



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 127:

Writings and Utterances of Abdu'l-Baha, 1903, part I



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
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- 130–131. Letters and utterances in the year 1904 I–II
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 127

This volume is marked by a widening field of activity: Western pilgrimage, correspondence with America and Europe, women's teaching work, the development of local devotional practice, and the first outlines of institutional order all appear together. AB06270 is especially significant for its practical internationalism: a Persian believer is urged to master English so that she may converse with American women pilgrims when they come to Iran. AB01891 gives the same theme a communal form, calling the handmaids of God to educate children, gather with wisdom, study the proofs of the Manifestation, and refine their powers of utterance so that each may become an instrument of guidance. AB04339, addressed to the House of Spirituality, gives concrete directions for Sunday worship, the preservation and reading of letters only with the consent of their recipients, and the arrangement of prayer, communion, and sacred readings in the earliest Baha'i meetings.

Several letters show 'Abdu'l-Baha clarifying his own station and defining Baha'i identity through servitude, peace, and spiritual interpretation. AB01126 answers questions about his rank by identifying him as the servant of Baha'u'llah, the standard of divine love, and the herald of peace and reconciliation, then interprets Christ's resurrection and descent from heaven in symbolic and spiritual terms. AB00122 returns forcefully to the same self-description, asking the believers to praise him only as 'Abdu'l-Baha and to avoid titles or interpretations beyond those he himself had authorized; the same letter links obedience to the laws, observance of the Fast, prayer in the Mashriqu'l-Adhkar, and wisdom in public conduct. AB02443 again gathers the believers around the single designation 'Abdu'l-Baha, while explaining resurrection as the proclamation and spread of the Cause rather than a change in the eternal perfection of the Manifestations.

The volume also contains a noteworthy doctrinal cluster on creation, spirit, gender, and the soul. AB03015 is the central item: it states that masculine and feminine pertain to physical bodies and have no relation to the spirit, and it connects the equality of women and men with the ascendancy of spiritual power in this Cycle. The same letter answers a question on the beginning of creation by affirming that both the True One and creation are without beginning, while scriptural language about "beginning" and "creation" refers to the advent of the Manifestation and to the second spiritual birth. AB03257 deepens this metaphysical and ethical vocabulary through its interpretation of the Hidden Words: renouncing the self means cutting away selfish desire and entering the sea of sacrifice, while the Covenant at Paran is explained as transcending ordinary past, present, and future. AB00745 similarly treats the direct reception of guidance, the relation of spirit and soul, the return of the soul after death, and the mystery of suffering, giving the volume a distinctly reflective theological cast.

A final strand concerns the outward structures and spaces of the emerging community. AB02812 and AB06537 emphasize the Mashriqu'l-Adhkar as a dawning-place of worship, prayer, and public spiritual influence; the latter celebrates the construction of the 'Ishqabad temple and the sacrificial

labor of the friends who carried stones upon their backs. AB03042 preserves the naming of elements of the Haziratu'l-Quds in memory of those who had served it, turning architectural details into a record of devotion. AB04527 warns against entrusting translation or sensitive service to untested outsiders, a sign of the increasing importance of textual mediation in the West. AB05897, AB06436, AB08832, and related items continue to direct Western believers toward California, Green Acre, Christian audiences, and new fields of proclamation. The result is a volume in which the Faith's expansion is presented through language-learning, women's agency, devotional gatherings, holy places, careful translation, and a theology of creation and spiritual equality suited to an increasingly global community.

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AB06270*To: Qudsiyyih daughter of Muhammad Karim Attar, in Iran**Date: 1903-Jan-05*

- 1 O divine maidservant! The letter you wrote in English was most acceptable, for it demonstrated that you made an effort and learned this language to the extent possible. You must certainly make a strenuous effort to master this language with utmost eloquence and excellence, so that when the maidservants of the Most Merciful come from America to Iran for pilgrimage to the Holy Shrines, you will be able to converse and associate with them without difficulty.
- 2 In this new age, women are the focus of divine favor and the manifestation of divine confirmations. How many women there are who surpass and outstrip men! Therefore, strive with heart and soul so that you may become the recipient of the favors of His Merciful Presence.
- 3 And upon you be greetings and praise.

1 ای کنیز الهی مکتوبیکه بخط انگلیسی مرقوم نموده بودی بسیار مقبول افتاد چه که دلالت بر آن مینمود که همتی نمودی و بقدر امکان این لسان را تحصیل کردی البته سعی بلیغ نما که این زبانرا در نهایت فصاحت و بلاغت تحصیل نمائی بلکه وقتیکه اماء الرحمن از امریکا بجهت زیارت مشاهد مقدسه به ایران آیند بتوانی با آنان بدون کلفت مکالمه و مؤانست نمائی

2 نساء در این نشئه جدیده منظور نظر عنایتند و مظهر تأیید حضرت احدیت چه بسیار از نساء که گوی سبقت و پیشی را از رجال بر باید پس تو بجان و دل بکوش تا مورد الطاف حضرت رحمانیت گردی

3 و علیک التحية و الثناء

MKT7.230

AB04339*To: Spiritual Assembly of Chicago, IL**Date: 1903-Jan-17*

O ye firm ones in the Covenant!

The report of [your meeting] was noted. All the arrangements of the meeting are suitable and acceptable. The reading of the Tablets which are sent to special persons dependeth upon their consent. First send the Tablets to them and if they should agree, the same may be read in the meeting. All the arrangements were good and suitable.

A special letter is enclosed for the maid-servant of God, Mrs..... Forward it. As to letters for Chicago and its vicinity, if God so willeth (Inshallah), they will be sent through the House of Spirituality. As to the copying of the Tablets in a book for the House of Spirituality, this dependeth upon the consent of the receivers of the Tablets. If the owners of the Tablets consent, copies should be kept and collected in the House of Spirituality and it will be acceptable. Nevertheless, this should be with perfect consent of the receivers.

Regarding arrangements for the Bahai Sunday meeting for the purpose of worship, this is very suitable. But, in a meeting for worship, first, prayer should be chanted and supplication made until all gather; then communion should be made. After praying, sacred readings with melodious voices should be read by all together. As this is the commencement of holding meetings, this is sufficient.

TAB.015-016, TAB.000:i, SW_v13#10 p.276x

AB01444

To: James B Thornton Chase, in Chicago

Date: 1903-Jan-22

O thou who art attracted by the Fragrances of God and steadfast in the Covenant of God!

Verily I read thine eloquent letter, the composition of which was beautiful, words excellent and significances interesting, and I thanked God that He hath chosen certain souls for His knowledge and love, deposited in their hearts His mysteries, manifested from their faces His lights and made them the signs of His Kingdom, the banners of His majesty, the trees of His paradise and the birds of the garden of His holiness.

O thou, my honorable friend! Verily I scented the fragrance of meekness and humbleness from the orchard of the meanings of thy letter and was caused to rejoice, smile and be made glad that God hath made thee humble and submissive to His beloved. Verily this is the greatest bounty from God and by it the breast of Abdul-Baha is dilated in this remote prison.

O friend! Verily the prison is my paradise and the chains my necklace; my balance (or testing) is my redemption (or salvation) and the castle is my fortified safety, for this imprisonment is in the path of my Lord and it is my salvation, my joy, my gratitude and happiness. Verily, in calamity the face of Abdul-Baha shineth and through hardship joy is attained by this servant in all conditions.

O thou friend! Be not sorrowful because of my imprisonment and lament not for my difficulties; nay, rather ask God to increase my hardship in His path, for therein lies a wisdom which none are able to comprehend save the near angels.

O thou friend! Verily, those among the friends who were martyred in the path of God—verily this is a favor from God which He bestoweth upon whomsoever He chooses; verily God is the most bountiful—they attained what the holy ones in the Supreme Kingdom yearned for, and quaffed the wine of grace from the bountiful hand of thy Lord the Merciful—may my spirit be a sacrifice to them!

Therefore, be not sorrowful, for in it is a great bounty for them and by it (martyrdom) the fire of the love of God is increased in glowing, the Word of God in spreading, the standard of God in elevation, the fragrances of God in diffusion, and by this blood the tree of peace is watered, the orchard of unity and harmony pruned, and by it the fragrances of holiness emanate from the Tree of Life and are being diffused in the world. Verily this is from the mercy of God, which is bestowed upon whomsoever He wishes.

O friend! I implore to God to make thee a banner of the banners of the Kingdom, firm and steadfast, unshaken by the most severe winds of tests and trials in this terrestrial world; to confirm thee in the servitude of the Sublime Threshold; to guide through thee many souls and to make thee a sign of meekness and humbleness before the beloved of God, the Mighty, the Protecting!

TAB.199-200

AB11211

To: Ella G Cooper, in Oakland

Date: 1903-Jan-25

- 1 O thou who art attracted by the breeze of God! ١ آيتها المنجذبة بنفحات الله
- 2 I have perused thy letter dated Jan. 25th 1903 and have comprehended its meaning which is replete with extraordinary significance, and I pray God to aid you in propounding His Mysteries and make you eloquent in praising Him in the exalted meetings; that through thee, those who are heedless of His mention shall have their dead hearts vivified! ٢ اتي قرأت تحريرك المؤرخ ٢٥ يناير سنة ١٩٠٣ واطلعت بمضمونه المشحون بالمعاني البديعة و دعوت الله ان يؤيدك على بث اسرار الله و ينطقك بالثناء عليه في المحافل العليا و يحيي بك قلوباً ميتة غافلة عن ذكر الله
- 3 Blessed is thy mother who hast believed in her Lord and arose to serve God in His great vineyard! Verily thy Lord will assist her by the bounty of the Holy Spirit in this glorious century! ٣ طوبى لوالدتك التي آمنت بربها و قامت على خدمة الله في كرمه العظيم ان ربك يؤيدها بفيضات روح القدس في هذا العصر المجيد
- 4 Regarding the answer you gave one of your pupils when asked - it was right, and well done! It is incumbent upon every servant to pray and supplicate God, and to beg for and implore His assistance! This is the attitude of a true worshipper (devotee) and thy Lord is able to perform whatsoever He wishes through His excellent wisdom. And it is not befitting that the servant should murmur at that which God ordained. There is no command save His command! He does whatsoever He wishes and orders whatsoever He desires. ٤ واما الجواب الذي نطقت به لأحدى تلامذتك اذ سألت فنعم ما نطقت به فيليق للعبد الدعاء و الاستعداد من الله و التضرع و الابتال اليه هذا شأن العبودية و الرب يقدر ما يشاء بحكمته البالغة و ليس للعبد ان يشكو بشيء ما من قدر الله الأمر امره يفعل ما يشاء و يحكم ما يريد
- 5 But know ye that Abdul-Baha is thirsting for the overflowing Cup of the Wine of Redemption in the path of God, and desires that His limbs be severed, His blood shed and His body cast upon the earth! ٥ واما عبدالبهاء ظمان للكأس الطافحة بصهباء الفداء في سبيل الله و يشاق ان يلقي طريحاً على التراب مسفوك الدم متقطع الأعضاء و
- 6 Give my greetings to the servant of God Miss Anne Apperson and say to her: "Verily thy Lord has chosen thee for His service and elected thee for His Knowledge, that thou mayst receive the Fire of His Love and be attracted by His breeze! And the Kingdoms of the earth or the treasures of the whole world are not to be compared to this gift, therefore know its value and appreciate its worth!" ٦ بلغني تحيتي الى امة الله ابرسون و قولي لها ان ربك اختارك لحبه و اصطفاك لعرفانه حتى تقتبسي من نار محبته و تنجذبى بنفحاته و لا تعادل هذه الموهبة كنوز الأرض كلها بل سلطنة الدنيا بأسرها اعرفي قدرها و قدرى شأنها
- 7 Give my greetings and praise to the servant of God Mrs. Cropper and tell her: "Verily the East is animated and the West is vivified by the breeze of thy Lord! Verily the voices of prayer are raised in the 'Houses of Mention' throughout Persia and even in Russia, and the word of God is exalted and the verses of God are diffused! Soon you will hear the cry of 'Ya Baha El Abha' emanating from all countries; then the Believers will be joyful over the exaltation of the Cause of God!" ٧ وبلغني تحيتي و ثنائى الى امة الله ميس كروپر و قولي لها ان الشرق اهتز و ان الغرب انتعش من نفحات ربك قد ارتفع ضجيج المناجاة في مشرق الأذكار في كل الولايات من ايران حتى في ممالك الروس و علت كلمة الله و انتشرت آيات الله سوف تسمعين صيحة يا بهاء الأبهى

من كلّ الآفاق عند ذلك تستبشر المؤمنات و
المؤمنون من علّو أمر الله

- 8 From here all members of the Holy Household send you greetings and praise. 8
و من هنا اهل البيت كلّهن يهدونك التّحية و
الثّناء

BRL_ATE#100x, BRL_PMDA#24x, BRL_PDL#24x, COC#1746x

BRL_DAK#0228, COMP_PDLP#24x

AB05386

To: Agnes B Alexander, in Honolulu

Date: 1903-Jan-25

O thou bird warbling in the Garden of the Love of God!

Thank God that He hath illumined thine insight, led thee unto the Fire glowing in the Tree of Man, caused thee to utter His praise among the creatures and guided certain women to whom thou delivered the Word of God.

O maid-servant of God! Verily thy Lord lighteth the lamp of love in the heart of whomsoever He chooseth. This is indeed the great happiness. He confirmeth him in the service of His Supreme Vineyard.

I pray God to confirm the relatives in attaining to the Brilliant Light, to let the light of insight shine forth to the hearts and sights, to aid thy friends in being illumined by the light of El-Baha and being] fed from the heavenly table, and to make thee empty, void from the thoughts of the life of this world and filled with the love of thy Lord, ready for His service, uttering His praise and demonstrating with proofs the appearance of the Kingdom of God.

TAB.308-309, JWTA.011

AB01860*To: Margaret B Peeke**Date: 1903-Jan-27*

O thou lamp who art enkindled with the fire of the Love of God!

Verily, I read thy recent letter which showed thy strong love, thy being ablaze with the fire of the love of thy Lord, the Mighty, the Praised, and the penetration of the Spirit of Truth in thy limbs, nerves, veins, arteries, bones, blood and flesh, until it hath taken the reins of power from thy hands and moveth thee as it willeth, causeth thee to speak in what it willeth and attracted thee as it willeth. This is becoming of whatever heart is replenished with the spirit of the love of God. Thou shalt surely behold wondrous traces and shalt discover the signs of thy Mighty Lord.

O maid-servant of God! The meaning which thou hast apprehended from my former statement is the real fact. It is the meaning of (my) statement; God hath strengthened thee therein and shall surely confirm thee in still greater than this. At that time thou wilt say: "This is that which was promised by Abdul-Baha and His promise was certain and decided."

O maid-servant of God! Verily, thy Lord hath breathed the spirit of argument into thy mouth. Speak thou in the most wonderful explanation and meditate not at the time of advancing proofs, evidences and signs, and speak thou that which the Spirit inspireth thee. This a proof unto thee and unto every just one among the possessors of understanding.

O maid-servant of God! Verily, I am with thee in spirit and reveal unto thee the word of guidance at every moment and time.

O maid-servant of God! We have sent thee nine ring stones of the Greatest Name. This is an allusion unto thee of a matter which thou shalt surely understand henceforth. We have also sent unto thee a photograph of His Holiness the glorious Badi whom thy Lord did send to His Highness Nassir-ed'Din-Shah with a manifest epistle by which He perfected the proof and evidence to the people of Persia. This faithful messenger (Badi) took the epistle of Baha' with all power and authority and repaired to the threshold of His Highness the Shah, while cheered and smiling in joy. He then presented himself before the Shah and said: "This is an epistle from Baha'u'llah," and then presented it to him. They arrested him and after severe

torture and punishment, delivered him to the executioners. He was sitting between the executioners at the time of his death with all dignity, while turning unto God.

BSW#14.06x, TAB.716-718

AB05897

To: Rosa V Winterburn, in Paris

Date: 1903-Feb-01

O ye who are considering the Kingdom of your august Savior!

I know the ardor which enflames you both with the desire to present yourselves in the Sacred Place and I desire, also, to see you both. But my Lord hath a supreme wisdom and His wisdom hath required the imprisonment of Abdul-Baha and the prevention of visits of impassioned friends. It is a temporary condition that will pass away in the future. In the meantime I shall remember you in my heart and I love you with a holy affection that is spiritual, divine, eternal and perpetual; that is founded on the surest base and on the most durable of foundations. I pray God to remove all the veils and to illumine your hearts with lights shining from the Supreme Horizon, in such a manner that the light of guidance shall move before you and that your hearts shall dilate in perceiving great signs. Turn towards California with a luminous face, a joyous soul, an attracted heart, an enlightened spirit, an eloquent speech and a radiant expression. In those regions God will, through you, become the guide of many people.

TAB.317-318

AB08366*To: Winterburn, George T et al., in Paris**Date: 1903-Feb-01*

O ye two singing birds in the Garden of Belief!

I have read your letter in which you confess the Unity of God and the grandeur of His reign, and in which you make known that you have been attracted by the perfumes of God and that you have bathed in the sea of knowledge. Thank God for that! I pray God to strengthen your steps in the straight road, to preserve you from violent tests, in making of you two green and fruitful trees in His great vineyard, to the end that ye may arrive at a favor that shall make of you two elected ones in the court of the august Lord. Appreciate this favor and give thanks to your Savior that He hath heaped upon you this great kindness.

TAB.318

AB04290*To: Azizullah Misbah, in Beirut**Date: 1903-Feb-03*

- 1 O servant of God! Your spiritual letter, O divine friend, was observed and its contents noted. You had complained of dejection of heart and distress of soul and spirit, which caused astonishment.
- 2 Praise be to God, the Gardener of Providence has engaged in designing the flowers of truth in the avenue of the friends' hearts. With such grace and bounty present, why should the heart be distressed and the spirit dejected? Praise be to God, divine confirmation is your companion, not deprivation. You are a moth circling around the candle. What does being an intimate of deprivation mean? What does being shelterless mean while under the protection of His Threshold?
- 3 Be assured and hopeful, be at ease and joyful. You are the object of providential regard and preserved under the protection of the Unity of God. Set aside your thoughts and place

1 ای بنده حقّ نامه روحانی آن یار رحمانی
ملاحظه گردید و بر مضامین اطلاع حاصل
گشت از افسردگی خاطر و آزرده گی جان و دل
شکایت نموده بودید سبب حیرانی شد

2 الحمد لله باغبان عنایت در خیابان خاطر یاران
بطراحی گلهای حقائق پرداخته باوجود چنین
لطف و جودی چرا باید خاطر آزرده گردد و
دل افسرده شود الحمد لله توفیق رفیقست نه سلب
و آواره پروانه است و طائف حول شمع محرمی
حرمان یعنی چه در پناه آستانی بی سر و سامان
یعنی چه

3 مطمئن باش و امیدوار و راحت باش و
مسرورالحال ملحوظ نظر عنایتی و محفوظ در
صون حمایت حضرت احدیت افکار را بیکار
گذار و بعون و صون و صیانت حضرت احدیت

your hope in the aid, protection and preservation of the Divine Unity. I am your guarantor - do not consider yourself ailing. I am kind to you - do not count yourself wandering and bewildered.

امیدوار شو من کفیل تو هستم خود را علیل
گمان مکن من مهربان توام خود را سرگردان و
حیران مدار

- 4 I beseech God that you may be assisted to attain perfect joy and through abundant divine bounty and the grace of the Forgiving Lord, may attain complete gladness and delight.

4 از خداوند میطلبم که مؤید بر کمال سرور گردی
و بفیض موفور و فضل رب غفور کمال فرح و
حبور یابی

MKT4.035, YMM.062, DMSB.039

AB03939

To: Mirza Ghulam-Husayn Khan son of Mutamin, in Khurasan

Date: 1903-Feb-10

- 1 O servant of the Abha Beauty! In the terminology of Eastern historians, Khurasan is called the Orient, and this word indicates illumination. And from the contents of the divine Tablets it can be understood that that land will illumine the East, and the kindled Fire of God will blaze so brightly that it will become like the fire-temple of the Sinai fire - meaning that the manifest light from the invisible Kingdom of Baha will appear and be manifested in that wilderness in such wise that the Abha Paradise will pitch its tent and pavilion at the pole of the horizons.

1 ای بنده جمال ابهی خراسان را در عرف
مورخین مشرق زمین نامند و این کلمه دال
بر اشراق نماید و از فحوائ الواح الهیه چنان
استنباط گردد که آن کشور شرق را منور نماید
و نار الله الموقده چنان شعله ور شود که آتشکده
نار سینا گردد یعنی نور مبین از ملکوت غیب
بها در آن پیدا جلوه و ظهوری نماید که جنت
ابهی خیمه و خرگاه در قطب آفاق زند

- 2 Therefore, O loving friend, strive with all your might to sacrifice yourself so that this bounty may, in this period, cast aside its veil and unveil its face. If the divine friends become confirmed with spiritual attractions, in a brief time the standard of guidance will be raised high, the light of the Supreme Course will shine forth, and the grace of the Abha Beauty will encompass all. Whatever has issued from the Supreme Pen will definitely come to pass, but we servants must strive and surge and cry out until we become successful in this service and become the manifestation of this bounty. Otherwise, as stated in the Qur'an: "God will bring a people whom He shall love and who shall love Him." And upon thee be greetings and praise.

2 پس ای یار مهربان تا توانی جانفشانی کن تا
آتموهبت در این مدت پرده براندازد و رخ بگشاید
یاران الهی اگر بانجذابات روحانی موفق گردند
در اندک مدتی علم هدی بلند شود و نور ملاً
اعلی بتابد و فیض جمال ابهی احاطه نماید آنچه از
قلم اعلی صادر حتمی الوقوع ولی ما بندگان باید
بکوشیم و بجوشیم و بجروشیم تا باین خدمت موفق
گردیم و مظهر این موهبت شویم والا چنانکه
در قرآن میفرماید فسوف یأتی الله بقوم یحبهم و
یحبونهم و علیک التحیة و الثناء

- 3 12 Dhi'l-Qa'dih 1320

3 ۱۲ ذیقعدہ ۱۳۲۰

MMK6#117

AB10200*To: Arnold Houchens, in New York**Date: 1903-Feb-11*

O thou whose heart is pure and whose soul is rejoiced! Verily, thy revered wife sent unto us thy photograph and we saw and rejoiced at witnessing thy face, even though it was a (mere) image, for, verily, this image indicateth the reality. Verily, I saw in thine eyes the sign of acuteness and thought. Let thy thoughts be an eternal thought, a spiritual reflection and divinely full of meaning. This is but truth and there is naught beyond truth except extinction.

And upon thee be greetings and praise.

TAB.636-637

AB01891*To: Karbala'i Fatimih et al., in Nayshabur**Date: 1903-Feb-26*

- ¹ O handmaidens of the Abha Beauty! Consider the way I address you. I call upon you as the dear maidservants of the Threshold of the Abha Beauty. By the Lord of existence and the breath of all who adore Him! This address is an honour reserved for the sanctified angels of the Concourse on High; this appellation glorifies the inmates of the Abha paradise. See therefore how ye must conduct yourselves! Consider how ye are to be enkindled and aflame. Every one of you should behave even as a saintly servant of that Well Beloved and take up the brimful cup of His love in both your hands. Be so enthused and in such a state of exultation that the hearts of all the women of the world shall be moved and stirred. Thus shall ye render all those lands and region fragrant with the breath of the Abha Paradise.

¹ ای اماء جمال ابهی ملاحظه نمائید که شما را بچه عنوانی خطاب مینمایم و کنیزان عزیزان درگاه جمال ابهی میشمارم قسم برّ وجود و نفحات قلوب اهل سجود که این عنوان نغز و مباحات حوریات قدس در ملأ اعلی و فردوس ابهاست دیگر معلومست که باید چگونه باشید و چه قسم منجذب و مشتعل گردید و هریک پاکیزه کنیز آنعزیز شوید و جام لبریز محبت را بدست گرفته شور و ولهی انگیزید که قلوب جمیع نساء باهتر از آید و بنفحات جنت ابهی آن اقلیم را مشکیز نمائید

- ² O ye handmaids of the Merciful God! Now is the time for each one of you to arise with all your energies to train the children and nourish the little ones with the milk of the love of God that in the future they might grow to become lions of the Cause.

² ای اماء رحمن وقت آنست که هریک از شما بنهایت همت بتربیت اطفال پردازد و کودکان را از پستان محبت الله شیر دهد تا هریک در نیستان هدایت شیر نخجیر گیر گردند

- 3 O servants of the Merciful! Gather ye in meetings on special occasions for the love of God and showing the utmost wisdom be ye engaged in the remembrance of that All-Merciful Beloved. Converse with one another at length about the proofs and evidences of the Manifestation of the Perspicuous Beauty so that each one of the handmaids of God will refine her powers of utterance and develop eloquence of speech, so that each may become an instrument of guidance to many others.

3 ای اماءِ رحمن محفلی بخت الله آرایش دهید
و در آنمخل بکمال حکمت در اوقات مخصوصه
مجمع شوید و بذکر آن یار مهربان مشغول گردید و
مذاکره در ادله و براهین ظهور جمال مبین فرمائید
تا هریک از اماءِ رحمن نطقی بلیغ یابد و لسانی
فصیح بگشاید و سبب هدایت اماءِ کثیره گردد
و علیکن التَّحِیَّة و التَّنَاء

MKT7.255, MMK2#350 p.252,
AHB_112BE #02-03 p.02, QIRT.17bx

AB08832

To: Yiznik Markar Hatzagurtsiyan, in Rasht

Date: 1903-Feb-26

- 1 O honored Markar! Consider what bounty and favor the Lord of Hosts hath bestowed upon thee, making thee an army of salvation and a host of life - thou givest life rather than taking it, and makest others hearing and seeing.
- 2 Through the grace and favor of the Most Great Unity, I hope that, like the divines in the time of Christ, thou wilt succeed in guiding the Christians, and light such a lamp that its radiance will be eternal and its flame connected to the Kingdom of God.
- 3 And upon thee be greetings and praise.

1 ای مارکار بزرگوار ملاحظه نما چه عنایت و
موهبتی در حق تو رب الجنود مبذول داشته
که ترا لشکر نجات فرموده و سپاه حیات جان
میبخشی نه جان گیری و شنوا و بینا مینمائی

2 از فضل و موهبت حضرت احدیت امیدوارم
که مانند روحانیان یوم مسیح بهدایت مسیحیان
موفق شوی و چنان شمع روشن کنی که پرتوش
ابدیست و شعله اش متواصل بملکوت الهی

3 و علیک التَّحِیَّة و التَّنَاء

AHB_126BE #03-04 p.90

AB05371

To: Haji Isma'il son of Kal Ahmad et al., in Shamakhi

Date: 1903-Feb-27

- 1 O friends of Abdul-Baha! Praise be to God that from the fragrances of the gardens of the Abha Kingdom that country has become perfumed like musk and ambergris, and that climate has become like the supreme paradise from the manifest

1 ای یاران عبدالبهاء الحمد لله از نفحات ریاض
ملکوت ابهی آن کشور مانند مشک و عنبر
معطر گشته و آن اقلیم از فیض مبین بهشت
برین گردیده قفقاز الحمد لله به راز و نیاز دمساز

bounty. The Caucasus, praise be to God, has become intimate with prayer and supplication. Soon the divine melody will rise from that region and territory. Rock and clay will be stirred to motion, for Abdul-Baha has a wondrous connection to that climate and an explicit address. The just government of that land is also a protector of the oppressed, a lover of the well-wishers, and a helper of the truthful.

- 2 In any case, the divine friends must surge like the sea and roar like divine whales, and demonstrate such conduct that it becomes a model for all parties and causes love, affection, unity and kindness among all peoples. With every group, even if it be an oppressive party, they must act with the utmost trustworthiness, religiosity and kindness. This is the path of the Baha'is, this is the way of the spiritual ones.
- 3 And upon you be greetings and praise.

گشته عنقریب شهنای الهی از آن خطّه و دیار
بلند گردد حجر و مدرّ به جوش و حرکت
آیند زیرا عبدالبهاء را بان اقلیم تعلق بدیی و
خطاب صریحی حکومت عادلّه آندیار نیز حامی
مظلومان و محبّ خیرخواهان و معین صادقان

2 باری یاران الهی باید مانند دریا بجوشند و بمثابه
نهنگ الهی بجوشند و روش و سلوکی نمایند که
دستور العمل جمیع احزاب گردد و سبب محبت
و الفت و یگانگی و مهربانی در بین جمیع اقوام با
هر طائفه‌ئی ولو حزب ستمکار باشد بنهایت امانت
و دیانت و مهربانی رفتار نمایند اینست مسلک
بهائیان اینست روش روحانیان

3 و علیکم التّحیّة و الثّناء

PZHN v1#2 p.16

AB03042

Date: 1903-Mar-00

- 1 Let a copy of this document be given to each of those persons and let the original be preserved in the Haziratu'l-Quds.
- 2 My Lord and my Beloved! Praise be unto Thee for what Thou hast bestowed, and thanks be unto Thee for what Thou hast granted. Thou givest to whomsoever Thou willest, and confirmest whomsoever Thou willest, and guidest whomsoever Thou willest to whatsoever Thou willest. In Thy hand are all affairs and within Thy grasp is the reins of all things. Thou honorest whomsoever Thou willest, and providest for whomsoever Thou willest, and withholdest from whomsoever Thou willest. In Thy hand is all good and bounty is Thy attribute. Verily Thou art the Bestower, the Giver, the Generous, the Merciful.
- 3 In the Haziratu'l-Quds certain souls arose to serve and endured hardship and difficulty, striving in the utmost joy and fragrance, while other souls had a spiritual attachment and with heart and soul yearned to sweep the dust and apply the plaster in that sacred place. Therefore I have named the water reservoir and the gates of the Haziratu'l-Quds after their

1 سواد این ورقه بهریک از آن اشخاص داده شود
و اصلش در حظیره‌القدس محفوظ ماند

2 ربّ و محبوبی لک الحمد علی ما اولیت و لک
الشّکر علی ما اعطیت تؤتی من تشاء و تؤیّد من
تشاء و توقّ من تشاء علی ما تشاء بیدک الامور
کلّها و فی قبضتک زمام الاشیاء تشرف من تشاء
و ترزق من تشاء و تحرم من تشاء بیدک الخیر
و شأنک الجود انک انت الواهب المعطى الکریم
الرحیم

3 در حظیره‌القدس نفوسی بخدمت قیام نمودند
و زحمت و مشقّت کشیدند و در کمال روح
و ریحان کوشیدند و نفوسى نیز تعلق روحانی
داشتند و به جان و دل آرزوی خاک کشتی
و گل در آن مقام مقدّس داشتند لهذا آب‌انبار
و ابواب حظیره‌القدس را بنام مبارک ایشان

blessed names. The water reservoir is named after His Holiness the Afnan of the Sacred Tree, Jinab-i-Aqa Mirza Baqir. The first gate on the eastern side is the Upper Gate. The second gate on the eastern side is the Gate of Karim, that is, named after Jinab-i-Ustad 'Abdu'l-Karim. The northern gate is the Gate of Ashraf and the first western gate is the Gate of Fadl. The second western gate is the Gate of Amin. The intention of these names is Aqa 'Ali Ashraf and Aqa Ustad 'Abdu'l-Karim and Aqa Bala and His Holiness Abu'l-Fada'il and Jinab-i-Amin. These names should be remembered forever and ever. And this is what was inspired in me by the dust of the circumambulation place of the Supreme Concourse.

KHHE.467-468

تسمیه نمودم آب انبار باسم حضرت افنان سدره مبارکه جناب آقا میرزا باقر باب اول در طرف شرقی باب بالا باب ثانی در طرف شرقی باب کریم یعنی باسم جناب استاد عبدالکریم باب شمالی باب اشرف و باب اول غربی باب فضل باب ثانی غربی باب امین و مقصود از این اسماء آقا علی اشرف و آقا استاد عبدالکریم و آقا بالا و حضرت ابی الفضائل و جناب امین است این اسماء باید تا ابدالآباد یاد گردد و ذلک ما الهمنی به تراب مطاف الملاء الاعلی

INBA84:319, ASAT4.380, AHB_110BE #17-18 p.356, AHB_121BE #07 p.247, MUH2.1117, YHA1.128 (1.261), MLK.112, QT108.054, DSDS.071, QUM.253-254x, KHH1.330 (1.460)

AB01126

To: Francis J Phelps, in Washington, DC

Date: 1903-Mar-08

O thou who art advancing toward the Divine Kingdom!

What thou hast written was understood and noted. Thou hast asked concerning the station of this servant. The station of this servant is servitude to the Holy Threshold (Baha'u'llah) and I glory and honor in this. Abdul-Baha is the standard of the divine love, the sign of the gift of God, the servant of the assemblage of the merciful ones, the light of the meeting of the spiritual ones. He is the orb of peace and reconciliation and the light of love in the world of humanity. He is the herald of the Kingdom of the Merciful One and the promulgator of the religion of rectitude and security. This is the station of this servant! This is the Truth!

I hope through the divine grace that the brilliancy of the love of God will pervade all regions, and that he will remove warfare and strife from the world of existence. Then the human world will become expressive of the unity of the merciful world, the inferior world will become a clear and purified mirror reflecting the Supreme Concourse, the East and West will embrace each other like unto two longing ones and the North and South will

shake hands and clasp each other in the arms like unto two beloved ones. This is the station of Abdul-Baha.

As to the light thou dost witness: It is not an earthly light (phenomenal); nay, rather, it is a heavenly light. It cannot be seen by the sight; nay, rather, it is perceived by the insight.

As to the resurrection of the body of Christ three days subsequent to His departure: This signifies the divine teachings and spiritual religion of His Holiness Christ, which constitute His spiritual body, which is living and perpetual forevermore.

By the "three days" of His death is meant that after the great martyrdom, the penetration of the divine teachings and the spread of the spiritual law became relaxed on account of the crucifixion of Christ. For the disciples were somewhat troubled by the violence of divine tests. But when they became firm, that divine spirit resurrected and that body—which signifies the divine word—arose.

Likewise the address of the angels to the people of Galilee, "That this Christ will return in the same way and that He will descend from heaven," is a spiritual address. For when Christ appeared, He came from heaven, although He was outwardly born from the womb of Mary. For He said: "No man hath ascended up to heaven, but he that came down from heaven."

He said: "I came down from heaven and likewise will go to heaven." By "heaven" is not meant this infinite phenomenal space, but "heaven" signifies the word of the divine kingdom which is the supreme station and seat of the Sun of Truth.

To be brief: The mysteries of the Holy Books are many and require explanation and elucidation. I hope thine insight will be so opened that the divine mysteries may become manifest and clear.

TAB.191-193, SW_v13#06 p.148x, BSTW#163, BSTW#207b

AB00122

To: Baha'is of Khurasan

Date: 1903-Mar-09

1 O my God! O my God! Thou knowest that my heart is filled with love for Thy loved ones, my spirit is attached to the spirit of Thy chosen ones, my breast is dilated by the remembrance of Thy trusted ones, and my whole being is attracted to the mention of Thy faithful servants. The intoxication of their love hath so seized me that it compelleth me to moisten my tongue with their praise and to commune with Thee with my heart, my spirit, and my tongue. I beseech Thee to send down upon them Thy heavenly tables and Thy merciful favors, to cast upon them the hem of Thy robe, to fill for them the cup of Thy bounty, to encompass them with Thy merciful glances, to immerse them in the oceans of Thy mercy, to single them out for Thy glorious gift, to choose them for the exaltation of Thy Word, and to perfect Thy favor unto them, so that the lights of Thy unity may shine forth from their hearts, and the breezes of life may waft over the gardens of their hearts through Thy grace and generosity, and the signs of Thy knowledge may be imprinted upon the mirrors of their hearts, and their eyes may be gladdened by beholding the manifestations of Thy bounty, and their tongues may speak forth the wonders of Thy mysteries, and their souls may find tranquility in comprehending Thy signs, and the outpourings of Thy names and attributes may descend upon them.

2 O Lord! O Lord! Aid them to serve Thee and enable them to be steadfast in their servitude to Thee. Make them the signs of Thy unity, the standards of Thy glorification, the trees in the garden of Thy love, the words in the book of Thy knowledge, the lamps of Thy guidance, the stars in the horizon of Thy bounty, the waves of the ocean of Thy oneness, the meteors in the heights of Thy grandeur, the rays of the sun of Thy manifestation, the flowers in the gardens of Thy mercy, the fountains of Thy mysteries, and the lights of Thy guidance. Verily, Thou art the All-Powerful, the Bestower, the Confirmer, the Mighty, the Generous.

3 O friends of God and helpers of 'Abdu'l-Baha! When the Sun of Truth was concealed behind the clouds of glory, and the Luminary of the horizons set from the dawning-place of manifestation to shine in the hidden realm, bestowing Its continuous bounties from the invisible kingdom upon the contingent world, the bats stirred and spread their wings and made their rounds.

1 الهی الهی آنک لتعلم ان قلبي ممتلاً بحب احبائك و روحی متعلق بروح اصفیائک و صدری ینشرح بذكر امنائک و حقیقتی منجذبة بذكری ارقائک و اخذتني سكرة حبهم فاجبرتني ان ارطب لسانی بثنائهم و اناجیک بقلبي و روحی و لسانی و اتضرع اليک ان تنزل عليهم موائدک السماویة و الائك الرحمانية و تلقی عليهم ذیل ردائک و تملأ لهم کأس عطائک و تشملهم بلحاظ رحمانیتک و تغرقهم فی بحار رحمتک و تخصصهم بجليل موهبتک و تختارهم لاعلاء کلمتک و تتم عليهم نعمتک حتی تتجلی فی قلوبهم انوار توحیدک و یمر علی ریاض افتدتهم نسیم الحیات بفضلک و جودک و تنطبع فی مرآیاء قلوبهم آیات معرفتک و تقر اعینهم بمشاهدة مظاهر موهبتک و تنطق السنهم ببديع اسرارک و تطمنن نفوسهم بادراک آثارک و تفيض عليهم فیوضات اسمائک و صفاتک

2 ربّ ربّ ایدهم علی خدمتک و وفقهم علی عבודیتک و اجعلهم آیات توحیدک و ریایات تجیدک و اشجار ریاض محبتک و کلمات کتاب معرفتک و سرج هدايتک و نجوم افق موهبتک و امواج بحر احدیتک و شهب اوج عظمتک و اشعة شمس ظهورک و ریاحين حدائق رحمانیتک و ینابيع اسرارک و مصابیح هدايتک آنک انت المقتدر المعطى المؤید القوى الکرم

3 ای یاران الهی و یاوران عبدالبهاء شمس حقیقت چون در پس سیاح جلال مخفی شد و نیر آفاق از مطلع شهود افول نمود و در جهان پنهان اشراق کرد و از غیب اکوان بر عالم امکان فیض مستمر مبدول داشت خفاشان بحرکت آمدند و پر و بالی گشودند و جولانی دادند و چنان گمان نمودند

They imagined they could cut off the abundant grace of that Beautiful Countenance and extinguish the brilliant rays of the Sun of Truth, eliminate the enkindled fire and obliterate the praiseworthy light. For they supposed that with the ascension of the Desired One, the divine foundation would collapse and the Blessed Tree would be uprooted from its very roots. Evil was that which they imagined and claimed, and today thou seest them in manifest loss.

- 4 According to reports, in some places the enemies, upon merely hearing the news of the Most Great Calamity, celebrated and made merry, arranged festive gatherings, burned incense, laid out sweets and blossoms, lit candles, mixed honey with wine, played the harp and lute, and spent that night until morning in joy and gladness, seeking pleasure and delight. Yet they were heedless that the bounties of that Sun have no end and the flow of that ocean knows no cessation. The rays of that blessed Star are continuous, and the throne of the Most Merciful's sovereignty is forever established. Rather, the human temple, like a cloud, prevents the witnessing of the Sun's rays. This is why the Gospel states that when the Promised One comes, He will ride upon a cloud, and when the honored cloud disappears, the disc of the Sun becomes manifest and spreads Its intense rays.

- 5 Thus, not long passed before commotion seized the horizons and earthquakes shook the foundations of the world. The East was filled with clamor and the West with tumult. The Most Luminous Sun of Reality shone from the zodiac of the unseen at the point of greatest heat upon the horizons. The veil of concealment was lifted, and the fire of God's love was ignited in hearts and souls. The friends of God became like bright candles, and like witnesses of love became renowned in gatherings. From every direction a song and melody was raised, and the cry of "Our Lord, we have heard Thy call from all regions" was lifted high. The Word of God was exalted and the divine fragrances were diffused. The call of Truth became world-embracing and the sound of "Am I not?" reached both near and far. The Cause of God became greater and the edifice of God's Law became more elevated. All nations were affected, and the enemies of the Blessed Beauty became disappointed and lost.

- 6 When they observed that the ascension of the Desired One (may my spirit be a sacrifice for His loved ones) caused the exaltation of His blessed Cause and the flame of the enkindled

که فیض جلیل آنوجه جمیل را منقطع نمایند و اشعه ساطعه شمس حقیقت را خاموش کنند نار موقده را مفقود نمایند و نور محمود را معدوم سازند زیرا چنین پنداشتند که بصعود حضرت مقصود بنیان الهی برافتد و شجره مبارکه از ریشه کنده شود بنس ما ظنوا و زعموا و تراهم الیوم فی خسران مبین

4 چنانچه از قرار مسموع در بعضی از جهات اعدا بجهت استماع خبر مصیبت کبری جشن گرفتند و فرح و شادمانی نمودند مجلس بزم آراستند و عود بجمهر انداختند و نقل و شکوفه نهادند و شمعه افروختند و شید و شراب آمیختند و چنگ و چغانه بنواختند و آتش را تا بصبح فرح و شادمانی نمودند و مسرت و کامرانی جستند ولی غافل از اینکه فیض آن آفتاب را انتهای نه و سیل آن بیابان را انقطاعی نیست پرتو آن کوکب مبارک مستمر است و سریر سلطنت الرحمن علی العرش استوی مستقر بلکه هیکل بشری مانند سیلاب مانع از مشاهده شعاع آفتابست اینست که در انجیل میفرماید حضرت موعود وقتی که آید بر ابر سوار است و چون سیلاب مکرم مخفی گردد قرص شمس ظاهر شود و شعاع شدید منتشر فرماید

5 لهذا چندی نگذشت ولوله در آفاق افتاد و زلزله در ارکان عالم افکند شرق پرلهله شد غرب پرغله گشت آفتاب انور جمال حقیقت از منطقه البروج غیب در نقطه احتراق اشراق بر آفاق نمود پرده ستر و خفا برافتاد و نار محبت الله در قلوب و احشا برافروخت احبای الهی مانند شمع روشن گشتند و بمثابه شاهدان عشق رسوای انجمن شدند از هر کرانه ای نغمه و ترانه ای بلند شد و ندای ربنا انا سمعنا ندائک من کل الاقالیم بلند شد اعلاء کلمه الله گشت و نشر نفحات الله صیت حق جهانگیر شد و صوت الست باذان قریب و بعید رسید امر الله عظیمتر شد و بنیان شریعت الله رفیعتر گشت جمیع ملل متأثر شدند و دشمنان جمال مبارک خائب و خاسر گشتند

6 و چون ملاحظه نمودند که صعود حضرت مقصود روحی لاحبائه الفداء سبب اعلاء امر مبارکش گشت و شعله نار موقده بیشتر شد

fire grew stronger and every assured believer stepped forward more firmly, therefore the brilliance of the luminous light became manifest loss for the opposing nations. Likewise, divine grace adorned the royal throne of Iran with the accession of a just king, and through the power of the Most Merciful, that perfect monarch became kind to the oppressed community. This too was a confirmation from the All-Powerful Lord. Similarly, holy souls among the divine friends arose in faithfulness and sacrificed their lives in the path of the Most Glorious Beauty, forsook their own comfort and repose, and fixed their gaze upon the horizon of oneness. They became the heralds of the Covenant, took in hand the cup of the Covenant, and made a world intoxicated thereby. They diffused the divine fragrances and promoted the Cause of God, guiding numerous souls to the Most Great Guidance.

و هر مؤمن مطمئن قدم پیشتر نهاد لهذا سطوع نور منیر ملل معارضه را خسران مبین شد و همچنین فضل حضرت یزدان سریر تاجداری ایران را بجلوس پادشاه عادل تزیین داد و بقوه رحمن آن تاجدار کامل بر حزب مظلوم مهربان گردید این نیز تأییدی از حضرت ربّ قدیر شد و همچنین نفوس مقدسی از یاران الهی بوفای قیام نمودند و در سبیل جمال ابدی جانفشانی کردند راحت و آسایش خویش را بگذاشتند و دیده بافی احدیت گماشتند منادی پیمان گشتند و پیمانه پیمان بدست گرفتند و جهانی سرمست نمودند نشر نفعات الله کردند و تبلیغ امر الله نمودند و نفوس کثیره را هدایت کبری مبذول داشتند

- 7 Praise be to God that the confirmations of the Blessed Beauty arrived successively, and the assistance of the Concourse on High shone forth like the gleam of dawn. The hosts of the Supreme Concourse, like waves, descended continuously, and the passionate and tumultuous legions of the Abha Kingdom, with utmost might and power, conquered and subdued the realms of hearts. These were the hosts of divine inspiration, and these were the waves of the seas of the All-Merciful. They bestowed eternal life upon lifeless souls and, rushing upon the kingdoms of hearts, offered up spirit and soul, for they are the army of life and the hosts of salvation. May God increase their glory and majesty, their dominion and their men.

7 الحمد لله که تأییدات جمال ابدی پی در پی رسید و نصرت ملا اعلی پرتوش مانند بارقه صبح دمید افواج جنود ملا اعلی مانند امواج مترادفا نازل و جیوش پر جوش و خروش ملکوت ابدی بکمال قوت و قدرت ممالک قلوب را گشود و مستخر نمود این جنود الهامات الهیه بود و این افواج امواج بحور رحمانیه نفوس میته را حیات ابدیه بخشید و بر ممالک قلوب هجوم نموده جان و روح مبذول داشت زیرا لشکر حیاتند و جنود نجات زادهم الله شوکه و جلالت و دوله و رجالات پس

- 8 O ye loved ones of God! Now is the time when, in gratitude for this bounty, ye should arise to carry out that which is incumbent upon you and execute the laws of the religion of God. In the Mashriqu'l-Adhkar, offer prayers at the Threshold of Oneness, show forth humility and submission, and engage in praise and glorification. During the days of fasting, observe the fast, and in its nights arise in prayer—yet with the utmost wisdom, not in such manner as would cause alarm and perturbation among the ignorant. And I have one request to make of all the friends of God, and it is the dearest wish of my heart: that they praise me solely for my servitude to the Sacred Threshold, without interpretation, and praise 'Abdu'l-Baha only in such words and expressions as have issued from this servant's own pen, never going beyond these, and being content therewith. For verily my attribute, my quality, my station, my name, my title, my essence, my reality, my public and private self are all 'Abdu'l-Baha, and I have no station other than this. Surely the friends of God will accept this request which I have made with the utmost humility and submission, and will gladden this grieving heart and grant new life to this afflicted body, so that

8 ای احبابی الهی حال وقت آنست که بشکرانه این موهبت بآنچه مکلفید بآن قیام نمائید و احکام شریعت الله را مجری دارید در مشرق الاذکار بدرگاه احدیت نماز آرید و عجز و نیاز کنید و به ستایش و نیایش پردازید و در شهر صیام صائم گردید و در لیالی شب قائم ولی بکمال حکمت نه بنوعی که سبب جزع و فزع جهال گردد و یک خواهش از جمیع یاران الهی دارم و آن آرزوی جان منست که مرا بصرف عبودیت آستان مقدس من دون تأویل بستانید و بجز به کلمات و تعبیراتی که از نفس خامه اینعبد صادر عبدالهآء را نستانید ابدآ تجاوز از آن نکنند بهمانقدر کفایت کنند آن نعتی و صفتی و ستمی و اسمی و لقبی و کینونتی و ذاتی و حقیقتی و علانیتی عبدالهآء و لیس لی شأن غیر هذا البته یاران الهی استدعای اینعبد را که بکمال عجز و نیاز نموده قبول خواهند فرمود و این قلب حزین را شادمان خواهند کرد و این جسم علیل را حیاتی

‘Abdu'l-Baha may rejoice at hearing this greatest glad-tidings and at attaining this supreme bounty, and may find divine joy and spiritual delight.

جدید مبدول خواهند داشت تا عبدالبهاء باستماع
این بشارت کبری و حصول این موهبت عظمی
شادمانی کند و سرور و فرح رحمانی یابد

SW_v08#15 p.210x, SW_v08#13 p.180x

MKT1.259, MMK5#205 p.157x,
YHA1.015x

AB10186

To: Isabella D Brittingham

Date: 1903-Mar-09

Verily thy letter reached Me, and I noted its contents, and the severe trials which surround thee from all sides. Be not sorrowful on this account: For this is a glorious proof of the fact that thou art drawing nigh unto God. It is the law (or method) of God to test the sincere ones with great trials. Make firm thy feet in this Path, and stand the severest calamity, for this is conducive to progress and attainment to Life Eternal and Unchangeable....

...Be not in despair, but rather smile by the Mercy of thy Lord; and be not sorrowful when meeting with worldly difficulties and depressions. For they pass away, and thine shall be Immortality during ages and centuries, times and cycles.

TAB.177x, BSTW#445x

AB12846

To: Rice-Wray, Theron C et al., in Baltimore

Date: 1903-Mar-11

- ¹ The hearts were cheered by your marriage on a blessed and happy day in this glorious age. In the estimation of true believers, there is no doubt whatsoever that this marriage is auspicious and blessed, inasmuch as ye have both sought shelter beneath the Tree of Life, have entered the Ark of Salvation, and have, through the confirmations of the Lord of tokens and signs, been attracted by the sweet savours of the garden of

¹ قد انشرح القلوب لاقترانكما في يوم مبارك سعيد
في هذا العصر المجيد ولاشك ان هذا الاقتران
سعيد و مبارك عند اهل الايمان لأن كليكما
مستظللان في ظل شجرة الحيات داخلان في سفينة
النجات منجذبان بنفحات رياض الملكوت بتأييد
من رب الآيات فما ابرك هذا الاقتران و ما
اشرف هذا الالفة و الاجتماع

heaven. How blessed is this marriage! How noble is this fellowship and union!

- 2 Be ye as a pair of doves that nest on the loftiest branches of the Tree of Life within the Paradise of the All-Merciful and warble, in the night season and at the break of dawn, the most wondrous songs in praise of their Lord, the Unconstrained.
- 3 Verily, I beseech God to ordain for you every good, to quicken you with a pure and goodly life, to assist you to undertake righteous deeds, and to bestow blessings upon your loved ones and your kindred.

BRL_SWO#022

2 کونا کزوج ورقاء اتخذا وکراً فی اعلی فروع شجرة الحیات فی فردوس الرحمن و فی بطون اللیالی و الاسحار یتزمان بابدع الاذکار فی تسبیح ربهما المختار

3 وائی اسئل الله ان یقدر لکما کلّ خیر و یحییكما حیاتاً طیبّة و یوقّقکما علی صالح الاعمال و ینزل البرکة علی احبّاکما و ذوی قرباکما فنعم الاقتران هذا الاقتران الذی کان مزدوجاً بالایمان و مقارناً بالانجذاب الی جمال الرحمن و علیکما التّحیّة و الثّناء

BRL_SWOP#022

AB11574

Date: 1903-Mar-13

...The "One who is to come" is he who was promised in the books of God and his epistles; that is, this Manifestation.

SW_v09#01 p.006x

AB04254

To: Rubabih wife of Javad Sabbagh et al., in Tihiran

Date: 1903-Mar-17

- 1 O handmaidens of the All-Merciful! The grace and bounty of the Lord God hath placed upon your heads a crown of supreme bounty, whose brilliant gem is divine guidance and whose sparkling jewels are the love of God. Therefore, with every breath you must offer a hundred thousand thanksgivings and perform a twofold prostration at the threshold of the one

1 ای امّاء رحمٰن فضل و موهبت حضرت یزدان تاجی از موهبت کبری بر هامهء شما نهاد که گوهر درخشنده اش هدایت الله و جواهر رخشنده اش محبت الله است لهذا باید در هر نفس صد هزار شکرانه نمائید و سجدهء دوگانه بدرگاه خداوند یگانه بجا آرید تا پرتو این فیض جلیل روز بروز مزید گردد و درخشندگی آن گوهر تابان ازدیاد یابد

true God, that the radiance of this glorious bounty may increase day by day and the brilliance of this shining jewel may grow ever brighter.

- 2 I continually offer prayers at the divine threshold and express my utter helplessness and need, that successive confirmations may reach you and the lights of divine assistance may shine forth from the horizon of the unseen.
- 3 And upon you be greetings and praise.

2 همواره باستان خداوند یگانه نماز آرم و عجز و نیاز
نمایم که تأیید پی در پی رسد و انوار توفیق از
افق غیب بتابد

3 و علیکم التّحیّة و النّاء

MKT7.013c

AB07946

To: Ghulam Ali Davachi, in Tihiran

Date: 1903-Mar-17

- 1 O servant of the Most Glorious Beauty! How blessed art thou to be associated with the Court of the Divine Unity and to be descended from that illustrious person of the people of truth, and to be the nephew of that blessed soul who was confirmed in service at the Court of Divine Unity. These bounties have been combined in thee and I hope that in all degrees they may become the cause of divine confirmation and success.
- 2 My longing exceeds yours, but wisdom requires that you exercise patience and forbearance and postpone your presence to another time. Rest assured that as soon as it is permissible, permission for your presence will be granted.
- 3 And upon you be greetings and praise.

1 ای بندهٔ جمال اهی خوشا بحال تو که منسوب
درگاه احدیتی و سلیل آنشخص جلیل اهل
حقیقت و برادرزادهٔ نفسی مبارکی که موفق
بخدمت درگاه احدیت این مواهب جمع شده
امیدوارم که در جمیع مراتب سبب تأیید و
توفیق گردد

2 اشتیاق من بیش از شماست ولی حکمت چنین
اقتضا مینماید که صبر و تحمل نمائید و حضور
را بوقتی دیگر مرهون کنید مطمئن باش بحض
جواز اجازهٔ حضور داده میشود

3 و علیک التّحیّة و النّاء

INBA16:197, DBR.071

AB08134*To: Wife of Muhammad Baqir Khalajabadi, in Tihiran**Date: 1903-Mar-17*

- 1 O patient one, O near one, O assured one! Indeed, thou hast shown a white hand in service to that one near to the Court of the All-Glorious, and thou hast become infinitely precious in the Court of the Divine Unity.
- 2 It behooveth the handmaidens of the Merciful to be the essence of fidelity and the mirror of purity. This is the attribute of the handmaidens of the Merciful and of the bondsmen of God, because through fidelity, patience and tolerance they will be distinguished from others.
- 3 I am extremely pleased with thee, and I beseech God that thou mayest be distinguished and honored in all the divine worlds. And upon thee be greetings and praise.
- 1 ای صابره ای مقرب ای مطمئن فی الحقیقه در خدمت آئین قرب درگاه کبریا ید بیضا نمودی و بینهایت در درگاه احدیت عزیز گشتی
- 2 سزاوار چنین است که اماء رحمن جوهر وفا باشند و آئینه صفا اینست صفت اماء رحمن و کنیزان حضرت یزدان زیرا یوفا از مادون امتیاز یابند و به صبر و تحمل ممتاز گردند
- 3 من بغایت از تو راضیم و از خدا میطلبم که در جمیع عوالم الهیه سرافراز و ممتاز باشی و علیک التحیه و الثناء

INBA17:252, MKT7.101b

AB09580*To: Bakhshayish, Safaiyyih wife of Dr Ataullah Khan, in Tihiran**Date: 1903-Mar-17*

O assured leaf! Fill the cup of purity with the wine of faithfulness, become intoxicated with the love of the mighty Lord and be stirring. Become musk-diffusing with the fragrances of the All-Merciful and bestow understanding and discernment. Guide Farajullah to stroll in the rose garden of Abha, direct Izzatullah to ancient glory, and give glad tidings to Nasrullah of the victory of the Concourse on High. Upon thee be greetings and praise.

ای ورقه مطمئن جام صفا را از باده وفا لبریز نما و بعشق خداوند عزیز سرمست شو و شورانگیز گرد و بنفحات رحمن مشکبیز شو و عقل و تمیز بخش جناب فرج الله را بتفریح در گلشن ابدی دلالت نما و جناب عزت الله را بعزت قدیمه هدایت کن و جناب نصر الله را بنصرت ملأ اعلیٰ مژده ده و علیک التحیه و الثناء

MKT7.159b

AB09014

To: James B Thornton Chase, in Chicago

Date: 1903-Mar-18

O thou who art arisen for the service of the Cause of God! I received thy recent letter and rejoiced in spirit at its interesting contents which indicated thy arising for the service of the Kingdom of God, servitude unto His beloved ones and meekness and lowliness to His chosen ones.

I ask God to augment, day by day, thy zeal, attraction and glowing with the fire of God's love; to destine for thee a glorious station (or mansion) in His great Kingdom and to open before thy face doors of success and dilation, such that hearts shall be amazed and minds astounded.

TAB.334

AB08349

To: Henrietta C Wagner, in Denver

Date: 1903-Mar-21

O thou who art advancing unto the Face of God! Blessed art thou for that thou wert saved from the storm of doubts, wert healed from all manner of disease, wert rejoiced in spirit by the fragrances of God, held firm to the love of God and God helped thee through the trials. This we heralded unto thee before and it was an ordained and firm promise.

Draw nigh unto God and persevere in communion with thy Lord, so that the fire of God's love may glow more luminously in the heart, its heat grow stronger and give warmth to that region and its sound reach the Supreme Concourse.

TAB.639

AB05958*To: James B Thornton Chase, in Chicago**Date: 1903-Apr-02*

O thou who art controlled by the attraction of the Holy fragrances of the gardens of Godis Kingdom!

Thy brilliant letter, which thou hast sent by the beloved ..., was read by me. The bounty is of God for that He hath inspired thee with the word of fidelity and chosen thee from among those who are called, whether men or women. Therefore, thank thou thy Lord at morn and eve and glorify His praise for this favor. Verily a great favor is bestowed upon thee!

Our dear friend ... hath arrived. He praises the beloved of God and His maid-servants and adorns the ears with the pearls of praiseworthy actions and good qualities of the elect and the faithful.

I supplicate God to enable him and every one else to serve Him in the garden of El-ABHA and to help thee to be gentle, humble and submissive; to reveal Himself upon thee with the attributes of the Merciful and to grant thee a heavenly table at all times.

TAB.335

AB12080*To: Spiritual Assembly of Bushruiyih et al., in Bushruiyih**Date: 1903-Apr-05*

- 1 O ye true friends of 'Abdu'l-Baha! At this moment my thoughts are turned towards you. Sunset is drawing nigh and a multitude of hardships have deprived me of comfort, yet calling you to mind bringeth me the utmost joy and delight. Thus do I turn to the Ever-Forgiving Lord, beseeching Him to reinforce you with an abundant measure of His mighty grace.
- 2 The Mashriqu'l-Adhkar is the dawning-place of lights and the gathering place of the righteous. Whenever a company of noble souls assemble in a heavenly gathering there and offer supplications, intone divine verses, and chant prayers with wondrous melodies, the inmates of the Concourse on high hearken and

1 ای دوستان حقیقی عبدالبهاء این دم بیاد شما افتادم یعنی قریب غروبست و از کثرت مشقت راحت مسلوب ولی من بیاد شما در نهایت نشئه و سرورم و از رب غفور تأیید موفور میطلبم

2 مشرق الأذکار مطلع الأنوار است و مجمع ابرار نفوس نفیسه چون در آن مجامع ملکوتیه اجتماع نمایند و نماز آغاز کنند و بیدایع الحان ترتیل آیات گردد و ترنیم مناجات اهل ملاء اعلی استماع نمایند

call out, crying, "Happy are we; let all the world rejoice!" for, praise be unto God, souls from among the angels of the Kingdom of Glory have arisen in the nether world to commune with their Lord and intone the verses of Divine Unity in a gathering of holiness. What bounty is there greater than this?

و فریاد یاطوبی و یابشری برآرند که الحمد لله در
ملاً ادنی نفوسی از ملائکه ملکوت ابریی به
مناجات و دعا قیام نمودند و در محفل تقدیس
ترتیل آیات توحید مینمایند آیا چه فضلی است
اعظم از این

- 3 I beseech the True One that, with perfect steadfastness, ye may persevere in worship, and occupy yourselves with the praise and adoration of the Lord of creation, that with every breath ye may find a new spirit and seek an intense rejoicing. Raise high such melody and song that the whale of servitude may be stirred to its depths, and the ocean of the love of God be set to boiling. Ye who are the pillars of the gathering of intimacy and the seekers of the Ka'bah of holiness must so kindle flame and ardor that stone and clay themselves may be moved to ecstasy and delight. Upon you be greeting and praise.

3 از حقّ میطلبم که بکمال استقامت مداومت
در عبادت شود و به ستایش و نیایش خداوند
آفرینش پردازید تا هر دم روحی جدید یابید
و فرحی شدید طلبید نغمه و آهنگی بلند کنید
که نهنگ عبودیت بخروش آید و دریای محبة
الله بجوش شما که ارکان محفل انسید و طالبان
کعبه قدس باید چنان شعله و شوری افکنید
که حجر و مدر به وجد و سرور آیند و علیکم
التحية و الثناء

BRL_MASHRIQ#09

BRL_DAK#0886, COMP_MASHRIQP#09

AB03017

To: Corinne True, in Chicago

Date: 1903-Apr-07

- 1 O thou who art attracted by the fragrances of God! I have learned the contents of thy eloquent letter and become aware of thy tears and the burning of thy heart in sorrow for the imprisonment of 'Abdu'l-Baha.
- 2 O handmaiden of God! This imprisonment is sweeter and more delightful to me than gardens, this chain is greater to me than freedom, and this confinement is more spacious to me than the vast expanse of the desert. Do not grieve over this, and if my Lord decrees and grants me the sweetness of the cup of the most great martyrdom, this would be to me the greatest desire.
- 3 Fear not if this Branch be severed from the earth of the mortal realm that its leaves will fall - nay, the leaves will persist, for this Branch will grow after being cut from the earth and will rise until it overshadows the horizons, and its leaves will reach the highest heights and will yield perfumed fruits to all regions. Therefore turn to thy Most Exalted Lord and say:

1 آیتها المنجذبة بنفحات الله قد اطّلت بمضمون
تحریرک البدیع الأنشاء و اطّلت بتخلّب دموعک
و تلهّب فؤادک اسفاً علی سجن عبدالبهاء

2 یا امةالله هذا سجن اشمی و احلی عندی من
الریاض و هذا قید اعظم عندی من الأطلاق
و هذا ضیق اوسع عندی من الصّحرآء الشّاسعة
الأرجآء لا تحزنی من ذلك و اذا قدر لی ربّی
و رزقنی حلاوة كأس الشّهادة الكبرى انّ هذه
عندی من اعظم المنی

3 و لا تخافی اذا قطع هذا الغصن من ارض
النّاسوت ان تسقط الورقات بل تثبت الورقات
لأنّ هذا الغصن ینو بعد القطع من الأرض
و یعلو حتّی یظلل علی الآفاق و تصل اوراقها
الی الأوج الأعلى و ینثر بثرات معطرة للآفاق
فتوجّهی الی ربّک الأعلى و قوی

- 4 O God, my God! This Thy handmaid is calling upon Thee, trusting in Thee, turning her face unto Thee, imploring Thee to shed Thy heavenly bounties upon her, and to disclose unto her Thy spiritual mysteries, and to cast upon her the lights of Thy Godhead.
- 5 O my Lord! Make the eyes of my husband to see. Rejoice Thou his heart with the light of the knowledge of Thee, draw Thou his mind unto Thy luminous beauty, cheer Thou his spirit by revealing unto him Thy manifest splendors.
- 6 O my Lord! Lift Thou the veil from before his sight. Rain down Thy plenteous bounties upon him, intoxicate him with the wine of love for Thee, make him one of Thy angels whose feet walk upon this earth even as their souls are soaring through the high heavens. Cause him to become a brilliant lamp, shining out with the light of Thy wisdom in the midst of Thy people.
- 7 Verily Thou art the Precious, the Ever-Bestowing, the Open of Hand.

4 الهی الهی انّ امتک هذه تتضرّع الیک و تتوکل علیک و تتوجّه الیک طالبة شمول الطافک الرحمانیة و ظهور اسرارک الروحانیة و سطوع انوارک السبحانیة

5 ربّ ربّ نور بصيرة قریبی و اشرح صدره بنور معرفتک و اجذب فؤاده الی جمالک المبین و بشر روحه بظهور نورک المنیر

6 ربّ اکشف عن بصره الغطاء و اجزل علیه العطاء و اسکره من صهباء محبتک بین الوری و اجعله من ملائکتک یمشی علی الأرض و روحه متطائر فی السماء و اجعله سراجاً یلئلاً بنور عرفانک بین الملا

7 انّک انت الکریم العزیز الوهاب

MNMK#069 p.145, MMK1#090 p.118x,
MMK1#234 p.305x

SWAB#090x, BPRY.065-066x, TAB.094-095, BWF.394-395x, BSC.434 #786x,
CUPAB.010-011x

AB04283

To: Mirza Yusuf Khan Shirazi (*Lisanul-Hudur*), in *Ridaiyyih*
Date: 1903-Apr-10

- 1 O servant of the Beauty of Abha! Several letters have been sent since returning from America, and now too, due to the intensity of love I have for you, I write again although I have absolutely no time. The letters that were sent to you in America did not reach you and are now being returned, so they are enclosed herewith.
- 2 O my kind friend! Now that you have returned to Azerbaijan, ignite a fire in the souls of the heedless ones and kindle a flame in the hearts of the ignorant. Tear asunder the veils of limitations and make their sight and insight seeing, so they may arise from the sleep of negligence and become conscious, longing for the meeting, and turn to the Kingdom of mysteries. May they recite the verses of guidance and glorify and exalt the Supreme Lord.

1 ای بنده جمال ابهی تا بحال بعد از رجوع امریکا چند مکتوب ارسال شد حال نیز از شدت حبیبکه بآنجناب دارم باز نامه نگارم با آنکه ابداً فرصت ندارم و مکاتیبی که بجهت آنجناب به امریکا ارسال شده بود بشما نرسیده حال برمیگردد لهذا ملفوفاً ارسال میشود

2 ای یار مهربان من حال که مراجعت به آذربایجان فرمودی آذری بجان غافلان زن و شعله‌ئی بدل جاهلان پرده حجاب بدر و بصر و بصیرتشان را بینا کن تا سر از خواب غفلت برآرند و هشیار گردند و مشتاق دیدار شوند و بملکوت اسرار توجه کنند آیات هدی ترتیل نمایند و حضرت کبریا را تجید و تجلیل

3 O kind friend! The intoxication of every wine ends in a hang-over, and the joy of every heart ultimately leads to weariness, except the intoxication of the divine wine and the spiritual delight, which brings joy upon joy and glad tidings upon glad tidings. For one drunk with this pure wine will not become sober even at the blast of the trumpet, as this is an eternal intoxication and an everlasting drunkenness.

3 ای یار مهربان نشئه هر بادهئی نهایت نهار است و سرور هر دلی عاقبت فتور است مگر نشئه صهبای الهی و روح و ریحان رحمانی که فرح اندر فرحست و بشارت اندر بشارت زیرا سرمست این نهر طهور از نفخ صور هشیار نگردد و بیدار نشود چه که نشئه ابدیست و سرمستی سرمدی

4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

INBA17:147

AB04473

To: Baba son of Husayn, in Shamakhi

Date: 1903-Apr-10

1 Through Mirza Abdul-Majid Shamakhi to Baba, son of Husayn, upon him be the Glory of God. O composer of scattered pearls! The brilliant poem which, like radiant gems and gleaming pearls, was scattered from the shell of your inspired talent brought boundless joy and delight, for this verse expresses the religion, belief and intimate disposition of 'Abdu'l-Baha:

1 بواسطه میرزا عبدالمجید شمانی جناب بابا ولد حسین علیه بهاء الله ای ناظم لؤلؤ منشور منظومه غزّاء که مانند فرائد نورا و لآلی لآلآء از صدف قریحه الهام صریحه شما منشور گشته بود سبب مسرت و فرح بی پایان شد زیرا این بیت مذهب و معتقد و مشرب صمیمی عبدالبهاست

2 "You are the servant of the Greatest Name, I do not say you are God,

2 تو عبد اسم اعظمی نگویمت خداستی

3 But show compassion to my helplessness and lowliness"

3 ولی ترحمی نما به عجز و انکسار من

4 Well done! Well done! This is the praise of 'Abdu'l-Baha and his ultimate hopes and desires. Therefore, extreme joy was obtained from reading it. This servant has no station, rank or attribute except 'Abdu'l-Baha, and anything less than that is not acceptable at the threshold of the Divine Unity. Therefore, O nightingale of the rose garden of eloquence and melodious bird of the flower garden of rhetoric, raise your song in the divine gardens and lift high the anthem of sanctification, and engage in glorifying and praising the Most Glorious Beauty and praising and extolling the Most Exalted Beauty, and praise 'Abdu'l-Baha for his servitude at the Sacred Threshold. This is the cause of my joy, this is the source of my gladness. Well done! Well done! O truthful speaker and brilliant lamp! And upon you be greetings and praise.

4 احسنت احسنت ستایش عبدالبهاء اینست و اقصی آمال و آرزوی او آن لهذا نهایت مسرت از قرائت حاصل گشت اینعبد مقامی و رتبهئی و نعتی جز عبدالبهاء نداشته و مادون آن در درگاه احدیت مقبول نه پس ای بلبل گلشن فصاحت و مرغ خوش آهنگ گلزار بلاغت گلبانگی در ریاض الهی بزن و نغمه تقدیس بلند نما و به محامد و نعوت جمال ابهی پرداز و مدح و ستایش جمال اعلی کن و عبدالبهاء را بعبودیت آستان بستا اینست سبب سرور من اینست سبب حبور من احسنت احسنت ایها الناطق الصادق و السراج الّامع و علیک التّحیّة و الثّناء

5 12 Muharram 1321

١٣٢١ محرم ١٢ 5

MSHR2.349

AB04527*To: George Lesch, in Chicago**Date: 1903-Apr-11*

O servant of the Cause of God! I have read your letter wherein you mentioned that a man named Barakat'ullah, who has studied Arabic and Persian at Cambridge University, desires to become a translator for the friends of God. This is absolutely not permissible. Trust no man save him whose breast hath been dilated by God through the light of faith, whom God hath confirmed in His Religion, and who is severed from all else save God and attracted by His Fragrances. In future, of course, certain people like Barakat'ullah will come to you claiming faith; do not believe them nor trust them, unless after critical examination, search and investigation, and a long period of waiting, they shall appear to be faithful and truthful in word, confident in heart, attracted in spirit, pure in intention, patient in hardship, enduring the most severe tests; then associate with them. Because some sects will send certain men to mingle with you in order to throw suspicion upon those who are weak, therefore avoid them carefully. What you have done in the case of Barakat'ullah is excellent. But let such [deliberations] be hidden lest Barakat'ullah learn of this prohibition from me. Upon thee be greetings and praise.

TAB.014-015, BWF.412-412x

AB07021

To: Louise Waite, in Chicago

Date: 1903-Apr-18

O thou who art attracted by the Fragrances of God!

Verily, I chanted thy poem. Its significance was beautiful, its composition eloquent and its words excellent. It was like the melody of the birds of holiness in the paradise of El-ABHA. The breasts of the maid-servants of the Merciful were exhilarated by its chanting. Blessed art thou for uttering forth such an excellent poem and brilliant pearl.

Verily, these verse shall be sung in the divine meetings and in the assemblages of the spiritual in the course of ages and centuries to come, for thou hast uttered the praise of thy Lord and expressed significant meanings in eulogy of thy Lord, the Merciful, the Clement. All poems shall be forgotten in the course of time save those that are extraordinary; thy poem shall be chanted with melody and best voices in the Center of Worship (or Mashrak-el-Azcar) forevermore.

TAB.057-058, BLO_PT#052.03

AB06436

To: Sarah J Farmer, in Green Acre, ME

Date: 1903-Apr-21

O thou who art attracted by the Fragrances of God!

Verily I read thy letter which indicated thy knowledge of the significances of the Revelation of St. John. I ask God to enlighten thine eyes by witnessing His lights which have illumined the horizon of existence to eternity of eternities. Praise God that He manifested unto thee the brilliancy of the Sun of Truth which is shining from the Kingdom of El-ABHA; and God made thee look with divine eyes at the reality of revelation. Rest assured the light of the love of God will envelope the world with great illumination.

O maid-servant of God! May God increase thy glowing with the fire of His love and by a light from the rays of the Sun of the Universe.

O maid-servant of God! Raise the call at Green Acre, summon all unto the kingdom of God whose lights shone forth, fragrances wafted, clouds changed into tears (or drops of rain) and guardians smiled.

TAB.294-295

AB00868

To: Mawzun, Mihdi Quli the Prince et al., in Dawlatabad Malayir

Date: 1903-Apr-22

- 1 O ye companions of this banished one! God is my witness that I seek no rest but the memory of those friends. At all times I supplicate with the utmost humility to the kingdom of the Merciful One and seek his assistance and help so that the friends of God may be assisted with the good pleasure of the All Merciful One.
 1 ای یاران این آواره حضرت یزدان شاهد و گواهست که در دل و جان آنی فراغت از یاد یاران ندارم همواره بملکوت رحمانیت عجز و نیاز تمام و طلب عون و صون و عنایت کنم تا دوستان در جمیع احوال برضایت حضرت رحمن موفق و مؤید گردند
- 2 O my Friends! These people who are attracted to the world of dust have forgotten completely the spiritual world. They have chained themselves with the attachments to the world which perisheth. They have fixed their heart to a world of dust and they have made themselves negligent of the Lord of Lords. They have sought their residence in the world of dust and made themselves have no avail of the pure and sanctified world. Glorified be God, what a humiliation this is! What a degradation, what a loss, what a pity!
 2 ای دوستان این جسمانیان عالم روحانیرا بکلی فراموش نمودند و اسیر زنجیر تعلق بعالم فانی گشتند بتراب دل بستند و از رب الارباب غافل شدند مقیم خاک گشتند و از عالم پاک بی بهره ماندند سبحان الله این چه ذلتست و این چه خواری و این چه خسراست و این چه خاکساری
- 3 The All Glorious God has vouchsafed infinite bounty to the world of man and he has made man to be the descending place of heavenly grace. So in spite of all this bounty why does he attach his heart to this ephemeral world and close his eyes to the spiritual world? The utmost happiness of the human being in this world is similar to the comfort of the sheep and the cow, for both the birds and animals are in the utmost state of comfort and happiness. If this is going to be the portion of the human being the animal world is superior and the animal's existence is better. In this case what distinction is there for man?
 3 حضرت یزدان فیض بی پایان مبذول داشته و عالم انسان را مهبط فیض آسمان نموده باوجود این موهبت چگونه دل باین عالم فانی بندند و از جهان نورانی چشم پوشند نهایت سعادت بشر در این کشور راحت بهائم و بقراست زیرا پرنده و چرنده در نهایت سعادت و راحت و نعمتند اگر نصیب انسان نیز این باشد حیوان برتر است و زندگانش بهتر در این صورت چه امتیاز از برای بشر
- 4 But the All-Merciful Lord has vouchsafed infinite bounty to spiritual human beings and he has made them distinguished with his perfections and attributes so that they may become the embodiment of the spirit and the manifestations of light,
 4 اما خداوند مهربان فیض بی پایان بروحانیان بخشد و بکمال صفات از سائر مخلوقات ممتاز فرماید تا روح مجسم شوند و نور مصور گردند سبب حیات در سبیل نجات شوند و اقتباس انوار فیوضات

that they may become the cause of life in the path of salvation, that they may obtain the lights of bounty from the lord of manifest signs, that they may become the dawning places of the effulgences. This is the bounty of the human world. This is the greatness of the spiritual kingdom....

از ربّ الآيات الباهرات نمایند و مظهر تجلیات
رب الاشراف شوند این منقبت عالم انسانیست و
این عظمت جهان روحانی...

MMK3#065 p.041x

AB10233

To: Bahram Ardishir (Father of Shahvir Bahram) et al.

Date: 1903-Apr-25

- 1 Shahvir with a radiant face presented himself in this divine gathering and bowed his head to the dust of the Pure Threshold. He worshipped the Lord, offered praise, and made supplication, seeking forgiveness and relief for his parents.
- 2 Give thanks to God that you have such a brave Shahvir who is captive to the Prince of Faithfulness and bound by the chain of the musk-scented locks of Baha.
- 3 And upon you be greetings and praise.

1 شاهویر با رخی منیر در این انجمن یزدانی حاضر
شد و سر بخاک آستان پاک نهاد یزدانرا پرستش
نمود و ستایش کرد و نیایش فرمود و از برای پدر
و مادر آمرزش خواست و گشایش طلبید

2 شکر کنید خدا را که چنین شاهویر دلیر دارید
که اسیر میر وفاست و قید زنجیر زلف مشکین
بها

3 و علیکم التّحیّة و التّناء

YARP2.733 p.484

AB01622

To: Baha'is of Maryamabad et al.

Date: 1903-Apr-28

- 1 O divine friends! Fereydon guided this servant to remember and mention you, and my desire was to write individually to each one and express what is in my heart and soul. But what can be done when time is short and occupations endless?
- 2 Praise be to God that the divine fragrances are spreading in East and West, and the fame of God's Cause is renowned throughout the horizons. The melody of God's Word has raised

1 ای یاران یزدانی فریدون این عبد را پیاد و ذکر
شما رهنمون گشت و مرا آرزو چنان بود که
بهر یک منفرداً نامه‌ئی نگارم و آنچه در قلب و
جانست بیان نمایم ولی چه توان نمود که فرصت
اندکست و مشغولیت بی حد و پایان

2 الحمد لله نجات الله در باختر و خاور منتشر است
و صیت امر الله در آفاق مشتبه آوازه کلمه الله

such a celestial strain in the world that it has stirred the ears of the Concourse on High.

- 3 The friends are spread throughout every land and each desires letters to be written, but how can this tongue and pen fulfill this endless task? Therefore, of necessity, one letter is written to multiple friends. And this is sweeter and more attractive, for it indicates unity of condition and oneness of heart and soul.
- 4 For the sincere servants of the Supreme Lord have thousands of commands but one soul, one spirit and one conscience. They are flowers of one garden and waves of one sea, stars of one horizon and lamps of one chamber.
- 5 Therefore, O divine friends, join hands with one another and become one circle and one temple, so that one power may become a thousand powers, and a thousand united powers may become one mighty power. Then you will observe how this host of the armies of life and this contingent of the forces of salvation will arrange such a spiritual battle line that the ranks and thousands of the peoples and tribes of the world will be broken one by one, and "verily Our hosts shall be victorious" will become manifest.
- 6 Upon you be greetings and praise.

چنان شهنازی در جهان بلند کرده که مسماع
ملاً اعلی باهتر از آمده

3 احباً در هر کشور منتشر و هر یک خواهش
نگارش نامه دارند و این لسان و بیان چگونه
از عهده این کار بی پایان برآید لهذا مجبوراً نامه
واحد باجای متعدد مرقوم میگردد و این خوشتر
و دلکشر است زیرا دلالت بر وحدت حال و
یگانگی دل و جان مینماید

4 زیرا بندگان صادق حضرت کبریا هزاران حکم
یکجان دارند و یک روان و یک وجدان گلهای
یک ریاضند و امواج یک حیاض نجوم یک
افتند و چراغهای یک وثاق

5 پس ای یاران الهی دست در آغوش یکدیگر نمائید
و یکحلقه و یک هیكل شوید تا یک قوت هزار
قوت گردد و هزار قوت متحد شده یک قوت
عظیمه شود آنوقت ملاحظه مینمائید که این
فوج جنود حیات و جوق لشکر نجات چنان
صف جنگ روحانی بیاراید که صفوف و الوف
شعوب و قبائل عالم یکیک در هم شکنند و آن
جندنا لهم الغالبون ظاهر شود

6 و علیکم التّحیّة و التّناء

YARP2.277 p.235

AB05367

To: *Khusraw Mihraban (Farm of Abbasabad) et al.*

Date: 1903-Apr-28

- 1 O Persian friends! This weak servant bows in prayer at the Threshold of the Self-Sufficient Lord and begs assistance and favor for you, saying: O Kind Lord! This group of farmers are Your friends and they till the soil in the field of Your near servant.
- 2 O God! Grant Thy favour, and bestow Thy blessing. Vouchsafe Thy grace, and give a portion of Thy bounty. Enable these men to witness during this year the fulfilment of their hopes.

1 ای یاران پارسی این عبد ضعیف باستان حضرت
بی نیاز نماز آرد و از برای شما خواهش عون و
عنایت کند که ای خداوند مهربان این گروه
دهقان یاران تواند و در مزرعه بنده مقرب
زراعت کنند

2 ای خداوند فیض بخش و برکت آسان کن
نعمت ده و موهبت میذول دار و در این سال
آمال آن رجال را میسر کن و باران آسمانی بیار

Send down Thy heavenly rain, and provide Thy plenteousness and abundance. Thou art the Powerful, the Mighty. و فیض و فراوانی مبدول دار توئی مقتدر و توانا

BRL_APAB#11x

ALPA.019a, YARP2.023 p.077

AB07007

To: Baha'is of the world

Date: 1903-Apr-28

- 1 O ye friends of 'Abdu'l-Baha! 1 ای یاران عبداله‌آ
- 2 Whatever meeting is held to celebrate the memory of the Abha Beauty and to listen to the recital of the divine utterances is indeed a rose-garden of the Kingdom; that gathering is strengthened by the reviving breaths of holiness that waft from the unseen world, inasmuch as the outpourings of divine grace are the light of that gathering and in it the effulgent splendours of His mercy are made manifest. 2 هر محفلی که بیاد جمال اِبهی تزیین یابد و بجفت استماع کلمات الله تشکیل گردد آن محفل گلشن ملکوت است و آن جمع مؤید بنفحات قدس از عالم لاهوت زیرا فیوضات الهیه شمع آنجمع است و تجلیات رحمانیه ظاهر در آن انجمن
- 3 I beseech God that those radiant faces may be enabled to shine resplendent in the assemblage of the realm of holiness and that those enraptured beings may be gathered together in the heaven of His mercifulness, that they may chant the verses of divine unity amidst the celestial concourse, sing the melody of His praise and glorification in the Abha Kingdom, raise the voice of jubilation in the realm on high and the cry of exultation and ecstasy in the Abha Paradise. 3 از خدا میطلبم که آنجوه نورانیه را در انجمن ملکوت تقدیس روشن نماید و آن حقائق منجذبه را در سماء رحمانیت جمع فرماید تا ترتیل آیات توحید در ملاء اعلی ثمانند و بصوت تهلیل و تکبیر در ملکوت اِبهی بسرینند ولوله در جهان بالا اندازند و غلغله در جنت اِبهی برآرند
- 4 Verily God confirmeth whom He willeth with what He willeth. Verily He is the Powerful, the Mighty. 4 و اِنَّ الله یؤید من یشاء بما یشاء انه قوی قدیر

AKHA_128BE #05 p.b

COC#0391, BSTW#342

AB02812*To: Spiritual Assembly of Chicago, IL et al.**Date: 1903-May-01*

- 1 O ye who are attracted! O ye who are firm! O ye who are zealous in the service of the Cause of God, and who sacrifice your possessions and lives for the promotion of the Word of God!
- 2 I perused your recent letter, dated March 7th, 1903, and my heart was filled with joy through its wondrous meanings and its eloquent contents. Truly they were instilled by the breaths of confirmation from the glorious Lord.
- 3 O friends of 'Abdu'l-Baha, and his co-sharers and partners in the servitude of the Lord of Hosts! Verily, the greatest affair and the most important matter today is to establish a Mashriqu'l-Adhkar and to found a Temple, from which the voices of praise may rise to the Kingdom of the majestic Lord. Blessed are ye for having thought of this, and intended to erect such an edifice, surpassing all in devoting your wealth to this great purpose and this splendid undertaking. Ye will soon see the angels of confirmation successively sustaining you, and the hosts of reinforcement rushing forth before you.
- 4 When the Mashriqu'l-Adhkar is completed, when the lights are emanating therefrom, and the righteous assemble therein, when prayers are offered to the Kingdom of divine mysteries and the voice of glorification is raised to the Supreme Lord, then shall the believers rejoice, and their hearts be dilated, overflowing with the love of the ever-living and self-subsisting God.
- 5 The people shall hasten to worship in that heavenly Temple, the fragrance of God will be diffused, the Divine Teachings will take root in the hearts like unto the establishment of the spirit in the souls of men and the people will stand firm in the Cause of your Lord, the All-Merciful.
- 6 Upon you be salutation and praise.
- 1 أيها المنجذبون أيها الثابتون أيها الغيورون في خدمت امر الله و الباذلون الأموال و الأرواح اعلاءً لكلمة الله
- 2 اني قرأت تحريركم الجديد المؤرخ ٧ مارث سنة ١٩٠٣ و امتلاً قلبي سروراً من معانيه البديعه و مضامينه البليغه انها حقاً من نفثات روح التأيد من الرب المجيد
- 3 يا احباء عبدالبهاء و سهمائه و شركائه في عبودية رب الجنود ان اعظم الأمور و اهم مشروع اليوم تأسيس مشرق الأذكار و بنيان معبد يرتفع منه صوت التهليل الى ملكوت رب الجليل طوبى لكم بما افكرتم فيها و نويتم تأسيس هذا البناء و سبقتم الكل في بذل الأموال لهذا المقصد العظيم و المشروع الكريم سترون ملائكة التأيد تتابع عليكم و جنود التوفيق تتهاجم امامكم
- 4 و عند ما يتم مشرق الأذكار و يتوقد فيه الأنوار و يحضر فيه الأبرار و تقوم الصلوة تضرعاً الى ملكوت الأسرار و يرتفع صوت التمجيد للرب المجيد هنا لك يفرح المؤمنون و ينشرح صدور امتلاً بحجة الحى القيوم
- 5 و يهرعون الناس الى التبتل في ذلك البيت المعمور و ينتشر نفحات الله و تملو كلمة الله و تتمكن تعاليم الله من القلوب تمكن الروح في النفوس و يستقيم الناس على امر ربكم الرحمن
- 6 و عليكم التحية و الثناء

BRL_MASHRIQ#10x, TAB.017-018, BWF.415-415x, SW_v01#11 p.010x,
SW_v06#17 p.133-134x, BW_v01p062

INBA89:243, BRL_DAK#0403,
COMP_MASHRIQP#10x, QT108.165,
NJB_v01#19a p.012x

AB09003

To: Mrs Harrison

Date: 1903-May-01

- 1 O thou who art made happy by the Fragrances of God! Verily, I have not forgotten thee and will never forget thee. I supplicate my Lord and thy Lord to make thee a sign of His love among the maid-servants of the Merciful and an overflowing chalice with the wine of His knowledge among the women, so that thou be filled with the love of thy Lord and be severed from aught else save Him. Verily thy Lord is the Generous and the Giver. He will give thee what will dilate thy breast, enlighten thine eyes and attract thee in all conditions and circumstances.

- 2 Convey my greetings and praise.

TAB.110

1 آیتها المهتزة بنفحات الله اني مانسيتك ولا انساك
و اتضرع الى مولاي و مولاك ان يجعلك آية
حبه بين اماء الرحمن و كأساً ممتلئة بصهباء عرفانه
بين النساء حتى تطفح بحبة ربك و تنقطعي عما
سواه ان ربك لكريم و هاب يعطيك ما ينشرح
به صدرك و تقر به عينك و تكوني منجذبة في
جميع الشئون و الأحوال

2 و عليك التحية و النناء

BRL_DAK#0625

AB01133

To: Sadr, Aqa Mirza Ali Akbar et al., in Dahaj

Date: 1903-May-06

- 1 O divine friends! Although the Sun of Truth has become concealed behind the clouds of glory and the clouds have become a veil, and the universe has become like the evening of the forlorn - eyes weeping, hearts burning, and livers torn to pieces - the fire of longing has blazed forth and so consumed heart and soul that most souls have become weary of life and yearned for the heavenly rose-garden. Yet on this longest night the friends have so blazed with the fire of the love of God that its heat has dispelled the cold of separation and its flame has obliterated the pitch darkness. Praise be to God that the friends of God are like bright candles and like stars guiding the gathering - they have struck an intense flame and kindled a new fire and have been confirmed in service at the Sacred Threshold. Blessed are they! Good news be unto them in the beginning and the end!

- 2 O divine friends! With heart and soul desire and seek confirmation from the All-Forgiving Lord, that each of you may become a brilliant star in the horizon of guidance, and a fruit-bearing tree in the Abha Paradise, and a bright lamp in the

1 ای یاران الهی هر چند شمس حقیقت در خلف
سحاب جلال متواری گشت و سحاب نقاب شد
و کیهان مانند شام غریبان گردید چشم گریان
و دل سوزان و کبد بریان شد آتش حسرت
شعله زد و چنان دل و جان را بسوخت که
اکثر نفوس از حیات بیزار شدند و آرزوی گلزار
آسمان نمودند ولی در این شب بلدا یاران بنار محبت
الله چنان شعله زدند که حرارتش برودت هجرانرا
زائل نمود و شعله اش ظلمت دهما را محو و فانی
کرد الحمد لله احبای الهی مانند شمع روشنند و
بمثابه ستاره هادی انجن شعله شدید زدند و
نائرۀ جدید برافروختند و بخدومات آستان مقدس
موفق گشتند طوبی لهم بشری لهم فی المبدأ و
المآل

2 ای یاران الهی به جان و دل آرزو کنید و طلب
تأیید از رب غفور نمائید که هر یک در افق
هدی کوکبی لامع شوید و در جنت ابدی شجری

gathering of spiritual ones, and an ornament to the assembly in the gathering of the All-Merciful ones.

- 3 O friends of 'Abdu'l-Baha! The days will pass and life will not endure, and if one does not strive to exalt the Word of God, the end will be regret upon regret and deprivation and remoteness. Therefore, while a breath of life remains, one must become a cup-bearer and serve the spiritual wine. Strive with heart and soul to bring forth leaves and produce fruit, to show forth blossoms and gather provision. So blaze forth with the fire of love that its flame may reach the Supreme Concourse and bring joy and ecstasy, attraction and rapture, longing and delight to the people of the Abha Kingdom. And upon you be greetings and praise.

4 8 Safar 1321

ADMS#045

مثمر گردید و در انجمن روحانیان شمع روشن شوید و در محفل رحمانیان زینت جمع و انجمن

3 ای یاران عبدالهآ آیام سرآید و حیات نپاید و اگر انسان در اعلاء کلمة الله نکوشد عاقبت حسرت اندر حسرتست و هجران و حرمان پس تا نفحهائی از حیات باقی باید ساقی شد و باده روحانی نوشاند به جان و دل کوشید که برگی برآید و ثمری بیار آید و شکوفهائی نموده و توشهائی گبیرد و چنان باآتش عشق برافروزد که شعله‌اش بملاً اعلیٰ رسد و اهل ملکوت ابی را فرح و سرور دهد و جذب و طرب بخشد و به شوق و شعف آرد و علیکم التحية و التناء

4 ۸ صفر ۱۳۲۱

MMK3#294 p.216

AB02235

To: *Mir Aqa Sadiq Bayk et al., in Faran*

Date: 1903-May-06

- 1 O Thou kind and beloved Lord! These friends are exhilarated with the wine of the Covenant and are wanderers in the wilderness of Thy love. Their hearts are consumed by the flames of remoteness from Thee, and they yearn eagerly for the revelation of Thy splendours. From Thine invisible Kingdom, the Realm of the unseen, reveal unto them the effulgent glory of Thy grace, and shed upon them the radiance of Thy bounty. At every moment, send forth a new blessing and reveal a fresh favour.
- 2 O Divine Providence! We are weak and Thou art the Most Powerful. We are as tiny ants and Thou art the King of the Realm of Glory. Bestow Thy grace and confer Thy bounty upon us, that we may kindle a flame and shed its splendour abroad, that we may show forth strength and render some service. Grant that we may bring illumination to this darksome earth and spirituality to this fleeting world of dust. Suffer us not to rest for a moment, nor to defile ourselves with the transitory things of this life. Enable us to prepare a banquet of guidance, inscribe with our life-blood the verses of love, leave fear and peril behind, become even as fruitful trees, and cause

1 ای دلبر مهربان این یاران سرمست جام پیمانند و در محبت سرگشته و بادیه‌پیمایان فراق پراشاده و باشراف در نهایت اشتیاق از ملکوت غیب جهان پنهان تجلی عنایت نما و پرتو موهبت افشان هر دم فیضی جدید فرست و فضلی بدیع پدید فرما

2 ای پروردگار ما ناتوانم تو توانا مورانیم و تو سلیمان ملکوت ابی عنایتی فرما موهبتی بنما تا شعلهائی زینم و لمعهائی نثار کنیم قوتی بنمائیم و خدمتی مجری داریم سبب نورانیت اینجهان ظلمانی گردیم و روحانیت در این خاکدان فانی دمی نیاسائیم و خود را بشئون فانیه نیالائیم بزم هدایت بیارائیم و بخون خویش آیات محبت بنگاریم خوف و خطر بگذاریم شجر برثمر شویم و در این جهان بی‌بنیان

human perfections to appear in this ephemeral world. Thou, in truth, art the All-Bountiful, the Most Compassionate, the Ever-Forgiving, the Pardoners.

BRL_POAB#19

سبب ظهور کلمات عالم انسان گردیم آنک انت
الکریم الرحیم الغفور التواب

BRL_DAK#0099, BRL_MON#019,

AKHA_127BE #07 p.ax, MJMJ2.102x,

MMG2#292 p.324x, FRH.094-095

AB00655

To: Hasan Khurasani, in Egypt

Date: 1903-May-16

- 1 O faithful servant of the Abha Beauty! Truly you are loyal and self-sacrificing, and in your self-sacrifice full of spirit and fragrance. You wrote about Mahmud and his namesake, the Intended One, that the proof was complete for both. These souls had no ulterior motives, but Mirza Hussein's trunk was very long. He made as many false accusations against 'Abdu'l-Baha as he could and, to the extent possible, with complete haughtiness and pride cast doubts. Yet what is strange is that these people knew that mindless person from before and were aware and informed of his conduct and condition. 'Abdu'l-Baha does not seek anyone's reproach and does not stain his tongue with the sins of any soul. But they are aware of this, yet their acceptance of such a person's word is very strange.
- 2 The Center of violation was, at the first, but a cup full of torment. On the Day of Ascension that obstinate one raised aloft the banner of opposition, and left no irrational course untaken. Immediately after the Ascension, Akhtar spread news of his violation to East and West, while 'Abdu'l-Baha, as ye yourselves were present and witnessed, remained with tearful eyes night and day in fellowship and communion with all. After a time he seized upon a pretext, alleging that this servant, God forbid, had laid claim to a station mightier than that of the Blessed Beauty. Glorified be God! What calumny is this, and what raving folly! The Ancient Beauty and the Most Great Name nurtured this servant from the breast of servitude, and reared Him in the bosom of servitude. From the beginning of life even unto this day, not a word implying any independent existence hath proceeded from My tongue or from My pen. In this servitude do I possess a radiant countenance and a heart even as a rose-garden and a meadow.

1 ای بندهٔ صادق جمال ابهی حقاً که وفایوری
و جانفشانی و در جانفشانی پر روح و ریحان از
جناب محمود و سَمی حضرت مقصود مرقوم نمود
بودید که حجت بر هردو تمام شد این نفوس را
غرضی نبود ولی خرطوم میرزا حسین بسیار طویل
بود آنچه توانست اقترا بر عبدالهّاء زد و بقدر
مقدور بکمال نخوت و غرور القاء شبهات نمود ولی
عجب در اینست که حضرات آنشخص بی تمیز را
از پیش شناسند و به اطوار و احوال او مطلع و
واقفند عبدالهّاء طعن کسی را نخواهد و زبان
را بذنب نفسی نیالاید ولی ایشان مطلعند باوجود
این اذعان بقول شخصی چنین بسیار عجیب است

2 مرکز نقض در اوّل پیاپی پردرد بود در یوم
صعود علم خلاف آن عنود برافراخت و حرکت
نامعقولی نماد مگر آنکه مجری کرد بعد از صعود
فوراً اختر خبر خلاف او را به خاور و باختر
رساند و حال آنکه عبدالهّاء شب و روز با
چشمی اشکبار همدم و دمساز و شما حاضر بودید
بعد از مدتی بهانه‌ئی پیش گرفت که اینبعد
استغفرالله ادعای امری اعظم از جمال مبارک
نموده سبحان الله این چه افتراست و چه هذیان
جمال قدم و اسم اعظم این عبد را از پستان
عبودیت شیر داد و در آغوش عبودیت پرورش
فرمود از بدو حیات الی یومنا هذا کلمه‌ئی که
دلالت بر وجود داشت نه از لسان و نه از بنان
من صدور یافت و باین عبودیت رخی روشن
دارم و قلبی مانند گلزار و چمن

3 But the Center of violation was still but a small child, and yet he would write: "The Most Great Sun of God hath appeared, and every sun in His sight is smaller than the least small. Say not, 'It is well composed,' for I wrote this when I was but young." Consider how, notwithstanding such words, which are baser than the compositions of the children of the street and marketplace, he advanced what a claim; and when he committed such an audacity, the Tablet of Badi' was revealed, declaring that if anyone should turn aside, even for an instant, from the shadow of the Cause, he is and shall remain utter nothingness. Despite this explicit text, what insolence he showed, what envy he harbored, and with what calumny he arose. And now he seeth himself fallen into manifest loss. "The fire, and not disgrace" was his cry. Such was his state. As for those wrongdoers, they would maneuver in this field with a hundred thousand hosts, ever crying, "The fire, and not disgrace."

4 But this wretch has fallen into the greatest abasement and evident loss is embodied on his forehead. Despite this he holds his head high and puffs out his chest and like the Qazvini champion walks with a swagger, sometimes in the streets and bazaars and sometimes sitting at the shops of strangers, nodding his head saying "The fire but not the shame!" O what great regret upon him for this tremendous humiliation! He is ashamed of the followers of the Covenant but shows the utmost humility and submissiveness to every shameless one. It would be good for the friends to come and observe....

3 ولکن مرکز نقض هنوز علقه و مضغه بود و می نوشت قد ظهر شمس الله الاکبر و کل شمس عنده من کل صغیر اصغر و لا تقولوا درست لاتی کتبت هذا و کنت صغیرا ملاحظه نمائید که باوجود این عبارت که از تصنیف اطفال کوچه و بازار پست تراست چه ادعائی نموده و چون چنین جسارتی کرد لوح بدیع صادر اگرآنی از ظل امر منحرف شود معدوم صرف بوده و خواهد بود باوجود این نص صریح چه جسارتی نمود و چه حسادتی کرد و بچه تهمتی برخاست و یری نفسه الآن قد وقع فی خسران مبین و النار ولا العار این است اما آن ستمکاران با صید هزار لشکر در این صحرا جولان میدادند و النار و لا العار می گفتند

4 اما این بیچاره بذلت کبری افتاده و خسران مبین در جبینش مجسم گشته باوجود این گردن راست گیرد و سینه بگشاید و مانند پهلوان نحشی قزویی گشاد گشاد راه رود گاهی در کوچه و بازار و گهی درب دکانهای اغیار بنشیند و سر بجناند و النار و لا العار گوید و یا حسرتا علیه من هذا الذل العظیم از اتباع عهد و میثاق ننگ و عار دارد ولی از برای هر بیچار نهایت خضوع و خشوع نماید خوب است احبا بیایند تماشا نمایند...

MMK5#170 p.131x

AB12876

To: Sacy, Gabriel et al., in Egypt

Date: 1903-Apr ca.

1 O my God, O my God! Thou hast destined for this, Thy servant, successive calamities and trials, and ordained that he should be immersed in a sea of tribulations. No day passeth but that the hand of Thy decree proffereth unto me a cup brimming with afflictions, and no night cometh but that Thou makest me to hear cries of lamentation at the ascension of one of Thy loved ones. By Thy glory! My patience hath [dwindled away][1]

1 اَللّٰهُمَّ اَللّٰهُمَّ قَدْ قَدَّرْتَ لِعَبْدِكَ هَذَا تَتَابِعَ الْمَصَائِبِ وَ الرِّزَايَا وَ قَضَيْتَ عَلَيْهِ بِالْخَوْصِ فِي بَحْرِ الْمُنَايَا، مَا فِي يَوْمٍ إِلَّا يَدُ قَضَائِكَ تَسْقِينِي كَأْسًا طَافِحَةً بِالْبَلَايَا، وَ مَا فِي لَيْلَةٍ إِلَّا وَ أَسْمَعُنِي صَوْتَ الضَّجِيجِ بِصُعُودِ أَحَدٍ مِنَ الْأَحْبَاءِ. فَوَعِزَّتِكَ وَ قَدْ [قَلَّ] جَلْدِي

and my fortitude [come to an end],[2] such that I can scarcely endure these most grievous calamities. O my Lord! Pour forth upon me patience in what Thou hast ordained for this servant of Thine, that I may bear this succession of tribulations and persevere under Thine irrevocable decrees.

وَ [إِنْصَرَمَ] صَبْرِي وَلَا أَكَادُ أَطِيقُ هَذِهِ الْمَصَائِبَ الْعَظِيمَى. رَبِّ أَفْرِغْ عَلَيَّ صَبْرًا بِمَا قَدَرْتَ لِعَبْدِكَ هَذَا حَتَّى أَتَحْمَلَ تَوَالِي الْبَلَايَا وَأَصْبِرَ عَلَى مَقَادِيرِكَ الْمُخْتَوِمَةِ مِنَ الْقَضَاءِ.

- 2 O my Lord! Verily, one of Thy servants who turned toward the Kingdom of Thy sanctity—who communed with Thy remembrance, acknowledged Thy oneness, and confessed Thy singleness; who devotedly set his face unto Thy countenance and detached himself from all but Thy kingdom; who lifted up his voice in Thy name, guided others to Thy path, and acquired the light of Thy knowledge; who was set ablaze with the fire of Thy love and illumined by the splendors of Thy wisdom; who arose to serve Thee, diffused Thy fragrances, and chanted Thy verses; who composed a proof of Thy Revelation and established an evidence of the dawning of Thy lights; who was my companion in servitude unto Thee, my partner in worship of Thee, my intimate in Thy dominion, and my helper in Thy service—hath ascended unto Thee, risen unto Thy kingdom, sought refuge in the haven of Thy mercy, and soared unto Thy holy garden, leaving me alone in Thy land.

رَبِّ إِنَّ عَبْدًا مِنْ عِبَادِكَ الَّذِي تَوَجَّهَ إِلَى مَلَكُوتِكَ قَدْ سَكَ وَأَنْسَ بِذِكْرِكَ وَأَقْرَبُوحْدَانِيَّتِكَ وَاعْتَرَفَ بِفِرْدَانِيَّتِكَ وَأَخْلَصَ وَجْهَهُ لَوَجْهِكَ وَانْقَطَعَ إِلَى مَلَكُوتِكَ وَنَادَى بِاسْمِكَ وَهَدَى إِلَى سَبِيلِكَ وَاقْتَبَسَ نُورَ مَعْرِفَتِكَ وَاشْتَعَلَ بِنَارِ مَحَبَّتِكَ وَاسْتَضَاءَ فِي أَنْوَارِ حَكْمَتِكَ وَقَامَ عَلَى خِدْمَتِكَ وَنَشَرَ نَفَحَاتِكَ وَرَتَلَ آيَاتِكَ وَأَلْفَ إِثْبَاتًا لظُهُورِكَ وَأَقَامَ بَرْهَانًا لِإِشْرَاقِ أَنْوَارِكَ وَسَيَّعِي فِي عِبُودِيَّتِكَ وَشَرِيكِي فِي عِبَادَتِكَ وَأُنَيْسِي فِي مُلْكَتِكَ وَمُعِينِي فِي خِدْمَتِكَ قَدْ صَعَدَ إِلَيْكَ وَعَرَجَ إِلَى مَلَكُوتِكَ وَاسْتَجَارَ فِي جَوَارِ رَحْمَتِكَ وَطَارَ إِلَى حَدِيقَةِ قُدْسِكَ وَتَرَكْنِي وَحِيدًا فِي أَرْضِكَ.

- 3 O God, my God! Cause him to dwell in the abodes of Thy providence, shelter him in the precincts of the house of Thy compassion, and admit him into the meadows of Thy bounty. Make him immortal in the Paradise of Thy generosity, nourish him with Thy presence, and grant him lodging in Thy court. Look upon him perpetually with the glances of Thy clemency, and encompass him with the tender mercies of Thy forgiveness and pardon. Keep safe his progeny in the stronghold of Thy protection, guard them through Thy preservation and watchful care, and make them the inheritors of Thy love and the friends of Thy loved ones, that they may be graciously aided, through Thy strength and power, to kindle the lamp of their noble and illustrious father, and that their feet may remain firm in Thy mighty Cause.

رَبِّ رَبِّ أَنْزِلْهُ فِي فِرْدَوْسٍ فِي نَزْلِ عَنَانَيْكَ وَأَجِرْهُ فِي جَوَارِ بَيْتِ رَحْمَانِيَّتِكَ وَأَدْخِلْهُ فِي رِيَاضِ مَوْهِبَتِكَ وَخَلِّدْهُ فِي فِرْدَوْسِ مَكْرَمَتِكَ وَارْزُقْهُ لِقَاءَكَ وَأَسْكِنْهُ فِي فَنَائِكَ وَأَدِّمْ عَلَيْهِ لِحَظَاتِ أَعْيُنِ رَحْمَتِكَ وَاشْمَلْهُ بِعَوَاطِفِ عَفْوِكَ وَمَغْفِرَتِكَ وَاحْفَظْ سُلَالَتَهُ فِي كَهْفِ حِمَايَتِكَ وَاحْرَسْهُمْ بِحِفْظِكَ وَكَلَاءَتِكَ وَاجْعَلْهُمْ وَرَثَاتِ مَحَبَّتِكَ وَأَوْلِيَاءِ أَحِبَّتِكَ حَتَّى يَتَأَيَّدُوا بِقُوَّتِكَ وَقُدْرَتِكَ عَلَى إِيقَادِ سِرَاجِ أَيْبِهِمُ النَّبِيلِ الْجَلِيلِ وَيَثْبُتَ أَقْدَامُهُمْ فِي أَمْرِكَ الْعَظِيمِ.

- 4 O God, my God! His children are weak and young; make them great in Thy Cause, distinguished in Thy knowledge, and generous among Thy creation. Verily, Thou art the Powerful, the Mighty, the Bountiful, the Merciful, the Compassionate.

رَبِّ رَبِّ إِنَّ ذُرِّيَّتَهُ ضِعْفَاءُ صُغَرَاءُ، اجْعَلْهُمْ كِبَرَاءَ فِي أَمْرِكَ وَنُبَاهَا بِمَعْرِفَتِكَ وَكِرْمَاءَ بَيْنَ خَلْقِكَ. إِنَّكَ أَنْتَ الْقَوِيُّ الْمُقْتَدِرُ الْكَرِيمُ الرَّحِيمُ الرَّحْمَنُ.

AB12877

To: Gabriel Sacy, in Egypt

Date: 1902-Apr ca.

- 1 Upon thee be glory and praise, and upon thee be greetings and good-pleasure, O Jibran! The light streaming forth from the Abha Kingdom and the splendor shining from the Supreme Concourse surround thy fragrant tomb and thy radiant resting-place, whose precincts are redolent with perfume. I testify that thou didst hear the call and respond to the summons, didst witness the Most Great Sign and turn toward the Sun of Baha, didst sever thyself from all else and cling to the hem of grandeur in this Day of Meeting.

عَلَيْكَ الْبَهَاءُ وَعَلَيْكَ الثَّنَاءُ وَعَلَيْكَ التَّحِيَّةُ وَالرِّضْوَانُ
يَا جِبْرَانُ. فَالْنُّورُ السَّاطِعُ مِنَ الْمَلَكُوتِ الْأَعْلَى
وَالْبَهَاءُ اللَّامِعُ مِنَ الْمَلَأِ الْأَعْلَى يَحُفُّ بِمَرْقَدِكَ الْمُعْطَرِ
وَمُضْجَعِكَ الْمُنِيرِ الْمُطِيبِ الْأَرْجَاءِ. أَشْهَدُ أَنَّكَ
سَمِعْتَ الْخُطَابَ وَلَبَّيْتَ لِلنِّدَاءِ وَشَاهَدْتَ الْآيَةَ
الْكُبْرَى وَتَوَجَّهْتَ إِلَى شَمْسِ الْبَهَاءِ وَتَبَرَّأْتَ عَمَّا
سِوَاهُ وَتَلَقَّيْتَ بِذَيْلِ الْكِبْرِيَاءِ فِي عَصْرِ اللَّقَاءِ.

- 2 Blessed art thou, inasmuch as thy breast was dilated through the verses of thy God, thy tongue spoke to make mention of thy Lord, thy heart was filled with love for thine All-Glorious Beloved and brimmed with the wine of divine mysteries in this wondrous Day. Thy pen, moreover, flowed with the proofs of thy God, the signs of thy Lord, and a conclusive testimony unto all humanity. Verily, thou wert chosen by thy God, Who singled thee out to diffuse His sweet savors throughout all regions.

فَطَوَّبَنِي لَكَ بِمَا أَنْشَرْتَ صَدْرُكَ بِآيَاتِ رَبِّكَ وَنَطَقَ
لِسَانُكَ بِذِكْرِ مَوْلَاكَ وَامْتَلَأَ قَلْبُكَ بِحُبِّ مَحْبُوبِكَ
الْأَعْلَى وَطَفَحَ بِصَهْبَاءِ أَسْرَارِ اللَّهِ فِي الْيَوْمِ الْبَدِيعِ
ثُمَّ جَرَى قَلْبُكَ بِبُرْهَانِ رَبِّكَ وَآثَارِ مَوْلَاكَ وَالْحُجَّةِ
الْبَالِغَةِ عَلَى الْعَالَمِينَ. إِنَّ رَبَّكَ اخْتَارَكَ وَاجْتَبَاكَ
لِنَشْرِ نَفَحَاتِهِ فِي كُلِّ الْأَقَالِيمِ.

- 3 I testify that thou didst fulfill the duty of servitude, and that thou didst ascend, soar aloft, and pledge thyself to sacrifice in the path of Him Who is the Desire of the true believers. Well is it with the soul that approacheth thy resting-place and is perfumed by the dust of thy tomb; such a one is indeed of the blissful. Praise be to God, the Lord of all worlds.

أَشْهَدُ أَنَّكَ وَفَّيْتَ بِحَقِّ الْعُبُودِيَّةِ وَتَعَالَيْتَ وَ
تَسَامَيْتَ وَآلَيْتَ عَلَى نَفْسِكَ الْفِدَاءَ فِي سَبِيلِ
مَقْصُودِ الْمُوَحِّدِينَ. طَوَّبَنِي لِنَفْسٍ تَقَرَّبَ إِلَى
مُضْجَعِكَ وَتَطَيَّبَ بِتُرَابِ مَرْقَدِكَ. أَلَا إِنَّهُ مِنَ
الْفَائِزِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

ADMS#370

ADMS#370

AB05896

To: Marie L Botay, in Brooklyn

Date: 1903-May-17

O thou who art commemorating the Name of God!

Verily I read thy interesting letter and my heart was made happy by its beautiful contents.

O maid-servant of God! Rest assured in the bounty of thy Lord and place thy confidence in Him, for He will confirm thee in all aspects and under all conditions.

Know, verily, that the seed, however virile it may be, however strong the hand of the sower, however pure the water that watereth it, it is impossible for it to grow, blossom and bear fruit in a short time; nay, a long period is needed for its development.

So it is the Kingdom of God. Consider the seed which was sown by Christ; verily, it did not blossom until after a long period. Thus it is incumbent upon thee to be patient in all affairs. Verily thy Lord is powerful, forgiving, precious and persevering! Depend upon the favor of thy Lord. He shall bless thee and protect thee under the shadow of His generosity and mercy.

TAB.312-313

AB08351

To: Sarah J Farmer

Date: 1903-May-25

O thou who art attracted by the Fragrances of God!

Verily I read thy last letter and gathered from its meanings the mysteries of thy great love. I supplicate to my Lord that He may at every moment increase thy joy and fragrance, thy speech and utterance, thine attraction and enkindlement, and that He may heal thee from the infirmities which have affected thee and weakened thy feeble body, and strengthen thee to guide mankind into the Supreme Kingdom and quicken hearts by the fragrances of the Paradise of ABHA, so that thou mayest

become a bird warbling upon the twigs of the Tree of Life, with most wonderful melodies and most charming tunes.

TAB.295

AB07022

To: Louise Waite, in Chicago

Date: 1903-May-29

O thou who art attracted by the Fragrances of God! Verily, I read thy poem, which contained new significances and beautiful words. My heart was dilated by its eloquent sense. I prayed God to make thee utter more beautiful compositions than this. Thus thou mayest be the first to praise the Beauty of El-ABHA and the first utterer of His Name among the women. Chant the verses of guidance among the people and commence [the composition of] melodies of great beauty and effect in praise and glorification of the Generous Lord. We sent those poems to all countries, so that the friends of God may remember thee and pray for confirmation and aid in this great Cause in thy behalf.

O maid-servant of God! Warble as birds in the garden of joy and pray to thy forgiving Lord, so that the souls may rejoice through the psalms of the descendant of David.

O maid-servant of God! Thy letter reached me and I prayed God to bless thee by His heavenly blessing in thy marriage with Mr... and to confirm both of you with comfort and repose and the turning of your hearts to the Kingdom of God. May His divine providence abide with you in all conditions and circumstances.

TAB.058, BLO_PT#052.04

AB06537*Date: 1903-May-30*

I send you the glad tidings of the erection of the Mashrak-el-Azkar (the Bahai Temple) in Ishkabad, with all joy and great happiness. The friends of God assembled together with rejoicing and conveyed the stones themselves, upon their backs, while attracted by the love of God and for the Glory of God. Soon that great Temple will be completed and the voice of prayer and praise shall ascend to the Sublime Kingdom.

I was rejoiced through your endeavors in this glorious Cause, made with joy and good interest. I pray God to aid you in exalting His Word, and in establishing the Temple of Worship, through His grace and ancient mercy. Verily, ye are the first to arise for this glorious Cause in that vast region. Soon will ye see the spread of this enterprise in the world, and its resounding voice shall go through the ears of the people in all parts.

Exert your energy in accomplishing what ye have undertaken, so that this glorious Temple may be built, that the beloved of God may assemble therein and that they may pray and offer glory to God for guiding them to His Kingdom.

SW_v06#17 p.133

AB03257*To: Helen S Goodall**Date: 1903-Jun-01*

- 1 O thou who art attracted by the divine fragrances! I have read thy letter sent to dear Anton Effendi and learned of its contents which indicate thy firmness and steadfastness in the Cause of God, thy great attraction to the fragrances of God, and thy arising to serve the Cause of God.
- 2 As for what thou wrote regarding the servants of that respected lady, excellent is what thou hast undertaken. Exert thy utmost effort in this regard until thou breathest the spirit of the love of God into those souls and they become attracted to the Kingdom of God. This will be the cause of divine confirmation for thee in all things.

1 أَيُّهَا الْمُنْجَذِبَةُ بِنَفَحَاتِ اللَّهِ أَنِّي قَرَأْتُ تَحْرِيرَكَ الْمُرْسَلِ إِلَى أَنْطُونِ أَفْنَدِي الْعَزِيزِ وَأَطَّلَعْتُ بِمُضْمُونِهِ الدَّالِّ عَلَى ثَبُوتِكَ وَاسْتِقَامَتِكَ عَلَى أَمْرِ اللَّهِ وَفَرَطِ انْجَذَابِكَ بِنَفَحَاتِ اللَّهِ وَقِيَامِكَ عَلَى خِدْمَةِ أَمْرِ اللَّهِ

2 وَأَمَّا مَا كَتَبْتَ عَنْ خِدْمَةِ تِلْكَ السَّيِّدَةِ الْمُحْتَرَمَةِ فَنَعْمَ مَا أَجْرَيْتَ فَأَبْذَلِي جَهْدَكَ بِهَذَا الْخُصُوصِ حَتَّى تَنْفُخِي رُوحَ مَحَبَّةِ اللَّهِ فِي تِلْكَ النَّفُوسِ وَيُنْجَذِبُوا إِلَى مَلَكُوتِ اللَّهِ أَنَّ هَذَا سَبَبُ التَّأْيِيدِ لَكَ فِي جَمِيعِ الشُّؤْنِ

- 3 Regarding the statement in The Hidden Words, that man must renounce his own self, the meaning is that he must renounce his inordinate desires, his selfish purposes and the promptings of his human self, and seek out the holy breathings of the spirit, and follow the yearnings of his higher self, and immerse himself in the sea of sacrifice, with his heart fixed upon the beauty of the All-Glorious.
- 4 As for the reference in The Hidden Words regarding the Covenant entered into on Mount Paran, this signifieth that in the sight of God the past, the present and the future are all one and the same—whereas, relative to man, the past is gone and forgotten, the present is fleeting, and the future is within the realm of hope. And it is a basic principle of the Law of God that in every Prophetic Mission, He entereth into a Covenant with all believers—a Covenant that endureth until the end of that Mission, until the promised day when the Personage stipulated at the outset of the Mission is made manifest. Consider Moses, He Who conversed with God. Verily, upon Mount Sinai, Moses entered into a Covenant regarding the Messiah, with all those souls who would live in the day of the Messiah. And those souls, although they appeared many centuries after Moses, were nevertheless—so far as the Covenant, which is outside time, was concerned—present there with Moses. The Jews, however, were heedless of this and remembered it not, and thus they suffered a great and clear loss.
- 5 As to the reference in the Arabic Hidden Words that the human being must become detached from self, here too the meaning is that he should not seek out anything whatever for his own self in this swiftly passing life, but that he should cut the self away, that is, he should yield up the self and all its concerns on the field of martyrdom, at the time of the coming of the Lord.
- 6 As for the phrase “I was in the preeternity of My essence,” it is correct with a closed “ta” not an open one.
- 7 As for the question related to the phrase of Mirza Asadu'llah, we told him to write an answer to it.
- 8 Upon thee be greetings and praise.
- 3 و اما معنى الكلمات المكنونه الدال على ان الانسان يترك نفسه المراد انه يترك شهواته النفسانية وحاسياته البشرية واغراضه الشخصية و يطلب النفحات الروحانية و الانجذابات الوجدانية و يستغرق في بحر الفداء منجذباً الى الجمال الابهي
- 4 و اما معنى الكلمة المكنونه الناطق بالعهد الذي وقع في جبل فاران المراد انه بالنسبة للحق الماضي والمستقبل والحال زمن واحد و اما بالنسبة الى الخلق الماضي مضى و زال والحال في الزوال و الاستقبال في حيز الآمال و من اساس شريعة الله ان الله في كل بعث يأخذ عهداً من جميع النفوس التي باقى الى نهاية ذلك البعث اليوم الموعود بظهور شخص معهود فانظري الى موسى الكليم انه اخذ عهد المسيح في جبل سيناء عن جميع النفوس التي اتت في زمن المسيح فهؤلاء النفوس ولو كانوا بعد موسى الكليم باعصار و قرون ولكن من حيث العهد المقدس عن الازمان كانوا حاضرين ولكن اليهود غفلوا عن ذلك و لم يتذكروا وقوعوا في خسران مبین
- 5 و اما العبارة التي تدل ان على الانسان ان ينقطع عن النفس فالمراد منها ايضاً ان لا يطلب لنفسه في هذه الدنيا الفانيه شيئاً فينقطع اى يفدى نفسه بجميع شئونها في مشهد الفداء عند تجل ربها
- 6 و اما العبارة التي كنت في قدم ذاتي بضم التاء هي الصحيحة لا بفتحتها
- 7 و اما مسألة التي كانت متعلقة بعبارة جناب ميرزا اسدالله فقلنا له ان يحرر جواباً عليها
- 8 و عليك التحية و الثناء

SWAB#181x, BSW#15.27x, LOG#0596x, DLA.090x, BLO_PN#026x

BRL_DAK#0219, MNMK#050 p.134x,
MMK1#181 p.201x

AB10674*To: Katherine K True**Date: 1903-Jun-01*

O thou who art attracted to God! I send this letter written by my own hand, that thou mayest thank God, thy Lord, the Supreme, grow in happiness in the love of God and be kindled by the fire of His love, chanting verses of greetings and thanks, and be quickened by the breezes of life blown from the garden of the knowledge of God.

TAB.085

AB00745*To: Mary C Pye, in London**Date: 1903-Jun-06*

- 1 O handmaid who hast turned unto God! I received your message dated the third of the year one thousand nine hundred and three, and perused its wonderful contents that demonstrate your turning towards the Kingdom of Heaven and the attachment of your heart to the Holy Spiritis vivifying breath in these times. O handmaid of the Lord, My title is 'Abduil-Baha, address Me with this title of glorious meaning. Blessed art thou that thine heart hath been attracted by the fragrances of God, that thou hast become informed of the mysteries of God and hast drawn nigh unto Him, and that God hath lifted the veil enabling thee to see 'Abduil-Baha time and again. Know thou that My teachings are pure love for all creatures and infinite grace for every human being. O handmaid of God! Thou shalt see with the eyes of joy that the bird of the love of God has spread its wings on all horizons as a result of the teachings of Bahaiuillah, because they are the spirit of the world of being in the body of mankind, and the light that is shining upon the horizons of creation.

- 2 As to thy question, "In what way is it possible to obtain the Teachings directly from 'Abduil-Baha?" know thou that the greatest means is the love of God, as it is the power that can rend asunder the veil of concealment, comprehend the realities of all created things, penetrate the hearts of men, gather the

1 أيتها المقبلة الى الله انى اخذت تحريرك المؤرخ
بثالث في سنة الف وتسعمائة وثلاث واطلعت
بمضمونه البديع الدليل على توجهك الى ملكوت
السموات وتعلق قلبك بنفثات روح القدس في
هذه الأوقات يا امة الله ان عنوانى هو عبدالبهاء
نخاطبيني بهذا العنوان الجليل المعنى طوبى لك
بما انجذب قلبك بنفحات الله واطلعت بأسرار
الله وتقربت الى الله وكشف الله عن بصرى
الغطاء فرأيت عبدالبهاء مرة بعد اخرى ثم اعلمى
ان تعاليمى هو الحب الخالص لعموم الخلق والرحمة
الواسعة لكل انسان يا امة الله سترين بعين السرور
ان طير محبة الله منتشر الجناح على الآفاق وذلك
بسبب تعاليم بهاء الله لأنها روح الوجود فى جسد
الامكان وانها النور الساطع على آفاق الامكان

2 واما ما سألت بأى وسيلة يمكن الحصول على
التعاليم رأساً من عبدالبهاء اعلمى ان الوسيلة
الغضلى هي محبة الله لأنها قوة كاشفة للغطاء
مدركة لحقائق الأشياء نافذة فى قلوب الانسان

flock of God from amongst all the peoples and kindreds of the earth, and it is the most great bond between hearts and souls.

- 3 As to the union of the spirit with the soul, if the spirit is sustained by the Holy Spirit, it will unite with the soul as the mirror unites with the sun whereby it will manifest its splendor within this stainless mirror.

- 4 As to the subject of returning to this perishing world, this world is the abode of suffering, the abode of wretchedness, returning to it is a punishment for every man be he a vassal or a king. O handmaid of God! Have you ever seen in this world a human being happy in every respect and protected from all affliction? No, by God! Undoubtedly, anguish is incumbent upon every individual. How can a person love to return to it, and to this miserable life which is surrounded by every type of affliction? In truth the soul is as a bird imprisoned in the cage of this body. Whenever the cage is broken, it flies to the meadows of the Kingdom with great happiness and joy.

- 5 As to your question concerning the reason why some souls are happy in this world and others are in the greatest affliction, Know thou that the wisdom of God ordains variety and differences in the manner of living. Were it not for variety, matters would not be in order, and creation would not be perfect. If all trees were of one kind, all graceful and lovely, they would not be deemed to be limpid, glorious, fresh, verdant and perfect. By the variety of trees, order, beauty, and serenity came into being and the world was organized. For every person stricken with affliction there are rewards in the kingdom of God because this earthly life is all anguish and affliction which vary according to station. Kings have hardships and affliction and vassals have troubles and hardships. In a relative sense, kings are in heavenly comfort and ease while vassals are in hell. But at the same time kings also are in great affliction. No one in this world is in comfort, no heart is assured, no soul is gladdened. They are all surrounded by one type of affliction or another. Rewards for bearing tribulations are bestowed in the kingdom of God.

- 6 I beseech God to make of thee a sign of guidance uttering the praise of the Abha Beauty and to guide, through thee, many souls who will be attracted by the fragrances of God.

جامعة لأغنام الله من كل ملل في الآفاق و هي
الرابطة العظمى بين القلوب والأرواح

- 3 و أما اتحاد النفس و الروح فالنفس اذا اخذته
نفثات روح القدس تتحد مع الروح اتحاد المرأة
مع الشمس فتجلى بأنوارها الساطعة في هذه المرأة
الصفية

- 4 و أما مسألة الرجوع الى هذه الدنيا الفانية فهذه
الدنيا دار العذاب و دار البلاء و دار الشقاء
فالرجوع اليها عقاب ايضاً لكل انسان من الملوك
و المملوك يا امة الله هل ابصرت في هذه الدنيا
انساناً سعيداً من جميع الجهات و محفوظاً من كل
بلاء لا والله فلا بد لكل بشر من غم فكيف
الانسان يحب الرجوع اليها و الى هذه العيشة
الضنكة المحاطة بأنواع البلاء بل الروح كطير
محصور في قفس الجسد متى تكسر هذا القفس
طارت الطير الى رياض الملوك بكل سرور و
حبور

- 5 و اما ما سألت ان بعض النفوس سعيدة في هذه
الدنيا و بعضها في اشد بلاء فما السبب لهذا اعلى
ان حكمة الله اقتضت التنوع و الاختلاف في
المعيشة و لولا التنوع ما انتظمت الأمور و ما تكمل
الوجود و لو كانت الأشجار كلها نوعاً واحداً و كلها
رشيقة بديعة لما كان لها صفاء و بهاء و نضارة
و كمال فبتنوع الأشجار حصل الانتظام و اللطافة
و الصفاء و ترتبت الآفاق فلكل انسان مصاب
بالبلاء لمكافآت في ملكوت الله لأن حياة الدنيا
كلها كرب و بلاء فتختلف بحسب الدرجات
فالملوك لهم تعب و بلاء و المملوك له محنة و
شقاء فبالنسبة الملوك في التعم و المملوك في
البحيم ولكن في نفس الأمر الملوك ايضاً في بلاء
عظيم و لا يستريح في الدنيا انسان و لا يطمئن
قلب و لا يستبشر روح بل كلهم محفوفين بنوع
من البلاء و المكافآت على تحمل البلاء في ملكوت
الله

- 6 و اتى اسأل الله ان يجعلك آية الهدى و الناطقة
بالثناء على جمال الأبهى و يهدي الله بك نفوساً
كثيرة تنجذب بنفحات الله

7 Upon thee be greetings and praise.

7 و علیک التّحیّة و التّناء

BRL_DAK#0808, MKT1.195, MNMK#027

p.109

AB01955

To: May Maxwell, in New York

Date: 1903-Jun-06

1 O beloved maidservant of God!

1 ای کنیز عزیز الهی

2 What thou hast written was perused. Thanks be to God that thy face hath become shining like unto pure gold in the fire of tests, and that thou didst remain unshaken by trials. Thou didst stand firm against a raging torrent and resist the onslaught of a mighty army.

2 آنچه مرقوم نموده بودی ملاحظه گردید حمد کن خدا را که در آتش امتحان مانند ذهب خالص رخ برافروختی و از افتتان فتوری نیاوردی بکمال قوت مقاومت این سیل عظیم کردی و در نهایت ثبوت و رسوخ مقابلی باین جیش شدید فرمودی

3 The wisdom of tests and trials in the path of God is that they cause the sincere to become firm and steadfast and the insincere to flee in all haste. Until this divine touchstone is applied, the luminous souls can in no wise be distinguished from those who remain immersed in darkness. That maidservant of God, having been protected from grave tests, hath become cherished in the Kingdom of God, and new confirmations shall erelong descend upon her.

3 حکمت امتحان و افتتان در سبیل حضرت یزدان اینست که صادقان را سبب استقامت شدید گردد و کاذبان را علت فرار سریع و تا این محک الهی در میان نیاید نورانی و ظلمانی از هم ممتاز نشود حال آن کنیز الهی چون از امتحان شدید نجات یافت در ملکوت الهی عزیز شد و عنقریب تأییدی جدید ملاحظه خواهی نمود

4 In that city and region where thou dwellest, thou must day and night perfume the sanctuary of thy soul with the fragrances of thy Lord and brighten thine eyes by beholding His mighty signs. Turn thy face then unto this sacred Spot and seek to inhale from it the fragrance of the Holy Spirit, to receive the breath of life, to illumine thy heart with the light of reality, and to loose thy tongue in praise and thanksgiving of the True One. Endeavour to shed the heavenly sweet savours, for therein lieth a magnetic power, a mighty force, which greatly reinforceth one's life under all conditions. When this favour hath been received thou shalt find the doors of the hearts unlocked and the cities of the spirits conquered! With one breath thou wilt perfume that region, and with one ray thou wilt brighten that country.

4 در آن خطّه و دیار که هستی شب و روز بیاد حضرت پروردگار ساحت خاطر مشکار کن و دیده بمشاهده آیات کبری روشن و پرانوار نما توجه ببقعه مبارکه کن و مشام را بگشائ تا نفعه روح القدس استشمام نمائی و حیات روحانی یابی و دل بنور حقیقت بیارائی و زبان بحمد و ستایش حق بگشائی در نشر نفعات الهی بکوش زیرا این قوه جاذبه است و قوه کامله که در جمیع مراتب تأیید شدید نماید و چون این موهبت حاصل گردد ابواب قلوب را گشوده یابی و اقالیم روح را مفتوح بینی بنفسی آن اقلیم را معطر کنی و بپرتوی آن کشور را منور نمائی

5 Deal with thy husband with consideration; be as kind to him as possible, and advise him with all courtesy. He will come

5 با قرین خویش مدارا کن و بقدر امکان مهربانی نما و نصایح مشفقانه فرما بظّل ممدود درآید و

under the outspread shadow of the Cause and will obtain his light from the lamp of guidance. Give him a firm promise that, if he should believe, he will find his greatest happiness in both worlds. This is a promise which shall not be belied.

از سراج هدایت اقتباس انوار کند وعدهء محکم
ده که اگر مؤمن شود نهایت سعادت را در
دو جهان یابد و هذا وعد غیر مکذوب و علیک
التحیة و الثناء ع ۶ جون سنه ۱۹۰۳

MAX.229

BRL_DAK#1097

AB07023

To: Mrs Trent, in Baltimore

Date: 1903-Jun-06

O thou whose breast is dilated (with joy) for the Kingdom of Truth!

Verily I read thy letter which showed that thine inner heart is attracted to the Beauty of God and that thou hast entered the Kingdom of God. I beg of God to make thy feet firm in this right path and to protect thee from violent tests and from calumnies on the part of every woman who hath, like unto Judas Iscariot, turned away from the True One and who hath withdrawn herself and is deprived of the mercy of God.

As to thee, O maid-servant of God! Blessed art thou, for thou hast dealt with people in goodness and good favor. Do not seek from them any reward whatever, but seek all grace and beneficence from thy Lord, and even deal with the people of great oppression in faithfulness, for as much as this is becoming of the people of Baha'.

TAB.356

AB07782

To: Beula H Barnitz, in Washington, DC

Date: 1903-Jun-06

- ¹ O thou whose years are few, yet whose mental gifts are many! How many a child, though young in years, is yet mature and sound in judgement! How many an aged person is ignorant and confused! For growth and development depend on one's

¹ یا صغیره السنّ و کبیره العقل کم من طفل صغیر
و هو بالغ رشید و کم من کهل جاهل و سفیه

powers of intellect and reason, not on one's age or length of days.

- 2 Although still in the season of childhood, yet hast thou recognized thy Lord, while myriads of women are oblivious of Him and are shut away from His heavenly Kingdom and deprived of His bestowals. Render thou thanks unto thy Lord for this wondrous gift.
- 3 I beg of God to heal thy mother, who is honoured in the Kingdom of heaven.

SWAB#121, TAB.181, BSC.481 #920x, LABC.007

فألرشد و البلوغ بالعقل و النهى و ليس بالسّن و امتداد الحيات

2 أنک عرفت ربک و انت صغيرة السن ولكن الوف من النساء غافلات عن ذکر الله محتجبات عن ملکوت الله محرومات من فیض موهبة الله و أنک انت اشکری ربک على هذه الموهبة العظمی

3 و اسئل الله الشفاء لوالدتك المحترمة فی ملکوت الله

MNMK#075 p.147, MMK1#121 p.138, DRM.005b

AB08348

To: Mineola Barnitz, in Washington, DC

Date: 1903-Jun-06

- 1 O thou dear one! Blessed art thou, for thou hast entered into the bosom of the training of God and drunk the cup of knowledge while thou art young in age among girls. Thank thou God for that He hath caused thee to taste the sweetness of His love at thy earliest childhood. I beg of God to protect thee from wavering in the Cause of God, to make thee firm in the covenant of God, to guard thy mother in the stronghold of His great Kingdom and to make thee a girl successful and nurtured from the breast of the love of God, refreshed from the milk of His knowledge in this great day.
- 2 And upon thee be greetings and praise.

TAB.180

1 أيتها العزیزة طوبی لك بما دخلت فی حضن تربية الله و شربت كأس العرفان و انت صغيرة السن بین البنات اشکری الله بما اذاقک حلاوة حبه منذ نعومة الأظفار و اسئل الله ان یصونک من التزلزل فی امر الله و یتبّتك على میثاق الله و یحفظ والدتك فی حصن ملکوته العظیم و یجعلک بنتاً ناجحة رضیعة من ثدى محبة الله منتعشة من لبن معرفته فی هذا اليوم العظیم

2 و علیک التّحیة و الثّناء

DRM.005c

AB03826

To: Corinne True, in Chicago

Date: 1903-Jun-07

- 1 O thou whose heart is turned to the Kingdom of God! I was informed of the contents of thy letter to the maidservant of God, Lua, and found it to be a most wondrous message, a call to the true path, and freed from all doubt and uncertainty. Indeed the day hath come whereon the divine edifice, the merciful sanctuary and the spiritual Temple must be raised in America.
- 2 I ask God to strengthen His faithful friends in a great service and enable them to exert endeavours adequate to the erection of this great edifice, for which there will be a resounding call in all countries. By it shall the Lord grant confirmation to His loved ones in that land. How great is the endeavour! How sublime the undertaking! For this is the first House of Worship that shall be established in those regions for the commemoration of His praise – a praise which shall reach the Kingdom of divine mysteries. And from that Temple shall be heard the anthems of glorification throughout all regions.
- 3 Of those who arise in the service of this edifice there shall be no soul but shall be imbued by God with a power emanating from His mighty Kingdom, and upon him shall rain such spiritual, heavenly blessings as shall fill his heart with a wondrous light and illumine his eyes to behold the glory of the Ancient of Days.
- 4 Convey my greetings to thy revered husband and say to him: There shall appear in that great continent, a sign. Turn thy attention to it, so that thereby thy luminous heart may attain confidence. Verily, thy Lord is All-Powerful. Upon thee be salutation and praise.
- 1 أَيُّهَا الْمَقْبَلَةُ إِلَى مَلَكُوتِ اللَّهِ أَنِّي أَطْلَعْتُ بِمَضْمُونِ خُطَابِكَ إِلَى أُمَّةِ اللَّهِ لَوْا فَوْجَدْتَهُ مِنْ أِبْدَعِ الْخُطَابِ يَدْعُو إِلَى الصَّوَابِ وَلَيْسَ فِيهِ شَكٌّ وَارْتِيَابٌ وَ لَقَدْ أَتَى يَوْمَ الَّذِي يَرْتَفِعُ فِي أَمْرِيكَ الْبَنِيَانُ الْإِلَهِيُّ وَ الْمَعْبَدُ الرَّحْمَانِيُّ وَ الْهَيْكَلُ الرُّوحَانِيُّ
- 2 وَ أَنِّي اسْتَأْذَنُ اللَّهَ أَنْ يُؤَيِّدَ أَحِبَّائِهِ الثَّابِتِينَ عَلَى خِدْمَةِ وَافِيهِ وَ هِمَّةٍ كَافِيَةٍ لِبِنَاءِ هَذَا الْبَنِيَانِ الْعَظِيمِ الَّذِي سَيَكُونُ لَهُ صَوْتٌ رَتَّانٌ فِي كُلِّ الْإِقْلَامِ وَ يُؤَيِّدُ اللَّهَ بِهِ أَحِبَّائِهِ فِي ذَلِكَ الْإِقْلَامِ وَ الْأَمْرَ عَظِيمَ عَظِيمٍ لِأَنَّ هَذَا أَوَّلَ مَشْرِقِ الْأَذْكَارِ الَّذِي تَأْسِسُ فِي تِلْكَ الْأَقْطَارِ وَارْتَفَعُ مِنْهُ التَّرْتِيلُ إِلَى مَلَكُوتِ الْأَسْرَارِ وَ سَمِعُ مِنْهُ ضَجِيجَ التَّهْلِيلِ وَ التَّكْبِيرِ فِي كُلِّ الْآفَاقِ
- 3 وَ مَا مِنْ نَفْسٍ تَقُومُ عَلَى خِدْمَةِ هَذَا الْبِنَاءِ إِلَّا وَ يُؤَيِّدُهُ اللَّهُ بِقُوَّةٍ مِنْ مَلَكُوتِهِ الْعَظِيمِ وَ يَفِيضُ عَلَيْهِ بَرَكَاتٍ رُوحَانِيَّةً سَمَاوِيَّةً يَمْتَلَأُ بِهَا قَلْبُهُ بِالنُّورِ الْبَدِيعِ وَ تَقَرَّبَ بِهِ عَيْنُهُ بِمُشَاهَدَةِ الْمَجْدِ الْقَدِيمِ
- 4 وَ بَلَّغْنِي تَحِيَّاتِي إِلَى قَرِينِكَ الْمُحْتَرَمِ وَ قَوْلِي لَهُ سَتُظْهِرُ آيَةً فِي ذَلِكَ الْقَطْرِ الْعَظِيمِ فَانْتَبِهْ لَهَا حَتَّى يَطْمَئِنَّ قَلْبُكَ الْمُسْتَنِيرَ أَنَّ رَبَّكَ لِمُقْتَدِرٌ وَ عَلَيْكَ التَّحِيَّةُ وَ الثَّنَاءُ

BRL_ATE#140, BRL_MASHRIQ#11x, TAB.096-097, BWF.416-416x, LOG#2054x, BSC.476 #905x

BRL_DAK#0404, COMP_MASHRIQP#11x

AB07839

Date: 1903-Jun-07

Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual Temple, shall be erected in America.

I entreat God to assist the confirmed believers in accomplishing this great service and with entire zeal to rear this mighty structure, which shall be renowned throughout the world. The support of God will be with those believers in that district, that they may be successful in their undertaking. For the Cause is great—because this is the first Mashrak-el-Azkar in that country, and from it the praise of God shall ascend to the Kingdom of Mystery and the tumult of His exaltation and greeting from the whole world shall be heard.

Whosoever arises for the service of this building shall be assisted with great power from His Supreme Kingdom and upon him spiritual and heavenly blessing shall descend, which shall fill his heart with wonderful consolation and enlighten his eyes by beholding the glorious and Eternal God.

SW_v06#17 p.133, SW_v06#17 p.130, SW_v07#07 p.057-058, BW_v01p061

AB02807

To: Herbert Anderson, in Chicago

Date: 1903-Jun-09

O thou who hearest and seest in this wonderful Cause!

Verily, I read thy interesting letter, its beautiful composition and I noted its purport which indicated spiritual aspiration to the Kingdom of thy Great Lord.

Thank God for guiding thee unto the Straight Path, manifesting unto thee the Evident Light. He shall give thee a draught of the cup whereby thy spiritual power will be increased. Thou shalt advance unto the Lofty Station, acquire heavenly qualities and attain knowledge of the significances of the words of God in this glorious day.

It is incumbent upon thee to turn wholly unto the Kingdom of God, to enter entirely into this wonderful Cause, and to make

thy thought, remembrance and effort confined to the education of thy character, the enlightenment through the Light of ABHA, and to guide the people to the Source of the mercy of the Lord, the Clement, the Merciful.

Comfort thy mother and endeavor to do what is conducive to the happiness of her heart. Approach not those who are drowned in the sea of this world, but rather be enkindled by the fire of the love of God. Be thou such a flame whereby the hearts may be set aglow.

It is incumbent upon thee to assemble continuously with the beloved of God and to meet with those whose faces are illumined with the light of the love of God. Verily, I supplicate to God to make thee sincere in this love, to illumine thee with the light of His Kingdom, to destine unto thee the illumination by the light of His attributes, to make thee a sign of mercy, a bird warbling the verses of unity; that thou mayest be nurtured in the bosom of His providence, and become a growing tree bearing fruit in the Paradise of El-ABHA.

Verily, thy Lord confirmeth him whom He willeth, and He is the Forgiving, the Merciful.

TAB.073-074, BWF.361-362x

AB03258

To: Corinne True, in Chicago

Date: 1903-Jun-09

O thou who art assured by the grace of thy Lord!

I have perused thy excellent letter which shows that thou art turning thy face unto the living, eternal One and grasping the hem of His Grandeur and thy attraction unto the Call of thy Supreme Lord. Well done! Well Done! O maid-servant of God, for thou hast believed in the Glorious Beauty (El-ABHA) and art confirmed in the manifestation of the Kingdom of God, during this time.

It behooveth thee to sever thyself from all desires save thy Lord, the Supreme, expecting no help or aid from anyone in the universe, not even from thy father or children. Resign thyself to God! Content thyself with but little of this world's goods! Verily, economy is a great treasure. If one of thy relations oppress

thee, complain not against him before the magistrate; rather manifest magnificent patience during every calamity and hardship. Verily thy Master is the Lord of Faithfulness! Forgive and overlook the shortcomings which have appeared in that one, for the sake of love and affection. Know that nothing will benefit thee in this life save supplication and invocation unto God, service in His vineyard, and, with a heart full of love, be in constant servitude unto Him.

If thy daily living become difficult, soon (God) thy Lord will bestow upon thee that which shall satisfy thee. Be patient in the time of affliction and trial, endure every difficulty and hardship with a dilated heart, attracted spirit and eloquent tongue in remembrance of the Merciful. Verily this is the life of satisfaction, the spiritual existence, heavenly repose, divine benediction and the celestial table! Soon the Lord will extenuate thy straightened circumstances even in this world.

TAB.097-098, BWF.374-375x

AB08416

To: Ella C Quant, in Johnstown, NY

Date: 1903-Jun-09

O maid-servant of God! Verily thy letter indicated thy faith in the Oneness of God. I ask God to make thee firm in His Religion, to confirm thee through the breath of the Holy Spirit, so that thou mayest speak the teachings of God and guide the people unto the Kingdom.

O maid-servant of God! Verily the bounty of God upon thee is great, great! If thou remainest firm in the path of the love of thy Lord, thou shalt behold the doors of success and progress open before thy face from all sides. Verily this is not far from the mercy of thy Lord!

And upon thee be greetings and praise!

TAB.412

AB08996*To: Mary Frances Roe, in Chicago**Date: 1903-Jun-09*

O thou who art marching onward to God!

I have read thy beautiful letter which contained delicate meanings, and I am made glad by its contents which expressed spiritual feelings. I have prayed to God to send down upon thee a blessing from the Kingdom of Heaven and thus make thy heart beat with joy in the love of God, and make thee meek and humble before the good maid-servants of God, and pure and holy in His Kingdom.

As to the photographs, their time and season has not yet come. God willing, at an opportune time you will be given glad tidings about those photographs.

And upon thee be greetings and praise.

TAB.077

AB12881*To: Madeleine Sacy, in Paris**Date: 1903-Jun-09*

- 1 O handmaiden of God! Grieve not over the ascension of the soul of him whom God hath loved, thy noble husband, for he is as a bird that hath returned unto his lofty nest and soared unto that most exalted height, the supernal Kingdom; that hath found repose in the Garden of Paradise upon the boughs of the Tree of Life; and that now warbleth in wondrous tones whereat the angels of heaven rejoice. Wherefore, lament thou not over his passing, for although thou hast lost thy respected companion, thou hast a loving father, 'Abdu'l-Baha, who will console thee in this grievous tribulation.

1 يَا أُمَّةَ اللَّهِ لَا تَحْزَنِي مِنْ صُعودِ رُوحٍ مَنْ أَحَبَّهُ اللَّهُ،
قَرِينُكَ الْكَرِيمُ، لِأَنَّهُ طَيْرٌ رَجَعَ إِلَى وَكْرِهِ الرَّفِيعِ،
وَطَارَ إِلَى الْأَوْجِ الْأَعْلَى، مَلَكُوتِ الْعُلَى، وَاسْتَقَرَّ
فِي حَدِيقَةِ الْفَرْدَوْسِ عَلَى أَغْصَانِ شَجَرَةِ الْحَيَاةِ؛
وَيَتَرَنَّمُ الْآنَ بِأَبْدَعِ الْخَانَ يَطْرَبُ بِهَا مَلَائِكَةُ السَّمَاءِ.
وَإِنَّكَ أَنْتِ لَا تَحْزَنِي بِوَفَاتِهِ، فَإِنَّ فَقَدْتَ الْقَرِينَ
الْمُحْتَرَمَ، فَلَكَ أَبٌّ حَنُونٌ، عَبْدُالْبَهَاءِ، يُعْزِيكَ فِي
هَذِهِ الْمُصِيبَةِ الْكُبْرَى.

- 2 O handmaiden of God! Reflect upon that noble friend—how he sensed and felt the approach of his ascension after having achieved perfection and obtained an eternal life that shall never know extinction. Ponder how he would say unto thee, “I love

2 يَا أُمَّةَ اللَّهِ افْتَكِّرِي فِي ذَلِكَ الْحَبِيبِ الْجَلِيلِ كَيْفَ
وَجَسَّ وَأَحْسَنَ صُعودَهُ بَعْدَ وَصُولِهِ إِلَى الْكَمَالِ،
وَحُصُولِهِ لِحَيَاةٍ أَبَدِيٍّ لَيْسَ لَهُ زَوَالٌ، وَكَانَ يَقُولُ

that I should ascend unto God in praise and thanksgiving unto Him,” and how he bade farewell unto the loved ones of the Lord one by one, embracing them with all affection and devotion. I beseech God that He may enable me to be faithful unto that loving friend—that cherished soul so worthy of praise.

لَكَ: «إِنِّي أَحَبُّ الصُّعُودِ إِلَى اللَّهِ شُكْرًا وَثَنَاءً عَلَى اللَّهِ»، وَكَيْفَ وَدَعَ أَجْبَاءَهُ فَرْدًا فَرْدًا، وَصَاحِبَهُمْ بِكُلِّ مَوَدَّةٍ وَوَلَاءٍ. وَإِنِّي أَرْجُو اللَّهَ أَنْ يُوفِّقَنِي عَلَى الْوَفَاءِ بِذَلِكَ الْحَبِيبِ الْوَدُودِ وَالْعَزِيزِ الْمُحَمَّدِ.

- 3 O handmaiden of God! Be thou assured of the grace of thy Lord. He, verily, will provide the means whereby thine offspring may be reared in the best manner beneath the shadow of the Kingdom of God. Kiss thou, on my behalf, the cheeks of thy children, who are dear to ‘Abdu'l-Baha. Upon thee be greetings and praise.

3 يَا أَمَةَ اللَّهِ اطْمَئِنِّي بِفَضْلِ مَوْلَاكَ، إِنَّهُ يَهَيِّئُ لِلْأَطْفَالِ سَبَابًا حَتَّى يَتَرَبَّوْا أَحْسَنَ تَرْبِيَةٍ فِي ظِلِّ مَلَكُوتِ اللَّهِ. وَقَبِّلِي مِنْ قِبَلِي وَجَنَاتِ الْأَطْفَالِ الْعَزِيزِينَ عِنْدَ عَبْدِ الْبَهَاءِ. وَعَلَيْكَ التَّحِيَّةُ وَالثَّنَاءُ.

ADMS#383

BRL_DAK#1253, ADMS#383

AB05895

To: Corinne True, in Chicago

Date: 1903-Jun-10

- 1 O thou who art attracted by the Fragrances of God! Be rejoiced through the grace of thy Lord and happy through the bounties of thy God, the Most Merciful of the Merciful. Thy Lord hath indeed chosen thee for His love, guided thee unto the straight path, attracted thee by the magnet of His knowledge, from among women, and crowned thee with the diadem of guidance among the maid-servants. Praise thy Lord for this great favor, heavenly mercy and bounty which hath no equal in the world of creation. Gladden the maid-servants of the Merciful through the grace of thy Lord. Thus their breasts may become dilated by the holy fragrances emanating from the Kingdom of El-ABHA.

1 أَيَّتَهَا الْمُنْجَذِبَةُ بِنَفْحَاتِ اللَّهِ اسْتَبْشِرِي بِفَضْلِ مَوْلَاكَ وَافْرَحِي بِالطَّافِ رَبِّكَ الرَّحْمَنُ الرَّحِيمُ إِنَّ رَبَّكَ اخْتَارَكَ لِحُبِّهِ وَهَدَاكَ إِلَى الصِّرَاطِ الْمُسْتَقِيمِ وَجَذَبَكَ بِمَغْنَاطِيسِ عِرْفَانِهِ مِنْ بَيْنِ النِّسَاءِ وَتَوَجَّكَ بِاَكْلِيلِ الْهُدَى بَيْنَ الْأُمَمَاءِ اشْكُرِي رَبَّكَ عَلَى هَذِهِ الْمُنْحَةِ الْعَظِيمَةِ وَالرَّافَةِ الْكُبْرَى وَالمُوهَبَةِ الَّتِي لَيْسَ لَهَا مِثَالٌ فِي عَالَمِ الْأَبْدَاعِ وَبَشْرِي أَمَاءَ الرَّحْمَنِ بِفَضْلِ رَبِّكَ حَتَّى يَنْشَرَحَ صَدُورُهُمْ بِنَفْحَاتِ الْقُدُسِ الَّتِي تَمُرُّ مِنْ مَلَكُوتِ الْأَبْهَى

- 2 Soon the lights will glisten and the Sun of Truth will shine with a burning ray in that country. At that time the maid-servants who are firm and constant will rejoice; while every doubtful soul who wavers will regret. Woe unto him, woe unto him, in that day wherein the beloved will attain joy by the surrounding Kingdom of thy Lord, the Precious, the Beneficent! Verily, the end is for them who are ushered into the tent of the Covenant of thy merciful Lord.

2 سَوْفَ يَتَلَأَلُ الْأَنْوَارُ وَتَشْرُقُ شَمْسُ الْحَقِيقَةِ بِشِعَاعٍ مُحْرِقٍ فِي تِلْكَ الدِّيَارِ عِنْدَ ذَلِكَ تَسْتَبْشِرُ الْأُمَمَاءُ الثَّابِتَاتِ الرَّاسِخَاتِ وَيَنْدِمُ كُلُّ مَتَزَلِّزٍ مَرْتَابَ فَوْاءِ حَسْرَةٍ وَخَسْرَانًا لَهُ فِي ذَلِكَ الْيَوْمِ الْمَشْرِقِ الْمَسْرَرِ لِلْأَحْبَابِ بِأَحَاطَةِ مَلَكُوتِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ وَالْعَاقِبَةِ لِلَّذِينَ دَخَلُوا فِي خِيَمَةِ عَهْدِ رَبِّكَ الرَّحْمَنِ وَعَلَيْكَ التَّحِيَّةُ وَالثَّنَاءُ

TAB.095-096, BSTW#128

BRL_DAK#0617

AB07703*To: Ella Priday, in Ohio**Date: 1903-Jun-11*

O thou who art turning unto the Kingdom of God! Thy letter came and I was informed of its wonderful contents.

Know thou, verily, all the doors are closed except the door of the Kingdom of God! All the trees are without fruit except the Tree of Life planted in the paradise of God! All the winds are disquieting to the souls except the breeze of God! All the cups are turbid except the cup of the love of God! Every benefit vanisheth except the food of heaven. It is incumbent upon thee to partake thereof.

Verily, I beg of God to strengthen thee in these divine gifts, merciful bestowals and supreme favors. Exert thyself, so that thou mayest abundantly enjoy this glorious grace. Upon thee be greetings and praise.

TAB.229, BSC.484 #928x

AB07192*To: Mudabbir, Liqaiyyih Asdaq et al., in Tihiran**Date: 1903-Jun-11*

- | | |
|---|--|
| <p>1 O handmaids of the All-Merciful! Since these pure, steadfast and firm leaves hold fast to the blessed Tree, they are ever in the utmost freshness and grace through the bounty of the cloud of divine favor and the dewdrops of the cloud of bestowal.</p> | <p>1 ای اماء رحمن چون ورقات طیبات ثابتات
راستخات تمسک بشجره مبارکه دارند از فیض
ابر عنایت و رشحات سخاب موهبت همواره در
نهایت طراوت و لطافتند</p> |
| <p>2 And in the Abha Paradise they are in the height of verdancy and flourishing through the ancient grace of the Lord, the All-Bountiful.</p> | <p>2 و در جنت ابهی در غایت سبز و خرمی از فضل
قدیم ربّ کریم</p> |
| <p>3 We beseech Him that He may, through the fragrances of the Abha rose-garden, increase their spirit and joy at all times, and so enkindle them that the flame of the fire of love may reach to the zenith of the Concourse on High.</p> | <p>3 مستدعیم که آنورقات را بنفحات گلشن ابهی در
جمع اوقات روح و ریحان افزایش و چنان مشتعل
فرماید که شعله نار عشق بعنان ملأ اعلی رسد</p> |
| <p>4 And upon you be greetings and praise.</p> | <p>4 و علیکنّ التّحیّة و التّناء</p> |

INBA16:117, MKT7.010, PYK.308

AB04182

To: Louise Herman, in Brooklyn

Date: 1903-Jun-17

O thou attracted maid-servant of God!

Verily, I bow my face to the dust of the Threshold of El-Baha and to Him who sitteth on the Throne, I petition as a supplicating captive, begging Him to make thee to behold His Glorious Face and to purify thine insight from aught else save Him among the people. Verily, He is the refuge of all and our Great Protection!

We are all poor at His Door, weak before His Power, lowly at His Threshold, and we possess the power of neither good nor harm. He is indeed the Confirmer, the Strengthenener, the Benevolent!

Truly hath He opened before our faces the doors of the Kingdom, granted us the treasures of His mysteries through the divine bounty and He hath chosen us for His love, for attainment unto His lights, the study of His teachings, the spreading of His name, the guidance unto His path and service in His great vineyard. I pray from confirmation in thy behalf and thou shouldst pray for strength on my part. Thy prayers for me should be that I may attain martyrdom in His path, that my spirit may be His sacrifice, and that my blood may be shed for His love.

O maid-servant of God! verily, I long for that cup, which is overflowing with the bounty of God, as a patient desiring to be healed, as a thirsty soul seeking water, as the poor in quest of wealth, and as one in separation yearning after the meeting of the beloved one night and day.

TAB.314-315, BSC.456 #837

AB06344

To: Emily Olsen, in Chicago

Date: 1903-Jun-18

O thou who art attracted by the Love of God!

In the Persian tongue hast thou written a letter; I was happy to read it.

Praise be to God! This is the dawn of the light of unity between the Eastern and Western people. In Persia the English language is being studied widely and in America the Persian tongue is beloved by some dear souls. In both countries the respective languages are being studied. This is in itself a proof that the East and the West (literally, place of sunrise and sunset) shall clasp hands as two families. The standard of unity shall be raised, and the means of love and friendship will be accomplished.

Endeavor to complete the study of the Persian—thus mayest thou read the Tablets of the Blessed Beauty and mayest translate them, and without the interpreter's aid thou mayest read all my letters to thee.

TAB.426

AB03530

To: Sarah J Farmer, in Green Acre, ME

Date: 1903-Jun-22

O thou artery pulsating in the body of the world!

Verily I read thy recent letter which indicated conscious joy and abundant happiness from the glad-tidings of the Kingdom of El-ABHA. Know, verily, that the feast is the day wherein God opened thine insight through the Manifest Light, showed thee unto His Great Kingdom and granted to thee to drink from the chalice overflowing with the wine of divine guidance among the maid-servants. Is there a feast more happy and more noble than this? No, indeed, by the Lord of Heaven, it is a day wherein the thirsty one attaineth to the Spring from which gusheth forth cool and refreshing water, the lover

meeteth his Loved One and the sick one is healed by the remedy of the Physician. Blessed art thou for attaining unto this!

Verily, the people who rejoice in the day of the feast and enjoyed the tree (which) was decorated, following the custom of ancient times, are the people of superstitions. By the Majesty of thy Lord! Were they in the time of Christ, they would turn their backs and would not behold His smiling, glorious face; but today they in the shallow waters of their superstitions without discretion.

Therefore, thank God for His having privileged thee to attain nearness to the Blessed Tree which is grown upon the highest Sinai and is set aglow with the fire of God's love, calling unto responsive listeners. I supplicate God to heal thee from all troubles and diseases and make thee a sign of guidance and a standard of the Supreme Concourse in those regions and particularly at Green Acre.

TAB.295-296

AB04519

To: Alice R Beede, in New York

Date: 1903-Jun-22

- 1 O thou who art attracted by the fragrances of God! I address thee with my spiritual tongue and the expression of my heart, and say unto thee: Rejoice in thy Lord's bounty, for He hath caused thee to hear the call and hath impressed upon thy heart the likeness of 'Abdu'l-Baha. I beseech God that He may enable thee to attain presence in this luminous spot. I hear thy cry with the ear of the spirit, and I pray for thee that God may remove the veil from all eyes, that every handmaiden of God may behold the lights of the Beauty shining forth to all horizons from among God's handmaidens. Know thou that the Holy Spirit confirmeth every soul that is attracted to the Most Glorious Beauty and is turned toward His mighty Kingdom. Be not grieved by the afflictions and hardships that have successively come upon thee - they have passed and shall pass away, while joy and gladness shall remain with thee forever. Verily thy Lord preserveth thee in all conditions and circumstances. O handmaiden of God! Rejoice in thy Lord's gift which hath spread and been proclaimed throughout all regions, and with

1 أَيُّهَا الْمُنْجَذِبَةُ بِنَفَحَاتِ اللَّهِ أَنْتِ إِخَاطَبُكِ بِلِسَانِ رُوحِي وَبَيَانِ قَلْبِي وَأَقُولُ لَكَ إِبْشَرِي بِفَضْلِ مُوَلَاكِ بِمَا اسْمَعُكَ النَّدَاءَ وَانْطَبِعْ فِي قَلْبِكَ مِثَالِ عَبْدِالْبَهَاءِ وَاسْئَلِ اللَّهَ بِأَنْ يُوَفِّقَكَ عَلَى الْحُضُورِ فِي هَذِهِ الْبَقْعَةِ النُّورَاءِ وَأَنْتِ اسْمَعِ صَخِيحَكَ بِسْمَعِ الرُّوحِ وَادْعُو لَكَ أَنْ يَكْشِفَ اللَّهُ الْغَطَاءَ عَنِ الْأَبْصَارِ كُلِّ الْأَمْاءِ حَتَّى تَرَى كُلَّ أَمَةٍ اللَّهِ مِنْ أَمْاءِ اللَّهِ أَنْوَارِ الْجَمَالِ السَّاطِعَةِ عَلَى كُلِّ الْآفَاقِ ثُمَّ أَعْلَمِي أَنَّ الرُّوحَ الْقُدُسَ يُؤَيِّدُ كُلَّ إِنْسَانٍ مُنْجَذِبٍ إِلَى الْجَمَالِ الْأَبَدِيِّ وَمُتَوَجِّهٍ إِلَى مُلْكُوتِهِ الْعَظِيمِ وَلَا تَحْزَنِي مِنَ الْبَلَاءِ وَالْمَشَقَّاتِ الَّتِي تَتَابَعَتْ عَلَيْكَ قَدْ زَالَتْ وَتَزُولُ وَبِئْسَ لَكَ الْفَرَحُ وَالسَّرُورُ إِلَى أَبَدِ الْآبَادِ إِنَّ رَبَّكَ يَحْفَظُكَ فِي كُلِّ الشُّؤْنِ وَالْأَحْوَالِ يَا أَمَةَ اللَّهِ افْرَحِي بِمَوْهِبَةِ رَبِّكَ الَّتِي شَاعَتْ وَذَاعَتْ فِي الْآفَاقِ وَاخْتَصَّتْ بِهَا نَفُوسٌ

which He hath specially favored souls whom He hath chosen on the Day of the Covenant. Upon thee be greetings and praise.

اختارهم الله في يوم الميعاد و عليك التحيّة و
الثناء

² 'Abdu'l-Baha

² ع ع

³ June 22, 1903

³ في ٢٢ جون ١٩٠٣

ABB.108

AB05576

To: Charles Mason Remey, in Paris

Date: 1903-Jun-22

O thou sincere servant of God!

Be not sad nor sorrowful over what hath occurred. What hath transpired is for the best and in it is a sacred wisdom concealed which ere long will become manifest.

Turn thou to the Kingdom of ABHA and supplicate to the Highest Concourse. The aid and mercy of God encompasseth all and His divine bounty is all-sufficient. Verily something will soon occur for that kind friend (i. e., thyself) which will bring all happiness, joy, pleasure and contentment in the Kingdom of God.

Regarding those whose names thou hast written, I ask aid and assistance for them from God, especially ... I beseech at the Threshold of the Oneness of God to shower upon him blessings and open upon him the door of guidance, bestowing upon his heart the heavenly light.

TAB.457

AB12799

To: Mirza Muhammad Hasan Adib, in Tihiran

Date: 1903-Jun-23

- 1 O herald of the Covenant! Your recent letter was received, and enclosed with it were letters of this servant which I had written to his honor Afnan Aqa Mirza 'Abdu'l-Husayn, who has attained the Supreme Companion. Those letters were also received. You truly demonstrated great effort in protecting and preserving those letters. I hope that you will always be successful in safeguarding and preservation.

1 ای منادی پیمان اخیر وصول یافت و در طیش مکاتیب اینعبد بود بحضرت افنان آقا میرزا عبدالحسین الفائز بالرفیق الأعلى مرقوم نموده بودم آن مکاتیب نیز واصل گشت در محافظت و صیانت آئینکاتیب فی الحقیقه خوب همت نموده بودید امیدوارم که همیشه موفق بر محافظت و صیانت بشوید
- 2 And since his honor Afnan Aqa Siyyid Mirza has in these days returned to the Covenant, and at the Divine Threshold his return has been accepted through God's grace and favor, therefore we shall send those papers to him, and this out of love for the Primal Point and attraction to the Most Exalted Beauty, may my spirit be sacrificed for Him.

2 و چون جناب افنان آقا سید میرزا این ایام راجع بمیشاق شده‌اند و در درگاه احدیت به فضل و موهبت حق رجوعشان مقبول افتاد لهذا آن اوراق را بجهت ایشان خواهیم فرستاد و ذلک حیاً بالنقطة الأولى و انجذاباً الی الجمال الأعلى روحی له الفداء
- 3 You wrote about traveling to Isfahan and about his honor Fadil-i-Shirazi going to Qum. Both of these are very appropriate. God willing, they will cause the lights to shine forth, mysteries to be revealed, and the righteous to be guided.

3 از سفر به اصفهان و جناب فاضل شیرازی به قم مرقوم نموده بودید هر دوی اینها بسیار موافق انشاءالله سبب سطوع انوار و ظهور اسرار و هدایت ابرار خواهد شد
- 4 But if your honor would also proceed from Isfahan to Shiraz, it would be most fitting and appropriate, so that there you might meet with a respected person who holds the reins of affairs in his capable hands, give him the divine glad-tidings, encourage him to protect and preserve the loved ones of God, and explicitly and emphatically give him the glad-tidings that if he becomes successful in serving the Cause of God in this day, he will witness such assistance and confirmation in both worlds that he himself will be astonished, and this bounty will endure in that family forever and ever. And this is a promise that will not prove false.

4 ولی آنحضرت اگر از اصفهان به شیراز نیز حرکت فرمایند بسیار مناسب و موافق تا در آنجا شخص محترمی که زمام امور در کف کفایت او است ملاقات نموده ببشارات الهی تبشیر فرمائید و تشویق بر حفظ و صیانت احبای الهی کنید و باو صراحتاً و اکیداً بشارت دهید که اگر در این یوم بخدمت امر الله موفق گردد در دو جهان چنان نصرت و تأییدی بیند که خود ایشان حیران گردد و این موهبت در آن خاندان تا ابدالآباد باقی و برقرار خواهد بود و ذلک وعد غیر مکذوب
- 5 And upon you be greetings and praise.

5 و علیک التحية و التناء

BRL_DAK#1127

AB04128*To: Haji Ali Askar Aqa et al., in Ishqabad**Date: 1903-Jun-23*

- 1 O ye friends of 'Abdu'l-Baha! Praise be to God that a family has been established which is the manifestation of the love of God and the dawning place of His knowledge and a home hath been built every pillar of which is a luminous candle and a great light. That one person has formed such a family is the pure grace of the living God and result of the favour the Self-Subsisting. This is the bounty of God; this is the mercy of the Lord!
- 2 May ye pass your days in spiritual happiness, in divine joy and with a clear conscience. There is nothing sweeter than that sons may become the spiritual lights of their father; there is nothing more fine and that they become new branches with verdant leaves in the garden of the love of God in which they grow. What a joy is there in this, what happiness that hath neither equal nor peer!
- 3 I beseech God that this tree of His love whose branches have spread wide their gentle shade may grow with the utmost beauty and grace in His spiritual garden.
- 1 ای یاران عبدالبهاء الحمد لله خاندانی از مظاهر محبت الله تشکیل شده و خانواده‌ای از مطالع معرفت الله تأسیس گردیده و ارکانش هر یک شمع روشن و نوری درخشنده این از فضل و موهبت حق قیومست که چنین انجمنی یک شخص مبارک ترتیب داده این موهبت یزدانست و این رحمت پروردگار
- 2 باید در نهایت خوشی و شادمانی و فرح روحانی و سرور وجدانی ایامی بکمرانی بگذرانید دیگر خوشتر و دلکشتر از این نه که پسران انوار روحانی پدر گردند و شاخهای تر و تازه شوند و در بوستان محبت الله نشو و نما کنند این چه سرور است و این چه خوشی است مثل و مانندی ندارد
- 3 از حق استدعا مینمایم که آن دوحه محبت الله با فروع موافق در این حدیقه روحانی در نهایت لطافت و طراوت نشو و انتعاش یابند و علیکم التحية و الثناء

MMK2#325 p.237

AB05358*To: Mulla Ahmad Ali Nayrizi**Date: 1903-Jun-23*

- 1 O beloved and ancient friend, companion and confidant!...
- 2 You had inquired about the saying "Knowledge is the completion of what is known, and power and might are the completion of creation." Time does not permit a detailed explanation - pray excuse me. In brief, it means that all knowledge is divine knowledge, meaning realities must be known for knowledge to be realized - until something is encompassed, the encompasser cannot encompass it. And all creation manifests signs of God's
- 1 ای یار قدیم و همدم و ندیم...
- 2 از حدیث العلم تمام المعلوم والقوة والقدرة تمام الخلق سؤال نموده بودید فرصت شرح و تفصیل نیست معذور بدارید مختصر اینست که میفرماید جمیع معلومات علم الهیست یعنی حقائق معلومه باید تا تحقق علم حاصل شود تا محاط نباشد محیط احاطه نکند و تمام خلق آیات قوت و قدرت

might and power. In this light, one cannot consider people as ignorant while counting oneself as learned, for knowledge of truth is divine knowledge - knowledge is identical with what is known. And all created things are signs of power - one cannot look with contempt upon divine signs. This is a brief explanation - reflect further on the details and it will become clear and evident.

- 3 You had asked whether the first day of Ridvan is the one in which the feast occurs two hours before sunset and work is not permitted on that day, or if it is the following day. It is that same first day, when two hours remain until sunset, on which work is not permitted. Upon you be greetings and praise.

حقّند در اینصورت باین نظر انسان نتواند که ناس را عوام شمرد و خود را عالم داند زیرا معلومات حق علم حقست العلم عین المعلوم و ممکنات آیات قدرتند نظر حقارت نتوان بآیات الهی نمود این معنی مختصر بود دیگر مفصلش را تفکر نمائید ظاهر و عیان خواهد گردید

- 3 در خصوص عید رضوان سؤال نموده بودید که یوم اوّل همان یومیست که دو ساعت بغروب مانده اوّل عید است و اشتغال در آن جائز نه یا یوم ثانیست همان یوم اوّل که دو بغروب مانده است در آن شغل و عمل جائز نه و علیک التّحیّة و الثّناء

AVK1.073.16x, AVK4.012.04x, MAS2.080x

AB08694

To: *Edith R Sanderson*

Date: 1903-Jun-26

O Thou kind Lord! Sanctify my heart from all attachment, and gladden my soul with tidings of joy. Free me from attachment to friend and stranger alike, and captivate me with Thy love, that I may become wholly devoted to Thee and be filled with fervid rapture; that I may desire naught but Thee, seek no one except Thyself, tread no other path besides Thine, and commune only with Thee; that I may, even as a nightingale, be spellbound by Thy love and, by day and night, sigh and wail and weep and cry out, "Ya Baha'u'l-Abha!"

ای خداوند مهربان این دل را از هر تعلقی فارغ نما و این جان را بهر بشارتی شادمانی بخش از قید آشنا و بیگانه آزاد کن و محبت خویش گرفتار نما تا بکلی شیدای تو گردم و دیوانهء تو جز تو نخواهم و جز تو نجویم و بغیر از راه تو نپویم و بجز راز تو نگویم مانند مرغ سحر در دام محبت تو گرفتار گردم و شب و روز بنالم و بزارم و بگریم و بگویم یا بهاءالابهی

BRL_POAB#14, ADMS#037

BRL_DAK#0106,

BRL_MON#14,

MMG2#038 p.039

AB03662*To: Hasan Khurasani, in Egypt**Date: 1903-Jul-04*

...As to the matter of “We have chosen...”,¹ God foresaw and arranged everything one thousand three hundred years ago, and left no imagined excuse or pretext for that person. In the Qur'an, He clearly stated: “Then We gave the Book for an inheritance to such of Our servants as We chose. But there are among them some who wrong their own souls; some who follow a middle course; and some who are, by God's leave, foremost in good deeds.” He says that We made inheritors of the Book those souls among Our servants who are the manifestations of “We have chosen”, but these manifestations of “We have chosen” are of three kinds: some wrong their own souls, some are moderate, meaning they follow a middle course, and some are foremost in good deeds. The aforementioned person is among those “who wrong their own souls”. And He says: “We have chosen the Greater after the Most Great, and after the Truth naught remaineth save clear error.” The proof of this is that in the sacred texts of both Divine Books, He does not command obedience to him nor does He command turning towards him. Rather, the word of turning towards and the command of obedience, whether in the Most Holy Book or in the Book of the Covenant, are specifically designated for the appointed Center. And in clear terms He stated this in a previous Tablet, and the aforementioned person himself has acknowledged and admitted that if he should deviate for a moment from the shadow of the Cause, he would become absolute nothingness - and what deviation could be greater than the violation of the Covenant?...

...و اما مسئلهء قد اصطفتنا خدا تہیاً و تدارک را هزار و سیصد سال پیش از این دید و از برای جناب معلوم عذر و بہانہء موہوم نگذاشت در قرآن بتصریح واضح فرمود ثم اورثنا الکتاب الذین اصطفتنا من عبادنا ففہم ظالم لنفسہ و منہم مقتصد و منہم سابق الی الخیرات میفرماید پس وارث کتاب گردانیدیم نفوسی از عباد را کہ مظهر اصطفتنا ہستند لکن آن مظاهر اصطفتنا بر سہ قسم ہستند بعضی بر نفس خود ظالمند و بعضی معتدلند یعنی میانہ رو ہستند و بعضی سابق بخیرات ہستند جناب معہود از جملہء ففہم ظالم لنفسہ است و میفرماید قد اصطفتنا الاکبر بعد الاعظم و ما بعد الحق الا الضلال المبین و برہان بر این اینست کہ در نصوص ہر دو کتاب الہی امر باطاعت نمیفرماید و امر بتوجہ نمیکند بلکہ کلمہء توجہ و امر اطاعت چہ در کتاب اقدس چہ در کتاب عہد مختص بمکرر منصوص است و بصریح عبارت در لوح از پیش فرمودہ و خود معہود مقرر و معترف کہ اگر آتی از ظل امر منحرف شود معدوم صرف خواہد بود و چہ انحرافیست اعظم از نقض میثاق...

MMK6#409x

¹BH00003.

AB04813*To: Dorothe Rogers, in Saint Peter, MN**Date: 1903-Jul-04*

O thou dear servant of God!

Thy letter is received and its contents were the cause of happiness. Regard the bounty and forgiveness of the Mighty Creator: Though Abdul-Baha is in this blessed and illuminated Spot and thou in St. Peter (Minn.)—the other side of the world—thou hast inhaled the divine breath notwithstanding the great distance, and beheld the heavenly Light. There are thousands of people in the Holy Land associated with us and yet they are deprived and have no hope in God. This is naught save a blessing from the Heavenly Father which hath enlightened that face (i. e., thy face) and made that heart (thy heart) divine. I ask God that thou wilt be so animated by the breaths of the Holy Spirit that thou wilt cause that region to become an Eden of Paradise and illumine many souls with the brilliant Light.

Though we cannot see each other physically at this time, thank God the Spiritual Breath is a messenger between us, which is the means of assuring the heart and rejoicing the spirit.

TAB.481

AB05247*To: Corinne True, in Chicago**Date: 1903-Jul-04*

- 1 O thou dear handmaid of God! Thy letter hath been received and its contents noted. Thou didst ask for a rule whereby to guide thy life.
- 2 Believe thou in God, and keep thine eyes fixed upon the exalted Kingdom; be thou enamoured of the Abha Beauty; stand thou firm in the Covenant; yearn thou to ascend into the Heaven of the Universal Light. Be thou severed from this world, and reborn through the sweet scents of holiness that blow from the realm of the All-Highest. Be thou a summoner to love, and be thou kind to all the human race. Love thou the children of men and share in their sorrows. Be thou of those who foster peace.

1 ای کنیز عزیز الهی نامهات ملاحظه گردید و بر مضمون اطلاع حاصل شد دستورالعمل خواسته بودی

2 مؤمن بخدا باش و ناظر بملکوت اعلی و منجذب بجمال ابهی ثابت بر میثاق باش و مشتاق عروج باسماں نیر آفاق منقطع از دنیا شو و زنده بنفحات قدس در ملکوت اعلی منادی حب گرد و مهربان بنوع انسان محب بشر شو و غمخوار جمیع نفوس در آفاق صلح پرور گرد و دوستی و راستی جو هر زنجی را مرهم شو و هر دردی

Offer thy friendship, be worthy of trust. Be thou a balm to every sore, be thou a medicine for every ill. Bind thou the souls together. Recite thou the verses of guidance. Be engaged in the worship of thy Lord, and rise up to lead the people aright. Loose thy tongue and teach, and let thy face be bright with the fire of God's love. Rest thou not for a moment, seek thou to draw no easeful breath. Thus mayest thou become a sign and symbol of God's love, and a banner of His grace.

SWAB#010, BSW#14.16, TAB.098-099

را درمان گرد سبب الفت نفوس شو و آیات
هدایت ترتیل نما بعبادت حق مشغول شو و
بهدایت خلق برخیز زبان بیان بگشا و رخ بنار
محبت الله برافروز دمی میاسا و نفسی راحت مجو
تا آیت محبت الله گردی و رایت موهبت الله

MMK1#010 p.024

AB07082

To: Barbast Birabin, in Algeria

Date: 1903-Jul-04

...You had inquired about creation. The Sufis believe that the realities of things have manifested from the True One, and in this regard they give the example and similitude of the seed and tree, saying that the tree is the manifestation of the seed - that single reality which is the seed has appeared in these branches, leaves, blossoms and fruit, thus all are expressions of it. But the people of truth maintain that the appearance of the realities of things from the True One is through emanation, not manifestation, just as the ray emanates from luminous bodies - all are from Him but are not Him. The luminous rays, infinite bounties, and spiritual impressions and reflections emanated from the Sun of Truth; it is not that they were the manifestation of the Sun of Truth. The difference lies in this point....

...در مسئله خلقت استفسار نموده بودید
متصوفین چنان اعتقاد نمایند که حقائق اشیا از
حق ظهور یافته و در این مقام تشبیه و تمثیل به
دانه و شجر نمایند که شجر ظهور حبه است آن
حقیقت واحده که عبارت از دانه است در
این شاخ و برگ و شکوفه و میوه ظاهر گشته
پس جمیع عبارت از اوست ولی اهل حق برآنند
که ظهور حقائق اشیا از حق صدور نیست نه
ظهوری چنانکه شعاع ساطع از اجسام منیره
است جمیع از اوست نه اوست شعاع نورانی
و فیوضات نامتناهی و انطباعات و انعکاسات
روحانی صدور از شمس حقیقت نمود نه اینست
که ظهور شمس حقیقت بود تفاوت از اینجهت
است...

MMK3#021 p.014x

AB06453*To: James F Brittingham, in Johnstown, NY**Date: 1903-Jul-06*

O thou who art directed unto God!

Thy revered wife, Mrs....., is indeed confirmed by the fragrances of the spirit and rendered victorious by the hosts of the Kingdom. Verily, she hath abandoned comfort and ease; calleth in the name of God in those regions; hath remained firm in Godis religion; and no power of test hath shaken her. Rest thou assured! Her light shall shine in the globe of the love of God and her face shall be illumined with the light of Godis bounty!

I pray for a heavenly blessing to descend upon the heart of [thy wife], for she arose for the spreading of Godis fragrances. I ask God to protect thee and her from the winds of trial. May thy tongue be moved to utter beautiful explanations and may the hearts of the people of Johnstown (N. Y.) become tender, so that they may be guided to the Fountain of the Water of Life and be illumined by the lights shining from the kingdom of heaven.

TAB.177

AB04451*To: Charles G Scheffler**Date: 1903-Jul-07*

O thou who art attracted by the Fragrances of Holiness!

The Light of Reality gave sight unto thine eye, the Call of God gave hearing unto thine ear and the lights of the Beauty of the sun of the universe attracted thy heart and made it happy (?).

I hope thou will sever thyself from the desires of this world and will forsake every wish of this mortal plane; that thy heart may be entirely attached to the Light of Reality and that thou mayest serve at all times in the Garden of God; that the persecution of the enemies be a cause of the happiness of thy heart and the rebuke of the ignorant ones be a source of fragrance and spirituality to thee.

Consider! The pharisees called the glorious and smiling Christ Baalzabook; that is the head of the devils. These people are in absolute ignorance and blame or rebuke is their very praise and commendation.

I hope that in the path of the Love of God thou mayest sacrifice thyself and thus attain joy.

Thy letter to Mrs. Dealy was noted; its contents expressed knowledge of God and its purport indicated attraction to the Divine Beauty. Thou hast well treated of the subject of manis development to lofty stations and attainment to Life Eternal in thy writing. This explanation is of the confirmation of the Spirit.

Upon thee be greeting and praise.

(Signed) Abduil Baha Abbas

TAB.132-133

AB00594

To: Ustad Ali Akbar Banna Yazdi

Date: 1903-Jul-10

¹ Upon you be greetings and praise, upon you be glory, upon you be radiance, O you who were created from the essence of faithfulness and whose clay was kneaded with the water of love and devotion.

¹ عليك التحيّة و الثناء و عليك البهاء و عليك
السّناء يا من خلق من جوهر الوفاء و نحرّت
طينته بماء المحبة و الولاء

² I testify that from your early youth, nay from your tender age, you turned to your Lord and answered the call of your Master when it was raised between earth and heaven. You were attracted by the holy fragrances wafting from the garden of eternity, and were set ablaze with the fire of the love of God among His chosen ones. You turned toward the Beauty of the All-Glorious with a heart enkindled with the fire of the love of God, and arose to exalt the Word of God, spread the verses of God, and guide every blind wanderer, giving divine teachings to every seeker who heard the Word and understood. You guided people to the living waters, the manifest light, and the path of the Beloved of those drawn nigh, until souls were guided, hearts were attracted, and spirits rejoiced at the dawning of the Morn of Guidance from the Dayspring of the Primal Point, may my spirit be sacrificed for Him.

² اشهد أنّك منذ ريعان شبابك بل نعمة
اظفارك اقبلت الى ربّك و اجبت نداء
مولاك عندما ارتفع بين الأرض و السّماء و
انجذبت بنفحات القدس التي نفحت من حديقة
البقاء و اشتعلت بنار محبة الله بين الأصفياء و
توجّهت الى جمال الكبرياء بقلب ملتهب بنار
محبة الله و قمت على اعلاء كلمة الله و نشر آيات
الله و هداية كلّ ضالّ اعمى و اعطاء العالم
الالهية لكلّ طالب سمع القول و وعى و هديت
النّاس الى الماء المعين و النور المبين و سبيل
محبوب المقرّبين حتّى اهتدت النفوس و انجذبت
القلوب و استبشرت الأرواح بطلوع صبح الهدى
من مطلع النّقطة الأولى روى له الفداء

- 3 Then you were attracted, stirred, illumined and enlightened by the brilliant rays from the Sun of Baha. You sacrificed yourself completely for His martyred loved ones, and you sacrificed your affairs and the worthless things of this world and all you possessed in the lower realm in the path of God. You chose for yourself the greatest servitude at the Most Exalted Threshold. You composed a work proving the manifestation of the Most Great Name in the world of creation, demonstrating through clear proofs, conclusive arguments, transmitted traditions and revealed verses the appearance of the Promised One, the dawning of the Beauty of the Adored One, the arising of the Witness, the Witnessed One, the welling forth of the Arrived Stream, and the attainment of the Bestowed Gift.
- 4 Then you migrated from your familiar homeland to other lands to spread the fragrances of guidance. Then you came to the Most Great Prison and attained the presence of the Ancient Beauty, and arrived before the Most Great Name. You heard the sweet utterance and saw the radiant countenance and witnessed the manifest light, and were attracted by those favors that have no likeness or equal. You attained the vision of the luminous Beauty, the All-Merciful Form, and the brilliant brow like the manifest dawn.
- 5 You returned to God's lands to guide to guidance and to call out in the name of God among souls whose hearts were heedless of God's remembrance. I testify that you spent your life in the path of God's good-pleasure and were content with God's decree, desiring nothing but martyrdom in God's path, until you left family and kin and turned toward your homeland, not regretting anything in this world. You called out with wise remembrance and the Great Announcement, guided every seeker to the Garden of Delight, and raised your voice calling out in your Lord's name among the people until the enemies arose with all hatred and rancor to slay you in God's path.
- 6 There was no weapon they did not use, no wound they did not inflict, no arrow they did not aim, no spear they did not thrust. Blessed be your body that was torn asunder in God's path, blessed be your heart that was pierced in the love of God, blessed be your entrails that were targeted by spearheads out of love for the Glory, blessed be your liver that was cut to pieces by the swords of enemies, blessed be your spirit that rejoiced to ascend to the Supreme Companion, blessed be your tongue that spoke the remembrance of God in the place of sacrifice.
- 3 ثمّ انجذبت و اهتزت و اقتبست و استضاءت من الشعاع الساطع من شمس البهاء قد فديت بكليتي لأحبائه الشهداء و أنك فديت شئوك و حطام الدنيا و ما ملكته في العالم الأدنى في سبيل الله و اخترت لنفسك العبودية الكبرى في العتبة العليا و انشأت تاليفاً اثباتاً لظهور الاسم الأعظم في عالم الابداع و استدلت بالدلائل الواضحة و الحجج البالغة و الأخبار الواردة و الآيات المنزلة على ظهور الموعود و طلوع جمال المعبود و قيام الشاهد المشهود و نبعان الورد المورود و حصول الرقد المرفود
- 4 الى ان هاجرت من الوطن المعهود الى بلاد اخرى لنشر نفحات الهدى ثم حضرت الى السجن الأعظم و ادركت حضور جمال القدم و وفدت على الاسم الأعظم و سمعت الخطاب المليح و رأيت الوجه الصبيح و شاهدت التور المبين و انجذبت بتلك الألفاظ التي ليس لها شبيه و نظير و فزت برؤية الطلعة التورانية و الصورة الرحمانية و الجبين المنير كالصبح المبين
- 5 و رجعت الى بلاد الله لتهدى الى الهدى و تنادي باسم الله بين نفوس غفلت قلوبهم عن ذكر الله اشهد أنك بذلت مدة حياتك في سبيل رضا الله و رضيت يقضاً الله و ماتمتبب الآ الشهادة في سبيل الله حتى تركت الأهل و الآل و توجهت الى الوطن غير مأسوف عليه شيء في الدنيا و ناديت بالذكر الحكيم و النبأ العظيم و هديت كل طالب الى جنة التعميم و رفعت صوتك منادياً باسم ربك بين الخلق حتى قاموا الأعداء بكل بغضاء و شتاء على قتلك في سبيل الله
- 6 و ما من سلاح الا استعملوه و ما من جرح الا و قد اوقعوه و ما من سهم الا و قد صوبوه و ما من سنان الا و قد اشرعوه طوبى لجسدك بما تقطع في سبيل الله و طوبى لقلبك بما تشبك في محبة الله و طوبى لأحشائك بما استهدف النصال حباً بالبهاء و طوبى لكبدك بما تفتت من سيوف الأعداء و طوبى لروحك بما استبشر للصعود الى الرقيق الأعلى و طوبى للسانك بما نطق بذكر الله في مشهد الفداء

- 7 Upon you be greetings, upon you be mercy, upon you be praise and bounty, O you who was martyred in God's path. Blessed is the soul that seeks blessing from the dust of your resting place and whose nostrils are perfumed by the sweet and spreading fragrances from your grave. Indeed such a one has a mighty portion and abundant share of the greatest gift.
- 8 Upon you be greetings and praise.

و عليك التَّحِيَّةُ و عليك الرَّحْمَةُ و عليك الثَّناء
و الموهبة يا من استشهد في سبيل الله و طوي
لنفس استبركت بتراب مرقدك و تعطر مشامها
بنفحات طيِّبة تعبق من رمسك انه لذو حظ
عظيم و النِّصيب الوفير من الموهبة الكبرى

و عليك التَّحِيَّةُ و الثَّناء 8

INBA89:249, TISH.115-116, MSBH3.603-
605, MSBH3.587x

AB00822

To: *Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran*

Date: 1903-Jul-12

- 1 O thou who art firm in the Covenant! Now, on Sunday the 16th of Rabi'ath-Thani 1321 AH, Jinab-i-Aqa Siyyid Taqi sent through Mirza Mahmud Khan three lengthy letters from you. I immediately read all three carefully from beginning to end, even though I had absolutely no free time. Purely out of heart-felt love and attachment that I have for that old friend, I set aside all important tasks and proceeded to read those three lengthy letters. All the details became clear. All these seditions and corruptions are caused by those who wish ill toward the government and nation. The government itself, praise be to God, is just and generous, but the troublemakers do not rest and commit oppression against the faithful ones. How excellent is what was said:
- 2 The owls attack the falcon,
- 3 Plucking its feathers though it is innocent,
- 4 "Why do you remember that land,
- 5 Or the palace and arm of that sovereign?"
- 6 His only crime is that he is a falcon - that's all,
- 7 What was Joseph's crime besides his beauty?

ای ثابت بر پیمان الآن که یوم یکشنبه شانزدهم
ربیع الثانی سنه هزار و سیصد و بیست و یک
هجریست بواسطه میرزا محمود خان جناب آقا
سید تقی سه طغرا مکاتیب مفصله شما را ارسال
داشت فوراً هر سه را بدقت تمام از بدایت تا
نهایت خواندم و حال آنکه ابدأ فرصت نداشتم
محض محبت قلبی و تعلق خاطری که بآن یار
قدیم دارم جمیع مشاغل مهمه را کنار گذاشتم
و بقرائت آن سه طغرای مفصل پرداختم جمیع
تفاصيل معلوم شد این فتنه و فسادها جمیع را
سبب بدخواهان دولت و ملتند نفس حکومت
الحمد لله عادلست و باذل و لکن فتنه جویان ارام
نگیرند و اهل وفا را جفا روا دارند

2 فنعم ما قال جفدها بر باز ا

3 ستم میکنند پرّ و بالش بی گاهی میکنند

4 که چرا تو یاد آری ز آندیار

5 یا ز قصر و ساعد آتشیاریار

6 جرم او اینست کوباز است و بس

7 غیر خوبی جرم یوسف چیست پس

- 8 Darkness is inevitably the enemy of light, and the wolf is the foe of the divine sheep. The snake will not become a friend, and the scorpion will not dance with joy. Do not expect virtuous character from the wicked, nor seek faithfulness from the oppressors. Praise be to God, the government is complete, and His Majesty the King is just, and His Excellency the Prime Minister is capable, experienced and wise - this is the essence.
- 9 But until the misguided people become aware of the inner truth, they will not rest, and this is due to ignorance. Therefore the friends of God must strive with heart and soul and demonstrate through word and deed that they have walked the path of God and followed the way of His good-pleasure, that they have been enkindled with the love of God and have burned away the veil of doubts, and verily Our hosts shall be victorious. Eventually these white, green and blue domes will be overturned, and spiritual bounties and heavenly radiance from the Incomparable Lord will encompass the world. As you observe, the more the ignorant ones oppressed, the higher the banner of faithfulness was raised, and the more they resisted, the greater became the effulgence of lights, until the enemies themselves became the cause of the spread of the Cause of God in East and West, and the fame of the Blessed Beauty became world-conquering. By your precious life, if there had not been such opposition and hatred from the ignorant ones of the community, the fame of God's Cause would not have spread beyond Iran by now - the East would not be illumined, the West would not be perfumed, the South and North would not be fragrant. This is among the universal divine bestowals.
- 10 O servant of Baha! Until now, the letters written to you personally would surely make a book, and those written through you would constitute volumes and scriptures. Despite this, do not complain - gratitude causes increase of bounties, and through thankfulness bounties increase. Convey the Most Glorious, Most Wondrous greetings to all the friends of God. And upon you be glory and praise.
- 8 ظلمت لابد دشمن نور است و گرگ عدو اغنام الهی مار یار نگردد و عقرب وجد و طرب ندهد شما از اشار خصلت ابرار نطلبید و از اهل جفا طمع وفا ننمائید الحمد لله دولت کاملست و اعلیحضرت شهریار عادل و حضرت صدار تپناهی کاردان و کارازموده و عاقل اصل اینست
- 9 اما خلق گمراه تا بسر حقیقت آگاه نگردند آرام نگیرند و این از مقتضای جهلست پس احبای الهی باید به جان و دل بکوشند و به گفتار و رفتار ثابت و آشکار نمایند که راه خدا پیوندند و در سبیل رضا سلوک نمودند و بحبت الله افروختند و پرده شبهات سوختند و آن جندنا لهم الغالبون عاقبت این قبه های گرد سفید و سبز و نیلگون سرنگون گردد و فیض روحانی و پرتو نورانی از حضرت پیچون عالم را احاطه نماید چنانکه مشاهده مینمائی که هرچه جهلا بیشتر جفا نمودند علم وفا بلندتر شد و هرچند مقاومت بیشتر کردند سطوع انوار افزونتر شد تا نفس اعدا سبب گشتند که صیت امر الله در شرق و غرب منتشر شد و آوازه جمال ابهی جهانگیر گشت اگر چنین تعرض و تعرض جهلای امت نبود بجان عزیزت صیت امر الله تا بحال از ایران تجاوز نموده بود شرق منور نبود غرب معطر نبود جنوب و شمال معبر نگشته بود این از مواهب کلیه الهیه است
- 10 ای بنده بها تا بحال مکاتیبی که بخود شما مرقوم گشته البته گنجینه است و آنچه بواسطه شما مرقوم گشته صحف و زیر گردد باوجود این گله مفیرما شکر سبب ازدیاد نعمتست و بالشکر تزیید النعم جمیع احبای الهی را تکبیر ابدع ابهی ابلاغ دارید و علیک التحیة و الثناء

AB02443

To: Marie L Botay, in Brooklyn

Date: 1903-Jul-14

- 1 O thou who art gladdened by the glad-tidings of God! Thy letter dated June 8, 1903 was received and I have read its contents. Know thou with absolute certainty that 'Abdu'l-Baha is not pleased with any disagreement among the friends regarding any word whatsoever. Therefore, He has no name, title, attribute or description except 'Abdu'l-Baha, and this servitude is the greatest hope and ultimate goal. This statement of mine is not because I am in danger and affliction, for by God's permission I do not fear even if all the armies of the earth should openly attack me with drawn swords. Rather, this is my pleasure and utmost desire. Therefore gather ye around this word about which no two can differ, which is 'Abdu'l-Baha. And whenever anyone asks about my station and rank, say 'Abdu'l-Baha.
- 2 Then know that the Divine Manifestations are true Suns who have ever been in a state of perfection and will forever remain sources of light - there is no change or alteration. However, resurrection is the day of the proclamation of the Cause, the appearance of the Call, the spreading of the Word, and the exposition of the teachings. Otherwise Christ and all the Divine Manifestations from eternity unto eternity are brilliant lights, radiant suns and holy spirits. Their appearance is according to the capacity and ability of the world.
- 3 As for the passage in the Iqan, it explains that those holy souls continuously receive outpourings and assistance from the Reality of Divinity and the All-Glorious Essence.
- 4 Regarding the Ethiopian people - they are a people descended from both Shem and Ham. The two lineages intermingled and mixed until the Ethiopian people emerged. Thus they are not purely from Ham's lineage nor purely from Shem's lineage, but are mixed from both.
- 5 And upon thee be greetings and praise.

1 أيّها المستبشرة ببشارات الله قد حضر تحريرك المؤرخ في ٨ جون سنة ١٩٠٣ واطلعت بمضمونه اعلمى حقّ اليقين أنّ عبدالبهاء لا يرضى باختلاف الأحباء في أى كلمة كانت لذا ليس له اسم و لقب و سمة و نعت إلا عبدالبهاء و هذه العبودية من اعظم المنى و غاية القصوى و ليس ذكرى هذا حيث أنّى في خطر و بلاء لأنّنى لا اهاب باذن الله ولو هجم على جنود الأرض كلها بسيوف مسلولة على الملأ بل هذا رضائى و منتبى املى فاجتمعوا على هذه الكلمة الّتى لا يختلف فيها اثنان و هى عبدالبهاء و مهما سئلكن احد من شأنى و مقامى قلن عبدالبهاء

2 ثمّ اعلمى أنّ المظاهر الالهية شمس حقيقة لم يزل كانوا في شأن الكمال و لا يزال هم منابع الأنوار لا تغيير و لا تبديل ولكنّ البعث هو يوم اظهار الأمر و ظهور النداء و نشر الكلمة و بيان التعاليم و الا المسيح و كلّ المظاهر الالهية من الأزل الى الأبد انوار ساطعة و شمس لائحة و ارواح مقدسة و اتما ظهورهم بحسب استعداد الكون و اقتداره

3 و اما العبارة الّتى في الايقان بيان على أنّ تلك النفوس المقدسة لم يزل تستمرّ عليهم الفيوضات و المدد من حقيقة الألوهية و الكينونة السّبحية

4 و اما الطائفة اثنى اوى الحبش قوم من سلالة سام و حام فازدوجت السلالتان و امتزجت حتّى خرجت قوم احباش فلبسوا من سلالة حام صرف و لا من سلالة سام بحت بل ممتزجون من كلاهما

5 و عليك التّحية و الثّناء

ABDL014

AB04162

To: Emily Wyman, in Paris

Date: 1903-Jul-14

- 1 That which thou didst write was understood. In reply, I shall set forth a brief statement; but thou art discerning indeed, and wilt assuredly comprehend the purport.
- 2 At a time when humanity was surrounded by the darkness of estrangement and alienation, when dissension, hatred, enmity and ignorance stalked the world, when negligence, selfishness and the rapacity of wild beasts had become common among men, when the horizon of the world had become so dim that everyone had forgotten about the existence of light and thought darkness an essential condition of humanity, something from which it was absolutely impossible to be free, suddenly the light of truth did shine, the horizon of the world was illumined and its rays were spread in the east and the west.
- 3 Those eyes that were healthy became joyous and illumined by witnessing its splendours but those eyes which were weak because of the darkness were dazzled by that light. In their heedlessness, they closed their eyes and did not pay it any attention.
- 4 This light is the light of the love of God, of spirituality, of unity of concord; it is the light of knowledge and divine recognition, of bounty and perfection, of self sacrifice and spiritual sensitivity. This is the light of universal peace, of reconciliation in the world of humanity, of the oneness of humankind and the true realisation of the divine image.
- 1 آنچه مرقوم نمودید مفهوم شد در جواب بیانی مختصر مینمایم ولی تو هوشیاری البته بمقصد پی‌بری
- 2 جهان انسانی را ظلمات بیگانگی و تفرقه و اختلاف و اجتناب و بغض و عداوت و جهل و نادانی و شهوات نفسانی و درندگی حیوانی احاطه نمود افق عالم را شب تاریک مظلّم کرد بقسمیکه بکلی نور را فراموش نمودند و گمان کردند که ظلمت از لوازم عالم بشریتست و انفکاک ممتنع و محال بغتّه نور حقیقت دمید و افق عالم را روشن نمود و بارقه‌اش در شرق و غرب انتشار یافت
- 3 دیده‌هائی که صحیح و سالم بود بمشاهده آن نور فوراً روشن شد اما چشمهای ضعیف که در ظلمت علیل گشته از سطوع آن نور خیره شده غافلان دیده برهم نهادند و چشم پوشیدند
- 4 آن نور محبت الله است و روح الله اتحاد است اتفاقست علم و عرفانست فضل و کمالست جانفشانیست احساسات روحانیست صلح عمومیتست ائتلاف عالم انسانیت وحدت بشریتست و حقیقت صورت رحمانی امیدوارم که بتمامه بان پی‌بری و علیک التّحیّة و الثّناء

TAB.653-654

MMK2#102 p.079x

AB04917*To: Artie Spear, in Washington, DC**Date: 1903-Jul-14*

O thou who art tranquilized by the Call of the Kingdom at this time! The meanings of thy words evinced thine abundant attraction and thy turning unto the Lamp of Lights. Be not grieved on account of lack of information of the mysteries of this great Cause. If thou keepest firm in the religion of God, the covering shall be removed for thee and thou shalt become informed of the allegories and mysteries of the Kingdom of God.

O maid-servant of God! Continue in healing hearts and bodies and seek healing for sick persons by turning unto the Supreme Kingdom and by setting the heart upon obtaining healing through the power of the Greatest Name and by the spirit of the love of God.

Verily, I beg of God to ordain perfect rest and composure for thy revered daughter. As to your moving to another city: Meditate thou, perform the ablution and pray to God before sleeping; and whatever the Merciful One may inspire unto thee at the time of revelation in a dream, that will be consistent with obtaining thy wishes.

But the greatest motive for the happiness (or felicity) of that family, both in this world and the next one, is that thy revered husband and thy dear son-in-law should become believers in the lights of the Kingdom which have surrounded all regions at this age of effulgence.

TAB.629-630, LOG#0925x

AB02872*To: Jadhbiyyih wife of Muhammad Rafi et al., in Zirak (Khayr-Ul-Qura)**Date: 1903-Jul-15*

- ¹ O ye handmaidens of the All Merciful! Let your spiritual assembly be so adorned with the mention of God and so resplendent with the praise of the Beloved of the world that it shall become a true meeting place of the Covenant, a gathering that reflects

¹ ای امّاءِ رحمن محفل انس را بذکر آندلبر مهربان
چنان پیارائید که بزم میثاق گردد و جشن
موهبت نیر آفاق در ببحوحه مصیبات علم

the gifts of the Luminary of mankind. Rise high the banner of real happiness amid the trials and tribulations of this world, lift up your voices and sing the praises of the one true God with the sweetest of melodies, the most lyrical of chants. Raise such a call as shall reach the gates of the kingdom of God and stir up a spiritual commotion that shall surge like a tide through east and west.

- 2 Ye are the handmaidens of the All-Merciful God! Ye are the verdant leaves that dance in the garden of God! Ye must shine with such a delicacy, such tenderness, and such a noble magnanimity that ye shall verily become the highest ornaments in this divine garden, the crowning glory of the true meadow of heaven.
- 3 The joy and exaltation that ye stir in the soul, the spiritual happiness and jubilation that ye spread among God's handmaidens in all their gatherings shall cause the Concourse on High to thrill with happiness and shall fill the cherubim of the heavenly host with joy and ardour. Praise be unto God that ye have been accepted at the threshold of Baha and remembered in His holy presence one and all.

شادمانی برافرازید و آهنگ روحانی بسازید و
بایدع الحان به محامد و نعوت حضرت یزدان
پردازید نغمه‌ئی بلند کنید که بملکوت خداوند
رسد و ولولہ‌ئی در آفاق اندازید که شرق و
غرب را بحرکت آرد

2 شما اماء رحمانید و ورقات مخضّره حدیقه یزدان
باید به طراوت و لطافت و ریائیتی جلوه کنید
که زینت باغ الهی گردد و زیور چمنستان حقیقی
شود

3 شوق و شعفی وجد و طربی جذب و ولهی که
در محافل اماء رحمن مینماید سبب سرور و فرح
کروبیانست و ذوق و حیور روحانیان آسمان الحمد
لله کلّ در درگاه احدیت مقبولید و در آستان
مقدس مذکور و مشهور و ممدوح و علیکنّ التّحیّة
و الثّناء

MMK2#343 p.247

AB00438

To: Kate Ives, in New York

Date: 1903-Jul-21

O thou who art attracted by the Fragrances of God!

Give thanks unto God for having revealed unto thee, in visions, the mysteries of His Kingdom and for having strengthening thee to attain certain revelations which show thine utmost attraction and constancy unto this great Cause.

Verily, the three birds are the three holy souls. The one on the right is His Holiness the great BAB, the one on the left is His Honor Khudoos, the glorious soul, and the great bird in the middle is the Greatest Name. The light shining from the Supreme Horizon is the Beauty of El-ABHA. These birds descended from an infinite height and the nearer they came to earth the more their majesty and glory became manifest. All nations were promised by a sure promise and were awaiting with anxiety and longing the coming of the Promised One. The

two birds accompanying the great bird in the center signifies that the BAB and His Honor the Khudoos were both under the wings of the Greatest Name. As those birds descended and their shadows extended vertically over the expectants, as the sun approacheth the zenith at noontide, at this time thou hast seen a majestic being in the form of man upon the back of the huge bird in the center. This person in the human form is the "divine station" mentioned in the Bible: "Let us make man in our image after our likeness." And the divine lights were reflected from the reality of the Greatest Name. Although this station is far from the minds and understandings, yet its lights are apparent, its rays reflected and its brilliancy manifested throughout the universe.

The white garments signify holy dignity and a station sanctified from color, i.e., free from the universal conditions and material qualities. That luminous countenance, manifested in beauty, signifieth that the divine lights shone forth from the human form, which were reflected and descended upon thee, dazzling the eyes of those who were perceiving it as the sun dazzles the eyes of those who try to look upon it. That divine form manifested itself in America and entered the great Temple which shall soon be constructed therein. This glorious Temple resembles the Oriental edifices and soon thou wilt see it erected there with a most solid foundation and strongest basis. That divine face will beam upon numberless souls who will enter this Temple.

Regarding the table laid in that magnificent house: This is the heavenly table of divine knowledge, love and eternal life. As to the people gathered there, they are the beloved of God and His chosen ones whose faces shine with wonderful and heavenly beauty. The woman sitting at the side of the Temple is the law of God, which will soon dispel all veils and its beauty will appear, after which it shall be established forever and ever. The stamped coins presented to the woman sitting in that honored station, are the good deeds and actions of the beloved of God and His maid-servants, submitted with praise, greetings and great thanksgiving unto that holy law. The beautiful woman is blessed by being touched by that Merciful Being the glory of whose blessing shall suffuse the universe. Then the Merciful Being returned to His station, mounting the bird and ascended to the Supreme Horizon in the infinite realm.

This vision showeth that thou, O confirmed and attracted one, by the breezes of God will soon be acquainted with the ancient mysteries, for the Manifest Light will appear to thee. The vision also signifieth that a Mashrak-el-Azcar will soon be established in America. The cries of supplication and invocation

will be raised to the Highest Kingdom therefrom and, verily, the people will enter into the religion of God by troops with great enthusiasm and attraction.

Concerning thy vision of the angels surrounding the great white throne: This "throne" is the body of the Greatest Name. The beautiful and glorious person riding upon the white horse is the Greatest Name and the white horse means also His glorious body. The herald who proclaimed the written names in Abdul-Baha who announceth the names of those who deserve salvation and are firm in the Covenant of God, and thou art one of those people, the people of salvation. Be thankful for this great favor.

TAB.678-681, LOG#1614x, SW_v09#01 p.006x, SW_v06#17 p.133x, PN_1903 p005

AB01903

To: Edward C Getsinger, in New York

Date: 1903-Jul-21

O servant of God! What you wrote was noted. Praise be to God, it indicated the joy and happiness of that kind friend. I hope that troubles will be transformed into gladness of heart and means of comfort and joy will be provided.

However, if differences of opinion arise there, you should remain completely detached and show love and kindness to all, saying it is better that in such matters we refer to the appointed Center - whatever he says is acceptable and beloved. Be content with just this much. Contention causes division in the Word of God. What I say and write is the duty of all - not a word beyond that is permissible.

Regarding the Translation Office, this matter is still just talk, but its realization depends on several difficult matters. Until those matters are resolved, it cannot be realized.

The friends in Hoboken are the objects of divine favor. Brother St. Loa himself requested permission to come. God willing, permission will be given at the proper time. He wrote that expenses to the Holy Land are ready, but we have not yet given permission. God willing, whatever is appropriate will be commanded at the proper time.

The greatest of matters is that you must strive so the friends of God throughout America may arise in perfect unity and harmony. The most important matter today is unity and harmony. No one should interfere with or object to another. Praise be to God, all believe in the Blessed Beauty and 'Abdu'l-Baha is pleased and delighted with this.

But they must arise to perform good deeds according to the divine teachings, so that they may guide people through their actions and conduct, such that all creation will deduce from their manner and deeds that this person is a Baha'i, for the appearance of such good deeds and actions from a non-Baha'i is impossible. This is the foundation of God's religion and God's law. Well is it with one who acts upon it.

BWF.408-408x

AB00010

Lawh-i-Shuhaday-i-Yazd va Isfahan (Tablet on the Martyrs of Yazd and Isfahan)

Date: 1903-Jul ca.

- 1 A Brief Account of the Painful Episode of the Martyrs in Yazd and Isfahan
- 2 In this luminous age, which is the mighty century of the Lord, when from the rays of the Sun of Truth the lights of civilization have spread to all regions, and human perfections and divine virtues are diffused like the dawning light in East and West to such a degree that savagery and bloodthirstiness among humankind have become abandoned customs—nay, in civilized countries entirely forgotten—and when religious persecutions have wholly ceased and ignorant prejudices been nullified, and among peoples and tribes, aside from international wars and political thoughts, no conflict, contention or strife remains, and all nations and peoples rest in the cradle of peace and security, and all communities are safe from the evil of oppressors and protected in an impregnable fortress—yet in Iran, when the divine call was raised and the luminous dawn broke and the Sun of Truth shone forth, souls who had been rescued from the lowest depths of ignorance attained the highest degrees of humanity and became the center of divine inspirations. They became embodied spirits and the very personification of justice, manifesting spiritual qualities and heavenly virtues in the world of humanity.

1 مختصر واقعه مؤلمه شهیدان در یزد و اصفهان

2 در این عصر انوار که قرن عظیم حضرت پروردگار است و از پرتو شمس حقیقت انوار مدنیت در جمیع آفاق در انتشار و کمالات انسانی و فضائل رحمانی مانند بارقه صبح در شرق و غرب بقسمی منتشر که درندگی و خونخواری در بین بشر از عوائد متروکه گشته بلکه در ممالک متمدنه بکلی فراموش شده و تعرضات مذهبی بکلی زائل و تعصبات جاهلیه باطل گردیده در بین شعوب و قبائل غیر از محاربات دولیه و افکار سیاسیه منازعه و معارضه و مضاربه باقی نمانده جمیع امم و ملل در مهد امن و امان مستریج و کافه طوائف از شر ستمکاران امین و در حصن حصین اما در ایران چون ندای الهی بلند شد و صبح نورانی دمید و شمس حقیقت درخشید نفوسی از اسفل درکات جهل نجات یافته باعلی درجات انسانی فائز گشتند و مرکز سنوحات رحمانی شدند روح

مجسم شدند و عدل مصور گردیدند و باخلاق
روحانی و فضائل آسمانی در جهان انسانی جلوه
نمودند

3 However, the adherents of the old religion who remained fixed upon ancient teachings and traditions increased day by day in ignorance to such an extent that they became like fierce wolves and rabid dogs, surpassing in bloodthirstiness even the most savage beasts and ravenous wolves. They began to attack these blessed souls, every day raising some new sedition, every hour commencing some new oppression. At every moment they kindled the fire of corruption and burned the pure ones in the fire of hatred and envy. They raised heads upon spears and quarreled with children. They plundered possessions and wealth, looted homes and dwellings, banished children and women from their homeland. The honored became debased, the wealthy became impoverished, and the cherished became captives.

3 و اما مذهب قدیم که بر تعالیم و تقالید عتیقه
باقی و برقرار ماندند روز بروز بر جهل و نادانی
افزودند بقسمیکه گرگان درنده گشتند و کلاب
گزنده شدند در خونخواری از سیاح ضاریه و
ذئاب کاسره گوی سبقت ربودند و بنای تعرض
باین نفوس مبارکه گذاشتند هر روز فتنه‌ئی برپا
نمودند و هر ساعت ستمی آغاز کردند هر وقتی
آتش فساد برافروختند و پاکترا بنار حقد و
حسد بسوختند سرها به نیزه نمودند و باطفال
ستیزه کردند مال و منال تالان نمودند خانه و
کاشانه تاراج کردند اطفال و نسوان از وطن
اخراج نمودند عزیزان ذلیل گشتند امیران فقیر
شدند نازنینان اسیر گشتند

4 Among these events is the recent episode of Yazd and Isfahan which has newly transpired, leaving hearts wounded and distraught. All people of fairness wept blood upon hearing of it and rent their collars. Although the Baha'is are brave and valiant, and each one in the field of battle and strife can withstand a multitude, and when they rise to fight they raise such an assault that they instantly shatter the ranks of the enemy—for it has been proven that in courage they have no equal or likeness—yet since they are commanded by God's decisive ordinance to universal peace and are charged with supreme meekness, therefore if an oppressor should stretch forth the hand of tyranny and attack like a fierce wolf, the loved ones of God submit like sheep. They offer no resistance whatsoever, but rather meet sword and dagger with honey and milk. They receive wounds to their vitals yet kiss the hand of their slayer, and sacrifice their lives in God's path, seeking forgiveness for the oppressor and begging pardon from the Lord. This conduct and behavior has caused those savage beasts and stinging snakes and scorpions to increase daily in their audacity, to stain their hands with the blood of the innocent, to tread the path of cruelty, and to show no mercy whatsoever. This new episode and severe oppression has surpassed previous occurrences and effaced the memory of former calamities and trials.

4 از جمله واقعه‌ی جدید یزد و اصفهانست که تازه
رخ داده و دلها آزرده و آشفته گشته جمیع اهل
انصاف از استماعش خون گریستند و گریان
دریدند با وجود آنکه بهائیان شیعیند و دلیر و
هر یک در میدان حرب و ضرب مقاوم جم
غفیر و چون بجنگ برخیزند صولتی انگیزند که
صفوف اعدا را فوراً در هم شکنند زیرا تجربه
شده که در شجاعت مثل و مانند ندارند ولی
چون بامر مبرم الهی مأمور بصلح عمومی هستند
و مکلف بمظلومیت کبری لهذا اگر ستمکاری
دست تظاول بگشاید و مانند گرگ تیزچنگ
هجوم نماید احبای الهی مانند اغنام تسلیم شوند
ابداً مقاومت ننمایند بلکه تیغ و شمشیر را بشهد و
شیر مقابل نمایند زخم بجگرگاه خورند و دست
قاتل را ببوسند و در سیل الهی جانفشانی نمایند
از برای ستمکار استغفار کنند و طلب عفو از
پروردگار نمایند این روش و سلوک سبب گشته
که آن حیوانهای درنده و مار و عقرب گزنده
روز بروز بر جسارت افزودند و بخون مظلومان
دست خویش آلودند و راه جفا پیوندند و ابداً
رحم ننمودند این واقعه‌ی جدید و ظلم شدید بر
وقوعات سابقه بیفزود مصائب و بلاهای قدیمه را
محو نمود

5 In brief, in these days when the Shi'ite divines—that is, those of the ancient faith in Iran—observed that the Divine Call had been raised and East and West were stirred into motion, the

5 مختصر اینست که چون در این ایام علمای
شیعه یعنی مذهب قدیم در ایران ملاحظه نمودند
که ندای الهی بلند شد و شرق و غرب بحرکت

rays of the Sun of Truth shone with such brilliance that eyes were illumined, the banner of God's Cause was lifted high, and souls were entering beneath the shadow of the Word of God in multitudes, with Shi'ites becoming Baha'is; even the Jews were seized with such fervor and rapture that soon none of them would remain in Iran except they be guided by the Most Great Guidance; and likewise the Zoroastrians, that ancient people of Iran who had denied all the Prophets from Abraham and Moses to Christ and Muhammad, have now mostly acknowledged all the Books and Messengers of God and have joined the ranks of the Baha'is with utmost sincerity and purity.

آمد انوار شمس حقیقت چنان سطوع نمود که چشمها روشن شد رایت امر الله مرتفع گردید نفوس فوج فوج در ظل کلمه الله درآیند و شیعیان بهائیان گردند حتی اسرائیلیان چنان شور و ولهی یافتند که عنقریب نفسی از ایشان در ایران باقی نماند مگر آنکه مهتدی بهدایت کبری گردد و همچنین فارسیان که ملت قدیمه ایرانند که منکر جمیع انبیاء از ابراهیم و موسی و همچنین حضرت مسیح و جناب رسول الله بودند حال اکثر مقرر و معترف بجمیع کتب و رسل انبیای الهی گشتند و در نهایت صدق و صفا از زمره بهائیان شدند

6 In brief, this affair became the cause of such rancour and envy on the part of the corrupt divines that all patience and forbearance were swept away. At every moment they kindled a fresh fire and raised up a new sedition, and by every device compelled and incited the ignorant among the people, together with the vile and abject rabble, to shed the blood of the wronged. Among those evil divines was a certain man in Isfahan whose father, having stained his hands with the blood of the King of Martyrs and the Beloved of Martyrs, was named by Baha'u'llah "the Wolf," and the son "the Son of the Wolf." All had wondered what wisdom lay in this designation, and what deed he would yet commit, until in these days it was made manifest.

6 خلاصه این قضیه بسیار سبب حسد و حیلای سوء شده بقسمیکه صبر و تحمل بر باد رفته در هر نفسی آتشی افروزند و فتنهائی برپا نمایند و بانواع وسائل جهل قوم و هزله و رزله پرلوم را بر ریختن خون مظلومان تشویق و اجبار نمایند یکی از آن علماء سوء شخصی موجود در اصفهان و پدرش چون بخون حضرت سلطان الشهداء و محبوب الشهداء دست پیالود حضرت بهاء الله پدر را ذنب و پسر را ابن ذنب لقب فرمود هر کس متحیر بود که حکمت این لقب چه چیز است و چه خواهد کرد تا آنکه در این ایام ظاهر شد

7 The beginning of this tumult, stirred up by the ignorant among the people and by the evil divines of Persia, arose in the province of Rasht, in the month of March, which coincided with the month of Muharram. First, the ignorant clerics urged on the common people, drawn from the dregs and riffraff, to plunder and despoil the friends, and incited them to persecution and cruelty. The wicked, coveting their possessions, rushed like wolves upon the sheep of God. One of the loved ones of God, who had but newly passed away, they exhumed from beneath the earth, cut his body into pieces, and cast it into the fire, though that oppressed soul had, throughout his life, conducted himself toward all men with the utmost faithfulness and surpassing kindness. Indeed, all the people of the country, even his enemies, and the very ignorant divines themselves, bore witness to the excellence of his character, his conduct, his trustworthiness, and his loving spirit, and would say: "This is a noble and gracious man, faithful and upright." Yet he was a Baha'i, and this was his crime. That is, he had been earthly and became heavenly,

7 بدایت این فتنه از جهلای امت و علمای سوء در ایران در ولایت رشت در ماه مارچ که مطابق ماه محرم واقع برپا گشت اول علمای جهلا عوام خلقترا از ارادل و اوباش تشویق بر تالان و تاراج احباب کردند و تحریض بر اذیت و جفا اشرار بطمع غارت اموال مانند گرگ بر اغنام الهی هجوم نمودند و یکنفر از احبای الهی که تازه فوت نموده از زیر خاک برون آوردند قطعه قطعه کرده آتش زدند و حال آنکه آنمظلوم با جمیع خلق در مدت حیات بویا و ملاطفت کبری سلوک مینمود و جمیع اهالی مملکت حتی اعدا و نفس علمای جهلا بر حسن اخلاق و اطوار و امانت و محبت آن بزرگوار شهادت میدادند و میگفتند که این شخص بزرگوار است و خوش رفتار و وفادار ولی بهائیت و جرمش این بود که بهائی بود یعنی زمینی بود آسمانی گشت جسمانی بود روحانی شد ناسوتی بود لاهوتی گردید

corporeal and became spiritual, of the world of man and became of the realm above.

- 8 Glorified be God! How strange that they recite the Qur'an and hear the divine counsels and admonitions, and yet remain ravenous and bloodthirsty, counting this savagery among the requisites of the radiant Law, and thereby rendering Islam contemptible and disgraced in the eyes of all nations. In truth, though the just government of the Shah of Persia strove to restrain that vile and worthless rabble from inflicting injury and oppression, it could devise no remedy. The property of the Baha'is was pillaged and plundered, and the friends were grievously afflicted. This emboldened the divines in the other cities of Persia likewise to stir up and incite the ignorant. Among them was the Son of the Wolf in Isfahan. Although this man had amassed abundant wealth by every manner of device, wresting it all from the hands of the people, and though he was immersed in every lust, and all bore witness to the corruption of his intent, yet the ignorant populace followed him, and solely for the sake of plundering the property of the friends obeyed him, stretched forth the hand of aggression, and essayed the strength of their arms.

8 سبحان الله چه قدر عجیبست که قرآن را تلاوت مینمایند و وصایا و نصائح الهی را میشنوند با وجود این درنده و خونخوارند و این سببیت را از لوازم شریعت غرّا میشمرند و اسلام را در نظر جمیع ملل رزیل و رسوا مینمایند باری حکومت عادلّه پادشاه ایران هرچند خواست هزلّه رزله را از اذیت و جفا منع نماید چاره نتوانست اموال بهائیان را نهب و غارت نمودند و احبّا را سخت اذیت کردند این سبب شد که در سائر بلاد ایران علمای ملت نیز بتحرّیک و تشویق جهال پرداختند از آنجمله ابن ذئب در اصفهان این شخص با وجود آنکه مبلغ موفوری بانواع وسائل جمع نموده و کل را از دست ابناء ملت ربوده و منهمک در جمیع شہواست و کل شہادت بر سوء نیت او میدهند معذّلتی جہله عوام پیروی کنند و محض غارت اموال احبّا متابعت او نمایند و دست تطاول گشایند و قوت بازو بیازمایند

- 9 When this man beheld the exaltation of the Cause of God and the rising glory of His Word, the fire of envy and hatred blazed fiercely within his breast. He raised the banner of mischief, arose in obstinate opposition, and busied himself with contrivances to perturb men's thoughts and poison their minds. He composed a telegram in the name of the Prime Minister of Persia, and at midnight caused nearly four hundred copies of it to be pasted upon all the walls of the city by certain persons among his trusted adherents. The purport of the telegram was that Shaykh Taqi, who was Hujjatu'l-Islam, must safeguard the Faith. This telegram was sheer fabrication and calumny; but when morning dawned, and every low and lawless fellow among the rabble saw or heard of it, they were thrown into commotion, and all made their way to the house of Shaykh Taqi. He likewise, without delay, gave voice to a decree calling for the slaughter of the oppressed. It is evident what corruption and sedition must arise in such circumstances and amid such excitement when the leader of the populace uttereth such a sentence.

9 این شخص چون علوّ امر الله و ارتفاع کلمه الله را مشاهده نمود آتش حسد و بغضا در سینه اش شعله شدیدی زد و علم فساد بلند نمود بعناد برخاست و بتدبیر بتشویش افکار و تخدیش اذهان پرداخت تلغرافی بنام حضرت صدر اعظم ایران ترتیب داد و بقدر چهارصد نسخه در نصف شب بر جمیع دیوارهای شهر بواسطه نفوسی از معتمدین خویش پچسباند مضمون تلغراف اینکه شیخ تقی که حجة الاسلام است باید محافظت دین نماید این تلغراف صرف تصنع و افترا بود ولی چون صبح دمید و هر کس از ارازل و اوپاش این تلغراف را بدید و یا بشنید بهیجان آمد کل رو بخانه شیخ تقی نهادند او نیز فوراً بفتوای قتل مظلومان زبان گشود معلومست در چنین حالتی و چنین هیجانی مقتدای عوام چنین فتوایی دهد چه فساد و فتنهائی برپا شود

- 10 That ravening multitude then fell upon the shops and houses of the friends and engaged in pillage and plunder. And since the loved ones of God held it unlawful to defend themselves without the permission of the state and the knowledge of the

10 این گروه درنده هجوم بر دکانها و خانهای احباب نمودند و بیغما و تاراج پرداختند و احبّای الهی چون بدون اجازه دولت و اطلاع حکومت مدافعه را حرام دانستند لهذا چارهائی جز مراجعت بحکومت ندیدند و چون حکومت

government, they saw no recourse save to appeal to the authorities. But when they perceived that the government, for reasons of its own, was remiss in affording protection, they desired that the believers scattered throughout the city should gather together in one place and take counsel. Finding no secure spot wherein to meet, they assembled in the consular residence of the Russian government, for nowhere else was it possible. There, throughout the night until morning, they occupied themselves with prayer and supplication, and raised the cry of "Ya Baha'u'l-Abha!" They repeatedly appealed to the government that it might put an end to the tumult and extend protection to the oppressed.

را نظر بحکمتی و مقصدی در محافظه سست مشاهده کردند خواستند نفوس پراکنده در شهر در محلی اجتماع کنند و رأی زنند چون محل امنی بجهت مشورت نیافتند لهذا در قنسولخانه دولت روس اجتماع کردند زیرا در محل دیگر ممکن نبود در آنجا شب را تا الی صباح بمناجات پرداختند و نعره یابهاء الاهی بلند نمودند و بحکومت متصل مراجعت کردند تا دفع غائله نماید و مظلومانرا محافظه کند

- 11 The government inquired of Shaykh Taqi, asking: "What is this tumult? What is this telegram, and whence hath it come?" Shaykh Taqi wholly denied the matter of the telegram, saying: "I have no knowledge whatsoever of any telegram." He then came to the consul's residence, and, setting up a pulpit outside, admonished and dispersed the mass of common people who had assembled for the injury and slaughter of the friends.
- 12 Thereupon the government addressed a written communication to the friends, saying: "Be ye at ease and rest assured. This disturbance hath now been ended, this gathering hath been dispersed, and each soul should return unto his own house, attend to his affairs, and occupy himself with his own concerns. Offer prayers for His Imperial Majesty, the sovereign of Persia, for henceforth none shall molest you." This written assurance of the government was deposited and recorded in the consular residence, and the friends thereupon came forth from that place and turned their faces toward their respective quarters.
- 13 As for Shaykh Taqi, he had privily instructed his confidants that when the friends should emerge from the consul's residence and disperse throughout the city, they were to incite the populace to assault and slay them. Thus, when the friends of God turned from the consul's house toward their own dwellings and homes, bands of oppressors, like ravening wolves, fell upon them in the streets and bazaars. Whomsoever they could seize, they struck, breaking heads and arms, and inflicting the utmost injury. Nearly seventy persons were wounded, and a number were martyred.
- 14 Among the martyrs was Jinab-i-Siyyid Abu'l-Qasim Marnuni. This venerable Siyyid had reached nearly fourscore years of age, and throughout his life in that region had been renowned for piety, chastity, learning, and distinction. He was as embodied light and an incarnate spirit. Even his enemies bore witness to

حکومت از شیخ تقی استفسار نمود که این چه بلاست و این چه تلگراف و از کجا شیخ تقی بکلی تلگراف را انکار نمود که بهیچوجه از تلگراف خبر ندارم و بخانه قنصل آمد و در خارج منبر نهاد و عموم عوام را که بجهت اذیت و قتل احبّا جمع شده بودند نصیحت کرد و متفرّق نمود

و حکومت تحریری باحبّا مرقوم نمود که آسوده باشید و مستریح این غائله برطرف شد و این جمعیت متفرّق گشت هر نفسی بخانه خویش رود و بتدارک امور خود پردازد و بکار خود مشغول شود و دعا بعالیحضرت شهریار ایران نماید زیرا من بعد کسی بشما تعرضی ننماید تحریر حکومت در قنسولخانه ضبط و ثبت شد و احبّا از آن محل بیرون آمدند و رو بچلات خویش نهادند

اما شیخ تقی در باطن بمعتمدین خویش تلقین نموده بود چون احبّا از خانه قنصل بیرون آیند و در شهر متفرّق شوند عوامرا تشویق کنید که بضر و قتل پردازند لهذا یاران الهی چون از خانه قنصل به لانه و کاشانه خویش توجه نمودند در کوچه و بازار گروه ستمکار مانند گرگ خونخوار هجوم کردند و هر کس را بدست آورده زدند سر و دست شکستند و بمنتهای اذیت پرداختند قریب هفتاد نفر جریح و معدودی شهید شدند

از جمله شهدا جناب سید ابوالقاسم مارنونی بود این سید حضور قریب هشتاد سال معمر بود و در مدت حیات در آن اقلیم بزه و ورع و علم و فضل مشتهر گشت نور مجسم بود و روح مصور حتی اعدا شاهد تقدیس و تنزیه او بودند و گواه

his sanctity and purity, and testified to his generosity, his self-sacrifice, and his liberality, for he was a helper to every poor man and a succorer and shelter to every fugitive. Among all the people his word was accepted, his utterance heeded, and his counsel obeyed. In these latter days, however, he had become known as a Baha'i, and for this reason that contumacious people and those hosts of denial rushed upon him. They themselves related that when they fell upon him, he cried aloud: "Verily we are God's, and to Him shall we return!" and "Ya Baha'u'l-Abha!" And in that very instant, surrendering up his soul in a ringing voice, and with the utmost joy and gladness, he recited this verse: "No matter! Unto our Lord shall we surely return."

15 Though those wrongdoers, like savage beasts, assailed that oppressed and helpless soul with stones, clubs, axes, and cleavers, and though he lay there alone and solitary beneath the weapons of that hostile people, each one striking a blow and uttering a curse, yet that noble soul, with perfect composure, remained turned toward the Kingdom of lights, as though he felt neither wound nor blow, and beheld before him the gates of the Concourse on high flung open. With the utmost radiance, joy, and exultation, he laid down his life for the Beloved. Would that I had been with him, that I might have attained a mighty triumph.

16 In any case, when the government witnessed the intensity of hostility of those ravaging wolves, it appeared that His Excellency the Most Noble Governor (may his glory endure) found no recourse except to imprison and detain the divine friends. Thus he kept a group of them confined in prison for protection. Consider what tumult and commotion it was, that prison became a mighty fortress and jail a trusted palace. This much suffices, no more need be said.

17 At a time when in Isfahan the uproar and tumult of this commotion had reached the ethereal sphere, a certain Siyyid Ibrahim, son of the Imam-Jum'ih of Yazd, who was returning from Karbila and Najaf - where he had obtained from Siyyid Kazim-i-Yazdi, chief of that community, a fatwa and permission to shed the blood of the innocent - arrived in Isfahan. There he witnessed the flames of oppression and enmity, read the false and deceitful telegram, and observed the general up-rising. He resolved to proceed swiftly to Yazd, having obtained complete instructions from Shaykh Taqi, so that immediately upon arrival he might engage in whatever would destroy the foundation of the friends of God. He then set out and entered the city of Yazd.

کرم و ایثار و انفاق او که هر فقیر را دستگیر بود و هر مستحیر را معین و مجیر در میان کل مسلم القول و مسموع الکلمه و مطاع بود در ایام اخیر چون بیہائی شہیر شد لهذا قوم عنود و جنود بجود بر سر او هجوم نمودند و خود میگفتند چون بر سر او هجوم نمودیم فریاد برآورد انا لله و انا الیه راجعون و یا بہاء الہی و در دم تسلیم روح بصوت جہور و در کمال فرح و سرور این آیه را تلاوت نمود لا ضیر انا الی ربنا لمنقلبون

15 با وجود آنکہ ستمکاران مانند سیبای ضاریہ بر آنمظلوم بیچارہ با سنگ و چوب و تیشہ و ساطور هجوم نمودند و یک تن فرید و وحید در زیر سلاح آنقوم عنید افتادہ ہر کس یک زخمی میزد و لعنتی از لسان میگفت باز آن بزرگواری در کمال وقار متوجہ بملکوت انوار بود بقسمیکہ گویا احساس زخم و ضرب نمی نمود و مشاہدہ ابواب مفتوحہ ملأ اعلی میفرمود در کمال بشاشت و فرح و مسرت جان فدای جانان کرد یا لیت کنت معہ فأفوز فوزاً عظیماً

16 باری حکومت چون شدت خصومت آن گرگان درندہ دید کأنہ حضرت نواب اشرف والا دام اقبالہ چارہائی جز حبس و ضبط یاران الہی نیافت لهذا جمعی را در محبس محافظہ کرد ملاحظہ نمائید کہ چہ ولولہ و زلزلہ بود کہ حبس حصن حصین گشت و زندان ایوان امین شد ہمینقدر کفایت است دیگر بیان نخواہد

17 در اصفہان عربدہ این ضوضا و غوغا در وقتیکہ بفلک اثیر میرسید سید ابراہیم نامی پسر امام جمعہ یزد کہ از کر بلائی معللاً و نجف اشرف مراجعت مینمود و در آن عتبات عالیہ از سید کاظم یزدی رئیس قوم فتوا و اجازہ بریختن خون مظلومان گرفته بود وارد اصفہان شد و در آنجا فوران آتش ظلم و عدوان را مشاہدہ کرد و تلغراف کذب و تزویر را قرائت نمود و هجوم عومرا دید مصمم بر آن شد کہ بحرکت سریع عزم یزد نماید و از شیخ تقی دستورالعمل مکمل گرفته تا بمحض ورود بانچہ اسباب ویرانی

18 This obstinate person, noting that the government would not acquiesce to such an affront and would consider this oppression and enmity as rebellion and transgression, since it would cause the ruin of Iran and bring disgrace upon Iranians, therefore resorted to the utmost cunning and deceit. As it happened, he arrived in that city on the anniversary of the birth of the Prophet (peace be upon Him), and the townspeople came to visit him. In the gathering, he began to recount the wickedness of the people of Isfahan, how they had shown such audacity and impudence, risen up to uproot and destroy the Baha'is, engaged in plunder and pillage, and looted their properties. In the course of this, through pure lies and calumnies, he would hint that, God forbid, even the just government was showing leniency and was content with these transgressions and violations, whereas His Imperial Majesty and His Excellency the Prime Minister desire nothing but justice and the protection of their subjects.

19 In short, this merciless one devoted himself as much as possible to praising the people of Isfahan, saying that religious zeal and sectarian fervor had moved them to uproot the foundation of the Baha'is. He encouraged and incited some while threatening others for their non-compliance, and tempted the base and vile with prospects of plunder and pillage.

20 Thus, on the third day after that rejected one's arrival, the rabble and ruffians rose up in attack and assault. A great multitude, armed with swords and arrows, stormed the home of Mirzay-i-Halabi-Saz, afflicting his wife and suckling infants with clubs and sticks. They shattered whatever vessels and utensils were in the house, plundered the possessions, and laid the house to waste. They dragged the oppressed Haji from his home with severe beatings, pulling him along until they reached a kebab shop. There, one cruel person attacked like a dog and with a butcher's cleaver dealt a grievous wound to that wronged one's blessed head, another wound to his chest, and yet another blow to his side. A government officer arrived and rescued that wounded victim from those oppressors, but as the wounds were severe and the blows were like those of Shimr and Yazid, that oppressed one had no strength to move. Thus the officer dragged him to the government house where he collapsed.

بنیان احبای الهیست تشبث نماید بعد عزم رحیل کرد و وارد شهر یزد گردید

18 این شخص عنود ملاحظه نمود که حکومت تمکین این اهانت ننماید و این ظلم و عدوان را بغی و طغیان شمرد زیرا سبب ویرانی ایرانست و بدنامی ایرانیان لهذا بنهایت تدبیر و تزویر پرداخت و از قضا در یوم مولود حضرت رسول علیه السلام وارد آن شهر گردید و مردم شهر بدیدن آمدند در مجلس حکایت شرارت اهل اصفهان را آغاز نمود که چنین جرأت و جسارت نمودند و بر قلع و قمع بهائیان قیام کردند و به نهب و غارت پرداختند و اموال تالان و تاراج کردند و در ضمن محض کذب و افترا اشاره مینمود که معاذالله حکومت عادلانه نیز مسامحه مینماید و بلین تعدیات و تجاوزات راضی و حال آنکه اعلیحضرت شهرباری و حضرت صدراعظمین بجز عدالت و حفظ رعیت نخواهند

19 باری این بیرحم بقدر امکان بتحمید اهالی اصفهان پرداخت که آنانرا حمیت دینیّه و غیرت مذهبیّه بر آن داشت که بنیان بهائیان را براندازد جمعی را تشویق و تحریص مینمود و بعضی را بجهت عدم تمکین تهدید میکرد و هزله و رزله را بتاراج و غارت تطمیع مینمود

20 لهذا روز سیم ورود آمدردود ارازل و اوباش بایلغار و پرخاش قیام نمودند و جم غفیر با تیغ و تیر هجوم بخانه و کاشانه جناب میرزای حلّی ساز مینمایند و عیال و اطفال شیرخوار را بضرب چوب و چماق اذیت و آزار مینمایند و آنچه در خانه از ظروف و اوانی بوده شکسته و اموال را بتاراج برده و خانه را ویران نمودند و حاجی مظلومرا بضرب شدید از خانه برون آوردند و کشان کشان تا بدکان کبابی رساندند یک شخص ستمکار مانند کلاب هجوم نمود و بساطور قصاب زخمی شدید بر سر مبارک آنمظلوم زد و زخمی دیگر بر سینه و ضربی دیگر بر پهلو که فراش حکومت رسید و آن مجروح مظلومرا از دست آن ستمکاران بکشید ولی چون زخم شدید بود و ضربت ضربت شمر و یزد آن ستمدیده قوه حرکت نداشت لهذا فراش کشید تا بحکومت رسید در آنجا بر زمین افتاد

- 21 In this tumult and uproar, there was an eleven-year-old child in school. Instigated by their teacher, the children attacked that innocent victim. That oppressed child sought refuge with the teacher. The hardhearted teacher demanded that the child curse and repudiate [the Faith]. That precious child, with utmost dignity and composure, refused to repudiate, saying "I am but a schoolchild; I do not know the truth of matters. How can I utter curses?" That merciless teacher conspired with the schoolchildren and kindled the fire of oppression and enmity, perpetrating such cruelty as would melt hearts and draw tears from the eyes of both stranger and friend. That merciless one, together with the other children, inflicted such torture on that precious child with sticks, penknives, needles and awls that no pen can describe, no tongue can tell, no ears can bear to hear, and no heart can imagine.
- 21 در این همه و ضوضای پانزده ساله در مکتب داشت اطفال بتحریک معلم بر آن معصوم مظلوم هجوم نمودند آن کودک ستمدیده بمعلم پناه برد معلم سنگدل تکلیف سب و لعن و تبری بآن طفل نمود کودک نازنین در نهایت وقار و تمکین امتناع از تبری کرد که من طفلی سبقخوانم حقیقت امور ندانم چگونه سب بر زبان رانم آن معلم بیرحم با کودکان مکتب همدستان شد و آتش ظلم و عدوان برافروخت و بر ستمی اقدام کرد که دلها بگذاخت و سرشک از دیده پیگانه و آشنا جاری گشت آن بیرحم با سائر کودکان با چوب و قلمتراش و سوزن و درفش آن طفل نازنین را چنان عذاب و عقابی نمودند که قلم تحریر نتواند و زبان تقریر نداند و گوشها استماع نتواند و دلها تصور نخواهد
- 22 In brief, that light of the martyrs' eyes, that fresh flower of the Most Glorious Paradise, in the tender age of childhood, displayed such steadfastness and sacrifice at the divine altar as to astound the bravest men. The teacher and schoolchildren themselves said that while they were striking that child, he would cry out "Ya Baha'u'l-Abha!" and "O my Most Exalted Beloved!" and showed not the slightest weakness, but with perfect joy gave up his soul to the Beloved, hastening to the Supreme Companion even before his noble father.
- 22 مختصر آن نور دیده شهدا و نورسیده جنت ایهی در سن صباوت به ثبات و استقامتی جانفشانی نمود و قربانگاه الهی شتافت که ابطال رجال را متحیر کرد نفس معلم و اطفال مکتب میگفتند که در وقتی که ما بآن طفل ضربت میزدیم او فریاد یابهاء الابهی و یا محبوبی الاعلی میزد و ابداً فتور نداشت و با کمال سرور جان بجانان باخت تا پیش از پدر بزرگوارش رفیق اعلی شتافت
- 23 If there be an iota of fairness, such steadfastness and constancy, such joy and gladness in the field of sacrifice, and such cries of "Ya Baha'u'l-Abha" in the midst of intense hardship and calamity are beyond human endurance, especially from a young child. Glory be to Him Who made his heart firm in His love at the place of sacrifice! Glory be to Him Who caused him to cry out "Ya Baha'u'l-Abha" under the assault of enemies! Glory be to Him Who gladdened his spirit with ascension to the Supreme Companion! This is indeed among the greatest signs of his Lord.
- 23 اگر ذرهئی انصاف باشد این ثبوت و استقامت و این فرح و مسرت در میدان فدا و نداء یابهاء الابهی در شدت باساء و ضراء فوق طاقت بشر است علی الخصوص از طفلی خوردسال سبحان من ثبت قلبه علی حبه فی مشهد الفداء سبحان من انطقه بیا بهاء الابهی تحت هجوم الأعداء سبحان من بشر روحه بالصعود الی الرفیق الاعلی ان هذا من آیات ربّه الکبری
- 24 The blood of that precious child was still flowing when his noble uncle was martyred by the oppressors with the most grievous torture and punishment, his pure body severely wounded and torn to pieces. That faithful prince, under the blows of enemies, in submission to God's decree and in sacrifice for His mighty Cause, declared his acceptance.
- 24 هنوز خون آن طفل نازنین جاری بود که خالوی بزرگوارش را قوم ستمکار بدترین عذاب و عقاب شهید نمودند و جسد مطهرش را بزخم شدید شرحه شرحه کردند آن میر وفا در زیر زخم اعدا رضاء بقضاء الله و فداءً لأمیره العظیم میفرمود
- 25 ظالمان اجساد مطهره این پدر مهرپرور و پسر پاک گهر و خالوی طیب طاهر را با افتضاح

- 25 These oppressors bound with ropes the pure bodies of this loving father, this noble son, and this pure and holy uncle, dragging them upon the ground with boundless indignity. They cast stones, struck them with clubs, clapped their hands and rejoiced, until they cast them in the town square.
- 26 When that precious child's mother beheld her martyred son, saw her husband slain with grievous wounds, and witnessed her brother rolling in dust and blood, she began to wail and lament over the oppression of these martyrs, especially that young child. One must consider what befell this wronged one of the horizons who, while captive in the hands of the hypocrites, found those pure bodies torn to pieces.
- 27 Such ferocity, savagery, bloodthirstiness, tyranny and oppression have never been recorded in any history of ancient or medieval times, even from the most cruel villains or African tyrants. Perhaps savage tribes in warfare, when a party was vanquished and many were killed or taken captive, might commit such horrific acts when seeking revenge against the victorious party. But this occurred in vengeance and retaliation.
- 28 However, people of angelic character, pure intention, trustworthiness, religious, innately pure, kind to all, loving toward all humanity, renowned even among enemies for all human virtues - such people have never witnessed such transgression and oppression from enemies' attacks while being absolutely innocent and blameless. If one consults all the histories of the world, this oppression and tyranny of the divine enemies against the loved ones of the All-Merciful has no parallel or equal, especially since not one of the martyrs raised a hand in defense, nor uttered a disturbing word at the time of martyrdom. Rather, with complete attention to the Supreme Concourse, in utter humility, submissiveness, tenderness of heart and joy of spirit, they engaged in prayer at the time of martyrdom until they placed their souls in the palm of the Beloved.
- 29 Glory be to God! The government of His Majesty the King of Iran - may God perpetuate his sovereignty - has strictly forbidden hunters to pursue birds or fire shots even into the air during nesting season, as this would be pure oppression and tyranny, lest the young birds perish and become frightened by the sound of guns. Yet the Baha'is in the realm, though
- یجد و حصر بریسمان بستند و بر زمین میکشاندند و سنگ میانداختند و بجهاق میکوفتند و کف میزدند و شادی میکردند تا آوردند در میدان شهر انداختند
- 26 مادر آن کودک نازنین چون پسر شهید دید و شوهر را بزخم شدید مقتول یافت و برادر را در خاک و خون غلطیده مشاهده نمود بر مظلومیت آن شهیدان علی‌الخصوص آن طفل صغیر ناله و زاری آغاز نمود دیگر ملاحظه باید کرد که آنمظلومه آفاق در حالت اسیری در دست اهل نفاق چون آن اجساد مطهره را پاره پاره یافت چه حالتی باو دست داد
- 27 این چنین تیزجنگی و درندگی و خونخواری و ظلم و اعتساف در هیچ تاریخی از قرون اولی و اعصار وسطی از ستمکارترین اشقیای حتی برابره آفریکا شنیده نشد شاید قبائل متوحشه در جنگ و جدال و قتی حزبی مقهور و مغلوب شد و جمعی قتل و اسیر و مغلوب گشت و چون فرصت انتقام از حزب غالب یافتند مرتکب چنین اعمال موحشه گشتند و این در مقام خونخواهی و انتقام واقع گشت
- 28 ولکن نفوسی فرشته‌سیرت و خوش‌نیت و با امانت و دیانت و پاک‌فطرت و با کل مهربان و محب عموم انسان و در جمیع اخلاق انسانی حتی نزد دشمنان مشهور و مسلم جهان بیجرم و بیگناه از دست اعدا و هجوم خصما ابداً چنین تطاول و اعتسافی ندیدند بجمیع تواریخ عالم اگر مراجعت شود این ظلم و ستم اعدای الهی بر احبای رحمانی مثل و نظیر ندارد علی‌الخصوص که یکنفس از شهدا دست بمداغه نگشود و در حین شهادت کلمه موحشی از لسان نراند بلکه در نهایت توجه بملا اعلی و خضوع و خشوع و رقت قلب و بشارت روح در حین شهادت بمناجات پرداخت تا آنکه جانرا در کف جانان نهاد
- 29 سبحان‌الله حکومت اعلیحضرت شهریار ایران خلد الله ملکه در موسم بیضه گذاشتن طیور قدغن شدید فرموده که صیادی بشکار مرغان نپردازد و تیری ولو بهوا نیندازد زیرا این ظلم محض است و اعتساف صرف تا در موسم تناسل مرغان جوجه‌های طیور از دست نروند

innocent and blameless countrymen whose conduct is acceptable at the Divine Threshold, have become the target of such vengeance and the object of such enmity. Observe how just and kind is His Majesty the Crown-Bearer, and how stone-hearted are the people of the old religion.

و از صوت تفنگ بخوف و هراس نیفتند حال
بهائیان در مملکت از ابناء وطن با وجود عدم
جرم و گناه و روش و سلوک مقبول درگاه
کبریا مورد چنین نعمتی شدند و معرض چنین
عداوتی گشتند ملاحظه نمائید که حضرت
تاجدار چه قدر عادل و مهربان و اهالی از مذهب
قدیم چه قدر سنگدل

- 30 In summary, during this Most Great Resurrection and the intensification of the fires of hatred, they burned doors and houses, broke into homes, beat and bound people, plundered, and destroyed houses. The government tried to protect as much as possible but was powerless and ineffective. However, the notorious Siyyid Ibrahim, the Imam-Jum'ih and chief of the enemies, together with some instigators of corruption, rushed to the government and outwardly disassociated themselves from the sedition and corruption while inwardly strongly inciting the corrupt ones and the rabble, tempting them with spoils and plunder.

30 خلاصه آنروز در این قیامت کبری و اشتداد
ناثره بغضا درها و خانهها بسوختند و بدرون
کاشانهها ریختند شکستند زدند و بستند و غارت
کردند و خانهها را ویران نمودند و حکومت بقدر
امکان حمایت خواست ولی عاجز ماند و از
پیش زفت ولی سید ابراهیم معهود امام جمعه
رئیس اعدا با جمعی از محرکین فساد بحکومت
شتافتند و بظاهر اظهار تبری از فتنه و فساد
جستند و در باطن اهل فساد و ارازل و اوباش
را تحریک شدید کردند و تطمیع بغنائم و تالان
و تاراج نمودند

- 31 The next day, the unjust masses, instigated by their oppressive leaders, launched an even fiercer attack and increased their looting. With the most severe torment, they martyred six blessed souls, tore their bodies to pieces, and in the square rode horses over the dismembered bodies of the martyrs. With the horses' hooves, they crushed the torn bodies and mixed the dust with the blood of the oppressed.

31 در روز بعد عوام بیانصاف بتحریک رؤسای
اعتساف هجوم شدیدتر نمودند و نهب و غارت
بیشتر کردند و بدترین عذاب شش نفوس
مبارک را شهید و اجساد را پاره پاره کردند
و در میدان بر اجساد متقطعه شهیدان اسب
تاختند و بضراب سم سمندان تنهای پاره پاره
را مضمحل کردند و خاک را بخون مظلومان
آمیختند

- 32 Glory be to God! For a thousand years the Iranian nation, especially the Shi'ites, had been lamenting and weeping in mourning for the Master of Martyrs, the martyr of the plain of Karbila, raising their wailing and lamentation to the celestial sphere because Yazid's impure army rode horses over that martyr's body and showed no mercy. This is why Christ said, "Your fathers killed God's prophets, and you build and visit their tombs, prostrate yourselves and kiss them." This statement exactly applies to the Iranians - some people martyred Imam Husayn with utmost torture and oppression, and now the children of the killers wail and lament and repair the tombs of the martyrs. Such is the extent of people's heedlessness and ignorance.

32 سبحان الله هزار سال بود که ملت ایران
بالأخص شیعیان در ماتم حضرت سیدالشهداء
شهید دشت کربلا نوحه و ندبه میکردند و گریه
مینمودند و حنین و این را بعنان فلک اثیر
میرساندند که لشکر یزید پلید بر جسد آنشهید
اسب دواندند و سمند راندند و رحم نمودند
اینست که حضرت مسیح میفرماید پدرهای
شما انبیای خدا را کشتند و شما قبورشانرا معمور
مینمائید و زیارت مینمائید و سجده میکنید
و میبوسید بعینه این عبارت ماصدق حال
ایرانیانست نفوسی حضرت امام حسین را بنهایت
زجر و قهر شهید نمودند و حال اولاد قاتلین ناله
و حنین میکنند و قبور شهیدان را تعمیر مینمایند
اینست مقدار غفلت و نادانی ناس

- 33 In brief, the rabble of Yazd increased their oppression and tyranny day by day and grew bolder. Brief news has arrived that on Friday the number of martyrs exceeded one hundred.

33 و مختصر اینست که ارازل و اوباش اهل یزد
روز بروز بر ظلم و اعتساف افزودند و جرأت
و جسارت بیشتر نمودند و خبر مختصر رسیده

The special informant, in a brief letter written with utmost grief and sorrow, writes: “Alas, alas, then alas, alas, alas! Hearts are burning and hearts are full of sighs and cries. Wailing is raised and screaming ascends. The hand trembles while writing and the heart is in extreme palpitation, the eye weeping and the ear unable to hear such endless oppression. Every day the Most Great Resurrection is occurring and every hour a new disgrace appears. In the city of Yazd, nearly five thousand homes of the friends exist. They have not a minute’s rest or peace. They have neither supper at night nor food by day. Rather, from the intensity of grief and mourning, they consume pieces of their own liver and drink their heart’s blood. At every moment they await and expect attacks, murder, plunder, and the captivity of children and women. Most are thirsty, hungry and naked, and the women, from the intensity of their grief over killed fathers, slain husbands and martyred brothers, are in such mourning that they cannot tend to their nursing infants.”

که در روز جمعه عدد نفوس شهیدان از صد
متجاوز است و مخبر مخصوص در مکتوب مختصر
که بمنتهای حسرت و تأثر مرقوم نموده مینگارد
آه آه ثم آه آه آه جگرها سوزانست و دلها پر
آه و فغان ضحیح مرتفعست و صریح متصاعد
دست در وقت نگاشتن لرزانست و قلب در
نهایت خفقان و چشم گریان و گوش عاجز
از استماع آن ظلم بی پایان هر روز قیامت کبری
برپاست و هر ساعتی فضیحتی ظاهر و آشکار
در شهر یزد قریب پیمیزار خانه احباب موجود
دقیقه ای آرام ندارند و راحت ننمایند نه در شب
شام دارند و نه در روز طعام بلکه از شدت
غم و ماتم قطعات کبد خویش خورند و خون
دل خویش نوشند و در هر دم منتظر و مترصد
هجوم و قتل و غارت و اسارت اطفال و نساء
هستند اکثر تشنه و گرسنه و برهنه هستند و نساء
از شدت احزان پدر و شوهر کشته و برادر شهید
کشته چنان ماتی دارند که پیرستاری اطفال
شیرخوار خویش نرسند

- 34 On that Friday morning, suddenly from all quarters arose the cries of "O Shariah!", "O Religion!", and "O Faith!", as they launched their assault. On other days they had martyred four or five souls, but on Friday even the protective forces were incited by the clergy to join with the ignorant masses in their plunder. The rabble martyred a number of the friends, beat the women with sticks, slaps and whips, and looted an enormous amount from shops, stores and homes. Many children were left fatherless, countless mothers and fathers lost their sons, and numerous sisters were bereft of brothers. How many homes were destroyed, how many families were scattered and left destitute! How many wealthy ones were reduced to utter poverty, and how many souls who had been raised in silk and brocade sought shelter on the bare earth! How many were wounded, injured, and sick without any nurse or caretaker!

34
باری در این روز جمعه صبحی از جمیع محلات
بغتاً یکدفعه و اشریعتا و ادینا و وامذهبا بلند شد
و هجوم نمودند در ایام سائره روزی چهار پنج
نفر شهید نمودند ولی روز جمعه عسا کر محافظه را
نیز علما تحریک نمودند تا با جهله عوام همداستان
شدند و بغارت پرداختند و ارازل جمعی از یاران
را شهید کردند و نساء را بضرب چوب و سیلی
و تازیانه کوفتند و مبلغی گراف از دکاکین
و مغازه‌ها و خانه‌ها غارت کردند بسی اطفال
بی‌پدر شد و چه بسیار مادرها و پدرها بی‌پسر
گشتند و بسا خواهرها بی‌برادر شد چه قدر
خانه‌ها خراب شد و چه قدر اهل و عیال در بدر
گشت و بیسر و سامان شد چه بسیار اغنیا که
افقر فقرا گشتند و چه قدر نفوس که در پرند و
پرنیان پرورش یافته بر روی خاک سیاه مسکن
و مأوی جستند و چه قدر جرج و زخم‌دار و بیمار
بی‌پرستار و بی‌غمخوار گشتند

- 35 One would cry out at the moment of martyrdom “Is there any who beholds me?”, another would proclaim “Do you take vengeance on us only because we have believed in God and His signs?”, yet another would say “O the regret of the servants! Never came there unto them a Messenger but they did mock him!”, while another would cry “I bear witness that there is no God but God and O Thou Glory of the Most Glorious!”

35 یکی در وقت شهادت هل من ناظر ینظرنی
میگفت و دیگری هل تتقون منا الا ان آتانا
بالله و آیاته میفرمود و دیگری یا حسرة علی
العباد ما یأتیهم من رسول الا کانوا به یستهزءون
میگفت و دیگری اشد ان لا اله الا الله و
یا بهاء الأبری فریاد بر میآورد و دیگری ما بها و

and another would exclaim "We have found what we sought!", and another would sing aloud the Servitude Ode of His Holiness Varqa, while another would joyfully and ecstatically bid farewell to his executioners saying "goodbye" - and as soon as these words left his lips, they struck his mouth and he instantly sacrificed his life.

- 36 One of the martyrs, at the time of the enemies' assault, declared that never had any king moved with such glory and majesty, while another, who was a handsome youth, cried out that this was his wedding night, when the heart's desire and soul's rest would be attained. Glory be to God! Such was the heedlessness that these very utterances spoken by the martyrs at the time of their martyrdom were turned into songs by their killers, and children would sing in the streets about how such-and-such person said this in such-and-such place and was martyred in such-and-such manner, and how such-and-such youth recited such-and-such verse with such-and-such melody before being torn to pieces.

- 37 Among these, two oppressed women who were lamenting over their martyred loved ones in their home were set upon by the oppressors who burst in and beat these two victims as much as they could, afflicting them with torment and cruelty, dragged them from their home, and with sword and dagger cut these two innocent ones to pieces while they were still alive. When matters reached this point, even the government was rendered helpless and desperate by the general uprising, and retreated to the fortress to protect itself.

- 38 Glory be to God! They seized a baker and with a butcher's cleaver cut his blessed form to pieces, while at each blow he would cry out melodiously, and with utmost joy opened his lips and said: "For ten years I have had this desire. I pray God will forgive you and grant you free pardon and forgiveness." And he attained his heart's desire and soul's aspiration, for through their efforts, his heart's and soul's desire was fulfilled.

- 39 As for the martyrs, up until the day they reported, in the city of Yazd alone they exceeded one hundred and fifty, and in the outlying districts of Yazd numerous souls were martyred in every village. The details have not yet arrived, except for brief telegraphic news reaching Tehran that the government, due to the general assault and compulsion of the rabble, was forced to place one of the friends in a cannon and blast him into the air, and behead another in the square.

خون‌ها را یافتیم نعره میزد و دیگری قصیدهٔ بندگی حضرت ورقا را با آواز بلند ترانه مینمود و دیگری با وجد و طرب با قاتلها وداع میکرد و خداحافظ میگفت و چون این کلمه را بزبان راند یکدفعه بر دهنش زدند فوراً جان فدا کرد

- 36 یکی از شهدا در وقت هجوم اعدا فرمود هرگز هیچ پادشاهی باین شکوه و جلال حرکت ننموده و دیگری که شخص جوان برانده‌ئی بود فریاد برآورد که امشب عروسی من است تا کام دل و راحت جان حاصل آید سبحان‌الله این چه غفلت است که این نطقها که شهدا در حین شهادت کردند قاتلها بعینه همین کلمات را تصنیف ساختند و اطفال در کوچه و بازار میخواندند که فلان شخص در فلان محل چه گفت و بچه نحو شهید گشت و فلان جوان بچه آهنگ فلان آیه‌ئی را تلاوت نمود و چه نوع پاره پاره شد

- 37 از جمله دو زن مظلومه که بر شهدای خویش در خانه فریاد و ناله مینمودند ظالمان بخانه ریختند و تا توانستند آن دو ستم‌دیده را زدند و اذیت و جفا کردند و از خانه برون کشیدند و با تیغ و خنجر آن دو مظلومه را زنده زنده قطعه قطعه نمودند چون کار باین درجه رسید حکومت را نیز هجوم عام عاجز و مستأصل نمود و از شهر بقلعه رفت و محافظهٔ خویش نمود

- 38 سبحان‌الله شاطر را گرفتند و با ساطور قصابی هیکل مبارکش را پاره پاره نمودند و در وقت ضربت با آهنگ خوش فریاد مینمود و در نهایت بشاشت نطق بگشود و گفت ده سال بود که این آرزو را داشتم از خدا خواهم که عفو شما نماید و آمرزش و غفران رایگان نماید و بکام دل و جان رسید زیرا مرا بهمت شما آرزوی دل و جان حاصل گشت

- 39 باری شهدا تا آن روز که خبر دادند در شهر یزد تنها متجاوز از صد و پنجاه بوده و در اطراف یزد نیز در هر دهی نفوس متعدده شهید گشتند هنوز تفصیل نرسیده مگر آنکه خبر مختصر تلغراف به طهران رسید که حکومت بسبب هجوم عموم و اجبار ارازل قوم مجبور بر آن شد که یکی از احبّاء را در دهن توبی گذاشت و در هوا کرد و دیگری را در میدان سر ببرید

40 In brief, the ignorant masses put a woman in a sack, poured kerosene on it and set it aflame. They bound one of the friends tightly to a tree, nailed him to it, poured kerosene and burned both the tree and that person. Among the villages of Yazd, in Ardakan, Jenab-i-Sadr, Jenab-i-Mu'tamidu'sh-Shari'ih, Jenab-i-Nizamu'sh-Shari'ih, and Jenab-i-Diya'u'sh-Shari'ih, along with their relatives, family and associates - who were among the respected clergy and descendants of Muhammad and all held titles from His Imperial Majesty - despite this, the clergy issued verdicts for shedding their blood. Incited by the clergy, the ignorant masses attacked those innocent ones with arrows, rifles and weapons of war. Although they had people ready and could have easily resisted, with means of defense prepared from every direction, but considering the saying "to be killed is better than to kill," they submitted to those bloodthirsty wolves. The attackers extended the hand of aggression and with torture and worst torments martyred seventeen people. Of those present, only one young child who had fallen into a well remained alive. No one else survived. They completely destroyed that garden and building, uprooted the trees, and took and plundered whatever they could. They took away an enormous amount of their wealth and possessions. Thus far the total martyrs in Ardakan number nineteen, in the village of Taft twenty-eight, in other villages one or two each, in Manshad ten, and in Deh-Bala they cast one person alive into an oven and burned him. Among the women, six have been martyred thus far. As for the wounded and beaten, they are many.

41 Verily Christ – may the life of the world be sacrificed for Him – clearly showed unto all the path to the Kingdom and made manifest the nearest ways thereunto; and that straight path is the path of sacrifice. Therefore did holy souls follow that Dayspring of Lights and through that path hasten to the Kingdom of Mysteries. Thus Christ declared: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." "Blessed are the pure in heart: for they shall see the Lord of Hosts." "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you."

40 مختصر اینکه زنی را جهله عوام در جوالی مینهند و نفت میریزند و آتش میزنند یک نفر از احبّا را بدرخت سخت میندند و میخ کوب مینمایند و نفت ریخته درخت و آتشخس را هر دو میسوزند باری از جمله در قرایای یزد در اردکان جناب صدر و جناب معتمد الشریعه و جناب نظام الشریعه و جناب ضیاء الشریعه با اقارب و طائفه و بستگان که از علما و سادات محترمه بودند و جمیع لقب از اعلیحضرت تاجداری داشتند با وجود این علما فتوا بر ریختن خون آن بزرگواران میدهند و بتحریک علما عوام جهلا با تیر و تفنگ و اسلحه جنگ بر آن مظلومان هجوم مینمایند با وجودیکه جمعی حاضر داشتند و مقاومت بنهایت سهولت میتوانستند و اسباب دفاع از هر جهت مهیا بود ولی نظر باینکه میفرمایند ان تفتلوا خیر من ان تفتلوا تسلیم آن گرگان خونخوار میشوند و آنان دست تطاول میکشایند و بزجر و بدترین عذاب هفده نفر را شهید مینمایند از نفوس موجوده یک طفل خورده سال در چاه افتاده او باقی و زنده مانده دیگر کسی نمانده و آن باغ و عمارت را بکلی خراب کردند اشجار را کردند و آنچه که ممکن بود بردند و غارت نمودند و مبلغ گرانی از اموال و ثروت حضرات را بردند باری مجموع شهیدان در اردکان تا بحال نوزده نفر و در قریه تفت بیست و هشت نفر و در قرایای باقی هر یک یکی دو تا واقع و در منشاد ده نفر و در ده بالا یک نفر را زنده در تنور افکندند و سوختند و از نسوان تا بحال شش نفر شهید شده اند اما جریح و مضروب بسیار

41 باری حضرت مسیح روح العالمین فداه سبیل ملکوت را واضحاً بکل نشان دادند و اقرب طرق را واضح و آشکار کردند و آن صراط مستقیم مشهد فداست لهذا نفوس مقدسه پیروی آنمطلع انوار نمودند از آنراه بملکوت اسرار شتافتند اینست که حضرت مسیح میفرماید طوبی للمطرودين لأجل البرّ و انّ لهم ملکوت السموات طوبی لأتقیاء القلوب و انهم یعاینون ربّ الجنود طوبی لكم اذا عبّروکم و طردوکم و قالوا لكم کلمة سوء

42 و همچنین در لوح اقدس نازل طوبی لراقد انّبه من نسماقی طوبی لمیت حی من نفحاتی طوبی

42 And likewise in the Lawh-i-Aqdas it is revealed:² "Blessed is the sleeper who is awakened by My breezes. Blessed is the lifeless one who is quickened through My reviving breaths. Blessed is the eye that is solaced by gazing upon My beauty. Blessed is the wayfarer who directeth his steps towards My Kingdom. Blessed is the thirsty one who hasteneth to the soft-flowing waters of My loving-kindness. Blessed is the hungry one who forsaketh his desires for love of Me and taketh his place at the heavenly table sent down from the heaven of divine bounty for My chosen ones. Blessed is the lowly one who cleaveth to the cord of My glory; and the poor one who entereth beneath the shadow of the canopy of My wealth. Blessed is the ignorant one who seeketh the fountain of My knowledge; and the heedless one who holdeth fast to the cord of My remembrance. Blessed is the spirit that hath been raised to life through My quickening breath and hath gained admittance into My heavenly Kingdom. Blessed is the soul whom the sweet savours of reunion with Me have stirred and caused to draw nigh unto the Dayspring of My Revelation. Blessed is the ear that hath heard and the eye that hath seen and the heart that hath understood the Lord, the Lord of Glory and Dominion, and the Lord of Majesty and Might. Blessed are they that have attained. Blessed is he who hath been illumined by the Sun of My Word. Blessed is he who hath adorned his head with the crown of My love. Blessed is he who hath heard of My grief and hath arisen to aid Me among My people. Blessed is he who hath rested his assurance on My Word. Blessed is he who hath laid down his life in My path. Blessed is he who hath suffered tribulation in My name and hath not been prevented by the world from entering My court. Blessed is he who hath gained admittance into My Kingdom and beheld the dominions of My might and power, and hath drunk from the ocean of My utterance, and hath discovered that which I had concealed within the treasures of My Words, and hath shone forth from the horizon of divine meaning through My praise and glorification. Verily, he is of Me. Upon him rest My mercy, My loving-kindness, My bounty and My grace."

43 This is the ransom of the martyrs, this is the ultimate desire of them that are nigh unto God, and this is life eternal for the spiritually minded. This is the way of Christ and this is the path of the Divine Manifestations in cycles past and present. In a Tablet addressed to the Wolf, father of Shaykh Muhammad-Taqi, He saith: "Dost thou imagine We fear thy cruelty? Know thou and be well assured that from the first day whereon the voice of the Most Sublime Pen was raised we offered up our souls, and our bodies, and our sons, and our possessions in

²BH00505.

لعین قَرَّتْ بِجَمَالِ طَوْبِي لَمَنْ سَمِعَ نَغْمَاتِي طَوْبِي
خَلَّافَ سَرْعِ إِلَى ظِلِّ قَبَائِي طَوْبِي لِعَطْشَانِ هَرَعِ
إِلَى كَوْنِ عَنَابِي طَوْبِي لَجَائِعِ هَرَبِ عَنِ الْهَوَى
لِهَوَائِي وَحَضَرَ عَلَى مَائِدَةِ الْقُدُسِ الَّتِي نَزَّلَهَا مِنْ
سَّمَاءِ قَدْسِي لِأَصْفِيَائِي طَوْبِي لِلْجَاهِلِ إِرَادِ كَوْنِ
عَلِيٍّ وَلِذَلِيلِ تَمَسَّكِ بِحَبْلِ عَزِّي طَوْبِي لِغَافِلِ
تَوَسَّلِ بِذِكْرِي طَوْبِي لِرُوحِ بَعَثَ مِنْ نَفْسِي وَ
دَخَلَ مَلَكُوتِي طَوْبِي لِنَفْسِ هَزَّتْهَا رَائِحَةُ وَصْلِي وَ
اجْتَذَبَتْهَا إِلَى مَلَكُوتِ أَمْرِي طَوْبِي لِعَيْنِ رَأَتْ
وَلِأُذُنِ سَمِعَتْ وَلِقَلْبِ عَرَفَ الرَّبَّ ذَا الْمَجْدِ وَ
الْمَلَكُوتِ وَذَا الْعِظَمَةِ وَالْجَبْرُوتِ طَوْبِي لِلْفَائِزِينَ
طَوْبِي لِمَنْ اسْتَضَاءَ مِنْ شَمْسِ كَلِمَتِي طَوْبِي لِمَنْ
زَيْنَ رَأْسِهِ بِأَكْلِيلِ حَيٍّ طَوْبِي لِمَنْ سَمِعَ كَرْبِي وَ
قَامَ لِنَصْرَتِي بَيْنَ شُعْبِي طَوْبِي لِمَنْ أَطْمَئَنَّنَ بِكَلِمَتِي
طَوْبِي لِمَنْ فَدَى نَفْسَهُ فِي سَبِيلِي طَوْبِي لِمَنْ حَمَلَ
الشَّدَائِدَ بِأَسْمِي وَ مَا مَنَعَتْهُ الدُّنْيَا عَنِ الْوُرُودِ فِي
بَسَاطَتِي طَوْبِي لِمَنْ دَخَلَ مَلَكُوتِي وَشَاهَدَ مَمَالِكِ
عَزِّي وَاقْتَدَارِي وَشَرِبَ مِنْ بَحْرِ بَيَانِي وَاطَّلَعَ
بِأَمْرِي وَ مَا سَتَرْتَهُ فِي خَزَائِنِ كَلِمَاتِي وَطَلَعَ مِنْ
أَفْقِ الْمَعَانِي بِذِكْرِي وَثَنَائِي أَنَّهُ مَنَى عَلَيْهِ رَحْمَتِي وَ
مَكْرَمَتِي وَفَضْلِي وَعَنَابِي

43 اینست خونبهای شهیدان اینست منتهی آمال
مقربان و اینست حیات ابدی روحانیان این
طریق حضرت مسیحست و اینست سبیل
مظاهر الهی در دور قدیم و جدید در لوحیکه
مخاطباً به ذنب پدر شیخ محمد تقی مرقوم
فرموده اند میفرمایند هل ظننت انا نخاف من
ظلمک فاعلم ثم ايقن من اول يوم فيه ارتفع

the path of God, the Exalted, the Great, and We glory therein amongst all created things and the Supreme Concourse. Unto this testify the things which have befallen Us in this straight Path.

- 44 By God! Our hearts were consumed, and our bodies were crucified, and our blood was spilt, while our eyes were fixed on the horizon of the loving-kindness of their Lord, the Witness, the All-Seeing. The more grievous their woes, the more did the people of Baha increase in their love. Unto their sincerity hath the All-Merciful borne witness in His Book. He saith: 'Wish ye, then, for death, if ye are sincere.' Who is to be preferred, he that hath sheltered himself behind curtains, or he that hath offered himself in the path of God? Judge thou fairly, and be not of them that rove distraught in the wilderness of falsehood. So carried away have they been by the living waters of the love of the Most Merciful, that neither the arms of the world nor the swords of the nations have deterred them from setting their faces towards the ocean of the bounty of their Lord, the Compassionate, the Generous. By God! Tribulation hath failed to shake Me, and the repudiation of the divines hath been powerless to weaken Me. I have spoken, and still speak forth before all faces: 'The door of grace hath been unlocked and He Who is the Dayspring of Justice hath come with perspicuous signs and evident testimonies from God, the Lord of strength and of might!'"

- 45 Verily, the steadfastness of these souls under the swords of oppression, their submission and resignation before countless enemies, the joy and gladness of these luminous beings at the altar of the All-Merciful, the firmness of assured women and the strength of faith of sanctified handmaidens, their endurance of murder, beating, plunder, and the martyrdom of children, and the steadfastness of the young ones, constitute the greatest proof of the truth and sincerity of the friends. Especially since, in the face of such oppression and hostility, they did not raise a hand in defense of life and limb, but rather considered self-sacrifice as triumph and martyrdom as the greatest gift to the human world. They drank the brimming cup of sacrifice as though it were pure wine, and withheld not their lives from the sword. They offered their throats to the dagger, and saw their homes and shelters razed to the ground. Their possessions were pillaged and plundered, their children and women left destitute, and with utmost joy and gladness they sacrificed their lives for that Beloved of the All-Merciful. Not a word passed their lips that might have offended their executioners; rather, they interceded for their killers and beseeched God for

صریر القلم الأعلى انفقنا ارواحنا و اجسادنا و
ابنائنا فی سبیل الله العلیّ العظیم و بذلك نفتخر
بین اهل الانشاء و الملاء الأعلى یشهد بذلك ما
ورد علینا فی هذا الصراط المستقیم

- 44 تالله قد ذابت الأجساد و صلیت الأجساد و
سفکت الدماء و الأبصار كانت ناظرة الى افق
عناية ربها الشاهد البصیر كلما زاد البلاء زاد
اهل البهاء فی حبهم قد شهد بصدقهم ما انزله
الرحمن فی الفرقان بقوله فتمنوا الموت ان كنتم
صادقین هل الذی حفظ نفسه خلف الأجباب
خیر ام الذی انفقها فی سبیل الله انصف و
لا تكن من الذین فی تیه الكذب كانوا من
المهائین قد اخذهم کوثر محبة الرحمن علی شأن
ما منعهم مدافع العالم و لا سیوف الأمم عن
التوجه الى بحر عطاء ربهم المشفق الکریم تالله
الحق ما اعجزنی البلاء و لا اضعفنی اعراض
العلماء نطقت و انطق امام الوجوه قد فتح باب
الفضل و اتی مشرق العدل بآیات و اصحات و
حجج باهرات من لدی الله المهیمن القیوم

- 45 باری استقامت این نفوس در تحت سیوف
جفا و تسلیم و رضا در مقابل الوف اعدا و
فرح و شادمانی این حقائق نورانی در قربانگاه
رحمانی و ثبات نساء مطمئن و قوت ایمان امام
مقدس و تحمّل قتل و ضرب و نهب و شهادت
طفلان و استقامت کودکان برهان اعظم صدق
و حقیقت یاران علی الخصوص که در مقابل
این ظلم و عدوان دست بدفاع از تن و جان
نگشودند بلکه جانفشانیا کامرانی دانستند و
قربانیا اعظم موهبت عالم انسانی شمردند جام
سرشار فدا را مانند صبا نوشیدند و تیغ را جان
دریغ نمودند حنجر را وقف خنجر کردند و
لانه و آشیانه را زیر و زیر دیدند مال و منال
را بتالان و تاراج دادند و اطفال و زنانرا بی
سر و سامان گذاشتند و در نهایت بشاشت و
شادمانی جانرا نثار آن دلبر رحمانی نمودند یک
حرف و کلمهئی که قاتلان از آن آزاده شوند
بر زبان نراندند بلکه شفاعت قاتلان نمودند و
از حق طلب عفو و مغفرت از برای ستمکاران

forgiveness for their oppressors. Had they raised their hands in defense, a single soul could have resisted an entire army, as one of the friends from Yazd had written, and these are his exact words: "God has bound everyone's hands and has not permitted defense, else none would have dared to act so boldly. Since they know we will not transgress the commandment of the Book and will not raise a hand in defense, the enemies proceed with complete assurance to kill, plunder, and shed pure blood. If there were any possibility of defense, neither leader nor follower would dare to breathe or speak.

خواستند و اگر دست بدفاع می‌گشودند یک نفس مقاومت یک فوج میکرد چنانکه یکی از احباً از یزد مرقوم نموده بود و عین عبارت درج میشود و آن اینست خدا دست همه را بسته و اذن دفاع نفرموده والا احدی قوت جسارت نداشت چون میدانند که از حکم کتاب تجاوز نمی‌شود و دست بمدافعه باز نمی‌گردد لهذا اعدا با کمال اطمینان بقتل و غارت و سفک دماء طاهره پردازند و اگر احتمال مدافعه میرفت رئیس و مرؤوس جسارت تنطق و تنفس نداشتند

- 46 We yearn for martyrdom in God's path and seek it with heart and soul, but we must protect our families and children. If we do not protect them, we fear we would be remiss. Otherwise, this life is worthless and unworthy to be sacrificed in God's path - if it be accepted, what felicity and honor!" Now if this sacrifice, plunder, pillage, destitution, captivity of women and children, and self-sacrifice with utmost joy, and moreover their cry of "Ya Baha'u'l-Abha" and "O my Lord Most High" at the altar of sacrifice, their exclamation of "No harm can befall us; verily we shall return unto our Lord" and their melody of "Is there any who beholds me?" - if these are not proof of steadfastness and firmness, and evidence of rootedness in faith, and among the greatest proofs of the sincerity, spirituality and love of these holy souls, then what constitutes proof of steadfastness? "Wish for death, if ye are sincere!" And indeed, had they written their condition with their own blood, surely the pages of the horizons would not have sufficed. And if these souls are denied, how then can the steadfastness of the Prophets, the firmness of the saints, and the constancy of the faithful in former ages be proven? - especially since the greatest attribute of the Prophet, peace be upon Him, was "Be thou steadfast as thou hast been commanded."

46 آرزوی شهادت در سبیل الهی داریم و بجان و دل طالب و جویا ولی اهل و عیال و اطفال را محافظه خواهیم اگر حفظ آنها نخواهیم میترسیم که مقصر شویم والا جان قابل نیست و لائق فدای سبیل حق نه اگر قبول شود زهی سعادت و شرافت حال اگر این قربانی و تاراجی و تالانی و بی سر و سامانی و اسیری نساء و اطفال و جانفشانی بکمال شادمانی و همچنین درمشهد فدا فریاد یایه‌اء‌الآب‌بی و نداء یا ربی الاعلی و صیحه لا ضیر انا الی ربنا لمتقلبون و نعمه هل من ناظرینظری دلیل بر ثبوت و استقامت نه و برهان رسوخ در ایمان نیست و از اعظم دلائل بر صداقت و روحانیت و محبت این نفوس مقدسه نه پس دلیل ثبوت و استقامت چیست فتمنوا الموت ان کنتم صادقین و حال آنکه اگر بخون خویش ترجمه حال خود مینگاشتند البته صفحات اوراق آفاق کفاف نمینمود و اگر این نفوس تکذیب شوند دیگر چگونه ثبوت انبیا و رسوخ اولیا و استقامت مؤمنین در قرون اولی ثابت میشود و حال آنکه اعظم منقبت حضرت پیغمبر علیه السلام فاستقم کما امرت بوده

- 47 In brief, according to the latest news from Yazd conveyed through His Holiness the Afnan of the Sacred Tree, the esteemed Aqa Siyyid Mehdi, the number of martyrs has reached one hundred and seventy pure souls-this much is known, and what is unknown God alone knows. Several thousand homes, shops, and commercial establishments have been plundered and looted, and many houses have been set ablaze. Numerous women and children have been left without protectors or guardians, becoming destitute, hungry, and homeless. They have neither caretaker nor sympathizer, neither companion nor kind friend. Rather, they wander from street to street, and day

47 باری مختصر اینست که از یزد خبر اخیر که بواسطه حضرت افنان سدره مبارکه جناب آقا سید مهدی رسیده اینست که عدد شهدا به صد و هفتاد جان پاک رسیده و این معلومست دیگر غیر معلوما خدا میداند و چند هزار خانه و دکان و مغازه تجارت نهب و غارت شده و بسی خانه‌ها را آتش زده‌اند جمعی از نساء و اطفال بی معین و پرستار مانده‌اند و برهنه و گرسنه و بی سر و سامان گشته‌اند نه پرستاری و نه غمخواری نه مونس و نه مهربانی بلکه کوی بکوی سرگرداند و شب و روز بشکرانه این مصیبت کبری زبان

and night they loose their tongues in gratitude for this supreme calamity, saying: "Praise be to God that we have become the target of such torment and punishment in the path of God, and in the love of God have become the mark for a thousand arrows of tribulation. This was the ultimate desire of our hearts and souls, and this was the fulfillment of our hearts' content and the comfort of our spirits."

- 48 In brief, these events were known to occur, and were repeatedly heard verbally from 'Abdu'l-Baha, Who explicitly stated before a large gathering of the friends in the previous year that Yazd was in great danger, saying "Pray, pray." And now, God willing, the purport of these passages written by the pen of 'Abdu'l-Baha will likewise be fulfilled and become manifest in the future, and that is this: "The veil shall be lifted, by God's leave, from the face of the Cause, and this radiance shall shine forth to the horizons of all lands. The standards of the Faith shall be raised high, and the banners of your Glorious Lord shall wave from the lofty edifice. The foundation of doubts shall be shaken, the veil of darkness shall be rent asunder, the dawn of clear proofs shall break forth, and the Kingdom of earth and heaven shall shine with the lights of divine verses. Then shall you see the standards of the parties overturned, the faces of the enemies transformed, the decrees of evil leaders abrogated, the believers in great joy, and the deniers in manifest loss."

BLO_PT#208

گشایند که الحمد لله در سبیل الهی مورد چنین عذاب و عقابی گشتیم و در محبت الله هدف هزار تیر بلا شدیم این بود منتها آرزوی دل و جان و این بود کام دل و راحت روان

48 باری این وقوعات معلوم بود که واقع خواهد شد و شفاهاً بکرات از عبداله‌آء شنیده گشت که در حضور جم غفیر از احبا در سال گذشته صراحةً گفت که یزد در خطر عظیم است دعا کنید دعا کنید و حال انشاء الله نیز مضمون این فقرات مرقومه از قلم عبداله‌آء من بعد تحقق خواهد یافت و ظاهر خواهد شد و آن اینست سینکشف القناع باذن الله عن وجه الامر و یسطع هذا الشعاع فی آفاق البلاد و یعلو معالم الدین و تحفّق رایات ربکم المجد علی الصرح المشید و یتزلزل بنیان الشیبات و ینشقّ حجاب الظلمات و ینفلق صبح البینات و یشرق بأنوار الآیات ملکوت الأرض و السموات اذاً ترون اعلام الأحزاب منکوسة و وجوه الأعداء ممسوخة و احکام رؤساء السوء منسوخة و المؤمنون فی فرح عظیم و المکذّبون فی خسران مبین

MKT3.122, OOL.C024

AB00511

To: James B Thornton Chase, in Chicago

Date: 1903-Jul-24

- 1 O thou honored friend! Verily the sight of providence is far reaching and the divine glance is perfect. Thou hast always been a recipient of favors and the object of the bounty of the glorious Beauty of ABHA. I trust in God that thou mayest be thus aided by Him to serve His Cause and so shine as a luminous star in the horizon of His Kingdom, an illumining candle burning in the assemblage of the Bahais; that thou mayest be confirmed by a power of the Kingdom and attain divine bounty and providence.

1 ای عزیز محترم نظر عنایت شاملست و لحاظ رحمانیت کامل همیشه مظهر الطاف بودی و مورد عنایت جمال ابری از حق میطلبم که چنان بخدمت امر الله موفق گردی که در افق ملکوت نجی ساطع و بارز شوی و در محفل بهائیان شمعى لا ُئخ و باهر گردی مؤید بقوتی ملکوتی شوی و موفق بفیض و عنایتی لاهوتی

- 2 As to the question of women being chosen rather than men: In this cycle there were men who arose through a divine power and who shone forth as the sun from the dawning-point of holiness; and, likewise, there appeared certain women who became side by side with men. The expression which you quote, "Every woman who is directed to the guidance of God in this great age, will surpass men in every respect," signified that, in this age, certain women will appear who will surpass some men. It does not mean that they will surpass all the men who have given their lives as sacrifices in this Cause; for in this wonderful cycle there appeared such men as his holiness Khudoos, his holiness Bab-el-Bab, his holiness the "King of Martyrs" and his holiness the "Beloved of Martyrs," his holiness the great Vaheed, and such ones who have no equals in the world of existence.
- 3 If, in the letters to the maid-servants of the Merciful, there hath been written in the sense of encouragement (that from which such meanings can be inferred), the purport is that some women in this wonderful age have surpassed some men, and not that all women have surpassed all men. The members of the House of Spirituality must give unlimited encouragement to women. In this age, both men and women are in the shadow of the Word of God. Whosoever endeavors the most will attain the greatest share, be it of men or of women, of the strong or of the weak.
- 4 As to the matter of teaching and the choosing of men, the letters which I have written to the Spiritual Meeting (House of Spirituality) of which you are a member, will answer this question and will manifest the station of men who remain firm in the Covenant of God. Refer to them.
- 5 As to the number of Tablets to women, this is due to the fact that most of the letters which come to the Holy Land are from women. Rarely do letters come from men and, naturally, to women the most are written. Men are enjoined more than women to give the Message of the Cause of God and to diffuse His fragrances.
- 6 My dear friend! If thou didst know how dear thou art to Abdul-Baha, thou wouldst spread wings, and through excess of joy, soar and begin teaching all that country.
- 7 As to the question: "Whither shall we turn in our prayers?" There is an appointed center toward which one must direct himself in prayer, but at present this center is not unfolded because of wisdom. In its time this shall be announced. At
- 2 از انتخاب نساء دون رجال سؤال نموده بودید و حال آنکه در این دور رجالی بقوتی الهی قیام نمودند که مانند آفتاب از مطلع تقدیس درخشیدند و همچنین نسائی منبعث گشتند که با رجال همنان شدند از آن عبارت که ذکر نموده‌اید مقصود اینست که نسائی در این عصر منبعث خواهند شد که از بعضی رجال سبقت گیرند نه مقصود جمیع رجالست که در این امر جانفشانی نمودند زیرا در این دور بدیع مثل حضرت قدّوس و حضرت باب‌الباب و حضرت سلطان‌شهداء و حضرت محبوب‌الشهداء و حضرت وحید اکبر و امثالهم مبعوث شدند که در عالم وجود نظیری نداشتند
- 3 اگر در مکاتیب اماء رحمن در مقام تشویق چیزی مرقوم شود مقصود اینست که در این دور بدیع بعضی از نساء از بعضی از رجال تقدّم یافتند نه اینکه کلیّه نساء از کلیّه رجال سبقت یافتند ارکان محفل روحانی باید بی‌نهایت مشوق نساء گردند در این دور رجال و نسائی نه کل در ظلّ کلمه الهیه‌اند هر که بیشتر کوشد بیشتر نصیب برد خواه از رجال و خواه از نساء خواه از ضعفا
- 4 اما در خصوص امر بتبلیغ و انتخاب رجال بمکاتیبی که بمحفل روحانی که شما عضوی از اعضای آن هستید من نوشتم مراجعت نمائید مقام رجال که ثابت بر میثاقند معلوم گردد
- 5 و اما الواح کثیره که بجهت نساء مرقوم شده و امر بتبلیغ گردیده چون اکثر مکاتیب که بارض اقدس می‌آید از نساءست نادراً از رجال مکتوبی رسد بالطبع نساء بیشتر مرقوم شود رجال بیش از نساء مکلف بتبلیغ امر الله و نشر نفحات الله هستند
- 6 ای یار عزیز اگر بدانی که در نزد عبداله‌آ چه قدر عزیزی البتّه بال و پر بگشائی و از شدّت فرح پرواز کنی و بتبلیغ جمیع آن اقلیم پردازی
- 7 و اما سؤال از توجّه نموده بودی توجّه مرکزی معلوم و محقّق دارد ولی حال حکمت اقتضای اعلان نکند در وقتش اعلان خواهد شد حال در آن صفحات موقتاً بهمانطور اوّل بجهت شرق

present, in those regions, you should direct yourself, as formerly, to the East. The appointed and certain center will be announced in its time.

- 8 You also ask: "To whom shall we turn?" Turn to the Ancient Beauty. If it be the will of God, the blessed likeness (of the Manifestation) will be sent in its proper time, so that, in the world of the heart, thou mayest direct thyself to that holy likeness and thus be saved from imagination and phantasy. However, in the Temple (Mashrak-el-Azcar) the blessed picture must never be placed (or hung) on the wall. This you should know.

- 9 As to the subject of babes and infants and weak ones who art afflicted by the hands of oppressors: This contains great wisdom and this subject is of paramount importance. In brief, for those souls there is a recompense in another world and many details are connected with this matter. For those souls that suffering is the greatest mercy of God. Verily that mercy of the Lord is far better and preferable to all the comfort of this world and the growth and development of this place of mortality. If it be the will of God, when thou shalt be present this will be explained in detail by word of mouth.

BRL_ATE#042x, TAB.335-338, BWF.372-372x

توجه نمائید نقطه محققه مقرر در وقتش اعلان میشود

8 و اما سؤال نموده بودید که توجه باید نمود توجه به جمال قدم نمائید انشاءالله در وقتش شمائل مبارک ارسال میشود که در وقت توجه در عالم قلب بآن شمائل مقدسه بنمائید تا نجات از تصور واهی حاصل گردد ولی در معبد تعلیق شمائل مبارک در هیچ وقت جائز نه این را بدانید

9 و اما کیفیت اطفال صغیره و نفوس ضعیفه که در دست ظالمین گرفتارند این حکمتش بسیار است و مسئله نیست از امهات مسائل مختصر اینست که از برای این نفوس در عالم دیگر مکافات عظیمه است و تفصیلش بسیار که این نفوس را این صدمات سبب رحمت پروردگار گردد و موهبت کردگار که بهتر از صدهزار راحت دنیا و نشو و نما در این دار فانی دنیاست تفصیل اگر ممکن شود انشاءالله در وقت حضور شفاهاً مفصلاً داده خواهد شد و علیک التحیة و النناء

BRL_DAK#0112

AB00222

To: Baha'is of Tihiran et al.

Date: 1903-Jul-30

- 1 O spiritual friends! From Iran, successive events are reaching us that cause sorrow and grief, and the friends of God hear this news with burning hearts and tearful eyes. According to reports, the fire of envy has so inflamed the hearts of the divines that they have lost all self-control. Without fear, they have kindled the fire of sedition and corruption, and without cause have raised the banner of enmity and hatred, staining their hands with the blood of the innocent ones and those near to the Divine Threshold. This rebellious movement springs from tyrannical envy, and its cause is the intensity of rage and wrath, for they observed that the holy fragrances have perfumed the horizons and the light of guidance and truth has

1 ای یاران رحمانی از ایران حوادثی متتابع میرسد که سبب تأسف و احزانست و یاران الهی با قلبی سوزان و چشمی گریان استماع آن اخبار مینمایند از قرار معلوم علمای رسوم را آتش حسد در دها چنان شعله زده که زمام اختیار از دست رفته بی مهابا آتش فتنه و فساد افروختند و بدون سبب علم عداوت و بغضا برافراختند و دست بخون مظلومان و مقربان درگاه کبریا آلودند این حرکت باغیانه منبعث از حسد طاغیانه و باعث شدت غیظ و غضبست زیرا ملاحظه نمودند که نفحات قدس آفاق را

spread throughout East and West. They became powerless to resist through the force of proof; rather, they were defeated, routed and overthrown by conclusive evidence, clear proof and manifest demonstration. "The hosts are put to flight." Therefore they resorted to the weapon of the powerless and began their wickedness, raising the standard of corruption and engaging in opposition, shedding innocent blood and extending the hand of aggression. This is the weapon of the impotent and the attribute of the wicked.

معطر نموده و بارقه هدایت و نور حقیقت در شرق و غرب منتشر گشته بقوه برهان عاجز از مقاومت گشتند بلکه بحجت قاطعه و دلیل واضح و برهان ساطع مغلوب و مهزوم و منکوب شدند جند هنالک مهزوم من الأحزاب لهذا دست بسلاح عاجز زدند و آغاز رذائل کردند و علم فساد افراختند و بعناد پرداختند خون مظلومان هدر نمودند و دست تطاول گشودند این سلاح مرد عاجز است و صفت شخص فاجر

- 2 In every age it has been thus. When the vile Yazid, the obstinate Walid, the base Khawli, the despicable Sinan, and the ill-favored Shimr found themselves powerless and incapable before the proofs and evidences of the Prince of Martyrs (may my soul be sacrificed for him), they resorted to assault and stoning, issued the death warrant for the King of Martyrs, and stained their hands with his blessed blood. This is the weapon of the impotent and the attribute of the vanquished transgressor.

2 در هر عصر چنین بوده است یزید پلید و ولید عنید و خولی کولی و سنان کشخان و شمر بدچهر چون از مقاومت حجت و برهان حضرت سید الشهداء روحی له الفداء عاجز و قاصر شدند به هجوم و رجوم برخاستند و فتوی بر قتل شاه شهیدان دادند و دست بخون مبارکش بیالودند این سلاح شخص عاجز است و صفت مغلوب فاجر

- 3 In any case, it has always been thus. Be not grieved. This itself is a mighty proof of the truth of this great Cause, else they should resist this mighty serpent and manifest proof through evidence and demonstrations. Such savagery in the human world is cause for shame. "Abasement and poverty were pitched upon them" is proof of this helplessness. If they were aware of the hidden mystery, the sudden calamity, and the manifest loss that awaits them, they would begin to wail and lament, take to the wilderness, and cry out "O what regret!" and "O what shame!" The hostile band and foolish company—that is, the tyrannous and rebellious group—were happy and joyful on the plain of Karbila, constantly boasting before friend and stranger, saying "Praise be to God! The Wronged One of the horizons has been surrounded with his family, their hearts are burning with the heat of thirst, all their possessions have been plundered and pillaged, the blessed body has been torn to pieces, the pure blood has stained the black earth, heads have been raised upon spears, and enemies have risen in strife. The household of the Prophet has been taken captive, and innocent children have been seized." But not much time passed before it became clear and evident to all that this was not victory but defeat, not dominance but subjugation, not joy but divine retribution, not mighty profit but manifest loss, not cause for fame but source of eternal curse.

3 باری همیشه چنین بوده محزون مگردید همین برهان جلیل بر حقیقت این امر عظیمست والا باید برهان عظیم و ثعبان مبین را مقاومت نمایند و به دلیل و براهین پردازند این درندگی در عالم انسانی سبب شرمندگیست و ضربت علیهم الذلّة و المسکنة برهان این درماندگی اگر از سر نهانی و بلای ناگهانی و خسران مبین که در پی دارند خبر شوند فریاد و فغان آغاز کنند و سر بیابان نهند و واحسرتا گویند و واسوءتا بلند کنند عصبه بغضا و ثلّه حمقاء یعنی گروه طاغی باغی در صحرای کربلا شاد و خرم بودند و همواره پیش خویش و بیگانه افتخار مینمودند که الحمد لله مظلوم آفاق با اهل و عیال محاصره گشته و از حرارت عطش جگرها سوخته و جمیع اموال تالان و تاراج شده و جسد مبارک پاره پاره گردیده و خون مطهر خاک سیاه را رنگین نموده سرها بر نیزه رفته و اعدا بر ستیزه برخاسته خاندان نبوت اسیر شده و طفلان بی گناه دستگیر گشته ولی چندی نگذشت بر کل واضح و مبرهن شد که این غلبه نبود مغلوبیت بود قاهریت نبود مقهوریت بود مسرت نبود نعمت بود رنج عظیم نبود خسران مبین بود سبب شهرت نبود مورث لعنت بود

- 4 O friends of God! You must do the opposite and act in contrary manner: place a healing salve upon the wounds of the oppressors and become a remedy for the pain of the wrongdoers. Should they offer poison, give them honey in return; should they draw the sword, give them milk and sweetmeats; should they heap scorn, render assistance; should they pronounce a curse, seek for them divine blessings. With utmost kindness arise, and deal with them according to the merciful characteristics of the All-Merciful. Never defile your tongues with an unseemly word regarding them. Show respect, seek bounties, strive for enlightenment and spirituality, that God may guide them and deliver them from such savagery, bloodthirstiness, ferocity, and the characteristics of wolves and leopards.
- 4 باری ای یاران الهی شما باید بالعکس مقابله نمائید یعنی زخم ستمکاران را مرهم نهد و درد ظالمان را درمان شوید اگر زهر دهند شهد دهید اگر شمشیر زنند شکر و شیر بخشید اگر اهانت کنند اعانت نمائید اگر لعنت نمایند رحمت جوئید در نهایت مهربانی قیام نمائید و باخلاق رحمانی معامله کنید و ابداً بکلمهٔ رکیکی در حقشان زبان میلانید حرمت کنید و موهبت طلبید و نورانیت جوئید و روحانیت بجوایید که خدا هدایت نماید و از این درنگی و خونخواری و تیزچنگی و گرگی و پلنگی نجات بخشد
- 5 Praise be to God, His Imperial Majesty and His Excellency the Prime Minister are just, generous, perfect and kind, and they provide protection and safeguarding to the extent possible. Therefore, whatever transgressions occur are from the traditional divines, the oppressive jurists, and the ignorant masses who, like fierce wolves, attack the divine sheep. Appeal to no authority except the government of His Imperial Majesty, and voice your complaints only in the imperial presence. Seek justice from His Imperial Majesty the King and take your grievances to the respected Prime Minister.
- 5 الحمد لله اعلیحضرت شهبازی و حضرت صدارتپناهی عادل و باذل و کامل و مهرباند و بقدر امکان حمایت و حراست میفرمایند لهذا آنچه واقع شود از تعدیات علمای رسوم و فقههای ظلوم و عوام جهولست که مانند گرگان حرون بر اغنام الهی هجوم نمایند بمرجعی جز حکومت حضرت شهبازی مراجعت ننمائید و جز بحضور همایون زبان شکایت نگشائید دادخواهی از اعلیحضرت پادشاهی نمائید و کیفر بجناب صدر موقر برید
- 6 This complaint against tyranny and rebellion, and this appeal against the oppression and enmity of the turban-wearers, is in accordance with the explicit text which states that when you witness oppression and tyranny, seek redress from the royal throne and take refuge in the justice of His Imperial Majesty. In obedience to this command, we shall seek justice and appeal for relief. Otherwise, praise be to God, we are all ready to sacrifice our lives in the path of God and have no desire other than self-sacrifice and martyrdom.
- 6 و این شکایت از جور و طغیان و دادخواهی از ظلم و عدوان اهل طیالسه نظر بنص صریح است که میفرماید چون ظلم و ستم بینید از سریر تاجداری کیفر طلبید و بعدالت اعلیحضرت شهبازی پناه برید امتثالاً للأمر دادخواهی نمائیم و فریادرسی جوئیم و الا ما جمعاً الحمد لله در سبیل الهی جانفشانیم و بغیر از جانبازی و قربانی آرزوی نداریم
- 7 Consider that if the apostles of Christ had not been martyred, they would have lived but a few days and would certainly have died in the end. Was that martyrdom better, or a fruitless life? Likewise, in the plain of Karbila, blessed souls, receiving the greatest glad-tidings, drank the cup of martyrdom in the path of the All-Glorious. Intoxicated with the wine of the love of God, they hastened to the altar of love, dancing, stamping their feet, and raising cries of joy. Had this not occurred, they would still have ultimately died. Which of these is better, more pleasant, and more attractive?
- 7 ملاحظه نمائید که حواریون حضرت مسیح اگر شهید نشده بودند ایامی چند زیست نموده عاقبت یقین مرده بودند حال آنکه شهادت بهتر بود یا زندگی بی ثمر و همچنین در صحرای کربلا نفوس مبارکی ببشارت کبری جام شهادت در سبیل کبریا نوشیدند و سرمست صهای محبت الله گشته و رقصگان و پاکوبان و هلهله زنان بقربانگاه عشق شتافتند و اگر این نمود باز البتّه مرده بودند حال کدام یک بهتر و خوشتر و دلکشتر است
- 8 We must act according to the divine texts, and whatever occurs, whatever oppression and transgression takes place, we
- 8 ما باید بموجب نصوص الهیه عمل نمائیم و آنچه واقع شود و هر ظلم و تعدی که صادر گردد

must seek justice from the royal government and remain loyal to the throne of His Imperial Majesty and steadfast in our intense allegiance. Peace be upon you.

دادخواهی از حکومت شهریاری نمائیم و بسریر
اعلیحضرت تاجداری صادق و در شدت تعلق
ثابت باشیم والسلام

INBA16:031, MKT4.118, MILAN.097,
AVK3.228.15x, MAS9.133x

AB09412

To: Francis J Phelps, in Washington, DC

Date: 1903-Aug-06

O thou candle of the love of God! I read what thou hast written. Its meanings were spiritual and its contents merciful. It indicated (thy) pure intention and expressed clear brilliancy. I beg of God that thou mayest become an associate and partner of Abdul-Baha in servitude to the Holy Threshold of Baha', that thou mayest praise me in my pure servitude and summon all to the Most Great Guidance.

And upon thee be the Glory of God.

TAB.193

AB06604

To: Muhammad son of Husayn Milani et al.

Date: 1903-Aug-08

- 1 O ye blessed children, scions of that holy soul. Give praise to God that ye came into the world from such a father! 1 ای اولاد مبارک‌نهاد آن پاک‌جان حمد کنید خدا را که از صلب چنین پدری بمهد وجود درآمدید و بعرصه شهود قدم نهادید
- 2 Since he was the cause of your guidance ye must also become his spiritual children. A physical relation to him alone is not sufficient. How many a child whose father was pure as a priceless pearl became deprived and fruitless in his life? 2 که سبب هدایت شما گردید ولی باید که سلاله روحانی نیز باشید زیرا انتساب جسمانی کفایت ننماید چه بسیار که پدر پاک‌گهر بود ولی پسر محروم و ابتر
- 3 My eye is turned expectant and full of hope to see how ye become the confidants of your father, to see how ye soar in the same atmosphere, become branches of his own tree and 3 چشم امیدم باز که شما براز پدر دمساز باشید و همدم و هم‌پرواز گردید تا شاخه‌های فرخنده

evidences of the grace of God, the Lord of the Kingdom of light

سبز و خرم آتشگر شوید و دلیل بر الطاف خداوند
جهان انور و علیکم التَّحِیَّةُ و التَّنَاءُ

MMK2#327 p.238

AB01556

To: Mirza Abu'l-Qasim Gulistanih, in Egypt

Date: 1903-Aug-18

- 1 O thou servant of God! That which thou didst write became plain and evident. It was no letter, but a lamentation; no written statement, but sighing and wailing. The right is wholly with you, for the ravening beasts of Yazd and the wolves of Isfahán outstripped the packs of curs and jackals, flung wide the hand of aggression, and stained themselves with the blood of the wronged. Never hath such an occurrence been heard of, nor hath its like been seen.

1 ای بنده الهی آنچه مرقوم نموده بودی واضح و معلوم شد نامه نبود ناله بود بیان نبود آه و فغان بود حق با شماست زیرا درندگان یزد و گرگان اصفهان گوی سبقت و پیشی را از میدان کلاب و ذئاب ربودند و دست تطاول گشودند و بخون مظلومان آلودند هرگز چنین واقعه‌ئی شنیده نگشت و دیده نشد
- 2 The company of the oppressed were as the gazelles of the wilderness of divine unity, whilst the oppressors were as the dogs of the dunghills of iniquity. There is now no need of further description as to what they wrought and what they inflicted. They utterly forgot the tragedy of Karbilá and the sore oppression of His Holiness, the Prince of Martyrs – may my soul be a sacrifice unto Him. They cut the men limb from limb and burned them with fire and naphtha; they rent the breasts and grievously mutilated the bodies; they hewed off the heads and even assailed the little children; they martyred some of the women and cast others into severe torment; they plundered the possessions, pillaged the properties, and set the houses aflame.

2 حزب مظلومان مانند غزالان بر وحدت بودند و ظالمان مانند کلاب مزابل شقاوت دیگر محتاج بیان نه که چه کردند و چه روا داشتند واقعه کربلا را و مظلومیت حضرت سیدالشهداء روحی له الفداء را فراموش نمودند رجال را قطعه قطعه کردند و آتش و نفت بسوختند سینه‌ها را دریدند و جگرها را مکیدند و سرها را بریدند و اطفال را گزیدند و بعضی از نساء را نیز شهید نمودند و بعضی را بعقوبت شدید انداختند اموال را تالان و تاراج کردند و خانه‌ها را سوختند
- 3 In what age hath such wrong been wrought? In what epoch hath such tyranny been witnessed? “Beware! the curse of God be upon the wrong-doing people.”

3 در چه عصری چنین ظلمی وارد و در چه عهدی چنین ستمی حاصل الا لعنة الله على القوم الظالمین
- 4 Say: O my God! Thou art the One Who exerciseth dominion over all things, and Thou art the Witness unto that which these sinful ones have wrought. Lord! Thou beholdest the bodies of the martyrs in the field of sacrifice, torn into fragments; Thou lookest upon the blood of the blessed ones sprinkled upon the dust; the possessions of the chosen ones plundered by the hands of the enemies; the homes of the loved ones consumed by the fire of hatred; the veiled ladies of the sacred households carried

4 قل اللهم انت المهيمن على الأشياء وانت الشاهد على ما ارتكبتها الزمائم رب تری اجساد الشهداء فى میدان الفداء ارباً ارباً و تنظر دماء السعداء مرشوشة على الثرى و اموال الأصفیاء منهوبة بيد الأعداء و بیوت الأحباء محترقة بنار البغضاء و ربّات المجال اسراء بيد الجهال و الصبيان مضطهدين فى يد الأشیاء

captive into the hands of the ignorant; and the children sorely oppressed in the grasp of the wicked.

- 5 O my God, my God! Consider the wretchedness of these and the martyrdom of those; the hardness of heart of these and the glad-tidings of these others; the wrong of these and the sore oppression of those. Lord! Guard them by Thy sovereignty that prevaieth over all things, and watch over them, in the midst of the peoples, with the eye of Thy protection and Thy safekeeping. Lord! Withhold from them the hands that are outstretched [for hurt], the arrows that are directed, the spear-points that are levelled, the teeth that are bared, and the claws that are sharpened. Verily, Thou art the Protector, the Keeper, the All-Powerful, the Mighty, the All-Choosing.

- 6 O thou servant of God! For the present, defer somewhat the coming of the household and family, that thereafter, in accordance with the exigencies of the time, that which is hoped for may be realized.

5 الهی الهی انظر الى شقاوة هؤلاء و شهادة هؤلاء و قساوة هؤلاء و بشارة هؤلاء و ظلم هؤلاء و مظلومية هؤلاء رب احفظهم بسلطانك الغالب على الأشياء و احرسهم بعين كلائيك و حمايتك بين الوری رب امنع عنهم ایدى طالت و سهماً صوّيت و اسنة اشترعت و انياباً كشرت و برائناً اشتدت انک انت الحافظ الحارس المقتدر العزيز المختار

- 6 ای بنده الهی حال حضور اهل و عیال را قدری تأخیر اندازید تا بعد بمقتضای وقت مأمول گردد

BRL_DAK#1064, MKT1.282

AB06100

To: Badii, Haji Mirza Ali son of Mimar et al., in Tihiran

Date: 1903-Aug-18

...O Lord! These noble ones were abased in Thy path, and these moon-faced ones were drenched in blood for love of Thee. Every breast, like a mirror, hath been shattered into fragments, and every heart, freed from water and clay, hath been torn to pieces. Noble heads were trampled under the feet of the ignorant. Radiant throats were wounded by the daggers of darkened souls, and sanctified hearts were pierced by satanic arrows. These precious souls were caught in the grip of every base one, and these luminous faces were dimmed by the dust of rebellion raised by manifestations of Satan. O Lord! Bestow upon me a drop from that brimming cup, and waft to my nostrils a fragrance from that garden of sacrifice, that I may be attracted to all horizons, become bewildered and enchanted by that resplendent Beauty, and offer up my soul and spirit.

...ای پروردگار این عزیزان ذلیل سبیل تو گشتند و این مهرویان در راه محبت بخون آغشتند هر سینه‌ئی مانند آینه پاره پاره گشته و هر دلی از آب و گل آزاده شرحه شرحه شده سرهای بزرگوار در زیر پایهای جهال پامال شده خنجر نورانی بخنجر نفوس ظلمانی آزرده گشته و قلوب رحمانی بسهام شیطانی خسته گردیده این نفوس نفیسه در دست هر خسیسی گرفتار شده و این وجوه نورانیه بغبار طغیان مظاهر شیطانیه افسرده گشته ای پروردگار از آن جام سرشار قطره‌ئی نثار فرما و از انگلشن فدا نفعه‌ئی بمشام من آر تا منجذب آفاق گردم و سرگشته و سودائی آنجبال پرانوار شوم و جان و روان قربان نمایم و علیک التحیة و الثناء

MJMJ1.113x, MMG2#403 p.449x

AB07435*To: Aqa Mirza Ataullah Tabib Sirajul-Hukama, in Abadih**Date: 1903-Aug-18*

- 1 O resplendent lamp! What light more luminous than that of the love of God? What ray more effulgent than that of the knowledge of God? The external light is created by waves in the ether. It is an accident that emanates from light-giving bodies and it enables objects to become visible and apparent to the sight. However, in and of itself this material source of light is not capable of sensing the presence of objects nor can it give us any information about them. The light of the love of God however is both the light-giver of all things and their elucidator. It not only reveals the presence of certain realities but also causes them to be comprehended. Thus in whatever conscience this light is illumined it will itself become transformed into a resplendent source of light and perspicuous brightness.

- 2 And upon you be greetings and praise.

- 3 Convey with utmost yearning greetings and praise to the noble descendant Doctor Khan. I beseech God that he may become a brightly burning lamp and a brilliant ray. And upon him be greetings and praise.

1 ای سراج وهّاج چه نوری روشتر از محبت
اللّهست و چه شعاعی ساطعتر از معرفت الله
نور عنصری عبارت از تموجات اثیریّه است
و عرضی از اعراض فائضه از اجسام منیره
و هنرش آشکار نمودن اشیاست ولی کاشف
نه مدرک نه مستخبر نه اما نور محبت الله
محيي اشیاست مظهر اشیاست کاشف اشیاست
مدرک اشیاست لهذا این نور در هر ضمیری
ساطع گردد سراج لامع شود و نور باهر گردد

2 و عليك التّحية و الثّناء

3 سلیل جلیل دکتر خان را بنهایت اشتیاق تحیت
و ثنا برسان از خدا خواهم چراغی پرفروغ گردد
و شعاعی پرسطوع و علیه التّحیّة و الثّناء

MMK2#190 p.137, AKHA_106BE #04

p.02, VAA.210-211

AB10322*To: Muhammad Husayn Khan, in Abadih**Date: 1903-Aug-18*

- 1 My God, my God! Verily this servant of Thine hath been attracted by the fragrances of Thy most glorious holy garden, and hath been set ablaze with the fire of Thy love burning in hearts and souls.

- 2 He communes with Thee in the dark of night and supplicates Thee to make him a sign of Thy mercy amongst all peoples.

1 الهی الهی انّ عبدک هذا قد انجذب بنفحات
حدیقة قدسک الغناء و اشتعل بنار محبتک الملتهبة
بین القلوب و الاحشاء

2 و یناجیک فی جنح اللیالی الظلماء و یدعوک
حتّی تجعله آية رحمتک بین الوری

- 3 O Lord! Aid him to achieve that which Thou lovest and art pleased with. Verily Thou art the All-Bountiful, the Most Merciful, the All-Giving.

3 رَبِّ وَقَّهْ لِمَا يَحِبُّ وَيَرْضَى أَنْكَ أَنْتَ الْكَرِيمُ
الرَّحِيمُ الْوَهَّابُ

MJMJ3.012, MMG2#215 p.243

AB10399

To: Haji Siyyid Javad Yazdi, in Port Said

Date: 1903-Aug-18

...Thou didst make reference to the tribulations that have befallen thee and the calamities that have descended. This is the path of love, and among its inherent requirements are the sacrifice of life, offering oneself as an oblation, and enduring a hundred thousand physical afflictions and spiritual sorrows. Thus it has ever been fitting - such is the way of love and such are the exigencies of devotion to the Beauty of the One. One must be a man of this arena and a valiant and active horseman. All else is but child's play.

...از بلایای وارده و رزایای نازله اشاره نموده
بودید این ره ره عشقست و از لوازم ذاتیه اش
جانفشانیست و قربانی و تحمل صدهزار آفات و
آلام جسمانی و احزان روحانی و شایسته چنین
بوده رسم محبت اینست و مقتضای عشق جمال
احدیست چنین باید مرد این میدان بود و فارس
پرجولان و غیر از این هر چه هست ملعبه صبیان

MMK3#199 p.143x

AB05391

To: Sarah J Farmer

Date: 1903-Aug-22

O thou who art attracted by the Fragrances of the Kingdom of El-ABHA!

I read thy letter which was beautifully composed and which indicated that thy delicate body hath gained rest. I send thee the answer spiritually so that the signs of the address may become manifest in thy heart. Verily thou art with me in spirit at all times. I ask God to make thee follow my example in establishing the Kingdom of Unity and Peace and building up the Dominion of Love and Faith which was founded by the Beauty of El-ABHA. Rest and repose are necessary for thee in these days; be thou composed in all conditions. Thou art with

me under all circumstances. Then thank God for His guidance unto thee. He hath made thee drink from a cup overflowing with the wine of His love in the world. I ask God to make thee the essence of holiness and purity among the maid-servants of the Merciful—thus thou mayest be a brilliant flame in the universe.

All the Illumined Leaves, the maid-servants of God in this most great prison, convey to thee greeting and praise.

TAB.300

ABU1381

Words of Abdu'l-Baha, paraphrased in a letter of Haji Mirza Haydar 'Ali

- 1 After speaking about various subjects, 'Abdu'l-Baha referred to the House of Justice, which, for the sake of discretion, is at present designated as Spiritual Assembly. The community elects its members, who would appoint representatives for the election of the superior Spiritual Assembly, until it culminates in the election of the Supreme House of Justice, which wields paramount authority.

1 و بعد بیاناتی فرمودند که منتهی شد به رجال بیت العدل که حال حکمه محفل روحانی است و باید عموم نفوسی را محین نمایند و آن منتخبین برای محفل روحانی فوق نفوسی را مشخص نمایند تا منتهی گردد به یک بیت عدل اعظم که بر کل حاکم است
- 2 From the Local Spiritual Assembly upwards, all must submit to the vote of the majority. Should five of the members maintain a certain opinion while the other four uphold another, the latter must, after having exhausted loving exchange of views, submit to the opinion of the former and accept the truth. "Whoso opposes the decision of the majority," 'Abdu'l-Baha declared, "has verily opposed the Blessed Abha Beauty. He who disobeys it has disobeyed God." He repeated this three times, using different emphatic words.

2 و از محفل صغیر گرفته تا هر جا برسد کثرت آراء را باید متابعت نمود و پنج نفر حکمی بنظرشان میرسد و چهار نفر حکمی دیگر بعد از گفتگوی محبت و تحقیق و تدقیق باید آن چهار نفر رأی پنج نفر را تصدیق نمایند و به حقیقت اذعان کنند و هر نفسی مخالفت کند مخالفت جمال اقدس ابی را کرده و سه مرتبه بتغییر عبارت فرمودند هر نفسی مخالفت کند مخالفت حق کرده و کذلک
- 3 "Should the Assembly pass judgement against Me," He said (repeatedly using words of oath to stress this point), "I would submit to it, even if I knew that the judgement was inaccurate, besides being adverse. As the Centre of the Covenant of God," 'Abdu'l-Baha said, "I promulgate the laws of God, interpret His Holy Word, protect His Cause and raise the banner of divine Unity. However, I do not legislate. The men of the House of Justice are the ones who will do so. The House of Justice if free from error or blunder. In other words, it is under the care and protection of the Abha Beauty Who has commanded all to be submissive to it, and has affirmed that it

3 دو سه مرتبه قسم یاد فرمودند که اگر بر ضرر من حکم کنند حتی در امری باشد که بدانم علاوه بر اینکه بر ضرر من است اشتباه نیز هست باز اطاعت می نمایم فرمودند مرکز میثاق الله - مروج احکام الله و مبین کتاب الله و حافظ امرالله و رافع لواء توحید است شاریت ندارد ولی رجال بیت عدل اعظم شارعند و بیت عدل مصون از خطا و زلل یعنی تحت صیانت و حفظ جمال احدیت است زیرا که او فرموده کل باید اطاعت کنند و او فرموده ملهمند بالهامات غیبیه

receives divine inspiration and is under the protection of the Wise, the Potent, the Powerful God.... Who opposes this body has indeed opposed God."

واو فرموده تحت صیانت حق عظیم قوی قدیرند
... مخالفت آن مجمع مخالفت حق است ...

AHB_125BE #01-02 p.21-22

ABU2070

Words spoken on 1903-Aug-31 in Akka

- 1 One night He said: "Whatsoever I utter, set it down in writing, transmit it to every region, commit it to memory, and recount it unto all whom ye meet, that ye may know that after Me the Cause shall be in the hands of the divine House of Justice." So insistent was He that the blessed utterances be recorded, that on that night, at the inn, each one wrote down, according to his own recollection, whatsoever had remained in his mind. The record of this servant is as followeth:

1 یک شب فرمودند آنچه را که من میگویم
- یادداشت کنید و به اطراف محاطه نمایند
و بذهن خود - بسپارید و بهر کس رسیدید
بگویید تا بدانید که بعد از من امر در دست
بیت العدل الهی است. چون بسیار تأکید
فرمودند که بیانات مبارک یادداشت شود آن
شب در - مسافرخانه هر کس بخیال خود هر
چه در خاطر داشت نوشت و یادداشت این
عبد از این قرار است:
- 2 On the night of Monday, the sixteenth of Jumada al-Úla, 1319 A.H., we were privileged to attain His presence. He made several statements concerning the House of Justice, and, inasmuch as He commanded that they be written down, that which remaineth in memory of His blessed words is here set forth:

2 شب دوشنبه شانزدهم جمادی الاولی ۱۳۱۹
هجری مشرف بودیم بیانات چندی در خصوص
بیت العدل فرمودند چون امر فرمودند که
یادداشت شود لهذا آنچه از فرمایشات مبارک
در نظر است نوشته میشود: "
- 3 He said: "Nothing troubleth My mind save dissension, and the remedy for it is this: that all the friends must obey the command of the House of Justice. Even before the House of Justice cometh into being, they must likewise be obedient unto the Spiritual Assemblies that are in existence. Though they know a decision to be in error, still must they submit unto it. Until this cometh to pass, the stronghold of the Cause of God shall not remain secure. Unto the Universal House of Justice must all yield obedience. Obedience unto it is obedience unto the Blessed Cause; opposition unto it is opposition unto the Blessed Beauty; to turn away from the command of the House of Justice is to turn away from the Truth; and whoso rejecteth but a single word of it, it is as though he had, to the extent of that one word, turned away from the Most Holy Book."

3 فرمودند هیچ چیز خاطر مرا پریشان نمیکند مگر
اختلاف و چاره‌ی آن این است که جمیع
احباء باید بامر بیت العدل اطاعت نمایند حتی
قبل از بیت العدل هم باید مطیع محافل روحانی
که هست باشند ولو اینکه بدانند مخطی است
تا اینطور نشود حصن حصین امرالله محفوظ
نمیمانند، بیت العدل عمومی را باید کل اطاعت
کنند، اطاعت او اطاعت بامر مبارک است و
مخالفت او مخالفت بجمال مبارک، اعراض از
امر بیت العدل اعراض از حق است، هر یک
کلمه را که رد کنند مثل آن است که بقدر آن
یک کلمه از کتاب اقدس اعراض کرده‌اند.
- 4 He further said: "Consider how weighty is this matter, that the Blessed Beauty hath constituted the House of Justice as the source of legislation. Should the members of the House of Justice differ in their views, and divergence of opinion arise

4 بعد میفرمودند: ببینید چقدر اهمیت دارد که
جمال مبارک بیت العدل را شارع قرار داده
است، اگر آراء بیت العدل متفاوت و در این

among them, the decision of the majority is the decision of the Blessed Beauty.”

- 5 He said: “Doth it not even now exist potentially? Were the House of Justice in session at this very moment, by God, beside Whom there is none other God, I would be the first to obey its command, though it were directed against Mine own self. True, it is not infallible; yet it abideth beneath the shadow of the protection and preservation of the Blessed Beauty, and its command is the command of the Blessed One. Discuss ye this matter, that it be not forgotten. Tell it even one to another, and write it down in some place as well.”

MNYA.170-171

بین اختلاف آراء حاصل شد، اغلیت آراء، رأی جمال مبارک است.

5 فرمودند مثلاً حالا نیست؟ اگر مجلس بیت العدل دائر باشد و الله الذی لاله الا هو اول کسی که اطاعت امر او را بکند منم ولو اینکه بر ضد خود من باشد، بلی معصوم نیست ولكن در ظل حمایت وصون جمال مبارک است، امر او امر مبارکست. این مطلب را مذاکره کنید که فراموش نشود حتی بیکدیگر بگویید و در یک جایی هم یادداشت کنید

KNSA.127-128

AB02307

To: Margaret B Peeke

Date: 1903-Sep-03

The contents of thy last letter were extremely rejoicing, for they were a glorious evidence of the glowing of the fire of the love of God, of attainment to the gift of God and of the spiritual connection of the spirits. For as much as hearts are like unto mirrors, when the light of the love of God is enkindled, brilliant rays will reflect and merciful phenomena become manifest and clear.

Physical nearness or remoteness is of no importance; the essential fact is the spiritual affinity and ideal nearness. Judas Iscariot was for a long time favored in the holy court of His Holiness Christ, yet he was entirely far and remote; while Paul, the apostle, was in close embrace with His Holiness. The Egyptian carrier of glad-tidings was the bearer of the garment of Joseph, yet he could not inhale the fragrance of the garment. His holiness Jacob, in Canaan, longed for meeting (Joseph), yet he was near and inhaled the fragrance of the garment. Consequently, it is evident that one can certainly and surely inhale the perfume of affinity even from a far distance.

I beg of God that He may strengthen and solidify such connections between the friends (believers), so that the spiritual unity may become a manifest light and the earthly world may become a camping-place for the heavenly hosts.

O thou dear maid-servant of God! Be thou aglow and illumined and be thou enkindled in soul with the fire of the love of God in every assemblage. Be not quiet for a moment and do not seek composure even for an hour (i.e., be active in spreading the light). Be thou a cause for the illumining of hearts and spiritualizing of souls. Always communicate about this (truth) with that great personage in France and write to him: "No matter how clear, pure and polished the mirror may be, not until it is turned unto the Sun of Truth will it find glorious bounty and become reflective of rays." [...]

TAB.719-720

AB01658

To: Yusuf Khan (Qazvin)

Date: 1903-Sep-10

- 1 May the light shining from the Most Great Luminary envelop your illumined resting place and your purified grave, O you who longed for the cup of martyrdom out of love for the Most Glorious Beauty, who drank the wine of fidelity from the cup of bounty, whose spirit ascended to the garden of eternity, the gathering place of reunion, the Most Exalted Horizon, and who attained the presence of his All-Forgiving Lord and was honored to behold the Beauty after the veils of glory were lifted.
- 2 I testify that you believed in your Lord, the All-Bountiful, turned to the Great Announcement, heard the call of your Glorious Master, answered the summons, recognized the blessing, hastened to the mercy, established the luminous proof, followed the shining path, attained the highest station, called out in the name of God, guided others to God, and forgot all else but God, until you became renowned among the people by the name of Truth and became the target of arrows shot by the wicked in the path of your Lord, the Mighty, the All-Knowing, and longed for the cup of evanescence in love of your Most Glorious Beloved.
- 3 Blessed be your severed head, your spilled blood, and your dismembered body. May my spirit be a sacrifice for you, O you who were attracted to the Supreme Concourse, the waving banner in the field of sacrifice, the lamp radiating the lights of fidelity, the star rising from the dawning-place of glory, the

1 النور الساطع من النّير الأعظم يغشي مرقدك
المنور و جدتك المطهّرياً من تمنّى كأس الفداء
حباً بالجمال الأبهى و شرب رحيق الوفاء من
كأس العطاء و صعد روحه الى حديقة البقاء
محفل اللقاء المركز الأعلى و ادرك المثل بين يدي
ربه الغفور و تشرف بمشاهدة الجمال بعد كشف
سبحات الجلال

2 اشهد أنك آمنت بربك الكريم و اقبلت الى النبيا
العظيم و سمعت نداء مولاك الجليل و اجبت
الدعوة و ادرت النعمة و سابقت الى الرحمة
واقمت الحجة النوراء و سلكت المحجة البيضاء و
حزت القدح المعلى و ناديت باسم الله و هديت
الى الله و نسيت ما سوى الله حتى اشتهرت بين
الخلق باسم الحق و استهدفت السهام المصوبة من
اللائم في سبيل ربك العزيز العلام و تمنيت كأس
الفناء في محبة محبوبك الأبهى

3 طوبى لرأسك المذبوح و دمك المرشوش
و جسدك المقطوع روى لك الفداء ايها
المنجذب الى الملا الأعلى و الرأية الخافقة في
ميدان الفداء و السراج الساطع بأنوار الوفاء و

bird soaring to the gardens of eternity, the dove warbling in the thickets of splendor, and the fish swimming in the pools of praise.

4 May my spirit, my being, and my essence be sacrificed for you, O manifestation of devotion and fire kindled in the tree of sacrifice. Blessed is the soul that was blessed by your pure dust, illumined by your brilliant light, kissed your radiant resting place, and whose nostrils were perfumed by the sweet fragrance of your tomb.

5 May my spirit be sacrificed for you, O you who was martyred in the path of God, turned toward the Abha Kingdom, drank the purest wine in the presence of the manifestation of his Most Exalted Lord. And upon you be greetings and praise.

6 O steadfast one in the Covenant! This is the visitation prayer for His Holiness Mirza Isma'il Khayyat. The friends must each recite it on behalf of 'Abdu'l-Baha with complete detachment, attraction, and burning with the fire of the love of God. And upon you be greetings and praise.

التَّجَمُّمُ الْبَازِغُ فِي مَطْلَعِ الْعُلَى وَالطَّيْرُ الْمُتَطَائِرُ إِلَى رِيَاضِ الْبَقَاءِ وَالْحَمَامَةُ الْمُتَغَرِّدَةُ فِي غِيَاضِ السَّنَاءِ وَالسَّمَكَةُ السَّابِحَةُ فِي حِيَاضِ الثَّنَاءِ

4 فدیتک بروحی و ذاتی و کینونتی یا مظهر الولاء و النار الموقدة فی شجرة الفداء طوبی لنفس تبرکت بتراک الطاهر و استضاءت من نورک الباهر و قبلت مرقدک الزاهر و تعطر مشامه بطیب رمسک العاطر

5 روحی لک الفداء یا من استشهد فی سبیل الله و توجه الی ملکوت الابهی و شرب الریحیق الاصفی فی محضر تجلی ربّه الاعلی و علیک التحية و الثناء

6 ای ثابت بر پیمان این زیارت حضرت میرزا اسمعیل خیاط است باید احباً هر یک در نهایت انقطاع و انجذاب و التهاب بنار محبة الله از قبل عبدالبهاء تلاوت نمایند و علیک التحية و الثناء ع ع

INBA89:241, BRL_DAK#1054,
MKT1.283, TZH8.0285, HHA.152,
MUH1.0221

AB12096

To: Laura Dreyfus-Barney, in Washington, DC

Date: 1903-Sep-12

1 O my dear daughter! Your numerous letters were received. Though brief, they were beneficial, and from their contents delightful meanings were gleaned, indicating steadfastness and firmness in the love of the Manifest Light. Give thanks to God that in such an age you have been blessed with such a bounty. I hope that you will strive in service to the Cause of God and in diffusing the lights of the Kingdom of God, and that through the love of God and attachment to His Kingdom, you will place upon your head such a crown whose night-illuminating jewel will brighten the ages and cycles to come. This is the true crown, not the crown of earthly queens. That crown will ultimately fall from the head and be broken, its jewels scattered, leaving no trace or sign. But this crown will become more firmly

1 ای دختر عزیز من مکاتیب متعدده شما رسید مختصر بود و مفید از مضامینش معانی دلنشین استنباط گشت و دلیل بر ثبوت و رسوخ در محبت نور مبین بود شکر کن خدا را که در چنین عهدی بچنین فضلی موفق گشتی امیدوارم که در خدمت امر الله و نشر انوار ملکوت الله بکوشی و بحببت الله و تعلق بملکوت الله تاجی بر سر نهی که گوهر شب افروزش اعصار و دهور را روشن نماید تاج اینست نه تاج ملکات آفاق آن تاج عاقبت از سر برافتد و شکسته گردد و جواهرش متفرق شود و نام و نشانی از آن نماند اما این تاج روز بروز بر سر استقرارش بیشتر گردد

established upon the head day by day, its jewel more radiant, and its brilliance, like the morning star, will spread throughout the horizons and prevail over ages and cycles, for it shall not be forgotten with the passing of time, nor shall its radiance diminish through countless ages.

- 2 Concerning the martyrdom of the divine friends in Iran, you wrote that you became sorrowful and grief-stricken. You are right - certainly one must weep for the oppression of these souls and wail and lament with a burning heart. For until now, throughout all ages and centuries, such oppression has never occurred. The enemies, in a general armed attack, suddenly invaded homes and dwellings, plundered possessions, and with sword and dagger cut the men to pieces. They set fire to the pure bodies, and some women they wrapped in cloth, doused with oil, and burned alive. They caused children to wander lost in mountains and wilderness, and completely burned homes and households. How many mothers were left without sons, how many children remained without father and mother, how many sisters wept blood over their brothers' corpses, and how many fathers rent their collars in mourning for their sons. Among them was a woman who found the mutilated bodies of her son, husband and brother, and when she wept and lamented, she was whipped and nearly killed. Such oppression has never been heard of in any history, and these events occurred contrary to the government's wishes, while the government was powerless to protect them. The attack was so widespread that the government itself became frightened and retreated to the fortress for its own protection. Observe how severe the oppression was, and now many children and women wander lost in mountains and wilderness - no companion, no friend, no sympathizer, no helper, no supporter - naked, hungry and homeless.

- 3 And at the time of martyrdom, not one of the martyrs denied the Blessed Beauty, but rather they cried out "Ya Baha'ul-Abha!" and exclaimed "O joy! O glad tidings!" The enemies themselves recorded the words of the loved ones, what each said and what they called out at the moment of yielding up their spirits. And now in the streets and markets, the children of the enemies, having memorized these utterances, sing them in melodies and songs. Likewise, those who survived the martyrs, with the utmost patience, composure and dignity, loose their tongues in gratitude to the Lord that they were made the target of this great calamity in the path of the Blessed

و گوهرش درخشنده تر شود و تالائش مانند بارقه صبح منتشر در آفاق گردد و غلبه بر اعصار و ادهار نماید زیرا برور دهور فراموش نگردد و از کروار اعصار فتور در لعانش حاصل نگردد

- 2 در خصوص شهادت یاران الهی در ایران مرقوم نموده بودی که محزون شدی و مغموم گشتی حق با شماس است البته باید بر مظلومیت این نفوس گریان شد و با قلبی سوزان ناله و فغان نمود زیرا تا بحال در جمیع قرون و اعصار چنین مظلومیتی واقع نگشته اعدا بهجوم عمومی مسلح بگتته بر خانه و کاشانه ریخته اموال بتاراج بردند و رجال را بضرب تیغ و خنجر پاره پاره نمودند و اجساد مطهره را آتش زدند و بعضی نساء را بقماش پیچیده و نفت ریخته و زنده زنده بسوختند طفلانرا سرگشته کوه و بیابان نمودند و خانه و خانمانرا بکلی بسوختند چه بسیار مادر که بی پسر گشت و بسا اطفال بی پدر و مادر ماند و چه بسیار خواهر که بر جنازه برادر خون گریست و بسا پدر که بر ماتم پسر گریان درید از جمله یک زن پسر و شوهر و برادر را جسد پاره پاره یافت و چون گریه و زاری نمود ضرب تازیانه دید و نزدیک بهلاکت رسید چنین مظلومیتی در هیچ تاریخی شنیده نشد و این وقوعات مخالف رضایت حکومت واقع و حکومت در محافظت عاجز شد و هجوم بقسمی عمومی بود که نفس حکومت بخوف افتاد و در قلعه بمحافظه خود پرداخت ملاحظه نمائید که مظلومیت چه قدر شدید بود و حال جمعی از اطفال و نساء سرگردان در کوه و بیابان نه انیسی نه رفیقی نه شفیقی نه دادرسی نه معینی برهنه و گرسنه و بی سر و سامان

- 3 و شهیدان در حین شهادت هیچ یک انکار جمال اهی نمودند بلکه فریاد یابهاء الاهی میزدند و یاطوبی و یابشری میگفتند و نفس اعدا بیان احبا را بنظم درآوردند که هر یک دم تسلیم روح چه میگفت و چه ندائی میکرد و الآن در کوچه و بازار اطفال اعدا عباراترا حفظ نموده بالحن و نغمات میخوانند و همچنین بازماندگان شهیدان در نهایت صبر و سکون و وقار بشکر حضرت پروردگار زبان گشایند که در سبیل جمال اهی مورد این مصیبت کبری گشتند ثبات و استقامت را مشاهده نما حضرت پطرس

Beauty. Observe this steadfastness and constancy: Saint Peter the Apostle, when he found the situation difficult, denied Christ three times. Consider how great is the difference between them.

- 4 That precious daughter must stir to motion and attraction all the friends and handmaidens of the Merciful in that distant land, that they may witness how the power of the Holy Spirit hath manifested such influence in Iran that groups upon groups have hastened to the divine altar, dancing and rejoicing with utmost joy and gladness, to sacrifice their lives. The maidservant of Mrs. Jackson seeks through various means to dampen her spirit. Letters were even sent to Jackson, among which was supposedly a letter from me. In Mrs. Jackson's absence, that maidservant intercepted the letters and did not deliver them. You must awaken her, either through correspondence or conversation. Having come to Haifa, met with us, and visited the Holy Shrine, it would be a pity for such a maidservant to become an obstacle to divine bounty.

- 5 Similarly, encourage and urge the other handmaidens of the Merciful, that they may become more passionate day by day, more illumined, more steadfast, and arise to greater service to the Cause of God. That precious daughter must be like a mobile army in those regions, traveling from city to city whenever opportunity arises, fostering fellowship among the friends, that the lamp of the love of God may be ignited in hearts and the lights of the knowledge of God may shine upon minds and thoughts. Convey my greetings and respect to the dear mother and tell her how fortunate she was to have such a daughter and to have brought forth such a fruit. If you knew what a bounty God hath bestowed upon you, you would surely offer a hundred thousand thanks each moment. And upon thee be greetings and praise.

حواری چون کار را مشکل یافت سه مرتبه حضرت مسیح را انکار کرد ملاحظه نما که چه قدر فرق در میان

4 باری آن دختر عزیز باید که در آن اقلیم بعید دوستان و اماء رحمان را جمیعاً بحرکت و انجذاب آرد تا بدانند که قوه روح القدس در ایران چه نفوذی ظاهر نموده که دسته دسته پاکوبان رقص گان در کمال مسرت و شادمانی بقربانگاه الهی شتافته جانفشانی نمایند امه الله جاکسن را خادمهئی هست که بانواع وسایل او را نحوودت خواهد حتی مکاتیبی از برای جاکسن بعضی ارسال نمودند که در طیش مکتوبی از من بوده آن خادمه در غیاب مسس جاکسن مکاتیب را گرفته و نرسانده شما او را یا بگفت و یا بمصاحبت بیدار نمائید چون به حیف آمده و ملاقات نموده و قبر مقدس را زیارت کرده حیف است که چنین خادمه مانع فیض شود

5 و همچنین سائر اماء رحمان را بتشویق و تحریص پرداز تا روز بروز پرشورتر شوند و روشن تر گردند و ثابت تر شوند و بر خدمت امر الله بیشتر قیام نمایند باید که در آنصفحات آن دختر عزیز جندی سیار باشد از شهر بشهری هر وقت فرصت یابد سفر کند و یاران را با هم الفت دهد تا سراج محبت الله در قلوب روشن گردد و انوار معرفت الله بر عقول و افکار جلوه نماید مادر عزیز را تحیت و احترام من برسان و بگو چه خوش بخت بودی که چنین دختری یافتی و چنین ثمری بیار آوردی و اگر بدانی خدا چه موهبتی در حق تو نموده البته هر دم صدهزار شکر بجا آری و علیک التحية والثناء

BRL_DAK#0482

AB03127

To: Hasan Khurasani, in Egypt

Date: 1903-Sep-18

- 1 ...Let not the reproaches of the ignorant cause thee to falter. Reproach is the essence of felicity and the reality of heavenly bestowal. When they speak with vehemence, maintain a oppressed silence, and if they reproach with moderation or relate tales, say that this is a recognition of the plain of Karbila and commemoration of the Prince of Martyrs, and this is the glory and pride of the people of God. "Think not of those who are slain in the path of God as dead; nay, they are living; with their Lord they have provision." "Would that I had been with them, that I might have attained a mighty triumph!"
- 2 If like Abraham I must enter the fire, Or like John have my blood flow free,
- 3 If like Joseph in prison I must expire, Or in poverty match Christ's degree,
- 4 I'll not turn from Thee, nor from Thee retire, My soul and body are both sworn to Thee.
- 5 Converse with utmost joy and delight, even though it appears they have now suspended association. This too is cause for gratitude, for from association with these heedless ones nothing is gained save weariness. They themselves will eventually regret it.
- 6 In any case, convey to all the divine friends greetings and praise from Abdul-Baha, and say: Be thankful that in these times of sorrow and this greatest of calamities you have become partners and participants with Abdul-Baha. Be neither sorrowful nor grieved, for the spirits of the martyrs, with greatest gladtidings, beseech the friends to rejoice at this sacrifice. "Would that my people knew how my Lord hath forgiven me and made me of the honored ones!"
- 1...از شماتت بخردان فتور نیارید ملامت عین سعادتست و حقیقت موهبت و چون بهر سخن رانند سکوت مظلومانه نمائید و اگر باعتدال فی الجمله ملامت کنند یا حکایت نمایند بفرمائید تشخیص صحرای کربلاست و تعزیه سیدالشهداء و این نخر و مباحات اهل الله لا تحسین الذین قتلوا فی سبیل الله امواتاً بل احياء عند ربهم یرزقون لیتنی کنت معهم فافوز فوزاً عظیماً
- 2 گر در آتش رفت باید چون خلیل و رجو یحیی میکنی خونم سبیل
- 3 و رجو یوسف چاه و زندانم کنی و ز فقرم عیسی مریم کنی
- 4 سر نگردانم نگردم از تو من بهر فرمان تو دارم جان و تن
- 5 در نهایت بشاشت و مسرت صحبت بدارید اگرچه حال از قرار معلوم معاشرت را موقوف نموده اند این نیز سبب ممنونیت است زیرا از معاشرت این غافلان جز کسالت ثمری حاصل نشود اما خود پشیمان شوند
- 6 باری جمیع یاران الهی را از قبل عبدالهآء تحیت و ثنا برسان و بگو شکر کنید که در این احزان و مصیبت کبری شریک و سهم عبدالهآء گشتید ابداً محزون و دلخون مباشید زیرا روح شهداء با بشارت کبری رجاء از احباً مینماید که باین قربانی سرور و شادمانی نمایند و یا لیت قومی یعلون بما غفر لی ربی و جعلنی من المکرمین میفرماید

MMK3#201 p.144x

AB05272

To: E T Mrs Stansell, in Washington, DC

Date: 1903-Sep-19

O thou who art enkindled with the Fire of the Love of God!

Thy letter was received and I was informed of the contents. It was a proof of truthfulness and sincerity and an evidence of spiritual feelings. Consider how the radiance of the light of the Holy Spirit doth illumine the court of the soul, that it bringeth about spiritual discoveries and produceth merciful attachment! The essential meeting is that spiritual attachment(or union) and heartfelt feelings; when this gift becometh manifest, heavenly bounties will be attained and hopes shall be fulfilled. It is the same as I have written: Thou shalt attain to visit Acca; but now a physical visit (or presence) will lead to interference on the part of the ignorant and cause the tumult and commotion of the unwise. For the present, satisfy thyself with a spiritual union. God willing, thy coming will be also brought about afterward.

Occupy thyself with the Kingdom as much as thou canst and forget all else save the True One; in order that thou mayest, day by day, find a new power in the Cause of God and gain a great stability.

TAB.199

AB06341

To: Louise Waite, in Chicago

Date: 1903-Sep-19

O thou who art attracted with the Fragrances of God!

The poems were in the utmost of sweetness, flowing from a nature imbued with the love of God. Let them be read and sung in the assemblies. In the praise and sanctification of the Glorious Lord, compose thou poems, addressing the Beauty of Abha, so that thou mayest peruse the verses of Oneness and at ever moment obtain a new bounty.

O thou maidservant of God! The physical life is sustained by respiration, eating of food and drinking of water; but the spiritual life consists of the mentioning of the True One, the Love of God, the explanation of the Knowledge of God and attraction to the Beauty of Abha. This is Everlasting Life. This is eternal Spirituality and this is Effulgence of His Highness the True One in the hearts of Humanity!

I hope that thou mayest be forever stationed in this condition.

Upon thee be greeting and praise.

(Sig.) Abdul Baha Abbas

BLO_PT#052.40

AB10096

To: Louise Waite, in Chicago

Date: 1903-Sep-19

O thou who art attracted to God!

The eloquent and fluent poems were read. They were in the utmost sweetness. I beg of God that thy poetic nature become abounding and exhaustless, so that, perched on the branches of the Tree of knowledge, like unto the sweet singing birds of the meadow, thou mayest break into the most wonderful and enrapturing melodies.

Upon thee be greeting and praise.

(Signed) Abdul Baha Abbas

BLO_PT#052.39

AB03952

To: Rida Quli Khan

Date: 1903-Sep-20

- 1 O servant of the All-Merciful! 1 ای بنده یزدان
- 2 When the Beloved One lifted the veil in the gathering of contingent beings and appeared with utmost beauty and grace in the spiritual feast, some became enamored and captivated by that radiant Moon and cried out "O my thirst for that overflowing cup of supreme martyrdom!" 2 چون دلبر مهربان در محفل امکان پرده برانداخت و بمنتهای حسن و جمال در بزم روحانی جلوه نمود جمعی آشفته گشتند و شیدای آئمه تابان گردیدند و فریاد و اظمی لتلک الکأس الطافه بالشهادة الکبری بلند نمودند
- 3 But in these days the truthful were distinguished from the false. Surely you know with what joy and delight the faithful friends drank that brimming cup, and how they hastened to the altar of love crying "O rapture! O joy! O glad tidings! O blessedness!" One exclaimed "Is there any who beholds me?", another proclaimed "No harm - we are returning to our Lord!" One raised the cry of "O Glory of the Most Glorious!", another said "Praise be to Thee for granting me the supreme martyrdom!" 3 اما در این ایام صادق از کاذب آشکار و عیان شد البته میدانید که بچه سرور و فرح انجام سرشار را یاران وفا نوشیدند و چگونه بقربانگاه عشق شتافته و فریاد و اطربا و یافرحا و یابشری و یاطوبی زدند یکی هل من ناظر ینظرنی گفت دیگری لا ضیر انا الی ربنا لمنقلبون فرمود یکی نعره یابہاء الابی زد دیگری لک الحمد بما وفقتنی بالشهادة الکبری فرمود
- 4 Observe what a resurrection occurred, what a cup was passed around, what a feast was prepared, what a celebration was held! It intoxicated the Concourse on High and made the denizens of the Abha Kingdom wine-bearers. This indeed is the manifest triumph! This indeed is the mighty grace! This indeed is the glorious bounty! 4 ملاحظہ کن کہ چہ حشر و نشری گردید و چہ کاسی بدور آمد و چہ بزمی مہیا شد و چہ جشنی برپا گشت ملأ اعلی را سرمست نمود اہل ملکوت ابہی را می پرست کرد انّ هذا هو الفوز المبین انّ هذا هو الفضل العظیم انّ هذا هو الفيض الجلیل
- 5 And upon thee be greetings and praise. 5 و علیک التّحیّة و التّناء

MKT9.066, PYB#092-093 p.00

AB01144

To: Baha'is of Egypt

Date: 1903-Sep-28

- 1 O you who are enkindled with the fire of the love of God! The trembling of tests and trials has seized the regions of Iran. The ranks have been arrayed, thousands have attacked, and swords have been drawn against the loved ones of the All-Merciful in that vast land. They found no fault in them except that they 1 ایہا المشتعلون بنار محبة الله قد اخذت راجفة الامتحان و رادفة الافتتان اقالیم ایران قد اصیظفت الصفوف و هجموا الألوف و سلّوا السیوف علی احباء الرحمن فی ذلک القطر

were awakened by the breeze of God, were attracted by the fragrances of God, chanted verses of unity, and their tongues were loosened in glorification of the Glorious Lord. They acknowledged the oneness of God, confessed His singleness, believed in His verses, and accepted His words which were revealed to His Prophets and Messengers. They spent what they could and hastened to the place of martyrdom in the path of the Lord of Grandeur. Thus they fell under the claws of wolves and the fangs of ferocious dogs.

- 2 Under the swords they called out in remembrance of their Lord, crying "No harm! We shall return to our Lord!" and "Think not of those who are slain in God's way as dead. Nay, they are living! With their Lord they have provision." Some called out "O my Most Exalted Lord!" Some raised continuous cries to heaven saying "O Most Glorious Glory!" Some spoke the supreme word "Would that my people knew how my Lord has forgiven me and made me of the honored ones!" Some said "And among the people is he who sells himself seeking God's pleasure." Some said "You will not attain righteousness until you spend of what you love."
- 3 Until their limbs were cut, their blood was shed, their flesh was scattered, and their bones were crushed. They burned them with the fire of hatred and scattered their ashes in the air. You will not find for them any soil, grave or tomb. It is as if their bodies became scattered dust.
- 4 How excellent was their supreme steadfastness! How excellent their martyrdom in the field of sacrifice! By God, the faces of the Concourse on High beam with their remembrance, and the people of the Most Glorious Kingdom glow with their praise. Oh glad tidings! Oh joy! Oh delight to that luminous band and that merciful company, the party of the righteous whose spirits soared to the Kingdom of Mysteries!
- 5 I beseech God to send down upon us a blessing from the holy fragrances of their souls, a gift from the attractions of their hearts, and mercy from the outpourings that reached their spirits. Verily my Lord is the Most Merciful, the Compassionate, and He is the Mighty, the Generous.
- 6 O loved ones of God! The one attracted to God named Ahmad has come to this white land and blessed luminous spot, and has visited the pure soil on behalf of the loved ones and with the intention of the chosen ones. He has supplicated God, seeking the encompassing of divine favors upon every servant who is

الوسيع ومانقمو منهم ألا أنهم انتهبوا من نسمة الله و المنجذبوا بنفحات الله ورتلوا آيات التوحيد و دلت السنتهم بالتمجيد على الرب المجيد قد اقرؤا بوحيدانية الله و اعترفوا بفردانيته و آمنوا بآياته و صدقوا بكلماته التي نزلت على انبيائه و رسله و انفقوا ما استطاعوا و هرعوا الى مشهد الفداء في سبيل رب الكبرياء و بذلك وقعوا تحت براثن الذئاب و انياب الضاريات من الكلاب

2 و هم تحت السيوف يهتفون بذكر ربهم و ينادون لا ضير انا الى ربنا لمنفلون و لا تحسن الذين قتلوا في سبيل الله امواتا بل احياء عند ربهم يرزقون و منهم من ينادى يا ربى الأعلى و منهم من يضج بضجج متواصل الى السماء و يقول يا بهاء الأبهى و منهم ينطق بالكلمة العليا يا ليت قومى يعلمون بما غفرلى ربى و جعلنى من المكرمين و منهم من يقول و من الناس من يشرى نفسه ابتغاء مرضات الله و منهم من يقول لن تناولوا البر حتى تنفقوا مما تحبون

3 الى ان قطعت اعضائهم و سفحت دماهم و تاترت لحومهم و سحق عظامهم فاحرقوهم بنار البغضاء و نثروا رمادهم فى الهواء فلن تجد لهم تربة و لا مرقداً و لا رسماً كان اجسادهم اصبحت هباء منبثا

4 فله درهم بهذه الاستقامة الكبرى و لله شهادتهم فى مشهد الفداء تالله الحق يتللى بذكرهم وجوه الملائ الأعلى و يتللى بنائهم اهل ملكوت الأبهى فىا بشرى ويا فرحاً ويا طرباً لتلك العصابة النورانية و الثلة الرحمانية حزب الأبرار الذين طارت ارواحهم الى ملكوت الأسرار

5 و اسئل الله ان ينزل علينا بركة من نفحات قدسهم و موهبة من انجذابات قلوبهم و رحمة من الفيوضات التي ادركت ارواحهم ان ربى لرحمن رحيم و انه لعزيز كريم

6 يا احباء الله ان المنجذب الى الله سمي احمد قد حضر الى هذه الأرض البيضاء و البقعة المباركة النوراء و زار التربة الطاهرة بالنيابة عن الاحباء و بنية الأصفياء و تضرع الى الله طالباً شمول

characterized by fairness in this arena. Upon you be greetings and praise.

الألطف على كلّ عبد اتّصف بالإنصاف في هذا
المصاف و عليكم التّحيّة و الثّناء

MMK6#092

AB03721

To: Lenore Brooks, in Chicago

Date: 1903-Sep-28

- ¹ O seeker of truth! Your letter was received. You had asked about my person. I am a lamp of the love of God and a star of truth and reconciliation. I am a herald of the Kingdom and a banner of peace and tranquility. From infancy until now, throughout my life I have been immersed in an ocean of tribulations while promoting the path of salvation. Although I encountered endless hardships and calamities, praise be to God, the banner of the love of God was raised high and the verses of the knowledge of God were chanted. Souls were educated under the shadow of the Word of God who, by hundreds and thousands, strove to spread eternal life, turned toward the Kingdom of God, sacrificed their lives in the field of martyrdom, and finally I chose this prison for myself, meaning I was content to be imprisoned and become the cause of spreading divine love and the unity and oneness of the human world.

¹ ای طالب حقّ مکتوبت واصل گشت از شخص
من سؤال نموده بودید سراج محبت اللّهم و ستاره
راستی و آشتی منادی ملکوت و رایت صلح و
آسایش از زمان شیرخواری تا بحال مدّت حیات
مستغرق در بحر مصیبات بودم و مروج سبیل
نجات هرچند به صدمات و بلیّات بمنتها افتادم
ولی الحمد لله رایت محبت الله بلند شد و آیات
معرفت الله ترتیل گشت نفوسی در ظلّ کلمه
الله تربیت شدند که صدصد بلکه هزارهزار در
نشر حیات ابدیه کوشیدند و توجّه بملکوت الله
نمودند و جان در میدان فدا باختند و نهایت این
سجن را برای خود اختیار نمودم یعنی راضی بآن
شدم که مسجون گردم و سبب نشر محبت الله
و اتحاد و یگانگی عالم انسانی

- ² This is what I asked of God, and I hope that souls will be educated and arise to fulfill the divine teachings and spread the Spirit of God so that the human world may become the center of divine inspirations and the light of divine perfections may shine in the mirrors of pure hearts. May the earthly realm take on the image of the heavenly realm and may the contingent world become the dawning-place of the Spirit of God. And upon you be greetings and praise.

² گردم از خدا چنین خواستم و امیدوارم که
نفوسی تربیت شوند و بتعالیم الهی قیام نمایند و
بنشر روح الله پردازند تا عالم انسانی مرکز سنوحات
رحمانیه گردد و پرتو کمالات الهیه در مرایای
قلوب صافیه جلوه نماید ناسوت صورت لاهوت
یابد و عالم امکان جلوه گاه روح الله گردد و
علیک التّحيّة و الثّناء

MMK5#111 p.088

AB05227*To: Dorothea Rogers**Date: 1903-Sep-28*

- ¹ O thou who seekest the Kingdom of heaven! This world is even as the body of man, and the Kingdom of God is as the spirit of life. See how dark and narrow is the physical world of man's body, and what a prey it is to diseases and ills. On the other hand, how fresh and bright is the realm of the human spirit. Judge thou from this metaphor how the world of the Kingdom hath shone down, and how its laws have been made to work in this nether realm. Although the spirit is hidden from view, still its commandments shine out like rays of light upon the world of the human body. In the same way, although the Kingdom of heaven is hidden from the sight of this unwitting people, still, to him who seeth with the inner eye, it is plain as day.

¹ ای طالب ملکوت الهی اینجهان مانند جسم انسانست و ملکوت الله مانند روح حیات ملاحظه نما که عالم جسمانی انسان چه قدر تنگ و تاریکست و بعلل و امراض مبتلا و عالم روحانی انسان چه قدر لطیف و نورانیست باین مثال ادراک نما که جهان ملکوت چگونه در این عالم ناسوت جلوه نموده و احکامش چگونه جاری گشته روح هرچند پنهانست ولی احکامش در عالم جسد ظاهر و باهر بهمچنین ملکوت الهی هرچند از بصر این خلق نادان مستور ولکن در نزد اهل بصیرت واضح و مشهود

- ² Wherefore dwell thou ever in the Kingdom, and be thou oblivious of this world below. Be thou so wholly absorbed in the emanations of the spirit that nothing in the world of man will distract thee.

² پس تو بکلی ملکوتی شو تا ناسوت را فراموش نمائی و در احساسات رحمانیه چنان مستغرق گردی که از عالم بشریت بی خبر شوی

MMK1#161 p.186

SWAB#161, TAB.482, BSC.459 #846

AB06339*To: Margaret M Sprague, in New York**Date: 1903-Sep-28*

O thou who art attracted by the Light of the Kingdom! What thou hadst written brought joy. Praise be to God that those pure souls gathered together and engaged in the remembrance of God and are thinking about promoting the teachings of the Beauty of Abha. Those teachings will illumine the world. They are fellowship and love, oneness and unity, truthfulness and reconciliation, peace and tranquility, and love and faithfulness. They will uproot the foundation of estrangement and establish the edifice of unity. They will completely obliterate hatred and enmity and make the earth a supreme paradise. As much as you can, act and behave according to these teachings. This is

the fruit of the human tree and this is the result of human life.
And upon thee be greetings and praise.

BSTW#283

AB03036

To: Haji Mahmud Uzi, in Bombay

Date: 1903-Oct-01

- 1 ...Now the intention of this servant is that if in every age the mysteries of the Book had been asked of the Interpreter, no differences would have ever arisen. "Ask ye the followers of the Remembrance if ye know not" and "None knoweth its interpretation save God and those who are well-grounded in knowledge" attest to this purpose. And the hadith of Bukhari, "Bring me pen and paper that I may write for you something after which you will not go astray" is clear proof. My purpose was not to censure anyone - "That was a people that hath passed away."
- 2 Now we must think of the present. Praise be to God, the calumnies, lies and doubts of the suspicious ones have become evident to you, and you have observed how in all respects they have arisen in hatred, enmity and falsehood, and how much they strove to make it appear to this servant that they were firm in the Covenant and free from hypocrisy. But 'Abdu'l-Baha was under the protection, preservation and shelter of the Divine Unity, even though He was aware of the secrets of that exemplar of the wicked. Despite this He showed forbearance and concealed matters, and for your sake met with him and wrote to you that this person's purpose and intentions were like those of Aqa Khan, Yahya's son-in-law, who came to 'Akka in the Blessed days and attained the presence, then left and opened a book of calumnies, made allegations and cast aspersions. This person's intention is the same. Praise be to God that 'Abdu'l-Baha was truthful and aware.
- 1... و اما مقصود این عبد اینست که اگر اسرار کتاب در هر عصر از مبین سؤال میشد اختلاف بهیچوجه حاصل نمیکشت و استلوا اهل الذکر ان کتم لا تعلمون ولا یعلم تأویلہ الا اللہ و الراسخون فی العلم شاهد این مقصود و حدیث بخاری ا اتونی بقلم و قرطاس لا کتب لکم شیئاً لا تضلّون بعده دلیل مبین مقصد من نکوهش نفسی نبوده تلک امة قد ضلت
- 2 حال باید در فکر حال بود الحمد لله مفتریات و کذب و شبّهات اهل ارتیاب در نزد آنجناب بمقام عیان رسید و ملاحظه فرمودید که در جمیع مراتب چگونه بر بغض و عداوت و کذب قیام نموده اند و چه قدر کوشیدند که بر این عبد مشتبّه نمایند که ثابت بر میثاقت و متبری از نفاق ولی عبدالبهاء در صون حفظ و حمایت حضرت احدیت بود و حال آنکه واقف بر اسرار آن قدوه نجّار بود با وجود این حلم نمود و ستر کرد و بجهت خاطر شما ملاقات نمود و بشما مرقوم نمود که مقصود این شخص و نوایش مانند مقاصد آقا خان داماد یحیی است که در ایام مبارک به عکا آمد و بحضور مشرف شد بعد رفت و دقتی از مفتریات گشود و روایاتی کرد و بهتان زد این شخص را نیز مقصود اینست الحمد لله عبدالبهاء صادق و واقف بود

MMK6#236x

AB06430*To: Louise Herman, in Brooklyn**Date: 1903-Oct-03*

O thou who art advancing to the Kingdom of God!

Verily, I pray God to make thee the sign of guidance among the maid-servants of the Merciful, to enkindle in thy heart a spark of that fire which was ignited in the Sinaitic Tree and to give thee to drink an overflowing cup from the choice wine of the love of God, until the intoxication of that wine may so prevail upon thee that thou mayest thereby forget all else save God, be attracted to the Beauty of God, glorify thy Lord and sanctify Him during morn and eve.

O maid-servant of God! It is incumbent upon thee to severed from the desires of the world, and it is incumbent upon thee to attracted to the Supreme Kingdom. At that time thou wilt become fluent in tongue and thou wilt speak in most eloquent words through the confirmation of the Holy Spirit. This is that gift which the Lord of Heaven hath promised!

TAB.315-316

AB06757*To: Najaf Quli brother of Rida Quli Sultan et al.**Date: 1903-Oct-03*

- ¹ O two brothers of the Prince of Martyrs! That pure soul was self-sacrificing in love for the face of the Beloved, and like an ocean was surging and billowing. He constantly yearned for that divine altar of sacrifice and always longed to offer himself as a sacrifice for the Beauty of the All-Merciful. The cup of martyrdom bestowed such sweetness to his palate that like the sun he shone in the zenith of the Kingdom, and when he heard the call to reunion and the address "Return!" reached him, the bird of his soul flew from the cage of the body until it reached the eternal rose garden.

¹ ای دو برادر سرور شهدا آن پاک جان در محبت روی جانان جانفشان بود و مانند دریا جوشان و خروشان همواره آرزوی آن قربانگاه الهی مینمود و همیشه تمنای فدای جمال رحمانی میفرمود شربت شهادت چنان حلاوتی بکام او بخشید که مانند خورشید در اوج ملکوت درخشید و چون صلاهی وصل بشنید و خطاب ارجعی رسید مرغ جان از قفس تن برپرید تا بگلشن باقی رسید

- ² A prayer of visitation has been written for that martyr of the plain of trial. The divine friends should recite it on behalf of 'Abdu'l-Baha.

² زیارتی بجهت آن شهید دشت بلا تحریر گردید باید یاران الهی از قبل عبدالبهاء تلاوت نمایند

3 And upon you both be greetings and praise.

3 و علیکم التّحیّة و التّناء

AHB_129BE #03-04 p.32, TAH.294a

AB07409

To: Windust, Lucy R et al., in Chicago

Date: 1903-Oct-11

O ye two accepted ones in the Kingdom of God!

Your letter was read and its contents caused joy and happiness. Thank God that in such a cycle ye have stepped into the plane of existence, attained the glory of the Lord of the Kingdom, obtained light from the Sun of Truth and were ushered in under the shadow of the Tree of Life in the paradise of joy.

Give the name "Rooha" (i.e., Spiritual) to your new born child, and let your own name be "Saffa" (this, in Arabic, means Peter or Rock).

TAB.049

AB02604

To: Tafti, Fadil et al., in Iran

Date: 1903-Oct-12

1 O ye faithful companions of the Abha Beauty!

1 ای یاران باوفای جمال ابهی

2 Although the friends as a whole have mounted the charger of inspiration in the city of true understanding, those who have been afflicted with tests and whose countenances have been touched by the fire of trials, yet who remain firm and steadfast in His Cause, are endowed with another rank and station, and will be the recipients of another bounty.

2 هر چند جمیع دوستان در میدان عرفان سمند الهام برانند ولی نفوسیکه در امتحان افتادند و در آتش افتتان چهره افروختند و قدم ثبوت و استقامت نمودند آنانرا مقامی دیگری و منزلتی دیگر و موهبتی دیگر است

3 During days of ease and tranquility, every soul esteemeth himself to be the manifestation of the favors of the Lord of Creation. But in the time of trials it becometh clear and evident which one will emerge like unto pure gold when tested in the assayer's fire, and which one will emerge like unto copper, dull, lusterless,

3 در ایام خوشی و آسایش هر نفسی خود را مظهر بخشش خداوند آفرینش بیند ولی روز آزمایش معلوم و واضح گردد یکی مانند ذهب ابریز در آتش امتحان جلوه نماید و رخ بگشاید دیگری

lifeless, and darkened. One, like unto a candle, will shine forth in every assembly, while another, like unto an inauspicious owl, will seek a safe hole in a dark corner in which to hide. One will cry out loudly Ya Baha'u'l-Abha! while another will clamor, "I indeed am free of God!" One will become intoxicated with the wine of martyrdom, while another will become drunk with the liquor of vanity and pride, and will consort with the people of inequity.

- 4 In short, give praise unto God that by His divine grace and heavenly favor ye have remained firm and steadfast upon the straight path, and ere long will ye bear excellent fruits. Helpless and homeless though you have become, soon shall ye rejoice with exceeding gladness. May a myriad tranquilities be a ransom for this homelessness, and may ten thousand felicities be a sacrifice for this cup tempered at the camphor fountain.
- 5 I beseech God that ye may become the cause of steadfastness unto each other, and the instruments of bringing joy to hearts and souls. Upon you be greetings and praise.

مانند نحاس منحوس افسرده و پژمرده و سیه‌رو گردد یکی چون شمع شاهد انجمن شود دیگری مانند بوم شوم در گوشه گلخنی حفره مأمی جوید یکی فریاد یابہاء الہی بلند کند دیگری نعره اتی بری من اللہ زندگی سرمست صہای شہادت کبری شود و دیگری مخمور خمر غرور گردد و باہل شرور پیوستہ گردد

4 باری شما حمد کنید خدا را کہ بہ فضل و مہبت الہیہ در صراط مستقیم ثابت ماندید و عنقریب نابت خواهید گشت ہرچند بیچارہ و آوارہ شدید ولی عنقریب شادمان و کامران خواهید شد صد ہزار آسودگی فدای این آوارگی و ہزاران سرور و حبور قربان این کأس مزاجہا کافور

5 از خدا خواہم کہ سبب ثبوت دیگران شوید و اسباب مسرت دل و جان و علیکم التَّحیَّۃُ و التَّنَّاءُ

INBA85:221, MKT8.238, AKHA_129BE
#13 p.a, BSHN.140.141, BSHN.144.141,
MHT2.096

AB06810

To: *Isabella D Brittingham, in Chicago*
Date: 1903-Oct-18

- 1 O thou candle of the Love of God! Thy letter was read...
- 2 Today the most important thing to be established is the unity of the Word of the beloved of God and fellowship, good feeling and love among the faithful ones and the maid-servants of the Merciful, for the foundation of the Religion of God and the fundamental basis of His Law is to establish harmony among all the nations and people of the world. Through the Holy Spirit all mankind will be ushered under the Tent of Sacrifice. That Tent is the Word of God, and the Protection and Refuge of Humanity. Endeavor to strengthen the bonds of Unity among the beloved ones of God and His maid-servants. Thus they may attain to that attitude of sacrificing even life for one another. For the love of one another they should sacrifice all that is

1 ای شمع محبت اللہ آنچہ مرقوم نمودہ بودی
ملحوظ افتاد...

2 امروز فی الحقیقہ اہم امور وحدت کلہاء احبّاء اللہ است و یگانگی و الفت قلوب بین اصفیا و اماء رحمن زیرا اساس دین اللہ و بنیاد شریعت اللہ بر اتّحاد کلّ ملل و امم عالمست و باید بقوہ روح القدس جمیع بشر را در ظلّ خیمہ شہادت آرند و آن خیمہ کلمۃ اللہ است و مرجع و پناہ عالمیان تا توانی در التّیام و ارتباط و اتّحاد قلوب احبّاء اللہ و اماء رحمن بکوش تا بدرجہئی رسد کہ یکدیگر را جان فدا نمایند و دیر محبت ہمدیگر هیچ چیز دریغ ننمایند تا در جنت اہبی مانند

possible. Thus they may blossom like unto roses and flowers in the Paradise of Abha, bearing fruits like unto the good trees, and extending shade and protection to all....

گل و ریاحین بشکفند و بمثابهٔ اشجار بهشت برین
شکوفه نمایند و ثمرهٔ جیدهٔ بیار آرند...

YMM.261x

BSTW#504bx

AB03015

To: Isabella D Brittingham, in Chicago

Date: 1903-Oct-24

1 O thou who art attracted by the breaths of God! I have read thy letter dated September 1st, 1903, and understood its contents. Know thou that masculine and feminine are characteristics of physical bodies and have no connection with the spirit. The spirit and its realm are sanctified from such conditions and are free from every description that applies to bodies in the contingent world. However, in previous cycles, men were distinguished from women because physical powers ruled over spiritual ones.

1 آیتها المنجذبة بنفحات الله انی قرأت تحریرک
مؤرخ ۱ ايلول سنه ۱۹۰۳ و اطّلت بمضمونه
اعلمی انّ الذّکیر و التّانیث من مقتضیات عالم
الأجسام و لیس لهما تعلّق فی الأرواح فالروح
و عالمه مقدّس عن هذه الشّئون و منزّه عن کلّ
تعبیر یقع علی الأجسام فی عالم الأمکان

2 But in this manifest Cycle, since spiritual power has transcended physical bodies - and the dominion, influence and sovereignty in the human world belong to it - therefore the rule of masculine and feminine has been lifted, and the power and dominion of the spirit have become manifest, establishing equality between men and women. Today there is no difference or distinction in any aspect or condition between males and females; rather, they are on the same level and station with no difference or distinction, except for those who are enkindled with the fire of God's love, are aware of God's mysteries, have arisen to serve God's Cause, herald the appearance of God's Kingdom, manifest spiritual virtues, express divine inspirations, and call to peace, harmony, love, affection, fellowship and unity throughout all lands. Such a soul is the noblest of beings and the most perfect human in existence, whether female or male.

2 ولكن كانوا الرجال في الأدوار السابقة ممتازون
من النساء لأنّ القوّة الجسمانيّة كانت حاکمة
على الأرواح ولكن في هذا الدور المبين بما أنّ
قوّة الأرواح فاقت الأجسام و الحكم لها و النفوذ
لها و السّلطنة لها في عالم الأنسان فارتفع بذلك
حكم الذّکیر و التّانیث و ظهر نفوذ الروح و حكمه
و ساوى بين الرجال و النساء فاليوم لا فرق و
لا امتياز من حيث جميع الشّئون و الأحوال بين
الذّکور و الأنثى بل أنّهما على شأن واحد و في
مقام واحد لا فرق و لا امتياز الا لمن اشتعل
بنار محبة الله و اطّلع باسرار الله و قام على خدمة
امر الله و بشّر بظهور ملكوت الله و ظهرت منه
فضائل روحانيه و صدرت منه سنوحات رحانيه
و نادى بالصّلاح و السّلام و الحبّ و الوداد و
الألفة و الاتحاد في البلاد فهو اشرف النفوس و
اكمل انسان في الوجود سواء كان من الأنثى او
الذّکور

3 As to what thou asked about the beginning of creation, know that the True One has always existed and creation has always

3 و امّا ما سئلت من بدو الخلق اعلمی أنّه لم یزل
كان الحقّ و كان الخلق لا اول للحقّ و لا اول

existed - there is no beginning for the True One and no beginning for creation. This refers to physical bodies in the contingent world. However, the "beginning" mentioned in the Holy Books refers to the beginning of Manifestation, and "creation" refers to the second spiritual birth, as Christ said, "Ye must be born again." Without doubt, the beginning of this spiritual creation was the Manifestation itself in every age and cycle, for each Manifestation of Truth is Adam, and the first to believe in Him is Eve, and all souls who are born with the second spiritual birth are their children and descendants. The Gospel states: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It also says in the Gospel: "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

للتلق هذا من حيث الأجسام في عالم الأمكان ولكن البدء المذكور في الكتب المقدسة عبارة عن بدء الظهور وخلقها عبارة عن التولد الثاني الروحاني كما قال المسيح ينبغي لكم ان تولدوا مرة اخرى ولا شك ان مبدء هذا الخلق الروحاني كان نفس الظهور في كل عهد وعصر لأن كل مظهر من مظاهر الحق هو آدم وأول من يؤمن به فهو حواء وكل النفوس التي يتولد بالولادة الثانوية الروحانيه اولادهما وسلاتهما وفي الانجيل المولود من الجسد جسد هو والمولود من الروح فهو الروح وايضا قال في الانجيل اناس ليسوا من دم ولا لحم ولا ارادة بشر بل ولدوا من الله

- 4 As for existence, creation and origination, these are requirements of God's names and attributes, for there can be no Creator without creation, no Provider without those provided for, no Lord without subjects, and no Sovereignty without citizens. God's sovereignty is eternal and everlasting without beginning, and the kingdom of that true Sovereign, His subjects, His majesty and His beauty are likewise eternal and everlasting. What is meant by the beginning of creation in the Holy Books is spiritual creation and second birth.

4 واما الكون و الخلق و الأيجاد فهذا من مقتضيات اسماء الله وصفاته اذ لا يتحقق الخلق من دون مخلوق ولا الرازق من دون مرزوق و لا المالك من دون مملوك و لا السلطنة من دون رعية فسلطنة الله ازلية ابدية لا بداية لها و مملكة ذلك السلطان الحقيقي و رعيته و جلاله و جماله ايضا ازلية سرمديّة

- 5 Upon thee be greetings and praise.

5 و المراد من بدء الأيجاد في الكتب المقدسة هو الأيجاد الروحاني والتولد الثاني و عليك التحية و الثناء

BRL_ATE#043x, BSTW#143, BSTW#286

BRL_DAK#0231, MMK3#014 p.007x,

YMM.154x

AB01189

To: Beecher, Ellen V et al., in Green Acre, ME

Date: 1903-Oct-24

- 1 O ye two favoured handmaids of the Lord! The letter from Mother Beecher hath been received, and truly it spoke for you both, wherefore I address the two of you together. This seemeth very good to me, for ye two pure beings are even as a single precious gem, ye are two boughs branched from a single tree; ye both adore the same Beloved, ye both are longing for the same resplendent Sun.

1 ای دو کنیز مقرب پروردگار نامہء امه الله مادر بچر بنظر گذشت و فی الحقیقه لسان حال یکدیگر بود لهذا خطاب بہر دو نمایم و صواب چنین دانم زیرا آن دو گوهر حکم یک جوهر دارند و آن دو شاخ از یک بنگاہ روئیده اند ہر دو عاشق یک دلبرند و مشتاق یک مہر انور

- 2 My hope is that all the handmaids of God in that region will unite like unto the waves of one unending sea; for although blown about as the wind listeth, these are separate in themselves, yet in truth are they all at one with the boundless deep.
- 3 How good it is if the friends be as close as sheaves of light, if they stand together side by side in a firm unbroken line. For now have the rays of reality from the Sun of the world of existence, united in adoration all the worshippers of this light; and these rays have, through infinite grace, gathered all peoples together within this wide-spreading shelter; therefore must all souls become as one soul, and all hearts as one heart. Let all be set free from the multiple identities that were born of passion and desire, and in the oneness of their love for God find a new way of life.
- 4 O ye two handmaids of God! Now is the time for you to become as bounteous cups that are filled to overflowing, and even as the reviving gusts that blow from the Abha Paradise, to scatter the fragrance of musk across that land. Release yourselves from this world's life, and at every stage long ye for non-existence; for when the ray returneth to the sun, it is wiped out, and when the drop cometh to the sea, it vanisheth, and when the true lover findeth his Beloved, he yieldeth up his soul.
- 5 Until a being setteth his foot in the plane of sacrifice, he is bereft of every favour and grace; and this plane of sacrifice is the realm of dying to the self, that the radiance of the living God may then shine forth. The martyr's field is the place of detachment from self, that the anthems of eternity may be upraised. Do all ye can to become wholly weary of self, and bind yourselves to that Countenance of Splendours; and once ye have reached such heights of servitude, ye will find, gathered within your shadow, all created things. This is boundless grace; this is the highest sovereignty; this is the life that dieth not. All else save this is at the last but manifest perdition and great loss.
- 6 Praise be to God, the gate of boundless grace is opened wide, the heavenly table is set, the servants of the Merciful and His handmaids are present at the feast. Strive ye to receive your share of this eternal food, so that ye shall be loved and cherished in this world and the next.
- 2 و امید چنین است که جمیع اماء رحمن در آن سامان حکم امواج بحر بی پایان یابند هر چند بهبوب اریاح حوادث معدودند ولی بحقیقت دریای غیر محدود
- 3 چه خوش است اگر یاران مانند دسته شعاع همدم باشند و متفق و متحد و ثابت قدم زیرا پرتو حقیقت از شمس وجود وحدت سجود افاضه فرمود و کل را از فیض نامحدود در ظل ممدود محصور نمود پس باید جانها حکم یک جان یابند و دلها حکم یک دل جویند کل از کثرات نفس و هوای نجات یابند و بوحدت محبت الله حیات تازه جویند
- 4 ای دو کنیز الهی وقت آنست که جام لبریز گردید و مانند نسیم جانپور جنت ابری در آن کشور مشکبیز شوید از شئون عالم هستی بیزار شوید و در هر رتبه آرزوی نیستی نمائید شعاع چون بافتاب رسد محو و فنا گردد و قطره چون بدریا رسد ناپدید شود عاشق صادق چون بمعشوق رسد معدوم شود
- 5 انسان تا بمقام فدا قدم نهد از هر موهبتی محروم گردد و مقام فدا مقام فنا و نیستی است تا هستی الهی جلوه نماید و مشهد فدا میدان انقطاعست تا آیات بقا ترتیل گردد تا توانید از خود بکلی بیزار شوید و گرفتار آن روی پرانوار و چون باین مقام سجود فائز شوید من فی الوجود را در ظل خویش باید اینست موهبت کبری اینست سلطنت عظمی اینست حیات بی منتهی و مادون آن عاقبت خسران مبین است و زیان عظیم
- 6 الحمد لله باب موهبت کبری گشاده است و مائده سماویہ حاضر و آماده و عباد رحمن و اماء حضرت یزدان بر این مائده حاضر و جالس تا توانید از این نعم باقیه بهره و نصیب گیرید تا در دو جهان عزیز شوید

AB07046

To: Henry Kracht, in Wisconsin, WI

Date: 1903-Oct-24

O thou who art advancing toward the Kingdom of God!

Thy letter was read; its contents had bearing upon Guidance. Praise be to God! thou possessed a perceiving eye and an attentive ear! Now is the time for thee to give thanks to God with an expressive tongue; to appreciate this bounty.

Consider in what a great age thou hast stepped into the world of existence and under the shadow of what an Ensign of Guidance thou wert sheltered and attained the hope and greatest desire of the saints!

If thou dost arise to comply with that which is deemed worthy of this favor and is a duty, thou shalt observe that this Guidance is the crown of eternal sovereignty and this attainment is everlasting glory, happiness and the means of the forgiveness of sins and the lamp of eternal life in the Kingdom of Heaven.

TAB.529

AB00232

To: Edward C Getsinger, in New York

Date: 1903-Oct-27

Your last letter was received and I was informed of all its contents. You had written concerning the beloved of God and the slight difference of opinions. You must know this, that the principle of the Divine Foundation is love, unison, oneness and the purity of intention. When love is attained the mystery of truth will then become manifest. No one should adhere to different titles: one title (or station) is enough, and it is "Abdul-Baha." All must agree in this word, until the difference of opinions may be entirely removed from their midst.

But that which is essential to the acknowledgment of this word (i.e., Abdul Baha) is attraction to the love of God, service to the Cause of God, diffusing the Word of God, severance from all else save God, affinity, union, oneness, humility, meekness,

nothingness and servitude to the beloved of God. If one does not become characterized with these attributes, he has not acknowledged the title (or station) of Abdul-Baha. Because Abdul-Baha is the banner of the love of God, the lamp of the knowledge of God, the Herald of the Kingdom of God, the Commander of the hosts of peace and reconciliation, and the Orb of Union and Harmony among all the nations of the world. Consequently, every one in whose heart the love of Abdul-Baha has irradiated must act in this manner. And when persons walk and move in this path, all differences shall be removed.

O dear one! This Dispensation of the Beauty of Abha is the time of deeds, not words. The purpose is not words, but deeds! All the beloved of God must be characterized with the heavenly attributes, and appear in such conduct that the brilliancy of Mercifulness may pervade all regions. Every person who is strengthened in these heavenly virtues, is my partner and associate in the service of the Holy Threshold.

O dear one! All nations await two Manifestations, and these two Manifestations signify the Blessed Beauty (i.e. Baha'u'llah) and His Holiness the Bab. Words are different, but the purpose is one. One has called Him "Mahdi" and another hath called Him "Christ". One hath named the Blessed Beauty (i.e. Baha'ullah) the "Lord of Hosts" and another hath called Him the "Heavenly Father".

Briefly: you should adhere to that which hath issued from My Pen and Tongue. It is just as thou hast written: When (people) recognize the Beauty of Abha and arise in His Teachings, they have recognized all the Prophets and have arisen in Their Teachings; but if they do not recognize Him (Baha'ullah) and acknowledge all the Prophets, it will impart no fruit, nay, they will fall in manifest loss. Consider that in the Day of Christ, whosoever acknowledged Christ, was a believer in all the Prophets and Messengers, and whosoever denied Christ, was deprived of all (of them).

My friends! Know ye the Blessed Beauty and call upon His Name, and promote His Teachings. All have sought Light from that Sun and are illumined with that Light. Consider if the sun casts rays upon a thousand mirrors, the brilliancy of these mirrors is received from the same sun; and when thou knowest the Sun, thou hast known all the mirrors, for they are all under its shadow.

O dear one! This is a time that thou mayest heave the billow of the Love of God, like unto the sea, and be aflame with the Light of the Knowledge of God and illumine the world. I was very

much rejoiced with thee, for that thou art thinking concerning the union and harmony among the beloved ones.

O dear one! Consider how in Persia, the friends of God are sacrificing their lives in the field of sacrifice and drink the cup of Martyrdom with the utmost thirst! They sacrifice property, family and home, with all joy, in the way of the Beauty of Abha and boil like unto a sea at the time of martyrdom and raise the outcry "Ya Baha-ul Abha!" These souls are the faithful friends of 'Abdu'l-Baha! And I hope that the beloved of America will also sacrifice their reality, body and soul, like unto these souls. This is the essence of the subject! If man attains to this station, he will become the light of the two worlds and an eternal link to humankind.

CUPAB.012x, BSTW#164, BSTW#199, BSTW#309, BSTW#448

AB04133

To: Baha'is of Poona

Date: 1903-Oct-28

- 1 O my dear friends! Although the sight of the faces of the righteous ones was in a photograph full of designs and decorations, it bestowed rays of joy and delight and brought fulfillment. The faces were like the supreme paradise - pleasant and heart-warming, their sweetness like honey and nectar, their beauty like angels and fairies, their loveliness the envy of every rose-cheeked beauty. The yearning ones became joyful and the friends attained their desire.

1 ای یاران عزیز من دیدار رخسار ابرار هرچند در صفحهء پر نقش و نگار بود ولی پرتو سرور و شادمانی نثار نمود و کامرانی حاصل گشت رخها مانند بهشت برین دلپسند و دلنشین بود و حلاوتش مانند شهد و انگبین صباحتش نظیر فرشته و پری بود و ملاحظش رشک هر گلچهره دلبری مشتاقان شادمان گشتند و یاران کامران شدند
- 2 It arrived at a time when this sorrowful heart was in mourning for the martyrs, companion to sighs and laments. Upon seeing those radiant faces it became joyful and offered praise to the Lord God who has thus illumined faces and taught hearts such divine ways.

2 در وقتی رسید که این قلب حزین در ماتم شهیدان همدم آه و این بود از دیدن آن رخهای تابان شادمان شد و ستایش حضرت یزدان نمود که رخها چنین افروخته است و دلها چنین آئین یزدانی آموخته
- 3 O friends! The gathering of that assembly in a photograph is proof that the Glorious Lord will soon bestow fellowship upon all humanity and make them of one heart, remove estrangement and raise high the banner of oneness, heal hearts and grant unity to souls. He will bestow upon humanity truth and friendship and reconciliation, and deliver them from nothingness.

3 ای یاران اجتماع آنجمع در صفحهئی دلیست که خداوند جلیل عنقریب جمیع بشر را الفت بخشد و یکدل فرماید پیگانگی براندازد علم یگانگی برافرازد دلها را التیام دهد و جانها را اتحاد بخشد راستی و دوستی و آشتی جهانیان را هستی بخشد و از نیستی برهاند

- 4 As much as you can, be kind and caring to all people, even enemies, and associate with them. Become a balm for souls and healing for aching hearts. May your souls be happy!

4 تا توانید بجمع مردمان حتی دشمنان غمخوار و
مهربان گردید و آمیزش نمائید مرهم جان گردید
و درمان دل دردمندان جانتان خوش باد

YARP2.359 p.287

AB01870

To: Spiritual Assembly of Chicago, IL

Date: 1903-Oct-29

Your three reports, together with the public announcement, were received. Praise be to God! all the contents indicated firmness, spirituality and goodness. The friends of the Spiritual Meeting are indeed manifesting efforts in the Cause of God. Soon the unseen strength of heaven will become evident, and such zeal and earnestness will become manifest in that country that it will affect all parts of the world.

Souls are like unto mirrors, and the bounty of God is like unto the sun. When the mirrors pass beyond all coloring and attain purity and polish, and are confronted with the sun, they will reflect in full perfection its light and glory. In this condition one should not consider the mirror, but the power of the light of the sun, which hath penetrated the mirror, making it a reflector of the heavenly glory.

I hope that the House of Spirituality will become a heavenly mirror and the lights of the Sun of Truth will so penetrate it that all parts will be illuminated through it.

Your public announcement was carefully considered, and in some places slight corrections were made, and it was returned to you. This announcement should be given forth with wisdom, and not in haste, for it would be a cause of stirring up. When ye find a soul manifesting a demand for Truth, then ye may give this to him, that he may be informed of the rudiments of the Cause.

But my name should be confined to Abdul-Baha in all writings. This is the collective name which will gather all the people, and it is the strong fortress and protection of the Cause of God. The beloved ones must limit themselves to his. However, ye may mention me as the Light of Love of God, the Flame of the Guidance of God and the Banner of Peace and Harmony.

I trust God that ye may ever be confirmed through the Holy Spirit.

TAB.019-020, BWF.367-367x, BSC.473 #893x, CUPAB.011-012x, BSTW#305x

AB00326

To: Mirza Abu'l-Fadl Gulpaygani, in Chicago

Date: 1903-11 ca.

- 1 Thou hast created, O My God, an all-embracing universe, an existence so vast and endless that its comprehension is beyond the limitations of human intellect. Thou hast adorned and embellished this great universe with luminous bodies, shining suns, radiant moons, glowing stars, bright horizons, manifest heights, abundant and glorious signs, all-sufficient testimonies pointing at Thee and testifying to Thy absolute, firm and manifest oneness, unity and evident Handiwork. These are, O My God, Thy most-great signs upon the horizons, Thy resplendent proofs in the material world amongst its kindreds who shine with the light of Love and concord. And this material universe, no matter how great it becomes, grows and expands, is naught but a ray shining from the spiritual worlds, a drop from oceans, surging within the realities of souls and the spiritual world. I have learned that its Outspread Roll, O my Merciful Lord, is but a verse from the preserved merciful Tablet, and its swelling sea is but a drop of that everlasting ocean. Make busy these images and engravings on the horizon - Thy servants who have remained heedless of Thy divine and holy Kingdom.
- 2 Glorified art Thou, how great is Thy handiwork in that unseen yet manifest, concealed yet well-known, hidden yet visible luminous world. Thou has made known unto me, O my Lord, that the material worlds are but a reflection, O my Beloved, of those invisible Divine worlds that can never be understood save by every man of insight, who witnesseth and hearkens, having transcended all earthly things.
- 3 Exalted, immeasurably exalted art Thou! Glorified be Thy majesty! How plentiful is that which Thou hast created in that great, precious and mystical world; suns shining forth upon the souls, and moons glowing in that vast space, and stars shimmering upon that luminous horizon, and seas surging and rolling by the gentle winds wafting from Thine eternal, everlasting

1 قد خلقت يا الهى كوناً جامعاً و كياناً واسعاً بفضاء غير متناه قصرته عن حدوده العقول و الأفكار و زينته و انتقت يا ربى الكريم هذا الكون العظيم بأجسام نورانية و شمس بازغة و بدور لامعة و نجوم ساطعة و آفاق مشرقة و مطالع زاهرة و آيات باهرة و بينات شافية كافية حتى تدل عليك و تشهد بفردانيتك و وحدانيتك الثابتة الظاهرة الواضحة الآثار هذه يا الهى آياتك الكبرى فى حيز الآفاق و ادلتك الواضحة فى عالم الأجسام عند اهل الاشراق و هذا الكون الجسمانى مهما عظم و كبر و اتسع ليس الا شعاع من العوالم الروحانى او قطرة من البحور المتموج فى حقائق الأنفس و العالم الروحانى و قد علمت ان رقى المنصور يا ربى الغفور آية من اللوح المحفوظ الرحمانى و بحره المسجور قطرة من ذلك المحيط الصمدانى فأشغل هذه الصور و النقوش الآفاق عبادك الذين غفلوا عن ملكوت قدسك السبحانى

2 سبحانك ما اعظم شأنك فى ذلك العالم الخفى الجلى المستور المشهور الغائب المشهود النورانى و قد عرفتني يا الهى ان الأكوان من حيث الناسوت إنما انعكاس يا محبوبى من تلك العوالم الغيبية اللاهوتية التى لا يدركها الا كل بصير و شهيد و سميع تجرد عن الشئون الامكانى

3 سبحانك سبحانك جلت عظمتك كم خلقت فى ذلك الكون الجليل العظيم الوجدانى من شمس اشرفت على الأرواح و اقمار سطعت فى ذلك الفضاء و نجوم لاحت و تلالأت فى ذلك الأفق النورانى و بحور هاجت و ماجت

mystical grace. How many a cloud has overflowed with the copious rain of truth and inner meanings; how abundant are the rivers, flowing with life-giving waters in the gardens of Paradise; how plentiful are the lofty trees laden with rich yield and ripe fruits and how numerous are the fragrant flowers wafting their perfume upon the horizons of humanity; and these shining stars, Thy servants, who have forgotten their earthly matters and renounced their worldly concerns, and who, with dilated souls, serene hearts, illumined conscience, enlightened minds, and detached from all save Thee, turning with devotion to Thy Holy Face, were singled out by Thee to serve Thy resplendent Beauty, and chosen by Thee to spread Thy manifest Faith and exalt Thy Word amidst mankind. Praise be to Thee, O my God, for Thy wondrous bestowals, and thanks be to Thee, O my Beloved, inasmuch as Thou hast raised them up from their slumber, and made them to be brave soldiers and advancing, shining, spiritual armies, roaring the roar of lions in jungles, chanting harmoniously with the warbling of the Dove of Holiness in the meadows of Paradise, and swimming as leviathans of the Kingdom in those fountains.

- 4 O my God! Assist them with the fragrances of holiness wafting upon their nostrils, and the breeze of Thy favors at every eventide and break of day. Refresh the gardens of their hearts with soul-reviving grace, and aid them with the manifestation of Thy holiness at all times. O Lord! Make them to be signs of divine guidance that the heavens and the earth shall be illumined by their faces, and through them exalt Thy Word, hoist the banner of Thy unity upon Thy loftiest pinnacle of glory, and cause them to be standards of upright conduct and the embodiments of detachment amongst men, and well-springs of Wisdom in the world of creation, and day-springs of holiness and sanctity upon the highest horizons. that they may foster the growth of Thy servants with Thy manifold teachings, constituting the foundation of uncountable and immeasurable virtues and perfections, that this earth may become the envy of heaven, and Thy glorious Paradise will be rolled out in the world of being, and this nether world becomes the footstool of the concourse on high and be as a clear mirror upon which the images and engravings of Thy holy kingdom in realms beyond have been reflected.

- 5 Amongst them O my Lord is this servant who hath put off all earthly garments and put on the robe of detachment and, oblivious of the world and all there is therein, abandoned rest and prosperity, expended his being and earthly possessions in the path of divine guidance and, leaving his homeland and shelter, became a stranger in far-flung lands. How often, O

بأرياح تننم من مهب فيضك الأبدي السرمدي
الوجداني وكم من غيوم فاضت بغيوث هاطلة
من الحقائق والمعاني وانهر جارية بماء معين
في خلال الفردوس الرضواني واثجار بسقت
بقطوف دانية واثمار يانعة وازهار معطرة ينتشر
منها نفع الطيب في الآفاق الانساني و تلك
النجوم الساطعة عبادك الذين نسوا شئونهم و
ودعوا شجونهم وطابت نفوسهم وصفت قلوبهم
واشرقت ضمائرهم وتورت سرائرهم وانقطعوا
عن دونك واخلصوا وجوههم لوجهك الكريم
واستخلصتهم لخدمة جمالك المنير وانتخبهم
لنشر دينك المبين واعلاء كلمتك بين العالمين
لك الحمد يا الهى على ما وهبت ولك الشكر
يا محبوبى على ما بعثتهم من مراقدهم وجعلتهم
جنوداً باسلة وجيوشاً صائلة روحانية نورانية
يزرون زفير الضرغام في الآجام ويصدحون بهدير
ورقاء القدس في ذلك الرياض ويسبحون
حيثاناً للملكوت في تلك الحياض

4 اى رب ايدهم بنفحات القدس تمر على المشام
ونسائم الطافك في العشي والآنحار ورطب
حدائق قلوبهم بفيض محي للأرواح وانصرهم
بتجليات تقديسك في كل حين وأن ارب اجعلهم
آيات الهدى تتنور بوجوههم الأرض والسماء و
اعل بهم كلمتك العليا وارفح بهم لواء توحيدك
في الأوج الأعلى واجعلهم آيات التقوى ومظاهر
الانقطاع بين الورى وينابيع حكمتك في عالم
الانشاء ومطالع تقديسك وتزيهك في افق
العلی حتى يربوا عبادك بفنون تعاليمك التي هي
أس الفضائل والكلمات التي لا تعد ولا تحصى
وتصبح هذه الغبراء غبطة للخضرأ وتمتد في عالم
الوجود بساط جنتك الأبهى وينطبق هذا الكون
الأدنى بالملا الأعلى ويصبح مرآة صافية مرتسمة
منطبعة بصور ونقوش من ملكوت قدسك في
النشأة الأخرى

5 ومنهم يا الهى هذا العبد الذى قد تجرد عن كل
رداء وارتدى برداء الانقطاع ونسى الدنيا وما
فيها وترك الراحة والرخاء وانفق وجوده و
شؤنه في سبيل الهدى وترك الوطن والمأوى
واغترب في بلاد شاسعة الأرجاء وكم يا الهى

my God, hath he, under chains and shackles, communed with Thee in the darkness of prisons and afflictions, and how many a time, O my Beloved, hath he supplicated unto Thee, and smiled and laughed under the severity of trials and pain? How many hardships, O my Master, did he bear that none except the most long-suffering and steadfast of Thy servants can bear? And he moved on, O my Beloved, from land to land, crossing hills and rocks and plains and seas to guide the souls to the fountainhead of Thy mercy in far off, vast and distant shores.

- 6 O my God! O my God! Glance at him with Thy merciful eyes that sleep not and shelter him in the stronghold of Thy protection, and guard him under the shadow of the wings of Thy aid, succor and preservation. O Thou my Lord the Most High! Thou art the helper of Thy loved ones, the succor of the detached from amongst those who are sincere. No God is there but Thee the Gracious the Most High.

ناجاك تحت السلاسل و الأغلال في ظلام
السجون و البلاء و كم يا محبوبى تضرع اليك و
تبسم ضاحكاً من شدة المحن و الآلام و كم يا
سيدي تحمل مشقات لا يحتملها الا كل عبد
اواب و انتقل يا محبوبى من بلاد الى بلاد و
قطع التلول و الصخور و السهول و البحار ليهدي
النفوس الى معين رحمتك في العدو القصوى
البعيدة الأنحاء المتسعة الأرجاء

6 ربّ ربّ انظر اليه بلحظات عين رحمتك التي
لا تنام و احفظه في كهف حمايتك الرفيع البناء و
احرسه في ظل جناح كلائك بعونك و صونك
يا ربّي الأعلى انك انت معين الأعباء و نصير
المنقطعين من الأصفياء لا اله الا انت العزيز
المتعال

BRL_DAK#0458, MKT1.191

AB01752

To: Muhammad Baqir Afnan, in Tihnan

Date: 1903-Nov-19

- 1 O thou noble branch of the divine Tree! Countless occupations and endless vicissitudes have delayed my reply to thy letter. This thou wilt surely forgive, inasmuch as my obligations are such as cannot be described or expressed. Notwithstanding this, praise be to God, communications between 'Abdu'l-Baha and the honourable Twigs of the Sacred Tree are continuous. This is because of the deep love I cherish in my heart for the Exalted Beauty—may my life be offered up for Him.
- 2 God be praised, the construction of the lower level of the Holy Shrine, in utmost strength, grace, and elegance, hath been completed. There was a large plot of land located on the slope above the Holy Shrine. Had it remained in the hands of strangers, they might have constructed buildings there in the future, leading to great difficulties. Time and again, that ground was blessed by the footsteps of Baha'u'llah. There were a few cypress trees therein, and the Blessed Beauty—may my life be offered up for His loved ones—frequently sat under their

1 أيها الفرع الكريم من الشجرة الرحمانية از
كثرت مشاغل و غوائل غيرمتناهيه جواب
نامه آنحضرت تأخير افتاد البته معذور خواهيد
داشت زیرا مشاغل نه چندان كه شرح و بيان
توان نمود مع هذا الحمد لله كه مخبره و مكاتبه
عبدالبهاء با حضرات افنان دوحه مقدسه
متتابع و متواصلست اين از شدت تعلق اين قلب
بمحبت جمال اعلى روحى له الفداست

2 الحمد لله مقام مقدس طبقه تختايه در نهايت
متانت و لطافت و ظرافت بنايش تكميل شد
و قطعه جسيمهئى زمين بالاى مقام مقدس
بود كه اگر دست بيگانگان باقى ميماند يمكن
در آينده در آنجا بناى انشا مينمودند و محذوري
عظيم حاصل ميشد و آزين به كرات و مرات
موطى قدم مبارك شده بود و چند سروي در
آن موجود و جمال قدم روحى لأحبائه الفداء

shade while the believers attained His presence. That land also had to be purchased recently for the sum of two thousand tumans, and was conjoined with the precincts of the Holy Shrine.

- 3 As to the cistern, since this servant was imprisoned before its construction, the European and Ottoman engineers proved unequal to the task of ensuring the required soundness and solidity of the structure, and their work was left incomplete. Consequently the cistern wall facing the sea collapsed, and the efforts were somewhat wasted. However, no harm was done, for it is now being reconstructed most solidly, under the supervision of this servant, and will soon be completed. Although due to my incarceration I have been unable to go to the Holy Shrine in person, I have been supervising the construction work from a distance. It will soon be complete and will be most firm and solid. Indeed, it is not a cistern, but a sea!
- 4 And now concerning the visit of the holy leaf of the Blessed Tree: God willing, circumstances will soon make this advisable, and permission will then be granted. Upon thee be greetings and praise.

LOTW#10

مراراً در سایه آنسروها نشستند و احبای الهی
بمحضور مشرف گشتند آن قطعه زمین نیز در این
ایام مجبوراً به دو هزار تومان خرید شد و بمقام
مقدس ملحق گشت

3 اما آب انبار چون قبل از بنایش اینعبد مسجون
شد لهذا در متانت و ترتیش چنانکه باید و شاید
مهندسهای فرنگی و عثمانی از عهده برنیامدند
کار را ناقص گذاشتند لهذا دیوار آب انبار از
طرف دریا سقط شد و زحمتهای قدری بهدر رفت
لکن عیبی نداشت دوباره بمهندسی خود اینعبد
در کمال متانت ساخته گشته و عنقریب تمام
میشود هرچند از جهت مسجونى نتوانستم که
خود بمقام مقدس روم ولی از دور بمهندسی
پرداخته در نهایت متانت عنقریب اتمام خواهد
شد ولی آب انبار نیست دریاست

4 اما در خصوص حضور ورقه مقدسه شجره
مبارکه انشاءالله عنقریب حکمت اقتضا خواهد
نمود و اذن و اجازه خواهد داده شد و علیک
التحیه و الثناء

NURA#10, MMK4#060 p.068, PZHN
v2#1 p.106

AB08610

To: Muhammad Kazim Lari, in Yazd

Date: 1903-Nov-21

- 1 O thou who art near to the Beauty of Abha!
- 2 Although outwardly affairs may become disordered, yet praise be to God, inwardly all is gathered together. Grieve not, for I am thy comforter.
- 3 If thou wilt observe carefully, from the beginning of the world until now, no one hath witnessed the affairs of 'Abdu'l-Baha to be as scattered and disordered as this. Nevertheless, praise be to God, all is gathered together at His Holy Threshold and there is no grief whatsoever.

1 ای بنده مقرب جمال ابهی

2 هرچند امور بظاهر پریشان گردد ولی الحمد لله در
باطن جمع است غم مخور من غمگسار توام

3 اگر خوب ملاحظه فرمائی از بدایت عالم تا بحال
چون امور عبدالهآء امری پریشان و پراکنده
کسی مشاهده ننوده باوجود این الحمد لله در
آستان مقدسش جمع و بهیچ وجه غمی نیست

- 4 Thou too must trust in God and think of inward unity. Outward disorder shall pass away. The favors of the Most Great Name are with thee - what cause hast thou for sorrow?

4 تو نیز توکل کن و در فکر جمعیت باطن باش
پیشانی ظاهر میگردد عنایات اسم اعظم با تست
چه غم داری

MMK5#141 p.110

AB12280

To: Edward Granville Browne

Date: 1903-12 ca.

- 1 My kind friend,
- 2 Some distinguished people think that by giving currency to tales and legends the Cause of the Baha'is can be discredited. Amongst them is this person [Za'imu'd-Dawlih], who, encouraged by some wealthy Persians in Egypt and hoping for support from known and unknown, has recently devised to write a history ["Miftah Bab al-Abwab"] in order to cast aspersions on Baha'is, introduce such themes that would please the divines in Iran, gladden the hearts of the oppressors, and arouse the intense hostility of the people of this region, that perchance in Syria too, as in Yazd, an assault would be made on these exiles. For this reason he has requested books and treatises from this servant.
- 3 But he is unmindful of the fact that in regard to earlier centuries—that is concerning Moses, Christ and even Muhammad—what manner of books and treatises have been written and what calumnies contrived! Christ was particularly made the target of such books. But those treatises became the cause of the exaltation of the Word of God.
- 4 I wished you to be informed of this reply, and therefore send you a copy confidentially for your perusal. I always remember you and pray for that person that God may grant him happiness and gratification.

1 به یار مهربان من

2 بعضی از نفوس نفیسه را گمان چنان که این
امر بهائیان را بروایات و حکایات نقیصه حاصل
گردد از جمله این شخص بتشویق بعضی توانگران
ایرانیان در مصر و امید معاونت آشنا و بیگانه
تازه در این تصور افتاده که تاریخی در مذمت
بهائیان بنگارد و مضامینی درج نماید که سبب
ممنوعیت علای ایران و محظوظیت ستمکاران و
مورث عداوت شدید اهل این سامان گردد و
شاید سبب شود که در سورستان یعنی بریه الشام
نیز مثل ولایت یزد ایران شورش بر آوارگان
حاصل گردد

3 لهذا از این عبد خواهش کتب و رسائل
نموده ولی نداند که در حق قرون اولی یعنی
حضرت کلیم الله و حضرت مسیح روح الله
حق حضرت محمد رسول الله چه کتب و
رسائل مرقوم نموده اند و چه افتراها زده اند
علی الخصوص در حق حضرت مسیح که
فلاسفه عصر روایاتی نگاشتند و آن رسائل سبب
اعلای کلمه الله شد

4 چون این جواب در این زمان مرقوم شده بود
خواستم که شما مطلع باشید لهذا محرمانه سواد
جواب ارسال میگردد تا ملاحظه فرمائید چه قدر
بذکر شما همدم و در حق آنشخص دعا مینمایم
که خداوند او را شادمان و کامران نماید زیرا
نمیداند

EGBBF.109x

EGBBFP.252

AB00283

To: Hasan Khurasani, in Egypt

Date: 1903-Dec-09

- 1 O thou who art firm in the Covenant! That which thou didst write regarding Za'imu'd-Dawlih was noted. A reply hath been written and is enclosed. Send it through a trusted intermediary without delivering it thyself, for in this there is wisdom. Should thou meet with him afterward, make no mention whatsoever of this matter, save to express the utmost love and kindness. Should he broach the subject, simply say that a response came from 'Akka, and that response must surely have been complete. Ask not what he intends to write, and avoid any discussion of this matter with him altogether. Show forth love and kindness, and nothing more.
- 2 Visit Mufti Effendi Muhammad Effendi 'Abduh and convey to him my greetings. Show forth great love and deliver my message, saying that you have met with us and have measured our character and thoughts. You know that we would sacrifice our lives for all the Prophets of God and are faithful believers, yet the journals Al-Mu'ayyad and Al-Manar have written that we deny the Most Noble Messenger and are enemies of God's Prophets. In one issue they wrote that when two hundred of God's loved ones were cut to pieces in Yazd, one cried out "No harm! We shall return unto our Lord!", another proclaimed "Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord", one called out under the sword "My Lord! Forgive them, for they know not what they do", another exclaimed "Say: O People of the Book! Do ye criticize us for no other reason than that we believe in God and His revelations?", yet another said "My Lord! Take them not to task for shedding my blood, for Thou art the All-Forgiving, the Most Merciful", and another uttered "Lord! Make me drink from the cup from which Thou didst give Husayn, the apple of the Messenger of God's eye" to drink, and so forth.
- 3 In brief, though these oppressed ones have never harmed even an ant, love all humanity, and consider it impermissible to speak ill even of animals, Al-Manar and Al-Mu'ayyad have written that because the Baha'is (God forbid! God forbid! I

ای ثابت نابت بر پیمان آنچه مرقوم نموده بودید 1
در خصوص زعم الدوله ملاحظه گردید جواب
مرقوم شد در جوف است بواسطه معتبر نزد
او فرستید بدون آنکه خود آنجناب برید در این
حکمتی و اگر چنانچه بعد ملاقات فرمودید ابداً
صحبتی در اینخصوص مدارید مگر اظهار نهایت
محبت و مهربانی اگر چنانچه او در اینخصوص سر
صحبت را باز کرد بگوئید از عکاً جواب آمد آن
جواب لابد تام بوده و ابداً سؤال ننمائید که
چه خواهی مرقوم نمود بکلی این بحث را با او
ننمائید محبت و مهربانی کنید و بس

2 نزد مفتی افندی محمد افندی عبده بروید و از
قبل من سلام برسانید و بسیار اظهار محبت
نمائید و پیغام من را برسانید و بگوئید که شما
با ما ملاقات فرمودید و اخلاق و افکار ما را
سنجیدید و میدانید که ما جمیع انبیای الهی را
جانفشانیم و بکل مؤمن و موقن ولی جریده
مؤید و منار مرقوم نموده اند که ما منکر حضرت
رسول اکرم و اعدای انبیای الهی از آنجمله در
یک نسخه مرقوم کرده اند که واقعه یزد که
دولست نفر از احبای الهی را شرحه شرحه
نمودند یکی لا ضیر انا الی ربنا لمنقلبون فریاد
برآورد و دیگری لا تحسبن الذین قتلوا فی سبیل
الله امواتاً بل احياء عند ربهم یرزقون ندا درداد
یکی رب اغفر لهؤلاء لانهم قوم لا یعلمون در
زیر شمشیر نعره زد و دیگری قل یا اهل الکتاب
هل تنقمون منا الا ان آمنا بالله و آیاته صدا بلند
کرد و دیگری رب لا تأخذ هؤلاء بسفک دمی
آنک انت الغفور الرحیم گفت و دیگری رب
اسکرني من الکأس الّتی سقیت الحسین قرّة عین
رسول الله بر زبان راند و دیگری و دیگری
دیگری

3 خلاصه مظلومان با وجود آنکه ابداً خاطر موری
نیاززدند و جمیع نوع انسان را دوست دارند
و کلمه تهتکی در حق حیوان نیز جائز ندانند

seek forgiveness from God the Almighty!) insulted the Prophet and spoke unseemly words, the Muslims of Yazd could not tolerate it and killed them. Observe what calumny they have uttered! Though this statement is truly again due to the instigation and provocation of Iranians, the editors of Al-Manar and Al-Mu'ayyad, being lovers of truth, should not accept such an account, especially not publish it in their papers. We are not disturbed or saddened by such matters, for this account is but a drop in the ocean of calumnies - "I am already drowned, so what fear have I of getting wet?" Yet it is astonishing that although both these journals - Al-Mu'ayyad and Al-Manar - are associated with Mufti Effendi, they would perpetrate such a completely false calumny, when Mufti Effendi knows that today on earth, those who truly sacrifice their lives for the Prophets are the Baha'is. "Then wish for death, if ye be truthful!"

جریدهء منار یا مؤید مرقوم نموده‌اند که چون بهائیان استغفر الله استغفر الله استغفر الله العظیم سب حضرت رسالتپناهی نمودند و زبان بنالایق گشودند لهذا مسلمین یزد تحمل ننمودند آنانرا کشتند ملاحظه نمائید که چه اقترائی زده‌اند اگرچه این قول فی الحقیقه باز بدلات و تحریک ایرانیانست ولی صاحب منار و مؤید چون حقیقت پرستند نباید چنین روایترا قبول نمایند و علی الخصوص در جریدهء خویش نشر کنند ما از اینگونه امور مکرر و محزون نشویم زیرا این روایت نیز قطره‌ئی از دریای مفتریات انا الغریق فإخوفی من البلب ولی حیرت از این دست داد که با وجود آنکه این دو جریده یعنی مؤید و منار هر دو تعلق بحضرت مفتی افندی دارند با وجود این بکلی منافی حقیقت چنین اقترائی بزنند و حال آنکه مفتی افندی میدانند امروز در روی زمین کسیکه فی الحقیقه جان در راه انبیا فدا مینماید بهائیانند فتمنوا الموت ان کنتم صادقین

4 In any case, it is again observed that these accounts were due to Iranian instigation and occurred during Mufti Effendi's absence. Had he been in Egypt, he would surely have forbidden such calumnies.

4 باری باز ملاحظه میشود که این روایات بتحریر ایرانیان بود و وقت غیوبت جناب مفتی افندی بود اگر چنانچه ایشان در مصر بودند البته منع این مفتریات را میفرمودند

5 In brief, the beliefs, way of life and conduct of these servants are known, evident and recognized. All opponents know that we prove Christ's Prophethood to the Jews with proofs and evidences, establish the universal Prophethood of Muhammad to the Christians with rational, traditional and conclusive proofs, and demonstrate to the Zoroastrians with clear evidence the Prophethood of all Prophets and Messengers from Adam to the Seal, sacrificing our lives in the path of the Prophets and crying out under the sword.

5 باری مختصر اینست که عقائد و روش و سلوک این عباد معلوم و مشهود و معروف جمیع مبغضان میدانند که ما بجهت یهود اثبات نبوت مسیح را بدلائل و براهین مینمائیم و از برای نصارا اثبات نبوت عامهء حضرت رسول را بادهء عقلیه و نقلیه و الزامیه میکنیم و از برای مجوس براهین واضحہ اثبات نبوت جمیع انبیا و مرسلین از حضرت آدم تا خاتم مینمائیم و جان در سبیل انبیا فدا میکنیم و در زیر شمشیر فریاد برمی‌آریم

6 Among the strangest occurrences in these days is that the Children of Israel in Iran who have become Baha'is have written a decisive proof of Muhammad's Prophethood to the Christians of America, who have expressed gratitude and accepted it. Glory be to God! The Jews of the East prove the Prophethood of Muhammad for the Christians of the West, while Muslims write that the Baha'is—God forbid! We seek refuge in God!—speak disrespectfully of the Prophet, may my spirit be sacrificed for Him. Glory be to God! There is no power nor

6 از اغرب وقوعات آنکه در این روزها حضرات بنی اسرائیل ایران که بهائی گشته‌اند استدلالیهء محکمی در نبوت حضرت رسول به نصارای امریکا مرقوم نموده‌اند و آنان نیز اظهار تشکر نمایند و قبول کنند سبحان الله یهود شرق بجهت نصارای غرب اثبات نبوت حضرت رسول را نمایند و اسلام مرقوم نمایند که بهائیان استغفر الله نعوذ بالله نسبت بحضرت رسول روحی له الفداء زبان بسوء ادب گشایند سبحان الله و

- strength save in God! Glory be to Thee! This is a mighty calumny!
- 7 In any case, explain this matter fully to Mufti Effendi in private. And may glory and praise be upon thee!
- 8 The editor of Al-Qahirah newspaper, Bashir Effendi Yusuf, wrote and sent a laudatory poem two months ago. Give him five liras with this letter.
- 9 Regarding the marriage of Husayn Effendi about which you wrote - if you deem it advisable, proceed by all means. It is blessed.

لا حول ولا قوّة الا بالله سبحانه هذا بهتان عظيم

7 باری در وقت خلوت این مطلب را بتمامه بجناب مفتی افندی بیان فرمائید و الباء و الثناء علیک ع ع

8 صاحب جریده قاهره بشیر افندی یوسف قصیده مدیحه دو ماه پیش مرقوم نموده ارسال نمود پنج لیره با این مکتوب جوف باو بدهید ع ع

9 در خصوص اقتران حسین افندی مرقوم نموده اید اگر آنجناب مصلحت بدانید بسیار موافق مجری دارید مبارک است

BRL_DAK#0523, MMK6#130

AB11759

To: Ibn-i-Abhar, in Tihrah

Date: 1903-Dec-15

- 1 O Hand of the Cause of God! A letter has been written and is being sent to the oppressed and displaced friends of the All-Merciful in Yazd and Isfahan. His honor Aqa Husayn-'Ali, nephew of Safi-'Ali Shah, has permission to attain the presence whenever travel arrangements are ready - not that that property should be sold. Letters were written a few days ago to his honor Aqa 'Ali-Akbar in Zavarih and his honor Aqa Mirza Mahdi and his honor Aqa Mirza Aqa through Aqa Mirza 'Abdu'l-Husayn.
- 2 As for what you wrote about the dominion of the ignorant ones - this is a mirage. Soon God will cut off the foundation and root of these bloodthirsty oppressors from the face of the earth. Be confident they will become abased and despised. We shall lead them step by step to their ruin, whence they know not.
- 3 And upon you be greetings and praise.

1 ای یادی امر الله مکتوبی به ستمیدگان و آوارگان یزد و اصفهان یاران رحمن مرقوم گردید و ارسال میشود جناب آقا حسینعلی همشیرهزاده صفی علی شاه اذن حضور دارند هر وقت اسباب سفر مهیا گردد نه اینکه آن ملک فروخته شود بجناب آقا علی اکبر در زواره و جناب آقا میرزا مهدی و جناب آقا میرزا آقا بواسطه آقا میرزا عبدالحسین مکاتیب چند روز پیش مرقوم شد

2 اما از جهت تسلط جهلاء مرقوم نموده بودید این سرابست عنقریب خدا بنیان و ریشه این ظالمان خونخوار را از روی زمین قطع فرماید مطمئن باش ذلیل و حقیر خواهند شد سنستدرجهم من حیث لایعلمون

3 و علیک التّحیّة و الثّناء

BRL_DAK#0206, YIA.230

AB05399*To: St Germain, Joseph et al., in Kenosha, WI**Date: 1903-Dec-23*

O ye two birds warbling in the Garden of Wisdom.

Verily, I saw your photographs, whose beauty proved the turning of your hearts unto the Center of Guidance and the dilation of your breasts by the appearance of the Kingdom of God. The light of God is verily shining in the face of the man who is of the Kingdom, spiritual, heavenly, divine and Bahai. The rest among the people are like animals; nay, they are led astray from the Path.

Thank God for that He enlightened your faces by the light of guidance, deposited in your hearts the sign of faith, and made you of the chosen ones in this new century.

The truth I say unto you! If ye were aware of what God hath destined for you in the kingdom of His glory, verily ye would rejoice exceedingly and soar with the wings of joy unto the heights of happiness, crying with the most loud voice: "Blessings and happiness from this great attainment and evident bounty."

TAB.070

AB00176*To: Mirza Mihdi-Khan Raisul-Hukama, in Egypt**Date: 1903-Dec-25 ca.*

- 1 O thou who art inadequate to be addressed by any phrase! 1 ای قاصر از مخاطبت هر عبارتی
- 2 Thy distinguished letter arrived at the most propitious time and became a source of solace to the wanderers. From the succession of calamities and the continuous hardships that have befallen thee, which thou hadst written about, the utmost sorrow and regret was felt. The hope from the Lord's grace is that henceforth times will become like the highest paradise and joy and gladness will be attained. 2 نامه نامی در بهترین وقتی واصل و مدار تسلی خاطر آوارگان گشت از ترادف مصائب و تنابع شدائد وارده بر آنجناب که مرقوم نموده بودید نهایت تأثر و تحسر حاصل گشت امید از فضل پروردگار چنین است که بعد از این اوقات مانند بهشت برین گردد و کامرانی و شادمانی حاصل شود
- 3 However, from this phrase ("In these days when the fire of sedition and corruption is ablaze in Iran and groups from both 3 ولی از این عبارت (در این ایام که آتش فتنه و فساد در ایران مشتعل و جمعی از طرفین از

sides, due to the results of ignorance and un wisdom, have washed their hands of friend and homeland and departed for the next world”), great astonishment was experienced. For I know thee to be a manifestation of justice - it was not from both sides, it was from one side. It was not un wisdom, it was the greed for plunder and pillage of every person of means. All the unbiased newspapers of the world and chroniclers of nations have, praise be to God, conveyed the details to the ears of the world.

4 That side, like a sudden calamity, attacked these divine souls and showed their ferocity. Yet these helpless ones bowed their heads in submission, not even raising a cry of lamentation. Rather, they engaged in supplication and prayer, and under sword and blade sought pardon and forgiveness for their assailants. One cried out “No harm! Verily unto our Lord do we return!” Another raised the call “Think not of those who are slain in God’s way as dead. Nay, they live, finding their sustenance in the presence of their Lord.” Another said “Would that my people knew!” And another called out “Lord forgive them, for they know not what they do!” Another proclaimed “Hasten to salvation! Hasten to this supreme gift! Hasten to martyrdom in the path of God!” And another recited “They vengefully hated them only because they believed in God, the Mighty, the Praiseworthy.”

5 This was the sword and weapon of the oppressed, and this the defense of those who suffered tyranny. Despite this reality, the expression “both sides” caused astonishment, and from this it became clear what conclusion the comprehensive words and decisive speech would reach. This wanderer always considered you a helper of the oppressed and an assistant to those who suffer tyranny, and still does so. Surely the truth will not remain hidden but will become clear and evident.

6 The late and forgiven Jamalu’d-Din Afghani once wrote a lengthy chapter in the Egyptian press about the history of the Baha’is, which was also printed exactly in Al-Bustani’s Encyclopedia in Beirut and distributed in these lands. He left no sin that he did not attribute to these wanderers, no cruelty that he did not deem appropriate for these prisoners, and no transgression that he did not consider the foundation of this path. Despite this, we pray for him and seek forgiveness for him from the Lord God.

7 In brief, the purpose is this: if the intention is to state the truth, it can be achieved with utmost ease as it is renowned

نتائج پیدایشی و یحکمتی دل از یار و دیار شسته رهسپار آنجهان شدند) بسیار حیرت دست داد زیرا آنجنابرا مظهر انصاف میدانم از طرفین نبود از طرف واحد بود بی حکمتی نبود طمع تالان و تاراج هر صاحب مکتبی بود و جمیع جرائد بی غرض عالم و وقایع نگار امم الحمد لله تفصیل را بمسامع عالمیان رساندند

4 آنطرف مانند آفت ناگهانی بر این نفوس رحمانی هجوم نمودند و تیز چنگی آزمودند اما این پیچارگان سر تسلیم نهادند حتی ناله و فغان نمودند بلکه به تضرع و مناجات پرداختند و در زیر تیغ و شمشیر از برای مہاجان عفو و غفران خواستند یکی فریاد لاضریر انا الی ربنا لمنقلبون برآورد و دیگری نعره لاتحسین الذین قتلوا فی سبیل الله امواتا بل احياء عند ربهم یرزقون بلند کرد دیگری یالیت قومی یعلمون گفت و دیگری رب اغفر لهم انهم قوم لایعلمون ندا داد دیگری حی علی الفلاح حی علی هذه الموهبة الکبری و حی علی الشہادة فی سبیل الله ندا زد و دیگری و مانقموا منهم الا ان آمنو بالله العزیز الحمید تلاوت نمود

5 این سیف و سلاح مظلومان بود و این مدافعہ ستمدیدگان باوجود این حقیقت تعبیر از طرفین سبب حیرت شد و از این معلوم گشت کہ جوامع الکلم و فصل الخطاب بچہ مضمون ختام خواهد یافت این آوارہ شما را همواره معین مظلومان میدانست و معاون ستمدیدگان باز چنین است و البتہ حقیقت مخفی نماند واضح و آشکار گردد

6 مرحوم مغفور جمال الدین افغانی در جریدہ مصر وقتی فصلی مطول در تاریخ بہائیان نگاشت و در کتاب دائرۃ المعارف بستانی در بیروت نیز بعینہ طبع گشت و در این بلاد منتشر شد گاہی نماند کہ نسبت باین آوارگان نداد و جفائی نماند مگر آنکہ روا باین زندانیان داشت و خطیاتی نماند مگر آنکہ اساس این طریقت پنداشت باوجود این ما در حق او دعا نمائیم و طلب غفران از حضرت یزدان نمائیم

7 باری مقصود اینست اگر مقصد بیان حقیقت است بنہایت سہولت حاصل گردد و مشہور

throughout the horizons and needs no books or treatises. And if the purpose is merely to write a history, the Nasiri History has given full vent to eloquence and has considered and written of these wanderers as destroyers of foundations, demolishers of the basis of faith, and the cause of ruin in the contingent world. However, in his final days, he wrote a special treatise in his own hand explicitly stating that whatever was written about this group was due to the exigencies of the time and consideration for the feelings of friend and stranger - the reality was not thus. And that treatise exists in the possession of one of his family members in his handwriting, awaiting a safe time to be printed and published.

آفاقست احتیاج به کتب و رسائل ندارد و اگر مقصود مجرد نگارش تاریخی باشد تاریخ ناصری داد سخنور را داده و این آوارگان را مخرب بنیان و هادم اساس ایمان و سبب ویرانی عالم امکان پنداشته و نگاشته ولی در اواخر ایام رساله مخصوص بخط خویش منصوص نموده که آنچه در حق این طائفه تحریر یافته نظر باقتضای زمانه و مراعات خاطر آشنا و بیگانه بود حقیقت حال نچنانست و آن رساله در نزد یکی از خاندان او بخط او موجود و منتظر وقت مأمون است تا طبع و نشر نماید

- 8 Praised be God that you attained unto the prison of these exiles, met with us, and with your own eyes beheld our manner and conduct, and discovered for yourself our ways and thoughts. I adjure you by God: did you perceive in us aught of that whereof the claimants speak upon their tongues and in their assemblies? These exiles cherish no other desire, and the guidance of divine favor leadeth them into no other path, save that of rectitude, of amity, and of reconciliation with all the peoples of the world. We seek naught but goodwill toward all, the worship of the one true God, and submission to the good-pleasure of the Almighty. Praised be God, by our speech, our conduct, and our deeds do we demonstrate and establish whatsoever we utter.

8 آنجناب الحمد لله بزدان این آوارگان آمدید و ملاقات فرمودید و روش و سلوک را بچشم خود مشاهده نمودید اطوار و افکار را کشف کردید شما را بخدا قسم میدهم هیچ اثری از آنچه در افواه و السن مدعیانست ملاحظه فرمودید این آوارگان را هوای دیگر در سر و بدرقه عنایت براه دیگر رهبر جز سر راستی و دوستی و آشتی با جمیع جهانیان نداریم و جز خیرخواهی و پرستش یزدانی و اتباع رضای الهی نجوئیم الحمد لله به گفتار و رفتار و کردار آنچه میگوئیم اثبات مینمائیم

- 9 The recent events in Yazd provide sufficient and conclusive evidence. Despite men being disemboweled and beheaded, several women being wrapped in rugs and cast into blazing ovens, some children being slain in dust and blood, properties being plundered and pillaged, and homes and dwellings being destroyed - despite all this, not a single soul uttered any impropriety, nor did they even complain. Yet the just government of His Imperial Majesty - may his shadow be extended - executed retribution against the savage perpetrators to the extent possible and arose to discipline and warn the oppressors. What is astonishing is that when some relatives of the martyrs and oppressed were called to testify, they remained silent, withdrew their claims, and arose to intercede. Surely detailed news of this will reach your ears.

9 همین واقعه یزد برهان کافی وافیست و باوجود آنکه رجال را سینه دریدند و سر بریدند و چند نسا را در گلم پیچیدند و در تنور آتشین افکندند و بعضی اطفال را نیز در خاک و خون کشیدند و اموال را تالان و تاراج کردند و خانه و کاشانه را ویران نمودند باوجود این نفسی از زبانش تهیگی صادر نشد حتی شکایت نمودند ولی حکومت عادلانه شهرباری مد ظله العالی بقدر امکان قصاص از درندگان فرمود و بر تأدیب و تهدید ستمکاران قیام نمود تعجب در اینجاست که بعضی از ذوی القربای مقتولان و مظلومان را بشهادت طلبیدند آنان زبان نگشودند و ترک دعوا نمودند و بشفاعت برخاستند البته این خبر بمسامع آن سرور مفصل خواهد رسید

- 10 The foundation of this great upheaval was greed and the plunder of the wealthy's possessions; otherwise, no action emerged from the oppressed, nor was any account given that would cause such tumult and aggression, leading rabble to perpetrate such tyranny. Before the just government of His Imperial Majesty, the Shah of Iran - may God perpetuate his might -

10 و اساس این قیامت کبری طمع و غارت اموال اغنیاء بود و الا از مظلومان حرکتی صادر نشد و روایتی نگردید که سبب این شورش و پرخاش شود و او باش چنین ظلم روا دارند در نزد حکومت عادلانه اعلیحضرت شهربار ایران ادام

the truth of the matter is evident and manifest. We hope that your noble person, that is, the distinguished leader, will be a helper of the oppressed and a defender of truth among all peoples.

- 11 As for the books and writings you requested, I swear by your precious life that most are not available, and the reason is clear and evident. In conclusion, I dare say that history should be like the inscription on Solomon's seal ring, becoming in future ages the bearer of truth and accepted by every nation and people. Otherwise, there are many histories and countless narratives.

- 12 We pray for you to be accompanied by success and ultimate joy. We shall never forget the ancient fellowship, time-honored rights, and the companionship you showed this prisoner for some days. Upon you be greetings and praise.

الله شوکته حقیقت حال ظاهر و عیانست و ما را چنان امید است که جناب کامکار وحید یعنی جناب زعیم ناصر ستمدیدگان باشد و حامی حقیقت در بین عالمیان

11 اما کتب و صحنی که خواسته بودید بجان عزیزت قسم که اکثری در دست نیست و سبب واضح و آشکار است و در ختام کلام این قدر جسارت مینمایم که تاریخ باید نقش نگین سلیمانی باشد و در اعصار آتیه مخبر حقیقت گردد و مسلم هر امت و ملت شود والا تواریخ بسیار است و روایات بیشمار

12 و ما در حق شما دعا مینمائیم که همدم کامرانی باشید و در نهایت شادمانی و هیچ وقت الفت دیرینه و حقوق قدیمه و مؤانستی که ایامی چند با این قلعه بند فرموده اید فراموش ننمائیم و علیک التَّحِیَّةُ وَ التَّنَآءُ

CMB_F66#20, BRL_DAK#0633,
MAS9.109, EGBBFP.249-251

AB01895

To: Alma Knobloch, in Washington, DC

Date: 1903-Dec-26

- 1 O thou handmaid of God! In this day, to thank God for His bounties consisteth in possessing a radiant heart, and a soul open to the promptings of the spirit. This is the essence of thanksgiving.
- 2 As for offering thanks by speaking out or writing, although this is indeed acceptable, yet when compared with that other thanksgiving, it is only a semblance and unreal; for the essential thing is these intimations of the spirit, these emanations from the deep recess of the heart. It is my hope that thou wilt be favoured therewith.
- 3 Regarding one's lack of capacity and one's undeserving on the Day of Resurrection, this does not cause one to be shut out from gifts and bounties; for this is not the Day of Justice but the Day of Grace, while justice is allotting to each whatever is his due. Then look thou not at the degree of thy capacity, look

1 ای امة الله شکرانه فیض رحمان در این اوان عبارت از نورانیت قلب و احساسات وجدانست حقیقت شکرانه اینست

2 و اما شکرانه بتقریر و تحریر هر چند دلپذیر است ولی بالنسبه بآن مجاز است چه که اساس احساسات روحانیه است و انبعثات وجدانیه امیدوارم که بآن مؤید گردی

3 اما عدم استعداد و استحقاق در یوم میعاد مانع از فیض وجود نه زیرا یوم فضیلت نه عدل و اعطاء کل ذی حق حقه عدلست پس نظر باستعداد خود نکن نظر بفضل بیتتهای جمال ابدی نما که فیضش شاملست و فضلش کامل

thou at the boundless favour of Baha'u'llah; all-encompassing is His bounty, and consummate His grace.

- 4 I ask of God that with His assistance and strong support thou mayest teach the inner meanings of the Torah with eloquence, understanding, vigour and skill. Turn thy face toward the Kingdom of God, ask for the bestowals of the Holy Spirit, speak, and the confirmations of the Spirit will come.
- 5 As for that mighty solar orb which thou didst behold in thy dream, that was the Promised One, and its spreading rays were His bounties, and the translucent surface of the mass of water signifieth hearts that are undefiled and pure, while the surging waves denote the great excitement of those hearts and the fact that they were shaken and deeply moved, that is, the waves are the stirrings of the spirit and holy intimations of the soul. Praise thou God that in the world of the dream thou hast witnessed such disclosures.
- 6 With reference to what is meant by an individual becoming entirely forgetful of self: the intent is that he should rise up and sacrifice himself in the true sense, that is, he should obliterate the promptings of the human condition, and rid himself of such characteristics as are worthy of blame and constitute the gloomy darkness of this life on earth – not that he should allow his physical health to deteriorate and his body to become infirm.
- 7 I do earnestly and humbly supplicate at the Holy Threshold that heavenly blessings and divine forgiveness will encompass thy dear mother, as well as thy loving sisters and relatives. Especially do I pray on behalf of thy betrothed, who hath suddenly hastened away from this world into the next.

4 از خدا خواهم که بعون و عنایت حق در تدریس معانی حقیقی تورات نهایت فصاحت و بلاغت و اقتدار و مهارت بنمائی توجه بملکوت الهی کن و استفاضه از فیض روح القدس و زبان بگشا تأییدات روح میرسد

5 و اما آتشمس عظیم که در رؤیا دیدی آن حضرت موعود است و انوارش فیوضاتش و سطح آب جسم شفاف یعنی قلوب صافیه است و امواج آن هیجان قلوبست و اهتزاز نفوس یعنی احساسات روحانیه است و سنوحات رحمانیه حمد کن خدا را که در عالم رؤیا چنین مکاشفه حاصل شد

6 اما مقصود از اینکه انسان بکلی خود را فراموش نماید اینست که بسر فدا قیام نماید و آن محویت احساسات بشریه است و اضحلال اخلاق مذمومه که ظلمات کونیه است نه اینکه صحت جسمانی مبدل بضعف و ناتوانی شود

7 بدرگاه احدیت عجز و نیاز آرم که برکات آسمانی و مغفرت رحمانی شامل حال مادر عزیز و خواهران و خویشان مهربان گردد علی الخصوص خواستگارت که ناگهان از اینجهان بجهان دیگر شتافت و علیک التحیه و الثناء

SWAB#153, TAB.243-244, BWF.360-361x, BSC.455 #834

MMK1#153 p.175

AB04539

To: *Spiritual Assembly of Muskegon, MI*

Date: 1903-Dec-26

O Spiritual Assembly!

Everything produces an impression in existence and results in the course of ages. The (earthly) assemblies established in the

different parts of Europe, Asia and America have no results save the help of the physical and the mortal life in this lesser world, for the removal of its conditions and reformation of its customs, and in the end no name will remain thereof. But every spiritual assembly of solid foundation, good structure and unwavering constancy will last forever and will send forth its illumination unto all regions.

Observe the gatherings of the disciples after Christ: Their light is still shining, their power is still revealing and their trumpets still resounding throughout the ages. Such is the spiritual meeting.

O God! Confirm them in the promotion of Thy Word among the people and in strengthening and multiplying Thy servants. Verily thou art the Bounteous, the Merciful!

TAB.069, BSTW#372

Study guide to this volume

Volume 127 gathers materials from the opening months of 1903, a year that would later be marked by catastrophic violence against Iranian Baha'is in the Yazd and Isfahan massacres — violence whose approach 'Abdu'l-Baha could not yet foresee in these letters but whose possibility hovered over his awareness of a community living under persistent threat. The volume is wide in its scope: Western pilgrimage continues, with letters directed to believers in America, England, and the Caucasus; institutional guidance on Sunday worship, the naming of spaces in the Haziratu'l-Quds, and the construction of the Mashriqu'l-Adhkar at 'Ishqabad fills several items; and a cluster of deeply philosophical letters treats the nature of 'Abdu'l-Baha's own station, the spiritual equality of men and women in the new Cycle, the theology of resurrection, and the soul's relationship to the body. One of the volume's most important letters is the extended response to a Western woman believer who asks, in candid simplicity, how to obtain the teachings "directly from 'Abdu'l-Baha" — the answer opens into a meditation on love as the greatest bond between souls, the nature of the afterlife, the wisdom of suffering, and the soul as a bird imprisoned in the body. Throughout, the dominant tone is one of urgent joy: the Cause is rising, the temple is being built, women are carrying the teaching to new regions, and 'Abdu'l-Baha himself, at the center of this expanding web of service, remains fixed in the single identity that is his crown: "My title is 'Abdu'l-Baha."

The Station of 'Abdu'l-Baha: Servitude as Theology

Key Passages

The station of this servant is servitude to the Holy Threshold (Baha'u'llah) and I glory and honor in this. Abdul-Baha is the standard of the divine love, the sign of the gift of God, the servant of the assemblage of the merciful ones, the light of the meeting of the spiritual ones. He is the orb of peace and reconciliation and the light of love in the world of humanity. He is the herald of the Kingdom of the Merciful One and the promulgator of the religion of rectitude and security. This is the station of this servant! This is the Truth! — AB01126

O Lord! O Lord! Aid them to serve Thee and enable them to be steadfast in their servitude to Thee. Make them the signs of Thy unity, the standards of Thy glorification, the trees in the garden of Thy love, the words in the book of Thy knowledge, the lamps of Thy guidance, the stars in the horizon of Thy bounty, the waves of the ocean of Thy oneness, the meteors in the heights of Thy grandeur, the rays of the sun of Thy manifestation, the flowers in the gardens of Thy mercy, the fountains of Thy mysteries, and the lights of Thy guidance. — AB00122

This servant has no station, rank or attribute except ‘Abdu’l-Baha, and anything less than that is not acceptable at the threshold of the Divine Unity. Therefore, O nightingale of the rose garden of eloquence and melodious bird of the flower garden of rhetoric, raise your song in the divine gardens and lift high the anthem of sanctification, and engage in glorifying and praising the Most Glorious Beauty and praising and extolling the Most Exalted Beauty, and praise ‘Abdu’l-Baha for his servitude at the Sacred Threshold. This is the cause of my joy, this is the source of my gladness. —

AB04473

Context for Study

These three passages together constitute a theological self-portrait of extraordinary precision. ‘Abdu’l-Baha’s response to the question “Who art thou?” in AB01126 is structured like a creed: “This is the station of this servant! This is the Truth!” — the double exclamation marks are rhetorical, asserting the speaker’s complete identification with the declaration. The list of attributes that follows — “orb of peace and reconciliation,” “herald of the Kingdom,” “light of love” — is not a list of titles in the ordinary sense but a description of functions: each attribute names a service to humanity rather than a rank above it. This functional self-description resonates with the Islamic concept of the Prophet as *rahmat li’l-‘alamin* (“mercy to all the worlds,” Q21:107) — a being defined not by metaphysical superiority but by the quality of his relationship to those he serves. The long prayer in AB00122 extends this vision to the entire community: believers are invited to become “words in the book of God’s knowledge,” “waves of the ocean of His oneness” — images that place the individual believer within a cosmic text and an infinite sea, locating personal identity within a vast divine syntax rather than asserting it as an independent self. AB04473, responding to a poet who had apparently attributed too high a station to ‘Abdu’l-Baha, makes the limit explicit: “anything less than ‘Abdu’l-Baha” (i.e., any other title or interpretation) “is not acceptable.” The deliberate restriction of name and title is a theological act, analogous in structure to the mystical theology of *apophysis* (negative theology), which strips away every affirmation that goes beyond what can be authentically predicated of the divine. Here the stripping is applied to the self: ‘Abdu’l-Baha refuses, with the same rigor that the apophatic theologian refuses positive divine attributes, every human elevation beyond the one name he has been given.

Questions for Reflection

1. ‘Abdu’l-Baha defines himself entirely through relational and functional terms — “orb of peace,” “herald of the Kingdom,” “servant of the assemblage” — rather than ontological ones. How does this relational self-definition compare with the relational ontology of contemporary process theology (Whitehead, Griffin) and with the Islamic understanding of prophethood as *risala* (mission) rather than essential divine nature?
2. The prayer in AB00122 describes believers as “words in the book of God’s knowledge.” What does it mean to be a word in a divine text — an intelligible unit within a larger meaning? How does this metaphor of the human person as word relate to the Johannine Logos theology and to Islamic hermeneutics of the Qur’an as God’s speech?
3. ‘Abdu’l-Baha’s insistence that praise of him must be confined to “his servitude at the Sacred Threshold” parallels the practice of *tanzih* (divine incomparability) in Islamic theology,

which strips away every human projection from God. What is the spiritual pedagogy of this deliberate self-restriction? What does it protect, and what does it demand of admirers?

4. How does the community's practice of addressing 'Abdu'l-Baha only by the name he himself authorized relate to the broader Baha'i principle of textual authority — the submission of interpretation to designated authoritative texts and interpreters?
5. AB01126's description of 'Abdu'l-Baha as "the standard of the divine love" implies that he is a concrete, embodied norm for what love looks like in action. How does this exemplary function differ from both prophetic authority (which legislates) and philosophical authority (which argues)? What specifically does an exemplar of love contribute to the formation of a community?

Gender, Spirit, and the Dominion of the New Cycle

Key Passages

But in this manifest Cycle, since spiritual power has transcended physical bodies — and the dominion, influence and sovereignty in the human world belong to it — therefore the rule of masculine and feminine has been lifted, and the power and dominion of the spirit have become manifest, establishing equality between men and women. Today there is no difference or distinction in any aspect or condition between males and females; rather, they are on the same level and station with no difference or distinction, except for those who are enkindled with the fire of God's love, are aware of God's mysteries, have arisen to serve God's Cause, herald God's fragrances, and exalt God's Word. The only distinction is in this. — AB03015

O divine maidservant! The letter you wrote in English was most acceptable, for it demonstrated that you made an effort and learned this language to the extent possible. You must certainly make a strenuous effort to master this language with utmost eloquence and excellence, so that when the maidservants of the Most Merciful come from America to Iran for pilgrimage to the Holy Shrines, you will be able to converse and associate with them without difficulty. In this new age, women are the focus of divine favor and the manifestation of divine confirmations. How many women there are who surpass and outstrip men! — AB06270

O ye handmaids of the Merciful God! Now is the time for each one of you to arise with all your energies to train the children and nourish the little ones with the milk of the love of God that in the future they might grow to become lions of the Cause. O servants of the Merciful! Gather ye in meetings on special occasions for the love of God and showing the utmost wisdom be ye engaged in the remembrance of that All-Merciful Beloved. Converse with one another at length about the proofs and evidences of the Manifestation of the Perspicuous Beauty so that each one of the handmaids of God will refine her powers of utterance and develop eloquence of speech, so that each may become an instrument of guidance to many others. — AB01891

Context for Study

AB03015 is one of the most philosophically significant statements on gender in the Baha'i corpus. The argument is ontological rather than merely sociological: in this Cycle, spiritual power “has transcended physical bodies,” meaning that the material basis on which social gender distinctions were historically constructed has been superseded. The claim is not that physical differences between men and women do not exist; it is that in the Baha'i Dispensation, the determinative principle for social authority is spiritual capacity, and spiritual capacity is equally distributed across genders. This is a more radical position than mere formal equality: it asserts that the metaphysical conditions for gender hierarchy have changed. The one remaining distinction — “except for those who are enkindled with the fire of God's love” — is crucially asymmetrical with respect to gender: it is a spiritual distinction, available equally to men and women, based on devotion and service rather than on any bodily characteristic. AB06270's encouragement of a Persian woman to master English for the purpose of conversing with American pilgrims is a small but telling instance of this principle in practice: language learning is framed as an act of service, and the ability to cross cultural and linguistic boundaries is itself a form of spiritual excellence. AB01891's direction to women to refine their “powers of utterance and eloquence of speech” so that “each may become an instrument of guidance to many others” is both practical (Baha'i communities need articulate teachers) and theological (the development of eloquence is itself a spiritual discipline). The phrase “nourish the little ones with the milk of the love of God” applies the ancient metaphor of maternal nursing to spiritual formation — a metaphor found in Paul (1 Corinthians 3:2, 1 Thessalonians 2:7) and in numerous mystical texts across traditions.

Questions for Reflection

1. 'Abdu'l-Baha argues that the “rule of masculine and feminine has been lifted” because spiritual power has superseded physical power in this Cycle. How does this cyclical-historical argument for gender equality compare with the universalist natural-rights argument (all humans are equal by nature) and with the social-constructionist argument (gender is a cultural construct)? What are the advantages and risks of grounding equality in a claim about historical epoch rather than universal nature?
2. AB03015 was written in 1903, seventeen years before women's suffrage in the United States and many decades before most Islamic societies began seriously debating women's public leadership. What are the implications of this anticipatory character of 'Abdu'l-Baha's teaching for the relationship between Baha'i principles and historical social change?
3. The encouragement of language learning in AB06270 as a service to the transnational community anticipates the multilingualism that would become characteristic of the modern Baha'i world. What does it suggest about the relationship between particular languages and universal spiritual community? Is language a barrier to be overcome, a gift to be cultivated, or both?
4. The metaphor of “nourishing with the milk of the love of God” assigns the primary nurturing role in spiritual formation to mothers/women. Does this metaphor reinforce or challenge traditional gender expectations? How does it relate to the broader argument for equality in AB03015?

5. 'Abdu'l-Baha directs women to "refine powers of utterance" through gathering and discussion. How does this communal method of developing eloquence compare with classical rhetorical education (the *trivium*), with Islamic *halqa* (teaching circles), and with modern pedagogical approaches to collaborative learning?

The Dawning-Place of Worship: Temples, Prayer, and Sacred Space

Key Passages

O friends of 'Abdu'l-Baha, and his co-sharers and partners in the servitude of the Lord of Hosts! Verily, the greatest affair and the most important matter today is to establish a Mashriqu'l-Adhkar and to found a Temple, from which the voices of praise may rise to the Kingdom of the majestic Lord... When the Mashriqu'l-Adhkar is completed, when the lights are emanating therefrom, and the righteous assemble therein, when prayers are offered to the Kingdom of divine mysteries and the voice of glorification is raised to the Supreme Lord, then shall the believers rejoice, and their hearts be dilated, overflowing with the love of the ever-living and self-subsisting God. — AB02812

I send you the glad tidings of the erection of the Mashrak-el-Azkar (the Bahai Temple) in Ishqabad, with all joy and great happiness. The friends of God assembled together with rejoicing and conveyed the stones themselves, upon their backs, while attracted by the love of God and for the Glory of God. Soon that great Temple will be completed and the voice of prayer and praise shall ascend to the Sublime Kingdom. — AB06537

The Mashriqu'l-Adhkar is the dawning-place of lights and the gathering place of the righteous. Whenever a company of noble souls assemble in a heavenly gathering there and offer supplications, intone divine verses, and chant prayers with wondrous melodies, the inmates of the Concourse on high hearken and call out, crying, "Happy are we; let all the world rejoice!" for, praise be unto God, souls from among the angels of the Kingdom of Glory have arisen in the nether world to commune with their Lord and intone the verses of Divine Unity in a gathering of holiness. What bounty is there greater than this? — AB12080

Context for Study

The Mashriqu'l-Adhkar at 'Ishqabad in present-day Turkmenistan was the first Baha'i House of Worship to be built in the modern era, completed in 1908 after years of community effort. The letters in this volume about it reveal the theological vision that animated its construction. The name itself — "Dawning-place of the Mention of God" — indicates that the building is not primarily a meeting hall but a spiritual phenomenon: a place from which praise rises like the sun from the horizon. AB02812's vision of the completed temple is eschatological in tone — when the temple is built and the prayers ascend, the believers will "rejoice and their hearts be dilated, overflowing with the love of the ever-living God." AB06537's detail about the believers carrying the construction stones on their own backs "attracted by the love of God" transforms physical labor into an act of

devotion — a parallel to the medieval Christian tradition of believers personally hauling stones for the great cathedrals, or to the Qur'anic account of Abraham and Ishmael raising the foundations of the Ka'ba (Q2:127). AB12080's vision of the Supreme Concourse "hearkening" to the prayers of the assembled believers expresses a theology of communal prayer as cosmic event: the border between the material and spiritual worlds becomes permeable in the space of corporate worship. This resonates with the theology of the Jewish *minyan* (the quorum required for communal prayer), with the Christian *where two or three are gathered* (Matthew 18:20), and with the Islamic *jama'at* (congregational prayer as spiritually superior to individual prayer), while adding the distinctive Baha'i note of a specific building consecrated entirely to worship, with no social or administrative functions — a purity of purpose without precedent in most religious traditions.

Questions for Reflection

1. The Mashriqu'l-Adhkar is conceived as a building whose sole function is worship — separated from administrative, educational, and charitable functions that must be housed separately. What is the theological rationale for this institutional purity? How does it compare with the multi-purpose sacred spaces of most religious traditions?
2. The image of believers carrying stones on their backs "attracted by the love of God" frames physical construction as spiritual practice. What is the theology of sacred labor implied here? How does it compare with the medieval Christian tradition of building cathedrals, the Islamic tradition of waqf (charitable endowment for sacred purposes), or the Sikh tradition of *kar seva* (voluntary community service)?
3. 'Abdu'l-Baha's vision of the Supreme Concourse "hearkening" to communal prayer implies that the act of corporate worship creates a communication across the boundary between material and spiritual worlds. What theology of prayer underlies this claim? Is it compatible with purely subjective accounts of prayer as psychological self-expression?
4. The construction of the 'Ishqabad temple in the Russian Empire raises questions about religion and political context: how did the Baha'i community navigate the relationship with a non-Muslim imperial power? What does their ability to build a temple suggest about the range of strategies available to religious minorities in different political contexts?
5. AB02812 addresses its recipients as "co-sharers and partners in the servitude of the Lord of Hosts." What does this language of partnership in servitude suggest about the relationship between 'Abdu'l-Baha and the community? How does it differ from the relationships of obedience, contract, or mutual affection that typically characterize religious leadership?

The Soul's Journey: Love, Suffering, Resurrection, and the Cage of the Body

Key Passages

As to thy question, "In what way is it possible to obtain the Teachings directly from 'Abdu'l-Baha?" know thou that the greatest means is the love of God, as it is the power that can rend asunder the veil of concealment, comprehend the realities of all

created things, penetrate the hearts of men, gather the flock of God from amongst all the peoples and kindreds of the earth, and it is the most great bond between hearts and souls. — AB00745

As to the subject of returning to this perishing world, this world is the abode of suffering, the abode of wretchedness, returning to it is a punishment for every man be he a vassal or a king... O handmaid of God! Have you ever seen in this world a human being happy in every respect and protected from all affliction? No, by God! Undoubtedly, anguish is incumbent upon every individual. How can a person love to return to it, and to this miserable life which is surrounded by every type of affliction? In truth the soul is as a bird imprisoned in the cage of this body. Whenever the cage is broken, it flies to the meadows of the Kingdom with great happiness and joy. — AB00745

Then know that the Divine Manifestations are true Suns who have ever been in a state of perfection and will forever remain sources of light — there is no change or alteration. However, resurrection is the day of the proclamation of the Cause, the appearance of the Call, the spreading of the Word, and the exposition of the teachings. Otherwise Christ and all the Divine Manifestations from eternity unto eternity are brilliant lights, radiant suns and holy spirits. Their appearance is according to the capacity and ability of the world. — AB02443

Context for Study

The letter AB00745 is among the most philosophically complete in the volume: a single question (“How can I obtain the teachings directly from ‘Abdu'l-Baha?”) becomes the occasion for a meditation that moves from the epistemology of spiritual knowledge (love is the key that opens the door), through a theodicy of earthly suffering (affliction is “incumbent upon every individual” by the wisdom of God), to a cosmology of the soul (imprisoned in the body, free in death), and finally to a brief engagement with the doctrine of reincarnation (rejected on the grounds that returning to a world of suffering would be a punishment, not a progression). The central metaphor of the soul as a bird in a cage is one of the oldest and most widely distributed images in the world’s spiritual literature: it appears in Plato (*Phaedo*’s account of the soul imprisoned in the body), in Rumi’s opening lines (the reed longing for the reed-bed), in the Persian Sufi tradition of ‘Attar, and in Christian mysticism (Teresa of avila’s *Interior Castle* uses the castle metaphor, with the soul imprisoned in outward rooms). ‘Abdu'l-Baha uses it not merely as a metaphor for longing but as an argument against reincarnation: if the soul is already free when the cage is broken, why would it choose to return to another cage? AB02443’s teaching on resurrection is equally rich: the Resurrection is identified with the proclamation of the divine Cause rather than with a physical event — a consistently symbolic reading of eschatological language that ‘Abdu'l-Baha had offered in other letters as well (AB01126, also in this volume). The phrase “their appearance is according to the capacity and ability of the world” introduces a principle of progressive, graded revelation that relativizes every historical manifestation while affirming the permanent reality of the divine Suns.

Questions for Reflection

1. 'Abdu'l-Baha identifies love as "the greatest means" of receiving divine teachings, and distinguishes it from argument, textual study, and even physical presence. How does this epistemology of love compare with Pascal's logic of the heart ("the heart has its reasons which reason does not know"), with Augustine's restless heart seeking God, and with the Sufi doctrine of the heart (*qalb*) as the organ of spiritual perception?
2. 'Abdu'l-Baha argues against reincarnation partly on the grounds that returning to a world of affliction would be a punishment rather than a spiritual advance. How does this argument engage the sophisticated versions of reincarnation doctrine in Theosophical thought, in Vedantic philosophy, and in Buddhist traditions of karma and rebirth?
3. The soul as "a bird imprisoned in the cage of the body" implies that death is genuinely liberation rather than loss. How does this metaphysical view affect the Baha'i approach to grief, medical ethics (end of life decisions), and the meaning of martyrdom?
4. AB02443's identification of "resurrection" with the day of the proclamation of a Cause, rather than with a literal physical event, is a consistently symbolic hermeneutic. How does this approach to eschatological language compare with the symbolic reading of apocalyptic texts in process theology, in Origen's *allegorical* method, and in modern historical-critical biblical scholarship?
5. 'Abdu'l-Baha writes that the appearance of divine Manifestations is "according to the capacity and ability of the world." What does this principle imply about the relationship between divine initiative and human receptivity in revelation? Is God waiting for humanity to be ready, or is human readiness itself a product of divine preparation?

A Guiding Question for the Whole Volume

Volume 127 is held together by a distinctive tension: on one side, the most concentrated, precise, and theologically controlled self-definition 'Abdu'l-Baha ever offered ("My title is 'Abdu'l-Baha. Anything less is not acceptable"); on the other, the most expansive vision of what the community he is guiding might become — temples rising at the center of future cities, women teaching in languages they have recently learned, the soul's cage broken open into the meadows of the Kingdom. Restraint at the center makes expansion at the circumference possible.

A guiding question for the whole volume might therefore be: **How does 'Abdu'l-Baha's absolute self-restriction to the single name of servant — "the only distinction is in enkindlement with the fire of God's love" — create the condition for a community in which gender distinctions are lifted, temples are built by voluntary labor, souls are taught to recognize their true freedom, and the highest form of knowledge is love itself?**