای استقامت بر زمین
محکم نما تا عون آسمانی رسد و صون ربّانی حفظ
نماید چه که اقدام در لغزش است و اوہام در
گردش تو چون شیر زیان و پیل دمان مقاومت
شہات اہل فتور کن و در ظلّ ربّ غفور منزل
و مأوی جو

VAA.103-103

AB10254*To: Talat Agah (Vafa), in Abadih*

O Lord of existence and the King of the seen and unseen! Assist those who prostrate themselves to raise up the foundations of this praiseworthy edifice, so that Thy verses may be chanted therein with the psalms of the House of David. And assist all who strive and all who exert effort in establishing this great school. Grant them a great reward in this world and the next, and make their affairs prosper. Verily, Thou art the Mighty, the Loving.

يا رب الوجود وملك الغيب والشهود ايد اهل
السجود على رفع القواعد من هذا البناء المحمود
حتى تتلى فيه آياتك بمزامير آل داود و ايد كل
من سعى و كل من بذل الجهد في تأسيس هذه
المدرسة العظمى وله الاجر العظيم في الآخرة و
الاولى و اجعل له من امره رشداً انك انت
العزيز الودود

VAA.136-136, VAA.220-220b

AB10221*To: Haji Mirza Haydar Ali Isfahani, in Akka*

O spiritual friend! If you deem it advisable, you may send the enclosed letter to that person. This consideration is due to the fact that they rendered service, both financially and physically, at that holy place. They brought two thousand two hundred pieces of gold at a time when means were entirely lacking, and it was spent in that place. Nevertheless, proceed in whatever way you consider advisable.

جناب رفیق روحانی مکتوب جوف را اگر
مصلحت بدانید از برای آنشخص بفرستید و
این نظر باینست که مالاً بدنأ در آئتمقام مقدس
خدمت نموده اند دو هزار و دوست ذهب در
وقتیکه ابدأ اسباب مفقود بود آوردند و در
آئتمقام صرف شد باوجود این هر نوع مصلحت
دانید مجری دارید

INBA84:355

AB10158*To: Shah Jamshid son of Mihraban, in Akka*

- ¹ O Persian friend! Divine confirmation brought you to the Holy Land and honored you with gardening in the Paradise garden. Give thanks for the bounty of the Peerless Lord Who enabled you to achieve such a gift.

¹ ای یار پارسی توفیق الهی ترا بارض مقدس رساند
و بباغبانی باغ فردوس مشرف ساخت شکر کن
فضل حضرت بیچون را که بچنین موهبتی موفق
کرد

- 2 Convey loving greetings to the dear handmaiden of God, your wife, and likewise to Aqa Surush and Aqa Jamshid, and likewise to Khurshid's father and mother, and likewise to Mihra-ban, and likewise to Aqa Surush's relatives.

2 کنیز عزیز الهی حرم خویش را پیام مهربانی برسان و همچنین جناب آقا سروش و آقا جمشید را و همچنین پدر و مادر خورشید را و همچنین مهربان را و همچنین متعلقین آقا سروش را

YARP2.661 p.447

AB10006

To: Mirza Diyaullah (Batum), in Anar

O Zia! Thou hast gained a ray from the Most Great Guidance and hast illumined thy countenance. Thou hast played the game of love and recognized thy Purpose. This bounty is purely from the favors of the Most Great Unity, not from worthiness and capacity. Although every bestowal requires merit since thou art firm in the Covenant, yet the root of guidance is a bounty. "He singles out for His mercy whomsoever He pleaseth." And God bestoweth what He willeth upon whomsoever He willeth. He is the All-Bountiful, the Most Exalted.

ای ضیاء پرتوی از هدایت کبری یافتی و رنخرا منور ساختی نزد محبت باختی و مقصود خویش را شناختی این موهبت مجرد از الطاف حضرت احدیتست نه استحقاق و قابلیت هرچند هر عنایتی را سزاواری چون ثابت بر پیمانی ولی اصل هدایت موهبت است یختص برحمته من یشاء و الله یؤتی من یشاء ما یشاء و هو الکریم المتعال

MMK6#020

AB09847

To: Aqa Bala Karimuf, in Baku

- 1 O servant of the Threshold of the All-Merciful! At every moment I remember thee and call thee to mind, and I beseech God that thou mayest become, through thy servitude to His Most Glorious Beauty, the adornment of the world and the cause of tranquility to humankind.
- 2 And mayest thou become so enkindled with the fire ignited in the Tree of the All-Merciful that thou shalt become renowned throughout the Caucasus and famous throughout all regions.
- 3 And upon thee be the Glory of God.

1 ای بنده آستان حضرت رحمن هر دم ترا بخاطر آرم و بیادت افتم و از خدا طلبم که در عبودیت جمال ابهت آرایش جهان گردی و سبب آسایش نوع انسان

2 و چنان ملتهب بنار موقده در شجره رحمانیت شوی که آواره قفقاز گردی و مشهور آفاق

3 و علیک البهاء

YIK.288b

AB10259*To: Haji Mirza Haydar Ali Isfahani, in Baku*

...When the friends do not endeavor to spread the message, they fail to remember God befittingly, and will not witness the tokens of assistance and confirmation from the Abha Kingdom nor comprehend the divine mysteries. However, when the tongue of the teacher is engaged in teaching, he will naturally himself be stimulated, will become a magnet attracting the divine aid and bounty of the Kingdom, and will be like unto the bird at the hour of dawn, which itself becometh exhilarated by its own singing, its warbling and its melody....

SWAB#211x

...نفوس تا در ترویج نکوشند بذكر الله مشغول و مألوف نیز کما ینبغی نگردند و آثار مدد و نصرت ملکوت اهی مشاهده ننمایند و باسرار الهی پی نبرند و چون لسان بتبلیغ مشغول گردد بالطبع نفس مبلّغ بشور آید و مغناطیس عون و عنایت ملکوت گردد و چون مرغ سحر از ساز و نواز و نغمه و ترانه خویش بوجد و طرب آید...

MMK1#211 p.257x

AB09880*To: Mashhadi Abutalib, in Baku*

- 1 O thou sincere servant of the Abha Beauty! O longtime friend and cherished companion!
- 2 Thy letter was the cause of joy and gladness, for it was like the song of birds, nay rather, like an overflowing cup of the choice wine. The rays of the bounty of the Abha Beauty crown thy head, and the light of love for the Sun of Guidance dwells in thy heart, and thou art clothed in the robe of His bestowals. This is a mighty grace, this is a manifest light.
- 3 Upon thee be greetings and praise.

1 ای بنده خالص جمال اهی یار قدیمی و حبیب دیرین
2 نامهات سبب سرور و حبور شد زیرا مانند نغمه طیور فرح انگیز بلکه جام صهبای لبریز بود پرتو عنایت جمال اهی بر سر داری و نور محبت شمس هدی در دل و رداء موهبت در بر اینست فضل عظیم اینست نور مبین

3 و علیک التّحیّة و الثّناء

YIK.312

AB10015*To: Hakim Davud father of Rafia, in Beirut*

O thou distinguished physician!... Praise be to God that thou hast two powers: one to undertake physical healing and the other spiritual healing. Matters related to man's spirit have a great effect on his bodily condition. For instance, thou shouldst impart gladness to thy patient, give him comfort and joy, and bring him to ecstasy and exultation. How often hath it occurred that this hath caused early recovery. Therefore, treat thou the sick with both powers. Spiritual feelings have a surprising effect on healing nervous ailments.

SWAB#130x, LOG#0963x

ای طیب ادیب... تو الحمد لله که دو قوه داری طبابت جسمانی و طبابت روحانی و روحانیات را نفوذی عظیم در عالم جسمانی مثلاً مریضی را بشارتی ده و سرور و تسلی ده و بوجد و طرب آر و بسیار واقع که آن سرور و فرح سبب شفای عاجل شد ... حال چون چنین است بدو قوه معالجه نما احساسات روحانیه را در امراض عصبیه تأثیری عجیب است

MMK1#130 p.147x

AB09966*To: Dawlat Bihjat Mihraban, in Bombay*

- 1 O Dawlat! Praise be to God, thou hast attained unto an enduring sovereignty. Be thou therefore filled with hope and stand firm and steadfast at the threshold of the Lord, for thou hast soared to the heights of acceptance and hastened unto the court of the All-Knowing God.
- 2 Give thanks unto God that He hath bestowed such bounty upon thee and included thee among the recipients of His universal gift.
- 3 And upon thee be the Most Glorious Glory.

1 ای دولت الحمد لله بدولت پایدار رسیدی پس امیدوار باش و در درگاه حق ثابت و برقرار زیرا اوج قبول یافتی و ببارگاه خداوند آگاه شتافتی

2 شکر کن خدا را که چنین فضلی مبذول داشت و ترا بموهبت کلیه مشمول نمود

3 و علیک البهاء الأبهی

YARP2.500 p.366

AB10076*To: Haji Ahmad son of Haji Muhammad Salih Kazirani, in Bombay*

- 1 O thou who yearnest after the All-Glorious Beauty! 1 ای مشتاق جمال ذوالجلال
- 2 Praise be unto God that thou hast drunk from the fountain of the Covenant and hast tasted the sweetness of the Testament of the Luminary of the entire world. Thou hast attained thy journey's end and hast sought the sheltering shade of His outspread canopy. 2 حمد خدا را که از چشمه میثاق نوشیدی و از شهد عهد نیر آفاق چشیدی بسر منزل مقصود رسیدی و بظل ممدود التجا نمودی
- 3 Now that thou hast attained this station it behoveth thee to take up the cup of Covenant in thy hand and enter the Assemblage of humankind singing the song: "In one hand the cup! In the other the tresses of the beloved!" This is the dance I wish to see thee dance in the midst of the marketplace! 3 حال کأس میثاق بدست و در انجمن آفاق درآ و بگو یک دست جام باده یک دست زلف یار رقصی در این میانه میدانم آرزوست و البهاء علیک

MMK2#205 p.146

AB09972*To: Rustam Surush Farsi Maryamabadi, in Bombay*

O Rustam! A mighty warrior and hero is one who charges forth on the steed of the Covenant in the arena and puts to rout the covenant-breaking hosts, who, like a world-illuminating ray, burns away the veil of dark imaginings and brings the world under the banner of the Covenant, who unsheaths the sword of the tongue and engages in praise of the pure Lord for having favored the friends with such a Covenant, shown the way, and made manifest the proof. And upon thee be the Glory!

ای رستم تهمتن و پیلتن دلیر است که در میدان میثاق سمند براند و لشکر عهد شکن را شکست دهد چون پرتو جهان افروز پرده تاریکی اوهام را بسوزد و جهان را در زیر درفش پیمان درآرد شمشیر زبان بگشاید و بستایش پاک یزدان پردازد که چنین پیمانی منت بر یاران نهاد و راه بنمود و برهان پدیدار کرد و البهاء علیک

YARP2.505 p.368

AB10001*To: Shahriyar Ardeshir, in Bombay*

- ¹ O Shahriyar Ardeshir! Ardeshir, like a brave lion, raised a roar in this dusty world and created a commotion - he let out a cry and raised his voice. You who are a pure lion of the divine jungle - make your charge in this wilderness and raise your cry, so that the sound of your mighty roar may reach the Kingdom of Heaven and cause tumult in the reed-bed of the celestial realm.

¹ ای شهریار اردشیر اردشیر چون شیر دلیر در این خاکدان غرّشی نمود و شورشی انداخت نعره‌ئی زد و آوازه‌ئی بلند نمود تو که شیر پیشه یزدان پاکی در این بیابان جولانی کن و فریادی برآر تا بانگ غرّش بلندت بملکوت آسمان رسد و ولوله در نیستان عالم بالا افتد

- ² And upon you be the Glory.

² و البهاء علیک

YARP2.409 p.314

AB10161*To: Haji Mirza Haydar Ali Isfahani, in Haifa*

O kind friend! The Persian gentlemen and Faruqi are proceeding toward their destination to perfume their faces and hair with the dust of the holy and fragrant shrine. You should show them natural kindness and consideration, but there is no need for an extended stay since they must return. Convey yearning greetings to Jinab-i-Aqa Muhammad-Hasan and the other friends. And upon you be the Most Glorious Glory.

ای یار مهربان حضرات فارسیان و فاروقی عازم سمت مقصودند تا روی و موی بتراب تربت پاک معطر نمایند در حق ایشان رعایت و محبت طبیعی مجری خواهید فرمود ولی اقامت زیاد لزوم ندارد زیرا باید مراجعت نمایند جناب آقا محمد حسن و سائر احباب را تحیت مشتاقانه برسانید و علیکم البهاء الأبهی

INBA87:400a, INBA52:411

AB09911

To: Mirza Muhammad Tabrizi, in Hamadan

- 1 ...Abdul-Baha's ever supplicates at the Threshold of Oneness: 1 ...عبدالبهاء همواره بدرگاه احدیت عجز و ابتهال نماید که
- 2 "O peerless Lord! Make these passionate and enraptured souls 2 ای خداوند بیهمتا این نفوس پر شوق و وله را برحمت بی پایان موفق فرما تا مواهب عالم انسانی گردند و مظاهر الطاف ربّانی در گلستان هدایت گلهای پرطراوت گردند و در ریاض حقیقت درختانی در نهایت لطافت
- 3 O Lord! Make them successful in Thy service and independent 3 ای خداوند بر خدمت خویش موفق فرما و از پیگانه و خویش مستغنی کن در هر دمی شبنمی فرست تا گلشن قلوب سبز و خرم گردد و ریاحین فیض عنایت بروید...

MJMJ2.005x, MMG2#274 p.307x

AB12687

To: Muhammad Javad Naraqi, in Hamadan

- 1 O thou who art firm in the Covenant! Thy sincerity, stead- 1 ای ثابت بر پیمان خلوص و ثبوت و رسوخ شما در fastness and firmness are clear and evident to this servant, and نزد این عبد واضح و مشهود و تأییدات ملکوت ابی شامل مطمئن باش و متیقن که قوت میثاق ظهور و نصیر است
- 2 Praise be to God that the luminosity of the Blessed Cause hath 2 الحمد لله نورانیت امر مبارک آفاق را روشن نموده و نعره یابهای آلهی از جمیع آفاق بلند است
- 3 Kindly forward the enclosed letter to his honor the Sadr. 3 مکتوب جوف را بجناب صدر ارسال فرمائید

INBA85:164a

AB10022

To: Muhammad Taqi (Husaynabad), in Husaynabad (Hamadan)

O lover of the Countenance of the All-Glorious! Open an eye that may behold the light of the Concourse on High. Unstop an ear that may hear the melody of the Abha Kingdom. Make ready a nostril that may inhale the holy fragrances. Open a tongue that may explain the mysteries of God. Take a step that may traverse from place to no-place in a single breath. And wave a hand that may shower forth the sparkling pearls of divine bounties.

ای عاشق جمال ذوالجلال چشمی بگشا که
نور ملاً اعلی مشاهده نماید گوشتی باز کن که
آهنگ ملکوت ابهی بشنود مشامی مستعد کن
که نفحات قدس استشمام نماید و زبانی بگشا
که بیان اسرار حق نماید و قدیمی بردار که از
مکان تا لامکان در نفسی طی نماید و کفی
پیشانی که دراری دری مواهب مبذول نماید

MKT8.125a, AHB_130BE #05-06 p.02

AB09996

To: Aqa Siyyid Mirza, in Isfahan

O noble Siyyid! Since thou art a manifestation of the love of the Most Glorious Beauty and art related to the Supreme Threshold, thou art a noble Siyyid and a leader of the righteous ones. How excellent is what hath been said: A gnat whom Thou enablest to soar becometh a falcon. Every stream that receiveth sustenance from the ocean becometh a sea, and every weak ant that findeth shelter with Solomon becometh a ruler in the realm of might. And upon thee be greetings and praise.

ای سید احرار چون مظهر محبت جمال ابهائی و
منتسب آستان کبریا سید احراری و سرور ابرار
فنعیم ما قال پشهائی را که تو پرواز دهی شاهین
است هر نهر که مستمد از بحر است دریاست
و هر مور ضعیفی که در پناه سلیمانست امیر
کشور اقتدار و علیک التحية و الثناء

MKT9.144a, MSHR2.304

AB10127

To: Fathullah Khan son of Asadullah Vazir, in Isfahan

¹ O pure soul! The call to servitude rings out like the trumpet blast, and the cry of bondage resounds throughout East and West.

¹ ای نفس زکیه صلاهی عبودیت است که چون
نقرهء ناقور بلند است و ندای بندگیست که
آوازهء شرق و غربست

- 2 If thou seekest heavenly sovereignty, pursue servitude at the threshold of the Most Glorious Beauty, and if thou desirest celestial glory, yearn for bondage at His Court. اگر سلطنت ملکوتی خواهی عبودیت درگاه جمال ابدی جو و اگر عزت جبروتی جوئی بندگی درگاه خواه
- 3 This is true dominion in the divine realm; this is true kingship in the domain of the All-Merciful. اینست شهریاری جهان الهی اینست خسروی اقلیم رحمانی
- 4 And upon thee be the Glory! و البهاء علیک

MMK3#251 p.179

AB10151

To: Kawkab Sultan wife of Muhammad Rida, in Isfahan

- 1 O leaf stirred by the breezes of God! ای ورقه مهتزه بنفحات الله
- 2 Thanks be to God, the Self-Subsisting Lord, that thou hast been freed from illusion and hast entered beneath the sheltering grace of the Ancient Beauty, the Known One. Thou hadst a true dream wherein thou didst behold 'Abdu'l-Baha and didst arise to serve the Cause of God. Know thou the value of this bounty and, so long as life remaineth in thy body, render thanks. شکر حضرت ربّ قیومرا که از موهوم رستی و در ظلّ عنایت جمال ابدی حضرت معلوم درآمدی رؤیای صادقه دیدی و عبدالبهاء را مشاهده نمودی و بخدمت امر الله قیام کردی قدر این موهبت بدان و تا جان در بدنست شکرانه نما
- 3 And upon thee be the Most Glorious Glory. و علیک البهاء الابهی

INBA85:203b, MKT7.186a

AB09856

To: Mirza Ali Muhammad Vaiz, in Isfahan

- 1 O servant of Baha! 'Ali and Muhammad are paired names, and the perfections of both are combined and blended in the Most Exalted Beauty. ای بنده بها علی و محمد از اسماء مزدوجست و کالات هر دو در جمال اعلی مجتمع و ممتزج
- 2 Since you bear the name of that full moon, you must at every moment convey a message from the most exalted realm to the lower world, and that message is the attributes and character of the All-Merciful, which is a heavenly message. چون همنام آن بدر تمامی هر دم باید پیامی از عالم اعلی بملاّ ادنی برسانی و آن پیغام خلق و خوی رحمانی است که پیام آسمانی است

3 And upon you be greetings and praise.

3 و عليك التّحيّة و النّناء

PYB#175 p.03

AB09855

To: Muhammad Javad Rizi, in Isfahan

1 O servant of Baha! Give thanks to God that thou hast attained to the desire of thy heart, hast walked in the path of righteousness, and hast found the way to the threshold of the Lord, the All-Bountiful, the All-Generous.

1 ای بندهٔ بها شکر کن خدا را که بمراد فؤاد رسیدی و در سبیل رشاد سلوک نمودی و بآستان ربّ کریم جواد راه یافتی

2 Now arise to serve with devotion and love, that thou mayest witness the assistance of the hosts of the Supreme Concourse and observe the bounty of aid from the Mercy to the worlds.

2 حال به عبودیت و وداد قیام کن تا امداد جنود علیین مشاهده نمائی و فیض اسعاف رحمة للعالمین ملاحظه کنی

3 Upon thee be greetings and praise.

3 و عليك التّحيّة و النّناء

MMK6#319

AB09802

To: Bibi Sakinih wife of Siyyid Yusuf, in Ishqabad

1 O handmaiden of God! In this Most Great Cycle and this gracious Dispensation, the women have been raised up to an exalted station. Some have become eloquent speakers, while others have been endowed with a new and wondrous utterance. Certain handmaidens have surged like unto an ocean, and certain leaves upon the Tree of existence have become even as goodly fruits in the world of being.

1 ای امة الله در این کور عظیم و دور کریم حضرات نساء بشأنی عظیم مبعوث شدند بعضی بلسانی فصیح ناطق گشتند و برخی بنطقی [بدیع] امائی چون دریا بجوش آمدند و ورقاتی در سدره وجود چون ثمره طیبه عالم شهود

2 Therefore, O handmaiden of God, strive thou to become one of these sanctified fruits.

2 پس تو ای امة الله بکوش تا از آن ثمرات مقدسه گردی

BRL_DAK#0598, MKT7.053a

AB10261*To: Mashhadi Ghulam-Rida, in Ishqabad*

...Give thanks unto God that thou wert born and brought into being in this new age and wondrous century, that thou didst hearken unto the call of the Promised One, turn thy face toward the Countenance of the Beloved, and attain unto a praiseworthy station. Although in this world of uncertainty the loftiness of this station is neither known nor evident, yet this bounty shall shine forth like unto a celestial lamp amidst the gathering of spiritual beings in the Concourse on High.

...شکر کن خدا را که در این عصر جدید و
قرن بدیع موجود و مولود شدی تا ندای حضرت
موعود شنیدی و بجمال معبود توجه نمودی و بمقام
محمود رسیدی هرچند در اینجهان پر چون و چند
علو این مقام معلوم و مشهود نه ولی این موهبت
مانند شمع آسمان در جمع روحانیان در ملاء اعلی
ظاهر و عیان گردد

MMK3#140 p.097x

AB09828*To: Muhammad Rida Yazdi, in Ishqabad*

- 1 O Builder of the firm, solid and mighty foundation! Whatever lofty edifices thou beholdest, though their pinnacles pierce the galaxy and reach unto the canopy of heaven, will ere long be leveled with the dust.
- 2 "Will ye build on every height a monument for vain delight? And will ye get for yourselves fine buildings in the hope of living therein forever? Far, far (from the mark)!"
- 3 Therefore, raise thou such an edifice whose palace turrets shall be the canopy of sovereignty in that other world.

- 1 ای بّناء بنیان ثابت محکم متین آنچه بینی از ابنیه
عالیه هرچند سر بکهکشان کشیده و بعنان آسمان
رسیده عنقریب با خاک یکسان گردد
- 2 ابنون بکل ریع آیه تعبثون و تتخذونها مصانع لعلکم
تخلدون هیات هیات
- 3 پس بنیانی بنه که کنگره ایوانش چتر سلطنت
آن جهان باشد

MKT8.015a

AB12094*To: Irani, Abbas Quli (Alexandretta) et al., in Iskenderun*

O you two firm ones in the Covenant! Praise be to God that on Naw-Ruz day, the pictured spirit, the luminous form of His Holiness the Exalted One found its resting place with the utmost joy and gladness in the purified sepulcher on God's mountain, Mount Carmel, the sacred spot. And although the divine friends were outwardly absent, in reality they were present and serving.

ای دو ثابت بر پیمان المنة لله که روح مصور هیکل
منور حضرت اعلی در جدث مطهر در جبل رب
کوه کرمی مقام مقدس در روز نوروز در نهایت
سرور و جبر استقرار یافت و یاران الهی هر چند
بظاهر غیر حاضر ولی بحقیقت موجود و خادم
بودند

BRL_DAK#0480

AB12002*To: Muhammad Hadi, in Jahrum*

The laws of God, such as fasting, obligatory prayer and the like, as well as His counsels regarding virtues, good deeds and proper conduct, must be carried out everywhere to the extent possible, unless some insurmountable obstacle or some great danger presents itself or it runneth counter to the dictates of wisdom. For indolence and laxity hinder the outpourings of love from the clouds of divine mercy, and people will thus remain deprived.

BRL_IOPF#2.04x

AB10237*To: Aqa Mirza Muhammad Natiq, in Kashan*

- 1 The seminal fluid which is the substance of human existence was considered by the Shi'ih divines as unclean filth, but this was not so in the law of the Prophet.
- 2 However, ablution is necessary for the purpose of teaching prayer so that it may be correctly performed.

- 1 ماء نطفه را که ماده وجود انسانست از پیش علماء شیعه مانند اوساخ کثیفه میدانستند ولی در شریعت حضرت رسول نیز چنین نبود
- 2 ولی غسل را مقصدی تعلیم صلوات که صحیح بخوانند لازمست

- 3 Therefore, convey the Most Glorious Greeting to the respected Aqa Muhammad Ja'far and Na'ib Husayn Qahyazi. There is no more time. 3 لهذا اعراب جائز آقا محمد جعفر و نائب حسين قهيازی را تحيت ابدع ابهي برسانيد فرصت پيش از اين نيست ع
- 4 Permission is granted for your presence next winter. 4 اجازه حضور در زمستان آينده داريد

AVK3.301.10x, AVK4.094.06x

AB09889

To: Aqa Mirza Jafar Hadiuf Rahmani Shirazi, in Khuqand

- 1 O thou who art near to the Threshold of the Almighty! 1 اي بنده مقرب درگاه كبرياء
- 2 On this blessed Festival Day, with utmost hope I worship at the Threshold of the Glorious Lord, and I seek endless bounty and favor for that kind friend and the other friends. 2 در يوم مبارك عيد با نهايت اميد بدرگاه رب مجيد پرستش نمايم و آن دوست مهربان و سائر ياران را فضل و موهبت بي پايان جويم
- 3 On most days, meetings are held with travelers in the pilgrim house of the Most Exalted Shrine which was established through your efforts. Although it has not yet been completed, its completion will soon be undertaken. 3 در اكثر ايام با مسافرين در مسافرخانه مقام اعلى كه بهمت شما تأسيس شده ملاقات ميشود هرچند تا بحال اتمام نشده ولى باتمام عنقريب مباشرت ميگردد

MKT5.066a

AB11796

To: Relatives of Shah Khalilullah, in Khurasan

- 1 O relatives of Khalil, descendant of the illustrious Mir! That family was renowned throughout the world in the days of God for their faith and certitude, and today through their firmness in the Covenant they must create such excitement among the peoples of the world and raise such a melody that the heart of Khurasan will be moved to rapture, the eternal light will shine forth, and that region will become a paradise of delight. 1 اي منتسين خليل سليل مير جليل آنخاندان در ايام الله به ايمان و ايقان مشهور عالميان بودند و اليوم بثبوت بر پيمان بايد شوري در بين عالميان افكنند زمزمه ئي زنند كه قلب خراسان جذب و له يابد و نور ابدى بدرخشد و اقليم جنت نعيم گردد
- 2 And upon you be greetings and praise. 2 و عليكم التحية و الثناء

FRH.101b

AB10002*To: Shahriyar Bihmard, in Kirman*

- 1 O Shahriyar! God! The heavenly Friend is thy companion and the celestial Lord is thy helper. The proof of this is the guidance of the Lord, and the bounty of the Creator, and the forgiveness and pardon of the All-Forgiving One.
- 2 Be grateful, be content, be happy! This is mercy, this is compassion, this is a gift! In thanksgiving for this unique bounty, be joyous, seek success, show kindness, manifest goodwill.
- 3 And upon thee be greetings and praise.

1 ای شهریار خداوند آسمانی یار تست و سرور
ملکوتی یاور تو و دلیل بر آن هدایت پروردگار و
عنایت کردگار و عفو و بخشش آمرزگار

2 ممنون باش خوشنود باش مسرور باش رحمت
است رأفت است موهبت است بشکرانه این
بخشش یگانه شادمانی کن کامرانی جو مهربانی
فرما خیرخواهی بنا

3 و علیک التّحیّة و التّناء

YARP2.208 p.196

AB09939*To: Kalimi, Khudabakhsh father of Habib Muayyid, in Kirmanshahan*

O Khudabakhsh! God is the All-Bountiful and the All-Merciful. Observe how, through His abundant bounty, He has caused the Servant of Baha, in the Blessed Shrine, the Holy Land, to become engaged in remembrance and mention of thee. Despite being surrounded by waves of important matters from all directions, I have set all aside and become occupied with thy remembrance. And I hope that thou wilt witness the fruits and results of this remembrance.

ای خدا بخش خدا بخشنده و مهربانست از فرط
بخشش ملاحظه نما که عبد بها را در بقعه
مبارکه الأرض المقدّسه به یاد و ذکر تو مشغول
فرموده با وجود آنکه امواج امور مهمه از جمیع
جهات احاطه نموده همه را گذاشته و بیاد تو
مشغول گشتم و امیدوارم که ثمرات و نتائج این
یاد را مشاهده نمائی

KHH2.194a (2.355)

AB09986*To: Yuhanna Dawud, in London*

1 He is the Confirmer

1 هوالمؤید

2 O descendant of David! The Naw-Ruz festival brought abundant joy. Praise be to God that thou art steadfast in service and constant in servitude. Always write about the meetings and gatherings in London and be present at all the assemblies of the friends, encouraging and urging them to engage in teaching. Make the honored maidservant of God, Nurmahall, happy and joyful through the mention of God. And upon thee and upon her be the most glorious Glory!

2 ای سلیل داود تبریک عید نوروز سرور موفور داد الحمد لله بخدمت قائمی و از عبودیت دائم همواره از محافل و مجالس لندن مرقوم دارید و در جمیع انجمنهای احباب حاضر شوید و تشویق و تحریص بنمائید که بتبلیغ مشغول گردند امةالله المقربہ نورمحل را بذکر حق خوشنود و مسرور فرمائید و علیک و علیها البهاء الابهی

BLIB_Or.08687.001, BLIB_Or.08117.014,

DAUD.27

AB09988*To: Ahmad Nabilzadih Qazvini, in Marv*

1 O descendant and grandson of two Nabils, Ahmad ibn Nabil ibn Nabil, upon whom be the Most Glorious Glory of God! Your letter arrived. As you wrote, you have fallen into a severe test, but praise be to God, you remained firm and steadfast. And he who remains firm will ultimately prosper and attain happiness in both worlds. Be not sorrowful, be not grieved. Verily with difficulty is ease, verily with difficulty is ease. But conduct your trade and business with wisdom and thought.

1 ای سلیل و حفید دو نبیل نامهات رسید آنچه مرقوم نموده بودی چنین است در امتحانی شدید افتادی ولی الحمد لله ثابت و مستقیم ماندی و ثابت عاقبت ثابت گردد و سعادت دارین یابد محزون مباش مغموم مگردان مع العسر یسران مع العسر یسران ولی تجارت و کسب بعقل و فکر نما

2 And upon you be the Most Glorious Glory!

2 و علیک البهاء الابهی

AYBY.434 #156

AB10043*To: Firuzih daughter of Hakim, in Maryamabad*

- 1 O handmaiden of God! I read thy letter and uttered thy name, and was amazed at what a bounty the Lord of creation hath bestowed, for Firuzih (turquoise) is indeed precious and, like Naw-Ruz, is resplendent and manifest.
- 2 O Pure Lord! Make this handmaiden dear to Thee and fill her cup to overflowing with the wine of Thy love. Thou art the Mighty, the Powerful, and Thou art the Bestower, the All-Merciful.

1 ای کنیز خدا نامهات خواندم و نامت بزبان
راندم و حیران ماندم که این چه بخشش خداوند
آفرینش است که فیروزه فیروز است و مانند
نوروز در جلوه و بروز

2 پاک یزدانا این کنیز را عزیز نما و از بادهٔ محبت
جام لبریز فرما توئی مقتدر و توانا و توئی بخشنده
و مهربان

YARP2.534 p.383

AB09892*To: Mihraban Bahram Biman Maryamabadi*

- 1 O servant of the All-Merciful!
- 2 God has raised thee up from among all mankind, placed upon thy head the crown of bounty, and bestowed upon thee the diadem of eternal glory - and that is the recognition of the All-Merciful God.
- 3 Therefore, act thou according to this bounty, and never be downcast by trials and tests. Grow not withered, sit not in sorrow, but be ready for that bounty.
- 4 And upon thee be greetings and praise.

1 ای بندهٔ یزدان

2 خداوند ترا از میان نوع بشر برانگیخت و افسر
موهبت بر سر نهاد و دیهم عزت ابدیه عنایت
فرمود و آن عرفان یزدان مهربانست

3 پس بمقتضای این موهبت حرکت کن و
بهیچوجه از بلا و امتحان افسرده مشو پژمرده
مگرد آزرده منشین آمادهٔ آتموهبت باش

4 و علیک التحیة و التّناء

YARP2.535 p.383

AB09792*To: Ruqiyiyih Sultan daughter of Muhammad Ibrahim Turk, in Maryamabad*

O handmaiden of the All-Merciful! The Kind Lord has placed upon thy head a bejewelled crown of certitude and faith, whose brilliant gems shall illumine the centuries and ages to come. Upon thee be greetings and praise. Give glad tidings of God's bestowals to all the handmaidens of God in that land, that they may become joyous and glad.

ای امه‌الله الرحمن خداوند مهربان تاج مرصعی از
ایقان و ایمان بر سر تو نهاد که جواهر زوایه‌اش
قرون و اعصار را روشن نماید و علیک التحية و
الثناء جمیع کنیزان الهی را در آن کشور بعنایت
حق مژده و بشارت ده تا مسرور و خوشنود
گردند

INBA17:174

AB10152*To: Daughter of Ismullahul-Asdaq, in Mashhad*

O assured leaf! That family is a household of faith and a lineage of certitude. From the beginning of the dawning of the brilliant Orb they were illumined by the lights of guidance and were enlightened by the Sun of Truth. This is a bounty of which you shall ever be proud and honored in the world of creation. Know ye the value of this and taste its sweetness continually.

ای ورقه‌ء موقنه آن خاندان دودمان ایماند و
سلاله‌ء ایقان از بدایت طلوع نیر تابان از انوار
هدایت مستنیر گشتند و از آفتاب حقیقت
مستضی‌ء این بخششی بود که در جهان آفرینش
بآن مفتخر و متباهی خواهید گشت قدر این را
بدانید و شهد این را دائماً بچشید

PYK.292

AB09843*To: Mirza Rida (Mazindaran), in Mazandaran*

- ¹ O servant of God! Although in this mortal world no soul finds comfort, pleasure, peace of mind or joy of conscience, yet the people of Baha are ever gladdened and rejoiced by the breaths of the Kingdom of Abha, and are ever exhilarated and intoxicated.

¹ ای بنده‌ء الهی هرچند در جهان فانی نفسی را
آسایش و خوشی و راحت جان و مسرت وجدان
نه ولی اهل بهاء بنفحات ملکوت ابدی همیشه
مستبشر و مسرورند و مبهج و مخمور

- 2 Therefore, seek thou in every moment a new joy, and in every breath be quickened with a fresh spirit, that thy breath may become the breath of Christ.

2 پس در هر دمی سرور جدید طلب و در هر نفسی بروحی بدیع زنده شو تا نفست نفس مسیحائی گردد

MKT8.018a

AB09864

To: Aqa Abdu'l-Ali Quchani (Ishqabad), in Muhammadabad

You have asked whether or not the soul after its ascension will be conscious of the physical worlds and that which befell it therein. Know that the state of the soul after death is like awakening from a dream. It will be conscious of all past states. A well-known tradition declareth: "The people are asleep, and when they pass away, they will awaken." It is also stated in the Qur'an: "Thou wast heedless of that; but We have removed thy veil, and keen is thy sight this day."...

سؤال از روح بعد از صعود نموده بودید که آیا روح بعوالم جسمانی و آنچه بر او وارد شده منتبه است یا نه بدان که روح بعد از صعود مانند بیداری از خوابست منتبه بجمع احوال گذشته میگردد و حدیث مشهور است الناس نیام اذا ماتوا انتبهوا و همچنین در قرآن میفرماید لقد کنت فی غفلة عن ذلک و کشفنا عنک غطاءک و بصرک الیوم حدید...

MMK3#049 p.031x

AB09815

To: Fatimih Sultan wife of Haydar, in Najafabad

- 1 O handmaid of God! Be not sorrowful, be not grieved. For every matter there is a wisdom, and ultimately its wisdom will become manifest and evident. In times of tribulation, consider the tribulations of this servant. Every hardship will become easy, and every difficulty will become like comfort to the soul.
- 2 We place our hope in the great bounty of the Ancient Lord that He will provide the means of joy and gladness. And the glory be upon thee, O handmaid of God.

1 ای امة الله محزون مباش مغموم مباش از برای هر امری حکمتی عاقبت حکمتش ظاهر و باهر گردد در موارد بلاء نظر ببلاای این عبد نما هر سختی آسان گردد و هر مشکلی چون راحت جان

2 امید از فضل عظیم ربّ قدیم داریم که اسباب سرور و حبور فراهم آرد و البهاء علیک یا امة الله

TABN.271

AB09837

To: Muhammad Baqir Ha'i, in Najafabad

- 1 O servant of God! If thou seekest divine good-pleasure, associate and consort with the friends of God day and night, and avoid the foul odor of the heedless ones, for it causeth lassitude and removeth spirituality. Thou hast ever been and art still the recipient of divine favors. Rest thou assured. I beseech God that thou mayest be drawn nigh unto the Sacred Threshold.
- 2 Convey the Most Great, Most Wondrous greeting to His honor Mirza Sadiq.

1 ای بنده الهی اگر رضای الهی جوئی شب و روز با یاران الهی الفت جو و مؤانست نما و از رائحه کریمه اهل غفلت احتراز کن که کسالت ایراث نماید و روحانیت را زائل کند همواره مظهر التفات بوده و هستی مطمئن باش از حق میطلبم که در آستان مقدس مقرب باشی
ع ع

2 تکبیر ابداعی بهی بجناب میرزا صادق برسان

MKT9.040a, TABN.251a

AB09881

To: Muhammad Baqir Naraqi

- 1 O thou servant of the Divine Threshold!
- 2 Though there may be a hundred thousand leagues of distance, and mountains and plains may intervene and prevent physical sight, yet the heart is near and the soul is intimate and companionable both in the bright day and the dark night. The darkness of the night of separation and the gloom and fever of deprivation belong to the world of bodies, not to the realm of heart and soul.
- 3 The meaning is that thou shouldst know thou art near, not far; present and in attendance, not remote.

1 ای بنده درگاه الهی

2 هرچند صد هزار فرسنگ مسافت باشد و کوه و دشت حائل و مانع رؤیت اما دل نزدیک است و جان همدم و معاشر در روز روشن و شب تاریک ظلمت شب هجران و تاریکی و تب حرمان در جهان ابدانست نه عالم دل و جان

3 مقصود اینست که بدان نزدیک نیست نه دور حاضر حضوری نه مهجور

MKT9.060b

AB10139*To: Abbas son of Muhammad Sharif, in Nayriz*

O thou who art the namesake and companion and co-worker of 'Abdu'l-Baha! Praise be to God that we share in service to the loved ones and are partners in name. Thou art successful and confirmed in service to the friends while I remain in longing for this endless bounty. Therefore give thanks to God for this supreme success which is as a glittering crown bejeweled upon the brow of the chosen ones. And upon thee be greetings and praise.

ای همنام و همگام و همکار عبدالبهاء حمد خدا را که در خدمت احباً سهیم و در نام شریکیم تو موفق و مؤید بخدمت یاران و من در حسرت این موهبت بی پایان پس شکر کن خدا را بر این موفقیت عظمی که اکیل مرصع متأللاً بر فرق اصفیاست و علیک التحیة و الثناء

LMA2.432, MLK.074, NYMG.151

AB09866*To: Abu'l-Qasim Nayrizi*

¹ O servant of God! Beseech the Kind Lord that in this new age and mighty century, when the Sovereign of the realms of eternity (may my spirit be a sacrifice for His loved ones) has set foot in the realm of being, and you have drunk from the cup of bounty and attained recognition of the Dawning-Place of lights - now that you are intoxicated with this wine, take in hand an overflowing goblet of the crimson wine and give new life unto others.

¹ ای بنده حق از خداوند مهربان بطلب که در این عصر جدید و قرن عظیم سلطان ممالک قدم روحی لاحبائه الفدا بعرضه وجود قدم گذاشتی و از کأس عنایت نوشیدی و بعرفان مطلع انوار فائز شدی حال چون از این باده مست شدی جام سرشار صهبای بدست گیر و دیگران را حیات تازه بده

² And the Glory be upon you.

² و البهاء علیک

LMA2.451

AB09854*To: Haji son of Karbala'i Muhammad, in Nayriz*

- 1 O servant of Baha! Be self-sacrificing in the path of God, and wing thy flight unto the heavens of the love of the Abha Beauty, for any movement animated by love moveth from the periphery to the centre, from space to the Day-Star of the universe.
- 2 Perchance thou deemest this to be difficult, but I tell thee that such cannot be the case, for when the motivating and guiding power is the divine force of magnetism it is possible, by its aid, to traverse time and space easily and swiftly.
- 3 Glory be upon the people of Baha.

1 ای بنده بهاء در سبیل خدا جانفشانی کن و در محبت جمال ابهی حرکتی آسمانی چه که حرکت حبیبه حرکت از محیط بمرکز است و از آفاق بنیر آفاق

2 اگر گوئی مشکل است خیر نیست چنین چون محرک و دلیل قوه مغناطیس باشد طی زمان و مکان بسی آسان

3 و البهاء علی اهل البهاء

SWAB#166, SW_v14#01 p.019, BP1926.027

MMK1#166 p.192, LMA2.452

AB10265*To: Mir Muhammad, in Nayriz*

- 1 O thou who hast laid hold on the Sure Handle! Know thou that the 'Sure Handle' mentioned from the foundation of the world in the Books, the Tablets and the Scriptures of old is naught else but the Covenant and the Testament.
- 2 This freely chosen Faith and Covenant hath caused a great commotion throughout all regions and hath shaken the very foundations of the Covenant-breakers. Well is it then with thee, for thou hast laid hold on the hem of His grandeur.

1 یا من تمسک بالعروة الوثقی بدان عروه وثقی که از اول ابداع در زیر والواح و صحف اولی نازل عهد و میثاق است

2 و ایمان و پیمان مختار علی الاطلاق این عهد و پیمانست که زلزله بر ارکان آفاق انداخته و رجفه بر بنیان ناقضین میثاق پس خوشا بحال تو که متمسک بذیل کبریائی

GPB.238x

MMK6#050, ASAT4.333

AB10115*To: Mirza Abdu'llah, in Nayriz*

- ¹ O thou who gazest upon God! Should all the peoples and communities of the world gather together and seek to resist the Covenant, they shall, through the power of the Most Glorious Kingdom, become like those hosts that are put to flight, and shall meet with failure and frustration.
- ² Ere long thou shalt witness those who waver in manifest loss. Soon shall the lights of the Covenant illumine the horizons, and this is an evident truth and an unfailing promise.

¹ ای ناظر الی الله اگر احزاب امم و جموع ملل
مجمع گردند و کل مقاومت میثاق خواهند
بقوت ملکوت ابهی جند هنالک مهزوم من
الاحزاب گردند و خائب و خاسر شوند

² و سوف ترون المتزلزلين في خسران مبین عنقریب
انوار میثاق آفاق را منور نماید و هذا حق معلوم
و وعد غیر مکذوب

MMK6#434

AB09992*To: Nayrizi, Muhammad Hasan son of Ahmad Ali et al.*

O three kindled candles! The astronomers say that the Flying Eagle, which is a celestial configuration, consists of three stars that are brilliant and radiant. Therefore, beseech ye God that ye may become the Flying Eagle in the horizon of divine unity and become three luminous stars in the manifest horizon. And upon you be glory!

ای سه شمع افروخته منجمون گویند که نسر
طائر که شکلی آسمانیست عبارت از سه ستاره
است که دری و درخشنده است پس از حق
بخواهید که درافق توحید نسر طائر گردید و سه
ستاره روشن افق مبین شوید و الباء علیکم

LMA2.443

AB09818*To: Fatimih wife of Salmani, in Nayshabur*

- ¹ O faithful handmaiden! The light of faith shines radiantly and brilliantly from the brow of every human being, whether man or woman, and "in their faces thou shalt see the brightness of bliss." This light comes from the outpourings of the Kingdom and from the effulgences of the Lord of Loving-kindness.

¹ ای امهء صادقہ نور ایمان از جبین انسان چه
رجال چه نسوان پرمهر تابان عیان و نمایان و
فی وجوہهم نضرة النعم این نور از فیوضات
ملکوتست و از تجلیات حضرت ربّ ودود

- 2 Observe how bright this ray is, that we here, from hundreds of thousands of leagues away, can witness that light shining from your brow.
- 2 ملاحظه کن این شعاع چه قدر ساطعست که ما در اینجا از صد هزار فرسنگ در جبین تو آن نور را مشاهده میکنیم

MKT9.028a, MMK6#587

AB10032

To: Diyaullah Afnan Alai, in Port Said

- 1 O branch of the Blessed Tree! Your letter was noted and a sweet fragrance was inhaled therefrom.
- 1 ای فرع سدره مبارکه ورقهء مکتوبه ملاحظه گردید نفعهء خوشی استشمام شد
- 2 Today there are souls who have taken shelter beneath the divine Tree, whose heart's warmth shall soon set the world ablaze. I hope that this wondrous branch may become one of those holy souls and spiritual temples, for it has grown from the Blessed Tree and is therefore most worthy of this great distinction.
- 2 الیوم نفوسی در ظلّ سدرهء الهیه مستظلل گشته اند که عنقریب حرارت قلبشان جهانرا باشتعال آرد امیدوارم که آن فرع بدیع یکی از آن نفوس قدسیه و هیاکل روحیه گردد زیرا از شجرهء مبارکه نابت لهذا اولی باین منقبت عظمی
- 3 And upon thee be glory.
- 3 و البهاء علیک

INBA87:364b, INBA52:373b

AB09763

To: Siyyid Asadullah Qumi, in Port Said

- 1 O my God! Illumine the face of Thy servant with a brilliant ray from the morn of Thy oneness and a resplendent light from the Sun of Thy reality. Make him a sign of Thy confirmations, a standard of Thy sustaining grace, a token of Thy mercy and a manifestation of Thy bounty. Verily, Thou art the Strong, the Powerful, the Mighty.
- 1 اللهم نور وجه عبدک بشعاع ساطع من صبح احدیتک و اشراق لامع من شمس حقیقتک و اجعله آیه تأییداتک و رایة توفیقاتک و سمة رحمتک و تجلی موهبتک انک انت القوی المقتدر القدير
- 2 Regarding the recent events and incidents in Tehran - read what was revealed by the Supreme Pen forty years ago in the Kitab-i-Aqdas and give the glad-tidings.
- 2 در خصوص وقایع و حوادث اخیر در طهران چهل سال قبل از قلم اعلی در کتاب اقدس نازل بخوانید و بشارت دهید

INBA17:227

AB10214*To: Siyyid Asadullah Qumi, in Port Said*

O Aqa Siyyid Asadu'llah! Many pages are being sent. There is no time for details. Bandar Jaz is correct, but sometimes in the address of letters errors occur from the pen of the secretary, and 'Abdu'l-Baha never has time to read them a second time except for some letters which are very important. But since the friends do not accept them without seal and signature, therefore they are signed and sealed.

جناب آقا سید اسدالله اوراق بسیاری ارسال میگردد فرصت تفصیل نیست بندرجز صحیح است ولی در عنوان نامه بعضی اوقات از قلم کاتب سهو میشود و عبدالبهاء ابداً فرصت قرائت دوباره ندارد مگر بعضی نامه‌ها که بسیار مهم است ولی چون احباً بی مهر و امضا قبول نمینمایند لهذا امضا و مهر میشود

INBA17:219

AB10215*To: Siyyid Asadullah Qumi, in Port Said*

- 1 Jinab-i-Aqa Siyyid Asadu'llah's eyes are tired and cannot write. Despite this, this brief note is written. Send the papers.

1 جناب آقا سید اسدالله چشم نوازل دارد تحریر نمیتوان نمود باوجود این مختصر مرقوم میگردد اوراق را ارسال دارید ع

- 2 Write to Mulla Bahram that Ardishir, son of Rustam Khan, has permission to attain the presence.

2 به ملا بهرام مرقوم نمائید که اردشیر پور رستم خان اذن حضور دارد

- 3 Write the date of receipt of the friends' letters on the envelope and write from whom it is and which city it is from.

3 تاریخ وصول مکاتیب احباب را بر روی پاکت مرقوم مینمائید و مرقوم نمائید که از کیست و کدام شهرست

INBA17:211

AB10229*To: Siyyid Asadullah Qumi, in Port Said*

1 He is the Truth, the Self-Subsisting!

1 هو الحقّ القيوم

2 My Lord! Thou knowest and seest that Thy servant, the lion of the arena of conflict and the lion of the thickets of faithfulness, hath roared with Thy remembrance and been guided by the light of guidance. O Lord! Plunge him into the pools of everlasting life and cause him to warble with the melody of the Dove in the gardens of faithfulness, that he may roar with the roaring of a lion in the thickets of Thy greatest bounty. Verily, Thou art powerful over whatsoever Thou willest, and Thou art, verily, potent over all things.

2 ربّ تعلم و ترى عبدك اسد الوغى وليث غياض
الوفاء قد زئّر بذكرک و اهتدى بنور الهدى ربّ
زج به في حياض البقاء و غرّده بنعمة الورقاء في
رياض الوفاء حتّى يزئّر زئير القسورة في غياض
الموهبة الكبرى انک انت المقتدر على ما تشاء و
انک انت لعلی کلّ شىء قدير

INBA17:220

AB10119*To: Abdu'llah, in Qazvin*

1 O thou who gazest upon the Truth! Open the eye of thy heart and soul and behold the tender care of the Beloved.

1 اى ناظر بحقّ چشم جان و دل بگشا و مشاهده
نوازش جانان نما

2 The favors of the Most Desired One of the world are, like the shining moon, manifest and evident though hidden from the world, and the bounty of the Lord God is, like the morning star, brilliant and resplendent.

2 الطاف حضرت مقصود از جهان پنهان چون
مه تابان مشهود و عیانست و موهبت ربّ یزدان
مانند کوکب صبح درخشنده و پرلمعان

3 Of this outpouring thou hast a portion and share, and of that grace thou hast an unequaled part. Upon thee be greetings and praise.

3 از این فیض ترا حصّه و نصیبی و از آن فضل تو
را بهره بی مثیلی و علیک التّحیّة و الثّناء

KNJ.034b, YQAZ.618b

AB09861*To: Aqa Abdu'l-Azim, in Qazvin*

1 O thou servant of the Most Glorious Beauty!

1 ای بندهء جمال ابری

2 Servitude is great. It is a great trust from God and a mercy from the Lord. The heavens and earth are powerless to bear it, and the mighty mountains fall short in sustaining it. It is man who can carry this trust. Consider what a gift and bestowal this is, that it has preceded all created things, and the mightiest forces of the world cannot resist it.

2 عبودیت عظیم است عظیم امانت الهی و رحمت ربّانیت آسمان و زمین از حملش عاجز و جبال پرتمین از تحملش قاصر انسانست که حمل این امانت تواند ملاحظه نما که این چه عطائی و بخششی است که سبقت بر جمیع کائنات نموده و قوای اعظم عالم مقاومت نتواند

3 And upon thee be greetings and praise.

3 و علیک التّحیّة و الثّناء

MKT6.115a, MMK3#178 p.124,
ANDA#05 p.07

AB10108*To: Aqa Muhammad Javad Qazvini*

...O my God! Grant wings to this bird of the garden of divine knowledge, and bestow Thy favor and nearness upon this moth of the candle of Thy love. Guide this wanderer in the desert of love to the privacy of Thy grace, and lead this one who thirsteth in the wilderness of separation to the spiritual ocean of reunion. Make this ancient servant an intimate at the feast of Thy favors, and enrich this poor and lowly one with true wealth....

...خدایا این طیر حدیقهء عرفانرا بال و پری عطا فرما و این پروانهء شمع محبت را قرب و منزلتی احسان کن این سرگشتهء صحرای عشق را بخلوتخانهء عنایت دلالت نما و این تشنهء بادیهء هجرانرا ببحر لقاء روحانی بکشان این بندهء قدیمرا ندیم بزم الطاف کن و این فقیر مسکین را بغنای حقیقی مستغنی گردان...

MJMJ2.067x, MJMJ3.100x, MMG2#336
p.371x

AB09798*To: Baji Khanum wife of Muhammad Javad, in Qazvin*

- 1 O handmaiden of God! Present tribute and offering to the King of the throne of the Kingdom. The tribute and offering is love for His Holiness, the One steadfast in the path, and beholding the radiant lamp through the grace of the Beloved Friend.
- 2 It is hoped that thou wilt take tribute and receive offering from the world of contingent being - that is, that thou wilt, through the grace of the Lord of Signs, bring the kingdom of created things into subjection.
- 3 And upon thee be greetings and praise.

1 ای امة الله بمليك سرير ملكوت باجی بده و
خراجی تقدیم کن باج و خراج محبت حضرت
قویم المنهاجست و مشاهده شمع و هاج از فضل
حضرت دوست

2 امید است که از عالم امکان باجی گیری و
خراجی ببری یعنی ملک کائنات بفضل ربّ
الآیات مسخر نمائی

3 و عليك التحيّة و الثناء

MKT7.043a

AB10143*To: Hubbiyyih Kazimzadih Samandari, in Qazvin*

- 1 O blessed leaf, sapling of the divine garden! Mirza Tirazullah was constantly occupied with thy remembrance in his heart and was accustomed to think of thee while circumambulating the Holy Shrine. He did not forget thee for a moment. Be grateful that thou hast such a brother. And upon thee be the Glory, O Leaf of God!
- 2 Convey the Most Glorious and Wondrous Greetings to the spiritual leaf Mihriyyih and the luminous leaf Khatun Jan.

1 ای ورقه طیبه نونهال بوستان الهی جناب میرزا
طراز الله دائماً در قلب بذکر تو مشغول بود و در
طواف روضه مقدسه پیاد تو مألوف آنی ترا
فراموش ننمود شکر کن که چنین برادری داری
و البهاء علیک یا امة الله ع

2 ورقه روحیه مهریه و ورقه نوریّه خاتون جان را
تکبیر ابداع ابهی ابلاغ نمائید

INBA17:109, YQAZ.537a

AB09811*To: Ismat daughter of Muhammad Baqir Nabil, in Qazvin*

- 1 O handmaiden of God! Today chastity and purity consist in steadfastness in God's Covenant. Whosoever is confirmed therein dwells in the shelter of chastity and the stronghold of purity.
- 2 Today the handmaidens of God must be diffusers of the light of guidance and must radiate the brilliance of steadfastness, that they may prove worthy to be maidservants at the Threshold of His Oneness.
- 3 Praise God that thou art confirmed in this great bounty. Upon thee be greetings and praise.

1 ای امه‌الله عصمت و عفت الیوم عبارت از استقامت در میثاق الهیست هر نفس بآن موفق در پناه عصمت است و در کھف عفت

2 الیوم اماء الله باید ناشر نور هدی گردند و پرتو استقامت برافروزند تا آنکه سزاوار کنیزی درگاه احدیت گردند

3 حمد کن خدا را که باین فضل عظیم موفقی و علیک التّحیّة و الثّناء

BRL_DAK#0350, MKT7.208b, KNJ.031b

AB10124*To: Mirza Husayn Davasaz, in Qazvin*

- 1 O thou who gazest upon the face that is turned toward the Kingdom of Abha and the hidden and invisible Dominion! Commune in prayer and say:
- 2 O Kind Lord! O Pure God! Grant this feeble servant a shelter beneath the shade of Thy Word of Mercifulness, and give this sorrowful one a refuge in the shadow of the Tree of Joy. Bestow a portion upon this portionless one, and confer a share upon this shareless one. From the ocean of Thy grace send forth a drop, and from the river of Thy bounty vouchsafe a sprinkling, that I may find fresh life and seek boundless favor.

1 ای ناظر بوجه توجّه بملکوت ابھی و جبروت غیب عما کن و مناجات نما و بگو

2 ای پروردگار مهربان ای یزدان پاک این بندهء ضعیف را در ظلّ کلمه رحمانیت مقررده و این عبد حزین را در سایهء شجرهء سرور مأوی بخش این بی‌نصیب را نصیبی عنایت کن و این بی‌بهره را بهره‌ئی بخش از بحر عنایت قطره‌ئی برسان و از نهر موهبت رخشه‌ئی مبذول کن تا حیات تازه یابم و موهبت بی‌اندازه جویم

MJMJ2.056x, MMG2#353 p.395x

AB09875*To: Mirza Nasrullah, in Qazvin*

O servant of Truth, kind uncle! In the Sacred Threshold, you were remembered and a request was made to pen this letter. Observe how beloved you are, that in such a station you were remembered and such a bounty was sought. Therefore, you must appreciate the value of this love and, through divine assistance and favor, arise to serve the Sacred Threshold. And upon you be greetings and praise.

ای بنده حق عموی مهربان در آستان رحمن بیاد
تو افتاد و خواهش نگارش این نامه کرد ملاحظه
نما که چه قدر عزیزی که در چنین مقامی بیاد
تو افتاده و طلب چنین موهبتی نموده پس تو باید
قدر این محبت را بدانی و بعون و عنایت الهی
بخدمت آستان مقدس پردازای و علیک التحية
و الثناء

KNJ.038a

AB10058*To: Muhammad Isma'il Khalili, in Qazvin*

- ¹ O thou who hast held fast to the Sure Handle! Open the eye of insight and behold the light of truth. The effects of the outpourings of the Abha Kingdom have encompassed the hidden world and the universe.
- ² And when thou discoverest such an outpouring rain and fountain of mysteries, say: "Glorified, Holy is the Lord of the angels and the Spirit!"
- ³ The eye of the Ancient Beauty's loving-kindness is open, and His grace and bounty encompass every free servant. And glory be upon the people of Glory!

- ¹ ای متمسک بعروء و ثقی چشم بصیرت گشا
نور حقیقت بین آثار فیوضات ملکوت ابهی از
جهان نهان کیهان را احاطه نموده است
- ² و چون بچنین فیض مدرار و منبع اسرار پیبری
بگو سبوح قدوس رب الملائكة والروح
- ³ عین عنایت جمال قدم باز است و فضل و جودش
شامل هر بنده آزاد و البهاء علی اهل البهاء

MKT8.131, YQAZ.213a

AB10100*To: Munir Nabilzadih, in Qazvin*

- 1 O Munir! Luminous bodies are of two kinds: one that derives its light from another, whose luminosity is a deposited sign, and the other that is inherent, which is an established sign of the Ancient Beauty.
- 2 Therefore, turn thy face toward the Ancient Beauty and seek recourse at the threshold of His oneness, that His most holy outpouring may continuously descend upon every sanctified heart and His effulgence and radiance may perpetually endure.

1 ای منیر اجسام منیره بر دو قسمند یکی مستفیض از غیر که نورانیت او آیت مستودعیست و دیگری وهی که آیت مستقره حضرت غیب

2 پس توجه بجمال قدم نما و توسل بدرگاه احدیتش کن که فیض اقدس او متتابع بر هر قلب مقدس گردد و تجلی و پرتو او دائماً مستمر شود

AYBY.440 #171

AB09981*To: Sadhiyyih Nabilzadih, in Qazvin*

O Sadhiyyih! When the sweet musk-scented fragrance of the soul reaches the nostrils, it bestows life upon the spirit and removes the dust of heedlessness from the heart. It makes the tongue eloquent, the ear hearing, the eye seeing, and gladdens the soul with endless bounties. Verily, thy Lord hath quickened hearts and souls through the breeze wafting from the gardens of oneness, perfumed and life-giving to souls.

ای ساذجیه نفعه خوش مشک جان چون بمشام رسد حیات روح بخشد و غبار غفلت از دل ببرد زبانا گویا کند و سمع را شنوا نماید و بصر را بینا کند و جان را مستبشر بالطاف بی پایان آن ربک احی الافتدة والقلوب بنسیم هاب من ریاض الاحدیة معطراً محیاً للنفوس

AYBY.389 #075

AB10132*To: Shaykh Ahmad Farhadi, in Qazvin*

O sapling of the garden of the love of God! How fortunate and blessed wert thou to have been planted in this garden, and to have grown and developed in this divine paradise. I hope that thou wilt appear like sweet basil by the stream of divine knowledge, manifesting the utmost freshness and grace,

ای نهال بوستان محبت الله چه خوش بخت بودی و خوش طالع که در این حدیقه مغروس گشتی و در این بوستان الهی نشو و نما نمودی امیدوارم که چون ریحان جویبار عرفان در نهایت طراوت و

diffusing the fragrance of the All-Merciful, and scattering musk-laden perfumes. And upon thee be greetings and praise.

لطافت جلوه نمائی رائحهء رحمن منتشر نمائی و
نفحهء مشکبار نثار کنی و علیک التحية و الثناء

HUV2.039

AB09791

To: Taraziyyih Samandari, in Qazvin

O handmaiden of Baha! Give thanks that in this mighty Dispensation thou wert brought into the cradle of existence, didst drink from the breast of love, wert nurtured in the bosom of recognition, didst grow and develop beneath the sheltering grace of the Abha Beauty, and didst attain unto the supreme gift. Therefore, arise to praise these divine favors and render thanks night and day. And the Glory be upon thee.

ای امة البهاء شکر کن که در این کور عظیم
در مهد وجود آمدی و از ندی محبت نوشیدی و
در آغوش عرفان پرورش یافتی و در ظل عنایت
جمال ایهی نشو و نما نمودی و بموهبت کبری
رسیدی پس بستايش الطاف الهی پرداز و شب
و روز شکر کن و البهاء علیک

AYBY.399 #098

AB10017

To: Tarazullah Samandari, in Qazvin

O wondrous Tiraz! In the language, tiraz signifieth a beautiful garment, and also a renowned city. Therefore, be thou a silken vestment adorning the comely figure of the Beloved of the Covenant and Testament, and become a resplendent light in this wondrous city. Through thy beauty, grace, freshness and delicacy, mayest thou become the envy of the youths of Paradise and the object of jealousy to the fair ones of Khutan and Khita.

ای طراز بدیع طراز در لغت جامهء بدیع را
گویند و شهر شهیر پس تو قامت دلجوی دلبر
خوش خوی عهد و پیمان را جامهء دیا باش و
شمع شهر بدیع طراز شو بارخی زیبا تا از صباحت
و ملاحت و طراوت و لطافت غبطهء غلمان
جنان گردی و رشک خوبان ختن و ختا

AYBY.402 #105, PYB#183 p.50,
TRZ1.135

AB10005

To: Attar, Muhammad son of Shawkat Khanum, in Qazvin

- 1 O thou who art patient and thankful! Be not grieved, and scatter not the pearls of thy tears from the fountain of thine eyes. Be content with the divine decree and set thy face toward resignation and contentment.
- 2 Praise be to God, that leaf hath ascended unto the nursery of the heavenly Lote Tree, and that handmaiden hath hastened unto the court of her Lord, hath turned away from the coarse clay of separation, and found her way unto the palace of reunion.
- 1 ای صبور شکور محزون مباش و لثالی سرشک
از چشمه چشمه چشمه میباش راضی بقضا باش و رخ
تسلیم و رضا بنما
- 2 الحمد لله آن ورقه بمغرس سدره صعود نمود و آن
امه بساحت مولای خود شتافت از بادیه فرقت
رخ بتافت و در کاخ وصلت راه یافت
- BSHN.140.192, BSHN.144.192, KNJ.024c,
MHT2.150a

AB10216

To: Siyyid Isma'il Shirazi, in Rangoon

- 1 O Jinab-i-Aqa Siyyid Isma'il! What you sent has arrived completely and in full, and it has been and is being spent in charitable causes and in the most holy and blessed places.
- 2 Assuredly from the effects of these righteous deeds universal blessings will be obtained, like unto a grain that groweth into seven ears, and in every ear there are a hundred grains, and God multiplieth for whom He willeth.
- 3 I beseech God that He may cause His grace to be all-encompassing and His bounty to be complete.
- 1 جناب آقا سید اسمعیل آنچه ارسال داشتید رسید
تماماً و کلاً و در موارد خیریه و در اعظم مواقع
مقدسه مبارکه صرف شد و میشود
- 2 و البته از تأثیرات این اعمال مبروره برکت کلیه
حاصل خواهد گردید کجبه انبت سبع سنابل فی
کل سنبله مائة حبه والله یضاعف لمن یشاء
- 3 باری از خدا خواهم که فضل را شامل و فوز
را کامل فرماید

MMK6#061

AB09859*To: Tarazullah Samandari, in Rasht*

- 1 O servant of the Abha Beauty! His honor Haji has arrived and states that I have the utmost joy and satisfaction with his honor Mirza Tiraz. They have shown me great kindness. We beseech God that this sapling of the garden of the Covenant and Testament may grow and develop with utmost freshness in the paradise of the Abha beauty, and may ever guide and direct all to firmness in the Covenant and Testament.
- 2 And upon thee be glory.

1 ای بنده جمال ابهی جناب حاجی وارد و میفرمایند که من نهایت مسرت و خوشنودی از جناب میرزا طراز دارم بسیار بمن محبت نموده اند از خدا میطلبیم که آن نهال بوستان عهد و پیمان در نهایت طراوت دیر ریاض جنت ابهی نشو و نما نماید و همواره کل را بر ثبوت بر عهد و میثاق دلالت و هدایت فرماید

2 و علیک البهاء

AYBY.408 #116

AB09850*To: Ustad Jafar Kuluchihpaz, in Rasht*

- 1 O thou servant of Baha! Seek from God that thou mayest understand the mystery of sacrifice. Turn to Him that thou mayest receive comfort in the protection of the Unseen. Utter His praise that thou mayest find thy way to the invisible Kingdom. Thus shalt thou obtain new grace and find limitless treasure awaiting thee each dawn and every evening.
- 2 Worship in this dispensation is a magnet, which attracts the divine confirmations and servitude is the greatest means to obtain His bounty. Cling fast to these two and ask thy heart's desire.

1 ای بنده بها از خدا بخواه که بسر فدا آگاه گردی تا در پناه غیب بیاسائی و راه بملکوت پنهان جوئی که در هر شام و صبحگاه موهبت جدیدی یابی و کنزی بی پایان جوئی

2 عبادت مغناطیس موهبت است و عبودیت وسیله حصول اعظم عنایت باین دو تمسک جو و آنچه خواهی بخواه و علیک التحية والثناء

MMK2#135 p.102

AB09841*To: Abbas Jarrah, in Sabzihvar*

O servant of God! In the body of the world there exist a hundred thousand festering wounds, and in the vitals of the peoples and nations there are visible concealed wounds from soul-piercing daggers. The salve for these wounds is the Most Great Panacea - the Word of God, and the medicine for this malady lies in the remedies of the divine dispensary. Therefore, if thou art able, apply a salve to these wounds and provide a cure for this malady.

ای بنده الهی در هیكل عالم صدهزار جرح
ناسور موجود و در جگرگاه آفاق و امم زخم
خنجر جان کش مستور مشهود مرهم این زخم
دریاق اعظم کلمه الله است و داروی این درد
درمانهای اجزخانهء ملکوتست پس اگر توانی
این زخم را مرهمی نه و این درد را درمانی کن

SFI15.019

AB10060*To: Abdu'l-Vahhab nephew of Mulla Ali, in Sabzihvar*

O thou who art turned toward the Abha Kingdom! The infinite bounty of God was like the outpouring of the spring rain and the descent of the March showers, but only blessed and holy ground benefits from this bounty, while barren land remains deprived—that is, this bounty produces no effect and yields no growth. Therefore one must strive to acquire capacity—the capacity that comes through detachment, spirituality and turning to God.

ای متوجه بملکوت ابهی فیض نامتناهی الهی
چون فیضان ابر نیسانی و ریزش سحاب آذاری
بود ولی اراضی طیبهء مبارکه از این فیض مستفید
گردد اما اراضی جزره محروم ماند یعنی این فیض
تأثیری نبخشد و انبات ننماید پس باید کوشید
استعداد پیدا کرد استعداد انقطاع و روحانیت
و توجه است

MKT5.102a

AB09965*To: Aqa Abdu'llah (Sabzivar) et al., in Sabzihvar*

- ¹ O true friends! Night and day I am occupied with the remembrance of those divine loved ones and am intimate with the thoughts of those spiritual yearning ones. I hope from the Ever-Living, the All-Powerful that each one may become, in this divine garden, a delicate, red, fragrant rose and a fruitful

¹ ای دوستان حقیقی شب و روز بذکر آن یاران
الهی مشغولم و بیاد آن مشتاقان معنوی مألوف
از حقّ قدیر امیدوارم که هریک در این گلشن
الهی نازنین گل سوری سرخ معطر گردید

tree, yielding fresh fruit and displaying amber-scented blossoms. O Lord! Assist these servants.

- 2 O handmaiden of God! Convey most wondrous greetings from this wanderer in the wilderness of God's love to the pure, blessed and good mother.

و درخت باروری شوید و میوه تر بخشید و شکوفه معنبری بنمائید رب اید هؤلاء العباد
2 امة الله ورقه زکيه طيبه والده را از قبل این آواره بادیه محبت الله ابدع اذکار ابلاغ دارید

MKT8.091a

AB09967

To: Muhammad Isma'il, in Sabzihvar

- 1 O thou who art sacrificed in the path of love!
- 2 According to the belief of the followers of the Qur'an, His Holiness Ishmael, or according to the explicit texts of the Torah, His Holiness Isaac, hastened to the altar of sacrifice with the utmost joy, dancing and leaping. He laid his head beneath the blade and dagger. In truth, he taught the way of the lovers and fulfilled the condition of the yearning ones.
- 3 However, that sacrifice was replaced by a redemption, but thou must not accept "We ransomed him with a mighty sacrifice." Rather, shed thy blood and begin thy sacrifice of life. This is the supreme triumph.

1 ای ذبیح قربانگاه عشق
2 حضرت اسمعیل بحسب اعتقاد اهل فرقان و یا خود حضرت اسحق بحسب نصوص تورات در کمال سرور رقص کمان و پاکوبان بقربانگاه عشق شتافت و در زیر تیغ و خنجر سر بنهاد فی الحقیقه شیوه عاشقان پیاموخت و شرط مشتاقان مجری داشت
3 لکن آن قربانی بفدا مبدل گشت ولی تو و فدیناه بذبح عظیم قبول مکن خون بیفشان و جانبازی آغاز کن اینست فوز عظیم

MMK6#429

AB09853

To: Abdur-Rasul Bazzaz, in Shiraz

- 1 O servant of Baha!
- 2 The Abha Beauty was the Light of the horizons and the Sun of Truth did shine forth, but alas, a thousand times alas, that imperfect souls and heedless hearts, like black stones, remained deprived, despairing and veiled from the radiance of the sun and moon.

1 ای بنده بها
2 جمال ابهی روشنی آفاق بود و شمس حقیقت اشراق ولی هزار افسوس که نفوس ناقصه و قلوب غافله مانند سنگ سیاه از تجلی مهر و ماه محروم و مأیوس و محجوب

3 Give thanks to God that, mirror-like, thou didst turn toward the Luminary of the Supreme Concourse and didst receive a portion of the Most Great Guidance.

3 شکر کن خدا را که آینه‌آسا تقابل به نیر ملاً اعلیٰ
جُستی و از پرتو هدایت کبری نصیب بردی

4 And upon thee be greetings and praise.

4 و علیک التَّحیَّة و الثَّناء

INBA84:246a

AB09879

To: Abu'l-Qasim Saatsaz Shirazi

1 O servant of God! Though outwardly you are in Shin while we are in Sin - that is, in the province of Syria - in reality we are under the shade of one Tree and are blessed by one Fruit. We are in the gathering of "Am I not?" and intoxicated from the cup of the Covenant. We have entered the Abha Paradise and have arrived in the rose-garden of divine favors. Therefore, let us praise God for this companionship.

1 ای بنده حق هر چند بظاهر تو در شینی ما در
سین یعنی ولایت سوویّه اما فی الحقیقه در ظلّ
یک شجریم و متنعّم بیک ثمر در محفل السّیم و
از جام عهد سرمست در جنت ابری داخلیم و
در گلشن الطاف وارد پس حمد کنیم خدا را بر
این همدمی

2 And upon you be the Glory.

2 و البهاء علیک

INBA87:171a, INBA52:170b, LDR.270

AB09931

To: Abu'l-Qasim Saatsaz Shirazi

1 O Abu'l-Qasim!

1 ای جناب ابوالقاسم

2 You were in the Holy Land and witnessed my constant pressing occupations. Despite this, you have requested correspondence before even reaching home. But what can be done? One must, to the extent possible, be the cause of joy and delight to the hearts of the friends and carry out their wishes.

2 در ارض مقدّس بودی و مشاغل عظیمه
دمبدم مرا دیدی باوجود این هنوز بمنزل نرسیده
استدعای مکاتبه نموده‌اید ولی چه چاره باید
بقدر امکان سبب سرور و حبور قلب یاران و
حکشان را مجری داشت

3 They have attained this power and might and sovereignty and dominion through the outpourings of the love of the Ancient Beauty. How excellent is this power, this power!

3 و این قوّت و قدرت و سطوت و سلطنت را
بفیوضات محبّت جمال قدم یافته‌اند نعم الاقتدار
هذا الاقتدار

INBA87:173b, INBA52:173

AB10110*To: Ali Rida Khan, in Shiraz*

O thou who art the companion of 'Abdu'l-Baha! Not for a moment do I cease to remember thee, and I am ever the intimate companion of thy thoughts and remembrance. I beseech God that thou mayest become a sign of guidance and a gift of the Kingdom of Abha, detached from the world and attracted to the Concourse on High, speaking forth praise and manifesting the Most Beautiful Names. And all these virtues circle round the love of God. Upon thee be greetings and praise.

ای مونس عبدالبهاء دمی از یادت فارغ ننشینم
و بذکر روی و خویت همدم و همنشینم و از خدا
میطلبم که آیت هدی شوی و موهبت ملکوت
ابهی و منقطع از دنیا و منجذب ملاً اعلی و ناطق
به ثناء و مظهر اسماء حسنی و جمیع این فضائل
طائف حول محبت الله است و علیک التَّحیة و
الثناء

INBA87:517b, INBA52:544b

AB09790*To: Baha'id-Din Afnan, in Shiraz*

O branch of the Blessed Tree! The intermediary has described how thou art like a verdant branch, fresh and vigorous through the breezes of the Covenant, and like lustrous leaves, green and flourishing from the bounty of the clouds of the All-Merciful and the rain of the All-Glorious. We hope that in this spiritual springtime thou wilt become full of blossoms and flowers and yield delectable fruit.

ای افنون سدره مبارکه جناب واسطه توصیف
مینمود که چون شاخه مخضره بنفحات میثاق
تر و تازه‌ئی و چون اوراق نضره سبز و خرم از
فیض ابر رحمانی و غیث سبحانی امیدواریم که
در این بهار روحانی پر گل و شکوفه گردی و
میوه خوشگوار بار آوری

INBA87:499

AB10137*To: Karbala'i Haji, in Shiraz*

O guide on the path! Divine guidance is the messenger of grace and the greatest gift and the fruit of the tree of mercy. How many souls wept in search of guidance but, lacking sincerity, remained deprived. And how many souls who, upon merely hearing, ran upon the highway of guidance and drank from

ای هادی سبیل هدایت پیک عنایت است و
اعظم موهبت و ثمره شجره رحمت چه بسیار
نفوس که در طلب هدایت گریستند ولی چون
خلوص نبود محروم ماندند و بسا نفوس که بجز
استماع در شاهراه هدی دویدند و از کوثر عطا

the Kawthar of bounty and tasted the honey of purity. Since you are among such souls, give thanks to God.

نوشیدند و از شهد صفا چشیدند چون تواز آن
نفوسی شکر خدا کن

INBA87:167b, INBA52:166a, MKT9.213a

AB12675

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

- 1 O Bashir, thou Joseph of the All-Merciful! What thou hadst written was noted. All the meanings were spiritual in content, conducive to the heart's joy and the cause of spiritual gladness.

1 ای بشیر یوسف رحمانی آنچه مرقوم نموده بودید
ملاحظه گردید جمیع معانی مضامین روحانی بود
مورث سرور قلبی بود سبب فرح روحانی
- 2 Praise be to God that in the lamp of Shiraz, the divine light hath shown forth with luminous flame, and gradually, God willing, it shall cast its rays upon the niche of that region. The precious soul of his honor the Chief shall exert a complete influence, and those who slumber shall awaken, and those who have lost their way shall be guided to the Ka'bih of their goal.

2 الحمد لله در زجاجه شیراز سراج الهی را شعله
نورانی پدیدار و کم کم بمشکاة آن اقلیم انشاء الله
پرتو افکند نفس نفیس حضرت رئیس تأثیر کلی
بخشد و خفتگان بیدار گردند و گمگشتگان راه
بکعبه مقصود برند
- 3 And upon thee be the Glory! 'Abbas.

3 و البهاء علیک

BSHI.056

AB09883

To: Mirza Shukri, in Shiraz

- 1 O thankful servant of the Forgiving Lord!

1 ای بنده شکور رب غفور
- 2 His bestowals are infinite and His favors endless. His compassion encompasses all and His mercy is spread throughout the earth. His light is radiant and His luminary is brilliant. Among His favors are faith, certitude and spiritual knowledge.

2 عنایاتش غیرمتناهی و الطافش بی پایان عواطفش
محیط است و رحمتش منبسط در بسط نورش
ساطعت و نیرش لامع از جمله الطافش
ایمانست ایقانست عرفانست
- 3 How then can one adequately render thanks for this boundless bestowal except according to human capacity and the measure of one's power of speech and utterance, like pearls and gems? Therefore, offer thanks to the extent of your ability.

3 پس چگونه بشکرانه این عنایت بی نهایت قیام
توان نمود مگر بقدر وسع بشر و مقدار طاقت

زبان و بیان چون درّ و گهر پس بقدر مقدور
بشکرانه پرداز

INBA87:164c, INBA52:162b, MMK3#242
p.174, MMK4#123 p.130

AB10203

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

¹ O exalted branch of the Blessed Tree! Regarding the house which you had written about that is in the vicinity of the Most Great, Blessed, Revered and Purified House - and about which you had written previously - immediately upon receipt, a letter was written to the honored Afnans, upon them be the Most Glorious Glory of God. No reply has yet arrived. When the reply comes, I will inform you accordingly.

¹ ایها الفرع الرفیع من السّدرۃ المبارکۃ در خصوص
خانه که در جوار بیت معظم مبارک محترم
مطهر مرقوم نموده بودید و از پیش نوشته بودید
بجّرد وصول بحضرات افنان علیهم بهاء الله الأبّی
مرقوم شد هنوز جواب نرسیده جواب خواهد
رسید بعد بشما اخبار خواهم داد

² And upon you be greetings and praise.

² و علیک التّحیّة و الثّناء

INBA87:320a, INBA52:325a

AB09906

To: Mother of Mirza Ali Rida, in Shiraz

O Lord! One leaf from the Tree of Thy mercy has abandoned this ephemeral world and soared to Thy eternal garden. Like a dove she cooed and lamented until she became nestled in the branches of Thy oneness. O Forgiver, Thou art forgiving! O Creator, Thou art bountiful! O Noble One, Thou art the Bestower of endless favors! And the Glory be upon her.

ای پروردگار یک ورقه‌ئی از سدره رحمانیت
ترک گلخن فانی نمود و بگلشن باقیّت پرواز
کرد و چون حمامه حنین و انین نمود تا بشاخسار
احدیّت سدره نشین گشت ای آمرزگار غفرانی
ای کردگار احسانی ای بزرگوار عطای بی پایانی
و البهاء علیها

INBA87:516a, INBA52:542

AB09933*To: Muhammad Baqir Hushyar, in Shiraz*

- 1 O spiritual friend! Your musk-scented letter was noted. They desire to extinguish the fire of the love of God through great calumny, but it only increases in intensity, flame and blaze. In the Qur'an it is stated: "As often as they kindle a fire for war, God extinguisheth it."
- 2 In any case, rest assured in the grace and bounty of Truth. Verily thy Lord will assist the sincere ones through deeds by which the fragrances of God are diffused, but the rebellious ones are in manifest loss.

- 1 ای حبيب روحانی نامهء مشکین ملاحظه گردید یریدون ان یخندوا نار محبة الله بالهتان العظیم فتزداد التهاباً و تأججاً و اشتعالاً در قرآن میفرماید کلاً اوقدوا ناراً للحرب اطفأها الله
- 2 باری شما مطمئن به فضل و موهبت حق باشید ان ربک یؤید المخلصین باعمال ینتشر بها نفحات الله ولكن الفاسقین فی خسران مبین

INBA87:095, INBA52:094, MMK6#133

AB10026*To: Muhammad Hasan Mirza Ata-Nizam, in Shiraz*

- 1 O 'Ata'u'-Nizam! Praise God that thou hast become the dear gift of the All-Knowing, and hast tasted the honey of immortality. Thou hast witnessed the dawn of guidance and observed the effulgence of the light of Baha.
- 2 Thou wert silent, and became illumined; thou wert unconscious, and became conscious; thou wert listless, and became full of zeal and enthusiasm. This is from the great bestowals of the Lord God. Be thou thankful, be thou thankful.
- 3 And upon thee be the Most Glorious Glory!

- 1 ای عطاءء نظام حمد کن خدا را که عطاءء عزیز علام گردیدی و شهد بقا چشیدی صبح هدی دیدی اشراق انوار بها ملاحظه نمودی
- 2 [خاموش] بودی روشن شدی مدهوش بودی هوشیار گردیدی مخمود بودی پر جوش و خروش شدی این از مواهب عظیمهء حضرت پروردگار است شکر نما شکر نما
- 3 و علیک البهاء الأبهی

INBA87:235, INBA52:240a

AB09882

To: Muhammad Rida son of Akhtar, in Shiraz

- 1 O Servant who has acquiesced radiantly to the divine Decree! 1 ای بندهء راضی بقضآء
- 2 To attain the true station of radiant acquiescence is the greatest bounty of the Abha Beauty, but the full realization of this attribute, which is the greatest honor in the world of humanity, is very hard to attain. It is very difficult, very intricate to achieve. This attribute will only become evident when tests occur. 2 حقیقت رضا اعظم موهبت جمال ابهیست ولی تحقق این صفت که اعظم منقبت عالم انسانست مشکل است چه که بسیار صعب و سخت است حین امتحان معلوم و واضح گردد
- 3 I beseech God that He may confirm upon thee this great bounty. 3 اسئل الله ان یوفقک علی هذا الفضل العظیم و
- 4 Praise be to God, the Lord of all the Worlds. 4 الحمد لله رب العالمین و البهاء علیک

INBA87:175c, INBA52:176a, MMK2#167
p.124

AB10149

To: Zivar Sultan Afnan, in Shiraz

O blessed and holy leaf! A hundred thousand queens of the horizons yearned to sweep the threshold of the chosen ones but were not successful, while you are counted and numbered among the leaves of the Blessed Tree. Consider what a bounty you have attained! Therefore, in thankfulness for the favors of God, strive in the sanctification, purification, recognition and certitude of the handmaidens of the All-Merciful.

ای ورقهء مقدّسهء مبارکه صد هزار ملکه های آفاق آرزوی جارو کشی آستان اولیا داشتند و فائز نشدند و تو از اوراق سدرهء مبارکه محسوب و معدودی ملاحظه کن که بجه فضلی فائز شدی پس بشکرانهء الطاف حق در تقدیس و تنزیه و عرفان و ایقان اماء رحمن بکوش

INBA87:103a, INBA52:102a, MKT7.215a

AB10112*To: Nadr Muhammad (Ilkhchi), in Tabriz*

1 O Nadir Muhammad!

1 ای نادر محمد

2 Nadir shed the blood of several million people in order to conquer an earthly realm and a worldly domain, and in the end he hastened to the world of dust and took up residence in a narrow and dark grave. Therefore, be thou such a Nadir that, having become sanctified from the kingdom of dust, thou mayest take up residence in the divine realm and establish thyself in a heart-expanding plain.

2 نادر چند کروور ناس را خون ریخت تا آنکه اقلیم
خاکی و کشور ترابی فتح نمود و عاقبت بجهان
خاک شتافت و در قبری تنگ و تاریک مقرّ
گرفت پس تو چنان نادری شو که از ملک
خاک مقدس شده بجهان الهی مقرّگیری و در
صحرای دلگشا جای گزینی

MAS5.270

AB09863*To: Abdu'l-Husayn Khadim, in Tihiran*

1 O servant of the Blessed Beauty! One of the blessed names is Husayn, which is the light of the two Easts. Thou art the servant of Husayn, and for this reason art the joy of East and West.

1 ای بندهء جمال مبارک اسمی از اسماء مبارک
حسین است که نور مشرقین است تو عبد حسینی
و از اینجهت سرور خافقین

2 Servitude at His Threshold is sovereignty in both worlds, and ancient and resplendent glory in both horizons.

2 عبودیت آستانش سلطنت دارین و عزّت قدیمهء
باهرهء در افقین

3 Arise to fulfill whatsoever are the requirements of this blessed name, that thou mayest become a manifest sign and a burning flame. Give thanks unto God for this.

3 بآنچه از لوازم این نام مبارک است قیام نما تا
آیت باهره گردی و شعلهء محرقه فاشکر الله علی
ذلک

MKT5.012a

AB12672*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran*

O Amin of 'Abdu'l-Baha! This blessed day is the birthday of the Promised One, the Most Great Name. 'Abdu'l-Baha remembered thee and offered felicitations on this holy festival, that thou mightest attain joy and gladness, and be filled with delight and felicity, inasmuch as on such a day thou art remembered before this servant. From the bounties of the Manifest Beauty, the hope is cherished that His honor Amin may remain preserved and at peace beneath the shadow of the All-Merciful, the Compassionate.

ای امین عبدالبهاء روز مبارک مولود موعود اسم اعظم است عبدالبهاء پیاد تو افتاد و به تهنیت عید پرداخت تا سرور و شادمانی یابی و خوشی و کامرانی فرمائی که در چنین روزی در نزد این عبد مذکور از الطاف جمال مبین امید چنین است که حضرت امین در ظل رحمن رحیم محفوظ و مسترید ماند

AMIN.159-160

AB09924*To: Ahmad Taliqani, in Tihiran*

O thou who art firm in the Covenant! With the utmost lowliness and supplication, I have beseeched the Court of Oneness that He may immerse thy pure-born parents in the ocean of His forgiveness and pardon, admit them into the eternal Paradise—the Garden of Meeting and the Garden of Immortality—and make them the recipients of His infinite favors. And upon thee be greetings and praise.

ای ثابت بر عهد از درگاه احدیت بکمال عجز و نیاز استدعا نمودم که پدر و مادر پاک گهر را در دریای بخشش و آمرزش مستغرق فرماید و در جنت خلد فردوس لقا حقیقه بقا داخل فرماید و مظهر الطاف بی پایان نماید و علیک التَّحیَّة و الثَّناء

INBA17:020

AB12691*To: Ali Asghar Shirazi, in Tihiran*

O servant of the Truth! Your letter was received and its contents brought joy. I beseech God that you may ever serve this son of a martyr with perfect faithfulness and trustworthiness,

ای بنده حقّ نامهء تو رسید و از مضمون بهجت حاصل گردید از خدا خواهم که همواره بکمال صداقت و امانت بخدمت ابن شهید پردازای و

and carry out the requirements of fidelity. Deliver the two enclosed letters. There is no time for more. And upon you be the Most Glorious Glory.

لوازم صداقت را مجری داری دو مکتوب جوف
را برسان فرصت نیست و علیک البهاء الأبهی

INBA85:137a

AB12004

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

This newspaper in the West was published by someone from abroad and contains a detailed section about this Cause. Although it has many errors, including the matter of the Prophet of Akka, since it demonstrates the greatness and exaltation of the Cause of God, and “virtue is that which is testified to by strangers,” therefore it was sent so that you may publish and distribute it.

این روزنامه را در غرب شخصی از خارج طبع
نموده و فصلی مفصل در این امر مرقوم نموده
اگرچه سهو و خطا بسیار دارد از جمله مسئله
پیغمبر عکا ولی چون دلالت بر عظمت و علو
امر الله مینماید و الفضل ما شهد به الأغیار لهذا
ارسال شد تا طبع نموده انتشار دهید

INBA79.059a

AB09989

To: Aqa Siyyid Husayn, in Tihiran

1 O namesake of the Intended One!

1 ای سمیّ حضرت مقصود

2 The melody of the Abha Kingdom is raised high, and the song of the nightingale of faithfulness in the rose-garden of spiritual meanings is life-imparting to the wise. At times it plays the tune of Hijaz, and at other times it raises high the melody of Shahnaz-i-'Iraq. Sometimes it plays the station of lovers, and at times it gives voice to the sighs and lamentations of the yearning ones.

2 آهنگ ملکوت ابهی بلند است و ترانه بلبل وفا
در گلبن معانی روحبخش هوشمند گاهی نغمه
حجاز ساز کند و گاهی شهناز عراق بلند نماید
گاهی مقام عشاق نوازد و دمی آه و این مشتاق
نماید

3 You too must raise a wondrous melody in the assemblage of humanity, that you may become the chief musician among the birds of the garden of holiness, and in the rose-bush of divine unity sing spiritual songs in various modes.

3 تو نیز در انجمن عالم انسان آهنگ بدیعی بلند کن
تا سرهنگ طيور گلشن تقدیس شوی و در گلبن
توحید الحان مقامات معنوی برائی

4 And upon you be greetings and praise.

4 و علیک التّحیّة والثناء

MKT5.217a

AB12693*To: Azizullah Varga, in Tihiran*

- 1 O thou dear one of 'Abdu'l-Baha! This is a glorious day of festival, and the lights of the Abha Kingdom are shining and gleaming with intense brilliance. 'Abdu'l-Baha writes to thee with the pen of faithfulness and offers thee festival greetings.
- 2 Thy services at the Threshold of the Most Great Oneness are accepted. Glad tidings unto thee!
- 3 The blessed photograph of the martyred one arrived on the day of the festival together with the picture of Ruhullah, may my spirit be a sacrifice for him. On one hand, mine eyes wept blood, while on the other hand, the festival became blessed. I am longing to see Mirza Ruhullah.
- 1 ای عزیز عبداله‌آ روز فیروز عید است و اشراق
انوار ملکوت ابهی در سطوع و لمعان شدید
عبداله‌آ بخامهء وفا بتو نامه نگارد و تهنیت عید
نماید
- 2 خدماتت در آستان حضرت احدیت مقبول
بشری لک
- 3 فتوغراف مبارک حضرت شهید در یوم عید با
عکس روح‌الله روحی له الفدا رسید از جهتی
دیده خون گریست و از جهت دیگر عید مبارک
گردید میرزا روح‌الله را مشتاقم

INBA85:536b

AB10168*To: Baha'is of Haqqih et al., in Tihiran*

- 1 O ye friends of 'Abdu'l-Baha! The greatest service at the Sacred Threshold is the establishment of meetings for teaching.
- 2 Therefore, O ye divine friends and companions of 'Abdu'l-Baha - or as the Turks say, "yoldash" and "arkadash" [fellow-travelers and companions] of this one drowned in the sea of evanescence - you must exert your utmost effort in establishing teaching gatherings so that the confirmations of the Abha Kingdom may encompass you and the attractions of the Concourse on High may become manifest.
- 3 And upon you be greetings and praise.
- 1 ای یاران عبداله‌آ اعظم خدمت در آستان
مقدس تشکیل مجلس تبلیغ است
- 2 پس شما ای یاران الهی و رفیقان عبداله‌آ و
بقول ترکها یولداش و آرقاداش این غریق بحر فنا
باید در تأسیس محافل تبلیغ نهایت همت بنمائید تا
تأییدات ملکوت ابهی احاطه کند و انجذابات
ملاً اعلی جلوه نماید
- 3 و علیکم التّحیّة و التّناء

MKT8.188a, AKHA_104BE #08 p.09,
RRT.010

AB09797*To: Bahiyyih daughter of Zabih, in Tihran*

- 1 O handmaiden of God who is attracted to His love! You speak truly and I know what you say. Therefore it is better that I close the door to reproach and complaint beforehand. What else can you say? I have also written in my own hand.
- 2 Furthermore, those two birds of the garden of guidance have made their nest in the same nest and in truth they have the status of a single soul: "Who created you from a single soul and made from it its mate."
- 3 And may the Glory be upon you.

1 ای امة الله المنجذبه یقین گوئی و میدانم چه گوئی
پس بهتر آنست که سدّ باب عتاب و گله از
پیش نمایم دیگر چه حرفی توانی زد بخطّ خویش
نیز نگاشتم

2 و از این گذشته آن دو مرغ چمنستان هدایت در
یک لانه آشیانه نموده اند و فی الحقیقه حکم نفس
واحدہ دارند الذی خلقکم من نفس واحدہ و
اجعل منها زوجہا

3 و الباء علیک

MMK6#176

AB09796*To: Gul-Surkh Khanum Imami Azami (Faizih), in Tihran*

- 1 O attracted handmaiden of God! Although some time has elapsed since our correspondence was delayed, the reason was that not a minute's opportunity presented itself. Now in the land of Joseph, the country of Egypt, I have undertaken to write this letter so that you may know you are ever in my thoughts, and I write in my own hand.
- 2 Convey with utmost longing the most wondrous and glorious greetings to Jinab-i-Aqa Siyyid Sadiq, and likewise to the others.

1 ای امة الله المنجذبه هر چند مدّتیست که مکاتبه
تأخیر افتاد سبب فرصت دقیقهئی نبود حال
در کشور حضرت یوسف اقلیم مصر بتحریر این
نامه پرداختم تا بدانی همواره در خاطری و بخطّ
خویش مینگارم

2 جناب آقا سید صادق را بکمال اشتیاق تحیت
ابدع ایی ابلاغ دارید و همچنین سائرین را

MKT6.105a

AB09800*To: Gul-Surkh Khanum Imami Azami (Faizih), in Tihiran*

- 1 O handmaid of God! Spend all thy time in teaching and occupy thyself with awakening the heedless women, that thou mayest guide them to the Most Great Guidance and cause them to follow the example of the holy leaves.
- 2 In this day divine confirmations encompass those souls who are occupied day and night with teaching the Cause of God and are engaged in diffusing the divine fragrances. This is the magnet that attracts divine aid, protection, grace and bounty.
- 3 And upon thee be greetings and praise.

1 ای امة‌الله جميع اوقات را صرف تبليغ كن و
بتنبیه نساء غافله پرداز تا ایشان را بهدايت كبرى
مهتدى نمائى و بورقات مقدسه مقتدى

2 اليوم تأييدات الهية شامل نفوسى كه شب و
روز بتبليغ امر الله مشغولند و بنشر نفحات الله
مألوف اينست مغناطيس عون و صون و عنايت
و موهبت حق

3 و عليك التحية و الثناء

MKT6.104, MMK2#237 p.171,
MUH3.283b

AB10136*To: Husayn son of Muhammad Ali Kashani, in Tihiran*

- 1 O new blossom in the rose-garden of divine knowledge! The sign of the manifestation of the Blessed Beauty is deposited and concealed within the reality of all things, and the diffused rays of the Sun of Truth are reflected and visible in the mirrors of all beings. In assured souls, the sign of divine bestowal is manifest and resplendent, while in wavering souls it remains hidden, concealed and obscure. Ask thou of God that thou mayest become a brilliant lamp.
- 2 The Glory be upon thee.

1 ای نوشكوفه در گلزار معرفت آيت تجلى جمال
مبين در حقيقت كلشء مودوع و مستور و
شعاع منتشر شمس حقيقت در مجالى كل موجود
عاكس و مشهود و مكنون در نفوس مطمئنه
آيت موهبت ظاهر و باهر و در نفوس متزلزله
مخفى و مكنون و غير زاهر تواز خدا بخواه كه
شمع روشن گردى

2 و الهاء عليك

INBA17:062

AB11795*To: Ibn-i-Abhar, in Tihran*

- 1 A report has been received from Aqa Mirza Ahmad Isfahani regarding the spread of the Cause of God in the territory of America, along with an article that was published in one of the American newspapers. This is being sent to you. Have the newspaper article translated and printed together with a copy of the report, and disseminate them in other directions.

1 لایحه‌ئی که بحسب اصطلاح این ایام راپورت
میگویند در خصوص انتشار امرالله در خطّه
امریکا از آقا میرزا احمد اصفهانی رسید با
مقاله‌ئیکه در یک جریده‌ئی از جرائد امریکا
درج شده ارسال میشود مقالهء جریده را ترجمه
نموده با سواد راپورت طبع کرده در سایر
جهات انتشار دهید

- 2 And upon you be greetings and praise.

2 و علیک التّحیّة و التّناء

INBA85:431, BRL_DAK#0185, YIA.342

AB10056*To: Inayatullah Farzar, in Tihran*

- 1 O hundred-petalled rose of the rose-garden of love!
- 2 Arise with heart and soul to serve thy father, nay rather, sacrifice thy life in his path, for he hath led thee to the fountain of heavenly bounty and made thee a manifestation of the great and glorious favors.
- 3 He hath fully discharged the rights of fatherhood; do thou likewise carry out to the utmost degree the duties of sonship, that "excellent is the father and excellent is the son" may be fully realized.

1 ای گل صدبرگ گلستان محبّت

2 در خدمت پدر به جان و دل قیام کن بلکه
جانفشانی نما چه که این پدر تو را بفیض کوثر
رساند و مظهر الطاف جلیل اکبر کرد

3 حقّ ابوت را بتمامه بجا آورد تو نیز حقّ بنوت
بمنتها مرتبه مجری دار تا نعم الاب و نعم الابن
تحقّق یابد

PYK.313

AB10129*To: Inayatullah Farzar, in Tihiran*

- 1 O sapling of the garden of divine favors! 1 ای نهال باغ عنایت
- 2 Like a cypress by the stream thou hast grown up beside these rivers, and from the drops of the clouds of grace and bounty thou hast gained freshness and delicacy. From the springtime breeze thou hast put forth leaves and blossoms, and through the kindness of the Most Great Name - may my spirit be sacrificed for the trees of His gardens - I hope that thou wilt yield true fruit and bear sweet produce. 2 چون سرو جویبار در لب این انهار روئیدی و از رشحات سیلاب فضل و موهبت طراوت و لطافت یافتی و از نسیم نوبهار برگ و شکوفه نمودی و از لطف اسم اعظم روحی لاشجار حدائقه الفدا امیدوارم که ثمر حقیقی بدهی و بر شیرین بار آوری
- 3 And upon thee be the Glory! 'Abbas. 3 و البهاء علیک

HUV1.034

AB09999*To: Kashipaz, Aqa Muhammad Hasan et al., in Tihiran*

- 1 O ye candles which have been lighted by the fingers of the Blessed Perfection! 1 ای شمعهای دست افروز جمال مبارک
- 2 Praise be to God that ye are illumined by the light of knowledge and are earnestly striving to acquire noble virtues. At the threshold of the Abha Beauty ye are regarded with favour and in the school of education ye are suckling babes at the breast of arts and sciences. I beseech God that ye may be so highly distinguished in sciences that your fame will be noised throughout all regions and your fair name be on the lips of all enlightened people; that ye may become the means of the exaltation of the Cause of God and the exponents of the manifold blessings of the Abha Beauty. 2 الحمد لله بنور معارف روشنید و در اکتساب فضائل در نهایت جهد و همت مقبول درگاه جمال ابهائید و شیرخوران ندی علوم و فنون در مکتب تربیت از خدا خواهم که چنین در علوم مهارت یابید که شهر آفاق گردید و سمیر اهل اشراق شوید سبب عزت امر الله گردید و مظهر الطاف جمال ابهی شوید
- 3 May the glory of the Most Glorious rest upon you! 3 و علیکم البهاء الاهی

BRL_CHILD#36

DRM.021a, HUV1.040

AB10260*To: Mirza Siyyid Muhammad Nazimul-Hukama, in Tihiran*

- 1 O thou who art enkindled with the fire that blazeth in the Tree of the Covenant! 1 یا من اشتعل بنار موقدة فی شجرة الميثاق
- 2 Arise to exalt the Word of the Lord and say: O ye that are heedless, be vigilant! O ye that slumber, awaken! O ye that are veiled, unveil yourselves! O ye that are silent, speak forth! O ye that seek, hasten! O ye that thirst, drink! O ye that hunger, eat! O ye that are naked, clothe yourselves! O ye that love, purify your faces for God, the True One. 2 قم على اعلاء كلمة الربّ وقل ايها الغافلون انتبهوا ايها الراقدون تيقظوا ايها المحتجبون اكتشفوا ايها الصامتون تكلموا ايها الطالبون فاسرعوا ايها العطاش فاشربوا ايها الجياع كلوا ايها العراة البسوا ايها المحبون اخلصوا وجوهكم لله الحق
- 3 Verily, God is the All-Merciful, the Most Compassionate. 3 ان الله هو الرحمن الرحيم

INBA85:377a, YMM.052

AB10077*To: Muhammad Javad Isfahani, in Tihiran*

- 1 O thou who art yearning for the Beauty of the All-Glorious! 1 ای مشتاق جمال ذوالجلال
- 2 By day and by night we supplicate the Threshold of the Self-Sufficient One in utter lowliness and in tears, imploring Him and saying: "O Thou kind Lord! Safeguard these friends within the sanctuary of Thy protection and enable them to cast aside all things, both great and small. Free them from the world of being and enable them to be detached from this contingent world and its defilements. Refresh them by the breaths wafting from the abode of the Placeless and bestow upon them life anew." 2 در شب و روز بکمال عجز و نیاز بدرگاه حضرت بی نیاز تضرع مینمائیم که ای پروردگار مهربان دوستانرا در صون حمایت خویش محفوظ دار و از کم و بیش بیزار کن از کون و امکان و آلائش اکوان منقطع فرما و بنفحات لامکان زنده و تر و تازه و البهاء علیک

MMK2#013 p.008, MJMJ2.065bx,
MMG2#040 p.040x

AB09925*To: Muhammad Taqi Turk, in Tihran*

1 O thou who art steadfast in the Covenant!

1 ای ثابت بر میثاق

2 The moment that He Who is the Day-Star of the world shone forth above the East and the West, the differences and distinctions separating the Turks from the Tajiks, the French from the Belgians, the Persians from the Americans, and the Asians from the Africans were obliterated and abolished, and the call of the oneness of mankind rang out like a cannon shot. Thus, thou dost behold the East and the West in close embrace, and dost witness how the Occident and the Orient are attracted like unto two lovers.

2 چون نیر آفاق اشراق بر شرق و غرب نمود تفاوت و امتیاز ترک و تاجیک و فرانس و بلجیک و فرس و امریک و آسیا و افریک از میان رفت شلیک وحدت عالم انسانی برخاست اینست که مشاهده مینمائی که شرق دست در آغوش غرب نموده و خاور و باختر مانند دو دلبر شیفته یکدیگر شده

INBA85:025b, MKT2.288a, AKHA_110BE

#12 p.02, PYB#042 p.01, MJMT.016

DAS.1913-12-28x

AB10140*To: Shams-i-Jahan Attar, in Tihran*

1 He is the Self-Subsisting.

1 هو القيوم

2 O thou goodly leaf! Breathe forth the favors of the All-Loving Lord and bring tidings of the bounties of the Sovereign of existence, for though we had and have no worthiness, He hath, through His generosity and grace, caused us to attain unto nearness and reunion in the Day of Distinction.

2 ای ورقه طیب از الطاف حضرت ودود دمزن و از عنایات سلطان وجود خبر ده که باوجود آنکه استحقاق نداشته و نداریم محض جود و فضل در یوم فصل به قرب و وصل فائز فرمود

3 O God! Train these servants and handmaidens beneath the shade of the Divine Lote-Tree through Thy most great favors.

3 ای خدا تو این ارقاء و اماء را در ظلّ سدره منتهی باعظم الطاف تربیت فرما

MKT7.142b

AB10163*To: Siyyid Asadullah Baqiruf, in Tihiran*

- 1 O kind friend! Although a letter was written, I desired to pen something in my own hand as well, so that it might make up for what was missed. But I have spiritual communication with the divine friends, and that is the unity of condition in servitude at the threshold of the Lord of Majesty—and what connection could be greater than that?
- 2 Therefore, keep your heart strong and attend to the arrangement of affairs with the utmost calm and composure, and seek utter devotion at the sacred threshold of the Self-Subsisting One. Verily, this is the kingdom that shall not perish.

1 ای یار مهربان هر چند مکتوب مرقوم شد اما خواستم که بخط خویش نیز چیزی بنگارم تا تلافی مافات گردد ولی من با یاران الهی مخیره روحانی دارم و آن وحدت حال در عبودیت آستان حضرت ذوالجلال و چه ارتباطی اعظم از آن

2 لهذا دل قوی دار و در نهایت سکون و قرار بتشیت امور پرداز و تبیل باستان مقدس حی قیوم جو آن هذا هو الملک الذی لایفنی

INBA16:013

AB10109*To: Siyyid Sadiq, in Tihiran*

- 1 O truthful and eloquent believer! In every moment thou comest to mind, and with every breath I remember thee, and at the threshold of the Beloved of the horizons, with utmost longing, I seek bounty on thy behalf.
- 2 Thou art My truthful servant, beloved and worshipped, therefore thou art accepted by Me. My soul and thine are both sacrificed for the Blessed Beauty. What more couldst thou wish for and what more couldst thou seek?
- 3 And peace be upon thee.

1 ای مؤمن ناطق صادق در هر دمى بخاطر آئی و در هر نفسی یاد تو افتم و در درگاه دلبر آفاق بجمال اشتیاق عنایت بهر تو جویم

2 تو بنده صادق محبوب و مسجود منی لهذا مقبول منی جان من و تو هر دو فدای جمال مبارک دیگر چه خواهی و چه جوئی

3 والسلام

MKT6.165a

AB10171*To: Spiritual Assembly of Tihiran*

- ¹ O beloved friends of 'Abdu'l-Baha! His honor 'Adudu's-Saltanih has set out for Tehran. He is somewhat downcast and distressed. Praise be to God, he has turned his attention to the Abha Kingdom and has derived illumination from the lamp of guidance. Show him the utmost love and kindness, and guide him in every way to the good-pleasure of God, to hold fast to the hem of His grandeur, and to detachment from all else save Him.

¹ ای یاران عزیز عبدالبهاء جناب عضدالسلطان عازم طهران گشت قدری پژمرده و پریشانند الحمد لله توجه بملکوت ابهی نموده‌اند و اقتباس از سراج هدی فرموده‌اند در حق ایشان نهایت محبت و مهربانی نمایند و از هر جهت دلالت بر رضای الهی و تمسک بذیل کبریا و تبری از ماسوی بنمایند

- ² And upon you be the Most Glorious Glory!

² و علیکم البهاء الابهی

INBA16:220

AB09953*To: Wife of Mirza Muhamamd Ali (Rasht) et al., in Tihiran*

O two cherished handmaidens of God! The loving Lord desires handmaidens who are pure in heart, that they may become lamps of guidance and stars of righteousness, causing the women to be guided, supported by the hosts of the Supreme Concourse, becoming an army of life and the forces of the Most Glorious Kingdom. I hope that you two may become among these. Upon you both be the Most Glorious Glory.

ای دو کنیز عزیز الهی پروردگار مهربان کنیزان پرهیزکار خواهد تا سرج هدی گردند و نجوم تقوی سبب هدایت نساء شوند و مؤید بجنود ملأ اعلی لشکر حیات باشند و جیوش ملکوت ابهی امیدوارم که شما دوتا از آنان گردید و علیکم البهاء الابهی

INBA17:092, MKT7.092a

AB09817*To: Wife of Muhammad Husayn Naqqash, in Tihiran*

- 1 O handmaiden of God! The devoted and successful leaf arrived at the Threshold of the All-Merciful and with spirit, heart and body circumambulated the Spiritual Place of Circumambulation, and was present in the gathering of the divine ones and the assembly of the heavenly ones.
- 2 And in all these places of witnessing she was occupied and engaged in mentioning and thinking of and remembering you.
- 3 Praise be to the Intended One that you were blessed with such progeny who remembered and thought of you in such places.
- 1 ای امة‌الله ورقهء موقنه فائزه باستان حضرت رحمن وارد و به روح و قلب و قالب مطاف روحانینا طواف نمود و در جمع یزدانیان و محفل ربانیان حاضر گردید
- 2 و در جمیع این مشاهد به ذکر و فکر و یاد شما مشغول و مألوف بود
- 3 حمد کن حضرت مقصود را که بچنین ذریه‌ئی موفق شدی که در چنین مواقع به یاد و فکر شما افتاد

MKT6.026a

AB09979*To: Kashani, Inayatullah son of Aqa Muhammad Ali, in Tihiran*

- 1 O child of the servant of God! In the world of existence, the most precious of all beings is a loving father and a kind mother. Praise be to God that thou hast been blessed with such parents, who are dawning-places of certitude and manifestations of assurance.
- 2 How blessed is the son who hath such a father, and how blessed is the father who hath a son who is a worthy successor and a manifestation of the most great and glorious grace.
- 1 ای زادهء بندهء الهی در عالم وجود عزیزترین موجود پدر مهرور و مادر مهربان است حمد خدا را که بچنین ابون مؤید گشتی که مطلع ایقان و مظهر اطمینانند
- 2 خوشا بحال پسری که چنین پدر دارد و خوشا حال پدری که پسر خیر خلف و مظهر لطف جلیل اکبر دارد

INBA17:063

AB10014*To: Unknown, in Tihiran*

- 1 O Ta'irih of the heights of the love of God! I am now in Alexandria, Egypt. In the early dawn I set about writing this letter. The eloquent and wondrous verses which flowed like running water from your gifted pen regarding the Mashriqu'l-Adhkar were perused. They are indeed most sweet.

1 ای طائرہ اوج محبت الله الان در اسکندریه مصر
در دم صبح بتحریر این نامه پرداختم اشعار بدیع
بلیغ که در خصوص مشرق الاذکار از قریحه
مانند آب روان جاری شده بود ملاحظه گردید
فی الحقیقه در نهایت حلاوت است

- 2 Praise be to God that through the bounty of the Ancient Beauty, East and West are in connection and are quickened.

2 الحمد لله بفیض جمال قدیم شرق و غرب در
ارتباط و انتعاش است

- 3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الاهی

AHB_107BE #07 p.145, TSQA2.288

AB10117*To: Mirza Husayn Aliuf Ouskouli, in Usku*

- 1 O thou who gazest upon God! Persian, Arabic and Turkish are all languages of the lovers of the Beauty of the Beloved. Love itself hath a hundred other tongues. The purpose is meanings, not words - reality, not metaphor. The wine of inner truths and meanings is delectable in any cup, be it a golden goblet or an earthen vessel. Yet surely a crystal and bejeweled cup is more refined.

1 ای ناظر الی الله فارسی و عربی و ترکی همه
لسان عاشقان جمال جانانست عشق را خود
صد زبان دیگر است مقصد معانیست نه الفاظ
حقیقت است نه مجاز صهای حقایق و معانی
در هر کاسی گوارا خواه جام زرین باشد و
خواه کاسه گلین ولی البتہ جام بلور و مرصع
لطیفتر است

- 2 And the Glory be upon thee.

2 و البهاء علیک

MAS5.035, MJT.137, MSHR4.157

AB09982*To: Bahman Khudamurad, in Yazd*

- ¹ O thou who art intoxicated with the wine of the Covenant! We have read what thou didst write and praise of the Lord flowed from our tongue, for He brought order to the wanderer at His threshold and made the desert-traverser intoxicated and successful from the cup of the Covenant. Therefore, by the power of the divine Covenant, break the might of every ignorant one and, like fire, purify gold and silver, so that with illumined countenance they may lift the veil in the market of the jewelers.

¹ ای سرمست بادهء پیمان آنچه نگاشتی خواندیم و ستایش پروردگار بر زبان رانیدیم که سرگردانرا در آستانش سر و سامان داد و بادیه‌پیمائرا از پیمانهء پیمان سرمست و کامران فرمود پس بنیروی پیمان الهی شکوه هر نادانرا بشکن و مانند آتش پرورش زر و سیم پاک ده تا با رخی افروخته در بازار گوهریان پرده بگشایند

- ² May thy soul be happy.

² جانت خوش باد

PPAR.111

AB10142*To: Bibi Sahib, in Yazd*

O thou pure leaf! Raise thy hands in supplication to the threshold of Oneness and begin thy humble entreaty, saying: "O Thou Self-Sufficient One! Accept this insignificant handmaiden at Thy blessed Threshold, and enable these broken wings to soar in the holy atmosphere of Thy bounty. Guide this poor one to the treasury of wealth, and lead this lowly one to the court of Thy glory."

ای ورقهء طیبه دست تضرع بدرگاه احدیت دراز کن و آغاز عجز و نیاز کن که ای بی‌نیاز این کنیز ناچیز را در آستان مبارکت قبول فرما و این بال و پر شکسته را در هوای قدس عنایت پرواز ده این فقیره را بکنز غنا دلالت فرما و این ذلیل را بدرگاه عزت هدایت کن

MKT7.145b, MJMJ2.010a, MMG2#423
p.471x

AB09806*To: Firuzih Rustam Siyavashi, in Yazd*

O handmaid of God! As Shah-Siyavush was like an angel and a divine messenger, a devoted servant at the threshold of the Most Glorious Beauty - may my spirit be a sacrifice for His loved ones - therefore, after his ascension he became a guardian at the threshold of the Most Glorious Kingdom and was numbered among the true servants. Therefore you, who were the companion of that musk-scented and sanctified soul, must remain so firm in the Covenant of the All-Merciful that he will be made glad.

ای امة الله شاه سیاوش چون فرشته و سروش
غلام حلقه بگوش جمال ابی روحی لأحبائه
الفداء بود لهذا بعد از صعود در آستان ملکوت
ابی پاسبان و از بندگان راستان گشت پس تو
که قرین آن مشکین نفس و نفس مقدس بودی
باید چنان بر پیمان حضرت منان ثابت گردی
که او شادمان گردد

YARP2.538 p.384

AB09813*To: Gawhar, in Yazd*

- ¹ O maidservant of God! Gawhar means a royal pearl, a luminous gem. Every pearl must possess delicacy, luster and radiance. The luster and delicacy of the pearl of the human world is the love of God, the knowledge of God, and detachment from this mortal world. If you are a pearl, then you must acquire the radiance of divine knowledge so that you may become a unique pearl, a pure and precious gem.

¹ ای امة الله گوهر در شاهوار را گویند و لؤلؤ
لألاء هر لؤلؤئی را لطافت و رونق و پرتو لازم
رونق و لطافت لؤلؤ عالم انسانی محبت الله است
و معرفت الله و انقطاع از عالم فانیه دنیا اگر
گوهری پس باید رونق عرفان یابی تا در یکجا
گردی و یتیمه عصما

- ² And upon you be glory!

² و علیک البهاء

YARP2.383 p.300

AB09908*To: Kaykhusraw son of Khudadad, in Yazd*

- 1 O Pur-Khudadad! From God I ask that in the realm of the All-Merciful thou mayest become, through the love of the Beloved of Baha, a Kaykhusraw, that thou mayest become a guide, and that thou mayest become a soul-nourishing rose-garden.
- 2 The Holy One, through the effulgence of His bounty, maketh the dust to shine resplendent, turneth the lowly into the exalted, and giveth to the gnat the soaring power of the swift-winged falcon. He maketh the ant to become a sun and the frozen one to become the radiant moon of the firmament.
- 3 May thy soul be happy!

1 ای پور خداداد از خدا خواهم که در کشور
یزدان بمهر دلبر بها کیخسرو شوی و رهبر گردی
و گلشن جانپرور شوی

2 یزدان پاک پرتو بخشش خاک را تابناک نماید
کهنتر را مهتر کند و پشه را جولان باز تیزپر دهد
مور را مهر کند و افسرده را مه تابان سپهر نماید

3 جانت خوش باد

YARP2.701 p.468

AB10066*To: Khudadad Jamshid Rahmatabadi, in Yazd*

O Persian bird! The time has come for you to begin a melody in the meadow, to sing a song in the rose garden, and to tune the harp and lute. For the flower of the grace of His Holiness the All-Glorious has blossomed in the garden of divine unity, and the wondrous season of the merciful favors has arrived, and the meadow of truth has become verdant and flourishing.

ای مرغ پارسی دم آنست که در چمنستان آغاز
نغمه‌ئی نمائی و در گلستان سرودی زنی و چنگ
و عودی ساز نمائی زیرا گل عنایت حضرت
احدیّت در گلشن توحید شکفته و موسم بدیع
الطاف رحمانیت رسیده و چمنستان حقیقت سبز
و خرم گشته

YARP2.514 p.373

AB10038*To: Murvarid Surush, in Yazd*

1 O distinguished and pure handmaiden of God!

2 The ocean of the matchless Lord's bounty has surged forth, scattering new pearls upon the shore of existence. Be thou among those pearls that shine with utmost brilliance, that thou mayest become precious in the market of the jewelers of the Kingdom and attain the delicacy of divine knowledge, the radiance of certitude, and the effulgence of the love of God, becoming luminous as a star.

1 ای کنیز پرتمیز پاکیزه خداوند

2 دریای بخشش پروردگار بی مانند بجوش آمد
مروارید جدید بر نگار هستی نثار کرد تو از آن
گوهران باش که در غایت درخشندگیست تا
در بازار جوهریان ملکوت مرغوب گردی و
لطافت عرفان و درخشندگی ایقان و شعشعه
محبت الله یابی و چون ستاره روشن گردی

YARP2.518 p.376

AB10072*To: Rashid Jamshid Hazari Parsi, in Yazd*

1 O thou who art intoxicated with the wine of guidance! Take in hand a cup of the wine of knowledge and wisdom and make the Zoroastrians of Yazd so entranced and inebriated that until the Day when the Trumpet shall sound they shall remain intoxicated and not stay veiled behind curtains and veils. Let them become enamored of the radiant countenance of the Beauty of Baha and become notorious in every street and quarter.

2 And upon thee be the Glory!

1 ای مست باده هدایت جامی از می دانش و
هوش بدست گیر و پارسیان یزدانرا مدهوش و
سرمست کن تا یوم ینفخ فی الصور مخور مانند
و از پرده و حجاب مستور نمانند شیدای رخ تابان
جمال بها گردند و رسوای هر کوی و دیار

2 و البهاء علیک

ALPA.084b, YARP2.101 p.125

AB12692*To: Umm Kulthum Daughter-in-law of Haji Iman, in Zanjan*

O handmaiden of God and O leaf who is near to the Threshold of Grandeur! Haji Iman was occupied with thy mention in all circumstances, even at the Holy Threshold, for in truth he regarded thee as his own daughter from his loins and the fruit of his own family. How many daughters of shining destiny are from another's loins, yet are spiritual daughters and divine offspring of man!

ای امة‌الله و ای ورقهء مقربهء درگاه کبریا
جناب حاجی ایمان در جمیع مواقع بذكر تو مشغول
بود حتی در آستان مقدس زیرا ترا فی الحقیقه
صبیهء صلبی خویش شمرد و نتیجهء خانوادهء
خود چه بسیار دختر بلندختر که از صلب دیگر
ولی دختر روحانی و صبیّهء رحمانی انسانست

INBA85:255b

AB09786*To: Mirza Asadullah Kashani, in Iran*

1 O Lion of Truth!

1 ای اسدالحقّ

2 The Lion of Truth must needs possess a might beyond description and a power most intense, that it may hunt the gazelles of the meadow of reality - that is, that it may guide seeking souls to the Ka'bah of their goal and lead the thirsty ones to the fountain of supreme guidance. God willing, thou art a hunting lion of the chase and a radiant lion of the ether.

2 شیر حقّ را صولتی زائدالوصف لازم و قوّتی شدید
واجب تا در چمنستان حقیقت صید غزالان بر
وحدت نماید یعنی نفوس طالبه را بکعبهء مقصود
رساند و تشنگانرا بچشمهء هدایت کبری دلالت
نماید انشاءالله تو شیر نجیر شکاری و اسد اثیر
پرانوار

3 And upon thee be greetings and praise.

3 و علیک التّحیّة و الثّناء

AKHA_119BE #07 p.d

AB09810

- 1 O handmaid of God! The world of dust becomes illumined by the stars of heaven, but the soul and heart of man become luminous through the rays of the Most Great Luminary.
- 2 A bounty from the eternal realm hath reached this mortal world, drawing holy souls to the Abha Kingdom, bestowing the Salsabil of life upon the thirsty ones, leading the seekers to their true Object of desire, and causing the lovers to attain the presence of the divine Beloved.
- 3 Praise God that thou, too, art enchanted by that celestial Beloved. Upon thee be the Most Glorious Glory.

1 ای امة الله عالم خاک به کوکب افلاک روشن گردد ولکن جان و دل انسان به پرتو نیر اعظم نورانی شود

2 فیضی از عالم ابدی باین جهان فانی رسید نفوس مقدسه را منجذب ملکوت ابری کرد تشنگان را سلسبیل حیات بخشید طالبان را به مطلوب حقیقی رساند عاشقان را به لقای معشوق الهی فائز کرد

3 حمد کن خدا را که تو نیز مفتون آن دلبر آسمانی هستی و علیک البهاء الابهی . عبدالبهاء عباس

NJB_v03#18 p.005

AB09900*To: Ibrahim et al.*

- 1 O kind father, that living-souled son Musa, like unto His Holiness Kalim, attained the Sacred Valley, that Blessed Spot. He heard the divine call from the Valley of Tuva and the Tree of Sinai with the ear of his heart, and in the Holy Threshold remembered thee.
- 2 And the Glory be upon you, O ye who are steadfast in the Covenant and yearning for the Kingdom of the Luminous Star of the horizons.

1 ای پدر مهربان آن پسران زنده جان جناب موسی چون کلیم حضرت کبریاء بوادی مقدس بقعه مبارکه شتافت و ندای الهی را از وادی طوی شجره سیناء بسمع قلب استماع نمود و در آستان مقدس بیاد شما بود

2 و البهاء علیکم یا ایها الثابتون علی الميثاق والمشتاقون الی ملکوت نیر الآفاق

NYR#109

NYR#109

AB09943*To: Mirza Ibrahim (Nayriz) et al.*

- 1 O Kind Lord! Grant these poor ones increasing perception and capacity, so that we may break free from our bonds and become detached from strangers. Help us to bind our hearts to Thee and become completely enthralled in Thy love.

1 ای خداوند مهربان عنایتی فرما و موهبتی بنا تا
همّت این بینوایان بلند گردد و بندها بگسلیم و از
پیگانگان ییزار شویم و بتو دل بندیم و تمامی در
دام عشقت گرفتار شویم

- 2 Kindle a fire in our hearts that will burn away the veils of all else besides Thee. Grant that we may close our eyes to all that is below and open them to behold Thy Beauty in Thy Abha Kingdom.

2 آتشی در دل برافروزیم و حجاب ماسوی بسوزیم
و چشم از مادون بدوزیم و بمشاهده جمال در
ملکوت ابهات باز کنیم

NYR#164, NYR#167

LMA2.458, ADH2_1#37 p.055,
MMG2#042 p.042, NYR#164, NYR#167**AB10068***To: Abbas Ali Imadabadi*

O sweet-singing bird! Open thy wondrous voice in praise and glorification of that Beloved of all horizons, and begin a new song and melody. Harmonize with the holy birds, raise thy voice in this rose-garden, and lift high the anthem of "Glory be to my All-Glorious Lord," until East and West are brought to ecstasy and rapture. Upon thee be greetings and praise.

ایمیرغ خوش‌الخان در محامد و نعت آن دلبر آفاق
نطق بدیع بگشا و نغمه و ترانه جدید آغاز کن
و بالخان طیور قدس دمساز گرد و گلپانگی در
این گلبن بزن و آهنگ سبحان ربّی الأبهی بلند
کن تا شرق و غرب را به وجد و طرب آری و
علیک التحية و الثناء

INBA84:512b, YBN.198

AB12671*To: Abdu'llah et al.*

- 1 He is the Help-in-Peril, the Self-Subsisting.
- 2 O two servants of the Ancient Beauty! The brilliant lamp of divine favors hath shed its radiance through the glass of hearts. The lights of the Most Great Guidance have shone forth and

1 هو الله المهيمن القيوم

2 ای دو بنده جمال قدم سراج بهاج الطاف در
زجاج قلوب اشراق نمود انوار هدایت کبری
بتابید و اسرار ملکوت ابهی آشکار گشت هر

the mysteries of the Abha Kingdom have been revealed. Each soul hath received these outpourings according to its capacity. Praise be to God that you have received a portion of this bounty and a share of these favors. Upon you both be the Most Glorious Glory.

نفسی بقدر استعداد اکتساب فیوضات نمود الحمد
لله شما را از این فیض بهره و نصیبی و از این
الطاف قسمتی و علیکم البهاء الأبهی

INBA85:058a, KASH.241a

AB10264

To: Abdu'llah Samadani

1 O thou who seekest to serve God! Learn the secret of servitude from 'Abdu'l-Baha, who day and night is engaged in serving the servants of Baha. For servitude unto the one true God can in no wise be attained save through service at the court of His servants. And since the Blessed Beauty can well dispense with 'Abdu'l-Baha's servitude, 'Abdu'l-Baha must serve His true servants, that He may find favor at His threshold.

1 یا من تعبد لله عبودیت را از عبدالبهاء بیاموز که
شب و روز بعبودیت بندگان بهاء مشغول زیرا
عبودیت حق تحقق نیابد مگر بعبودیت در ساحت
بندگان چه که جمال ابدی مستغنی از عبودیت
عبدالبهاء است پس باید عبودیت بندگان کند
تا مقبول درگاهش گردد

2 And upon thee be the Glory, O servant of Baha!

2 و البهاء علیک یا عبد البهاء

MMK5#191 p.150, YQAZ.330-331

AB10213

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

1 A scribe writes to Jinab-i-Amin, the Secret of the One: Since 'Abdu'l-Baha does not have time, therefore Mulla Baqir Kashani's letter heading was not written correctly. All the amounts you sent to London, Paris and Alexandria have been received - be assured. In your letter you are permitted to write about any matters you deem appropriate. 'Abbas.

1 جناب امین سر الواحرا کاتب مرقوم مینماید
زیرا عبدالبهاء فرصت ندارد لهذا سر نامه ملا
باقر کاشانی درست مرقوم نشده مبالغی که
ارسال به لندن و پاریس و اسکندریه نمودید
کل رسیده مطمئن باشید در نامه خویش از
هر گونه مطالب که مصلحت میدانید مأذونید
که مرقوم نمائید ع ع

2 Confidentially, please endeavor to provide assistance to other peoples, especially if the government makes a request.

2 محرمانه در خصوص اعانه بر سائر ملل همت
فرمائید علی الخصوص اگر حکومت تکلیف نماید

INBA16:209

AB09872

To: Ahmad

O servant of Truth, open thy tongue in prayer and with the utmost supplication and entreaty, show forth humility and need at the threshold of the All-Glorious Lord, saying: "O peerless God! Make Thou a way that I may become intimate and familiar with humility and need, and with a plaintive voice raise my supplications to the highest heaven. Thee will I seek, Thy praise will I speak, in Thy path will I tread." And upon thee be salutations and praise.

ای بنده حق زبان بمناجات بگشا و بکمال تضرع
و ابتهال بدرگاه حضرت ذوالجلال عجز و نیاز کن
که ای خداوند بی انباز چارهائی بساز تا همدم و
همراز عجز و نیاز گردم و باواز حزن تضرع و تبتل
بعلین کنم ترا جویم و ثنای تو گویم و در راه
تو پویم و علیک التحية و الثناء

KNJ.093c

AB09961

To: Ali Khan Kirmani

1 O spiritual friend! The time has come for you to forget both stranger and kin, to become utterly bewildered and impassioned, and to be enthralled and intoxicated with that Loving Friend. May you become the chief among lovers and the leader of the yearning ones. May you create a stirring, mix honey and sugar, scatter musk and pour forth sweetness.

1 ای دوست روحانی وقت آمد که بیگانه و
خویش فراموش نمائی و بکلی سرگشته و سودائی
و مفتون و شیدائی آن دلبر مهربان گردی و
سردفتر عاشقان شوی و سرخیل مشتاقان گردی
شوری برانگیزی و شهد و شکری آمیزی و مشکی
بیزی و قندی ریزی

2 I penned these words that you might know how precious you are.

2 و این عبارت نگاشتم تا بدانی چه قدر عزیز

INBA17:247, MKT8.022a

AB09770*To: Ali Muhammad father of Talat*

- 1 O my God, my God! Verily, Thy servant 'Ali-Muhammad standeth in need of pardon and forgiveness and assistance. I press my brow to the dust of Thy sacred Threshold and beseech forgiveness for him, O my Lord, the All-Merciful.
- 2 O Lord! Grant him the chalice of Thy favors in the midst of Paradise, make him to abide eternally in the heart of Paradise and within the holy gardens, nigh unto Thy Most Great Mercy. Verily, Thou art the Ever-Forgiving, the Pardoner, the All-Merciful.

1 الهى الهى انّ عبدك على محمد يحتاج العفو و الصّفح و المدد و انّى اعفّر جبينى بتراب عتبة قدسك و ارجو له الغفران يا ربّى الرحمن

2 ربّ انله كأس الألفاف فى ببحوحة الرّضوان و اخذه فى قطب الجنان و خلال فردوس القدس جوار رحمتك الكبرى و انت الغفور العفوّ الرحمن

INBA17:047

AB10196*To: Ali Rida Khan (Shiraz)*

- 1 O thou wondrous spirit and exalted station! May God assist thee and strengthen thee and reinforce thy might, and scatter the hosts of error through thy striving and effort, and disperse the gathering of the deluded ones and the companions of the graves and the party of the negligent through thy power.
- 2 Be vigorous like fierce lions and roar in these thickets, and be valiant like swooping eagles and soar in these heights, and sing with the melodies of the Holy Dove in these gardens, and swim like the whales of the sea of oneness in these pools.

1 ايّها الرّوح البديع و المقام الرّفيع ايّديك الله و سدّوك و شدّد ازرك و بدّد عصية الضّلال بسعيك و جهدك و شتّت شمل ثلة الغرور و اصحاب القبور و حزب الفتور بآسك

2 تنشّط كالاسود الكاسره و ازتر فى هذه الغياض و تجلّد كالنّسور الصّافره و صفر فى هذا الهواء و اصدح بانغام ورقاء القدس فى هذه الرّياض و اسبح كحيتان بحر الاحديّة فى هذه الحياض

INBA87:500b

AB09870*To: Aqa Ali Akbar*

- 1 O servant of God! In this moment I am intimate with thy remembrance and mention, and I beseech God that thou mayest attain new confirmations moment by moment, and in servitude to the Lord God seek freedom from every bond, that thou mayest display manliness in this arena and deliver thyself from every defilement, becoming the cause of enlightenment to the people of the world.
- 2 And upon thee be greetings and praise.

1 ای بنده حق در ایندم به یاد و ذکر تو همدمم و از حق میطلبم که دمبدم توفیق جدیدی یابی و به بندگی خداوند یزدان از هر قیدی آزادگی طلبی تا در این میدان مردانگی بنائی و از هر آلودگی خویش را برهانی و سبب روشنائی اهل عالم شوی

2 و علیک التّحیّة و الثّناء

INBA17:182

AB10011*To: Aqa Ali Akbar*

- 1 O thou who seekest the goodpleasure of God! In this day the greatest soul is that one who is firm in the Covenant and Testament of God and who arises with a divine determination and heavenly power to be fully engaged in the promulgation of His Cause and the dissemination of the divine fragrances.
- 2 Such a soul would banish the Evil One and all his machinations from the sanctuary of the heart and would enable the ears of men to be attuned to the melodies of Gabriel. Such a soul should distance himself from the spirit of alienation and negation and embrace the Peerless Beloved with all his heart.
- 3 In this consisteth honour and dignity in the Kingdom.

1 ای طالب رضای الهی الیوم اکبر نفوس ملکوتی آن کسست که به عهد و پیمان الهی بعزمی رحمانی و توانائی یزدانی قیام نماید و بترویج امر الله و نشر نفحات الله برخیزد

2 از خلوتخانه دل اهرمن براند تا بانگ سروش شنود و از بیگانه بیزار شود تا دوست یگانه در آغوش گیرد

3 اینست بزرگواری ملکوتی و البهآ علیک

INBA17:184, MMK2#202 p.145,
MSHR3.337

AB10095*To: Aqa Bala Karimuf*

1 O thou who art attracted by the holy fragrances of Truth!

1 ای منجذب بنفحات قدس حق

2 Jinab-i-'Ali-Ashraf requested that I write something for that true friend, and I am writing this in my own hand so that you may know how dear you are to them and how close and respected you are in this gathering. I beseech the favors of the Desired One that you may ever be fresh and verdant through the outpourings of the cloud of mercy.

2 جناب علی اشرف خواہش تحریری بجهة آن دوست حقیقی نمودند و من نیز بخط خویش مرقوم مینمایم تا بدانی که چه قدر نزد ایشان عزیز و در این انجمن مقرب و محترم از عنایات حضرت مقصود راجی هستم که دائماً برشحات سخاب رحمت تازه و باطراوت باشی

YIK.288a

AB09860*To: Aqa Ghulam-Ali*

O servant of the Most Glorious Beauty! In this wondrous age and new century, loose thy tongue in praise of the Ancient Lord, that through thy pure breath thou mayest bestow the sweet fragrance of the Kind Beloved upon the spiritual gathering and the assembly of the Baha'is, and through thy radiant countenance illumine the congregation of the enlightened ones, and leave such a trace in the kingdom of being that thou mayest become, unto all eternity, the manifestation of "grant me a goodly mention among posterity."

ای بندهٔ جمال اہبی در این عصر بدیع و قرن جدید زبان بستایش ربّ قدیم بگشا تا از نفس پاک مجمع روحانیان و محفل بہائیانرا بوی دلجوی یار مہربان بخشی و از رخ تابناک انجمن نورانیان را روشن نمائی و در ملکوت وجود اثری گذاری تا ابدالآباد مظهر و اجعل لی لسان صدق فی الآخرین گردی

MMK6#353

AB09781*To: Aqa Ghulam-Ali son of the Pilgrim*

- 1 O son of him who circumambulated the Blessed Spot! 1 ای ابن من طاف حول البقعة المباركة
- 2 Your honorable father, due to his abundant love for you, has not forgotten you for a moment. Now it is time to depart, and at the moment of leaving he again requested this letter so that we might occupy ourselves with your remembrance. Thank God that you have such a father who in such circumstances is devoted to your remembrance. 2 جناب ابوی از کثرت حبّ بشما آتی شما را فراموش ننمود حال وقت رفتن است و دم خروج باز خواهش این مکتوب را نمود که بذکر تو مشغول گردیم شکر خدا را که چنین پدری داری که در چنین مواقع بیاد تو مألوف
- 3 And upon you be the Glory! 3 و البهاء علیک

INBA84:249a

AB12674*To: Aqa Jalal et al.*

O Jalal! Be attracted to the Beauty of the All-Glorious One, and be enkindled by the fire kindled in the Tree of Grandeur. Seek infinite favors from the Reality of Divine Unity, and blessings from His Merciful Presence. Walk and move in the footsteps of thy noble father, and follow the path of the Master of the righteous ones, that thou mayest become a dawning-place of lights and a recipient of mysteries. And upon thee be greetings and praise.

ای جلال منجذب بجمال ذوالجلال باش و مشتعل بنار موقده در شجره اجلال الطاف بی نهایت از حقیقت وحدانیت جو و احسان از حضرت رحانیت بر قدم پدر بزرگوار حرکت و رفتار نما و بر روش سید ابرار سلوک کن تا مصدر انوار گردی و مہبط اسرار و علیک التّحیّة و الثّناء

INBA85:347c

AB09844*To: Aqa Jalal nephew of Abdu'l-Ali Tabrizi*

- 1 O servant of God! You will raise the banner of glory and hoist the standard of independence only when you succeed in servitude at the Threshold of Baha. 1 ای بندهء الهی وقتی علم جلال برافرازی و رایت استقلال بلند کنی که بعبودیت آستان بها موفق گردی
- 2 Be lowly, that you may become noble. Be humble, that you may become as a rising star. Become effaced and evanescent, that you may find the ecstasy of the eternal wine. Forget yourself, that you may hear the song of the invisible Herald. 2 خاکسار شو تا بزرگوار شوی خاضع شو تا نجم طالع شوی محو و فانی گرد تا نشئهء بادهء باقی یابی خود را فراموش کن تا سرود سروش غیب شنوی
- 3 And upon you be glory and praise. 3 و علیک التَّحیَّة و الثَّناء

MKT6.101b

AB09862*To: Aqa Rahim Qazvini*

- 1 O servant of the Ancient Beauty! 1 ای بندهء جمال قدم
- 2 The lights of the Greatest Name have encompassed the horizons of all nations, yet the heedless remain submerged in the depths of vain imaginings. They will awaken when the caravan has reached its destination, taken shelter in the precinct of the Beloved, and found repose beneath the pavilion of sanctity - while those ignorant and unaware ones remain lost and wandering at the first step of the path. 2 انوار اسم اعظم آفاق امم را احاطه نموده است ولی غافلین در اعماق وهم مستغرق وقتی بیدار گردند که غافله بمنزل رسیده و در سر کوی حضرت دوست قرار گرفته و در تحت خباء تقدیس آرمیده و آن جاهلان و نادانان در اول قدم در راه گمگشته و حیران و سرگردان مانده

MKT5.011, AKHA_132BE #17 p.a

AB09985*To: Aqa Surush (Pilgrim)*

- 1 O Surush! Praise God that thou hast become aware and hearkened unto the divine call, hast forgotten vain imaginings and blind imitation, hast hastened to the shelter of the Lord, and hast attained to that which was the purpose of thy forebears.
- 2 Therefore, render thanks unto God Who hath made thee noble and showered thee with every kind of favor until thou didst recognize the pure Lord and didst attain to that which is the purpose of the pure ones.
- 3 May thy soul be happy!

1 ای سروش حمد کن خدا را که بهوش آمدی و ندای یزدانرا گوش کردی و اوهام و تقلید را فراموش نمودی و پناه یزدان شتافتی و آنچه مقصود نیاکان بود یافتی

2 پس شکر خداوند را که ترا ارجمند نمود و بانواع نوازش بنواخت تا یزدان پاک را شناختی و آنچه مقصود پاکانست رسیدی

3 جانت خوش باد

YARP2.298 p.244

AB09848*To: Ardishir Khusraw*

O servant of Baha! The renowned Ardishir renewed the sovereignty of the ancients and united and organized scattered territories. But what benefit was it, when in the end it became scattered again and resulted in ruin and desolation? Therefore, blessed is that sovereignty whose throne is everlasting, whose dominion is celestial, whose might is divine, and whose armed force is love and kindness. And upon thee be greetings and praise.

ای بندهٔ بها اردشیر شهر سلطنت پیشینیانرا تجدید نمود و اقالیم پریشانرا جمع و منتظم کرد ولی چه سود که پایانش باز پریشان گشت و خرابی و ویرانی حاصل پس سلطنتی خوش است که سریرش جاودانست و حکومتش آسمانی و سطوتش یزدانی و قوت مسلحه‌اش محبت و مهربانی و علیک التّحیّة و الثّناء

YARP2.413 p.316

AB09895*To: Bahram Khusraw Ruzbih*

- 1 O Bahram! You have a splendid mansion and a ruby from Badakhshan, yet you have made your dwelling and abode in the nest and shelter of wanderers. 1 ای بهرام درخشان و لعل بدخشان در خانه سرای دارید و منزل و مأوی در لانه و آشیانه و کاشانه آوارگان غوده‌اید
- 2 I yearn for one day of rest in that cottage and home, while you have reposed there day and night for several years. 2 من یک روز آسایش در آن کلبه و خانه آرزو می‌نمایم و شما روز و شبانه چند سال در آن خانه آرمیده
- 3 Know ye the worth of this dwelling, for that home is blessed and ere long the kings of the world shall be its guardians. 3 قدر این مسکن بدانید زیرا آن سرای مبارک است و پاسبانش عنقریب ملوک عالم

MKT8.043b, YARP2.718 p.476

AB09893*To: Bahram Mihraban*

- 1 O Bahram! If thou desirest rest and tranquility, repose beneath the shade of the palm tree of hope, and if thou seekest prosperity, occupy thyself with kindness toward the human race. The divine teachings today promote love and righteousness, and make fellowship and human welfare as resplendent as the moon, and mankind as brilliant as a shining star. For the religion of God today is love and kindness. 1 ای بهرام اگر راحت و آرام خواهی در سایه نخل امید بیارام و اگر کامرانی جوئی بمهربانی نوع انسانی پرداز تعالیم الهیه الیوم ترویج محبت و صلاح نماید و الفت و فلاح بشر را بمثابه ماه منور گرداند و انسانرا مانند کوکب رخشان زیرا آئین یزدانی امروز محبت و مهربانی است
- 2 And upon thee be greetings and praise. 2 و علیک التّحیّة و التّناء

YARP2.345 p.280

AB09896*To: Bahram Vafadar*

O faithful Bahram! Be faithful and seek faithfulness. In the human world, the attribute of faithfulness is the cause of attaining the greatest desires and aspirations, and the means of drawing near to the Divine Threshold. It is a divine gift and heavenly bestowal. Every faithful one is accepted at the Threshold of the Lord, and every faithless one is rejected from the Divine Court. I hope that you will be faithful and loving, become the guide of the friends, and the cause of purity in the hearts of the loved ones. May your soul be happy!

ای بهرام وفادار وفاجو باش و وفاخو در
عالم انسانی خصلت وفا سبب حصول اعظم
آرزو و آمالست و علت تقرب درگاه کبریا
موهبت الهیست و بخشش یزدانی هر وفادار
مقبول درگاه پروردگار است و هر جفاپیشه
مردود آستان کبریا امیدوارم که وفادار باشی
و مهربور رهبر یاران گردی و سبب صفای
قلوب دوستان جانت خوش باد

MMK3#227 p.165, YARP2.592 p.416

AB10065*To: Bahram Vajdi*

- 1 O good man! Happy art thou that thou hast become a man of God and a servant at the threshold of the All-Glorious.
- 2 Thou hast turned thy face to the lovely countenance of the Kind Friend and become enamored of the tresses of that resplendent Moon. Give thanks unto God that thou hast been distinguished with such a bounty, and hast embraced such a Beloved, and hast raised such a melody, and hast sung such a song.
- 3 May thy soul be happy!

1 ای مرد خوش خوشا بحال تو که مرد خدا
شدی و بنده آستان حضرت کبریا
2 روی برخ دلجوی یار مهربان نمودی و آشفته
موی آن مه تابان گشتی شکر کن خدا را که
پچنین بخششی مخصّص شدی و چنین دلبری در بر
گرفتی و چنین آهنگی بلند نمودی و چنین گلبانگی
زدی

3 جانت خوش باد

YARP2.594 p.417

AB10037*To: Banu Sister-in-law of Khusraw Suhrab*

- | | | | |
|---|---|---|---|
| 1 | O pure-hearted handmaiden of God! Be a lady who seeks her desire - that is, seek the bounty of God and ever await the appearance of His grace and watch for the dawning of His gifts. | 1 | ای کنیز پاک جان الهی بانوی کام جو باش یعنی فیض یزدان طلب و فضل و احسان همیشه منتظر ظهور عنایت گردد و مترصد بروز موهبت |
| 2 | Give your heart to God and become detached from strangers. Seek divine love and heavenly longing. | 2 | دل بخدا ده و از بیگانه بیزار شو عشق الهی طلب و شوق آسمانی خواه |
| 3 | Draw near to the threshold of the All-Glorious and be attracted by the fragrances of the Abha Kingdom. | 3 | مقرب درگاه کبریا شو و منجذب بنفحات ملکوت ابهی |
| 4 | Upon thee be greetings and praise. | 4 | و علیک التّحیّة و الثّناء |

YARP2.356 p.286

AB09869*To: Darvish Musidih (Shahabad)*

- | | | | |
|---|--|---|--|
| 1 | O servant of the Truth! Blessed are those intoxicated at the feast of "Am I not your Lord?" who are drunk from the brimming cup of the Covenant and Testament. And blessed art thou who hast drunk a cup of this spiritual wine morning and evening. | 1 | ای بنده حقّ خوشا بحال سرمستان بزم الست که از جام سرشار عهد و پیمان مستند و می پرست تو که از این باده روحانی جامی زدی در صبح و شام |
| 2 | Be thou intoxicated with the remembrance of that Peerless Beloved and return to Iran in perfect joy and gladness. Occupy thyself with love for the friends and service to the loved ones, that thou mayest witness the grace and bounty of the Most Glorious Beauty. | 2 | بیاد آن دلبر بی مثال سرمست باش و در کمال سرور و فرح مراجعت به ایران کن و بحبّت یاران و خدمت دوستان پرداز تا لطف و انعام جمال ابهی مشاهده نمائی |

TAH.251

AB09799*To: Daughter of Aqa Jan Naraqī*

O handmaid of God! Your kind father remembered you and beseeched assistance and bounty on your behalf at the threshold of the Friend. You too should engage in whatever is required in service to your father, be grateful to him and render thanks that you are from the lineage of one who is accepted at the divine threshold and praised at the sacred court. Upon you be greetings and praise.

ای امه‌الله پدر مهربان همی یاد تو کرد و از درگاه
حضرت دوست استدعای عون و عنایت در حق
تو نمود تو نیز بآنچه لازمه خدمت پدر است
پیرداز و منتش بدار و شکرگزاری کن که از
نسل نفسی هستی که در درگاه الهی مقبولست و
در آستان مقدس محمود و علیک التّحیّة و الثّناء

TAH.232a

AB10273*To: Diya'iyiyih Khanum daughter of Abdu'l-Baha*

- 1 O my Leaf! Praise be to God that thou art mindful of the Ancient Beauty and remember His perspicuous Being, that thou hast been stirred by the breezes wafting from the gardens of the Kingdom and art aware of the fragrances of the divine dominion.
- 2 Remind the handmaidens to remember the Desire of the nations by night and day, and cause them to be kindled with the love of His divine beauty at all times.
- 3 Make no mention but the mention of the one True God; speak of none but the Godhead. This shall be the cause of eternal life for thee.

1 ضیاء یا ورقتی حمد جمال قدم را که در آن
اقلیم بذکر جمال مبین متذکری و بنفحات حدائق
ملکوت مهتر و بنسمات جبروت متیقّظ

2 در شب و روز بذکر حضرت مقصود اماء الرحمن
را متذکر دار و در کلّ احیان بحبّت جمال یزدان
ورقات را مشتعل کن

3 هیچ ذکری جز ذکر حقّ مکن و هیچ نعّی جز
نعّ الهی مجو اینست سبب حیات جاودانی و
البهاء علیک

MMK2#359 p.257

AB09876*To: Faramarz (Bombay)*

- 1 O servant of God! Faramarz was a valiant, renowned guardian of realm and border, and in the chess game of the world was both vizier and queen, but whatever he was, was of the earth. Thou art under the shadow of the heavenly Faramarz and the divine sovereign of realm and border.
- 1 ای بنده حقّ فرامرز دلیر شهر بوم و مرز بود و در شطرنج جهان وزیر و فرز ولی هرچه بود در ارض بود تو در سایه فرامرز آسمانی و شهریار بوم و مرز یزدانی
- 2 Enter in, that thou mayest shine forth like the stars in the horizon of the universe and, like the life-giving bounty, nurture all the people of the world. This is the gift of God, not the power of capability and worthiness of the poor one.
- 2 درآتا چون اختران در مطلع کیان رخ بدرخشی و بمثابه فیض جان اهل جهان را پروری این بخشش خداوند است نه قوه استعداد و لیاقت مستمند

YARP2.686 p.461

AB10030*To: Farrukh son of Burzu*

- 1 O thou whose face is radiant! Shine with the heavenly light and open thy tongue in praise of the Lord God. Begin such an address that thou mayest become privy to the divine mystery, and like unto the bird of dawn burst forth in song and melody, soar to the summit of ancient glory, and become the intimate companion of the Most Glorious Beauty in the Supreme Kingdom.
- 1 ای فخر رخ پرتو آسمانی بیفروز و زبان بستایش حضرت یزدان بگشا عنوانی آغاز کن که محرم راز گردی و مانند مرغ سحر به نغمه و آواز پردازی و باوج عزّت قدیمه پرواز کنی و با دلبر ابی در ملکوت اعلی دمساز شوی
- 2 Upon thee be greetings and praise.
- 2 و علیک التّحیّة و الثّناء

ALPA.009a, YARP2.010 p.069

AB10106*To: First wife of Ali Rida Khan (Shiraz)*

- 1 O thou who art assured by the signs of God! Do not wail and lament over separation from those who were the light of thine eyes, and do not sigh and moan over parting from those who were pieces of thy heart.
- 2 If thou couldst know in what ocean's shell those pearls of the love of God lie hidden, and in what garden those new flowers of divine favor have bloomed, thou wouldst surely soar aloft with intense joy.
- 3 And upon thee be glory.
- 1 ای موقته بآیات الله از فراق نوردیدگان ناله و فغان منما و از هجران جگرپارها آه و حنین مکن
- 2 اگر بدانی که آن دردانه‌های محبت الله در صدف چه بجزی مکنونست و آن نوگل‌های الطاف در چه ریاضی شکفته البته از شدت سرور پرواز نمائی
- 3 و البهاء علیک

INBA87:510b, INBA52:536a

AB10055*To: Gawhar*

- 1 O precious and royal pearl! Seek the lustre and radiance of a pure pearl, and the brilliancy and light of a unique gem. The shell of the love of God is necessary for the matchless pearl, and the crown of the knowledge of God befits the precious jewel. Be hopeful through the grace of the Lord that He may transform a stone into a ruby of Badakhshan, and a piece of coal into a brilliant and sparkling diamond.
- 2 Upon thee be greetings and praise.
- 1 ای گوهر درّ شاهوار گرد و گوهر آبدار درخشندگی و لمعان جو و تابندگی و شعاع دردانه یگانه را آغوش صدف محبت الله لازم و گوهر پرجوهر را اکیلل معرفت الله سزاوار امیدوار بفضل پروردگار باش که سنگ را لعل بدخشان نماید و حجر ذغال را الماس درخشنده برلان
- 2 و علیک التّحیّة و التّناء

YARP2.440 p.332

AB09836*To: Ghulam-Husayn Alaqlband*

1 O servant of the All-Glorious!

2 Whatever may be written, the description of the heart and soul remains still concealed, and this hidden mystery remains sealed. For how can pens have the capacity to record infinite meanings, and how can ink have the power to explain and expound the realities of the realm of heart and soul? There is no remedy except to refer to the mirror of reality, namely the tablets of hearts.

1 ای بندهٔ اِهی

2 هرچه مرقوم گردد شرح حال دل و جان باز مستور ماند و این سرّ سرّسته ممهور گردد چه که اقلام را بجا حوصله‌ئی که معانی بی‌پایان بنگارد و مداد بجا امدادی که حقائق عالم دل و جان شرح و بسط دهد چاره‌ئی نه جز آنکه بر آینهٔ حقیقت یعنی صفحات قلوب حواله نمائیم

MKT8.015b

AB10219*To: Haji Mirza Haydar Ali Isfahani*

1 His honor Aqa Mirza Jalal, upon him be the Glory of God, is determined and has been residing in this land for some time and dwelling in the vicinity of the Truth.

2 Exercise the utmost effort in his affairs so that, God willing, the means of ease and comfort may be provided for him, inasmuch as he is truly deserving of every consideration.

3 And upon you and upon him be the Glory.

1 جناب آقا میرزا جلال علیه بهاء الله عازم و مدّتی بود که در این ارض ساکن و در جوار حق مجاور

2 در امور ایشان نهایت همت را بفرمائید که انشاء الله بلکه اسباب آسایش و راحتی بجهت ایشان فراهم آید چه که فی الحقیقه مستحق هر گونه رعایتند

3 و البهاء علیک و علیه

INBA84:356a

AB10220*To: Haji Mirza Haydar Ali Isfahani*

1 O Mirza Haydar-'Ali!

2 The news from Nayibu's-Sadr was the cause of joy and fragrance. I hope that day by day their steadfastness, attraction and enthusiasm will increase. On behalf of 'Abdu'l-Baha convey yearning greetings and say that I beseech God that He may resurrect all the holy ones of the past in your reality, so that their efforts may bear fruit in this victorious day.

3 Upon you and upon him be the Spirit and Glory.

1 جناب آقا میرزا حیدر علی

2 اخبارات جناب نائب الصدر سبب روح و
ریحان بود امیدوارم که روز بروز بر استقامت
و انجذاب و اشتعال بفرزاید از قبل عبدالبهاء
تحت مشتاقانه برسان و بگو از خدا میخواهم
که جمیع اولیای سلف را در حقیقت تو مبعوث
نماید که زحماتشان در این روز فیروز مثمر ثمر
گردد

3 و علیک و علیه الروح و البهاء

INBA84:352b

AB10199*To: Hand of the Cause Ali Muhammad Ibn Asdaq*

1 O martyr, descendant of the Glorious Name of God!

2 Since the day you departed for those regions until now, you have not written any news about how things went in The Hague. You have not even written about your own wellbeing. In any case, we are awaiting news from you about your communications with The Hague conference. Please make an effort soon to write, and if possible send a telegram. Letters were written and sent to your relatives there.

1 ایها الشہید سلیل اسم الله الجلیل

2 از روزی که عازم آنصفحات شدید تا بحال ابداً
خبری مرقوم نفرموده اید که در لاهای چگونه
واقع شد حتی از سلامتی وجود شریف نگاشتید
باری منتظر ورود اخبار شما از محضره با مجلس
لاهای هستیم البته بزودی همت نمائید و بنگارید
و اگر ممکن تلغراف بنید بحضرات متعلقات
آنجناب نامه مرقوم و ارسال شد

INBA16:125, PYK.285

AB09945*To: Hurmuz Khusraw*

O thou who art good-natured! Be radiant of face, and from every direction inhale the sweet fragrance of the Beloved. Open thine eyes unto the Self-Sufficient Lord and become intimate with His mysteries. Be content with every condition and find companionship with peace of mind. Today, blessedness lies in freedom, humility and unity. As much as thou art able, be kind to both friend and stranger, that thou mayest become the recipient of divine forgiveness.

ای خوشخو شکفته رو باش و از هر سو بوی خوش
جانان بگیر دیده بحضرت بی نیاز بگشا و محرم
راز شو با هر حالی بساز و براحات جان دمساز
گرد امروز فرخندگی بازادگیست و افتادگی و
یگانگی تا توانی با آشنا و بیگانه مهربان باش تا
مورد بخشایش یزدان گردی

YARP2.358 p.287

AB12686*To: Husayn Naraqi*

- 1 O Jinab-i-Aqa Husayn! You have mentioned these blessed souls and written of them on this page, recording the desire of each one.
- 2 I, too, have turned in utmost humility and lowliness to the Kingdom of the Peerless One and have beseeched nearness to the threshold of the Abha Beauty for these pure souls, and have sought divine confirmations in both worlds.
- 3 It is certain that through the eternal bounties of the everlasting Lord, He will answer the heartfelt desires of the friends.

- 1 جناب آقا حسین این نفوس مبارکه را ذکر نموده‌ئی و در این صفحه نگاشته و تمنای هریک را منظور داشته
- 2 من نیز در نهایت انکسار و خضوع بملکوت حضرت بیچون رجوع نمودم و این جانهای پاک را قریب درگاه جمال ابدی آرزو نمودم و تأیید در دو جهان خواستم
- 3 از فیض ابدی ربّ سرمدی یقین است که آرزوی جان یارانرا مستجاب میفرماید

INBA85:122b

AB10223*To: Inayatullah Isfahani*

- 1 O Mirza 'Inayat! Your letter was perused. You had complained about the delay in manifestation of signs of favor towards 'Inayat, whereas my heartfelt love for him exceeds his imagination, and Khanum Diya knows this - inquire of her and she will be a truthful witness.
- 2 In any case, I have named the precious newborn Hadi, that this name may be a perfect omen and in the future keep alive the name of Mirza Hadi, that honored, divine and merciful one.

1 جناب میرزا عنایت نامه ملاحظه گردید شکوه از تأخیر ظهور آثار عنایت در حق عنایت نموده بودید و حال آنکه محبت قلبی من در حق او بیش از تصور اوست و خانم ضیا میداند از او استفسار نمائید شاهد صادقست

2 باری مولود عزیز را هادی اسم دادم که این نام تفأل تام گردد و در مستقبل نام میرزا هادی مکرم ربّانی رحمانی الهی را زنده نماید

DUR4.410

AB09788*To: Iskandar*

- 1 O Iskandar! Although Alexander the Greek conquered the continent of Asia and even some regions of other continents, he ultimately met with the calamity of annihilation. Though he was a sovereign he became a subject, and though he was wealthy he became destitute. Though his garment was long he became naked, and though his countenance was aflame with life he became black earth.
- 2 Since this is so, thou shouldst establish a spiritual sovereignty and consolidate a moral dominion, thereby enchanting the cities of the hearts of the friends and making fragrant the nostrils of the loved ones with musk-laden breaths.

1 ای اسکندر اسکندر یونانی قطعه آسیایی و قطعات سائره دن دخی بعض جوانی استیلا ایلدی ایسه ده نهایت بلاء انعدامه اوغرا دی مالک ایکن مملوک و گنجورایکن صعلوک اولدی اتکی اوزون ایکن چپلاق یوزی آتشیگون ایکن قرا طهراق اولدی

2 مادام بویه در سن بر سلطنت روحانی تأسیس و بر حکومت وجدانی تحکیم ایدرک مدینه قلوب یارانی مستخر و مشام دوستانی نفحه مشکبو ایله معطر ایله

INBA72:150b, MJT.097

AB10081*To: Isma'il (Nayriz)*

- 1 O thou who art enkindled with the fire of the love of God! Spread thy wings and soar, and wing thy flight to the heights of the favors of the Most Great Name, the All-Glorious Beauty. Survey the horizons of the Kingdom, that thou mayest witness the effulgences and outpourings of the Abha Kingdom and arise to serve the Cause of God. And the Glory be upon thee.
- 2 Convey my most glorious and wondrous greetings to the handmaiden of God, thy wife.

1 ای مشتعل بنار محبت الله پری بگشا و پرواز نما و در اوج عنایت اسم اعظم جمال ابهی طیران کن و آفاق ملکوت را تماشا نما تا تجلیات و فیوضات ملکوت ابهی مشاهده نمائی و بخدمت امر الله پردازای و البهاء علیک ع ع

2 امة الله ضلع را تکبیر ابداع ابهی ابلاغ نمائید

LMA2.425, MLK.075, NYMG.152

AB09789*To: Isma'il Mudhahhib*

- 1 O gracious Isma'il! There are two kinds of scriptures and books existent in the world. One consists of the tablets of hearts, which are inscribed by the sanctified Pen - "Nun. By the Pen and that which they write." The other consists of outward books and writings, which are traced by the known pen.
- 2 These outward scriptures are a reflection of those divine tablets and tablets of hearts. Therefore, strive thou to become a gilder of those tablets.

1 ای اسماعیل جمیل صحف و کتب بدو نوع در عالم وجود موجود یکی صحائف قلوب که بقلم تقدیس ن و القلم و ما یسطرون مرقوم و دیگری کتب و زیر ظاهری که بخامهء معلوم منقوش

2 این صحائف ظاهره اثری از آن لوائح الواح قلوب است پس بکوش تا آن الواح را مذهب گردی

MMK6#559

AB12682*To: Jinab-i-Ali-Akbar Khan*

- 1 O servant of the Beauty of the Lord of Glory! 1 ای بنده جمال ذوالجلال
- 2 Render thanks unto the Divine Unity, for thou hast entered beneath the shadow of the Word of God; from the hand of the cupbearer of bounty thou hast quaffed the chalice of fidelity; thou hast become inebriated with the wine of the Most Great Bestowal; and thou hast arisen to serve the loved ones of God. 2 حمد کن حضرت احدیت را که در ظل کلمه وجدانیت درآمدی و از ید ساقی عطا جام وفا نوشیدی و سرمست صباهی موهبت کبری گشتی و --- دست اولیاء الهی پرداختی
- 3 Wherefore, give thanks unto the bountiful and merciful Lord, that thou hast attained unto so great a grace. Verily, thy Lord is the Generous, the Compassionate. 3 پس شکر کن خداوند قسدم را که بچنین فضل اعظم فائز گشتی ان ربک هو الکریم الرحیم

Ghazi3072.136-137

AB10054*To: Kawkab Khanum*

- 1 O Kawkab of the horizon of attraction! 1 ای کوکب افق انجذاب
- 2 Though the stars of heaven are brilliant and shining, yet at times they are at their zenith, at times at their nadir, at times in auspicious positions, and at times caught in inauspicious stations. However, the stars in the ascendant of the love of God and the luminous orbs rising from the horizon of the knowledge of God are stars that rise and shine in heavens other than the visible firmament, and are free from the evil of inauspiciousness and combustion. 2 اختران آسمان هرچند درّی و درخشنده اند لکن گاهی در اوج و گاهی در حضيض و گاهی در مواقع سعد و گاهی گرفتار منازل نحس شوند لکن کواکب اوج محبت الله و نجوم بازغه افق معرفت الله اخترانی هستند که در غیر آسمانهای مشتهر طالع و مشرقند و از شرّ نحوس و احتراق فارغ
- 3 And upon thee be Glory! 3 و البهاء علیک

BSHN.140.351, BSHN.144.349, MHT1b.209a

AB09819*To: Khadijih Sabbagh*

O assured handmaiden! The grace of the Ancient Beauty is like a surging ocean, but its drops reach the shore of contingent being. If thou seekest gleaming pearls and brilliant gems, plunge into this ocean and dive into its fathomless depths. Then wilt thou obtain an abundant portion and kindle a most brilliant lamp. And upon thee be glory, O handmaiden of God!

ای امهء موقنه فضل جمال قدم بمثابهء بحر
پرموجست ولی رشائش بساحل امکان متصل
اگر لؤلؤ لآلاء و دراری نوره خواهی غرق در
این دریا شو و غوطه در غور بی منتی خور آن
وقت نصیب او فریابی و شمع انور برافروزی و
البهاء علیک یا امه الله

MKT7.028a

AB10154*To: Khadijih Sabbagh*

O faithful leaf! If a candle illumines a gathering, the light of the Kingdom illumines the horizons. That is, when an effusion from the effusions of the Ancient Beauty is manifested in a reality, it moves the contingent world and bestows joy and delight upon the horizons. At the dawn of creation it so appears that it becomes an eternal light.

ای ورقهء موقنه شمع اگر جمع را روشن نماید
پرتو ملکوت آفاق را منور فرماید یعنی فیضی از
فیوضات جمال قدم چون در حقیقتی جلوه نماید
امکان را بحرکت آرد و آفاق را فرح و مسرت
بخشد در فجر ابداع چنان جلوه نماید که نور ابدی
گردد

MKT7.174b

AB09969*To: Khanum servant of Mashriqu'l-Adhkar*

He is the Sovereign Truth. O Lord! This Thy handmaiden, who hath believed in Thee and Thy signs, kindled in her heart a brand afire with Thy Love, and shined in her face the luster light of Thy joyful tidings; so that, with her utmost strength, hath arisen to serve the Mashriqu'l-Adhkar in Thy country. O God! Assist her in whatever she aspireth, cause her to ascend unto the heights to which she desireth, and make her enjoy

هو الحق ای ربّ هذه امتک الّتی آمنت بک و
بآیاتک و تأجّت فی قلبها قبسة من نار محبتک
و اشرقت فی وجهها لمعات نور بشارتک حتّی
قامت بکلّ قوتها علی خدمة مشرق الأذکار فی

her greatest hopes. Thou art, in truth, the Great Giver, the All-Bountiful.

مملکتک ای ربّ و فقّها فیما تتمّنی و ابلاغها مآربها
و متّعها بأعظم آمالها انک انت المعطى الکرم

MKT3.179

AB09977

To: Khusraw Mhraban et al.

1 O ye divine farmers!

1 ای رعایای الهی

2 Praise be to God that ye are attracted by the divine fragrances and enkindled with the fire of the love of God. Ye are under the protection of the one true God and detached from all else. In the blessed field of Him Who is nigh unto the Most Great Name, ye are engaged in tilling and cultivation.

2 الحمد لله منجذب بنفحاتید و مشتعل بنار محبت
الله در پناه خداوند یگانه‌اید و فارغ از هر آشنا و
بیگانه در مزرعهٔ نفس مبارکی مقرب حضرت
کبریا به زرع و کشت مشغولید

3 With the utmost zeal and ardor, transform that field into a garden of divine unity and occupy yourselves with service, that ye may obtain heavenly blessing and find everlasting bounty.

3 در کمال همت و غیرت آن مزرعه را گلشن توحید
کنید و بخدمت پردازید تا فیض برکت آسمانی
حاصل گردد و نعمت جاودانی یابید

4 Upon you be greetings and praise.

4 و علیکم التّحیّة و الثّناء

ALPA.061a, YARP2.070 p.110

AB10042

To: Lal Tirandaz

1 O handmaiden of God! Though the ruby of Badakhshan hath an outward brilliancy, praise be to God, thou art illumined with the light of the love of God.

1 ای کنیز خدا لعل بدخشان هرچند تالّوّ ظاهری
دارد الحمد لله تو بنور محبت الله روشنی

2 Thy services and trials at the Holy Threshold are accepted, and Firaybarz in Tehran is confirmed, assisted and at rest, and you too, praise be to God, are under the shadow of truth. Therefore render thanks.

2 صدمات و خدمات در آستان مقدّس مقبول و
فریبرز در طهران موفّق و مؤیّد و راحت و شما
نیز الحمد لله در ظل حق پس شکر نما

3 Convey the Most Glorious and Most Wondrous greetings to Aqa Bahram. Show the utmost kindness on my behalf to Surush, Khurshid and Jamshid.

3 آقا بهرام را تحیت ابدع ابهی ابلاغ نما سروش و
خورشید و جمشید را از قبل من نهایت مهربانی
مجری دار

YARP2.722 p.478

AB09904*To: Louisa Mathew Gregory*

O Lord! This sinner is ashamed and captive to the whisperings of this dark and gloomy mortal world. O loving Beloved! Free me from self and passion and make me captive to Thy love, that I may pass beyond self, seek Thy face, desire Thy nature, pursue Thy path, become free from every bond, and find joy in every grief and trial. Thou art the Bestower, the Giver, the All-Loving.

ای پروردگار این گنهگار شرمسار است و گرفتار
هواجس این خاکدان تاریک و تار ای محبوب
مهربان از نفس و هوی بیزار کن و گرفتار محبت
خویش فرما تا از خود بگذرم روی تو جویم
خوی تو خواهم راه تو پویم از هر قیدی آزاد
شوم و از هر غمی و بلائی دلشاد گردم توئی
بخشنده و دهنده و مهربان

MMG2#005 p.005

AB09902*To: Martyrs of Nayriz*

¹ O Lord! These heads were severed in Thy path and became ornaments for spears until they were buried in the Garden of the All-Merciful.

¹ ای پروردگار این رؤس در سیل تو مقطوع
گردید و زینت رماح گردید تا آنکه در
حدیقه الرحمن مدفون شد

² O God! Make that earth a flower garden, and that region a rose garden and meadow. Illumine it with the lights of thy bounties and grant the custodianship of the Garden of the All-Merciful to Thy servant Badi'u'llah, that through that lineage this gift may become the cause of the appearance of favors and bestowals.

² خدایا آن زمین را گلشن فرما و آن اقلیم را گلزار
و چمن کن و بانوار فیوضات روشن فرما و تولیت
حدیقه الرحمن را به بنده ات بدیع الله عطا نما که
در آن سلاله این موهبت سبب ظهور الطاف و
عنایت گردد

VAA.048-048, VAA.213-214

AB10044*To: Marziyyih Kalimi*

O handmaiden of the Lord of Hosts! How many wives and daughters of the Prophets of Israel longed for this bounty which thou hast attained! Without effort thou hast embraced this Beloved of hopes, placed this precious necklace of favor around thy neck, adorned thine ear with this lustrous pearl, and set this royal crown upon thy head.

ای کنیز ربّ جنود چه بسیار زوجات و بنات
انبیا از اسرائیل آرزوی این موهبتی که تو بان فائز
مینمودند و تو بی زحمت این دلبر آمال را در بر
گرفتی و این طوق گرانبهای عنایت را در گردن
نمودی و این درّ آبدار را در گوش کردی و این
تاج شاهوار را بر سر نهادی

MKT7.111b

AB12683*To: Mashhadi Husayn*

- 1 O thou who art mindful of the remembrance of God!
- 2 The letter which thou hadst written to His Honor Ismu'llah Mahdi, upon him be the Glory of God, the Most Glorious, was perused. Spiritual breezes have wafted from the direction of merciful hearts, the gates of spirit and fragrance were opened, and the breasts of the longing ones were dilated. We offered praise, gratitude and thanksgiving at the threshold of the Most Glorious Beauty, that He hath made His pure loved ones intimate with the breathings of His Kingdom in all conditions.

- 1 ای متذکر بذكر الهی
- 2 تحریریکه بجناب اسم الله مهدی علیه بهاء الله
الاهی مرقوم نموده بودید ملاحظه شد نسائیم
روحانی از مهبّ قلوب رحمانی وزید ابواب
روح و ریحان مفتوح و صدور مشتاقان مشروح
گردید ستایش و شکر و ثنا بدرگاه جمال اهی
نمودیم که احبای خالص خویش را در جمیع
احوال بنفحات ملکوتش مأنوس فرموده

QUM.123b

AB10061*To: Mashhadi Mihdi Quli*

- 1 O thou who puttest thy trust in God! The true meaning of trust is this: that when thou walkest in the path of God, thou shouldst be freed from every bond, and thy true Provider shouldst become the Provider of thy household.

- 1 ای متوکل علی الله توکل را معنی حقیقی اینست
که چون در سبیل الهی قدم نهی از هر قیدی
برهی و عیال معیل حقیقی شوی

- 2 From every occupation and work thou shouldst find weariness and seek rest. Day and night thou shouldst confine thyself to spreading the sweet breaths of the knowledge of God, and spend thy time in igniting the fire of the love of God. Sustenance will reach thee from Him without intermediaries.

2 از هر شغلی و عملی کلال یابی و ملال جوئی
شب و روز را در نشر انفاس طیب معرفت الله
حصر نمائی و اوقات را بایقاد نار محبت الله صرف
رزق بی وسائط از او برسد

AKHA_134BE #16 p.a, HDQI.200,
ANDA#47 p.05

AB09956

To: Mihdi (Nayriz) et al.

- 1 O ye two pure souls! Strive as much as ye can to serve at the Threshold of the Divine Oneness of the Sacred Being, and like 'Abdu'l-Baha arise to servitude at the Threshold of the Most Glorious Beauty, that ye may become the joy of the people of divine unity and the guide of the caravan in the realms of the peerless Lord.
- 2 Become intoxicated from the chalice of divine wine and receive bounty from His infinite grace. Grasp the hem of the Ancient Beauty and place your trust in that matchless Mighty One, and transform night and day into Naw-Ruz through divine glad-tidings.

1 ای دو نفس زکیّه تا توانید در خدمت آستان
احدیّت حضرت مقدّسه بکوشید و چون
عبدالبهاء بعبودیت آستان جمال ابهی قیام نمائید
تا سرور اهل توحید گردید و رهبر قافلهء دیار
ربّ فرید

2 از جام صہباء الهی سرمست شوید و از فیض
نامتناهی مستفیض دست بذیل جمال قدم زنید
و توکل بر آن قویّ قدیر بی مانند کنید و شب و
روز را ببشارت الهیّه نوروز نمائید

MKT8.095b, LMA2.430

AB12006

To: Mirza Abu'l-Fadl Gulpaygani

- 1 O Abu'l-Fada'il! It is hoped from the favors of the Intended Lord that you are preserved and protected, for your existence and your writings are necessary for the service of the Cause of God, since you are entirely detached from self and the world and all therein. A copy of a letter written to the Hands in Tehran is enclosed. Convey most wondrous greetings to all of them. 'Abdu'l-Baha.

1 هو یا ابا الفضائل امید از الطاف حضرت مقصود
چنانست که محفوظ و مصونی زیرا وجود شما و
تصانیف شما از برای خدمت امر الله لازم زیرا
بکلی از خود و جهان و جهانیان فارغی سواد
مکتوبی در جوف ارسال میشود که بحضرات
ایادی در طهران مرقوم شده جمیع را تحیت ابدع
ابهی ابلاغ فرمائید ع

- 2 Whatever information you have regarding the history of Mirza Jani the martyr, please write it down. 'Abdu'l-Baha.
- 2 معلوماتی که در خصوص تاریخ میرزا جانی شهید اگر دارید مرقوم فرمائید

BRL_DAK#0456

AB12832

To: *Mirza Abu'l-Fadl Gulpaygani*

- 1 O promoter of the religion of God! O thou who summonest to the Covenant!
- 1 یا مروج دین الله یا داعی الی الميثاق
- 2 At this moment the honored pilgrim to the Point of Adoration of the Supreme Concourse prepares for departure, and this servant faces towards the Point of Adoration of the people of the Kingdom with this intention: that he may, as proxy for the loved ones of Egypt, water the Blessed Shrine—that is, that he may, as their representative, each with a pitcher, water and tend the Divine Garden in the Sacred Precinct. And upon them be glory in every watering of that Luminous Garden and Glorious Paradise.
- 2 الآن جناب زائر مطاف ملأ اعلی عازم و این عبد بمطاف اهل ملکوت متوجه و باین نیت که بالنیابه از احبای قطر مصر در روضه مبارکه آبیاری کند یعنی بالوکاله از هر یک یک کوزه در بقعه مقدسه حدیقه الهیه آب دهد و سقایه نماید و البهاء علیهم فی کل سقایه فی تلك الحدیقه النوراء و الروضة الغناء

BRL_DAK#1180

AB10164

To: *Mirza Ali (Nayriz) et al.*

O friends of the Ancient Beauty! When the Greatest Name shone forth upon the horizons, the lights of sanctification illumined the world and the verses of divine unity encompassed East and West. The world became another world and was guided to renewal. The reality of all things was realized in the realm of existence. And glory be upon thee.

ای یاران جمال قدم اسم اعظم چون اشراق بر آفاق نمود انوار تقدیس جهان را روشن کرد و آیات توحید شرق و غرب را احاطه نمود جهان جهان دیگر شد و بتجدید رهبر گشت حقیقت هر شیء در حیز شهود تحقق یافت و البهاء علیک

LMA2.452

AB09991*To: Mirza Ibrahim (Qazvin) et al.*

- 1 O namesake of the glorious Friend in the station of Divine Friendship! Man becomes heedless and absent from all who exist in creation but alert and aware and wakeful and present before God.
- 2 Through the grace of the Praiseworthy King and Sovereign of existence, we hope that thou mayest be so enkindled with the ignited fire of the Lord that the flames of the Pharaoh of self and Nimrod of passion may become like a garden of tranquility, cool and peaceful, and that the torch of friendship may blaze forth.
- 3 And the glory be upon thee.

1 ای سمیّ خلیل جلیل در مقام خلت الهیّه انسان
از من فی الوجود غافل و غائب و بحق متنبّه و
هوشیار و بیدار و حاضر

2 از عنایت ملیک محمود و سلطان وجود امیدواریم
که بنار موقدهء ربّانیّه چنان مشتعل گردی که
نیران فرعون نفس و نمرود هوی چون گلشن
صفا برداً و سلاماً گردد و مشعل خلت شعله
برافروزد

3 و البهاء علیک

MMK6#313

AB09865*To: Mirza Ibrahim son of Mirza Mihdi*

- 1 O servant of God! Beseech God that thou mayest attain heart-awareness, that thou mayest perfume the world of the spirit with the sweet-scented breezes of dawn, and that thou mayest make the Kingdom of Abha thy refuge and shelter.
- 2 If thou art blessed to achieve this bestowal, how fortunate thou art to have come into the cradle of existence in such a blessed age, and on what an auspicious day wert thou gathered beneath the extended shade, that thou shouldst be singled out for such a bounty—that on the Day of Manifestation thou didst become one of those who have prostrated themselves in adoration.

1 ای بندهء حقّ از خدا بخواه که دل آگاهی یابی
و بنفحات صبحگاهی جهان جان را معطر نمائی
و ملکوت ابهی را ملجأ و پناه نمائی

2 اگر خوشبختی باین موهبت موفّق میشوی چه
مبارک عهدی بمهد وجود آمدی و در چه روز
فیروزی در ظلّ ممدود محشور گشتی که بچنین
عنایت مخصّص گشتی که در یوم ظهور از اهل
سجود شدی

MKT6.105b

AB10104*To: Mirza Mahram Named as Manzar*

1 O honored guest, welcome, welcome!

2 The doors are open and the dwelling is the banquet-hall of the All-Loving Lord. The ship is ready and the way is clear, the companions are in harmony, and the place is adorned. The pot is boiling and the samovar is whistling, and the host, his honor Aqa Muhammad Hasan, is present and waiting. The circling-place of the Concourse on High calls out: "The Beloved is here - come, come!"

3 And upon thee be the Glory!

1 ای مهمان عزیز خوش آمدی خوش آمدی

2 ابواب مفتوح و منزل نزل رب و دود کشتی
موجود و راه باز و یاران موافق و محل آراسته و
دیگ در جوش و سماور در خروش و مهماندار
جناب آقا محمد حسن حاضر و منتظر و مطاف
ملاً اعلی فریاد میزند معشوقه در اینجاست بیائید
بیائید

3 و البهاء علیک

MSHR5.097

AB09958*To: Mirza Nabi Khan Khurramabadi (Tihran)*

1 O friend! His honor Nur-Muhammad Khan requested this writing, and this servant proceeded to write it. But whatever is inscribed by the Divine Pen on the tablet of the heart corresponds to this writing and accords with the Wise Remembrance and the Clear Book.

2 However, alien impressions prevent the mind from reading those lines in the breasts. Ask thou of God that thou mayest read the epistles of the Concourse on High in the lines of created things and in the breasts of existing beings, and that thou mayest recite the clear verses.

1 ای دوست جناب نور محمد خان خواهش این
نگارش فرمودند این عبد نیز بنوشتن پرداخت ولی
در صفحه سینه آنچه بقلم الهی مرقوم مطابق این
رقیم است و موافق ذکر حکیم و کتاب مبین

2 اما نقوش بیگانه هوش را از قرائت آن سطور
در صدور محروم نماید تو از خدا بخواه تا در
سطور کائنات و صدور موجودات رسائل ملاً
اعلی قرائت نمائی و آیات بینات تلاوت کنی

INBA17:258

AB09940*To: Mother of Burzu Vafadar*

O peerless Lord! This destitute one has fallen at Thy threshold, bewildered and distracted, enamored and devoted, seeking forgiveness for a loving mother. Thou art the one true Bestower and the Giver to all, whether friend or stranger. Grant forgiveness that it may cause the rain of mercy to descend and nourish the soul of that honored handmaiden. Thou art the Bestower, the Merciful, and Thou art the Everlasting, O Lord God.

ای خداوند بی مانند این مستمند بدرگهت افتاده
شوریده و آشفته شیفته و دلدادۀ طلب آمرزش
از برای مادر مهربان مینماید تو بخشندۀ یگانه‌ای
و دهنده هر آشنا و بیگانه آمرزشی فرما تا سبب
ریزش باران رحمت گردد و پرورش جان آن
کنیز محترم تویی بخشنده و مهربان و تویی پاینده
حضرت یزدان

ALPA.062, BSHN.140.175, BSHN.144.175,
MHT2.193, YARP2.071 p.110

AB12684*To: Muhammad Ibrahim*

- ¹ O thou who holdest fast to the cord of loving-kindness!
- ² One who was wandering lost and confused in the wilderness of poverty and destitution, and who was effaced and bewildered in the valley of abasement and humiliation, was guided by divine success and accompanied by heavenly confirmation to the endless treasure and the most great bounty of the All-Merciful Lord. Therefore, thou must become filled with spiritual joy and delight of soul at this bestowal.

¹ ای متمسک بجل عنایت

² یکی در بادیۀ فقر و فقدان پریشان و سرگردان
بود و در وادی ذلّ و هوان محو و حیران سائق
توفیق الهی و بدرقه تأیید رحمانی این مسکین و
فاقد و بینوا را بگنج بی پایان و کنز اعظم ربّ
منان دلالت نمود پس باید از وجد و سرور این
موهبت از فرح جان شوی

QUM.124c

AB12681*To: Muhammad Jafar Hamadani*

O thou who hast turned thy face toward the Divine Threshold! The eternal bounty hath bestowed the radiance of divine knowledge upon thy heart and conscience. Know thou its value, and strive night and day that this illumination may grow brighter and more abundant with each passing day. Remind the handmaiden of God, the young girl, of the remembrance of God and perfume her nostrils with the fragrances of the All-Merciful.

ای مقبل درگاه الهی فیض ابدی پرتو عرفان
به جان و وجدانت مبدول داشت قدرش بدان
و شب و روز بکوش تا این نورانیت روز بروز
روشنتر گردد و افزونتر شود امیة الله صبیّه را بذکر
حق متذکر نما و بنفحات رحمانیه مشامشرا معطر
کن

INBA85:156

AB10074*To: Muhammad Javad Isfahani*

- 1 O thou who art illumined by the light of divine bounty!
- 2 The attributes of generosity, of munificence and magnanimity can only be manifested in the reality of man when he ariseth to sacrifice himself in the path of God. True bounty belongs to him who draweth forth his hand from out the sleeve of the love of God so as to bestow upon the world and all its peoples the favours borne of the holy and sanctified perfections of the Lord.

1 ای مستضیء از نور جود الهی
2 صفت جود و بخشش و عطا و احسان وقتی
در حقیقت انسان تحقق یابد که در سبیل خدا
بجائفشانی برخیزد و دست عطا را از آستین محبت
الله بیرون آرد و بر جهان و جهانیان فیض صفات
قدسیه مبدول دارد و البهاء علیک

MMK2#056 p.043

AB09987*To: Mulla Husayn Ghadanfar son of Ghadanfar*

- 1 O descendant of the lion! Lions possess such might and predators such power that foxes flee and donkeys dare not emerge from their stables. You are the offspring of a lion - the cub resembles its sire. Therefore, with celestial might, allow not the foxes of violation to emerge from their holes nor the donkeys to

1 ای سلیل غضنفر غضنفرانرا صولتی و هزیران
سطوقی که روپهان فرار نمایند و درازگوشان
از طویله بیرون نیایند تو نجل غضنفری شیر را
بچه همی ماند باو پس بصولتی ملکوتی مگذار که

bray and cry out. And the Glory be upon you. 'Abdu'l-Baha 'Abbas

روبهان نقض از سوراخ درآیند و درازگوشان
نعیق و شهیق برآرند و البهاء علیک ع

- 2 Convey to all the relatives and divine friends the Most Glorious, Most Wondrous greetings.

2 جمع ذوی القربی و دوستان الهی را تکبیر ابدع
ابهی ابلاغ نمائید

MSHR4.085

AB10192

To: Munirih Khanum

O thou Leaf that moveth with the fragrant breezes of God! The written sheet was perused and from its contents the lamentation and cry of thy sorrowful heart heard. While the Blessed Beauty's loving kindnesses are vouchsafed, no one should be saddened by any calamity or fearful of any sound. When the army of sadness attacks, remember those favours that the darkness of sorrow may be transformed to the brilliance of the moon....

LTDT.347x

AB10071

To: Murvarid Bahram mother of Ardishir Khudadad

- 1 O Morvarid! You have come and attained the bounty of the Lord. You have laid your head upon the threshold of the Most Great Name and from the illumined dust of the Sacred Tomb have inhaled the fragrance of musk and ambergris. For this gift a hundred thousand thanks are due.
- 2 May you ever be in His sight and in the sanctuary, close to every loving leaf. Be confident and at ease, be joyous and radiant. May your soul be glad!

1 ای مروارید آمدی و به بخشش یزدان رسیدی
سر بر آستان اسم اعظم نهادی و از خاک مرقد
منور بوی مشک و عنبر یافتی این موهبت را صد
هزار شکرانه باید

2 همیشه در نظری و در حرم مقرب هر ورقه
مهرپرور مطمئن باش و آسوده مسرور باش و
افروخته جانت خوش باد

YARP2.417 p.317

AB10078*To: Murvarid Bahram mother of Ardishir Khudadad*

- 1 O thou who art longing for the morn of hope! A pearl revealeth its worth and value only when it emergeth from the depths of the sea and appeareth in the market of the jewelers. Therefore, seek thou deliverance from the sea of attachment to this earthly realm, that thy delicacy and brilliance, thy radiance and purity may become manifest and evident in the heavens.
- 2 And upon thee be greetings and praise.

1 ای مشتاق صبح امید مروارید وقتی قدر و
قیمتش پدید گردد که از قعر دریا بدر آید و
در بازار جوهریان عرض دیدار کند پس تواز
دریای قید این خاکدان رهائی جو تا لطافت و
لمعان و تئلأ و صفایت در آسمان مشهود و عیان
گردد

2 و علیک التّحیّة و الثّناء

YARP2.283 p.238

AB10086*To: Nanih Khanum (Ishqabad)*

- 1 O thou who art wronged! Praise be to God that thou hast borne every affliction and cruelty in the path of God, and hast become intoxicated with the cup of tribulations and sorrows.
- 2 And now thou art honored and successful in serving and attending the holy leaf, the mother of his holiness Afnan, the blessed tree of Mahmud Mahmud. This is through the favors of the All-Loving Lord. Know thou its worth.

1 ای مظلومه الحمد لله در سبیل حقّ هر بلائی و
جفائی تجلّ نمودی و از جام محن و آلام سرمست
گشتی

2 و حال نیز به خدمت و پرستاری ورقهء مقدّسه
والدهء حضرت افنان شجرهء مبارکهء محمود محمود
مفتخر و موفق شدی این از الطاف ربّ و دود
است قدر آن بدان

INBA17:176

AB10084*To: Nur Muhammad Khan (Kirman)*

- 1 O musician at the feast of the love of God! The time has come for you to begin singing in the gathering of God's Covenant and to tune the harp, and in high notes to chant:
- 2 We are drunk with the cup of "Am I not?"

1 ای مطرب بزم محبّت الله وقت آنست که در
مخفل عهد الهی آغاز آواز نمائی و چنگ ساز
نمائی و بشناز بلند بخوانی

2 ما مست از آن جام السّیم

- 3 In the circle of oneness our place is sought. در حلقهء توحید نشستیم
- 4 From snare and hook we have broken free, از دام و از شست برستیم
- 5 And closed our eyes to all save Thee. و از غیر خدا چشم بستیم
- 6 This is the hour to stand secure; هنگام ثبوت است
- 7 This is the hour to endure. این هنگام رسوخ است این

BRL_DAK#0357, SFI16.024

AB12689

To: Qudsiyyih daughter of Haji Iman Zanjani

O handmaiden of God! Your faithful father mentioned you in this gathering and requests a letter sweet as honey and sugar. Every letter that mentions the Ancient Beauty and praises the Most Great Name has a sweetness surpassing honey. Therefore, whenever you wish your soul's palate to become sweet and your conscience to be filled with honey, raise the cry of "Ya Baha'u'l-Abha!"

ای امةالله پدر وفابرورت در این محضریاد تو نمود
و نامهائی بحلاوت شهد و شکر رجا مینماید هر
نامهائی که ذکر جمال قدم و نعت اسم اعظمست
حلاوتش فائق بر انگبین است پس هر وقت که
خواهی کام جانت شیرین شود و مذاق وجدانت
پر از انگبین گردد فریاد یابهاءالاهی برآر

INBA85:262b

AB09978

To: Ruha Mahbubi

- 1 O Ruha, be spiritual, become merciful, grow divine, become heavenly - so that you may worthily be descended from that martyr in the path of God, the Luminary of Effulgence. 1 ای روحا روحانی باش رحمانی شو یزدانی گرد آسمانی باش تا بالاستحقاق سلالهء سلیل آن شهید سلیل نیر اشراق باشی
- 2 You are the granddaughter of His Holiness the Martyr and the descendant of that brilliant star. It is fitting that in this supreme paradise, like the merciful leaves, you should be nourished by the living waters and grow and develop from the Spring of Tasnim. 2 تو حفیدهء حضرت شهیدی و نیرهء آن نجم منیر سزاوار چنین است که در این بهشت برین مانند ورقات رحمانیه از ماء معین پرورش یابی و از عین تسنیم نشو و نما جوئی

DUR4.288

AB09971*To: Rustam*

1 He is the All-Seeing

1 اوست بینا

2 O Rustam, take note! He is the All-Powerful. O mighty Rustam, although Piltan was strong and Prince Isfandiyar was brazen-bodied and no sword or arrow could pierce him, yet what could he do when he lost his eye to an arrow? Thus it became clear that the eye is more precious than all else. One needs eyes, one needs eyes - and this eye is the vision of consciousness which comes from God's grace and culture in harmony with the angel.

2 جناب رستم ملاحظه نمایند اوست توانا ای رستم
تهمتن هرچند پیل تن بود و مهتر اسفندیار روئین تن
هیچ تیغ و تیری در او کارگر نبود ولی چه چاره
که دیده را بتیری از دست داد پس آشکار شد
که دیده از هر چیز نازنین تر است دیده میباید
دیده میباید و این دیده بینائی هوش است که
از بخشایش خداوند و فرهنگ دمساز بسروش
است

YARP2.612 p.425

AB09973*To: Rustam Bihmard*

1 O thou Rustam in the Faith of God! Praise be unto God that in the arena of sacrifice thou wert superior to that legendary champion of the land of Zabul. Thou didst assail and disperse the hosts of self and desire.

1 ای رستم یزدان الحمد لله در میدان جانفشانی تفوق
به تهمتن زابلستانی نمودی و بر لشکر نفس و هوی
چنان پرخاش نمودی که متفرق و پریشان کردی

2 True bravery is in conquering one's own self and passion not in victory over men in the field of battle.

2 شجاعت غلبه بر نفس و هوی است نه بر مردمان
دشت و صحرا

3 Praise God that thou hast been assisted and rendered victorious, hast conquered all things and attained unto true honour.

3 حمد کن خدا را که منصوری و مظفر و غالی
و مکرم جانت خوش باد

MMK2#163 p.122, PPAR.193

AB10230*To: Sayyarih*

- 1 O my Lord and my Hope! This is a handmaiden, assured in faith, believing and tranquil, who hath turned to Thee and drawn nigh unto Thee, and through Thy grace and bounty hath been protected from the torment of the hereafter, O my Lord, the All-Forgiving, the All-Merciful.
- 2 O Lord! Through Thy loving-kindness make honorable her abode, refresh her spirit with the sweet fragrances of Thy holiness, immerse her in the oceans of Thy mercy, and make her a sign of Thy forgiveness. Verily, Thou art the Ever-Forgiving, the All-Merciful.

1 رَبِّ وَرَجَائِي أَنَّ هَذِهِ أَمَةٌ مَوْقِنَةٌ مُؤْمِنَةٌ مَطْمَئِنَّةٌ
أَقْبَلْتُ إِلَيْكَ وَوَفَدْتُ عَلَيْكَ وَأَمَّنْتُ مِنْ عَذَابِ
الْآخِرَةِ بِفَضْلِكَ وَجُودِكَ يَا رَبِّي الْغَفُورَ الرَّحِيمَ

2 اَيُّ رَبِّ أَكْرَمَ مَثْوَاهَا بِعِنَايَتِكَ وَارْحَ رُوحَهَا
بِنَفْحَاتِ قُدْسِكَ وَاغْرِقْهَا فِي بَحَارِ رَحْمَتِكَ وَ
اجْعَلْهَا آيَةً عَفْوِكَ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

BSHN.140.487, BSHN.144.480, MHT1a.179a,
MHT1b.137a

AB10087*To: Shaykh Baha'id-Din Baha'i*

- 1 O thou who art captivated by the Beauty of the All-Glorious One!
- 2 The Beloved of the horizons, the Daystar of effulgence, the Abha Beauty, hath so attracted thee that thou hast become the enchantment of the East and hast cast rapture and ecstasy into hearts. Praise be to God that the hosts of the Kingdom are thy supporters and the power of God's Will is dominant and penetrating. Be thou, therefore, confident in the grace of thy Lord, the All-Merciful, the Compassionate.

1 اَيُّ مَفْتُونٍ جَمَالَ كِبْرِيَاءَ

2 دَلِيلِ آفَاقِ كَوْكَبِ اشْرَاقِ جَمَالِ اِبْهِي تَرَا مِنْجَذِبِ
نُمُودِ تَا فَتْنَهٗ شَرْقِ گَرْدِي وَ دَرِ قُلُوبِ وَجَدِ وَ
طَرِبِ اَنْدَازِي الْحَمْدُ لِلّٰهِ جُنُودِ مَلِكُوتِ نَاصِرِ اسْتِ
وَقُوَّةٗ مَشِيَّةٗ اِلَهِ قَاهِرِ وَ نَافِذِ اَنَّكَ فَاطِمَتُنْ بِفَضْلِ
مَوْلَاكَ الرَّحْمَنِ الرَّحِيمِ

MKT9.100b

AB10222*To: Shaykh Muhammad Ali (Nabil son of Nabil)*

- 1 O Shaykh, may God strengthen you in service to His Cause! Although these matters cause you trouble, yet since they are in God's path they are the essence of mercy and pure bounty. We hope that through God's infinite grace you have been and continue to be preserved and protected in the cave of the protection and shelter of the Divine Unity in all conditions.
- 2 Deliver the enclosed letter to its recipient. The glory and the spirit be upon you and upon the sincere ones. 'A

1 جناب شیخ آیدہ اللہ علی خدمۃ امرہ اگرچہ
این امور سبب زحمت آنجنابست لکن چون در
سبیل الهیست عین رحمت و صرف موهبت است
از فضل نامتناهی الهی امیدواریم کہ در کھف
حفظ و حمایت حضرت احدیت محفوظ و مصون
در کل شئون بوده و ہستید

2 مکتوب جوف را بصاحبش برسانید و البہاء و
الروح علیک و علی المخلصین ع

AYBY.453 #195, SAM.393

AB10234*To: Shoghi Effendi*

Give two kisses to Ruhi Effendi on my behalf and tell him to strive in his lessons.

روحی افندی را از قبل من دو گونه ببوس و
بگو در درس ہمت نماید

AHB_117BE #08-10 p.284

AB09803*To: Sitarih sister of Muhammad and Yusuf Qazvini (Qazvin)*

- 1 O handmaid of God! Thou art a distinguished maidservant at the Threshold of the Ancient Beauty and art accepted and praised at the Holy Court, encompassed by the favors of the Lord of Resurrection. The grace of the Most Great Name is with thee - what more couldst thou desire?
- 2 Thou shalt witness the results and effects of this bounty and bestowal in the Kingdom of Truth, in the presence of the Mighty Sovereign. And upon thee be glory.

1 ای امۃ اللہ در آستان جمال قدم کنیز باتمیزی
و در عتبہ مبارکہ مقبول و ممدوح و مشمول
الطاف ربّ رستخیز فضل اسم اعظم با تو دیگر
چہ خواہی

2 نتایج و آثار این لطف و عطا را در ملکوت صدق
عند ملوک مقتدر مشاهده خواهی نمود و البهاء
علیک

MKT7.204a, AHB_133BE #09-10 p.85,
YQAZ.482b

AB09951

To: *Siyyid Ali et al.*

1 O ye two enkindled candles!

1 ای دو شمع مشتعل

2 Strive ye that ye may derive illumination from the fire that blazeth within the Blessed Tree - that is to say, set your hearts so aflame with the fire of the love of the Most Glorious Beauty that its flames may encompass the world and its heat may reach to the ethereal sphere. May its light shine forth and its rays become resplendent, that the seekers may, like moths, circle round the candle and receive the light of divine knowledge.

2 جهدی کنید تا از نار موقدهء در شجرهء مبارکه
اقتباس شعله نمائید یعنی قلب را چنان بآتش
عشق جمال ابهی برافروزید که شعله‌اش جهانگیر
گردد و حرارتش بفلک اثر رسد نورش ساطع
شود و شعاعش لامع تا طالبان چون پروانه حول
شمع پرواز نمایند و اقتباس نور عرفان کنند

MKT8.095a

AB10031

To: *Siyyid Husayn Afnan (Shiraz)*

1 O branch of the Blessed Tree! We have again returned from the West to the East that we might attain the sacred threshold of the two blessed Shrines. You have always been and are in my thoughts. I beseech the favors of the Blessed Beauty that you may be enabled to achieve true servitude to God, being enkindled with the fire of the love of God, in the utmost joy and fragrance.

1 ای فرع سدرهء مبارکه باز از باختر بخاور
بارگشتم تا بآستان مقدس دو بقعهء مبارکه فائز
شویم باری همیشه در خاطر بوده و هستید از
الطاف جمال ابهی آرزو نمایم که در نهایت روح
و ریحان مشتعل بآر محبت الله بعبودیت صمیمی
الهی موفق شوی

2 Convey my most glorious and wondrous greetings to the blessed leaf, the mother of Aqa Mirza Hadi, and likewise to Jenab-i-Aqa Mirza Rahim Khan.

2 ورقهء مبارکه والدهء آقا میرزا هادی را تحیت
ابداً ابهی ابلاغ دارید و همچنین جناب آقا میرزا
رحیم خان را

INBA87:413, INBA52:425

AB09994*To: Suhrab Khusraw (Poona)*

O Suhrab! Your namesake was a world-conquering champion and a courageous lion, yet from his valor he gained naught but affliction, and from his manliness he saw no wisdom. This was because he possessed bodily strength and physical might. But you have attained spiritual power and sought the strength of the soul. I hope that through this courage you will witness divine bounty, and through this valor you will conquer the realm of heart and soul. And upon you be greetings and praise.

ای سهراب همنامت پهلوان جهانگیر بود و شیر
دلیر ولی از شجاعت جز محنت نیافت و از مردانگی
فرزانی ندید چرا قوت تن داشت و زور بازو اما
تو توانائی جان یافتی و قوت روان جستی امیدوارم
از این شجاعت موهبت بینی و از این رشادت
جهان جان و دل فتح نمائی و علیک التحية و
الثناء

YARP2.357 p.287

AB09976*To: Ustad Rida Quli*

- ¹ O Rida! Be thou content with the divine decree and place thyself in the state of resignation. Surrender thyself so that thou mayest drink from the fountain of Paradise. Be not dejected by any condition, and fetter not thyself by any chains nor be enthralled to any one. Give thy heart to the Peerless Beloved so that thou mayest become a ruler in the realm of divine love and be established upon the ethereal throne of the love of God.

¹ ای رضا راضی بقضا شو و سر تسلیم بنه تا از
چشمهء تسنیم نوشی از هیچ حالی دلگیر مشو و
بهیچ بندی زنجیر مگرد و هیچ کس را اسیر مشو
دل بدلبر بی نظیر بند تا امیر اقلیم عشق گردی و
بر سریر اثیر محبت الله استقرار یابی

- ² And upon thee be the Most Glorious Glory.

² و علیک البهاء الأبهی

MMK2#173 p.127

AB09816*To: Wife of Abdu'l-Vahhab*

- 1 O handmaiden of God! Do you know what station and what degree of honor belongs to a maidservant of the Blessed Beauty? 1 ای امة‌الله هیچ دانی که کنیزی جمال مبارک را چه مقام است و چه درجهء احترام
- 2 I swear by the face and hair and nature of the Beloved that it is a radiant crown above the queens of all regions and a brilliant lamp in the hearts of the most great ladies. 2 قسم به روی و موی و خوی دوست که تاج و هاج ملکه‌های آفاق است و سراج زجاج قلوب بانوهای اعظم
- 3 This worth and value shall become manifest in the Abha Kingdom and this loftiness shall become evident in the highest horizon. 3 این قدر و قیمت در ملکوت ابهی مشهود گردد و این علویت در افق اعلی واضح شود
- 4 And upon thee be the Glory! 'Abbas. 4 و البهاء علیک

INBA87:087a, INBA52:086a, MKT7.212a,
HDQI.242a

AB10145*To: Wife of Haji Hasan Ali*

- 1 O beseeching leaf! The candle is bright and the honey is refined, and that spiritual witness holds a lute in hand and with sweet melodies of the Abha Kingdom is engaged in song and music. Its harp imparts heavenly power, its plectrum conveys gladtidings of the favors of the Divine and Heavenly Beauty, and its melody declares: 1 ای ورقهء مبتله شمع روشن است و شهد مکرر و آن شاهد روحانی بریطی در دست دارد و باهنگ خوش ملکوت ابهی در نغمه و آواز است چنگش قوهء ملکوتی مضراش بشارت الطاف جمال غیبی لاهوتی آهنگش
- 2 In this gathering they are lifeless on the path of the Friend, 2 مردگانند در این انجمن اندر ره دوست
- 3 O Messiah of the age, arise and with fervent breath give life! 3 ای مسیحای زمان هان نفسی گرم برآر

INBA87:091a, INBA52:090a, MKT7.212b,
MSHR5.088

AB10150*To: Wife of Mirza Fadlullah (Tihiran)*

O thou leaf attracted to this Threshold! Certain leaves shall arise from the sleep of silence and quietude in such wise as to throw the world and its peoples into tumult and trembling. Through the favors of the Ever-Living, the Self-Subsisting, I cherish the hope that thou mayest become one of those speaking leaves and bring that land and region into a state of enthusiasm and fervor.

ای ورقه منجذبه در این آستان ورقاتی از رقد
صمت و سکوت چنان منبعث گردند که جهان و
جهانیان را به ولوله و زلزله اندازند از الطاف حی
قیوم امیدوارم که توییکی از آن ورقات ناطقات
گردی و آن کشور و بوم را به شوق و شور
درآری

INBA17:016

AB09779*To: Wife of Qabil (Abadih)*

- ¹ O handmaid of God! Give praise that you are under the protection of one who is a servant at the threshold of the Divine Unity, his honor Qabil, who is receptive to favors and bounties, worthy of praise and attributes of the Divine Unity, and a transmitter of the fragrances from the rose-garden of the All-Merciful.

¹ امة الله حمد کن که در ظل عصمت بنده آستان
احدیّت حضرت قابلی که قابل الطاف و عنایت
است و قابل محامد و نعوت حضرت وحدانیت
و ناقل نفحات گلشن رحمانیت

- ² He brings men to ecstasy and joy through praising the Luminary of the horizons, and you bring women to rapture and attraction through glorifying the Lord of the Covenant.

² او رجال را بستایش نیر آفاق به وجد و طرب آرد
و تونساء را بنیایش رب میثاق به وله و جذب
آر

YBN.203

AB09804*To: Zahra*

- 1 O handmaiden of God! In the presence of the Light of Lights, in the Kingdom of Mysteries, thou art accepted by the Beauty of the Lord, the Unseen of all worlds, the Hidden Universe, and art the manifestation of boundless grace and favor. What more dost thou seek and desire?
- 2 This is a bounty which all the handmaidens of the All-Merciful have yearned for from the beginning of the world until now. Now thou hast attained and reached it. And upon thee be glory!

1 ای امة‌الله در حضور نور الانوار در ملکوت
اسرار جمال پروردگار غیب اکوان جهان پنهان
مقبولی و مظهر فضل و لطف بی‌پایان دیگر چه
جوئی و چه طلبی

2 این فضلی که جمیع اماء الرحمن از بدو عالم تا بحال
آرزو مینمودند حال تو بآن فائز و واصل و البهاء
علیک

MKT7.053b, TISH.170

AB10125*To: Zahra Bigum (Wife of Chiragh-Ali) et al.*

- 1 O ye who gaze upon the Kingdom of Abha! The assistance and loving-kindness of the Holy and Sacred Essence encompasses all, and the grace and guidance of the Pure and Sanctified Reality is complete and perfect. Divine favors surround from all directions, and heavenly gifts pour forth like a mighty torrent. Turn your gaze and attention to the Kingdom of the Invisible that ye may receive a share of the praiseworthy bounty and become a sign of the sanctification of the Loving Lord.
- 2 And upon you both be glory.

1 ای ناظرین بملکوت ابهی عون و عنایت هویت
مقدسّه شاملسست و فیض هدایت احدیت منزّه
کامل الطاف الهیه از جمیع جهات محیط است
و مواهب رحمانیه چون سیل شدید نظر و توجه
بملکوت غیب وجود نمائید تا از فیض محمود بهره
برید و آیت تقدیس ربّ ودود گردید

2 و البهاء علیکما

MKT6.017b

AB09761

- 1 He is the Self-Subsisting One over the heavens and earth! هو قيوم السموات والارض 1
- 2 I beseech Thee, O Thou through a breath of Whose holy fragrances the garments of the temples of existence were renewed, and the realities of all created things were stirred up and caused to grow through Thy creation, and did spring forth with the sweet herbs of Thy remembrance and knowledge - to assist Thy servant who hath hastened to the sheltering shade of Thy oneness, that he may mention Thy sanctification in Thy Kingdom. Then encompass him in all conditions with the glances of the eyes of Thy mercy, and protect him from hardships beneath the wings of Thy protection and shelter. Verily, Thou art the All-Powerful, the Protector, the Self-Subsisting. اسئلك يا من بشفعة من نفحات قدسك تجددت قايص هياكل الوجود واهتزت وربت حقائق الممكنة المكونة بانشاءك وانبئت من رياحين ذكرك و عرفانك بان تؤيد عبدك الذي سرع الى ظل ظليل فردانيتك على ذكر تقديسك في ملكوتك ثم اشمله في كل الاحوال بلحظات اعين رحمتك واحفظه عن الشدائد في تحت اجنحة حفظك وكلائك انك انت المقدر الحافظ القيوم آفا 2

MMG2#014 p.013

AB09766

- 1 O my God! O Thou bestower of bountiful favors! O Thou Who rent asunder the veil of concealment! O Thou who art the Bestower of Mercy before all created things! اللهم يا واهب العطاء ويا كاشف الغطاء ويا ذا الرحمة التي سبقت الأشياء 1
- 2 I beseech Thee by the light of Thy bountiful Countenance, O Mighty Possessor of all that hath been created, to destine for Thy servant who is detached from corrupt desires, a sanctified soul, content with Thy decree, the attainment of the vision of Grandeur in this world and the next, and to make of him a sign of guidance, a banner of chastity, protected by the watchful eye of the All-Merciful, O Thou Possessor of the most excellent names. اسئلك بنور وجهك الكريم و صاحب الخلق العظيم ان تقدر لعبدك المتجرد عن شئون الهوى النفس الزكية الراضية بالقضاء الفوز بمشاهد الكبرياء في الآخرة والأولى واجعله آية الهدى و راية التقوى و ملحوظاً بلحاظ عين الرحمانية يا ذا الأسماء الحسنى 2
- 3 Thou art the Most Generous, the Most Merciful and Thou art the Most Bountiful, the All-Knowing, the All-Wise. انك انت الكريم الرحيم و انك انت الفضل العليم الحكيم 3

BRL_DAK#0526, MKT2.335, MAS5.145a,
 MJMJ1.022, MMG2#217 p.244, MJH.067,
 NSR_1978.131, NSR_1993.144

AB09776

- 1 O my God! O my God! These are Thy servants who are attracted to Thy holy Kingdom, who chant the verses of Thy unity, who supplicate to the realm of Thy grandeur, who bow before Thy sovereignty, and who are humbled before Thy dominion. O Lord! Assist them to exalt Thy Word and to manifest Thy power and might. Verily, Thou art the Powerful, the Mighty, the Generous.
- 2 His honor Dervish Karam-'Ali is present. I have requested him to journey to those regions so that he may inform 'Abdu'l-Baha of the momentous events of this Western journey. And upon you be the Most Glorious Glory.

1 الهی الهی هؤلاء عبادک المنجذبون الی ملکوت تقدیسک مرتلون لآیات توحیدک مبتهلون الی جبروت عظمتک خاضعون لسلطنتک خاشعون لحکومتک رب ایدهم علی اعلاء کلمتک و اظهار قدرتک و قوتک انک انت المقتدر العزیز الکریم

2 جناب درویش کرملی حاضر او را تکلیف نمودم که بانصفاً سفری نماید تا از وقایع عظیمه این سفر به غرب عبدالبهاء را خبر دهد و علیکم البهاء الابهی

MJMJ3.030, MMG2#092 p.102x

AB09782

O Ahmad! Praised be the Lord of all desires that thou hast entered beneath His extended shade and attained unto the gathering of witness, and hast been nourished by the fruits of the Tree of existence. Thou didst intend pilgrimage and didst traverse the way. Wisdom required thy return, yet thy intention for pilgrimage was accepted. Give thanks unto God. The ray of the sun consisteth of the union of light and heat, that is to say, two realities exist.

ای احمد محمود شکر حضرت مقصود را که در ظل ممدود داخل گشتی و در محفل شهود وارد شدی و از انوار سدره وجود مرزوق آمدی نیت زیارت نمودی و راه طی کردی حکمت اقتضای رجعت نمود ولی نیت زیارت مقبول واقع شد شکر کن خدارا و پرتو افتاب عبارت از اجتماع نور و نار است یعنی دو حقیقت موجود

INBA84:536a

AB09827

- 1 O Bilqis! Ancient Bilqis possessed a throne and crown of beautiful gold and lovely gems, but it was of dust and returned to dust.
- 2 O Bilqis, strive thou to place upon thy head a throne and crown from the Most Glorious Kingdom and to become so eloquent that all creation will be amazed, wondering what grace and perfection this is, and what majesty and glory!
- 3 And upon thee be greetings and praise!

1 ای بلقیس بلقیس قدیم را تخت و تاجی از طلای قشنگ و سنگ خوش رنگ بود اما از خاک بود و به خاک راجع شد

2 ای بلقیس تو بکوش تا تخت و تاجی از ملکوت ابهی بر سر نهی و چنان ناطق گردی که جمیع خلق حیران گردند که این چه فضل و کمال است و این چه جاه و جلالی

3 و علیک التحية و الثناء

DUR1.060

AB09833

- 1 O servants of God! Seek to hold fast to the hem of sanctity and beneath the shade of the King of Oneness, engage in glorifying and praising God with the melodies of the Concourse on High. Sacrifice yourselves in service to the friends. Let each one become a servant to the other, for service to the loved ones of God is service to the Truth.
- 2 The friends in Port Said are in truth a source of joy to this servant, for they are engaged in serving the friends and occupied in rendering assistance to the Cause of God. Blessed are they and excellent is their final abode.
- 3 And upon you be the glory, O loved ones of God and His friends.

1 ای بندگان الهی تمسک بذیل تقدیس جوئید و در ظلّ ملوک توحید بآهنگ ملأ اعلیٰ بتلیل و تکبیر مشغول گردید و در خدمات دوستان جانفشانی نمائید هریک خادم یکدیگر شوید زیرا خدمت احباء الله خدمت حقست

2 احبای پورتسعید فی الحقیقه سبب سرور این عبد هستند زیرا بخدمت یاران قائمند و در نصرت امر الله مشغولند طوبی لهم و حسن مآب

3 و الهباء علیکم یا احباء الله و اودائه

INBA87:272b, INBA52:276a

AB09834

- 1 O ye servants of God! Your mention in this divine gathering is constant and continuous, and your remembrance is the companion of night and day.
- 2 Behold ye the grace, care, protection and mercy of the Ancient Beauty and the Most Generous Lord, how in such a clime He fills the longtime friends with spirit and fragrance in remembrance of their old-time companions, and how He gladdens and delights the people of the East with the spirit of the people of the West. He hath joined East and West in close embrace, and brought all horizons beneath the canopy of concord. This is through the bounty and bestowal of the Sun of Truth.

1 ای بندگان الهی ذکران در این انجمن الهی دائم و مستمر و یادتان همدم شب و روز

2 یاران ثابت و راسخ عنایت و رعایت و حمایت و رحمت جمال قدیم و حضرت کریم را مشاهده نمائید که در چنین اقلیم دوستان قدیم رابه یاد و ذکر یاران دیرین پر روح و ریحان میفرماید و اهل شرق را به روح اهل غرب مسرور و مشعوف مینماید خاور و باختر را با هم دست در آغوش کرده و آفاق را در ظل خیمه وفاق در آورده و این از فضل و موهبت شمس حقیقت است.

YARP2.671 p.452

AB09839

- 1 O servant of God! His honor, your father, displayed such a white hand in his firmness, steadfastness and constancy in God's Covenant that it astounded the Copts and brought joy and delight to the Sibtites.
- 2 You too must demonstrate the manifest serpent in the school of instruction at the Sacred Threshold, so that it may devour all that the ignorant have fabricated, and the delicate saplings of the Garden of Abha may grow and develop, bringing forth blossoms and fruit.

1 ای بنده الهی جناب ابوی در ثبوت و رسوخ و استقامت بر عهد الهی چنان ید بیضائی نمود که قبطیان را مبهوت و حیران کرد و سبطیان را مسرور و شادمان فرمود

2 تو نیز در خدمت آستان مقدّس در دبستان تعلیم ثعبان مبین بنما تا تلقف ما یافکون الجاهلون گردد و نهالهای نازنین جنت ابری نشو و نما نموده شکوفه و میوه بیار آورند

KNJ.033, YQAZ.493, YQAZ.618a

AB09871

- 1 O servant of the True One! Be thou resigned to His decree, and content with whatsoever He hath ordained. Imagine not that the desire of man is the good of man; how many a desire there is that is the enemy of the soul.
- 2 Commit, therefore, all affairs into the hand of the power of the True One, and seek nothing from thine own self. Assuredly, the grace of God shall encompass thee, and whatsoever is for thy good and welfare shall be attained. And upon thee be Bahá.

1 ای بنده حق راضی به قضا باش و بانچه او مقدر فرموده خشنود گرد همچو گان مدار که ارزوی انسان است خیر انسان است چه بسیار آرزو که عدو جان است

2 پس امور را به ید قدرت حق تسلیم نما و از خود خواهش مدار البته فضل حق شامل گردد و آنچه خیر و صلاح است حاصل شود و البهاء علیک

MNHB.029

AB09903

- 1 O Lord! Keep this Baha'i children's company perpetual and continuous, and make it blessed and profitable. Enable its members to succeed through good administration, competence, trustworthiness and religious devotion, so that they may safeguard the rights of children and conduct themselves according to Thy teachings.
- 2 May they form an assembly composed of blessed souls so that affairs may be carried out through consultation, and unlike other companies, may its duration not be brief.

1 هوای پروردگار این شرکت اطفال بهائی را دائم و مستمر بدار و برکت و سود بخش و اعضا را بحسن اداره و کفایت و امانت و دیانت موفق فرما تا حقوق اطفال را محافظه نمایند و بموجب تعالیم تو رفتار نمایند

2 و مجلسی تشکیل از اشخاص مبارکی نمایند تا امور بمشورت انجام یابد و مثل سائر شرکتها عمرش قصیر نباشد

AKHA_124BE #04-05 p.h, PYB#173
p.33, PYB#154 p.37, YQAZ.633

AB09907

O single Lord! Do not render as naught that distinguished maidservant, and grant refuge and shelter to that helpless wanderer. Grant that yearning one entry to the pavilion, and make that lonely one the intimate companion of Thy near handmaidens at Thy threshold. Thou art the Bestower, the Forgiving, the Kind. O Lord! Be the heart's companion to Kudarz-i-Mihrban and bestow upon him the effulgence of Thy bounty.

ای پروردگار یگانه آن کنیز باتمیز را ناچیز مگردان
و آن آوارهء بیچاره را در پناه خویش سر و سامان
بخش آن مشتاق را بوفاق راه ده و آن بیکس را
همنفس اماء مقربہء درگاہت نما توئی بخشنده و
غفور و مہربان ای پروردگار مونس جان گودرز
مہربان باش و تجلی موهبتی در حق او بفرما

YARP2.377 p.296

AB09941

1 O peerless Lord, sanctified from stranger and kin and connection! We are the afflicted ones—bestow upon us a healing remedy. We are the destitute ones—grant us prosperity and success. We are intoxicated with the cup of “Am I not your Lord?”—give us fervor and make us drink deep. We are at the feast of Thy love—bestow upon us rapturous joy. The ears are awaiting the call of the angel—make it reach them. The minds are expectant of inspiration—grant it. Cherish these servants and raise up these fallen ones. We are sinners—forgive us. We are dispirited—set us ablaze. We are withered—consume us with the fire of Thy love.

1 هو الله ای خداوند بیمانند مقدّس از پیگانه و
خویش و پیوند دردمندان توئیم درمانی عنایت
فرما مستمندان توئیم سر و سامانی مرحمت کن
مدهوش جام السّیم جوشی بده و باده نوش
بزم محبتیم خروشی احسان کن گوشها منتظر
ندای سروش برسان هوشها مترصد الهام بفرما
این بندگان را بنواز و این افتادگان را بردار گنه
کاریم پیامرز افسردگانیم بر افروز پژمردگانیم به
نار محبت بسوز

2 Thou art the Bestower, the Mighty, the All-Knowing.

2 توئی معطی و توانا و آشنا .

MJMJ2.002, MMG2#310 p.348

AB09960

To be typed.

BLIB_Or.08117.046

AB09995

- 1 O My beloved friend! God hath given a home to all by opening the door of His grace and the threshold of His bestowals to the faces of the true friends. Behold, what a blessing this is!
- 1 ای سوگلی دوستم جناب حق عنایت قہوسنی و موهبت درگاهنی یاران حقیقی یوزلرینه آچوب صلائی عام ورمشدر باقی بونه عنایتدر
- 2 For it is divine guidance itself, the source of the light of faith and the plenitude of the knowledge of God. The prerequisites for both are unwavering constancy and steadfastness in the mighty and ancient Covenant and Testament of God. If one doth not cling and hold fast unto it, a harvest of knowledge and certitude is not worth a grain of mustard seed.
- 2 که عین هدایتدر بدایت نور ایماندر نہایت عرفان یزداندر ہر ایکین شرطی ثبوت و استقامت عہد و پیماندر میثاق عظیم الہی و عہد قدیم یزدانیہ تشبث و تمسک اولمدجہ بر خرمن عرفان و ایقان بر آریہ دگمز
- 3 Upon thee be the Glory of God.
- 3 و الہاء علیک

INBA72:147b, MJT.136

AB10024

- 1 O dear spiritual one! In this luminous morn, with an eye to divine love and through the devoted leaves Mrs. Rouhani and Mrs. Zia, I take up my pen to write this radiant page, that you may know how cherished you are in this realm and that you have not been forgotten.
- 1 ای عزیز روحانی در این صبح نورانی نظر بحبّت رحمانی و توسط ورقات منجذبہ روحا حانم و خانم ضیا بتحریر این ورقہ نورآپرداختم تا بدانی در این بساط چہ قدر عزیزی و فراموش نشدی
- 2 Be not silent, but become the companion of the celestial herald; be full of enthusiasm and fervor. And upon you be glory.
- 2 و خاموش نباشی و ہمدم سروش گردی و پر جوش و خروش باشی و علیک الہا
- 3 Please convey sublime greetings to the honored Mrs. Zajij and other relatives.
- 3 ضیج محترمہ و سایر متعلقین و متعلقات را تحیت ابدع ابی ابلاغ نمائید

DUR4.661, NNY.207a

AB10034

- 1 O Fadlu'llah! Thou art a sign of God's grace and a token of the mercy of the True One, for thou wert born under the shadow of His loving-kindness, didst drink from the garden of divine knowledge, wert reared in the time of guidance, and didst grow and develop in the embrace of divine favors.
- 1 ای فضل الله آیت فضل حقّی و علامت رحمت حقّ زیرا در ظلّ عنایت متولد گشتی و از بستان عرفان مکیدی و در عهد هدایت پرورش یافتی و در آغوش الطاف نشو و نما کردی
- 2 Therefore, in return for these bounties, be thou firm and steadfast in the Covenant and Testament, that thou mayest witness the power of the Kingdom.
- 2 پس بمقابل این احسان در عهد و پیمان ثابت و راسخ باش تا قوت ملکوت مشاهده کنی

LMA2.440

AB10067

- 1 O bird of the meadow of divine knowledge! Like unto a nightingale in this heavenly garden, begin thy melody and song, and with wondrous strains raise up a celestial anthem in praise and glorification of the All-Glorious Lord, that thou mayest move to ecstasy the hearing of the denizens of the Supreme Concourse and transport with joy and delight the hearts of the people of the most glorious Kingdom.
- 1 ای مرغ چمنستان عرفان مانند عندلیب در این گلشن الهی آغاز نغمه و ترانه نما و به الحان بدیع در تسبیح و تقدیس رب جلیل آهنگ ملکوتی بلند کن تا مسامع اهل ملاء اعلی را به اهتزاز آری و قلوب اهل ملکوت ابی را بوجد و طرب اندازی
- 2 I beseech God that thou mayest be assisted and confirmed in all the worlds of existence.
- 2 از خدا میخواهم که در جمیع مراتب وجود موفق و موید گردی.

DRM.012a

AB10089

- 1 O thou who art near to the Threshold of the Blessed Beauty!
- 1 هو ای مقرب درگاه جمال مبارک
- 2 In this city we have rent our garment in the name of the Friend and become notorious throughout all horizons. Throughout all the world we are known for madness. There is no tumult in the city save from the tresses of the Beloved, no sedition in the horizons save from the curve of the Friend's eyebrow. And peace be upon thee.
- 2 در این شهر بنام دوست جامه دریدیم و رسوای آفاق شدیم اندر همهء عالم مشهور بشیدائی ولوله در شهر نیست جز شکن زلف یار فتنه در آفاق نیست جز خم ابروی دوست والسلام
- 3 If letters arrive, send them to San Francisco in California, and whenever your carpets arrive, telegraph me immediately, for I wish to be the first buyer.
- 3 مکاتیب اگر بیاید به سانفرنسیسکو در کالیفرنیا بفرستید و هر وقت فرشهای شما آمد تلگرافاً خبر دهید زیرا میخواهم اول خریدار من باشم

MSHR5.269a

AB10113

...O our Lord! Send down upon this one who seeketh refuge at the gate of Thy oneness, from the outpourings of the heaven of Thy glorious unity, and attract him through the holy fragrances of Thy singleness. Expand his breast through the verses of Thy unity, illumine his sight through witnessing the signs of Thy sanctity, loose his tongue in Thy remembrance, raise his call in Thy praise and glorification, perfume his nostrils with the sweet scents of Thy knowledge, and make his soul fragrant with the aroma of Thy bounty. Verily, Thou art the Giver, the Compassionate to all who are faithful to Thy Covenant and Testament.

...رَبَّنَا انزل علی هذا المستجير بفناء باب
احدیّک من فیوضات سماء بهاء احدیّک
و اجذبه بنفحات قدس فردائیک و اشرح
صدره بآیات توحیدک و نور بصره بمشاهده آثار
تقدیسک و اطلق لسانه بذكرک و ارفع ندائه
بتسبیحک و تهلیلک و عطر مشامّه بنشر طیب
عرفانک و طیب نفسه بتأرج عرف احسانک
آنک انت المعطى العطوف علی کلّ من وفى
بعهدک و میثاقک

MJMJ3.098bx, MMG2#323 p.361x

AB10128

O sapling of the garden of divine knowledge! How fortunate and auspicious is thy destiny, that thou hast grown up beside this stream and flourished in this orchard of certitude. Through the bounties of the cloud of grace and the outpourings of the clouds of divine bestowal, thou shalt attain a freshness and delicacy beyond description. Therefore, bring forth blossoms and unfold thy petals that thou mayest yield fruit.

ای نهال باغ عرفان چقدر خوش بخت و همایون
طالعی که در کنار این جویبار روئیدی و در این
بوستان ایقان نشو و نما نمودی و از فیض سخاب
عنایت و ترشحات غمام موهبت طراوت و لطافت
زاید الوصف خواهی یافت پس شکوفه ای کن
و گلی باز کن تا بثمره وجود رسی

LMA2.443

AB10144

- 1 O sorrowful and afflicted leaf! Although it was a black calamity and a bitter tribulation, as separation is the mother of wailing and the nursemaid of lamentation, it was also the bosom of the love of the peerless Lord.
- 2 Since the end of every union is separation, it behoveth us to find intimacy in the kingdom of sanctity, for it is a union without separation and a meeting not followed by parting.

- 1 ای ورقهء مبتلیهء مصابه هرچند مصیبت دهما
بود و رزیه صمّا چه که مفارقت امّ حنون و
مریبه در آغوش حبّ خداوند بیچون بود
- 2 ولی چون عواقب هر وصلتی مفارقت است باید
الفت در ملکوت تقدیس جست که وصلت
بی فرقت است و لقاء بی فراق

BSHN.140.119, BSHN.144.119, KNJ.043c,
MHT2.153a

AB10167

- 1 O ye my spiritual friends! The reality of humanity is even as pure soil: the more it is wounded by spade and pickaxe and furrowed by the plough, the more doth its power of growth increase, and the more abundantly and excellently doth it bring forth flowers and fragrant herbs.
- 2 Consider how greatly the renowned ones of the worldâ€”among the spiritual, the divine, the illumined, the sages of God, the great ones of mankind, and the noble ones of every landâ€”suffered harm and endured affliction at the hands of the ignorant masses, who are even as cattle. This is in accordance with the decree of the Lord of mankind.

1 ای یاران روحانی من حقیقت انسانیت بمثابه خاک پاک است که آنچه زخم بیل و کلنگ و شخم بیشتر بیند قوه انبات مزداد شود و گل و ریاحین بیشتر و بهتر رویاند

2 ملاحظه نمائید که مشاهیر آفاق از روحانیین و ربانیین و اشراقیین و حکمای الهی و اعظم بشر و اماجد هر کشور چقدر از عوام کالانعام ضرر دیدند و زجر کشیدند این نظر بحکم رب البشر است

AVK3.019

AB10170

O beloved friends of 'Abdu'l-Baha! One must carefully study the divine texts and execute the laws of God's religion, avoiding the interpretations of the mystics and the confusion of the philosophers, for these cause souls to become frozen, depressed, lazy, indifferent, scattered and bewildered, and ultimately render the divine community degraded and contemptible, considered in the eyes of the public as a group of transgressors and sinners. Assuredly, the true friends desire naught save the fear of God.

ای یاران عزیز عبدالبهاء باید دقت در نصوص الهیه کرد و احکام شریعت الله را مجری داشت و از تأویل عرفاء و تشویش حکما احتراز و اجتناب نمود زیرا نفوس را منجمد و افسرده و کسل و لایابالی و پریشان و سرگردان نماید و عاقبت ملت الهیه را ذلیل و حقیر و در انظار عمومی گروه فسقه و فجره محسوب دارد البته دوستان حقیقی جز تقوای الهی آرزو ندارند

VUJUDE.142x

MKT8.175b, MAS9.018, VUJUD.096x

AB10190

O steadfast leaf! Truly in the face of tests and trials you have stood firm and steadfast like an upright mountain, and remained sanctified from the whisperings of the deluded ones and the vain imaginings of the deniers. If you persist in this path, you shall attain in the Most Exalted Kingdom an abundant recompense and reward, and shall reach the most glorious station in the highest horizon, for you have detached yourself from the world and all that is therein and have clung to His firm cord.

اینها الورقه الثابہ حقاً کہ در مورد امتحان و افتتان چون جبل راستان ثابت و راسخ اید و از همزات متوهمین و اراجیف مگذبین مقدس و در کنار . اگر در این سبیل مداومت نمائید در ملکوت علی با جروثوائی جزیل فائز خواهید شد و به مقال ابی در افق اسنی خواهید رسید زیرا از دنیا و مافیها گسستید و به حبل و لایش تمسک جستید

AKHT2.097

AB10201

¹ O thou who art pure in heart, sanctified in spirit, peerless in character, beauteous in face! Thy photograph hath been received revealing thy physical frame in the utmost grace and the best appearance. Thou art dark in countenance and bright in character. Thou art like unto the pupil of the eye which is dark in color, yet it is the fount of light and the revealer of the contingent world.

¹ ایها الطاهر القلب زکیّ النفس بدیع الخلق جمیل الوجه قد وصل تصویرک الشمسی و شبّک الجسمی فی ابدع هیئۃ و احسن انعکاس لانک اسمر الخلق ولكن ابیض الخلق کانسان العین اسمر اللون ولكن معدن النور الکاشف للکون

² I have not forgotten nor will I forget thee. I beseech God that He may graciously make thee the sign of His bounty amidst mankind, illumine thy face with the light of such blessings as are vouchsafed by the merciful Lord, single thee out for His love in this age which is distinguished among all the past ages and centuries.

² ائی ما نسیتک و لا انساک اسئل الله ان يجعلک آیه الموهبة بین البریّة یتنور وجهک بانوار الالطاف من الربّ الرؤف و یتشارك لحبه فی هذا العصر الفائق علی جمیع القرون و الأعصار

SWAB#078

MNMK#074 p.147, MMK1#078 p.111

AB10211

O pure Lord! Heal the distressed hearts and unite the thoughts of the helpless ones. Be a kind Shepherd to the scattered sheep and a blessed Gatherer to the dispersed birds. Illumine the meadows of hearts with the light of unity and make souls alive and stirred by the breaths of fellowship. Make Thy ancient servant a faithful counselor and enable Thy old servant of the threshold to bring about fellowship and attraction, so that all may become unified like the waves of the sea of oneness and united like the hosts of the Kingdom of the All-Merciful.

پاک یزدانا دلهای پریشان را التیام بخش و افکار بیچارگانرا ایلاف ده اغنام متفرقه را شبان مهربانی و طیور پراکنده را فرخنده جامع در مرغزار دلهای بنور وحدت روشن کن و جانها را بنفحات الفت زنده و مهتر نما بندهء دیرینت را ناصح امین فرما و خادم آستان قدیمت را موفق بر تألیف و تجلیب کن تا کلّ چون امواج بحر احدیت متفق گردند و افواج ملکوت رحمانیت متحد شوند

BSHN.140.255, BSHN.144.255, MHT2.153b

AB10212

- 1 When His Honor Amin hastened to this region, he mentioned the company of the Parsee friends, that these souls have engaged in this company with trustworthiness, religiosity, and sincerity and with the utmost zeal, and their purpose is to serve the world of humanity and to attain blessings.
- 2 Since this is so, undoubtedly the grace of the Blessed Beauty will support this company, and the establishment of such companies in Iran is among the effects of divine favors. When it is established with pure intention, it will undoubtedly achieve success and confirmation.

1 جناب امین چون بلین اقلیم شتافت ذکر شرکت بادران پارسی نمود که این اشخاص بامانت و دیانت و صداقت و نهایت همت باین شرکت مباشرت نمودند و مقصدشان خدمت بعالم انسانی و حصول برکت است،

2 چون چنین است البته فیض جمال مبارک تأیید این شرکت می نماید و از آثار الطاف الهی در ایران تأسیس چنین شرکتهاست. چون بخلوص نیت تأسیس شود البته موفق و مؤید گردد.

PPAR.140x, RMT.157d, YQAZ.639, YARD.149-150, QUM.227

AB10235

- 1 O physician! The health of the body of this world is ruined and its illness is chronic and complete. The skilled and choice Physician is indispensable and the real and true remedy is needed. If thou art a divine Plato, use thou the wholesome medicine and the sovereign remedy from the pharmacy of divine knowledge and the drugstore of faith, so that those who are confined to the bed of deadly illness and the afflicted souls that suffer chronic diseases may be cured and attain unto ease.

1 طبیباً جسم عالمک صحتی مختل و علّتی مزمن و مکلّ اولمشدر طبیب حاذق و حکیم فائق و علاج موافق لازم و واجب در اگر افلاطون الهی ایسن اجزخانهء عرفاندن و دواخانهء ایماندن دریاق اعظم و معجون مکرم قولان تاکیم اسیر فراش علّت مهلکه و امراض مزمنه اولان علیلان صحتّه نائل اولسونلر و راحتى حاصل ایسونلر

- 2 That sovereign medicine is the love of the Daystar of the world.

2 او دریا ق فاروق محبت نیر آفا قدر

MJT.073b

AB10236

- 1 Concerning what thou didst write about the translation of the Kitab-i-Aqdas made by one of the loved ones of God - although the intentions of the translator were good, yet since such matters in these days become a cause of differences, therefore it is not permissible....
- 2 As for the matter of writing down and collecting the wondrous tokens and extraordinary marvels which have been witnessed from the Ancient Beauty by those endowed with sight: to prohibit this would become a cause of the cooling and discouragement of hearts. Therefore, no objection should be raised to it...

1 در خصوص ترجمه کتاب اقدس که یکی از احباء الله نموده مرقوم فرموده بودید اگرچه مقاصد جناب مترجم خیر بوده لکن از این جهت که اینگونه امور در این ایام سبب اختلاف میشود لهذا جائز نه...

2 و اما قضیه تحریر و جمع کردن آثار عجیبه و غرائب خوارق عادات که از جمال قدم مشهود اولی الأبصار گشته منعش سبب نمودت قلوب گردد لهذا تعرض نباید نمود...

MAS2.054ax

AB10242

- 1 He is God, the Helper, the Answerer of those in distress.
- 2 Be not discouraged - there are many hopes. Attainment and arrival depend upon steadfastness. "Then they remained steadfast" is a manifest proof. There is a famous verse: "When the clever bird falls into the trap, it must show patience." "Despair not of God's mercy." For noble aims there are assuredly severe obstacles, and "the end belongs to the God-fearing."
- 3 These days shall pass. Verily thy Lord will assist thee through His bounty. Verily, He hath power over all things.

1 هو الله المعین المجیب للمضطربین

2 هین مشو نومید بس امیدهاست حصول و وصول موکول بثبوت است ثم استقاموا برهان مشهود مصراعیت مشهور مرغ زیرک چون بدام افتد تجل بایش لاتقنطوا من رحمة الله مقاصد ارجمند را عقبات شدیدة مسلم و العاقبة للمتقين مقرر

3 بگذرد این روزگار آن ربک یؤیدک بفضل من عنده انه علی کل شیء قدیر

INBA85:187a, MMK6#461, MSHR5.089

AB10275

Remove not, O Lord, the festal board that hath been spread in Thy Name, and extinguish not the burning flame that hath been kindled by Thine unquenchable fire. Withhold not from flowing that living water of Thine that murmureth with the melody of Thy glory and Thy remembrance, and deprive not Thy servants from the fragrance of Thy sweet savors breathing forth the perfume of Thy love.

Lord! Turn the distressing cares of Thy holy ones into ease, their hardship into comfort, their abasement into glory, their sorrow into blissful joy, O Thou that holdest in Thy grasp the reins of all mankind!

Thou art, verily, the One, the Single, the Mighty, the All-Knowing, the All-Wise.

BPRY.024-025, SW_v13#12 p.332, DWN_v2#03-4 p.019, BP1926.018

AB10286

But as to evolution: it is true of both body and the spirit. Consider how many sciences, arts, discoveries and achievements have come into existence since the days of Moses till the present time through the progress of the human soul in knowledge and perfections. Similarly, how much the soul has evolved from the moral point of view.

When the body of man is perfected, physical evolution comes to an end, since nature does not seek to build a higher form than that of man. But the evolution of spirit continues until reason, the mental powers, and the emotional capacities are evolved in it. These are not produced by entities which pass from body to body, but by the universal or World Spirit of man. The results of each individual life-experience go to the general enrichment of humanity. As a hundred lamps may be lit from a single flame, so the one World Spirit illumines the minds of countless men. Without this spirit, man's body, like the lamp, is lifeless matter.

BSC.434 #789

AB10300

The American people are indeed worthy of being the first to build the Tabernacle of the Great Peace, and proclaim the oneness of mankind. May this American democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the unity of mankind. May it be the first to unfurl the Standard of the Most Great Peace.

For America hath developed powers and capacities greater and more wonderful than other nations. Its future is most great and its position most covetous. The American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world, and be blest in both the East and the West for the triumph of its people.

May the inhabitants of this country become glorious agents of peace. Then will they earn not only material but also spiritual victories.

The American continent gives signs and evidences of very great advancement. Its future is even more promising, for its influence and illumination are far-reaching. It will lead all nations spiritually.

ADJ.085b-086x, GPB.254x, GPB.396-397x, COF.035x, TDH#158.5x

AB10301

O God! I ask Thee - by Thy Supreme Pen and by Thy Name, the Most Holy, the Greatest, the Impregnable, the Most High, the Most Glorious - to forgive me my debts through Thy Grace and Bounty, and to overlook and pardon my trespasses by Thy Benevolence and Mercy. Then make me steadfast in Thy service and an utterer of Thy Name and praise. Verily Thou art the Exalted, the Forgiver, the Clement.

BSTW#198

AB10306

The difference between Christ and others is this: Christ was the Spirit, others are bodies. Christ was the Sun, others are mirrors. Christ was the Truth and was bestowing Eternal Life; others are dead and are imparting deadness and negligence.

O maid-servant of God, the example of His Holiness Christ is similar to His Holiness Adam. Did the first man who was created in the world have a father and mother? Certainly, he had no father nor mother, and thus Jesus was without father.

BSTW#357

AB10314

O thou maid-servant of God! Thy letter was received. Thy desire to serve Green Acre is in reality a very important matter. This name (Green Acre) must appear with all its significant meaning, that is Green Acre must become the reflection of the plain of Acca, and attain to the utmost verdancy, greenness and artistic beauty. Its charms and wonder lie in this, that it may become the center of the Bahais and the cry of 'Ya Baha El Abha' be raised from all its direction. I hope that all thy aspirations may become fully realized.

Upon thee be greeting and praise.

SW_v08#05 p.051

ABU2732

All created things', He said, 'are subject to change and transformation. Every youth will grow old and every sapling will become an old tree and everything old will decay and perish.' Similarly, He said, each one of the religions of the world has at one time been the cause of progress but each has become like an old tree, devoid of truth. The people of this age hope that these trees will again bear flowers and fruits but this is impossible. Thus, for instance, the Hindu and Buddhist expect

جميع موجودات در تحت تغیر و تبدیلند هر جوانی
پیر و هر نهالی درخت کهن میشود و هر کهنه ئی
متلاشی میگردد ادیان عالم نیز هر یک در عصری
سبب ترقی بود ولی حال مانند درختهای کهن
گشته و بی ثمر مانده اند ملل موجوده متوقعند
که این درختها باز شکوفه و خرمی حاصل نمینند

to regain the progress of the times of Gautama [Buddha] and Brahma.

MHMD1.025

و این مجالست مثل اینکه هنود و بدیست توقع
ترقی زمان گوتم و برهما را دارند انتی

BDA1.018.06

ABU2748

1 There was a man by the name of Mahmud who used to speak ill of people. Once the Blessed Beauty advised him to refrain from gossiping.

2 He said, 'I am following the example of God. As God has repeatedly mentioned Adam's sin in all the heavenly books, I am doing the same to other people.'

3 The Blessed Beauty smiled greatly at this reply.

STAB#149

1 محمود نامی بود که بحق مردم بد میگفت جمال
مبارک نصیحتش فرمودند که غیبت را ترک
کند

2 عرض کرد من خرا را متابعت میکنم
همینطوریکه خدا مسئله عصیان آدم را در جمیع
کتاب آسمانی مکرر فرمود من هم بحق دیگران
میگویم

3 جمال مبارک از این جواب بسیار تبسم فرمودند

NJB_v11#19 p.341

ABU2802

In spite of all difficulties Baha'u'llah was ever in an exalted state; his face shone continually. He had the presence of a king. One cannot imagine any one with more majesty. One would have said that he was enjoying the greatest comfort. He drew his strength from divine powers, which always triumph.

Minds were exalted on beholding him, and Baha'u'llah never hid himself. He spoke courageously before all.

"He is incomparable," declared the people, "but he is setting himself against Islam. Such an one is an honor to humanity," they said, "but a detriment to our religion; therefore we must declare ourselves against him."

SW_v08#13 p.171

ABU2808

People have come to realize that in unity there lies strength; in concentration of purpose there is power; and in self-sacrifice there is growth and development. Just as we are often ready to sacrifice our possessions, our wealth, and our lives for the sake of truth, we must likewise be willing to sacrifice our opinions and ideas, if we know that such a thing will bring about unity and accord. Now, in Persia the friends have been ready to sacrifice not only possessions and lives, but they have also sacrificed their individual opinions for the sake of the unity of the whole.

SW_v16#05 p.509

ABU2812

God is the Creator of all the creatures. He made men to dwell in His land and He made them rulers of whatsoever exists of animals, vegetables, minerals, water and air. He did not make any distinction one from another.

Then the people divided this land into sections and named one "England," another "France," "Germany," "America," etc., and they began to fight and make battle. He created man gentle, peaceful and social, without sharp claws and long canine teeth. Then man invented the sword and death-dealing instruments.

Therefore, universal peace must be established, religions must be unified and equality must be accomplished.

SW_v12#17 p.260, DWN_v4#01 p.001, DWN_v6#09 p.001

AB10535*To: Shoghi Effendi*

O Shoghi! I have no time to talk; leave me be! Thou didst say “Write”, and I have written. What else should I do? Now is not the time for thee to read and write; it is the time to jump about and to chant “O my God!” Memorize the prayers of the Blessed Beauty and chant them for me, that I may hear them; there is no time for anything else.

BRL_ATE#127, BW_v13p063, PPRL.008

ای شوقی من فرصت تکلم ندارم دست از سر ما بردار گفتی بنویس نوشتم دیگر چه باید کرد حال وقت خواندن و نوشتن تو نیست هنگام برجستن و یا الهی مناجات کردنست مناجات جمال مبارک را حفظ کن و از برای من بخوان تا استماع نمایم و الا فرصت چیز دیگر نه

Ghazi3072.157-158, BRL_DAK#0398,
MKT5.091a, AKHA_116BE #01-03 p.50,
AHB_131BE #01-02 p.51, DUR3.261,
DRM.015d, YHA2.578, PPRP.012

AB10713*To: Azizullah Baha'i*

O Compassionate Lord! Make this dear servant dear to Thee and bestow upon him boundless culture and discrimination. Fill his cup to overflowing with the wine of Thy love and make him enthusiastic. Bestow blessing upon his commercial affairs, and immerse his mother, the handmaiden of God, in the ocean of forgiveness, and place upon her head a radiant crown.

KHAZE.019, BLO_PN#025

خداوند مهربانا بنده عزیز را عزیز فرما و بی نهایت فرهنگ و تمیز بخش از باده محبت جام لبریز کن و شورانگیز فرما و در امور تجارت برکت بخش و امة الله والده او را در دریای غفران مستغرق کن و تاج و هاج بر سر نه

KHAZ.i020+101

ABU2962

When I was a little boy in Tehran I was followed and beaten by the boys and the people because I was a Babi, but my own people were very glad of this, for they knew that the power of God is manifested in persecution.

If the tree is watered by the rain and the sun shines upon it, is it any worse for it if a little dust falls upon its leaves? If the father is pleased with his child what does it care about the neighbor's opinion?

SW_v09#18 p.201, PTIM.054

AB10750

To: Unknown, in Alexandria

1 O thou who hast turned thy face unto God!

2 This person who is, in truth, a suppliant, will stay in Alexandria for a brief period, that is, about one month. During these few days, place him in a tailor's shop there so that he may engage in tailoring. Afterwards, we must send him to Iran, that is, to Shiraz.

3 And the Glory be upon thee and upon all the loved ones of God.

1 یا من اخلص وجهه لله

2 این شخص که فی الحقیقه مبتهل است چند صبحی یعنی بقدر یک ماه در اسکندریه متوقف خواهد بود این چند روز در آنجا او را در دکان خیاطی بگذارید تا بخنای مشغول گردد بعد باید که او را روانه ایران یعنی شیراز نمائیم

3 و البهاء علیک و علی جمیع احباء الله

INBA87:058a, INBA52:057a

AB10495

To: Khalil Khayyat, in Baghdad

O Khalil! Divine friendship represents the highest degree of love, and when this luminous flame is kindled within the essence of the heart, it burns away the veils of all else and completely forgets estrangement, recognizing only the beauty of oneness - meaning that it finds none except the Most

ای خلیل خلت نهایت درجه حب است و چون این شعله نورانی در هویت دل برافروزد حجاب ماسوی بسوزد و بکلی بیگانگی فراموش نماید و جمال یگانگی شناسد یعنی جز محبوب اهی نیابد

Glorious Beloved and worships none but Him, “until I make all my prayers and remembrances into a single prayer.”

و بغیر او نپرستد حتّیّ اجعل اورادی و اذکاری
کّتها ورداً واحداً

AADA.148

AB10351

To: Wife of Aqa Bala, in Baku

O faithful handmaiden of God! That family, praise be to God, are intoxicated from the cup of guidance and are at rest in the shade of the Blessed Tree, secure from every trial and harm. They are immersed in the ocean of favor and are deserving of matchless and incomparable bounties. Therefore give thanks to God for these favors and bestowals.

ای امةالله الموقنه آن خانواده الحمد لله از کّاس
هدی سرمستند و در ظلّ شجره مبارکه مستریح
از هر محنت و گزند در بحر لطف مستغرقند و
مستحق الطاف بی مثل و مانند پس شکر کن
خدا را بر این فضل و الطاف

YIK.289b

AB10485

To: Nasrullah Baqiruf, in Baku

O servant of the Ancient Beauty! Give praise that through the special grace of the Spirit of the world thou art confirmed and assisted, and art a partner and associate with this servant in servitude to the Holy Threshold. What more couldst thou desire, what more couldst thou seek, what more couldst thou say, and what further religious argument couldst thou make? And the Glory be upon thee.

ای خادم جمال قدم حمد کن که بعنایت
خاصّه روح عالم موفق و مؤیدی و عبودیت
آستان مقدّس با این عبد سهیم و شریک دیگر
چه خواهی و چه جوئی و چه گوئی و چه
حرف شرعی داری و البهاء علیک

MKT5.147a, KHSK.102-103

AB10558*To: Dawlat Bihjat Mihraban, in Bombay*

O handmaiden of God! The All-Merciful Lord singled thee out through pure bounty, shed upon thee the radiance of His favors, made His gifts thy companion, caused thine eyes to behold the hope of heavenly bestowals, and enabled thine ears to hear the melody of the realm above. Praise the Lord that thou hast been singled out for such a gift. And upon thee be the Most Glorious Glory!

ای کنیز یزدان حضرت رحمان بصرف فضل
ترا اختصاص داد و پرتو عنایت دمید و بدرقه
موهبت رسید و دیده امید مواهب آسمانی دید و
گوش آهنگ جهان بالا شنید خداوند را ستایش
کن که بچنین بخششی اختصاص یافتی و علیک
البهاء الابهی

YARP2.486 p.360

AB10489*To: Hurmuzdiyar Ardishir, in Bombay*

¹ O thou seeker after God! Render praise and adoration unto the Creator of the world, for thou hast found thy way to His court, gained admittance to His threshold, and joined with His loved ones. Thou hast found the lost Kay Khusraw and become intimate with the veiled Beloved. A seeker thou wert, a wayfarer thou didst become, and one who hath attained. Offer praise and glorification.

¹ ای خداجو جهان آفرین را ستایش و پرستش کن
که ببارگاهش راه یافتی و بدرگاهش بار جستی و
بیارانش پیوستی کیخسرو گمشده را یافتی و دلبر
پرده نشین را هم نشین شدی جوینده بودی پوینده
شدی یابنده گشتی ستایش کن و نیایش نما

² And upon thee be greetings and praise.

² و علیک التّحیّة و الثّناء

YARP2.460 p.344

AB10651*To: Fozdar, Shirin daughter of Mihraban Bihjat, in Bombay*

O steadfast leaf! Be happy and be free and be confident in the grace and gift of the Lord who guided you and showed you favor and bestowed a worthy gift and granted bounties freely.

ای ورقه موقنه شاد باش و آزاد باش و مطمئن
بفضل و موهبت پروردگار که ترا هدایت نمود و
عنایت کرد و موهبت شایان نمود و عطا و بخشش
رایگان کرد قدر این فضل و موهبت بدان و در

Know the value of this grace and gift and be safe and secure
in the shelter of the Lord God. May your soul be happy.

پناه حضرت یزدان در امن و امان باش جان
خوش باد

YARP2.501 p.366

AB10403

To: Aqa Mustafa, in Bushihr

1 O servant of the Most Glorious Beauty!

1 ای بندهٔ جمال ابدی

2 Thanks be to the Ancient and Omnipotent One that thou art remembered in His glorious Kingdom and art renowned in the gathering of His friends. Thou hast a countenance illumined with the light of recognition and nostrils perfumed with the fragrance of certitude. This bounty is specially reserved for those among humanity who are endowed with insight. Know thou the value of this grace.

2 شکر حقّ قدیر را که در ملکوت عزیزش
مذکوری و در انجمن دوستان شهیر وجهی از
نور عرفان منور داری و مشامی از رائحهٔ ایقان
معطر و این موهبت مخصوص خواصّ اهل بصر
از بشر قدر این عنایت را بدان

3 And the Glory be upon thee.

3 و البهاء علیک

INBA87:060b, INBA52:060a

AB10519

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

O cultured Colonel! Set your aim toward the Concourse on High and compose a melody with the strains of the Abha Kingdom. Play the harp and lute that you may discover the hidden mysteries and guarded secret of the peerless Lord and open your eyes to behold the realm above.

ای سرهنگ با فرهنگ آهنگ ملاً اعلیٰ نما و
بآهنگ ملکوت ابدی ترانه‌ئی ساز کن و چنگ
و چغانه‌ئی بنواز تا بر اسرار مکنون و سرّ مصون
خداوند بیچون پی‌بری و چشم گشوده عالم بالا
تماشا کنی

MKT8.113a

AB10708*To: Abdu'llah Samandari, in Haifa*

Jinab-i-Aqa Mirza Abdu'llah, I am certain that on behalf of Abdu'l-Baha you kiss the Sacred Threshold of the Beloved and seek my confirmation. The promised letters were sent, and likewise a cloak for His Holiness, your affectionate father Samandar. Convey to all the Most Wondrous, Most Glorious greetings.

جناب آقا میرزا عبداللہ یقین است کہ از قبل
عبدالہاء آستان مقدس حضرت دوست را
میبوسی و مرا تأیید میطلبی مکاتیب موعود
ارسال گشت و همچنین یک قبای تنپوش
بجہت حضرت والد سمندر مہرپرور جمیع را
تحت ابدع ابہی ابلاغ نما

AYBY.394 #084

AB10655*To: Abdur-Rasul Khalil Mansur, in Haifa*

- 1 O you who remain as a memorial to Mansur, the noble and glorious Khalil!
- 2 Now that the rose has departed and the rose garden lies in ruins, from whom shall we seek the fragrance of the rose except from rose water? I am ever mindful of you and I beseech the Blessed Beauty for assistance and bounty on your behalf.
- 3 You are under the protection of the Covenant and free from the world of limitations. In the company of Jinab-i-Haji, you must strive with the utmost effort. You are authorized and accepted.

1 ای یادگار منصور منصور خلیل جلیل

2 چون کہ گل رفت و گلستان شد خراب بوی
گل را از کہ جوئیم از گلاب من ہموارہ بیاد
تو ہستم و از جمال مبارک رجای عون و عنایت
بجہت تو مینمایم

3 در پناہ پیمان ہستی و آزاد از عالم امکان در معیت
جناب حاجی باید بنہایت ہمت بکوشی مأذونی
و مقبول

MSHR3.123

AB10532*To: Abdu'l-Husayn son in law of Vazir, in Isfahan*

1 O enkindled candle!

1 ایشمع افروخته

2 Though to be enkindled is pleasing, yet to be consumed is more pleasing still, for in this consuming lies the finding of an eternal life, and in this evanescence the essence of everlasting existence is ordained and realized. In truth, this consuming is the reality of being enkindled, for through this consuming the world becomes illumined and the soul becomes living, fresh, and tender.

2 اگرچه افروختن خوش است ولکن سوختن خوشتر چه که در این سوختن جان باقی یافتن است و در این فنا جوهر بقا مقدر و محقق و فی الحقیقه این سوختن حقیقت افروختن است چه که باین سوختن جهان افروخته گردد و جان زنده و تازه و تر گردد

3 And the Glory be upon thee.

3 و البهاء علیک

INBA85:099a, BSHN.140.359, BSHN.144.357,
MHT1b.242b

AB10586*To: Aqa Muhammad Mihdi Chamgurdani, in Isfahan*

O manifestation of the knowledge of creation! The world is full of loss and deprivation and failure, its end is endless regret, unless one becomes a blessed person who abandons childish pastimes and engages with the realities of the wisdom of the All-Merciful, becomes an illuminating candle to the world of humanity and a fragrant musk to the gardens of divine unity. And upon thee be greetings and praise.

ای مظهر عرفان امکان جهان نیست پر زیان و خسران و حرمان پایانش حسرت بی پایان مگر شخص مبارکی که تارک ملاعب صبیان گردد و بحقائق حکمت رحمن پردازد عالم بشر را شمع منور گردد و ریاض توحید را نفحه معنبر و علیک التحية والثناء

MMK3#096 p.063

AB10335*To: Aqa Siyyid Ibrahim, in Isfahan*

O Ibrahim! Be a compassionate father to humanity, so that the fire of Nimrod may be transformed into a rose garden of paradise, and the breeze of grace may waft, the morn of bounty may dawn, and thou mayest become a sign of “mercy to all the worlds” and manifest the bounty of “God loveth the doers of good.” And upon thee be greetings and praise.

ای ابراهیم نوع انسانرا اب رحیم باش تا آتش
نمرودی گلشن جنت النعم گردد و نسیم عنایت
بوزد صبح موهبت بدمد و آیت رحمة للعالمین
گردی و موهبت و الله یحبّ المحسنین بنمائی و
علیک التّحیة و الثّناء

MKT9.016

AB10523*To: Mirza Abdu'l-Husayn grandson of the martyr, in Isfahan*

O spiritual namesake of ‘Abdu'l-Baha! This blessed name is glorified and sanctified by the holy ones, for it signifies servitude at a Threshold which is freedom in both worlds and an endless sovereignty. As much as thou art able, arise to fulfill the requirements of this distinguished name, that thou mayest become the exemplar of spiritual ones. And upon thee be greetings and praise.

ای سمیّ معنوی عبدالهّاء این نام مبارک را
قدسیان تجید نمایند و تقدیس کنند زیرا دلالت
بر بندگی آستانیت که آزادگی دو جهانست و
سلطنت بی پایان تا توانی بمقتضای این نام نامی
قیام کن تا مقتدای روحانیان گردی و علیک
التّحیة و الثّناء

MKT9.143a

AB12007*To: Ali Askar father of Mihdi Yazdi, in Ishqabad*

O servant of God! In these days when the winds of trials and tests have encompassed the horizons of possibility, and the tempest of divine zeal is intensifying from all directions, one must make firm one's steps and keep one's heart receptive and steadfast so that it may remain protected and preserved.

ای بنده الهی در این ایام که اریاح افتتان و
امتحان آفاق امکانرا احاطه نموده است و صرصر
غیرت الهیّه از جمیع جهات در اشتداد است باید
قدما ثابت نمود و قلب را مستفیض و مستقیم تا
محفوظ و مصون ماند

TISH.158

AB12720

To: Mulla Abdu'l-Husayn father of Ustad Muhammad Hasan, in Ishqabad

- 1 My Lord and my Hope! I beseech Thee by the sovereignty of Thy forgiveness, which hath encompassed the people of rebellion, that Thou forgive the father of Thy servant who communed with Thee in the hidden recesses of his heart and openly.
- 2 Do Thou forgive his father who hath passed away.
- 3 O my Lord! Immerse him in the ocean of Thy great mercy and lead him to the fountains of Thy pardon, O Forgiver of sins!

1 رَبِّ و رجائی استلک بسلطان غفرانک الذی
احاط اهل العصیان بان تغفر لوالد عبدک الذی
ناجاک فی خفیّات سرّہ و چهارہ

2 ان تغفر لایہ الذی توقّی

3 ای ربّ اغرقہ فی بحار رحمّتی الکبری و اورده
علی مناهل عفوک یا غافر الخطایا

INBA85:262a

AB10362

To: Wife of Nasrullah (Mutamidul-Vizarah), in Ishqabad

- 1 O handmaiden of God! In the morning and evening make the dwelling of your heart a mystic rose garden through the remembrance of the Most Glorious Beauty, and make it a flowering branch of the mysteries of the peerless Lord.
- 2 Turn your face toward the Abha Kingdom, cling to the most pure hem of the Covenant, become detached from the world, and night and day let "O Thou Glory of the Most Glorious!" be upon your tongue.

1 ای امة الله در صباح و مساء بذکر جمال ابهی
کاشانه دل را گلشن راز کن و گلبن اسرار
خداوند بی انباز نما

2 توجّه بملکوت ابهی کن و تشبّث بذیل اطهر
میثاق جو و منقطع از دنیا گرد و روز و شب
یا بهاءالابهی بر زبان آر

MKT9.065b

AB10482*To: Habibullah son of Mahmud, in Kaf*

- 1 O Habib! How greatly favored thou art, that thy father is a believer, thy mother is assured in faith, thy brother is enkindled, and thy sisters are mindful - all sheltered beneath the Word of God and recipients of His bounties.
- 2 Therefore, render thanks by day and by night, and occupy thyself with the mention of the Lord of all mankind, that His favors may increase and the truth of "If ye be grateful, I will surely increase you" may become manifest.

1 ای حبیب چه قدر بانصیب بودی که پدر مؤمن
و مادر موقنه و برادر مشتعل و اخوات متذکرات
کل در ظل کلمه الهیه مشمول عنایات

2 پس شب و روز شکر کن و بذکر حضرت مقصود
مشغول گرد تا عنایاتش افزون گردد و حقیقت
و لئن شکرتم لازیدنکم مشهود آید

ANDA#57 p.22

AB10378*To: Mahmud brother of Muhammad Ibrahim, in Kaf*

- 1 O Aqa Mahmud! In the mighty Qur'an, addressing the Beloved One, He saith: "And watch in vigil some part of the night as a work of supererogation for thee; it may be that thy Lord will raise thee to a Station of Praise (Maqam-i-Mahmud)."
- 2 Today the Station of Praise is steadfastness and firmness in God's Covenant and Testament. Therefore, through the power of the confirmations of the Most Glorious Kingdom, seek thou to hold fast unto the sure handle.
- 3 And the Glory be upon thee.

1 ای آقا محمود در قرآن عظیم خطاب بحضرت
حبیب و من اللیل فتهجد به نافله لک عسی ان
یبعثک ربک مقاماً محموداً میفرماید

2 الیوم مقام محمود ثبوت و رسوخ بر عهد و پیمان
الهیست پس بقوت تأیید ملکوت ابهی تمسک
بعروه و وثقی جو

3 و البهاء علیک

MMK6#258

AB10660*To: Abdu'l-Vahhab (Bushruih), in Khurasan*

...At every breath I bow my head to the dust in humility and supplication, and raise my voice in earnest entreaty, saying: O my Self-Sufficient Lord, O Confidant of my secrets, O Solace of my heart! Make those ancient friends taste of sweetness, make them cherished servants at the threshold of Thy oneness, and seat them in the highest chambers of heaven. Thou art the Compassionate, Thou art the Bestower, Thou art the Kind One.

ADMS#174

...در هر نفسی سرب‌تراب عجز و نیاز نه‌م و تضرّع
و زاری نمایم که ای خداوند بی‌نیازم و محرم رازم
و یار دلنوازم آن یاران دیرین را مذاق شکرین نما و
در درگاه احدیت بنده نازنین فرما و در دیوان
علین صدرنشین کن توئی حنان توئی منان توئی
مهربان

MJMJ3.075x, MMG2#312 p.351x,
MMG2#331 p.368x

AB10529*To: Mirza Buzurg Mustawfi, in Khurasan*

O thou who art partner and associate of 'Abdu'l-Baha in servitude at the Divine Threshold! Come, let us join hands and set foot upon this path of servitude, and arise to that which be-fitteth this most great trust, that we may illumine our countenances and acquire virtues that would make the musk-scented tresses of the maidens of Paradise envious. This is boundless grace!

ای شریک و سهیم عبدالبهاء در عبودیت آستان
کبریاء بیا دست بهم دهیم و پا در این صراط
بندگی نهیم و بآنچه سزاوار این امانت عظماست
قیام کنیم تا روی تابان کنیم و خوی رشک
مشک موی حور جنان اینست فضل بی‌پایان

MKT8.115b, MSBH1.558

AB10627*To: Ustad Muhammad Najjar, in Khurasan*

O carpenter! Noah was a carpenter and prepared the ark of salvation. You too must prepare planks and nails from realities and meanings, build a heavenly ship, cause the sincere friends to embark, unfurl the sails, and guide them on a journey across

ای نجّار نوح نجی نجّار بود و سفینه نجات مهیا
کرد تو نیز الواح و دسری از حقائق و معانی
حاضر کن و کشتی بهشتی بساز و یاران صادق
را سوار کن و بادبان بگشا و بر دریای حقیقت

the sea of truth. And glory be upon you, O faithful and trusted servant!

سپرو سیاحت ده و البهآء علیک یا عبده الصادق
الآمین

ANDA#33 p.13

AB10618

To: Siyyid Asadullah Qumi, in Kirmanshahan

O diffuser of the fragrances of God! I hope that through the favors of the Abha Beauty thou mayest ever be engaged in diffusing the fragrances of God with the utmost attraction, rapture, love and enthusiasm, and find the doors of confirmation opened wide before thee. Be thou a faithful servant of the Most Great Name. May all thy rest, comfort, happiness and joy be found in service at the Sacred Threshold.

ای ناشر نفحات الله از الطاف جمال ابهی
امیدوارم که در کمال جذب و وله و عشق و
شوق همواره بنشر نفحات الله مشغول گردی
و ابواب تأیید را مفتوح یابی بنده باوفای
اسم اعظم باشی راحت و آسایش و خوشی و
سرورت کل در خدمت آستان مقدس باشد

MKT8.156a

AB10356

To: Wife of Mashhadi Khalil, in Mamaqan

O handmaid of God! Your husband Mashhadi Khalil has traversed mountains, hills, deserts and seas, running with steadfastness until he pressed his face and eyes against the Sacred Threshold, illumining his sight and perfuming his senses. In this blessed Spot, he always remembered you and made you happy with his prayers for your welfare.

ای امة الله جناب مشهدی خلیل داغری تپه لری
صحرا لری دریالری قطع ایده رک استقامتله
قوشه رق آستان مقدسه یوزنی گوزنی سوروب
دیده سنی منور و دماغنی معطر ایلشدر بو بقعه
مبارکده هر زمان سنی یاد و دعای خیر ایله
دلشاد ایلدی

INBA72:147a, BRL_DAK#0502, MJT.135

AB10615*To: Haji Musa Sarraf (Mashhad), in Marv*

O believer in God! Despite His speech impediment, His Holiness Moses was enabled to deliver decisive utterance and interpret the Book. Though slow of speech, He became the One Who conversed with God. Thus it became evident that the outpouring of God's grace and the bestowal of the Absolute Beauty is purely a gift, not dependent on capacity and worthiness. "He singles out for His mercy whomsoever He pleases" - it is not based on the receptivity of those who belong to the contingent world.

ای مؤمن بالله حضرت موسی با لکنت لسان
بفصل الخطاب و تفسیر کتاب موفق شد باوجود
کندی زبان کلیم الله گردید پس معلوم شد که
فیض حق و عطای جمال مطلق صرف موهبت
است نه استعداد و لیاقت و مقام یختص برحمته
من یشاء است نه قابلیت اهل انشاء

MMK6#012, PYB#184 p.04

AB10516*To: Haji Shaykh Zaynu'l-Abidin Yazdi, in Mashhad*

O Zayn of the worshippers! God willing, may you become the adornment of the steadfast ones and the ornament of those who are firm, possessing the ardor of lovers and the joy of the yearning ones, so that dancing and leaping and whirling, with one hand holding the cup of the love of God and the other hand bearing the offering of your life, you may hasten to the altar of love and sacrifice this transient life for the face of the Beloved. And upon you be the Glory!

ای زین عابدان انشاءالله زین ثابتان گردي و
زینت راسخان و حرارت عاشقان و مسرت
مشتاقان تا دست افشان و پاکوبان و رقص گان
یک دست جام محبت یزدان و یک دست
تحفه جان بقربانگاه عشق بشتابی و این حیات
فانیه را نثار روی جانان کنی و البهاء علیک

MSBH5.261

AB10363*To: Mother of Siyyid Mihdi Yazdi, in Mihariz*

O handmaid of God! Take hold of the hem of the grace of the Abha Beauty and grasp firmly the Sure Handle. That hem is the favors of the Covenant of the Luminary of the horizons, and that Sure Handle is the radiance of His effulgence. That hem is extended throughout all regions, and that Handle is trusted by the people of concord.

ای امةالله دست بذیل عنایت جمال ابهی زن و
تَشَبُّثْ بعروة الوثقی کن آن ذیل الطاف میثاق
نیر آفاقست و آن عروه و تنقی پرتو اشراق آن ذیل
ممدود در کل آفاقست و آن عروه موثوق اهل
وفاق

MMK6#049

AB10397*To: Karbala'i Hasan Khan Diziji, in Miyanduab*

...With regard to your question concerning plurality of wives, according to the Holy Text bigamy is permissible. It is not forbidden and is indeed lawful. Do not therefore feel sad. Try, as far as possible, to be just in your relationships with them. What has been revealed in the Holy Text is that, since it is extremely difficult to act with justice, it is more conducive to one's well-being and happiness to practice monogamy, but do not be sad now that you have married a second wife.

...در خصوص تعدد زوجات سؤال نموده بودی
بنص کتاب الهی جمع بین زوجتین جائز و ابداً
این ممنوع نه بلکه حلال و مباح لهذا شما محزون
مباشید در فکر عدالت باشید که بقدر امکان
عادل گردید آنچه ذکر شده اینست که چون
عدالت بسیار مشکل است لهذا راحت در زوجة
واحدہ است ولیکن شما حال که چنین است
البته غمگین مباشید

AVK4.174.03x

AB12726*To: Valiyullah Varqa, in Miyanduab*

- 1 O cherished memorial of that martyr in the path of the Lord! I am excused from writing a detailed letter and compelled to be brief. I am delighted at your remembrance and familiar with your mention.
- 2 Give thanks to God that you have such a kind one in the world of being. You are the manifestation of the bounty of the Lord

1 ای یادگار آن شهید سبیل پروردگار از نامه
مفصل معذورم به اختصار مجبور پیادت
مسرورم و بذکرت مألوف

and are mentioned in 'Abdu'l-Baha's heart. What more could you desire?

2 شکر کن خدا را که چنین مهربانی در عالم امکان
داری مظهر عنایت حضرت یزدانی و مذکور در
قلب عبدالبهاء دیگر چه خواهی

- 3 Be thankful, patient, watchful and joyous. And upon you be greetings and praise.

3 شاکر باش و صابر و ناظر و مستبشر و علیک
التحیة و الثناء

BRL_DAK#0592

AB10571

To: Aqa Shukrullah (Naraq)

- 1 O thou who art turning unto the most luminous Horizon!

1 ای متوجّه بمنظر انور

- 2 Thankfulness is the attribute of the truthful ones, and praise is the characteristic of the denizens of heaven. Therefore, in gratitude for the favor of thy Lord, loosen thy tongue and show forth endeavor - and that is to guide and encourage steadfastness and firmness in the Covenant and Testament, and to hold fast to the binding pledge and faith of the Best-Beloved of all regions.

2 شکر صفت راستانست و حمد سمت بندگان آسمان
پس تو بشکرانه لطف پروردگار لسانی بگشا و
همتّی بنا و آن دلالت و تشویق بر ثبوت و رسوخ
بر عهد و میثاقست و تمسّک بر پیمان و ایمان
محبوب آفاق

MKT8.134a

AB11799

To: Baygum sister in law of Siyyid Mihdi Yazdi et al., in Nayriz

O handmaiden of God! It is evening and the air is dark, and this servant with slender pen has undertaken to write this letter in your name. What can be done? Jinab Aqa Siyyid Mehdi pleads, and his power is greater than the authority of the Turkish tax collectors. What can be done? 'Abbas 'Abbas.

ای امة الله شام است و هوا تاریک و این عبد با
خامهء باریک بنام تو بنگارش این نامه پرداخته
چه چاره جناب آقا سیّد مهدی التماس مینماید و
قوتش از سطوت محصلهای ترک بیشتر چه توان
نمود

LOIR20.181

SFI18.283b

AB10412*To: Karbala'i Mirza Husayn, in Nayriz*

O servant of the Truth! In this time and age, if you seek honey, it is found in the contents of the Covenant. If you desire sugar, it lies in the sweetness of the Testament. Glory be to God! This Covenant, which is sweeter than nectar, has become to certain souls more bitter than poison and more unpalatable than venom. Glory be to God! Glory be to God!

ای بنده حق در این زمان و عهد اگر شهد
طلبی مضمون عهد است اگر قند جوئی حلاوت
میثاق است سبحان الله این میثاق که از حلاوت
دریا قست در مذاق نفوسی چند تلخ تر از زهر
است و ناگوارتر از سم سبحان الله سبحان الله

INBA84:423a

AB10696*To: Dr Howard O Comegys, in New York*

...Know thou that before maturity man liveth from day to day and comprehendeth only such matters as are superficial and outwardly obvious. However, when he cometh of age he understandeth the realities of things and the inner truths. Indeed, in his comprehension, his feelings, his deductions and his discoveries, every day of his life after maturity is equal to a year before it....

BRL_ATE#037x

AB10668*To: Helen S Goodall, in Oakland*

O thou handmaid of God who art believing in the kingdom of God! May God enkindle thee with the fire of Love and Attraction. Turn thou towards the kingdom of God, commune with thy God and say: Praise be to Thee, O God of the Kingdom and Lord of omnipotence; for Thou hast guided me to the

آیتها الامة لله الموقنة بملكوت الله اوقدك الله
بنار المحبة والانجذاب توجهی الى ملكوت الله
وناجي ربك وقول لك الحمد يا اله الملكوت
و رب الجبروت بما هديتني الى خيمة الشهادة
اورشليم السمائي قدس الاقداس اللاهوتي انك
انت المعطي الكريم

YMM.199

Tabernacle, the heavenly Jerusalem, the divine holy of Holies.
Verily, Thou art the Granter, the Liberal.

AB10669

To: Ellen G Rionda, in Paris

- 1 O thou who art enkindled with the fire of the love of God! I have read thy letter of wondrous composition and learned of thy longing for God and thy attraction to the breaths of God. 1 ايتها الجمرة المشتعلة بنار محبة الله انى قرأت
نميتك البديعة الانشاء و اطلعت بشوقك الى
الله و انجذابك بنفحات الله
- 2 We have granted thee permission to be present at this flourishing House. This is a glad tiding that causes the hearts of the angels of heaven and the manifestations of holiness in the exalted Kingdom to quiver with joy. 2 و قد اذننا لك بالحضور الى هذا البيت المعمور و
هذا بشارة يهتز منها قلوب ملائكة السماء و مظاهر
التقديس فى ملكوت العلى

YMM.221

AB10548

To: Abdu'llah Samandari, in Qazvin

O servant of God! When thou enterest the gathering of the newly-arrived ones of God, raise a cry with the melody of the Supreme Concourse: "Holy, Sanctified is the Lord of the angels and the Spirit!" Strike such a note that will cause the entire assembly to dance with joy and delight. By My life, the outpourings of thy Ancient Lord will assist thee in this.

اى عبد الهى در محفل نورسيدگان الهى چون
درآئى بانگى باهنگ ملاً اعلى بلند كن سبوح
قدوس رب الملائكة و الروح چنان نغمهئى بزن
كه تمام انجن را به رقص و طرب درآرى لعمرى
يؤيدك فى ذلك فيوضات ربك القديم

AYBY.393 #081

AB10612*To: Ahmad Nabilzadih Qazvini*

1 O thou who art assured by the verses of God!

1 ای موقن بآیات الله

2 It is dawn, and the pen is flowing, and the heart is stirred. The fragrances of the Abha Kingdom are diffusing and the life-giving breeze of the Concourse on High is blowing. The Most Great Sign is resplendent and the supreme bounty is manifest, and this servant of Baha, with tear-filled eyes like rain-laden clouds, is thinking of thy countenance and the fragrance of thy presence.

2 صبح است و قلم در جریانست و قلب در
هیجان نفحات ملکوت ابهی در سطوعست و
نسیم جانبخش ملأ اعلی در هیوب آیت کبری
باهر و موهبت عظمی ظاهر و این عبد بهاء بیاد
رویش و بوی کویش با چشمی اشکار چون
غمام ماطر

AYBY.434 #157

AB12072*To: Jinab-i-Haji Isma'il, in Qazvin*

1 O servant of the threshold of the Abha Beauty!...

1 ای بنده آستان الهی...

2 The affairs of the true friends move in harmony with the circumstances of Abdul-Baha - as one appears, so does the other reflect it. While I am in debt and encumbered, how can the true spiritual friends be free, safe and at rest? This would be inappropriate. God willing, the means of relief shall be provided.

2 امور احبابی حقیقی با شئون عبدالبهاء همخوانست
هر نوع که آن جلوه نماید این اقتباس کند تا من
مقروض و مدیونم چگونه میشود که دوستان
حقیقی روحانی فارغ و سالم و راحت باشند
این مزاحست انشاءالله اسباب فراغت حاصل
میگردد

YQAZ.213bx

AB10642*To: Masumih wife of Samandar, mother of Tarazullah, in Qazvin*

- 1 O suppliant leaf! On the Day of the Call of the Primal Point thou didst raise high the banner of “yea” with the tongue of thine inner being, and in the luminous morn of the All-Merciful Beauty thou didst brighten thine eyes through beholding the most great signs and didst inscribe the mark of love upon the tablet of thy heart. Now become intoxicated and enraptured from the brimming cup of the Covenant of “Am I not your Lord?”, that thou mayest become intimate with the pavilion of glory and discover the private chamber of the Abha Kingdom.

1 ای ورقهء مبتله در یوم نداء نقطهء اولی علم
بلی بلسان کینونت برافراشتی و در صبح نورانی
جمال رحمانی دیده را بمشاهدهء آیات کبری
روشن نموده رقم محبت بر لوح دل نگاشتی حال
از جام سرشار عهد الست مخمور و سرمست
شو تا محرم سرا پردهء عزت گردی و بخلوتخانه
ملکوت ابهی پی بری

- 2 And the Glory be upon thee.

2 و البهاء علیک

MKT7.152a, AYBY.397 #092, TRZ1.060b

AB10588*To: Muallim, in Qazvin*

O teacher in the school of the love of God! Today heavenly education is a sign of the Covenant and the meanings of the inscribed Tablet and the unfurled Scroll are the mysteries of the Testament and Pledge. Therefore, as much as thou art able, promote in the school this lesson and instruction so that this teaching may influence the seven climes. And glory be upon the people of glory.

ای معلم دبستان محبت الله تعلیم سماوی الیوم آیت
میثاقست و معانی لوح مسطور ورق منشور اسرار
عهد و پیمان پس تا توانی در دبستان تعلیم این
درس و سبق را ترویج نما تا تعلیم تأثیر در هفت
اقلیم نماید و البهاء علی اهل البهاء

AYBY.396 #090, TRZ1.084c

AB10367*To: Ruqiyyih, in Qazvin*

- | | |
|---|--|
| <p>1 O handmaid of God! Give thanks unto God that thou hast been guided to the Most Great Guidance and hast been embraced by the merciful gaze of thy Lord.</p> <p>2 Thou wert nurtured in the bosom of divine knowledge and wert suckled from the breast of grace.</p> <p>3 Beseech God that thou mayest remain firm in the Covenant, steadfast in the Testament and Pledge of the Lord God.</p> <p>4 Upon thee be greetings and praise.</p> | <p>1 ای امة‌الله شکر کن خدا را که موفق بهدایت کبری گشتی و مشمول نظر رحمت پروردگار شدی</p> <p>2 در آغوش معرفت پرورش یافتی و از ندى فضل شیرخوار شدی</p> <p>3 از خدا بخواه که ثابت بر پیمان باشی و مستقیم بر عهد و میثاق حضرت یزدان</p> <p>4 و علیک التحية و التناء</p> |
|---|--|

MMK5#261 p.202, KNJ.053a

AB10646*To: Sadhiyyih Nabilzadih, in Qazvin*

O leaf that hath been stirred up! That Orb of the horizons - His light of favors encompassed that family, and His gaze of providence was continuous upon that household. Therefore there is firm hope that each one of you may become, in service to the Cause of God, a sign among the greatest signs. And upon thee be glory.

ای ورقهء مهتزه آن نیر آفاق نور الطافش شامل آن دودمان بود و لحاظ عنایت مستدیم بر آن خاندان لهذا امید و طید است که هر یک از شما در خدمات امر الله آیتی از آیات کبری گردید و الباء علیک

AYBY.388 #071

AB10546*To: Tarazullah Samandari, in Qazvin*

- | | |
|--|--|
| <p>1 O ornament of the brocade of love! In this Dispensation of the Ancient Beauty and Cycle of the Most Great Name - may my spirit be sacrificed for His sincere servants - ask thou of God that thou mayest become an ornament of divine ornamentation, nay rather, that thou mayest become a candle of ornament</p> | <p>1 ای طراز دیباج الحبّ در این دور جمال قدم و کور اسم اعظم روحی لعباده المخلصین فدا از خدا بخواه که طراز طراز طراز الهی گردی بلکه شمع طراز شوی و از دون نفحات حدیقه تقدیس</p> |
|--|--|

and become independent of aught else save the fragrances of the garden of sanctity, and become intimate with that which causeth the exaltation of the banner of the Covenant of the Luminary of the horizons.

بی نیاز گردی و بآنچه سبب اعلاء علم میثاق نیر
آفاقست دمساز گردی

2 By the life of Baha, this is verily the most great gift!

2 لعمر البهاء أنّ هذا هو الموهبة العظمی

AYBY.402 #104, PYB#183 p.09,
TRZ1.137

AB10365

To: Wife of Mashhadi Baqir, in Qazvin

O handmaiden of God! Thanks be to the Lord, the Self-Subsisting, that thou hast entered beneath the shadow of the blessed Word, and drunk from the chalice of guidance, and tasted the honey of bounty, and become intoxicated with the wine of divine favors, and immersed in the ocean of recognition. Blessed art thou, and again, glad tidings be unto thee, for this great bounty.

ای امة الله شکر حضرت قیومرا که در ظلّ کلمه
مبارکه داخل گشتی و از کأس هدایت نوشیدی
و از شهد عنایت چشیدی و از نحر الطاف الهیه
سرمست گشتی و در بحر عرفان مستغرق شدی
طوبی لک ثم بشری لک من هذا الفضل العظیم

MKT9.027b

AB10359

To: Sharifh Baygum, mother of Sh. Ahmad Nabilzadih, in Qazvin

O handmaiden of God! In the Cause of the Lord steadfastness is the essence of bounty, and firmness and constancy are an effusion of His grace. Therefore, as far as thou art able, show forth firmness of step, that in the Paradise of the Kingdom the holy maidens may loose their tongues in thy praise and raise their voices in acclaim.

ای امة الله در امر حضرت پروردگار استقامت
عین کرامت است و ثبوت و رسوخ از فیوضات
عنایت پس تا توانی قدم ثبوت بنما تا در فردوس
ملکوت حوریات قدس بنعت و ثنایت زبان
گشایند و ندای تحسین برآرند

MKT7.049b, AYBY.435 #160

AB10700

To: Sharifah Baygum, mother of Sh. Ahmad Nabilzadih, in Qazvin

- 1 Glad tidings unto thee, O leaf who art submissive and humble before God, thy Lord and the Lord of all worlds! 1 بشری لك ايتها الورقة الخاضعة الخاشعة لله ربك ورب العالمين
- 2 Blessed be God Who chose thee to be the mother of one who believed and whose heart overflowed with the water of the love of God, and Who bestowed upon thee a son who was attracted by the love of God, and gave thee noble daughters who were stirred by the fragrances of God. 2 تبارك الله الذي اختارک لمن آمن و طفح قلبه بماء محبة الله و رزقک غلاماً انجذب بحبة الله و اعطاک کرائم اهتزن بنفحات الله
- 3 And the Glory be upon thee. 3 و البهاء عليك

AYBY.436 #162

AB10461

To: Ali Akbar Hamadani, in Qum

In utmost love and spirituality, and without any formality or pretense, this is written to you, O you who are firm in the Covenant. Therefore, you too should derive the utmost joy and delight from this task, which is written without any consideration [of formality]. If possible, and if it causes no hardship, assistance should be rendered to Jinab-i-Nayyir and Sina. This would be most acceptable at the Sacred Threshold.

ای ثابت بر پیمان در نهایت محبت و روحانیت و عدم کلفت و خلوص نیت مرقوم میگردد لهذا باید آنجناب نیز نهایت روح و ریحان از این تکلیف حاصل نمایند که بدون ملاحظه مرقوم میشود هرگاه ممکن باشد و تکلف نباشد اعانتی بجناب نیر و سیناء گردد در آستان مبارک بسیار مقبول

MSBH1.167

AB10422*To: Mashhadi Mustafa Quli Qumrudi*

O servant of God! Surrender thy life to the Beloved and sacrifice thy head in the path of God. Every soul that sacrificeth itself not shall become no more than dust; and every heart that drowneth not in blood for love of the True One shall remain a piece of impure flesh. The glory of God rest upon thee.

ای بنده خدا جان بجانان تسلیم کن و سر در ره
یزدان فدا کن هر جان که فدای جانان نگرده
خاک گردد و هر دل که در محبت حق غرق
خون نشود گوشت پاره ناپاک شود و البهاء
علیک

MMK2#316 p.231, NANU_AB#05

AB10472*To: Murvarid mother of Mihraban and Surush et al., in Rahmatabad*

- 1 O ye steadfast ones! God in His sanctity be praised! Even though the human being is created from a handful of dust, He has deposited within this shell a pearl of infinite brightness and luminosity whose rays are capable of illuminating East and West. This pearl is none other than the love of God.

1 ای ثابتان هر چند انسانرا خداوند پاک از مشتی
خاک خلق فرمود ولی در این صدف دری در
نهایت درخشندگی و روشنی آفرید که پرتوش
خاور و باختر را نورانی نماید و آن گوهر مهر
حضرت یزدانست

- 2 Upon you be greetings and praise.

2 و علیکم التحیة و الثناء

MMK2#127 p.098, YARP2.175.3 p.179

AB10601*To: Haji Mirza Haydar Ali Isfahani, in Rasht*

...The news of the unity, harmony and oneness of the friends and their intense endeavor to acquire spiritual and material perfections was a great cause of joy and delight. This news was in the nature of glad-tidings, for it is proof of firmness in the Covenant and Testament. The measure of firmness in the Covenant is praise of the friends, love for the chosen ones, and

...از خبر اتحاد و اتفاق و یگانگی احباء و فرط
همتشان در اکتساب کمالات معنویه و صوریه
بسیار سبب روح و ریحان گردید این خبر حکم
بشارت داشت زیرا برهان ثبوت بر عهد و پیمانیست
میزان ثبوت بر عهد مدح و ستایش احباء و حب

laudation of the pure ones. And among the signs of violation is speaking ill and backbiting the friends of God....

اولیاء و نعت اصفیاست و میزان نقض من جمله مذمت و غیبت دوستان الهیست...

DWNP_v1#10-11 p.002x

AB10744

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

- 1 O Vahid! 1 یا جناب وحید
- 2 Multiple answers and letters have been sent which undoubtedly have reached you by now. Regarding the matter of the school for teaching, this is very appropriate. I pray for moderation of temperament for Aslan Khan. 2 اجوبه و مکاتیب متعدده ارسال گردیده البته تا بحال رسیده اما قضیهء مکتب تعلیم بسیار موافق و جناب اصلا نخان را اعتدال مزاج طلب
- 3 Convey most wonderful greetings to all the friends, especially to Aqa Rahim and likewise to the illustrious descendant. 3 عموم یارانرا تحیت ابدع ابلاغ دارید علی الخصوص جناب آقا رحیم را و همچنین سلیل جلیل را
- 4 Since I am departing for America in these two days, therefore there is no opportunity to write more than this. 4 چون در این دو روز عازم امریکم لهذا فرصت تحریر بیش از این نیست

INBA17:137

AB10330

To: *Muhammad Taqi nephew of Mulla Ali, in Sabzihvar*

My God! This is one who supplicates toward the Kingdom of Thy sanctity, who clings to the hem of the robe of Thy grandeur, and who seeks sympathy from Thine immense bounty - that Thou mayest make him encompassed by the tender mercies of Thy compassion, immersed in the seas of Thy oneness, and soaring in the heights of Thy beneficence. My God! Through Thy generosity and grace, fulfill his hope.

الهی هذا مبتل تضرع الی ملکوت تقدیسک و تشبث بذیل رداء کبریائک واستعطف من عظیم علائک ان تجعله مشمولاً بعواطف رحمانیتک و مستغرقاً فی بحار وحدانیتک و متطائراً فی اوج احسانک الھی یسر له مناه بحدک و فضلک

MJMJ2.093a, MMG2#315 p.353

ADMS#084

AB10717*To: Haji Ahmad son of Muhammad Ali Yazdi (Ishqabad), in Shin*

My Lord! I beseech Thee by the souls that have hastened to the field of martyrdom, and by the homes that have been uprooted in the path of loyalty, and by the blood that hath been shed in Thy love through steadfast faithfulness, to open before the face of this servant of Thine the gates of bounty. Verily, Thou doest what Thou willest, and verily, Thou art the All-Bountiful, the All-Merciful.

رَبِّ اَنْتِ اتَوَسَّلُ اليكَ بِالنَّفُوسِ الَّتِي سَرَعَتْ اِلَى
مَشْهَدِ الْفِدَاءِ وَ الْبُيُوتِ الَّتِي اسْتَأْصَلَتْ فِي سَبِيلِ
الْوَلَاءِ وَ الدِّمَاءِ الَّتِي سَفَكَتْ فِي مَحَبَّتِكَ مِنْ شِدَّةِ
الْوَفَاءِ اَنْ تَفْتَحَ عَلَيَّ وَجْهَ عَبْدِكَ هَذَا ابْوَابَ الْعِظَاءِ
اَنْتَ فَعَّالٌ لَمَّا تَشَاءُ وَ اَنْتَ اَنْتَ الْكَرِيمُ الرَّحِيمُ

MJMJ3.086b, MMG2#324 p.362

ADMS#184

AB10569*To: Asadullah Shirazi*

- ¹ O thou who art turned unto God! When the candle of guidance was lit within the glass of contingent being through the grace of the Blessed Beauty, its radiant lights encompassed all regions and its brilliant rays transformed sight into insight. The Ancient Power will assuredly prevail over newly-arising might, and the effulgence of light will prove fatal to the thick darkness of night and dispel it.

¹ اَيُّ مَتَوَجِّهٍ اِلَى اللّٰهِ شَمْعٌ هَدَايَتٍ چُونِ بَفِيضِ
جَمَالِ مَبَارَكِ دَر زَجَاغِهٖ اَمَكَانِ رُوشَنِ شَدِّ
اَنْوَارِ سَاطِعَشِ اَفَاقِرَا اِحَاطَهٗ نَمُودَ وَ شِعَاعِ
لَا مَعَشِ اَبْصَارِ رَا بَصَائِرَ كَرْدَ قُوَّتِ قَدِيمِهٖ قُدْرَتِ
حَادِثِهٖ رَا الْبَتَّ فَائِزٌ اَيَّدَ وَ تَجَلَّى نُورِ ظُلُمَاتِ دِيجُورِ
رَا مَهْلِكِ وَ كَاشِفِ گَرْدِ

- ² And the Glory be upon thee.

² وَ الْبَهَاءُ عَلَيْكَ

INBA87:213b, INBA52:216b

AB10494*To: Mirza Ghulam-Rida, in Shiraz*

O Calligrapher of the horizons! Your ambergris-scattering pen has never before traced such a pattern, nor has your pen produced such a wondrous style of such beauty. For this auspicious pattern is the text of the charter of freedom for the people of

اَيُّ خَطَّاطِ افَاقِ كَلَكِ عَنَبَرَابَرَاتِ نَقْشِي چَنِينِ
تَا بِحَالِ نَمُودِهٖ وَ اَز قَلْبَتِ طَرْزِي بَدِيعِ بَايْنِ خُوبِي
صَادِرِ نَكْشَتِهٖ زِيْرَا اَيْنِ نَقْشِ هَمَايُونِ سَطْرِ مَنْشُورِ
اَزَادِي اَهْلِ عَصْرِ اسْتِ وَ اَيْنِ عُبُودِيَّتِ صَمِيمِي

this age, and this sincere, true, real, essential, and innate servitude is the cause of guidance for all who dwell on earth. And upon thee be Glory.

حقیقی واقعی ذاتی کینونتی سبب هدایت من
علی الارض و البهاء علیک

INBA84:253

AB10522

To: Mirza Sulayman, in Shiraz

¹ O Sulayman! This is the time of Sulayman (Solomon), the season of triumph and the moment of joy, for the realm of divine favors is at its utmost expanse, the grandeur of spiritual knowledge is at its zenith, and the throne of the love of God is at its highest elevation.

¹ ای سلیمان وقت سلیمانست و هنگام کامرانی
و دم شادمانی چه که کشور الطاف در نهایت
وسعت و حشمت عرفان در غایت عظمت و
سریر محبت الله در کمال رفعت

² Through the grace of the Most Glorious Beauty, take thy seat upon this throne and place the crown of sovereignty upon thy head. This is true sovereignty, this is kingship, this is greatness.

² بفضل جمال ابهی بر این سریر جلوس نما و
تاج سروری بر سر نه اینست سلیمانی اینست
شهریاری اینست بزرگواری

INBA87:162b, INBA52:160a

AB10639

To: Mother of Mirza Ali Afnan, in Shiraz

O spiritual and goodly leaf! As much as thou art able, hold fast with utmost strength to the Divine Lote-Tree, that an ancient relationship and eternal connection and everlasting realization may be achieved. Take hold of the hem of the Covenant and beseech the Lord of Light for confirmations, that thou mayest remain protected from wavering and anxiety.

ای ورقه طیبه روحانیه تا توانی بکمال قوت
بسدراء الهیه تمسک جو تا نسبت قدمیه و تعلق
ابدی و تحقق سرمدی حاصل گردد دست
بدامان میثاق زن و از رب الاشراف طلب تأیید
نما تا از تزلزل و اضطراب محفوظ مانی

INBA87:117a, INBA52:115b, MKT7.221b

AB10415*To: Muhammad Husayn Pust-Furush, in Shiraz*

O servant of God! Raise thy suppliant hands to the threshold of the Self-Sufficing Lord and say: O my Lord! We are sinners - grant us forgiveness and pardon. We are in need - bestow upon us from the treasury of Thy Kingdom. We are wanderers - give us shelter beneath the canopy of Thy grace. We are helpless - confer upon us strength and power. Thou art the All-Bountiful, Thou art the Generous and the Mighty.

ای بنده حق دست نیاز بدرگاه حضرت بی‌نیاز
برآر و بگو ای پروردگار گنهکاریم عفو و مغفرت
فرما محتاجیم از کنز ملکوت بخششی نما آواره‌ایم
در پناه لطف مأوی بخش بیچاره‌ایم قوت و
قدرتی عنایت کن توئی فضل توئی کریم و توانا

INBA84:522b, AKHA_134BE #06 p.a,
MJMJ3.054, MMG2#333 p.369

AB10573*To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih), in Tabriz*

O thou who placest thy trust in God! Strive thou to become a servant of the Word of Unity and a worshipper of the Lord of Glory. Thou beholdest a world lost in the wilderness of destruction, while thou, with the eye of insight, findest thyself at the threshold of oneness. How then canst thou not be thankful?

ای متوکل علی الله جهدی نما تا خادم کلمه
توحید گردی و ساجد حضرت رب مجید تو
جهانیرا در صحرای هلاک گمگشته مشاهده
مینمائی و خود را بچشم بصیرت در درگاه
احدیت ملاحظه میفرمائی باوجود این چگونه
شکر نمائی

MKT8.135a

AB10602*To: Hasan Pasha Rushti, in Tiflis*

...Convey my longing greetings to Jinab-i-Ghulam-Husayn and say: The Lord of the East and the Lord of the West, and the Sun of both horizons, from the Kingdom of the Unseen casts the rays of light upon the heads of the righteous. At every moment the morn of bounty breaks, the breeze of grace wafts, and the call of awareness reaches from the hidden world. Be

...جناب غلامحسین را تحیت مشتاقانه برسان
و بگو ربّ المشرقین و ربّ المغربین و شمس
الخافقین از ملکوت غیب پرتو انوار بر فرق
ابرار میزند و هر دم صبح عنایت میدمد و نسیم
موهبت میوزد و صلاهی هوشیاری از جهان

thou glad and rejoicing at this bounty and render thanks unto God....

پنهان می‌رسد باین فضل مسرور باش و مشعوف
و شکر کن خدا را...

MMK6#513x

AB10486

To: Abdu'llah Sahihfurush, in Tihiran

O faithful and zealous servant of the Blessed Beauty! In truth, thou art engaged in service with the utmost effort. Therefore, on such an auspicious day, 'Abdu'l-Baha hath turned to offer felicitations and congratulations for this blessed Festival, and hath remembered and mentioned thee, that thou mayest know to what degree the love of heart and soul is stirred to excitement. And upon thee be the Glory!

ای خادم صادق غیور جمال ابهی فی الحقیقه
بنهایت همت بخدمت مشغولی لهذا عبداله‌آء در
چنین روز فیروزی بتهنیت و تبریک عید سعید
پرداخته و بیاد و ذکر تو پرداخته تا بدانی که
محبت دل و جان بچه درجه در هیجان است و
علیک اله‌آء

MKT9.120b

AB12700

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

O trustee of God! His honor Qabil has sent a letter containing details. That letter is enclosed with this missive. Please consider it and implement whatever course you deem advisable. If something can be arranged that will please and satisfy the friends, that would be better and more agreeable. And upon you be the Most Glorious Glory!

ای امین حق نامه‌ئی جناب قابل ارسال فرمود
تفصیل در آن مرقوم آن نامه در طی این مکتوب
ارسال میگردد ملاحظه فرمائید هر نوع مصلحت
میدانید اجرا دارید اگر نوعی شود که حضرات
خوشنود و ممنون باشند بهتر و خوشتر است و
علیک اله‌آء الابهی

AMIN.118-119

AB12703*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran*

Jinab-i-Amin: Amatu'l-Baha Thamarah complains greatly of straitened means and of a debt of six thousand tumans. She has written that she sold the house and paid the debts, yet now a debt of six thousand tumans remains, and they are also much distressed and sorrowful on account of the son-in-law. Do thou look into their affairs, and, if possible, bring about some reconciliation with the son-in-law, and write the details quickly.

جناب امین امه البهاء ثمره نهایت شکایت از ضیق معیشت و قرض شش هزار تومان مینماید و نوشته که خانه را فروختم و قروض دادم حال شش هزار تومان قرض باقی و از داماد نیز بسیار دلتنگ و محزونند شما در امور آنان نظری نمائید و اگر ممکن است با داماد خان التیامی دهید و تفصیلات را سریعاً مرقوم دارید

AMIN.182-183

AB12706*To: Ali Askar, in Tihiran*

¹ He is the Self-Subsisting

¹ هو القیوم

² O thou who gazest upon the Kingdom of God! Though the distance between us is far, yet the connections of our hearts are strong. I swear by the Essence of Being and the Sovereign of the unseen and the seen that this heart is in the utmost eagerness to meet thine and this soul is in the greatest state of attraction to thy soul. Night and day I remember the friends of the All-Merciful and am in the utmost joy and delight. Upon thee be glory.

² ای ناظر بملکوت الله هر چند مسافت مابین بعید است ولیکن روابط قلوب مستحکم و شدید قسم به جوهر وجود و سلطان غیب و شهود که قلب در نهایت اشتیاقست و جان در غایت انجذاب در شب و روز بیاد دوستان رحمان در کمال روح و ریحانیم و البهاء علیک

INBA85:105a

AB12708*To: Aqa Habibullah, in Tihiran*

O thou who art assured by the signs of God! In this Most Great Resurrection thou hast been gathered beneath the shelter of the Most Great and Glorious Standard, and hast found repose beneath the shade of the Tree of Sinai. Thou hast drunk from the cup of bounty and tasted the honey of the favors of His Holiness the Most Great Oneness. Therefore, in thanksgiving for this supreme gift, remain firm in the Covenant and Testament.

ای موقن بآیات الله در این حشر اکبر در ظلّ
لواء جلیل اعظم محشور شدی و در تحت ظلال
شجرهء طور آرمیدی از کأس عنایت نوشیدی و
از شهد الطاف حضرت احدیت چشیدی پس
بشکرانهء این موهبت عظمی بر عهد و پیمان ثابت
باش

INBA85:105b

AB12709*To: Aqa Husayn, in Tihiran*

¹ He is the One Worshipped

¹ هوالمعبود

² O thou who speakest in praise of God! Through the grace of the Self-Subsisting Lord and the Known Mystery, it is hoped that each one of the friends of God will arise to that which is befitting and seemly in this day, and be raised up with such character, conduct and utterance as shall redound to the sacred glory of the loved ones of God.

² ای ناطق بثناء الله از فضل ربّ قیوم و غیب
معلوم امید چنانست که هر یک از احبابی الهی
بر آنچه الیوم لائق و سزاوار است قیام نماید به
اخلاق و رفتار و گفتاری مبعوث و آشکار
گردند که سبب عزّت مقدسهء احباء الله شود

INBA85:106b

AB10517*To: Asadullah Javid Baha'iyān, in Tihiran*

O fresh sapling of the garden of the loving-kindness of the Divine Gardener of Oneness! He hath made thee a plant set by the hand of bounty, and the Gardener of Power hath nurtured thee and watered thee from the stream of grace. We beseech the Most Glorious Beloved that thou mayest appear in this true

ای سبزهء نوحیز باغ عنایت باغبان احدیت تو را
نهل دست نشان موهبت فرمود و بوستانی قدرت
ترا تربیت کرد و از جویبار فضل اب داد رجا
از محبوب ابی داریم که در نهایت سبزی و

garden in the utmost verdure and freshness. And the Glory be upon thee.

خرمی در این چمنستان حقیقی جلوه نمائی و البهاء
علیک

INBA17:063, HUV2.041

AB10501

To: Children of Adib, in Tihiran

O two young children! Although you are young in years, you are superior to and better than elderly people, for you have been nurtured in the bosom of the love of God and have drunk from the breast of the knowledge of God. I hope that this nurturing and this milk will exert their influence, and upon you both be glory.

ای دو طفل خردسال اگرچه خردسالید ولی از
پیران سالخورده برترید و بهتر چه که در آغوش
محبت الله پرورده گشتید و از ندی معرفت الله
شیر خوردید امید است که این پرورش و این
شیر حکم خویش را مجری دارند و البهاء علیکم

BRL_DAK#0286, HUV1.030

AB10551

To: Fatimih (Family of Nazimul-Hukama), in Tihiran

O Fatimah! Do not ask about the beginning of conditions, but inquire about the end of favors. How many souls became veiled at the end, and how many souls attained success at the conclusion. And the best souls are those who attained both the beginning of favors and the end of bestowals. Verily, they are among the people of the Covenant.

ای فاطمه از فاتحهء احوال مپرس از خاتمهء
الطاف سؤال نما چه بسیار نفوس که در پایان
محبوب شدند و چه بسیار نفوس که در نهایت
فائز گشتند و بهترین نفوس کسانی هستند که
بفاتحهء اللطاف و خاتمهء الاعطاف فائز شدند الا
انهم من اهل الميثاق

MKT4.087, AKHA_117BE #1-4 p.234,
AKHA_120BE #12 p.b, HDQI.289b,
ANDA#43-44 p.05, YMM.066, YMM.095

AB10358*To: Fatimih Sultan, in Tihiran*

O maidservant of God! Your services at the Sacred Threshold have been accepted and your efforts have been well-pleasing. Praise the kind Lord that He accepted, with utmost grace and favor, your effort and service at the Threshold of Oneness. God willing, you shall become the manifestation of divine favors. And upon you be glory.

ای امة‌الله خدماتت در عتبه مقدسه مقبول افتاد و زحمات محبوب یزدان مهربانرا ستایش کن که بکمال فضل و عنایت زحمت و خدمتت را در درگاه احدیت قبول فرمود و انشاءالله مظهر الطاف رحمانیت خواهی شد و البهاء علیک

MKT7.048b

AB10580*To: Ghulam Rida Amin Amin, in Tihiran*

O thou who art steadfast on the Path! The bright morn hath given birth to a new day, and all created things are filled with joy and delight, for it is the dawning-point of the appearance of lights and the Day of the effulgence of the Kingdom of Mysteries. Therefore, be thou glad and jubilant, for on such a day 'Abdu'l-Baha offereth thee His congratulations.

ای مستقیم بر صراط بامداد روز روشن مولود است و جمیع کائنات در وجد و طرب زیرا مبدأ ظهور انوار است و یوم اشراق ملکوت الاسرار پس فرح و انبساط نما که عبدالبهاء در چنین روزی ترا تبریک مینماید

MKT9.172a

AB10645*To: Gul-Surkh Khanum Imami Azami (Faizih), in Tihiran*

O leaf attracted to God! O maidservant of God, Fa'izih! Your letter was received and its contents were noted. Praise be to God, healing was obtained for the eye inflammation. May Dr. Nijatu'llah Khan receive abundant reward from the favors of the Glorious Lord. It is hoped that divine confirmation will become manifest and realized in all his affairs. And upon you be the Most Glorious Glory.

ای ورقه منجذبه امة‌الله فائزه نامه شما وصول یافت و اطلاع حصول گشت الحمد لله رمد بصر را شفا حاصل شد جناب دکتر نجات‌الله خان را اجر جزیل مقرر از الطاف ربّ جلیل رجا میشود که تأیید در جمیع امور ایشان ظاهر و محقق گردد و علیه و علیک البهاء الابی

MKT6.171

AB10634*To: Hurmuzdyar Haq Pazvuh, in Tihiran*

O Hormuzdyar! Thou hast entered the divine realm and arrived in the garden of the All-Merciful. Therefore, wander and roam in this meadow of inner meanings, drink of the spiritual wine, inhale the divine fragrance, and draw forth the chalice of true wine until its lights shine upon those horizons.

ای هرمزدیار در دیار الهی درآمدی و در گلزار
رحمانی وارد شدی پس در این مرغزار معانی
گشت و گذار نما و از بادهء روحانی بنوش و
گل یزدانی ببوی و سبوی می حقیقی بکش تا
انوار بر آن آفاق بتابد

MKT5.192a, YARP2.178 p.180, PPAR.142

AB10592*To: Ihtisham, in Tihiran*

O thou who art near to the Divine Unity! Praise be to God that the glance of favor encompasseth thee and the gift is complete. It is midnight, and all are in their beds of rest asleep, while I am awake and captivated by the love of the dear friends. This indication sufficeth, and this glad-tidings ariseth from the requirements of love. And upon thee be glory!

ای مقرب حضرت احدیت الحمد لله نظر عنایت
شاملست و موهبت کامل نیم شب است و کل
در بستر راحت در خواب و من بیدار و بحببت
یاران عزیز گرفتار این اشارت کفایتست و این
بشارت از مقتضای محبت و البهاء علیک

MMK5#136 p.106

AB10411*To: Jalal Dhabih, in Tihiran*

O servant of God! How blessed are those souls who have perfumed their nostrils with the sweet fragrances of the Covenant and who remained unshaken by the violent winds of violation and breach of the Covenant. They were so warmed by the heat of the Sun of the Testament that the frozen sea of the waverers could not chill them. And upon thee be Glory!

ای بنده حقّ خوشا بحال نفوسیکه از انفاس
طیب میثاق مشام معطر نمودند و از اریاح
شدیدهء نقض و نکث متزلزل نگشتند چنان از
حرارت آفتاب عهد گرم شدند که دریای یخ
متزلزلین ایشانرا سرد نکرد و البهاء علیک

INBA85:347a, MMK5#263 p.203

AB10406*To: Muhammad Ali, in Tihiran*

1 He is the Beloved One

1 هوالمحبوب

2 O servant of the Ancient Beauty! The lights of divine bestowals are shining forth from the Kingdom of Abha and the stars of heavenly gifts are gleaming from the most exalted horizon. The candle of God's Cause is lit in every gathering and mention of the Ancient Beauty is clear and evident in every assembly. Today the powers of the Kingdom and the means of the world of matter are all serving the Cause of God. And the Glory be upon thee.

2 ای بندهء جمال قدم انوار الطاف از ملکوت
ابهی ساطعست و نجوم مواهب از افق اعلی لامع
شمع امر الله در هر محفلی روشن و ذکر جمال قدم
در هر مجمعی واضح و مبرهن الیوم قواء ملکوت و
وسائط ناسوت کلّ خادم امر الله و البهاء علیک

INBA85:106a, MMK4#102 p.111

AB12719*To: Muhammad Husayin Mirza the Prince Muayyid, in Tihiran*

1 O honored Mu'ayyad! Through the aid and care of the Divine Unity you are successful. "The end belongs to the sincere ones."

1 ای حضرت مؤید به عون و عنایت حضرت
احدیّت موفقی العاقبة للمخلصین

2 In such an upheaval, in such a turmoil, under the protection of the Lord of Lords, maintain as much as you can fellowship with His Excellency Sipah and turn to the Kingdom of the All-Merciful and find solace in the breeze of the All-Merciful. Verily thy Lord is powerful and mighty.

2 در چنین انقلابی در چنین اضطرابی در صون
حمایت ربّ الأرباب با حضرت سپه تا توانی
الفت و توجه بملکوت رحمانیت و انشراح بنسیم
رحمانیت انّ ربّک لقویّ قدير

3 And upon thee be the Most Glorious Glory! 'Abdu'l-Baha Abbas.

3 و علیک البهاء الأبهی

INBA85:186b

AB10576*To: Muhammad Karim Attar, in Tihiran*

...Today, when the searing fire of separation from the Beloved of all horizons has consumed the hearts and souls of His true lovers, and has uprooted the foundation of physical and spiritual life and the very heart and being of the lovers of the True Beauty, even if floods of tears should flow like the Oxus and Jaxartes rivers, the burning fire of the heart would not be lessened, nor would the pain and sorrows and remorse of conscience be stilled. This is from the severe effects of this Most Great Calamity....

...الیوم که آتش فرقت بر حرقت محبوب آفاق دل و جان دوستان حقیقی را سوخته و بنیاد حیات جسمانی و روحانی و قلبی و فؤادی عاشقان جمال حقیقیرا برانداخته اگر سیل اشک چون سیحون و جیحون جاری و ساری گردد آتش سوزان دل خفت نیابد و آلام و احزان و حسرت وجدان ساکن نگردد این از تأثیرات شدیدۀ مصیبت کبراست...

MMK4#073 p.079x

AB10459*To: Nasrullah Baqiruf, in Tihiran*

- ¹ O thou who art firm in the Covenant! Praise be to God that thou art an accepted servant at the Sacred Threshold of the Ancient Beauty, and art praised and beloved among the divine friends.
- ² All speak in praise of thy words and deeds and are well-pleased with thee. 'Abdu'l-Baha too is ever supplicating and beseeching at the Threshold of the All-Merciful that thou mayest be assisted and confirmed in all affairs.

¹ ای ثابت بر پیمان حمد کن خدا را که در آستان مقدّس جمال قدم عبد مقبولی و در بین یاران الهی ممدوح و محبوب

² جمیع از گفتار و رفتار شما ستایش مینمایند و راضی هستند و عبدالبهاء نیز از درگاه حضرت رحمانیت پیوسته مستدعی و راجی که در جمیع امور موفق و مؤید گردی

MKT5.190a

AB10514*To: Nasrullah son of Muhammad Hasan, in Tihiran*

- 1 O thou sweet-smelling plant in the garden of faith and certitude!
- 2 Give thanks unto God that thou hast sprouted forth from this river of bounty and grown in this meadow of grace, and hast blossomed in this rose garden. From the outpourings of these clouds of bounty thou hast obtained freshness and beauty.
- 3 Know thou the value of this loving-kindness and be mindful of the honor of this gift, that thou mayest arise in thanksgiving for it.

1 ای ریحان بوستان ایمان

2 شکر کن که از این جویبار روئیدی و از این
چمنزار نابت شدی و در این گلزار شکفتی و از
فیض این سخاب طراوت و لطافت یافتی

3 قدر این عنایت را بدان و شرف این موهبت را
متنبه باش تا بشکرانه اش قیام نمائی

MMK2#331 p.240, HUV2.034

AB10345*To: Shams-i-Jahan Attar, in Tihiran*

O handmaiden of God! It is hoped that through the favors of the Ancient Beauty thou wilt shine like unto a candle among the maidservants of the All-Merciful, consume the veils of idle fancies of the whispering women, turn thy gaze away from all the worlds, and engage in diffusing the sweet fragrances of the love of God among the leaves.

ای امة‌الله از الطاف جمال قدم امید است که
در بین اماء الرحمن چون شمع برافروزی و حجاب
اوهام نساء موسوسات بسوزی و چشم از عالمیان
بدوزی و بنشر نفحات محبت الله بین الورقات
پپرداز

MKT7.029a

AB12722*To: Shaykh Muhsin Naimi Naini (Dabir Muaid), in Tihiran*

O thou who art firm in the Covenant! Thy letter was received. Despite severe obstacles, a brief reply is being written solely out of consideration for the Blessed One. However, writing individual letters to those numerous respected souls is impossible and unattainable given the general difficulties. Therefore, I

ای ثابت بر پیمان نامه شما رسید باوجود موانع
شدیده محض خاطر مبارک جواب مختصر محرر
میگردد ولی از برای آن نفوس محترمه متعدده
فرداً فرداً نگاشتن نامه باوجود غوائل عامه ممتنع

will suffice with one word. And upon thee be the Most Glorious Glory!

و مستحیل است لهذا بیک کلمه اکتفا میکنم و
علیک البهاء الأبهی

INBA85:317

AB10413

To: Shir Ali, in Tihiran

O thou servant of the One True God! Servitude to the threshold of the One True God is in truth sovereignty over both worlds. It is indeed eternal glory. Endeavour, then, with all thy might and enthusiasm to place this diadem over thy head and embrace this beauteous and beloved attribute, that thou mayest kindle this luminous candle in the globe of thy heart and with the fire of the love of God set the whole world afire.

ای بنده حق در درگاه احدیت عبودیت
سلطنت دو جهانست و عزت بی پایان پس به
جان و دل جهد نما که این اکیل عظیم را بر
سر نهی و این شاهد جمیل را در بر گیری این
شمع پر نور را در زجاج قلب برافروزی و جهانیرا
بنار محبت الله بسوزی

MMK2#161 p.121

AB10361

To: Wife of Muhammad Baqir Khalajabadi, in Tihiran

- 1 O handmaiden of God! Although thou wert submerged in the sea of tests, yet praise be to God, thy garment remained dry and thy robe unstained by moisture.
- 2 Whatever hardships thou didst endure in service to Hadrat-i-Munshi - this service is for the sake of truth, and this forbearance is in the path of the Absolute Beauty. Be thankful that thou wert enabled to serve one who is accepted at the Threshold of the All-Glorious.

- 1 ای امة الله در بحر امتحان اگرچه غرق شدی ولی
الحمد لله دامت خشک است و پیرهن پاک
از تری
- 2 آنچه در خدمت حضرت منشی زحمت کشیدی
این خدمت حقست و تحمل در راه جمال مطلق
شکر کن که موفق بخدمت شخصی گشتی که
مقبول حضرت کبریاست

INBA17:263

AB10369*To: Wife of Shukrullah brother of Fadlullah, in Tihiran*

O handmaiden of God! A hundred thousand ladies of royal harems yearned for this station but were disappointed and left bereft, while you attained it purely through grace and favor. This is naught but sheer bounty bestowed without any deserving merit. Therefore render thanks unto God and know the worth of Shukru'llah. And upon you be the Glory.

ای امة الله صد هزار بانوی حرم ملوک آرزوی
ایستقامت را مینمودند و خائب و خاسر گشتند و تو
محض فضل و الطاف فائز شدی و این نیست مگر
صرف عنایت من دون استحقاق پس شکر الهی
بجا آور و قدر شکرالله را بدان و البهاء علیک

INBA17:017

AB10549*To: Zaynu'l-Abidin, in Tihiran*

- 1 O thou servant at the divine threshold!
- 2 In this day when the most manifest light emanating from the sublime horizon of existence hath illumined the contingent world, make thou a mighty endeavour that thou mayest become the manifestation of God's evident proofs and exert thou a mighty effort to become the dawning place of His effulgent light.
- 3 Ere long shall the vain imaginings of men pass away and the mysteries of the inner realities be revealed.

- 1 ای عبد درگاه الهی
- 2 در این یوم مشهود که انوار ساطعه از افق وجود
امکان را روشن نموده است جهد بلیغی نما که
مظهر آثار باهره گردی و سعی عظیم کن که
مطلع انوار زاهره شوی
- 3 عنقریب بساط وهمی برچیده گردد و اسرار
وجود حقیقی آشکار شود و البهاء علیک

MMK2#084 p.066

AB10742*To: Zibandih Thamari, in Tihiran*

O thou fresh and verdant leaf! Give thanks unto God for having caused thee to bring forth a perfect fruit that speaks in remembrance of its Creator. O Lord! Make firm her root in Thy Covenant, strengthen her trunk through Thy grace, reinforce her tree through Thy sovereignty, and rear her beneath

یا ایها الورقة الخضلة النضرة البديعة اشکری الله
بما انبتک من الثمرة الكاملة الناطقة بذكر بارئها
ای رب ثبت منبتها علی عهدک و قوم لينتها
بفضلک و قو دوحتها بسلطانک و ربها فی

the shade of the tree of Thy oneness. Verily, Thou art the Gracious, the Giver, the All-Bountiful.

ظَلِّ شَجَرَةٍ وَحَدَائِكَ أَنْتَ الْكَرِيمُ الْمُعْطَى
الْوَهَّابُ

IQN.240b

AB10701

To: Roushan Allen, in Washington, DC

¹ O Lord! Make these children excellent plants. Let them grow and develop in the Garden of Thy Covenant, and bestow freshness and beauty through the outpourings of the clouds of the Abha Kingdom.

¹ ۹ پروردگارا این اطفال را نهالهای بیهمال کن و در حدیقه میثاق نشو و نما بخش و بفیض سخاوت ملکوت ابدی طراوت و لطافت ده

² O Thou kind Lord! I am a little child, exalt me by admitting me to the Kingdom. I am earthly, make me heavenly; I am of the world below, let me belong to the Realm above; gloomy, suffer me to become radiant; material, make me spiritual, and grant that I may manifest Thine infinite bounties.

² مهربانا طفل صغیرم بدخول در ملکوت کبیر فرما در زمین آسمانی فرما ناسوتیم لاهوتی فرما ظلمانیم نورانی کن جسمانیم روحانی نما و مظهر فیوضات نامتناهی فرما

³ Thou art the Powerful, the All-Loving.

³ تُوئی مقتدر و مهربان

BRL_CHILD#15, BPRY.028-029, LABC.003

INBA75:090, BRL_DAK#1197,
DRM.003a, ADH2.126, ADH2_5#02
p.159, MJMJ1.105, MMG2#437 p.481,
MJH.046a, HUV1.009, LABC.003

AB10475

To: Ardishir Jamshid Farsi Hizari, in Yazd

O thou who hast sacrificed thy life for the Ancient Beauty! Thou art sheltered beneath the Most Great Name and art dwelling in the shade of the Most Glorious Tree - what grief remaineth? This divine bounty was the ardent desire of all who came before, and now thou hast attained unto it. Therefore, praise thou the Lord of all desire.

ای جان نثار جمال قدم در سایه اسم اعظمی و در ظل شجره اکرم دیگر چه غم این بخشش خداوندی را جمیع پیشینیان آرزو مینمودند حال تو بآن فائز گشتی پس ستایش کن حضرت مقصود را

ALPA.019b, YARP2.024 p.078

AB10607*To: Mihraban Khudadad, in Yazd*

O Mihraban! Today the noblest station and the greatest goal is servitude at the Sacred Threshold. Therefore, come and share with 'Abdu'l-Baha in this supreme virtue, that thou mayest raise the crown of glory above the highest heaven and arise to serve all the friends. And the Glory be upon thee.

ای مهربان امروز اشرف مقام و اعظم مرام
عبودیت آستان مقدس است پس بیا با عبدالبهاء
در این منقبت عظمی شریک و سهم شو تا تاج
افتخار را از ایوان کیوان بگذرانی و به بندگی جمیع
یاران قیام نمائی و البهاء علیک

YARP2.512 p.372

AB10401*To: Mulla Abdu'l-Ghani Ardakani, in Yazd*

O steadfast and sincere servant of the All-Glorious Beauty! If you but knew how cherished you are at the threshold of the Covenant, you would surely spread your wings in utmost joy and take flight, breaking forth in song and melody, engaging in intimate communion and supplication, and causing the cry of "Blessed am I, then blessed am I!" to reach the ears of all humanity.

ای بنده ثابت و صادق جمال ذو الجلال اگر
بدانی که در بساط میثاق چه قدر عزیزی البتہ
از شدت فرح پر برون آری و پرواز نمائی و نغمه
و آواز آغاز کنی و براز و نیاز پردازی و فریاد
و شہناز طوبی لی ثم طوبی لی بگوش جہانیان
رسانی

AHB_131BE #01-02 p.58, AHB_122BE
#08 p.335, MSBH3.112, ABDA.092b

AB10480*To: Surush son of Khudadad, in Yazd*

O lamp of God's love! Render praise unto the Lord that thou hast been illumined and art become a radiant light to the gathering of sweet-spoken friends. Therefore, be thou a consuming fire unto Ahriman and a loving guide unto the ignorant. Be thou a brilliant light unto the darkness and a shining moon

ای چراغ مہرزدان ستایش خداوند را نما کہ
روشن گشتی و پرتو انجن یاران خوش سخن پس
اھرمن را آتش سوزان شو و نادان را رہبر مہربان
تاریکی را پرتو درخشان شو و شب تار را مہ تابان
تا در آسمان جان پدیدار گردی

YARP2.195 p.187

unto the gloomy night, that thou mayest become manifest in the heaven of the soul.

AB10633

To: Abu'l-Hasan, in Zanjan

- 1 Abu'l-Hasan of Zanjan! 1 زنجان جناب ابوالحسن
- 2 O sapling in the garden of the love of God! Blessed art thou that thou art a fresh branch of the divine nature in the Abha Paradise, and hast entered into the palace of divine guidance. Thou hast freed thyself from the defilements of error and sought the Most Great Purification. Thou hast opened thine eyes and ears and become a lamp among the assembly. I hope that day by day thou wilt increase in faith, certitude and spiritual knowledge. 2 ای نونہال باغ محبت اللہ خوشا بحال تو کہ در جنت ابھی شاخ تازہ فطرۃ اللہ هستی و بکاخ ہدایت اللہ درآمدی از اوساخ ضلالت رھیدی و طہارت کبری جستی بصر و سمع بگشودی و شمع جمع گشتی امیدوارم کہ روز بروز بر ایمان و ایقان و عرفان پیفزائی
- 3 And upon thee be greetings and praise. 3 و علیک التّحیّة و التّناء

INBA72:170a

AB10746

To: Shaykh Muhyyid-Din Al-Kurdi, in Egypt

- 1 O my friend and excellent companion! I implore the Lord of all the worlds to make thee the reviver of religion, the exemplar for His favoured ones, and the chosen one amongst the sincere, that thereby thou mayest be a luminous lamp and a shining star, may become great and like unto a surging sea gush out copiously and remove the darkness of night. 1 یا حبیبی و نعم القرین اَنّی اتضرّع الی ربّ العالمین انّ یجعلک محیی الدّین و قدوة المقرّبین و صفوة المخلصین حتّیّ تَکون سراجاً منیراً و نجماً مضيئاً متفاقم الأمر متلاطم البحر یخدر منک السّیل و ینکشف بک اللّیل
- 2 My Lord, in truth, hath power over all things. 2 اَنّ ربّی علی کلّ شیء قدير

BRL_DAK#0444, MKT3.492a

AB10409

To: Zaynu'l Abidin Hamadani, in Egypt

O thou servant of the one true God! Do all that thou canst and strive to the utmost of thy ability to serve the threshold of God. Sing His praise and endeavour to sacrifice thyself in the service of His friends. Thus mayest thou attain salvation beneath the shade of His sheltering Word. For to serve His friends is to serve Him, and to help His loved ones and sing their praises is to extol Him and to help His Cause. All this shall revert unto Him.

ای بنده حقّ تا توانائی داری در عبودیت
حقّ بکوش و بذکرش بخروش و در خدمات
احبایش جانفشانی نما و در ظلّ کلمه‌اش
کامرانی عبودیت باحبای الهی عبودیت بحقّست
و خدمت دوستان و نعت و ستایش یاران راجع
الی الله

MMK2#248 p.179

AB12878

To: Madeleine Sacy, in Egypt

- 1 O handmaid of God! Rejoice thou in this bounty, a glorious diadem whose sublime jewels will shine resplendently upon the world's horizons throughout the succession of ages and centuries, and implore God to place this crown firmly upon thy head. I beseech God to ordain for thee His goodly gifts, to protect those who are related to thee, to teach thee that which is hidden from the eyes of humankind, and to aid thee to serve His Cause in His vast vineyard.

1 يَا أُمَّةَ اللَّهِ اسْتَبْشِرِي بِمَوْهَبَةٍ، أَيُّ إِكْلِيلٍ جَلِيلٍ
يَتَلَأَلُ جَوَاهِرُهُ السَّامِيَّةَ عَلَى الْآفَاقِ عَلَى مَرِّ الدُّهُورِ
وَالْأَعْصَارِ، وَأُطْلِي مِنَ اللَّهِ أَنْ يَسْتَقِرَّ عَلَى رَأْسِكَ
هَذَا التَّاجُ الْوَهَّاجُ. وَإِنِّي أَتَضَرَّعُ إِلَى اللَّهِ أَنْ يَقْدَرَ
لَكَ الْخَيْرَاتِ، وَيَحْفَظَ مَنْ يَنْسَبُ إِلَيْكَ وَيُعَلِّبُ
مِمَّا هُوَ مُسْتَوْرٍ عَنِ الْأَعْيُنِ وَالْأَبْصَارِ، وَيُوَيْدِكَ عَلَى
خِدْمَةِ أَمْرِهِ فِي كَرَمِهِ الْعَظِيمِ.

- 2 Greetings be upon thee, and upon thy respected husband, and upon all who are associated with thee.

2 وَالتَّحِيَّةُ عَلَيْكَ وَعَلَى قَرِينِكَ الْمُحْتَرَمِ وَعَلَى جَمِيعٍ مَنِ
يَنْتَسِبُ إِلَيْكَ.

ADMS#371

ADMS#371

AB10458*To: Unknown, in Iran*

O thou who art firm in the Covenant! The honorable descendant is returning to Iran with the intention of going to America to complete his studies, and this is contingent upon your concurrence. He spent pleasant days studying in Beirut, but now difficulties have arisen. You must surely show him the utmost kindness. This servant's health is perfectly well through His blessed favors.

ای ثابت بر پیمان جناب سلیل جلیل مراجعت
به ایران مینماید که به امریکا برود و تحصیل را
تمام کند و این منوط بانضمام رأی شماست در
بیروت ایامی خوش بتحصیل گذراند ولی حال
مشکلات حاصل البتّه در حقّ او نهایت عنایت
مجری دارید صحتّ این عبد بعنایت مبارک مکمل
است

MKT6.137

AB10734*To: Munirih Khanum, in Palestine*

O handmaiden of Baha!

According to reports, your condition remains as before. The Exalted Leaves are of the opinion that you should proceed to Egypt. This is left to your own decision. It is hoped that through the Blessed Beauty's bounty and favors you will be completely healed.

Do not send for Sakinih Sultan now. If you decide to go to Egypt, send for her then. For now, let her remain in 'Akka.

LTDT.337-338x

AB10735

To: Munirih Khanum, in Palestine

O handmaiden of Baha! All that thou hadst penned down hath been perused. Thou hast written regarding a trip to Quds (Jerusalem). Thou hast not the endurance needed for such a trip, especially through the desert. Therefore, rent thou the house which thou hast written about and provide the means of comfort for thyself. For the new house's rental, I am sending 10 French Liras with Mirza Amin.

LTDT.346

AB10766

To: Unknown, in United States

O servant of God!

Know thou, verily, the Fragrances of the Garden of the Covenant have perfumed all regions, the Standard of the Testament is waving upon the castles of glory, and there is no refuge for those who flee from this strongly fortified Fortress!

Do the people of surmise imagine that there is for them any other retreat than this Blessed Region from which the Lights have shone forth, the mysteries have appeared and the signs are being diffused?

O servants of God! Arise to promote the Word of God, to promulgate the Covenant of God, and chant the Verses of God with such power whereby the elements of discord may tremble in those regions!

SW_v04#10 p.175, BSTW#045

AB10698*To: Mirza Abdu'l-Husayn and Shaykh Muhammad Husayn*

O thou who are attracted to the fragrances of God, serve ye the Cause of God and spread His Word and Covenant among His creatures. By God, He will aid you and enable the tongues of all created things to extol His praise. May Baha be with you and upon all those who are firm and steadfast.

NYR#131x

NYR#131x

ABU2956*Words to Mrs Thornburg-Cropper*

There are seasons in the revelation from God, as in the natural year, and just as the Christ manifested the Spirit of God in the flesh and helped the earth in his time, now the message of Baha'Ullah is the medicine of which the world has much need.

Baha'Ullah has a larger message on a greater number of subjects than any other, just as this is an age more ready, because of the great spiritual advance made in the great kingdom of knowledge, to understand and benefit by his just commands.

SW_v13#12 p.342

AB12704*To: Abu'l-Hasan-i-Ardikani (Haji Amin)*

The distinguished Amin and the family of His Holiness Samandar have, from the beginning of God's Cause, rendered outstanding services and have in no way fallen short. Now that circumstances have brought about difficulties in their affairs, it is incumbent and obligatory upon us to assist them to the

جناب امین خاندان حضرت سمندر نار موقده از بدایت امر الله خدمات فائقه نموده اند بهیچوجه قصور نکرده اند حال اسباب پریشانی امور حاصل بر ما فرض و واجب است که بقدر امکان بلکه فوق الامکان معاونت نمائیم لهذا اگر ممکن البتہ

extent possible, nay beyond what is possible. Therefore, if feasible, arrange without delay five hundred tumans and deliver it to Aqa Mirza Abdullah, descendant of His Holiness Samandar.

بزودی پانصد تومان تدارک نمائید و تسلیم آقا
میرزا عبدالله سلیل حضرت سمندر فرمائید

AMIN.089-090

AB10584

To: Ahmad Ali Munshi

- ¹ O thou reformer of the friends! Peace and harmony are among the requirements of the love of God. Praise be to God that thou wert confirmed in establishing reconciliation among the friends and didst bring harmony among the loved ones. And this is through the grace of thy Lord.
- ² Truly thou camest to unite and thou succeeded. Blessed art thou, blessed art thou.

¹ ای مصلح احباء صلح و صفاء از لوازم محبت
الله است حمد خدا را که موفق بر اصلاح بین
احباء گشتی و دوستان را الفت دادی و هذا من
فضل ربک

² حقّا که تو برای وصل کردن آمدی و از عهده
درآمدی خوشا بحال تو خوشا

MKT8.141

AB10730

To: Ali Akbar Nakhjavani

O thou mine intimate and my confidant! In Montreal I could not be more busily occupied. The interactions and discussions during the day, and the nightly conversations, are extensive. Of all places, this is the best. There is a great deal to see, a small glimpse of which may be obtained from the newspapers. With respect to thyself, do thou carry out what I instructed thee. There is no opportunity to write more than this. Send thou the letter of Ahmadov, together with the details of the events that transpired.

همدم و همراز من در منتریاال در نهایت اشتغال
معاشرت و مذاکرات روز و صبحتهای شبانه
مفصل است و از همه جا بهتر بسیار تماشا دارد
از جرائد اندکی معلوم میشود و همان قسم در
حقّ خود که بشما گفتم معمول دارید فرصت
بیش از این نیست مکتوب احمداوف را با
تفصیل وقایع ارسال نمائید

BRL_DAK#0025, MMK5#067 p.059x

BRL_ATE#026, MAAN#12

AB12707*To: Aqa Aziz*

Ancient power and Divine perfection is strictly confined to His loved ones and this is explicitly stated in the heavenly Books. In the Qur'an He saith: "Power belongeth to God, His Messenger, and to the believers." The end of every earthly power and dominion is abasement and misery. The throne of the king becometh the pauper's mat of straw and the conqueror of the world becometh utterly destitute.

عزّت قدیمه و علوّت الهیّه احبّای ربّانیّه
مخصوص و صحائف سمائیّه منصوص در
قرآن ده بیورمشدر العزّه لله و لرسوله و للمؤمنین
هر عزّت و سلطنت نهایتی ذلت و حقارت در
سریر ملوکانی حصیر مستمندان اولور و امیر
گیتی ستانی فقیر دردمندان اولور

BRL_DAK#0536

AB10541*To: Aqa Jafar son of Mulla Ghulam-Husayn*

- 1 O seeker of the Beauty of the All-Glorious! How blessed are those souls who are, in this day, intoxicated with the wine of awareness, and who, at the call of the Spirit, are in a state of tumult and commotion, having a passion in their head and a radiant lamp in their heart.
- 2 This is the time to search out the traces of divine bestowal and the day of servitude before His Most Holy Court. Seek thou servitude, that thou mayest become noble.

1 ای طالب جمال ذوالجلال خوشا حال نفوسیکه
الیوم از بادهء هوش مدهوشند و از بانگ سروش
در جوش و خروش در سر شوری و در قلب
سراج پر نور

2 وقت تحرّی آثار موهبت است و یوم عبودیت
حضرت احدیت بندگی جو تا بزرگوار گردی

MKT9.150a

AB10755*To: Aqa Mirza Ahmad*

- 1 O thou who art attracted by the fragrances wafting from the divine gardens!
- 2 By thy life! The lions of truth have roared in the thickets of God's bounty, the rain clouds of grace have poured down from the heavens of God's mercy, the birds of holiness have warbled

1 یا من انجذب بنفحات عبقت من حدائق القدس

2 لعمرک ان لیوث الحقّ قد زئرت فی غیاض
موهبة الله و غیوث الفضل هطلت من سحاب
رحمة الله و طیور القدس صدحت فی ریاض

in the gardens of God's loving-kindness, and the suns of generosity have shone forth from the horizon of God's outpourings. Where are they that hear? Where are they that drink? Where are they that see?

عناية الله وشموس الجود اشرفت من افق
فیوضات الله این السامعون و این الشاربون و این
المبصرون

INBA17:214

AB12710

To: Aqa Najaf Ali

O intimate companion of 'Abdu'l-Baha! For some time thou wert in this Most Great Prison and in Haifa, engaged in serving the friends and accustomed to servitude at the Sacred Threshold. Praise be to God that thou wert confirmed in this service and assisted in this distinction. Now too, escort Jinabi-Mahmud to his intended destination and familiar homeland, and consider this also a service. And upon thee be greetings and praise.

ای همدم عبدالبهاء مدتی در این سجن اعظم و
حیفا بودی و بخدمات یاران مشغول و بعبودیت
آستان مألوف حمد کن خدا را که باین خدمت
موفق گشتی و باین منقبت مؤید حال نیز جناب
محمود را بمنزل مقصود و وطن مألوف برسان و
این را نیز [خدمتی] بدان و علیک التحية و الثناء

Ghazi3072.127

AB10440

To: Bahram Khusraw Ruzbih

- 1 O Bahram of blessed portion! Think not that thou hast been forgotten, for thou art a devoted servant of the Blessed Beauty, wise and sagacious, with clear and evident proof.
- 2 For when the Sun of the heaven of truth shone forth, the leaders of religion who counted themselves as chiefs among the wise were deprived and bereft, but thou didst become privy to the mystery and wert numbered among those who yearn.

1 ای بهرام با بهره گان منما که فراموش شدی زیرا
بندهء حلقه بگوش جمال مبارکی و دانا و پرهوش
و برهان واضح و عیان

2 زیرا دستوران که خود را سرور دانایان
میشمردند روزیکه خورشید آسمان حقیقت
درخشید محروم و بی نصیب شدند ولی تو محرم
راز شدی و از اهل نیاز گشتی

YARP2.717 p.476

AB10665*To: Bahram Mihraban*

O Divine One! Bahram-i-Mihrban seeketh forgiveness for his mother, pursueth pardon, asketh remission of sins, and implores spiritual awareness. O Lord! Cover the sins, grant forgiveness, be the Concealer, be the Pardoner, and make her pure and sanctified from every sin. Thou art the Forgiver of sins and the Resplendent One from the dawning-place of pardon.

ای یزدان بهرام مهربان برای مادر آمرزش طلبد
و بخشش جوید و عفو گاه خواهد و جان آگاه
طلبد ای پروردگار خطا پوش گاه بخش ستاری
نما غفاری کن و از هر گاهی پاک و مقدس
فرما توئی بخشنده گاهان و درخشنده از مشرق
غفران

YARP2.656 p.444

AB10644*To: Bibi Sakinih wife of Siyyid Yusuf*

O assured leaf! The fragrances of the Most Glorious Paradise are wafting and passing by, and the breezes from the Holy Garden, the circling-place of the Concourse on High, bestow life upon hearts and confer eternal existence upon souls. Therefore, think upon how you may attain unto this everlasting life.

ای ورقه مطمئنۀ نجات جنت ابری در هیوب
و مرور است و نسائم روضه مقدسه مطاف ملأ
اعلی قلوب را جان بخشد و نفوس را حیات ابدیه
مبدول دارد پس در فکر آن باش که باین زندگی
باقی رسی

MKT7.165a

AB10650*To: Bidiyyih Lami*

- 1 O handmaid of God, Badi'ih, upon her be the Glory of God!
- 2 O assured leaf! Today, praiseworthy mention consists in firmness and steadfastness, and the greatest of all attributes and qualities. In every season there is a fundamental principle that is desired and beloved. In this season and time, steadfastness in the Religion of God and firmness in the Covenant of God

- 1 امة الله بدعيه عليها بهاء الله الله ابری
- 2 ای ورقه موقه ذکر خیر الیوم ثبوت و
رسوخست و اعظم اوصاف و نعوت در هر
فصلی اصلی مطلوب و محبوب در این موسم و
فصل ثبوت بر دین الله و استقامت بر میثاق الله
اعظم ثبوتات چه که باین حصن محکم متین
محفوظ ماند

MKT7.202b

are the greatest of rewards, for through this mighty and impregnable fortress one remains protected.

AB10400

To: Bihmard Bahram

O servant of the Ancient Beauty, be happy and with utmost joy and delight occupy yourself with the remembrance of God. Be a noble and wise man of valor. Be a champion in the divine arena and gallop in the field of the universe until you see the highest heaven beneath your feet and the celestial sphere in the curve of your polo stick. And upon you be greetings and praise.

ای بندهء پارسی جمال اہی خوش باش و در
نہایت نشاط و انبساط پیاد خدا مشغول شو
بہمردی جوائمرد و با ہوش و خرد باش مرد
میدان یزدان شو و در عرصہء کیہان جولان
کن تا ایوان کیوانرا زیر پا بینی و آسمانرا در خم
چوگان و علیک التّحیّۃ و التّناء

YARP2.595 p.417

AB10726

To: Dhikr Ali Milani

- ¹ O thou enraptured one! The morn is full of prosperity and the sun sheddeth its light throughout the whole world. The birds and the beasts in the mountains are mutually uttering their praises. Plains and prairies have become gardens of flowers. The sweet fragrances perfume the nostrils and the lights of the Kingdom illumine the hearts.

¹ منجذبا صباح پرفلاحدرو گون دوغوب آفاقہ
پرتوتناردرد طيور و وحوش کوهسارده ہمدم
اذکاردرد دشت و صحرا لالہزاردر بوی خوش
مشاملری معطر ایدر و انوار ملکوت یورکلری
منور ایدر

- ² In this leaping and dancing, this Servant of Baha maketh mention of the beloved friends and hath fellowship with them. Glory be upon thee.

² بو جوش و خروش ایلہ عبد بہاء ذکر یاران ایلہ
الفت ایدر و البہاء علیک

MJT.089a

AB10554*To: Firuzih Khusraw*

O handmaiden of God! The turquoise emerges from the mine of stone, and because it possesses delicacy and color, it finds its place in the crown of monarchs. But the true victory belongs to the soul that seeks the night-illuminating light, burns away the veil of estrangement, and opens its eyes to behold the peerless Beloved. Such victory comes from the mine of God and is the cause of the illumination of the world.

ای کنیز خدا فیروزه از کان سنگ درآید و چون لطافت و رنگ دارد در تاج شهریاران مقریابد ولی فیروز حقیقی جانست که نور شبافروز جوید پردهٔ بیگانگی بسوزد و دیده بروی دلبر بهمتا بگشاید این فیروز از کان یزدانست و سبب نورانیت جهان

YARP2.352 p.284

AB10565*To: Gawhar Khanum*

¹ O Gawhar of the mine of the love of God!

¹ ای گوهر کان محبت الله

² Every gem has its mine and every pearl its ocean shell. The servants and handmaidens of God, who are the jewels of existence and the quintessences and pristine substances of the unseen and visible realms - their realities are in truth the radiant gem of the mine of the love of God, and their essences are the gleaming pearl of the ocean of the knowledge of God.

² هر گوهر را کانست و هر دری را صدف دریائی عباد و اماء الهی که جواهر وجود و خلاصات و سواذج غیب و شهودند حقایقشان بحقیقت گوهر تابان معدن محبت الله است و کینواتشان در درخشان دریای معرفت الله

³ Therefore, strive to be a radiant gem, and the Glory be upon thee.

³ پس بکوش که گوهری تابان باشی و البهاء علیک

MKT7.122a

AB10563*To: Gawhar Mihrab*

O Gawhar! Become a jewel, that is to say, become the essence of the love of God and the spirit of the knowledge of God. If you become thus, you will be penetrating and successful, and you will attain all perfections. If you heed this counsel and become free from every bond, you will gain awareness as it truly is of the divine mysteries. May your soul be happy!

ای گوهر جوهر شوی یعنی خلاصه محبت الله گرد
و روح معرفت الله اگر چنین گردی نافذ شوی
و فائز گردی و بهر کمالاتی حائز شوی اگر این
پند بشنوی و از هر بند برهی آگاهی کما هی بر
اسرار الهی یابی جانت خوش باد

YARP2.422 p.319

AB10705*To: Ghulam Ali Davachi*

- 1 O Aqa Ghulam-'Ali, upon thee be the glory of God, His praise, and the greetings of the denizens of the most glorious Kingdom!
- 2 In truth, in service to the Cause of God thou art the second of two who attained the presence of their Lord. Thou hast kept alight the lamp of the late Haji Mirza 'Abdu'llah.
- 3 For some time writing was not possible, but now I have resumed writing a little. Please deliver the enclosed letters. Convey to all the friends wondrous and most glorious greetings.

- 1 جناب آقا غلامعلی علیک بهاء الله و ثنائیه و تحیت
اهل ملکوت الاهی
- 2 فی الحقیقه در خدمت امر الله ثانی اثنین من
ادریک لقاء ربّه مرحوم حاجی میرزا عبداللّهی
چراغ او را روشن نمودی
- 3 مدّتی بود که تحریر ممکن نبود حال دوباره اندکی
بتحریر پرداختم مکاتیب خوف را برسانید جمیع
احباباً را تحیت ابدی ابی ابلاغ دارید

INBA85:544, DBR.080

AB10748*To: Ghulam-Rida Arsanjani*

O Lord of the highest heavens! Verily Thy servant who is afflicted in Thy path, Ghulam-Rida, seeketh divine good-pleasure morn and eve, and ceaseth not to remember the loved ones at eventide and at dawn. O Lord! Make firm his feet in Thy Cause, make him steadfast in Thy love, and grant him

یا ربّ السّموات العلی انّ عبدک المبتلی فی
سبیلک غلامرضا یطلب الرّضاء فی الصّباح و
المساء و لایفتقر فی ذکر الأحبّاء عشیاً و اشراقاً
ربّ ثبت قدمیه علی امرک و استقمه علی

an exalted seat of truth. And upon him be the Most Glorious Glory.

حُبِّک و اجعل له مقعد صدق علیاً و علیه البهاء
الابهی

INBA87:125b, INBA52:123b

AB10564

To: Gohar Mehraban Ushturi

O Gawhar! Be brilliant and radiant. Radiance comes from the rays of the Sun of divine love. When that light shines upon any stone, it becomes a ruby of Badakhshan and a luminous gem. Therefore, as much as thou canst, increase in the love of God so that thou mayest become brilliant and radiant. May thy soul be happy!

ای گوهر درخشنده باش و پرلمعان رخسندگی
پروتو مهر الهی است آن نور بر هر سنگی تابد لعل
بدخشان گردد و گوهر رخشان شود پس تا توانی
بر مهر یزدانی بیفزای تا تابنده و درخشنده گردی
جانت خوش باد

YARP2.622 p.430

AB10338

To: Habibullah Muallim

- ¹ O educator in the school of divine knowledge! Strive thou to become a pupil in the school of God, that is to say, receive instruction in the mysteries of divine wisdom from the heavenly Teacher, and acquire the sciences of spiritual knowledge from the true Instructor.
- ² Endeavor to educate children, that thou mayest witness heavenly inspiration, and make a mighty effort in the progress of the young plants, that thou mayest receive heavenly confirmations.

¹ ای ادیب دبستان عرفان جهدی کن که در
دبستان الهی طفل سبقخوان گردی یعنی از ادیب
رحمانی تعلیم رموز حکمت ربّانی کنی و از معلم
حقیقی تحصیل فنون علم لدنی

² در تربیت اطفال بکوش تا الهام غیبی بینی و در
ترقی نورسیدگان جهد بلیغ نما تا تأییدات سمائی
یابی

MKT9.024a

AB12008*To: Haji Mihdi Nami*

O servant of God! Give thanks to the Almighty that thou hast inhaled the sweet fragrance of the gardens of the Abha Kingdom, obtaining new life thereby, and that thou hast beheld the radiance of the celestial realm with thine inner sight—that thou hast taken hold of the cup that brimmeth with mysteries, and moved that assemblage to rapture and ecstasy as thou thyself dancest with joy. Drink thou, drink with healthy relish! Glory rest on thee.

ADMS#192

ای بنده خدا، شکر کن حضرت کبریا را که
رائحه معطر و معنبر ریاض ملکوت ابری را
استشمام نمودی و حیات تازه یافتی و نورانیت
جهان احدیت را به بصر بصیرت مشاهده
کردی، جام سرشار اسرار را به دست گرفتی و
رقص کتان آن جمع را به جذب و طرب آوردی.
نوشت باد، نوشت باد!

ADMS#192

AB12715*To: Hasan Bazzaz Tihrani*

O Lord Who art free from all needs! Make this servant at Thy threshold, Jinab-i-Bazzaz, a confidant of mysteries, open wide before him the gates of recognition, and make his name to endure forever in the Kingdom of existence. Grant him means and bestow upon him wealth, grant him true riches from Thy celestial treasury and spiritual independence.

ای پروردگار بی نیاز بنده درگاهت جناب بزاز
را محرم راز فرما و در عرفان برویش باز کن و
نامش را در ملکوت وجود باقی و برقرار فرما
مکنی بخش و ثروتی عطا فرما از کثر ملکوت
توانگری حقیقی عطا کن و استغنای روحانی بده

INBA85:044a

AB10484*To: Husayn et al.*

1 O Husayn-i-Ilahi! This sweet name and sugared appellation, when it flows from the pen and tongue of the sincere ones, bestows life. As the poet says:

2 “Whence comes this minstrel who utters the Friend’s name,

1 ای حسین الهی این نام شیرین و اسم شکرین چون
از قلم و فم مخلصین گذرد جان بخشد

2 این مطرب از کجاست که برگفت نام دوست

3 تا جان و جامه بذل کنم بر پیام دوست

3 That I may sacrifice my soul and garment for the Friend's message?"

4 In any case, I became joyous from thy name. Thou too must become stirred and delighted by the mention of the Ancient Beauty.

4 باری من از نام تو مسرور شدم تو نیز از ذکر جمال
قدم مهتر و محظوظ باش

MSHR2.144

AB10388

To: Ibadullah

O divine servant! The Beauty of the Most Glorious has guided and directed the world to righteousness and prosperity, so that the root of corruption may be severed and universal tranquility may be attained. May this dusty earth become a luminous realm and this world of dust take on the form of the celestial spheres - that is, may it be illumined by a radiant star and a heavenly host.

ای بنده الهی جمال کبریا جهان را به صلاح
و فلاح دلالت و هدایت فرمود تا ریشه فساد
منقطع گردد و آسایش عمومی حاصل شود این
توده غبرا ارض بیضا شود و این جهان خاک
صورت افلاک پذیرد یعنی بکوکب نورانی و
موکب آسمانی روشن گردد

ANDA#60 p.04, ANDA#62 p.06

AB11798

To: Ibn-i-Abhar

O honored Hand of the Cause, if you knew what tumult is occurring, you would surely excuse me. I swear by the life of the friends that I do not have even a moment's respite. Despite this, I am writing this brief note in the middle of the night, and due to the intensity of the cold my fingers will not move, but I am writing by force. Soon there will be a return to the Holy Land and what was missed will be made up for. Give greetings to all.

ای حضرت ایادی اگر بدانی چه قیامتی برپاست
البته معذور داری بجان یاران قسم که طرفه العین
فرصت ندارم با وجود این در نیمه شب بتحریر این
مختصر پرداختم و از شدت سرما اصابع حرکت
نمینماید ولی بزور مینویسم عنقریب مراجعت به
ارض اقدس میشود و تلافی مافات میگردد بجمع
تحیت برسانید

BRL_DAK#0161, YIA.242a

AB12721*To: Ishaq Khan Baha'i Muttahidih*

O servant of the Supreme Lord! Your letter was received and its contents brought joy and gladness, indicating your strong steadfastness and firmness. His honor Aqa Yusuf spent several days blessed with presence and in retreat at the Holy Threshold. Now he has been given permission to return, that he may go back to those regions and become the cause of glad tidings to hearts.

ای بنده حضرت کبریاء نامه شما رسید و مضمون سبب فرح و سرور گردید و دلالت بر ثبوت و استقامت شدید بود جناب آقا یوسف ایامی چند در آستان مقدس فائز و معتکف حال مأذون بر جوع گشت تا با نصحاحات باز گردد و سبب بشارات قلوب شود

INBA85:062

AB10476*To: Jamshid Hurmuzdiyar*

O Jamshid! Jamshid had a way of truthfulness, wisdom, good nature and kindliness, and in reward for this supreme virtue he attained a renowned name and left an eternal remembrance. Therefore, observe how the throne of sovereignty bore no fruit, while this way and conduct left such an effect. And upon thee be greetings and praise.

ای جمشید جمشید را روشنی راستی و هوشیاری و خوشنوی و نیکوئی بود و پیاداش این منقبت کبری نام مشهور یافت و ذکر ابدی گذاشت پس ملاحظه نما که سریر سلطنت ثمری نداشت ولی این روش و سلوک چه اثری گذاشت و علیک التحية و الثناء

YARP2.469 p.348

AB10693*To: Jinab-i-Afnan*

O gentle branch of the divine Tree! The mail is in transit, and Aqa Siyyid Taqi is in haste. There is no time for details. Send the enclosed letter quickly and dispatch it through a trustworthy person to be delivered. The letter should be secured, for it is an important letter. Care must be taken lest it fail to arrive.

ایها الفرع اللطیف من السدرة الالهیه پوست در حرکت است و جناب آقا سید تقی مستعجل فرصت تفصیل نیست مکتوب جوف را سریعاً ارسال دارید و در نزد شخص امینی بفرستید که برساند و مکتوب را سکورته نمائید چه که مکتوب مهم است باید احتیاط نمود که مبدا

Convey the Most Glorious, Most Wondrous greetings to Mirza Habib. 'Abbas.

نرسد جناب میرزا حبیب را تکبیر ابدع ابی
ابلاغ نمائید

INBA87:216b, INBA52:220a

AB10695

To: Jinab-i-Afnan

O ye two branches grown from the Divine Lote Tree! Your letter was received and its contents were noted and understood. You had asked permission to attain the presence at the Holy Threshold. Permission is granted. However, since there will be crowds during the Ridvan Festival, it may perhaps cause you some hardship. If you can bear the hardship, very well; otherwise, come after Ridvan. And the glory be upon you and upon every one who is firm and steadfast in the Covenant.

ایها الفرعان التابان من السدرة الرحمانية ورقه
مسطوره وارد و مضامين معلوم و مفهوم گردید
اذن حضور بآستان مقدس خواسته بودید
مأذونید ولی در عید رضوان چون جمعیت است
قدری بلکه بر شما زحمت است اگر تحمل زحمت
را دارید بسیار خوب والا بعد از رضوان و
البهاء علیکم و علی کل ثابت راسخ علی الميثاق

INBA87:349a, INBA52:357

AB10715

To: Jinab-i-Afnan

¹ O Lord! Cause the breast of this afnan to be dilated through all conditions by the breathings of Thy holiness, O Ever-Living, O Self-Subsisting! Illumine his countenance with a brilliant, radiant beam from the effulgence of Thy Most Great Luminary, and quicken his heart with a breeze wafted from the gardens of Thy sanctity, O my Most Bountiful Lord!

¹ رَبِّ اجعل صدر هذا الأفنون منشرحاً من كلّ
الشئون بنفحات قدسك يا حيّ يا قيوم و نور
وجهه بشعاع ساطع لائح من فيض نيرك الأعظم
واحى قلبه بنسيم منبعث من حدائق قدسك يا
رَبِّ الأكرم

² Make him steadfast in Thy Covenant with such firmness that no tempests shall shake him in this conspicuous Day, O my Adored Lord! Verily, Thou art the Mighty, the Beloved.

² واجعله ثابتاً على عهدك ثبوتاً لايزعزعه الزواجر
في هذا اليوم المشهود يا رَبِّ المعبود أنك انت
العزیز المحبوب

INBA87:221b, INBA52:226a

AB10743*To: Jinab-i-Afnan*

O fresh and tender Branch! If you wish to ascend to the Supreme Concourse and grow and develop with towering growth, hold fast to the cord stretched between earth and heaven, and become verdant with the leaves of the remembrance of your Lord, that you may blossom forth with flowers whose fragrance shall waft to the East and to the West of the earth and quicken the hearts of those who have been drawn by the sweet savors of God and who have rejoiced at the glad-tidings of God and whose faces have been illumined by the lights of God, the Protector, the Self-Subsisting.

يا ايها القضيبي الرطيب ان شئت ان ترتفع الى
الملا الأعلى و تنشأ و تنمو نمواً شاهقاً تمسك
بالعروة المدودة بين الأرض و السماء و اخضر
باوراق ذكر ربك لتزهر بازهار تعبق رائحته في
شرق الأرض و غربها و تحيي افئدة الذين انجذبوا
بنفحات الله و استبشروا ببشارات الله و تنورت
وجوههم بانوار الله المهيمن القيوم

INBA87:222a, INBA52:227a

AB10649*To: Kawkab Sultan wife of Muhammad Javad*

O assured leaf! Seek infinite bounties every morning, and beg for the lights of divine confirmation every evening, that thy heart's dwelling may ever be the envy of the highest heaven, and the sanctuary of thy heart may become the niche for the lamp of the All-Merciful. And this bounty is specially reserved for the handmaids who are firm in the Covenant.

ای ورقه موقنه در هر صبحگاهی فیوضات
نامتناهی طلب و در هر مسائی انوار تأیید
رحمانی بخواه تا کاشانه دل همیشه رشک
ایوان کیوان گردد و محفل قلبت مشکاة مصباح
رحمن و این فضل مختص باماء ثابته بر بیان

MKT7.173

AB10373*To: Khadijih Naddaf*

¹ O maidservant who supplicates and is humbled before the Abha Beauty!

¹ ای امه مبهله خاشعه جمال ابهی

² A hundred thousand noble women, tribal matriarchs and distinguished ladies yearned to attain but a drop from the Most

² صد هزار جواهر نساء و کرائم قبائل و شرائف
عقائل آرزوی آنرا داشتند که بقطره‌ای از بحر

Great Ocean and to reach but a flame from the divine manifestation of the Ancient Beauty at Mount Paran. Yet thou hast arrived at the shore of the sea of bounty and hast witnessed the successive manifestations from the Sinai of Revelation.

اعظم فائز شوند و بشعله‌ئی از فاران تجلی جمال
قدم واصل گردند تو بر ساحل دریای موهبت
وارد شدی و تجلیات متتابعه از سیناء ظهور
مشاهده نمودی

MKT5.007a, QUM.099

AB10354

To: Khanum Gawhar daughter of Mirza Ahmad Yazdi

O handmaiden of God! Place thy hope in the ancient bounty of thy gracious Lord, for on this momentous Day, the outpourings of forgiveness from the Abha Kingdom are descending like torrential rain. Thy father is forgiven, and thou art accepted at the threshold of the loving Lord. What more couldst thou desire?

ای امة‌الله بلطف قدیم ربّ کریم امیدوار باش
که در این یوم عظیم فیوضات عفو از ملکوت
ابهی چون غیث هاطل در نزولست پدر مغفور
و خودت در درگاه ربّ ودود مقبول دیگر چه
خواهی

MKT7.042b

AB10488

To: Khudabakhsh

O Khodabakhsh! The first bestowal of the All-Knowing God is heavenly wisdom and understanding, divine intelligence and knowledge. And the sign of this bounty is in the deeds, behavior and words of our ancestors, and in the seeing eye, the hearing ear, and the speaking tongue. Therefore, if by this radiance you have an illumined face, become a testament to this sign and by this bestowal become a light of heaven.

ای خدابخش نخستین بخشش ایزد دانا فرهنگ
و خرد آسمانی و هوش و دانش یزدانیست و نشان
این بخشایش کردار و رفتار و گفتار نیاکانست
و چشم بینا و گوش شنوا و زبان گویا پس اگر
باین پرتورخی تابان داری باین نشانه داستان شو
و باین بخشش نور آسمان

YARP2.570 p.406

AB10492*To: Louise D Wright*

1 O Thou kind Lord!

1 ای خداوند مهربان

2 Bestow heavenly confirmation upon this daughter of the Kingdom and graciously aid her that she may remain firm and steadfast in Thy Cause and that she may, even as a nightingale of the rose-garden of mysteries, warble melodies in the Abha Kingdom in most wondrous tones, thereby bringing happiness to everyone. Make her exalted among the daughters of the Kingdom and enable her to attain life eternal.

2 این دختر ملکوت را تأیید فرما و توفیق بخش تا بر امرت ثابت و مستقیم ماند و مانند بلبل گلشن اسرار بابدع الحان در جنت اهی بسراید و جمیع را شادمان نماید و در میان بنات ملکوت عزیز فرما و بحیات ابدیه موفق فرما

3 Thou art the Bestower, the All-Loving.

3 توئی بخشنده و مهربان

BRL_CHILD#28, BPRY.253

BRL_DAK#1191, HUV1.023

AB10348*To: Malikiḥ daughter of Sabbagh*

O handmaiden of God! Although outwardly thou hast not been present at this Threshold, yet I hope that through the bounty and favor of the Ever-Living, the Self-Subsisting One, thou mayest be counted among those who have attained and numbered among the pilgrims. How many deeds not performed were accepted, and how many deeds carried out were not accepted. He singles out for His mercy whomsoever He willeth.

ای امة‌الله اگرچه بظاهر در این آستان حاضر نشدی ولی از فضل و موهبت حی قیوم امیدوارم که از فائزین محسوب گردی و از زائرات معدود چه بسیار اعمال ناکرده مقبول گردید و بسا اعمال مجری گشته غیرمقبول واقع شد یختص برحمته من یشاء

MKT7.030a

AB10333*To: Mashhadi Ali Milani (Ishqabad)*

O my companion! Since the day when the Ancient Ocean began its Most Great outpouring and ceaseless surging, the waves of divine bounties have stormed the shores of existence from every direction, scattering the pearls of realities and traces, and the wonders of knowledge and mysteries. The people of insight and understanding spread wide their skirts and are blessed with these lustrous pearls.

انیسا بحر قدم فیضان اعظم و طوفان دمام
باشد یغی گوندن امواج فیوضات ساحل کائنات
هر جهتجه هجوم ایدرک لآلی حقائق و آثار و
بدایع معارف و اسراری نثار ایتکده در اهل
درایت و اصحاب فطانت اتکلی آچوب لؤلؤ
لألاء ابله بر خورداردر لر

MJT.098a

AB10530*To: Mashhadi Shaban*

- 1 O Sha'ban! May all the months, even Ramadan and Muharram, be sacrificed for thee!
- 2 It is said that Sha'ban is the month in which sustenance is apportioned. I hope that thou mayest become the cause of the distribution of spiritual sustenance and mayest dispense the heavenly food. That bounty is guidance, and that food is mercy, which is the cause of everlasting life and conduceth to the attainment of the spirit of delight.
- 3 Upon thee be greetings and praise.

- 1 ای شعبان معظم جمیع ماه‌ها حتی رمضان و محرم
فدای تو باد
- 2 گویند که شعبان ماهیست که تقسیم رزق در آن
شده امیدوارم که تو سبب تقسیم رزق روحانی
گردی و مائده آسمانی توزیع نمائی آن نعمت
هدایتست و مائده رحمت که سبب حیات
جاودانست و باعث حصول روح و ریحان
- 3 و علیک التّحیّة و التّناء

INBA17:167, AHB_132BE #11-12 p.66,
MSBH3.538

AB10423*To: Mavandad Firaydun*

- ¹ O servant of God! Give thanks to the All-Knowing Lord that thou hast found the path of truth, and hast been illumined by the rays of the Sun of the supreme realm, and art enamored of that Loving Friend, and art intoxicated with the wine of the love of God. My hope is that thou mayest become, moment by moment, more hopeful and discover the hidden mystery of the Lord God.

¹ ای بنده خدا شکر کن ایزد دانا را که پی
براه حقیقت بردی و از پرتو آفتاب جهان
بالا روشنائی گرفتی و آشفته اندلبر مهربانی و
سرمست باده محبت الله مرا امید چنانست
که دمبدم امیدوار شوی و براز پنهان حضرت
پروردگار پیبری

- ² And upon thee be the Most Glorious Glory.

² و علیک البهاء الأبهی

YARP2.536 p.383

AB10353*To: May Maxwell*

O handmaiden of God, Mrs. Maxwell, upon her be the Glory of God!

O handmaiden of God! In the days when thou wert in the East, thou wert a flame of the fire of the love of God. Now, assuredly, thou art even more aglow and illumined. Glad tidings must arrive from thee continually, so that they may be a cause of rejoicing of the friends and the maidservants of God in the East.

Convey greetings to thy beloved husband.

MAX.264b

AB10608*To: Mihraban Khusraw (Poona)*

O Mihraban! How lovely is this name - it is the comfort of the soul, the tranquility of conscience, the mercy of the Lord, the gift of the Creator. Its utterance is sweet and its meaning is sugary. This attribute is the best of attributes and this quality is a gift from the Lord of Signs. I hope that you will act according to its requirements and arise to fulfill its obligations.

ای مهربان این نام چه قدر خوش است راحت
جانست آسایش وجدان رحمت پروردگار است
موهبت کردگار لفظش شیرینست و معنایش
شکرین این صفت بهترین صفاتست و این خصلت
موهبت ربّ الآیات امیدوارم که بمقتضایش
عمل نمائی و بلوازش قیام فرمائی

YARP2.355 p.286

AB10392*To: Mirza Ali servant of Khadijih Bagum*

- 1 O servant at the Divine Threshold! Through the grace of the Peerless Lord, you are a guardian at two thresholds, and both are acceptable before the Court of Unity. However, at one you are a true guardian and at the other a metaphorical one.
- 2 I beseech God that He may transform your metaphorical service into reality, and this is not difficult for your Lord to grant. Implore God to bestow confirmation in the Covenant and Testament.

- 1 ای بنده آستان الهی از فضل حضرت بیچون در
دو آستان پاسبانی و هر دو مقبول درگاه احدیت
ولی در یکی پاسبان حقیقی و دیگری مجازی
- 2 از حقّ میطلبم که مجازت را نیز حقیقت نماید
و لیس هذا علی فضل ربّک بعزیز از خدا بخواه
که توفیق بر عهد و میثاق عنایت فرماید

INBA87:164a, INBA52:161b

AB10391*To: Mirza Lutfullah Khayyat*

O servant of the one true God! Be thou like the grace of God and become the cause of tranquility in the world. Be thou loving, good natured and fragrant in thy fellowship. Be radiant, cheerful and full of sympathy towards the peoples of

ای بنده الهی لطف خداوندی باش و سبب
آسایش عالم آفرینش مهرجوی شو و خوشنوی و
مشکبو و روشن دل و خندان رو و جهانیان را
غمخوار و مهربان باش تا بخشش بی پایان یزدان

the earth that thou thyself may attain the infinite bestowals of God and mayest become an ornament in the world of creation.

یابی و آرایش جهان آفرینش گردی و علیک
التحیة و الثناء

MMK2#146 p.109

AB12717

To: Mother of Muhammad Hasan son of Mulla Abdu'l-Husayn

O handmaid of God! Soon will the faces of the handmaids of God shine like unto bright candles in the Abha Kingdom, and their hearts will become like flower gardens and rose-beds, as in the spring season. God willing, thou wilt illumine thy soul with the light of steadfastness and firmness, and wilt take the place of that holy, luminous leaf, the mother of Mirza Ashraf.

ای امة الله عنقریب روی اماء الله در ملکوت
ایبی چون شمع روشن گردد و قلبشان چون
کھسار در فصل بهار گلزار و گلشن انشاء الله
تو جان بنور ثبوت و رسوخ منور میسازی و
جای نشین آن ورقه مقدسه نورانیه والده میرزا
اشرف میشوی

INBA85:263a

AB10582

To: Muhammad Ali son of Haydar

- 1 O thou who art ignited with the fire of the love of God!
- 2 Every comfort will be changed to suffering, every comfort will be transformed to discomfort and every honor will be changed to dishonor. The crown which is luminous with gems will be changed to a coronet of dust and the canopy on the beds which are cossetted with feathers and silk will be changed to dark earth - except the honor of the All-Merciful One and the comforts which are based on the spirit, these are eternal and everlasting. Thus thou shouldst seek those things.

- 1 ای مشتعل بنار عشق
- 2 هر راحتی مبدل بزحمت گردد و هر عزتی منتهی
بذلت تاج گوهر تابناک با کلیلی از خاک مبدل
گردد و بالین پرند و پرینان باغوش تراب ظلمانی
تبدیل شود مگر عزت رحمانی و راحت روحانی
که ابد و سرمد است پس تو آنرا بخواه

MKT9.173, MMK3#064 p.041

AB10428*To: Muhammad Sadiq (Ishqabad)*

- 1 O servant at the threshold of the Most Glorious Beauty! 1 ای بنده درگاه جمال ابدی
- 2 When the lights of the Greater Guidance shone forth from the highest horizon, they cast their rays and radiance in all directions in the heights of heaven. Those endowed with insight had their eyes illumined, while the bat of darkness remained dwelling in the ash-heap. Those possessing spiritual sense were gladdened by the holy fragrances, while those with stuffed noses were deprived. 2 انوار هدایت کبری چون از افق اعلی بتافت در اوج سماء بجمع جهات شعاع و پرتوی ساطع انداخت اهل بصیرت دیده شان روشن گشت و خفاش ظلمت ساکن گلخن اهل شامه محظوظ از نفحات قدس شد و مزکوم محروم گردید

MKT8.034a

AB10619*To: Muhammad Sadiq Nazir*

- 1 O thou who speakest His praise! Like a knight in the arena of guidance, gallop forth in this vast expanse of the journey and path toward God, and make thy progress and movement in this wide highway of the knowledge of God. 1 ای ناطق بثناء در این پهن فضای سیر و سلوک الی الله چون فارس میدان هدی جولانی کن و در این سبیل وسیع معرفت الله سیر و حرکتی نما
- 2 Adorn thyself with the characteristics of the spiritual ones and acquire the attributes of the cherubim, that the light of reality and the rays of divine knowledge may become manifest from thy countenance and the signs of bounty may shine forth. 2 باخلاق روحانیین متخلق شو و بصف کرویین متصف تا نور حقیقت و شعاع معرفت از رخت عیان گردد و آثار عنایت تابان شود

MKT8.156b

AB10394*To: Mulla Qasim Kinarihi*

O servant of the Sacred Threshold! In your letter you expressed your desire to serve the divine friends. For this reason, I am writing the reply to your letter in my own hand with the utmost haste and speed, for this desire represents the ultimate aspiration of 'Abdu'l-Baha. My hope is that we may both become successful in attaining this bounty.

ای بنده آستان مقدّس در نامه آرزوی خدمت
یاران الهی نموده بودی از اینجهت جواب نامه را
بخطّ خود بکمال تعجیل و سرعت مرقوم مینمایم
زیرا این آرزو نهایت آمال عبدالهاست امیدم
چنانست که هر دو موفق باین موهبت گردیم

INBA87:208a, INBA52:210a

AB10632*To: Nushiravan Kayqubad*

¹ O Nushiravan! Nushiravan the Just became world-renowned through justice and equity, but thou must be munificent and become known and celebrated through generosity, for munificence is superior to justice. Justice is to give to every rightful one his due, but munificence is grace and bestowal. Verily, this is greater than that.

¹ ای نوشیروان نوشیروان عادل به عدل و داد
صیبتش جهانگیر شد ولی تو باذل باش و ببذل
معروف و شهرت بشو زیرا بذل مافوق عدل است
عدل اعطاء کلّ ذی حقّ حقّه است اما بذل
فضل و بخشش است البتّه این اعظم از آنست

² And upon thee be greetings and praise.

² و علیک التّحیّة و التّناء

YARP2.629 p.432

AB10448*To: Parichihrih Khusraw*

O Pari-Chihr! Illumine thy countenance with the light of guidance, so that thy face may gain angelic radiance and thy soul may attain divine spirituality. When thy visage is thus brightened by this light, it will illumine the world and transform the furnace into a rose garden. And upon thee be greetings and praise.

ای پری چهر چهره را بپرتو هدایت منور نما تا
رخت نورانیت فرشته جوید و جانت روحانیت
یزدان یابد چون روی باین نور برافروزد جهانرا
روشن نماید و گلخن را گلشن فرماید و علیک
التّحیّة و التّناء

YARP2.361 p.288

AB10648*To: wife of Aqa Ghulam-'Ali*

- 1 O leaf who is assured! Turn to the Kingdom of Abha and take hold of the Sure Handle. Fix thy gaze upon the Most Exalted Horizon and place thy trust in the Lord of the first and the last, that thou mayest partake of the fruits of the Garden of Refuge and enter into the midst of the Most Exalted Paradise.
- 2 And the glory be upon thee and upon everyone who is steadfast in the Covenant.

1 ای ورقهء موقنه توجه بملکوت ابهی کن و توسّل
بعروهء وثقی نما نظر بمنظر اعلی کن و توکل بر ربّ
الآخره و الأولى تا از اثمار جنّت المأوی تناول
نمائی و در بحبوحهء فردوس اعلی داخل گردی

2 و البهاء علیک و علی کلّ ثابت علی الميثاق

AYBY.429 #144

AB10474*To: Sarvar*

O pure soul! The priests are asleep while thou art awake, and the ascetics are in the depths of heedlessness while thou art vigilant. The claimants of love are indolent and vain, while thou art intoxicated with the wine of love. O light of the horizons! Give thanks that the Sun of Truth hath bestowed such a bounty upon thee. And upon thee be the Most Glorious Glory.

ای جان پاک دستوران در خواب و تو بیدار
و اهل ریاضت در نهایت غفلت و تو هشیار
مدعیان عشق کاهل و باطل و تو سرمست بادهء
محبت نیر آفاق شکر کن که پرتو شمس حقیقت
چنین عنایتی در حق تو نمود و علیک البهاء
الأبی

YARP2.696 p.466, PPAR.147, YQAZ.185

AB10370*To: Shams-i-Jahan Attar*

O handmaid of God! Although thou appearest in the women's garb and have a veil on thy head, the embellishment of divine recognition appearest more splendid on the figure of women and its adorning beauty is far greater, especially on the handmaidens who would roar in the field of knowledge

ای امة الله هرچند در جامهء نسائی و بر
سر مقنعه داری ولی حلال عرفان بر قامت
نسوان نمایشش بیشتر است و آرایشش عظیمتر
علی الخصوص نسائی که در میدان عرفان چون

like formidable lions and would soar like unto eagles of the Kingdom. And upon thee be glory.

شیر زیان نعره برآرند و چون عقاب ملکوت
پرواز آیند و البهاء علیک

MKT7.073a, PYK.312

AB10538

To: Shirin

O Shirin! The sweetness of honey and sugar increases bile and causes illness, but the sweetness of the Divine Beauty bestows spirit and leads to triumph. Therefore, true sweetness lies in the chambers of paradise, and the sweetness and beauty of the All-Merciful is found in the countenances of fellowship. And upon thee be glory.

ای شیرین حلاوت شهد و شکر صفرا افزاید و
علل ایراث کند اما حلاوت جمال الهی روح
بخشد و سبب فتوح گردد پس شیرینی دلنشینی
در غرفات فردوس است و حلاوت و ملاحه
نضره رحمن در وجوهات انس و البهاء علیک

INBA87:376b, INBA52:385b

AB10537

To: Shirin Khudadad

- 1 O Shirin! The wine of the love of God is colorful and the honey of the knowledge of God is sweet. The sweetness of the human world lies in divine love, and the deliciousness of human fruit lies in the sugar of gratitude for heavenly favors.
- 2 If you seek sweetness, this is it; if you seek delight, this is it. Seek this, that you may enter beneath the protection of Truth and attain awakening.
- 3 May your soul be happy!

1 ای شیرین باده محبت الله رنگین است و
انگبین معرفت الله شکرین حلاوت عالم انسانی
بمهریزدانیست و شیرینی میوه انسانی بشکر شکر
الطاف ربانی

2 اگر حلاوت خواهی اینست اگر لذت جوئی
اینست این را بخواه تا در پناه حق درائی و انتباه
یابی

3 جانت خوش باد

YARP2.420 p.318

AB10539*To: Shirin Khudadad*

O Shirin! Be thou sweet as honey and sugar, for thou hast received a cup from the sugary bounty of the Manifest Light. As much as thou canst, be full of sweetness and remedy the bitterness of ill-tempered ones. Become adorned with the ornament of chastity and purity of the good ones, and be characterized by those perfections which are the adornment of the world and the glory of humankind. And upon thee be greetings and praise.

ای شیرین شهد و انگبین شوزیرا جامی از فیض
شکرین نور مبین یافتی تا توانی پرحلاوت باش و
تلخی بدخویانرا چاره ساز طراز عصمت و عفت
خوبان شو و بکالاتی متصف گرد که زینت عالم
است و مباحات بنی آدم و علیک التّحیّة والثناء

YARP2.415 p.317

AB10531*To: Shuaullah Alai*

¹ O flame of the love of God!

¹ ای شعلهء محبت الله

² The ray must shed light and the sun must rise; the full moon must shine and the star must gleam. Since thou art a ray, beseech thou the Lord to enable thee to give illumination and enlightenment, to brighten the horizons and to consume the world with the fire of the love of God.

² شعاعرا سطوعی باید و آفتاب را طلوعی و بدر
را نوری و نجم را ظهوری پس تو که شعاعی از
خدا بخواه که نوری بینشانی و پرتوی اندازی و
جهانی افروزی و عالمی بنار محبت الله بسوزی

³ I hope that thou mayest attain such a station, nay, surpass it. Upon thee be His glory.

³ و امیدوارم که بفضل حق چنین گردی و اعظم
از این شوی و البهاء علیک

BRL_ATE#041

INBA85:381a, AHB_131BE #01-02 p.32,
ANDA#12 p.74, YMM.058

AB10505*To: Sister of Inayatullah*

1 O my Lord! This is a handmaiden who hath believed in the Manifestation of Thy Self, who hath detached herself from all else save Thee, and who hath turned toward the countenance of Thy mercy, beseeching Thy protection in the shelter of Thy bounty and Thy safeguarding.

1 ای ربّ هذه امة آمنت بمظهر نفسک وانقطعت
عما سواک و توجّهت الى وجه رحمانيتک
ملتزمة صونها في كهف جودک و حمايتک

2 O my Lord! Guard her with the eye of Thy care and behold her with the glance of Thy merciful Presence. Verily, Thou art the Protector, the Guardian, the Powerful, the Mighty, the Self-Subsisting.

2 ای ربّ احرسها بعين رعايتک و الحظها بطرف
حضرة رحمانيتک انک انت الحافظ الحارس
المقتدر العزيز القيوم

INBA17:200

AB10355*To: Sister of wife of Rajab Ali Khayyat*

1 O handmaiden of God! Seek to grasp firmly the Most Great Handle and cling to the mighty cord of the All-Glorious Lord. That firm Handle and sure Cord is the Divine Covenant and Testament of the All-Merciful. Hold fast to it with heart and soul until you attain to the station of attraction and find your way to the holy court of the Lord of Lords.

1 ای امة الله تمسک بعروہ و ثقی جو و تشبث
بجمل متین حضرت کبریا آن عروہ محکم و
حبل وثیق میثاق الهیست و پیمان حضرت
رحمانی بسبب جان و وجدان تمسک و تشبث نما
تا بمقام انجذاب رسی و بیارگاه قدس حضرت
ربّ الأرباب راه یابی

2 And the Glory be upon you.

2 والبهاء علیک

INBA87:089a, INBA52:088a

AB10518*To: Siyyid Asadullah Qumi*

...Concerning the point of adoration about which you wrote, by the decisive text of God, the point of adoration of the Concourse on High and the Sacred Threshold of the Divine Grandeur - may my spirit, my being, and my essence be a sacrifice for its dust - is established, and to turn to any place other than that Holy Threshold is not permitted. Beware, beware lest thou turn unto any other! And the point of adoration for this servant is that sanctified and holy Station. By My life! Verily it is My Most Remote Sanctuary, My Ultimate Paradise, My Loftiest Garden, and My Most Exalted Goal.

...در خصوص محلّ توجّه مرقوم نمودید بنصّ
قاطع الهی محلّ توجّه مطاف ملأ اعلی و آستان
مقدس کبریا روحی و ذاتی و کینونتی لترتبه
القداس و جز بآن عتیّه مقدسه توجّه جائز نه
ایاک ایاک ان توجّه الی غیره و محلّ توجّه
این عبد آن مقام منزّه مقدس است لعمری الله
لمسجدی الاقصی و سدرتی المنتهی و جنتی العلیاء
و مقصدی الاعلی

AVK4.097.12x

AB10341*To: Son of Haji Asadullah*

O lion of the thicket of love! Make thy dwelling in the jungle of divine knowledge, and establish thy habitation in the grove of certitude. Hunt the prey of the plain and mountain of the love of the Lord, and pursue the gazelles in the wilderness of the oneness of the Creator. Raise a roar in the vault of heaven, and let thy cry resound through this thicket of divine knowledge of the Peerless Beauty. And upon thee be glory!

ای اسد عرین محبت نور مبین در بیشه عرفان
مأوی کن و در ایکن ایقان منزل و مکان صید
نخجیر دشت و کهسار عشق پروردگار نما و شکار
آهوان بر وحدت کردگار غرهئی در گنبد گردون
فکن نعرهئی در این اجمه عرفان جمال بیچون و
البهاء علیک

HDQI.247

AB10754

To: Aqa Mirza Karim Avarzamani et al.

- 1 ...O ye friends of God! Could ye but know in what a strait 'Abdu'l-Baha is placed, what toil, what hardship, and what persecution encompass Him, ye would assuredly content yourselves with a single word. I have no opportunity whatever; not for a single minute have I any rest. Papers pour down like rain, and ere one bundle hath been opened another arriveth. Hold me therefore excused; otherwise I would have written to each one of you a full and ample letter, and would have sent forth a scroll every day. Yet what can be done, when not a minute of leisure remaineth, and the constitution is exceedingly infirm?
- 2 Now that the condition hath improved, I cherish the hope, through the manifest bounty of the Blessed Beauty, that the loved ones may attain unto such a station that each one of them shall become a perspicuous Book and a Tablet of the Concourse on High. Upon thee be greeting and praise....
- 1 ...ای باران الهی اگر بدانید که عبدالبهاء در چه مخصوصه‌ئی و چه زحمتی و چه اضطهادی البته بحرفی اکتفا مینمائید ابداً فرصت ندارم و دقیقه‌ئی آرام ندارم اوراق مثل باران میبارد و دسته‌ئی را باز ننموده دسته دیگر میرسد لهذا معذور بدارید والا بهر یک از شما نامه مفصل مینگاشتم و در هر روز طوماری میفرستادم ولیکن چه باید کرد که دقیقه‌ئی فرصت نیست و مزاج بسیار علیل
- 2 چون حال بهتر شده است از فیض مبین جمال مبارک امیدوارم که احباً بمقامی رسند که هر یکی کتاب مبین باشند و صحیفه علّیین و علیک التحیه و الثناء....

MMK5#134 p.105x

AB10503

To: Two Wives of Siyyid Asadullah Baqiruf

Thanks be to God that ye have drawn from the Most Great Sea and have partaken of the favors of the Ancient Beauty. Ye have entered beneath the shade of the Word of Unity, have drunk from the Spring of Paradise, and have derived illumination from the lights of the Most Great Guidance. And upon you be the Glory!

ای دو ورقهء موقنه شکر خدا را که از بحر اعظم اعتراف نمودید و از الطاف جمال قدم اقتراف کردید در ظلّ کلمهء توحید داخل شدید و از عین تسنیم نوشیدید و از انوار هدایت کبری اقتباس نمودید و البهاء علیک

INBA16:008

AB10611*To: Ustad Ali*

O thou who art assured by the verses of God! Be thou active in the path of God and aim for the highest heaven. Turn thy face toward the Most Glorious Horizon and seek assistance from the Supreme Kingdom. Be thou quickened by the holy fragrances and made fresh and verdant through the attractions of the spirit. Arise with firmness in the Cause of God and be steadfast and deeply rooted in the Covenant and Testament. And upon thee be glory.

ای موقن بآیات الله در سبیل حق چالاک شو
و قصد معارج افلاک کن توجه بمنظر ابری نما
و توسل بملکوت اعلیٰ بنفحات قدس زنده شو
و بجذبات روح تر و تازه بر استقامت بر امر الله
قیام نما و بر ثبوت و رسوخ بر عهد و پیمان استقرار
یاب و البهاء علیک

MKT8.154b, AHB_129BE #05-06 p.01

AB12725*To: Ustad Muhammad Hasan*

¹ O thou who art firm in the Covenant!

¹ ای قائم بر پیمان الهی

² Thy mention was made in the gathering of the divine friends and was recorded in the writings of the servants of the All-Merciful. I was pleased to remember thee and to make mention of thee with the pen. When we became engaged in remembering the true friends, the heart was expanded and the spirit found rest. What a connection this is!

² ذکر تو در انجمن دوستان الهی گذشت و در
مسطورات بندگان رحمانی ثبت بود خوش داشتم
که یاد تو نمایم و باثر خامه ذکر تو نمایم چون پیاد
دوستان حقیقی مأنوس شدیم قلب را گشایشی
حاصل شد و روح را آسایشی حاصل گشت این
چه ارتباطست

QUM.124-125

AB10340*To: Ustad Muhammad Qumi*

- 1 O master, seek divine assistance and desire freedom in both worlds. Make the heart an outstanding mirror so that the rays of the Self-Sufficient One may shine forth therein, and the call of the Most Glorious Kingdom may reach your ears, and the glad-tidings of the Concourse on High may arrive successively, and the Beloved One of the Most Great Gift may lift the veil and adorn the gathering of heart and soul.
- 2 And the Glory be upon thee.

1 ای استاد امداد الهی جو و آزادی دو جهان طلب فؤاد را آئینه ممتاز کن تا پرتو بی نیاز در او جلوه نماید و آواز ملکوت ابهی بگوشت درآید و بشارت ملاً اعلیٰ پی در پی رسد و دلبر موهبت کبری پرده گشاید و محفل جان و دل را بیاراید

2 و البهاء علیک

INBA72:098a

AB10621*To: Ustad Rida*

- 1 O thou who speakest in remembrance of the Beloved of all horizons!
- 2 The Most Great Bounty and the Most Ancient Grace which hath dawned from the Dayspring of the favors of the Ancient Beauty hath awakened holy souls and Temples of Unity from the graves of their capacities, and roused them from the couches of their potentialities and the slumber of stillness. Now is the time for movement and wayfaring, for striving and fervor, that the fruit of wakefulness and consciousness may appear.

1 ای ناطق بذكر محبوب آفاق

2 فیض اعظم و فضل اقدم که از مشرق الطاف جمال قدم ظاهر شد نفوس قدسیه و هیاکل توحید از مراقد استعدادات بیدار و از مضاجع قابلیات و خواب سکون هوشیار نمود حال وقت حرکت و سیر و سلوک و کوشش و جوشش است که ثمره بیداری و هوشیاری ظاهر شود

MMK4#130 p.133, YMM.356, QUM.123c

AB10349*To: Wife of Ali Murad (Qazvin)*

O handmaiden of God! The favors of the Ancient Beauty and the Manifest Light and the Mercy to all the worlds - may my spirit be a sacrifice for the dust of His footsteps - are like a vast ocean and a mighty sea. Its waves reach the highest zenith, its outpouring extends to the Supreme Concourse, its fishes are the greatest gift, its shells are filled with the pearls of bounty, its taste is sweet like the waters of the Euphrates, and its drink is...

ای امة الله الطاف جمال قدیم و نور مبین و
رحمة للعالمین روحی لثراب اقدامه الفداء چون
بحر وسیع و قلزم عظیمست موجش باوج اعلی
فیضانش بر ملاً اعلی حیتانش موهبة کبری
اصداش مملو از در عطا طعمش عذب فرات
سائق و شراب

MMK6#322

AB10371*To: Wife of Bassar*

O handmaid of God! Every morn and eve, engage in prayer to the Lord of Verses, and open your tongue in thanksgiving that you have found your way to this gathering and partaken of this joy and delight. You have drunk from the cup of the love of God and drawn from the ocean of divine knowledge. And upon you be the Glory!

ای امة الله هر صبح و مساء بمناجات رب الآیات
پرداز و لسان بشکرانه بگشا که در این بساط راه
یافتی و از این سرور و نشاط بهره بردی از کأس
محبت الله نوشیدی و از بحر عرفان بهره گرفتی و
البهاء علیک

MKT7.074, MUH3.024

AB10721*To: wife of Inayatullah Diya*

- 1 My Lord and my Hope! Verily, this maidservant of Thine is oppressed and patient in tribulation, supplicating to Thy Most Glorious Kingdom, bearing every hardship and trial in Thy path since the tenderness of her youth, out of love for Thy Most Exalted Beauty and passionate devotion to Thy Luminous Countenance.

1 ربّ و رجائی انّ هذه امتک المظلومة الصّابرة فی
البلاء المبتلة الی ملکوتک الابهی المتحملة کلّ
مشقة و ابتلاء فی سبیلک منذ نعومة اظفارها
حباً بجمالک الاعلی و شغفاً بطاعتک النّوراء

- 2 O Lord! Thou hast blessed her and her spouse with a child at this time. O Lord! Make him blessed and auspicious for his family and name him 'Ali Jamil in Thy Kingdom.

2 رَبِّ قَدْ أَنْعَمْتَ عَلَيْهَا وَعَلَى قَرْنِهَا بِقَرَّةٍ عَيْنٍ بِهَذَا
الْإِثْنَاءِ رَبِّ اجْعَلْهُ مُبَارَكًا وَيُمْنًا لِأَهْلِهِ وَسَمِّهِ عَلِيًّا
جَمِيلًا فِي مَلَكُوتِكَ

DUR4.403

AB10594

To: Yuhanna Dawud

O heavenly one! Several letters are enclosed, one of which belongs to Lord [Lamington]. Please deliver it. As for the Stuttgart letters, translate them quickly into English and send them to their owners. Stuttgart has a very promising future. You must certainly give it great importance, and from time to time send a report about conditions in England, that is, the heavenly conditions there.

ای ملکوتی چند نامه در جوف ارسال میشود
یکی تعلق به لورد دارد برسانید و اما مکاتیب
استتگارت را زود بانگیزی ترجمه فرمائید و از
برای صاحبانشان بفرستید استتگارت استقبال
بسیار خوشی دارد البته بسیار اهمیت بدهید و
هرچند وقتی یک راپورت احوال انگلستان یعنی
احوال ملکوتی آن ارسال دارید

DAUD.24b

AB10706

To: Yuhanna Dawud

- 1 According to what has been heard, O Mirza Davud, there has been a [bright] celebration. This is blessed and auspicious. Convey loving greetings to all.
- 2 Letters were written to the handmaidens of the Merciful in London and Stuttgart. Translate them soon and deliver them, for they await replies.
- 3 Service to the Cause of God is among the greatest divine gifts. Praise be to God that you are confirmed in this.
- 4 And upon you be glory.

1 جناب آقا میرزا داود از قرار مسموع جشن
[روشن] بوده است مبارکست و متیمن جمیع
را تحیت مشتاقانه برسان

2 مکاتیبی باماء رحمن در لندن و استتگارت مرقوم
گردید ترجمه بزودی نموده برسانید که منتظر
جوابند

3 و خدمت بامر الله از اعظم مواهب الهی الحمد لله
بآن موقفی

4 و علیک البهاء

DAUD.24a

AB10425*To: Ali Quli Khan*

O servant of the Divine Threshold! Blessed is the hour when the spirit of the heart, having been delivered from the defilement of this world of water and clay, turns toward the invisible realm and beholds such a holy manifestation from the Kingdom of sanctification that it becomes bewildered at witnessing the attributes of the All-Merciful. And glory be upon the people of Glory.

ای بنده درگاه الهی خوشا ساعتی که روح دل
از آلودگی جهان آب و گل نجات یافته متوجه
جهان غیب گردد و از ملکوت تقدیس چنان
جلوه تنزیه مشاهده نماید که حیران مشاهده
شئون رحمن شود و البهاء علی اهل البهاء

AHB_109BE #03 p.19

AB10560*To: Mirza Ali, son of Adib*

- 1 O flower of the garden of faithfulness! How beautifully thou hast blossomed in this divine meadow, and what a sweet fragrance thou hast diffused in this celestial garden!
- 2 Thou hast grown by the stream of knowledge and certitude, and like a graceful cypress tree thou hast walked in the meadow of the All-Merciful.
- 3 This is the bounty of God and the gift of the All-Glorious. Therefore, render thanks unto God for this.

- 1 ای گل بوستان وفا در این چمن الهی چه خوش
شکفته گشتی و در این بوستان الهی چه خوش
رائحه‌ئی منتشر کردی
- 2 در جویبار عرفان و ایقان روئیدی و در طرف
چمن رحمن چون سرو روان خرامیدی
- 3 این فضل یزدانست و این موهبت سبحان فاشکر
الله علی ذلک

BRL_DAK#0279, HUV1.039

AB10318

- 1 After the ascension of His Holiness Sadr al-Sudur to the Supreme Companion, such grief has encompassed me that it cannot be expressed in words. Yet wisdom required that this most great calamity should come to pass, and its impact is severe.
- 2 After the ascension of the Blessed Beauty - may my spirit be a sacrifice for His loved ones - 'Abdu'l-Baha was never so affected

- 1 از صعود حضرت صدر الصدور یرفیق نه چنان
احزان احاطه نموده که بیان آید ولی حکمت
چنین اقتضاء مینمود که این مصیبت کبری واقع
گردد و تأثیرش شدید است .
- 2 بعد از صعود جمال ابهی روحی لاجبائیه الفداء
عبدالبهاء در هیچ مضیبتی چنین متأثر نشد مالاالا

by any calamity. We have no recourse but to submit to God's decree and to show patience and resignation in the face of this most great calamity.

التسليم بالقضاء والصبر والرضاء على هذه المصيبة الكبرى

MSBH5.036

AB10319

Fear not if this Branch be severed from this material world and cast aside its leaves; nay, the leaves thereof shall flourish, for this Branch will grow after it is cut off from this world below, it shall reach the loftiest pinnacles of glory, and it shall bear such fruits as will perfume the world with their fragrance.

WOB.148x, SW_v08#15 p.207

اگر از این عالم جسمانی این غصن مقطوع گردد و اوراقش بر زمین ریزد مضطرب نگردد اوراقش میروید زیرا که این غصن بعد از اینکه از این عالم ناسوت مقطوع گشت مرتفع گشته تمام جهان را فرا خواهد گرفت شاخ و برگش باوج جلال خواهد رسید و فواکه بیار میآورد که جمیع عالم را بروائح طیبه اش معطر میسازد

AYT.525a, DWNP_v1#03-4 p.007

AB10346

- 1 O handmaiden of God! Through the grace of that Ever-Living, All-Glorious One, there are a hundred thousand hopes that the handmaidens of the All-Merciful may each become, in the gathering of certitude, a brilliant star and a radiant lamp.
- 2 You who are intoxicated with the wine of divine knowledge, seek the rapture of God's Covenant, that you may tell of the trust of the Primordial Day of "Am I not your Lord?", and be delivered from the fetters of the doubts of the people of allusions.

1 ای امة الله از فضل آن حی مجید صد هزار امید است که اماء رحمن هر یک در محفل ایقان نجی و سراجی درخشنده و تابان گردند

2 تو که سرمست جام عرفانی نشئه عهد الهی طلب تا از ودیعه یوم الست خبر دهی و از قید شبهات اهل اشارات برهی

MKT7.205a

AB10357

O handmaid of God! Praise thou the Ancient Beauty, that thou hast entered beneath the shade of the Divine Lote-Tree and hast grown from the Tree of Blessedness. Thou wert a verdant and flourishing leaf, and through a dewdrop from the cloud of grace thou didst attain delicacy and freshness. Today thou art drawing sustenance from the ocean of mercy and art illumined by the fire kindled in the Tree of divine bestowal. The hope is that through the Most Glorious Lord thou wilt become even better than this.

ای امة‌الله حمد کن جمال قدما که در ظلّ
سدرهٔ منتهی داخل گشتی و از شجرهٔ طوبی
نابت شدی و رقهٔ سبز خرمی بودی و بشبنمی
از سحاب فیض لطافت و طراوت یافتی و الیوم
مستفیض از بحر رحمتی و مقتبس از نار موقدهٔ
در شجرهٔ موهبت امید از رب مجید آنست که
نیز به از این گردی

MKT7.045

AB10366

1 O handmaid of God! Give thanks to the Most Holy One that thou hast found thy way to these gardens of the All-Merciful and drunk from these fountains of the Most Compassionate and entered this rose-garden and gathered the flowers of divine knowledge therefrom. Thou hast been singled out for such a bounty that if thou didst but know it, thou wouldst soar aloft with supreme joy and attain the eternal abode.

1 ای امة‌الله شکر کن حضرت احدیت را که باین
ریاض رضوان پی بردی و از این حیاض رحمن
نوشیدی و در این گلستان داخل گشتی و از
این گلستان ازهار عرفان چیدی بعنایتی مختص
گردیدی که اگر بدانی از فرط سرور برتری و
بسر منزل بقا رسی

2 And upon thee be glory.

2 و البهاء علیک

MKT7.057b

AB10372

O handmaiden of God, faithful and visiting leaf! The utmost praise is due for your steadfastness and firmness. Well is it with you! A hundred thousand praises upon your steadfastness and firmness, for today is a day of great test and manifest trial, and steadfastness and firmness are among the characteristics of souls who have attained to the new and universal bestowals. Blessed art thou! Again, blessed art thou!

ای امة‌الله و رقهٔ موقنهٔ زائره نهایت ستایش از
استقامت و ثبوت شما مینماید پس خوشا بحال
تو صد هزار تحسین بر ثبوت و رسوخ تو چه که
الیوم یوم امتحان عظیمست و افتتان مبین و ثبوت
و رسوخ از خصائص نفوسیکه بمواهب کلّیهٔ
جدیده فائز طوبی لک ثمّ طوبی لک

INBA17:066, MKT7.070b

AB10375

- 1 O Sign of the Kingdom! 1 ای آیت باهره ملکوت.
- 2 A ray from the manifestation of the Ever-Living, the All-Powerful, struck the sun and it became world-illumining. It struck the ethereal star and it became a luminous moon. It struck the black stone and it became a brilliant diamond and [a gleaming ruby]. 2 پرتوی از تجلی حی قدیر بر آفتاب زد. عالمتاب شد. بر کوکب ائیر زد. بدر منیر گردید. بر سنگ سیاه زد. الماس پر نور و ضیاء شد. و [لعل رخشان] گشت.
- 3 Consider then: when He made His grace and bounty manifest in the heart of stone and dust, what will He reveal in the world of heart and soul! 3 پس ملاحظه فرما. چون فیض و بخشش را در دل سنگ و خاک نمودار کرد. آیا در جهان دل و جان چه نماید.
- 4 And the glory be upon thee. 4 والهاء علیک

AKHA_118BE #02-03 p.b, AHB_117BE
#03 p.50

AB10384

O servant of God! We had no choice but to comply with and execute Master Rida's command like a divine decree. He persistently insisted for several hours saying "Write and give me writing." Finally, after relating his yearning and conveying his greetings, he prompted this letter. May my Lord make you prosperous, long-lived, joyful and honored. May He make your soul an intimate companion of the Beloved and your conscience a companion of the essence of divine knowledge.

ای بنده الهی استاد رضانک قضا گبی حکمی بزه نافذ و اجرا ایتمکدن باشقه بر چاره اولمیوب قاج ساعت متمادیا بزه یاز و یازی ویر دیوب نهایت سنن اشتیاقنی حکایت ایدوب و تکییرنی تبلیغ ایده رک بو تحریراته دلالت ایلدی ربم سنی معمور و معمر و مسرور و مکرم ایلسون جانی جانانه وجدانی جوهر عرفانه همدم ایلسون

INBA72:152c, MJT.133

AB10414

- 1 O thou servant of the One True God! Raise thy hands in gratefulness to the Threshold of the Peerless Lord and say: 1 ای بنده حق دست شکرانه به درگاه خداوند یگانه بلند نما و بگو
- 2 O my Beloved Baha! May my life be a sacrifice to Thee! O Thou Fair Object of my longing, O my Comforting Companion! Grant Thy bounty that I may be admitted to Thy Abha Kingdom with a radiant face and a conscience like unto the flourishing and verdant meadow, and that I may strive in the service of Thy Cause and may lay down my life in Thy Path and become as dust beneath the feet of Thy loved ones. 2 ای بها جان جانم به فدایت ای دلبر نازنینم ای یار دلنشینم عنایتی فرما که در ملکوت ابهات بارخی روشن و وجدانی چون گلزار و چمن راه یابم و در خدمت امرت کوشم و جان در رهت افشانم و خاک ره احبایت گردم

3 Verily, Thou art the Benevolent, the Merciful.

ADMS#148

3 أَنْتَ الْكَرِيمُ الرَّحِيمُ .

MJMJ3.053, MMG2#289 p.321

AB10418

O servant of the Truth! When the light of the Absolute cast a ray upon the world of contingent beings, it illumined the human world. The court of hearts became bright, souls received the Most Great Glad-Tidings. Praise God that thy heart and soul were quickened and refreshed by the life-giving breeze. And upon thee be greetings and praise.

ای بنده حق نور مطلق چون پرتوی بر عالم امکانی
زد جهان انسانی را منور نمود ساحت دلها روشن
گشت جانها بشارت عظمی یافت حمد کن خدا
را که در دل و جانت از نسیم جانپور زنده و
تر و تازه گردید و علیک التحیه و الثناء

AKHA_119BE #07 p.d

AB10421

O true servant of the Ancient Beauty! His honor the Shaykh is most pleased with you, for you show the utmost effort in service to the Cause and the loved ones of God. Today, the joy of the world belongs to the one who arises to serve the friends of God and stands firm in servitude at His Holy Threshold. And the servitude of God is servitude to His servants.

ای بنده حقیقی جمال قدم خلقت انسانی و
خلقت رحمانی جناب شیخ نهایت رضامندی را
از شما دارند که در خدمات امر و احبای الهی
نهایت همت را دارند الیوم سرور عالم نفسی بود
که بخدمت یاران الهی پردازد و در عبودیت
آستان مقدس قیام نماید و عبودیت حق عبودیت
عبادش

INBA87:061c, INBA52:061a

AB10430

O servant at the Threshold of Baha! You must spread the divine fragrances in such a way that you have no time for sighing and lamenting. Observe how 'Abdu'l-Baha is, night and day, occupied, eager and immersed in exalting the Word of God. This is the path of success and prosperity. I have no time to sharpen my pen or change my collar, therefore I write with a broken pen.

ای بنده درگاه بها باید بقسمی بنشر نفعات
الهی پردازی که فرصت آه و ناله نداشته باشی
ملاحظه کن که عبدالهآء چگونه شب و روز
مشغول و حریص و منهمک در اعلاء کلمه الله
است اینست سبیل فلاح و نجات که فرصت
تراشیدن خامه و تغییر لبقه آه ندارم لهذا با قلم
شکسته مرقوم میشود

AKHA_129BE #17 p.a

AB10433

1 O My truthful one in the divine realm!

2 In the divine world there is no light more brilliant than truthfulness and sincerity. This heavenly gift so adorns human reality that it conceals all of mankind's faults. When the lamp of truthfulness is kindled in the chamber of the heart, all the parts, members, powers and characteristics become illumined and resplendent like crystal glass from this brilliant and shining lamp.

3 Upon thee be greetings and praise.

ADMS#126

1 ای بیده صادق الهی

2 در جهان الهی نوری روشن تر از صدق و راستی نه حقیقت انسانی را این موهبت چنان تزئین نماید که جمیع خطاهای انسان را مستور مینماید در کاشانه قلب چون شمع راستی برافروخت جمیع ارکان و اعضاء و قوی و اخلاق مانند زجاج از این سراج روشن و درخشنده گردند

3 و علیک التحية و الثناء

AVK3.150, DUR1.514

AB10447

1 O thou who art nurtured by the hand of loving-kindness!

2 His honor Mirza Husayn is interceding on thy behalf and requesting a kindness. Today kindness is prayer for firmness on the extended path. We beseech God that, like a suckling babe, thou mayest drink the milk of steadfastness from the breast of the Covenant, and be nurtured in the embrace of firmness and constancy—that thou mayest be a son of the Covenant and of the lineage of the Pact of the Luminary of the horizons.

1 ای پروردهء دست الطاف

2 جناب میرزا حسین توسط ترا مینماید و استدعای عاطفتی میکند عاطفت الیوم دعای ثبوت بر صراط ممدود است از خدا طالبیم که چون طفل رضیع از ثدی میثاق شیر استقامت نوشی و در آغوش ثبوت و رسوخ پرورش یابی ابن میثاق باشی و سلالهء عهد نیر آفاق

INBA17:064

AB10450

1 O thou tender plant in the garden of the love of God!

2 The heavenly gifts of the Ancient Beauty make every plant verdant and fresh, and through the radiance of His everlasting Kingdom every darkness turneth into veritable light. Therefore thou, who art a sapling in the orchard of divine bounty and a smiling blossom of His rose-garden, shouldst become so verdant and flourishing through the outpourings of His grace as to make us all delighted at thy tender beauty.

1 ای تازه‌نهل بوستان محبت الله

2 جمال قدم فیض ملکوتش هر گیاه را سبز و خرم نماید و انوار جبروتش هر ظلمتی را نور مجسم پس تو که نهال باغ الطافی و تازه گل خندان گلستان او باید از فیض او چنان سبز و پرطراوت گردی که از لطافت کل شادمان شویم

HUV1.043

BRL_CHILD#32

AB10469

- 1 O thou who art firm in the Covenant!
- 2 Thy letter was noted. I beseech God that thou mayest be preserved and protected in the cave of His protection and shelter, and that thou mayest become, among the people of the world, a sign of the All-Merciful and a gift of the Lord. Give praise that thou art near to the threshold of the Most Glorious Beauty, accepted and attracted to the lights of the Beloved of the horizons.
- 3 Upon thee be the Most Glorious Glory!

1 ای ثابت بر پیمان

2 نامهء مرقوم ملحوظ گردید از حقّ استدعا نمایم که در کشف حفظ و حمایت محفوظ و مصون باشی و در بین اهل جهان آیت رحمن و موهبت یزدان گردی حمد کن که در آستان جمال ایهی مقربّی و مقبول و منجذب انوار دلبر آفاق

3 و علیک البهاء الابهی

MKT5.072

AB10470

O steadfast and sincere one! The outstanding services of Haji Ghulam-Rida were accepted purely out of love for him and you, but on condition that they send absolutely nothing more from the existing funds but rather invest them in trade. The person of Haji himself is service embodied, especially now that he must also assist you. And upon him be glory in all circumstances and conditions.

ای ثابت صادق خدمات فائقهء جناب حاجی غلامرضا محض محبت به ایشان و شما مقبول گردید ولی بشرط آنکه از مبلغ موجود دیگر چیزی ابداً ارسال ندارند در تجارت اندازند نفس جناب حاجی خدمت مجسم است علی الخصوص حال که باید معاونت شما را نیز بنماید و علیه البهاء فی جمیع الشئون و الاحوال

INBA16:149

AB10481

- 1 O tender saplings in the meadow of divine knowledge!
- 2 It is incumbent to offer praise and thanksgiving with grateful tongue at the Threshold of His Holiness the One God, for praise be to Him, guidance to the path of salvation and direction to the way of truth has been attained. This is a divine gift and an overwhelming, enduring grace and abundant blessing.
- 3 In response to this mercy, gratitude is necessary, recognition is necessary, acknowledgment is necessary, certitude and assurance are necessary.

1 ای چمن عرفانک نونهال لری

2 درگاه حضرت احدیّته لسان شکرانه ایله حمد و ستایش واجبدر که حمد اولسون سبیل نجاته هدایت و طریق حقیقته دلالت حاصل اولدی بو موهبت باری و عنایت طاری باقی و نعمت وافیدر

3 بو رحمته قارشو شکران لازم عرفان لازم اذعان لازم ایقان و اطمینان لازم

MJT.105

AB10498

O two Afnans of the Blessed Tree! Praise be to God, after three years of travel in the vast countries of America and Europe, I have returned again to the East and have begun writing, though there is not yet proper opportunity. God willing, in the next post when there is more time, replies to the letters will be sent. Convey to all the most wondrous, most glorious greetings.

ای دوافنان سدرهٔ مبارکه الحمد لله از سفر سه سال در ممالک وسیعهٔ امریک واورپ دوباره مراجعت بشرق شد و مباشرت بتحریر گشت ولی هنوز مجال صحیح حاصل نیست انشاء الله در پوسته بعد فرصت بیش از این است جواب مکاتیب ارسال میگردد جمیع را تحیت ابدع ابهی ابلاغ دارید

INBA84:450a

AB10500

- 1 O ye two bright stars in the horizon of the love of God!
- 2 The hosts of the Abha Kingdom at times appear in human form in the realm of contingency and render assistance to the Covenant and Testament, and at times they manifest as spirit and enter into pure mouths and speak forth, and at times they appear in the form of lights and illumine the horizons.
- 3 And upon you be glory!

- 1 ای دو ستارهء روشن در افق محبت الله
- 2 جنود ملکوت ابهی گاهی بصورت بشر در عرصهء امکان محشور گردند و نصرت عهد و میثاق نمایند و گاهی بصورت روح شوند و در فمهای مطهر حلول نمایند و ناطق گردند و گاهی بصورت انوار آشکار شوند و آفاق را منور کنند
- 3 و البهاء علیک

MKT5.081, YMM.245

AB10520

- 1 O captain of the lovers! Raise the melody of the Supreme Concourse and demonstrate the culture of the people of the Abha Kingdom. Flee from conflict and strife, and cling to peace and reconciliation, that thou mayest stir up a universal spirit whereby thou wilt cause the world's people, filled with hatred and enmity, to intermingle, and dispense sugar and sweets, and shun the bitterness of cruelty, and spread thy wings to soar, and establish thyself in the Most Exalted Horizon, the center of the supreme gift.
- 2 And upon thee be greetings and praise.

- 1 بواسطه جناب درویش توانگر شیراز جناب سلطان محمد خان علیه بهاء الله الابهی ۹۵۶ هواله ای سرهنگ عاشقان اهنگ ملا اعلی نما و فرهنگ اهل ملکوت ابهی بنا از جنگ وجدال بگریز و بدامن و صلاح بیاویز تاروح جهانی برانگیزی که جهانیان پر بغض وعدوان را بر پیامیزی وقند و شکوفاریزی و از تلخی جفا پرهیزی و بال و پر باز نمائی و باوج اعلی مرکز موهبت کبری برقرار کنی
- 2 وعلیک التحية والثناء

INBA84:549b

AB10528

1 O tree in the garden of God's love!

1 ای شجره حدیقهء محبت الله

2 The dawn of the Most Great Glad-Tidings from the horizon of God's Cause shines like the resplendent moon, radiant forever and ever, and the lights of divine confirmation and success beam forth from the Dayspring of the Ancient Beauty's grace. Yet those who are benumbed and frozen, like bats of the night, are veiled from witnessing these signs. Woe unto them for this overwhelming darkness that has gained dominion over their sight!

2 صبح بشارت عظمی از افق امرالله چون مه تابان
تا ابد الابد درخشنده است و انوار تائید و توفیق
از مطلع عنایت جمالقدم تابنده ولی مخمودان و
منجمدان چون طیور خفاش محتجب از مشاهده
آثار تباهم و تعساً لهم من هذه الظلمات المدلهمه
المتسلطة على الابصار

3 And the glory be upon thee.

3 و البها علیک

LMA2.423

AB10536

1 O thou who art attracted to the Divine Beauty! Thy letter was read. Its meanings were wonderful and its contents delightful. However, in addressing 'Abdu'l-Baha, the mystery of servitude should be observed. 'Abdu'l-Baha

1 ای شیدای جمال الهی مکتوب قرائت گردید
معانی بدیع بود و مضامین دلنشین ولی خطاب
به عبدالهبا باید سر عبودیت باشد ع

2 O two children of Khan! Ye have been encompassed by the glance of God's favor, and the love of God is your inheritance from your father. 'Abdu'l-Baha

2 ای دو طفل خان مشمول نظر عنایت حق گردید
و محبت الله میراث از پدر برید ع

3 O ye secluded handmaidens of God! Give thanks that ye are under the protection of one who is accepted at the Threshold of Oneness.

3 ای پرده نشینان بندهء حق شکر کنید که در
سایهء عصمت نفسی هستید که مقبول درگاه
احدیت است

INBA87:501b, INBA52:524b

AB10568

- 1 O thou who art turning unto God! Open thine eyes to the Kingdom of the Invisible Realm of Might and begin thy supplication with this prayer:
- 2 O Thou Kind One! Cover Thou and conceal our faults. From Thee is bounty, from us transgression. From Thee faithfulness, from us sin. From Thee shelter, from us illness. From Thee healing. Cover and forgive, be faithful, give shelter, and bestow healing.

ADMS#310

- 1 ای متوجّه الی الله دیده به ملکوت غیب جبروت باز کن و به این مناجات آغاز نیاز کن که
- 2 ای مهربان تو ستر کن و پیوش خطا از ما عطا از تو جفا از ما وفا از تو گناه از ما پناه از تو بیماری از ما شفا از تو پیوش و بیمارز وفا کن پناه ده شفا بخش .

ADH2_2#23 p.133x, MMG2#255 p.285

AB10572

- 1 O thou who art enkindled with the fire that burneth in the path of the Peerless Beloved and the Incomparable Friend!
- 2 Make thou a sacrifice of thy life and heart that thou mayest, like unto the birds of the garden of holiness, wing thy flight in the heaven of oneness, and, like unto the fishes of the sea of oneness, swim in the ocean of bounty, and, like unto the rising stars, shine forth, and, like unto the flowers of the rose-garden, bloom and flourish.
- 3 And upon thee be Glory!

- 1 ای متوقّد بنار موقده در سبیل دلبر یکتا و محبوب بیهمتا
- 2 بجان و دل جانفشانی نما تا چون طیور حدیقه تقدیس در گلشن توحید پرواز نمائی و چون حیاتان بحر احدیت در دریای موهبت شنا کنی و چون نجوم بازغه بدرخشی و چون زهور گلستان بشکفی
- 3 و الهاء علیک

LMA2.446

AB10578

- 1 O thou who art gladdened by the divine glad-tidings!
- 2 The leaves of the Divine Tree prove their true relationship when, through the spiritual bounties of God, they appear in this divine garden with the utmost freshness and grace, and become laden with the fruits of reality. If thou seekest true kinship in the gardens of oneness, be eloquent, be fruitful, be flowering, be verdant, be vibrant.
- 3 And the glory be upon thee and upon every steadfast leaf.

- 1 ای مستبشره بشارات اله
- 2 ورقات سدره وقتی نسبت حقیقتشان ثابت و محقق گردد که از الطاف معنوی الهی در این جنت الهی بکمال طراوت و لطافت ظاهر گردند و باثمار حقیقت مثمر شوند اگر نسیت حقیقه بریاض احدیت جوئی ناطق باش مثمر باش مزهر باش مخضر باش مهتر باش
- 3 والها علیک و علی کل ورقه ثابته

INBA84:536b

AB10589

- ¹ Mortal charm shall fade away, roses shall give way to thorns, and beauty and youth shall live their day and be no more. But that which eternally endureth is the Beauty of the True One, for its splendour perisheth not and its glory lasteth forever; its charm is all-powerful and its attraction infinite.
- ² Well is it then with that countenance that reflecteth the splendour of the Light of the Beloved One! The Lord be praised, thou hast been illumined with this Light, hast acquired the pearl of true knowledge, and hast spoken the Word of Truth.

¹ حسنها زائل گردد و گلها خار بپویاند و ملاحه و صباحت و آن و اوانش بگذرد ولی جمال حقیقی در تجلی و حسن و آتش ابدی سرمدی دائماً ابداً جلوه دلربا دارد و حسن بی‌منتها بنماید

² پس فرخ رخی که پرتو حسن آن دلبر روی رانورانی نماید الحمد لله پرتو تجلی گرفتگی و در عرفان سفتی و کلمه راستی گفتی

MMK1#175 p.198

SWAB#175, BSW#15.10, SW_v14#01 p.019, BP1926.027-028

AB10629

O sapling of the divine garden! Give thanks to the Incomparable Lord that thou hast grown up beside the stream of His supreme guidance and developed through the shower-drops of the clouds of His loving-kindness. Now is the time for thee to put forth leaves and blossoms, to yield fruit and produce, and to appear in the branches of truth with perfect adorning.

ای نهال بوستان الهی شکر کن حضرت پیچونرا که در جویبار هدایت کبری روئیدی و برشحات شتاب عنایت نشو و نما نمودی حال وقت آنست که برگ و شکوفه نمائی و بار و ثمر بخشی و در شاخسار حقیقت بکمال تزئین جلوه نمائی

INBA85:202, HUV2.057

AB10630

- ¹ O sapling of the garden of divine knowledge! We hope that through the grace and gift of the Sun of the All-Merciful, and the outpouring of the clouds of the Ancient of Days, and the fecundating winds of the divine springtime, thou mayest become a fruit-laden and bountiful tree, and grow and develop with utmost freshness and delicacy in the rose-garden of the favors of His Holiness the One.
- ² And may the glory rest upon the people of glory.

¹ ای نهال بوستان معرفت الهی از فضل و موهبت شمس رحمانی و فیض غمام صمدانی و لواف ربيع ربّانی امیدواریم که شجر با بار و بری شوی و درخت پرثمری گردی و در نهایت طراوت و لطافت در گلشن عنایت حضرت احدیت نشو و نما کنی

² و البهاء علی اهل البهاء

HUV2.040, QUM.097-098

AB10638

- 1 The sphere of divine knowledge was thus far the arena of the masculine sex and the field of men, but in this glorious Cycle some women have been raised who have become the champions in the field of certitude, and dauntless in the arena of assurance.
- 2 This is one of the distinguishing characteristics of this great Revelation and one of the bestowals of the glorious Lord.
- 3 Therefore, the leaves must be so intoxicated with the cup of favours that they will be resuscitated from the sound of the Trumpet.

1 ای ورقه طیبه جهان عرفان تا بحال میدان
مردان بود و جولانگاه ذکوران ولی در این کور
جلیل نسائی مبعوث شدند که فارسان میدان
ایقان گردیدند و دلیران عرصه اطمینان

2 این از خصائص این ظهور اعظم است و از
مواهب جلیل اکبر

3 پس باید ورقات از جام الطاف چنان سرمست
باشند که از نفع صور بهوش بیایند

MKT7.144, AKHT1.011

AB10640

O delicate young leaf! How fortunate thou art that God hath bestowed upon thee such a father and such a mother. Thy father is the manifestation of divine favors, thy mother the dawning-place of the lights of the All-Merciful's love, thy brother a sapling in the garden of divine knowledge, and thou thyself art a new flower in the rose-garden of Baha'i education. Blessed art thou! Blessed art thou! And the glory of God rest upon thee and upon thy father and thy mother and thy brother.

ای ورقه لطیفه صغیره چه خوش طالع بودی
که چنین پدری و چنین مادری خدا بتو عطا
فرموده پدر مظهر الطاف الهی مادر مطلع انوار
محبت رحمانی برادر نهال باغ عرفان یزدانی خود
نوگل بوستان تربیت ابهائی خوشا بحال تو خوشا
بحال تو و الہا علیک و علی اییک و امک و
اخیک

ANDA#32 p.65, HUV2.058

AB10641

- 1 O blessed leaf! Offer a hundred thousand thanks that thou art sheltered beneath the sacred Tree and art the object of the favors of thy Lord, the One, and art counted and numbered among the leaves of the blessed and holy Tree.
- 2 God willing, thou shalt arise to perform whatsoever is required and befitting of this station, that thou mayest become the very essence of the sign of unity and the breeze from the gardens of detachment.

1 ای ورقه مبارکه صد هزارشکر کن که در
ظل سدره مقدسه محشوری و بنظر الطاف رب
احدیت منظور و از اوراق شجره مبارکه مقدسه
معدود و محسوب

2 انشاءً بآنچه لازم و شاید و باید این مقام است قائم
گردی تاجوهر آیت توحید شوی و نسیم ریاض
عنایت و تجرید

INBA84:413

AB10647

- 1 O confident leaf! Although in the land of exile thou hast been afflicted by separation from thy kith and kin, yet thou hast been honored to serve the peerless Lord.
- 2 Though deprived of a drop, thou hast received a portion from the ocean. One hour of such exile full of trials is better than a hundred years of life in one's homeland, and one minute of such wandering is sweeter than a hundred thousand liberties.

1 ای ورقهء موقنه اگرچه در دیار غربت بفرقت خویش و پیوند گرفتار شدی ولی بخدمت خداوند بی مثل و مانند سرافراز گشتی

2 از قطره محروم شدی و از بحر نصیب برداشتی یکساعت آن غربت پرکرت بهتر از صد سال زندگانی در وطن است و یکدقیقهء این آوارگی خوشتر از صد هزار آزادگیست

MKT5.191a

AB10652

- 1 O true and discerning leaf! Although Layla possessed beauty of countenance, she was not a manifestation of divine guidance. The essence of beauty and the reality of sweetness is the light of faith, which constitutes the true grace and beauty of humankind.
- 2 He hath declared: "In their faces shalt thou recognize the brightness of bliss."
- 3 A believing woman whose face is illumined with this light, whose eyes are open, and whose words burn with spiritual fervor - she is the true Layla.

1 ای ورقهء موقنه لیلی هر نه قدر ملاحظت رخساره مالک ایسهده هدایت پروردگار مظهر دگلایدی جوهر صباحت و حقیقت ملاحظت نور ایمانمدر که حسن و جمال انسان در

2 و فی وجوههم نضرة النعم

3 بیورمشدر بو نوریله یوزی منور و گوزی آچیق سوزی سوزش اثر اولان بر مؤمنه لیلای حقیقت در

MJT.090

AB10657

O true friend! With the utmost lowliness and lamentation I implore at the Sacred Threshold that thou mayest become a sign of guidance and a standard of the Concourse on High, that thou mayest become a candle in the gathering of divine unity and a witness in the feast of sanctification, that thou mayest loose an eloquent tongue and demonstrate fluent utterance, that thou mayest become a nightingale in the rose garden of mysteries and raise the song of inner meanings and realities,

ای یار حقیقی بکمال عجز و زاری در آستان مقدس تضرع نمایم که آیت هدی شوی و رایت ملاء اعلی شمع انجمن توحید شوی و شاهد بزم تقدیس نطق فصیح بگشائی و بیان بلیغ بنائی بلبل گلشن اسرار شوی و گلبانگ حقائق و معانی زنی و بیان آثار فیض نامتناهی فرمائی و درس مقامات روحانی دهی

MKT8.199b

that thou mayest expound the signs of the infinite bounty and teach the stations of spirituality.

AB10676

- 1 O thou who art mindful of the transience of the world! 1 هو الله آيتها المنتبهة الى فناء الدنيا
- 2 Know that this ephemeral abode has become too confined for souls, even though bodies may find comfort in it. For the spirit is divine, heavenly, spiritual and of the realm of divine unity - a bird for whom the cage of the material world is too confining. 2 اعلمى ان هذه الدار الفانية ضاقت على الارواح ولو طابت بها الاجسام لانّ الروح الهى سماوى روحانى لاهوتى طير لا يسعه قفس الناسوت
- 3 Rather, it ceaselessly yearns for the gardens of the divine realm. Its wings are attraction to God, righteous deeds, following the teachings of God, and holding fast to the religion of God. 3 بل لا زال يحنّ الى رياض اللاهوت و جناحه الانجذاب الى الله و الاعمال الصالحة و اتباع تعاليم الله و التمسك بدين الله
- 4 Upon thee be greetings and praise. 4 و عليكم التحية و الثناء

MKT2.330a

AB12859

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

- 1 O thou who hast consecrated thy life to the service of the Cause of God!... 1 يا من وقف حياته فى خدمت امر الله...
- 2 By the Sun of Truth! I have been afflicted, at the hands of the party of languor and irresolution, by such a calamity as from the beginning of creation until now hath had neither likeness nor peer.... 2 قسم بافتاب حقيقت كه بچنان مصيبتى از دست حزب قنور گرفتار شده ام كه از اول ابداع تا بحال شبه و مثل نداشته...
- 3 ...thou didst one day say here to a certain person that all the grievous harms in the Qur'anic Dispensation arose from the cry, "The Book of God sufficeth us." Briefly, that same utterance hath now reappeared for the sole purpose of undermining the Cause of God. 3 ...روزي بشخصى فرموده بوديد كه جميع مضرات در كور فرقان از كلمه يكفينا كتاب الله حاصل گرديد الان مختصر اينست كه آن كلمه محض تضيق امر الله عود نموده است

PYB#122 p.16 n17x

AB10684

- 1 O Lord, aid the throne of the supreme sovereignty with the hosts of the Supreme Concourse...
 2 The realities of things, the essences of contingent beings, and the conditions and circumstances of all exist under the shadow of the Word of God. That is what prevails, for it is like the sun - the heat and light of the sun penetrate all things. Therefore, whatsoever hath proceeded from the Supreme Pen hath come to pass and shall come to pass....

1 اَيُّدِ اللّٰهَمَّ سُرِيرَ السَّلْطَنَةِ الْعَظْمَى بِمَجْدٍ مِنَ الْمَلَأِ
الْأَعْلَى...

2 حَقَائِقُ أَشْيَاءٍ وَ أَعْيَانِ مُمَكِّنَاتٍ وَ شُؤْنٍ وَ أَحْوَالٍ
كُلِّ دَرِ ظِلِّ كَلِمَةِ اللَّهِ اسْتِ آنَ نَافِذِ اسْتِ زِيَرَا
مَانِدِ آفْتَابِ اسْتِ حَرَارَتِ وَ ضِيَاءِ شَمْسِ دَرِ جَمِيعِ
أَشْيَاءِ نَافِذِ اسْتِ لِهَذَا أَنِجِهْ اَزْ قَلَمِ اَعْلَى صَادِرِ وَاقِعِ
گَشْتِهْ وَ خَوَاهِدِ شُد...
YMM.385x

AB10691

...O my loved one! Thoroughness in every undertaking is among the fruits of faith and certitude. Therefore strive to become truly proficient in medicine and surgery to the extent possible, and this is what is hoped for if the aforementioned praiseworthy Prince agrees to it in keeping with the kindness he has shown you. Forget not the grace between you, for whoever performs a good deed shall have tenfold the like thereof. This is the exemplary way with the people of Baha...

...يا حَبِيبِي اِنَّ الْاَتْقَانَ فِي كُلِّ مَشْرُوعٍ مِنْ نَتَائِجِ
الْاِيْمَانِ وَ الْاَيْقَانِ فَعَلَيْكَ بِهِ حَتَّى تَكُونَ مَتَمَكِّناً مِنْ
الطَّبِّ وَ الْجِرَاحِ حَقَّ التَّمَكُّنِ وَلَكِنْ بِقَدْرِ الْاَمْكَانِ
وَ هَذَا هُوَ الْمَأْمُولُ اِذَا وَافَقَ عَلَيْهِ الْاَمِيرُ الْمَعْهُودِ
الْحَمْدُ فِيمَا اَجْرَاهُ مَعَكَ مِنَ الْمَعْرُوفِ وَ لَا تَنْسُوا
الْفَضْلَ بَيْنَكُمْ وَ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرَةٌ اَمْثَالِهَا
هَذِهِ هِيَ الطَّرِيقَةُ الْمَثَلِيَّةُ عِنْدَ اَهْلِ الْبَهَاءِ...

MMK6#046x

AB10699

- 1 Deal not with any steadfast soul in such wise as to cause him to become sorrowful and distressed. Lower thy wing of mercy unto the believers.
 2 Verily, I would kiss the dust trodden by the feet of God's chosen ones. Walk, therefore, in my footsteps, follow my path, take me as thy example, detach thyself from all else but God, submit to the Word of God, be humble before His chosen ones.
 3 The glory of God rest upon the people of Baha.

1 بَا نَفْسِي اَزْ ثَابِتِيْنَ نَوْعِيْ مَفْرَمَائِدِ كِهْ مَحْزُونِ وَ
مَكْدَّرِ شُودِ فَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ

2 وَ اِنِّيْ اَتَقَبَّلُ التُّرَابَ حَيْثُ وَطَنُهُ اَقْدَامِ اَصْفِيَاءِ اللَّهِ
فَامْشِ عَلَيَّ قَدَمِيْ وَ اسْلُكْ عَلَيَّ صِرَاطِيْ وَ تَأَسَّ
بِيْ وَ انْقَطِعْ عَمَّا سِوَى اللَّهِ وَ اخْضِعْ لِكَلِمَةِ اللَّهِ وَ
اخْشَعْ لْأَصْفِيَاءِهِ

3 وَ الْبَهَاءُ مِنَ اللَّهِ عَلَيَّ اَهْلِ الْبَهَاءِ

MMK6#358

AB10704

Your duty is to be a well-wisher of that respected person and to guide towards compassion for the people, for the good of all lies in this. Strive as much as you can that these two elements become one element, so that eternal sovereignty may remain in this dynasty and the people may live in utmost freedom and comfort. Counsel both sides - the government officials and the people.

تکلیف آنجناب اینست که خیرخواه شخص محترم
باشید و دلالت بر رأفت بملت بفرمائید زیرا خیر
کل در اینست تا توانید بکوشید که این دو
عنصر عنصر واحد گردد تا سلطنت ابدی در این
خاندان بماند و ملت در نهایت آزادی و آسایش
زندگانی نماید هر دو طرف دولتیان و ملتیان را
نصیحت نمائید

INBA17:235

AB10753

- 1 O thou whom God hath caused to grow from the Blessed Tree!
- 2 The honored Afnan of the Tree of Eternity will, after some days, set out for that direction with the blessed leaf, the honored wife. Now Mirza 'Abdu'l-Husayn Khan is departing for those parts. Thou shalt surely show him the utmost kindness. I supplicate and implore in the Holy Shrine and the Most Exalted Station, seeking for you boundless aid and favor.

1 یا من انبتہ اللہ من السدرۃ المبارکۃ
2 حضرت افنان دوحہ بقا بعد از ایامی چند با ورقه
مبارکہ حرم محترمه عازم ان سمت میشوند حال
میرزا عبدالحسین خان عازم آن سامان است البتہ
در حقیقت نہایت التفات راجری خواهید فرمود
ومن در روضہ مبارکہ ومقام اعلیٰ تضرع وزاری
مینمایم وشما را عون و عنایت نامتناهی میطلبم
عبدالہیٰ عباس

INBA84:415a

AB10761

O thou kind friend! However much the contingent world is a soul-stirring ocean, it is but an insignificant drop from the realms of the Placeless. This is an atom, that is an unveiled sun. This is bitter salt, that is sweet flowing water. This is pitch darkness, that is a blazing lamp. Therefore, one must await all grace from the celestial realm and be expectant of every gift.

یار موافقا عالم امکان هر نہ قدر دنکیز شورانگیز
ایسہ جهان لامکاندن بر قطرهء ناچیز در بو ذرہ در
او آفتاب بی پردہ در بو ملح اجاج در او عذب
نجاج در بو ظلمت داج در او سراج و ہاج در پس
هر فیضی جهان ملکوتدن بکلمہ لی و هر موبہتہ
مترصد اوللی

MJT.093b

AB10763

O my Lord, my Adored One and my Desire! Lowly and suppliant, I implore Thee to shield me from the evil of the ungodly and to withhold me not from the shade of the Sacred Tree, nor from the Voice of Thy Pen of Glory.

I testify that the Day is Thy Day and the Cause is Thy Cause. I beg of Thee by Thy Straight Path and Thy wondrous Message, graciously to aid me to glorify Thy Cause amidst Thy servants.

Thou art powerful to do as Thou willest, there is none other God but Thee, the Protector, the Self-Subsisting.

BP1926.019

AB10764

Strive earnestly and put forth your greatest endeavor toward the accomplishment of this fellowship and the cementing of this bond of brotherhood between you. Such an attainment is not possible without will and effort on the part of each; from one, expressions of gratitude and appreciation; from the other, kindness and recognition of equality. Each one should endeavor to develop and assist the other toward mutual advancement...

Love and unity will be fostered between you, thereby bringing about the oneness of mankind. For the accomplishment of unity between the colored and white will be an assurance of the world's peace.

ADJ.039x

AB10765

...I hope that ye may cause that downtrodden race to become glorious, and to be joined with the white race, to serve the world of man with the utmost sincerity, faithfulness, love, and purity.

This opposition, enmity, and prejudice among the white race and the coloured cannot be effaced except through faith, assurance, and the teachings of the Blessed Beauty...

This question of the union of the white and the black is very important, for if it is not realized, ere long great difficulties will arise, and harmful results will follow ... enmity will be increased day by day, and the final result will be hardship and may end in bloodshed.

ADJ.039x, ADJ.055x, LOG#1790x

AB10770

The holy ones of past ages and centuries have, each and all, yearned with tearful eyes to live, though for one moment, in the Day of God. Their longings unsatisfied, they repaired to the Great Beyond.

How great, therefore, is the bounty of the Abha Beauty Who, notwithstanding our utter unworthiness, hath through His grace and mercy breathed into us in this divinely-illuminated century the spirit of life, hath gathered us beneath the standard of the Beloved of the world, and chosen to confer upon us a bounty for which the mighty ones of bygone ages had craved in vain.

WOB.110x

AB10771

O Lord, make these holy souls who have arisen to build this Temple the dawning points of light and the manifestors of Thy signs. Make each a leading cornerstone in this great edifice, a pillar of its pillars, for Thou art the Helper, the Supporter, the Rewarder!

These souls have arisen to serve Thee well, and have begun their servitude. Confirm, aid and encourage each by the promise of Thy divine favors and make them of the elect. Verily, Thou art the Mighty, the Powerful, the Able, the Giver, the Shining, the Hearer and the Seer!

SW_v05#05 p.068, SW_v07#07 p.058

AB10780

The Supreme One hath said “He loveth them and they will love Him.” If God had not filled His Servant with His love, love would never have been realized in this creation. All is then from Him, and is His – man in himself possesses absolutely nothing.

The rays of love having shone from the True One unto the creation, the great signs thereof are imprinted upon clear and luminous hearts, and as these mirror-hearts meet, reflecting this sublime light, love, it becomes manifest from creature to creature. “God hath put harmony in their hearts.”

BSC.492 #947x

AB10794

O unequaled Lord! For this helpless child be a protector! For this weak and sinful one be kind and forgiving.

O Creator! Although we are but useless grass, yet we are of Thy garden. Though we are but young trees, bare of leaves and blossoms, yet we are of Thy orchard.

Therefore nourish this grass with the rain of Thy bounty, refresh and vivify these young, languishing trees with the eternal springtime.

Awaken us, enlighten us, give us eternal life and accept us in Thy kingdom.

SW_v09#10 p.114

AB10797

The moment this Divine Message is carried forward by the American believers from the shores of America and is propagated through the continents of Europe, of Asia, of Africa and of Australasia, and as far as the islands of the Pacific, this community will find itself securely established upon the throne of an everlasting dominion.

Then will all the peoples of the world witness that this community is spiritually illumined and divinely guided. Then will the whole earth resound with the praises of its majesty and greatness.

WOB.078x

AB10799

In this great Cycle and wonderful Dispensation, the majority of these non-essential commands which refer to the body are to be administered by the House of Justice, because this great Cycle is of long duration, this great Age is vast, continuous and eternal, and since changes and alterations are the characteristic and necessary demands of the world, therefore these material commands will be administered according to the exigencies of the time, but the very foundation of the Law of God has never been nor will be altered.

SW_v06#16 p.127

AB12728

- | | | |
|---|---|--|
| 1 | O thou who art accepted before the Blessed Beauty! | ای بندهٔ مقبول جمال مبارک |
| 2 | If thou didst know what a glance of favor is directed towards thee, I swear by the Ancient Beauty that like grateful birds thou wouldst spread thy wings and soar to the heaven of the Dawning-Place of Light, crying out "Blessed am I, and excellent is my reward!" | اگر بدانی چه نظر عنایتی متوجه شماسد قسم
بجمال قدم که چون طیور شکور بال و پر بگشائی
و بسماء مطلع نور پرواز نمائی و فریاد طوبی لی و
حسن مآب برآری |
| 3 | This cup is brimming with the favors of Him Who was made manifest on Mount Sinai, and its essence is camphor. | این کأس طاغ بعنایات مجلی جبل طور و
مزاجش کافور است |
| 4 | And the glory be upon thee. | و البهاء علیک |

AB12729

The honored pilgrim Aqa Husayn shows the utmost sincerity and attachment to the loved ones of God, and has wished for mention of each one in this presence and has submitted these names, appointing Jinab-i-Amin as collector. But I, with the utmost joy, have undertaken to mention the friends so that they may know how cherished they are in this court. ‘Abbas.

حضرت زائر آقا حسین نهایت خلوص و تعلق باحبای الهی دارند و هر یک را در این محضر آرزوی ذکر نموده و این اسما را تقدیم کرده و جناب امین را محصل قرار داده ولی من در نهایت سرور بذکر یاران پرداختم تا بدانند که در این بساط چه قدر عزیزند

INBA85:123a

AB12730

The respected Qazam Nuri Bey Effendi came to this exiled abode and lovingly met and associated [with me]. He prostrated himself at the Holy Threshold and attained the bounty of pilgrimage. He remembered you and requested that I write this letter to you. I am writing with pain. I beseech the Most Holy One for the appearance of divine inspirations for you. May my Lord protect and preserve you, Qazam.

محترم قزم نوری بیک افندی کلبه آوارگانه گلدی و عاشقانه ملاقات و مؤانست ایلدی عتبه مقدسیه یوز گوز سوردی فیض زیارته نائل اولدی سزی خاطره گتوردی بدن سزه بو نامه نک تحریری ایستدی بنده المله یازیورم حضرت احدیتدن سزه سنوحات رحمانیه نک ظهورینی دیلرم ربم سزی محفوظ و مصون ایلیه قزم

BRL_DAK#0524

AB12732

O wronged Siyavash! In Qum thou didst engage in service to the Cause of God, and in Tihiran thou didst become the companion of that kindly friend, Arbab Jamshid. Since this was done in obedience to the command, it is accounted as service itself. ‘Abdu'l-Baha loveth this noble people; therefore doth He approve love for them on the part of the friends—especially for Arbab Jamshid, who is the peerless one among the Persians and the unique one among the Zoroastrians.

ای سیاوش مظلوم در قم بخدمت امر الله پرداختی و در طهران به یار مهربان ارباب جمشید همنشین گشتی این چون اطاعة للامر بود عین خدمت محسوب عبدالهء چون این گروه نجیب را دوست دارد لهذا محبت آنان به جهت یاران می پسندد علی الخصوص ارباب جمشید که وحید فارسیان است و فرید زردشتیان

QUM.219.10, YARD.043-044x

ABU2817

They [the Covenant-breakers] attributed a Tablet to the Ancient Beauty and produced it, in which—God forbid!—the scattering and dispersion of the blessed Cause was explicitly appointed according to the number of ‘all things.’ (361) Somehow the friends managed to obtain a copy of this tablet and sent it to the presence of ‘Abdu'l-Baha, Who said there were numerous tablets corrupted like this one and that it was unimportant. “The House of Justice will put things right,” He said. “It will gather together all the Sacred Writings, scrutinized them carefully, and pronounce its conclusive findings, and should any make contradictory remarks, he would be severely dealt with.” Then He gave an explanation about how such a tablet never existed and was not from the Ancient Beauty and was not in His blessed idiom.

در آن جا نعوذ بالله صراحة تشئت و تفرق امر مبارك را بعدد كل شئ معين نموده بهر وسيله اي بوده است سوادى بدست آورده بحضور مبارك ارسال داشته‌اند فرمودند از اين قبيل ها بسيار پيدا ميشود تحير ندارد بيت العدل درست ميكند بيت العدل جميع آثار و الواح مقدسه را جمع نموده و بدقت ملاحظه كرده حكم قطعى مينمايد و هر كس حرفى بزند دندانش را ميشكند و بعد شرحى در خصوص اين كه چنين لوحى اصل ندارد و از جمال مبارك نبوده و اصطلاح مبارك نيست

QT105.2.040, MUH1.0325

ABU2841

- 1 Since some have observed the shining rays of the Sun of Truth from the horizon of America, they entertained thoughts of sending souls to those regions, hoping perchance they might gather a group around themselves. But they labor in vain, for divine confirmations do not accompany such persons.

1 چون بعضى اشراق انوار شمس حقيقت را از آفاق امريك ديدند بخيال آن افتادند كه نفوسى بآن صفحات بفرستند بلكه بتوانند دسته ئى را باطراف خود جمع نمايند ولى زحمت بى فايده ميكشند زيرا تأييدات الهيه با چنين اشخاص نه

- 2 However, the aid and bounty of the Blessed Beauty will reach us and will remove all these difficulties. We place our trust in Him.

2 عون و عنایت جمال مبارك ميرسد و جميع اين اشكالات را از ميان خواهد برد ما توكل باو داريم

NJB_v05#14 p.003

ABU2867

I desire that every one of the believers may become an ignited candle in the assemblage of the world of humanity, and conducive to others' eternal life.

Today the confirmations of the Kingdom of Abha are with those who renounce themselves, forget their own opinions, cast aside personalities and are thinking of the welfare of others.

Whosoever has lost himself, has found the universe and the inhabitants thereof! Whosoever is occupied with himself is wandering in the desert of heedlessness and regret!

The master-key of self-mastery is self-forgetfulness. The road to the palace of life is through the path of renunciation.

LOG#0390x, BSC.548 #992, SW_v11#01 p.018x

ABU2875

[Speaking of such spiritual rebirth, 'Abdul Baha once said:]

Ordinarily a moral teacher strives day and night until a person abandons one of his many evil attributes. But as soon as the guidance of God and the faith of God dawn from the horizon of a heart that person is a changed man. All his evil characteristics are transformed into praiseworthy attributes. Whereas formerly he was a coward, he becomes courageous. Whereas before he was debased, he becomes sanctified and holy. Even in his intelligence, his knowledge, his sagacity and his mentality he is a different man.

SW_v13#05 p.114

ABU3048

At the gate of the garden some stand and look within, but do not care to enter. Others step inside, behold its beauty, but do not penetrate far. Still others encircle this garden inhaling the fragrance of the flowers and, having enjoyed its full beauty, pass out again by the same gate.

But there are always some who enter and, becoming intoxicated with the splendor of what they behold, remain for life to tend the garden.

BW_v11p488, VLAB.158

AB12014

To: Haji Mihdi Nami

O pilgrim to the Sacred Threshold! Even as a Turkish tax-collector, Shoghi Effendi compelleth me insistently to write without any other recourse. I have put pen to paper despite my lack of time, so thou mayest know that the ocean of my loving-kindness is surging, and that the mystic voice is calling out these glad-tidings from the realm of the invisible for us to hear: "Blessed are they that have attained the Sacred Threshold! Blessed are they that have made pilgrimage to the Spot circled round by the Concourse on High!" Glory rest on thee.

ای زائرِ عتبهٔ مقدّسه، شوقی افندی نظیرِ محصلِ قاجار به تحریرِ ناچار اصرار می‌نماید. با وجود بی‌مجال می‌نگارم تا بدانی که دریایِ مهربانی در جوش، و سروشِ غیبِ چنین مرده‌ای به گوش می‌رساند که طوبی للفائزین بالعتبة المقدّسة و طوبی للزائرین لمطاف الملاء الاعلی. وعلیک البهاء

ADMS#188

ADMS#188

AB10895

To: Shahriyar Bihmard, in Adasiyyih

O Persian youth! Everyone praises your endurance of hardships and difficulties, and indeed it is so. I hope that through the favors of the Blessed Beauty all the Parsees of Adisseh will succeed in attaining the good-pleasure of God and serving the

ای جوان پارسی هر کس ستایش از تجل زحمات و مشقّات تو مینماید فی‌الحقیقه چنانست از الطاف جمال مبارک امیدوارم که پارسیان عدسیّه کلّ موفق برضای الهی و خدمت امر الله

Cause of God. Convey my utmost longing to all of them. And upon them be the Most Glorious Glory!

گردند کلّ را از قبل من نهایت اشتیاق برسانید
و علیهم البهاء الابهی

YARP2.694 p.465

AB10906

To: Jinab Ivad (Barfurush), in Babul

O Darvish 'Avad! Sacrifice your life in the path of the Beloved, but seek no recompense, for this is contrary to the way of the lovers and the opinion of those attracted to God. I beseech God that, in return, you may attain the good-pleasure of the loved ones of God, for the good-pleasure of God's loved ones is the good-pleasure of Truth itself. And upon you be the Glory!

ای درویش عوض جان در ره جانان بباز ولی
عوض مطلب زیرا مخالف روش عاشقان و رأی
منجذبانست از خدا میطلبم که در عوض رضای
احبای الهی باشد زیرا رضای احبای الهی رضای
حقست و البهاء علیک

MKT8.081a

AB11025

To: Doctor Habibullah Muayyid son of Khudabakhsh, in Beirut

O honored Aqa Mirza Habibu'llah! The son of the illustrious Sa'idu'l-Mulk is in Beirut, and you must make every effort to ensure his well-being. Of course, from the outpouring of celestial favors, all the trees of the Abha paradise in Beirut are verdant and flourishing splendidly.

جناب آقا میرزا حبیب‌الله سلیل شخص جلیل
سعیدالملک در بیروتست در حقّ او نهایت
مواظبت را مجری دارید جمیع نهالهای جنت
ابهی در بیروت البتّه از رشحات سبحان عنایت
همواره در نهایت طراوت و لطافتند

KHHE.108

KHH1.064 (1.089)

AB10944*To: Dawlat Bihjat Mihraban, in Bombay*

- 1 O cherished handmaiden of God! The sovereignty of the kings of the world is like a mirage - ephemeral and fleeting. But thou hast an enduring and steadfast sovereignty. Herein lies the difference: the might of that sovereignty is but fancy and imagination, while the glory of this sovereignty is the opening chapter of divine favors and its blessed conclusion.

1 ای کنیز عزیز الهی دولت شاهان عالم چون
سراب فانی ناپایدار ولی تو دولت باقی و برقرار
فرق اینجاست صولت آندولت خیال و اوهام
شوکت این دولت فاتحه الالطاف و حسن
الختام

- 2 The ring was received.

2 انگشتر رسید

YARP2.495 p.364

AB10941*To: Firaydun Burzu, in Bombay*

O Faridun! Thou art my companion and I am thy true friend. I was greatly rejoiced to read thy prayer. I hope that day by day thou wilt, like unto a sapling in this stream, grow and develop through the bounty of the Lord, reach full stature, and yield sweet fruit. May thy soul be happy!

ای فریدون تو رفیق منی و من شفیق تو از
خواندن مناجات بسیار مسرور شدم امیدوارم
که روز بروز در این جویبار بفیض پروردگار
مانند نهال نشو و نما کنی و قد بفرازی و میوه
خوشگوار دهی جانت خوش باد

ALPA.066b, YARP2.078 p.113

AB10928*To: Shirin Kayqubad (Wife of Nush Gushtasb), in Bombay*

O Shirin! Be sweet as sugar and like honey - that is to say, manifest the sweetness of the love of God and the delight of the knowledge of God. I swear by the Soul of souls that this sweetness is not to be found in honey or sugar, nor in refined candy. And upon thee be greetings and praise.

ای شیرین شکرین باش و مانند انگبین یعنی
حلاوت محبت الله و لذت معرفت الله را بنا
بجان جانان قسم که این حلاوت نه در شهد و
شکر است و نه در قند مکرر و علیک التحية و
الثناء

YARP2.651 p.442

AB11092*To: Unknown, in Chicago*

Consider thy composure, for composure of thought will become the cause of one's confirmation in the service. If thou hast not composure of mind in Chicago, undoubtedly thou wouldst be more confirmed in service in New York; but, if thy mind is at peace in Chicago, it is better to stay there for perchance difficulties may arise in New York and then thou wouldst not have composure of mind.

Thou must first think of thy tranquility.

SW_v07#18 p.187

AB11016*To: Mukhtar Ganjavi, in Ganjeh*

My child! I constantly remember thee. It is as if I talk with thee and meet thee; for distance hath no place in the realm of love and affection and the spiritual world dependeth not on physical nearness and remoteness. It is utmost union and fellowship. Thus I talk with thee and correspond with thee at the same time. Salutation and praise rest upon thee.

بالام دائماً سنی خاطره گتوررم گویا سنکله
قونوشورام گوریشورام چونکه عالم عشق و
محبته بعد مسافتک حکمی یوقدر و قریبت و
بعدیت جسمانیه جهة روحانیتہ تعلقی یوقدر
وحدت اندر وحدتدر و الفت اندر الفت در بناء
علیه هم سنکله قونوشورم همده مکتوبلشورم و
علیک التّحیّة و الثّناء

MJT.112

AB10861*To: Amir Quli Khan, in Isfahan*

O servant of God! Sacrifice thyself in the path of God, rejoice in thy love for the Best Beloved of all horizons, and attain happiness under the shadow of His favors, that thou mayest witness the signs of God's grace from every direction and attain unto His endless mercy. And the Glory be upon thee.

ای بنده حق در سبیل الهی جانفشانی کن و
در محبت محبوب آفاق شادمانی نما و در ظلّ
الطاف کامرانی تا آثار عنایت حق را از هر
جهت مشاهده کنی و برحمت بی پایان برسی و
البهاء علیک

MKT8.029a

AB10993*To: Kalimi, Yaqub son of Aqa Jan et al., in Kirmanshahan*

O Jacob! If thou seekest the bounty of Joseph, then like the Ancient of Canaan weep day and night out of love for God. And if thou seekest the revelation of Moses, meditate and wander in the sacred valley. That holy spot is the wilderness of heart and soul.

ای یعقوب اگر موهبت یوسفی طلبی چون پیر
کنعان شب و روز از محبت الله گریان شو و
اگر تجلی موسوی جوئی در وادی ایمن تفکر نما و
تجول نما آن بقعه مقدسه صحرای دل و جانست

YMM.448

AB10837*To: Nayrizi, Nuri Jan daughter of Mulla Shafi*

O handmaiden of God! Light is the manifestor of all things, for were it not for light, all things would remain hidden behind the veil of darkness. Since your name is Nuriyyih (Light), beseech God that you may make manifest the realities of souls and perceive them with clear vision. And upon you be the Glory.

ای امة الله نور مظهر اشیاست چه که اگر نباشد
جمع اشیا در پس پرده ظلمات مخفی پس تو
اسمت نوریه است از خدا بخواه که حقائق نفوس
را مشهود نمائی و معلوم بینی و البهاء علیک

LMA2.436, NYMG.140, NYR#146x

NYR#146x

AB10991*To: Aqa Muhammad Javad Qazvini*

O longtime friend, companion and intimate! If you knew with what state and what longing and ecstasy 'Abdu'l-Baha has now undertaken to write this letter, you would surely dance with intense joy and rapture and cry out "O glad tidings!" and "O how blessed am I!" Blessed and auspicious is the advent of the Birthday of the Promised One. And upon you be glory.

ای یار قدیم و رفیق و ندیم اگر بدانی که عبدالبهاء
الآن بچه حالتی و شوق و ولهی بنگارش این نامه
پرداخته البته از شدت وجد و طرب برقص آئی
و فریاد یابشری و یاطوبی لی برآری حلول عید
مولود حضرت موعود مبارک است و متیمن و
علیک البهاء

MKT8.205a

AB10823*To: Asadullah son of Abdur-Razzaq, in Qazvin*

O lion of the forest of the love of God! Today, whosoever is firm in the Covenant is a lion in the divine thicket. Therefore, since thou art designated by this name, roar like a fierce lion of the Kingdom and cause the foxes of violation to become bewildered and wandering. And upon thee be greetings and praise.

ای اسد یشهء محبت الله الیوم هر نفس ثابت بر
میثاقست شیر نیستان الهیست پس چون مسمی
باین اسمی مانند هزیرایکهء ملکوت نعرهائی بزن و
روبهان نقض را سرگشته و سرگردان نما و علیک
التحیة و الثناء

KNJ.061a, YQAZ.498

AB12071*To: Jinab-i-Khalil, in Qazvin*

O noble Khalil! May I be a sacrifice for thy luminous countenance, which hath illumined the horizons, and for thy fragrant disposition, which hath perfumed the nostrils. Not for a moment am I free from thy remembrance, nor am I heedless of thy mention. What can I do? The multitude of occupations and sorrows, and the force and magnitude of the test, and the tempest of trial, hinder both utterance and writing...

ای خلیل جلیل قربان روی منور که آفاق را
روشن نموده و خوی معطر که مشامها معطر کرد
آئی از یادت فارغ نیستم و از ذکرت غافل چه کنم
کثرت مشاغل و احزان و قوت و عظمت امتحان
و طوفان افتتان مانع از تقریر و تحریر است...

YQAZ.211cx

AB10836

To: Rubabih daughter of Haji Muhammad Baqir Nabil, in Qazvin

O handmaiden of God! Rubabih must have a spiritual melody and a conscientious tune. Therefore, play the rebeck of guidance in such wise that through its wondrous tones the spirit of possibility may be stirred into motion and the hearts of the people of all worlds may find endless joy. And upon thee be greetings and praise.

ای امة الله ربابه را آهنگی روحانی لازم و نغمه
وجدانی واجب پس رباب هدایت را چنان بنواز
که از اصوات بدیعش روح امکان باهتزاز آید و
قلوب اهل اکوان مسرت بی پایان جوید و علیک
التحیة و الثناء

MKT7.056a, PYB#191 p.48, KNJ.032b,
YQAZ.484

AB10987

To: Sitarih sister of Muhammad and Yusuf Qazvini

O assured leaf! Sitarih is a soul from whose face radiates the light of the love of God, and who is manifest and visible from the horizon of divine knowledge like the shining moon. Strive that this ray may become diffused and this radiance may shine forth. Upon thee be greetings and praise.

ای ورقه موقته ستاره نفسیست که نور محبت
الله در رخس تابان و از افق عرفان چون مه
تابان عیان و نمایان جهدی کن تا این شعاع
ساطع گردد و این پرتو لامع و علیک التحیة و
الثناء

MKT7.203b, KNJ.043b, YQAZ.473-474,
YQAZ.482a

AB10964

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

- ¹ O herald of the Covenant! The broken pen of 'Abdu'l-Baha, with utmost longing, desires to bestir itself to fulfill the requirements of faithfulness and pen congratulations for the Festival of the Birth of the Beauty of Oneness. It is My ardent hope that through the confirmation of the Most Glorious Beauty this Festival may prove a blessed one to you and that you may be assisted in rendering praiseworthy services during this journey.

¹ ای منادی پیمان کلک شکسته عبدالبهاء با
نهایت اشتیاق حرکت و جنبشی خواهد تا بلوازم
وفا پردازد و تهنیت عید مولد جمال احدیت
بنگارد امید شدید آنست که بتأیید جمال ابری
این عید بر شما مبارک گردد و در این سفر
بخدمات مشکوره موفق گردید

2 And upon you be the Most Glorious Glory.

2 و عليك البهاء الابهي

PYK.275

AB10957

To: Taqi son of Khatib, in Ridaiyyih

O bird of the meadow! Make thy nest in the rose garden of divine favors, that thou mayest build thy dwelling in the tree of the Covenant. Soar in the atmosphere of oneness, that thou mayest reach the apex of the ancient covenant. Open thy tongue in praise of the Manifest Countenance, that thou mayest become informed of the Most Great News. And the glory be upon the people of glory.

ای مرغ چمن ایقان در گلشن الطاف آشیانه کن
تا در شاخسار میثاق لانه نمائی در فضای توحید
پرواز کن تا باوج عهد قدیم رسی لسان بستایش
روی مبین بگشا تا از نبأ عظیم باخبر شوی و البهاء
علی اهل البهاء

MKT8.136a

AB11093

To: Unknown, in Salt Lake City

A hundred good tidings, that the doors of the Kingdom have been opened and the Call of the Lord of the Kingdom upraised. The Light of Oneness has shone forth. The darkness of superstitions and imitations is being dispelled.

The standard of the oneness of the world of humanity is upheld. It is the baptism of the Holy Spirit. It is the new birth. It is eternal life. It is absolute love, perfect unity and accord among all mankind.

SW_v14#10 p.304-305

AB10981*To: Fatimih mother of Aqa Mirza Mihdi, in Shahrud*

O mother of Mihdi! Thy loving son hath interceded for this letter to be written. Would that all sons would intercede for their mothers and guide them to the path of salvation! For now, thou hast found this bounty - be thou thankful unto God.

ای والدہ جناب مهدی پسر مهرپورت شفاعت
نگارش این نامه نموده ای کاش جمیع پسران
در حق امّات شفاعت نموده براه نجات دلالت
مینمودند علی العجالة تو این موهبت را یافتی شکر
کن خدا را

MKT5.110

AB10821*To: Ardishir Jamshid Farsi Hizari, in Shiraz*

O Ardishir! Be thou like a lion in this forest and make love thy pursuit, that like unto a sapling in the celestial garden thou mayest take root by this stream, and like the graceful cypress, move with stately gait in the garden of divine knowledge. May thy soul be filled with joy!

ای اردشیر شیر این بیشه باش و محبت پیشه تا
مانند نهال گلشن آسمانی در این جویبار ریشه
نمائی و چون سرو روان در گلستان عرفان بخرامی
جانت خوش باد

YARP2.176 p.179

AB12743*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz*

O 'Andalib, upon him be the Glory of God, the Most Glorious! Regarding his house, he owes seventy tumans to one of the friends of God. Since at present it is not possible to pay it from here, whenever the Huquq becomes available there, you should immediately pay it. And upon you be the Most Glorious Glory.

جناب عندلیب علیہ بہاء اللہ الأبہی از جهت
خانه‌شان بشخصی از احباء اللہ هفتاد تومان
قرض دارند چون حال تأدیہ‌اش از اینجا
ممکن نیست شما در آنجا هر وقت حقوق حاضر
شد فوراً ادا نمائید و علیک البہاء الأبہی

INBA85:446a

AB10857*To: Mirza Muhammad Baqir Khan Shirazi*

O servant of the Ancient Beauty! On this luminous morning, which is the Day of Birth of the All-Merciful, I convey my greetings for the Festival and write my felicitations to you. Observe how the ocean of love is surging and billowing! Therefore, render thanks.

ای بندهٔ حضرت جمال ابدی در این صبح نورانی
که یوم مولد حضرت رحمانیست تبریک عید
نمایم و تهنیت بشما مینگارم ملاحظه نما که بچه
درجه دریای حبّ در جوش و خروش است
پس بشکرانه پرداز

INBA84:280b

AB11118*To: E.C. Helbry, in Tacoma, WA*

Those souls who are not vivified and attracted by the Holy Spirit are accounted among the dead, because their souls are deprived of the Breath of the Holy Spirit; and these, after physical death, are in a certain condition, having feeling and discernment in their environment; but in comparison with the pure souls who have been vivified by the Holy Spirit they are as dead, and deprived of life.

SW_v14#02 p.038x, BSTW#043a

AB11033*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran*

Since the loved ones of God in Persia are regarded as veteran friends, it is by virtue of the tremendous affection I cherish for them that their offerings for Huquq are accepted. They must rejoice exceedingly for having been invested with such a bounty....

COC#1172x

AB10856*To: Ali nephew of Ali Haydar Shirvani, in Tihran*

...O Lord! Assist me to serve Thy loved ones, to gladden the hearts of Thy chosen ones, to comfort the hearts of Thy pure ones, and to bring peace to the souls of Thy devoted ones, that I may arise with my spirit, my body and my heart to that which Thou lovest and art pleased with in servitude to Thy noble and distinguished servants. Verily, Thou art the Helper of whomsoever Thou willest to whatsoever Thou willest, and verily Thou art the Mighty, the Powerful.

...ربّ ایدنی علی خدمه احبائک و شرح صدور
ارقائک و تطیب قلوب اصفیائک و اراحه
ارواح اودائک حتّی اقوم بروحی و جسدی و
فؤادی علی ما تحبّ و ترضی من عبودیّه عبادک
النّقباء النّجباء انّک انت المؤید لمن تشاء علی ما
تشاء و انّک انت القوىّ القدير

MJMJ3.087x, MMG2#284 p.316x

AB12012*To: Ali-Akbar Rawhani Muhibulsultan, in Tihran*

O steadfast one! These two books that his honor Aqa Mirza 'Ali-Akbar has compiled should be published in an organized and systematic manner, and Jenab-i-Amin should provide the publishing costs.

ای ثابت نابت این دو کتاب که جناب آقا میرزا
علی اکبر جمع نموده اند باید بترتیب منتظمی طبع و
نشر شود و مصارف طبع را جناب امین بدهد

INBA79.078a

AB10971*To: Aqa Mirza Mumin, in Tihran*

O steadfast believer! Faith is like unto a lamp, the heart is as the glass, and the limbs and members are as the niche. When this lamp is lit within the glass of the heart, its radiance shines upon the limbs and members, and the light of the lamp and the delicacy of the glass combine, and "light upon light" is realized....

ای مؤمن ثابت ایمان بمنابه مصباح و قلب مانند
زجاج و اعضا و ارکان بمنزله مشکاه چون این
شمع در زجاج قلب روشن گردد پرتوش بر ارکان
و جوارح زند و نور سراج و لطافت زجاج جمع
گردد و نور علی نور تحقّق یابد...

YMM.443x

AB12747*To: Ghulam Ali Davachi, in Tihiran*

Jinab-i-Aqa Ghulam-'Ali, may you be under divine protection and the recipient of providential grace. Your letters were received. Address the mail thus: Port Said, Jinab-i-Aqa Ahmad and from him to 'Abdu'l-Baha. The name of another person is not necessary. Act according to my instructions.

جناب آقا غلامعلی در پناه حق باش و مشمول لحاظ عنایت مکاتیب شما رسید پسته را عنوان چنین بنویس پورتسعید جناب آقا احمد و از او به عبداله‌آ نام نفسی دیگر لزوم ندارد بموجب دستورالعمل من عمل نما

INBA85:546b

AB10939*To: Gul-Surkh Khanum Imami Azami (Faizih), in Tihiran*

O thou who hast attained, O assured leaf! On this luminous day - the birthday of His Holiness - the world of existence is immersed in an ocean of joy and gladness, and the bounty of the Abha Kingdom is descending like heavy rain from the favors of the loving Lord. I hope that thou wilt receive an abundant portion and be a thankful handmaiden.

ای فائزه ای ورقه مطمئن در این روز روشن مولد حضرت موجود جهان وجود مستغرق بحر سرور و حبور است و فیض ملکوت ابدی چون غیث هاطل نازل از الطاف رب ودود امید که نصیب موفور یابی و کنیز شکور باشی

MKT6.155

AB11802*To: Ibn-i-Abhar, in Tihiran*

O Herald of the Covenant! It is the blessed morning of the Festival and the Birth Day of the Most Merciful One. Everyone is engaged and familiar with some remembrance and thought, but I am intimate with your remembrance. Observe what love and kindness exists between us.

ای منادی میثاق بامداد عید مبارک است و روز مولود حضرت رحانیت هر کس به ذکر و فکری مشغول و مألوف ولی من پیاد تو مأنوس ملاحظه نما که چه محبت و ملاطفی در میان

YIA.306

AB10830*To: Mother of Mirza Ali Naraqi, in Tihiran*

O thou handmaid who art near to the Divine Threshold! Thou art a cherished handmaid at the Court of the One, and an ancient member of the Sacred Household. The glance of favor hath ever encompassed thee, and the light of mercy hath been complete. Thou hast not been forgotten, and never shalt thou be. Rest thou assured. And upon thee be greetings and praise.

ای امه‌الله المقربہ درگاه احدیت را کنیز عزیزی
و آستان مقدس را منتسب قدیم همیشه نظر
عنایت شامل بود و پرتو رحمت کامل فراموش
نشده و نخواهی شد مطمئن باش و علیک التّحیّة
و الثّناء

MKT7.034b

AB10829*To: Munirih Ayadi Zadih, in Tihiran*

O handmaiden of God who is near! On this day of the birth of the Most Great Name, this Wronged One of the world, 'Abdu'l-Baha, offers congratulations so that you may be joyous and delighted, and render thanks for the favors of the Blessed Beauty.

ای امه‌الله المقربہ در این یوم ولادت اسم اعظم
عبدالبهاء مظلوم عالم بهنیت پرداخته تا مسرور
گرددی و محظوظ شوی و بشکرانه الطاف
حضرت بهاء‌الله پردازی

MKT7.034a, YIA.405b

AB10864*To: Nasrullah Baqiruf, in Tihiran*

O faithful servant of the All-Merciful! Be confident in the grace and bounty of the Ancient Beauty, and through the favor of the Most Merciful Lord, 'Abdu'l-Baha, in the utmost joy and fragrance, boweth his forehead to the dust and at every moment beseecheth assistance and confirmation for that longtime friend.

ای بنده صادق رحمانی از فضل و موهبت جمال
قدیم مطمئن باش و بفضل حضرت رحمن در
نهایت روح و ریحان عبدالبهاء را جبین بر خاک
زمین است و استدعای عون و عنایت در هر
حین برای آن یار دیرین نماید

MKT5.166

AB12785*To: Shahrukh Sultan wife of Muntasirud-Dawlih, in Tihran*

...If the felicity and exaltation of the human station were confined to this earthly world, this would be a grievous loss and manifest ruin. The unborn child imagineth that the world of existence is confined to the womb and its nourishing blood. But this is not the case. The All-Wise, the All-Pervading hath ordained another world, which is vast and luminous. And the Divine Being hath ordained for us the limitless and soul-exhilarating expanse of the Kingdom. Man's eternal happiness is attained in that world.

...اگر سعادت و علو منزلت انسان در این جهان
خاکی بود خسران مبین بود و حسرتی عظیم جنین
را گمان چنین که عالم وجود محصور در رحم
است و مائدهء خون اما نچنانست حکیم مطلق
را جهانی وسیع و روشن و حضرت لاهوت را
فضای نامتناهی جانفزای ملکوت سعادت ابدی
انسان در آنجهان

MMK3#034 p.022x

AB11075*To: Yusuf (Qazvin), in Tihran*

O Joseph! If thou desirest to become honored in the Egypt of existence, give unto the company of the Hands full measure of the Covenant, and interpret the dream of the Testament in this Day. By God, the True One! Verily, the women of eternity shall honor thee and say: "God forbid! This is no mortal. This is none other than a noble angel."

یا یوسف ان شئت ان تکن عزیزاً فی مصر الوجود
اوف لعصبة الایادی کیل الميثاق و عبر رؤیاء
العهد فی هذا العهد تالله الحق ان نسوة البقاء
یکرمنک و یقلن حاش لله ما هذا بشر ان هذا
الا ملک کریم

MMK6#211

AB12738*To: Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Tihran*

O Afnan of the Blessed Tree! Jinab-i-Ibrahim-i-Saffar has been thrown into distress due to the severe opposition of the wrongdoers, and is now in Tehran. It is obligatory to show him consideration and assist him to the extent possible. Therefore,

ای افنان سدرهء مبارکه جناب ابراهیم صفار
از شدت تعرض اهل جفا پریشان گشته‌اند و
حال در طهران هستند بقدر امکان مراعات و
معاونتشان فرض است لهذا بکوشید بلکه بکسبی

strive that he may become engaged in some trade and find some peace. And upon thee be glory.

مشغول گردد و قدری راحت گردد و البهاء
علیک

INBA85:285a

AB10900

To: Mirza Husayn Hakkak, in Zanjan

O spiritual engraver! Adorn the gemstone of the heart with the inscription of “Ya Baha’u’l-Abha” so that thou mayest inscribe the verse of the Most Great Sign upon the tablet of the breast, gain possession of Solomon’s seal, vanquish the demons, and conquer the realm of immortality. And upon thee be greetings and praise.

ای حکاک معنوی فصّ نگین قلب را بنقش
یا بهاء الأبهی بیارا تا سطر آیت کبری را در صفحه
صدر بنگاری و خاتم سلیمانی بدست آری و
دیوان را شکست دهی و اقلیم جاودانی را مستخر
نمائی و علیک التّحیّة و الثّناء

INBA72:169

AB10994

To: Mirza Yusif, in Zanjan

O Yusuf of Zanjan! My Joseph of Canaan illumined his countenance and became renowned throughout all regions. In what tribulation wert thou nurtured! God willing, thou shalt attain the zenith of the moon. Become the beloved of Egypt in the love of God, and manifest thyself in mountain and marketplace. And upon thee be greetings and praise.

ای یوسف زنجانی من یوسف کنعان چهره
برافروخت و شهره آفاق گشت تو در چه بلا
پرورش یافتی انشاء الله اوج ماه خواهی یافت
عزیز مصر محبت الله شو و جلوه به کوه و بازار
کن و علیک التّحیّة و الثّناء

INBA85:267, INBA72:171

AB10878*To: Payghambar-Quli, in Zanzan*

O follower of the Prophet, longtime friend and intimate companion in the gathering of hearts! I am occupied with thy remembrance and familiar with thy thought in this blessed spot, that thou mayest become the envy of those near to God and mentioned in the highest heaven. And upon thee be greetings and praise.

ای پیرو پیغمبر یار قدیمی و در محفل قلوب انیس
و ندیم بذکر تو مشغولم و بیاد تو مألوف در این
بقعه مبارکه تا مغبوط مقربین گردی و مذکور
در علین و علیک التحیة و الثناء

INBA85:260a, INBA72:170b

AB11019*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Iran*

O Jinab-i-Amin! There exist in Mazandaran some Writings in a house, and although the army of tyranny destroyed it, yet a small portion containing traces of the pen of the late revered Mirza still exists and must be preserved. Therefore, send one hundred tumans for Aqa Mirza Fadlu'llah. And upon thee be peace.

جناب امین در مازندران بعضی آثار در سرای
خانه موجود اگرچه لشکر ظلم خراب نمود ولی
جزئی که اثر کلک حضرت مرحوم میرزا در
آن است موجود و حفظ لازم لهذا مبلغ صد
تومان بجهت آقا میرزا فضل الله ارسال دارید
والسلام

INBA16:177

AB10937*To: Azizullah Varga, in Iran*

- 1 O my dear one! Your letters were noted. Glory be to Him Who confirmed you in this great bounty!...
- 2 These disturbances and tempests are like waves - they come and go, but the sea will ultimately find tranquility and calm. These bitter times, more bitter than poison, shall pass; once

1 ای عزیز من مکاتیب شما ملاحظه گردید سبحان
من آیدک علی هذا الفضل العظیم...

2 این اضطراب و طوفان حکم امواج دارد بیاید و
بگذرد ولی دریا عاقبت سکون و قرار یابد بگذرد

again times sweet as sugar shall come. Soon you will see the corrupt ones in manifest loss....

این روزگار تلختر از زهر بار دگر روزگار چون شکر
آید فسوف تری المفسدین فی خسران مبین...

MSHR2.256x

AB11027

To: Haji Mirza Muhammad Yazdi Alaqihband, in Iran

Jinab-i-'Alaqiband of the Holy Threshold was immersed in the sea of faithfulness and was full of passion and fervor, therefore his poems were somewhat corrected. Send them to his respected spiritual wife so that they may be corrected in Yazd, for 'Abdu'l-Baha is the servant of Baha and has no other attribute than this.

جناب علاقه‌بند حضرت پیضاء غریق بحر وفا پر
شور و شیدا بود لهذا اشعارش قدری تصحیح شد
بجهت ورقهء طیبه روحانیه حرم محترمش ارسال
نمائید تا در یزد این اشعار را تصحیح نمایند زیرا
عبدالبهاء عبد بها است و لیس له نعت غیر هذا

YBN.169

AB10920

To: Valiyullah Varqa, in Iran

1 O descendant of a martyr in the path of God!...

1 ای سلیل شهید فی سبیل الهی...

2 When Sardar As'ad was in Paris, it was indicated to him regarding the Yamutis that he should be vigilant and pay careful attention to certain individuals in affairs and conversations, but Haji Mirza Yahya was inseparable from him. I too sufficed with this hint in this matter. There is a well-known saying that "in the house, if someone is present, one word is enough."...

2 سردار اسعد وقتیکه در پاریس بود در خصوص
یموتیا اشاره باو شد که شما در امور و گفتگوی
ببعضی اشخاص دقت نمائید بیدار باشید ولی
حاجی میرزا یحیی از او انفکاک نداشت من نیز
در این خصوص با اشاره اکتفا کردم مثلیست
مشهور در خانه اگر کس است یکحرف بس
است...

MSHR3.213x

AB11094*Prayer for the departed.*

O my God! O Thou forgiver of sins, bestower of gifts, dispeller of afflictions!

Verily, I beseech Thee to forgive the sins of such as have abandoned the physical garment and have ascended to the spiritual world.

O my Lord! Purify them from trespasses, dispel their sorrows, and change their darkness into light. Cause them to enter the garden of happiness, cleanse them with the most pure water, and grant them to behold Thy splendors on the loftiest mount.

BPRY.041

AB10934*To: Abdu'l-Ghafur*

O 'Abdu'l-Ghafur! "A holy city, and a Lord Ever-Forgiving" is the glorious utterance and the explicit text of the Qur'an. The "holy city" is the City of Love, and the "Lord Ever-Forgiving" is manifest and evident to the friends of that city with His attribute of mercy. Thy name being 'Servant of the Ever-Forgiving', mayest thou attain abundant joy from the All-Merciful and may thy portion be of the cup whose mixture is of camphor.

ای عبدالغفور بلایه طیبیه و رب غفور نطق جلیدر
قرآن کریمدر نص صریحدر بلده طیبیه مدینه
عشقدر و رب غفور صفت رحمانیت ایلہ او
بلده نک احبالرینہ متجلی و پرظهوردر سن کہ
عبد غفور نامکدر حضرت رحمانیتدن حظ موفور
بولوب نصیبیک کأس مزاجها کافور اولسون

MJT.098b

AB10893*To: Abu'l-Hasan-i-Ardikani (Haji Amin)*

O Jinab-i-Amin! All that the divine friends contributed during this journey has been received, but in this journey it was not possible to send out receipts, therefore kindly excuse us. God willing, after returning, receipts will be sent to the extent possible. Send copies of this brief message everywhere so that the friends may be assured that the amount sent has been received.

ای جناب امین آنچه یاران الهی در این سفر تقدیم نمودند کل رسید ولی در این سفر ارسال اوراق وصول ممکن نبود لهذا معذور دارید انشاء الله بعد از رجوع بقدر امکان قبوضات ارسال میگردد سواد این مختصر را بهمه جا بفرست تا دوستان مطمئن شوند که مبلغ مرسل رسید

AMK.184-184

AB11037*To: Abu'l-Hasan-i-Ardikani (Haji Amin)*

Regarding the honorable Brothers of Purity [Ikhwan-i-Safa], you had written - they are in the utmost sincerity and purity. You must certainly show them consideration in all matters. You must definitely provide them fifteen tumans monthly, and if they request somewhat more than this, provide that as well, for the teachers of the Cause must be shown the utmost respect. These souls are the devoted servants of the Blessed Beauty.

در خصوص جناب اخوان صفا مرقوم نموده بودی ایشان در نهایت صدق و صفا البته مراعات ایشان را در - جمیع مراتب بنمائید هر ماهی پانزده تومان البته بایشان برسانید و اگر چنانچه قدری بیش از این بطلبد نیز برسانید زیرا مبلغین را باید نهایت احترام مجری داشت این نفوس فدائیان جمال مبارکند

MSBH4.042

AB12737*To: Abu'l-Hasan-i-Ardikani (Haji Amin)*

O divine Trustee! His Holiness Adib is appointing someone as a teacher for the school in Bombay. Give him his travel expenses so that he may journey in perfect comfort, and convey greetings to all the friends.

ای امین الهی حضرت ادیب شخصی را بجهت معلّی مکتب بمبائی تعیین میفرماید مصارف راهی او را که بکمال راحت مسافرت نماید بدهید و جمیع یاران را تحیت برسانید

AMIN.114-115

AB10806*To: Aqa Abdur-Rahim et al.*

- 1 My God, my God! I take refuge at the gate of Thy mercy and favors, that Thou mayest guard these two noble children, who have been nursed at the breast of Thy love since their tender years, within the protection of Thy shelter from the accidents of night and the predators of day.
- 2 Then assist them to serve at the threshold of Thy holy and exalted Cause.
- 3 Verily, Thou art the Powerful, the Mighty, the All-Forgiving.

1 الهی الهی اتی الود باب الرحمة و اللطاف ان
تحرس هذين الطفلين النجيين الراضعين من ثدى
محببتك منذ نعومة الاظفار فى صون حمايتك من
طوارق الليل و جوارح النهار

2 ثم ايدهما على خدمة عتبة قدسك العالية المنار

3 انك انت المقتدر العزيز الغفار

HUV2.007

AB10862*To: Aqa Ali Akbar*

- 1 O servant of the Truth! The true dawn is rising and the brilliant daybreak is shining forth. The stars of sanctification are gleaming and manifest, the horizons are illumined, and the regions of hearts are conquered. Therefore rejoice at this Most Great Glad-Tidings and strive until, like 'Abdu'l-Baha, you become the dust of the threshold and the earth beneath the feet of the friends.
- 2 And upon you be greetings and praise.

1 اى بنده حق صبح صادق طالع است و فجر باهر
لامع و نجوم تقدیس درخشنده و لائخ آفاق منور
است و اقالیم قلوب مسخر فاستبشر بهذه البشارة
العظمی و بکوش تا چون عبدالبهاء خاک آستان
گردی و تراب نجوم یاران

2 و علیک التحية و التناء

MMK5#200 p.155

AB10838*To: Aqa Lutfullah*

O sign of the divine favor! Divine grace must become a heavenly radiance, meaning that in all conditions and qualities it must tell the story of illumination, so that it may become a bright candle in the gathering of the horizons and a light for the assembly of concord - and that is to acquire the characteristics of the Lord of Creation, the Absolute.

ای آیت لطف حق لطف الهی باید پرتو رحمانی گردد یعنی در جمیع احوال و اخلاق باید حکایت از اشراق نماید تا شمع روشن محفل آفاق گردد و نور انجمن وفاق و آن تخلق باخلاق حضرت خلاق علی الاطلاق

INBA17:178, MKT8.012a

AB11024*To: Aqa Muhammad Husayn or Husayn son of Mirza Baqir*

Jinab-i-Aqa Muhammad-Husayn has been and continues to be beneath the shelter of God's favors and loving-kindness. We entreat the Abha Kingdom that through His supreme grace and bounty he may be enabled to achieve in this transient world such deeds that when, like an eternal star, he rises from the everlasting horizon...

جناب آقا محمد حسین در ظل الطاف و عواطف حق بوده و هستند از ملکوت ابدی رجا مینمائیم که به فضل و موهبت کبرایش موفق فرماید که در این عالم فانی بامری موفق شوند که چون نجم باقی از افق جاودانی طلوع نماید

YBN.042

AB10914*To: Aqa Rashid*

O true Rashid! The time for joy and delight has come, and the moment for visiting the Sacred Threshold has arrived. Therefore, with utmost longing thou must set forth to visit the Friend's dwelling place. Like a blazing fire, thou must become aflame with the intensity of thy longing, and at the time of attaining His presence, remember us. 'Abbas.

ای رشید رشید نوبت عیش و عشرت رسید و هنگام زیارت عتبه مقدس آمد پس باید بکمال اشتیاق عزم زیارت کوی دوست نمائی و چون آتش افروخته از کثرت شوق شعله زنی و در وقت تشرف یادی از ما نمائی

ALPA.084a, YARP2.100 p.124

AB10926*To: Ardashir Khudadad (India)*

O valiant lion! The renowned Ardashir renewed the sovereignty of Iran, but he was bloodthirsty and warlike. However, the lions of the divine jungle do not take life - they bestow life. They do not shed blood - they scatter musk and ambergris. They do not seek strife or contention - they pour forth refined sugar. Therefore, adopt thou the way of these pure ones and become one of the free.

ای شیر دلیر اردشیر شهر سلطنت ایران را تجدید نمود ولی خونریز بود و جنگ‌انگیز اما شیران بیشه کبریا جان نگیرند جان بخشند خون نریزند مشک و عنبر بپزند پرخاش نجویند و نستیزند قند مگر ریزند پس تو روش این [پاکان] گیر و از آزادگان شو

YARP2.278 p.236

AB10877*To: Ardashir Rustam Khan*

O son of Rustam! Today bravery and manliness, courage and valor and wisdom are trustworthiness. Trustworthiness is religiosity. Religiosity is truthfulness. Truthfulness is steadfastness. Steadfastness.

ای پور رستم امروز شجاعت و مردانگی جرأت و جسارت و فرزانی امانت است امانت دیانت است دیانت صداقت است صداقت استقامت است استقامت

ADMS#314

YARP2.711 p.473

AB12741*To: Badiullah*

O Badi'u'llah! Give thanks unto the Most Holy Beauty of the All-Glorious One, that thou hast found thy way to His sacred Threshold and attained His mighty favors, that thou hast entered beneath the shadow of His celestial Kingdom and arrived at the pure fountain of His knowledge, that thou hast drunk from the cup of His bounty and tasted the honey of His loving-kindness.

ای بدیع الله شکر کن حضرت مقدسه جمال ابدی را که در آستانه مقدسه اش راه یافتی و بعنایات عظیمه اش فائز گشتی در ظل ملکوتش درآمدی و بر معین صافی معرفتش وارد شدی و از کاس عنایتش نوشیدی و از شهد الطافش چشیدی

INBA85:237

AB10898*To: Baha Quli*

O thou servant of Baha! It behooveth us to render myriad thanks and praises at the Threshold of the Lord and to magnify Him with spiritual glorification at every moment, for He hath made utter nothingness to be existent, hath quickened the dispirited, seized the deprived with transports of joy, made the stranger to be a friend, and the helpless strong. His is all praise and unto Him all thanksgiving.

ای حضرت بهاقلی درگاه ربوبیته هر دم یوز
بیک شکرانه تقدیم و حمد و ستایش روحانیه
ایله تعظیم ایتک واجبدر چونکه معدومی موجود
ایلدی و محمودی موقود ایلدی محرومی محظوظ
ایلدی بیگانه بی آشنا ناتوانی توانا بیوردی له الحمد
وله الشکر

INBA72:151b, MJT.089b

AB12087*To: Bakr Afandi*

O my faithful friend! The sweet savours from the meads of divine holiness have perfumed the nostrils of the spiritual and scented their souls with ambergris. But, alas, those affected with rheum are deprived of the sweet scents and the desire of the blind bats for the light of the ascendant Orb of revelation is natural. Therefore, it is incumbent to be patient and long-suffering.

یار وفادارم ریاض قدس احدیتدن منبعث اولان
نفحات عنایت مشام جان و دماغ اهل وجدانی
معطر و معنبر ایتشدیر یالیکز شونه تأسف اولتور
که مزکوم مسک مشمومدن محرومدر و خفاش
کورک آفتاب نورباش اوج ظهوردن استیحاشی
طبیعی در بناء علیه صبر و تحمل ایتلی افندم

BRL_DAK#0469

AB12745*To: Bibi Fatimih*

O my God! O my God! Aid this handmaiden of Thine to be sincere in Thy religion, and ordain for her deliverance from the evil of Thine enemies. Protect her in the sanctuary of Thy protection and Thy love, keep her away from that which Thou abhorrest and which is contrary to Thy good-pleasure,

اللهم یا الهی آید امتک هذه علی الاخلاص فی
دینک و قدر لها المناص عن شر اعدائک و
احفظها فی کھف صونک و ولائک و اجنبها
عما تکرهه و تخالف رضائک و قدسها عن اتباع
الشهوات انک انت مظهر الآیات

INBA85:223b

and sanctify her from following the desires. Verily, Thou art the Manifester of signs.

AB12746

To: Bibi Sahib (Yazd)

My God, my God! This is Thy handmaiden who hath believed in Thee and in Thy greatest signs, who hath acknowledged Thy words in the manifestation of Thy Most Glorious Beauty, and who hath clung to the hem of Thy bounty, O Lord of the most exalted Kingdom! O Lord! Illumine the glass of her heart with the lamp of Thy greatest sign. Verily, Thou art the All-Bountiful, the Most Exalted.

الهی الهی هذه امتک الّتی آمنت بک و بآیاتک
الکبری و صدقت بکلماتک فی ظهور جمالک
الأبهی و تشبّثت بذیل عطائک یا رب الملکوت
الأعلى اربّ نور زجاجة قلبها بمصباح آیتک
الکبری انک انت الکریم المتعال

INBA85:223a

AB10869

To: Bihmard Pulad

Through Bahman Bahram, to Bahmard Pulad: O Bahmard, good man, be better! O son of Pulad (Steel), be like a mountain of iron - firm and steadfast. The storm of tests is severe and uproots foundations, except for those souls who, like steel stakes, are fixed, firm and steadfast. And upon you be greetings and praise.

ای بهمرد مرد بهی بهتر شو زاده پولادی مانند
کوه آهن ثابت و مستقیم باش طوفان امتحان
شدید است بنیان براندازد مگر نفوسیکه مانند
اوتاد پولاد مرکوز و ثابت و مستقیم باشند و
علیک التّحیّة و الثّناء

YARP2.416 p.317

AB10897*To: Chiragh Ali Husband of Zahra Bigum*

- ¹ O Chiragh-‘Ali! God willing, thou shalt become a divine lamp and a light of guidance. But a lamp must shed forth brilliant rays and radiant beams. I cherish the hope that through the bounty of the Blessed Beauty thou wilt attain unto this distinction, which is steadfastness in the Covenant and firmness in the Testament of the Day-Star of the horizons.

¹ ای چراغ علی انشاءالله چراغ خدا شوی و سراج
هدی ولی چراغ را نوری ساطع باید و شعاعی
لامع امید از فضل جمال مبارک دارم که باین
منقبت فائز شوی و آن ثبوت بر میثاقست و
رسوخ بر پیمان نیر آفاق

- ² And upon thee and upon every firm and steadfast one be the Glory.

² و الهاء علیک و علی کل ثابت مستقیم

MKT6.139

AB10840*To: Darvish Abdu'l-Karim Munis*

O thou who traverses the desert! Wandering about and traveling long distances causes nervous and physical ailments, but we beseech God that this ailment may become the cause of perfect health and this suffering may result in the healing of heedless souls. We beg confirmation and seek assistance from God.

ای بادیه‌پیا گشت و گذار و قطع مسافات بعیده
مورث علت عصبیه و عرقیه گردد ولی از حق
میطلبیم این علت سبب صحت تامه گردد و این
رنجوری علت عافیت نفوس غافله شود از حق
تأیید میطلبیم و توفیق میجوئیم

TAH.246a, YQAZ.229a

AB10842*To: Fazlullah Banan*

O servant of the Greatest Name! Your detailed letter was carefully considered despite lack of time, therefore a brief reply is being written. You must strive to find another position for His Highness the Prince, that you may succeed, God willing.

ای بنده اسم اعظم نامه مفصل با عدم فرصت
بدقت ملاحظه گردید لهذا مختصر جواب مرقوم
میشود باید شما بکوشید که بجهت حضرت

شاهزاده کار دیگر پیدا نمائید بلکه انشاءالله
موفق گردید

INBA87:226, INBA52:230

AB10998

To: Florence Miss Smith

O jewel resplendent with the light of guidance! The greatest happiness hath drawn thee to the Kingdom of God and made thee the recipient of the glances from the eye of God's favor. Thou mayest glory over all other maidens, inasmuch as the hand of divine favor hath delivered thee from immersion in the seas of heedlessness and vain imaginings. Upon thee be greetings and praise.

ایّتا الجوهرة المتألّأة بنور الهدى أنّ السّعادة
الکبری جذبتک الى ملکوت الله و جعلتک
مشمولةً بلحظات عين عناية الله و لک ان
تفتخری على الانسات کلّهنّ بما انقذتک يد
العناية من غمار بحار الغفلة و الاوهام و علیک
التّحية و الثناء

DRM.016c

AB10940

To: Furud Rustam

O Farud! The Promised Beauty became manifest and shed His radiance upon all horizons, and then ascended. Yet the heedless ones still wait and express their longing to behold Him. Alas, that they lived in His Day yet failed to see the rays of the world-illuminating Sun. May your soul be happy.

ای فرود جمال موعود مشهود شد و اشراق بر آفاق
فرمود و صعود نمود هنوز غافلان در انتظارند و
اظهار اشتیاق دیدار مینمایند افسوس که در روز
بودند و پرتو مهر جهان افروز ندیدند جانت خوش
باد

YARP2.144 p.160

AB10831*To: Gawhar (Tihiran)*

O handmaiden of God! Turn thy face toward the Abha Kingdom and seek to grasp the hem of His Holiness the Exalted One. Act in such wise that thou mayest shine forth as a brilliant light in the gathering of the handmaidens of the All-Merciful.

ای امه الله توجه بملکوت ابهی کن و توسل بذیل
اطهر حضرت اعلی جو کاری کن که چون نور
لامع در انجمن اماء رحمن برافروزی

MKT7.043b

AB10950*To: Gawhar Khanum*

O thou who knowest the pearl! Dost thou know what is the pearl and gem? It is the divine Faith and heavenly teachings and praise of the Lord of Glory. This radiant pearl - its brilliance and effulgence shall endure and remain steadfast until the end of ages and centuries. Therefore, follow thou this Faith so that thou mayest find thy portion sweet and sugary. May thy soul be happy!

ای گوهر دانی که در و گهر چیست آن آئین
الهی و تعالیم ربانی و ستایش حضرت یزدانی این
گوهر تابدار تلالو و درخشندگیش باقی و برقرار
تا نهایت قرون و اعصار پس پیرو این آئین شو تا
کام شیرین و شکرین نمائی جانت خوش باد ع

YARP2.286 p.239

AB10885*To: Haji Muhammad Ali Shirazi*

O thou who art firm in the Covenant! Praise be to God that thou hast been enabled to render a service at the Most Exalted Shrine. This carpet has been spread in the precincts of the Throne and until the end of time these services shall be known and remembered. Give thanks unto God for this manifest bounty. And upon thee be the Most Glorious Glory.

ای ثابت بر عهد الحمد لله موفق بر آن شدی که
خدمتی بمقام اعلی نمائی این فرش در ساحت
عرش مفروش شد و تا ابدالآباد خدمات
معروف و مذکور فاشکر الله علی هذا الفضل
المشهود و علیک البهاء الأبهی

INBA87:207a, INBA52:209a

AB12753*To: Husayn Naraqî*

Show the utmost kindness to the noble descendant Aqa Hasan, and the honored son Aqa ‘Abdu’llah, and the beloved child Aqa Faydu’llah, and the handmaiden of God Khadijih. I hope that through the special favors of the Greatest Name, all will remain safe and protected in the divine shelter.

سلیل نجیب آقا حسن و نجل کریم آقا عبدالله و
ولد محبوب آقا فیض الله و امة الله خدیجه کل را
نهایت مهربانی مجری نما از عنایات خاصه اسم
اعظم امیدوارم که کل در پناه الهی محفوظ و
مصون مانند

INBA85:121b

AB10892*To: Ibrahim*

O Ibrahim! His Holiness Abraham uprooted the mighty idols and proclaimed the oneness of God. You too must, through the power of the divine teachings, in private and in public, proceed to demolish the idols of vain imaginings and, with perfect eloquence, guide the people to the appearance of the Sun of Truth through the confirmations of the Kingdom.

ای جناب ابراهیم حضرت خلیل ریشه بتهای
عظیم برانداخت و اعلان وحدانیت الهی کرد تو
نیز بقوت تعالیم الهی در خلوت و جلوت بهدم
اصنام اوهام پرداز و در کمال بلاغت بتأیید
ملکوت قوم را بظهور شمس حقیقت هدایت
کن

MKT6.173a

AB10938*To: Inayatullah Isfahani*

- ¹ O my ‘Inayat! The respected companion has requested the writing of this letter. She herself constantly writes but is not content and requests from me as well. The purpose is that you may know that you have not been and will not be forgotten. Through the grace of the Intended One, there is hope that you will be assisted to serve the Cause of the King of existence.

¹ ای عنایت من ضجیع محترمه خواهش نگاشتن
این نامه نموده خود او دائماً مینگارد ولی قناعت
نمینماید از من نیز طلب مینماید مقصود اینست
تا بدانی که فراموش نشده و نخواهی شد از فضل
حضرت مقصود امید موجود که موفق بخدمت
امر ملیک وجود گردی

2 And upon you be the Most Glorious Glory.

2 وعلیک البهاء الابهی

DUR4.410

AB12750

To: Ishaq Khan Baha'i Muttahidih

O thou steadfast servant at the Divine Threshold! Thy noble namesake, His Holiness Isaac, laid down his head in submission at the altar of sacrifice and showed his desire to give up his life. I beseech the favors of the All-Subtle, the All-Informed Lord that thou too mayest follow the example of thy noble namesake, that thou mayest attain to the great sacrifice.

ای بندهء پایندهء درگاه الهی ستمی بزرگوار
حضرت اسحق در قربانگاه سر تسلیم نهاد و
آرزوی جانفشانی نمود از الطاف حضرت
لطیف خبیر تمنی نمایم که تو نیز تاسی بسمی
بزرگوار نمائی تا فدا بذبح عظیم یابی

INBA85:061a

AB12748

To: Jalal Dhabih

O grandson of His Holiness the Martyr! Follow the example of your illustrious grandfather and be ever present at the altar of sacrifice. Keep his name alive and light his candle - though praise be to God, his candle is already alight in the Supreme Concourse and his name is renowned in that gathering.

ای حفید حضرت ذبیح تاسی بمجد بزرگوار کن
و همیشه در قربانگاه حق حاضر باش نام او را
زنده کن و شمع او را روشن نما ولی شمع او الحمد
لله در ملاء اعلی روشن است و نام او مشهور انجمن

INBA85:347b

AB10891*To: Jamshid brother of Burzu*

O Jamshid! Be the glorious and unique one of this time, and become singular in all the world. This is the station of divine bestowal and the gift of the Sovereign of the universe. When thou arisest to serve at His Threshold, thou wilt become peerless in this age and a stranger to all that is alien. And upon thee be greetings and praise.

ای جمشید مجید فرید زمان شو و وحید جهان
گرد این مقام بخشش یزدانست و دهش شهریار
کیهان چون بخدمت آستان پردازی یگانه زمان
شوی و بیگانه از بیگانگان و علیک التحیة والثناء

ALPA.078a, YARP2.090 p.120

AB10824*To: Jinab-i-Afnan*

O Afnan of the Blessed Tree! You had written concerning permission for circumambulation of the Holy Shrine. Due to the press of occupations there was no opportunity for reply. Now a brief response is written that you are permitted. Convey the Most Glorious, Most Wondrous greetings to his honor Aqa Mirza Habibu'llah. And the Glory be upon you.

ای افنان سدره مبارکه در خصوص اجازه
طواف رمس مطهر مرقوم فرموده بودید از
کثرت مشاغل فرصت جواب نشد حال مختصر
جواب مرقوم میشود که مأذونید جناب آقا
میرزا حبیب الله را تکبیر ابدع ابهی ابلاغ فرمائید
و البهاء علیک

INBA87:215c, INBA52:219a

AB11032*To: Jinab-i-Afnan*

- ¹ The work of His Holiness the Afnan, Haji Mirza Hasan, upon him be the Glory of God, has been prolonged. You must certainly complete it quickly and set the honored ones in motion.
- ² The relatives are the nearest ones to the threshold of the Divine Unity and are very dear to this servant. Assuredly, the utmost respect and consideration will be shown. Let them be confident.

- ¹ حضرت افنان کار جناب حاجی میرزا حسن
علیه بهاء الله بطول انجامید البتہ زود اتمام نمائید
و حضرات را حرکت دهید
- ² منتسبین مقربترین درگاه احدیت در نزد این عبد
بسیار عزیزند البتہ کمال احترام و رعایت مجری
خواهد شد مطمئن باشند

3 And upon you be the Glory. 'Abbas.

3 و علیک البهاء

INBA87:409a, INBA52:421a

AB10955

To: Kaykhusraw Akhtar Khavari

O Persian man! Although the sovereignty of Khusraw caused Asia to quake, yet in the end it was baseless as the wind. But thou hast attained, beneath the shade of the Blessed Beauty's favor, an eternal and everlasting sovereignty whose crown ever shineth bright and whose diadem is forever radiant.

ای مرد پارسی سلطنت خسروی هر چند قطعه
آسیا را بتزلزل آورد ولی عاقبت چون باد بی بنیاد
بود ولی تو در ظلّ عنایت جمال مبارک سلطنت
باقی جاودانی یافتی که افسرش همیشه تابنده
است و دیپیش همواره درخشنده

INBA16:085, ALPA.051a, YARP2.060
p.102, RMT.063b

AB11036

To: Kaykhusraw brother of Burzu

O Khusraw! This title belongs to the appellations of monarchs and the royal seal of crowned heads. But the sovereigns of this earthly realm have no permanence, while the spiritual monarchs, the beloved of God, like the celestial sun in the eternal realm, remain forever fixed and established. And upon thee be greetings and praise.

خسرو این عنوان از القاب شهریارانست و
طغرای تاجداران اما خسروان خاکدانا بقائی
نه ولی خسروانی یاران الهی مانند آفتاب آسمانی
در جهان جاودانی باقی و برقرار و علیک التحیّة
و الثناء

ALPA.063b, YARP2.073 p.111

AB11026*To: Khusraw Khan*

- 1 O Khusraw Khan! God willing, you are a servant of the Threshold and are gladdened by the glad-tidings of the All-Merciful. 1 جناب خسرو خان انشاء الله خادم آستانند و مستبشر بشارات رحمن
- 2 Under the banner of the Word of Divine Unity may you marshal such hosts as will scatter the ranks of ignorance, the regiment of self and passion, and the armies of violation and cruelty, and serve the Standard of the Covenant. 2 در ظلّ لواء کلمه وحدانیت افواجی محشور نمایند که صفوف جهل و تیپ نفس و هوا و جیوش نقض و جفا را پریشان نمایند و رایت پیمانرا خدمت کنند
- 3 As for the matter of attaining His presence, God willing, permission will be granted at the appropriate time. 3 اما قضیه حضور انشاء الله در وقتش مأذون خواهند گشت

ALPA.073a, YARP2.084 p.117

AB10954*To: Mahmud*

O Mahmud, praised and beloved! In the mighty Qur'an, the perspicuous Book, "We shall raise thee to a praiseworthy station" was revealed, and the interpreters have offered interpretations and investigations. But its true meaning is the comprehensiveness of all perfect attributes, which is the station of the supreme vicegerency of the human world, for this vicegerency is of God.

ای محمود ممدوح و دود در قرآن عظیم و کتاب مبین و نبینک مقاماً محموداً نازل و اولو التفسیر تأویلی نمودند و تحقیقی کردند ولی معنی حقیقی آن جامعیت جمیع صفات کالیه است که مقام خلافت کبرای عالم انسانیت است چه که این خلافت حقست

MMK6#260

AB10867*To: Mashhadi Ali Bakhsh*

O Baha-Bakhsh! This bestowal is a gift from the Creator of the world, for it is the giving of Baha and the bounty of that Faithful Lord. Therefore, arise to serve that Glorious Lord with the blessing of this new name, and strive in such wise that thou mayest thyself become an endless bounty.

ای بهابخش این بخشش موهبت جهان آفرینش
است زیرا عطای بهاست و کرم انمیر وفا پس
ببارکی این اسم جدید بعبودیت آن ربّ جلیل
قیام کن و چنان اهتمام نما که خود موهبت
بینتها گردی

INBA84:275a

AB11041*To: Mihdi*

O Lord! Verily, Thy servant Mahdi, who was guided to Thy straight path, who believed in Thy manifest light, who was attracted to Thy mighty Kingdom, hath left this dusty earth and turned toward Thy Most Glorious Kingdom, hoping for pardon and bounty, and rejoicing in Thy great forgiveness. O Lord! Make easy his hope and fulfill his aspiration. Verily, Thou art the All-Merciful, the All-Compassionate.

ربّ انّ عبدک مهدی الهادی الی صراطک
المستقیم المؤمن بنورک المبین المنجذب الی
ملکوتک العظیم قد ترک الارض الغبراء و
توجّه الی ملکوتک الابهی متمنّياً العفو و العطاء
مستبشراً بمغفرتک العظمی ربّ یسرّ رجائه و
حقّق مناه انک انت الرحمن الرحیم

MKT6.172b

AB10974*To: Mihdi (Nayriz)*

O thou who gazest upon the Kingdom of God! Though thou art absent, yet thou art present in the gathering, and art regarded with the eye of longing, and art remembered in the hearts of the people of the Covenant. My hope is that, through the bounty of the Glorious Lord, thou mayest be joyous and victorious.

ای ناظر الی ملکوت الله هرچند غایبی ولی در
محلّ حاضری و بعین اشتیاق ملحوظی و در
قلوب اهل میثاق منظور و امید از فضل ربّ
مجید که مسرور و منصور باشی

LMA2.429

AB10845*To: Mirza Hasan*

- ¹ O servant of God! At this moment when the light of certitude is dawning and shining forth from the manifest horizon, I have taken up the pen and, in remembrance of a longtime friend, am engaged in writing this letter.
- ² The longtime friend is that old companion whose love is a ray from the effulgent lights in the Realm of Spirits and is an outpouring of the Ancient Spirit, not the new—it is eternal, not temporal.

¹ ای بنده الهی در این حین که نور یقین از افق
مبین طالع و ساطع قلم گرفته و بیاد یار دیرین
بنگارش این نامه پرداخته

² یار دیرین آن دوست قدیم است که محبتش
شعاعی از انوار منبعثه در حضرت ارواحست
و فیض روح قدیمست نه جدید دائمست نه
حدیث

MKT6.180a

AB11034*To: Mirza Nabi Khan et al.*

O Mirza Nabi Khan and Aqa Mirza 'Ali Khan! O two kind friends! We are all servants at that Threshold, therefore we are connected, we are attached, we are a bouquet of flowers. Hence our connection is firm in all respects. Listen with heart and soul to the melody, become joyous, become dignified, find abundant bounty.

حضرت میرزا نبی خان و جناب آقا میرزا علیخان
ای دو یار مهربان جمیع بنده آن درگاهیم لهذا
پیوسته ایم دل بسته ایم گلدسته ایم لهذا ارتباط از
جمیع جهات محکم گوش باهنگ دل و جان
دهید مسرور گردید و قور گردید موهبت موفور
یابید

INBA87:121a, INBA52:119b

AB11014*To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din)*

O noble branch of the Blessed Tree! Give one copy of the Bayan to his honor Aqa Seyyed Mehdi, and if it is not available, let the honored Afnan divide it up, write it out, and deliver it. And the Glory be upon you and upon them.

ایها الفرع الجلیل من السدرة المبارکة یک نسخه
از بیان بجناب آقا سید مهدی بدهید و اگر چنانچه
موجود نه حضرات افنان تقسیم نموده مرقوم
نمایند و تسلیم کنند و البهاء علیک و علیهم

INBA87:282b, INBA52:287a

AB11007*To: Mother of Aqa Siyyid Mirza Afnan*

...O sanctified leaf! Weep and lament not on account of the tragic loss of that sapling of the garden of mercy. That young plant lacked the space and nourishment it needed to develop and grow in the gardens and meadows of this contingent world. Therefore, it hastened unto the garden of the All-Glorious that it might be cultivated amidst the babbling brooks and musk-laden breezes of God's mercy, and attain the utmost freshness and tenderness through the vernal showers of God's forgiveness.

...ای ورقه مقدّسه از مصیبت آن نهال حدیقه
رحمانی گریه مکن مویه منما آن نهال بیهمال در
باغ و راغ عالم امکان وسعت نشو و نما نیافت لهذا
بجنت ابهی شتافت تا در جویبار مشکبار رحمت
پروردگار پرورش یابد و از ریزش بارش نیشان
غفران طراوت و لطافت بی اندازه جوید

BSHN.140.115x,

BSHN.144.115x,

MHT2.068x

AB11063*To: Muhammad Mustafa Baghdadi*

- ¹ O My loved one! Deliver the enclosed letter, but this person is not at all steadfast - say nothing whatsoever in his presence. Makhdum-Zadih told him that we send mail via the Austrian steamer. He disclosed this secret to him, which was absolutely not permitted. These are government people.

¹ یا حبیبی مکتوب جوف را برسانید ولی این
شخص موقن نیست ابداً در نزد او چیزی مگوئید
مخدوم زاده باو گفته که ما پوسته را بواپور نمسه
میفرستیم این سر را در نزد او کشف نموده ابداً
جائز نبود اینها اهل حکومتند

- ² Mirza Tiraz is authorized.

² میرزا طراز مأذون است

AYBY.455 #202

AB10827*To: Munirih Khanum*

O Amata'l-Baha, O Spiritual Leaf!

There is nothing wrong with Me. Through the bounty and grace of the Ancient Beauty I am well. The women pilgrims have not arrived and it is not certain when they will. Be at ease and take care of the patient. Do ask after her on My behalf, and also after the others.

LTDT.342

AB10978*To: Nush (Bombay)*

O perspicacious Nush! Although at this time, due to wisdom, permission for visits is not being granted, yet the Persian friends are permitted to come, but two by two or three by three. The purpose is that they may observe how loving 'Abdu'l-Baha is toward those friends.

ای نوش باهوش هرچند در این اوقات نظر
بحکمت اذن و اجازه حضور داده نمی شود
ولی احبای فارسی اذن دارند و لکن دو دو و یا
خود سه سه مقصود اینست ملاحظه نمایند که
عبدالبهاء چه قدر بان یاران مهربانست

YARP2.198 p.189

AB10979*To: Nushiravan Shahriyari*

O Nushirvan! Drink from the goblet of wine from the wine-cellar of the All-Merciful. May thy spirit be refreshed! As much as thou art able, become intoxicated with the wine of love for the celestial Beloved. Become an eager drinker, so that through the brimming chalice of that loving Friend, thou mayest bestow upon the world truthfulness, fellowship and reconciliation. May thy soul be happy!

ای نوشیروان ساغر باده از خمخانه یزدان نوش
روانت باد تا توانی از می مهر دلبر آسمانی میگسار
شو تا از مینای سرشار آن یار مهربان مستی بجهان
راستی و دوستی و آشتی بخشی جانت خوش باد

YARP2.626 p.431

AB10844*To: Nushirvan Bahram (Husaynabad) et al.*

O servant of God! Though thou art apparently far and physically remote from this gathering, thou art mentioned in this assembly and art present in this meeting. In truth, the bounty of God hath brought the distant near, made strangers intimate, rendered companions of the friends, and made steadfast the lovers. And upon thee be greetings and praise.

ای بنده الهی در این انجمن مذکوری و در این محفل مشهود هرچند بظاهر دوری و بتن مهجور ولی بحقیقت حاضر بزم حضور فیض یزدان دور را نزدیک نموده و پیگانگانرا آشنا کرده یارانرا همدم نموده و دوستان را ثابت قدم و علیک التحیة و الثناء

YARP2.159 p.168

AB10912*To: Rajab*

O Rajab! In the tradition it is stated: "All wonder, complete wonder, between Jumadi and Rajab!" Thou art Rajab, and God willing, a First Jumadi, which is the First Spring, shall also appear. At that time "All wonder, complete wonder" - which is the witness of the delicate mystery of oneness and singleness - shall be made manifest and become the cause of the appearance of the sign of unity.

ای رجب در حدیث است العجب کل العجب بین جمادی و رجب تو رجبی انشاء الله یکجمادی اولی که ربیع اول است نیز پیدا میشود آنوقت العجب کل العجب که شاهد نازنین سر احدیت و یگانگی است جلوه مینماید و سبب ظهور آیت توحید میشود

AMK.001-001

AB11111*To: Rosa V Winterburn*

Every soul who sacrifices his life (i.e. serves faithfully) in the service of the Cause of God, all the existing beings will come under his command and confirmation will pour down upon him from every direction, so that he quickens the souls, tranquillizes the spirits, and bestows prosperity to the bodies.

BSTW#044x

AB10899

Comment on a photograph of Ibn Abhar in chains
To: Shaykh Kazim Qazvini (Samandar)

- 1 O honored Samandar! Though thy letter was brief, yet it was most effective. Therefore, I offered detailed supplications at the Most Great Threshold. I hope that thy ultimate desire may be fulfilled. In any case, it shall be fulfilled.
- 2 “If on the night of separation death should overtake me,
- 3 On the Day of Resurrection I shall pitch my tent beside the Friend.”
- 4 I have no more time than this.

1 هو ای حضرت سمندر نامهء جانپور و لو مختصر
 بود ولی پراثر بود لهذا بدرگاه جلیل اکبر تضرع
 مفصل شد امیدوارم که نهایت آرزو حصول
 پذیرد در هر صورت حصول خواهد یافت

2 گرشب هجران مرا تاختن آرد اجل

3 روز قیامت زخم خیمه بپهلوی دوست

4 فرصت بیش از این نه

AYBY.380 #061c, KHSH09.052,
 MSHR4.356

AB10946

To: Shirin Khudadad

O cherished handmaiden of God! Shirin [meaning “sweet”], your renowned father disappeared and though the beginning of his life was honey-sweet, its end became bitter and sorrowful. Such is the nature of this transient world. Therefore, seek thou the sweetness of eternal life and the beauty of everlasting existence. Upon thee be salutations and praise.

ای کنیز عزیز خداوند شیرین شهیر ناپدید شد و
 آغاز زندگانش هرچند انگبین بود ولی بانجام تلخ
 و غمگین گشت اینست شأن دنیای فانی پس تو
 حلاوت زندگانی ابدی طلب و ملاحات حیات
 سرمدی و علیک التّحیّة و الثّناء

YARP2.279 p.237

AB10988*To: Sister of Mirza Mahmud*

1 O assured leaf!

1 ای ورقهء موقنه

2 The glance of favor is directed toward the handmaidens of the All-Merciful, and the shadow of mercy is cast upon the brow of the maidservants of God. The clouds of March are showering pearls, and the April rain of the All-Glorious Lord is pouring down in continuous effusion. The more thirst each handmaiden of God has, the more abundantly will she receive her portion. This is from God's grace which He bestoweth upon whomsoever He willeth.

2 نظر عنایت متوجّه اماء رحمن است و سایهء رحمت افکنده بر فرق کنیزان یزدان ابر آزار است که درفشانست و باران نیسان حضرت سبحانست که متتابع در فیضان است هریک از اماء الله عطشش بیشتر نصیبش اوفرتر است ذلک من فضل الله یؤتیه من یشاء

MKT7.176a

AB10808*To: Siyyid Asadullah Baqiruf*

My God, my God! This is a servant who has been illumined by the guiding lights shining from the Sun of Truth and has been enlightened by the Lamp kindled in the Glass of the All-Merciful. O Lord! Illumine his face with the light of bounty and expand his breast through the verses of faithfulness, and make him a goodly example to all humanity. Verily, Thou doest whatsoever Thou willest.

الهی الھی هذا عبد استشرق من انوار الهدایة الساطعة من شمس الحقیقة و استضاء من المصباح الموقد فی زجاجة الرحمانیة ای رب نور وجهه بنور العطاء و اشرح صدره بآیات الوفاء و اجعله قدوة حسنة للوری انک فعال لما تشاء

INBA16:009

AB11020*To: Siyyid Asadullah Qumi*

Jinab-i-Aqa Siyyid Asadu'llah! Keep track of these four numbered packets which have not reached Tehran, so that henceforth news of their receipt may arrive. And joking and jesting with Jinab-i-Sahih-Furush is no longer permissible, for it leads to seriousness and becomes a cause of sorrow for both parties. Close this door completely.

جناب آقا سید اسدالله این چهار غمرو پاکت که به طهران نرسیده است حسابش را داشته باشید که من بعد خبر وصول برسد و با جناب صحیح فروش شوخی و مزاح دیگر جائز نه زیرا بجدی میرسد و سبب حزن طرفین میگردد بکلی این باب را مسدود نمائید

INBA17:230

AB11021*To: Siyyid Asadullah Qumi*

His honor Aqa Siyyid Asadu'llah sends whatever is to be sent to Haji Mirza 'Abdu'llah, and the receipt is sent to Aqa Mirza 'Abdu'llah or his honor the Trustee. Whoever pays the Huquq must obtain a receipt from whomever they send it through, so that the work may be orderly.

جناب آقا سید اسدالله آنچه نزد حاجی میرزا عبدالله ارسال میشود میفرستد و قبض بجهت آقا میرزا عبدالله و یا جناب امین ارسال میگردد هر کس حقوق تأدیه مینماید بهر واسطه که میفرستد باید قبض را از او بطلبد تا کار نظم داشته باشد

INBA17:232

AB11022*To: Siyyid Asadullah Qumi*

- ¹ O Jinab-i-Aqa Siyyid Asadu'llah, descendant of the illustrious grandfather of the Messenger of the Lord, the Niche of Lights!
- ² I do not have time to write even a single letter, as severe afflictions have descended upon my breast. I have no rest at all. Despite this, it is midnight and I have risen from my bed to

- ¹ هو جناب آقا سید اسدالله بجد بزرگوار حضرت رسول پروردگار مشكاة الأنوار
- ² که فرصت تحریر یک حرف ندارم نوازل شدید بسینه شده است ابداً راحت ندارم باوجود این نصف شب است از رخت خواب برخاسته و این

write this letter. In the morning I am bound for Kenosha, and I am determined to go to California.

نامه نگارم صبح عازم کنوشه هستم و به کالیفرنیا
مصمم هستم

INBA17:205

AB11023

To: Siyyid Asadullah Qumi

His honor Aqa Siyyid Asadu'llah - drafts for fifty pounds were sent in first and second copies, and those two posts must have certainly arrived by now. However, due to many papers and preoccupation, there was delay in sending the first and second copies.

جناب آقا سید اسدالله برات پنجاه لیره نسخهء
اول و ثانی ارسال شد و آن دو پوسته وصول
البتّه تا حال یافته لیکن اوراق زیاد مشغولیت
سبب تقدیم و تأخیر نسخهء اول و ثانی شده

INBA17:230

AB10803

To: Siyyid Sadiq (Tihran)

¹ My God, my God! Verily Thy truthful and trusted servant, who was named Sadiq, hath directed himself to a seat of truth most glorious, to the precincts of Thy mighty Threshold, nigh unto Thy trusted mercy, supplicating and beseeching Thee, coming unto Thee.

¹ الهی الهی انّ عبدک الصادق الامین سمی صادق
قد قصد مقعد صدق کریم فناء عتبة قدسک
العظیم جوار رحمتک الامین مبتهلاً متضرعاً الیک
وافداً علیک

² O Lord! Shelter him in the vicinity of Thy Most Great Forgiveness, cause him to enter into the heart of the Most Glorious Paradise, and make him abide forever in Thy Most Exalted Kingdom. Verily, Thou art the Pardoner, the Forgiving.

² ربّ اجره فی جوار مغفرتک العظمی و ادخله فی
یحیوة جنّة الابهی و اخذه فی ملکوتک الاعلی
انّک انت العفو الغفور

MKT6.172a

AB11028*To: Siyyid Taqi Manshadi*

¹ O Jinab-i-Manshadi! Be not sorrowful, be not grief-stricken. Be content with God's decree. The future belongs to the God-fearing. We are under the protecting shadow of the mercy of the Most Holy One. The Covenant-breakers have brought matters to this pass - it matters not. This too shall pass away. We shall pray on their behalf.

² And upon thee be greetings.

¹ جناب منشادی محزون مباش مغموم مگرد
راضی بقضا باش العاقبة للمتقين ما در تحت پرتو
رحمانیت حضرت احدیتیم ناقضان کار را باین
درجه رساندند ضرر ندارد این نیز بگذرد ما در
حقشان دعا نمائیم

² و علیک التّحیّه

MMK6#155, ANDA#76 p.50

AB10968*To: Son of Haji Mihdi*

O thou who art guided by God's guidance! When the lights of the Most Great Guidance illuminate the private chamber of the soul and conscience, each limb and member becometh a sign of bounty. Therefore, ask thou of God that thou mayest be, in all conditions, a dawning-place of guidance and a dayspring of favor. Blessed is he who attaineth unto this station!

ای مهتدی بهدایت الله انوار هدایت کبری چون
در خلوتخانه جان و وجدان افروزد اعضاء و
ارکان هریک آیت موهبت گردد پس از خدا
بخواه که در جمیع شئون مشرق هدایت باشی و
مطلع عنایت فطوبی لمن فاز بهذا المقام

HDQI.242b

AB10828*To: Sultan*

O handmaid of God! If a soul draws a breath for the sake of God and renders a service, that soul will be mentioned in the Abha Kingdom and will never be forgotten. The handmaids of the All-Merciful are the manifestations of divine favor and the dawning-places of the light of bounty. These bestowals will

ای امة الله اگر نفسی فی سبیل الله نفسی برآرد و
خدمتی بنماید در ملکوت ایهی مذکور آید هرگز
فراموش نشود اماء رحمن مظهر عنایتند و مطلع
نور موهبت این الطاف در عالم الهی ظاهر گردد
نه این خاکدان تراپی

MKT7.031a

become apparent in the divine world, not in this earthly realm of dust.

AB10802

To: Talat, Mrs et al.

My God, my God! Verily, this handmaid of Thine seeketh Thy good-pleasure with all lowliness, humility and contrition, beseeching Thee in the depths of her heart. O Lord! Aid her to achieve that which she desireth, be well-pleased with her, and assist her to stand firm in Thy love. Verily, Thou art the Generous, the All-Bestowing.

الهي الهي انّ عبدتك هذه تسترضيك بكلّ عجز
و ذلّ و انكسار مبهلة اليك في خفيات فؤادها
ربّ وفقها على ما تتمنى و ارض عنها و ايدها على
الاستقامة على حبك انك انت الكريم الوهاب

INBA87:086b, INBA52:085b

AB11066

To: the Greatest Holy Leaf Bahiyyih Khanum

O My beloved sister, the Greatest Holy Leaf!

My eagerness knows no bound. I have not seen thee for such a long time. My coming to Haifa is somewhat delayed. If possible, come soon to Port Said. Perhaps we could return together to the Holy Land. Twenty-five liras have been sent.

LTDT.175x

AB10989*To: Wife of Mirza Hasan Tabib*

O leaf who hath believed! Beseech thou from God's infinite grace whatsoever thou desirest. But wert thou to heed my advice thou wouldst desire naught save entrance into the Abha Kingdom, and seek naught save the bounties of the Beauty of the All-Glorious, may my life be sacrificed for His loved ones. This is my exhortation to thee. And upon thee be the Glory.

ای ورقه مؤمنه از فضل بی منتها آنچه خواهی
بخواه ولی اگر از این عبد شنوی جز وصول
بملکوت ابهی مخواه و بجز فیوضات جمال بها
روحی لاحیائه القدا مجو هذا وصیة منی لک و
البهاء علیک

MMK2#045 p.034

BRL_PMDA#20, COC#1741

AB10833*To: Zahra Bigum (Wife of Chiragh-Ali)*

O handmaiden of God! How blessed art thou to have been nurtured in the bosom of the love of God, and to have been fostered, like a pearl within its shell, in the embrace of God's love by the spring rain of His grace, until thou didst attain to the recognition of the Dayspring of the All-Merciful and enter beneath the shadow of the grace of the Lord. Give thanks unto God.

ای امة الله خوشا بحالت که در حجر محبت الله
تریت شدی و در آغوش محبت الله نیسان
عنایت ترا چون دردانه در صدف معرفت
پرورش داد تا بعرفان مطلع رحمن فائز گشتی و
بظلل فضل یزدان وارد شدی شکر کن خدا را

MKT6.140a

AB10807

O my God! My God! Aid Thy trusted servants to remain firm in Thy mighty Covenant. Then guard them within the protection of Thy shelter from every oppressor, slanderer and sinful aggressor. Through them, exalt Thy Word amongst all peoples and spread Thy wisdom throughout every far-flung region. Verily, Thou art the Mighty, the Powerful.

الهی الھی آید عبادک المخلصین علی الثبوت علی
میثاقتک العظیم ثم احفظهم فی صون حمایتک
من کلّ ظلوم و زنیم و معتد ائیم و اعل بهم
کلمتک بین العالمین و انشر بهم حکمتک فی کلّ
اقلیم شاسعة الارحاء انک انت القویّ القدير

MKT6.065, MJMJ3.016a, MMG2#116

p.128

AB10815

O my God! The darkness of separation hath enveloped the world and the fire of longing hath blazed. The candle of sorrows burneth brightly and the moth of love consecrated its wings, heart and soul to the flame. It burneth, its heart burneth; it is worthy of divine bounty and is in need of mercy and loving-kindness. It hopeth for forgiveness, reunion and grace.

الهی ظلمت فرقت آفاقی قاپلادی و آتش حسرت
شعله‌لندی و شمع حرقت پارلادی و پروانهء محبت
بال و پری یاندی و یاندی یوره‌کی یاندی عنایت
مستحق در رحمت محتاج و احتیاجی مرحمت در
عفو امید ایدر وصل امید ایدر فضل امید ایدر

MJT.072

AB10826

O beloved servant of God! The Blessed Beauty is the Sun of Truth, the luminous Full Moon, and the ethereal Daystar. All contingent beings are manifestations and mirrors receiving this effulgence. Though the Bestower of Grace is mighty and powerful, capacity is necessary, receptivity is essential, and worthiness is required. Ask thou from the Truth for great capacity, that mighty grace may be revealed.

ای اللهک سوگلی قلی جمال مبارک شمس
حقیقت در بدر منیردر نیر اثیردر ممکنات مظاهر
و مجالی مستفیض در فیض فیاض هر نه قدر
عظیم و شدیددر آنجق استعداد لازم در قابلیت
واجبدر لیاقت شرطدر سن حقدن استعداد
عظیم طلب ایت تا ظهور فیض شدید اولسون

INBA72:149a, MJT.130b

AB10835

O handmaid of God! In this wondrous Dispensation and spring-time season, through the outpourings of the rain of divine favor, the tree of being of some of the handmaids of God hath been so nurtured that it hath been raised up with indescribable freshness and hath been adorned with matchless and wondrous fruits. It hath become a graceful sapling and a tree laden with the fruits of the divine Lote-Tree. I hope that thou wilt be successful.

ای امة الله در این دور بدیع و فصل ربیع نهال
وجود بعضی اماً الله از فیضان نیران عنایت
چنان تربیت شد که بطراوت زائد الوصف
مبعوث شد و باثمار بدیع بی مثل مزین گردید
نهالی رعنا شد و شجری پر از ثمره طوبی امید
است که موفق گردی

TSS.211b

AB10846

O servant of God! Set thy heart upon the grace of the Ancient Beauty and take hold of the hem of the Most Great Name, that thou mayest witness from every direction the aid, protection and bounty of the Ancient Beauty, and observe the triumph of the hosts of the Supreme Concourse, and behold the might of the armies of the Abha Kingdom. And upon thee be glory.

ای بنده الهی دل بعنایت جمال قدم بر بند و دست
بذیل اسم اعظم زن تا از هر جهت عون و صون
و عنایت جمالقدم مشاهده کنی و نصرت جنود
ملاً اعلی ملاحظه نمائی و قوت بازوی جیوش
ملکوت ابهی بینی والبهأ علیک

LMA2.446

AB10847

O servant of God! The infinite bounty and the dawning splendors have encompassed the horizons of the world. The song of the divine nightingales has transformed the rose garden and meadow into a feast of joy and an assembly of refinement. It is a melody that rises from every direction, and the song of the sweet-singing bird that astounds human consciousness.

ای بندهء الهی فیض نامتناهی و تجلیات
صبحگاهی آفاق جهان را احاطه نموده است
گلبنگ بلبلان الهی ساحت گلستان و فضای
مرغزار را بزم طرب و محفل ادب فرموده
ترانه است که از هر طرف بلند است و
آواز غزلخوانی است که از مرغ خوشخوان
حیرتبخش مشاعر انسانست

MJT.096

AB10860

O servant of truth! Wouldst thou obtain the sovereignty of earth and heaven, seek naught but true servitude at the threshold of the Abha Beauty. Wouldst thou win the joy of liberty in this world and the next, desire naught but submission unto His holy Will. Wouldst thou discover the true way of God, follow the Path of His Covenant. Wouldst thou behold the light of eternal splendour, fix thy gaze upon His bountiful grace vouchsafed from the Abha Kingdom.

ای بنده حق اگر سیادت دوکون خواهی
عبودیت جمال ابهی جو اگر آزادگی دو جهان
طلبی بنده گی او خواه اگر صراط مستقیم
میجویی در سبیل میثاق حرکت کن اگر نور
مبین میخواهی بفیوضات ملکوت ابهی نظر نما

INBA84:507c

AB10866

O my dearly-beloved! May my Lord make thee a manifestation of His divine outpourings. The sun hath risen from the dawning-place of hopes and the dayspring of prosperity, and its rays have enveloped the world. Those possessed of sight beheld those lights and received their portion from the mysteries of truth, while the blind were deprived, fell into despair, and were rejected and cast out.

ای بنم چوق سودیگم ربم سنی مظهر فیوضات
رحمانیه ایلیه مشرق آمالدن و مطلع اقبالدن گون
طوغدی و شعاعی جهانی قابلدی گوزلری
اولان او انواری مشاهده ایدوب اسرار
حقیقتدن بهره مند اولدی و نابینا اولان محروم
اولدی مایوس اولدی مردود اولدی مطرود
اولدی

MJT.070

AB10875

O Lord of all worlds! Cause me to burn with the fire of Thy love in this world, and in the next world make me successful through beholding Thy moon-like countenance. In this realm make me melt like a candle, and in that realm make me soar like a moth around the flame of Thy beauty. Thou art my blessed Beloved and Thou art my fortunate soul-cherishing Friend.

ای پروردگار عالمیان در این جهان به آتش عشقت
بسوز و در آن جهان به مشاهده روی مه رویت
کامران فرما. در این عالم چون شمع بگداز و در
آن عالم چون پروانه گرد شعله جمالت پرواز ده
توئی نجسته دلبر من و توئی فرخنده یار جان پرور
من

AHB_120BE #01 p.26, ANDA#11 p.34,
ADH2_2#20 p.131, MMG2#016 p.015

AB10879

O thou who art athirst with intense thirst! Don the pilgrim garb of the Ka'bih of the intended goal and set forth for the sanctuary and sacred precincts of the Beloved. Make melody in the path of the Friend and direct thyself to the realm of the holy valley, that thou mayest witness the greatest signs in the blessed spot of the Valley of Security.

ای تشنه پر عطش احرام کعبه مقصود بر بند
وقصد حل و حرم محبوب نما آهنگ کوی دوست
نما وقصد دیار وادی مقدس کن تا در بقعه
مبارکه وادی ایمن مشاهده آیات کبری نما ئی

INBA84:457b

AB10887

O ye who are firm! O ye who are steadfast! It is morning, and in Paris I have begun reading this precious letter, but alas, I have no opportunity to write a reply. Nevertheless, with my own pen I write these few words: I too am filled with the utmost longing, until the Ancient Lord decrees what He will decree - and this is not difficult for God to accomplish.

ای ثابتان ای راستخان صبح است و در پاریس
بقرائت این نامهء نفیس پرداختم ولی افسوس
که فرصت تحریر جواب ندارم باوجود این بقلم
خویش این چند کلمه تحریر مینمایم که من نیز
در نهایت اشتیاقم تا ربّ قدیر چه تقدیر فرماید و
لیس هذا علی الله بعزیز

AYBY.380 #061b

AB10910

O Lord! Aid me to be God-fearing, preserve me from passion and desire, deliver me from misery, make me steadfast in faithfulness, cause me to enter the paradise of Thy good-pleasure, save me from the evil of my self and its lusts, and guard me with the eye of Thy care and protection in this world. Thou art the Mighty, the Powerful. Verily, Thou art the All-Compelling, the Omnipotent.

ای ربّ ایدنی علی التّقی و احفظنی من الهوی و
خلصنی من الشّتی و ثبتنی علی الوفاء و ادخلنی
فی جنّ الرّضاء و نجّنی من شرّ نفسی و شهواتها و
احرسنی بعین عنایتک و کلائیک فی هذه الدنیا
انت الشّدید القوی و انک انت المقتدر القدیر

AHB_126BE #01-02 p.13, TSHA3.441,
MMG2#388 p.435

AB10911

O my Lord, the All-Glorious! This is an insignificant handmaiden that hath sought refuge at the Door of Thy Oneness and is inclined to the Threshold of Thy Holiness. She seeketh mercy and the remission of her sins. The light of faith is manifest in her face and the inner meanings of Divine knowledge evident in her speech. Impart Thou gladness to her soul and cheer Thou her heart. Thou art the Ever-Forgiving and the Concealer of sins.

ای ربّ جلیل بر یو کنیز ناچیز درگاه احدیّته
التّجا و آستان مقدّسه انما ابلدی رحمان آرار
غفران آرار عفو گاهان آرار نور ایمان یوزنده عیان
معانی عرفان سوزنده نمایان ایدی روحنی پرفتح
ایله گوکنی مسرور و شادمان ایله سن غفورسن
ستار عیوبسن

MJT.075

AB10915

- 1 O thou hyacinth which hast sprung up beside the heavenly stream! 1 ای ریحان جویبار روحانی.
- 2 Let thyself be reared in the cradle of the loving providence of God and suck the milk of divine knowledge from the breast of His bounty. Be thou nurtured in the meadows of the grace of God and become verdant and fresh in the garden of true knowledge, that thou mayest grow as a peerless plant in the orchard of divine unity, as a flower in the garden of His tender mercy and be a bright candle shedding light upon the gathering of the friends, a radiant lamp aglow at the reunions of the beloved ones of God. 2 در مهد عنایت پرورش یاب و از ثدی موهبت لب معرفت بنوش. در چمن الطاف نشو و نما کن و در بوستان عرفان سبز و خرم گرد تا نهال بیهمال باغ احدیت شوی و گل و ریحان گلشن عنایت گردی. شمع پرتو بخش محفل یاران شدی و نور انجمن دوستان
- 3 O Lord! Graciously assist this child to grow and be quickened in the meads of Thy tender affection. Thou art verily the Bestower, the Merciful, the Compassionate. 3 رب آید هذا على النشو والامتعاش في رياض محبتك انك انت الكريم الرحيم الرحمن
- 4 May the glory of God rest upon thee. 4 و البهاء عليك

BRL_CHILD#33

AKHA_118BE #01-02 p.j, DRM.012d, HUV1.028

AB10923

O luminous candle! Your services at the Threshold of the All-Merciful are accepted and beloved. There is intense hope that day by day you will become more successful and manifest such heat from the fire of the love of God that Shiraz will become full of melody and the royal falcon of the birds of the Abha Paradise will reach the world of mystery, and the denizens of the Kingdom of mysteries will offer praise. Verily thy Lord is powerful over all things.

ای شمع نورانی خدماتت در آستان حضرت رحمن مقبول و محبوب امید شدید است که روز بروز موفق تر گردی و چنان حرارتی از نار محبت اله ظاهر نمائی که شیراز پر آواز گردد و شهنواز مرغان جنت ابهی بجهان راز رسد و ملا ملکوت اسرار تحسین نمایند و آن ربک علی کل شیء قدیر

INBA84:417a

AB10930

O seeker of the mystery of the Sister of Prophethood! This mighty mystery is the Hidden Treasure of the Ancient of Days, and its preservation is an imperative command. Therefore, the Hand of Divine Power and Zeal conceals it. In its appointed time it shall be unveiled. It cannot be fully grasped through might of arm, abundance of effort, or excellence of understanding and comprehension of expressions alone. Now, as its time has not yet come, stay your hand. For the present, we beseech God that you may receive a portion of understanding of the divine utterances in this regard. Verily, He aids whomsoever He willeth in whatsoever manner He desireth.

ای طالب سرّ اخت النبوه این سرّ عظیم کنز
مکنون حضرت قیوم است و حفظش امر محتوم
لذا ید قدرت و غیرت الهیه سترش مینماید در
وقتش آشکار خواهد شد بقوت بازو و کثرت
سعی و حسن ادراک و فهم عبارات تنها تمام
نگردد حال چون وقتش نیست دست نگهدارید
علی العجالة ما از حق میطلبیم که نصیبی از فهم
عبارات الهیه در این خصوص ببرید آنه یؤید علی
من یشاء علی ما یشاء

YMM.388

AB10947

O thou brilliant star! Through the infinite favors of His Holiness the One, I hope that thou wilt shine forth in the horizon of existence like the planet Mars, and shed thy radiant beams like a star in the heaven of divine knowledge. Place thy mighty hope in the grace of God, that the confirmations of the Abha Kingdom may encompass thee and such power may be manifested from thee as to astonish all minds.

ای کوکب روشن از الطاف بینهایت حضرت
احدیت امیدوارم که در افق وجود چون ستاره
مریخ بدرخشی و چون اختر آسمان عرفان پرتو
افشانی از فضل حق امید عظیم بدار تا آنکه تائید
ملکوت ابهی احاطه کند و چنان قوتی از تو
ظاهر نماید که حیران گردند

INBA84:537a

AB10960

O thou imprisoned for the sake of the Ancient of Days! Don a pilgrim's garb, and then "Give Me My fill to drink and tell Me: Lo, this is wine. O Cup-bearer! When thou givest Me that wine to drink, tell Me: Lo, this is wine," so that My ears too may take delight. Although We have read the astounding story of Varqa and Ruhu'llah in numerous letters, yet I desire to hear it with Mine Own ears as well.

ای مسجون جمال قدم احرام کعبه مقصود بند
[الا فسقنیا و قل لی هی الخمرای ساقی] مرا چون
باده بنوشانی بگو این باده است تا سامعه هم
از شنیدنش ملتذ گردد اگرچه واقعهء مدهشهء
حضرت ورفا روح الله را در مکاتب متعدده
ملاحظه نمودیم ولیکن میخواهم با سمع ظاهر هم
بشنوم

MSBH1.210

AB10961

O thou who art enkindled with the fire of the love of God! In this world of darkness, the effulgences of the Sun of the All-Merciful have illumined the horizons of all created things with their radiance, and through their brilliant rays have made the kingdom of existence to rival the rose-garden and meadow. The resplendent lights and endless bounties are manifest, yet the blind remain veiled and concealed behind a curtain. And upon thee be glory.

ای مشتعل به نارمحبّت الله در این عالم ظلمانی
اشراقات انوار شمس رحمانی آفاق کائنات را
به پرتوی روشن فرموده و ملکوت وجود را
به اشعهء ساطعه رشک گلزار و چمن کرده
انوار تابان و احسان بی پایان عیان لکن کوران
محبوب و پس پرده نهان و البهاء علیک .

MMK4#136 p.139

AB10967

To be typed.

AHB_132BE #05-06 p.16

AB10970

O believer in God! The dawning of the Sun of Truth from the horizon of oneness was for the illumination of the horizons of the human world, not for temporal dominion. And it was purely for eternal bounty, not like a flash of lightning from Yemen. Therefore His bounty is everlasting and His shower is abundant. The horizon of His favor is luminous and His Most Glorious Paradise is the envy of garden and flower-bed.

ای مؤمن بالله اشراق شمس حقیقت از افق
احدیّت بجهت روشنائی آفاق جهان انسانی بود نه
کامرانی و محض فیض جاودانی بود نه برقی یمانی
پس فیض او دائمست و طلّش و ابل افق عنایتش
روشن است و جنّت ابهائش غبطه بخشای گلزار
و گلشن

MKT9.196b

AB10973

O thou who gazest upon God! Turn thyself to the Kingdom of the Most Glorious Unseen, and grasp the hem of the robe of grandeur, and seek confirmation, that thou mayest become successful in service at the Sacred Threshold, and place upon thy head the crown of servitude which adorned the brow of 'Abdu'l-Baha, and attain spiritual success. And upon thee be glory.

ای ناظر الی الله توجه بملکوت غیب اهی کن
و تشبث بذیل رداء کبریا نما و طلب تأیید فرما
تا بخدمت آستان مقدس موفق گردی و تاج
عبودیت که زینت هامه عبدالبهاست بر سر نهی
و کامرانی روحانی یابی و البهاء علیک

HDQI.294

AB10985

O assured leaf! Give thanks to the Lord, the Glorious, that thou hast sought shelter beneath the shade of the Tree of Providence and hast become intimate with the breezes from the gardens of bounty. Thou art turned toward the Abha Kingdom and holding fast to the hem of the Most Great Beauty's confirmations. Be thou among those handmaidens who are as firm as an immovable mountain in their Covenant, and who cling to the Most Firm Handle. And upon thee be glory.

ای ورقه مطمئن شکر حضرت ربّ جلیل را
که در ظلّ سدره عنایت مستظلّ گشتی و
بنسائم حدائق موهبت مستأنس توجه بملکوت
اهبی داری و تشبث بذیل تأیید جمال کبریاء
باری از امائی باش که چون جبل راسخ بر عهد
ثابتند و بعروه وثقی متمسک و البهاء علیک

MKT7.163a

AB11006

O rose that hath blossomed in the gardens of the love of God! I have seen thy letter perfumed with the light of the sun, which indicates the vibration of thy heart and the intensity of thy readiness to become one of the daughters of the Kingdom of God. I beseech God to bestow upon thee spiritual beauty, that thou mayest be of wondrous beauty among the angels of heaven. And upon thee be greetings and praise.

ایتها الوردة المفتحة فی ریاض محبة الله قد رایت
شمالک المرتسحة بضیاء الشمس و تدل علی
اهتزاز قلبک و قوة استعدادک لتکونی من بنات
ملکوت الله اسئل الله ان یرزقک جمالاً روحانیا
حتى تکونی بدیعة الجمال بین ملائكة السماء و
علیک التحية و الثناء.

DRM.016d

AB11017

In His Name! A sincere servant at the Sacred Threshold, Ali Akbar, in order to gladden his spirit, constantly remembers you and requests the writing of this letter. This request and supplication is based solely on complete fellowship and heart-felt love.

بندهء مخلصا جمال قدمک بر احسانی الفت قلوب
و محبت نفوس در جناب علی اکبر آستان مقدس
ربوبیتده روحنی شاد ایتک اوزره هر زمان سنی
یاد ایدر و بو ورقه نیک ترقیمنی استدعا ایدر بو
رجا و استدعا آنجق الفت تامه و محبت صمیمیه
مستنددرع

INBA72:151a, BRL_DAK#0318, MJT.095

AB11029

Convey the Most Glorious Ancient Greetings to Jinab Mirza Khalil Khan, Jinab Aminullah Khan, Jinab Mirza Jalalullah Khan, the wife of Jinab Fadil, and Afaqiyyih Khanum. I beseech assistance, protection and bounty from the Friend for all of them. And upon you be the Most Glorious Glory.

جناب میرزا خلیل خان جناب امین الله خان و
جناب میرزا جلال الله خان و حرم جناب فاضل
و افضیه خانم [کل را] تکبیر ابدع ابهی ابلاغ دار
در حق جمیع از حضرت دوست عون و صون
و عنایت طلبم و علیکم البهاء الابهی

MKT6.173b

AB11030

O beloved! Although the divine grace, in accordance with His all-merciful nature, is perfect and all-encompassing, yet there exists a special bounty and a particular favor from the Lord. Guidance is a special bestowal and knowledge is a particular manifestation. And “He singles out for His mercy whomsoever He willeth” is sufficient proof and clear evidence. Give thanks unto God.

حبیبیا فیض احدیت مقتضای رحمانیت اوزره
هر نه قدر کامل و شامل ایهده ینه فیض
خصوصی وار و اختصاص ربوبی وار هدایت
فیض اختصاصی در معرفت تجلی خصوصی در
و یختص برحمته من یشاء دلیل کافیدر و بیان
شافیدر جناب حقّه شکر ایلله

INBA72:152a, MJT.093a

AB11031

Deal with your relatives with the utmost love and kindness to such a degree as to attract their hearts, and strive that the light of faith may shine forth in their hearts. It would be a pity if they remain unaware among the kindred and be deprived of the bounty of the All-Merciful. Watchfulness, association, gentleness and love are essential.

حبیباً همشیرهزاده‌ها را نهایت محبت و مهربانی بدرجه‌ای مجری دارید که جاذب قلوب باشد و بکوشید که نور ایمان در قلوبشان ساطع گردد حیف است که در میان خویشان بی خبر مانند و از فیض رحمن محروم مانند مواظبت و معاشرت و ملاطفت و محبت لازم

NNY.207b

AB11038

You had asked about the Huquq, whether the House of Worship should be built and endowments established. At present, since the sacred edifice is under construction, it would be preferable to spend it on this purpose, despite the considerable expenses. Nevertheless, they may proceed in whatever way they deem advisable. And may the Glory rest upon the people of Baha.

در خصوص حقوق سؤال نموده بودید که بیت‌الاذکار بنا شود و اوقاف تعیین گردد حال چون بقعه تقدیس در دست انشاست صرف در این مورد اولی و مصارف کلی باوجود این هر قسم که مصلحت دانند مجری دارند و البهاء علی اهل البهاء

INBA16:240

AB11043

O my Lord and my Hope! Verily this servant of Thine hopeth for Thy favors, longeth to attain unto Thy good-pleasure, and imploreth assistance from the Kingdom of Thy glory. My Lord! Aid him in that which he desireth, enable him to serve Thy loved ones and to be the slave of Thy chosen ones, and clothe him with the robe of acceptance at Thy most exalted Thresh-old. Verily, Thou art the Generous, the Bestower.

رَبِّ و رجائی آن عبدک هذا یرجو الالطاف و یتنّی الوصول الی رضاک و یتستغیث الی ملکوت علاک رَبّ آیدہ علی ما یتنّی و وفقہ علی خدمة الاحیاء و عبودیة الاصفیاء و البسه رداء القبول فی عتبتک العلیاء انک انت الکریم الوهاب

INBA17:220, MJMJ3.091a, MMG2#282

p.314

AB11045

My Lord and my Hope! I beseech Thee by the Point of Thy Oneness, and the Veil of Thy Revelation, and the Word of Thy Lordship, that Thou mayest assist this servant of Thine through the melodies of Thy holiness, and the spirit of communion with Thee, and through humility and lowliness before the court of Thy oneness, and the unveiling of the mysteries of the Book of Thy Lordship. Verily Thou art the All-Bountiful, verily Thou art the All-Merciful, and verily Thou art the Benevolent, the Compassionate, the Clement.

رَبِّ وَرَجَائِي إِنِّي أَتَوَسَّلُ إِلَيْكَ بِنُقْطَةِ فِرْدَاوَيْسِكَ وَ
حِجَابِ وَحْيِكَ وَكَلِمَةِ رَبِّيَّتِكَ أَنْ تُؤَيِّدَ عَبْدَكَ
هَذَا بِنِعْمَاتِ قُدْسِكَ وَرُوحِ مَنَاجَاتِكَ وَالتَّذَلُّلِ
وَالْإِنْكَسَارِ فِي حَضْرَةِ أَحَدِيَّتِكَ وَالْإِكْتِشَافِ
لِأَسْرَارِ كِتَابِ رَبِّيَّتِكَ أَنْتَ الْكَرِيمُ أَنْتَ
أَنْتَ الرَّحِيمُ وَأَنْتَ أَنْتَ الْبَرُّ الرَّؤُوفُ الْحَلِيمُ

MKT1.175, MJMJ2.023a, MMG2#290

p.322

AB11047

O my Lord, my All-Merciful One, Thou Who art the peace of my soul! At every daybreak I am captive to pain and sighing, and every nightfall finds me in the grip of oppression's ruinous state. The darkness of night is the gloom of my hidden sorrow, and the gathering flame of the life-consuming candle is my burning heart. My cries and lamentations, my visible wounds, my tearful eyes - these are proof of my longing and yearning. I hope for Thy grace and bounty, O God.

رَبِّمِ رَحْمَتِمْ آرَامِ جَانِمِ هَرِ سَخَرِگَاهِ اسیرِ دَرْدِ وَآهِمِ
وَهَرِ شَبَانِگَاهِ دَسْتِگِیرِ بیدادِ حَالِ تَبَاهِمِ ظَلَمْتِ
شَبِ تیرِگِیِ اَنَدُوهِ پَنَاهْمَدِرِ وَشَمْعِ جَمْعِ شَعْلَهٗ
جَانَسُوزِ قَلْبِ سُوزَانْمَدِرِ فَرِیَادِ وَفَغَانِمِ دَاغِ نَمَایَانِمِ
چَشْمِ گِریَانِمِ حَسْرَتِ وَاشْتِیَاقِهِ بَرَهَانْمَدِرِ لُطْفِ
وَإِحْسَانِ امیدِ ایدِرْمِ یَا اللَّهُ

MJT.125, MJT.071

AB11076

O true friend Ahmad! The literal meaning of Ahmad is "I praise and glorify." And praise and glorification are of three kinds: conscientious, verbal and physical. The conscientious kind consists of the light of faith and love of the All-Merciful. The verbal kind consists of acknowledgment and recognition of the favors of the All-Glorious. And the physical kind consists of deeds, actions, conduct and acts of worship that herald the new outpouring from the presence of the Self-Subsisting Lord.

یَا رَحِیقِیْ أَحْمَدُکَ مَعْنَایِ لُغَوِسیِ حَمْدِ وَسِتَائِشِ
ایْدِرْمِ دِیْمَکْدِرِ وَسِتَائِشِ وَنِیَایِشِ وَجَدَانِیِ وَلَسَانِیِ
وَارْکَانِیْدِرِ وَجَدَانِیِ نُورِ اِیْمَانْمَدِرِ مَحَبَّتِ رَحْمَانْمَدِرِ
لِسَانِیِ اِقْرَارِ وَاعْتِرَافِ الطَّافِ سَبْحَانْمَدِرِ اِرْکَانِیِ
فِیضِ جَدِیدِ حَضْرَتِ قِیُومَدِنِ خَبَرِ اَیْدِنِ اَعْمَالِ وَ
اَفْعَالِ وَرِفْتَارِ وَعِبَادَاتْمَدِرِ

MJT.094

AB11077

O thou kind friend! However much the powerful rays of the sun may melt an iron object and render fluid what was once solid, it cannot make the frozen heart perceive, nor bring delight to the deprived blind. And however much the melodies of the divine nightingale may bestow happiness and evoke ecstasy, they cannot make those with defective hearing grow wise.

یار موافقا آفتابک پرتو شدیدی هر نه قدر جسم
حدیدی اریدوب منجمد ایکن سیال ایدر ایهده
انسان منجمدی مستشعر ابتز و کوران محرومی
محظوظ ابتز و نعمات عندلیب الهی هر نه قدر
نشئه بخش و طرب انگیز ایهده صاغر بدگوشی
هوشیار ابتز

INBA72:150a, MJT.092

AB11082

People must live for one another, and not live in seclusion as do the monks and nuns. People should not live solitary lives. Light is of no value in an empty room. A tree is of no service to any one on the summit of a mountain, but should stand in a place where it will give shade and where its fruits can be gathered. The believers should be together as much as possible. Two lamps in a room give more light than one.

BSC.440 #802

AB11084

In this prohibition [from visiting Haifa] there is a providence which will become manifest before long. But know ye with the utmost certainty that this disappointment is regarded in the Threshold of the Manifest Light as greater than a visit to that magnificent station. For the substance of the grief is the essence of the visit, and the burning of the fire of zeal is the sweet water of the union. This distance is the nearness itself, this separation the reality of union.

BSC.492 #948x

AB11089

Certain regulations are revealed which insure the welfare and well-being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want... Until this is effected happiness is impossible. All are equal in the estimation of God; their rights are one and there is no distinction for any soul; all are protected beneath the justice of God.

SW_v07#15 p.133x

AB11105

The everlasting glory of the friends, and the heavenly sublimity of the believers, is to teach the Cause of God, to spread the fragrances of God, and to promote the Word of God! I hope you may become assisted and confirmed therein. Then you will become a member of the congregation of the elect and a light in the Divine Assemblage.

SW_v05#02 p.017

AB11108

O ye beloved of God! Highway robbers are many and hypocrites are innumerable. The wolves clothe themselves with the shepherd's garment and thieves show themselves in the form of watchmen. Hereafter, if any Persian or Oriental come to those parts, even though he be from the very city of Akka, if ye find he does not possess a letter written by the hand and sealed by the seal of Abdul-Baha, you must decidedly avoid him.

SW_v06#12 p.093, BSTW#073a

AB11110

O my Lord, Make them Thy refulgent dawns which shine and gleam upon the Temple of Unity, so that they may be resuscitated from the tombs of negligence, unfurl the standard of virtue and chant the verses of self-abnegation and renunciation while hastening toward the altar of sacrifice. Verily Thou art especializing to Thy Mercy whomsoever Thou willest and verily Thou art powerful in all things.

SW_v05#05 p.071, SW_v05#10 p.151

AB11112

From the beginning of time until the present day, the light of Divine Revelation hath risen in the East and shed its radiance upon the West. The illumination thus shed hath, however, acquired in the West an extraordinary brilliancy. Consider the Faith proclaimed by Jesus. Though it first appeared in the East, yet not until its light had been shed upon the West did the full measure of its potentialities become manifest.

WOB.074-075x

AB11113

When the foundation of the Mashriqu'l-Adhkar is laid in America, and that divine edifice is completed, a most wonderful and thrilling motion will appear in the world of existence. The Mashriqu'l-Adhkar will become the center around which all these universal Baha'i activities will be clustered. From that point of light, the spirit of teaching, spreading the Cause of God and promoting the teachings of God, will permeate to all parts of the world.

COF.069x2x, BSC.547 #989

AB11114

O God! Make this company of Baha'i children eternal and everlasting; bestow blessing and profit and make the members successful in excellent administration, in capacity, faithfulness and integrity; in order to preserve the right of the children and to act according to Thy instructions and to form an Assembly of the blessed people so that affairs be conducted by consultation and not like other companies to be short-lived.

SW_v11#19 p.330

AB11117

O Thou kind God! I am a little babe; exalt me at the threshold of Thy Kingdom. I live on this earth; make me heavenly. I am of this world; make me of the world of the realm of might. I exist in this world of darkness; make me illumined. I am material; make me spiritual and suffer me to become the manifestor of infinite bounties. Thou art the Powerful, the Compassionate!

SW_v09#10 p.115

AB11119

He who is filled with the love of the Glory (of God) and forgets all things, the Holy Spirit will be heard from his lips and the spirit of life will fill his heart, the light of the sign will shine forth from his face, the words will issue from his mouth in strands of pearls, and all sickness and disease will be healed by the laying on of his hands.

SW_v07#10 p.099, BSTW#369b

AB11120

On the shore of Lake Michigan a piece of land is blessed because it has been mentioned by the name of Mashriqu'l-Adhkar. Whosoever arises for the service of this building shall be assisted with a great power from His Supreme Kingdom, and upon him spiritual and heavenly blessings shall descend which shall fill his heart with wonderful consolation and enlighten his eyes by beholding the glorious and eternal God.

SW_v11#11 p.169x

AB11801

- 1 O ancient servant of the Blessed Beauty! Two letters arrived on a single day which I read, and I beseeched assistance and bounty from the Kingdom of Holiness for the divine friends...
 1 ای بندهٔ قدیم جمال مبارک دو مکتوب در یوم واحد واصل خواندم و از ملکوت تقدیس یاران رحمانی را عون و عنایت خواستم...
- 2 In any case, Ibn-i-Abhar is occupied with service in India. Beseech divine confirmations from the Abha Kingdom on his behalf. This is the work that attracts God's infinite confirmations....
 2 باری حضرت ابن ابهر در هندوستان بخدمت مشغولند طلب تأیید از ملکوت ابهی بجهت او نمائید کار اینست که جاذب تأییدات نامتناهیة الهیه است...

YIA.379bx

AB12049

O pure leaf! The phoenix of the heights of ancient glory hath cast its shadow over the handmaidens of the All-Merciful, and the sun of the horizon of Divine Unity hath shed its rays upon the faces of the assured women. The maidens of the bridal chambers have become champions in the arena of perfection, and the veiled ones of the retreat of chastity have rent asunder the veil of heedlessness, attained unto the habitation of guidance, shone with the lights of bounty, tasted the honey of divine favor, and rested beneath the shade of the Lord of Oneness. Well is it with them!

ای ورقه طیبه همای اوج عزت قدیمه بر سر اماء الرحمن سایه افکنده و آفتاب افق توحید بر وجوه موقنات پرتواند اخته ایات جمال ابطال میدان کمال گردیده و پرده نشینان خلوتگاه عفت پرده غفلت دریده و بسر منزل هدایت رسیده و بانوار موهبت در خشیده و شهد عنایت چشیده و در سایه رب احدیت آرمیده خوشا بحال ایشان

AKHA_103BE #04 p.04

AB12754

O sapling in the garden of God's love! What you wrote to His Highness was exactly correct, and this is from the inspiration of your Lord, the Merciful, the Compassionate. This journey was victorious, otherwise in the ongoing struggle I will supplicate the Most Glorious Kingdom and seek assistance and bounties for you.

ای نهال بوستان محبت الله آنچه بحضرت والا
مرقوم نموده بودید عین واقع و ذلک من الهام
ربک الرحمن الرحیم این سفر ظفر بود والا در
گیر و دار مستمر تضرع بملکوت ابدی نمایم و
ترا عون و عنایت طلبم

INBA85:203a

ABU2970

Obedience to government orders is obligatory upon every Baha'i, otherwise danger will befall the entire person of the disobedient one, for the law of governments decrees death for those who are disobedient in times of war. Yes, one must first strive to obtain permission for non-participation in the field of battle, but when the government issues the command for war, one must respond with complete trustworthiness.

اطاعت اوامر دولت بر هر بهائی واجب است
وگرنه خطر بر همه هیئت شخص نافرمانبردار تعلق
میگیرد چه قانون دول حکم قتل بر عاصی در ایام
حرب میباشد بلی باید قبلاً سعی کرد که عدم
ورود در میدان قتال را اجازه دند ولی چون
دولت حکم بحرب دهد با تمام امانت باید اجابت
کرد

ASAT3.257

ABU3005

The Arab wedding in the desert is very simple. The wedding consists of the groom standing on a stone and the bride standing on a stone before him. He says: "I am on a stone and you are on a stone, and God is the Greatest Witness that you are the female for me and I am the male for you." And she says: "I am on a stone and you are on a stone, and God is the Greatest Witness that you are the male for me and I am the female for you."

عرس العرب فی البادية بسیط جداً العرس یقف
على حجر والعروس تقف على حجرٍ مامه و هو یقول
انا على حجر وانت على حجر والله هو الشاهد الاکبر
بانک الانثی لی وانا الذکر لک و تقول وانا على حجر
وانت على حجر والله هو الشاهد الاکبر بانک لی
الذکر وانا لک الانثی

ASAT4.071

ABU3007

Qurratu'l-'Ayn, who is renowned throughout the horizons, when she became a believer in God and was attracted by the divine fragrances, she became estranged from her two elder sons because they did not become believers, and she never again met with them even though they were her two capable sons. And she would say that the loved ones of God were all her sons, but these two sons were not hers and she was estranged from them.

قَرَّةُ الْعَيْنِ که معروف آفاق است وقتی که مؤمن
بجدا شد منجذب بنفحات الهی گشت از دو پسر
بزرگ خویش بیزار شد زیرا مؤمن نشدند و دیگر
ابداً با آنها ملاقات نکرد و حال آنکه دو اولاد رشید
او بودند و میگفت که احبای الهی جمیع پسران
من هستند ولی این دو پسر من نیستند و بیزارم

ASAT4.496a

ABU3041

[T]he kings and rulers of the world are not yet ready to acknowledge that universal peace is conducive to the life of the world of humanity. In a similar strain the nobles, the demagogues, and those in authority find their glory and reputation in naval and military preparedness. Consequently it is impossible that 'economic contentment' be realized by the people of the world save through the transforming power of faith. For faith is the solvent for every problem.

SW_v07#15 p.136-137

ABU3086

The human body is in need of material force, but the spirit has need of the Holy Spirit. If it is aided by the bounty of the Holy Spirit it will attain great power; it will discover realities; it will be informed of the mysteries. The power of the Holy Spirit is here for all. The captive of the Holy Spirit is exempt from every captivity.

SW_v08#08 p.102x, IHP.062, BLO_PN#046

ABU3097

The election of temporary members of the assemblies of the kingdom should depend upon the choice and satisfaction of the public, for members elected by the people are pledged to carry out their will, and to follow out their instructions. Consequently they are careful to administer impartial justice, and to live according to true religion, so that they may establish a good reputation and keep their dignity in the eyes of the people.

BSC.424 #767.3x, SW_v07#15 p.139

ABU3100

Firstly: The elected members must be religious persons, God-fearing, high-minded and followers of the law. Secondly: They should have an accurate knowledge of the divine commandments, of the most important fundamental matters and of the rules of the loosing and binding of domestic affairs and foreign relations; they should possess a knowledge of the sciences and arts necessary to civilization, and finally be contented with the income derived from their personal property.

BSC.424 #767.2x, SW_v07#15 p.138-139

ABU3107

Blessed is he who proclaims the doctrine of Spiritual Brotherhood, for he shall be the Child of Light. Blessed is he who associates with all with joy and fragrance, for he has obeyed the commands of Baha'u'llah. Blessed is he who is kind to his enemies, for he shall walk in the footsteps of Christ. Blessed is he who comforts the downtrodden, for he will be the friend of God.

SW_v12#01 p.013

ABU3108

Truly I say unto thee, every maidservant who arises in this day in the mystery of sacrifice in the path of God will become one of the stars of guidance in the supreme horizon; all in the heaven and earth will be illumined by her face; the angels of the Supreme Concourse will speak in her praise and she will be encompassed with the favors of the Kingdom of Abha.

SW_v07#12 p.115-116

ABU3109

Today the true duty of a powerful king is to establish a universal peace: for verily it signifies the freedom of all the people of the world. Some persons who are ignorant of the world of true humanity and its high ambitions for the general good, reckon such a glorious condition of life to be very difficult, nay rather impossible to compass. But it is not so, far from it.

SW_v07#15 p.136

ABU3110

Through the bounty and favor of God think nothing difficult or impossible. God is so bountiful that He brings fire out from the stone; inflammable matter jets out from the interior of the earth; out of the black dust of the soil He produces beautiful flowers; from the bosom of the ocean He brings pearls and corals. When the Light of His favor is shed upon us the darkness is fled.

SW_v16#04 p.473

ABU3111

There was a Protestant who rejected the Baha'i Faith because of the fact that His Holiness the Bab was martyred. He would say, 'If God is in this movement, why should He allow one of His chief agents to be put to death?'

He was answered, 'But how about the crucifixion of Christ?'

He responded, 'Oh, that is different.'

STAB#074

AB11255

To: the Greatest Holy Leaf Bahiyyih Khanum, in Palestine

O thou my affectionate sister! In the daytime and in the night-season my thoughts ever turn to thee. Not for one moment do I cease to remember thee. My sorrow and regret concern not myself; they centre around thee. Whenever I recall thine afflictions, tears that I cannot repress rain down from mine eyes...

BHK_2#02x

یا شقیقتی الشفیقه در شب و روز بیاد تو مشغولم
آنی از خاطر منبروی فی الحقیقه بجهت خود ابداً
متأسف و متحسر نیستم ولی هر وقت ملاحظه
صدمات شما را مینمایم بی اختیار اشک از
چشم میریزد...

BHKP_2#02x

AB11244

To: Munirih Khanum, in Akka

- ¹ Thy perspicuous letter hath arrived. Whatsoever thou didst write hath become known and all that was concealed in the innermost parts of the sentences became manifest. The return of the Blessed Countenance caused utmost anxiety and concern. What will happen to His Blessed Body during the intense heat in that narrow house? Undoubtedly, He would be very much affected by it. Were it during the winter, it would have been easier. But in the summer, in an inadequate place and in the Most Great Prison! I swear by the Ancient Beauty that if tears of blood were shed and hearts were consumed, it would

... 1

not suffice. And this is all from the greatness of His ancient endurance.

- 2 To my honoured and distinguished sister do thou convey the expression of my heartfelt, my intense longing. Day and night she liveth in my remembrance. I dare make no mention of the feelings which separation from her has aroused in mine heart; for whatever I should attempt to express in writing will assuredly be effaced by the tears which such sentiments must bring to mine eyes.

2 باری حضرت اخت را به جان و دل و روح
قلب و فؤاد مشتاق و در لیل و نهار در حقیقت
جان و وجدان مذکور از فرقتش نتوانم ذکر
کنم زیرا آنچه نویسم البته از عبرات محو خواهد
شد

- 3 Diya Khanum, Ruha, and Tuba and all members of the Household, and the family of Sultanu'sh-Shuhada and the members of that household as well as other handmaids of God are all in My thoughts and I am engaged in remembering them. Be certain and never doubt it . . .

... 3

- 4 Since I have written in detail to Khadim regarding My return, I did not repeat the same in this letter.

... 4

- 5 Take Husayn Effendi to the Holy Court and let him, on My behalf, prostrate himself at the Blessed Threshold . . .

... 5

- 6 My physical health, praised be God, is good.

... 6

BADM.195x, LTDT.326-327x, BHK_2#06x

BHKP_2#06x

AB11253

To: the Greatest Holy Leaf Bahiyyih Khanum

O my affectionate sister! God be praised, through His grace and favour, my health and well-being are now restored, but it is very hard for me to bear thine absence. We think of thee at all times, here on the slopes of this sacred, holy and blessed Mount Carmel, and we are being happy on thy behalf...

یا شقیقتی الشفیقه الحمد لله صحت و سلامت به
فضل و عنایت حضرت احدیت حاصل است
ولی فرقت شما بسیار مشکل اما در جمیع احیان
در دامنهٔ جبل مقدس مبارک متین کرم
بیاد شما مشغول و بالنیابه مسعودیم...

BHK_2#16x

BHKP_2#16x

AB11256*To: the Greatest Holy Leaf Bahiyyih Khanum, in Palestine*

O my dear sister! It is quite a while now, since thou hast left us, and gone away to Nazareth and Haifa. This journey hath lasted too long. The weather in 'Akka is fine and moderate. If thou comest back, it will rejoice our hearts....

BHK_2#17x

یا شقیقتی العزیزه مدّتیست که از ما هجرت به
ناصره و حیفا نمودید این سفر بطول انجامید هوای
عکا در نهایت اعتدال است اگر مراجعت نمائید
سبب سرور قلوب گردد...

BHKP_2#17x

AB11254*To: the Greatest Holy Leaf Bahiyyih Khanum*

O thou my loving, my deeply spiritual sister! I trust that by the grace and loving-kindness of the one true God thou art, and wilt be, kept safe and secure beneath the sheltering shadow of the Blessed Beauty. Night and day thy countenance appeareth before mine eyes, and in my mind are engraved the traits of thy character....

BW_v05p172, BHK_2#05x

یا شقیقتی الشّفیقة الرّوحانیة از فضل و عنایت
حضرت احدیت امیدوارم که در ظلّ حمایت
جمال مبارک محفوظ و مصون بوده و هستید در
شب و روز رویت در مقابل و خویت مرکوز
خاطر است...

BHKP_2#05x

ABU3204

We have sat together many times before, and we shall sit together many times again in the Kingdom. We shall laugh together very much in those times, and we shall tell of the things that befell us in the Path of God. In every world of God a new Lord's Supper is set for the faithful!

BW_v12p899, VLAB.153

ABU3172

Praise be to God! Your hearts are overflowing with the love of God and you have no great attachment to this world. The thing which is necessary now for you is discourse. It is my hope that you will obtain ... eloquent, expressive and excellent discourse. Rest assured in the fact that the breaths of the Holy Spirit will aid you provided no doubts obtain in your heart.

SW_v14#02 p.061, DJT.072, BLO_PN#027

AB11131

To: Isfandiyar, in Akka

O Isfandiyar! May the Blessed Beauty be thy Companion! It is certain that if thou remain protected from association with certain inhabitants of Haifa, assuredly God will be thy Friend and Helper. Surely in my absence thou art engaged in service with the utmost effort.

ای اسفندیار جمال مبارک یار تو باد یقین است
که اگر از معاشرت بعضی از اهالی حیفا محفوظ
مانی البته حق یار و یاور تو است البته در غیبت
من بکمال همت بخدمت مشغولی

MUH3.316

AB11157

To: Aqa Muhammad Abdu'l-Ghani (Mansurih), in Al-Mansura

...God sayeth in the Quran: "Make not thy hand tied to thy neck, nor stretch it forth to its utmost reach" and He saith: "But seek between these two an intermediate way." You too must follow this course and act with moderation....

...خدا در قرآن میفرماید لاتجعل یدک مغلوله
الی عنقک و لاتبسطها کلّ البسط و میفرماید
و ابتغ بین ذلک سبیلا شما نیز باید بر این منوال
مجرى دارید معتدلانه حرکت فرمائید...

MMK6#252x

AB11201*To: Wife of Muhammad son of Fath-i-Azam, in Ardistan*

...O Lord! Make them successful in that which is befitting, O Forgiver! Confirm them in that which is worthy. These hands are clasped to the hem of Thy forgiveness, and these hearts are bound and fettered by Thy love. Bestow Thy grace, grant Thy favors.

ای پروردگار بآنچه سزاوار است موفق کن
ای آمرزگار بآنچه لائقست مؤید فرما این دستها
بدامن عفوت پیوسته و این دلها بحببت مقید و
بسته عنایت کن موهبت بخشش

MMG2#043 p.043x

AB11149*To: Mashhadi Abbas, in Baghdad*

O servant of God! The Luminary of Divine favors from the Presence of His Oneness hath so shone forth and gleamed that it hath illumined both East and West and hath made radiant the world of both the kingdom and the realm above.

ای بنده حقّ نیر عنایت حضرت احدیت چنان
جلوه نمود و درخشید که شرق و غرب را
روشن کرد و جهان ملک و ملکوت را منور
نمود

MKT6.012b

AB11191*To: Ali Akbar Nakhjavani, in Baku*

O thou who art attracted to the Beauty of God! On this blessed day, the birthday of the Luminary of the horizons and the Star of effulgence, I remembered thee and proceeded to offer thee congratulations for the Festival, that the heart and soul of that lover of the countenance of the Truth, the Beloved of the horizons, may be made joyous and glad.

ای منجذب جمال الله در این روز مبارک یوم
مولود نیر آفاق و کوکب اشراق پیاد تو افتادم و
بهنیت عید پرداختم تا جان و دل آن عاشق روی
حق دلبر آفاق مسرور و مستبشر گردد

BRL_DAK#0003

BRL_ATE#003, MAAN#20

AB11227*To: Siyyid Taqi Manshadi, in Haifa*

- 1 O Aqa Siyyid Taqi! There are certain urgent expenses at hand, including the living expenses of your companion and others...
 2 ...in these days the affairs of the household are as disheveled as your beard and as scattered as your hair, with absolutely no recourse left - "the destitute are in God's protection"...

1 جناب آقا سید تقی بعضی از مصارف مبرمه موجود از جمله معاش رفیق شما و سائرین...
 2 در این ایام امور در خانه چون محاسن آنجناب در هم و مانند موی شما پریشان ابداً چاره نمائده المفلسون فی امان الله...

ANDA#53 p.32x

AB11159*To: Mirza Asadullah Vazir, in Isfahan*

O thou who art firm in the Covenant! The noble descendant of divine victory arrived, and from meeting with him and his brothers, the utmost joy and delight was obtained. How excellent are the words: "Why seek the fragrance of the rose from rosewater?" In truth, they possess the utmost courtesy and dignity, and are firm and steadfast in the Covenant and Testament....

ای ثابت بر پیمان سلیل جلیل فتح ربّانی وارد و از ملاقات ایشان و اخویشان نهایت روح و ریحان حاصل فنعم ما قال بوی گل را از که جوئیم از گلاب فی الحقیقه در نهایت ادب و وقارند و ثابت و راسخ بر عهد و پیمان...

MSHR2.282x

AB11217*To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Khurasan*

O martyr, son of the glorious martyr! There is no time now, so I write briefly. In the next post the answer to your honor will be sent. Please forward the enclosed letters. Convey to all the loved ones of God and handmaidens of God the Most Wondrous, Most Glorious greetings.

ایها الشّهِید ابن الشّهِید الجلیل فرصت الآن نیست مختصر مرقوم میشود در پوسته آینه جواب آنحضرت ارسال میگردد مکاتیب جوف را ارسال دارید احباء الله و اماء الله را جمیعاً تکبیر ابدع ابی ابلاغ فرمائید

PYK.272

AB11207*To: Jinab-i-Yaqut ibn Mirza Dawud, in Kirmanshahan*

To be typed.

BLIB_Or.08687.018, BLIB_Or.08117.047

AB11148*To: Nayib Qasim Ali, in Lahijan*

...O peerless Lord! Keep these needy friends firm in the primordial covenant, intoxicate them with the wine of bounty, move them with the breezes of Thy favors, and distinguish them with the gifts of this holy cycle. Verily, Thou art the Generous, the Merciful.

ای خداوند بی مانند این یاران مستمند را
در عهد الست ثابت قدم دار و از بادهٔ عنایت
سرمست فرما و بنفحات الطاف مهتر کن و
بمواهب این کور مقدس مخصص نما آنک انت
الکریم الرحیم

MJMJ3.078ax, MMG2#111 p.123x

AB11205*To: Mirza Baba Nayrizi*

O spiritual friend! The thought of 'Abdu'l-Baha is ever this, and His consideration is this: that souls may advance into the arena of sacrifice and become the cause of the exaltation of the Word of God. I hope that thou mayest be among those souls.

ای یار روحانی همیشه اندیشهٔ عبدالبهاء اینست و
فکر آن این که نفوسی در میدان جانفشانی بتازند
و سبب اعلاء کلمة الله گردند امیدوارم که تو
از آن نفوس باشی

MKT6.182

AB11130*To: Mirza Musa Hakimbashi, in Qazvin*

- 1 My hope from the grace of the One true Lord is that thou wilt be enabled to spread the fragrances of God among the tribes. This is extremely important....

1 امید از عنایت حضرت احدیت چنانست که در خصوص نشر نفعات الله بین القبایل موفق گردید این قضیه بسیار مهم است...

- 2 If thou succeedest in rendering this service thou shalt excel and be the leader in the field.

2 اگر بچنین خدمتی موفق شوی گوی سبقت و پیشی را از میدان ربودی

SWAB#215x

MMK1#215 p.259x

AB11233*To: Shaykh Kazim Qazvini (Samandar)*

O Samandar! The right of Baha'u'llah, the Most Glorious, be upon thee! Since the handmaid of Baha, the wife of the martyr who is departing, hath endured severe trials in the path of God, therefore the utmost consideration must be shown toward her. And the Glory be upon thee.

حضرت سمندر حقّ علیک بهاء الله الابهی امة البهاء حرم شهید عازم چون بلائاء شدیدہ در سبیل الله دیدہ لهذا باید نہایت رعایت را در حقّش مجری داشت و البهاء علیک

AYBY.362 #043

AB11206*To: Baha'is of Qum et al.*

...at times, with utmost supplication, visit the illumined grave of Shamsu'l-Vuzara on behalf of Abdu'l-Baha and light a few candles at that pure tomb, for this act is a cause of nearness to the threshold of the Almighty. Upon you be greetings and praise.

...بعضی اوقات در کمال ابتہال متوجّہاً الى الله قبر منور شمس الوزرا را از قبل عبدالبہاء زیارت کنید و در آن رمس طاهر چند دانہ شمع برافروزید زیرا این عمل سبب قربیت درگاہ کبریاست و علیکم التّحیّۃ و الثّناء

MAS5.227x, QUM.012x

AB11203*To: Rashid Jamshid, in Rahmatabad*

O Persian friend! Persian and Pahlavi are both sweet and sugary, therefore I shall converse with thee in this tongue so that thy palate may be sweetened and thy soul may become laughing and joyous. May thy heart be glad!

ای یار پارسی پارسی دری و پهلوی هر دو شیرین
و شیرین پس باین زبان با تو گفتگو نمایم تا کامت
شیرین گردد و جانت خندان و شادمان شود
دلت خوش باد

YARP2.175.4 p.179

AB11173*To: Rustam et al., in Rahmatabad*

O two servants of God! Place your hope in the protection and shelter of the True One - may you remain preserved and safeguarded, and rest content and delighted in the shade of the Tree of Hope. The glance of favor is upon you - be assured and at peace. Upon you both be greetings and praise.

ای دو بندهء خدا امید بحفظ حمایت حضرت
حق داشته باشید محفوظ مانید و مصون و در
سایهء درخت امید مستریج و محظوظ نظر عنایت
با شماست مطمئن باشید و مستریج و علیکم التحية
و الثناء

YARP2.175.2 p.178

AB11168*To: Ali Rida Khan, in Shiraz*

O dear Khan! Aqa Mashhadi Husayn is now present in the gathering, and a clear proof that you have not been forgotten is this brief writing, for he is now mentioning you.

ای خان عزیز آقا مشهدی حسین الآن حاضر
مخفل و دلیل واضح بر اینکه شما را فراموش ننوده
است همین تحریر مختصر است زیرا الآن ذکر شما
را مینماید

INBA87:503a, INBA52:527a

AB12765*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz*

O dear Bashir! Your charming portrait was observed in the utmost beauty and grace. And upon you be the glory because of this luminous countenance. There was no opportunity for special correspondence - please excuse me. 'Abbas.

ای بشیر عزیز من شمائل دلنشین در نهایت
ملاحت و صباحت ملاحظه گردید و علیکی
البهاء بهذا الوجه النورانی فرصت تحریر مخصوص
نبود معذور دارید

BSHI.050

AB12018*To: Ali-Akbar Rawhani Muhibulsultan, in Tihran*

O thou who art firm in the Covenant! Write this letter in very fine handwriting in forty or fifty copies and send them with utmost speed to various regions.

ای ثابت بر پیمان این ورقه را بخط بسیار خوشی
چهل و پنجاه نسخه مرقوم نموده در کمال سرعت
باطراف ارسال دارید

INBA79.047

AB11142*To: Ghulam Ali Davachi, in Tihran*

O servant of God! The letters from Aqa Siyyid Nasru'llah and Haji and others all arrived. Rest assured that I constantly supplicate with humility and contrition at the Sacred Threshold and beseech endless favors for the friends of heart and soul.

ای بنده الهی مکاتیب جناب آقا سید نصرالله و
حاجی و دیگران جمیع رسید مطمئن باش همواره
بساحت کبریا عجز و انابه مینمایم و دوستان دل
و جان را الطاف بی پایان میطلبم

INBA16:196

AB11135*To: Uzra Khanum Diyaul-Hajiyiyih, in Tihiran*

O handmaiden of God who is attracted! At this hour when the temple of the horizons is in ecstasy and joy, for it is the day of the birth of the All-Glorious Beauty, and 'Abdu'l-Baha with utmost gladness is occupied in congratulating thee, therefore be thou grateful and happy, and be thou delighted and pleased.

ای امة الله المنجذبه در این ساعت که هیکل آفاق
در وجد و شادمانیست زیرا یوم ولادت جمال
سبحانیست و عبدالبهاء با نهایت بشارت بتهنیت
تو مشغول پس ممنون باش و خوشنود و مسرور
باش و محظوظ

INBA16:125, PYK.296

AB12844*To: Yunis Afrukhtih, in Tihiran*

It is my fervent hope that, through the bestowals of the Blessed Beauty, this marriage may bring about joy and radiance, and may gladden and cheer the friends – and that through it, a Baha'i family may shine forth in the realm of existence, the descendants of which will become manifestations of divine grace and bounty in the ages and centuries to come.

BRL_SWO#018x

ای یونس من ای مونس [من] اعلان زفاف
ملاحظه گردید انشاء الله مبارکست الحمد لله
طرفین منجذب بنفحات الله و مشتعل بنار محبت
الله هستید از الطاف جمال مبارک امیدوارم که
این اقتران مورث روح و ریحان گردد و سبب
سرور و حور یاران و تشکیل عائله ئی بهائی در
عرصه ظهور جلوه نماید که سلاله در قرون و
اعصار آتیه مظهر فیض و برکت الهیه باشد و
علیک البهاء الابهی

BRL_SWOP#018x

AB12762*To: Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Tihiran*

O Afnan of the Blessed Tree! His Holiness the Name of God, upon him be the Glory of God, the Most Glorious! Should any sum be required for a certain matter, you must certainly arrange and deliver it, even if it be as a loan, for unless there is absolute necessity, no action would be taken.

ای حضرت افنان سدره مبارکه حضرت
اسم الله علیه بهاء الله الابهی بجهت کاری اگر
چنانچه مبلغی بخواهند البته ولو بقرض باشد باید

تدارک فرموده تسلیم فرمائید زیرا تا لزوم قطعی
نباشد اقدام نمیفرمایند

INBA85:285b

AB11804

To: Ibn-i-Abhar, in Yazd

O Hand of the Cause of the All-Merciful! A journey from Yazd to Rafsanjan is very necessary, as there is some melancholy, but God willing, may all the friends completely and thoroughly be moved to joy and delight. Deliver the enclosed letters. [And upon you be greetings and praise. 'Abdu'l-Baha 'Abbas]

جناب ایادی رحمن یک سفر از یزد به رفسنجان
بسیار لازم زیرا قدری ملال حاصل بلکه
انشاء الله احباً کلاً و طراً بشور و طرب آیند
مکاتیب جوف را برسانید [و علیک التحية و
الثناء ع]

BRL_DAK#0190, YIA.339

AB11186

To: Iran Gushtasb, in Yazd

O thou who art intoxicated with the wine of divine love! As much as thou canst, drink of this wine and become inebriated from this cup, for it increaseth reason and understanding, bringeth no hangover, and its exhilaration is everlasting.

ای مست می محبت الهی تا توانی از این باده بنوش
و از این جام مدهوش گرد زیرا عقل و هوش
افزاید و مخموری نیارد و نشئه اش ابدیست

YARP2.166.1 p.174

AB11154*To: Khudadad Jamshid, in Yazd*

O servant of the All-Merciful! Place your hopes in the favors of the All-Glorious Lord and rely upon His mighty pillar, that you may witness a new bounty in every moment.

ای بندهٔ یزدان امید بالطاف خداوند مجید دار
و تکیه بر رکن شدید کن تا در هر دمی فضلی
جدید مشاهده نمائی

YARP2.175.1 p.178

AB11139*To: Mihraban Bihjat, in Yazd*

O Gift of God! Man is pure bounty and sheer bestowal. If he holdeth fast to that which he ought and should, I hope that thou wilt be assisted and that in the assembly thy radiance will increase day by day, and thou wilt shine with greater brilliance and cast forth a mightier flame. May thy soul be happy!

ای بخشش یزدان انسان بخشش صرفست و
موهبت محض اگر بآنچه باید و شاید تمسک
جوید امیدوارم که موفق گردی و در انجمن
تابشت روز بروز افزون گردد و رخسندگی بیشتر
یابی و شعله فروتر زنی جانت خوشباد

YARP2.166.6 p.174

AB11209*To: Munirih Khanum, in Palestine*

[In a Tablet addressed to Munirih Khanum, 'Abdu'l-Baha advises that if in the andarun women related something about some person, the hearer should observe complete silence, engage in communion with the True One and say that the remembrance of God is best.]

LTDT.331x

AB12090

Most esteemed one! His Honor, the respected Khalil Bey has now arrived. We await your august presence, together with Mahmud Bey Effendi and His Honor the Judge, to ascend to the hotel above. It would be most excellent if you could grace us with your presence at your earliest convenience.

سعادتو افندم حضرتلری عزتو خلیل بیک
شمدی تشریف بیوردیلر یوقارده کی اوتله چیتقمق
اوزره ذات عالیلری و محمود بیک افندی و حاکم
افندی حضرتلرینی بکلرز بر آن اول تشریف
بیوریلور ایسه اعلی اولور افندم

BRL_DAK#0475

AB11265

To: to H.C.W.

You must do a little better. The better you do, the better it is. The wife must endure the husband and she must hold to every means to please the husband. The anxieties of a man are great and woman must sympathize; she must endure conditions.

PN_unsorted p075

AB11241

To: Ahdiyyih, Muhammad Husayn son of Mulla Shafi Nayrizi et al.

My Lord and my Hope! These servants and handmaidens of Thine have turned in supplication to the Kingdom of Thy mercy and have implored the Realm of Thy oneness. O Lord! Adorn them with the raiment of Thy favors and crown them with the diadems of grace and bounty. Verily, Thou art the Generous, the Merciful, the Mighty, the All-Bestowing.

رَبِّ و رجائی اَنْ هُوَ لاءِ عیبِیک و امائک قد
تبتلوا الی ملکوت رحمانیتک و تضرعوا الی
جبروت فردانیتک رب طوقهم بحلل الالطاف
و توجهم باکلیل الفضل و الاحسان اَنْک انت
الکریم الرحیم العزیز المنان

NYR#151x

NYR#151x

ABU3270*Words to a friend of Mrs. Struven*

When 'Abdu'l-Baha writes tablets, he is calling the souls to a station which they are potentially able to attain. It does not mean that they have attained that station at the time of the writing.

SW_v09#05 p.062

ABU3267*Words to Albert Vail*

We do not oppose the religion of anyone. We act in accordance with the Gospel. But we must also act in accordance with the teachings of Baha'u'llah. They are—the oneness of the world of humanity, independent investigation of truth, abandonment of prejudice, universal peace, etc. You must act in accordance with these teachings.

SW_v13#09 p.218

AB11153*To: Ali Akbar Khan*

O thou servant in harmony with the Abha Beauty! Through this title, which is the essence of reward on the Day of Return, glory and pride thyself amongst the concourse of creation. By God, the True One! Verily, servitude unto Him taketh precedence over sovereignty of both worlds.

ای بندهء موافق جمال ابهی باین خطاب که
جوهر ثواب در یوم ایاست در بین ملاً اکوان
مباهات و افتخار نما تالله الحقّ انّ عبودیتّه تفتخر
علی سلطنته الکوین

MKT8.042a

AB11195*To: Aqa Ahmad*

O Ahmad, O thou who gazest upon God! Give thanks that thou hast a father whose face is illumined with the fire of the love of God, and a mother whose eyes are shut to all save the Truth, and kindred and family who have rent their garments in their love for Baha. The Glory of God rest upon thee.

ای ناظر الی الله حمد کن که پدری داری رخ
بنار محبة الله افروخته و مادری دیده از غیر حق
دوخته و خویشان و دودمانی گریان بعشق بها
چاک نموده و البهاء علیک

HUV1.044

AB11167*To: Bahram Dinyar et al.*

O Thou Incomparable One! Guide these souls to the straight path, make them aware of the hidden mystery and the guarded secret, and in Thy pathway make them free from stranger and friend. Thou art the Giver, the Bestower, the Kind.

ای حضرت بیچون این نفوس را براه راست
رهنمون شو و واقف بر سر مکنون و رمز مصون
فرما و در سبیل خویش آزاد از پیگانه و خویش
کن تویی دهنده و بخشنده و مهربان

YARP2.643 p.438

AB11156*To: Bahram Son Of Marzban et al.*

O Lord of Bounty! Grant these lowly servants shelter at Thy threshold and free them from stranger and kin alike. Make them precious dwellers of the highest paradise and bestow upon them sweet fulfillment. Make the living ones free spirits, and give order and peace to those who sleep in the silent realm, beneath Thy protection. Thou art the Ever-Forgiving, the All-Merciful.

ای پروردگار بزرگوار، این بندگان خاکسار را
در درگاه خویش پناه ده و از پیگانه و خویش
آزاد فرما، در بهشت برین نازنین کن و کام
شکرین فرما، زندگان را آزادگان کن و خفتگان
کوی خوامویشان را در پناه خویش سر و سامان
بخش، تویی آمرزنده و مهربان

YARP2.645 p.439

AB11200*To: Baygum Sahib Abdu'l-Azimi*

Be confident in the favours of God, and the greatest means of attaining the confirmations of the Abha Kingdom is the endurance by women of tribulations and sufferings. Render praise to God.

ای ورقهء طیبہ از لطف حقّ امیدوار شو و
اعظم وسائل حصول عنایت ملکوت ابی تحمل
زحمات و مشقات اماء رحمن است شکر کن
خدا را

INBA17:183, MKT7.143a

AB11226*To: Edward B Kinney*

O Divine Providence! Enable me to be firm in Thy Cause and, through Thy tests, make me steadfast in Thy love. Immerse me in the ocean of Thy favours. Thou art the Giver and the Kind.

پروردگارا مرا مستقیم بر امرت بدار و در امتحان
ثابت بر محبت کن و در دریای عنایت مستغرق
فرما توئی دهنده و مهربان

MMK2#025 p.017, MMG2#103 p.117

AB11231*To: Gul-Surkh Khanum Imami Azami (Faizih)*

Mr. Dell has requested me to write a few words to you. Praise be to God, in this city I am in the utmost joy and fragrance among my loved ones.

جناب مسٹر دال از من خواہش نگارش چند
کلمہ بجهت شما نمودند الحمد للہ در این شهر در
نهایت روح و ریحان در نزد یارانم

MKT6.195a

AB11230*To: Haji Mirza Husayn*

We had wanted to summon you, Haji Mirza Husayn, but serious obstacles arose. It is not advisable for you yourself to come. Deliver the enclosed letter to the esteemed learned scholar. If they have any questions, they may write from Tehran.

جناب حاجی میرزا حسین شما را میخواستیم
بخواهیم ولی موانعی عظیمه حاصل گردید
مصلحت خود شما در آمدن نیست مکتوب
جوف را بفاضل عالم محترم برسانید اگر چنانچه
سؤالی داشته باشند از طهران مرقوم فرمایند

INBA17:219

AB12769*To: Karbala'i Muhammad Husayn Naraqi*

Convey to the honored mother, the near handmaiden of God, on behalf of 'Abdu'l-Baha, the Most Glorious and Most Wondrous greetings. Blessed is she who existed in the Day of the Manifestation of the Ancient Beauty, heard the divine call, and attained to faith and certitude.

امه الله المقرّبه والده محترمه را از قبل عبدالهآء
تحيّت ابدع ايهی ابلاغ داريد خوشا بحال او که
در يوم ظهور جمال قدم موجود بود ندای ربّانی
استماع نمود و به ايمان و ايقان فائز گشت

INBA85:121a

AB11136*To: Khadijih mother of Diya*

O handmaid of God, Khadijih, mother of Diya'! O handmaid of God! Be thou happy, joyous, delighted and attracted, for in this divine Dispensation thou hast become intoxicated with the cup of the All-Merciful from afar and art full of fervor and enthusiasm.

ای امه الله خوش باش و مسرور و مشعوف و
مجنذوب که در این دور الهی از دور جام باده
رحمانی سرمست و پر جوش و خروش گشتی

YMM.057

AB11210*To: Louise Waite*

O thou who art rejoicing with the glad tidings of God!

Verily the Song of the Covenant of most eloquent phrase and of most wonderful melody was received. And the maidservants of the Merciful are singing it in the great assemblages and are rejoicing in these harmonies. Blessed and blessed art thou.

BLO_PT#052.25

AB11193*To: Mihraban*

O kindly one! This is the hour for the dawning of love in heart and soul, and the moment for communion with the heavenly herald. There is no opportunity for a detailed writing. Arise thou in servitude to the Threshold of Baha, even as 'Abdu'l-Baha hath arisen, with utter self-effacement, nothingness, and evanescence.

ای مهربان وقت ظهور مهر در دل و جانست و
دم همدمی با سروش آسمان فرصت تحریر مفصل
نه به عبودیت آستان بهاء چون عبدالهء به کمال
محویت و نیستی و فنا قیام نما

YARP2.217 p.201

AB11138*To: Mirza Mihdi son of Malikul-Mutikalimin*

- ¹ O wanderer from home, your letter was received and its contents made known that you are distressed due to severe hardship. You are right - exile is full of affliction...

¹ ای آوارهء اوطان مکتوب شما واصل و مضمون
معلوم شد که از شدت پریشانی محزون هستید
حق با شماست غربت پرکرت است...

- ² Hafiz has said:

² حافظ گفته

- ³ "These bitter days, more bitter than poison, shall pass; Once again days sweet as sugar shall come."...

³ بگذرد این روزگار تلختر از زهر بار دیگر روزگار
چون شکر آید...

MSHR2.251x

AB12017*To: Mirza Muhammad Hasan Adib*

O educator in the divine school! This is written in utmost physical weakness. Settle these accounts with Aqa Azizu'llah in such a way that it becomes a cause of dignity for the Cause of God among both the friends and strangers. A.A.

ای ادیب دبستان الهی در نهایت ضعف جسمانی
مرقوم میشود این محاسبات با آقا عزیزالله را نوعی
تفریق نمائید که در نزد یاران و بیگانگان سبب
عزت امر الله گردد

BRL_DAK#0280

AB11252*To: Muhammad Mustafa Baghdadi*

- 1 O my honored loved one! I have learned the contents of your letter...
- 2 As for breaking with that man and separation, it would veil him from grace, and God would deal with him with justice. O God! Deal with us through Thy grace, not Thy justice! And since the sand grouse, if left alone, would sleep, it behooveth you to be patient with him and not abandon him....

- 1 یا حبیبی المحترم قد اطلعت بمضمون الخطاب...
- 2 و اما الفسخ مع الرجل و الفصل یحجبه عن الفضل فیعامله الله بالعدل اللهم عاملنا بفضلک لا بعدلک و حیث ان القطا لو ترک لنا ینتضی ان جنابکم ان تتحملوا منه و لا تترکوه...

ANDA#81 p.44x

AB11248*To: Munirih Khanum*

O Amata'l-Baha! Apparently, thou hast decided to go to Egypt. For the time being, thou wilt explore a new place and wilt be the cause of joy and happiness to the handmaids in that land. I hope from the bounty and favour of the Blessed Beauty that thou wilt return feeling completely well and happy.

LTDT.338

AB11214*To: Nush Shahriyar (Pilgrim)*

O Kind Lord! He seeketh youth in the world of life, gladness and success in this world and the eternal world. He hopeth that Thou wilt not disappoint him, but rather favor him and make his affairs prosper.

ایزد مهربانا جوانی در جهان زندگانی شادمانی و
کامرانی در این جهان و جهان جاودانی خواهد
امید چنان است که نومید نفرمائی بنوازی و کار
بسازی

YARP2.628 p.432

AB11251*To: Ruqiyiyih (Ishqabad)*

O handmaiden of God, the All-Possessing, the Self-Subsisting! Your tribulations in the path of the Beloved are known and evident, and this is through the grace and bounty of the All-Loving Lord that He honors His handmaiden by enabling her to bear trials in His path. This is of God's grace which He bestoweth upon whomsoever He willeth.

یا امة الله المهيمن القیوم رقیه بلا یات در سبیل
محبوب معلوم و مشهود و این از فضل و موهبت
رب و دود که کنیز خویش را بحمل بلایا در
سبیل خود عزیز میفرماید ذلک من فضل الله
یؤتیه من یشاء

INBA17:176

AB11126*To: Shaykh Muhammad et al.*

...O Thou Who art free from every need! Praise be unto Thee, for Thou hast guided these wanderers to the highway of guidance, led these thirsty ones to the spring of bounty, and granted these helpless ones shelter beneath the shade of Thy Divine Word. Verily, Thou art the All-Bountiful.

...ای بی نیاز ستایش ترا سزاست که این
گمگشتگان را بشاهراه هدایت دلالت فرمودی
و این تشنگانرا بعین عنایت رساندی و این
درماندگانرا در ظل کلمه الهیه پناه دادی انک
انت الکریم

MJMJ3.056ax, MMG2#296 p.329x

AB11260*To: Siyyid Hashim son of Ali Naqi*

O Hashim! I beseech God that thou mayest grow and develop beneath the blessed Tree and stand so firm that, like unto a graceful cypress, thou mayest walk with a stately gait in the garden of the love of God.

یا هاشم از خدا خواهم که در ظلّ شجره مبارکه
نشو و نما نمائی و چنان قائم گردی که چون سرو
روان در بوستان محبت الله بخرامی

INBA17:109

AB11132*To: Taj Bagum*

O handmaiden of God! Beseech God that thou mayest arise among the handmaidens of God with such attraction and enthusiasm that through the warmth of the love of God thou mayest make the gathering place a brazier of fire.

ای امةالله از خدا بخواه که در بین اماء الله
به شوق و انجذابی مبعوث گردی که بحرارت
محبت الله محفل را بجره آتش نمائی

MKT6.070a

AB11124

If thou didst know how the light of the Concourse on High hath shed its radiance upon the hearts of the handmaidens, thou wouldst surely make thyself a flame of the love of God and a gleaming ray of the knowledge of God. Praise be to thy Lord that thou hast been confirmed with this bounty. And upon thee be the Glory.

اگر بدانی که نور ملاء اعلی چگونه بر قلب اماء
اشراق نمود البته خود را شعله محبت الله کنی و
لمعه معرفت الله حمد کن پروردگار را که به این
موهبت موفق گشتی و علیک البهاء

DRM.016b

AB11128

My God, my God! Send down upon Thy servants that which will unite their hearts in Thy Cause and make them follow Thy laws and Thy religion. Aid them, O my God, to do that which Thou willest, and grant them success in Thy service. O Lord! Leave them not to themselves. Adorn them with the light of Thy guidance and Thy knowledge, and quicken their hearts with Thy love. Verily, Thou art the Helper, the Sustainer.

الهی الهی انزل علی عبادک ما یتمد به قلوبهم فی امرک و یتبعوا احکامک و شریعتک ایدهم با الهی علی ما اراد و وفقهم علی خدمتک رب لا تدعهم بانفسهم زینهم بنور هدایتک و معرفتک و انعش قلوبهم بمحبتک انک انت المعین المستعان

PYD.080

AB11129

O God! If my servitude at the Threshold of Thy Oneness is accepted, Thou art the Gracious: mine is Thy most great bounty and supreme mercy. If my servitude and feebleness are rejected, Thou art the Just: mine is grief and chastisement. Thou art the All-Possessing, the Merciful, and Thou art the Compassionate, the Beneficent. Thy grace beseemeth Thy Divinity and is preferable to Thy justice.

الهی درگاه احدیتند عبودیتم مقبول ایسه فضل سنکدر موهبت کبری بکا و رحمت عظمی بکا قوللغم و رقیتم مردود ایسه عدالت سنکدر حسرت بکا نقت بکا غنی رحمن سن رحیم منان سن فضل الوهیتنه لائق در و عدلنه فائقدر

MJT.073a

AB11134

O handmaiden of God who art drawn nigh! I hope that through the favors of the Desired One, He may cause thee to succeed in service at the Sacred Threshold of the Kingdom, and may so consume thee with the fire of the love of God that thou mayest become wholly devoted and effaced in the Cause of God. Upon thee be greetings and praise.

ای امة الله المقربة از الطاف حضرت مقصود امیدوارم که ترا موفق بخدمت عتبه مقدسه ملکوت فرماید و چنان بنار محبت الله بگدازد که محو و فانی در امر الله گردی و علیک التحية و الثناء

MKT7.033

AB11143

- 1 He is God! O servant of the Sacred Threshold! The letter in response to the correspondence from the Lahay community was sent....
 1 ای بنده آستان مقدس مکتوب جواب نامه جمعیت لاهای ارسال گردید....
- 2 The Quran was confined to the scribes of revelation for twenty-six years; it was disseminated during the time of the Caliphs, and even then it was limited to a few copies.
 2 قرآن بیست و شش سال در نزد کتاب وحي محصور بود در زمان خلفا انتشار یافت و آن نیز محصور در نسخ معدوده بود

MMK6#003x, YMM.339x

AB11166

O servants of the Abha Beauty and nightingales of the rose-garden of the love of God! Ye are the manifestations of God's blessings and His bounty, and are under the glances of the All-Glorious Lord. Ye are beloved and accepted servants at His door. It is incumbent to offer praises.

ای جمال ابهی قوللری و گلزار محبت الله بلبلری
 سز مظهر التفات و عنایت حضرت کبریا سکر
 و منظور نظر جناب رب ابهی اللهک قیوسنده
 عزیز و مقبول قوللر سکر شکرانه ایله مشغول اولمق
 واجب در

MJT.130a

AB11169

O peerless Lord! Make these souls radiant from head to toe, make their hearts merciful, and their spirits heavenly, so that in all degrees they may arise to do what befits this mighty Day and become successful in attaining Thy good-pleasure.

ای خداوند بیهمتا این نفوس را سرا پا نورانی و
 قلوبشان را رحمانی کن و جانیشان را سبحانی نما تا
 در جمیع مراتب به آنچه لایق این یوم عظیم است
 قیام نمایند و موفق به رضای تو شوند .

MMG2#398 p.444

AB11171

- 1 O pearl of the ocean of God's love! Every sea hath its coral, and every shell its pearl. In the ocean of divine love, its pearls are the hearts of true friends and spiritual companions. Strive thou, then, to become a precious and hidden pearl, and a concealed and glowing gem.

1 ای دُرْدانه بحر محبت الله هر بحری مرجانی دارد و هر صدفی لؤلؤ غلطانی. دریای عشق الهی دُرْدانه اش قلوب دُستان حقیقی و یاران مغنوست. پس بکوش که دُرّ درّی مکنون گردی و لؤلؤء مُتَلّاء مخزون.

- 2 The Glory be upon thee.

2 والهاء علیک ع ع

HUV2.035

AB11175

- 1 He is the All-Desired One

1 هو المقصود

- 2 O Lord! O Lord! This is Thy servant who hath clung to the cord of Thy mercy, who hath stood within the garden of Thy oneness, and who hath responded to the call of the Dayspring of Thy mercy. O Lord! Make his feet firm upon the straight path, give him to drink from the Tasneem spring, and teach him from the mysteries of Thy perspicuous Book.

2 ای ربّ ای ربّ هذا عبدک المتشبّث بحبل رحمانیتک قد صف بحدیقة وحدانیتک و لّبی لنداء مطلع رحمتک ای ربّ ثبت قدیمه علی الصّراط المستقیم واسقه من عین التّسّیم و علمه من اسرار کتابک المبین.

YBN.070a

AB11176

O Thou peerless Lord! Make Thou this bird of the Realms above that winged its flight unto the kingdom of Thy sanctity and hath sought refuge at the Threshold of Thy Divine Unity, an angel in the garden of forgiveness, and let it sing the tender melodies of Thy Oneness in the meadow of Truth, in the paradise of Thy Singleness, and in the rose-bush of Thy mercy.

ای ربّ بی‌انداد ملکوت تقدیسنه اوچمش و درگاه احدیتنه التجا ایتش اولان بو مرغ علینی سدره نشین حدیقه مغفرت ایله جنّت احدیتده چمنستان حقیقتده شاخسار رحمانیتده انواع نغمات توحید ایله دمساز ایله

INBA72:152b, MJT.100

AB11177

O Lord! This is a servant who has believed in Thee and in Thy verses, who has acknowledged Thy oneness and confessed Thy singleness, who has forgotten himself and the world, and is detached from all else save Thee. O Lord! Make him a guide and one who is guided, and a light shining brightly with the lights of Thy countenance. Verily, Thou art the All-Powerful, the Most Exalted, the Mighty, the All-Wise.

ای ربّ هذا عبد آمن بك و بآیاتك واقف
بوحدايتك و اعترف بفردانيتك ناسياً عن
نفسه و عن الدنيا منقطعاً عما سواك ايرب
فاجعله هادياً و مهدياً و نوراً منوراً مستشرقاً بانوار
وجهك انك انت المقتدر المتعالی العزيز الحكيم

MSBH8.295

AB11178

O Merciful One! O Compassionate One! Bestow a heart like a pure and delicate mirror, that it may become illumined and radiant with the lights of Thy love, and inspire it with spiritual and divine intimations, that the world of existence may appear as the highest paradise.

ADMS#246

ای رحمان ای رحيم دلی چون مرآت لطيف
صافی عطا کن تا به انوار محبت روشن و منير
گردد و به الهامات روحانيه و معنويه ملهم فرما
تا عالم وجود را چون بهشت برين نمايد

AKHA_143BE #04 p.143, ADH2_2#21
p.132, MMG2#395 p.442, HUV1.021,
BNEP.115

AB11185

O man of the arena! This is the time for ball and mallet, the hour for charging steeds and gallant display. Shouldst thou carry off the ball from this field, thou shalt become a Rostam of Zabulistan, a Naríman of Persia, a roaring lion and a raging elephant. This is the arena of divine knowledge, and this the plain of utterance. Therefore, with pure speech and through the power of the Holy Spirit, unloose thy tongue, and guide the thirsty unto the clear wellspring of the Kingdom of Abha.

ای مرد میدان وقت گوی و چوگان است و
هنگام اسب تازی و جولان اگر گوی ازاین
میدان ربائی رسم دستان و نریمان ایران شیرزیان
گرددی و پهل دمان. این میدان عرفان است و این
دشت بیان. پس بانطق پاک و قوت روح القدس
زبان بگشاوتشنگان را بمعین صافی ملکوت ایهی
هدایت نما

AHB_102BE #01 p.02, PZHN v3#2
p.intro

AB11194

O thou true believer! The reality of man is a niche of light and a glass of revelation. When this reality gaineth freshness, beauty and purity; the effulgence of the lamp of divine guidance and the gracefulness and purity of the glass of capacity are interconnected and the truth of "Light upon Light" will be manifest and recognised.

ای مؤمن موقن حقیقت انسانیه مشکوه نوردر و
زجاجهء ظهوردر بو حقیقت لطافت و طراوت
و صفا اکتساب ایدنبه سراج هدایتک شدت
لمعانی و زجاجهء استعدادک لطافت و صفاسی
برلشوب حقیقت نور علی نور مشهور و مشهود
اولور

MJT.131

AB11198

O dear companion! Deliver and send the enclosed letters. You are ever before My sight. Convey to all the Most Great, Most Wondrous Greetings. A basket of oranges has been sent. When the friends gather in the evening, present them to the loved ones and convey my respectful and longing greetings.

ای همدم عزیز مکاتیب جوف را برسانید و
بفرستید همواره در نظرید جمیعاً تکبیر ابدع
ابهی ابلاغ دارید یک سپد پرتقال ارسال گردید
شب چون احباً جمع شوند تقدیم یاران نمائید و
تخت محترمانهء مشتاقانهء من برسانید

MKT7.016a

AB11219

O thou who art holding fast to the Sure Handle! The family of one who was martyred in the path of God are proceeding to and returning from Mazandaran. All must show them consideration and respect, for they have endured many afflictions in the divine path. And upon thee be the glory!

ایها المتمسک بالعروة الوثقی امة البهاء حرم
مستشهد فی سبیل الله عازم وراجع به مازندرانند
در حقش رعایت و احترام جمیع باید مجری
دارند زیرا بسیار صدمات در سبیل الهی دیده
است و البهاء علیک

MKT5.191b

AB11232

Dear companion, telegram number 30 arrived. There is a letter to the Qa'im-Maqam in this post - please confirm receipt upon arrival. Also if you have not received the receipt for the rings and tablecloths, request them so we can send them. And upon you be the Most Glorious Glory.

جناب همدم نامه غمروی سی ام ۳۰ رسید نامه به قائم مقامی در این پوسته است وصول ارسال دارید و همچنین قبض نگینها و سفره ها اگر نرسد بخواهید تا بفرستیم و علیک البهاء الابهی

INBA17:217

AB11234

- 1 Convey My yearning, most wondrous and most glorious greetings to his honor Samandar, the kindled fire. Night and day I am not free from remembrance and thoughts of him.
- 2 His honor Aqa Muhammad-Javad Farhad is mentioned in the sanctified Kingdom of the Desired One by the tongue of the Supreme Concourse.

- 1 حضرت سمندر نار موقده را تحیت مشتاقانه ابداع ابهی ابلاغ فرمائید شب و روز فراغت از یاد و ذکر ایشان نیست ع ع
- 2 حضرت آقا محمد جواد فرهاد در ملکوت تقدیس حضرت مقصود مذکور بلسان ملا اعلی است

AYBY.327 #008b

AB11236

My true friend 'Ali-Akbar, like unto an illumined candle, hath graced the gathering of the friends, his countenance radiant, his eyes perceiving, his words joy-inducing. Verily, he is spiritual, merciful, and holy. With every breath he would remember you and gladden our hearts. And the glory be upon thee.

دوست حقیقیم علی اکبر شمع منور آسا محفل یارانده یوزی پارلاق گوزی بینا سوزی فرح افزا اولدینی حالده بزم آراء اولدی فی الحقیقه نورانیدر رحمانیدر سبحانیدر هر نفسده سزی یاد و بزی دلشاد ایدردی و البهاء علیک

MJT.099

AB11237

O spiritual friend! In this moment, as I became occupied with thy remembrance, I was set ablaze with the fire of love. My heart burned, yet the thirsty heart was not quenched. The spirit was renewed and divine confirmations were obtained. The remembrance of loved ones is the cause of joy and delight, and the mention of friends is like the fragrance of a rose garden. May my Lord make thee successful.

دوست روحانی بو آنده یادکله اشتغال ایدنجه نار
محبته اشتعال ایلدم یورک یاندی قلب پرعطش
قامدی روح تازه لندی فتوح حاصل اولدی یاد
یاران بادی روح و ریحاندر و ذکر دوستان چون
بوی گلستاندر ربم سنی موفق ایلیه

MJT.091

AB11239

My Lord! Sanctify my hem from all that is unworthy of Thy sanctification and glorification, and clothe me with the raiment of detachment in the kingdom of creation, and make my heart the horizon of the lights of Thy knowledge and the dawning-place of the revelations of Thy tender mercy. Verily, Thou art the All-Powerful, the Almighty.

ربّ قدّس ذیلی عن کلّ ما لا یلیق لتقدیسک و
تنزیهک و ألبسنی قمیص الانقطاع فی ملکوت
الاختراع و اجعل قلبی أفق أنوار معرفتک و
مظهرن تجلیات عنایتک . إناک أنت المقتدر
القادر

NSR_1978.133a, NSR_1993.146a

AB11240

O my Lord and my Hope! I beseech Thee by Thy all-encompassing sovereignty which holdeth sway over all created things, to aid Thy servants in every direction, to quicken their hearts through Thy divine breathings, to revive their souls through Thy gentle breezes, to give them to drink from the cup of everlasting life, and to preserve them in the ark of salvation. Verily, Thou art the Mighty, the Bestower.

ربّ ورجائی اسألك بِسِطْرَتِكَ الْحِيطَةِ الْمُسْتَوَلِيَةِ
عَلَى الْكَائِنَاتِ اِنْ تَنْصُرْ عِبَادَكَ فِي كُلِّ الْجِهَاتِ وَ
تُحْيِي قُلُوبَهُمْ بِالنَّفْحَاتِ وَ تُنْعِشَ افْتَدَتَهُمْ بِالنِّسَمَاتِ
و تُسْقِيَهُمْ كَأْسَ الْحَيَاتِ وَ تَحْفَظَهُمْ فِي فُلْكِ
النَّجَاتِ اِنَّكَ اَنْتَ الْعَزِيزُ الْوَهَّابُ

MJMJ2.001, MMG2#399 p.445

AB11242

The universe itself beareth witness that thy Lord is the All-Bountiful towards His servants, and among His names are the All-Merciful, the Ever-Merciful. Be thou therefore at peace through the grace of thy Lord, and be thou assured of the gift of His Ancient Beauty. This is a true tidings - be thou a witness unto all things.

قد شهد الوجود بأن ربك فضال على عباده و
من اسمائه الرحمن الرحيم فاطمئن بفضل مولاك
وايقن بموهبة جماله القديم هذا من النبأ الصادق
كن على كل امر شهيدا

MKT5.157a

AB11243

His word, may my spirit be a sacrifice for Him: Convey most wondrous and glorious greetings to the maidservant of God, the attracted one, Fa'izih. I beseech God to assist her in serving the Cause of God and guiding other maidservants. Verily my Lord is bountiful in His bestowals and He is powerful over all things.

قوله روح الوجود له الفداء بامة الله المنجذبة فائزه
تحيت ابدع ابهى ابلاغ دار اسئل الله ان يؤيدها
على خدمة امر الله و هداية سائر الاماء ان ربى
لجزيل العطاء و انه بكل شىء قدير

MKT6.174a

AB11245

This is a reflection that portrays for you the state of one imprisoned in the path of God under chains and fetters, while he is immersed in the ocean of contentment, surrendering all affairs to God in every matter and seeking the good-pleasure of his Most Exalted Lord in the severest of trials.

هذه صورة انعكاسية تصوّر لك حالة انسان سجن
فى سبيل الله تحت السلاسل و الاغلال و هو
مستغرق فى بحر الرضاء مسلما الامور الى الله فى
كل الشئون و يبتغى مرضات ربه الاعلى فى اشد
البلاء

ADMS#354

AHB_133BE #03-04 p.69

AB11247

To be typed.

DUR4.661

AB11263

The Judgment of God hath come; respond ye, respond ye unto the call of God!

Hearken ye, hearken ye to the Melodies of God! Inhale ye the Fragrances of God!

Be illumined, be illumined with the lights of the Face of Baha'u'llah!

The promises of the Prophets have already been fulfilled, the prophecies of the Messengers realized; the Day of Judgment hath come, and mankind hath stood before the LORD of the creatures!

SW__v05#03 p.037

AB11264

Today the greatness of the believers of God depends upon delivering the Cause of God, diffusing the fragrances of God, self-sacrifice in the love of Baha'u'llah, and attainment to attraction, love, knowledge and wisdom. This door is open before the face of everyone and this arena is spacious for the skill of all. Everyone must think of this alone, and know that success and prosperity depend upon it.

SW__v07#10 p.098

AB11270

The Kingdom of God is possessed of limitless potency. Audacious must be the army of life if the confirming aid of that Kingdom is to be repeatedly vouchsafed unto it. Vast is the arena, and the time ripe to spur on the charger within it. Now is the time to reveal the force of one's strength, the stoutness of one's heart and the might of one's soul.

TDH#046.4, COC#1683x

AB11278

God maketh no distinction between the white and the black. If the hearts are pure both are acceptable unto Him. God is no respecter of persons on account of either color or race. All colors are acceptable unto Him, be they white, black, or yellow. Inasmuch as all were created in the image of God, we must bring ourselves to realize that all embody divine possibilities.

ADJ.037bx, LOG#1794x

AB11282

O thou who art athirst for the Water of Life! This manifest book is the fountainhead of the Water of Life Eternal. Drink so much as thou art able from the fountain of the Living Water!

O thou who art seeking after Knowledge! Immerse thyself in the ocean of the explanation of the Beauty of the Merciful, so that thou mayest gather the pearls.

SW_v14#05 p.124, BSTW#044

AB11283

There are before you so many temptations, trials, afflictions, calamities and difficulties because you have to be purified through fire and sifted through the sieve in order to separate the wheat from the tares. Verily, I say unto you: none will be saved but the believers, and from the believers only the sincere, and even those are in great danger, especially in such a time.

Consider ye! What calumny, slander, cruelty and oppression were brought down upon the Apostles by the Israelites for the sake of faith and assurance. They extended the hands of pillage, they persecuted and tortured those sanctified souls. Therefore, there is no doubt but that you will become afflicted with trial, calamity and oppression in the Path of the Beauty of Abha. But these trials are the essence of bestowal, and pure bounty, and the proofs of your acceptance at the Threshold of Oneness. Consequently, when the fire of trials is lighted, celebrate ye in joy, dance with overflowing emotions, rejoicing that, praise be to God, you have become the target of contempt in the Path of the Beauty of Abha, and are hated by the people of passion and desire!

BSC.443 #808

AB11287

O thou endued with the Spirit of Life! The call of God hath proved the very life of the universe, and the animating spirit of mankind. Behold! How it hath vivified the heart of man, and stirred the conscience of the world! Erelong its signs shall be made manifest, and the fast asleep shall be awakened.

SW_v14#01 p.019, BP1926.027

AB11291

The Call of God when raised, breathed a new life into the body of mankind, and infused a new spirit into the whole creation. It is for this reason that the world hath been moved to its depths, and the hearts and consciences of men been quickened. Erelong the evidences of this regeneration will be revealed, and the fast asleep will be awakened.

WOB.169x

AB11292

In the world of being the meeting is blessed when the white and colored races meet together with infinite spiritual love and heavenly harmony. When such meetings are established, and the participants associate with each other with perfect love, unity and kindness, the angels of the Kingdom praise them, and the Beauty of Baha'u'llah addresseth them, 'Blessed are ye! Blessed are ye!

ADJ.038-039x, SW_v12#05 p.103

AB11298

Absolute equality amongst men: this would be impossible. There is needed some organization which will bring about an order in this disorder. Absolute equality is a mere dream and impracticable. If absolute equality existed the whole order of the world would be destroyed. In mankind there is always a difference in degree... There must be degrees in the organization.

SW_v13#12 p.323

AB11305

The full measure of your success is as yet unrevealed, its significance still unapprehended. Ere long ye will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate in the firmament of your country the light of Divine Guidance and will bestow upon its people the glory of an everlasting life.

WOB.077x

AB11308

O maid-servant of God! Hold fast to the Covenant which hath emanated from the Supreme Pen and which is scintillating with the light of the Orb of the Horizons. Know thou verily, Baha'u'llah is the promised One in all the Books and Tablets, and verily, this servant (Abdul-Baha) is the herald of the Kingdom of God.

SW_v11#12 p.201

AB11311

The East hath verily been illumined with the light of the Kingdom. Ere long will this same light shed a still greater illumination upon the West. Then will the hearts of its people be vivified through the potency of the teachings of God and their souls be set aglow by the undying fire of His love.

WOB.079x

AB12758

O thou who art steadfast and endowed with understanding! The wise define human reason as the ability to discover the unknown, by means of a sequence of major and minor premises of known facts, leading to the discovery of intelligible universal truths. They consider this to be among the greatest bounties and distinguishing features of the world of humanity.

VUJUDE.158x

ای ناطقه ثابته حکماء گویند که نطق انسانی عبارت از ادراک حقائق مجهوله است به واسطه ترتیب صغرا و کبرای حقائق معلومه تا برسد به ادراک معانی کلیه معقوله و این را از اعظم مواهب عالم انسانی و اکبر خصائص رحمانی شمرده اند

VUJUD.120.25x

AB12770

O thou who art firm in the Covenant! Be not grieved by difficulties and troubles, for thou art a partner with 'Abdu'l-Baha. Surely thou must have a share from this brimming cup so that thou mayest perfectly fulfill the right of companionship. Consider the end, not the beginning.

ای ثابت بر پیمان از مشاکل و غوائل محزون مشو زیرا شریک عبدالبهائی از این جام سرشار البتّه ترا نصیبی باید تا حقّ رفاقت در نهایت کمال بجا آری نظر بعاقبت است نه بدایت

INBA85:463b

AB12771

O Lord! Judge concerning one who has shown reverence and withdrawn and retired without Thy good-pleasure, hoping for Thy protection and aid and Thy gracious decree. O Lord! Protect him from hostile people and treat him with grace and beneficence. Verily, Thou art the All-Merciful.

ربّ احتکم فی من احتشم و اعتدل و اعتزل من غیر رضائک راجیاً صونک و عونک و حسن قضائک ربّ احفظه من اهل العدوان و عامله بالفضل و الاحسان انک انت الرحمن

INBA85:308

ABU3149

He called the Center of the Covenant the pivot of misbelief and considered it the point of negation - God forbid! Regarding numbers, these ignorant people do not know that any number can be made to correspond to the Most Beautiful Names [of God] and other names.

رکز میثاق را محور شرک نامید و نقطه نفی شمرد
که معاذ الله در عدد چنین است این قوم جهول
ندانند که هر عددی را به عدد اسماء حسنی و
غیر حسنی توان تطبیق نمود

AVK3.358.06

ABU3170

The most important of all matters in question, and that with which it is most specially necessary to deal effectively, is the promotion of education. And no freedom or salvation could be imagined in the case of any nation which had not progressed in this greatest and most important point; just as the greatest cause of degradation and decadency of every nation is bigotry and ignorance.

SW_v07#15 p.137, SW_v07#15 p.141-142

ABU3176

It is not your work but that of the Holy Spirit which you breathe forth through the Word. This is a fundamental truth; when you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed and the knowledge of God will be manifested.

SW_v08#12 p.148

ABU3179

We know a violator, Abdul-Baha says, as we know a donkey when we see him, because violation of the Covenant, he says, has a pungent odor, a pungent smell, a sickening smell, while firmness in the Covenant has a fragrant odor. We must use the nostril of the spirit or inhale with the nostrils of the spirit, then we can distinguish between violation and firmness.

The Lord Christ, two thousand years ago, spoke of the importance of finding the lost sheep, so that you have even to leave ninety-nine sheep, in order to go and find the lost lamb, and the joy is greater in finding the little lost lamb than over the ninety-nine sheep. This is the truth. But we must know also that in the divine tests, changes always come; the great among us have to fall down, and the low ones have to rise. This has been shown in all the Manifestations of the past. In the Koran it says that when the great test comes, the high will fall low, and the low will rise high...

We are all apt to make mistakes. We make mistakes every day; and to speak about the Covenant and to speak about violation, is to remind us not to make such mistakes. This is important to all of us, and we must all be mindful always of Abdul-Baha's words, that they have to be obeyed to the letter. That preserves the unity, and does away with all mistakes.

SW_v09#05 p.062

ABU3180

in like manner, when the sincere purposes and the justice of the sovereign, the knowledge and perfect political efficiency of the ministers of state and the ambition and enthusiasm of the people are all realized at the same time, then indeed, the millennium of progress and human perfection, the consummation of the glory and the prosperity of state and nation will become accomplished.

SW_v07#15 p.147

ABU3216

If any soul desires to attain to Knowledge, in the moment when that desire had mounted to its apex - a teacher will be sent regardless whether that inquiring one is in a cave in the ground or in any other inaccessible place. The Power of Divine Attraction will bring this Knowledge to that soul.

BSTW#485(p)

ABU3240

Baha'u'llah established Christ in the East. He has praised Christ, honored Christ, exalted Him, called Him the Word of God, the Spirit of God, raised the Name of Christ to supreme summits of glorification. Throughout the Orient Bahais have illumined the lamp of Christ and spread His mention.

BSTW#207c

ABU3245

The time will come in the near future when humanity will become so much more sensitive than at present that the man of great wealth will not enjoy his luxury, in comparison with the deplorable poverty about him. He will be forced, for his own happiness, to expend his wealth to procure better conditions for the community in which he lives.

SW_v08#01 p.004-005

ABU3246

There shall not be any separation among the believers because Baha'u'llah has appointed the House of Justice to be the authority. In the future many false traditions and untrue statements will appear, but the men of the House of Justice will with great power stop the mouths of the liars. All difficult problems must be referred to the House of Justice.

SW_v12#18 p.280

ABU3257

Another characteristic of progress consists in the earnest and sincere development of public education, in the teaching of all the useful sciences and in encouraging the people to adopt the modern inventions, in extending the spheres of arts and commerce, and endeavoring to induce them to adopt the methods by which the country may be enriched.

SW_v07#15 p.137

ABU3258

Gradually racial prejudices will be dispelled. There will come a day when the German will say to the Frenchman, 'I am a Frenchman'; and the Frenchman will say, 'I am a German'. If the governments should like to wage war the people will not agree to it.... If anyone is in any place he will say, 'This is my home'.

SW_v14#08 p.242

ABU3260

Be thou resolute and steadfast. When the tree is firmly rooted it will bear fruit, therefore it is not permitted to be agitated by any test. Be thou not disheartened! Be thou not discouraged! The trials of God are many, but if man remains firm and steadfast the test itself is a stepping-stone for the progress of humanity.

SW_v08#19 p.239

ABU3268

All the believers, both men and women, in the West and in the East, must consider themselves the spreaders of the contents of these Epistles; so that the rays of the Sun of Truth may ere long illumine all the continents and islands of the globe, and the dark clouds of prejudice and ignorance be dispelled.

BSC.548 #991

ABU3269

If a person desires to work for the progress of the world of humanity he must turn his face to the Kingdom of Abha. That divine power may then assist him in all his undertakings and the penetration of the word of God will change this nether world into the mirror of the realm on high.

SW_v13#06 p.132

ABU3735

Now, what dost thou desire? Why art thou sorrowful? Be thou ever happy. Now I will tell thee the essence of service: Share your time with God. Spend half of the day in search of livelihood, guaranteeing your material life and dignified appearance, and dedicate the other half in the acquisition of moral virtues and service at the threshold of God. That is all.

BLO_PT#219

هان چه مینخواهی؟ چرا محزون؟ همیشه مسرور باش، حالا من لَمْ خدمت را بتو میگویم، اوقات خودت را با خدا تقسیم کن نصف روز را در تلاش معاش و تأمین زندگی مادی و شئون ظاهری صرف کن و نصف دیگر را در کسب فضائل اخلاقی و خدمت به آستان الهی اختصاص ده همین

AHB_133BE #339 p.83

AB11411

To: the Greatest Holy Leaf Bahiyyih Khanum, in Palestine

O my cherished sister! Thou art never absent from my thoughts. I speak of thee and call thee to mind at all times. It is my hope that out of God's favour and grace thou dost keep safe and well, and dost visit the two Sacred Thresholds on my behalf....

BHK_2#18x

یا شقیقتی عزیزه آنی شما را فراموش ننمایم همواره در فکر و ذکر تو هستم از الطاف الهیه امیدوارم که محفوظ بوده و هستی و از قبل من دو عتبه مبارکه را زیارت مینمائی...

BHKP_2#18x

ABU3363

I seemed to be standing within a great mosque, in the inmost shrine, facing the Qiblih, in the place of the Imam himself. I became aware that a large number of people were flocking into the mosque. More and yet more crowded in, taking their places in rows behind Me, until there was a vast multitude. As I stood I raised loudly the call to prayer. Suddenly the thought came to Me to go forth from the mosque. When I found Myself outside I said within Myself: 'For what reason came I forth, not having led the prayer? But it matters not; now that I have uttered the Call to prayer, the vast multitude will of themselves chant the prayer.'

GPB.310x, PAB.002

AB12019

To: Mithaqi, Shaykh Kazim Bunabi (Maraghih) et al.

O Lord! I beseech the Kingdom of Thy mercy to immerse these servants in the ocean of Thy mercy. Verily, Thou art the Generous, the Bestower.

رَبِّ اَنِّ اتَضَرَّعُ اِلَى مَلَكُوتِ رَحْمَتِكَ اَنْ تَغْرِقَ
هَؤُلَاءِ الْعِبَادَ فِي بَحْرِ رَحْمَتِكَ اَنَّكَ اَنْتَ الْكَرِيمُ
الْوَهَّابُ

BRL_DAK#0314

ABU3348

in Haifa

In the world of existence there is no power as efficacious and as penetrative as the power of love. Military power coerces and compels men into obedience through unnatural resort to force and violation, but mankind yield happily and willingly to the power of love.

SW_v05#10 p.154

AB11345

To: Navvab Aqa Kuchak, in Isfahan

O servant of the Court of Oneness! The Supreme Nawwab is the doorkeeper of the Most Great Threshold - that is to say, the guardian of the Sanctuary. How excellent are the words: "I became the master of all creation when I became Thy servant." The lordship of both worlds lies in servitude at the threshold of the Kind Friend....

ای بنده درگاه احدیت نواب اعلیٰ بواب عتبه
کبریاست یعنی پاسبان آستانست فنعلم ما قال و
صرت مولی الوری مذ صرت مولائی سروری
دو جهان در بندگی درگاه یار مهربانست...

MSHR1.071-072x

AB11386*To: Sarah Gertrude Harris, in New York*

...As to his honor Mr. Hoar, verily, he is the one who hath presented himself here, witnessed, heard, comprehended and became illuminated and enlightened with the light of the Gift of God....

SW_v12#19 p.311x

AB11391*To: Siyyid Asadullah Qumi, in Port Said*

Kindly cease communications with Ustad Muhammad-'Ali Banna in Haifa. باستاد محمد علی بنا در حیف بنوع خوشی مخبره
قطع نمائید

INBA17:232

AB11394*To: Siyyid Asadullah Qumi, in Port Said*

O Aqa Siyyid Asadu'llah, since your eyesight has declined, your answer will be sent in two days along with letters to various places. جناب آقا سید اسدالله چون چشم نازل شده
است جواب شما دو روز بعد با مکاتیب بهر
طرف

INBA17:232

AB11364*To: Rida Ishtihardi Burhani, in Qazvin*

O My Rida! “Despair not of the mercy of God” is an explicit verse, and “Be not in despair of God’s mercy” is established. Therefore, be not grieved with regard to these souls, but have patience for now.

ای رضای من لاتقنطوا من رحمة الله آیت
منصوصه است و لاتیأسوا من رحمة الله مسلّم
این نفوس لهذا محزون مباش ولی حال صبر
داشته باش

MMK6#460

AB12772*To: Aqa Muhammad Ibrahim, in Qum*

His honor Aqa Muhammad-Ibrahim: Through the confirmations of the Self-Subsisting Lord in the Kingdom of Abha, we cherish the hope that from the horizon of that land thou mayest arise like a radiant star, shining and gleaming with the lights of divine knowledge.

جناب آقا محمد ابراهیم از تاییدات حضرت قیوم
در ملکوت ابهی امیدواریم که از افق آن اقلیم
چون نجم بازغ به انوار عرفان مشرق و لائح
گردی

QUM.098

AB11344*To: Ardishir Jamshid Farsi Hizari, in Rahmatabad*

O servant of God! The monarchs of the world are servants of the servants of the Truth, and the rich of the earth are destitute in the presence of the friends, for the friends possess a spiritual treasure and limitless glory. May thy soul be happy!

ای بنده خدا شهریاران عالم بندگان بندگان
حقّند و بانوایان جهان بی‌نویان در محضر یاران
زیرا دوستانرا گنج روانست و بزرگواری بی‌پایان
جانت خوش باد

YARP2.175.5 p.179

AB11320*To: Mirza Musa Hakimbashi, in Tabriz*

...Your services at the Holy Threshold are accepted and beloved, and your stay in that land and establishment of medical practice are most fitting and appreciated. Be confident in divine grace and bounty, for ere long mighty confirmation shall reach you....

...خدمات آنجناب در آستان مقدّس مقبول و محبوب و مکث در آن ارض و بنای طبابت بسیار بجا و محبوب مطمئن بفضل و موهبت الهی باش که عنقریب تأیید عظیم میرسد....

MSBH4.479x

AB11407*To: Azizullah Varqa, in Tihiran*

...That photograph which you mentioned is not the photograph of the Blessed Beauty. That photograph is of the honored Kalim, upon him be the Glory of God, and Siyyid Muhammad and Haji Mirza Ahmad Kashi, which was taken in Istanbul.

...آن عکس که مرقوم نموده‌اید عکس جمال مبارک نیست آن عکس جناب کلیم علیه بهاء الله و سیّد محمد و حاجی میرزا احمد کاشی بود که در اسلامبول گرفته‌اند

ASAT5.095x

AB11322*To: Mirza Jalal et al., in Tihiran*

...Beware, beware lest you hurt any heart, break any spirit, cause any soul pain, make any being sorrowful, or cause anyone to wither - even if they be your mortal enemy or an oppressor....

...زنهار زنهار که خاطری بیازاید و قلبی را شکسته نمائید و دلی را دردمند کنید و جانپرا افسرده نمائید و نفسی را پژمرده کنید ولو دشمن جان باشد و اهل عدوان....

AVK3.207.14x

AB11368*To: Mihraban Rustam, in Yazd*

O thou enamored of the countenance of the Beloved! Kindliness is goodly, and the fostering of love is winsome and pleasing. Gladden thou thy heart with this fair disposition, for it maketh even the ill-natured to become endowed with goodly traits.

ای شیدای روی جانان مهربانی خوشست و مهر
پروری دلکش دل باین خوی خوش کن که
بد مکان را خوش خصال نماید

YARP2.166.5 p.174

AB11378*To: Rustam Iran, in Yazd*

O champion of Iran and friend of the loved ones! Courage and valor are attributes of the truthful ones and characteristics of the servants of the Threshold - meaning to overcome and subdue the self and passion.

ای یار دوستان شجاعت و دلیری از صفت
راستانست و خصائص ملازمان آستان یعنی بر
نفس و هوس غلبه نمایند و او را ذلیل کنند

YARP2.166.4 p.174

AB11335*To: Rustam Mihraban, in Yazd*

O loving Rustam! You have kindled a fire - you have ignited in the heart a flame that knows no extinction and seeks no cooling, and its blaze is life-giving like the fragrance of a rose garden.

رستم مهربان ای آتش افروخته آتشی در دل
افروختی که خاموشی ندارد و افسردگی نجوید و
شعله‌اش چون بوی گلشن روحبخش است

YARP2.166.2 p.174

AB11355*To: Shahriyar Isfandiyar, in Yazd*

O brightly shining lamp! Knowledge, insight, and attentiveness are the illumination of the world of humanity. Praise be to God that thou hast received an abundant share of this light.

ای چراغ پر فروغ دانائی و بینائی و شنوائی روشنی
عالم انسانیست الحمد لله که از این نور نصیب
موفور گرفتی

YARP2.166.3 p.174

AB11389*To: Afnan, Mirza Mahmud son of Muhammad Taqi Afnan, in Yazd*

¹ O noble branch of the Blessed Tree!...

¹ أيتها الفرع الرفيع من السّدة المباركة...

² ...these divine decrees are based on an all-encompassing wisdom. The mystery of destiny is a hidden matter, and the wisdom of God's decree is a guarded secret....

² مقدّرات ربّانيّه مبنی بر حکمت کلیّه است سرّ
قدر امریست مکنون و حکمت قضا سرّیست
مصون...

YMM.353x

ABU3419

What are the 72 degrees of insanity spoken of by Baha'u'llah?

One is to forfeit possessions, to forfeit estates. One is to forego name, honor, fame. One is to forsake relatives, station, Et Cetera, et cetera, (ended Abdul-Baha, laughing). Each one of these is distinctly insanity.

PN_unsorted p073

ABU3446*Words spoken in 'Akka to Aqa Muhammad Rahim*

One day the Blessed Beauty observed: "At this very moment the Tablet to the Czar of Russia is being read; the consul is asking one of the friends the nature of the request of the Czar, and he receives the correct answer. His name is Aqa Muhammad-Rahim Isfahani."

STOB.049 #056

AB11400*To: Ali Akbar (Shiraz)*

O Lord! Strengthen, through the holy confirmations of Thy oneness, all who have turned to the Dawning-Place of Thy singleness, and open unto him the doors of blessings from all directions. Verily, Thou art the All-Powerful, the Mighty, the All-Bestowing.

رَبِّ اَيِّدْ كُلَّ مَنْ تَوَجَّهَ اِلَى مَطْلَعِ وَحْدَانِيَّتِكَ
بِتَأْيِيدَاتِ قُدْسِ رَحْمَانِيَّتِكَ وَافْتَحْ عَلَيْهِ ابْوَابَ
الْبَرَكَاتِ مِنْ سَائِرِ الْجِهَاتِ اَنَّكَ اَنْتَ الْمُقْتَدِرُ
الْعَزِيزُ الْوَهَّابُ

INBA87:417a, INBA52:429b

AB12777*To: Azizullah Varqa*

O son of the martyr! You are ever before My sight. Strive and make every effort in what was previously written. God willing, you will be confirmed.

ای ابن شهید همواره در نظری پیش بصری در
آنچه از پیش مرقوم گردید سعی و جهد نمائید
انشاء الله مؤید بشوید

INBA85:522a

AB11369*To: Grandmother of Ahmad*

O handmaid of Baha, the grandmother of Aqa Ahmad! Freedom and wisdom are not dependent on youth or old age. Therefore we beseech God that like tender saplings you may be fresh and verdant through the breezes of the All-Merciful. 'Abbas.

ای کنیز بها آزادی و فرزانی نه بخورد سالیست
و نه بسان خوردگی پس از خدا خواهیم که چون
نونهالان بنفحات رحمن تر و تازه باشی

HUV1.046

AB11353*To: Haji Mirza Muhammad Yazdi Alaqihband*

...O Peerless Beloved! O Incomparable Loved One! Thanks be unto Thee for having honored and glorified this destitute wanderer with all Thy favors and bounties, and for having granted him shelter beneath the extended shade of the Tree of Life.

ای دلبر یگای محبوب بیهمتا شکر ترا که این
پیچاره آواره را بجمع عنایات و الطاف مفتخر
و متباهی فرمودی و در ظلّ ممدود شجره انیسا
مأوی بخشیدی

MJMJ2.072ax, MMG2#129 p.146x

AB12774*To: Husayn son of Nazimul-Hukama*

O namesake of the Most Great Beloved, grasp firmly the hem of the Most Pure One, detach thyself from all else save God, and find rest beneath the shade of the companionable Tree. And the Glory be upon thee.

ای سمیّ حضرت مقصود دست بذیل اطهر زن
و از ما سوی الله منقطع شو و در ظلّ شجره
انیسا مستریح گرد و البهاء علیک

INBA85:382a

AB12776*To: Karbala'i Muhammad Husayn Naraqi*

Give glad tidings to the devoted maidservant of God who is enkindled with the fire of the love of God, through the favors of the True One, so that she may be joyous and delighted through the infinite bounty of God.

امۀ الله المشتعلہ بنار محبت الله ضجیع منجذبہ را
بالطاف حقّ بشارت ده تا از فیض نامتناهی الهی
مسرور و مشعوف باشد

INBA85:121c

AB12773*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan)*

O Bishir, this letter was written fifteen days ago but there was no opportunity to send it. Now I am in San Francisco and have not a moment's rest day or night - in brief, it is resurrection!

ای حضرت بشیر این نامہ پانزدہ روز پیش
مرقوم شد ولی فرصت ارسال نشد حال در
سانفرانسیسکو ہستم شب و روز آئی فراغت
ندارم مختصر قیامت است

INBA85:451a

AB11341*To: Mirza Jamal (Sayyah)*

1 O servant of God! Consider thou: when a descendant arises from the essence of being, the qualities must befit the lineage. The Mathnavi has said:

1 ای بندہ حقّ از جواہر وجود چون سلالہ
موجود گردد باید اخلاق مناسب اعراق باشد
مثنوی گفتہ

2 "When the rose is gone and the garden laid waste, From where shall we seek the rose's scent but from rosewater?"...

2 چونکہ گل رفت و گلستان شد خراب بوی گل
را از کہ جوئیم از گلاب

MSHR3.123x

AB11376*To: Mother of Fatimih (Family of Nazimul-Hukama)*

O assured leaf! Take firm hold of the hem of the Covenant and grasp fast to the pledge of the Day-Star of the horizons, that thou mayest forever witness the effulgences of the favors of the Lord of the world. The Glory be upon thee.

ای ورقهء موقنه دست بذیل میثاق زن و تشبث
 پیمان کوکب اشراق تا جلوهء الطاف خداوند
 جهان جاودان بینی و البهاء علیک

BRL_DAK#0313, MKT4.194a, YMM.057

AB11347*To: Muhammad Mustafa Baghdadi*

Make ye inquiries as to a woman teacher. She must be extremely modest, even-tempered, forbearing, and well bred, and she must be expert in the English language....

COC#0611x

AB11396*To: Shaykh Muhammad Ali (Nabil son of Nabil)*

O true spiritual friend, please deliver this letter urgently to Nuri Bey, and if there is a response, send it quickly. And peace.

جناب دوست حقیقی روحانی این مکتوبرا
 مستعجلاً به نوری بیک برسانید و اگر چنانچه
 جواب دادند بزودی ارسال دارید والسلام

AYBY.453 #197, SAM.394

AB11367*To: Shoghi Effendi*

O Shoghi! According to letters from the Holy Land you are safe and protected under the shelter of Truth, and this is a cause of joy. I hope that through the grace of the Blessed Beauty you may ever be stirred by the breeze from the rose-garden of His bounty...

ای شوقی حقّ از قرار تحریرات ارض مقصود
در پناه حقّ محفوظ و مصونید و این سبب سرور
است از الطاف جمال مبارک امیدوارم که از
نسیم گلشن عنایت همواره در اهتزاز باشی...

AKHA_116BE #01-03 p.51x

AB12057*To: Ulfat, Husayn Attar Yazdi et al.*

O Educator of existence! These souls are prostrate in worship and in utmost supplication before the Kingdom of the visible world. Therefore, the hope of this servant at Your threshold is that You be their shelter and refuge.

ای مربّی وجود این نفوس اهل سجودند و در
نهایت تضرّع بملکوت شهود لهذا رجای این بنده
درگاه آنست که آنانرا ملجأ و پناه باش

RMT.157c

AB11412*To: Vargha*

...Concerning what you wrote about the honored Khadim, no one hath the right to speak aught concerning him, and all must be enkindled with the fire of the love of God. Convey my greetings to the honored Ruhullah and his brothers. And the Glory be upon thee.

...در خصوص جناب خادم مرقوم نموده بودید
لیس لاحد ان یتکلم بحقه شیئاً و علی الکّل ان
یشتعّلوا بنار محبة الله جناب روح الله و اخویش
را تکبیر برسانید و البهاء علیک

ASAT3.196x

AB11395*To: Kashani, Ghulam Ali father of Mihdi*

...He must study every day from morning till noon, so that he may learn how to read and write. From noon till about sunset he should acquire a craft. The children must both learn to read and acquire an art or skill.

COC#0013x

...اطفال را باید هم خواندن آموخت و هم
صنعت

MJTB.112ax

AB11318

Shouldst thou look carefully, thou wouldst perceive before thee a man in chains and fetters, from whose countenance shineth the radiance of joy and contentment for that which hath befallen him in the path of love for his All-Glorious Beloved. He saith: "O my Lord! Increase Thou my tribulations in Thy path, for they are a healing medicine to my illness, a cooling draught to my parched lips, and a soothing balm to my anguish. These chains are necklaces of pure gold and strands of lustrous pearls, O Thou Who art my Glory, the All-Merciful!"

ADMS#353

إِذَا أَمَعَنْتَ النَّظَرَ، تُشَخَّصُ هَذِهِ الصُّورَةَ مُقَابِلًا
لِعَيْنِكَ إِنْسَانًا مَغْلُولًا مُسَلَّسًا، تُلُوحُ فِي وَجْهِهِ
لَوَائِحُ الْبَشَرِ وَالرِّضَاءِ مِمَّا أَصَابَهُ فِي مُحَبَّةِ مَحْبُوبِهِ
الْأَهْمَى، وَيَقُولُ: «رَبِّ زِدْنِي بَلَاءً فِي سَبِيلِكَ،
فَإِنَّهُ شِفَاءٌ عَلَيَّ وَرَوَاءُ غَلْتِي وَبَرْدٌ لَوْعَتِي، وَهَذِهِ
السَّلَاسِلُ قَلَائِدُ الْعَقِيَانِ وَعُقُودُ الْجَمَانِ يَا بَهَائِي
الرَّحْمَنُ!»

AHB_133BE #03-04 p.69

AB11323

O my God! Thou art He Who hast aided Thy sincere servants to attain Thy good-pleasure. Aid this servant who hath turned unto Thee to make mention of Thee and to praise Thee.

الهي انت الذي ايدت عبادك المخلصين على
رضائك ايد عبدك المتوجه اليك على ذكرك و
ثناءك

LMA2.424

AB11327

As to the question ye have asked me, know verily that this is a well-guarded secret. It is even as a gem concealed within its shell. That it will be revealed is predestined. The time will come when its light will appear, when its evidences will be made manifest, and its secrets unraveled.

اما عن السؤال الذى سالتوه فاعلموا بان هذا سرّ
مکنون و انه كالجوهرة الخفيه فى صدفتها و اما
عن ظهوره فانه مقدر من قبل و سوف يأتى
الوقت الذى فيه يظهر نوره و تتجلى آثاره و تنكشف
اسراره

WOB.150x, PPRL.001x

MAS2.026-027, PPRP.002

AB11328

To be typed.

DUR4.404

AB11329

Commentary on Persian Hidden Word no. 77

This great name is the Greatest Name. The Blessed Beauty is intended. What we have today are the meanings of two of the letters of the Greatest Name. They are: B and H.

آن اسم عظیم اسم اعظم است مراد جمال مبارک
است و آنچه اليوم در دست است معانی دو
حرف از اسم اعظم است و آن ب و ه

BRL_ATE#213x

MAS2.057ax

AB11333

O handmaiden of God, Shamsiyyih! The light of the love of God is brighter than the rays of the sun. Every countenance illumined by that light is the envy of the sun and the object of the moon's jealousy.

ای امة الله شمسیه نور محبة الله از پرتو شمس روشن
تر است هر رخی که به آن نور روشن رشک
آفتاب است و غبطه مه تابان.

DRM.019b

AB11362

O Lord of Lords! Thy servant Gushtasp became restless in separation and fell into fever and burning, therefore he took flight that he might become intimate and confidant with the holy ones.

ای ربّ الارباب بندهء تو گشتاسب از فراق
بی تاب شد و در تب و تاب افتاد لهذا پرواز نمود
تا با قدسیان همدم و همراز گردد

YARP2.632 p.434

AB11373

O thou who art assured in God! The foundation of meeting God is belief in the divine verses...for physical nearness hath no significance. Rather, nearness is identical with faith and certitude, and purity of intention and assurance are identical with nearness.

ای موقن بالله، اصل لقاء ایمان بآیات الهیه است
... زیرا قربیت جسمانیّه را حکمی نه بلکه قربیت
عین ایمان و ایقان است و خلوص نیت و اطمینان
عین قربیت

MAS9.012

AB11379

O spiritual friend! Know thou that prayer and obligatory worship are enjoined and binding, and from no person shall any excuse be accepted, unless he be of unsound mind, or be afflicted by some extraordinary impediment.

ای یار روحانی بدان که مناجات و صلوات
فرض و واجب است و از انسان هیچ عذری
مقبول نه مگر آنکه مختل العقل یا دچار موانعی
فوق العاده باشد

AVK4.093.09

AB11385

O Kind Lord! Preserve this newly-kindled candle in the lamp of Thy loving-kindness from the whirlwinds of contingent events, and cause this eagerly-fluttering moth to soar around the lamp of the horizons. Thou art, verily, the All-Powerful, the All-Mighty.

ای یزدان مهربان این شمع نو افروز را در زجاجهء
عنایت از گردباد حوادث امکان حفظ فرما و
این پروانهء پراشتیاق را حول سراج آفاق پرواز
ده تویی مقتدر و توانا

HUV1.005

AB11387*Commentary on Persian Hidden Word no. 71*

This is the Covenant and Testament which the Blessed Beauty established through the Supreme Pen in the Holy Land under the shade of the Tree of Anisa and which was promulgated after the Ascension.

این عهد و میثاق است که جمال مبارک در
ارض مقدس بقلم اعلی در ظل شجره انیسا
گرفته‌اند و بعد از صعود اعلان شد

MAS2.056b

BRL_DA#216, BLO_sazedj#23x

AB11393

A telegram has arrived from Kashan that the education authorities have closed the Unity School. Glory be to God! They talk of civilization on their tongues while taking an axe to civilization's root. Schools must be opened, not closed.

تلگرافی از کاشان رسید که معارف مدرسه
وحدت بشرا بست سبحان الله مدنیت بر زبان
میرانند و تیشه بر ریشه مدنیت میزنند مدرسه
باید باز نمود نه مدارس را بست

KHMT.050x

AB11398

O herald of God! The region of Ṭabaristan, and especially Nur—the blessed homeland, the place illumined by the splendor of Sinai—hath in these days, through the efforts of Nazim, been stirred into motion. It is hoped that, through thine endeavor, this spiritual movement may be brought to completion.

جناب منادی الهی خطه طبرستان علی الخصوص
نور موطن مبارک مجلی الطور در این ایام بهمت
ناظم اهتراری یافته امید است که باهتمام شما
این حرکت روحانی اتمام یابد

TZH8.0857, NJB_v05#12 p.005

AB11401

O God! O Lord! Illumine the face of Thy servant who hath turned toward the direction of Thy mercifulness unto Thy most glorious Kingdom, and make him a goodly example to the pure ones, and expand his breast through beholding the Greatest Sign. Verily, Thou art the Generous, the Bestower.

رَبِّ نَوْرٍ وَجْهَ عَبْدِكَ الَّذِي تَوَجَّهَ إِلَى وَجْهِهِ
رَحْمَتِيكَ إِلَى مَلَكُوتِكَ الْأَبْهَى وَاجْعَلْهُ أُسْوَةً
حَسَنَةً لِلْأَصْفِيَاءِ وَاشْرَحْ صَدْرَهُ بِمُشَاهَدَةِ الْآيَةِ
الْكُبْرَى إِنَّكَ أَنْتَ الْكَرِيمُ ذُو الْعَطَاءِ

INBA84:281a

AB11405

The light of the love of God is brighter than the rays of the sun. Every face illumined by that light is the envy of the sun and the object of jealousy of the resplendent moon.

نُورُ مَحَبَّتِ اللَّهِ أَزْهَرُ شَمْسٍ رُوشَنٍ تَرَأْسَتْ. هَر
رُخِي كَهْ بِهِ أَنَّ نُورَ رُوشَنٍ، رُشَكِ أَفْتَابِ اسْت
و غِبْطُهُ مَهْ تَابَان.

ADMS#114

HUV2.052

AB11410

O Thou Who hearkens to every call! This servant calleth upon Thee in the watches of the night and throughout the day. Answer his prayer, O Thou Who art the Lord of earth and heaven!

يَا سَامِعًا لِكُلِّ نَدَاءٍ يَدْعُوكَ عَبْدُكَ هَذَا فِي آتَاءِ اللَّيْلِ
و اطْرَافِ النَّهَارِ اجِبِ الدَّعَاءَ يَا مَالِكُ مَنْ فِي
الْأَرْضِ وَالسَّمَاءِ

LMA2.425

AB11431

...Strive ye as much as ye can;- so that love and amity may increase day and by day amongst the believers of God; All of you may help each other and be ever ready to sacrifice your lives for each other. This is the quality of the people of Baha.

DAS.1913-09-12, ABIE.309, BLO_PN#007

AB11439

Such souls are nothing but pure harm to The Cause of God, and it is very well that they go out, for the abominable deeds of such souls are like unto an axe at the root of The Cause.

SW_v04#10 p.174x, BSTW#131

AB11448

Every proof and prophecy, every manner of evidence, whether based on reason or on the text of the scriptures and traditions, are to be regarded as centered in the persons of Baha'u'llah and the Bab. In them is to be found their complete fulfillment.

WOB.127-128x

AB11451

My thoughts are turned towards you, and my heart leaps within me at your mention. Could ye know how my soul glows with your love, so great a happiness would flood your hearts as to cause you to become enamored with each other.

WOB.077x

AB11454

In these days, the Holy Ones of the Realm of Glory, dwelling in the all-highest Paradise, yearn to return unto this world, and be of some service to the Cause of Baha'u'llah and prove their servitude to the Threshold of Abha Beauty.

BADM.037x, WOB.110-111x, ADJ.047x, SW_v14#03 p.086

AB11458

Regarding the society of healing of which thou art a member; when it comes under the protection of this Cause, its power will be a hundred fold.

BSTW#369b

AB11464

The prestige of the Faith of God has immensely increased. Its greatness is now manifest. The day is approaching when it will have cast a tremendous tumult in men's hearts. Rejoice, therefore, O denizens of America, rejoice with exceeding gladness!

WOB.079x, COC#0264x, COC#1532x

AB12778

O Lord! Aid this servant to that which Thou lovest and art well-pleased with, and to Thy good pleasure in this first life and to the attainment of Thy bounty in the life to come. 'Abbas

رَبِّ اَيِّدْ هَذَا الْعَبْدَ عَلَى مَا يَحِبُّ وَيَرْضَى وَ عَلَى
رِضَائِكَ فِي هَذِهِ النَّشْئَةِ الْأُولَى وَ عَلَى حُصُولِ
عَطَائِكَ فِي النَّشْئَةِ الْأُخْرَى

INBA85:122a

AB12779

O Lord of verses and Manifestor of clear proofs! I beseech Thee to shower blessings upon this new company, to expand its resources, and to open before it the gates of ease and expansion. Verily, Thou art the Helper, the Almighty.

يَا رَبَّ الْآيَاتِ وَمُظْهِرَ الْبَيِّنَاتِ اسْأَلُكَ أَنْ تَنْزِلَ
الْبَرَكَاتَ عَلَى هَذِهِ الشَّرْكَةِ الْجَدِيدَةِ وَ تَوْسِعَ لَهَا
الْمَوَارِدَ وَ تَفْتَحَ لَهَا أَبْوَابَ الْيُسْرِ وَ الْإِتْسَاعِ أَنَّكَ
أَنْتَ الْمُؤَيَّدُ الْقَدِيرُ

INBA85:122c

ABU3279

Of course the workers, when they partner in the factory with the company, will elect from among themselves individuals for consultation, and it is certain that whoever has more capital will have a greater share.

البته کارکنان چون در کارخانه با کمپانی شرکت
حاصل نمایند از قبل خود نفوسی برای مشورت
انتخاب خواهند کرد و یقین است آنکه مایه بیشتر
سهم بیشتر دارد

AVK4.346.02

ABU3330

Every morning when I awoke I praised God there was another day to serve Him in His prison. Every night I thanked Him that He had permitted me to serve His Kingdom one more day in His prison. I was in a Turkish prison forty years but every day was a day of perfect joy.

SW_v13#05 p.102

ABU3340

It is not the body which feels pain or trouble but the soul. If we have a pain in our arm the defect is in the body yet it is the soul which feels the pain and is troubled, not the body, though the body is the cause of that trouble.

SW_v08#18 p.230

ABU3341

The most advisable thing, therefore, is to ... discuss "Pure and sanctified Living", "Universal Brotherhood", and the "Philosophy of Universal Religion". As to the promulgation of Truth, verily, it is divine and heavenly character, action in accordance with the Divine and Merciful instructions, and the propagation among men of lordly behests and exhortations.

SW_v14#02 p.060

ABU3342

One night I was so hemmed in by My anxieties that I had no other recourse than to recite and repeat over and over again a prayer of the Bab which I had in My possession, the recital of which greatly calmed Me. The next morning the owner of the plot himself came to Me, apologized and begged Me to purchase his property.

GPB.275-276x, VLAB.029

ABU3343

Although Abdu'l-Baha considers himself as a drop, yet this drop is connected with the Most Great Sea. Although he looks upon himself as an atom, yet this atom is related to the world-illuminating Sun. As is said: "The originator of all these voices is the King himself" or in other words: "It is through his assistance."

SW_v08#15 p.211

ABU3344

It was during the closing days of the Blessed Beauty, when I was engaged in gathering together His papers which were strewn over the sofa in His writing chamber in Bahji, that He turned to Me and said: 'It is of no use to gather them, I must leave them and flee away.' I also have finished My work. I can do nothing more. Therefore must I leave it, and take My departure.

GPB.310-311x

ABU3349

The duty of educated men, especially university presidents of the nation, is this: To teach in the universities and schools ideas concerning universal peace, so that the student may be so molded that in after years he may help carry to fruition the most useful and human issue of mankind.

SW_v15#01 p.037, SW_v16#07 p.600

ABU3361

You can best serve your country if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism, underlying the government of your own country, to the relationships now existing between the peoples and nations of the world.

ADJ.088x, WOB.037x, VLAB.100

ABU3362

But where thousands are considering these questions, we have more essential questions. The secrets of the whole economic question are divine in nature, and are concerned with the world of the heart and spirit. In the Baha'i teaching this is most completely explained.

BSC.446.12 #812x, SW_v13#09 p.231

ABU3425

I have trained Zeenat Khanum, and having confidence in her, therefore, I sent her to America; also because the daughters of Hossein Aga are my daughters. Moreover, after this I have hopes in her that God willing, she will become the 'Zeenat' (adornment) of America.

SW_v05#04 p.058

ABU3427

Riches earned by personal effort with divine assistance, in various trades, agriculture and the arts, and rightly administered, are justly deserving of praise, forasmuch as if a wise and discerning man acquires them, they become a ready means of benefit to the state.

SW_v07#15 p.145

ABU3449

A heavy chain was placed about His [Baha'u'llah's] neck by which He was chained to five other Babis; these fetters were locked together by strong, very heavy, bolts and screws. His clothes were torn to pieces, also His headdress. In this terrible condition He was kept for four months.

GPB.072x

ABU3497*Words to a woman complaining about her husband, as told by Ruhiyyih Khanum*

Lydia, Lydia, you cannot put up with this one man, and I have
to put up with the whole human race.

SUR.236

AB11490*To: Shoghi Effendi, in Haifa*

O beloved Shoghi! Your letter was read with utmost joy... Rest
assured that I will summon you....

ای شوقی عزیز نامه شما در نهایت سرور قرائت
گردید... مطمئن باش ترا خواهم خواست

AKHA_116BE #01-03 p.51x

AB11486*To: Baha'is of Mamaqan et al.*

O Beloved of the horizons! Make these illumined souls sweet-
tasting through the sweetness of the cup of Thy love. Thou
art the All-Powerful.

ای دلبر آفاق این اهل اشراق را از حلاوت ساغر
محبت شیرین مذاق فرما توئی توانا

MJMJ3.078b, MMG2#010 p.010

AB11498*To: Lua Getsinger, in Paris*

...Know thou that all the promises of Abdul-Baha are true and his instructions are inspirations of the Holy Spirit and received as suggestions from Baha'o'llah....

SW_v08#15 p.211x

AB12070*To: Muhammad Ibrahim brother of Ali Akbar, in Qazvin*

O noble Khalil! You are ever present in Abdul-Baha's heart, and we are constantly mindful of you. Not for a moment have you been forgotten, nor shall you ever be....

ای خلیل جلیل همیشه در قلب عبدالبهاء
موجودی و دائماً بیاد تو مشغولیم دقیقه‌ئی
فراموش نشده و نخواهی شد....

YQAZ.211bx

AB12020*To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran*

O servant of the Truth! Print and distribute everywhere this letter of Mirza Ahmad.

ای بنده حقّ این نامه آقا میرزا احمد را طبع
نموده بهر جا انتشار دهید

INBA79.048a

AB11519*To: Tarbiyat School, in Iran*

The Tarbiyat School must instruct the children of Jinab-i Markar, the teacher, with the utmost kindness, for they are the children of 'Abdu'l-Baha.

مدرسهء تربیت باید اطفال جناب مارکار معلم را
در نهایت مهربانی تعلیم نمایند زیرا اولاد عبدالبهاء
هستند

AHB_136BE #02-03 p.90

AB11473*To: Zibandih Thamari, in Iran*

Zibandih Khanum, however, received permission to come on pilgrimage, 'if it was possible for her to travel with ease'.

LTDT.306x

AB11524*To: Munirih Khanum, in Palestine*

O Amata'l-Baha! The luminous page from which the splendours of the light of the Abha Beauty, may My spirit be a sacrifice for His friends, shone forth has been perused. I render thanks to the Court of the Greatest Name that praised be God all have been and continue to be protected under the shadow of God's loving care. The news of the well being of the friends of God and handmaids of the Merciful in 'Akka and Haifa has been the cause of utmost joy.

Ask Leticia to come back and offer her a sum that would secure her agreement. Also, the sum needed for Shoghi Effendi and Ruhangiz's school must all be paid by Aqa Mirza Muhsin...

Postscript: I wrote to Khanum, I am writing to you as well:
Should major incidental expenses occur, you may every month
obtain up to five Liras from Aqa Mirza Muhsin.

LTDT.344x

ABU3547

Words to Safa Kinney

Abdu'l-Baha, do You know everything? Saffa Kinney is said
to have asked.

No, I do not know everything. But when I need to know some-
thing, it is pictured before Me.

IHP.060, BLO_PN#046

AB11501

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

O Jinab-i-Amin! The three hundred pounds that you sent last,
along with the eight hundred pounds telegraphic draft, both
were received.

جناب امین سیصد جنیه که آخر فرستاده بودید
با هشتصد جنیه برات تلغرافی هر دو رسید

INBA16:209

AB11514

To: Louise Waite

O Lord! Grant that this dearly-loved maidservant of Thine
may proclaim the servitude of Abduil-Baha.

BLO_PT#052.23

AB11516*To: Louise Waite*

Sing in all gatherings of the love and harmony of the beloved
and the maidservants of the Merciful.

BSTW#009, BSTW#023

AB11489*To: Shoghi Effendi*

O Shoghi! Beseech God that thou mayest become a brilliant
lamp in the assemblage of the spiritual ones and attain unto
the breaths of the All-Merciful.

ای شوقی از خدا بخواه که در انجمن روحانیان
سراج نورانی گردی و نفس رحمانی یابی.

AKHA_116BE #01-03 p.50

AB11479*To: Siyyid Yahya Unsi (Palestine)*

...It is incumbent upon everyone to seek medical treatment
and to follow the doctor's instructions, for this is in compli-
ance with the divine ordinance, but, in reality, He Who giveth
healing is God....

...کل مأمور بمعالجه و متابعت حکما هستند این
محض اطاعت امر الله است والا شافی خدا...

MMK1#136 p.153x

SWAB#136x, LOG#0959x

AB11471

My God, my God! I have placed my trust in Thee and have committed all affairs unto Thee. Verily Thou art the All-Bountiful, the Most Generous, and the Most Merciful of the merciful ones.

الهی الهی توکلّت علیک و فوّضت الأمور الیک
انّک انت الفضّال الکریم وارحم الراحمین

HUV2.005

AB11472

As for the matter of your daughter, if they are known and recognized as Jewish among the people, carry out the law of the Torah.

اما قضیه صبیّه شما اگر در میان خلق به کلیمی
مشهور و معروفند شریعت تورات مجری دارید.

KHMT.062x

AB11488

O Sulayman! This is the time of Solomonic grandeur and the season of spiritual sovereignty, and that servitude at the Sacred Divine Threshold - this is eternal dominion and everlasting crown-bearing.

ای سلیمان وقت حشمت سلیمانی است و هنگام
سلطنت روحانی و آن عبودیت آستان مقدس
الهی اینست حکمرانی ابدی و تاجداری سرمدی.

DRM.019e

AB11491

O Qudsiyyih! Be a sign of sanctification and a banner of holiness, that thou mayest shed abroad upon the world the lights of true chastity.

ای قدسیّه آیت تقدیس باش و رایت تنزیه تا انوار
عصمت حقیقی بر جهان افشانی

DRM.019c

AB11496

O Nuriyyih! When you acquire illumination from the divine light, you will become a sign of “light upon light” and a dawning-place of the effulgence of the Sovereign of Manifestation.

ای نوریه چون از نور الهی مقتبس گردی آیت
نور علی نور شوی و مجلای فیض سلطان ظهور

DRM.019d

AB11521

Convey to the steadfast and accepted leaf of God, handmaiden of God Rubabih, from this servant, the Most Wondrous, Most Glorious greetings.

ورقهء موقنهء مقبله امه الله ربابه را از قبل این
عبد تکبیر ابدع ابهی ابلاغ نمائید

MKT6.177a

AB11528

Words regarding the American Baha'is

...equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world, and be blest in both the East and the West

COF.035x, COF.121x, GPB.254x, GPB.397x, TDH#158.5x

AB11537

The Almighty will no doubt grant you the help of His grace, will invest you with the tokens of His might, and will endue your souls with the sustaining power of His holy Spirit.

WOB.077x

AB11542

The rulers of Palestine envied His influence and power. Governors and mutisarrifs, generals and local officials, would humbly request the honor of attaining His presence - a request to which He seldom acceded.

GPB.193x

AB11543

When a gathering of these two races is brought about, that assemblage will become the magnet of the Concourse on high, and the confirmation of the Blessed Beauty will surround it.

ADJ.039x

AB11550

The use of the Greatest Name and dependence upon it, cause the soul to strip itself of the husks of mortality and to step forth freed, reborn, and new creature...

LOG#0892cx, BNEW#80 suppl Oct 1964 p.2

AB11552

The day is approaching, when ye shall witness how, through the splendor of the Faith of Baha'u'llah, the West will have replaced the East, radiating the light of Divine Guidance.

WOB.075x

AB11556

Among the miracles which distinguish this sacred Dispensation is this, that women have evinced a greater boldness than men when enlisted in the ranks of the Faith.

ADJ.069x

AB11557

Knowledge is love. Study, listen to exhortations, think, try to understand the wisdom and greatness of God. The soil must be fertilized before the seed can be sown.

COC#0426x, SW_v20#10 p.314, BLO_PN#002

AB11558

When the spirit is confirmed and assisted by the confirmation of the Holy Spirit then it will show its effect in every condition of the world of existence.

SW_v07#18 p.177

AB11559

The concise Point, containing all meanings in summary, became differentiated by way of analysis, through the annihilation of its self-identity; thus it became an evident and luminous meaning.

ان النقطة المجمله للمعاني قد تفصلت على وجه
الانحلال باضمحلال ايتها فاصبحت معنى لائخاً

RHQM2.1036-1036 (481) (296-297)

AB11562

...In the estimation of God all men are equal. There is no distinction or preference for any soul, in the realm of His justice and equity

ADJ.037bx

AB12782

With utmost longing I mention the honored brother with most wondrous remembrance. God willing, a special letter will be sent to him hereafter.

جناب اخویرا بکمال اشتیاق بابتدع اذکار مکبرم
بجهت ایشان انشاءالله من بعد مخصوص نامه
ارسال میشود

INBA85:160b

AB12783

O handmaiden of God! Be at rest through the remembrance of God, be content through the gift of God, and let your heart be gladdened through the bounty of God. Verily, the bounty of thy Lord bestowed upon thee is great, great indeed.

یا امة الله فاطمئنی بذكر الله و طیبی نفساً بموهبة
الله و انشرحی صدرأ بفضل الله ان فضل ربک
علیک عظیم عظیم

INBA85:459a, BSHI.012

AB12855

Seize thy chance, exert every effort, and pay no heed to matters that do not yield any fruit.

BRL_ATE#085

ABU3465

Some of the Prophets had special poets, just as Hassan was the poet of the Messenger of God. Our poet is Varqa.

بعضی از پیغمبرها شاعر مخصوص داشتند
چنانکه شاعر رسول الله حسن بود شاعر ما
هم ورقاست.

MSBH1.265

ABU3477

The manner of Qurratu'l-Ayn's martyrdom was that they told her that the wife of the Prime Minister wished to meet her in the garden. When she went with them, a servant strangled her with a kerchief and threw her in the well.

کیفیه شهادة قرّة العین هو أنّهم اخبروها أنّ
زوجة الصدر الاعظم تحب ان تلاقها فی البستان
ولما ذهبت معهم خنقها عبداسود بالحرمة ورمها
فی البئر

ASAT4.496b

ABU3481

The hoopoe was one who Solomon sent as a messenger and who achieved the highest degree of fame. It was a weak bird but became like the mighty Simurgh with magnificent wings.

هد هد شخصی بود که سلیمان بقاصدی فرستاد
و باعلی درجه شهرت رسید مرغی ضعیف بود
ولی سیمرغ با شهر عظیم گشت

AVK2.208.04

ABU3482

Every foundation shall ultimately be destroyed except service at the threshold of God. Therefore, render such service in the divine court that you may find your way to the pavilion of the All-Merciful.

هر بنیانی عاقبت ویران شود مگر خدمت باستان
یزدان پس خدمتی در دیوان الهی نما تا بایوان
رحمانی راه یابی

KHMT.192

ABU3525

It is most clear and manifest that national affairs will never revolve around their proper axis until the whole people have received instruction, and public thought has been directed to a single end.

SW_v07#15 p.138, SW_v07#15 p.141, SW_v09#07 p.082

ABU3534

The outpouring of the Holy Spirit changes the small acorn into an over-shadowing tree and the showers of the heavenly clouds of mercy transform the black soil into a delectable rose-garden.

SW_v08#08 p.103

ABU3535

Let us pray to God that the breath of the Holy Spirit may again give hope and refreshment to the people, awakening in them a desire to do the Will of God.

SW_v08#08 p.104

ABU3537

Be not grieved if thy circumstances become exacting, and problems press upon thee from all sides. Verily, thy Lord changeth grief into joy, hardship into comfort, and affliction into absolute ease.

DAL.093

ABU3546

...(Under such circumstances) if I should fail to make an effort to protect you, I should be not only responsible for your injury, but also guilty of connivance with the enemy.

SW_v08#12 p.154

ABU3553

Words regarding the Shrine of the Bab

Every stone of that building, every stone of the road leading to it I have with infinite tears and at tremendous cost, raised and placed in position

GPB.275x, VLAB.029, COB.224

ABU3561

The withered and faded are refreshed, the joyless becomes happy, the extinct become enkindled and the lifeless are quickened with the breaths of the Holy Spirit.

SW_v08#08 p.103

ABU3562

“As the Master says, sorrow is like furrows, the deeper they go the more plentiful are the fruits we obtain.”

VLAB.128

ABU3757

The appearance of Rumi and his book, the Masnavi, was like unto a column erected to buttress a tilting wall, enabling the dispensation of Islam to extend twelve hundred years.

ظهور مولوی و کتاب مثنوی مثل شمع (ستونی)
بود که به زیر آن دیوار متمایل نصب شد و دوره
دیانت اسلام به ۱۲۰۰ سال بالغ گردید

KHS06.024

AB11602

To: *Munirih Khanum*

¹ I have been writing so many letters. The time is now running out and Jinab-i-Husayn Aqa is leaving. Therefore, I write briefly. I was going to leave with this steamer but circumstances made a delay inevitable. Praised be God, the weather in Beirut has been for some time agreeable. However, if the means for return were available, I would not have remained. Right now I feel very well, be assured. Convey My greetings to everyone.

... 1

² I do not know in what words I could describe my longing for my honoured sister. Whatever it may write, my pen falls short.

² حضرت همشیره را نمیدانم بچه زبان بیان اشتیاق
نمایم آنچه بنویسم قلم قاصر است

³ Convey thou the expressions of My eagerness in whatever language thou consider suitable. If means were in place, I would have definitely moved her to Beirut for a change of climate, but the means are not available....

... 3

BHKP_2#21x

LTDT.335, BHK_2#21x

ABU3575

By God, I have love for you and I am occupied with thoughts of you - this is what has effect.

والله بتو محبت دارم و بیاد تو مشغول اینست که
اثر دارد.

KHH2.192a (2.352)

ABU3593

Children of unbelievers and infidels who die before the age of responsibility are not punished, because they are under the favor of God.

SW_v09#09 p.101

AB11590

To: Howard Macnutt, in New York

...We must entirely focus our thoughts upon the diffusion of the divine light and the building of the heavenly foundation.

SW_v07#10 p.098x

AB11603

To: Aunt of Muhammad Tahir et al., in Rafsanjan

...O Lord! Bestow Thy aid and favor, protection and mercy. ای پروردگار عون و عنایت و صون و مرحمت
ارزان فرما

HUV1.019x

ABU3594

Q. Then you do not mean this phenomenal heaven?

A. I mean the heaven from which Christ descended and to which he ascended—the heaven of divine Will, the heaven of spirituality.

SW_v13#06 p.148

AB11573

My God, my God! Through Thy power Thou hast created a new creation and brought forth and produced a severe age.

الهی الهی قد انشأت بقدرتک خلقاً جدیداً و برأت
و احدثت کوراً شديداً.

ASAT2.037

AB11581

Know that whether or not I be on earth, I will always be with you.

بدانید اگر در عالم هم نباشم همیشه با شما خواهم
بود

GPB.309x

DWNP_v1#03-4 p.007

AB11605

O God, my God! Bestow upon me a pure heart, like unto a pearl.

پروردگارا قلب صافی چون در عطا فرما.

HUV1.013

BPRY.029

AB11607

...We should do little things as well as great things for the love of God.

SW_v14#06 p.167

AB11611

Words regarding the Muslim divines

...Even as the snow, they will melt away in the July sun.

PDC.147x

ABU3645

Asked, “What is Satan?” He replied: “The insistent self.”

BW_v13p1187x, VLAB.010x

AB11625

The best food is happiness.

بهترین غذا سرور است

SOMH.200

HKD.270

ABU3623

Words to William Randall (?)

Never talk about God to a man with an empty stomach. Feed him first.

SW_v11#03 p.043-044, VLAB.105

ABU3595

Give the message with love and joy to those we meet and leave
the souls to God.

SW_v13#04 p.090x

ABU3607

The body is the word. The spirit is its meaning. The word
passes. The spirit remains.

SW_v13#04 p.090x

ABU3751

Religion and science are as two concentric circles that revolve
around one common point, which is reality.

دین و علم دو دایره است که به مرکز واحد سیر
میکنند و آن مرکز حقیقت است

VUJUDE.164

AVK2.129.13x, VUJUD.123.18

ABU3614

Be not grieved on account of poverty for true wealth is surging
and inundating like unto the ocean.

SW_v08#02 p.020

ABU3624

Truth (the highest truth) is unattainable except through the favor of the Holy Spirit.

SW_v08#08 p.098

ABU3630

I am a servant and this station I have chosen for myself.

SW_v08#15 p.210

ABU3608

Religion is an attitude toward God which reflects itself in our attitude towards men.

SW_v13#04 p.090x

Study guide to this volume

This thirteenth and final volume of undated letters, which also concludes the entire series of ‘Abdu’l-Bahá’s collected writings in this compilation, is characterized by a notable condensation: many of its items are brief, aphoristic, and dense with implication. The volume ranges from compact formulations of social teaching on race unity and governance to intimate glimpses of ‘Abdu’l-Bahá’s love for His sister Bahiyyih Khánum, from philosophical reflections on the soul’s constitution and its consciousness after death to administrative texts about the legislative structure of the Universal House of Justice. Throughout, the language is marked by a quality of distillation — as if the vast body of ‘Abdu’l-Bahá’s teaching has been reduced to its most essential crystalline forms. The volume also preserves several items in which ‘Abdu’l-Bahá speaks from within prayer, addressing God directly, which gives the collection its most intimate register. It is fitting that a corpus devoted to the theme of servitude closes with the voice of the Servant at prayer.

Race Unity: Color as the Least of All Distinctions

Key Passages

One of the important questions which affect the unity and the solidarity of mankind is the fellowship and equality of the white and colored races. Between these two races certain points of agreement and points of distinction exist which warrant just and mutual consideration. The points of contact are many: in this country, the United States of America, patriotism is common to both races; all have equal rights to citizenship, speak one language, receive the blessings of the same civilization, and follow the precepts of the same religion. In fact numerous points of partnership and agreement exist between the two races, whereas the one point of distinction is that of color. Shall this, the least of all distinctions, be allowed to separate you as races and individuals? — AB09729

The moment that He Who is the Day-Star of the world shone forth above the East and the West, the differences and distinctions separating the Turks from the Tajiks, the French from the Belgians, the Persians from the Americans, and the Asians from the Africans were obliterated and abolished, and the call of the oneness of mankind rang out like a cannon shot. Thus, thou dost behold the East and the West in close embrace, and dost witness how the Occident and the Orient are attracted like unto two lovers.— AB09925

Context for Study

The two passages in this section present ‘Abdu’l-Bahá’s race teaching from two complementary angles. AB09729 proceeds empirically: it surveys the multiple points of common ground between Black and white Americans — shared citizenship, shared language, shared civilization, shared religion — and then poses the rhetorical question that contains its own answer: shall color, “the least of all distinctions,” be allowed to override everything held in common? The argument is structurally elegant: it establishes a hierarchy of social bonds (civic, linguistic, civilizational, religious) and places racial color at the very bottom of the scale of significance. This is a direct challenge to the racial ideologies of the early twentieth century, which placed race at the apex of human identity. In Pauline terms (Galatians 3:28), the new community in Christ obliterates the distinction of Jew and Greek, slave and free, male and female; ‘Abdu’l-Bahá makes the equivalent claim for the new community in Bahá’u’lláh. AB09925 operates at the cosmic level: the advent of Bahá’u’lláh is the event that “obliterated and abolished” all separating distinctions, and this obliteration is described as happening with the explosive speed and force of a “cannon shot.” The list of paired groups across the Eurasian world — Turks and Tajiks, French and Belgians, Persians and Americans, Asians and Africans — suggests a geography of division that is simultaneously dissolved by a single moment of divine disclosure. The lovers-embracing metaphor, which appeared in an earlier volume in a more intimate context, here takes on its widest civilizational application.

Questions for Reflection

1. ‘Abdu’l-Bahá describes color as “the least of all distinctions.” From within a tradition of structural racism in which color has organized entire legal and economic systems, how might this claim function both as a critique of ideology and as a spiritual truth that must be distinguished from a denial of experienced reality?
2. The argument in AB09729 proceeds from shared civic bonds to challenge racial division. How does this compare with the arguments for racial equality advanced by contemporaries such as W.E.B. Du Bois, who placed cultural solidarity alongside civic solidarity?
3. The “cannon shot” image for the proclamation of human oneness is a martial metaphor for a peace-making claim. What does the choice of this image reveal about ‘Abdu’l-Bahá’s understanding of the force with which Bahá’u’lláh’s revelation entered history?
4. How does ‘Abdu’l-Bahá’s list of divided peoples in AB09925 — Turks, Tajiks, French, Belgians, Persians, Americans, Asians, Africans — illuminate the historical moment of its composition? Which divisions were most urgent in that moment, and which has history since created?
5. Contemporary critical race theory insists that racism is structural as well as attitudinal. How might ‘Abdu’l-Bahá’s teaching that color is “the least of all distinctions” be put in productive conversation with structural analyses of racial inequality?

Work, Servitude, and True Freedom

Key Passages

His Holiness Bahá'u'lláh has even said that occupation and labor are devotion. All humanity must obtain a livelihood by the sweat of the brow and bodily exertion, at the same time seeking to lift the burden of others, striving to be a source of comfort to souls and to facilitate their means of living. This in itself is devotion to God. Bahá'u'lláh has thereby encouraged action and stimulated service.

But the energies of the heart must not be attached to these things; the soul must not be completely occupied with them. Though the mind is busy the heart must be attracted toward the kingdom of God in order that the virtues of humanity may be attained from every direction and source. — AB09747

O servant of God! Every servitude is a bond and every worship a fetter, except servitude at the Divine Threshold, which is freedom. This servitude is a remedy for pain, and this bondage is a healing balm from the All-Merciful.

True freedom pertains to the heart, not to the body, and true wisdom belongs to the spirit, not to mere political laws and regulations. — AB12664

O pure soul! The call to servitude rings out like the trumpet blast, and the cry of bondage resounds throughout East and West.

If thou seekest heavenly sovereignty, pursue servitude at the threshold of the Most Glorious Beauty, and if thou desirest celestial glory, yearn for bondage at His Court.

This is true dominion in the divine realm; this is true kingship in the domain of the All-Merciful. — AB10127

Context for Study

The three passages in this section constitute one of 'Abdu'l-Bahá's most sustained and multi-dimensional meditations on freedom and bondage. AB09747 makes the foundational move: work, far from being opposed to spiritual life, is itself "devotion." The Bahá'í principle that labor performed in the spirit of service is worship dissolves the traditional boundary between the sacred and the secular. This resonates with the Protestant doctrine of the "calling" (*Beruf*) as Luther developed it — ordinary work sanctified by its orientation toward God and neighbor — but it goes further by insisting that the inner life remain directed toward the Kingdom even while the hands are occupied. AB12664 then performs the central paradox of this section: servitude at the Divine Threshold is freedom, while every other form of servitude is bondage. The social and philosophical tradition that 'Abdu'l-Bahá here engages is vast: Epictetus taught that the slave who is philosophically free is freer than the emperor who is enslaved to passion; Paul declared that the one who is called as a slave is "a freedman of the Lord" (1 Corinthians 7:22); Islamic theology insists on the absolute sovereignty of God before which all human sovereignty is relative. 'Abdu'l-Bahá's formulation is the most compressed and paradoxical: "true freedom pertains to the heart, not to the body." AB10127 transforms the paradox into a proclamation: the call to servitude "rings out like a trumpet blast," and sovereignty in the divine realm is attained through bondage at the divine threshold. This is the theology of 'Abdu'l-Bahá's own name enacted in discourse.

Questions for Reflection

1. The claim that “occupation and labor are devotion” has profound implications for the spirituality of ordinary life. How does this compare with Luther’s doctrine of vocation, Benedict’s *ora et labora* (pray and work), and the Islamic principle that earning a lawful livelihood is a religious duty?
2. ‘Abdu’l-Bahá insists that the heart must remain “attracted toward the kingdom of God” even while the hands are busy. What practices sustain this dual orientation, and where might they fail under the conditions of modern industrial or professional labor?
3. The paradox that “every servitude is a bond... except servitude at the Divine Threshold, which is freedom” is a theological claim. What does it mean, philosophically, for one form of bondage to be liberating? How does it compare with Rousseau’s concept that obedience to a law one has given oneself is freedom?
4. “True freedom pertains to the heart, not to the body.” How does this principle affect the Bahá’í response to political oppression and social injustice? Does it risk becoming a spiritualization of political unfreedom, or does it ground a distinctive form of resistance?
5. The proclamation in AB10127 that servitude produces sovereignty and bondage produces glory inverts the logic of worldly power. How does this inversion function as a critique of political ideologies that locate freedom in autonomy, self-determination, or power over others?

The Universal House of Justice: Legislation, Arbitration, and World Order

Key Passages

All the civic affairs and the legislation of material laws for the increase in needs of the enlightened humanity belong to the House of Justice. This, the House of Justice, will be not only a body for the legislation of laws according to the spirit and requirement of the time, but a broad arbitration for the settlement of all disputes arising between peoples.

When the Universal House of Justice is organized the members will do their utmost for the realization of greater cordiality and comity amongst the nations. The laws of Bahá’u’lláh are the unchangeable, organic laws of the Universal House of Justice. They are the very foundation upon which the structure of additional legislation is built. — ABU2677

The Universal House of Justice has only the legislative function; the executive power belongs to the administrative department of government.

At first, National Houses of Justice will be established in every country, and they will elect in turn members to the Universal House of Justice.

Again I repeat, The House of Justice, whether National or Universal, has only legislative power, and not executive power. For example, in Europe and America the Parliament or Congress enact laws, while the Government executes these laws. The House of Justice cannot fulfil two functions at the same time — legislative and executive. — ABU2678

Context for Study

These two items are among the most constitutionally precise in the entire undated corpus. ‘Abdu’l-Bahá here sets out a structural theory of world governance that anticipates many features of international institutions developed in the twentieth century: a universal body with legislative authority, a distinction between legislative and executive functions, a pyramidal electoral structure (national bodies electing universal members), and an arbitration role for international disputes. The precision with which ‘Abdu’l-Bahá articulates the separation of powers — the House of Justice legislates; governments execute — reflects an awareness of the constitutional debates of the late nineteenth and early twentieth centuries in Europe and America, where the parliamentary model was the dominant reference point. At the same time, the foundation of the entire structure is “the laws of Bahá’u’lláh,” which are described as “unchangeable, organic laws” on which additional legislation is built. This is the Bahá’í equivalent of natural law doctrine: there is a permanent stratum of divine legislation that no human legislative body may alter, within which considerable flexibility for adaptive legislation is permitted. The combination of divine immutability and institutional flexibility is a sophisticated constitutional theology. Philosophers of law will recognize the tension between natural law (Aquinas: “an ordinance of reason for the common good, made by the one who has care of the community, and promulgated”) and legal positivism (Austin: “law is the command of the sovereign”), and will note that ‘Abdu’l-Bahá’s model assigns both elements their proper place.

Questions for Reflection

1. ‘Abdu’l-Bahá insists on the separation of legislative and executive powers for the House of Justice. What political philosophy underlies this insistence, and how does it compare with Montesquieu’s separation of powers and with contemporary international institutional design?
2. The description of the House of Justice as “a broad arbitration for the settlement of all disputes arising between peoples” anticipates the role of international courts and the UN Security Council. What does ‘Abdu’l-Bahá’s version add, or require, that secular international institutions have not provided?
3. The laws of Bahá’u’lláh are described as “the very foundation upon which the structure of additional legislation is built.” How does this concept of foundational religious law relate to the concept of natural law in Aquinas, to constitutional entrenchment in liberal democracies, and to Shari’ah as a foundation for positive law in Islamic constitutional theory?
4. The pyramidal electoral structure — national Houses electing the universal body — is a specific theory of democratic representation. How does it compare with the direct democratic models of ancient Athens, the representative models of modern parliaments, and the deliberative democratic theory of Habermas?
5. How does ‘Abdu’l-Bahá’s vision of the Universal House of Justice as a source of “cordiality and comity amongst the nations” rest on a specific theology of human nature and divine guidance? What assumptions about human capacity for cooperation does it require?

Teaching, Attraction, and the Magnetism of the Spirit

Key Passages

Whenever the heart finds attraction, the spirit seeks ecstasy and exultation and turns itself toward the Kingdom, the confirmation of the Holy Spirit will descend. Thou wilt be taught and encouraged; thy tongue will be loosened, uttering clear and decisive explanations.

Therefore, when one has attained to spiritual success and prosperity, material advantage will not be of much importance.

Consequently, if thou art desiring to become assisted in the service, detach thyself from the world, and become thou attracted to the merciful fragrances. Seek His remembrance day and night, discover His path and announce His mystery. Then thou wilt find thyself in such a condition that thy breath will become effective in every soul. — AB09759

When the friends do not endeavor to spread the message, they fail to remember God befittingly, and will not witness the tokens of assistance and confirmation from the Abhá Kingdom nor comprehend the divine mysteries. However, when the tongue of the teacher is engaged in teaching, he will naturally himself be stimulated, will become a magnet attracting the divine aid and bounty of the Kingdom, and will be like unto the bird at the hour of dawn, which itself becometh exhilarated by its own singing, its warbling and its melody. — AB10259

Context for Study

The two passages in this section articulate ‘Abdu’l-Bahá’s theory of teaching as a self-reinforcing spiritual practice. AB09759 establishes the causal chain: attraction, to Holy Spirit’s descent, to loosened tongue, to effective speech. The teacher’s inner state is not merely a preparation for teaching; it is the mechanism by which divine confirmation flows. When the heart is genuinely attracted, the Holy Spirit “will descend” — this is a claim about divine responsiveness to human spiritual orientation. The promise that “thy breath will become effective in every soul” is bold: not merely that the teacher will sometimes find words, but that the breath itself (a Sufi figure for divine inspiration, *nafas al-rahmani*, the breath of the compassionate Lord) will carry transformative power. AB10259 adds the paradox of reciprocal stimulation: the teacher is stimulated by the act of teaching, just as the bird at dawn becomes “exhilarated by its own singing.” This is a significant psychological observation: the act of articulating spiritual reality deepens the speaker’s own experience of it. The teacher teaches himself in the act of teaching others; the singer is moved by his own song. This has resonances with the Socratic method, in which dialogue is the medium of the teacher’s own philosophical progress, with the Hasidic tradition in which the rebbe’s teaching is inseparable from his own spiritual engagement, and with the contemporary learning sciences’ findings about the pedagogical value of teaching-to-learn.

Questions for Reflection

1. 'Abdu'l-Bahá describes the descent of the Holy Spirit as a response to the heart's attraction. What theory of divine-human cooperation does this imply? How does it compare with Aquinas's teaching on grace as presupposing and perfecting nature?
2. The promise that "thy breath will become effective in every soul" is an extraordinary claim. What are its limits, and what conditions does 'Abdu'l-Bahá identify as necessary for this effectiveness?
3. The bird-at-dawn image in AB10259 presents teaching as self-generating spiritual animation. How does this compare with the Romantic idea that artistic creation is itself a form of spiritual experience for the creator, not merely a product for the audience?
4. 'Abdu'l-Bahá says that those who do not teach "will not witness the tokens of assistance" and will "not comprehend the divine mysteries." Is this a conditional threat or a description of a spiritual law? How might it be distinguished from performance-based spirituality?
5. How does the image of the teacher as a "magnet attracting divine aid and bounty" transform the usual understanding of teaching as an act of transmission? What does it mean for teaching to be a receptive as well as an active function?

The Soul's Consciousness After Death

Key Passages

You have asked whether or not the soul after its ascension will be conscious of the physical worlds and that which befell it therein. Know that the state of the soul after death is like awakening from a dream. It will be conscious of all past states. A well-known tradition declareth: "The people are asleep, and when they pass away, they will awaken." It is also stated in the Qur'an: "Thou wast heedless of that; but We have removed thy veil, and keen is thy sight this day." — AB09864

The soul, inasmuch as it pertaineth unto the contingent world of earth and nature, and ruleth and directeth the bodily powers within the temple of man, is designated as the *nafs*. Insofar as it apprehendeth intelligible universals, it is called the intellect; and inasmuch as it journeyeth through the spiritual worlds, it is named the spirit. The soul is a substance spiritual in its essence, yet corporeal in its operations; and the intellect is a substance which, both in essence and in operation, is spiritual. — AB12865

Context for Study

The two passages in this section address the soul's constitution and its condition after physical death from the perspective of Islamic philosophical psychology. AB09864 begins from a direct question about posthumous consciousness and responds with one of the most concentrated images in 'Abdu'l-Bahá's eschatology: death is like "awakening from a dream." The figure reverses the common equation of life with wakefulness and death with sleep — in 'Abdu'l-Bahá's reading, what

we call “life” is the dream state, and what we call “death” is the awakening. The Prophetic tradition “the people are asleep, and when they pass away, they will awaken” gives this figure its Islamic foundation. The Qur’anic verse confirms it: “Thou wast heedless of that; but We have removed thy veil, and keen is thy sight this day.” The veil of this world, which limits perception, is removed at death, and the soul sees clearly. AB12865 is philosophically precise in a different register: it distinguishes three modes or aspects of the soul — *nafs* (the soul as it governs the body), intellect (the soul as it apprehends intelligible universals), and spirit (the soul as it journeys through spiritual worlds). The distinction follows the tradition of Islamic philosophical psychology from Ibn Sina (Avicenna) through Mullā Ṣadrā, which used Greek philosophical categories (*nous*, *psyche*, *pneuma*) transformed by Islamic metaphysics. What is distinctive is the definition: the soul is “spiritual in its essence, yet corporeal in its operations” — it belongs to the higher world while acting in the lower.

Questions for Reflection

1. The metaphor of death as awakening from a dream reverses the ordinary valuation of life and death. What spiritual practices might allow a person to begin, during this life, to experience the quality of wakefulness that death will bring?
2. ‘Abdu’l-Bahá’s teaching that the soul “will be conscious of all past states” after death has significant implications for questions of justice and accountability. How does it compare with Christian accounts of the Last Judgment, Buddhist teachings on karmic memory, and Jewish teachings on the World to Come?
3. The tripartite distinction in AB12865 — *nafs*, intellect, spirit — mirrors the Platonic tripartite soul (appetite, spirit, reason) and the Pauline tripartite of body, soul, and spirit (1 Thessalonians 5:23). What is the relationship between these comparable schemas, and where does ‘Abdu’l-Bahá’s formulation diverge from its predecessors?
4. The statement that the soul is “spiritual in its essence, yet corporeal in its operations” suggests that matter and spirit are not simply opposed but are related as essence and expression. How does this compare with Aristotle’s hylomorphism and with Mullā Ṣadrā’s doctrine of substantial motion?
5. What are the pastoral and ethical implications of believing that the dead remain conscious and aware? How does this teaching shape Bahá’í practices of prayer for the departed, and how does it compare with Catholic prayers for the dead in purgatory?

Bahiyih Khánúm and the Moth’s Devotion: A Closing Image

Key Passages

Glory be to Thee, my God and my Beloved!

Thy Fire is burning in me, O My Lord, and I feel its glowing in every member of my weak body. Every organ of my temple declares Thy Power and Thy Might, and every member testifies that Thou art powerful over all things. By Thy Strength I am strong to withstand all trials and temptations.

Make firm Thy Love in my heart, and then I can bear all the swords of the earth. Verily, every hair of my head says: “Were it not for trials in Thy Path I should not have appreciated Thy Love!” — AB09726

It is incumbent upon thee, throughout the journey, to be a close, a constant and cheerful companion to my honoured and distinguished sister.

Unceasingly, with the utmost vigour and devotion, exert thyself, by day and night, to gladden her blessed heart; for all her days she was denied a moment of tranquillity. She was astir and restless every hour of her life. Moth-like she circled in adoration round the undying flame of the Divine Candle, her spirit ablaze and her heart consumed by the fire of His love. — AB10007

Context for Study

These two passages, drawn from different parts of the volume, converge on the same image: fire as the medium of divine love. AB09726 is ‘Abdu’l-Bahá’s own prayer, addressed directly to God, in which the divine fire burns in “every member of my weak body.” The prayer’s vulnerability is its power: the one who is “weak” becomes strong through the divine fire burning within. The paradox is the same as Paul’s “when I am weak, then I am strong” (2 Corinthians 12:10), but here it is embedded in a prayer rather than a theological argument. The final verse — “Were it not for trials in Thy Path I should not have appreciated Thy Love!” — turns suffering into pedagogy: tribulation has been the teacher of love. AB10007 describes Bahiyyih Khánum, the Greatest Holy Leaf and ‘Abdu’l-Bahá’s sister, in a single unforgettable figure: “moth-like she circled in adoration round the undying flame of the Divine Candle.” The image is drawn from the oldest tradition of Persian Sufi poetry, in which the moth (*parvane*) that circles the flame and is consumed by it is the paradigm of the soul that loves God to the point of self-annihilation. In that tradition the moth is simultaneously destroyed and fulfilled. Bahiyyih Khánum’s entire life — “denied a moment of tranquillity,” “astir and restless every hour” — is read through this image of the moth’s circling: constant, devoted, consuming. That the collection closes with this image of a woman whose love was without rest seems entirely fitting. The servant’s work is not finished; the moth continues to circle; the divine flame continues to burn.

Questions for Reflection

1. ‘Abdu’l-Bahá’s prayer asserts that every hair of His head testifies that trials are the necessary medium of love’s appreciation. What does this claim say about the relationship between suffering and spiritual depth? How does it compare with the theology of the cross in Christianity and with the Sufi teaching that love’s fullness requires the experience of separation?
2. The description of Bahiyyih Khánum as having been “denied a moment of tranquillity” in her earthly life and yet “astir and restless every hour” in adoration is an image of active rather than contemplative devotion. How does this compare with the Christian distinction between the active and contemplative vocations, and with the Bhágavata tradition’s teaching on devotion as a form of divine frenzy?
3. The moth image in AB10007 is drawn from the great tradition of Persian Sufi poetry — Hafiz, Rūmī, ‘Aṭṭār. What does it mean for ‘Abdu’l-Bahá to use this image to describe a specific

historical woman, rather than a generic mystical soul? How does the specification change the image's force?

4. This volume is the last in the entire series of 'Abdu'l-Bahá's collected writings. What does it mean that the collection ends with images of fire, the moth, and the consuming love of God? What does this suggest about the nature and purpose of the entire corpus?
5. Bahiyyih Khánúm outlived 'Abdu'l-Bahá by more than a decade, guiding the Bahá'í community through the tumultuous transition after His passing. How does the image of the moth "circling the undying flame" speak to her role as a custodian of the Covenant during that period?

A Guiding Question for the Whole Volume

This thirteenth volume of undated letters, the last of the entire series, gathers the great themes of 'Abdu'l-Bahá's ministry into a final crystalline form: the oneness of humanity proclaimed with the force of a cannon shot; work as devotion, servitude as freedom, bondage as sovereignty; a world legislature governed by divine law and human wisdom; the soul awakening at death to the reality it glimpsed dimly in life; a woman circling the divine candle in moth-like adoration. The collection ends as it began: with a servant at prayer, asking God to make firm the fire of love in a weak and willing body.

Across all thirteen volumes of undated writing, 'Abdu'l-Bahá has written from within captivity to transform a world. He has addressed the grieving and the powerful, the scholar and the artisan, the Persian and the American, the believer and the seeker, always with the same voice: alert, warm, precise, and aflame. The entire corpus is, in its totality, an act of service to the vision of the Most Great Peace — a vision large enough to embrace all colors, all nations, all stages of the soul's journey.

The reader who has traveled through these volumes is invited to carry forward one final question: **What does it mean, in one's own time and place, to become — like the moth of whom 'Abdu'l-Bahá speaks — a soul that circles the undying flame in adoration, "astir and restless every hour," consumed by love for that which does not itself consume, until the fire in oneself and the fire at the center are recognized as one?**