



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 135:

Writings and Utterances of Abdu'l-Baha, 1906, 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

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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

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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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Introduction to volume 135

This 1906 volume reflects a community whose channels of pilgrimage and correspondence were constrained by the continuing dangers in ‘Akka, yet whose work was becoming more deliberate, literate, and institutionally self-conscious. Several letters decline or postpone visits to the Holy Land because of difficult circumstances, while redirecting the believers toward service where they are: AB04455 explains that a hoped-for visit would be unwise and that a needed translator must remain in place; AB09477 gives a similar response, praying that the recipient may attain a state in which “presence and absence” become equal; and AB02350 gives a rare glimpse of ‘Abdu’l-Baha’s physical strain, including recurrent nervous fever, while insisting that his health is of little consequence beside the preservation of the Word of God. The same atmosphere underlies AB10512, which emphasizes correspondence as “half of meeting,” a practical and spiritual principle for a dispersed community whose access to the Center was increasingly mediated through letters, translation, and reports.

A major theme is the formation of devotional and teaching gatherings in the West. AB04499 praises the gathering at Camp Mineola and envisions it multiplying a hundredfold; AB02795 honors two women whose homes had become meeting places, calling them “my homes” and “the nest and shelter of the birds of the field of God”; and AB00595 gives one of the volume’s most useful statements on the conduct of Baha’i meetings. Such gatherings are to be entered with purity of intention, humility, and reliance upon divine confirmation; their proper contents are teaching, proofs, prayer, Tablets, exhortation, and the “heavenly food” of knowledge, faith, love, unity, and purity of purpose. AB02652 adds an important corrective to anxiety over small numbers: a few souls gathered in love and purity can exert influence over the whole earth, while “angels” are explained both as divine confirmations and as sanctified souls severed from the world.

The volume also contains several items of doctrinal and administrative significance. AB01117 offers a philosophical statement on the unknowability of the divine Essence, warning that people often worship mental images of God while the true “Essence of Essences” remains beyond human comprehension; its postscript is noteworthy for affirming the right of the couple to choose one another, with parental consent required after that choice, and for urging English-language mastery for the translation of Tablets into Japanese. AB02972 gives a detailed standard for translation: Persian translators should work with capable English writers, preserving both meaning and the musical quality of the original, and sending the result to ‘Abdu’l-Baha before publication. ABU2906 and ABU1334 are especially important for the developing doctrine of the Universal House of Justice: the former describes it as a supreme body representing the local Houses of Justice of different countries, while the latter distinguishes intrinsic from conferred infallibility, identifies the House’s protection in matters not explicitly provided for in the Book, states that its membership is male, and clarifies that nine is a minimum rather than an upper limit.

Several items preserve valuable ritual, historical, and ethical details. ABU0558, spoken at the commemoration of the Declaration of the Bab, insists that the day be celebrated for the Bab's Declaration rather than for 'Abdu'l-Baha's coincident birth, warns against multiplying feast days, and commends simplicity and uniformity in food, dress, heart, and temperament. ABU0719 gives a vivid report of Covenant-breaking accusations, including charges of British political intrigue, and records 'Abdu'l-Baha's emphatic claim that Baha'u'llah's appointment of him rested on capacity rather than kinship. ABU0467, reflecting on the early American community, identifies ambition for leadership and self-interest as causes of disunity and gives humility, meekness, mutual praise, and service as the true qualifications for usefulness in the Cause. Finally, AB00263 is noteworthy for its discussion of historical method: in answering a question about the Tablet of Wisdom and ancient philosophers, it stresses the unreliability and contradictions of pre-Alexandrian historical traditions, compares variant chronologies in the Hebrew, Greek, and Samaritan Torahs, and subordinates uncertain historical reconstruction to the authority of revelation. Together these items show a community learning how to gather, translate, commemorate, teach, obey, and preserve unity under conditions of uncertainty and restricted access to its Center.

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AB04804

To: Berthalin Lexow, in New York

Date: 1906-Jan-09

O thou maidservant of God!

Thy letter was written in utmost humiliation and supplication, evincing thy prayer and commune to the Kingdom. Supplication and prayer is conducive to the drawing near to the Court of the Almighty.

I pray to God that thy desires and wishes be realized, and that thou mayest be confirmed in the servitude of the True One.

Convey my greetings to Mrs. Lizzie V. Coules, likewise to Victor Emanuel, Juliet Thompson, Mr. Percy Grant and tell: O ye intelligent ones! There is no tranquility of soul and spirit in this world, and man needs spiritual joy and fragrance; otherwise, he would become despondent and hopeless. Consequently, consider ye with shrewd insight, that the world of mankind is in need of divine glad-tidings in order that it may find composure of spirit and attain to infinite bliss. Therefore, aspire ye after the Kingdom of Abha and seek after spiritual attraction: for life without this, is death, and the living of this evanescent world is as the mirage.

Upon thee and upon them be greeting and praise.

DJT.073-074, BLO_PN#027

AB04455

To: Aseyeh Wellesca Dyar, in Washington, DC

Date: 1906-Jan-11

O thou who art attracted to the Kingdom of God!

The letter written by you [...] was received. Its contents become evident. The expressions (of thy letter) evinced utmost attraction and cause joy and fragrance.

Thou hast asked for permission to come to our presence with his honor ... I am also longing greatly after the meeting of the friends. If there was no obstacle, it would be very acceptable, but in these days, thy presence (in this land) is not according to wisdom. Besides this, thou must be engaged in the service of the Kingdom in those parts. Also, the presence of his honor ... is of utmost necessity in those parts, for we henceforth forward all the Tablets to him for translation, that he may send to the believers. If he should move, this work would be neglected. Therefore now thou must wait until some happy occasion will bring this about later on.

Also, thou hast written concerning the meeting with the minister of Persia. This is very acceptable. The believers of God must render utmost consideration toward Persian ministers and officials.

Also convey respectful greetings from Abdul-Baha to all the friends of God.

TAB.211

AB10512

To: Mirza Asadullah Isfahani, in Egypt

Date: 1906-Jan-18

- 1 O spiritual friend! Two letters from you were received, one dated the twenty-second of Dhi'l-Qa'dah and the other the twenty-fifth, 1323...
- 2 The divine friends must, like flowers in a rose garden, each transmit their sweet fragrance to the other, derive benefit from one another, and achieve cooperation and mutual support in heavenly powers. No means is greater than correspondence and communication - "correspondence is half of meeting"....

1 ای رفیق روحانی دو طغرا مکتوب شما یکی
بیست و دویم ذی القعدة و دیگری ۲۵ - ۱۳۲۳
واصل گردید...

2 یاران الهی باید مانند گل‌های گلستان رائحه طیبه
هر یک بدیگری رسانند و از یکدیگر استفاضه نمایند
و تعاون و تعاضد در قوای ملکوتیه حاصل گردد
هیچ وسیله‌ای اعظم از مکاتبه و مراسله نه المکاتبه
نصف الملاقات...

ANDA#55 p.22x

AB04499

To: People gathered in Colonial Beach, in Colonial Beach, USA

Date: 1906-Feb-03

O ye real friends of Abdul-Baha! From the gathering of those illuminated faces and flowers of the rose-garden (of God) in Camp Mineola utmost joy and fragrance (to me) was the result.

I hope that assembly, like sparkling stars, may shed the lights of love and unison upon the human world, and become the cause of the happiness and joy of the inhabitants of the earth; that they may become like unto clear mirrors reflecting (the rays) of the Sun of Truth, and give the glad-tidings of the manifestation of the Lord of the Kingdom. I ask the blessings of God that year after year He may add souls to that assembly, and in future it may become doubled an hundred-fold. How blessed it is that this assembly may become firmly established, and it is sure that the heavenly confirmations will pour down!

TAB.428-429

AB08171

To: Anna Biorklund, in Washington, DC

Date: 1906-Feb-03

O thou maid-servant of God!

What thou hast written was perused. It is evident that thou hast all thy life been seeking the Lord of signs, until now thou hast found the path of Truth and discovered the Lord of Hosts and attained His Kingdom. If thou shouldst stand firm and steadfast, thou wilt progress day by day in this condition, and this flame of fire will become a luminous lamp.

If it be possible for thee, turn thy face toward that city and be a cause of guidance to some souls there. It is not now advisable for you to write secretly; the time will come for that. When you go there yourself you will be confirmed to teach some of the people.

TAB.476

AB09477*To: Elizabeth H Stewart**Date: 1906-Feb-03*

O thou who hast turned thy face toward the Kingdom of God!
I supplicate God that thou mayest become like unto Peter,
the “Rock”—unshaken, immovable and strong; be assisted by
heavenly confirmation; be helped to the service of the Cause
of God, opening thy tongue to teach the divine instructions,
and living and walking according to the laws of the Book of
Aqdas.

Thou hast asked permission to come to our presence: These
days are very difficult. God willing, it will be brought about
in the future. I pray to God that thou mayest enter into such
a state that presence and absence may become equal in thine
understanding.

TAB.363-364

AB11309*To: Helen S Goodall, in California**Date: 1906-Feb-10*

Regarding His Holiness Christ and His birth into this world
of matter; Speak not of this, if you can. Should anyone ask,
answer: ‘His Holiness Christ was born of the Holy Spirit,’ and
let that be final.

BSTW#357x

AB01661

To: Joseph H Hannen, in Washington, DC

Date: 1906-Feb-16

O thou child of the Kingdom and firm in the Covenant!

Thy letter, through his honor Mirza ..., was received and thy former letters also became acceptable and through the contents of those writings utmost joy and fragrance was produced, for they all evinced faith, assurance and firmness in the Covenant.

In this day the most vital and momentous matter is steadfastness in the love of the Manifestor Of Light on the Mount of Sinai and endurance of ordeals and unaccountable calamities in this Cause.

Ere long the seditious people shall arise in that country to deride the righteous ones and to ridicule the holy ones. Every day they will cast ignominy and at every moment they will present great persecution. They shall revile the friends for the sake of the love of Baha' and bring down upon them contempt and sarcasm; neither do they fall short in creating torture.

This is the custom and sentence of the people of bygone ages. Undoubtedly these things must transpire in these days even with a greater intensity.

That is why His Holiness the Christ sayeth: "Everything which hath happened in the cycles of the former prophets will certainly occur again in these days." Consider ye! What calumny, slander, cruelty and oppression were brought down upon the apostles by the Israelites for the sake of faith and assurance! They unlocked the hands of pillage, persecuted and tortured those sanctified souls. Therefore, there is no doubt but that you will become afflicted with trial, calamity and oppression in the path of the Beauty of ABHA. These trials are the essence of bestowal and pure bounty and the proofs of your acceptance in the Threshold of Oneness. Consequently, when the fire of trials is ignited, celebrate ye in joy, dance with overflowing emotions and be ye happy that—praise be to God!—ye have become the target of contempt in the path of the Beauty of ABHA and are hated by the people of passion and desire.

Thy services in the highway of the Kingdom are accepted, thy toleration of the troubles is known and manifest and thy eloquent speeches in the assemblies of believers are heard and appreciated. I hope that through these services thou mayest

become the manifestor of the favors of the Lord of the Kingdom and recipient of the merciful glances of His Highness the Magnificent and the Compassionate.

BRL_CRISIS#13x, TAB.360-362, COC#0270x, BSC.443 #808x

AB02795

To: Baha'is of Baltimore, MD

Date: 1906-Feb-16

- 1 O ye my dear friends! 1 ای یاران عزیز من
- 2 Your letter was received and its contents were wonderful and beautiful for it evinced the spreading of the light of Guidance. Praise be to God! the lights of the Morn of Eternity have cast their rays upon that city, and in the future it will become enlightened, and luminous stars will dawn, gleam and sparkle from its horizon. 2 نامه شما رسید و مضمون بسیار ملیح و بدیع بود زیرا دلالت بر انتشار نور هدایت مینمود که الحمد لله انوار صبح ملکوت پرتوی بر آن شهر زده و در مستقبل روشن شود و ستاره‌های نورانی از افقش درخشنده گردد
- 3 Today the Sun of the Most Great Guidance hath appeared with the greatest splendor from the horizon of the world, and the rays of the Sun of Truth shine with utmost light and power therefrom. Therefore, the world hath become another world and the bounties, other bounties! 3 امروز فجر هدایت کبری در نهایت سطوع از افق عالم طلوع نموده و شعاع شمس حقیقت در نهایت قوت تابیده لهذا جهان دیگر شده و فیوضات فیوضات دیگر
- 4 A little earnestness and endeavor is incumbent upon you, so that the pages of the soul may be cleansed and purified from the rust of attachment to this ephemeral world. At that time you will consider how dazzling and brilliant is the effulgence of the Kingdom. 4 اندکی توجه و همت لازمست تا صفحات قلوب از زنگ علائق جهان فانی پاک و ممتاز گردد آنوقت ملاحظه مینمائید که روشنائی ملکوت چه قدر درخشنده است
- 5 The maid-servant of God, Mrs..., and the maid-servant of God, Mrs...-praise be to God!-have made their homes the nest and shelter of the heavenly birds, and have arranged meetings. I hope that these two meeting places will become more illumined day by day, adding to the knowledge, faith and assurance of the audience, and increasing their resolution and steadfastness. 5 امة الله مسییس امل و امة الله مسییس پوول الحمد لله خانه خویش را لانه و آشیانه مرغان آسمانی نمودند و محفل اراستند امیدوارم که آن دو محفل روز بروز روشنتر گردد و عرفان و ایمان و ایقان حاضرین بیفزاید و ثبات و استقامت مزداد گردد
- 6 In fact, those two gathering places are my homes, and the nest and shelter of the birds of the field of God. Convey my loving greetings to each and every believer! 6 آن دو محفل فی الحقیقه خانه منست و لانه و آشیانه مرغان چمن جمیع یاران الهی را فرداً فرداً تحیت مشتاقانه برسانید

- 7 Likewise present my respectful greetings to the dear maid-servants of God in Baltimore and Washington.

7 و همچنین کنیزان عزیز خدا را چه در بالتیمور
و چه در واشنگتن تحیت محترمانه ابلاغ دارید
و علیکم التحية و التناء

TAB.444-445

NJB_v01#15 p.001

AB03752

To: Mary E Little, in Washington, DC

Date: 1906-Feb-16

O thou yearner after the Kingdom of God!

The maid-servant of God, Aseyeh, hath mentioned thy name in her letter, praising and commending thee. Likewise thy letter was received. I was exceedingly happy on account of the love of the maid-servant of God, Aseyeh, for thee. The advent of the prophets and the revelation of the Holy Books is intended to create love between souls and friendship between the inhabitants of the earth. Real love is impossible unless one turn his face towards God and be attracted to His Beauty. The maid-servants of the Merciful should love each other with heart and soul; for though there be many bodies, the spirit of faith is one and the outpouring of the Holy Spirit is universal. There is one Light but many lamps; there is one Wine but the glasses differ. So thou shouldst love with all thy heart and soul the maid-servants of the Merciful and associate with them in utmost affection in order that thou mayest realize divine happiness and behold the outpouring of mercy.

I beseech God that heavenly blessings may descend upon thee, guiding thy relatives, adding day by day to thy joy and happiness, so that thou mayest become a heavenly herald, leading others to the Light of Truth.

TAB.505, BWF.364-364x

AB05047

To: Pauline A Hannen, in Washington, DC

Date: 1906-Feb-16

O confident maidservant of God! Do not be anxious, do not grieve, do not be distressed. Put your trust in God. Praise be to God, your prayer for others was answered, and God willing, it will be answered for yourself as well.

Take your dear child away from those heedless ones, for they are after him to completely lead him astray from the straight path. Keep him with you for a while and educate him as you should, then send him to another school in another place.

Praise be to God, you have many spiritual children and many other heavenly sisters and brothers - why then are you sad? This physical son will also, God willing, ultimately become a spiritual child.

You had asked about service - act according to the divine teachings and always keep the heavenly counsels before your eyes. This is service to the Cause of God.

And upon you be greetings and praise.

SW_v09#08 p.091

AB05521

To: Fanny A Knobloch, in Washington, DC

Date: 1906-Feb-16

O thou attracted maid-servant of God!

A few days ago the photograph of thyself and sister was received and a tablet was revealed and forwarded. Now, also, through pure mercy, the answer of thy letter is transmitted.

Praise be to God! that the heavenly blessings are being poured upon thee and thou art being led by the light of guidance.

Supplicate to God that the seed of knowledge in the soil of thy heart may soon develop and grow into hyacinths and roses and that the flower-garden of the love of God may be thereby perfumed.

Therefore, I beseech God that He may bestow upon thee a meek and submissive heart and that He may confirm thee in the service of the divine garden and assist thee to emulate the actions and deeds of the godly ones. Also, that He may guide, to the Kingdom of God, your father, mother and friends, in order that by these heavenly blessings they may become fruitful trees and obtain a portion of the great and glorious gift.

TAB.479-480

AB06568

To: Joseph H Hannen, in New York

Date: 1906-Feb-16

- ¹ O thou son of the Kingdom! Man could be so honourable if he would tread the path of God. He would be so beauteous if the light of God could shine upon him and so wise were he to seek the knowledge of the Kingdom. He would become so capable if he were steadfast in the path of God, so insightful if he were to turn his face towards the lights emanating from the Beauty of God, and so acute if he hearkened to the summons of the One True God.
- ² Thank God therefore that His Call hath reached thy conscious heart and soul and that thou hast become enkindled. Be steadfast and firm at all times that all these bounties may redound upon thee daily and that the world of existence may be adorned with such qualities as these.

¹ ای ابن ملکوت انسان چه قدر بزرگوار است اگر در ره پروردگار پیوید و چه قدر جمیل است اگر نور الهی در جبین بتابد و چه قدر دانا است اگر از عالم ملکوت خبر گیرد و چه قدر تواناست اگر در سبیل الهی استقامت نماید و چه قدر بیناست اگر مشاهده انوار جمال فرماید و چه قدر شنواست اگر ندای حق بشنود

² پس شکر کن خدا را که ندای الهی بگوش هوش رسید و جان و دل بجوش و خروش آمد پس قدم استقامت ثابت و راسخ دار تا روز بروز این موهبت بیفزاید و عالم وجود بیاراید و علیک التَّحیَّة و الثَّنَاء

MMK2#115 p.089, AHB_122BE #05-06
p.244

AB06589

To: Shuman, Louise D et al., in Washington, DC

Date: 1906-Feb-16

O thou attracted maid-servant of God!

Thy letter was received. Its contents were redolent with spiritual emotion. Praise be unto God! who hath created sanctified souls, illumining them with the reflections of the Sun of Truth, and raising certain persons for the service of the Kingdom and gardening in the divine orchard. I hope thou wilt become a fruitful tree producing sweet fruits. Trust thou in the bounties of God and engage thyself in His service.

Praise be to God! that thou feelest progress in the luminous realm through divine love. This very fact denotes that, God willing, thou art to be a fruitful tree; nay, rather, thou wilt become a rose-garden of the hyacinths of realities and significances. Supplicate God that thou mayest become so. Verily, this is not impossible for God to fulfill!

TAB.506

AB07406

To: Knobloch, Fanny A et al., in Washington, DC

Date: 1906-Feb-16

O ye two maid-servants of God!

The Lord of the Kingdom hath invited, chosen and guided you through His pure favor, feeding you from the heavenly table of divine knowledge! Know ye the value of this favor and bounty and loosen your tongues in praise; showing forth the power of knowledge and assurance and breathing the spirit of guidance into the hearts of the seekers.

Ask from God that ye stand firm and steadfast in this great Cause.

I pray in your behalf, asking assistance and favor for you. I hope that ye may become confirmed and helped.

TAB.478-479

AB01086

To: H Emogene Hoagg, in New York

Date: 1906-Feb-25

O thou who art rejoiced at the Glad Tidings of God!

I have received thy recent letter, and I am, thereby, informed of thy pleasure in the Good Pleasure of God, of thy resignation to His Desire and thy evanescence in His Will.

O maidservant of God! Verily, I know of thy spiritual sentiments, thy merciful feelings, and of thy firmness in the Cause of God and thy steadfastness in the Covenant of God. It is incumbent on thee to have abundant patience and endurance in every difficult matter! Patience is one of the Gifts of God, and always is of the attributes of the Chosen Ones and the quality of the Pious.

I beg of God to bestow upon thee a power and blessing by which thou mayest guide the sincere servants and devout maidservants to enter the Paradise of El-Abha. Verily, this is better for thee than everything in the Existence, in the visible world; and this is a manifest matter!

O maidservant of God! Be kind to thy excellent (or accomplished) husband, and associate with him with spiritual qualities, whereat he may be astonished and may say, "This is a new creation (i.e., a regenerated soul).

O maidservant of God! Do not forget what of the Words of Counsel I revealed unto thee while in Haifa. Verily, those words are better for thee than all the treasuries of the earth. For, the treasuries of the earth are mortal, while this Mighty Felicity (bliss or property) is immortal and imperishable! Rely on My love for thee and on my prayer in thy behalf. And be rejoiced in every time and instant.

O maidservant of God! Be not grieved at My imprisonment, for verily this is My joy and happiness, the solace of My heart, the peace of My souls and the bliss of My spirit, and in this I glory in the way of My Lord, the Clement, the Merciful!

Convey my greeting and praise to the favored maidservant of God Mrs. Goodall—that Pure Soul—and rejoice her at My prayer in her behalf, and at My supplication and begging (God's) Mighty Gift, and a Blessing from the Beauty of Abha, in her favor.

O maidservant of God! Truly I say unto thee: whenever ye come together in the assemblage of union and engage in the

commemoration of God and beseech God and offer prayers unto God, be thou assured, the Spirit of Confirmation penetrates throughout such an assemblage, and the lights of Favors shine therein from thy Lord, the Lofty the Great.

Convey my greeting and respect to the loving maidservant of God, that noble soul, Mrs. Cole. We have sent her, some days since, a special letter, so that her eyes may be illumined (or consoled) by seeing it, and her soul may rejoice at its meanings and wonderful contents.

O maidservant of God! This was the best sentence thou hadst written in thy letter: "It behooves me to eliminate Self (or egotism) and to destroy it, and not to wish but the Will of God." This prayer is the best prayer, and this request is the best request! And without this, it is impossible for man to be assisted by the Bounty of the Gift of God and become a meek and humble servant and laborer in His Great Vineyard.

All the (members of the) Household here, the holy and devout Leaves, present unto thee greeting and praise.

Upon thee be greeting and praise!

BSTW#003

AB00473

To: Marie A Watson, in Washington, DC

Date: 1906-Mar-02

1 O thou herald of the Kingdom!

1 ای منادی ملکوت

2 Thou wast not alone in the trip thou didst undertake in various places. The spirit and soul of Abdul-Baha was with thee. Although thou hast been afflicted with many and severe persecutions, hast heard derision, scorn and contempt and observed the opposition of the heedless ones, yet this is conducive to thy glory, that thou hast been made a target for the arrow of opposition in the Path of God and hast drunk the cup of affliction. Consider this, how many a calamity was submitted to by those sanctified souls in bygone ages and to how many sufferings they were resigned! Thou also must endure dire oppression and ordeals in the Path of ABHA and maintain the feet of steadfastness and firmness. Then thou shalt behold the confirmation of God surrounding thee. Rejoice thou and be

2 در سفری که باطراف رفتی تنها نبودى جان و دل عبداله‌آء با تو بود هرچند صدمات شدیده خوردی و طعن و سب و شتم شنیدی و تعرض غافلان دیدی این سبب افتخار است که در راه خدا هدف تیر جفا شدی و کأس بلا نوشیدی ملاحظه کن که نفوس مقدسه در ازمنهء سابقه چه بلایا کشیدند و چه صدمات خوردند تو نیز باید در راه بها در امتحانات شدیده افتی و قدم ثابت و راسخ داری ملاحظه خواهی نمود که تأییدات الهیه چگونه احاطه نماید مسرور باش و مستبشر که بان مقام فائز گشتی و اقتدا بنفوس مقدسه نمودی

happy that thou hast attained to this station and walked in the footsteps of the holy souls.

- 3 Announce on my behalf longing greeting to Mr... and say, "The melody of the Kingdom is that which hath caused the motion of the universe; the musk-diffusing fragrance of the rose-garden of God is that which hath perfumed the nostrils; and the reflection of the Sun of Truth is that which hath illumined the whole earth. Now is the beginning of illumination! Therefore, the people of darkness imagine that they can oppose (this Revelation); yet, ere long they shall find themselves in loss and consternation! They shall observe that the power of the Word of God hath subdued East and West. Be thou not sad and dispirited on account of the opposition of the heedless ones. Soon they shall regret sorely. Reflect thou how the Pharisees persecuted and looked down in contempt upon His Holiness the Christ. The result was that His lamp became ignited, His light began to shine and His followers sparkled like unto the stars from the horizon of existence; and the consequence to the Pharisees was the pangs of remorse and regrets."
- 3 ماستر هاری ث ویلسون را از قبل من تحیت مشتاقانه برسان و بگو آهنگ ملکوتست که جهانرا بحرکت آورده نفحه مشکار گلشن الهیست که مشامها را معطر کرده پرتو شمس حقیقت است که جهانرا روشن نموده حال بدایت اشراقست لهذا اهل ظلماترا گمان چنین که مقاومت توانند و حال آنکه عنقریب خائب و خاسر گردند و ملاحظه نمایند که قوه کلمه الله شرق و غرب را مسخر نموده از تعرض غافلان و استهزای جاهلان محزون و مکدر مباحش پشیمان خواهند شد ملاحظه کنی که حضرت مسیح را چه قدر فریسیان اذیت و حقارت نمودند و نهایت شمعش برافروخت و نورش ساطع شد و اصحابش مانند نجوم از افق وجود درخشیدند و فریسیان را جز پشیمانی نتیجهئی حاصل نگشت
- 4 Convey, also, greeting to the maid-servant of God, Mrs... and say, "Thy house is the nest and the shelter of this heavenly bird. Undoubtedly, thou must enkindle the lights of the Kingdom therein."
- 4 و همچنین کنیز خدا جوزفین ویلسون را تحیت برسان و بگو خانه شما لانه و آشیانه این مرغ آسمانیست البته بانوار ملکوت روشن نمائید
- 5 Likewise convey respectful greeting on my behalf to Mrs... and say, "I ask of God that thy house may become the gathering-place of the spiritual ones and the assembly of the godly ones; that the light of Truth may shine therein and make it brilliant and resplendent."
- 5 و همچنین میس کرستین فلتچر را از قبل من تحیت محترمانه برسان و بگو از خدا خواهم که خانه تو محفل روحانیان گردد و مجمع ربانیان شود نور حقیقت بتابد و روشن و منور گردد
- 6 Also convey longing greeting to Mr... and say, "Those souls who, in the time of His Highness Christ, turned their faces toward the Kingdom and quaffed the wine of guidance from the cup of the Word of God, had their troubles changed into everlasting bliss. No matter how much they heard the rebuke of the heedless ones, observed the censure of the relatives, were afflicted with the injury of the oppressors and thrown into abjection, yet that ignominy finally became eternal glory. Thou must show the utmost love and kindness towards the heedless ones and the oppressors and ask from God forgiveness and pardon for them, for they are ignorant. if they understood, they would not oppress; nay, rather would they arise (to serve the Cause) with faithfulness."
- 6 و همچنین ماستر نورمان استربروک را تحیت مشتاقانه برسان و بگو نفوسی که در زمان حضرت روح توجه بملکوت نمودند و صهای هدایت را از جام کلمه الله نوشیدند هرچند سرزنش غافلان شنیدند و ملامت خویشان دیدند و باذیت ظالمان مبتلا گشتند و در ذلت افتادند ولی عاقبت آن ذلت عزت ابدیه شد و آن زحمت راحت سرمدیه گشت شما در حق غافلان و جفاکاران نهایت محبت و مهربانی نمائید و از خداوند طلب عفو و غفران نمائید زیرا نادانند اگر بدانند جفا نکنند بلکه بوفای قیام نمایند و
- 7 Announce, also, respectful greeting from me to Mrs... and Mr... and say. "The sons of the Kingdom are scattered throughout the whole world, but the ignorant Pharisees have arisen with the utmost hatred instigating persecutions. They imagine that
- 7 میس فرانز پرور با ماستر فرد پرور را از قبل من تحیت محترمانه برسانید و بگوئید ابناء ملکوت در جهان منتشر ولی فریسیان نادان بتعصب برخاستند و باذیت قیام کردند بگمان

persecution and suffering will hinder the promulgation of the Cause; whereas no rampart is able to obstruct the descent of the waves of the Most Great Sea; no veil can conceal the rays of the Sun of Truth; no wall can stay the wafting of the Divine Breeze; and no power is able to resist the Spirit of God. Be ye not sad nor dejected on account of the disturbance and uproar of the people of desire and passion. Ere long the symphony of the Kingdom shall silence all the other noises. Rest ye assured and illumine your house with the lights of divine commemoration."

- 8 Give my greeting to Mr... and announce to him, "Caiaphas and Annas were the colossal pillars of the Mosaic Dispensation in the day of His Highness the Spirit; but as they did not acknowledge the Word of God, they fell from the apex of glory to the bottom of the pit of the greatest abasement. But Peter was a catcher of fish; as he turned his face toward the Word of God, the fame of his imperishable, deathless and immortal glory encircled East and West; and he found in the sovereignty of the Kingdom, eternal and everlasting majesty. It is the same in these days."

TAB.220-223

خویش اذیت و جفا را سبب منع انتشار دانستند و حال آنکه امواج بحر اعظم را هیچ سدّی حائل نگردد و پرتو شمس حقیقت را هیچ حجابی مانع نشود و نسمة الله را هیچ حائل منع نکند و روح الله را هیچ قوّتی مقاومت ننماید از ضوضاء و غوغاء اهل نفس و هوی ملول مگردید و فتور میارید آهنگ ملکوت عاقبت جمیع صداها را خاموش نماید مطمئن باشید و خانه خویش را بانوار ذکر الهی روشن نمائید

8 بمستر لوک وود تحیت مرا برسان و بگو که قیافا و حنا در زمان حضرت روح رکن رکن شریعت موسویّه بودند و چون معترف بکلمه الله نشدند از اوج ماه بقعر چاه ذلت کبری افتادند و محو و نابود گردیدند ولی پطرس صیّاد ماهی بود چون مقبل بکلمه الله شد صیت عزّت پادارش شرق و غرب را احاطه نمود و در ملک ملکوت سلطنت ابدیه یافت حال نیز چنین است و علیک التحية و التناء

MKT7.125

AB06342

To: Elizabeth H Stewart, in Philadelphia

Date: 1906-Mar-02

O thou who art attracted to the Fragrances of God!

Thy letter [...] was received. Its contents were of the utmost grace, for it indicated that thou hast become a heavenly, spiritual Bahai; that is, thou hast found the attractions of heart and art aspiring to associate with the Holy Fragrances.

Peter, who was the Rock (of the Christian dispensation), was firm and solid; but, in the moment of Christis deliverance, that Rock quaked a little, until the crowing of the cock was raised. I hope that thou wilt become, in steadfastness, so firm and so solid that thousands of deliverances would not cause thee to tremble.

This is the New Spirit and the uninterrupted assistance. When this is attained, the language will become eloquent and the utterance penetrating.

TAB.364

AB11915

To: Laura Dreyfus-Barney, in Port Said

Date: 1906-Mar-05

- ¹ O handmaiden of Baha! Regarding the lessons, be assured that in these days I will attend to their correction in whatever way possible. I have such consideration for you that I wish you to be always happy and progress day by day and attain divine knowledge. Until now no one has been blessed with such bounty that lessons would be taught and written in this manner. This bounty has been specifically bestowed upon you and this mention will be eternal. Therefore give thanks to God and be in utmost joy and gladness. Mr. Dreyfus has for some time desired to go to Iran and has corresponded with you about this as well. Now in the spring, if you think it advisable, we shall send him forth.

¹ یا امة البهآء در خصوص درسها مطمئن باش این ایام هر قسم است بتصحیح آنها پردازم ملاحظه شما را بدرجهئی دارم که میخواهم که دائماً مسرور باشی و روز بروز ترقی کنی و عرفان الهی یابی و تا بحال کسی بلین عنایت فائز نگشته که اینگونه درسها تلقین شود و تحریر گردد این عنایت اختصاص بتو یافت و این ذکر ابدی خواهد بود پس شکر کن خدا را و در نهایت سرور و شادمانی باش مستر دریفوس چندیست خواهش رفتن به ایران دارد و با شما نیز مخیره نموده حال در بهار اگر شما مصلحت بدانی او را روانه نمائیم ع ع

- ² Although a telegram was sent for you to come to 'Akka, this letter has been written again.

² با وجود آنکه تلغراف شد که به عکا آئی باز این مکتوب تحریر یافت

BRL_DAK#0255

AB00595

To: Howard Macnutt, in New York

Date: 1906-Mar-07

...Thou hast written concerning the meetings and the gathering-places of the believers of God. Such assemblies and congregations will greatly aid the promotion of the Word, and all the audience, whether friends or not friends, become affected. But when the friends have the intention of

entering in these meetings and assemblies, they must first make their purpose pure, disengage the heart from all other reflections, ask the inexhaustible Divine Confirmation and with the utmost devotion and humility set their feet in the gathering-place. Let them not introduce any topic in the meeting except the mentioning of the True One, neither must they confuse that merciful assembly with perplexed outside questions. They must either teach or loose their tongues in propounding argument, either commune or supplicate and pray to God, either read Tablets or give out advices or exhortations.

Make ye an effort in every meeting that the Lord's Supper may become realized and the Heavenly Food descend. This Heavenly Food is Knowledge, Understanding, Faith, Assurance, Love, Affinity, Kindness, Purity of purpose, Attraction of hearts and the Union of souls. It was this manner of the Lord's Supper, which descended from the Heavenly Kingdom in the Day of Christ. When the meeting is conducted after this manner, then 'Abdu'l-Baha also is present in Heart and Soul, though His body may not be with you....

BWF.407-408x, LOG#0797x, PN_1906 p095x

AB02350

To: Hasan Khurasani, in Egypt

Date: 1906-Apr-05

- 1 O servant of the Blessed Beauty! A telegram was received from you inquiring about my health. My health, comfort, life and death are of no importance - may a hundred thousand like me be sacrificed for a single hair of the Temple of God's Cause. What is important is the Word of God. Think about how it was almost obliterated through the efforts of the Covenant-breakers, but the confirmations of the Abha Kingdom assisted 'Abdu'l-Baha and became his protector and helper.

1 ای بندهء جمال مبارک تلغرافی از شما رسید
سؤال از صحت من نموده بودید صحت و راحت
و حیات و ممات مرا اهمیتی نه صد هزار امثال
من فدای رأس شعری از هیکل امر الله باد
آنچه اهمیت دارد کلمه الله است در فکر آن
باشید که بهمت ناقضان نزدیک بود محو گردد
ولی تأییدات ملکوت ابدی عبدالهء را معاونت
نمود و مجیر و دستگیر گشت

- 2 Although I do not consider either my health or illness to be important to anyone, since you asked I must reply. For four years I frequently had nervous fevers and my constitution was completely weakened. After four years it stopped for five or six months and my constitution gained some strength. Now due to severe distress, for the past month the nervous fever

2 باوجود اینکه صحت و سقم اینعبده هیچیک را مهم
نشمرم ولی چون سؤال نمودید لابد باید جواب
دهم من چهار سال در اکثر اوقات تب عصبی
مینمودم بنیه بکلی تحلیل رفته بود بعد از چهار
سال پنج شش ماه قطع شد بنیه قدری قوت

has returned and I have fever every night, but I have not gone to bed and am occupied with work day and night....

گرفت حال باز از شدت تأثر یکماه است که دوباره تب عصبی عودت نموده هر شب تب میکنم ولی در رخت خواب نخفتم و شب و روز بکار مشغولم...

MMK5#112 p.089x

AB00263

To: Ethel J Rosenberg, in London

Date: 1906-Apr-06

- 1 O thou dear handmaid of God! Thy letter dated 6 April 1906 hath been received. Thou hast written that Mrs. Mann hath regained her health. God be praised, this daughter of the Kingdom hath attained unto spiritual health. A disaster to the body, when spiritual health is present, is of no importance. That is the main thing. God be thanked, she hath attained that great bestowal; she hath taken on immortal life.
- 2 It is to be regretted, however, that her husband is still wrapped in the veils of his idle imaginings. If her dear daughter Margaret be trained according to the instructions of God, she will grow to be a peerless plant in the garden of the heart. It is incumbent upon the father to choose for his daughter the glory that dieth not. Nevertheless, this is up to him; he may educate her in any way he desireth.
- 3 As to what thou didst ask regarding the history of the philosophers: history, prior to Alexander of Greece, is extremely confused, for it is a fact that only after Alexander did history become an orderly and systematized discipline. One cannot, for this reason, rely upon traditions and reported historical events that have come down from before the days of Alexander. This is a matter thoroughly established, in the view of all authoritative historians. How many a historical account was taken as fact in the eighteenth century, yet the opposite was proved true in the nineteenth. No reliance, then, can be placed upon the traditions and reports of historians which antedate Alexander, not even with regard to ascertaining the lifetimes of leading individuals.
- 4 Wherefore ye should not be surprised that the Tablet of Wisdom is in conflict with the historical accounts. It behoveth one

ای کنیز عزیز الهی نامه‌ئی که بتاريخ ششم اپریل ۱۹۰۶ مرقوم نموده بودی رسید از حصول صحت مسیس مان مرقوم نموده بودی حمد خدا را که آن بنت ملکوت بصحت روحانی فائز آفت جسمانی را با وجود صحت روحانی احمیتی نه اصل آنست لله الحمد آن موهبت حاصل و بابدیت متصف

ولی محل تأسف اینست که شوهرش هنوز بحجبات اوهام محتجب دختر عزیزش مارگارت اگر بتربیت الهی تربیت شود در گلشن آمال نهال بیهمال گردد پدر باید از برای دختر عزت ابدیه خواهد باوجود این باز خود داند و بهر تربیتی دلش خواهد تربیت نماید

و آنچه در خصوص تواریخ فلاسفه سؤال نموده بودید تاریخ قبل از اسکندر یونانی بسیار مشوش است زیرا مسلمات که تاریخ بعد از اسکندر ترتیب و انتظام یافت لهذا ابداً بوقایع تاریخی و روایات قبل از اسکندر اعتماد نتوان نمود و این مسئله در نزد عموم مورخین محققین مسلم است چه بسیار مسئله‌ئی از مسائل تاریخی که در عصر ثامن عشر مسلم بود و در تاسع عشر مخالف آن تحقیق یافت لهذا بر اقوال مورخین و روایات قبل از اسکندر حتی زمان حیات نفوس مهمه اعتماد نه

پس در اختلاف مضمون لوح حکمت و نصوص تاریخی تعجب ننمائید باید یک قدری

to reflect a while on the great diversity of opinion among the historians, and their contradictory accounts; for the historians of East and West are much at odds, and the Tablet of Wisdom was written in accordance with certain histories of the East.

- 5 Furthermore, the Torah, held to be the most ancient of histories, existeth today in three separate versions: the Hebrew, considered authentic by the Jews and the Protestant clergy; the Greek Septuagint, which is used as authoritative in the Greek and other Eastern churches; and the Samaritan Torah, the standard authority for that people. These three versions differ greatly, one from another, even with regard to the lifetimes of the most celebrated figures.
- 6 In the Hebrew Torah, it is recorded that from Noah's flood until the birth of Abraham there was an interval of two hundred and ninety-two years. In the Greek, that time-span is given as one thousand and seventy-two years, while in the Samaritan, the recorded span is nine hundred and forty-two years. Refer to the commentary by Henry and Scott, for tables are supplied therein which show the discrepancies among the three Torahs as to the birthdates of a number of the descendants of Shem, and thou wilt see how greatly the versions differ one from another.
- 7 Moreover, according to the text of the Hebrew Torah, from the creation of Adam until Noah's flood the elapsed time is recorded as one thousand six hundred and fifty-six years, while in the Greek Torah the interval is given as two thousand two hundred and sixty-two years, and in the Samaritan text, the same period is said to have lasted one thousand three hundred and seven years.
- 8 Reflect thou now over the discrepancies among these three Torahs. The case is indeed surprising. The Jews and Protestants belittle the Greek Torah, while to the Greeks, the Hebrew version is spurious, and the Samaritans deny both the Hebrew and the Greek versions.
- 9 Our purpose is to show that even in Scriptural history, the most outstanding of all histories, there are contradictions as to the time when the great ones lived, let alone as to dates related to others. And furthermore, learned societies in Europe are continually revising the existing records, both of East and West. In spite of this, how can the confused accounts of peoples dating from before Alexander be compared with the Holy Text of God? If any scholar expresses astonishment, let him be surprised at the discrepancies in Scriptural history.

در اختلاف عظیم مورّخین و تواریخ متباینه دقت نمود چه که مورّخین شرق و غرب بسیار اختلاف دارند و لوح حکمت بحسب بعضی از تواریخ شرق مرقوم شده

5 و از این گذشته تورات که اقدم تاریخ شمرده میشود امروز سه نسخه موجود تورات عبری که در نزد یهود و علمای پروتستان معتبر است و تورات سبعینی یونانی که در کلیسای یونانی و نزد شرقیون معتبر است و تورات سامری که در نزد سامریون معتبر است این سه نسخه با یکدیگر حتی در تاریخ حیات مشاهیر اختلاف عظیم دارد

6 در تورات عبرانی از طوفان نوح تا ولادت ابراهیم دویست و نود و دو ۲۹۲ سال مثبت و در تورات یونانی هزار و هفتاد و دو سال مرقوم و در تورات سامری نهصد و چهل و دو سال مذکور و بتفسیر هنری و اسکات مراجعت نمائید زیرا جدولی دارد که اختلاف توراتهای ثلاثه را در تاریخ تولّد جمعی از سلالهء سام مرقوم نموده ملاحظه خواهید کرد که چه قدر اختلاف دارد

7 و همچنین بحسب نصّ تورات عبرانی از خلق آدم تا طوفان نوح هزار و ششصد و پنجاه و شش ۱۶۵۶ سال مثبت و بحسب نصّ تورات یونانی دو هزار و دویست و شصت و دو ۲۲۶۲ سال مذکور و بحسب نصّ تورات سامری هزار و سیصد و هفت ۱۳۰۷ سال مقید

8 حال در اختلاف تواریخ تورات تفکّر نمائید فی الحقیقه این جای تعجب است یهود و پروتستان تورات یونانی را تزییف کنند و یونانیان تورات عبری را تکذیب نمایند و سامریون تورات عبرانی و یونانی هر دو را انکار کنند

9 مقصود اینست که حتی در تاریخ مقدّس که مقدّمترین تواریخ است اختلاف در اوقات حیات مشاهیر موجود تا چه رسد بتواریخ سائره و از این گذشته انجمنهای معارف اروپا متصل بتصحیح تواریخ موجودهء شرق و غرب مشغول باوجود این چگونه تواریخ مشوّش امم قبل از اسکندر با نصّ الهی مقابلی نمایند اگر استغرابی مینمایند در این اختلاف تاریخ مقدّس تعجب فرمایند

- 10 Nevertheless, Holy Writ is authoritative, and with it no history of the world can compare, for experience hath shown that after investigation of the facts and a thorough study of ancient records and corroborative evidence, all have referred back to the Holy Scriptures. The most important thing is to establish the validity of God's universal Manifestation; once His claim proveth true, then whatsoever He may choose to say is right and correct.
- 10 وَاَلَا نَصُوصُ الْهَيَّةَ اَمْرٍ مَحْتَمِسْتِ وَ جَمِيعِ تَوَارِيخِ
عَالَمٍ بِا نَصِّ الْهَى مُقَابِلِی نَمَایِدِ زِیْرَا تَجْرِبَه گَرْدِیْدَه
کِه بَعْدَ از تَحْرِی حَقِیْقَتِ وَ تَبَعِّی در اَثَارِ قَدِیْمَه
وَ قَرَائِنِ کُلِّ رَاجِعِ بِنَصُوصِ الْهَیَّةِ گَرْدَنْدِ اَصْلِ
ثَبُوتِ حَقِیْقَتِ مُظْهَرِ کُلِّ الْهَى بُوْد بَعْدَ از ثَبُوتِ
حَقِیْقَتِ اَوْ اَنُجَه فَرَمَایِدِ اَن صَحِیْحِ اسْتِ
- 11 The histories prior to Alexander, which were based on oral accounts current among the people, were put together later on. There are great discrepancies among them, and certainly they can never hold their own against Holy Writ. It is an accepted fact among historians themselves that these histories were compiled after Alexander, and that prior to his time history was transmitted by word of mouth. Note how extremely confused was the history of Greece, so much so that to this day there is no agreement on the dates related to the life of Homer, Greece's far-famed poet. Some even maintain that Homer never existed at all, and that the name is a fabrication.
- 11 تَوَارِیخِ قَبْلِ از اِسْکَنْدَرِ کِه مَبْتَنِی بِر اَقْوَالِ افْوَاهِی
خَلْقِ بُوْدَه بَعْدَ تَدْوِیْنِ یَافْتِ وَ در مِیَانِ اَن تَوَارِیخِ
بِسِیَارِ اِخْتِلَافِ الْبَتَّه مَقَاوِمْتِ بِا نَصِّ الْهَى نَکَنْدِ
وَ در زَدِ خُودِ مُوَرِّخِیْنِ مُسَلِّمِ کِه تَارِیخِ بَعْدَ از
اِسْکَنْدَرِ تَدْوِیْنِ یَافْتِ وَ پِیْشِ تَارِیخِ افْوَاهِی بُوْدِ
مَلاَحِظَه کَنْیْدِ کِه تَارِیخِ یُونَانِ چِه قَدَرِ مُشَوِّشِ
بُوْد کِه زَمَانِ حِیَاثِ اَمِیْرُوسِ شَاعِرِ شَهِیرِ یُونَانِی
هَنْوَزِ مُخْتَلَفِ فِیْهِ اسْتِ حَتّٰی بَعْضِی بِر اَنْتَدِ کِه
اَمِیْرُوسِ وَجُودِ نَدَاشْتَه وَ اِیْنِ اسْمِ اِخْتِرَاعِیْسْتِ
- 12 A letter hath been addressed to Mr. Sprague, thou wilt find it enclosed.
- 12 بَارِی بَیْجَنَابِ مُسْتَرِاسِپَرَاگِ نَامَه‌ئِی مَرْقُومِ گَرْدِیْدِ
وَ در طِیّی اِیْنِ مَکْتُوبِستِ
- 13 It is my hope that through the favour and grace of the Abha Beauty, thou wilt fully recover thy health, and engage in serving the Cause with all thy might. I am aware that thou art much afflicted, and in extreme distress; but if we taste a drop from affliction's cup, the Blessed Beauty drank down a sea of anguish, and once we call this to mind, then every hardship turneth into peaceful rest, and toil into merciful bliss. Then will a draught of agony be but refreshing wine, and the tyrant's wound only a friend's most gentle balm. Greetings be unto thee, and praise.
- 13 اَمِیْدِوَارَمِ کِه بِفَضْلِ وَ عَنَایَتِ جَمَالِ اِبْهَى شَفَایِ
تَاَمِّ یَابِی وَ بِکَمَالِ قُوَّتِ بَخْدَمْتِ اَمْرِ پَرْدَازِی
مِیْدَانَمِ کِه در نِهَایَتِ تَعَبِ وَ مُشَقَّقِی وَلی اِگَرِ مَا
از جَامِ بَلَا قَطْرَه‌ئِی نُوْشِیْمِ جَمَالِ مُبَارَکِ درِیَایِ
بَلَا نُوْشِیْدَنْدِ چُونِ اِیْنِ رَا بِخَاطِرِ اَرِیْمِ هَرِ مُشَقَّقِی
رَاحَتِ شُودِ وَ هَرِ زَحْمَتِ رَحْمَتِ گَرْدَدِ جَامِ بَلَا
بَادَهٗ صَفَا شُودِ وَ زَحْمِ جَفَا مَرْهَمِ وَفَا گَرْدَدِ وَ
عَلِیْکِ التَّحِیَّهٗ وَ الثَّنَاءُ

AB01045

To: Juliet Thompson, in New York

Date: 1906-Apr-09

O thou advancing maid-servant of God!

Thy letter was received and considered. Thank God that the evidence and the proof became clear and manifest to thee. He gave thee eyes to see therewith the lights of guidance; He gave thee ears to hear the divine call; He gave thee nostrils to sense the beautiful fragrance of the rose-garden of the Kingdom; He gave thee taste to find the sweetness of the love of God; He gave thee a tongue to mention Him. Therefore, thou must thank Him night and day for having attained this bounty. Thus mayest thou become firm in trials and bear every difficulty and, like unto the mountains, hold thy feet firm and steadfast, so that thou mayest not be shaken by the adverse winds.

The bounty of the Lord of the Kingdom is great and His out-pouring is glorious. His favors are boundless. I ask, through His bounty, to grant thee readiness and capacity, so that the rains of mercy may cultivate flowers of significances in the garden of the heart.

The essential thing is firmness and steadfastness. I hope that all the friends and the maid-servants of the Merciful One may be strengthened and confirmed therein.

To pardon shortcomings is an attribute of the Lord of forgiveness. Thank God, thou art a dawning-point of kindness and the recipient of pardon and forgiveness.

Sacrifice thy life to the Lord of the Kingdom and seek only His will. Make thy meeting the house of Abdul-Baha and the rose-garden of the heavenly birds.

Convey reverential greeting to Miss ...and say: "Know thou the value of the day of the Lord and take a portion and a share of the bounty in this glorious cycle. If a tree doth not thrive and grow in this divine springtime, in what season will it bear fruit? I hope that, through the life-nurturing breeze of the rose-garden of the Kingdom, thou mayest become a tree full of blossoms and fruit."

Convey reverential greeting to the maid-servant of God, ...and say: "Happy is thy condition that thou art meek and humble and directed to the Kingdom of God and looking to God. I ask God that, day by day, thou mayest become more illumined and more spiritual."

Be in sympathy with ...and in the utmost of kindness. Close thine eyes to shortcomings and live according to the divine teachings. I hope that the breath of life may penetrate them. Thank God that in the world of vision thou art witnessing great signs.

In great tenderness blow the breath of life into ... and ...and call them to God. Perchance, through divine bounty and providence, their hearts may become radiant and illumined and may remain firm and steadfast through trials.

To be far in body is of no account. To be near in spirit is essential. Seek that from God. When thou hast attained that, thou art always with me.

TAB.695-697

AB03136

To: Howard Macnutt, in New York

Date: 1906-Apr-17

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر میثاق
- 2 The speech that thou hast delivered in New York after thy return from the East and afterward sent to the maidservant of Baha, Miss Barney, has been read and a slight correction made therein. 2 نطقی را که بعد از رجوع نمودی و نزد امة البهاء میس بارنی ارسال کرده بودی آن نطق ملاحظه گردید و قدری تعدیل شد
- 3 Deliver always eloquent speeches in the spiritual meetings and divine gathering-places; calling everyone to the fundamental basis of Unity. This speech in reality is very eloquent. I supplicate to God that a great effect might be produced in the hearts of the hearers. 3 در محافل روحانی و مجامع رحمانی دائماً نطقهای فصیح بنمائید و کلّ را بر وحدت اصلیه بخوانید این نطق فی الحقیقه نطق بلیغی است از خدا خواهم که تأثیری عظیم در قلوب سامعین بکند
- 4 The messenger of Joseph was the bearer of his garment, and this garment was an inarticulate body. Nevertheless, from the garment, Jacob inhaled the sweet fragrance of Joseph from a long distance, and by its touch was endowed with sight. I beseech God that thou mayest become an eloquently-speaking garment, in order to spread the fragrance of the Love of God; that from thee the yearning Jacobs may inhale the vitalizing fragrance of the Garment of the Divine Joseph; and that thou mayest endow, open, and give sight to the eyes of the longing ones. 4 بشیر یوسفی حامل پیرهن بود و پیرهن جسم صامت باوجود این پیرهن سبب شد که رائحه طیبیه یوسف را یعقوب از مسافت بعیده استشمام کرد و بملامسه آن چشم بینا شد از خدا خواهم که توقیص ناطق گردی تا رائحه محبت الله منتشر نمائی و یعقوبان مشتاق رائحه طیبیه قیص یوسف الهی را از تو استشمام نمایند و سبب شوی که دیده مشتاقان باز و بینا گردد

- 5 O thou herald of the Covenant! Praise be to God that thou hast realized the Celestial Meeting, that the Breath of the Spirit hath been breathed into thee, and capability blended with strength and power has been granted unto thee from the Abha Kingdom. Arise now, for it is the time of effort and struggle; the hour of sacrificing every minute in the spreading of the Fragrances of God.
- 6 Convey my respectful greeting to the assured Leaf, the maid-servant of God, Mrs. MacNutt and say: 'I am continually praying for thee, that day by day thou mayest become more enlightened and more successful.'
- 7 Upon thee be greeting and praise!
- 5 ای منادی میثاق الحمد لله ملاقات حاصل شد و نفخه روح در تو دمیده گشت و استعداد و قابلیت از ملکوت ابدی افاضه گردید دیگر وقت همت است و حصر اوقات در نشر نفعات الله
- 6 امة الله ورقه موقنه مسيس مكات را تحيت محترمانه برسان و بگو من دائماً در حق تو دعا مينمايم كه روز بروز روشنتر و خوشتر گردی
- 7 و عليك التحية والثناء

MUH3.382-383

AB04935

To: Charles Mason Remey, in Paris

Date: 1906-May-03

O thou who hast approached toward God!

Verily I have received thy letter and my heart was dilated by the content of thy expression, for it indicated the illumination of thy heart, the spirituality of thy soul, thy detachment from all the grades of this nether world and thy yearning after the effulgences of the Realm of Light.

By the glory of my Lord, I declare: "Verily the splendors of divinity are continually descending upon the pure, enlightened souls and the outpouring of the Kingdom falls tumultuously, like unto torrents, upon the favored realities from the rains of the providence of thy Lord, the Merciful, the Clement!

"Cast behind every single thought and idea and attach thyself to the commemoration of thy Master, the Ancient. Be thou soaring in the Kingdom of God, the Mighty, the Beneficent. Live thou in Paris until the fragrance of the love of God may emanate from thee in the college wherein thou art studying sciences and unfurl thou the standard of universal peace, reconciliation, agreement and security among all men. Rejoice thou by the bounty of thy Lord which hath encompassed the whole existence and sing and warble with the most wonderful melody in the rose-garden of knowledge. Verily thy Lord, the

Beneficent, will confirm thee in every moment and second and will empower thee with such a power that the columns of warfare and bloodshed shall shake and the foundation of peace and harmony shall arise.”

TAB.447-448

AB08733

To: Charles Mason Remey, in Paris

Date: 1906-May-03

O thou dear friend! What thou hast written was perused.

I beg of God that thou wilt become assisted and confirmed under all circumstances to find the ease of spirit and the happiness of consciousness, to enter under the shadow of the Tree of Life and to perfume thy nostrils from the fragrances of the holy rose-garden and to illumine thy heart with the lights of the mercy of guidance.

Through the grace of His Highness, the Almighty, all the affairs become easy and feasible.

The sum of two hundred and fifty francs which thou didst send hath been received.

And upon thee be greetings and praise.

TAB.456

AB00915

To: Baha'is of Alabama, in Alabama, USA

Date: 1906-May-17

- ¹ O ye illumined loved ones and ye handmaids of the Merciful! At a time when the sombre night of ignorance, of neglect of the divine world, of being veiled from God, had overspread the earth, a bright morning dawned and a rising light lit up the eastern sky. Then rose the Sun of Truth and the splendours of the Kingdom were shed over east and west. Those who had

¹ ای یاران نورانی و اماء رحمن چون ظلمات نادانی و غفلت از عالم یزدانی و احتجاب از حق جهانرا احاطه نمود صبح نورانی طلوع کرد و شعاع ساطع افق شرق را روشن نمود پس شمس حقیقت طلوع فرمود و انوار ملکوت

eyes to see rejoiced at the glad tidings and cried out: 'O blessed, blessed are we!', and they witnessed the inner reality of all things, and uncovered the mysteries of the Kingdom. Delivered then from their fancies and their doubts, they beheld the light of truth, and so exhilarated did they become from draining the chalice of God's love, that they utterly forgot the world and their own selves. Dancing for joy they hastened to the place of their own martyrdom and there, where men die for love, they flung away their heads and hearts.

- 2 But those with unseeing eyes were astonished at this tumult, and they cried, 'Where is the light?' and again, 'We see no light! We see no rising sun! Here is no truth. This is but fantasy and nothing more.' Bat-like they fled into the underground dark, and there, to their way of thinking, they found a measure of security and peace.

- 3 This, however, is but the beginning of the dawn, and the heat of the rising Orb of Truth is not yet at the fullness of its power. Once the sun hath mounted to high noon, its fires will burn so hot as to stir even the creeping things beneath the earth; and although it is not for them to behold the light, yet will they all be set in frenzied motion by the impact of the heat.

- 4 Wherefore, O ye beloved of God, offer up thanks that ye have, in the day of the dawning, turned your faces unto the Light of the World and beheld its splendours. Ye have received a share of the light of truth, ye have enjoyed a portion of those blessings that endure forever; and therefore, as a returning of thanks for this bounty, rest ye not for a moment, sit ye not silent, carry to men's ears the glad tidings of the Kingdom, spread far and wide the Word of God.

- 5 Act in accordance with the counsels of the Lord: that is, rise up in such wise, and with such qualities, as to endow the body of this world with a living soul, and to bring this young child, humanity, to the stage of adulthood. So far as ye are able, ignite a candle of love in every meeting, and with tenderness rejoice and cheer ye every heart. Care for the stranger as for one of your own; show to alien souls the same loving kindness ye bestow upon your faithful friends. Should any come to blows with you, seek to be friends with him; should any stab you to the heart, be ye a healing salve unto his sores; should any taunt and mock at you, meet him with love. Should any heap his blame upon you, praise ye him; should he offer you a deadly poison, give him the choicest honey in exchange; and should he threaten your life, grant him a remedy that will heal him evermore. Should he be pain itself, be ye his medicine; should

بر شرق و غرب بتافت آنان که بینا بودند بشارت کبری یافتند و ندای یاطوبی یاطوبی بلند نمودند و مشاهده حقائق اشیاء کردند و باسرار ملکوت پی بردند از اوهام و شبهات رستند نور حقیقت مشاهده کردند و از جام محبت الله چنان سرمست گشتند که بکلی خود و جهانرا فراموش نمودند رقص گان در نهایت فرح و طرب بمشهد فدا شتافتند و در قربانگاه عشق جان و سر بیاختند

- 2 ولی کوران از این ولوله حیران گشتند و سرگردان شدند و فریاد این التور زدند و گفتند ما نوری مشاهده ننماید و آفتابی طالع نبینیم این اوهامست حقیقتی ندارد خفاش صفت بظلمات تحت الأرض شتافتند و بخیال خویش راحت و آسایشی یافتند

- 3 ولی بدایت طلوع است قوت حرارت شمس حقیقت هنوز تأثیر تام نبخشیده چون بوسط سماء رسد حرارت چنان نفوذ کند که حشرات را نیز در زیر زمین بحرکت آرد هرچند مشاهده نور ننمایند ولی نفوذ حرارت کل را بجنبش و حرکت آرد

- 4 پس ای یاران الهی شکر کنید که دریوم اشراق توجه بنیر آفاق نمودید و مشاهده انوار کردید از نور حقیقت نصیب بردید و از فیوضات ابدیه بهره گرفتید و بشکرانه این موهبت دمی نیاسائید و ساکن و صامت مباحثید بشارت ملکوت را بگوشها برسانید و کلمه الله را منتشر نمائید

- 5 و نصایح و وصایای الهی مجری دارید یعنی بحرکت و آدابی قیام کنید که جسم عالم را جان بخشید و طفل صغیر امکانرا بمقام رشد و بلوغ رسانید تا توانید در هر محفل شمع محبت برافروزید و هر دلی را بنهایت رأفت نمون و مسرور نمائید بیگانگانرا مانند خویش بنوازید و اغیار را بمثابه یار وفادار مهربان گردید اگر نفسی جنگ جوید شما آشتی طلبید و اگر کسی ضربتی بر جگرگاه زند شما مرهم بر زخم او بنهد شماست کند محبت نمائید ملامت کند ستایش فرمائید سم قاتل دهد شهد فائق بخشید بهلاکت اندازد شفای ابدی دهید درد گردد درمان شوید خار شود گل و ریحان گردید شاید بسبب این رفتار و گفتار اینچنان

he be thorns, be ye his roses and sweet herbs. Perchance such ways and words from you will make this darksome world turn bright at last; will make this dusty earth turn heavenly, this devilish prison place become a royal palace of the Lord – so that war and strife will pass and be no more, and love and trust will pitch their tents on the summits of the world. Such is the essence of God's admonitions; such in sum are the teachings for the Dispensation of Baha.

SWAB#016, BSW#12.03x, TAB.502-504, BWF.352-353x, TOR.205-208, BSTW#145

ظلمانی نورانی گردد و این عالم خاکِ آسمانی شود
و این زندانِ شیطانی ایوانِ رحمانی گردد جنگ
و جدال برافتد و محبت و وفا در قطب عالم
خیمه افرازد اینست نتایجِ وصایا و نصایح الهی و
خلاصهٔ تعالیم دور بهائی و علیکم التحية و التناء

MNMK#096 p.176, MMK1#016 p.031,
AKHA_122BE #06 p.b, NJB_v01#13
p.001

AB02652

To: Grace R Lamb, in Los Angeles

Date: 1906-May-17

- 1 O handmaid of God! Thy letter hath been received, bringing its news that an Assembly hath been established in that city.
- 2 Look ye not upon the fewness of thy numbers, rather, seek ye out hearts that are pure. One consecrated soul is preferable to a thousand other souls. If a small number of people gather lovingly together, with absolute purity and sanctity, with their hearts free of the world, experiencing the emotions of the Kingdom and the powerful magnetic forces of the Divine, and being at one in their happy fellowship, that gathering will exert its influence over all the earth. The nature of that band of people, the words they speak, the deeds they do, will unleash the bestowals of Heaven, and provide a foretaste of eternal bliss. The hosts of the Company on high will defend them, and the angels of the Abha Paradise, in continuous succession, will come down to their aid.
- 3 The meaning of 'angels' is the confirmations of God and His celestial powers. Likewise angels are blessed beings who have severed all ties with this nether world, have been released from the chains of self and the desires of the flesh, and anchored their hearts to the heavenly realms of the Lord. These are of the Kingdom, heavenly; these are of God, spiritual; these are revealers of God's abounding grace; these are dawning-points of His spiritual bestowals.
- 4 O handmaid of God! Praise be to Him, thy dear husband hath perceived the sweet scents that blow from the gardens of

1 ای امة الله نامهات رسید خبر تشکیل انجمن در آن
بلد مرقوم نموده بودید

2 نظر بقلت عدد نکنید بلکه قلوب پاک بجوئید
یک نفس مقدس بهتر از هزار نفوس دیگر اگر
نفوس معدودی در محفل محبوبی با احساسات
ملکوتیه و انجذابات رحمانیه و فراغت قلب و
تنزیه و تقدیس صرف اجتماع نمایند و بنهایت
روح و ریحان الفت کنند آن انجمن نفوذ در
کل عالم کند و احوال و اقوال و اعمال آن جمع
سرشتهٔ سعادت ابدیه و نمونهٔ مواهب ملکوتیه
گردد روح القدس تأیید نماید و جنود ملا اعلی
نصرت کند و ملائکهٔ ملکوت ابهی پیاپی رسد

3 مقصود از فرشتگان تأییدات الهیه است و قواء
رحمانیه و همچنین فرشتگان نفوس مبارکی هستند
که از جهان ناسوت تعلق گسسته و از قیود
نفس و هوی رسته و بجهان الهی و ملکوت
رحمانی دل بسته اند ملکوتینند آسمانی رحمانیند
ربانی مظاهر فیض الهیند و مطالع موهبت
روحانی

heaven. Now, as day followeth day, must thou, through the love of God, and thine own good actions, draw him ever closer to the Faith.

- 5 Those were indeed dire events in San Francisco. Disasters of this kind should serve to awaken the people, and diminish the love of their hearts for this inconstant world. It is in this nether world that such tragic things take place: this is the cup that yieldeth bitter wine.

SWAB#039, BSW#16.10x, TAB.508-509, BWF.409-410x, BSTW#353

4 ای امة الله الحمد لله شوهر عزیز نفحه‌ئی از گلشن ملکوت بمشامش رسید حال باید او را بجبت الله و رفتاری خوش روز بروز منجذب تر نمائید

5 وقایع سانفرانسیسکو عظیم بود اینگونه وقایع باید سبب انتباه گردد و تعلق قلوب باین جهان فانی کم شود زیرا جهان ناسوتی چنین وقایع مؤله دارد و چنین جامها از باده تلخ بخشد و علیک التحية و الثناء

MMK1#039 p.078

AB02972

To: Roy C Wilhelm, in Washington, DC

Date: 1906-May-17

O thou who art near to the Threshold of ABHA!

I have considered what thou hast written to Mirza ... as well as the letter addressed to me. Thou hast written concerning the publication of some proofs and arguments along with the Hidden Words. Now, since they are published, circulate them among the people. I hope that it may produce beneficial results. Perchance some of the souls who are truth-seekers may get a little information about this Cause.

But afterward, if thou desirest to get the translation of a Tablet from the Blessed Writings, it must be translated by a committee of two Persian translators together with two competent English writers. The Persians should translate, and the writers mould the significance into profound, musical and perfect cast of style in English, and in such wise that the musical sweetness of the original Persian may not be lost. Then the material must be forwarded to me. I will consider the matter and give permission for its publication and circulation. Consequently, rejoice thou that thou hast already become specialized with this permission, that thou hast circulated publications.

In brief, translation is one of the most difficult arts. In both Persian and English utmost proficiency is necessary, that the translator be a writer and use as the vehicle of expression great eloquence and fluency of tongue.

I hope that thou mayest be confirmed with great service in the Cause of God.

Announce to ... on my behalf longing greeting, and show to him kindness and love with thy whole energy, for he is very dear to me.

TAB.151-152

AB01117

To: Kanichi Yamamoto, in Oakland

Date: 1906-May-23

- 1 O spiritual youth! Praise thou God that thou hast found thy way into the Kingdom of Splendours, and hast rent asunder the veil of vain imaginings, and that the core of the inner mystery hath been made known unto thee.

1 ای جوان رحمانی شکر کن خدا را که بملکوت نورانی راه یافتی و پردهء اوهام دریدی و بحقیقت اسرار اطلاع یافتی
- 2 This people, all of them, have pictured a god in the realm of the mind, and worship that image which they have made for themselves. And yet that image is comprehended, the human mind being the comprehender thereof, and certainly the comprehender is greater than that which lieth within its grasp; for imagination is but the branch, while mind is the root; and certainly the root is greater than the branch. Consider then, how all the peoples of the world are bowing the knee to a fancy of their own contriving, how they have created a creator within their own minds, and they call it the Fashioner of all that is – whereas in truth it is but an illusion. Thus are the people worshipping only an error of perception.

2 این خلق جمیعاً خداوندی را در عالم افکار تصور نمایند و آن تصور خود را پرستند و حال آنکه آن تصور محاط است و عقل انسان محیط البتّه محیط اعظم از محاط است زیرا تصور فرع است و عقل اصل البتّه اصل از فرع اعظم است پس ملاحظه کن جمیع ملل و امم پرستش فکر خویش نمایند و در عقل خود خداوندی خلق کنند و او را خالق کلّ شیء دانند و حال آنکه این تصور اوهامست پس جمیع خلق ساجد و عابد و همند
- 3 But that Essence of Essences, that Invisible of Invisibles, is sanctified above all human speculation, and never to be overtaken by the mind of man. Never shall that immemorial Reality lodge within the compass of a contingent being. His is another realm, and of that realm no understanding can be won. No access can be gained thereto; all entry is forbidden there. The utmost one can say is that Its existence can be proved, but the conditions of Its existence are unknown.

3 اما آن حقیقت ذات احدیّت و غیب الغیوب مقدّس از تصور و افکار است و جدان بآن نرسد در حوصلهء هر حقیقت حادثه آن حقیقت قدیمه ننگنجد آن عالم دیگر است از آن خبری نیست وصول ممکن نه حصول ممنوع و محال همین قدر وجودش محقق و مثبت و لکن کیفیت مجهول
- 4 That such an Essence doth exist, the philosophers and learned doctors one and all have understood; but whenever they tried to learn something of Its being, they were left bewildered and dismayed, and at the end, despairing, their hopes in ruins, they went their way, out of this life. For to comprehend the state

4 جمیع فلاسفه و حکما دانستند که هست ولی در معرفت هستی او حیران گشتند و عاقبت مأیوس شدند و بکمال یأس از این عالم رفتند زیرا ادراک شئون و اسرار آن حقیقه الحقائق و سرّ الأسرار

and the inner mystery of that Essence of Essences, that Most Secret of Secrets, one needs must have another power and other faculties; and such a power, such faculties would be more than humankind can bear, wherefore no word of Him can come to them.

- 5 If, for example, one be endowed with the senses of hearing, of taste, of smell, of touch – but be deprived of the sense of sight, it will not be possible for one to gaze about; for sight cannot be realized through hearing or tasting, or the sense of smell or touch. In the same way, with the faculties at man's disposal it is beyond the realm of possibility for him to grasp that unseeable Reality, holy and sanctified above all the sceptics' doubts. For this, other faculties are required, other senses; should such powers become available to him, then could a human being receive some knowledge of that world; otherwise, never.
- 6 As for the question regarding marriage under the Law of God: first thou must choose one who is pleasing to thee, and then the matter is subject to the consent of father and mother. Before thou makest thy choice, they have no right to interfere.
- 7 Strive thou, so far as thou art able, to acquire with all speed the English tongue in the utmost eloquence and fluency, that thou mayest translate the Tablets into the Japanese language. This is my counsel. Exert thyself, assuredly, with the fullest endeavor, that thou mayest attain unto this bounty. Upon thee be greeting and praise.

SWAB#024, TAB.561-563, BWF.372-372x, BWF.381-382x, LOG#1255x, JWTA.022-023, BSC.470 #880x

قوهء دیگر خواهد و حواسی دیگر شاید آن قوهء و حواس فوق طوق بشر است لهذا خبر نیافتند

5 مثلاً اگر در انسان قوهء سمع و قوهء ذوق و قوهء شم و قوهء لمس باشد اما قوهء باصره مفقود از برای آن شخص مشاهدهء اشیاء ممتنع و محال زیرا بسمع و ذوق و شم و لمس نتوان مشاهده کرد بناءً علیه باین قوا و حواس موجودهء در عالم بشر ادراک آن حقیقت غیب و منزّه و مقدّس از شوائب ریب مستحیل و محال قوای دیگر باید و حواس دیگر شاید اگر آن قوا و حواس میسر شود خبر گرفتن ممکن والا فلا

6 اما مسئلهء تزوج بموجب شریعت الله اول باید که شما یکی را بیسندید بعد برضایت پدر و مادر مرهون قبل از انتخاب شما آنان حق مداخله ندارند

7 و تا توانی بکوش که بزودی لسان انگلیسی را در نهایت فصاحت و بلاغت تحصیل نمائی تا الواح را بزبان ژاپونی ترجمه کنی اینست نصیحت من البته بکمال همت بکوش تا این موهبت را بیابی و علیک التّحیّة و التّناء

MMK1#024 p.051, MMK1#085 p.115, BNEP.198, GTB.012

ABU0558

Words to a group of believers, 1906-May-23 in Akka

These Baha'i Feasts are celebrated in the East according to the lunar calendar. We also celebrate them here in accord with the lunar reckoning. For this was the custom during the days of the Blessed Perfection. Some wish to convert these into solar dates. But such matters are entrusted to the House of Justice to execute according to the requirements of times and circumstances. (etc.)

[Then, recalling the celebration of this Feast in the preceding year, He said:]

A year ago, on this day, there were great hardships and confusion in Akka. But those times were better, for those hardships had good results for the Cause. While last year this feast day could not be celebrated here on account of troubles, it was still better, for the oppositions which made it impossible, helped the spread of the Cause of God... By and by there will be freedom for the believers in Tihiran. Even now they celebrate these feasts.

[The food served to some one hundred Baha'is at noon was perfectly uniform, simple and plain; but the fact that 'Abdu'l-Baha waited upon each made the feast matchless in richness. While serving the guests, 'Abdu'l-Baha walked around the table and spoke words in great earnestness and fluency to the following effect:]

This is a uniform (or plain) table - the same kind of food served to all. Uniformity and simplicity are good not only in food, but even in dress, in heart and in temperament. This Day is a blessed day, and many Tablets have been revealed for this Day by Baha'u'llah. The Blessed Beauty celebrated this Feast every year. For this Day of the Bab's Declaration is the dawn of the Manifestation of the Cause. The dawn of the day is a very blessed time. Though at dawn the fullness of the Sun's splendor is not manifest, yet as the dawn bears the glad tidings of the rising of the Sun, it is found with exceeding purity and brilliancy and the air is then at its purest.

The beloved of God must therefore consider this Day highly blessed, and glorify and praise it greatly. They must bring this Day to a close with the utmost joy and happiness and gather together in the spirit of infinite love and affection. If a sad feeling should have existed between two individuals, it should be cast away with the dawn of this Day: Great joy and happiness must be the common bond of all who come together at this feast.

By chance my birth has also taken place on this Day. But all must celebrate this Day as the Anniversary of the Bab's Declaration. And because my birth has also happened on this day, they must not consider it of importance. Let the Declaration of the Bab be the significance of this Day, and not my birth.

In America the believers have celebrated this as my birthday; but this Day is the beginning of the Voice, the beginning of the Spirit, the beginning of the Effulgence (of the Manifestation of Baha'u'llah). It must be celebrated out of regard for these facts, and for the dawn of Unity which has taken place on this

day, and because the Blessed Perfection has celebrated it and has revealed many Talets in its commemoration. The believers must commemorate this Day with all joy and gladness. To celebrate this for other purposes is against the Law of God. No feast days can be set aside or created except Feasts which concern the Blessed Beauty and His Highness the Supreme (the Bab).

[Then turning to all of us present at table, He said with great emphasis and earnestness:]

Do ye understand what I am saying? For if contrary to this be acted upon, it would become like unto the numerous feasts and holidays of certain sects which, out of the three hundred and sixty-five days of the year, have some hundred and eighty feast days.

To sum up, the purpose is that this day is the anniversary of the Bab's Declaration, and it must be celebrated as such. Not only my birth, but the birth of hundreds of thousands of people has coincided with this Day. So, this mere coincidence must not be used for celebrating a feast for my birth.

PN_1906 p070, SUR.262-263, BLO_PN#001

AB04863

To: E E Wrestling Brewster, in New York

Date: 1906-May-23

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|---|--|
| <p>1 O thou who art guided by the light of guidance!</p> <p>2 Thou possessed the perceptive eye to have perceived the lights. Thou possessed an attentive ear to have heard the Divine Call. Thou wast a living soul to have sensed the Kingdom.</p> <p>3 This is the first step in the Path of God, but the distance of the way is great. I hope that thou mayest traverse that distance and reach the home of the object. That pathway is that of severance from the world till reliance upon God, baptism through spirit and fire; namely to attain the spirit of the knowledge of God, and conflagration with the fire of the love of God; trustworthiness, faithfulness and firmness in the Covenant, steadfastness in the cause of God, and service to the Kingdom of Peace which shall soon establish its tent in the center of the world, and the army of the Oneness of the world of</p> | <p>1 ای مهتدی بنور هدی</p> <p>2 چشم بینا داشتی که مشاهده انوار نمودی گوش شنوا داشتی که ندای الهی شنیدی وجود زنده بودی که احساس ملکوت حاصل نمودی</p> <p>3 این اول قدم است در سبیل الهی ولی مسافت راه بعید است امیدوارم که آن مسافت را طی نمائی و بسر منزل مقصود رسی و آن راه انقطاع از قید بدنیا و توکل بر خدا و تعمید بروح و نار است یعنی حصول روح معرفت الله و افروختگی بآتش محبت الله و صداقت و امانت و وفا و ثبوت بر عهد و استقامت بر امر الله و خدمت بملکوت صلح که عنقریب در قطب عالم خیمه زند و لشکر وحدت عالم انسانی مانند فرشته آسمانی عالم</p> |
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humanity will regenerate the world like heavenly angels. The sharp sword of this army is the Love of God and its power the Knowledge of God. I hope thou wilt be of this army. Thus mayest thou see Heavenly Power and witness the confirmation of the Kingdom.

را مسخر کند این لشکر سیف شاهرش محبت
الله است و قوتش معرفت الله امیدوارم که از
این جنود گردی تا قدرت آسمانی بینی و تأییدات
ملکوتی مشاهده کنی

4 Upon thee be greeting and praise.

4 و علیک التّحیّة و الثّناء

BSTW#293e

ANDA#62 p.05

AB07336

To: Charles Mason Remey, in Washington, DC

Date: 1906-May-29

O thou who art firm in the Covenant!

The short treatise which thou hast written upon "Service in the Kingdom," forwarding it here and asking permission for its publication, was read. Spread it among the believers.

Likewise, correspondence with all the believers in all parts is very desirable.

The copy of the pamphlet that thou hast sent before, God willing, in opportune time will be read and forwarded to thee.

O Thou who art firm in the covenant! Endeavor thou in the service of the Kingdom and, God willing, in a seasonable time, permission will be given to thee to come to the East.

Convey longing greetings to all the friends of God, especially Mrs. Dixon and her respected daughters who are among the old believers. And upon thee be greetings and praise.

TAB.465-466

ABU0746*Words to pilgrims in June 1906 in Akka*

[One morning, I was in the presence of ‘Abdu’l-Baha with the other pilgrims. A believer from one of the towns in the vicinity of Akka was also present. ‘Abdu’l-Baha inquired of him concerning a certain Turkish official. He said that this official was now imprisoned and closely guarded by four soldiers; that he was not allowed to see or converse with anyone. ‘Abdu’l-Baha, turning to us, said:]

See, how for the sake of a trifling gain, people subject themselves to terrible difficulties and suffering and trial, though it gives them no result or benefit whatever. This is the consequence of exerting one’s self to gain the things of this world. But such is not the case in the Cause of God: for whoever takes a single step or endures the least hardship for the sake of God, it will never be lost or prove fruitless. Consider, how many people in this world have given life and property and sacrificed their families to bondage and captivity! But as they did not suffer this in the path of God, they profited nothing, nor were their names highly spoken of or even mentioned among men. But consider Husayn who suffered martyrdom for the sake of God. He was refused water by his enemies. His family were made captives. But his very cry for water at the time of death was so far reaching that it still rings in the ears of multitudes - for he suffered martyrdom for the sake of God. On the other hand, consider the war between Japan and Russia: How about one million people perished during that war, either in actual battle, or from disease, or from fatigue in the deserts and mountains! Yet no one hears any mention of them, although there were many men of fame and glory among them. But when a single person suffers martyrdom in the Cause of God and gives up family and property, his name and mention continue forever. For he suffered this for an immortal Cause and endured trials for a Divine purpose.

[Speaking on the same theme ‘Abdu’l-Baha continued:]

When we were in Tihiran, Mirza Aqa Khan of Nur was the Prime Minister, and the Nuri family held official honors and positions, and had a great distinction among men. A little while and that court of glory was closed and it became the turn of Amin-id-Dawlih of Kashan to be appointed Prime Minister. His carpet was also folded up and his time ended. Then Mirza Husayn Khan “The Commander in Chief” was given the rein of

affairs. He too passed away and was no more. Then Mustawfi-ul-Mamalik became Premier. He too went by and his time changed. Finally Amin-us-Sultan became Prime Minister. He too went by, his carpet of fame was folded up.

To be brief: All these events transpired. Men came and men went by. But during all these transformations and changes in Persia, we have continued here in a uniform condition, occupied with our own affairs without suffering any change of position. All this, because our whole interest is confined to the Cause of God, and we have no attachment to the things of this world.

[Then reverting to the Turkish official, He said:]

This official suffered such hardships and imprisonment for the mere reason that he had a salary of one thousand piastres, and he wished to raise it to fifteen hundred!

PN_1906 p041, SUR.244-245, BLO_PN#001

ABU0719

Words spoken in Jun. 1906 in Akka

[In the evening at dinner, 'Abdu'l-Baha inquired of Mr. Harris. I spoke of him highly and praised him because of his eloquence and service to the Cause. 'Abdu'l-Baha was rejoiced and, referring to the false statements of the Naqidin, He said to us in part:]

See how Mirza Muhammad Ali has said that 'Aqa (i.e., 'Abdu'l-Baha Himself) has abolished and effaced the Cause of God!' By the life of God, see you whether I - who have caused the Cause of the Blessed Perfection to reach the East and West until numerous devoted and eloquent souls like Mr. Harris have appeared therein - have effaced the Cause, or Mirza Muhammad Ali who has done so much harm by arising against me!

[On the same subject He said in part:]

That Baha'u'llah appointed me the Center of His Covenant was not because I was His Son. Nay, I swear by His Holy Spirit, that had He found a negro of Zanzibar more capable than I am, He would have appointed him preferably to me!...

Mirza Muhammad Ali exerted his utmost to bring about my exile from Akka, in the vain hope that in my absence the believers would obey him, or that he would be protected! But he is too heedless to know that in case my life is destroyed, he too shall be afflicted with a great calamity... Mirza Muhammad Ali went even so far as to occasion the shedding of my blood. That is, he sent Jamal¹¹ directly from here to Tihiran. The latter went to the Ottoman Ambassador and said that he 'had lived for years in the Turkish countries and enjoyed the blessings of peace and freedom under that government; that he had thereby become such a well-wisher of Turkey that in order to express his gratitude to the authorities, he deemed it his duty to inform them of a matter which is vital to the protection of Turkey,' etc. Then he said to the Ambassador of that 'vital matter' to wit: 'Abbas Effendi has brought the British people into Akka and is considering turning over Syria to Britain, that he is in cooperation with the young Turk party, the Sultan's enemies,' etc...

To be brief, by stating such falsehoods, Jamal stirred up such sedition and made such misrepresentations it seemed very difficult to explain or remedy them! Finally to prove the utter falsity of such assertions, Jinabi Adilih (one of the venerable Baha'i teachers in Tihiran) gave a copy of the "Book of Aqdas" to the Turkish Ambassador to see for himself. We too sent directly to the confidants of the Sultan two hundred and fifty petitions, letters received by us from the American Baha'is, for his consideration. Thus it was made known to him that our work is wholly of a spiritual nature and that our mission is entirely removed from such accusations; and that by the Command of the Blessed Perfection we are obedient to governments and are far from seditions.

[Referring to the two trips to India taken by Muhammad Ali for seditious purposes during the lifetime of Baha'u'llah, and to the fact that he even then tried to set up a party by the help of Nazir (who became a Naqiz) against the Covenant, 'Abdu'l-Baha said in part:]

I swear by His Holy Spirit that one day Baha'u'llah called me to Him saying, 'Aqa! Aqa! See how limited is your brother's intelligence, for a man like this Nazir has succeeded in leading him twice to India and bringing him back.'

PN_1906 p042, SUR.246-247, BLO_PN#001

ABU2906*Words to pilgrims in June 1906 in Akka*

The House of Justice is so mighty an organization that no one shall have the right to resist or oppose it. By that is meant the Universal House of Justice.

That is, when all the local Houses of Justice of the different countries will be represented in the organization of a General House of Justice, that House will rule over all. For such a House of Justice shall be under the protection and infallibility of the Blessed Perfection and favored by His confirmation.

PN_1906 p045, SUR.248, BLO_PN#001

ABU1334*Words to Ali Kuli Khan spoken in June 1906 in Akka*

Question/topic: I asked concerning infallibility, whether by this is intended the power of the House of Justice to do and order that which it willeth, or whether it refers to another state.

[In this connection I asked concerning infallibility, whether by this is intended the Power of the House of Justice to do and order that which it willeth, or whether it refers to another state. 'Abdu'l-Baha said in part:]

Infallibility is of two kinds; 1) Intrinsic or immediate Infallibility, 2) conferred, extrinsic or mediate Infallibility. Intrinsic or immediate Infallibility means that of God, exalted is His Glory, and none else save Him has any portion thereof. He is the doer of that which He willeth. And His Infallibility is specialized to His Universal Manifestations who appear at the head of each great Cycle.

The conferred, extrinsic or mediate Infallibility is that of those Holy Souls who are under the protection of the Divine Manifestations, for preservation from error is conferred upon souls as a pure gift of God. God's Infallibility is intrinsic, whereas that of the Holy Souls under the protection of His Manifestations is extrinsic, for it is acquired as a gift or quality from them. For instance, the light of the Sun is intrinsic or immediate, but the light of the planets is acquired from the Sun and is therefore extrinsic. The light of the Sun is independent of the planet, while

that of the planet is dependent upon the light of the Sun. To be brief, God will raise pure, righteous and sincere beings for the House of Justice who will be under His protection and the decrees of the House of Justice shall be effective in all matters not especially 'provided for in the Book.'

[Being asked as to the sex of its membership, 'Abdu'l-Baha answered:]

The membership of the House of Justice shall be all men.

[Being asked if the members of the General House of Justice will be nine in number, He answered:]

The membership is not limited to nine. Nay, nine is the minimum number and it will gradually be increased nine by nine. For instance, it will be raised to numbers which are multiples of the number nine, such as eighty-one which is equal to nine times nine, and so forth.

PN_1906 p046, SUR.248, BLO_PN#001

ABU0467

Words to Ali Kuli Khan and Florence Khan spoken in June 1906 in Akka
Question/topic: Regarding the early stages of the Cause in America.

[One day, 'Abdu'l-Baha, speaking of the early stages of the Cause in America, said in part:]

That which is always the cause of inharmony and delays the progress of the Cause of God is love for leadership and self-interest. Those who cherish such tendencies imagine that these will be concealed from others. But they know not that if anyone possess a quality, whether praiseworthy or objectionable, it is impossible that it may not become known to others, sooner or later. If it remain concealed today, it will be exposed tomorrow. And if a man do not possess a certain quality, he cannot persuade others of his possession thereof by dint of proclaiming it.

That which is conducive to the progress of souls, is humility and meekness, gentleness and evanescence. Every individual must suppose another to be the possessor of a gift of which he himself is deprived. This will cause every one to be humble and meek before another. One must not think of becoming a leader. If anyone imagines himself the possessor of this or

that high quality, and of certain superior powers not possessed by others, this will fill him with pride and haughtiness. But when each one supposes the other to be the possessor of a high gift, and therefore humbles himself before him, by this means all men will become humble before one another and love for leadership will wholly vanish. This then will conduce to the progress of individuals and to the advancement of the Cause of God. But he who entertains the desire to live for leadership will in the end be deprived. He will never succeed to serve the Cause of God. For instance, everyone in Persia praises Haji Mirza Haydar Ali in writing to us. But everyone used to complain of Jamal in their letters. The reason was that Haji was humble and meek before all. He has been highly successful in the service of the Cause, and all the believers love him. But Jamal was disliked by all because of his haughtiness, and you see what he came to in the end.

To be brief: each one of the believers in mentioning the other must praise and speak highly of him. On a certain occasion some of the believers inquired of Haji Siyyid Yahya of Darab concerning Jinabi-Bab-ul-Bab and his character. He answered, 'O that I were as worthy as a single hair of his body.' This was the degree of his meekness, though he - Aqa Siyyid Yahya - was of so high and lofty a rank (while a pontiff) that whenever he went to Tihiran over thirty thousand Mullas, grandees and other city people would go out of town to meet him and show him the utmost respect.

Upon another occasion Bab-ul-Bab was asked concerning Aqa Siyyid Yahya, and he answered, 'I can not be counted as worthy as the dust of his feet.' To be brief, this is the meaning of meekness and humbleness, and this is the highest attribute of the people of faith.

One evening Hazrati Quddus went to the house of the Bab-ul-Bab. In those days, Hazrati Quddus was not recognized as a man of high rank and authority. He was only accounted as a religious scholar. Bab-ul-Bab occupied the highest seat, and Jinabi Quddus occupied a place near the door. During that night various conversations and explanations took place between the two. This acquainted Bab-ul-Bab with the lofty degree of knowledge possessed by the young scholar, as a consequence of which he made himself humble before him. On the following morning, when the party of the preceding day went again into the presence of Bab-ul-Bab, they discovered a great change: They found the young scholar occupying the highest seat, while in his presence stood Bab-ul-Bab with the utmost humility and meekness.

To be brief: the principal thing in the Cause of God is humility, meekness and service to the Cause, and not leadership. I remember once when I was a child, I was in the arms of Jinabi Tahirih (Qurrat-ul-Ayn), and while Aqa Siyyid Yahya of Darab was outside the room. He possessed great learning and was a man of high endowments. Among other things, he knew thirty thousand traditions and quoted verses of the Quran in demonstration of the Bab's Manifestation. Jinabi Tahirih, addressing herself to him said: 'Oh, Jinabi Siyyid! Bring forth a deed if thou art a man of mighty action.' (Quran) Hearing this, Aqa Siyyid Yahya was suddenly so impressed that he became submissive and humble. It then dawned upon him that the matter is a different matter, and that it is not only to prove the claim of the Bab, but to sacrifice one's life in spreading His Teachings. He traveled and taught the Truth in various cities until he finally suffered martyrdom.

PN_1906 p052, SUR.249-250, BLO_PN#001

ABU0134

Words to Ali Kuli Khan spoken in June 1906 in Akka

Question/topic: Regarding Mrs. Watson and certain other American believers who, notwithstanding physical ailments and paucity of worldly means, are so devotedly active in the service of the Cause that it is a matter of astonishment to all.

[One, while in His Holy Presence, I spoke of Mrs. Watson and certain other American believers who, notwithstanding physical ailments and paucity of worldly means, are so devotedly active in the service of the Cause that it is a matter of astonishment to all. 'Abdu'l-Baha said in part: "This is one of the conditions of the teachers of the Truth; he must possess pure severance, so that his words may produce such an effect on the hearers that even if they do not become believers and approve of the Truth, yet they will be impressed by his sincerity and devotion, and testify that he has no attachment whatsoever to the world, and his only purpose is Truth." Then He gave the following illustration:]

During the years of (Baha'u'llah's residence at) Baghdad, word was brought that Mirza Yahya Khan, the Governor of Mazindaran, a nephew of Mirza Aqa Khan of Nur, the Prime Minister, had come to perform the pilgrimage of the Shrines (at Karbila and Najaf, etc.), and that he was now in Kazimayn.

Because of former acquaintance the Blessed Perfection bade me go and call upon him. On arriving at his house, I found Siyyid Ibrahim of Isfahan, a Muhammadan Mujtahid, was calling on the Persian Grandee, and was engaged in various conversations. Among other things, he asked the Khan as to the destination of his journey. In answer he named it to be Najaf (where the Tomb of Ali is situated). The Siyyid said, 'Oh no! Now that you have come this far, it is well that you go also to Mecca and have me also in your company to the pilgrimage of that Sacred Spot.' The Khan answered, that as manifold occupations awaited him in Persia, he was bound to be back in that country within three or four months, but that after returning thither and transacting his business, he hoped, God willing, he would start for the pilgrimage of Mecca in the following year, etc. The Mujtahid again persisted in his attempted to persuade the Khan by saying how many people had come this far and returned in hope of coming back at a future time and proceeding toward Mecca, and how they either had died or were unable to return and were finally deprived of visiting the House of God! etc. etc.

To be brief: He finally succeeded to the point of persuading the Khan to 'Consult the Quran' and then to act accordingly. The Khan consented and ordered the Quran to be brought. The Mujtahid, himself performing the ablution of the face and hands, took the Quran and opened it for consultation. But to the utter amazement of the Siyyid, the verse at the top of the page, on which depended the whole decision, was a prohibitive verse, that is, a verse which seriously advised against the proposed undertaking. For a whole quarter of an hour, the Siyyid was lost in meditation, wondering what to say and what to do. Finally he said the verse was subject also to a different interpretation, and he explained it in such a way as to mean a decisive command. Nevertheless, the Khan protested while astonished at the liberty taken by the Siyyid in controverting the meaning of the verse. In reply, the Siyyid, intent upon proving his own position, offered to cite an illustration. He began by saying: 'When Siyyid Ali Muhammad the Bab...' No sooner had he mentioned the Bab than Mirza Yahya Khan realized that the Siyyid did not know me, and that me might offend me if allowed to continue talking against the Cause. In order to avoid such an awkward dilemma, the Khan seemed determined to make a sign to the Siyyid in order to stop him. As I wished to hear what the Siyyid would say in regard to the Bab, I so fastened my eyes upon the Khan that he found it impossible to use a gesture to the Siyyid without my noticing it.

So he was obliged to remain silent, and the Siyyid continued: ‘When the Bab appeared, and his followers were on their way to the fortress of Shaykh Tabarsi, there was a man in Karbila called Haji Muhammad Taqi of Kirman who was also one of the Bab’s followers. He was, however, a man of lofty character, and showed forth all the high attributes of the people of Faith. That is, he was well known for faithfulness, rectitude, trustworthiness, sincerity, generosity, charity and obedience to the Divine Laws. As he was also a man of means, he greatly assisted poor religious students with funds. In short, he was so perfect in his life and deeds, that no one could find the least flaw or defect in his character. But alas! such a noble soul was a Babi, and was intent upon traveling to the fortress of Shaykh Tabarsi to join the rank of his co-religionists. The Muslem Doctors and the Mullas in Karbila who knew him to be such a good man, did their utmost to prevent him from the error of following the Cause of the Bab and traveling to Persia. But he would bring many proofs as to the truth of the Bab’s claim and persisted in going to Persia to help His followers. The Mullas who were extremely anxious for his salvation, vainly endeavored to prove to him his ignorance and his error. Finally they persuaded him to accompany them to the Shrine of Husayn and stand with all humility before the Imam’s Tomb, and after earnest prayer, to open the Sacred Volume and ask for guidance in the matter. They agreed, that if the verse should contain a command, the Haji would be convinced of the righteousness of the Cause and proceed on his journey, without any further interference on their part.

‘To be brief: At dawn a body of the Mullas, accompanied by the Haji, proceeded to the Holy Shrine, proceeded to the Holy Shrine, and after chanting the visiting Tablet, and performing the morning prayer, they made the following wish: “O Holy Imam! We pray that thou make clear to us through the verse in the Sacred Volume that we are about to consult, if this Bab is in error or his claim is true and sanctioned by God.”

‘Then they took the Quran and opened and it with all reverence, when, lo! the verse in their answer was the following: “Whoever turns aside from my Admonition, verily, he shall lead a miserable life.” (K. S. 20) This verse astounded all the Mullas present. For they had all heard that in those days the Bab had already declared himself to be “The Admonition (i.e., Dhikr) of God.” Great uproar and agitation arose among them, and they knew not what course to pursue. At last, they attempted to offer an explanation. They said: “The Quranic verses are of two kinds; ‘Perspicuous Verses’ and ‘Ambiguous Verses.’ And now this verse is not to be taken in its literal sense. Nay, we should interpret the word, ‘Admonition’, to be

the 'Holy Religion of Muhammad' and not a reference to the Bab."

The Siyyid resumed: 'To be brief, Haji Muhammad Taqi would not listen to any further explanation, for the verse had added to his conviction. He, therefore, started for Persia to join the Babis at Shaykh Tabarsi. he, however, did not reach his destination, for upon his arrival in Tihiran he was arrested and put to death as a Babi!'"

[Then 'Abdu'l-Baha continued:]

I then turned to the Siyyid and said, 'O, eminent Sir! What is your authority in considering the above verse as being "an ambiguous verse," needing an allegorical interpretation? Do you not know that all authoritative commentators of both the Shi'ah and Sunni Schools have considered this a "perspicuous verse"?' The Siyyid answered haughtily, 'We have the authority and the right to interpret the last verse as an ambiguous one, and we also have the right to interpret the present verse dealing with the Khan's pilgrimage to Mecca, in a similar way.' I answered: 'You are plainly wrong in your interpretation of both verses. For by ambiguous verses is meant those whose literal sense is not in accord with the fundamental principles of the Law. Such verses are therefore liable to an allegorical interpretation. By perspicuous verses is meant those whose literal sense is plainly in accord with the general laws and fundamental rules of Faith. Such verses are therefore to be taken literally.' This explanation admonished the Siyyid to some extent.

Some time after, this Siyyid Ibrahim attained to the presence of the Blessed Perfection. During subsequent years, I heard Siyyid Muhammad of Isfahan say that this Siyyid finally became devoted to the Cause of Karbela. For when Siyyid Muhammad had called on him, he had returned the call and expressed his love for the Truth. This story was cited to illustrate the fact that although Siyyid Ibrahim considered Haji Mirza Muhammad Taqi of Kirman a man of error religiously, yet he fully testified to his lofty character and noble life. Thus the Baha'is must live such a perfect life among men, that even those who will not see this Truth or believe in it, would not fail to be impressed by the noble life they live as Baha'is.

PN_1906 p055, SUR.250-253, BLO_PN#001

ABU0777

Words to Ali Kuli Khan and Florence Khan spoken in June 1906 in Akka

When man has faith, even the mountains of the world can not oppose him, nay, he bears every trial and calamity, and nothing can conduce to his weakness. But one who is not a true believer, and does not possess real faith will lament over the least disappointment and complain of the slightest thing which may mar his peace and pleasure.

When in company with the Blessed Beauty we arrived in Constantinople as exiles, we were all filled with joy and gladness and enjoyed great peace of mind. Then when we were removed to Adrianople we still continued in the same spirit in our new place of exile. None among us offered any complaint, except three persons: Mirza Yahya (Azal) who was extremely downhearted and confused; Siyyid Muhammad of Isfahan; and Haji Mirza Ahmad of Kashan. These three constantly complained of the hardships and bothered and troubled the believers. At least Mirza Yahya and Haji Siyyid Muhammad of Isfahan appeared morbid and sullen without complaining openly to others; they only seemed dissatisfied and lost in melancholy. But haji Mirza Ahmad, though a brother of Jinabi Zabih (one of the great Baha'i Martyrs) constantly troubled the believers with fits of impatience, complained of the violence of the cold weather, and the severity of the snow and frost, often saying sarcastically: 'Though I often said at Baghdad that this Shaykh Abdul Husayn Mujtahid is busily engaged in making trouble for us, in company with the Persian Consul, working for our exile, no one listened or heeded my warnings. Now you all see how they brought about our exile to this wretched place, and afflicted us with great calamities in these cold countries. And now we are God's faithful servants and must need suffer these trials!' etc."

To be brief, He so constantly found fault with everything and showed impatience, that on several occasions the believers were provoked to the point of beating him, so that he might perhaps abandon us and leave the place. But each time I prevented them from so doing. But the rest of us, who were over fifteen in number and yet were obliged to live in one single room, were nevertheless filled with joy and composure; for we were blessed with exile for the sake of the Cause of God. And in order to pass the time, each day one of us cooked a certain dish for the rest to enjoy. So the severe winter went by and in the course of a few months the snow and cold passed away and

the famous delectable spring-time of Rumelia came on. Then the weather was so delightful, that even the above Haji Mirza Ahmad began to praise the glorious air of Rumelia.”

To be brief; As he had no faith, he could not endure the winter or restrain himself from complaining and remain patient until the cold would be superseded by fine weather.”

Now this is the difference between a man of Faith and one without Faith. A man of Faith endures every hardship and suffering with patience and self-restraint. But one without Faith bewails and mourns, and utters complaint. He has no power to endure hardships and fails to think of the future when better times will come as a substitute for present hardships.

PN_1906 p061, SUR.254-255, BLO_PN#001

ABU0840

Words to pilgrims in June 1906 in Akka

Many a time, a calamity becomes the means to a bounty. Not until man has endured hardship because of a thing will he appreciate the full value of the thing. The more one suffers on account of an object, the greater he realizes its worth. It is said in the Quran: ‘They will never attain (unto Divine Bounty) except through severe trials.’ The more you search the earth and the deeper you dig into its bosom with the plough, the more fertile it becomes.

For the people of Faith, calamities, trials and tribulations are conducive to spiritual progress; provided one endures them patiently and with severance from all else save God. It is said in the Quran: ‘Did ye suppose that ye will enter the Paradise, but when trials, similar unto those suffered by men before you, come upon you, you were overcome with grief and afflictions?’ Man cannot find intoxication without drinking from this cup. Man cannot take part in the hilarity of those drunk from the wine of the love of God without quaffing the cup of calamity. The more you beat the iron, the sharper it becomes; the longer you subject gold to red-hot fire, the purer and clearer it becomes.

Even among the people of the world, and even in worldly pursuits, trials and tests play a similar part. The more a man endures hardship in a matter and the more trials one meets

in learning a handicraft, the more experienced and skillful he becomes therein. But a man who spends his days in quiet and ease never attains a high degree in any matter.

Once a great general told us the following story: ‘While still a novice and a youth inexperienced in the art of war, I led an army corps to battle in company with other young officers. As soon as we encountered the enemy who gave us battle, we became wholly confused, and knowing of naught else, we turned our back to the battle and set to flight. While running for our lives, we were met by some veteran soldiers, who bore the scars of many wars. They asked, “O ye our officers! Where are you fleeing? You are our generals and leaders. Return and command us to repel the enemy and we will obey you, and the day will end in our favor!” We were encouraged, returned, led our troops and won the battle.’

Now you see how tried and experienced soldiers could strengthen and inspire their generals with courage. This is the worth of tests and trials, and the benefit of hardships and suffering!

Trials and tribulations cause a true believer to ascend unto high stations. One must therefore, know their value and wish for whatever suffering may befall us in the path of God. His Holiness the Supreme (the Bab) has said in one of His supplications: ‘Were it not to suffer calamities in the path of Love I would never have accepted to be born into this world.’ This is the worth of trials in the path of God!

PN_1906 p064, SUR.255-256, BLO_PN#001

ABU0279

Words to pilgrims in June 1906 in Akka

[One evening ‘Abdu'l-Baha was in the little garden outside the house. A number of us pilgrims were present. Calling attention to trees and flowers He had planted, He said in part: “This was a place for dirt and refuse and loathsome to look upon. During the days when Akka was in confusion and the whirlwind of tests was violent, and a rumor persisted that they were about to banish us to a remote place, we were engaged in planting these trees and flowers, and laying out this garden. Now this has become such a delightful place. How surprising

indeed is the assertion made by some people that existence needs no trainer! Were it not for the direct result of care and training, this place would have ever remained a heap of dirt and refuse.” Then He walked toward the house, followed by us all. In the sitting-room, downstairs, He resumed the above conversation to the following effect:]

While numerous obstacles were pending from all directions and great calamities surrounded us, we took up the building of the Bab’s Holy Tomb on Mt. Carmel. We also attended to the much needed repairing of other places. The Sacred House of the Holy Bab at Shiraz needed much repairing; and yet the people were so violently aroused against the Cause in the City and made so much trouble, that the believers could not even pass through the street in which the House is situated - how much less to be allowed to work at it. The populace revolted against the Baha’is to such an extent, that even the Governor was made incapable of checking them. He finally said that nothing could be done, and that the Baha’is should quit the city in order to save themselves. Such was the news we received at the time from Shiraz. But we notified them not to mind the words at all, but to engage in repairing the Sacred House immediately. We wrote them: ‘Go and build, and let them come and destroy it directly!’

To be brief: They began to work in repairing the House, and by God’s providence no one interrupted them, nor said a word against the undertaking, whereas the believers had at first thought that naturally no sooner they laid down one brick than the people would remove it. Thus all such repairs were completed. Moreover during those days of confusion and excitement at Akka, we ordered the marriage of certain Baha’i couples in the city, and spread feasts of rejoicing. All concerned shed tears and wept, saying, ‘Now is not the time for a wedding.’ But we insisted that it was essential for such weddings to be celebrated during times of confusion and trouble. Indeed God worked great wonders, and showed mighty munificence. For the times were very hard. What a colossal wave it was! and what an astounding storm raged! God does His work of protecting when it is most needed. Such events are all the means by which God executes His plans. Sometimes a stupendous, unforeseen calamity results from the means intended for peace and quiet; and sometimes calamity leads to tranquility and rest, confusion precedes composure, and a destruction results in rebuilding.

When Aqa Ali Akbar was on his way to embark from haifa, the Governor ordered his effects to be brought back and himself prevented from leaving! This was indeed very strange. The

Governor then had his effects minutely examined, and the only 'objectionable thing' they could find was a page bearing, 'Ya Baha-ul-Abha!' They took this away, as if he should not be allowed to possess such an article! The consul protested to the Governor for such treatment of foreign subjects, stating the Baha'is to be Persian subjects and entitled to equally good treatment with other foreigners. The Governor answered that the Baha'is were not to be classed with other foreign subjects; that they were hated by the Persian Government and it was not advisable for him, as Consul, to make a plea in their favor.

But see God's power! Some time after, this very governor fell into a strange plight and was found in a helpless position; but overlooking his behavior towards the Baha'is, I treated him with kindness during his troubles. I even made him the present of an Aba (robe). I showed him so much affection that he began to doubt my having the least knowledge of his ill-treatment of the Baha'is during the days of his authority. He imagined himself to have used such diplomacy by which his acts of sedition against us had remained unknown to us. For how could he, otherwise, think it possible that we would treat him as a friend and show him kindness in the days of his trials?

To be brief; When he was for personal reasons arrested and imprisoned by the order of the government, and no one dared associate with him, I expressed sympathy for him by sending him word that I would have even called on him in person had I not thought it probably that, at this juncture, this might give his enemies further occasion to do him harm. In truth nothing is sweeter in man's taste than to do good toward those who have done him ill. For, whenever one remembers such kindness to one's enemies, one feels highly rejoiced. I On short, I showed kindness to each one of the officials who, during those days of trouble, had ill-treated the friends. They found my kindness to them so unexpected that they imagined me ignorant of their former deeds. And I never displayed the slightest sign of my knowledge thereof, lest they might be confused and feel ashamed.

Were men endowed with a sense of justice, when they realize that even during such times of great troubles and with so many obstacles against it, nevertheless the Cause of God continued in steady progress - they would acknowledge this Truth. Praise be to God, in the very midst of great persecution and troubles, the Cause of God was in progress in Persia. But I did not mention this lest it might create an uproar! Thus it is clear that had this not been the Cause of Truth, such events and obstacles would have already extinguished it. But, as this is the Cause of God, it grows in spite of obstacles, and torrents of opposition

but intensify its fire. But if they had exiled us to a remote place, this would have created a greater fire of enthusiasm, and the Cause would have made sudden and greater progress everywhere!

PN_1906 p066, SUR.256-258, BLO_PN#001

ABU2799

Words to pilgrims in June 1906 in Akka

Question/topic: Concerning the necessity of a holy life for every Baha'i

Today the world's gaze is extended to the lives of the Baha'is: when they find a believer committing an evil deed, they may imagine such to be the deed of all the Baha'is or permitted by the Founder of the Cause. Thus they may judge the whole community by the misdeeds of one of its members.

He whose deeds do not accord with his words is not a true Baha'i. That is, a non-Baha'i who leads a good life does less harm to the Cause than a Baha'i whose life is not righteous.

PN_1906 p070, SUR.274, BLO_PN#001

ABU3394

Words spoken in Jun. 1906 in Akka

Question/topic: Regarding the drinking of alcohol.

Man should be intoxicated with the wine of Knowledge and drink from the Chalice of Wisdom. For this joy and exhilaration continues to Eternity. Man should be intoxicated by gaining increased intelligence, not by that which quenches reason and decreases consciousness.

PN_1906 p070, SUR.274, BLO_PN#001

ABU1097*Words to pilgrims in June 1906 in Akka*

Certain officials in the City have requested me to write a petition for them to use before the higher authorities to bring about my release from incarceration. I have answered, 'God forbid that I write such a thing! This is far from being my wont.'

[He then continued:]

This imprisonment is a rest to me. There is no hardship in it. God willing, by the Grace of the Blessed Perfection, I must suffer great hardships and persecutions.

[Then He quoted a verse from Baha'u'llah's great poem (entitled Warkai-yeh) in which Baha'u'llah says: "The sign of irons is still manifest on my neck; the scar of fetters is still visible on my limbs." Then He added,]

While Baha'u'llah has suffered such persecutions, God forbid that we seek anything but suffering, hardships and pains.

[Referring to what He called "the rest" occasioned by His imprisonment, and to the many responsibilities that afflicted Him before being confined within the walls of Akka, He said:]

When we were in Haifa, we suffered great troubles. That is, compulsory responsibilities, such as those of intercourse with outsiders, occupied our time considerably. But now I am at rest, and my outside occupations are not even one-half what they were then. How can I call this a prison? Here are roses, trees, plants, the sea view.

Moreover, it behooves man to endure hardships. For hardships train man for higher efficiency. Ease and pleasure are becoming to the basest of the multitude. No one who has the least particle of Faith in God seeks the least degree of ease and indolence. Were ease and pleasure and freedom from hardships to be considered the highest result of human life, no man could equal in this the cattle. For even when a man becomes the master of great wealth and attains the loftiest honor in the world, a mere cow grazing on the hill-side will by far surpass him in ease and contentment. For the cow enjoys the whole pasture as her sole property, while a man of wealth wrestles with obstacles and hardships and his labors benefit others. Even a little bird perched upon the loftiest branch of a tree on a hill-top commands a view and occupies a height that Kings might envy. He has no troubles or trials. But such freedom and loftiness

are of no consequence; while a man who endures trials, and sacrifices ease and comfort to great achievements, is endowed with true independence.

PN_1906 p072, SUR.242, BLO_PN#001

ABU2918

Words to departing pilgrims spoken in June 1906 in Akka

Though I had not time to answer all the letters you brought from your cities, you are the true letters that I send unto them as answer.

For there are two kinds of letters: Written and creative. Creative letters are the beloved of God, for they are the manifest book in which the mysteries of creation are read.

Those who act in accord with the Exhortations of the Blessed Perfection are as eloquent books which no reading can ever exhaust.

PN_1906 p073, SUR.274, BLO_PN#001

ABU2900

Words to pilgrims in June 1906 in Akka

Baha'u'llah has said that whoever has an art or handicraft, it is incumbent upon him to endeavor to develop it to the point of perfection - even though that art be as humble as that of weaving coarse straw matting.

For it is said by His Holiness the Bab that the degree of Perfection reached by a thing is its Paradise. That is, when a thing is developed to the highest point possible for it, it has reached its paradise; while its failure is its hell.

PN_1906 p074, SUR.232, BLO_PN#001

ABU2878

Words to pilgrims in June 1906 in Akka

Those who first arose to persecute us and plotted against us are now seeking a means for reconciliation. We have no quarrel with anyone, nor have ever had any.

Praise be to God, the Blessed Perfection made us free and blessed us with peace. He forbade us all conflict and strife and commanded us to show love and kindness to all in the world.

Strife is to be shunned as the worst of things, for it diminishes man's spiritual powers and ruins the soul; and it keeps one subjected to constant torture.

PN_1906 p077, SUR.269, BLO_PN#001

ABU3217

Words to pilgrims in June 1906 in Akka

Question/topic: Concerning suffering and hardship.

[Concerning sufferings and hardships, 'Abdu'l-Baha said:]

Men are trained and developed through these; that is, through poverty, vicissitudes and want. Otherwise, God would have ordered that His friends and Saints become endowed with great wealth and every material means. All must beg of God for real severance and detachment from the world. For this is of the utmost importance.

PN_1906 p077, SUR.269, BLO_PN#001

ABU3495*Words to pilgrims in June 1906 in Akka**Question/topic: Martyrdom of Peter and Paul.*

One evening 'Abdu'l-Baha said that "both Peter and Paul suffered martyrdom with all steadfastness by the order of Nero." He said, "This is a clear and indisputable fact." This statement proved of great benefit to me; for I had not yet seen any text in the revealed words of this Manifestation in regard to the martyrdom of St. Paul.

PN_1906 p077, SUR.268, BLO_PN#001

ABU1095*Words to pilgrims in June 1906 in Akka**Question/topic: We spoke of the Feasts and how the food served was delicious.*

A food that is prepared in love and partaken of in love gives one great delight. Nay, whatever is done with love imparts great delight.

When we were in Baghdad, there was a poor man living in the desert who used to earn a scanty living by digging up thorns and selling them in the city. He was a very devoted believer. Often he had invited me to take a meal with him at his house. Finally we agreed to go with some of the believers. He lived about twenty miles away from Baghdad.

The day was hot and we walked the whole distance until we reached his dwelling. It was a very small humble hut made with reeds put together in triangular shape with a small entrance to it. He was alone with his wife - a very old woman - located in a lonely desert. He asked us to enter the hut. We found it so narrow and the heat there was so excessive that all decided to leave the hut for the open; but having no shelter from the darting rays of the hot sun, we were all obliged to reenter it and make the best of the shelter.

Then the man dug a little hole in the ground and set fire to a few thorn bushes. Having made the fire, he threw upon it some lumps of dough which he made before us with no yeast to raise it. This was his bread which he threw upon the fire to bake by

covering it with ashes! After a few minutes he took the lumps out of the fire. The outside was burnt while the inside was plain dough. Then he brought some dates and served us with the bread. Because he was a true believer and had a great love, that plain coarse food tasted so delicious that we all enjoyed it. He had great faith and our presence filled him with joy. The food in that humble hut gave such a good taste that I can still relish it in memory.

To be brief: The world is full of delicious foods and rich meats. But that which is taken in love and served through love gives the most delicious taste. We spent the night with him, and next morning we returned to the city. He was very happy to entertain us and we were delighted to visit him, for he had a great love.

PN_1906 p078, SUR.269-270, BLO_PN#001

ABU1285

Words to pilgrims in June 1906 in Akka

Our shelter is strong; our protector is a Mighty One. He protected us last year when the enemies made such false representations which might have resulted in our destruction. They accused us before the government of such deeds which if any one had committed he should deserve to be condemned to death. For instance, they asserted that we had founded a new dynasty and established a new religion. The enemies even made a banner on which they displayed the Holy Words 'Ya Baha'ul-Abha', and sent it to The Porte, saying that we had hoisted that banner and carried it through the city among the tribes of the Arabs and incited the Arabs to rally around us to raise a revolt. They even said the Arabs had responded to our summons, had all become Baha'is and were ready for action against the government! They even sent the absurd report that we had created a new Mecca, i.e., the Holy Tomb of Baha'u'llah, and a new Medina, i.e., the tomb of the Bab on Mt. Carmel!

They had represented us as men of revolt and sedition and as enemies of law and order; while it is known clearly throughout the world that we seek for peace and unity. While Baha'u'llah has commanded us to love all mankind and work for universal peace, and has forbidden us corruption and sedition, how can

we ever have committed such evil deeds? I take refuge in God from such false accusations!

We wish for the good of all. The Blessed Perfection has forbidden all to bear rancor, hatred or enmity towards anyone. He has purged our hearts from animosity and hatred. He has blessed us with love toward all men....

[Then in a gentle tone of voice, addressing Himself to Baha'u'llah, He chanted a few lines of poetry, the translation of one or two of which is the following:]

O Lord! Let friendship exist between Thee and me. I have no fear if the whole world is my foe. Let the whole earth abandon me, if Thou abide with me as my Protector....

PN_1906 p079, SUR.270, BLO_PN#001

ABU1564

Words to departing pilgrims spoken in June 1906 in Akka

Ye came and visited the Holy Place and associated with the Beloved of God. It is hoped ye will carry with you the effect and result of this contact as a present to your countrymen. The result of this association is good deeds, the glad tidings of the Love of God, devotion, enthusiasm, love towards mankind, rectitude honesty, harmony, gentleness and benevolence. do not look to the world, their deeds and words, their enmity or unkindness. Look to the Blessed Perfection, and show love to all men for His sake.

If anyone does you harm with his tongue or his hands, be not grieved; but smile and be rejoiced, and treat him in turn with utmost love and sincerity. If in your hearing anyone reviles and execrates you, heed him not. Say unto him that you are commanded by the Blessed Perfection to wish good to those who hate you, to love those who wish you evil, to consider the stranger as a friend, and to have your gaze purified and sanctified from all that me do and extended toward God whose Bounty comprehends all. Say, ye are commanded to speak not a single word of evil against any one nor against the Government.

In reality, Shah Mozaffar is very gentle in his action and it is not indeed possible for him to show you more consideration

than he does. Besides, God has now brought it about that the administration of affairs be in the hands of both the Government and the people. To be brief: God willing, ye will be assisted by the Confirmations of the Blessed Perfection and will be favored by His protection and will attain to His Good Pleasure...

PN_1906 p082, SUR.266-267, BLO_PN#001

ABU1147

Words to Florence Khan spoken in June 1906 in Akka

Question/topic: It was asked as to the early training of small children, as for instance if it were allowable to punish children?

[Then it was asked as to the early training of small children, as for instance if it were allowable to punish children? 'Abdu'l-Baha answered:]

If by punishing is meant striking, no, this is very bad for the child. Children should be trained through love. But if parents show them the utmost love without requiring of them good behavior, and thus make them feel that in any case the parents will treat them with love, such a feeling will lead the child to rebellion and disobedience. For he will see that, whether he behave well or ill, the parents will love him.

A child must be so treated that even though he is convinced of the parents' great love towards him, he may be still more convinced that the parents have a greater love for lofty human qualities and perfections. That is, they love the child because of the virtues of faithfulness, godliness, truthfulness and devotion which he should show forth in order to justify their love for him. When the child sees that the parents love him more for his good qualities than purely for his own self, then he will endeavor to obey his parents by characterizing himself with noble qualities. For he will know that by this means, his parents' love for him will increase, and that to neglect this, he shall forfeit their greater love and affection.

If this course in training the child be overlooked, he will be raised discourteous, disobedient and untrained. These Arabs do not give their children good training. For when their children show no regard for good human qualities and persist in disobedience, not only the parents fail to reprimand or correct

them but they will even feel displeased or resent it if other people speak of their children's unenviable qualities. Thus the Arab children grow up disobedient and untrained. To be brief, parents should so conduct themselves that the child shall know that they love good character and noble qualities in him more than they love the child himself.

But by no manner of means should the child be beaten. For if by beating, it is meant to correct and threaten the child no fear is greater to the child than the feeling that he will offend the parents and forfeit their love through disobedience and evil conduct. This feeling should be developed in children.

PN_1906 p083, SUR.238, BLO_PN#001

ABU2502

Words to Florence Khan spoken in June 1906 in Akka

Question/topic: Should the parents train their children according to their own wish and judgment, or should the children be trained along lines for which they show a natural ability?

[Florence Khanum asked 'Abdu'l-Baha concerning the training of children. She asked: "Should the parents train their children according to their own wish and judgment, or should the children be trained along lines for which they show a natural ability?" 'Abdu'l-Baha answered:]

Parents must find out as to that calling or profession for the acquisition of which their children show the most aptitude and natural desire - and then they must train them in the same, by engaging their attention in that direction. For a child will sooner or later make manifest his natural abilities and gifts. To train his natural abilities in a manner different from this is not right. For it has often been found that certain parents forced their child to study a certain line desired by them for which, however, the child had not natural aptitude. Thus the child lavished years of his life in that line, with no progress whatever. This shows that the child's abilities were adapted to some other line of study.

PN_1906 p083, SUR.237-238, BLO_PN#001

ABU1326

Words to Florence Khan spoken in June 1906 in Akka

Question/topic: How should little children, such as ours (then one year old), be treated in order to be trained?

[It was asked, "How should little children, such as ours (then one year old), be treated in order to be trained?" 'Abdu'l-Baha said:]

Children are of two kinds: Those capable of distinguishing and those incapable of distinguishing (right and wrong). Now, this child is too young to have the power of distinguishing and his sense or feeling has not yet developed. He should therefore be allowed to remain as he is until he grows older and develops capability and adaptability to training.

In training children, it is essential that the parents never speak to them anything but the truth, and never try to cheat or appease the child through untrue words or promises. For instance, when the parents wish to go to the garden and prefer that the child remain at home, they should not try to cheat him by saying that they are not going to the garden but to the bath or to any other place not loved by him. No, if it is not advisable that they take the child with them, they should tell the child the truth that they are going to the garden but that, because of this or other justifiable reason, it is not allowable for him to accompany them. For if the parents start for the garden, and tell the child that they are bound for another place - then when they return home and may have by chance a rose or a flower in their hand, the child noting it will detect their falsehood and thus learn to disbelieve them.

Likewise, a child should not be frightened into good behavior by the mention of a wolf (or any improbable object), for when he once noticed that the wolf did not come, he would know that the parents did not tell the truth. This will make him discredit their words, will diminish his respect for the, and finally will lead to his ill-training and bad behavior. To sum up, parents must so behave before their children that they may be noble examples to them in words and deeds.

PN_1906 p085, SUR.238-239, BLO_PN#001

ABU0821

Words to Sarah Farmer, Jun. 1906 in Haifa/Akka

Inquire after the health of Miss ..., send her my greeting and say: "Many ideas rise up in the human mind; some of them concern truth and some untruth. Among such ideas those which owe their source to the Light of Truth will be realized in the outward world; while others of a different origin vanish, come and go like waves on the sea of imagination and find no realization in the world of existence.

"Similarly, numerous, various meetings and assemblages have been organized during the past ages and by-gone centuries. All these produced no result except those assemblages which rendered unmixed service to the Light of Truth; from such assemblages alone great results were realized in the world of existence.

"For instance, consider how many a thousand assemblages—religious, political and literary—have been organized in India, Persia, Turkestan, Chinese countries and, in a word, in every part of Asia. All these gave no result except that assemblage of the disciples of Christ on the mount fifty days after Christ's ascension. All that hath since been effected along the line of diffusing the holy fragrances of Christ, uplifting the Word of God, spreading the Gospel, training souls and guiding the people, hath been wholly from the result of the effects produced by that assemblage of the disciples. Those effects are continual even in the present time.

"Consequently, if one looks for praiseworthy results and wishes to produce eternal effects, let him make exceeding effort, in order that Green Acre may become an assemblage for the Word of God and a gathering place for the spiritual ones of the heavenly world.

"The moldered, two-thousand-years-old superstitions of the heedless, ignorant peoples, whether of Asia or Europe, should not be spread in that revered gathering place; for, if such be the case, let it be known for certain that that assemblage will yield no result and will, before long, be forgotten and consigned to oblivion, similar to other meetings of bygone times.

"I beg of God that that esteemed maid-servant of God shall be the cause of spreading the Cause of God, so that the Light of Truth may shine and the world be illumined.

“When you reflect attentively, you will find that the Word is what we have hereby said and that all else save this is pure imagination, is of no stability and is evanescent.

“The tree must have roots in order to yield fruit. The trees of the forests of Asia have yielded no fruit for thousands of years, except the blessed Trees of the Divine Manifestations, for each one of these Trees hath so developed and flourished that it hath trained and nourished the whole earth with fruits and yields.”

TAB.301-302, PN_1906 p086

AB02287

To: Tabib, Muhammad Husayn (Khurasan) et al., in Mashhad
Date: 1906-Jun ca.

- 1 O my loving friends! The letter which you sent following the arrival of the two illumined candles, Mirza Taraz and Mirza Ali-Akbar, was received. From its contents, yet greater ardor and attraction were felt. Praise be to God that the friends are in the utmost joy and fragrance, and that the loved ones are attracted to the holy breathings of the Lord of Hosts. Jinab-i-Aqa Mirza Mahdi has likewise been charged with journeying to the regions of Khurasan. Undoubtedly they have by now arrived.
- 2 The purpose is that Khurasan may become the source of the merciful breathings of the All-Merciful, and that plain and wilderness may become, through the effulgence of the love of God, like unto the burning spot of Sinai. The gaze of the Blessed Beauty's loving-kindness was ever fixed upon that land and region. Assuredly the effects of that loving-kindness must become manifest and evident.
- 3 The heedless ones of that realm are audacious, and the ignorant ones of that land are proud and vainglorious. One must deal with them to the extent possible, for association with such souls is very easy, as they thirst for outward respect and consideration, and hunger for a morsel of food and are naked for want of a cloak. That is to say, through outward respect and the gift of a cloak and mantle, they manifest the utmost gratitude to any person, and should one be an absolute infidel, in their eyes he becometh like unto Joseph the truthful. One must

1 ای یاران مهربان من نامه‌ئی که پس از ورود دو شمع منور میرزا طراز و میرزا علی اکبر ارسال نموده بودید رسید از مضمونش شوری دیگر و انجذابی بیشتر احساس گشت حمد خدا را که یاران در نهایت روح و ریحانند و دوستان منجذب بنفحات قدس حضرت یزدان جناب آقا میرزا مهدی نیز مأمور بسفر بصفحات خراسان شدند البته تا حال آمده‌اند

2 مقصود اینست که خراسان منشأ نفحات رحمن گردد و آن دشت و صحرا بجای محبة الله از حرارت نار موقده عرصه سینا گردد نظر عنایت جمال مبارک بآن خطه و دیار دائم و مستمر بود البته باید که آثار آن عنایت ظاهر و آشکار گردد

3 غافلان آسمان جسور و جاهلان آندیار متکبر و مغرور باید بقدر امکان با آنان مدارا نمود و با اینگونه نفوس امتزاج بسیار آسان زیرا تشنه احترام و رعایت ظاهر هستند و گرسنه لقمه‌ئی و برهنه عبا‌ئی یعنی با احترام ظاهری و عبا و ردائی نهایت ممنونیت از هر شخصی حاصل نمایند و اگر کافر مطلق باشد در نزد آنان یوسف صدیق گردد باید باینگونه اشخاص مدارا نمود این جوش

deal with such persons accordingly. Their agitation and clamor arise from their fear lest their standing and respect be lost and they become abased and despised. Otherwise, were they to know that supreme respect and great consideration would be accorded them, they would outrun all others and show forth greater manifestations of certitude. The rabble are followers of every clamoring one, inclining with every wind....

- 4 The formation of gatherings and the establishment of benevolent institutions is most acceptable, but these must be founded with the utmost wisdom. In the words of Shaykh Hafiz of Shiraz - I write this in jest that the friends may smile and the loved ones find merriment:

- 5 “Know ye what the harp and lute are saying? Drink ye wine in secret, for they pronounce it unbelief!”

- 6 The intent is that ye should spread the divine fragrances with the utmost wisdom and teach the Cause in secret.

و خروش ایشان از انجبهت است که مبدا اعتبار و احترامشان از میان رود و ذلیل و خوار گردند و الا اگر بدانند احترامات فائمه و رعایت عظیمه حاصل گردد از همه پیشتر دوند و اظهار ایقان بیشتر نمایند هیچ رعاع اتباع ناعق میلون بکل ریج...

4 تشکیل محافل و تأسیس امور برّیه خیریه بسیار موافق ولی باید در نهایت حکمت باشد علی قول شیخ حافظ شیرازی من باب مزاح می نویسم تا یاران را تبسمی و دوستان را تفسّحی حاصل گردد

5 دانی که چنگ و عود چه تقریر میکنند پنهان خورید باده که تکفیر میکنند

6 مقصد اینست که در نهایت حکمت بنشر نفعات الله پردازید و خفّیاً تبلیغ نمائید

MSHR3.197x, AADA.130-131x

AB02605

To: *Baha'is of Balakhan*

Date: 1906-Jun ca.

- 1 O spiritual friends! Everyone who has passed through Balaakhan, especially Jinab-i-Amin, has offered the utmost praise for the friends of Balaakhan, that those souls are in the utmost certitude and assurance, and are aflame with the highest enkindlement and attraction to the fire of love, and like moths around the candle of the world have burnt their wings and feathers. They have amassed the treasure of the knowledge of God and have learned their lessons in the school of the love of God. They are new flowers and fragrant herbs in the rose garden of unity, and hopeful palm trees in the meadow of truth. They have bound their hearts and souls to the love of the Beloved and are detached from the chains of this mortal world. They are enkindled and mindful, supplicating. They are verses of unity on the unfurled parchment of the horizons, and meanings of the new creation on the preserved tablet of contingent being.

1 ای یاران روحانی هر کس از بالاخان مرور و عبور نمود علی الخصوص جناب امین نهایت ستایش از احبای بالاخانی نمود که آن نفوس در نهایت ایقان و اطمینانند و در غایت اشتعال و انجذاب بنار عشق افروخته اند و در حول شمع عالم پروانه آسا بال و پر سوخته گنج معرفت الله اندوخته اند و در دبستان محبت الله درس و سبق آموخته اند گلشن توحید را گل و ریاحین جدیدند و چمنستان حقیقت را نخلهای امید دل و جان بجهت جانان بستند و از قیود این عالم فانی رسته منجذبند و مشتعل متذکّرند و مبتهل رق منشور آفاق را آیات توحیدند و لوح محفوظ امکان را معانی خلق جدید

- 2 From this praise and glorification of the divine friends, the utmost joy was obtained, for praise be to God that such souls have been raised up. O friends! This wanderer is infinitely pleased and content with you, that you are in such a state and enkindled to this degree with the fire of love.
- 3 Therefore it is hoped and assured that the sea of bounty will surge and those blessed souls will be immersed in gift, and confirmation will reach from every direction - but only if the foot of steadfastness becomes firm and strong, for this is the condition.
- 4 O Lord! Bestow the outpourings of bounty upon these enkindled hearts, and make these blessed souls near and beloved in Thy court of oneness. Associate them with ancient favors and make them constant with great creation. Thou art the Powerful and Mighty and Able, and Thou art the Mighty, Merciful Lord.
- 2 از این ستایش و نیایش یاران الهی نهایت سرور حاصل گردید که الحمد لله چنین نفوسی مبعوث شدند ای یاران این آواره من بی نهایت از شما راضی و خورسندم که در چنین حالتید و باین درجه بنار محبت افروخته
- 3 لهذا مأمول و محتومست که بحر عنایت موج زند و آن نفوس مبارکه را غرق موهبت نماید و از هر جهت تأیید رسد ولی اگر قدم استقامت محکم و متین گردد زیرا این شرط است
- 4 ای پروردگار این قلوب آتش بار را رشحات عنایت مبدول کن و این نفوس مبارکه را در درگاه احدیت مقرب و محبوب ساز بالطاف قدیم قرین کن و بخلق عظیم مستدیم دار توئی مقتدر و عزیز و توانا و توئی خداوند عزیز مهربان

BRL_DAK#1118, MMK5#278 p.211x

AB02788

To: *Spiritual Assembly of Mashhad*

Date: 1906-Jun ca.

- 1 O my radiant friends! At the threshold of the One Beloved I offered thanks that the spiritual gathering has become illumined, and that assembly has attained spiritual passion and ecstasy, and has been stirred by the breeze from the divine rose garden. Truly those souls are divine, luminous, heavenly, and of the Kingdom. News of the arrival of two bright candles and the coming of two torches of the assembly caused joy to this tested servant. I am constantly engaged in supplication and devotion, in remembrance and entreaty, in humble petition and imploring, that this spiritual gathering may become so divine as to illumine all existence.
- 2 O friends! Take no offense at strangers and be not grieved by outsiders. They are ignorant - excuse them. They are veiled - remove their veils. Show kindness and practice good conduct. Be gentle and peaceful, and become an intimate companion to every stranger. Counter treachery with faithfulness, respond to anger with kindness, repel wrath with forbearance, allay
- 1 ای یاران روشن من بدرگاه دلبر یگانه شکرانه نمودم که انجمن روحانی نورانی گردیده و آن محفل شعله و شور وجدانی یافته و بنسیم گلشن رحمانی اهتزاز جسته الحق آن نفوس ربانیند نورانی ملکوتیند آسمانی خبر ورود دو شمع روشن و وصول دو مشعل انجمن سبب سرور اینعبد ممتحن گردید دائماً در تضرع و تبتل و در تذکرم و توسل و در تشبیه و تذلل که آن محفل روحانی چنان رحمانی گردد که امکانرا نورانی نماید
- 2 ای یاران از اغیار مرنجید و از بیگانگان دلگیر مگردید نادانند معذور دارید محتجبانند پرده آنان براندازید مهربانی کنید و خوشرفتاری نمائید حلیم و سلیم باشید و با هر بیگانه جلیس و ندیم گردید خیانت را بصداقت مقابلی کنید قهر را بلطف معامله نمائید غضب را بحلم مدافعه کنید ظلم

oppression with justice, and eliminate cruelty through fidelity. Extinguish the flame of fire with water, or manifest "O fire, be thou cold and of peace."

- 3 Open the eye that overlooks faults and play melodies of joy so that distant ones may draw near and peoples of Africa and America and Turk and Tajik and far and near may become intimate companions. May they find rest in the shade of the tabernacle of human unity and adorn the gathering of universal peace. May they raise high the melody of oneness and unfurl the banner of fellowship. May the world become a supreme paradise and the face of earth be adorned like heaven.

- 4 And upon you be greetings and praise.

را بعدل تسکین دهید و جفا را بوجا زائل کنید
شعله آتش را بآب بنشانید و یا نار کونی بردا و
سلاماً آشکار فرمائید

3 چشم خطاپوش بگشائید و باهنگ سرور بنوازید
تا دوران نزدیک گردند و اقوام افریک و
امریک و ترک و تاجیک و دور و نزدیک
همدم گردند در سایه خیمه وحدت انسانی
بیاسایند و محفل صلح عمومی بیارایند آهنگ
یگانگی بلند نمایند و علم الفت برافرازند جهان
بهشت برین گردد و روی زمین مانند آسمان
تزیین یابد

4 و علیکم التّحیّة و الثّناء

SFI09.012a

AB03113

To: Shaykh Hasan, in Ivughli

Date: 1906-Jun ca.

- 1 O servant of God! In my view, all who dwell on earth are accepted - there is no outcast, no one who incurs wrath, and no one who is detested. That is, I desire fellowship and harmony with all who dwell on earth with the utmost joy and fragrance, and I turn not away from any soul. However, certain souls through their own efforts have deprived themselves and become despondent of their Lord's mercy - "We wronged them not, but they wronged their own selves." Therefore, I have suspended use of the word "outcast" and strive with heart and soul that every sorrowful one may become joyous, every grief-stricken one delighted, every deprived one receive their portion, and every excluded one become privy to the divine mysteries.

- 2 Praise be to God, the power of the Covenant has so penetrated the horizons that the banner of violation has been completely reversed. Thus, not many days shall pass before all traces of violation are utterly effaced and destroyed, "as you have seen them fall into manifest loss." Now I beseech God that you may be the cause of those few souls who have remained far from the blessed Tree returning again to the shade of the Tree of Hope

1 ای بنده حقّ در نزد این عبد جمیع من علی
الأرض مقبول مطرودی نه و مغضوبی نیست و
مبغوضی نه یعنی جمیع من علی الأرض را بکمال
روح و ریحان الفت و مؤانست خواهم و از هیچ
نفسی روگردان نیستم ولی نفوسی چند بسعی خود
خویش را محروم نمودند و از رحمت پروردگار
مأیوس و ماضی‌مانده و لکن کانا انفسهم یظلمون
لذا لفظ مطرود را موقوف نمودم و به جان و
دل بگویم که هر محزونی مسرور گردد و هر
دخلونی مشعوف شود و هر بی‌نصیبی نصیب یابد
و هر محرومی محرم راز گردد

2 الحمد لله قوت میثاق چنان نفوذی در آفاق نموده
که رایت نقض بکلی منکوس گشته لهذا ایامی
نگذرد مگر آنکه بکلی آثار نقض محو و نابود شود
کما رأیتهم قد وقعوا فی خسران مبین حال از خدا
خواهم که شما سبب شوید آنچه نفوس که از
ظلم سدره مبارکه دور مانده‌اند دوباره بسایه

and finding deliverance from despair. This is better for them in this world and the next.

شجرهء امید درآیند و از نومیدی نجات یابند هذا
خیر لهم فی الآخرة و الأولى

- 3 Praise be to God, every one who turns to God is accepted, every one who relies on God attains. Be confident and increase your hope and anticipation day by day. "Despair not of God's mercy" and "lose not hope of God's comfort." Upon you be greetings and praise.

3 الحمد لله هر مقبلی مقبول هر متوکل موصول
مطمئن باش و روز بروز بر امید و رجا بیفز
لا تفتنوا من رحمة الله و لا تئسوا من روح الله
و علیک التّحیة و الثّناء

MMK6#240

AB03710

To: Najafabadi, Husayn et al.

Date: 1906-Jun ca.

- 1 O spiritual friends! Though this servant shows shortcomings in speech and writing, this deficiency stems from numerous duties and the rush of thoughts in these difficult times. There is no leisure to engage in writing, no rest to spend time praising the friends. I must correspond with East and West and write to every individual among the friends. How difficult this is! Nevertheless, out of love for long-standing friends, I have undertaken to pen this fragrant letter. Call it not a letter but rather a rose garden, for the sweet-scented breezes of love for the loved ones of God waft from it, and every confidant bears witness to this helplessness and supplication.

1 ای دوستان روحانی این عبد هرچند در تقریر
و تحریر قصور و فتور پدید است ولی این تقصیر
از شغل کثیر و هجوم افکار در این یوم عسیر
است فراغتی نیست تا بکاتب پردازم آسایشی نه
تا بستایش یاران اوقات بگذرانم و باید به شرق و
غرب مخیره نمایم و با هر فردی از یاران مکاتبه
کنم چه قدر مشکست باوجود این محض محبت
بیاران دیرین بترقیم این نامهء مشکین پرداختم نامه
مگو گلشن است زیرا نفحات معطر محبت باحباء
الله از آن در اهتزاز است و هر محرم راز گواهی
باین عجز و نیاز میدهد

- 2 O friends! The Wronged One of the horizons showed kindness to each of you until His final days. At every moment He would mention the loved ones of Najafabad and show them favor. In gratitude for such a gift, you must render excellent service and demonstrate the utmost steadfastness in your conduct and behavior, that it may cause the heedless to become aware and awaken those who slumber. Upon you be greetings and praise.

2 ای دوستان مظلوم آفاق بهر یک از شما عنایتی
داشت تا نهایت ایام صعود هر دم از احبای
نجف آباد ذکری میفرمود و اظهار الطاف مینمود
شما بشکرانهء چنین موهبتی باید حسن خدمت
بنمائید و بمنتھای استقامت روش و سلوک بنمائید
که سبب تنبه غافلان گردد و علت بیداری
خفتگان شود و علیکم التّحیة و الثّناء

MKT8.092

AB11876*To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran**Date: 1906-Jun ca.*

- 1 O thou who art firm in the Covenant! Thy sweet-content letter was received. Thou hadst given the glad tidings that at a gathering held at the home of Aqa Siyyid Hasan, consultation took place regarding the increase of teaching meetings, and complete agreement was reached that nine meetings should be added and established in various locations. And thou hadst written that among these, thy humble abode became a nest and shelter for grateful birds, and it commenced this past Tuesday. This is a weighty and sound opinion and will cause the spread of the manifest light. Those souls who arise to spread the divine teachings are confirmed, successful and honored, and draw near. Today nothing but this is confirmed. In the sacred hadith He says: "Whoso draweth nigh unto Me a span, I draw nigh unto him a cubit." This drawing nigh is through the guidance of souls and the attraction of hearts. The more teaching meetings there are the better, but they must be conducted with the utmost wisdom and with perfect calmness and dignity, so that they may not cause alarm among the ignorant or anxiety among the foolish. And if wisdom is not observed, the meetings will yield the opposite result.

1 ای ثابت بر پیمان نامه شیرین مضامین وصول یافت مرده داده بودید که از انجمنی که در منزل آقا سید حسن فراهم گردیده در تزئید مجالس تبلیغ مشورت گردیده و نهایت اتفاق بر این شده که نه مجلس اضافه گردد و در نقاطی عدیده قرار یابد و مرقوم نموده بودید که من جمله کلبه شما لانه و آشیانه طيور شکور شد و در روز سه شنبه گذشته شروع گشت این رای رزین و رصین است و سبب انتشار نور مبین نفوسی که بر انتشار تعالیم الهی قیام نمایند مؤیدند و موفق و مکرمند و مقرب الیوم امری جز این مؤید نه در حدیث قدسیست میفرماید من تقرب الی شبرا اتقرب الیه ذراعا این تقرب بواسطه هدایت نفوس است و انجذاب قلوب محافل تبلیغ هرچه بیشتر بهتر ولی باید در نهایت حکمت باشد و در نهایت سکون و قرار مجری گردد تا سبب فزع جاهلان نشود و علت جزع بی خردان نگردد و اگر حکمت منظور نگردد مجالس نتیجه بالعکس بخشد

- 2 And upon thee be greetings and praise.

2 و علیک التّحیّة و التّناء

INBA79.041

AB06951*To: Jalal Bashir Rahmani Farani**Date: 1906-Jun ca.*

- 1 O eloquent composer of verses!
- 2 The poetry was observed to be in the utmost eloquence and rhetoric. It was original and refined, for it was composed in remembrance and celebration of the Festival. The friends and loved ones should occupy themselves with the remembrance of God on such days and pass their time in the utmost joy and

1 ای ناظم بلیغ

2 اشعار در نهایت فصاحت و بلاغت بود ملاحظه گردید بدیع بود و لطیف زیرا در ذکر و تبریک عید تنظیم گشت باید یاران و دوستان در چنین روزها بذکر خداوند مشغول گردند و در نهایت

happiness without interruption. The greatest means of joy and gladness is the mention of the divine friends.

- 3 O skilled poet! Engage in praise and glorification of the Creator God, and with an expressive tongue, string like arranged pearls into verse the praises and attributes of the Most Great Name and the Ancient Beauty. Through His praise you will become independent of all other praises. This will cause enthusiasm and rapture in the friends and attraction and delight in the loved ones.
- 4 And upon you be greetings and praise.

فرح و سرور بلا فتور ایامی بگذرانند اعظم وسائل
فرح و شادمانی ذکر یاران الهیست

- 3 ای شاعر ماهر به مدح و ستایش خداوند
آفرینش پرداز و با زبانی گویا محامد و نعوت
اسم اعظم و جمال قدم را مانند درّ منظوم
بسلك نظم درآر بستایش او از مدائح كلّ
مستغنی گرددی این سبب شور و وله یاران گردد
و جذب و طرب دوستان شود
- 4 و علیک التّحیّة و الثّنَاء

MKT9.204a, FRH.268

AB07449

To: Khajih Rabi, in Kashan

Date: 1906-Jun ca.

- 1 O descendant of His Holiness Abraham! Truly thou art glorious, and the proof of this is thy nearness to the Court of Grandeur, thy attraction to the divine fragrances, and thy arising to serve the Cause of God.
- 2 The house which thou hast prepared for the Mashriqu'l-Adhkar is acceptable, and thou thyself must become an eternal servant in the Mashriqu'l-Adhkar of that land and region. And after thyself, appoint whomever thou desirest.
- 3 Write down the names of the friends who are partners and participants in this blessed purpose and who have rendered assistance, so that they may be recorded in this land and their blessed names may endure forever in the eternal world.
- 4 And upon thee be greetings and praise.

1 ای سلیل حضرت خلیل حقّا که جلیلی و دلیل
بر آن تقرب بارگاه کبریا و انجذاب بنفحات الله
و قیام بر خدمت امر الله

2 خانه‌ئی که بجهت مشرق‌الأذکار تدارک
نموده‌ای مقبول و خود آنسرور باید خادم ابدی
در مشرق‌الأذکار آن بوم و بر گردد و بعد از
خویش هر کس را مقرر نمائی

3 یاران که در این مقصد متیمن شریک و سهیمند
و اعانت نموده‌اند نام آنانرا بنگار تا در این دیار
ثبت دفتر گردد و اسم مبارکشان در جهان ابدی
سرمد الدّهر باقی ماند

4 و علیک التّحیّة و الثّنَاء

KHMT.054, KASH.295

ABU3055*Words to Ali Kuli Khan, spoken on 1906-Jun-09 in Akka*

If a man is not happy in his life, death is better than such a life. True joy comes from the tranquility of heart, and this state comes from faith! Praise be to God who gave us tranquility of heart!

This is why we are always happy. I pray and supplicate to the Beauty of Abha to bless all the servants and maid-servants with true happiness resulting from the tranquility of heart.

PN_1906 p019, PN_1906 p026, SUR.229-230, BLO_PN#001

ABU1728*Words to Ali Kuli Khan and Florence Khan, spoken on 1906-Jun-10 in Akka*

Virtue and excellence consist in true faith in God, not in having a small or a large appetite for food, or in similar matters. Jinab-i-Tahirih had a good appetite. When asked concerning it, she would answer, 'It is recorded in the Holy traditions that one of the recorded attributes of the people of paradise is 'partaking of food, continually. "' (Whatever may be the outward meanings of this tradition, in its spiritual sense it means that when man is brought into the Paradise of Divine Nearness, through faith, he perennially and perpetually partakes of the food of Divine Bounties and Favors.)

To be brief; when man takes food, it strengthens him in whatever mood or state of mind or condition he may be in at the time of eating. For instance, if a man is full of love, eating food increases his love; on the contrary, when a man is angry and eats food it intensifies his anger. Thus it is necessary that man think only of the Love of God. Then if he eats a little more food than may seem usual, it does no harm. But otherwise, that is, if he does not possess the Love of God, to eat little or much food is all the same.

[Then turning to Haji Khurasani He said in part:]

Joy is the best cure for your illness. Joy is better than a hundred thousand medicines for a sick person. If there is a sick

person and one wishes to cure him, let one cause joy and happiness in his heart.

PN_1906 p020, PN_1906 p028, SUR.229, BLO_PN#001

ABU2367

Words to Ali Kuli Khan, spoken on 1906-Jun-10 in Akka

[Concerning the fact that blows, suffering and tribulations and trials endured by true believers are conducive to the progress and advancement of the Cause of God, 'Abdu'l-Baha said in part:]

Paul and Peter, the Apostles, once went into one of the cities of the Greeks and engage in teaching the Truth. In that city, there was a temple which bore the inscription, 'To the Name of the Unknown God.' Paul arose and, addressing himself to the multitude, said: 'We bring you tidings from the same "Unknown God,"' thus preaching to them the message of Christ. A great number of the Greeks became interested in the Cause.

This aroused jealousy in the Jews who began to make trouble. The multitude, aroused by these seditions, attached the Apostles and beat them until they fell unconscious. Then their bodies were dragged along the road and thrown outside the city. Paul and Peter continued in a death-like unconsciousness all night.

Early in the morning, Paul, who was brought to himself, said to Peter: 'There is a fair today in a place in this neighborhood, at which many people will be present. Let us move along to preach the Gospel in that place.' Peter called attention to their wounded and bruised bodies; and although at first too weak to move, they finally arose and betook themselves to the fair and preached.

Briefly, these persecutions caused a further spread of the Cause of Christ, in that they caused them to be removed into a new place and preach to a new multitude.

PN_1906 p021, PN_1906 p029, SUR.230, BLO_PN#001

ABU1521

Words to Ali Kuli Khan, spoken on 1906-Jun-11 in Akka

Question/topic: Regarding His renewed imprisonment in Akka.

[On June 11, 1906, 'Abdu'l-Baha summoned me into the garden within the house-walls where He was walking alone. As the time seemed opportune, I spoke of my great sorrow in finding Him a close prisoner within the walls of Akka, and I remarked that His imprisonment had already lasted for a long time. To console me, 'Abdu'l-Baha said in part:]

We have wished it to be such. For many reasons, this incarceration is useful for me. One is that this is conducive to protection; for our enemies, finding us imprisoned, would not think of further steps (to harm the Cause). Moreover, after the Blessed Perfection (who died a Prisoner), we must delight in being a prisoner; and no other state is good for us and no freedom can give us rest.

Our purpose is to serve the Threshold of the Almighty, whether imprisoned or free. If we dwell in a royal palace surrounded by delectable meadows and gardens and have every means for rest and composure at our disposal, but news comes to us that the believers are not filled with the fire of faith and do not act in accord with the laws and exhortations of God - what good could all the luxury of a palace do to comfort us? Nay, such news would make a palace seem to us darker than a dungeon and our hardships increase.

But now that I am in prison and you have come here from America and tell me that since his return from Akka Mr. MacNutt continually spoke at the Baha'i Meetings with great enthusiasm and love and attracted the hearts of the believers - this good news gives us no pain; for our purpose is to act in accord with the commandments and exhortations of God.

PN_1906 p021, PN_1906 p030, SUR.227, BLO_PN#001

ABU3188

Words to Ali Kuli Khan, spoken on 1906-Jun-12 in Akka

In the end, all will be well and happy times will come. 'Once again a time will come as sweet as sugar.' The time will come when the procession of pilgrims of all lands will be densely extended from the gate of Akka to the Holy Tomb without any interruption. Thus men of all nations and districts will come to visit this Sacred Spot.

O Khan, do you remember the days of Haifa? What happy times were those! Do you remember that night in Haifa when people of many lands and nationalities were present at dinner –Americans, Persians, Europeans, persian Turks in huge sheep-skin head-gears, and European and American ladies in their wonderful hats, made part of the same meeting, which was also attended by Qayim Maqam (Governor of Haifa) and the turbaned Turkish Judge? How words and explanations were continuous? Great joy and fragrance indeed predominated in that gathering. Indeed, all those present were sincere and deeply impressed and even the Governor and the Judge were fully possessed with joy and fragrance! What a wonderful night it was!

PN_1906 p032, SUR.228, BLO_PN#001

AB00590

To: Akhavan Safa, Aqa Muhammad Mihdi et al., in Tihiran

Date: 1906-Jun-13

- 1 O ye sincere ones! O ye favored ones! O ye beseeching ones!
O ye supplicating ones! 1 آيَا الْمُخْلِصُونَ آيَا الْمُقَرَّبُونَ آيَا الْمُبْتَهِلُونَ آيَا
الْمُتَضَرِّعُونَ
- 2 Verily, I set my forehead on the dust and turn my face toward
the Lord of Lords and invoke my Lord with intense fervor and
attraction, that He may look upon you with the glances of the
eye of His providence, watch over you with the gaze of His pro-
tection, unite your hearts, dilate your breasts, harmonize your
souls, rejoice you with gladness, exhilarate you with the chal-
ices of salvation, make you steadfast in the divine Cause and
that He may enable you to cling to the hem of the Almighty, to
hasten toward the place of sacrifice and to be sheltered under 2 أَنِّي أَضَعُ جَبِيَّتِي عَلَى التُّرَابِ وَأَوِّجُّ وَجْهِي إِلَى
رَبِّ الْأَرْبَابِ وَأَدْعُو رَبِّي بِالنَّهَابِ وَالْمُجْدَابِ أَنْ
يَشْمَلَكُمْ بِلِحْظَاتِ عَيْنِ عَنَانِيهِ وَأَنْ يَرْعَاكُمْ بِعَيْنِ
رِعَايَتِهِ مُتَّحِدِينَ الْقُلُوبَ مَنْشُرِحِينَ الصُّدُورَ مُتَّفَقِينَ
الْأَرْوَاحَ مُسْتَبْشِرِينَ بِالْأَفْرَاحِ مُتَرْتَحِينَ مِنْ أَقْدَاحِ
الْفَلَاحِ مُسْتَقِيمِينَ عَلَى أَمْرِ اللَّهِ مُتَشَبِّتِينَ بِذِيلِ
الْكِبْرِيَاءِ سَارِعِينَ إِلَى مَشْهَدِ الْفِدَاءِ مُسْتَظْلِينَ

the shadow of the Blessed Tree whose roots are planted firm and whose branches are extended to heaven:

- 3 O my Lord! O my Lord! These are the chosen ones whose faces are illumined with the light of guidance, who found the heavenly table pleasing to their tastes, who submitted willingly to every matter which happened in the land and sought help from the hosts of the Supreme Concourse. Their feet are indeed made firm, their banners hoisted, their deeds righteous and their actions just. O Lord! Make them fragrant plants of Thy paradise, flowers of the garden of nearness, verses of Thy glorious book, words of Thy "Published Tablet" unto the people of the world and as falcons soaring on the loftiest summit. Verily Thou art the Beneficent, the Merciful, the Powerful, the Mighty, the Bestower!
- 4 O my dear friends! Yours was not merely a letter; it was perfumed with amber and diffused a sweet fragrance. Every word thereof was a rose in the rose-garden of the love of God and was a flower, a hyacinth.
- 5 When the breeze of Providence blows from the direction of gift, the gardens of hearts attain thereby exceeding purity and freshness. Such significances arise from the soul and consciousness and impart joy and fragrance.
- 6 O friends! It is the wish of Abdul-Baha that the friends may establish general unity and not a particular meeting of unity. You must have great consideration for this fact, for during the past cycles though such events (founding of particular, i.e., exclusive unity meetings) were, in the beginning, a means for harmony, they became in the end the cause of trouble.
- 7 We are all servants of one Threshold, attendants at one Court, waves of one sea, drops of one stream, the dust before one door and plants of one garden. There must arise no trouble to deprive one from that which is the real purpose. The beloved of God must be friendly even with strangers and intimate even with outsiders—how much more with others among the righteous (i.e., believers)!
- 8 To organize assemblies is praiseworthy and acceptable, but these must be established for certain matters. For example: Assemblages for teaching (the Truth), gatherings for the spread of the fragrances of God, gathers for the relief of the orphans, gatherings for the protection (i.e., feeding, etc.) of the poor, assemblages for the spread of learning and, in a word, there must be gatherings for matters which concern the well-being of men, such as organizations of a society of commerce, societies for the expansion of agriculture. To be brief, similar

فی ظلّ الشّجرة المباركة الثّابتة الأصول و ممتدّة الفروع الى السّماء

3 ربّ ربّ هؤلاء من وجوه الأصفیاء قد استضاءوا من نور الهدی و استحلوا مائدة السّماء و استجادوا کلّ امر واقع فی الولاء و استنصروا من جنود الملأ الأعلى قد ثبتت اقدامهم و خفقت اعلامهم و صلحت اعمالهم و اعتدلت افعالهم ربّ اجعلهم ریاحین فردوسک و ازهار جنة انسک و آیات کتابک الکریم و کلمات لوحک المنشور للعالمین و طیور حدائق الثّناء و صقوراً صاقرة فی الأوج الأسمی انک انت الکریم الرّحیم المقتدر العزیز الوهاب

4 یاران عزیز من آن را نامه مگو شمامه عنبر بود بوی خوشی استشمام گردید هر کلمه‌ئی در گلشن محبت الله گلی بود و نسرين و سنبل بود

5 نسیم عنایت چون از مهبّ موهبت بوزد حدائق قلوب طراوت و لطافت زائدالوصف حاصل نماید این معانی از جان و وجدان منبعث گردد و روح و ریحان بخشد

6 ای یاران آرزوی عبدالهّاء چنین است که دوستان اتحاد عمومی تأسیس نمایند نه محفل اتحاد خصوصی بیارایند این ملاحظه را بسیار داشته باشید زیرا در دورهای سابق چنین وقوعات هرچند بدایت الفت بود نهایت کلفت گشت

7 ما جمیع بنده یک درگاهیم و خدام یک بارگاه امواج یک بحریم و قطرات یک نهر تراب یک آستانیم و گیاه یک بوستان مبادا کلفتی در میان آید و از آنچه مقصود حقیقی است محرومی حاصل گردد باید یاران الهی حتی با بیگانه آشنا باشند و با اغیار یار تا چه رسد بسائر ابرار

8 تشکیل جمعیت ممدوح و مقبول ولی در امری مخصوص مثلاً محافل تبلیغ و جمعیت نشر نفحات الله جمعیت اعانه ایام جمعیت اعاشه فقرا جمعیت نشر معارف جمعیت ترویج علوم خلاصه امور خیریه مثل تشکیل شرکت تجارت تشکیل شرکت تزئید صنایع تشکیل شرکت توسیع

societies are very acceptable and praiseworthy and concern all in general and not a particular number.

- 9 In a word: That which is conducive to the life (or growth) of the people is acceptable and whatever is the cause of disaffection is blameworthy. I hope all the friends of the East and West shall rest in the same assemblage and adorn one gathering, appearing with all the heavenly attributes and virtues in the world of humanity.
- 10 O my Lord! O my Lord! Enable me to witness the most great sign and to realize the fulfillment of this hope throughout all regions. Verily Thou art the Bestower, the Beneficent, whose bounties are great!
- 11 Some of the friends have asked to present themselves in these parts. In these days this does not conform with wisdom. God willing, permission shall be given at some favorable time.

BRL_ATE#076x, TAB.392-395, BSC.458 #843, TCI#1

زراعت تشکیل جمعیت از این قبیل بسیار مقبول و ممدوح و راجع بعموم نه خصوص

9 باری آنچه سبب حیات نفوس است مقبول و آنچه سبب بیگانگی مذموم امیدوارم که جمیع یاران شرق و غرب در یک محفل بیاسایند و یک انجمن بیارایند و بجمع خصائل و فضائل آسمانی در عالم انسانی جلوه نمایند

10 رَبِّ رَبِّ وَقَفْنِي عَلَى مَشَاهِدَةِ هَذِهِ الْآيَةِ الْكُبْرَى وَ بُلُوغِ هَذَا الْمُنَى فِي جَمِيعِ الْأَنْحَاءِ أَنْتَ الْمُعْطَى الْكَرِيمُ الْعَظِيمُ الْآلَاءِ

11 بعضی از یاران خواهش حضور باین صفحات نموده اند این آیام حکمت اقتضا نماید انشاء الله در وقت موافق اجازت داده خواهد شد

BRL_DAK#0894, MKT3.233, HDQI.297

AB00687

To: *Mirza Mustafa et al., in Tihiran*

Date: 1906-Jun-13

- 1 O Thou, my God, Who guidest the seeker to the pathway that leadeth aright, Who deliverest the lost and blinded soul out of the wastes of perdition, Thou Who bestowest upon the sincere great bounties and favours, Who guardest the frightened within Thine impregnable refuge, Who answerest, from Thine all-highest horizon, the cry of those who cry out unto Thee. Praised be Thou, O my Lord! Thou hast guided the distracted out of the death of unbelief, and hast brought those who draw nigh unto Thee to the journey's goal, and hast rejoiced the assured among Thy servants by granting them their most cherished desires, and hast, from Thy Kingdom of beauty, opened before the faces of those who yearn after Thee the gates of reunion, and hast rescued them from the fires of deprivation and loss – so that they hastened unto Thee and gained Thy presence, and arrived at Thy welcoming door, and received of gifts an abundant share.
- 2 O my Lord, they thirsted, Thou didst lift to their parched lips the waters of reunion. O Tender One, Bestowing One, Thou

1 اللَّهُمَّ يَا هَادِيَ الطَّالِبِينَ إِلَى سَبِيلِ الْهُدَى وَمُنْقَذِ التَّائِبِينَ مِنْ بِدْءِ الضَّلَالَةِ وَالْعَمَى وَمُعْطَى الْمُخْلِصِينَ النِّعَمَ وَالْآلَاءَ وَمَجْبِرِ الْمُضْطَرِّينَ فِي الْكَهْفِ الْأَوْقَى وَمَجْبِبِ الدَّاعِينَ مِنَ الْمَلَكُوتِ الْأَعْلَى رَبِّ لَكَ الْحَمْدُ بِمَا هَدَيْتَ الْهَائِمِينَ مِنْ فِیافِ الْجُحُودِ وَأَوْرَدْتَ الْمُقْبِلِينَ عَلَى الْوَرْدِ الْمُرُودِ وَبَسَرْتَ لِلْمُتَّقِينَ اعْظَمَ الْأَمَالِ وَفَتَحْتَ لِلْمُشْتَاقِينَ أَبْوَابَ الْوَصَالِ مِنْ مَلَكُوتِ الْجَمَالِ وَانْقَذْتَهُمْ مِنْ نَارِ الْحَرَمَانِ حَتَّى سَرَعُوا إِلَيْكَ وَوَرَدُوا عَلَيْكَ وَوَفَدُوا بِبَابِكَ الرَّحِيبِ وَحَازُوا أَوْفَرَ نَصِيبِ

2 رَبِّ أَنْتَهُمْ ظَمَاءٌ أَرَوَيْتَ غَلَّتَهُمْ بِمَاءِ الْوَصَالِ اسْكَنْتَ لَوْعَتَهُمْ بَرْدَ الْفَضْلِ وَالْإِحْسَانِ وَشَفِيتَ

didst calm their pain with the balm of Thy bounty and grace, and didst heal their ailments with the sovereign medicine of Thy compassion. O Lord, make firm their feet on Thy straight path, make wide for them the needle's eye, and cause them, dressed in royal robes, to walk in glory for ever and ever.

- 3 Verily art Thou the Generous, the Ever-Giving, the Precious, the Most Bountiful. There is none other God but Thee, the Mighty, the Powerful, the Exalted, the Victorious.

- 4 O my spiritual loved ones! Praise be to God, ye have thrust the veils aside and recognized the compassionate Beloved, and have hastened away from this abode to the placeless realm. Ye have pitched your tents in the world of God, and to glorify Him, the Self-Subsistent, ye have raised sweet voices and sung songs that pierced the heart. Well done! A thousand times well done! For ye have beheld the Light made manifest, and in your reborn beings ye have raised the cry, 'Blessed be the Lord, the best of all creators!' Ye were but babes in the womb, then were ye sucklings, and from a precious breast ye drew the milk of knowledge, then came ye to your full growth, and won salvation. Now is the time for service, and for servitude unto the Lord. Release yourselves from all distracting thoughts, deliver the Message with an eloquent tongue, adorn your assemblages with praise of the Beloved, till bounty shall descend in overwhelming floods and dress the world in fresh greenery and blossoms. This streaming bounty is even the counsels, admonitions, instructions, and injunctions of Almighty God.

- 5 O ye my loved ones! The world is wrapped in the thick darkness of open revolt and swept by a whirlwind of hate. It is the fires of malevolence that have cast up their flames to the clouds of heaven, it is a blood-drenched flood that rolleth across the plains and down the hills, and no one on the face of the earth can find any peace. Therefore must the friends of God engender that tenderness which cometh from Heaven, and bestow love in the spirit upon all humankind. With every soul must they deal according to the Divine counsellings and admonitions; to all must they show forth kindness and good faith; to all must they wish well. They must sacrifice themselves for their friends, and wish good fortune to their foes. They must comfort the ill-natured, and treat their oppressors with loving-kindness. They must be as refreshing water to the thirsty, and to the sick, a swift remedy, a healing balm to those in pain and a solace to every burdened heart. They must be a guiding light to those who have gone astray, a sure leader for the lost. They must be seeing eyes to the blind, hearing ears to the deaf, and to the dead eternal life, and to the despondent joy forever.

عَلَّيْهِمْ بِدِرْيَاقِ رَحْمَتِكَ يَا حَنَّانُ يَا مَنَّانُ رَبِّ ثَبَّتْ
اَقْدَامَهُمْ عَلَى الصِّرَاطِ وَوَسَّعَ عَلَيْهِمْ سَمَّ الْخِلْيَاطِ وَ
اجْعَلْهُمْ رَافِلِينَ فِي ذِيُولِ الْعِزَّةِ السَّرْمَدِيَّةِ إِلَى اَبَدِ
الْآبَادِ

- 3 أَنْتَ أَنْتَ الْكَرِيمُ الْمَعْطَى الْعَزِيزُ الْوَهَّابُ لَا إِلَهَ إِلَّا
أَنْتَ الْمُقَدَّرُ الْمُتَعَالَى الْعَزِيزُ الْجَبَّارُ

4 ای یاران روحانی حمد خدا را پرده برانداختید و
دلبر مهربان شناختید و از مکان بلامکان تاختید
و در جهان حضرت یزدان خیمه برافراختید
و باهنگ خوشی به محامد و نعوت حی قیوم
پرداختید و نغمه جانسوز بنواختید هزار آفرین
که مشاهده نور مبین نمودید و در خلق جدید
فریاد فتبارک الله احسن الخالقین برآوردید نطفه
بودید طفل رضيع گشتید و از ندی عزیز لبن
عرفان نوشیدید و ببلوغ رسیدید و فلاح و نجاح
یافتید حال وقت خدمتست و هنگام عبودیت
حضرت احدیت از افکار مختلفه فراغت یابید و
بلسان فصیح بلاغت بنمائید و به حمد و ستایش
حضرت مقصود مجامع و محافل بیارائید تا این
فیض مانند سیل منحدر گردد و جهانرا به گل
و ریاحین بیاراید آن سیل نصاب و وصایاست و
تعالیم و تکالیف حضرت کبریا

- 5 ای یاران جهانرا ظلام عناد فرا گرفته و گردباد
بغضا احاطه نموده نار عدوانست که شعله بعنان
آسمان زند سیل خونریز است که از دشت
و کهسار جاری و ساری و جمیع نفوس در
نهایت بیکراری پس احبای الهی باید سبب
محبت آسمانی گردند و الفت روحانی بخشند و
بموجب وصایا و نصاب رحمانی با جمیع خلق
بنهایت صدق و مهربانی رفتار کنند و با عموم
بخیرخواهی معامله نمایند دوستانرا جانفشانی
کنند و دشمنانرا کامرانی خواهند بدخوی را
دلجوئی کنند و ستمگر را مهرور باشند تشنگانرا
آب گوارا گردند و مریضانرا شفای عاجل
دردمندانرا درمان گردند و مصیبت زدگانرا
تسلی وجدان گمراهانرا نور هدایت گردند و
سرگشتگانرا رهبر پرعنایت کورانرا دیده بینا
شوند و کرانرا گوش شنوا مردگانرا حیات ابدیه
باشند و افسردگانرا مسرت سمرمیده

- 6 Let them willingly subject themselves to every just king, and to every generous ruler be good citizens. Let them obey the government and not meddle in political affairs, but devote themselves to the betterment of character and behaviour, and fix their gaze upon the Light of the world.

SWAB#236, BSW#18.19x, BPRY.191-193x, TCI#4

6 ملوک عادل را مملوک باشند و امیر باذل را رعیت خوش سیلوک اطاعت حکومت نمایند و در امور سیاسیه مداخله نمایند توجه بنیر آفاق کنند و بتحسین اخلاق پردازند و علیکم التحیه و الثناء

MKT3.236, MNMK#100 p.184,
MMK1#236 p.306, DWNP_v3#02
p.011-013, ADH2.083, ADH2_2#12 p.112,
MMG2#313 p.351

AB11636

To: Muhammad Ali Kashani, in Tihiran

Date: 1906-Jun-13

- 1 O you who are firm in the Covenant! Your letter was received. You had complained about not receiving a reply. This is incorrect and contrary to fairness. If you would open the noble box, you would surely find it overflowing with my letters. But consider that you are just one of the friends - so judge for yourself whether, even if there were an ocean of words and correspondence, it could bear all this writing. Is it then permissible for you to complain? No, by God! In any case, the purpose of this explanation was to excuse any shortcoming, otherwise in truth you deserve a hundred times more.
- 2 Let us now turn to the main point. The purpose of the "nine by nine" at the time of Mirza Tarazu'llah's arrival was that the friends should not gather in large numbers in one place, for the ill-wishers are extremely hostile and lying in wait. As soon as they see several people together, they become suspicious and resort to slander. The intention was not that this matter should cause division or create distinctions between confidants and outsiders. Glory be to God! The purpose of Mirza Taraz's coming and going was that if a sudden event should occur, the friends would not become scattered and fall into anxiety and distress, but rather would engage in service with perfect steadfastness and firmness and become united and in agreement. All are drops of one stream and waves of one sea, breezes of one garden and channels of one fountain, birds of one horizon and flowers of one rose garden, intoxicated by one cup and attracted to one melody. Now these means of unity have become causes of multiplicity and division has appeared.

1 ای ثابت بر پیمان نامهء شما رسید شکایت از عدم جواب نموده بودید این خلاف صوابست و مخالف انصاف اگر جعبهء شریف را باز فرمائید البته از مکاتیب من لبریز یابید لکن ملاحظه فرما که شما یک نفر از دوستانید پس قیاس کن که اگر دریای کلام و خطاب باشد تحمل این تحریر ننماید دیگر آیا جائز که شکوه نمائی لا والله باری مقصد از این تقریر عذر تقصیر بود والا فی الحقیقه مستحق صد چندان هستید

2 باری بر سر مقصود رویم مقصد از نه نه نفر وقت ورود جناب میرزا طرازالله این بود که احباً در یکجا اجتماع زیاد ننمایند زیرا بدخواهان در نهایت کین و در کمینند بجز این که چند نفر را همدم بینند در وهم افتند و به بهتان پردازند مراد این نبود که این قضیه سبب تفریق شود و محرم و نامحرم بمیان آید سبحان الله مقصود از عبور و مرور آقا میرزا طراز این بود که اگر واقعهء ناگهانی رخ دهد یاران پریشان نگردند و به تشویش و اضطراب نیفتند بلکه در نهایت ثبوت و استقامت بخدمت پردازند و متحد و متفق شوند جمیع قطرات یک نهرند و امواج یک بحر نسیم یک ریاضند و مجاری یک حیاض طیور یک اوجند و ریاحین یک گلشن سرمست یک

- 3 In any case, I hope that the friends in Tehran will be sanctified and pure from these things and will become an example to the friends of other lands in unity and agreement and oneness of being and oneness of attributes and oneness of love and oneness of views and oneness of thoughts, and will take the lead. Now all efforts must be one effort and the aim must be one aim, and that is the diffusion of the divine fragrances and the exaltation of the Word of God. The time for order and organization will come, but now is not the time. The aim of all must be that the divine fragrances be spread abroad. When every soul's purpose is confined to this, surely they will become the manifestation of the confirmation of the manifest Light. Today no endeavor except the guidance of souls receives confirmation. Whoever engages in any other thought will surely regret it. During the season of sowing you cannot gather the harvest, and at the time of irrigation you cannot reap. If someone plants trees in summer they will surely derive no benefit, for it is the season for fruit, not for planting trees. The meaning is that in this divine springtime it is the season for sowing and watering, not for harvest and reaping.

- 4 Regarding the handmaid of God your mother and your brother and nephew, supplication for forgiveness and pardon from the divine threshold was made previously and sent. Surely it has arrived by now.

جامند و منجذب یک آهنگ حال این وسایط
وحدت سبب کثرت گشته و تفریق رخ داده

3 باری امیدوارم که یاران طهران مقدّس و
مبرای از این شئون باشند و در اتحاد و اتفاق و
وحدت ذاتیه و وحدت صفاتیّه و وحدت حب
و وحدت آراء و وحدت افکار مقتدای احبّای
ممالک دیگر گردند و سر رشته بدست دهند
حال باید هم کلّ هم واحد باشد و مقصد واحد
و آن نشر نجات رحمان و اعلاء کلمه یزدانست
وقت ترتیب و تنظیم خواهد آمد حال وقت آن
نه باید مقصد کلّ این باشد که نجات قدس
منتشر گردد و هر نفسی را چون همت محصور
در این شود البتّه مظهر تأیید نور مبین گردد
الیوم جز هدایت نفوس هیچ امری مؤید نه هر
نفسی بفکری دیگر پردازد البتّه پشیمان شود در
موسم بذرافشانی جمع خرمن نتوانی و در وقت
آبیاری حصاد ندانی هر نفسی در موسم تابستان
بغرس اشجار پردازد البتّه استفاده ننماید زیرا وقت
ثمر است نه غرس شجر مراد اینست که در این
موسم ربیع الهی وقت بذرافشانیست و آبیاری نه
حصاد و خرمن

4 بجهت امه الله والده و اخوی و اخوی زاده طلب
عفو و غفران از درگاه یزدان از پیش شد و ارسال
گردید البتّه تا بحال رسیده

FRH.360-361

AB01525

To: Aqa Mirza Mihdi et al.

Date: 1906-Jun-13

- 1 O Lord, my Hope, my Refuge, my Shelter, my Asylum, and my Haven!...
- 2 O friends! Praise be to God that the veil and covering that intervened have been removed, and the morn of truth has become manifest and evident like the sun. The eye has become seeing and the ear hearing, and doubts have been transformed into clear signs. Every people had their excuse and every sect their

1 ربّ و رجائی و ملجئ و ملاذی و مهربی و
معاذی...

2 ای یاران شکر خدا را که حجاب و نقاب حائل
زائل شد و صبح حقیقت مانند آفتاب واضح و
لائح گشت چشم بینا شد و گوش شنوا گردید
و شبهات مبدل بآیات بینات شد هر قومی را

song. If they became veiled, their being veiled was not strange, for certain mystic conditions were beforehand mentioned and accepted for the Promised Day. The ignorant, having failed to understand the treasures of those mysteries, therefore slumbered behind the veil of remoteness and remained captive to limitations. But the Bab - may my spirit be a sacrifice unto Him - left no veil for the people of the Bayan. He declared that whatever the Desired Beauty would reveal would be the truth, and that all of the Bayan and its contents could not resist even one of His words. Despite this clear statement, how can they remain heedless and cling to doubts flimsier than a spider's web?

- 3 Consider that the Bab declared that the blast of the trumpet, the sounding of the bugle, the shining forth of the light, the passing of the darksome night, the resurrection and gathering, the reckoning, the bridge and the balance, the punishment, the quaking of the earth and the bringing forth of its burdens, the revealing of its tidings - in brief, all the events of the Great Resurrection and the occurrences of the Mighty Catastrophe - took place and were fulfilled in the twinkling of an eye, and "thy Lord came with the angels rank on rank" became manifest. He stated that should anyone hesitate for the twinkling of an eye and not believe in the occurrence of all these events in a single moment, such a one dwells in the fire of remoteness and severest torment. In brief, all these momentous events occurred in the twinkling of an eye.

- 4 However, the matter of "the primary school of He Who will be made manifest"¹ appears not to have been established and realized over a period of fifty years. Take heed, O ye who are endowed with insight! I seek justice - O God, to whom shall I turn for judgment? Consider ye how great is this injustice! Nevertheless, praise be to God that those holy souls became intoxicated with the divine cup and regarded all these vain imaginings as scattered dust, perceived the essence of the intended Goal, hastened to the extended shadow, and I hope they may attain to the praised station. Upon you be greetings and praise. 'Abdu'l-Baha 'Abbas

بهانه‌ئی بود و هر فرقه‌ئی را ترانه‌ئی اگر چنانچه محتجب گشتند احتجاب آنانرا استغرائی نبود زیرا شرائطی بر موز از پیش برای یوم موعود مذکور و مسلم بود جاهلان چون پی یکنوز آن رموز نبردند لهذا در پرده احتجاب غنودند و اسیر قیودند ولی حضرت اعلی روحی له الفداء بجایی از برای اهل بیان نگذاشتند فرمودند آنچه طلعت مقصود بفرماید همان صحیحست جمیع بیان و ما فيه مقاومت یک حرف او ننماید باوجود این صراحت چگونه غفلت نمایند و بشبهاتی او هن از بیت عنکبوت تشبث کنند

3 ملاحظه فرمائید که نفخ صور و نقر ناقور و اشراق نور و زوال ظلام دیجور و حشر و نشور و حساب و کتاب و صراط و میزان و عذاب و زلزله ارض و اخراج اطفال و تحدیث اخبار خلاصه جمیع وقایع قیامت کبری و حوادث طامه عظمی را حضرت اعلی میفرماید در طرفه‌العین واقع گردید و حاصل شد و جاء ربک و الملک صفًا صفًا واضح گشت و فرمود اگر نفسی طرفه‌العین توقف نماید و مؤمن بوقوع این وقایع بتمامها در آن واحد نگردد در نار احتجابست و اشد عذاب خلاصه این همه وقایع عظیمه در طرفه‌العین واقع شد

4 ولکن مسئله مکتبخانه من یظهر در مدت پنجاه سال تقرّر و تحقیق نیافت فاعتبروا یا اولی الأبصار داوری دارم خدایا من که را داور کنم ملاحظه نمائید که چه قدر بی انصافیست باری حمد خدا را که آن نفوس مقدسه از جام الهی سرمست شدند و جمیع این اوهاماترا هباء منبثا انگاشتند و بجوهر مقصود پی بردند و بظل ممدود شتافتند و امیدوارم که بمقام محمود برسند و علیکم التحية و الثناء

MSHR3.202x

¹BB00550.

ABU0971

Words to Ali Kuli Khan and Florence Khan, spoken on 1906-Jun-13 in Akka

Question/topic: We asked 'Abdu'l-Baha concerning intuition, or what is called 'the sixth sense' (or inner perception or insight).

Intuition (or inner perception) is a power or a light by which man comprehends and perceives the realities of things without the mediumship of the outward senses. To illustrate: There are four kinds of lights: 1 - The outward (or phenomenal) light, which makes things manifest or visible, but which does not discover them. 2 - The light of the eye, or the Eye-sight. This makes things manifest and also discovers them, but it does not comprehend them. 3 - The light of the Intellect (or reason). this light makes things manifest, discovers them, comprehends them, but things pre-exist it, (i.e., its existence is posterior to the creation of things). 4 - The Light of God. It is the revealer of things (i.e., by it things are made manifest), the discoverer of things, the comprehender of things, and it precedes the creation of all things and follows the existence of all things, as it is said, 'God is the Light of the Heaven and Earth' (Quran).

To be brief: The light which is the manifestor of things makes things manifest; the light which is the discoverer of things discovers them; the light which is the comprehender of things, comprehends things. Likewise, the outward faculties and senses of man discover and perceive the appearance of things. But the light of Intuition (or Inner Perception) is a light which comprehends the realities and the core of things. Intuition (or Inner Perception) means the Divine Universal Reason, and it comprehends and grasps supernatural things and conditions which cannot be grasped by the outward senses.

The Prophets and Divine Manifestations have taught that this sense of Intuition, Inner Perception, or Innate Reason exists in man. Philosophers are also in accord with the Prophets in this matter, that is, to the degree of believing it possible that such a power may exist in man. For Philosophers do not deny the existence of powers which are supernatural. But Prophets demonstrate the existence of this Inner Perception and Intuition in man in a practical way. They show forth this power first in themselves by inspiring men with the faculty of comprehending the realities of things and grasping things supernatural.

(That is, the Prophets prove the existence of Intuition or Inner Reason, by showing forth themselves such a comprehension which is beyond the power of any man. They also inspire their

disciples with, and develop in them, the same power. This is illustrated in the life, prophetic vision and deeds of the Prophets and their true followers.)

PN_1906 p038, SUR.234, BLO_PN#001

ABU1112

Words to Florence Khan, spoken on 1906-Jun-13 in Akka

Florence Khanum asked: “If one is situated with a family or a number of people who are in need of help and assistance, and one should have tried his best to assist them with, however, no cooperation or encouragement on their –until one feels utterly impotent to render them any further assistance –should he still remain with them and endeavor to offer them help, or should he leave them and go after his own business?”

‘Abdu'l-Baha answered: “Man is responsible to the degree of his power and capacity.” (That is, man should do his best to help his fellowmen as much as it is possible for him.)

He was further asked: “If one feels grieved at his failure to help others much more than one actually could, while one had the desire and intention of rendering them greater help, what should he do?”

‘Abdu'l-Baha said in part: “In this case, the fact that one had the desire and the intention of helping is enough for him. For ‘God judges men’s deeds according to the intention which actuated them.’ This authentic tradition has come down from the prophet, to wit: ‘A man’s intention or will is better than his act.’ This means that when a man has a good intention, that is, cherishes the desire in his heart for a righteous act, it is impossible that such an intention by anything but pure. whereas, in acting, it is possible that selfish reasons may have prompted it. For instance, it is possible that a man performs a good deed with a view to personal interest; such a good deed done is not separated from hypocrisy and insincerity. But when a man cherishes a good intention, it is impossible that it be prompted by any prejudice or be intended for anything but good. In this sense, ‘A man’s intention is better than his act.’”

He further said in part: “It is possible that many may have a good intention to perform a worthy deed, but be without the means to execute it. For instance, a man may have the

intention to succor the poor and assist the orphan, but be without the necessary means with which to carry it out. Such an intention will have its effect in the world of Existence, and will be accepted in the Kingdom of God. And if a man be enabled to put it into deeds it will be 'light upon light' (i.e., doubly acceptable, as is commonly expressed)."

PN_1906 p036, SUR.233, BLO_PN#001

ABU1474

Words to Florence Khan, spoken on 1906-Jun-13 in Akka

Question/topic: Concerning the interpretation of 'To him that hath shall be given, and from him that hath not shall be taken away even that he hath.'

On Wednesday, June 13, 1906, while at luncheon, my Wife asked 'Abdu'l-Baha concerning the interpretation of the following verse of the Gospel: "To him that hath shall be given, and from him that hath not shall be taken away even that he hath."

In answer 'Abdu'l-Baha said in part: "This is the exposition of one of the great questions of Divine Wisdom which Christ has couched in this brief and simple utterance. The great question is this: In the world of existence, pause (or discontinuation of progress) marks the beginning of fall and decadence. for instance, as long as the bird soars or moves upward in the air, it is in progress. But no sooner it pauses than it begins to descend. Or, as long as a merchant lives on the interest or income produced by his capital his business is successful and in progress. But no sooner he begins to consume his capital than the beginning of his decadence is reached and he inclines toward bankruptcy. Hence it is customary amongst men of trade and business to say of one who draws on his capital for self-sustenance, 'It is all over with him.'

Now be the word of Christ, 'to him that hath shall be given,' is meant briefly: To him that hath the capital of Truth and Faith shall be given an increase of such when he employs this capital by living up to the requirements of Faith, and by communicating them to others in word and deed. Thus he who is endowed with any degree of capacity and ability must constantly exert himself in order to increase them, or he will see the beginning of failure and decadence. For this pause is like unto consuming one's capital, or allowing his capacity to decrease and thus

fulfilling in himself the verdict, 'And from him that hath not shall be taken away even that he hath.'"

PN_1906 p033, SUR.231-232, BLO_PN#001

ABU1525

Words to Florence Khan, spoken on 1906-Jun-13 in Akka

Florence Khanum spoke concerning a certain sect which is interested in healing physical ailments and devoted to what is called a better life than that of the usual sects. She then asked, "Are these people who claim to surpass the other Christian sects in charity and good deeds to be considered possessors of a special excellence or are they one of the new sects of Christianity?"

'Abdu'l-Baha answered in words to the following effect: "Whatever good deeds man performs in this world have been originally inculcated by the Prophets and Manifestations of God. Were it not for the Prophets' teachings, man would remain ignorant and heedless like unto the brute beasts. For instance, if out of one thousand sheep nine hundred and ninety-nine be slaughtered before the eyes of each other, the last sheep would remain unmindful and continue heedless, diligently engaged in grazing. Material Philosophers say that they perform good deeds and therefore need no religion; not knowing that the very 'Good Deeds' they claim to perform have originally been taught by Divine Prophets. Hence true excellence consists in acknowledging the Manifestations of God and loving up to their teachings. (For they set the standard of a truly good life and enable men to perform Good Deeds.)"

"As to healing the ills of the body and caring for the sick and the poor. This is very good, but its effect or result is not a permanent one. For when a man is healed of one physical pain, another will sooner or later affect him; and finally as a result, bodily death will overtake him. But the healing performed by the Manifestations of God is of the Soul and is permanent, and the Life conferred by them is spiritual and therefore keeps man alive forever."

PN_1906 p035, SUR.232, BLO_PN#001

ABU1568

Words to Ali Kuli Khan and Florence Khan, spoken on 1906-Jun-13 in Akka

Question/topic: We asked as to the difference between Sagacity [zikavat] and Intelligence (or intellect).

We asked as to the difference between Sagacity and Intelligence (or intellect). 'Abdu'l-Baha answered in part: "Sagacity is a power which enables one to become cognizant of the existence of a thing by means of the outward senses, or to feel the presence of a thing through certain outward signs. For instance, the slightest motion felt in a room makes one conscious of the presence of some one upon the roof, without, however, knowing who or what or which he or it may be. This is the limit of the knowing power of Sagacity.

This 'sagacity' or 'quickness of parts' is to be met with in most animals, while in man this is found in a much less degree. For instance, if, during the night, some one enters your house clandestinely, the man of the house may not feel conscious of such presence, while the dog of the house will instantly become aware of it. thus a dog is more sagacious than his master in the matter of the power of instinct, but the dog has no intellect which is a gift particular to man. But the intellect is a power by which man ponders over things and secures tangible results from them.

Among children, some comprehend things quickly, while others take time to reach a conclusion. The former are called intelligent and are praised by some as being superior to the latter who are laughed at and considered stupid. But often the child of the latter class, who seems slow, is endowed with superior intellect, and he therefore needs to ponder over things before pronouncing a judgment upon them. While having less sagacity and quickness of parts as possessed by the other, he surpasses him in real intellect."

PN_1906 p037, SUR.233, BLO_PN#001

AB03115

To: Ali Muhammad Sarrishtihdar, in Tihiran

Date: 1906-Jun-13

- 1 O faithful servant at the Threshold of the Blessed Beauty! 1 ای بندهٔ صادق آستان جمال مبارک
- 2 Your letter arrived. Its opening with "Verily from 'Ali-Muhammad" and "In the Name of God, the Merciful, the Compassionate," and its closing with "Servant of the loved ones of God" - this ending of the letter was the beginning of favors, and how much I rejoiced that you take pride in servitude to the righteous ones - this is befitting. 2 نامه رسید فاتحهٔ عنوان آنه من علیمحمد و آنه بسم الله الرحمن الرحیم و خاتمهٔ بیان خادم احبای الهی اما این خاتمهٔ الکتاب فاتحهٔ الألفاف بود و چه قدر از این مسرور شدم که افتخار بجا کری ابرار مینمائی اینست سزاوار
- 3 You gave glad tidings of the unity of the free souls - I too have such hopes. You reported the steadfastness of the friends - this too is my desire. You brought news of the diffusion of the divine fragrances - in this lies the joy of my heart and soul. As for the spiritual gatherings which are assemblies for presenting proofs and evidences and for the progress and education of youth - these are truly worthy of the utmost praise. You wrote of the justice and protection of the eternal government - in these glad tidings lies peace of soul for all. 3 و از یگانگی آزادگان مرده داده بودید من نیز چنین امیدوارم و از استقامت یاران خبر داده بودید آرزوی من نیز چنین است از نشر نفحات بشارت داشت سرور دل و جان من نیز در اینست اما محافل روحانی که انجمن بیان حجت و برهان و ترقی و تدریس جوانانست فی الحقیقه شایان نهایت ستایش است از عدالت و حمایت دولت ابدمدت نگاشته بودید در این مرده آسایش جان کل
- 4 Therefore, with utmost humility and supplication, seek divine confirmation for His Imperial Majesty, and in gratitude for justice, demonstrate complete faithfulness, obedience and loyalty to the government. 4 پس نهایت عجز و زاری از حق طلب تأیید بجهت اعلیحضرت پادشاهی نمائید و بشکرانهٔ عدالت نهایت صداقت و اطاعت و دولتخواهی پردازید
- 5 This is a good time and a wonderful era. The friends must consider this opportunity a bounty and strive for that which leads to eternal life and the manifestation of human virtues and perfections, for this is the season of a wondrous spring and every tree must yield fruit, otherwise eternal despair and loss will result. 5 خوب وقتیست و عجب زمانی یاران باید این فرصت را غنیمت دانند و در آنچه سبب حیات جاودانی و ظهور فضائل و کمالات انسانیت بکوشند زیرا موسم ربیع بدیعتست و باید هر شجر ثمر بخشد و الا یأس و خسران ابدیست
- 6 As for those souls who had requested letters - these were written previously and sent. And upon you be greetings and praise. 6 و از برای نفوسیکه مکاتیب خواسته بودید از پیش مرقوم شد و ارسال گردید و علیک التحیة و الثناء

MSHR3.208

AB04361*To: Khayyat, Abdu'l-Karim et al., in Tihiran**Date: 1906-Jun-13*

- 1 O two servants of God! Your letter was penned with divine love and brought joy to hearts. Every fragrance has its effect for an hour and perfumes for a moment, except the fragrance of love for that Merciful Beloved, which has an everlasting effect and perfumes the nostrils with an eternal fragrance. I opened your letter in the presence of the friends and studied it from beginning to end with utmost care. It contained spiritual meanings and bestowed spirit and delight, such that its influence was evident in body and soul.
- 2 You had sought permission to come. In truth, you are worthy to don the pilgrim's garb for the sanctuary of the Desired One. However, wisdom must still be observed, and you must engage in service in that region, for service to the Sacred Threshold - meaning the diffusion of divine fragrances - is itself pilgrimage, and devotion makes the heart and soul circumambulate the gathering-place of the Concourse on High. Though physical nearness be not attained, spiritual attainment is achieved. As the Arab poet has said:
- 3 "O you who visit the shrine of the Chosen One from Mudar,
- 4 You visited bodies while we visited spirits."
- 5 And upon you both be greetings and praise.

1 ای دو بنده الهی نامه شما اثر خامه محبت
 الله بود سبب سرور دها گردید هر رایحه را تأثیر
 ساعتی و تعطیر در نفسی مگر رایحه محبت آندلبر
 رحمانی تأثیر جاودانی دارد و مشام را بنفحه ابدی
 معطر نماید در محضر احب نامه شما گشودم و از
 عنوان تا پایان بنهایت دقت ملاحظه نمودم معانی
 روحانی بود و روح و ریحانی مبذول داشت که
 تأثیرش در جوارح و ارکان ظاهر شد

2 اجازه حضور خواسته بودید فی الحقیقه مستحق
 احرام حرم مقصود هستید اما باوجود این
 ملاحظه حکمت نیز باید نمود و در آسمان
 بخدمت پرداخت زیرا خدمت باستان مقدس
 یعنی نشر نفحات عین زیارتست و عبودیت دل
 و جان را طائف مطاف ملأ اعلی نماید اگر قرینیت
 مکانی نه تشرّف روحانی حاصل شاعر عرب
 گفته

3 یا زائرری روضه المختار من مضر

4 زرتم جسماً و زُرنا نحن ارواحا

5 و علیکما التحية و الثناء

MKT8.081b, MSBH4.372-373

AB08680*To: Mashaallah, in Tihiran**Date: 1906-Jun-13*

They say that "Ma sha'a'llah kan", meaning "whatever God willeth shall come to pass". In the verse of the Qur'an, He saith: "O thou soul which art at rest! Return to thy Lord, well-pleased with Him, well-pleasing Him." Assurance is above faith, as evidenced in the blessed verse: "Dost thou not believe?" He said: "Yes, but that my heart may be at rest." Capacity is

گویند که ما شاء الله کان یعنی هرچه خدا
 خواهد واقع خواهد شد در آیه قرآن میفرماید
 یا ایَّتِهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً
 مَرْضِيَّةً اطمینان مافوق ایمانست چنانچه در
 آیه مبارکه میفرماید او لم تؤمن قال بلی ولكن

essential; the more capacity thou findest, the more assurance shall be attained. The more a mirror is polished, the more will the rays of the sun be reflected therein. However, if it remaineth in one condition and seeketh increase of light, "the pen hath dried up and the pages have been rolled away."

ليطمئن قلبي استعداد لازم است هرچه استعداد
بيشتر يابی اطمئنان بيستر حاصل گردد آئينه
هرچه بيستر صفا يابد انوار آفتاب بيستر بتابد اما
اگر بر حالت واحده ماند و طلب ازدياد ضياء
کند قد جفّ القلم و طويت الصحف

MMK3#135 p.094x

AB00647

To: Baha'is of Qazvin

Date: 1906-Jun-18

1 O my God! Praise be to Thee for having sent down the purifying water and watered therewith the barren, lifeless, empty lands before the Manifestation. Then they stirred and grew and brought forth every beautiful kind on the Day of Resurrection. And Thou didst make every star with branches and fragrant herbs fresh, verdant and flourishing. Among these lands was one from which grew the sweet basil of paradise, the delight of the eyes of the holy Countenance, purified from the doubts of souls who plunged into seas of speculation. O Lord! Thou hast made that luminous region the source of pure and chosen friends and the wellspring of noble and distinguished ones.

1 لك الحمد يا الهى بما انزلت الماء الطهور وسقيت
به اراض هامدة خامدة خاوية قبل الظهور
فاهتزت و ربت و انبتت من كل زوج بهيج
في يوم النشور و جعلت كل نجم ذى غصف
و ريحان خضلاً نضراً رياناً فيها ارض نبتت
منها ريحانة الفردوس قوة عين طلعات القدس
الطاهرة من شبهات نفوس خاضت في بحار
الظنون رب قد جعلت تلك الخطّة النوراء منشأ
لأحباء اصفياء و منبتاً للنجباء النقباء

2 O Lord! They were illumined by Thy brilliant morning dawning upon the temples of unity with a manifest light. They heard the call and responded to the summons. They were drawn to the supreme horizon and attracted the hearts of those possessed of understanding. They were set ablaze by the fire kindled in the Sinaitic Tree. They believed in Thee when the Sun of Reality, the Luminary of earth and heaven, arose. The veils of the people of error who claim allegiance to the Bayan did not conceal them - those who were barred from witnessing and beholding, who clung to a drop of bitter salt water and deprived themselves of the surging, sweet, fresh ocean. But the pure ones in that furthest region hastened to Thee and rushed to Thy shelter. They spoke Thy praise and bowed before Thy threshold. They proclaimed Thy Word and called the people to Thy holy court, until the Sun of Thy Beauty was concealed in the cloud of glory.

2 ربّ انهم استضاءوا من صبحك المنير المشرق
على هياكل التوحيد بنور مبين و سمعوا النداء و
لبوا للدعاء و انجذبوا الى الأفق الأعلى و اجتذبوا
قلوب اولى النبی و اشتعلوا بالنار الموقدة في سدره
سيناء و آمنوا بك عند شروق شمس الحقيقه نير
الأرض و السماء و ما حجبهم حجابات اهل الضلال
الذين ينتسبون الى البيان و احتجبوا عن المشاهدة
و العيان و تمسكوا بقطرة ماء ملح اجاج و حرّموا
على انفسهم البحر الدافق العذب الفرات و اما
الأصفياء في تلك العدو القصى سرعوا اليك
و هرعوا الى ظلك و نطقوا بثناءك و خضعوا
لعبتك و اعلنوا كلمتك و دعوا الناس الى ساحة
قدسك حتى توارى شمس جمالک في سحاب
الجلال

- 3 Then they stood firm in Thy Covenant and held fast to Thy Testament. They proclaimed Thy remembrance and spread Thy words. They held fast to Thy laws and clung to Thy Book. They submitted to Thy gate and were humbled before Thy sovereignty. They showed meekness before the authority of Thy power. They bore afflictions and trials, and their hearts did not groan in calamities. They endured what was hotter than fire and grasped their religion as one who grasps burning coals. They did not weaken in Thy service nor flag in their servitude. Rather, they arose to exalt Thy Word with steadfast heart and open breast. They sacrificed all they possessed, both old and new, and offered up their souls in Thy path. And Thou, O my God, gathered them in Thy shadow and assembled them beneath Thy banner and manifested Thyself to them through Thy names and attributes.
- 3 فثبتوا على عهدك و تمسكوا بميثاقك و اعلنوا ذكرك و نشروا كلماتك و تمسكوا باحكامك و تشبثوا بكتابك و خضعوا لبابك و خشعوا لسلطنتك و تذللوا لسلطان قدرتك و تحملوا المصائب و البلياء و ما انت قلوبهم ايننا في الرزايا و صبروا على احمر النار و قبضوا على دينهم كمن قبض على قبة من التيران و ماوهنوا في خدمتك و ماقتروا في عبوديتك بل قاموا على اعلاء كلمتك بقلب ثابت و صدر منشرح و بذلوا كل تلبد و طارف و فدوا انفسهم في سبيلك و انت يا الهى جمعهم في ظلك و حشرتهم تحت لوائك و تجليت عليهم باسمائك و صفاتك
- 4 Therefore, O my God, ordain for them what befits their station in fulfillment of Thy right: steadfastness in Thy religion and firmness in Thy Cause. Verily Thou art the Bestower, the Mighty, the Forgiving, the Generous, the Kind, the Loving.
- 4 فقدر لهم يا الهى ما يليق لشانهم و فاء بحقك و ثباتا على دينك و استقامة على امرك انت المعطى العزيز الغفور الكريم الرؤوف الودود
- 5 O beloved friends of 'Abdu'l-Baha! His Honor the Trustee has praised and commended the friends of Qazvin to such a degree that my heart and soul were filled with the utmost joy and severe sorrow was transformed into hope. Praise be to God that through the grace and bounty of the Lord, friends have appeared in that land who are pure mirrors reflecting the light of reality and flowing springs of the water of guidance. They are praiseworthy stars in the zenith of ascent and brilliant luminaries in the horizon of faith and certitude. They are encompassing waves of the sea of oneness and fragrant flowers and herbs in the rose garden of unity. They sacrifice their lives in the path of the Blessed Beauty and rejoice in His grace and bounty. They seek the effulgence of heavenly bounty and pursue the manifestation of divine qualities. They have no aim but this and seek no other path.
- 5 اى ياران مهربان عبدالهء جناب امين بقسمى ستايش و توصيف از احببى قزوين نموده كه جان و دل نهايت سرور حاصل نمود و حزن شديد مبدل باמיד گرديد كه الحمد لله بفضل و موهبت حضرت پروردگار ياراني در آنديار ظاهر گرديدند كه جلوه نور حقيقت را مراياى صافيه اند و سلسبيل هدايت را يتابيع جاريه اوج صعود را نجم محمودند و افق ايمان و ايقانرا كواكب پرسطوع بحر احديت را امواج مكفوفند و گلشن وحدانيت را گل و رياحين مشموم در سبيل جمال مبارك جانفشاني نمايند و بفضل و موهبتش شادمانى كنند جلوه فيض آسمانى خواهند و ظهور اخلاق رحمانى جويند جز اين مقصدى ندارند و بغير از اين مسلكى نخواهند
- 6 This glad tiding brought joy and this soul-refreshing news, today at dawn, caused me to turn toward the circumambulating point of spirits where I recited the Prayer of Visitation on behalf of those divine friends. I hope that through the favors of the Lord of abundant bestowals, those lovers of Beauty will daily increase in their ardor and become manifestations of the favors and bounties of the Luminary of the horizons. And upon you be greetings and praise.
- 6 اين بشارت مورث مسرت بود و اين خبر جانپور امروز وقت صبح توجه بمطاف ارواح نمودم و بالتباه از آن ياران الهى تلاوت زيارت نمودم از الطاف حضرت عظيم الاسعاف اميدوارم كه آن عشاق جمال روز بروز بر اشتياق پيفزايند و مظاهر عنايت و موهبت نير آفاق گردند و عليكم التحية و الثناء

AYBY.370 #056

AB00775

*To: Baha'is of Tihran**Date: 1906-Jun-18*

- 1 O ye beloved of Abdu'l-Baha! Though in all directions the call is raised high and the divine glad-tidings bring joy to the heart of every person of understanding, though the banner of mention is upraised and the sign of victory is spread abroad, though the cry of glorification is loud and the call of magnification reaches every beneficiary, yet Tehran is another world and another field and arena. His honor the Trustee said that the Call of the All-Merciful had so stirred Tehran that tongue and pen are powerless to describe it.
- 2 In all the city there is no tumult save the curls of the Beloved's tresses
- 3 Throughout the horizons there is no commotion save the arch of the Friend's brow
- 4 From every corner ascendeth to the heaven of ether the anthem of praise, and in every street the lovers of the Countenance of the Beloved dance and clap their hands in ecstasy and delight. In their rapture and enthusiasm they are detached from this mortal world and, attracted by the divine fragrances, are heedless of all save God. Acting upon the Covenant and Testament, they are enamored of the face of their Lord. Smiling and radiant like unto the flowers of the rose garden, they are the eloquent nightingales of the garden of inner meanings and the sweet-singing birds of the meadows of the All-Merciful. In every quarter there is a gathering and in every corner an assembly. All are engaged in the exaltation of the Word of God and all are occupied with the diffusion of the divine fragrances. This utterance hath imparted infinite joy and gladness to the soul and heart.
- 5 O ye friends! This is the divine confirmation and assistance of the All-Merciful that, although the ill-wishers from East to West are on the attack to extinguish the divine flame that hath been kindled, yet with each passing moment it blazeth more fiercely and riseth like a standard. It is the melody of the Concourse on High that reacheth the ears of the generality of the beloved ones, and the life-giving call of the Ancient Beauty that attaineth the ears of the spiritually-minded in this nether world. Consider this time a precious opportunity and this chance a bounty. Make the melody more wondrous and
- 1 ای یاران عزیز عبدالبهاء هرچند در سائر جهات ندا بلند است و بشارت الهیه فرح قلوب هر هوشمند رایت ذکر مرتفع است و آیت نصر منتشر ضحیح تهلیل بلند است و صریح تکبیر مسموع هر بهره مند ولی طهران عالمی دیگر و میدان و مصافی دیگر است جناب امین میگفتند که طهران را ندای رحمان چنان بحرکت آورده که لسان و بنان از بیان عاجز
- 2 ولوله در شهر نیست جز شکن زلف یار
- 3 فتنه در آفاق نیست جز خم ابروی دوست
- 4 از هر گوشه‌ئی آهنگ تقدیس بفلک اثر میرسد و در هر کوی عاشقان روی جانان پاکوبان کف زنان در وجد و طربند و در جذب و شور و وله منقطع از جهان فانیند و منجذب بنفحات رحمانی از غیر حق غافلند و به عهد و میثاق عامل آشفته روی یارند و خندان و شکفته مانند گل گزار حقیقه معانیرا بلبل گویا هستند و ریاض رحمانیرا عندلیب خوش آواز در هر طرفی محفلی و در هر زاویه‌ئی جمعی کل باعلاء کلمه الله مشغولند و جمیع بنشر نفحات الله مألوف این بیان بی نهایت سبب روح و ریحان گردید و جان و دل را شادمانی بخشید
- 5 ای یاران این توفیق و تأیید رحمانست که با وجود آنکه بدخواهان از خاور تا باختر در هجومند تا نار موقده ربانیه را خاموش کنند ولی هر دم شعله بیشتر زند و مانند علم سر برآرد آهنگ ملأ اعلی است که گوش زد جمهور احبّاست و ندای جانبخش حضرت کبریاست که واصل بمسامع روحانیان در ملأ ادنی وقت را غنیمت شمرد و فرصت را موهبت دانید آهنگ را بدیتر کنید و نغمه را جانسوزتر ثمائید همتی بفرمائید که آن

the song more soul-stirring. Arise with such vigor that that divine dwelling place may become a heavenly paradise and that holy land may become an arena of realities and meanings.

- 6 Be not concerned about me. Whatever may transpire is the very essence of wisdom and the ultimate desire of this penitent servant. Center your thoughts upon this blessed Cause and strive to spread the fragrances of the All-Merciful, that the face of the earth may become the paradise of the All-Glorious.
- 7 Put into practice the divine counsels and admonitions, and be raised up with heavenly characteristics. Become the well-wishers of all mankind and the sympathizers of humanity. Pay no heed to differences of thought, and treat not other peoples and nations as strangers. Deal with all in love, fellowship, justice and mercy, and love them with heart and soul. Be faithful subjects to the throne of sovereignty, and be obedient and submissive in the utmost degree to the kind sovereign. Be grateful followers of the authorities and loving servants to the nobles of the realm. Keep aloof from corruption and enmity, and avoid sedition and tumult. Eschew fellowship with the fault-finders and keep away from the seekers of mischief. Occupy yourselves with your own affairs and engage in service to humanity. These are the counsels of this homeless wanderer and the admonitions of this sinful servant. And upon you be greetings and praise....

موطن رحمانی جنت ربّانی گردد و آن خطّه
سبحانی میدان حقائق و معانی شود

6 در فکر من نباشید آنچه واقع گردد عین صوابست
و ممتی آرزوی این عبد اواب فکر را محصور در
امر مبرور نمائید و بانشاء رایحه رحمان بکوشید
تا روی زمین جنت رضوان گردد

7 وصایا و نصایح الهیه مجری دارید و به خلق و
خوی رحمانی مبعوث گردید خیرخواه عالمیان
شوید و غمخوار آدمیان گردید نظر باختلاف
افکار نکنید و اقوام و ملل سائره را معامله بیگانه
نمائید با کلّ به محبت و الفت و عدالت و رحمت
معامله کنید و به جان و دل دوست دارید سریر
سلطنت را رعیت صادق باشید و شهریار مهربانرا
در نهایت اطاعت و انقیاد اولیای امور را تابع
شکور گردید و سروران کشور را بندگان مهرپرور
شوید از فساد و عناد در کنار باشید و از فتنه و
آشوب پرهیزید و از نکته‌گیران اجتناب نمائید و
از فتنه‌جویان احتراز فرمائید بخود مشغول شوید
و بخدمت عالم انسانی پردازید اینست نصایح این
آواره گننام و اینست وصایای این بنده کثیر
الاثام و علیکم التحیّة و الثناء...

MSHR5.266-267

AB12161

To: Baha'is of Tihiran

Date: 1906-Jun-18

- 1 O handmaids enraptured by the Kingdom of Abha! Night hath fallen, yet heart and soul, through remembrance of the divine Lord, abide in the utmost delight and fragrance. The letter of Jinab-i-Amin was chanted aloud. In it he had voiced exalted praise of the handmaids of the All-Merciful, declaring that in the city of Tihiran they move, by day and by night, like unto an unbounded sea in its surge and swell, and, even as the birds of the garden, are occupied, with throbbing hearts and flowing tongues, in the remembrance of the Most Luminous Orb; that they are familiar with the breezes of love wafted from

1 ای امّاء منجذبه ملکوت ابهی شب است و
دل و جان بذکر حضرت یزدان در نهایت روح
و ریحان نامه جناب امین ترتیل گردید نعت و
ستایش عظیم از امّاء رحمان نموده بود که آنان در
مدینه طهران شب و روز مانند بحر بی‌پایان در
موج و اوجند و بمثابه طیور حدائق با قلبی خافق
و لسانی دافق بذکر نیر اعظم مشغول و بنفحات
حبّ جمال قدم مألوف و بترتیل آیات مأنوس
و بقرائت مناجات در نهایت فرح و انجذاب
مشغول هر روز محفلی بیارایند و جذب و ولهی

the Ancient Beauty, intimate with the chanting of the verses, and engaged, in the utmost joy and rapture, in the recitation of prayers and supplications. Each day do they adorn an assembly, reveal attraction and ecstasy, and repose beneath the shadow of the Blessed Tree. Their faces shine with the light of the love of God, and their hearts, through the sweet savors of the knowledge of God, are the envy and admiration of every garden and meadow. The thought of all is the remembrance of the Truth, and the aim of each is service to the Manifest Beauty.

- 2 These tidings produced a mighty effect, and became the cause of joy to every sound heart, inasmuch as, praised be God, the dearly loved maidservants of the Lord are endowed with the utmost wisdom and discernment, and, like unto the ocean of the love of God, are set in motion and made to surge. From the wine of divine knowledge their cups brim over, and by the holy fragrances they shed abroad musk and ambergris.
- 3 O ye handmaids of the court of oneness! In this most great Dispensation the light of truth hath shed its radiance upon all, and hath recognized neither male nor female. Women have attained the rank of men, and they who were once secluded behind the veil have hastened into the arena of divine knowledge. How many a pure leaf hath unloosed her tongue in the knowledge of her Lord and astounded the mighty among men! Render ye thanks, therefore, for this abounding grace, and arise, in this Day of Manifestation, wherein Sinai itself is made resplendent, for this wondrous Cycle hath placed upon the heads of the secluded daughters of men a crown of sanctity and holiness, and hath admitted them into the company of the heroic among men.
- 4 Loose ye your tongues in praise of that loving Friend, manifest the power of the confirmations of the Concourse on high, and raise, in gatherings of remembrance, the most wondrous melodies, that the world of being may become adorned with praiseworthy qualities, that the face of the earth may be transformed into the paradise of heaven, and that the world of dust may become the dawning-place of the mysteries of the Kingdom. The grace of the Most Great Name and the bounty of the Ancient Beauty are even as the rain of springtime; the radiant beams of the Sun shine upon all alike, dispel all sorrow, and convey the outpourings of the Ever-Living, the Self-Subsisting. Upon you be greeting and praise.

بنایند و در ظلّ شجره مبارکه بیاسایند وجوه بنور
محبت الله روشن است و قلوب بریاحین معرفت
الله غبطه و رشک هر گلشن و چمن فکر کل ذکر
حق است و نیت جمیع خدمت جمال مبین

2 این خبر اثری عظیم داشت و سبب سرور هر
قلب سلیم گردید که الحمد لله کنیزان عزیز الهی
در نهایت عقل و تمیزند و مانند دریای محبت الله
موج انگیز از صهباء عرفان جام لبریزند و بنفحات
قدس مشک و عنبر بیزند

3 ای کنیزان بارگاه احدیت نور حقیقت در این
دور عظیم بر جمیع پرتو انداخت ذکور و اناث
نشاخت نساء حکم رجال یافتند و پرده نشینان
در میدان عرفان شتافتند چه بسیار ورقه طیبه
که لسان بمعرفت پروردگار گشود و فحول رجال
را حیران ساخت پس بشکرانه این فضل موفور
در دور ظهور مجلی طور قیام نمائید که این کور
بدیع تاجی از تنزیه و تقدیس بر هامه مخدرات
نهاد و آنان را در سلک ابطال رجال درآورد

4 زبان بذکر آن یار مهربان بگشائید و قوت تأیید
ملا اعلی بنمائید و بابدع نعمات در محافل ذکر
بسرائید تا عالم وجود معالم محمود گردد و عرصه
زمین بهشت برین شود و عالم ناسوت مهبط اسرار
ملکوت گردد فضل اسم اعظم و عنایت جمال
قدم مانند باران نیسانست و اشعه ساطعه از
آفتاب شامل عمومست و کاشف غموم و فیض
حی قیوم و علیکن التّحیّة و الثّنّاء

AMIN.149-151

AB12640

*To: Baha'is of Tihiran**Date: 1906-Jun-18*

¹ O handmaidens attracted to the Abha Kingdom! It is night, and heart and soul are engaged in remembrance of the Lord with the utmost joy and delight. The letter of Jinab-i-Amin was chanted. He had greatly praised and extolled the handmaidens of the All-Merciful, saying that in the city of Tehran, they are, night and day, like a boundless ocean in surge and swell, and like the birds of the gardens, with throbbing hearts and fluent tongues, occupied in the mention of the Most Great Luminary, familiar with the fragrances of the love of the Ancient Beauty, accustomed to chanting verses, and engaged in the recitation of prayers with utmost joy and attraction. Each day they adorn a gathering and manifest ecstasy and rapture, and find repose beneath the blessed Tree. Their faces are illumined with the light of the love of God, and their hearts, through the flowers of the knowledge of God, are the envy of every rose garden and meadow. The thought of all is the mention of Truth, and the intention of all is service to the Manifest Beauty. This news had a tremendous effect and became the cause of joy to every sound heart, for praise be to God, these cherished handmaidens of God possess the utmost wisdom and discernment, and like the ocean of the love of God, they surge and raise waves, their cups overflow with the wine of recognition, and they diffuse the musk and ambergris of holiness.

² O handmaidens of the Court of Unity! The light of truth in this mighty Dispensation has cast its rays upon all, making no distinction between male and female. Women have attained the station of men, and those who were secluded have hastened to the arena of knowledge. How many a pure leaf has opened her tongue in recognition of the Lord and astonished the most learned men! Therefore, in thankfulness for this abundant grace in the Cycle of the Manifestation of Him Who conversed on Sinai, arise, for this wondrous Cycle has placed a crown of sanctification and purification upon the head of women and ranked them among the heroes among men. Open your tongues in praise of that Kind Friend, and demonstrate the power of the confirmations of the Supreme Concourse, and sing with the most wonderful melodies in the meetings of remembrance, so that the world of existence may become the sign of the praiseworthy, and the surface of the earth may become the paradise above, and the world of nature may become the recipient of the mysteries of the Kingdom. The bounty

¹ ای آماء منجذبه ملکوت ابهی شب است و دل و جان بذکر حضرت یزدان در نهایت روح و ریحان نامه جناب امین ترتیل گردید نعت و ستایش عظیم از آماء رحمان نموده بود که آنان در مدینه طهران شب و روز مانند بحر بی پایان در موج و اوچند و بمثابه طیور حدائق با قلبی خافق و لسانی دافق بذکر نیر اعظم مشغول و بنفحات حب جمال قدم مألوف و بترتیل آیات مأنوس و بقرائت مناجات در نهایت فرح و انجذاب مشغول هر روز محفل پیاریند و جذب و ولعی بنایند و در ظل شجره مبارکه بیاسایند و جوه بنور محبت الله روشن است و قلوب بریاحین معرفت الله غبطه و رشک هر گلشن و چمن فکر کل ذکر حق است و نیت جمیع خدمت جمال مبین این خبر اثری عظیم داشت و سبب سرور هر قلب سلیم گردید که الحمد لله کنیزان عزیز الهی در نهایت عقل و تمیزند و مانند دریای محبت الله موج انگیز از صهباء عرفان جام لبریزند و بنفحات قدس مشک و عنبر بیزند

² ای کنیزان بارگاه احدیت نور حقیقت در این دور عظیم بر جمیع پرتو انداخت ذکور و اناث شناخت نساء حکم رجال یافتند و پرده نشینان در میدان عرفان شتافتند چه بسیار ورقه طیبهئی که لسان بمعرفت پروردگار گشود و فحول رجال را حیران ساخت پس بشکرانه این فضل موفور در دور ظهور مجلی طور قیام نمائید که این کور بدیع تاجی از تنزیه و تقدیس بر هامه مخدرات نهاد و آنان را در سلک ابطال رجال درآورد زبان بذکر آن یار مهربان بگشائید و قوت تأیید ملا اعلی بنمائید و بابدع نعمات در محافل ذکر بسرایت تا عالم وجود معلم محمود گردد و عرصه زمین بهشت برین شود و عالم ناسوت مهبط اسرار ملکوت گردد فضل اسم اعظم و عنایت جمال قدم مانند باران نیسانست و اشعه ساطعه از

of the Greatest Name and the favors of the Ancient Beauty are like the spring rain and the rays shining from the sun, encompassing all and dispelling sorrows - the outpouring of the Self-Subsisting Lord. And upon you be greetings and praise!

آفتاب شامل عمومست و کاشف غموم و فیض
حی قیوم و علیکن التحية و الثناء ع ع

- 3 My God, my God! These are handmaidens who have been attracted to the Kingdom of Beauty and have been set ablaze by the fire kindled in the Tree of Sinai, who have detached themselves from all else save Thee in this Most Great, Most Exalted Age, and who have engaged in Thy remembrance before all and have not faltered in Thy praise in the supreme gatherings. O Lord! Make them leaves of the Tree of the All-Merciful, fruits of the Tree of Oneness, flowers of the Garden of Unity, and waves of the Seas of the Self-Subsisting, and make them words of Thy Manifest Book and verses of Thy mighty Kingdom. Verily, Thou art the Generous, the Mighty, the Powerful, the Merciful.

3 الهی الهی هؤلاء اماء انجذبین الی ملکوت الجمال و
اشتعلن بنار الموقدة فی سدره سیناء و انقطعن عما
سواک فی هذه العصر الأکرم الأعلى و اشتغلن
بذکرک علی الملا و ما قترن فی ثنائک فی المحافل
العلیا رب اجعلن ورقات السدره الرحمانیه و
ثمرات شجرة الفردانیة و ریاحین روضة الوحسانیة
و امواج الأبحر الصمدانیة و کلمات کتابک المبین
و آیات ملکوتک العظیم انک انت الکریم العزیز
المقتدر الرحیم

AMIN.077-078

AB01440

To: Amin Effendi Al-Halabi

Date: 1906-Jun-21

- 1 O thou who art firm and steadfast! Blessed art thou for having planted thy feet firmly in the love of thy Lord and for having caused the garden of thy heart to grow the sweet herbs of inner meanings from the mysteries of thy Lord Who created and fashioned thee. Thou hast shown patience in trials and fortitude in tribulations, and injustice has befallen thee from the oppressors. Fear not - thou hast followed the example of the saints of ancient times.
- 2 God Almighty hath said: "Do ye suppose that ye will enter Paradise when there hath not yet come upon you the like of that which came upon those who passed away before you?" Say: "Yea, our Lord, and we are content." And again He said: "Which ye could not otherwise reach except with great distress." Say: "Yea, our Lord, we have borne it patiently." Were it not for tribulation we would not have tasted spiritual passion. Remember His words (peace be upon Him): "Tribulation is decreed first for the Prophets, then the saints, then those who are nearest, and then those who are nearest."

1 أيها الثابت المستقيم طوعاً لك بما ثبت قدماك
على حب مولاك و انبتت حديقة قلبك
ریاحین المعانی من اسرار ربك الذي خلقك
و سواک فصبرت علی الأمتحان و تجلّدت فی
الأفتان و اصابک الظلم من اهل الطغیان لا
ضرر قد تأسیت بالأولیاء فی القرون الأولى

2 قال الله تعالى ام حسبتم ان تدخلوا الجنة ولما يأتكم
مثل الذين كانوا من قبلكم قل بلى يا ربنا ورضينا
و ايضاً قال لم تكونوا بالغیه الا بشق الأنفس قل
بلى يا ربنا سبرنا و صبرنا ولو لا البلاء مالذنا الهوى
تذكر قوله صلى الله عليه و سلم البلاء موكّل بالأنبياء
ثم الأولياء ثم الأمثل فالأمثل

- 3 As for the gloating of enemies and the blame of opponents and their achieving their utmost desire - how many arrows of blame have they aimed at me, how they have shot at me with the arrowheads of gloating, cursing and conflict! Yet I found sweetness in their gloating and grace in their blame. I found the suffering sweet and wished for them the attainment of their desire, even if their wish was my demise. So be not grieved at what they do. Strengthen thy back and renew thy flesh and associate with the hostile ones with spirituality and fragrance. Treat them with grace and kindness and overlook their slips of pen and tongue. Verily with hardship comes ease, verily with hardship comes ease. This is the nature of the sincere ones and the mark of those drawn nigh.
- 3 فَمَا شِمَاتَةَ الْأَعْدَاءِ وَ مَلَامَةَ الْخَصَمَاءِ وَ بُلُوغَهُمْ إِلَى أَقْصَى الْمَرَادِ فَكَمْ صَوَّبُوا عَلَى سِهَامِ الْمَلَامِ وَ رَمَوْهُ بِبَصَالِ الشَّمْتِ وَ الشَّتْمِ وَ الْخَصَامِ فَوَجَدْتُ لِلشَّمَاتَةِ حَلَاوَةً وَ لِلْمَلَامَةِ طَلَاوَةً وَ اسْتَعَذْتُ بِالْعَذَابِ وَ تَمَنَيْتُ لَهُمْ حَصُولَ الْمَرَادِ وَلَوْ كَانَتْ مَنِيَّتِي مَنِيَّةَ أَوْلَئِكَ الْأَوْغَادِ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ عَدْلَ ظَهَرَكَ وَ اسْتَعْوِضْ لِحَمِّكَ وَ عَاثِرِ أَهْلَ الْعَدَوَانِ بِالرَّوْحِ وَ الرِّيحَانِ وَ عَامِلِهِمْ بِالْفَضْلِ وَ الْإِحْسَانِ وَ لَا تَوَاضِعْهُمْ بَزَلَةِ الْقَلَمِ وَ اللِّسَانِ إِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا هَذَا شِيمَةُ الْمُخْلِصِينَ وَ سِمَةُ الْمُقَرَّبِينَ
- 4 As for the sweetness of life in this existence - it is impossible until death. Think not that the prosperous have attained all joys. Nay, all are in grief and anxiety, but the causes differ and the calamities vary for people of understanding. The constraints of life are universal, so avoid foolishness and thank thy Lord for having given thee what He has not given to princes, rulers and learned ones. God has distinguished thee with this among mankind and made thee a great sign of His love. I beseech God to prepare for thee guidance in thy affairs in the hereafter and in this life.
- 4 وَ أَمَّا حَلَاوَةُ الْعَيْشِ فِي هَذِهِ الْحَيَاتِ أَمْرٌ مُمْتَنِعٌ إِلَى الْمَمَاتِ فَلَا تَظُنَّ أَنَّ الْمُتَرَفِّينَ حَازُوا الْمَسَرَّاتِ كُلَّهَا إِنَّ الْعُمُومَ فِي غَمٍّ وَ هُمُومٍ لَكِنْ تَخْتَلِفُ الْأَسْبَابُ وَ تَتَنَوَّعُ النَّوَائِبُ عَلَى أَوَّلَى الْأَلْبَابِ فَضْنُكَ الْعَيْشَ عَامًّا فَاجْتَنِبِ الطَّيِّشَ وَ اشْكُرْ رَبَّكَ بِمَا أَعْطَاكَ مَا لَمْ يُعْطِهِ الْأُمَرَاءُ وَ الْحُكَمَاءُ وَ الْعُلَمَاءُ وَ قَدْ اخْتَصَّكَ اللَّهُ بِهِ بَيْنَ الْوَرَى وَ جَعَلَكَ آيَةً حَبَّةَ الْكَبَرَى وَ اسْأَلِ اللَّهَ أَنْ يَهَيِّئَ لَكَ مِنْ أَمْرِكَ رَشْدًا فِي الْآخِرَةِ وَ الْأَوَّلَى
- 5 I am pleased with thee as thou wouldst love and be pleased. So cultivate fellowship with those who struggle, showing loyalty even to those who hate, and speak to people according to their understanding. Argue not with them about their traditions and reasonings - leave them to their affairs. Spend thy time in humble supplication, intimate prayer and devotion to the Fulfiller of needs until God brings deliverance from those quarters.
- 5 وَ أَنِّي رَاضٍ مِنْكَ كَمَا تُحِبُّ وَ تَرْضَى فَعَلَيْكَ بِالْأَلْفَةِ مَعَ أَهْلِ الْكَلْفَةِ وَ الْوَلَاءِ حَتَّى الْأَوَّلَى الْبَغْضَاءِ وَ كَلَّمَ النَّاسَ عَلَى قَدَرِ عَقُولِهِمْ وَ لَاتُجَادِلُهُمْ فِي مَنْقُولِهِمْ وَ مَعْقُولِهِمْ دَعَاهُمْ وَ شَأْنَهُمْ وَ احْصِرِ الْأَوْقَاتَ فِي التَّضَرُّعِ وَ الْمُنَاجَاةِ وَ التَّيَبُّلِ إِلَى قَاضِي الْحَاجَاتِ إِلَى أَنْ يَأْتِيَ اللَّهَ بِالنَّجَاتِ مِنْ تِلْكَ الْجِهَاتِ
- 6 Upon thee be greetings and praise.
- 6 وَ عَلَيْكَ التَّحِيَّةُ وَ النَّعَاءُ

AB02874*To: Aseyeh Wellesca Dyar, in Anderson, CA**Date: 1906-Jun-25*

O thou attracted maid-servant of God!

Thy letter [...] was received and its contents produced happiness and joy, for it evinced affinity and love among the maid-servants of the Merciful One gathering in the assemblages and commemorating the name of the True One. [...]

Convey my respectful greeting to ... and announce to her: "This period is a blessed period; endeavor that thou mayest live according to the requirements of this Glorious Age."

Convey my greeting to ... and say: "The Heavenly Table is descended; become thou hungry in so far as thou canst and partake of that Food."

Announce thou to ...: "At a time when the light of the Sun of Truth hath penetrated into all those regions, then the spiritual oneness will become realized. Therefore, make thou an effort that the souls may become attracted with the light of the Kingdom and the shining heavenly lamp become ignited in thy house. I beseech God that thou mayest become a center of merciful feelings in those regions and seek after the everlasting glory."

I prayed for those whose names thou hast mentioned in thy letter, asking from God confirmation and assistance in their behalf. Say to the beloved maid-servant of God, ..., to write the book which she had in mind.

TAB.213

AB06572*To: Baha'is of Shiravan, in Tiflis**Date: 1906-Jun-25*

- ¹ O loved ones of God! Jinab-i-Amin in this journey praised your dignity and composure, that the friends of Shirvan are like fierce lions and raging elephants - they have no fear of danger

¹ ای احبّاء الله جناب امین در این سفر ستایش از وقار و تمکین شما نمود که احبّای شیروان مانند شیر ژیان و پیل دمانند خوف و خطر ندارند و

and seek no shelter or shield. They are willing to sacrifice their lives and are divine devotees and spiritual ones.

- 2 You and all the friends in Tiflis have truly suffered many hardships from base people this year and fallen into difficulties and troubles. But praise be to God, you showed steadfastness and demonstrated firmness. Soon you will forget these difficulties and troubles and will make a great commotion and uproar. Do not be sorrowful, do not be grieved.

- 3 “These bitter days, more bitter than poison, shall pass;

- 4 And once again days sweet as sugar shall come.”

- 5 And upon you be greetings and praise.

پناه و سپر نجویند جانفشاند و فدائیان ربّانیاند
و روحانیان

2 شما و جمیع احبابی تفلیس فی الحقیقه از قوم
خسّیس امسال بسیار صدمه خوردید و به
مشقّت و زحمت افتادید ولی الحمد لله استقامت
نمودید و متانت فرمودید عنقریب این مشقّت و
زحمات را فراموش مینمائید و جوش و خروشی
میفرمائید محزون مباشید مغموم مگردید بگذرد

3 این روزگار تلخ تر از زهر

4 بار دگر روزگار چون شکر آید

5 و علیکم التّحیّة و التّناء

MSHR2.254

ABU0997

Words to pilgrims, spoken on 1906-Jun-29 in Akka

Were the whole world to act together in order to prevent these stars from giving light - verily they will fail to do so. Now, see how unwise are the enemies of the Cause - who are endeavoring to resist this Truth and quench this Light. How senseless are they! They do not see the Power of Baha'u'llah who proves the Truth of Christ to unbelievers after nineteen centuries, the Truth of Islam after thirteen centuries and the Truth of Abraham after four thousand years! They do not realize the Bounty of this Manifestation in that it upholds the Truth of all the Religions and unifies mankind upon the basis of faith in one God.

When Sultan Muhammad II besieged Constantinople and was bombarding the walls to the city to enter it with his triumphant army, one of the Ministers of State rushed to the residence of the Christian Patriarch to report the critical condition and ask for advice. He found the Patriarch calmly seated at his desk engaged in writing. The Minister asked: ‘What is your Eminence writing?’ ‘A book disproving the mission of Muhammad,’ answered the Patriarch. The Minister rejoined with great emotion: ‘Now is not the time to write against a Prophet, the army of whose followers has already entered the city, and will in a little while control everything.’

Today the opposers of this Cause show the same heedlessness. While the Cause is spreading with the swiftness of lightning, and its great light is blessing nations, its enemies attempt to resist its strength and prevent its beneficent effects. When Christ was crucified He left only eleven Disciples, and yet see how Christianity encompassed the world! Baha'u'llah at the time of His Departure had from one to two hundred thousand followers. While they have already filled the world with His light, see how marvellous will be its effect in the future!

When we were exiled to Constantinople from Baghdad, the Persian Ambassador at the former city did his best to bring about our total destruction. Supposing he had succeeded in destroying us - could he destroy the Cause of God? They said they would wholly annihilate the Cause by destroying the Bab. Could they do so? No, the very martyrdom of the Bab strengthened His Cause a thousand-fold. Now some people imagine that the Cause of God depends upon my existence; and that by destroying me they could destroy the Cause! Verily, this is far from reality. Nay, when I go, the Cause will make great progress after me. Remember this, Ye can destroy and finish me, but ye can not destroy and finish the Cause of God.

PN_1906 p080, SUR.265-266, BLO_PN#001

AB01427

To: Baha'is of Sanandaj, in Kurdistan

Date: 1906-Jul-05

- 1 O divine friends! I have not forgotten you and will never forget you. The ear of my spirit is ever awaiting to hear news of the friends, that the utmost joy may be attained. How could you be forgotten, you who are the lovers of that Kind Beloved? How could you slip from memory, you who are enamored of those flowing locks? How could you be consigned to oblivion, you who are yearning for the outpourings of that shining Moon? We are ever remembering the friends, surging and roaring like the sea, and are all eyes and ears to behold the radiance of the friends and hear the life-giving melody of the loved ones.

1 ای یاران الهی شما را فراموش ننموده و نخواهم نمود دائماً گوش هوش منتظر استماع خبر یارانت تا نهایت سرور حاصل گردد شما دوستان آن دلبر مهربانید چگونه فراموش گردید و آشفته آن موی پریشانید چگونه از خاطر روید و مشتاق فیوضات مه تابانید چگونه نسیاً منسیاً شوید همواره بیاد یاران چون دریا پر جوش و خروشم و سراپا چشم و گوش تا جلوه یاران بینیم و آهنگ جانبخش دوستان شنویم

- 2 O true friends! The time has come for you to dedicate your moments to witnessing the divine effulgence and to walk and conduct yourselves according to the divine counsels and exhortations, that you may become the cause of awakening others and reminding the heedless ones.
- 3 O my friends! The Lord God has placed the crown of grace and favor upon man's head that he might be loving and kind to every living thing and become the cause of the glory of the human world, the mercy of the Lord and the gift of the Forgiver. Therefore, treat all humanity with goodly character, and conduct yourselves with the utmost tenderness, grace and favor toward all people.
- 4 In this mighty Cycle and wondrous Age, according to the divine teachings, man must become such a manifestation of virtuous deeds that he regards the enemy as friend, considers the ill-wisher as well-wisher, thinks of strangers as familiar ones and recognizes outsiders as friends - that is, he must treat strangers, outsiders, the treacherous and the oppressive in such a way as others treat their friends and familiar ones and their faithful companions.
- 5 O friends! Strive to acquire knowledge and wisdom, and exert mighty efforts to gain both outer and inner perfections. From an early age, encourage children to study every branch of learning and urge them to acquire every art, so that through God's help and grace, the heart of each one may become like a mirror revealing the mysteries of existence and discovering the reality of all things, becoming renowned throughout all regions in sciences, knowledge and crafts. Most assuredly, do not show any negligence or laxity in the education of children. Nurture them with divine characteristics and be confident of the bounty and grace of the Lord God.
- 6 And upon you be greetings and praise.

2 ای دوستان حقیقی وقت آنست که اوقات خود را حصر در مشاهده جلوه ربّانی نمائید و بموجب وصایا و نصائح الهی حرکت و سلوک فرمائید تا سبب تنبّه دیگران و تذکر آن غافلان گردید

3 ای یاران من حضرت یزدان انسان را تاج فضل و احسان بر سر نهاده تا بهر ذی روحی و دود و مهربان باشد و سبب ظهور علویّت عالم انسان گردد رحمت پروردگار شود و موهبت آمرزگار لهذا با جمیع خلق با حسن خلق رفتار نمائید و با عالمیان در نهایت رأفت و فضل و احسان سلوک نمائید

4 در این دور عظیم و عصر بدیع بموجب تعالیم الهیّه انسان باید چنان مظهر تحسین اخلاق گردد که دشمن را دوست شمارد و بدخواه را خیرخواه گارد اغیار را یار پندارد و پیگانه را آشنا شناسد یعنی با پیگانه و اغیار و غدار و ستمکار چنان رفتار نماید که دیگران با یار و آشنا نمایند و با اهل وفا مجری دارند

5 ای یاران در تحصیل علوم و عرفان بکوشید و در اکتساب کمالات صوری و معنوی جهد بلیغ نمائید اطفال را از صغر سنّ بتحصیل هر علمی تشویق کنید و با اکتساب هر صنعتی تحریرص نمائید تا قلب هر یک بعون و عنایت حقّ مانند آئینه کاشف اسرار کائنات گردد و بحقیقت هر شیء پی برد و در علوم و معارف و صنایع مشهور آفاق شود البتّه صد البتّه در تربیت اطفال قصور و فتور مفرمائید و باخلاق رحمانی پرورش دهید و مطمئن بموهبت و عنایت حضرت پروردگار باشید

6 و علیکم التّحیّة و التّناء

BRL_ATE#178x, BRL_SOCIAL#188x, BRL_EXCEL#26x, COC#0601x, COC#0791x, LOG#0480x, TCI#3

INBA85:033, BRL_DAK#0276, MKT8.227, AKHA_133BE #10 p.224, AKHA_135BE #13 p.209, BSHN.140.344, BSHN.144.342, TRBB.041x, MHT1b.172

ABU0465

Words to pilgrims, spoken on 1906-Jul-06 in Akka

The believers must not be influenced by the conditions in Akka, be Akka in a state of calm or confusion. No matter what happens in Akka, the believers in ever country must look upon the Cause of God which is increasingly Calm and Mighty - even if Akka is in turmoil. Last year when Akka was disturbed, the believers became agitated everywhere. The only place where the believers kept their poise was Tihiran, where they attended to teaching the Truth and to their duties in the Cause as usual.

Akka is the Most Great Prison of the Blessed Perfection; it is therefore bound to experience sudden changes and various conditions - to be calm and cheering for a time, then to be in trouble, now to be in peace and quiet and again fall into turmoil and agitation. But the Beloved of God must look to the Cause of God which is unchanging in its general aspect; that is, they must be in great enthusiasm and devotion, and act in accord with the Laws and Exhortations of Baha'u'llah.

The main purpose is that all should be wholly attached to the Cause of God. They should not suppose that the greatness of number is necessary to accomplish the Mission of the Cause. Nay, I swear by God, than whom there is no other God, that if five persons arise and act wholly and literally in accord with the laws and commandments of the Blessed Perfection, they would equal five million souls in efficiency. Thus, the believers must adorn themselves with good deeds and pure actions, and obey the Law.

[Then pointing to the lamp in the room, He said:]

This lamp is efficient through its light, so the light of men is their deeds. To be brief: Whatever may happen in Akka, the believers throughout the world must not become lax in their duties; nay, they must serve the Cause which is of the utmost importance.

When His holiness the Spirit (Christ) was martyred, the only one who was not disturbed at all was Mary Magdalene. For the rest of the disciples were confused and discouraged. When Mary became a believer, and fell upon the feet of Christ, although she was a villager of no good repute, Christ did not withhold His feet from her. This caused many of His followers, as well as many among the Jews, to turn away from Him. But Christ heeded them not, and said to Mary: 'Arise, thy sins are

forgiven.' Then Mary arose and repented; and from that time on devoted herself to the service of the Cause.

Mary had a friend among the Roman officers (who at that time were Masters of the Holy Lands). He was the one who protected her from enemies after the death of Christ. When she had brought the disciples together and confirmed them in the service and inspired them with courage after the Crucifixion, she herself went to Rome into the presence of the Emperor. How marvellous indeed were the words she spoke to him!

She said to the Emperor: 'I have come on behalf of the Christians to bring to your notice the fact that Herod and Pilate martyred the Christ at the instigation of the Jews. But now they have both repented of their deed. For they were Roman Governors and to them Jews and Christians made no difference. For, indeed it was not the Romans, but the Jews who were the chief antagonists of Christ. Now that they have realized the wrong they have done and have repented, they are engaged in punishing and suppressing the Jews for instigating them to commit this act. But I have come to appeal to the Emperor to prevent Herod and Pilate from punishing the Jews. For neither Christ nor we Christians are pleased that the Romans punish the Jews because of their condemnation of Christ!'

The Emperor was greatly impressed by these words, and he praised Mary highly. This was why in those days the Christians did not suffer persecution in those lands, and engaged in spreading the Gospel.

Later the Roman officer who protected Mary asked her to marry him. She answered that, as a follower of Christ, she would not marry him unless he believed in Christ also. Thus he was converted and then joined to Mary according to the ceremonies of a Christian marriage.

By relating this, it was meant to illustrate the steadfastness and firmness which was manifested by Mary after Christ's Crucifixion. Now the beloved of God must live up to their own duties and serve the Cause, and they must continue firm and steadfast no matter what may happen in Akka. They must gaze toward the horizon of the Cause and obey the Laws of Baha'u'llah.

PN_1906 p074, SUR.267-268, BLO_PN#001

AB00319

To: Nasir son of Mullabashi, in Shiraz

Date: 1906-Jul-07

- 1 O thou who art attracted by the fragrances of God! There hath come before me a noble letter containing sublime meaning from one who hath a great portion in knowledge, an eloquent tongue and fluent expression. I was intoxicated by the wine of its meanings, and was moved by what reached me of the breezes of the love of God, wafting from the gardens of its words. Excellent art thou, O learned and eloquent one, O fluent writer! For thou hast been concise yet inimitable, expansive yet wondrous, extensive yet delightful. This is naught but the grace of thy Glorious Lord in this new age.
- 2 Rejoice thou in the glad tidings of God, for He hath removed the veil, bestowed abundant gifts, saved from error, and shone upon the heart. Thus hath the path of guidance become clear, and the gate of achievements widened, until thou didst strive with an expanded heart, found solace with the righteous, became aware of mysteries, entered the gathering of the spiritual ones, and quaffed the cups of wine from the hand of the Lamp of Guidance - that which is lit and shineth in the glass of the Supreme Concourse, and illumineth all the worlds from the center of His Most Glorious Kingdom.
- 3 Verily, I commune in the depth of dark night with Him Who heareth secret whispers, that He may strengthen thee with inspiration from the All-Powerful, until the voices from on high reach thee with glad tidings, wherein thou hearest from all things glorification and praise in remembrance of thy Most Exalted Lord. Thus may the mysteries of thy Most Glorious Beloved be revealed unto thee, and the complexities of the questions thou hast asked me, seeking their solution and explanation, be unveiled.
- 4 How can my pen traverse the fields of pages with extensive explanations and abundant flow regarding the reality of divine illumination? Yet, due to my love for thee and my heart's attachment to this noble and distinguished learned one, I shall briefly address the first of the complex questions thou hast asked, despite the magnitude of affairs, the turbulent seas, lack of opportunity, and severe illness in these days when the limbs of men firm as mountain peaks tremble from their severity. This is indeed a gift in these days, so recognize the value of this bounty specially bestowed upon thee, despite the press

1 يا من انجذب بنفحات الله قد وردني كتاب كريم يتضمن معنى بديع ممن له في العلم حظ عظيم و لسان فصيح و بيان بليغ و اخذني السكر من صهباء معانيها و رنحتي بما ادركني نسائم محبة الله الهابة من رياض مبانيها و لله درك ايها الفاضل البليغ و المترسل الفصيح بما اوجزت و اعجزت و اطنبت و اعجبت و اسهبت و اطربت و ما هذا الا من فضل ربك الجليل في هذا العصر الجديد

2 فاستبشر ببشارات الله بما كشف الغطاء و اجزل العطاء و انقذ من الخطاء و تجللى على القواد فوضع سبيل الرشاد و اتسع باب الفتوح حتى جاهدت بقلب مشروح و آنت الأبرار و اطلعت بالأسرار و دخلت محفل اولى الأرواح و تجرعت اقداح الراح من يد مصباح الهدى و يوقد و يضيء في زجاج الملاء الأعلى و يشرق على العوالم كلها من مركز ملكوته الأبهى

3 و اتي لأناجي في جنح الليل الداجي لمن يسمع التجوى ان يؤيدك بالهام من شديد القوى حتى تدررك هواتف العلى ببشارات تسمع من كل الأشياء التهليل و التكبير في ذكر ربك الأعلى و تطلع بأسرار محبوبك الأبهى و تنكشف لك غوامض المسائل التي سألتني عنها و طلبت حلها و بيانها

4 و اتي لي ان يجول قلبي في ميادين الأوراق بشروح ضافية الذيل وافية السيل عن حقيقة الاشراق ولكن لحبي اياك و تعلق قلبي بالفاضل الجليل رفيع الرقيع اترعّض بكلام موجز اللفظ في بيان اول مسألة من غوامض المسائل التي سألت عنها من تفاقم الأمر و تلاطم البحر و عدم المجال و شدة الاعتلال في هذه الأيام التي ارتعدت من شدائد فرائض رجال كراسية الجبال و هو منحة في هذه الأيام فاعرف قدر هذه المنحة

of occupations, entanglement of affairs, confusion of thoughts, and scattered ideas by night and day.

- 5 O learned and accomplished one, O perfect and noble soul! Know thou that the Divine Reality, the Pure Essence, whose attributes are unknown, cannot be comprehended by minds and visions, nor encompassed by understanding and thoughts. Every insight falls short of perceiving It, and every endeavor fails in knowing It. How can the spiders of imagination weave their web in the corners of that lofty palace and discover mysteries that no penetrating eye hath discovered? Whoever points to It merely stirreth up dust and increaseth the concealment behind the veils. Rather, such attempts prove great ignorance and indicate thick veils. We have neither way nor proof to comprehend that Magnificent Matter, for the path is blocked and the quest rejected. It hath no absolute designation, nor description according to the people of illumination.

- 6 Therefore, we are compelled to turn to the Dawning-Place of His Light, the Center of His Manifestation, the Rising-Point of His Signs, and the Source of His Words. Whatever praise, attributes, most beautiful names, and most exalted characteristics we mention, all return to this Described One. We have no recourse but to turn in all matters toward that known Center, the Promised Manifestation, and the Witnessed Dawning-Place. Otherwise, we would worship an imaginary reality conceived in minds, a rejected creation, a mere fancy rather than conscious awareness in the human world - and this would be worse than idol worship, for idols at least have existence in the world of being.

- 7 As to that Divine Reality which is conceived in minds and thoughts - it is naught but illusion and fancy, for the Universal Divine Reality, sanctified above all attributes and descriptions, enters not into the realm of mind and thought such that man might conceive it. This is a matter self-evident in proof and witnessed in the visible world, requiring no explanation.

- 8 Therefore, whatever lofty titles and transcendent attributes you may think of or imagine, all refer back to the Manifestation of Revelation and the Dawning-Place of Light that shines forth from the Mount. Say: Call upon Allah, or call upon the All-Merciful - by whichever name you call upon Him, His are the most beautiful names. Therefore give thanks to God that He has caused me to love you with all my heart and to answer

التي اختصت بها مع تزامم الشواغل وتشابك
الأشغال وارتباك الخواطر وتشتت الأفكار في
الليل والنهار

- 5 فيا أيها العالم الفاضل والسري الكامل اعلم أنّ
الحقيقة الألوهية الذات البحت والمجهول التعت
لا تدركه العقول والأبصار ولا تحيط بها الأفهام
والأفكار كلّ بصيرة قاصرة عن ادراكها وكلّ
صفة خاسرة في عرفانها اتى لعناكب الأوهام
ان تنسج بلعابها في زوايا ذلك القصر المشيد
وتطلع بخبايا لم يطلع عليها كلّ ذى بصر حديد
ومن اشار اليه اثار الغبار وزاد الخفاء خلف
الأستار بل هي تبرهن عن جهل عظيم وتدلّ
على الحجاب الغليظ فليس لنا السبيل ولا الدليل
الى ادراك ذلك الأمر الجليل حيث السبيل
مسدود والطلب مردود وليس له عنوان على
الاطلاق ولا نعت عند اهل الاشراف

- 6 فاضطررنا على الرجوع الى مطلع نوره و مركز
ظهوره ومشرق آياته ومصدر كلماته ومهما
نذكر من الحمد والتعوت والأسماء الحسنى و
الصفات العليا كلّها ترجع الى هذا المنعوت و
ليس لنا الا التوجه في جميع الشئون الى ذلك
المركز المعهود والمظهر الموعود والمطلع المشهود
والا نعبد حقيقة موهومة متصورة في الأذهان
مخلوقة مردودة ضرباً من الأوهام دون الوجدان
في عالم الانسان وهذا اعظم من عبادة الأوثان
فالأصنام لها وجود في عالم الكيان

- 7 واما الحقيقة الألوهية المتصورة في العقول و
الأذهان ليست الا وهم و بهتان لأنّ الحقيقة
الكلية الالهية المقدسة عن كلّ نعت و اوصاف
لا تدخل في حيز العقول والأفكار حتى يتصورها
الانسان وهذا امر بديهي البرهان مشهود في عالم
العيان ولا يحتاج الى البيان

- 8 اذاً مهما شئت وافكرت من العنوانات العالية و
الأوصاف المتعالية كلّها راجعة الى مظهر الظهور
و مطلع النور المجلى على الطور قل ادعوا الله و
ادعوا الرحمن فأياً ما تدعوا فله الأسماء الحسنى
فاشكر الله بما احببتك بكلّ قلبي واجبتك بقلبي
ويثبت لك البيان الواضح الجلى في هذه المسئلة

you by my pen, and has made clear to you this lucid and evident explanation concerning this question which is considered momentous by those possessed of knowledge and understanding. And this is naught but through the grace of your Most Glorious Beloved.

التي عظمت عند اولي العلم والحجى وما هذا الا
بفضل محبوبك الأبهى

- 9 As for the other questions, they are all expounded in the Sacred Scriptures and Tablets. Refer to them and you will find them elaborately explained with their causes made clear in every instance. Then grasp the matter through reflection, contemplation, and turning to God, through meditation upon the words of God, and through consultation with that distinguished, unique and peerless scholar in that distant land - the most exalted among the exalted. May God increase him in knowledge and virtue, and give him to drink of the pure wine from the fruit of this age. Verily my Lord will assist him with favors beyond reckoning. And upon you be greetings and praise.

9 واما المسائل الأخرى كلها مشروحة في الزبر و
الألواح فارجع إليها تراها مشروحة العلى مبينة
الأسباب في كل محل ثم استدرك الأمر بالتفكر
والتعمق والتوجه الى الله والتفكر في كلمات
الله ومذاكرة الفاضل الرشيد الفريد الوحيد في
ذلك القطر السحيق رفيع الرفيع زاده الله بسطة
في العلم والفضل وسقاه رحيقاً من عصير هذا
العصر ان ربي ليؤيده بألطف يزيد عن الحصر و
عليك التحية والثناء

BRL_DAK#0561, MKT1.186, MNMK#018

p.093, AVK1.028.12x

AB11886

To: Amir Bayk et al., in Bunab

Date: 1906-Jul-07

Among the binding counsels and explicit admonitions of the Most Great Name is this: that ye should close fast the gates of interpretation [ta'wil] and cleave unto the clear meaning of the Book, that is to say, unto the literal meaning current among the people...

و از جمله وصایای حتمیه و نصایح صریحه
اسم اعظم اینست که ابواب تأویل را مسدود
نمائید بصریح کتاب یعنی لغوی مصطلح قوم
تمسک جوئید...

GHA.341.10x, VUJUD.096x

The laws of God regarding fasting and obligatory prayer are absolutely incumbent upon His servants. Therefore, they must turn their faces to the Point of Adoration of the celestial Concourse, hold fast to the most sublime Station, and pray and supplicate that they may be freed from the doubts of misinterpretation. This is the way of 'Abdu'l-Baha. This is the religion of 'Abdu'l-Baha. This is the path of 'Abdu'l-Baha. Whoever cherisheth the love of Baha, let him choose this straight path. Whoever abandoneth this path, verily, he is of them who are shut out as by a veil from Him. Shouldst thou observe any soul who is in doubt about this commandment or who misinterpreteth it, but hath no secret motive or defiance in what he doeth, be friendly towards him, and with the utmost cordiality

and through kind speech, endeavor to turn him from the path of such interpretation towards the plain meaning of the verses of God.

BRL_IOPF#2.03x, VUJUDE.141-142x

AB08087

To: Frank S Blood, in New York

Date: 1906-Jul-12

O thou dear friend! What thou hast written was perused. Thank thou God that the doors of the Kingdom are opened and the way of the Truth become manifest and evident.

Therefore, enter thou completely into this divine Kingdom; that is, acquire heavenly bliss and beatitude and turn thy face to the Luminous Realm, so that the hurtful powers may be dispersed at once, eternal felicity, composure and tranquility become realized, the heart find glad-tidings, the soul, peace, and even the body, grace and beauty.

And upon thee be greeting and praise.

TAB.552

AB10986

To: Izziyyih daughter of Mirza Muhammad Javad Farhadi, in Qazvin

Date: 1906-Jul-12

O leaf attracted to the divine fragrances! Think not that thou art forgotten. Thou art ever before Our sight. Through the favors of the Most Desired One, it is My hope that thou mayest continually abide in the utmost joy and gladness, remain delighted and enraptured, pass thy days in attraction and enchantment, and become the recipient of endless favors. Upon thee be greetings and praise.

ای ورقه منجذبہ گان منما کہ فراموش گردی
همیشه در نظری از الطاف حضرت مقصود
چنین مرجو و مأمول کہ دائماً در نہایت فرح
و سرور باشی و محظوظ و مشغوف مانی و
مشغوف و مجذوب ایام بگذرانی و مورد الطاف
بی پایان شوی و علیک التّحیّة و الثّناء

MKT7.182a

AB05742*To: Frances Henry French**Date: 1906-Jul-14*

O thou esteemed one: This world is like unto a forest, and its trees are fruitless. Now the Divine Gardener hath come in order to make this unfruitful forest a Divine Garden and increase its trees in fruit yield, through Divine training. Before long thou shalt see how this Gardener will engage in adorning the avenues of hearts with the flowers of Significances, and make the trees full of blossoms and fruits.

Accordingly, exert thyself in heart and soul so that thou mayest become a servant in this Divine Garden and be the cause of honoring and exalting the world of humanity. In whatever work thou mayest engage, its results are temporary, except this great Cause, which gives results and imparts Eternal Life.

Upon thee be greeting and praise.

PN_1906 p096x

AB07008*To: Jamshid Bahram et al., in Bombay**Date: 1906-Jul-14*

- 1 O dear friends! This servant, Jianb-i-Za'ir Mihraban, praises the friends with heart and soul, for those souls have attained recognition of the pure God and are enkindled and aflame with love for the celestial Beloved. Therefore they are worthy of consideration and deserve the expression of my love. I too accept the testimony of this aware person and have undertaken to write this letter. I beseech God that the Parsee friends may day by day increase in their worship of truth and deal and associate with all humanity in the utmost love, truthfulness and friendship, so that divine bestowal may surround them from all directions and become the cause of the manifestation of the innate human perfections.

- 2 And upon you be greetings and praise.

1 ای یاران عزیز این عبد جناب زائر مهربان به دل و جان ستایش یاران نماید که آن نفوس بعرفان پاک یزدان فائز و بتجبت دلبز آسمانی افروخته و مشتعل لهذا سزاوار رعایتند و مستحق ظهور محبت من نیز گواهی این شخص آگاهرا قبول نموده و بنگارش این نامه پرداختم و از خدا خواهم که دوستان پارسی روز بروز بر حقیقت پرستی بیفزایند و با جهانیان در نهایت محبت و راستی و دوستی معامله و رفتار نمایند تا موهبت الهی از هر جهت احاطه نماید و سبب ظهور کمالات موهوبه انسانی گردد

2 و علیکم التّحیّة و الثّناء

ANDA#65 p.58, YARP2.337 p.276,
PPAR.093

AB06850*To: Mrs Clock, et al., in Chicago**Date: 1906-Jul-14*

O thou dear maid-servant of God!

Thy letter and that of thy revered daughter were received last year, but the storm of trials was so severe as to hinder the writing of the answers. You will certainly excuse. But I have implored and supplicated the Kingdom of ABHA for you and have sought help and grace (in your behalf). Thus may your hearts be set aglow with the fire of the love of God and [may it] burn away the self-life. Night and day may you serve the divine garden, endeavor to promulgate the lights of the knowledge of God, attract souls and set aglow the hearts. I am hopeful that thus will ye do. If ye reach this most glorious and sublime station, ye will receive congratulative letters from the Kingdom of ABHA.

TAB.509-510

AB08639*To: Ustad Hasan Mimarbashi, in Tihiran**Date: 1906-Jul-14*

- 1 O thou who art firm in the Covenant! Be thou happy, for thou hast been awakened by the life-giving breeze of favor, become conscious, received guidance, and become the manifestation of "He single out for His mercy whomsoever He willeth."
- 2 This supreme guidance is like unto a lamp, and the oil of this lamp is the love of God, and its brilliant rays are godly characteristics and divine conduct. This is the standard - look ye at every soul according to their deeds and behavior, that the fruit of existence may become manifest and the banner of guidance may wave through the holy fragrances.
- 3 And upon thee be greetings and praise.

1 ای ثابت بر پیمان خوش باش که از نسیم جانپروور
عنایت بیدار شدی و هوشیار گشتی و هدایت
یافتی و مظهر یختص برحمته من یشاء گردیدی

2 این هدایت کبری مانند سراجست و دهن این
سراج محبت الله و شعاع ساطعش اخلاق رحمانی
و روش و سلوک یزدانی این میزانست هر نفسی
را نظر به اعمال و رفتار او نمائید تا ثمره وجود
مشهود گردد و رایت هدی بنفحات قدس موج
زند

3 و علیک التّحیّة و التّناء

Majlis210461.010, MMK3#149 p.103

AB09389*To: Mihraban Bamis et al., in Bombay**Date: 1906-Jul-14*

- 1 O thou fragrant pilgrim! Although when thou wert present there was no opportunity to write a letter, yet thou hast not been forgotten nor hast thou departed from my thoughts. I am occupied with thy remembrance and familiar with thy mention.
- 2 I beseech God that that father and those pure-natured sons may all be enamored of that Beloved One and be guided to the straight path, and may become, through their pure and goodly character, sweeter and more delightful than honey and sugar.
- 3 And upon you be greetings and praise.

1 ای زائر مشکین نفس هرچند زمانی که حاضر بودی فرصت نگارش نامه نشد ولی فراموش نگشتی و از خاطر زلفت بیاد تو مشغولم و بذکر تو مألوف

2 از خدا خواهم آن پدر و پسران پاک گهر همه آشفته آن دلبر باشند و براه راست رهبر و به خلق و خوی پاکان از شهد و شکر خوشتر و شیرین تر شوند

3 و علیکم التّحیّة و التّناء

YARP2.731 p.483

AB10091*To: Mary J Macnutt, in New York**Date: 1906-Jul-14*

Thy letter hath been received. Thou didst write of the Nineteen Day festivity, and this rejoiced my heart. These gatherings cause the divine table to descend from Heaven, and draw down the confirmations of the All-Merciful. My hope is that the breathings of the Holy Spirit will be wafted over them, and that each one present shall, in great assemblies, with an eloquent tongue and a heart flooded with the love of God, set himself to acclaiming the rise of the Sun of Truth, the dawn of the Day-Star that lighteth all the World....

نامه‌ات رسید و از میهمانی هر نوزده روز مرقوم نموده بودی سبب سرور گردید آن محافل سبب نزول مائده آسمانیست و حصول تأییدات رحمانی امیدوارم که نفثات روح القدس همدم گردد و هر یک با نطقی گویا و قلبی مملو از محبت الله در محافل و مجامع کبری بتبشیر طلوع شمس حقیقت و اشراق نیر آفاق پردازید...

MMK1#049 p.088x

SWAB#049x

AB00055

*To: Baha'is of Iran**Date: 1906-Jul-15*

- 1 O God! O Thou Whose mercy hath preceded all, Whose bounty hath been perfected, Whose power hath encompassed all, Whose proof hath been completed, Whose signs have appeared, Whose words have been exalted, Whose evidences have been spread abroad, and Whose banners have been raised! Unto Thee be thanksgiving for what Thou hast bestowed, unto Thee be praise for what Thou hast granted, unto Thee be gratitude for what Thou hast vouchsafed. Glory be unto Thee! Glory be unto Thee! How great is Thy majesty, how manifest Thy proof, how abundant Thy favors!
- 2 When the dark night had encompassed all regions, and the murky clouds of darkness had covered the face of earth and heaven, eyes were veiled from beholding the Greater Signs, insight was dimmed and powerless to find guidance by the fire, souls were lost in the wilderness of error and blindness, the possessors of reason went astray in the desert of perplexity and wretchedness, moaning like the bereaved and crying out like the thirsty in a vast wasteland.
- 3 Then did the dawn break through Thy great mercy, and the lightning of guidance spread across the face of heaven from the Supreme Horizon. The Primal Point appeared with the glad-tidings of Thy Manifestation, the holy breaths of Thy sanctity, and the signs of Thy oneness amongst all beings. He gave glad-tidings, proclaimed, spoke, and praised Thee in manifold tablets and scriptures.
- 4 Thine is the grace for this gift whereby the souls of the pure ones were enraptured, and Thine is the bounty for having enabled every sincere lover to prostrate at the dawning of the Sun of Truth upon the horizons of existence. Thine is the glory and majesty, Thine the power and beauty, Thine the sovereignty and independence, Thine the dominion and kingdom, Thine the loftiness and might, Thine the lordship and divinity, for having manifested Thy Beauty from the horizon of appearance, for having removed the veil and lifted the covering from Thy luminous countenance on the Promised Day.
- 5 Thou didst reveal Thyself to all created things through the lights shining from the Promised Dawn. Thou didst establish
- اللهم يا من سبقت رحمته و كملت نعمته واحاطت قدرته و تمت حجتة و ظهرت آياته و علت كلماته و انتشرت بيناته و ارتفعت راياته لك الشكر على ما اوليت و لك الحمد على ما اعطيت و لك المن على ما آتيت سبحانك سبحانك ما اعظم شأنك و ما اظهر برهانك و ما اوفر احسانك
- 2 و لقد كانت الليلة الظلماء احاطت الأرجاء و غيوم الظلمة الدماء غطت وجه الأرض و السماء فاحتجبت الأبصار عن مشاهدة الآيات الكبرى و طمست البصائر و عجزت ان تجد على النار هدى و حارت النفوس في تيه الضلالة و العمى و ضل ذوو العقول في هيماء الخيرة و الشقى و انوا انين الثكلاء و ضجوا ضجيج الظمان في بقاء شاسعة الأرجاء
- 3 فانفلق الصبح برحمتك الكبرى و انتشرت بارقة الهدى من الأفق الأعلى على وجه السماء و ظهرت النقطة الأولى بشارات ظهورك و نفحات قدسك و آيات توحيدك بين الورى فبشر و نادى و نطق و اثنى عليك في الصحف و الواح شتى
- 4 فلك الفضل على هذه الموهبة التى ترمت بها نفوس الأصفياء و لك الجود على ما وفقت كل صدوق ودود على السجود عند بزوغ شمس الحقيقه على آفاق الوجود و لك العزة و الجلال و لك القدرة و الجمال و لك السلطنة و الاستقلال و لك الملك و المليكوت و لك الرفعة و الجبروت و لك الربوبية و اللاهوت على ما اظهرت بجمالك من افق الشهود و كشفت الحجاب و رفعت النقاب عن طلعتك النوراء فى اليوم الموعود و
- 5 تجليت على كل موجود بانوار ساطع من الفجر الموعود و اوقت القيامة و اظهرت الطامة و

the Resurrection, manifest the Great Catastrophe, shake the earth, level the mountains, cause the seas to boil, darken the sun, eclipse the moons, scatter the stars, show forth the signs, extend the Bridge, reveal the portents, set up the Balance, kindle the fires, and bring near the gardens of Paradise.

- 6 The sincere ones are in gardens and springs, while the veiled ones sport in their idle discourse. Those possessed of insight beheld the lights, while the blind remained in thick darkness even at midday. The attentive, understanding ears were delighted by hearkening to the Call, while the deaf and foolish were bewildered and said, "Why this joy and gladness?" The speaking tongues uttered praise and thanksgiving, while the dumb remained like solid rock.

- 7 Hearts were made good, souls were attracted, breasts were dilated, consciences were purified, and inner realities were revealed. The realities were illumined, guided, enkindled, inflamed, and they called out and cried: "Glad-tidings to the sincere ones! Glad-tidings to the perceiving ones! Blessed are they who draw nigh! Joy to the yearning ones! Delight to those who are attracted! Welcome to the longing ones!"

- 8 Glory be to Him Who caused the luminous dawn to break! Glory be to Him Who manifested the evident Light! Glory be to Him Who revealed Himself to all created things through the magnificent outpouring! Glory be to Him Who illumined the Supreme Horizon with the light that dispelled the darkness of the gloomy night! Glory be to Him Who sent down the heavenly table! Glory be to Him Who caused springs to gush forth from smooth rock! Glory be to Him Who sent down pure water from heaven! Glory be to Him Who gave the sincere ones to drink of a cup tempered with camphor!

- 9 Glorified be He Who revives the lifeless, barren earth! Glorified be He Who causes adjacent plots to bloom! Glorified be He Who waters them with one water from a flowing spring! Glorified be He Who adorns flourishing gardens with diverse fruits and ripe produce! Glorified be He Who initiates the new creation! Glorified be He Who gives glad tidings on the Promised Day! Glorified be He Who quickens all beings! Glorified be He Who brings all things into existence! Glorified be He Who prepares the Way! Glorified be He Who manifests the Proof! Glorified be He Who appears in the wondrous century! Glorified be the Founder of this new age! Thine is the praise, O my God, for this, and Thine is the thanks, O my Lord, for this mighty favor. Verily Thou art the Generous, verily Thou

زلزلت الأرض ونسفت الجبال وبتجرت البحار و كورت الشمس وخسفت الأقمار ونثرت النجوم و أظهرت الآثار ومددت الصراط و أظهرت الأشراف و وضعت الميزان وسعرت النيران و ازلفت الجنان

6 فالخلصون في جنات و عيون و المحتجبون في خوضهم يلعبون فاولو الأبصار شاهدوا الأنوار و أما كفيقوا الأنظار احتجبوا في ظلام حالك عند مجبوحة النهار و الأذان الصياغية الواعية التذت باصغاء النداء و أما الصم الأغبياء احتارت و قالت لماذا هذا الطرب و السرء و الألسن الناطقة دلعت بالشكر و الثناء و أما البكم أصبحت كالصخرة الصماء

7 و طابت القلوب و انجذبت النفوس و انشرفت الصدور و صفت الضمائر و ظهرت السرائر و بعثت الحقائق فاقبست واستضأت و اهتدت و اشتعلت و التهب و نادى و صاح و قالت يا بشرى للمخلصين و يا بشرى للناظرين و يا طوبى للمقربين و يا فرحاً للمشتاقين و يا سروراً للمنجذين و يا طوعاً للمشتاقين

8 سبحان من اشرق بالصبح المنير سبحان من اظهر النور المبين سبحان من تجلّى على الكائنات بالفرض الجليل سبحان من اثار الأفق الأعلى بضياء كشف دجى الليل البهيم سبحان من انزل مائدة من السماء سبحان من فجر الأعين من الصخرة المساء سبحان من انزل من السماء ماءً طهوراً سبحان من سقى المخلصين كأساً كان مزاجها كافوراً

9 سبحان من احى الأرض الميتة الهامدة سبحان من انبت القطع المتجاورة سبحان من سقاها بماء واحد من عين جاريه سبحان من اتق الحقائق الزاهيه بأكل متفاوتة ثمرة يانعه سبحان من بدء الخلق الجديد سبحان من بشر في يوم الوعيد سبحان من احى الكائنات سبحان من انشأ الموجودات سبحان من مهد السبيل سبحان من اظهر الدليل سبحان من ظهر في القرن البديع سبحان مؤسس هذا العصر الجديد فلك الحمد يا الهى على ذلك و لك الشكر يا مولائى على هذا

art the Kind, and verily Thou art the All-Merciful, the Ever-Compassionate.

- 10 O spiritual friends! At this moment, 'Abdu'l-Baha received a letter from America bearing the glad tidings that that western land has become the East - meaning that the lights of the Sun of Truth have shone forth and radiated so brilliantly that the gleam of the morn of guidance has dawned and every seeker has attained his goal. The melody of the people of Baha reaches continuously to the Concourse on High, and the life-giving song of "Ya Baha'u'l-Abha" has become the anthem of the peoples and nations there. According to what they have written, on the Day of the Birth they arranged festivals of joy and delight in twenty-four cities, and they passed that day in utmost gladness and felicity. They extended a general invitation, spread a feast, engaged in the mention of God, gave each other glad tidings, and from these twenty-four cities and gatherings, letters of congratulation and felicitation arrived. Observe how the penetrating power of the Word of God has influenced existence and how it has set the world in motion, such that in the countries of America such celebrations and festivities were held on the Day of Birth, the far has become near, and the customs and traditions of Tajik have spread. This is the penetrating power of the Word of God, and this is the conquering force of the Will of God.

- 11 O divine friends and handmaids of the All-Merciful! Jinab-i-Amin offers the utmost praise, commendation and description, that - praise be to God - in all regions, cities and villages the friends are manifestations of divine favors and dawning-places of justice and fairness. They are hearing and obeying, they are upright and steadfast, occupied with the recitation of verses and accustomed to the promotion of evidences. They are in the utmost enthusiasm and excitement, intoxicated with the pure wine, engaged in worship and praise of the Most Great Name, familiar with servitude at the Sacred Threshold, acting upon divine counsels and admonitions, and perfect in human virtues and characteristics in every respect.

- 12 They are in the utmost unity and harmony, in the highest state of attraction and longing, kind to all souls, and in the utmost joy and fragrance with all peoples. They are sympathetic to enemies and faithful friends to the oppressors, related to strangers and sweet to others, not bitter. They are servants of the world of humanity and manifestations of divine characteristics. Blessed are ye for this testimony that speaks of your goodly character and wondrous conduct. Jinab-i-Amin is truly the well-wisher of all. In the Day of Manifestation he

الفضل العظيم أنك انت الكريم و أنك انت اللطيف و أنك انت الرحمن الرحيم

10 یاران رحمانی عبدالهء در ایندم نامهئی از امریک رسید و بشارت آن داشت که آن خطهء غرب شرق گردید یعنی انوار شمس حقیقت تابید و چنان درخشید که بارقهء صبح هدایت دمید و هر مشتاق بمقصود خویش رسید آهنگ اهل بهاست که متواصل بملا اعلی است و نغمهء جانتخش یابهاء الابهاست که گوش زد ملل و امم آنجاست از قراریکه مرقوم نموده اند در یوم ولادت در بیست و چهار شهر جشن وجد و طرب فراهم آوردند و آن روز را بنهایت شادمانی و کامرانی گذراندند دعوت عمومی نمودند و خوان نعمت گسترده و بذکر حق مشغول شدند و یکدیگر را بشارت دادند و از این بیست و چهار شهر و محفل مکاتیب تبریک و تهنیت رسید ملاحظه نمائید که قوهء نافذهء کلمهء الله چه تأثیری در وجود بخشید و چگونه جهانرا به جنبش و حرکت آورده که در ممالک امریک در یوم مولد چنین تزیین و شلیک گردیده و دور نزدیک شده و آداب و رسوم تاجیک انتشار یافته اینست قدرت نافذهء کلمهء الله و اینست قوهء قاهرهء ارادهء الله

11 ای یاران الهی و اماء رحمان جناب امین نهایت ستایش و مدح و توصیف مینماید که الحمد لله در جمیع اطراف مدن و قری احباً مظاهر الطافند و مطالع عدل و انصاف سمیعند و مطیع سلیمند و مستقیم بترتیل آیات مشغولند و بترویج بینات مألوف در نهایت شوق و شورند و سرمست صباء طهور به پرستش و ستایش اسم اعظم مشغولند و بعبودیت آستان مقدس مانوس و به وصایا و نصائح الهی عامل و از هر جهت در خصائل و فضائل انسانی کامل

12 در نهایت اتحاد و اتقاد و در غایت انجذاب و اشتیاق بجمیع نفوس مهربانند و با کل طوائف در نهایت روح و ریحان دشمنانرا غمخوارند و جفاکارانرا یار وفادار بیگانگانرا خویشند و اغیار را نوشند نه نیش خادم عالم انسانند و مظهر اخلاق رحمانی طوبی لکم من هذه الشهادة المنبأة من حسن اخلاقکم و بدیع اطوارکم جناب امین فی الحقیقه خیرخواه جمیعند در یوم ظهور

was the trusted one of the Blessed Beauty, and in the days of the Covenant, the companion of this longing one. Therefore, his testimony is heard and accepted, and his witness is desired and beloved.

امین جمال مبارک بود و در ایام میثاق ندیم
این مشتاق لهذا شهادتش مسموع و مقبول و
گواهیش مطلوب و محبوب

- 13 O friends of God! It has been heard that a number of the fundamentalist divines and Shaykhi leaders are constantly engaged in stirring up mischief, and have arisen in opposition to the government with prejudice and enmity, causing some disorder in affairs. Glory be to God! What heedlessness and ignorance is this, and what foolishness and disobedience, that the realm of Iran has always been deprived of every blessing due to the prejudice of the traditional clergy.

13 ای یاران الهی از قرار مسموع جمعی از علماء
اصولیان و مشایخ شیخیان دائماً بتخریک فساد
مشغولند و در مقابل حکومت به تعصب و عناد
قیام نموده اند قدری امور را مشوش کرده اند
سبحان الله این چه غفلتست و نادانی و چه
جهالتست و نافرمانی که اقلیم ایران از تعصب
علماء رسوم همیشه از هر موهبتی محروم شد

- 14 Whenever a just government intended good and established reforms and order, ignorant leaders opposed and argued against it, preventing the improvement of beneficial matters. One must be fair – the intention of His Imperial Majesty the Shah is better and purer than all the leaders and chiefs of Iran, for the sole desire of the Crown is the comfort and ease of the people and the development and prosperity of the imperial domain. They do not leave the kind monarch a moment's peace to naturally and willingly implement reforms to the extent possible.

14 هر وقت حکومت عادلانه نیت خیری فرمود و
تأسیس اصلاح و انتظام نمود پیشوایان نادان
معارضه نمودند و محاجه کردند و مانع اصلاح
امور خیریه شدند انصاف باید داشت نیت
اعلیحضرت شهریار از جمیع سروران و پیشوایان
ایران بهتر و خالصتر زیرا یگانه آرزوی تاجداری
راحت و آسایش اهالی و عمران و آبادی
مملکت شهریارست پادشاه مهربانرا دقیقهائی
آرام نگذارند تا بصرافت طبع و طیب خاطر
بقدر امکان اصلاحات جاری فرماید

- 15 This ignorance and foolishness is not limited to the people of Iran – the people of the Ottoman Empire are also in the utmost ignorance, with various opinions and ignorant factions not leaving the royal government a moment's peace to manage internal affairs and moderate external interference, despite His Imperial Majesty the Ottoman Sultan being at the height of capability. Among the proofs of this claim is the protection of these wanderers from the tyrannical domination of enemies. If affairs were in other hands, due to the corruption and sedition of internal and external enemies, even the ashes of this prisoner would have been scattered to the wind.

15 و این نادانی و جهالت اختصاص باهالی ایران
ندارد اهالی مملکت دولت علیه عثمانیه نیز
در نهایت جهل و نادانی آراء مختلفه و احزاب
جاهله حکومت ملوکانه را دقیقهائی آرام نگذارند
تا تمشیت امور داخله گردد و تعدیل مداخله
خارجیه شود باوجود آنکه اعلیحضرت شهریار
پادشاه عثمانی در نهایت کاردانی من جمله برهان
بر این مدعا حفظ این آوارگان از تسلط باغیان
اعداء اگر امور در دست دیگران بود از فساد
و فتنه دشمنان داخل و خارج خاکستر این
مسجون نیز بیاد رفته بود

- 16 But the dignity, composure, far-sightedness, truth-seeking and keen discernment of His Imperial Majesty the Ottoman Sultan has caused these wanderers to remain protected until now, despite the onslaught of slanderers and the mass of detractors. We pray for these two just monarchs and are grateful to these two generous sovereigns.

16 ولی وقار و تمکین و فکر دوربین و حقیقت جوئی
و موشکافی اعلیحضرت پادشاه عثمانی سبب شد
که این آوارگان باوجود هجوم مفتریان و جمهور
بدگویان الی الآن محفوظ مانده اند ما از دعاگویان
این دو پادشاه عادلیم و ممنون این دو شهریار باذل

- 17 Glory be to God! Among the slanders is that we, God forbid, deny the truth and reality of the Sun of Guidance and the Lamp of the Supreme Concourse, the Great Messenger, His Holiness Muhammad Mustafa (upon him be greetings and

17 سبحان الله از جمله افتريات اینکه ما نعوذ بالله
منکر حقیقت و حقیقت شمس هدی و سراج ملأ
اعلی رسول کبریاء حضرت محمد مصطفی علیه

praise), and – God forbid – that we have authored books refuting him. O what sorrow for those who have perpetrated this mighty calumny!

- 18 While all the divine friends know the secrets, that this imprisoned wanderer would sacrifice his soul for the dust of that Holy One's feet. And the Blessed Beauty (may my spirit be sacrificed for His loved ones) in the Book of Certitude, with what conclusive proofs and clear evidences establishes the prophethood of the Messenger (may my spirit be sacrificed for him). And how many prayers of blessing upon him did the Bab write in His supplications. Despite this, the unfair ones say – God forbid – that we deny him, while the faithless acquaintances secretly confirm it.

- 19 Glory be to God! If we were to deny the Prophets and saints of God, what then could we ourselves claim? Glory be to Thee, O God! This is a mighty calumny.

- 20 The intention is that the country of Iran has declined due to the interference of the foolish and ignorant leaders. Given His Imperial Majesty's pure intention to advance the nation, at least you who are the sincere well-wishers of the state, who are the dutiful and compliant subjects of the government, should occupy yourselves in constant service. Anyone who entereth the employ of the government should show forth in all his deeds and actions the highest degree of rectitude and honesty, of temperance and self-discipline, of purity and sanctity, of justice and equity. If, God forbid, he should be guilty of the least breach of trust, or approach his duties in a slack or desultory fashion, or extort so much as a farthing from the populace, or seek to further his own selfish interests and personal gain—then it is certain that he shall be deprived of the outpourings of God's grace.

- 21 Beware, beware lest you fall short in what has been written! And upon you be greetings and praise.

BRL_TRUST#52x, TAB.395-404, COC#2064x, LOG#1473x, TEW.029-035

التَّحِيَّةُ وَ الثَّنَاءُ هَسْتِمِ وَ اسْتَغْفِرُ اللهَ در ردِّ بر آنحضرت کتبی تألیف نموده‌ایم یا حسرة علی الدین قاموا بهذا البهتان العظیم

18 و حال آنکه جمیع یاران الهی مطلع بر اسرارند که این آواره زندانی جان خویش را فدای تراب اقدام آنحضرت مینماید و جمال مبارک روحی لأحبائه الفداء در رساله ایتقان بجه دلائل قاطعه و براهین واضحه اثبات نبوت حضرت رسول روحی له الفداء میفرماید و حضرت اعلی چه قدر در مناجات صلوات بر آنحضرت مرقوم نموده‌اند باوجود این بی‌انصافان گویند معاذالله ما منکر آنحضرتیم و بیوفایان آشنا نیز سرّاً تصدیق مینمایند

19 سبحان الله ما اگر انکار انبیاء و اولیای الهی نمائیم دیگر خود چه گوئیم سبحانک اللهم هذا بهتان عظیم

20 باری مقصود اینست که مملکت ایران بسبب مداخله بیخردان و پیشوایان نادان در تدبیرت و نیت خالصه اعلیحضرت تاجداری در فکر ترقی اقلاً شماها که خیرخواه دولتید و صادق و مطیع حکومتید و موافق همواره بخدمت پردازید و هریک که در دربار دولت مستخدم گردید باید بنهایت راستی و حقیقت‌پرستی و عفت و پاک‌دامنی و تنزیه و تقدیس و عدالت و انصاف سلوک و حرکت نمائید و اگر چنانچه معاذالله یکی ذره‌ئی خیانت کند و یا در امور موکوله خویش تهاون و سستی نماید و یا خود مقدار دیناری بر رعیت تعدی کند و یا آنکه منفعت خصوصی خویش جوید و فوائد شخصی طلبد البته محروم از فیوضات حضرت پروردگار شود

21 زنه‌ار زنه‌ار در آنچه تحریر یافت قصور نمائید و علیکم التَّحِيَّةُ وَ الثَّنَاءُ

INBA16:185, COMP_TRUSTP#53x, MI-LAN.132, AVK3.287.07x

AB01462

To: Rosa V Winterburn, in Los Angeles

Date: 1906-Jul-15

- 1 O thou attracted maid-servant of God! The celebration of the Feast of Naw-Ruz made me glad. Consider how different this meeting was from that of last year. Consider the bounty and the blessing of God. Therefore, know that this Cause is progressive. No obstacles in the world can hinder it. Thou didst realize divine joy and happiness in that meeting. Is it possible for earthly gatherings to give such divine joy? This bounty is itself the greatest evidence of the appearance of the Kingdom. I beseech God that the flame of the love of God may be intensified in the hearts of the friends and their zeal may be increased with every passing day. Thus may that land become a veritable paradise and the heavenly attainments become manifest.
 - 2 If thou knewest in what spiritual state I write this letter, thou wouldst surely become like a flame of fire and set aglow the hearts by the fire of the love of God.
 - 3 Thou hast written concerning the Most Holy Book. It is intended that in the future, God willing, means will be provided, and with the utmost care it will be translated and sent to those regions.
 - 4 O thou dear maid-servant of God! The souls who bear the tests of God become the manifestations of great bounties; for the divine trials cause some souls to become entirely lifeless, while they cause the holy souls to ascend to the highest degree of love and solidity. They cause progress and they also cause retrogression.
 - 5 Dr... hath well said. Surely this Cause is beyond imaginations and thoughts. Convey greetings of respect to him, to his revered wife, to his son and to his bride.
 - 6 O thou maid-servant of God! Surely, if some holy souls appear and arise to befittingly carry out the commandments and precepts of God, and be engaged in His service, they will verily become centres of light; an illuminating ray will extend from their hearts to all regions and the continent will become radiant.
 - 7 Surely, all must today be called to love, to unity and to kindness; to integrity, to friendship, to fellowship, and to divine
- 1 ای امة‌الله المنجذبه از جشن عيد نوروز مسرور شدم ملاحظه نما که این انجمن بالنسبه بانجمن پارسال چه قدر فرق دارد فیض برکت الهی را ملاحظه نما پس بدان که این امر رو بعلو است جمیع موانع عالم حائل نگردد سرور و فرح الهی در آن انجمن ملاحظه نمودی آیا ممکنست که در مجامع ناسوتی چنین فرح الهی رخ دهد همین موهبت اعظم دلیل بر ظهور ملکوتست از خدا خواهم که روز بروز بر انجذاب و التهاب بنار محبت الله بیفزاید تا آن سرزمین بهشت برین گردد و موهبت آسمانی رخ دهد

2 اگر بدانی در چه حالتی بنگارش این نامه پرداختم البتّه مثل شعله آتش شوی و قلوب را بشعله محبت الله بگدازی

3 در خصوص کتاب اقدس مرقوم نموده بودید نیت چنانست که انشاءالله در آینده اسباب فراهم آید و بدقت تمام ترجمه شود و ارسال آن سامان گردد

4 ای کنیز عزیز الهی نفوسیکه تجمل امتحانات الهیه نمایند مظاهر مواهب کلیه گردند زیرا امتحانات الهیه بعضی نفوس را بکلی محمود نماید و نفوس مقدس را باعلی درجه محبت و استقامت رساند هم سبب ترقی گردد هم علت تدنی شود

5 دکتر فیزارد خوب سخنی گفته البتّه این امر مافوق تصور و افکار است او را و ضمیمه محترمه و پسرش روسل و عروشش را تحیت محترمانه برسان

6 ای امة‌الله البتّه اگر چنانچه نفوس مقدسی پیدا شوند و چنانکه باید و شاید بنصائح و وصایای الهیه قیام کنند و بخدمت پردازند البتّه مرکز انوار شوند و شعاع ساطعی از آن قلوب باطراف بتابد و اقلیم را منور نماید

7 البتّه باید امروز کل را بجهت ویگانگی و الفت و مهربانی و درستی و آشتی و دوستی و حق پرستی

worship. I hope that thou and thy dear husband may continue to serve in all spirit and fragrance and that in this world ye may remain two radiant candles and from the eternal horizon ye may glisten like unto two shining stars.

BRL_ATE#136, BRL_FAM#12x, TAB.323-325

خواند امیدوارم که تو و شوهر عزیزت بنهایت روح و ریحان بخدمت پردازید و در اینجهان دو شمع روشن هدایت گردید و در افق ابدی مانند دو نجم ساطع بدرخشید و علیکم التحية و الثناء

BRL_DAK#0384, COMP_FAMP#12x

AB01778

To: *Alaqihband, Ahmad et al., in Tihiran*

Date: 1906-Jul-15

- 1 O my God, my refuge in my distress, my shelter in my anguish, my succor in my grief and pain! These are servants whom the veil of desire has not prevented from beholding the light shining upon all regions, nor have the doubts of the misguided prevented them from turning to the Center of Glory. Rather, they have rent asunder the veils and removed the covering, and they have seen the signs of Thy manifestation apparent on the horizons. They have believed in Thee and in Thy greatest signs, and they have remained firm in Thy Cause whereby the pillars of earth and heaven were shaken, until through Thy copious bounty they grew in the garden of mysteries and became acquainted with the symbols embedded and contained in the sacred writings. My Lord! Make them dawning-places of light and verses recited at morn and eventide, that they may guide others unto Thee and speak Thy praise and remain firm in Thy covenant and call every heedless doubter to the fountain of certitude, a sweet flowing water. Verily Thou art the Generous, verily Thou art the Great, the Powerful, the Merciful.

اللهم يا الهی و ملجئ عند فرعی و ملاذی لدى جزعی و غیائی عند تفجعی و توجعی ان هؤلاء عباد ماجبتهم غشاوة الهوى عن مشاهدة النور الساطع على الأرجاء و مامنعتهم شبهات اولی الضلال عن التوجه الى مرکز الجلال بل هتكوا الأستار و كشفوا الحجاب و رأوا آیات ظهورک ظاهرة فی الأفاق و آمنوا بک و بآیاتک الکبری و ثبتوا على امرک الذی به ترعزت اركان الأرض و السماء حتی نبتوا بفیضک المدرار فی حديقة الأسرار و اطلعوا بالرموز المندججة المتدرجة فی الآثار رب اجعلهم مطالع الأنوار و آیات ترتل فی الغدو و الأسرار لیدلوا علیک و ينطقوا بذكرک و یشبثوا على عهدک و یدعوا کل غافل مرتاب الى معین الیقین ماء عذب فرات انک انت الکریم و انک انت العظیم المقتدر الرحمن

- 2 O friends! Jinab-i-Aqa Hashim has written a letter mentioning each of you and has opened his lips in praise, that praise be to God, they have been guided by the fire of guidance and through the bounty of the Supreme Concourse have followed the example of the company of the righteous. This news brought utmost joy to the hearts of the friends, that praise be to God, those seekers found their way to the Ka'bih of the All-Merciful and those who thirsted drank from the fountain of life. Therefore I offered prayers at the threshold of the Divine Unity and besought assistance and bounty for you. And upon you be greetings and praise.

ای یاران جناب آقا هاشم نامه نگاشته و ذکر هر یک از شما را نموده و بستايش لب گشوده که الحمد لله بنار هدی مهتدی شده‌اند و از فیض ملأ اعلی بحزب ابرار مقتدی گشته‌اند این خبر نهایت سرور بقلوب یاران بخشید که الحمد لله آن طالبان بکعبه رحمان پی‌بردند و آن تشنگان از معین حیوان نوشیدند لهذا بدرگاه احدیت مناجات نمودم و از برای شما عون و عنایت خواستم و علیکم التحية و الثناء

INBA17:012, MKT9.003b

AB01936

To: Inayatullah Saidul-Mulk brother of Mubsirul-Mulk et al., in Rasht

Date: 1906-Jul-15

- 1 O two who have sacrificed yourselves for the Blessed Beauty! Truly you are accepted at the Divine Threshold and are outstanding servants, unified in love and service and bondage to the Lord of the Kingdom. You have endured every cruelty and been patient under every affliction. You have tasted every poison and drunk every bitter draught. You have faced reproach, heard taunts, become detested by the ignorant and objects of the foolish ones' wrath. But being barred from the public bath became protection from the blazing fire and safety from hellish torment. Though the ignorant ones blocked the way to the bath, praise be to God, the spring of "This is a cool bath and a refreshing drink" gushed forth, and like Job you were cleansed of every ailment and fault. One must wash in that spring so that from those purifying waters abundant grace may be obtained. In any case, "Would that I had been with you, that I might have won a great victory!"
- 2 And know that these taunts and reproaches are eternal glory, and these hardships and persecutions are everlasting rest. How many great ones spent their days in worldly glory and never heard a word of reproach or blame - rather, poets praised and lauded them in odes that were on everyone's lips. Now no trace remains of them - no name, no sign, no glory or dignity. But observe now what tidings there are in the Supreme Concourse of those souls who, in God's path, became targets for the arrows of blame and objects of the spears of reproach, tasting poison at every breath. And beyond that, even in this lower world all tongues are occupied with their praise, and their virtues and attributes are proclaimed aloud in great temples. This is the meaning of the blessed verse that says "And grant that I may be spoken of with honor among posterity."
- 3 And upon you both be greetings and praise.
- ای دو فدائی جمال مبارک حقّا که در درگاه احدیت قابلید و فائقی خادمید و موافق در محبت و خدمت و عبودیت رب الملکوت تحمل هر جفائی نمودید و صبر بر هر بلائی کردید هر زهری چشیدید و هر دردی کشیدید ملامت دیدید شتمات شنیدید مبعوض جاهلان گردیدید و مغضوب بخردان شدید اما ممنوعیت از حمام سبب محفوظیت از نار حیم شد و مصونیت از عذاب بحیم نادانان اگر راه حمام بستند الحمد لله چشمهء هذا مغتسل بارد و شراب جوشید و مانند آیوب از هر مرض و عیوب مبری گردیدید در آن چشمه شست و شو باید تا از آن ماء طهور لطافت موفور حاصل گردد باری یا لیتنی کنت معکم فافوز فوزاً عظیماً
- و این را بدانید که این شتمات و ملامت عزّت ابدیه است و این زحمت و اذیت راحت سرمیدیه چه بسیار از بزرگان که ایام خویش را بعزت دنیوی گذراندند و کلبهء شتمات و ملامت نشنیدند بلکه السن شعرا به مدح و ستایش آنان قصائدی انشا نمود و آن قصائد ورد زبان هر شارد و وارد حال اثری از آن باقی نه نه نام و نشانی و نه عزّت و اعتباری اما نفوسیکه در سبیل الهی هدف سهام ملامت شدند و مورد سنان شتمات گشتند و در هر دم ستمی چشیدند حال ملاحظه نما که در ملاّ اعلی چه خبر است و از آن گذشته در عالم ادنی نیز جمیع السن به مدح و ستایش آنان مشغول و محامد و نعوت آنان در معابد عظیمه بصوت بلند مسموع اینست معنی آیهء مبارکه که میفرماید و اجعل لی لسان صدق فی الآخرین
- و علیکم التّحیّة و التّناء

MKT6.148

AB02137

To: Baha'is of Miyandu'ab

Date: 1906-Jul-15

- 1 O beloved friends of 'Abdu'l-Baha! That Peerless Beloved endured every cruelty and bore every affliction. In every breath He became the target of an arrow, and throughout His life remained under threat of sword and dagger. Day and night He engaged in divine counsels and exhortations, guiding all to that which leads to humanity's eternal glory, so that souls might be trained to become manifestations of divine sanctification and holiness, and dawning-places of the lights of piety in the human world - even avoiding the slightest transgression, seeking freedom from the snares of self and passion, conforming all deeds and actions to the decisive divine texts, and adorning the human world with heavenly attributes, so that this world might become another world and this earthly realm might be transformed into a celestial domain.
- 2 Jinab-i-Amin praised and extolled the friends of Miyandu'ab, saying that the friends in that region are firm and steadfast, strong and resolute. They have set their hearts on eternal grace and broken free from the bonds of this transient world. With utmost longing and hope they have turned to the Kingdom of Glory, and they shun and avoid all but truth and the morals of the people of God.
- 3 I too hope that those divine friends will be confirmed and assisted, and will hold fast to the divine texts, never interpreting or explaining them away. They should take the clear, outward, manifest text and not engage in destructive imaginings like some mindless, blind followers of the Qur'an who abandoned the decisive text of God's Law and made fanciful interpretations according to their own desires. Such people are Satan's party and the cause of human error. 'Abdu'l-Baha is the servant of the servants of Baha. Whoever says otherwise belongs to the people of error and passion. You must certainly avoid such a one.
- 1 ای یاران عزیز عبداله‌آء اندلبر بی‌همتا تجل هر جفائی فرمود و حملی هر بلائی کرد در هر نفس هدف تیری شد و مدت بقا در تحت تهدید تیغ و شمشیر بود و شب و روز به نصایح و وصایای الهی پرداخت و جمیع را بآنچه سبب عزت ابدی عالم انسانیت دلالت فرمود تا نفوسی تربیت شوند که مظاهر تنزیه و تقدیس الهی گردند و مطالع انوار تقوی در عالم انسانی حتی از ترک اولی اجتناب نمایند و از دام نفس و هوی خلاصی جویند جمیع اعمال و افعال را بنصوص قاطعه الهیه تطبیق کنند و باخلاق رحمانی عالم انسانرا تزیین بخشند تا اینجهان جهان دیگر گردد و اینعالم ارضی جهان آسمانی شود
- 2 جناب امین از احبابی میان دوآب مدح و ستایش نمود و میگفت که یاران آسمان ثابت و راستند و محکم و متین و نابت دل بفیض ابدی بسته‌اند و از قید اینجهان فانی رسته با نهایت آرزو و آمال توجه بملکوت جمال دارند و از غیر حق و اخلاق اهل الله مجتنب و بیزار
- 3 من نیز امیدم چنانست که آن یاران الهی مؤید و موفق گردند و بنصوص الهیه تمسک جویند ابداً تاویل نکنند و تفسیر ننمایند نص صریح ظاهر ظاهر را گیرند و باوهم هادم بنیان پردازید مثل بعضی سبک‌مغزان کور فرقان که نص قاطع شریعت الله را متروک و مهمل گذاشتند و تأویلات و همیه مطابق نفس و هوای خود نمودند آن قوم حزب شیطانند و سبب ضلالت انسان عبداله‌آء بنده بنده بهاست هرکس غیر از این گوید از اهل ضلالت و هواست البته از او اجتناب نمائید

MMK4#040 p.045, YMM.228x

AB09432

To: Azizullah Varga, in Tihnan

Date: 1906-Jul-15

- 1 O my dear one! The letter which you had sent through Jinabi-Mirza Valiyu'llah Khan was perused, and a response concerning the Spiritual Assembly was written. However, upon reflection it was deemed inexpedient at this time and therefore was not sent, for it was observed that whatever we attempted to remove differences among the friends became the cause of their increase. Therefore, there is no remedy save silence. This matter is particular to Tehran - observe Qazvin, how the friends there are in the utmost unity and harmony.

1 ای عزیز من مکتوبیکه بواسطه جناب میرزا ولی الله خان فرستاده بودید ملاحظه گردید و جوابی در خصوص محفل روحانی مرقوم شد ولی ملاحظه گردید حال مصلحت نیست لهذا ارسال نگشت زیرا ملاحظه شد ما آنچه خواستیم که اختلاف را از میان احباب برداریم سبب ازدیاد شد لهذا چاره جز سکوت نه این مسئله اختصاص به طهران دارد قزوین را ملاحظه نمائید که احباً چگونه در نهایت اتحاد و اتفاقند
- 2 In any case, you are the illustrious descendant of that martyr of the plain of tribulation. I ask of you to take such action that, God willing, these differences of opinion in Tehran may be eliminated - that none may criticize another, and none may find fault with another. May all arise in unity and harmony to diffuse the divine fragrances.

2 باری شما سلیل جلیل آن شهید دشت بلا هستید از شما میخواهم این کار را بکنید که بلکه انشاء الله این اختلاف آراء در طهران زایل گردد کسی را با کسی تعرض نباشد و کسی بر کسی نکته نگذرد جمیعاً بالاتحاد و الاتفاق بنشر نفحات الله مشغول شوند
- 3 Now is the time for all to engage in building the edifice, not in embellishment and decoration. All these differences revolve around embellishment and decoration, whereas now is absolutely not the time for such things, and should anyone engage in them, they would be wasting their time.

3 حال وقت آنست که کل ببناء بنیان پردازند نه به نقش و نگار این اختلافات همه در سر نقش و نگار است و حال آنکه ابداً وقت آن نیست و اگر کسی بآن پردازد اوقات را بیهوده گذراند
- 4 In any case, O my dear one, I ask of you to become, God willing, the cause of removing these pretexts. We are all servants of one threshold and bondsmen at the court of one Lord - we are fellow-servants, promised the best of rewards. Convey to all the divine friends the Most Glorious, Most Wondrous greetings. And upon you be greetings and praise.

4 باری ای عزیز من از تو میخواهم که انشاء الله سبب شوی این بهانه ها در میان نماند کل بنده یک درگاهیم و عیید آستان یک بارگاه خواهج تاشانیم و موعود به بهترین پاداش جمیع یاران الهی را تحیت ابدع ابهی ابلاغ دارید و علیک التحية و الثناء

INBA85:520, AVK3.251.01x

AB03433

To: *Mirza Ghulam Ali Khan Mudabbirul-Mamalik, in Rasht*

Date: 1906-Jul-15

- 1 O thou who walkest in the path of reality! Thou hast suffered hardship, endured tribulation, become the target of afflictions and the object of the enemies' taunts. Every faithless one showed cruelty, and every unjust one opened the book of tyranny. Out of fear and danger, relatives became strangers and acquaintances rose up to harm and hurt.
- 2 The test was severe, but the divine confirmation was also great. Praise be to God that despite such attacks thou remained protected and preserved, and despite the succession and frequency of arrows and spears, thou remained secure and safe. This was so that eternal power would become evident and the aid and protection of the Divine Unity would become manifest.
- 3 Be not grieved by what hath occurred, grow not weary. Practice patience and steadfastness and conduct thyself in such a way as to bring honor to those possessed of insight. That is, become a well-wisher to ill-wishers, deal faithfully with the faithless, become caring toward enemies, and be a cup-bearer to those who give poison. Counter deadly venom with sweet honey. Heal pain, grant safety to the treacherous, bestow gifts upon the oppressor, and extend forgiveness and pardon to wrongdoers.
- 4 The purpose is that thou shouldst act according to divine counsels and exhortations. Then observe how paradise within paradise it is, with spirit and sweet fragrance. And this is from the bounty of thy Lord, the All-Merciful. And upon thee be greetings and praise.
- 1 ای سالک راه حقیقت مشقت دیدی زحمت کشیدی معرض صدمات شدی و مورد شتمات اعدا گردیدی هر بیوفا جفا نمود و هر بی انصاف دفتر اعتساف گشود از خوف و خطر خویشان پیگانه شدند و آشنایان به اذیت و آزار برخاستند
- 2 امتحان شدید بود ولی تأیید نیز عظیم الحمد لله باوجود آن هجوم محفوظ و مصون ماندی و باوجود بتابع و ترادف سهام و سنان امین و مأمون گردیدی تا قدرت ابدیه واضح شود و عون و عنایت حضرت احدیت لایح گردد
- 3 از آنچه وارد ملال منما کلال میار صبر و قرار پیش گیر و سلوک و رفتاری فرما که سبب عزت اولی الأبصار گردد یعنی بدخواهانرا خیرخواه گرد و جفاکارانرا یوفا معامله نما دشمنانرا غمخوار شو و زهردهندگانرا می گسار گرد سم قاتل را بشهد فائق مقابله نما درد را درمان کن و خائن را امان ده ستمکار را عطا بخش و خطاکار را عفو و سماح مبذول دار
- 4 مقصود اینست که بموجب وصایا و نصایح الهی رفتار و حرکت فرما آنوقت ملاحظه نما که بهشت اندر بهشت است و روح و ریحان و هذا من فضل ربک الرحمن و علیک التحیة و الثناء

BSHN.140.269, BSHN.144.269, MHT1b.207b

AB03790*To: Nasrullah Baqiruf, in Tihiran**Date: 1906-Jul-15*

- 1 O faithful friend of 'Abdu'l-Baha! Ever does this wanderer supplicate and implore at the Divine Threshold, crying out and turning unto Him, saying: "O Lord! Through heavenly power, protect and preserve the company of the merciful brethren, and through divine bounty, bestow celestial blessings. Open the doors and grant abundant grace. Confirm them and lavish endless favors upon them. Thou art the Powerful, the Mighty, and the Able."
- 2 "O peerless Lord! This poor servant has arisen to serve and has stood up in servitude. Through Thine infinite bounty, make heavenly assistance and protection his companion, and admit him to the private chamber of supreme servitude. Thou art the Powerful, the Mighty, and the Able."
- 3 O friend! Some of the friends, especially Jinab-i-Amin, are devoted to those brothers. At every moment they loose their tongues in praise and commendation until their hearts find rest in extolling your qualities and their tongues find adornment in describing and characterizing you. I too confirm this and seek divine confirmation, that day by day those two bright candles may grow brighter, those two trees of the love of God may become more fruitful, and in the garden of the knowledge of God may diffuse the sweet fragrance of musk and ambergris.

1 ای یار باوفای عبداله‌آء همواره این آواره بدرگاه کبریا عجز و لابه مینماید و ناله و انا به میکند که ای پروردگار حوزهء اخوان رحمانی باقوهء آسمانی حفظ و صیانت فرما و فیض ربانی برکت ملکوتی عطا فرما درها بگشا و فیض کلی بخشا تأیید فرما و الطاف بی پایان مبذول نما توئی مقتدر و عزیز و توانا

2 ای خداوند بی مانند این بندهء مستمند بخدمت پرداخت و بعبودیت برخاست از فضل بی پایان عون و صون آسمانی همدم کن و بخلوتگاه عبودیت کبری محرم فرما توئی مقتدر و عزیز و توانا

3 ای رفیق بعضی از یاران علی الخصوص جناب امین فدوی آن برادرانند هر دم زبان به ثنا و ستایش گشایند تا دلشان به محامد و اوصاف شما آسایش جوید و زبانشان به تعریف و توصیف شما آرایش یابد من نیز تصدیق نمایم و توفیق طلبم تا روز بروز آن دو شمع روشنتر گردد و آن دو شجرهء محبت الله بارور گردد و در حدیقهء معرفت الله رایحهء طیبهء مشک و عنبر منتشر فرماید

MKT5.192b

AB05232*To: Mirza Musa Hakimbashi, in Qazvin**Date: 1906-Jul-15*

- 1 O spiritual physician! In truth, thou art godly, merciful, divine and spiritual, and the proof of this is that whenever I think of thee, a spirit of joy and delight comes over me and heart and soul become glad. Thou art confirmed in service and assisted through purity of intention. This highway leads to the Divine Lote-Tree, and the end of this path is the Abha Kingdom.

1 ای طبیب روحانی فی الحقیقه یزدانی رحمانی ربانی روحانی هستی و برهان بر این هر وقت ترا تخطّر نمایم روح و ریحان آید و دل و جان شادمان گردد بخدمت موفقی و بخلوص نیت مؤید این شاهراه منتهی بسدرة المنتهی گردد و پایان این طریق ملکوت ابدی باشد

- 2 Jinab-i-Amin offered endless praise for the manner, behavior, words and deeds of that faithful friend, and requested prayers. Thus did this servant supplicate and beseech at the threshold of the All-Knowing God, seeking confirmation and success for thee.
- 3 I too, at the time of prayer, sought aid and bounty from the Lord of manifest signs, and beseeched favors and mercy. Verily my Lord is the Generous, the Bestower, the Kind, the Answerer of prayers, the Forgiver of every penitent servant.
- 4 And upon thee be greetings and praise.

2 جناب امین از رفتار و مشوار و گفتار و کردار آن یار باوفا بی نهایت مدح و ثنا نمود و خواهش دعا کرد تا این عبد بدرگاه خداوند آگاه تبتل و تضرع نمایم و از برای تو تأیید و توفیق جویم

3 من نیز در وقت مناجات از ربّ الآیات الباهرات استدعای عون و عنایت کردم و طلب الطاف و مرحمت نمودم انّ ربّی لکریم و هاب و لطیف و مجیب توّاب لکلّ عبد اوّاب

4 و علیک التّحیّة و الثّناء

MSBH4.490

AB05877

To: Aqa Siyavash et al., in Tihiran

Date: 1906-Jul-15

O my spiritual friends! I am grateful, pleased, delighted and overjoyed with the good conduct, behavior and manner of the Parsee friends. Indeed, a sweet fragrance wafts from the rose garden of their character and disposition, and a perfumed scent is diffused. The servants of the Blessed Beauty must be thus - from their countenance a manifest light radiates, and from their conduct and speech the signs of nobility are evident and apparent. Jinab-i-Amin, with sweet tongue, praised and extolled these friends. O friends! Jinab-i-Arbab is a well-wishing and high-minded person. He should be grateful and pleased with you, and as much as you can, show such trustworthiness, sincerity and effort in his work that it becomes a lesson to others. Service to him is service to me, and trustworthiness and faithfulness to him is trustworthiness and faithfulness to me.

ای یاران روحانی من از حسن سلوک و حرکت و روش دوستان پارسی ممنون و خوشنودم و مسرور و مشعوف فی الحقیقه از گلشن خلق و خویشان بوی خوشی بمشام میرسد و رائحهء معطّری منتشر است بندگان جمال مبارک باید چنین باشند از جبین نور مبین ساطع و از رفتار و گفتار آثار بزرگوری ساطع و لائح جناب امین با زبانی شیرین تعریف و توصیف آن یاران نمودند ای یاران جناب ارباب شخصی خیرخواه است و بلندهمت باید از شما ممنون و خوشنود باشد و تا توانید در کار او چنان امانت و صداقت و همت بنمائید که سبب عبرت دیگران گردد خدمت او خدمت من است و صداقت و امانت او صداقت و امانت بمن

ALPA.037, YARP2.044 p.092, RMT.058-

059

AB05551*To: Siyyid Sadiq, in Tihran**Date: 1906-Jul-15*

- 1 O servant of the Divine Threshold! Due to the multitude of occupations there is no opportunity for continuous correspondence. Do not suppose that for even the twinkling of an eye you are absent from my thoughts. Rather, you are ever-present in my heart and fixed in my memory. I beseech God that in truthfulness you may surpass Abu Dharr and in submissiveness outstrip Salman. Grieve not - you are a faithful servant of the Ancient Light and a distinguished servant of the Great Announcement. Convey most glorious greetings to the handmaiden of God, the attracted one, the assured leaf who has attained.
- 2 Regarding the sale of the house and its use for the Mashriqu'l-Adhkar - truly you have shown outstanding resolve, and it is certain that this will be accepted, desired and beloved at the Divine Threshold. This righteous deed brought great joy, that the handmaidens of the All-Merciful are so self-sacrificing and are among those who sacrifice their wealth and lives. And upon you be greetings and praise.

1 ای بنده آستان الهی از کثرت مشاغل فرصت
تخاریر مستمره نیست مبدا گان کنی که طرفه
العین از خاطر روی بلکه دائماً در قلب حاضری
و مرکوز خاطر از خدا خواهم که در صدق از
اباذر سبقت بری و در سلیمی از سلمان پیشی
گیری غم مخور بنده صادق نور قدیمی و عبد
فاتق نبأ عظیم امه الله المنجذبه ورقه موقنه فائزه
را تحیت ابدع ابهی ابلاغ دار

2 در خصوص بیع خانه و صرف مشرق الأذکار
فی الحقیقه همت فائمه نمودید و در درگاه احدیت
یقین است که مقبول و مرغوب و محبوب گردید
بسیار این عمل مبرور سبب سرور گردید که اماء
رحمن چنین جانفشاند و در انفاق مال و جان
از جمله فداکاران و علیک التّحیّة و الثّناء

MUH3.284-285

AB07485*To: Aqa Mirza Yahya Kalimi Amidul-Atibba, in Rasht**Date: 1906-Jul-15*

- 1 O physician of souls! John the Baptist was a dignified and sedate physician. When he observed that the Israelites were overthrown, conquered, and detested, and afflicted with every ailment and disease in this abode of deception, he therefore saw the healing of those maladies in the Great Glad-Tidings and gave the good news of the appearance of the Kingdom.
- 2 Now you too, if you wish to heal the ailments of souls and seek a remedy for hearts' afflictions, give the glad-tidings of the appearance of the Most Exalted Kingdom and be the cause of bringing souls to life. Make the blind seeing, the deaf hearing,

1 ای طبیب جانها یحیای حضور طبیب وقور بود
چون ملاحظه نمود که اسرائیلیان مغلوب و
مقهور و منفور و بهر علت و مرضی مبتلای
این دار غرور لهذا علاج آن امراض را بشارت
کبری دید و مرده بظهور ملکوت بخشید

2 حال تو نیز اگر امراض نفوس را شفا خواهی و
درد دلها را درمان طلبی بشارت بظهور ملکوت
اعلی ده و سبب احیاء نفوس شو کورانا بینا کن
و کرانا شنوا فرما و گنگانرا گویا نما تا تأیید

and the dumb speaking, so that you may witness the confirmations of the Kingdom and observe the power and might of the Lord of the Realm of Might.

ملکوت بینی و قوّت و قدرت ربّ الجبروت
مشاهده نمائی

- 3 And upon you be greetings and praise.

3 و علیک التّحیّة و الثّناء

MKT6.154a

AB08069

To: Bihjat, Mihraban et al.

Date: 1906-Jul-15

- 1 O ye two kindly brothers! Praise be to God that ye are brothers both in body and soul, kindred spirits born of one father and one mother, and both servants of the All-Glorious Lord. Your brotherhood is not only of water and clay but also of heart and soul, and thus doth this brotherhood contain all the grades of existence within it. Its sweetness is such that it renders the soul's palate sweet and makes the spiritual taste delightful. Through the bounty of the Glorious Lord, it is my hope that these two brothers may be equal partners in both this earthly world and the heavenly realm, ever harmonious with one another.

1 ای دو برادر مهرپرور حمد کنید خدا را که بجسم و جان برادرید و از یک پدر و مادر و هردو بندهء جلیل اکبر این برادری هم از جهت آب و گلست و هم از جهت جان و دل این اخوت جامع جمیع مراتب حلاوت آن کام جانرا شیرین نماید و مذاق روحانیانرا شکرین فرماید از فضل ربّ مجید چنین امید است که آن دو برادر در جهان خاک و عالم پاک هردو برابر باشند و همدم یکدیگر

- 2 Upon you both be greetings and praise.

2 و علیکما التّحیّة و الثّناء

MMK2#328 p.239, YARP2.490 p.362

AB04003

To: Goodfellow, Jenny et al., in New Jersey

Date: 1906-Jul-19

- 1 O ye two advancers towards the Kingdom of God!
- 2 I supplicate to God that ye may be enkindled, like unto two candles, with the light of the love of God: that [your children] may be educated under the shadow of the Tree of Life; that all the family may discover the way to the temple of the Lord and gather in the Kingdom of ABHA.

1 ای دو مقبل بملکوت الله

2 از خدا خواهم که هر دو مانند شمع بنور محبت الله روشن گردید و لیلیان و والتر در سایهء شجرهء حیات پرورش جویند جمیع خاندان به بیت رب راه یابند و در ملکوت ابهی مجتمع گردند

3 You have written that the Cause of God is progressing in that city. Through the showers of the glad-tidings of the Cause of God a small mustard seed hath become a fruitful spreading tree—its roots in the hearts of the people. I pray, also, that God may in such wise cultivate and nurture that Tree that it cast its shadow over that vast and great country, distributing to all the fruits of divine knowledge and eternal life.

3 مرقوم نموده بودید که امر الله در آن شهر رو بنواست تخم کوچک خردلی از بشارت امر الله درخت باروری گشته و در قلوب جمعی ریشه نموده من نیز دعا کنم که خداوند آن شجر را چنان نشو و نما بخشد که سایه بر آن قطعه عظیمه افکند و جمیع را از میوه های معرفت الله حیات ابدیه مبدول دارد

4 O ye two lovers of the Beauty of ABHA! Ere long the Word of God will display a wonderful influence and finally that region (America) will become the paradise of ABHA. Consequently, strive ye bravely that this aim may be accomplished in the near future. Striving means this: Ye must live and move according to the divine commands and behests, be united in loving with ecstasy and joy; do not take any rest but engage continually in the service of the Cause of God.

4 ای دو عاشق جمال ابهی عنقریب کلمه الله نفوذی عظیم خواهد نمود و عاقبت آن خطه و دیار جنت ابهی خواهد شد پس شما بکوشید که بزودی این مقصود حاصل گردد و کوشیدن آنست که بموجب وصایا و نصائح الهی حرکت نمائید و پر شور و شفع باشید آرام نگیرید دائماً بخدمت مشغول گردید و علیکما التّحیّة و الثّناء

BRL_ATE#075x, TAB.511

BRL_DAK#0685

AB09040

Date: 1906-Jul-19

1 O my Lord! O my Lord! I am a child of tender years. Nourish me from the breast of Thy mercy, train me in the bosom of Thy love, educate me in the school of Thy guidance and develop me under the shadow of Thy bounty. Deliver me from darkness, make me a brilliant light; free me from unhappiness, make me a flower of the rose-garden; suffer me to become a servant of Thy threshold and confer upon me the disposition and nature of the righteous; make me a cause of bounty to the human world and crown my head with the diadem of eternal life.

1 ربّی ربّی کودکم خردسال از پستان عنایت شیر ده و در آغوش محبّت پرورش بخش و در دبستان هدایت تعلیم فرما و در ظلّ عنایت تربیت کن از تاریکی برهان شمع روشن کن از پژمردگی نجات ده گل گلشن فرما بنده آستان کن و خلق و خوی راستان بخش موهبت عالم انسانی کن و تاجی از حیات ابدیه بر سر نه

2 Verily, Thou art the Powerful, the Mighty, the Seer, the Hearer.

2 توئی مقتدر و توانا و توئی شنونده و بینا

BRL_CHILD#08, BPRY.029-030, TAB.595, SW_v09#10 p.114, LABC.016, BSTW#071

BRL_DAK#1190, DRM.018b, ADH2.127, ADH2_5#03 p.160, MJMJ1.106, MMG2#438 p.482, MJH.046b, HUV1.015

AB02258

To: Lua Getsinger, in Washington, DC

Date: 1906-Jul-25

1 O cherished maidservant of God! Think not that you are in that land and far from these wanderers. Know with certainty that you are present in this gathering and here among us. Physical distance has no effect - the far is near and the absent is present, for spiritual affinity exists between us and divine connection is established. Glorified and sanctified is the Lord Who has made these hearts intimate and gathered these souls beneath the canopy of His favors. He has made strangers into friends and brought the distant near, bestowing through spiritual power such connection that East and West are contained in one gathering. He has made all the trees of one garden and flowers of one rose-garden.

2 O cherished maidservant of God! The reply to that youth's letter was written and is enclosed with this letter - deliver it to him. As much as you can, expand your heart and with eloquent speech and fluent tongue engage in praising and glorifying the Ever-Living, the Mighty. Know with certainty that divine confirmations will reach you. God says in the Qur'an: "Those who strive in Our path, We shall surely guide them to Our ways." That is, whoever strives in God's path will be guided. Therefore one must strive with all one's being and drink such a cup of the wine of the love of God that it creates a commotion in the world and bestows intoxication upon the world of humanity until East and West are set in motion and, through divine grace and bounty, are brought to ecstasy and rapture.

3 Mr. Harris cannot properly arrange his means of travel - he should remain in that land and engage in teaching with eloquent speech and fluent tongue. But Mr. Obert should be ready so that whenever the means are arranged, they can travel. Convey my longing greetings to the doctor. I ask God that his ultimate desire may be fulfilled.

4 And upon you be greetings and praise.

1 ای کنیز عزیز خدا گمان منما که در آندیاری و دور از این آوارگان بیقین بدان که حاضر محضری و موجود در این انجمن دوری جسمانی حکمی ندارد بعید قریب است و غائب حاضر زیرا الفت روحانی در میان و ارتباط روحانی موجود پاک و مقدس است یزدانی که این قلوب را مألوف فرمود و این نفوس را در سایه خیمه الطاف مجموع نمود بیگانگان را آشنا کرد و دوران را نزدیک نمود و بقوه معنویه چنان ارتباطی بخشید که خاور و باختر در یک انجمن گنجید جمیع را اشجار یک بوستان کرد و گلهای یک گلستان

2 ای کنیز عزیز الهی جواب مکتوب آن جوان مرقوم گردید و در طی این مکتوبست باو برسانید و تا توانی قلب را وسیع کن و بلسانی بلیغ و نطقی فصیح بحامد و نعوت حیّ قدیر پرداز و یقین بدان که تأیید میرسد خدا در قرآن میفرماید الذین جاهدوا فینا لنهدينهم سبلنا یعنی هرکس مجاهده نمود بسبیل الهی هدایت یافت پس باید بجان کوشید و چنان جامی از صباء محبت الله نوشید که ولوله در عالم انداخت و نشئه بی بعالم انسانی بخشید تا شرق و غرب بحرکت آید و بفضل و موهبت الهیه بوجد و طرب پردازد

3 جناب مستر هریس را اسباب رفتن درست فراهم نیاید باید که در همان دیار بنطقی فصیح و لسانی بلیغ بتبلیغ پردازد ولی مستر اوبرت باید مستعد باشد هروقت اسباب فراهم آید سفر کنند جناب دکتر را از قبل من تحیت مشتاقانه برسان از خدا خواهم که نهایت آرزوی او میسر گردد

4 و علیک التّحیّة و النّناء

MMK6#382

AB02743

To: *Mardiyyih wife of Mir Muhammad Bayk, in Faran*

Date: 1906-Jul-25

¹ O cherished handmaiden of God! Praise be to God that on the Day of the Call you heard the melody of the Supreme Concourse, and responded "Yea" to the call of "Am I not [your Lord]?", and became attracted to the Abha Kingdom, and traversed the wilderness of separation, and were freed from the valley of deprivation, and attained the honor of meeting. If you were to offer a hundred thanks with every breath, you would not fulfill the gratitude due for this bounty. Think not that you are forgotten or absent from mind - you are in everyone's thoughts and often mentioned when appropriate. The holy leaves become stirred and each one mentions you. Therefore, there is no cause for complaint. I hope that whatever is your ultimate desire will be fulfilled. Be not sorrowful, and whenever signs of melancholy appear, occupy yourself with praises and attributes of the Ancient Beauty and the Most Great Name (may my spirit be sacrificed for His loved ones). Compose a lyric or ode - sorrow will be transformed to joy, grief and pain will vanish, and gladness and expansion will spread its carpet. The darkness of night will be changed to the radiance of light.

² O cherished handmaiden of God! Gather the handmaidens of the Merciful in the meeting of fellowship, and adorn the gathering with praise and glorification of the Intended Lord. With a sweet melody, recite odes and praises of the Lord of Bounty and the Giver of existence. Convey to all of them on my behalf the Most Glorious and Most Splendid Greetings. I conveyed your greetings to the illumined leaves, and all are occupied with your mention and extend the Most Glorious and Most Splendid Greetings.

¹ ای کنیز عزیز الهی حمد خدا را که در یوم ندا آهنگ ملأ اعلی شنیدی و خطاب الست را جواب بلی دادی و منجذب ملکوت ابی گردیدی و بادیه هجران پیودی و از وادی حرمان رهیدی و بشرف لقا فائز گردیدی اگر در هر دم صد شکر نمائی از عهده شکر این موهبت بر نیائی گمان منما که فراموش شوی و از خاطر روی در نظر کل هستی و بسیار اوقات بمناسبتی ذکر شما میشود و رقات مقدسه باهتزاز آیند و هریک ذکر شما نمایند لهذا جای گله نمانده و امیدوارم که آنچه نهایت آرزوی تو است حاصل گردد محزون مباش و هر وقت آثار ملال حاصل به مدائح و نعوت جمال قدم و اسم اعظم روحی لأحبائه الفداء پرداز و غزل و قصیدهئی انشاء نما حزن بدل بسرور گردد و غم و آلام زائل شود و فرح و انبساط بساط گسترد ظلام ديجور بسطوع نور مبدل شود

² ای کنیز عزیز الهی اماء رحمانرا در محفل الفت جمع نما و به ستایش و نیایش حضرت مقصود محفل را آرایش ده و باهنگ خوشی بترتیل قصائد و محامد ربّ الجود و فائز الوجود پرداز و جمیع را از قبل من تحیت ابدع ابی ابلاغ کن بورقات نورانیه تحیت شما رساندم و جمیع بذکر شما مشغولند و تحیت ابدع ابی ابلاغ میدارند

MKT7.112b, FRH.173

AB04308*To: Nasrullah Baqiruf, in Tihran**Date: 1906-Jul-25*

- 1 O thou who art firm in the Covenant! From observing the delicate page which was a mirror of the characteristics of those firm in the Covenant and the peerless saplings of the divine garden, the utmost joy and delight was obtained. Praise be to God that in those illumined faces the signs of the gift of the All-Merciful are clear and evident.
- 2 Glory be to God! Faces are mirrors of hearts. This is why He says "In their faces beams the brightness of bliss." Likewise, souls that are heedless of the remembrance of God - the dust of negligence and passion is visible and apparent on their faces, as He says "Some faces, that Day, will be covered with dust - darkness will cover them." In any case, the luminosity of thy face is a decisive proof of thy character.
- 3 I supplicate and beseech at the threshold of the Divine Oneness and ask assistance and favor for thee, so that with his honor thy dearer-than-life brother Aqa Siyyid Asadu'llah, you may be assisted and confirmed in all circumstances, and in both worlds may achieve the desire of your heart and peace of soul. And likewise convey greetings and kindness on behalf of this prisoner to all the newly sprouted saplings of the gardens of the Kingdom.
- 4 And upon thee be greetings and praise.

1 ای ثابت بر پیمان از مشاهده صفحہ لطیفہ کہ آئینہ شمائل ثابت میثاق و نونہالان بیہمال باغ الہی بود نہایت روح و ریحان حاصل گردید الحمد للہ در آن وجوہ نورانی آثار موبہت رحمانی واضح و آشکار است

2 سبحان اللہ رخہا آئینہ دہلاست اینست کہ میفرماید و فی وجوہہم نضرة النعم و همچنین نفوسیکہ غافل از ذکر حق هستند غبار غفلت و ہوی از وجوہ آنان ظاہر و آشکار چنانکہ میفرماید و وجوہ یومئذ علیہا غبرہ ترہقہا قترہ باری نورانیت روی تو برہان قاطعست بر خوی تو

3 بدرگاہ حضرت احدیت تضرع و ابتہال نمایم و از برای تو عون و عنایت خواہم تا با حضرت برادر از جان بہتر آقا سید اسد اللہ در جمیع موارد موفق و مؤید باشید و در دو جہان بکام دل و راحت جان موفق شوید و همچنین نہالان نورسیدہ ریاض ملکوت جمیع را از قبل این زندانی تحیت و مہربانی ابلاغ نمائید

4 و علیک التّحیّة و التّناء

MKT5.159, MMK6#586

AB06526*To: Baha'is of Bombay**Date: 1906-Jul-25*

- 1 O God, O Bestower of bounty and Merciful One! Shahriyar was a friend and Salamat was full of love and Kaykhusraw was of good nature and Ardishir was like a lion in the forest of Thy love and Jamshid was unique. These friends were caught in the snare of Thy love and were blessed with Thy knowledge.

1 یزدانا بخشنده و مہربانا شہریار یار بود و سلامت پر محبت و کیخسرو خوشخو و اردشیر در بیشہ محبت شیر و جمشید فرید این یاران در دام محبت گرفتار بودند و از معرفت برخوردار و بسوی تو نمودند و عزم کوی تو کردند و آرزوی روی

They turned their faces toward Thee and set out for Thy path and yearned to behold Thy beauteous countenance. They left the earthly world and hastened to the pure realm.

دلجوی تو نمودند جهان خاک بگذاشتند و بعالم پاک شتافتند

- 2 O Merciful Bestower, forgive their sins and pardon their errors and grant absolution for their transgressions. In the private chamber of mystery, favor them with the vision of Thy beauty. Grant them eternal glory and everlasting nobility. Thou art the Bestower, the Resplendent, the Everlasting, the Giver, the Deliverer, and the Merciful One.

2 بخشنده مهربانا گناه بیامرز و خطا عفو کن و عصیان غفران نما و در خلوتگاه راز بمشاهده جمال بنواز عزت ابدی بخش و بزرگواری سرمدی مبذول دار توئی بخشنده و درخشنده و پابنده و دهنده و رهاننده و مهربان

YARP2.113 p.138

AB11780

To: *Jalal Bashir Rahmani Farani*

Date: 1906-Jul-25

- 1 O soul enchanted by the Abha Beauty! I read the brief line you had written in the margin of your father's letter. Though brief, it was fruitful, comprehensive in words and conclusive, for it indicated steadfastness and constancy and voiced praise to the Lord of clear verses.
- 2 You are the newly-kindled lamp of that family. That household, from the beginning of the breath of the spirit of life, was attracted to the Kingdom of verses, and always showed forth steadfastness and constancy and engaged in service.
- 3 You too, God willing, will water the garden of their hopes and make the lit candle into a luminous torch. And upon you be greetings and praise.

1 ای مفتون جمال ابهی در حاشیه نامه پدر سطر مختصر مرقوم نموده بودی ملاحظه گردید هرچند مختصر بود ولی پرثمر از جوامع الکلم بود و فصل الخطاب زیرا دال بر ثبات و استقامت بود و ناطق بثناء رب الآیات الیّنات

2 تو شمع نوافروز آن دودمانی آن خاتمان از بدایت نفخ روح حیات منجذب ملکوت آیات شدند و همیشه ثبات و استقامت کردند و بخدمت پرداختند

3 تو نیز انشاءالله باغ آمال ایشانرا آبیاری نمائی و شمع افروخته را مشعل نورانی کنی و علیک التّحیّة و الثّناء

FRH.266

AB08197*To: Muhammad son of Abdu'l-Latif, in Tihiran**Date: 1906-Jul-25*

- 1 O thou who art turned unto God! Thy letter was received and thy longing and attraction became known. And it is hoped that day by day thy attachment to the Abha Kingdom will increase.
- 2 O thou who art firm in the Covenant! Faith is the cause of forgiveness, for it is the fountain of Job: "This is a cool washing-place and drink." Whosoever plungeth therein shall be healed of all spiritual diseases and ailments. Therefore be thou assured that thou shalt be cleansed of past misdeeds and become pure and sanctified. And from the Abha Beloved there is hope of healing both inward and outward. I beseech God that He may make thee even as thou wishest.

1 ای متوجّه الی الله نامه رسید و شوق و انجذاب معلوم گردید و امید چنین است روز بروز تعلّق بملکوت ابهی مزید یابد

2 ای ثابت بر پیمان ایمان سبب غفرانست زیرا چشمهء ایوبست هذا مغتسل بارد و شراب هر نفسی در آن غوطه خورد از جمیع امراض و علل روحانی شفا یابد لهذا مطمئن باش که از سیئات سابقه پاک و طیب و طاهر گردی و از دلیر ابهی امید شفای باطن و ظاهر است از خداوند میطلبم که ترا چنان نماید که تو خواهی

MMK6#445, TSS.310

AB00820*To: Charles Mason Remey, in Washington, DC**Date: 1906-Jul-26*

O thou servant of Baha!

Thy letter [...] was received. Correspondence between the believers of the Orient and the Occident, as well as between the different states of America, is of the utmost importance and is conducive to the enkindlement and attraction of the hearts. Show thou great consideration to this matter.

Thou hast written concerning the translation of Tablets. Perfect translation will be made at a time when a committee of translators is organized. The members of that committee must be composed of several Persians and several Americans, all of whom must have the utmost proficiency in both the Persian and English languages. Then the Tablets will be translated through this committee. For the present the organization of such a committee is not possible. Therefore, whenever the publication of a Tablet becomes necessary, have a proficient person translate it, then circulate it and the end will be attained.

Regarding the station of this servant: My station is Abdul-Baha, my name is Abdul-Baha, my qualification is Abdul-Baha, my praise is Abdul-Baha, my title is Abdul-Baha. All the friends of God must declare this word, in order that all of them become united and harmonized upon it. No difference must arise. Collect, translate, print and spread all the Tablets written by me regarding this question.

Concerning the Book of Akdas: Undoubtedly it must be translated by a scientific committee of translators. The translation of one person is not sufficient.

Concerning the spiritual assembly of Washington: I supplicate God that it may finally become the cause of the unification of all the nations of the world.

The maid-servant of God, Miss ..., hath not yet returned from Persia. God willing, we will direct her to travel to those parts.

Thou hast written regarding the believers of Baltimore. Undoubtedly whenever opportunity affords, the believers of Washington must go to Baltimore, become engaged in teaching the Truth, spread the carpet of feasting and prepare the heavenly table.

Convey respectful greeting on my behalf to the maid-servant of God, Miss ..., and say: "O thou divinely attracted one! Day and night, with an eloquent tongue, teach thou the heedless one; awaken those who are speechless and silent. Undoubtedly the confirmation of the Holy Spirit will descend upon thee."

Announce, on my behalf, respectful greeting to the attracted maid-servant of God, Miss ..., and say: O thou beloved maid-servant of God! Now is the time, now is the moment in which, like unto Mary Magdalene (who loosened her tongue in the city of great Rome), thou mayest arise and become engaged in teaching the coming of the Kingdom of God and spread far and wide to the ears the glad-tidings of the Realm of Eternity!"

In brief, O thou servant of Baha! Strive ye that the souls be engaged, in all parts of Europe, with the utmost purity and sanctification, in the diffusion of the fragrances of God.

Undoubtedly teachers both from among the women as well as the men must go to Australia and New Zealand whenever the means and opportunity are brought about. Now make ye an effort that perchance through correspondence some souls, in those parts, may become illumined with the light of the Kingdom.

O thou servant of Baha! Rest thou assured. I supplicate from God that thou mayest be delivered wholly from passion and desire and become the faithful and sincere servant of the Beauty of ABHA.

TAB.466-468

AB00289

To: Mulla Abdu'llah Fadil Zarqani (Rafi), in Shiraz

Date: 1906-Aug-02

- ¹ O distinguished and esteemed one! I beseech the Most Exalted Kingdom and cling to the hem of the Most Glorious, that He may make you a lamp of guidance in that furthestmost horizon, that through you the light of proof and evidence may spread across the horizons of hearts and consciousness, until souls of shaken foundations may find peace thereby, and the doubts that beset hearts and minds may vanish. You must therefore free thoughts from the fetters that have chained the necks of the philosophers and sages of old without proof or evidence - mere confused dreams unsupported by any divine authority, like the mathematical theories of Ptolemy the Wise built upon conjecture and fancy, which they claimed explained causes and expounded reasons with definitive benefit, until God revealed the truth and lifted the veils from the reality of mysteries, manifest as the sun at high noon. Verily those thoughts were confused dreams, conjectures and fancies. Rather, all that has proceeded from the Supreme Pen is the very reality, just as God revealed in the Qur'an with clear expression.

¹ أيها الفاضل الجليل أتى اتضرّع الى الملكوت الأعلى و اتشبت بذيل الكبرياء ان يجعلك سراج الهدى في تلك العدو القصى ينتشر منك نور الحجة و البرهان على آفاق القلوب و الوجدان حتى يطمئن به النفوس المتزلزلة الأركان فتزول الشبهات التي تعتري القلوب و الأذهان فعليك بتحرير الأفكار عن القيود التي تسلسلت على اعتناق اهل الحكمة و الفلسفة في سالف الزمان من دون حجة و برهان بل كانت اضغاث احلام ما نزل الله بها من سلطان كرياضيات بطليموس الحكيم المبنية على الظنون و الأوهام و كانت يزعمهم مبنية الأسباب مشروحة العلل قطعية الافاده الى ان اظهر الله الحقيقة و كشف الأسرار عن واقعة الأسرار و ظهر ظهور الشمس في رابعة النهار ان تلك الأفكار اضغاث احلام و ظنون و اوهام بل كل ما صدر من القلم الأعلى هو حقيقة الواقع كما انزل الله في القرآن بصريح البيان

- ² Thus it is today - whatever the Book pronounces or proceeds from a pen supported by decisive utterance is the manifest truth and very reality, even if it differs from what people hold, whether past or present. There is no doubt that they are in error, while the divine texts and commentaries from souls that are humble and submissive are the truth, and shall appear like a brilliant star in future times to the people of understanding. The explanation of reality is what the people of truth, a knowing people, have explained. The others were but playing in their idle fancies, as happened in former ages.

² و كذلك الأمر الآن فهما نطق به الكتاب او صدر من قلم مؤيد بفصل الخطاب هو الحق الساطع و عين الواقع ولو خالف ما عليه القوم سواء كان السلف او الخلف ولا شك انهم هم المخطئون و النصوص الالهية و الشروح الواقعة من النفوس الخاضعة الخاشعة هي الحقيقة و ستظهر كالكوكب الساطع في مستقبل الزمان عند اهل العرفان ان بيان الواقع هو ما بينه

اهل الحقيقة قوم عارفون و السائرون كانوا في
خوضهم يلعبون كما سبق في القرون الأولى

- 3 Take heed of what God revealed in the Furqan: "And the sun runs unto a resting-place." This clear statement from the Qur'an contradicted what Ptolemy and every philosopher after him maintained, for those Ptolemaic principles were accepted among mathematicians whose fame had spread to all horizons. Thus the interpreters resorted to weak interpretations of this blessed verse to make it conform with those ancient principles accepted by the people, abandoning the clear meaning that matched reality with manifest proof. Then finally, the masters of mathematics investigated carefully, observed, and invented instruments to discover celestial phenomena, persisting in discovering the features and spots on the sun and moon, whereby they found spots on the sun like those on the moon, and that the sun's spots disappear and appear in a fixed, determined period in a uniform manner. Thereby it was proven to them that the sun has axial motion, and they acknowledged that "the sun runs unto a resting-place" as is clearly stated in the Book without doubt or uncertainty.

3 فانتبه لما انزل الله في الفرقان و الشمس تجري
لمستقر لها فهذا البيان الصريح من القرآن خالف
ما عليه بطليموس و كل فيلسوف اتى بعده حيث
ان تلك القواعد البطليموسية كانت مسئلة عند
الرياضيين الذين اشتهر ذكرهم في الآفاق فاحتاجوا
المفسرون الى كل تأويل ركيك في هذه الآية
المباركة حتى تطابق تلك القواعد القديمة المسئلة
عند القوم و تركوا المعنى الصريح المطابق للواقع
بالبرهان الساطع ثم اخيراً دققوا اساتذة الرياضيين
و حققوا و رصدوا و اخترعوا آلات كاشفة للآثار
العلوية و واظبوا على اكتشاف الصور و الكلف
الذي في الشمس و القمر حيث وجدوا كلفاً في
الشمس نظير القمر و ان كلف الشمس يغيب و
يظهر في مدة مقننة معينة على اسلوب واحد فهذا
ثبت عندهم ان الشمس لها حركة محورية فاعترفوا
ان الشمس تجري لمستقر لها كما هو صريح الكتاب
من دون شك و ارتباب

- 4 Thus it is in this new age and glorious century - soon will those possessed of knowledge and learning return to what is recorded in the scriptures and tablets, or explained through divine inspiration.

4 و هكذا الأمر في هذا العصر الجديد و القرن المجيد
فسوف يرجع اولى المعارف و الفنون الى ما هو
المنصوص في الزبر و الألواح او مشروح بالهام من
الله

- 5 O distinguished and eminent one! Were I to write detailed answers to all the questions of his honor Nasir, it would require extensive time, while now there is absolutely no opportunity. Therefore, only the first question has been answered. As for those minor questions, either you should answer them, or if an answer is unavoidable, I shall write brief but useful responses to each one later.

5 فيا ايها الفاضل الجليل اكر بخواهم جميع سؤالات
جناب ناصر را مفصل بنگارم مجال عظيم لازم
و حال آنكه ابدأ فرصت نيست لهذا مسئلهء اولى
جواب مرقوم گردید اما انمسائل جزئیہ را یا شما
جواب بدهید و اگر ناچار از جوابست هریک
را مختصر جوابی مفید من بعد خواهم نوشت

- 6 O kind friend! By your precious life, according to the well-known saying, I do not even have time for prayers, let alone writing these detailed explanations. I must occupy myself with matters that will exalt the Word of God, cause the light of truth to shine, and illumine the world. You know that engaging with such questions and answers does not yield the desired results. For thousands of years, minds have been occupied with such discourse. Christ—may my spirit be sacrificed for Him—never uttered such statements. Muhammad—peace be upon Him—never spoke such discussions from His blessed tongue, and likewise the other sacred Manifestations. Rather,

6 ای رفیق مهربان بجان عزیزت من را بحسب
مثل مشهور فرصت صلوات نیست تا چه رسد
بتحریر این مشروحات مفصلات باید باموری
پردازم که اعلاء کلمه الله گردد و نور حقیقت
بتابد و جهان روشن شود و شما میدانید که از
مشغولیت باین سؤالات و اجوبه نتائج مأموله
حاصل نگردد هزاران سالست که افکار باین
مقولهء اقوال مشغول گردیده حضرت روح
روحی له الفداء ابدأ از این مقولهء بیانات دم
نزد حضرت رسول علیه السلام قطعاً بر لسان

they engaged in important matters and laid the divine foundation. Later, thousands appeared who engaged in discussions of preferring the preferable, the necessary and the necessitated, and explanations of independent cause and effect, for they had time for such matters and no other occupations. But how can servants who do not even have time to sigh engage daily with answering questions from every soul who presents a book of queries, especially when these matters have repeatedly been answered, yet none is aware of what a world of knowledge exists! In any case, you must turn to the Most Exalted Horizon, seek confirmation, and ask assistance from the Holy Spirit. Answer the unimportant questions yourself. And upon you be greetings and praise.

مبارک این مباحث را نراند و همچنین سائر مظاهر مقدسه بلکه بامور مهمه پرداختند و اس اساس الهیه را بنیاد نهادند بعد هزاران نفوس پیدا شدند که بمباحث ترجیح مرجح و لازم و ملزوم و بیان سبب مستقل و علت و معلول پرداختند زیرا آنان فرصت این امور را دارند و مشغولیتی ندارند لکن بندگان که فرصت آه ندارند چگونه میتوانند هر روز نفسی یک کتاب سؤال نماید باجوبه آن سؤالات پردازند علی‌الخصوص که آن مسائل را مکرر جواب مرقوم شده و کسی خبر ندارد که چه عالمی است باری شما باید توجه باقی بنمائید و طلب تأیید کنید و استمداد از روح القدس بجوئید و جواب مسائل غیرمهمه را بدهید و علیک التحیة و الثناء

- 7 O Lord! Assist Thy servant Rafi' the exalted with the hosts of Thy inspiration and the angels of the highest heaven. Cast into his heart the reality of mysteries through the radiance of lights, and cause him to speak with clear proof supported by evidence and authority, that he may explain the reality of abstruse divine questions to those possessed of attentive ears, conscious reality, and growing essence. Verily, Thou art the Powerful, the Mighty, the Giving, the Generous, the Kind, the Merciful.

7 ربّ آید عبدک رفیع الرفیع بجنود الهامک و ملائکة العلیین و التی فی فؤاده حقیقة الأسرار بسطوع الأنوار و انطقه ببيان واضح البرهان مؤید بالحنة و السلطان حتی یبین حقیقة المسائل الغامضة الالهیه لمن له الأذن الصاغیه و الحقیقة الواعیه و الکیفونة النامیه انک انت المقتدر العزیز المعطى الکریم الرؤوف الرحیم

MKT3.244, MNMK#031 p.115

AB02584

To: *Shaykh Mihdi Lahijani, in Rasht*

Date: 1906-Aug-02

- 1 O thou who hast borrowed the light of guidance! His Holiness Moses, the Speaker with God, beheld the emanation of the light of the Divine Identity from the kindled fire in the green tree, and heard the call, saying "Verily I perceive guidance in the fire" and "Lo, I perceive a fire!" Praise be to God that that divine kindled fire hath blazed forth in the blessed tree of humanity, neither of the East nor of the West, and the soul-entrancing call of the Manifestation of Sinai hath reached the spiritual ones of East and West, and the cry of glorification and magnification hath arisen from the blessed valley. The

1 ای مقتبس نور هدی حضرت موسی کلیم الله فیض نور هویت را از نار موقده در شجره خضراء مشاهده نمود و استماع نداء فرمود و اتی اجد علی النار هدی گفت و اتی آنست ناراً فریاد برآورد الحمد لله که آن نار موقده الهیه در شجره مبارکه لاشرقیه و لاغربیه انسانیه شعله برافروخت و ندای جانفزای مجلی طور بسمع روحانیان شرق و غرب رسید و صوت تهلیل

blessed spot became so illumined that its lights shone upon all horizons.

- 2 Glory be to God! These ignorant people are still in denial and contention, saying "This indeed is a wondrous thing" and expressing amazement. They consider the appearance of lights upon the mountain permissible, but deem impossible and unattainable the shining forth of the light of Divine Identity from the dawning-place of human reality. What ignorance is this and what bewilderment! Praise God that thou hast had the veil removed and measured out the cup of bounty, found the effulgence of manifestation and recognized the light of reality, played the game of love and settled the affairs of this world and the next. Therefore thank thy Lord God for this mighty grace.
- 3 O God! O Thou Who causeth the light to flow forth and Who didst manifest Thyself upon Sinai and Who dispelleth the darkness of night! I beseech Thee by the Luminary of the horizon of Thy unity, Whose dawn hath shown forth upon East and West, that Thou assist this servant of Thine to spread Thy lights and reveal Thy mysteries and rend asunder the veils from the eyes of Thy servants, until their inner vision is illumined by witnessing Thy most great and brilliant signs from Thy most glorious Kingdom. Verily Thou art the Powerful, the Exalted, the Mighty, the Generous, and Thou art the Benevolent, the Compassionate, the Merciful.

و تکبیر از وادی ایمن [برخاست] بقعه مبارکه
چنان روشن شد که انوارش بر آفاق بتافت

2 سبحان الله این خلق جهول هنوز بخود و جدولند
و انّ هذا لشیء عجاب گویند و استغراب نمایند
جلوه انوار را در کهسار جائز دانند ولی سطوع
نور هویت را از فجر ساطع انسانی محال و ممتنع
شمند این چه نادانی و این چه سرگردانی حمد
کن خدا را که کشف غطا نمودی و بیانه عطا
پیودی پرتو تجلّی یافتی و نور حقیقت شناختی و
نزد محبت باختی و کار دنیا و آخرت ساختی
فاشکر الله ربک علی هذا الفضل العظیم

3 اللهم یا فائض النور و المجلّی علی الطّور و کاشف
الظلام الذی یجور اسئلك بنیر افق توحیدک
السّاطع الفجر علی الشّرق و الغرب بأن تؤیّد
عبدک هذا علی نشر انوارک و کشف اسرارک
و هتک استار ابصار عبادک حتّی تتنور البصائر
بمشاهدة آیاتک الکبری الباهرة من ملکوتک
الأبهی انک انت المقتدر المتعالی العزیز الکریم و
انت البرّ [الرؤوف] الرّحیم

MMK6#296

AB03336

To: Muhammad Husayn Khan et al., in Abadih

Date: 1906-Aug-02

- 1 O servants of the Blessed Beauty! Your letter was received. The desire of Mr. Aqa Muhammad-Husayn is the ultimate aspiration of every sincere servant. For one who yearns for the Abha Kingdom, the highest aspiration is undoubtedly martyrdom supreme and sacrificing one's life in the path of the Most High. However, while this state itself is acceptable at the threshold of the Divine Unity, its occurrence in the outward world is not a condition for its attainment.

1 ای بندگان جمال مبارک نامه وصول یافت و
آرزوی جناب آقا محمد حسین اعظم آمال هر
بنده صادقت مشتاق ملکوت ابهی را نهایت
آمال البتّه شهادت کبری و جانفشانی در سبیل
کبریاست ولی خود این حالت مقبول درگاه
احدیت اما وقوع در عالم ظاهر شرط حصول
نه

- 2 As the Most Great Name (may my spirit be a sacrifice for His loved ones) wrote in a prayer in Iraq, the meaning of which is: "O God! I will only be satisfied with Thy boundless favors when I see my head upon a spear and my blood spilled upon the dust." Then He states that "I bear witness that this came to pass."
- چنانکه در مناجاتی اسم اعظم روحی لأحبائه
القداء در عراق مرقوم فرمودند مضمون اینست
خدایا وقتی از الطاف بی‌نهایت راضی شوم که
سرخویش را بر نیزه بینم و خونرا بر روی خاک
پاشیده یابم بعد میفرماید که من شهادت میدهم
که این واقع شد
- 3 O servant of God! Thus it became clear that martyrdom consists in the state of sacrifice, whether it occurs outwardly or not - this is the essence, for such a person has sacrificed his life though the means did not come about.
- ای بنده حق پس معلوم گردید که شهادت
عبارت از حالت فداست خواه بظاهر واقع گردد
و یا نه اصل آنست زیرا این شخص جانفشانی نموده
ولی اسباب فراهم نیامده
- 4 In any case, through the favors of the Blessed Beauty, my hope is that all the friends will attain to this lofty, most exalted station - that is, detachment from all else save God and the desire to drink the cup of sacrifice in the path of the Lord Most High. And upon you be greetings and praise.
- باری از الطاف جمال مبارک امیدم چنانست
که جمیع یاران بایستقام بلند اعلی یعنی انقطاع عما
سوی و آرزوی تجرّع کأس فدا در سبیل ربّ
کبریا فائز شوند و علیکم التّحیّة و الثّناء

ANDA#61 p.06

AB11770

To: Haqju, Binish et al., in Shiraz

Date: 1906-Aug-02

- 1 O two servants of the Threshold of the Blessed Beauty! Your letter was received. The hope of this prisoner is that through the grace and bounty of the Beloved of the horizons, in this Age of Radiance you will associate with utmost harmony and become the cause of removing discord and dissension among the people of the world. Draw hearts together in fellowship and gladden souls with divine glad-tidings.
- ای دو بنده آستان جمال مبارک مکتوب مرقوم
ملحوظ افتاد از فضل و موهبت دلبر آفاق رجای
این مسجون آنست که در این عصر اشراق با
نهایت وفاق پیامیزید و سبب ازالۀ شقاق و نفاق
در بین اهل عالم گردید دلها را بیکدیگر الفت دهید
و جانها را ببشارات الهیه مسرت بخشید
- 2 The flame of ardor is not raised from the surroundings of Shiraz as it should be. You must travel throughout those regions and along the shores of the Persian Gulf and render a distinguished service at the Sacred Threshold. Therefore, don the pilgrim garb of the Friend's lane.
- از اطراف شیراز چنانکه باید و شاید شعله
احتراق بلند نه باید شما در آنصفحات و در
سواحل خلیج فارس عبور و مرور نمائید و
خدمتی نمایان باستان مقدّس کنید پس احرام
کوی دوست بر بندید
- 3 Upon you both be greetings and praise.
- و علیکم التّحیّة و الثّناء

YIA.294

AB02664*To: Ali Muhammad Sarrishtihdar, in Tihiran**Date: 1906-Aug-07*

- 1 O servant of Baha! Your recent letter dated the sixteenth of Jumada II was received and its perusal brought the utmost joy. I supplicate at the threshold of the Self-Sufficient One that you may ever be assisted and victorious, confirmed and accepted.

۱ ای بندهٔ بها تحریر اخیر مؤرخ به شانزدهم جمادی الثانی واصل گردید از تلاوت نهایت بشاشت حاصل گردید بدرگاه بی‌نیاز عجز و نیاز آرم که همواره موفق گردی و منصور مؤید شوی و منظور
- 2 Regarding what you wrote about the settling of the upheavals in Iran - may this revolution come to an end and may the eternal glory of the government and people of Iran appear from the dawning-place of hopes.

۲ در خصوص سکون انقلابات ایران مرقوم نموده بودید این انقلاب منتهی گردد و عزت ابدیهٔ دولت و ملت ایران از مطلع آمال پدیدار شود
- 3 Concerning the teaching gatherings you wrote about - today two things are of utmost importance and are confirmed with abundant success: teaching gatherings and teaching study classes. Both are supremely confirmed and successful, but wisdom must be observed lest it cause alarm among the people. Praise be to God that you are accepted at the threshold of the Divine Unity and encompassed by the glances of the Blessed Beauty's favor.

۳ در خصوص محافل تبلیغ مرقوم نموده بودید الیوم دو چیز مهمّترین امور و مؤید بتوفیق موفور محافل تبلیغ و مجالس درس تبلیغ هر دو در نهایت تأیید و توفیق ولی باید حکمت را ملاحظه داشت نوعی نگردد که سبب فزع ناس شود الحمد لله که در درگاه احدیت مقبولی و بلحظات عنایت جمال مبارک مشمول
- 4 Regarding assistance to Mirza Abdul-Ghani ibn Shahid that you wrote about - this is very appropriate and causes boundless joy.

۴ در خصوص معاونت جناب میرزا عبدالغنی ابن شهید مرقوم نموده بودید بسیار بجای و سبب سرور بیمنتهی
- 5 Concerning the teaching study class in the Jewish quarter you wrote about - this is very important. Surely all the friends should think about increasing teaching study classes. His honor Sadru's-Sudur - may God assist him with abundant grace and appreciated efforts - truly showed remarkable initiative and took precedence in this. He began this method - blessed is he and excellent is his end.

۵ در خصوص محفل درس تبلیغ در محلهٔ کلیمی مرقوم نموده بودید این بسیار مهمّست البتّه جمیع یاران در فکر تزئید محافل درس تبلیغ باشند حضرت صدرالصدور آیده الله بالفضل الموفور والسعی المشکور فی الحقیقه همّتی نمودند و گوی سبقتی ربودند این آئین را ایشان آغاز نمودند طوبی له و حسن مآب
- 6 A letter was sent to Aqa Mirza Hussein Za'ir in the previous post. Please convey special greetings. The letters you requested have been written and are enclosed with this letter. And upon you be greetings and praise.

۶ بجناب آقا میرزا حسین زائر مکتوبی در پوستهٔ سابق ارسال گردید تکبیر مخصوص ابلاغ دارید مکاتیبیکه خواسته بودید مرقوم شد و در طی این مکتوبست و علیک التّحیّة و التّناء

MSBH3.540

AB00933

To: Grandson of Nabil (Qaini), in Iran

Date: 1906-Aug-12

- 1 O my God, my God! This servant of Thine bears the name of his illustrious grandfather who attained the lights of Thy favors on a difficult day, who heard the call in that distant land, who was embraced by the glances of Thine eye of loving-kindness in ancient times, whom Thou didst remember every morn and eve, whom Thou didst praise for his sincerity and his praise of Thee before the prince, and who showed faithfulness on a gloomy, calamitous day - a day when tribulation intensified upon Thy chosen ones in the great seat of sovereignty and the earth grew strait for them despite its vastness through successive afflictions and hardships. That illustrious man, the grandfather of this noble one, was a protector of the chosen ones and a defender of the friends with pure intention and love for Thy Most Glorious Beauty.
- 2 O Lord! This is his distinguished grandson and namesake who has turned to Thee, who has been attracted by the sanctified fragrances of ancient times, who has purified his face for Thy generous countenance, who has rejoiced at the appearance of Thy Great Announcement, who has remained firm in the Covenant and Testament, whom the veils of the people of the horizons have not prevented from witnessing the light of dawn, who possesses a firm foot, far-reaching aspirations, and a lofty purpose to serve and guide the great man to the Straight Path, and to confirm for him that there is no success or prosperity except in drinking from the cups of this wine. At that time he will see the glorious region transferred to a new realm, casting off the threadbare garment and being clothed in robes more wonderful than silk.
- 3 My Lord! Aid him in what he intends and grant him success in what Thou lovest and approvest. Assist him with mighty strength and protect him with hosts from the Supreme Course. Verily Thou art the Generous, verily Thou art the Merciful, verily Thou art the Powerful, the Mighty, the Ancient.
- 4 O thou whom God hath aided to guidance! Thy esteemed letter was noted. Do not be saddened by the events that have occurred. Do not be grieved. The result, God willing, will be the stability and steadfastness of the great sovereignty, for the throne of Persian sovereignty is confirmed and under the protection of the Divine Unity. Soon you will observe that these
- 1 الهى الهى ان عبدك هذا سمي جدّه الجليل الذى فاز بانوار الطافك فى يوم عسير و سمع الخطاب فى ذلك القطر السحيق و شملته لحظات عين عنايتك فى زمن قديم و كنت تذكره فى كل بكور و اصيل و تثنى عليه لخلوصه و ثنائه عليك عند الأمير و اظهر الوفاء فى يوم عبوس قطير يوم اشتدّ البلاء على اصفياك فى مركز السلطنة العظمى و ضاقت الأرض عليهم بما رحبت من تتابع البأساء و الضراء و كان ذلك الرجل الجليل جدّ هذا النبيل حامياً للأصفياء و محامياً للأولياء بنية خالصة و حباً بجمالك الأبهى
- 2 ربّ هذا حفيده المجيد و سميّه قد توجه اليك و انجذب بنفحات قدسك القديم و اخلص وجهه لوجهك الكريم و استبشر بظهور نباك العظيم و ثبت على العهد و الميثاق و لم يحجبه حجابات اهل الآفاق عن مشاهدة نور الأشرار و له قدم راسخ و هم بالغ و مقصد شاخ حتى يهتدى الرجل العظيم الى الصراط المستقيم و يؤكّد له ان لا نجاح و لا فلاح الا ان يتجرّع من اقداح هذا الراح عند ذلك يرى الأقليم الجليل انتقل الى صقع جديد و نزع الثوب الرثيث و تقمّص بثياب ابدع من حرير
- 3 ربّ ائده فيما نوى و وقفه على ما يحبّ و يرضى و انصره بشديد القوى و احفظه بجنود من الملائ الأعلی انك انت الكريم انك انت الرّحيم انك انت المقتدر العزيز القديم
- 4 يا من ائده الله على الهدى نامء نامى ملاحظه گريد از حوادث واقعه محزون مگريد دلخون مشويد تيجه انشاء الله ثبات و استقامت سلطنت عظماست زيرا سرير سلطنت ايران مؤيد است و در تحت حمايت حضرت احديت عنقريب ملاحظه خواهيد فرمود كه اين حوادث

disturbing events will pass away and the government will become firmly established and steadfast in utmost stability. Consultation will become the cause of firmness and steadfastness, especially a government whose confirmation and strengthening has been decreed by the Supreme Pen. The holy divine fragrances have perfumed the East and West, and the people of God are commanded with all their might to obey the great sovereignty. In this case, what grief and what pain? In East and West the loved ones are commanded to serve the Persian sovereignty. As for your honor, be assured that divine confirmation will reach you. Forgiveness was sought from the Lord God for your late father. And regarding the intention in your heart, carry it out with perfect wisdom and forbearance at suitable times. But this matter of consultation will result in the degradation of the evil clergy and become a cause of support for the throne of sovereignty. Be assured. And upon thee be greetings and praise.

مشوشه زائل و حکومت در نهایت استقرار ثابت و راسخ شوری سبب متانت و ثبات گردد علی‌الخصوص حکومتی که از قلم اعلی تأییدش مقرر و تعزیزش مسلم است نفحات قدس الهیه شرق و غرب را معطر نموده و حزب الله بجمع قوی مأمور باطاعت سلطنت کبری هستند در اینصورت چه حزنی و چه المی در شرق و غرب احباً مأمور بخدمت سلطنت ایران هستند و اما آنجناب مطمئن باشید که تأیید میرسد و از برای مرحوم ابوی طلب غفران از حضرت یزدان گردید و نیتی که در قلب داری بکمال حکمت و مدارا در اوقاتی مناسب مجری دار اما این قضیه شوری منتهی بابتدال علماء سوء گردد و سبب تأیید سریر سلطنت شود مطمئن باش و علیک التحية والثناء

MILAN.217

AB05190

To: Charles Mason Remey, in Washington, DC

Date: 1906-Aug-13

- 1 O my spiritual friend! The letter you wrote dated August 13, 1906 was received and its reading brought joy, for it indicated the unity and oneness of the western friends, as praise be to God, through the signing of those two letters, all achieved a fresh love and unity. I beseech God that day by day you may increase this unity and harmony.

1 ای دوست روحانی من مکتوبیکه بتاريخ ۱۳ اگست ۱۹۰۶ مرقوم نموده بودی رسید و از قرائتش سرور حاصل گردید زیرا دلالت بر اتحاد و یگانگی یاران غرب مینمود که الحمد لله بسبب امضای آن دو نامه جمیع الفت و اتحادی تازه حاصل نمودند از خدا خواهم که روز بروز بر این اتحاد و اتفاق بیفزائید

- 2 O servant of God! You must show the utmost joy and gladness that you are entrusted and enabled to render these services.

2 ای بنده الهی باید منتهای سرور و شادمانی بنمائی که باین خدمات مکلف و موفق میگردی

- 3 Regarding the Mashriqu'l-Adhkar about which you wrote - if it becomes possible to establish the Mashriqu'l-Adhkar in Washington, it would be most appropriate and the cause of complete divine confirmation. Therefore, think about preparing and arranging the resources for its construction. The design of the Mashriqu'l-Adhkar of Ishqabad is available - they have sent it.

3 در خصوص مشرق‌الاذکار مرقوم نموده بودی اگر ممکن شود که در واشنگتن تأسیس مشرق‌الاذکار گردد بسیار مناسب و سبب تأیید کلی شود پس در فکر تهیه و تدارک سرمایه ساختن باشید نقشه مشرق‌الاذکار عشق‌آباد در دستست فرستاده‌اند نزد شما بهمان طرز

It would do no harm if you draw other designs in the same style and send them here.

نقشه‌های دیگر اگر بکشید و بفرستید اینجا ضرر ندارد

4 And upon you be greetings and praise.

4 و علیک التّحیّة و التّناء

INBA16:063

AB01091

To: Daughter of martyr (Palestine) et al.

Date: 1906-09 ca.

1 All parties hold festivals of joy and arrange feasts of pleasure during times of comfort, security, peace and tranquility. They engage in celebrations and express happiness and delight. However, the Party of God opens the door of joy and gladness in times of upheaval and during moments of distress. They prepare the means of celebration and festivity, engage in wedding ceremonies, and adorn paradise. For joy and gladness during sudden tribulation are characteristics of the chosen ones, and hidden glad tidings and inner delight during times of human oppression are requirements of the pure ones.

1 جمیع احزاب در زمان راحت و امان و سکون و اطمینان جشن شادمانی نمایند و بزم کامرانی بیارایند به سور و سرور پردازند و فرح و حبور فرمایند اما حزب الله در ایام انقلاب و وقت اضطراب باب فرح و سرور گشایند و اسباب جشن و سور مهیا نمایند به زفاف و عروسی پردازند و جنت فردوس بیارایند زیرا سرور و شادمانی در وقت بلای ناگهانی از خصائص اولیاست و بشارت و مسرت نهانی در زمان مظلومیت انسانی از لوازم اصفیا

2 Therefore in these days when ill-wishers have stirred up dust and engaged in slanders and hostility, making representations to the seat of the supreme sovereignty (may God strengthen it) that have caused disturbance of thoughts and agitation in all hearts, we have prepared a celebration amid such a great calamity and arranged a wedding feast for the two children of the martyrs. This is so it may be known that we seek nothing but truthfulness and detachment from this transient world, and follow no path but that of trust, that we may demonstrate the way of the free souls and make manifest the disposition of the wanderers.

2 لهذا در این ایام که بدخواهان غباری انگیزخته‌اند و بمقتربانی درآویخته‌اند و به بهتان و عدوان پرداختند و بمقر سلطنت عظمی ایده الله تبلیغاتی نموده‌اند که سبب تشویش افکار گشته و جمیع قلوب در اضطراب لهذا ما در همچه مصیبتی عظمی جشنی مهیا نمودیم و از برای بضعة الشّہیدین بزم عروسی آراستیم تا معلوم شود که جز راستی و انقطاع از این جهان فانی نجوئیم و بغیر از راه توکل نهوئیم تا مسلک آزادگان بنائیم و مشرب آوارگان ظاهر سازیم

3 My Lord and my Hope and the Utmost Goal of my desires! Thou seest these servants and handmaidens in this great calamity and supreme affliction, whereby enemies have slandered them with great calumny and accusations that we oppose the rulers and intend corruption among the people. Yet Thou knowest, O my God, that we have no purpose except Thy good-pleasure and no intention except loyalty, and that in Thy Holy Book Thou hast commanded us to obey every

3 ربّ و رجائی و منتهی آمالی تری هؤلاء العباد و الاماء فی المصیبة الکبری و البلیة العظمی بما افتری علیهم الأعداء بالبهتان العظیم و الافتراء أنّنا نضادد الأمراء و نقصد الفساد بین الوری و انت تعلم یا الهی لیس لنا مقصد الا الرضاء و ما لنا مراد الا الولاء و أنّک انت فی کتابک الکریم امرتنا باطاعة کلّ سلطان بصدق مبین و ان نخلص النیة

sovereign with manifest truthfulness and to maintain pure intentions in obeying his mighty command. Despite this the hateful ones fabricate lies and the agitators spread falsehoods, every day striving to create corruption and whispering all manner of lies and enmity, casting us into the dark pit. Yet we, O my God, are content with Thy decree and seek Thy good-pleasure. Our hearts are not troubled by the severity of hardships nor do our limbs tremble from the power of adversity.

- 4 We have conducted, O my God, the wedding of the daughter of the martyr to Thy servant Inayat in the midst of tribulation and the depths of trials. Lord, Lord! Bless this union through Thy favors at all times and make them as one body and one soul, united without separation and in harmony without dissolution. Grant them pure offspring who will remember Thee morning and night and worship Thee at dawn and dusk.

- 5 I beseech Thee to assist Thy servant Asad and his trustworthy son who were compelled to depart by my explicit command and could not attend this wedding nor be gladdened by witnessing these favors. Lord! Assist them and strengthen them to serve Thy Cause in all regions. Verily Thou art the Mighty, the Powerful, the Bestower, and verily Thou art the Merciful, the Compassionate.

BSTW#149

في اطاعة امره العظيم مع ذلك يفترون المبعوضون
ويكذبون المرجفون وفي كل يوم يسعون بالفساد
ويوشون بكل كذب و عناد ويرموننا في البئر
الظلماء ونحن يا الهى نرضى بالقضاء ونطلب
الرضاء ولا يضطرب قلوبنا من شدة البأساء و
لا ترتعد فرائصنا من سلطة الضراء

4 وقد اجرينا يا الهى زفاف بنت الشهيد على عبدك
عنايت في بهرة البلاء و بمجوحة الابتلاء رب رب
بارك هذا الاقتران بالطافك في كل زمان و
اجعلهما جسماً واحداً وروحاً واحداً اتصالاً يلا
انفصال والفة يلا انحلال و ارزقهما سلالة طيبة
تذكرك في العشي والاشراق وتعبدك في البكور
والاصال

5 و ادعوك ان تؤيد عبدك اسد وابنه الأمين بما
اضطروا الى الخروج بحكمي الصريح و لم يحضروا
هذا الزفاف و لم ينسروا بمشاهدة هذه الألفاف
رب ايدهما و شيدهما على خدمة امرك في
الأطراف انك انت العزيز المقتدر المنان وانك
انت الرحيم الرحمن

DUR4.406

AB00603

To: Ahmad Sohrab, in Washington, DC

Date: 1906-Sep-01

O thou who art firm in the covenant!

An article in the Broadway Magazine of September, 1906, written by G. A. Dobson and published in New York, was read. It is entitled, "The Strangest Religion in New York." Unquestionably, you get that magazine and read it. The writer complains of the Ottoman government and its treatment toward the Bahai community. There is no doubt that this article will be read by His Excellency the Turkish Minister or the members of the Legation.

The truth is that His Imperial Majesty the Sultan Abdul Hamid Khan hath exercised the utmost justice towards Abdul-Baha. Although the internal and external enemies entered into an alliance, wrote reports full of pure calumnies and baseless impositions, became themselves the complainers and witnesses, a body of examiners came from Constantinople for the investigation of the true situation and that committee of commissioners became united with the outside and inside enemies, ratifying all the impositions and adding to those some more important matters, yet His Imperial Majesty Abdul Hamid Khan—may God assist him!—acted with deliberation until it became known and evident that all these calumnies were founded upon rancor and hostility. Therefore, he hath treated us, until this present time, with the utmost justice and because of this treatment we are exceedingly happy. If there were any other king beside His Imperial Majesty Sultan Abdul Hamid Khan, he would exercise his authority in another way in the face of these unjust imputations and conspiracies of the external and internal foes. Nevertheless, the justice and equity of the Sultan prevented the attacks of the enemies and the reports of the people of oppositions and falsehood from producing any effect.

Therefore, all the friends must pray from their hearts in behalf of their Imperial Majesties the Padeshah of the Ottomans and the Shah of Persia. As in these days His Imperial Majesty Sultan Abdul Hamid Khan is in a state of illness and indisposition, therefore the believers of God, in meetings and assemblages, in private and public, must invoke from the Threshold of Oneness swift recovery for him. The friends and strangers must know and realize that all the believers of God have the utmost love for His Majesty the Padeshah of the Ottoman empire and that they are entreating for him protection and confirmation.

TAB.494-496x

AB07208*To: Mabel Rice-Wray Ives, in Newark**Date: 1906-Sep-06*

- 1 O thou maidservant of God! Thy letter was received. Although we are weak, yet the Bounty and Favor of the Blessed Perfection is incommensurable. That is, our Guardian and Protector is All-Powerful....
- 2 As to the matter of the thousand years, this thousand years has been interpreted as the period from the end of the line of Holy Imams in the Quran until the declaration of the Bab, which was indeed a thousand years. Though this interpretation is correct and this is what transpired, in truth it foretells the Blessed Manifestation, and this thousand years is the thousand years that is mentioned in the Sacred Tablets. These events will occur within this thousand years. I have no time and have stated this briefly. Later you will understand its meanings....

1 ای امة الله مکتوب واصل ما هرچند ضعیفم ولی فضل و عنایت جمال مبارک بسیار یعنی معین و ظہیر ما قویست...

2 اما مسئله هزار سال این هزار سال از یوم انتهاء ائمه اطهار در فرقان تا یوم مبعث حضرت اعلی که هزار سال است تفسیر نموده اند هرچند این تفسیر صحیحست و چنین واقع شده است ولی فی الحقیقه اخبار از ظهور مبارک است و این هزار سال هزار سالست که در الواح مبارک ذکرش گردیده این وقوعات در این هزار سال واقع خواهد شد باری فرصت ندارم مختصر بیان نمودم بعد بمعانی آن پی خواهی برد...

YMM.460x

AB01721*To: Sarah J Farmer**Date: 1906-Sep-08*

O thou beloved maid-servant of God!

What thou hast written was considered. It indicated purity of heart and advancement toward God.

O thou maid-servant of the Blessed Perfection! Be thou not sad, neither be thou unhappy; although the divine tests are violent, yet are they conducive to the life of the soul and the heart. The more often the pure gold is thrown into the furnace of test, the greater will become its purity and brilliancy and it will acquire a new splendor and brightness. I hope that thou art thyself in such a position.

Consider thou the lives of the former sanctified souls; what tests have they not withstood and what persecutions have they not beheld; while they were surrounded with calamities they increased their firmness and while they were overwhelmed with

tests they manifested more zeal and courage. Be thou also like unto them.

The utmost favor is shown toward thee and the divine bounties are thy guide. Endeavor thou, as far as thou canst, in order that thou mayest be like unto a chaste and clear mirror, cleansed and purified from every dust, so that the outpouring of the rays of the Sun of Truth may descend and thou mayest illumine those who are around thee. This is my counsel to thee. I pray always in thy behalf and supplicate for thy confirmation and assistance, in order that thou mayest become a sign of the Most Great Bounty and be the cause of the guidance of many souls. If thou art mindful, seek thou the favor everlasting and the illumination eternal. Do thou some work, that thou mayest become favored in the Threshold of the Almighty and a beloved maid-servant of the Blessed Perfection, in the Kingdom.

His honor ... hath delivered thy message. I entreat God that thine utmost hopes and desires may become realized.

Every one in the Holy Household is engaged in thy remembrance and sends thee their longing greeting.

Convey to ... my respectful greeting and announce to him: "No matter how brilliant a receding star is, its light never reaches to this world. Worship thou the newly ascendant Shining Luminary whose lights are glittering and whose proof is self-evident. Become thou the cause of guidance of the person whom thou art respecting. No matter how much endeavor and effort is shown, a tree which hath been in existence for two thousand years or more will never bring new and fresh fruits. This is the truth and there is nothing beyond the truth but manifest error."

TAB.302-304

AB04004

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

Date: 1906-Sep-08

¹ O ye two truthful believers!

¹ ای دو مؤمن صادق

² Your letter was received. Its contents were faith, certainty and sincerity. It was an evidence of perceiving eyes, attentive ears

² نامه شما رسید مضمونش ایمان و ایقان و خلوص بود دلیل بر بینائی چشم و شنوائی گوش

and acute mind. Were it not so, ye would not have witnessed the lights of the Sun of Truth, heard the divine Call, nor attained the knowledge of God.

- 3 Although in body we are far from one another, yet—praise be to God!—with life and heart we are present in one assembly; we enjoy the spiritual meeting, abide under the shadow of one Blessed Tree, are attracted to the beauty of one Beloved and gaze in the direction of one Object. Therefore, be not sorry on account of the remoteness, buy rather engage in the commemoration of God and praise Him. I hope that we may be together in all the worlds of God.

- 4 Teach the dear child Rooha this commune:

- 5 O God! Rear this little babe in the bosom of Thy love and give it milk from the breast of Providence. Cultivate this fresh plant in the rose-garden of Thy love and nurture it by showers from the clouds of Providence. Make it a child of the Kingdom and lead it to the divine world. Thou art powerful and kind! Thou art the Giver, the Bestower, whose blessings precede all else!

BRL_CHILD#06x, BPRY.033-034x, TAB.049-050, LABC.015x

و تیزی هوش بود و اگر چنین نبود مشاهده
انوار شمس حقیقت نمینمودید و ندای الهی
نمیشنیدید و بعرفان حق فائز نمیشدید

3 هرچند بجسم از یکدیگر دوریم ولی الحمد لله
بجان و دل در یکمجلس حاضر و لقاء روحانی
حاصل و در سایه یک شجره مبارکه ساکن و
منجذب جمال یک محبوبیم و متوجه بشطریک
مقصود لهذا از دوری محزون مباشید بلکه بذکر
حق مشغول گردید و شکرانه نمائید امیدوارم که
در جمیع عوالم الهی با یکدیگر همدم باشیم

4 طفل عزیز روحا را این مناجات بیاموز

5 خداوندا این طفل صغیر را در آغوش محبت
پرورش فرما و از ثدی عنایت شیر ده این نهال
تازه را در گلشن محبت بنشان و برشحات سخا
عنایت پرورش ده از اطفال ملکوت کن و
بجهان لاهوت هدایت فرما توئی مقتدر و مهربان
و توئی دهنده و بخشنده و سابق الأنعام

BRL_DAK#1192, DRM.018ax,
ADH2.131x, ADH2_5#07 p.163x,
MMG2#431 p.476x, HUV1.016x,
ABMH.054

AB00324

To: *Mirza Yusuf Khan Shirazi (Lisanul-Hudur), in Ridaiyyih*
Date: 1906-Oct-01

- 1 O unique and peerless one! Your letter of 5 Muharram 1329 was received. Although a detailed letter was written to you several days ago, which remained in draft form and had not yet been transcribed onto special paper when this letter arrived, nevertheless, despite having not a moment's leisure, a brief reply is being written so that you may know to what degree the love exists. But pray excuse the brevity of the response.

- 2 As to your first question, regarding "after the Most Great [Branch]," He states that this utterance was conditional upon steadfastness in the Covenant and obedience to the Command. After violation, there is certainly a fall, as is explicitly stated

1 ای وحید فرید نامه ۵ محرم ۱۳۲۹ رسید
هرچند چند روز پیش نامه مفصلی بشما
مرقوم گردیده که هنوز مسوده مانده و بر کاغذ
مخصوص نقل نگردیده بود که این نامه رسید
مع ذلک با عدم آتی فرصت جواب مختصر
مرقوم میگردد تا بدانی که محبت بچه درجه
است اما از اختصار جواب معذور دارید

2 جواب سؤال اول بعد الأعظم میفرماید این بیان
مشروط بشیوت بر میثاق و امثال امر بود بعد از
مخالفت البته سقوط است چنانکه در الواح تصریح
میفرمایند و جمیع ناقضین حتی نفس مرکز نقض

in the Tablets. All the Covenant-breakers, even the center of violation himself, acknowledge this decisive text wherein the Blessed Beauty explicitly states that should Mirza Muhammad Ali deviate for even a moment from the shadow of the Cause, he has been and will be mere nothingness. What deviation is greater than breaking the Covenant? What deviation is greater than opposing the Command? What deviation is greater than denouncing the Center of the Covenant? What deviation is greater than composing treatises of doubt and spreading them throughout the horizons against the Center of the Covenant? What deviation is greater than calumniating 'Abdu'l-Baha? What deviation is greater than causing corruption in the religion of God? What deviation is greater than allying with the enemies of 'Abdu'l-Baha? What deviation is greater than submitting petitions against Him to the tyrannical king, the deposed Ottoman Sultan? And so forth. This is not mere deviation, but rather opposition, hatred and enmity with all strength against 'Abdu'l-Baha, the Wronged One of the horizons.

نیز معترف باین نص قاطع هستند که بصراحت جمال مبارک میفرمایند که میرزا محمد علی اگر آتی از ظل امر منحرف شود معدوم صرف بوده و خواهد بود چه انحرافی اعظم از نقض میثاق است چه انحرافی اعظم از مخالفت امر است چه انحرافی اعظم از تکفیر مرکز میثاقست چه انحرافی اعظم از تألیف رسائل شبهات و نشر در آفاق بر ضد مرکز عهد است چه انحرافی اعظم از اقترا بر عبدالبهاست چه انحرافی اعظم از فساد در دین الله است چه انحرافی اعظم از اتفاق با اعدای عبدالبهاست چه انحرافی اعظم از تقدیم لواحق بر ضد او پیادشاه ظالم سلطان مخلوع عثمانیانست و قس علی ذلک این انحراف نیست بلکه بجمع قوی مخالفت و بغضا و عداوت به عبدالبهاء مظلوم آفاقست

- 3 Then what meaning remains for “after the Most Great”? And the Branches are limited to specific persons; there is no succession. Each one steadfast is accepted, and each one wavering falls, as is explicitly stated in the Tablets and Scriptures.
- 4 As for the word “chosen” in the Qur'an, surely you have read where it states: “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.” Thus, those who are chosen are of three kinds, including those who wrong their own souls.
- 5 Likewise consider “after the Most Great,” where He says: “And what is there after truth but error manifest?”
- 6 Regarding Huquq, after deducting the full year's expenses, whatever surplus remains becomes subject to Huquq. However, funds and property that serve as means of livelihood, for which Huquq has been paid once, or property for which Huquq has been paid, if its income barely suffices for expenses, no further Huquq is due on it.
- 7 As for the verse in the Furqan “on a Day the measure whereof is fifty thousand years,” the meaning is that momentous matters, universal events, and infinite occurrences whose manifestation and execution would require fifty thousand years will be accomplished in that single Day. This is why in another passage He speaks of “in the twinkling of an eye.” The intention of

- 3 دیگر بعد الأعظم چه حکمی دارد و اغصان محصور در اشخاص نه تسلسل دارد هر یک ثابت مقبول و هر یک متزلزل ساقط چنانکه در الواح و زیر منصوص است
- 4 و اما کلبه اصطفتی در قرآن البتّه قرائت فرموده اید که میفرماید ثمّ اورثنا الکتاب الذین اصطفتینا من عبادنا فمنهم ظالم لنفسه و منهم مقتصد و منهم سابق بالخیرات یعنی نفوسی که اصطفا شده اند بر سه قسم اند از جمله یک قسم ظالم لنفسه است
- 5 و همچنین بعد الأعظم را ملاحظه فرما که میفرماید و ما بعد الحقّ الا الضلال المبین
- 6 اما حقوق بعد از وضع مصارف سنّه کامله آنچه زیاده باقی بماند حقوق بر آن تعلّق یابد و لکن نقود و مالی که ممرّ معاش باشد و یکدفعه حقوق آن داده شده و یا ملکی که حقوق آن داده شده اگر ریع آن کفایت مصارف کند و بس دیگر حقوق بر آن تعلّق نگیرد
- 7 و اما در آیه فرقان فی یوم کان مقداره خمسين الف سنّه مقصد آنست که امور عظیمه و وقایع کلّیه و حوادث بنیایه که ظهور و اجرائش منوط بمدّت خمسين الف سنّه است در آن یوم واحد مجری گردد اینست که در مقام دیگر در

this verse refers to the Day of the manifestation of the Abha Beauty, which is equivalent to fifty thousand years, not actually fifty thousand years - just as it is said that one hour of separation is equal to a thousand years.

لمح بصر میفرماید و مقصود از این آیه یوم ظهور جمال ابهی است که بمقدار خمسين الف سنه است نه خمسين الف سنه چنانکه گفته میشود یک ساعت فراق مقدار هزار سال است

- 8 As for the blessed verse "Whoso layeth claim to a Cause before the completion of a full thousand years," this refers not to a relative amount but to a thousand years - that is, the well-known thousand years which is established and determined in the convention of mathematicians and verified and customary among people. The warnings regarding Ta have not yet been fulfilled, and likewise the first prophecy of Daniel is calculated from the beginning of the mission of the Prophet, which is approximately 1280 by the Hijra calendar. The second prophecy is by the Hijra calendar, meaning from the beginning of the Hijra, so 1335 has not yet come.

8 و اما آیه مبارکه من یدعی امراً قبل اتمام الف سنه بیان مقدار نیست الف سنه است یعنی هزار سال معروف مشهور که در عرف علمای ریاضی مسلم و مقرر و نزد ناس محقق و مصطلح است و اندازات به طاء هنوز اتمام نگردیده و همچنین بشارات نبوت اول دانیال حسابش از بدایت بعثت حضرت رسول است که تقریباً بحساب هجرت هزار و دویست و هشتاد میشود و نبوت ثانی بحساب سنه هجریست یعنی از بدایت هجرت پس هزار و سیصد و سی و پنج هنوز نیامده است

- 9 As for the beast in the Revelation of John whose name numbers six hundred and sixty-six, the number refers to the year, for that beast, which was the Umayyad king, appeared in 666 CE, and this prophecy pertained to the Holy Land.

9 و اما در مکاشفات یوحنا مقصد از وحش که عدد اسمش ششصد و شصت و شش است مقصود از عدد تاریخ سنه است زیرا آن وحش که پادشاه امویست در سنه ششصد و شصت و شش میلادی ظهور یافت و این خبر راجع بارض مقدس بود

- 10 As for Siyyid Husayn Akhlaqi's poem, the number refers to "Ya 'Ali-Muhammad" and explicitly indicates the year of manifestation as being after Ra and Ghayn.

10 و اما شعر سید حسین اخلاقی عدد یا علیمحمد است و سنه ظهور را تصریح نموده که بعد الراء و غین است

- 11 Regarding circumcision and the veil about which you inquired, now is not the time for an answer. Disposal of Huquq, whether small or great, is permissible only with the permission and authorization of the Center of the Cause.

11 در خصوص ختان و حجاب سؤال نموده بودید حال وقت جواب نه تصرف در حقوق جزئی و کلی جائز ولی به اذن و اجازه مرجع امر

- 12 As for presence at the Holy Threshold, it is conditional upon permission. And regarding the matter of "Blessed be the throne of Ta," We shall explain it to you if God wishes and wills. And say not of anything, "I shall do it tomorrow," except "if God wills." And upon you be the Most Glorious Glory.

12 و اما حضور بعتبه مقدسه مشروط باذنست و اما مسئله یبارک سریر الطاء سنین لک ان شاء الله و اراد و لا تقل لشیء انی فاعل ذلک غداً الا ان یشاء الله و علیک البهاء الأبهی

BRL_HUQUQ#046x, COC#1165x

INBA17:145, BRL_DAK#0671,
BRL_HUQUQP#046x, MMK6#411x,
AVK2.239.17x, AVK2.257.16x, AVK4.146.12x,
AVK4.451.07x, MAS2.075-078, MSBH6.027-

030

AB02860

To: Mother of Radiyyih et al., in Tihiran

Date: 1906-Oct-01

- 1 My God, my God! Muhammad has hastened to the court of Thy holiness and the precincts of Thy mercy, that he may attain Thy presence, gaze upon Thy beauty, and find shelter in Thy shadow. O Lord! Ordain for him every good thing in Thy Kingdom, aid him through those special favors Thou hast reserved for Thy near ones among Thy servants, and make him drink from the cup of forgiveness until he becomes intoxicated with the choice wine of grace and bounty. Verily Thou art the Pardoning, the Forgiving, the Mighty, the Merciful. And verily Thou art the Bestower, the Powerful, the Mighty, the Ever-Relenting.
- 2 O handmaiden of God, mother of Razieh Khanum! How many were the devout and ascetic women who longed for the dawning of the Lord of Clear Signs, yet after His appearance fell into veils and were afflicted with doubts. But praise be to God, you became privy to the Primordial Covenant, raised the cry of "yea," and circumambulated the Most Great Sanctuary, chanting "here am I." And upon you be the Most Glorious Glory.
- 3 O Sha'ban-Ali! Praise God that He removed the veil from your eyes, granted true insight, enabled you to witness the greatest signs, and caused the call of the Most Glorious Lord to reach your spiritual ears. Know the value of this manifest grace and arise in thanksgiving.
- 4 O handmaiden of God, Razieh! I will supplicate with humility and need before the Self-Sufficient Lord that you may become well-pleasing and find your way to the holy court, crying out "blessed am I, then blessed am I," and become the cause of joy and delight to the handmaidens of the All-Merciful. And upon you be greetings and praise.

۱ الهی الهی انّ محمدًا سرَّعَ الى ساحة قدسک و رحاب رحمتیتک حتّی یدرک لقائک و ینظر الی جمالک و یستظلّ فی ظلک ربّ قدّر له کلّ خیر فی ملکوتک و اسعفه بالطاف اختصصت بها المقرّین من عبادک و جرّعه کأس الغفران حتّی یترنّج بصهباء الفضل و الأحسان انک انت العفو الغفور العزیز الرّحمن و انک انت الواهب المقتدر العزیز التّواب

۲ ای امه الله والده راضیه خانم چه بسایار عابدات زاهدات مشتاق طلوع ربّ الآیات الیّنات بودند ولی بعد از ظهور در حجاب افتادند و بشبهات مبتلا گشتند اما شما الحمد لله محرم عهد الست شدید و فریاد بی برآوردید و لبیک گویان حول حرم کبریا طواف نمودید و علیک البهاء الأبهی

۳ ای شعبانعلی حمد کن خدا را که پرده از دیده برانداخت و بصیرت حقیقی بخشید و بمشاهده آیات کبری فائز فرمود و ندای حضرت کبریا بگوش هوش درآمد این فضل مشهود را قدر بدان و بشکرانه قیام نما

۴ ای امه الله راضیه در حقّ تو عجز و نیاز بحضرت بی نیاز غنایم تا مرضیه گردی و در بارگاه قدس راه یابی و فریاد طوبی لی ثمّ طوبی لی برآری و سبب سرور و فرح اماء رحمان گردی و علیک التّحیّة و الثّناء

MKT7.238b

AB12290*To: Jalal Dhabih**Date: 1906-Oct-01*

1 O thou who art a remembrance of His Holiness the Martyr!

2 That family and lineage have always been the recipients of the Blessed Beauty's gracious favors and will continue to be so forever. The Ancient Beauty, may my spirit be a sacrifice for His loved ones, placed a crown upon that family's head whose brilliant jewel will shine forth forever and beam radiantly through centuries and ages. Therefore, I too have the utmost love for you and all that family, and I implore from the grace and favor of the Most Holy One confirmation and success, that you may arise to serve the Cause of God and become the cause of the exaltation of the world of humanity.

3 Convey the greetings of 'Abdu'l-Baha to the assured handmaiden of God and confident leaf, your honored mother, and give her the glad tidings of the Blessed Beauty's grace and bounty. Likewise, convey heavenly greetings to the two attracted leaves, the illumined handmaiden of God and the radiant handmaiden of God, and say: O ye who are related to His Holiness the Martyr! That noble soul is watching over you from the Kingdom of Mysteries. Whenever you show forth enthusiasm and rapture and kindle a fresh flame with the fire of the love of God, he becomes joyous and glad and attains happiness in the Abha Kingdom.

4 And upon you be greetings and praise.

1 ای یادگار حضرت ذبیح

2 آن خاندان و دودمان همیشه مشمول نظر عنایت جمال مبارک بوده و الی الأبد خواهند بود جمال قدم روحی لاجبائنه الفدا تاجی بر سر آن خانواده نهاد که گوهر آبدارش الی الأبد ساطع و بر قرون و اعصار لامع لهذا من نیز نهایت محبت را بشما و جمیع آن خانواده دارم و از فضل و عنایت حضرت احدیت مستدعی تأیید و توفیقم تا بخدمت امر الله قائم گردید و سبب علویت عالم انسانی شوید

3 امة الله المطمئنة و ورقه موقنه والده محترمه را تحیت عبدالبهاء برسان و بفضل و موهبت جمال مبارک بشارت ده و همچنین دو ورقه منجدیه امة الله منور و امة الله اشراقیه را تحیت ملکوتیه ابلاغ نما و بگو ای منتسبین حضرت ذبیح آن بزرگوار در ملکوت اسرار ناظر بشماست هر وقت شور و ولهی نمائید و بنار موقده محبت الله شعله تازهئی بزیند فرح و شادمانی نماید و در ملکوت ابهی کامرانی کند

4 و علیکم التّحیّة و التّناء

INBA85:343

AB04890*To: Mirza Yusuf Khan Shirazi (Lisanul-Hudur), in Ridaiyyih**Date: 1906-Oct-01*

1 O my longtime friend, companion and confidant! Have you forgotten the days of our meetings that you have become so silent? I had hoped that in this divine rose garden you would, like a nightingale of inner meanings, constantly sing divine

1 ای یار قدیم و همدم و ندیم آیا ایام ملاقات فراموش نمودی که چنین خاموش گشتی من از تو امید داشتم که در این گلشن الهی مانند بلبل معانی هر دم گلبانگ ربّانی زنی و بیان مقامات

melodies and explain spiritual stations. May the tongue of presence become the tongue of teaching, and in spreading the divine fragrances may an eloquent decree be issued forth. May it bring all the divine friends to resurrection and gathering.

معنوی کنی لسان حضور لسان تبلیغ شود و در
نشر نفحات الله یرلیغ بلیغ منشور نماید جمیع یاران
الهی را به حشر و نشور آرد

- 2 O my beloved friend! Know thou this that the sovereignty of this world cannot equal servitude to the sanctified threshold for the former is perishing and the latter enduring and abiding. The former is ephemeral and the latter is everlasting. To be in prison but in the path of servitude to God is like being in an everlasting palace of glory but to be seated in the throne of sovereignty without servitude and service to the one true God will have as its end the abyss of degradation. They shall descend from their palaces to their graves they shall fall from well established thrones to their promised sepulchers.

2 ای دوست عزیز این را بدان که سلطنت جهان
بعبودیت آستان مقدس مقابلی ننماید زیرا آن فانی
و این باقی آن ناپایدار و این بی پایان زندان با بندگی
حق ایوان عزت ابدیه است و سریر سلطنت
بدون عبودیت حضرت احدیت عاقبت حسیض
مذلتست یزولون من القصور الی القبور ویسقطون
من السرر الموضوعة الی الأجداث الموعودة

- 3 Therefore one must walk on the traces of those luminous stars, those effulgent satellites, those resplendent suns. This is my advice to thee choose for thyself what thou wishest. Verily thy Lord will assist whomsoever he willeth upon whatever he ordaineth and he is potent over all things.

3 پس بر قدم نجوم ساطعه و اقمار لامعه و شمس
بازغه سیر و حرکت نما هذا وصیتی لک فاختر
لنفسک ما شئت ان ربک یؤید من یشاء علی ما
یشاء و انه لعلی کل شیء قدير

INBA17:139, MMK3#071 p.046x

AB10315

To: Unknown, in United States

Date: 1906-Oct-08

This is the first step in the path of God, but the distance of the way is great. I hope that thou mayest traverse that distance and reach the house of the object.

That pathway is that of severance from the world-tie, reliance upon God, baptism through spirit and fire; namely, to attain the spirit of the knowledge of God, and conflagration with the fire of the love of God; trustworthiness, faithfulness and firmness in the Covenant, steadfastness in the cause of God, and service to the kingdom of peace which shall soon establish its tent in the center of the world.

SW_v08#17 p.228x, SW_v13#05 p.113x

AB05295*To: Amelia A Helbig, in Washington, DC**Date: 1906-Oct-16*

- 1 O thou who art carried away by the love of God! The Sun of Truth hath risen above the horizon of this world and cast down its beams of guidance. Eternal grace is never interrupted, and a fruit of that everlasting grace is universal peace. Rest thou assured that in this era of the spirit, the Kingdom of Peace will raise up its tabernacle on the summits of the world, and the commandments of the Prince of Peace will so dominate the arteries and nerves of every people as to draw into His sheltering shade all the nations on earth. From springs of love and truth and unity will the true Shepherd give His sheep to drink.

- 2 O handmaid of God, peace must first be established among individuals, until it leadeth in the end to peace among nations. Wherefore, O ye Baha'is, strive ye with all your might to create, through the power of the Word of God, genuine love, spiritual communion and durable bonds among individuals. This is your task.

SWAB#201, BSW#15.33x, COF.037x

1 ای منجذبهء محبت الله شمس حقیقت از افق عالم طالع شد و نور هدایت درخشید فیض ابدی دائم و مستمر است و از نتایج آن فیض ابدی صلح عمومیت یقین بدان در این عصر رحمانی ملکوت صلح و سلام در قطب آفاق خیمه برافرازد و اوامر امیر صلح چنان در عروق و اعصاب امم نافذ گردد که ملل عالم را در ظل خویش آورد شبان حقیقی اغنام خویش را از چشمهء راستی و دوستی و آشتی آب خواهد داد

2 ای کنیز الهی اول باید صلح و سلام بین افراد انسانی تأسیس شود تا منتهی بصلح عمومی گردد پس تا توانید ای بهائیان بین افراد نفوس محبت حقیقی و الفت روحانی و ارتباط محکم بقوهء کلمه الله اندازید اینست تکلیف شما و علیک التَّحیة و الثَّناء

MMK1#201 p.238

AB00764*To: Spiritual Assembly of Montreal**Date: 1906-Oct-17*

- 1 O ye friends of Abdul-Baha! His honor Mr. [Woodcock] wrote a letter and in that letter he mentioned your names, asking divine favor on your behalf. While reading your names I opened my tongue in thanksgiving in the Threshold of Oneness, that he hath granted such favor and bestowed such providence. He guided the souls and pointed out to them the entrance to the Kingdom. Such confirmation deserveth thanks and praise, and such guidance is the most great bounty of His Highness the One.

- 2 Likewise, you must be engaged day and night, with all your soul and heart, in thanksgiving and in the glorification of His

1 ای دوستان عبدالهء جناب مسٹر [وودکاک] نامه نگاشت و نامه های شما را در آن نامه ذکر نمود و از برای کل طلب توجه نمود من نیز چون نام شما خواندم شکرانه ای بدرگاه احدیت بر زبان راندم که چنین عنایتی فرمود و چنین موهبتی مبذول نمود نفوس را هدایت کرد و بردخول بر ملکوت دلالت فرمود این تأیید سزاوار شکرانه است و این هدایت اعظم موهبت حضرت احدیت

Highness the Desired One who hath created you in such a glorious period, made you the manifestors of guidance in the Day of the Lord, imparted to you the insight and enkindled your souls and spirits with the fire of love. Today the grandeur, the majesty, the splendor and the magnitude of this station is not clear and manifest because it is the time of seed-sowing and the beginning of the planting of trees in the orchard of the Merciful One. When that seed is grown and the tree reacheth the time of its fruition, then many harvests shall be gathered and all regions and kingdoms shall be adorned with its blossoms and fruits.

3 Ere long the Adored One of this providence will become the Beloved of the assemblages of the world and the rays of the Sun of Truth will illumine every house, every place and corner. At that time the greatness and superiority of the friends of God will become evident and demonstrated.

4 Consider ye! In the day of His Highness Christ, the grandeur and majesty of their Holiness the Apostles, was not known. After three-hundred years the loftiness of the station and the exaltation of their attainment became manifest. Ere long the result of the deeds in this cycle of Baha'u'llah will appear and every one of the friends and the maid-servants will be crowned with a diadem whose splendid gems will radiate brilliancy and effulgence throughout cycles and ages.

5 Therefore, O ye servants of God and the maid-servants of the Merciful One, do ye not rest for one moment! Do ye not seek any composure! Do ye not wish for any rest and ease! endeavor and make ye an effort with all your heart and soul to spread the fragrances of Paradise, to raise the eternal melody of the Kingdom of ABHA, to establish the gathering of fellowship, to become assisted with the confirmations of the Holy Spirit; to clothe the temple of existence with a new garment; to bestow eternal life upon the reality of souls; to become a cause of the civilization of the human world; to characterize the bloodthirsty animals with the heavenly attributes and divine commemorations; to pacify the world with peace and salvation, and to adorn man with the favors of His Highness the Merciful One; that perchance ignorance, animosity and strangeness may be removed entirely from among the denizens of the world, and the Banner of Reconciliation, Freedom, Nobleness and Oneness be hoisted; for the chains of existence contain countless links, each connected with the other. This connection is the cause of the appearance of the invisible powers of the world of the visible.

6 O ye true friends! Make ye a mighty effort, that this world may become another world, and this darksome earth may become

2 شما نیز شب و روز باید به جان و دل حامد و شاکر حضرت مقصود گردید که شما را در چنین عصر محمود مبعوث نمود و در یوم ربّ مظهر هدایت کرد و دیده بصیرت بخشید و بنار محبت دل و جان برافروخت حال عظمت و شرف و قدر و منزلت این مقام واضح و مشهود نه زیرا بدایت بذرافشانیست و آغاز غرس نهالهای گلشن رحمانی وقتی که این تخم انبات گردد و این نهالها بثمر رسد خرمنا تشکیل یابد و فواکه و اثمار زینت بازار و دیار گردد

3 و عنقریب دلبر این موهبت شاهد انجمن عالم شود و پرتو شمس حقیقت هر خانه و لانه و آشیانه‌ی را منور نماید آن وقت عظمت و بزرگواری دوستان الهی ظاهر و آشکار شود

4 ملاحظه نمائید که در ایّام حضرت مسیح قدر و منزلت حضرات حواریین معلوم نبود بعد از سیصد سال علو مقام و سمو منقبت ایشان ظاهر گردید لکن نتیجه اعمال در عصر بهاء الله عنقریب بظهور انجامد و هر یک از احبّاء و اماء خویش را تاجی بر سر نهد که پرتو جواهر کرمه‌اش بر قرون و اعصار بتابد

5 پس ای عباد الهی و اماء رحمانی دمی نیسائید و راحتی مجوئید و سکون و قرار نیابید شب و روز به جان و دل یکوشید که نفحات فردوس منتشر نمائید و آهنگ ملکوت ابری بلند کنید مجلس انس بیارائید و بتأییدات روح القدس مؤید گردید هیكل وجود را خلعت جدید بپوشید و حقیقت نفوس را حیات ابدیه مبذول دارید عالم انسانی را سبب ترقی گردید و حشرات خونخوار را علت تذکر و خوشخوئی شوید جهان را به صلح و سلام آسوده نمائید و انسان را بفیوضات حضرت رحمان بیارائید تا نادانی و دشمنی و بیگانگی در بین بشر بکلی برخیزد و آسودگی و آزادگی و فرزاندگی و یگانگی علم افرازد زیرا سلسله وجود را حلقه‌های بی‌پایان موجود و با یکدیگر مربوط و این ارتباط سبب ظهور قوای معنویه در عالم شهود

shining and resplendent through the rays of the Sun of Truth.

6 ای دوستان حقیقی همتی نمائید تا این جهان
جهان دیگر گردد و این عالم ظلمانی پرتو شمس
حقیقت یابد و درخشندگی و تابندگی جوید

- 7 I entreat God that this favor may be realized and this unending outpouring become manifest and apparent, and the friends of God be confirmed by every bounty.

7 از خدا خواهم که این موهبت میسر گردد و این
فیض ابدی ظاهر و آشکار شود و دوستان الهی
بهر موهبتی موفق گردند و علیکم التّحیّة و الثّنَاء

BRL_ATE#072x, BSW#14.22x, TAB.531-533, MAX.237-239

BRL_DAK#0797

AB03479

To: G Herbert Rich, in New York

Date: 1906-Oct-17

O thou who art advancing toward the Kingdom!

Thy letter was received. From its contents it became known that thou hast turned thy face toward His Highness, the Merciful One, after the reading of the Book of Ighan, and hast become a new creation.

I trust in the favor of the True One, that thy sisters and brothers may likewise attain, and that thou mayest become confirmed with the confirmation of the Holy Spirit, in order that thou mayest be the cause of teaching many souls, and guide every person with whom thou hast association and intercourse.

I ask from God that thou mayest be the cause of the awakening and mindfulness of thy father and mother, and that many of thy friends may rend asunder the veils of superstition and behold the Light of Truth.

O thou advancer toward the Kingdom! Endeavor thou day by day to increase thy yearning and attraction, so that the attitude of supplication and prayer may be realized more often.

If we do not meet in this physical world, I ask from God that we may meet in the realm of vision, and that day by day the revelation of the Kingdom may become greater. [...]

Convey my respectful greeting to Mr... I hope that he will become confirmed and assisted in his voyage to India; and that the power of the Word of God will penetrate in such wise

in those parts (India) that Mr... himself will stand astonished and add to his faith and assurance.

TAB.522-523

AB06911

To: Marie A Watson, in Brooklyn

Date: 1906-Oct-17

O thou who art attracted to the Kingdom of God!

Thy letter was read with the utmost attention. The poetry was beautiful.

Praise be to God, thou art severed from all else save the Heavenly Father. Thou hast been of the earth—thou art now of the Kingdom. Thou hast been of the world—thou art now of the Realm of Might. Thou art spreading the divine Teachings. Thank thou God, thou art bearing trials in the path of the Kingdom and art enduring persecutions and sufferings. These afflictions are conducive to the spiritual development and the descent of the Holy Spirit.

O thou dear maid-servant of God! I supplicate God that He suffer thee to become a herald of the Kingdom in all those places, so that thou mayest proclaim the glad-tidings of the Lord of Hosts.

TAB.223-224

AB07144

To: Unknown, in United States

Date: 1906-Oct-17

Thou hast written concerning the universal peace, that before long the congress of The Hague will be opened and discussion will be made in regard to the universal peace.

The problem cannot be solved by the congress of The Hague, whose members are the representatives of nations; nay, rather,

this graceful beloved will unveil her face in all the regions through the penetrative power of the Word of God.

The congress of The Hague is follows: The wine sellers call a meeting so that they may discuss the evils of wine and remove from the world the drinking of wine; yet their own vocation is wine selling.

Nations who are constantly thinking either of worldly conquest, the expansion of their own dominion or waging war upon their contemporaries, send ministers and representatives to the congress of The Hague to discuss the problem of universal peace and legislate regulations for the prevention of war!

But regarding the universal language: Ere long significant and scientific discussions concerning this matter will arise among the people of discernment and insight and it will produce the desired result.

TAB.595-596x, BSTW#154

AB07597

To: Fannie G Lesch, in Chicago

Date: 1906-Oct-22

O thou believer in God!

Thy letter was received and from its contents happiness was realized. It was a proof of faith and assurance and of firmness in the Covenant and Testament. Desire thou through the bounty and mercy of the Lord of Might that He make thee a cause of spreading the fragrances of God and confirm thee in the service of the Kingdom of God.

The letter of Mrs. Sara M. Crosby was considered and for thy sake a letter was written her. It is enclosed. I pray God and supplicate the Threshold of Mercy for both of you that you may attain to that which is the will of God and may be aided and strengthened (while) in this mortal world.

There is much work and I have not the leisure to write more than this. Upon thee be the Most Glorious Glory.

TAB.241-242

AB00658

To: Marie A Watson, in Washington, DC

Date: 1906-Nov-06

O thou beloved and benevolent daughter of the Kingdom of God! The letter which thou hast written was received. I read it with the utmost love; thy services became known and thy forbearance in the afflictions became evident and manifest. Happy is thy condition, for thou art spending thy days in heralding the Kingdom and art crying, "O ye concourse of men! Make ye straight the path; walk ye in the direct road!" Thou hast abandoned ease and accepted thousands of hardships and traveled for the purpose of promoting the Word of God.

Convey on my behalf love to Mrs... and say, "Praise be to God, thou art set aglow with the fire of the Love of God and hast arisen in the service of the Cause of God."

Announce my affection to the maid-servant, ... and say, "Thank thou God that thou hast become related to the Kingdom and art an object of the favors of the Lord of Might."

Gladden the heart of Mrs. ... by the divine glad-tidings and say, "Be thou like unto a bird and unweariedly soar upward until thou reachest the Supreme Apex."

Say thou to Mr. ..., "When engaged in useless service the end is loss within loss. Therefore, serve thou the Lord of the Kingdom, which in the end is profit within profit."

Announce my respectful greeting to Mrs. ... and her daughter and say, "Thank ye God that ye have illumined faces with the light of Guidance and ye have perfumed the nostrils with the holy fragrances of the rose-garden of the Kingdom of ABHA."

Proclaim the glad-tidings of the bounty of the Almighty to Mrs. ... and deliver my respectful greeting to Mrs. ... and say, "In the churches turn thy face toward the Kingdom of ABHA and supplicate the help of the Holy Spirit, and, with a detached heart, begin to talk."

Convey respectful greeting to Mr. and Mrs... and say, "Be ye thankful to God that your house became the nest of the birds of the divine garden and the shelter of the flocks of heaven. They sit together, read the holy Tablets, are engaged in the commemoration of the True One and strive and endeavor to promote the Word of God."

O thou maid-servant of God, Mrs. ...! Regarding the star with five points, thou hast made an excellent comparison.

O thou maid-servant of God! If it is possible, change the meeting of every nineteen days into a feast, [...]

O thou maid-servant of God! Those fishes which thou hast seen in the vision are the souls who are swimming in the sea of this nether world. God willing, thou wilt bring them out of the nether world, with the net of the love of God, into the immensity of the Kingdom. Those brilliant stars which thou hast beheld are the children of the Kingdom. That brilliant crescent is the Cause of God. The appearance of His Highness Christ and His white robe and resplendent light in His blessed face is the proof of the power and the promulgation of the Word of God in America.

Therefore, it is the same thing which I said: "The night is drawing nigh and then no one can work." Consequently, one must hasten to perform something and show forth exertion.

TAB.224-226

AB00652

To: Margaret M Sprague, in Buffalo

Date: 1906-Nov-07

¹ O daughter of the Kingdom! Thy letter was received and its contents much appreciated. It gave evidence of thine ardent supplications, proof of thy prayers and thine attraction to the Cause of God. How great is thy blessedness that thou hast attained this station of steadfastness.

² Know thou, O daughter of the Kingdom, that thy Lord, the Son of Truth hath shone a radiant light upon the world and all beings in the universe have obtained their lives from this. All have attained their true existence because of it. They are all like mirrored surfaces on which the Sun of Truth doth shine. Its grace is one, its radiance is one but each mirror is different and diverse. Some, in utmost purity and delicacy, reflect the rays of the Sun of Truth clearly and without a single blemish; others, however, are clouded by dust and dross and thus deprived of this grace. The beloved of God strive to be polished mirrors that reflect the rays of the world's great Luminary, but there are many that are veiled from it completely, like stone and sand. This is particularly true of those who are distorted by hatred and enmity, by oppression and wrongdoing, and by

¹ ای بنت ملکوت نامهات رسید و مضمون مفهوم گردید دلیل تبّتل و تضرّع بود و برهان انجذاب و التهاب خوشا بحال تو که در این حالی و بر چنین استقامتی

² ای بنت ملکوت ربّ الملکوت شمس حقیقت یک تجلّی و اشراق بر امکان و کیان فرمود جمیع کائنات از پرتو آن اشراق هستی و حیات یافتند و در عرصه وجود محشور گردیدند پس جمیع کائنات صفحات آئینه‌اند که شمس حقیقت پرتو فیض افکنده جمیع این صفحات مرایا هستند و حکایت از شمس حقیقت نمایند و فیض فیض واحد است و تجلّی تجلّی واحد ولی این مرایای متنوعه مختلفند بعضی در نهایت صفا و لطافت و منعکس از پرتو شمس حقیقت و تجلّی شمس ظاهر و باهر و لامع و مرایائی دیگر پرغبار و پرکدر لهذا از استفاضه محروم و مهجور مانده احبّای الهی مرایای صافیه‌اند که در نهایت لطافت و

blind fanaticism. Such people are so clouded over that they are like dull stones on which the light of the sun has no effect, and can create no radiance or reflection.

صفا حکایت از نیر آفاق کنند و طوائف دیگر
صفحات حجر و مدر مغبرند علی‌الخصوص اهل
بغضا و عناد و ظلم و پیداد و تعصب جاهلیه که
از شدت غبار مانند سنگ سیاه شده‌اند که پرتو
آفتاب در آن سطوع و اشراق ندارد

- 3 Now such mirrors as have been deprived should not be alienated or estranged; they should not be considered as enemies or treated like wild animals. Rather, relate to them with utmost love and kindness, look upon them as members of the human family, recognise them as friends and not as aliens, show them sympathy and consolation in order to educate and lead them to spiritual qualities, that all the veils of dust and impediments of perception might be removed from the surface of their mirrors and the lights of the Sun of Truth may shine upon them brilliantly.

3 حال این آئینه‌ها را که محروم از فیضند نباید
بیگانه شمرد و اغیار شناخت و دشمن دانست
و متوحش شمرد بلکه باید در نهایت محبت و
مهربانی از اعضای خویش شمرد بیگانه نگفت
آشنا دانست اغیار نباید شمرد یار باید دانست
و بتربت ایشان پرداخت و دلسوزی کرد و
غمخواری نمود و باخلاق رحمانی دلالت کرد
تا آن غبار از صفحات آن مرایا زائل شود و
اشعه ساطعه شمس حقیقت بدرخشد

- 4 O daughter of the Kingdom beware, beware lest ye be estranged from anyone, even though he be untrained in spiritual instincts and negligent of God. Strive rather to seek a state of oneness with others at all times and of freedom from hate, that all rancour and animosity, all oppression and injustice, all calumny and contempt may be totally obliterated, that the world may become the Abha paradise and the universe may be transformed into the All-Glorious Paradise, that the human race may become angelic and all its members reflect the grace of the most Glorious Lord. In this station lies the bounty of the human world. In this consists the guidance ordained by the Lord of sanctity.

4 ای دختر ملکوت زهار زهار با کسی بیگانه
مباشید ولو متوحش‌ترین روی زمین و از خدا بیخبر
باشد یا خود دشمن باشد بلکه یگانگی طلبید و
آزادگی او خواهید و فرزانی او جوئید تا این
بغض و نفاق و عداوت و جفا و ظلم و عدوان
و کذب و بهتان و غرور و طغیان بکلی از میان
برخیزد جهان جنت ابدی گردد و کیهان کشور
آسمان شود نوع انسان فرشتگان گردند و افراد
بشر مظهر الطاف جلیل اکبر گردد این موهبت
عالم انسانیت و این هدایت مقدسه ربانی

- 5 O daughter of the Kingdom! thou has written about the meetings held in Buffalo, about the manner in which thou art engaged in teaching at those meetings. Verily if thou showest steadfastness in thine endeavours, if thou doth not give way to fatigue and apathy, the Son of Truth shall surely shine upon all those regions and all those territories.

5 ای بنت ملکوت از محافل آراسته در بوفالو
مرقوم نموده بودی که در آن محافل تبلیغ
مشغولید اگر استقامت نمائید و تحمل مشقت
کنید و ملال نیارید یقین عنقریب آن اقلیم
روشن گردد و شمس حقیقت بر تلال و دیار
بتابد

- 6 O daughter of the kingdom show the greatest respect and honour to the poor, to the orphans and the disabled from every land, from every tribe and people. Show the utmost loving kindness to them and serve them as a true servant might. Treat them as thou wouldst the most honourable and dignified people in the land and place thyself at their disposal both by night and day.

6 ای بنت ملکوت فقرا و یتام و عجزه از هر
طوائف و ملل را بسیار مکرم دارید و بی‌نهایت
رعایت کنید مانند خادم حقیقی خدمت نمائید
آنانرا بزرگواری شمرد و خود را خادم لیل و نهار
دانید ای بنت ملکوت بدان که مناجات و
صلوات آب حیات است سبب زندگی وجود گردد و
لطافت و بشارت نفوس شود تا توانی مواظبت نما
و دیگرانرا به مناجات و صلوات بخوان و علیک
التحیة و الشناء

BRL_ATE#189x, BRL_IOPF#2.18x, BLO_PT#081.76

MMK2#076 p.060, MMK2#134 p.101

AB05257*To: Corinne True**Date: 1906-Nov-07*

Be thou not afflicted at the passing of thy son, neither sigh thou nor lament. That nightingale hath winged its flight unto the divine rose-garden, and that drop hath returned unto the Ocean of Truth. That stranger hath hastened unto his true abode, and that invalid hath found eternal health and life.

Wherefore dost thou grieve and sorrow? This separation is but for a period, this deprivation and bereavement but for a span of days. Thereafter shalt thou find him in the divine Kingdom and be everlastingly reunited with him. Bodily companionship is transient, but heavenly reunion is eternal. Whensoever thou rememberest this lasting union, thou wilt be cheered and comforted.

TAB.099-100

AB05421*To: Ahmad Sohrab, in Washington, DC**Date: 1906-Nov-08*

- ¹ ...Likewise, convey from me to Professor Barakat'u'llah of India the utmost longing and affection, and say unto him: The loving Lord hath, through His pure bounty and grace, bestowed upon thee a mighty confirmation and sent thee unto those regions that thou mightest become the cause of the diffusion of the divine lights. Man must labor in a garden fresh, verdant, and full of tenderness and delight, designing the flowers of inner meanings and planting the saplings of the Merciful, that from such husbandry there may accrue fruits, benefits, and universal blessings in abundance; for this is a new garden, and in it the power of growth and flourishing is manifest and evident. If he will exert such endeavour, then verily Barakat'u'llah shall become the blessing of the Abha Kingdom, and this name shall be made to correspond with its true reality. Say: Display such prowess in this arena that thou mayest seize the prize of "The foremost, the foremost! These are they who are drawn nigh."...

¹ ...همچنین جناب پروفیسر برکت اللہ ہندی را از قبل من نہایت اشتیاق ابلاغ دار و بگو کہ خداوند مہربان محض لطف و عنایت توفیق عظیم بتو دادہ و ترا بآن دیار فرستادہ تا سبب انتشار انوار گردی انسان باید در بوستانی تر و تازہ پر طراوت و لطافت بطراحی گلہای معانی و نشانیدن نہالہای رحمائی پردازد تا از این باغبانی ثمرہ و فائدہ و برکت کلیہ حاصل گردد زیرا این حدیقہء جدیدہ است و قوت نشو و نما در آن واضح و آشکار است اگر چنین ہمتی فرماید البتہ برکت اللہ برکت ملکوت ابہی گردد و این اسم مطابق مسمی شود بگو در این میدان جولانی نما تا گوی السابقون السابقون اولئک المقربون را برابائی...

- 2 Concerning the study of the Persian language about which you had written - this is indeed most necessary. If possible, Professor Barakat'u'llah should make an effort to teach Persian to some. This will become the cause of the progress of souls and his own eternal glory....

ADMS#203dx

2 در خصوص تحصیل لسان فارسی مرقوم نموده بودید فی الحقیقه بسیار لازم اگر ممکن جناب پروفیسر برکت الله همتی فرمایند و بعضی را لسان فارسی تعلیم دهند این سبب ترقی نفوس و عزت ابدیه خود ایشان گردد...

MMK6#532x, ANDA#79 p.05x,
MAS9.147x

AB04453

To: Leone St Clair Barnitz, in Washington, DC

Date: 1906-Nov-10

- 1 O thou who art attracted toward the Kingdom!
- 2 Be thou not unhappy; the tempest of sorrow shall pass; regret will not last; disappointment will vanish; the fire of the love of God will become enkindled, and the thorns and briars of sadness and despondency will be consumed! Be thou happy; rest thou assured upon the favors of Baha', so that uncertainty and hesitation may become non-existent and the invisible outpourings descend upon the arena of being!
- 3 If thou art seeking after spiritual tranquility, turn thy face at all times toward the Kingdom of ABHA. If thou art desiring divine joy, free thyself from the bands of attachment. If thou art wishing for the confirmation of the Holy Spirit, become thou engaged in teaching the Cause of God.
- 4 If the friends and relatives are keeping themselves at a distance from thee, be thou not sad, for God is near to thee. Associate thou, as much as thou canst, with the relatives and strangers; display thou loving kindness; show thou forth the utmost patience and resignation. The more they oppose thee, shower thou upon them the greater justice and equity; the more they show hatred and opposition toward thee, challenge thou them with great truthfulness, friendship and reconciliation.
- 5 Praise be to God, thou art near to the Kingdom of ABHA! Rest thou assured. With all my soul and spirit, I am thy companion at all moments. Know thou this of a certainty!

1 ای منجذب ملکوت

2 محزون مباش طوفان غم ساکن گردد حسرت نماند حرمان نباید آتش محبت الله شعله زند خار و خاشاک اندوه و غم بسوزد مستبشر باش مطمئن بعنایت بها گرد تا شبهه و ریب مفقود شود و فیوضات غیب موجود گردد

3 اگر فراغت روحانی خواهی همواره توجه بملکوت ابهی کن اگر مسرت وجدانی جوئی خود را از قید تعلق رها نما اگر تأییدات روح القدس خواهی بتبلیغ امر الله پرداز

4 خویش و پیوند اگر دوری جویند مکرر مشو خدا نزدیک است اما تو تا توانی پیگانه و خویش را نزدیکی کن و مهربانی نما و نهایت صبر و تحمل بنما هر قدر ستم کنند عدل و انصاف مبذول دار و هر چه بغض و عداوت نمایند براسستی و دوستی و آشتی مقابله کن

5 انشاء الله بملکوت ابهی نزدیکی مطمئن باش من همواره بجان و دل همدم تو هستم یقین بدان

- 6 I prayed in behalf of thy relatives and family, supplicating from God confirmation and assistance for them.

6 و در حقّ خویشان تو دعای خیر نمودم و از خدا طلب تأیید و توفیق کردم و علیک البهاء الأبهی

TAB.557-558

BRL_DAK#0689

AB04289

To: G Herbert Rich, in New York

Date: 1906-Nov-14

- 1 O thou servant of the True One!

1 ای بندهء حقّ

- 2 Thy letter was received. The meeting [...] which was arranged with the utmost union in the studio of Miss ...was in reality spiritual, merciful and illumined. The friends of God were associating with great harmony and friendship. I hope that all the people of the world become united and cemented. The Blessed Perfection hath appeared for the sole purpose of the unification and solidarity of the people of the world, so that all of them may enter under the shade of one tree, sing one melody in one rose-garden and adorn the universe with love and oneness.

2 مکتوبت رسید محفلی که در کمال اتحاد در شب جمعه در منزل مس تمپسون آراسته بودید فی الحقیقه روحانی بود رحمانی بود نورانی بود زیرا یاران الهی در نهایت اتحاد و یگانگی بودند و امیدوارم که اهل عالم جمیعاً چنین متحد و متفق گردند جمال مبارک محض اتحاد و اتفاق اهل عالم ظاهر شدند تا کلّ در سایهء یک خیمه درآیند و بیک لحن در یک گلشن بسرایند و جهانرا بجهت و یگانگی پیاریند

- 3 Every meeting which is organized for the purpose of unity and concord will be conducive to changing strangers into friends, enemies into associates, and Abdul-Baha will be present in his heart and soul with that meeting.

3 هر محفلی که بجهت اتحاد و اتفاق تشکیل گردد سبب شود بیگانگان آشنا گردند و اغیار یار شوند و عبدالبهاء بجان و دل در آن محفل حاضر

- 4 I entreat from God that the believers may at all times strive to bring about union and harmony, in order that this power of unity may display an effect in this world; each country become illuminated, the darkness of foreignness be dispelled gradually and the light of unanimity dawn and shed its rays to all parts.

4 از خدا خواهم که همواره احبای الهی در اتفاق و یگانگی کوشند تا این قوهء اتحاد در جهان اثر کند و در هر کشوری سمر گردد تا اندک اندک ظلمت بیگانگی از عالم زائل گردد و نور یگانگی طالع و لائح شود و علیک البهاء

BRL_ATE#084x, BSW#17.17x, TAB.553

BRL_DAK#0680

AB11425*To: E W Gannett (Alma Knobloch?), in New York**Date: 1906-Nov-14*

O thou faithful one!

One of the requirements of faithfulness is that thou mayest sacrifice thyself and, in the divine path, close thine eye to every pleasure and strive with all thy soul that thou mayest disappear and be lost, like unto a drop, in the ocean of the love of God.

TAB.552, BBBD.031a, BSC.461 #854

AB01832*To: Juliet Thompson**Date: 1906-Nov-15*

O thou who hast turned thy face toward the Kingdom!

What thou hast written was read. Convey my loving greetings to ...and say: "Every soul who was deprived of the Kingdom of God in the day of Christ was disappointed in the other world. Now be thou a seeker of Truth with all thy soul and heart and receive thou the reflection of guidance, so that thou mayest not become sad and disappointed in the other realm."

O my Juliet! In this glorious age the divine confirmations are like unto the rays of the sun. The hearts and souls are like unto the surface of crystal. The clearer the crystal the greater the refulgence of the sunlight.

Praise be to God! that the door of servitude is already opened before thy face. Therefore, be thou the cause of happiness to the souls of the friends of God; impart thou attraction and exhilaration to others and suffer them to quaff the wine of bounty from the cup of the most great guidance, in order that they may open wings like unto birds and soar upward, upward to the realm of the Kingdom.

Thou hast written: "So that the friends may discover the Truth, become like unto a flaming torch and change the darkness of that country into illumination." This statement was of the

utmost sweetness. My heart was rejoiced by reading it. The second statement of thy letter was this: "In order that we may demonstrate this manifest light to others through deeds and actions." This also was of the utmost eloquence and beauty.

O thou maid-servant of God! The penetration of the word of man dependeth upon the heat of the fire of the love of God. The more the splendors of the love of God become manifest in the heart, the greater will be the penetration of the Word.

I hope that thou, O my Juliet, with ..., will become confirmed in the service and arise to the good pleasure of the True One.

TAB.698-699, SW_v07#10 p.097-098x, SW_v07#15 p.140x, SW_v08#12 p.142x

AB06944

To: Juliet Thompson, in New York

Date: 1906-Nov-15

- | | | |
|---|---|---|
| 1 | O thou who art gazing toward the Kingdom! | 1 ای ناظر بملکوت |
| 2 | Thy letter was received. Its contents became known. Thank thou God that thy house became the shelter and the nest of the birds of the Kingdom. The spiritual assembly was arranged. Abdul-Baha, in His heart, was present in your gathering and His spirit was gazing upon you. | 2 مکتوبت رسید مضمون مفهوم گردید حمد کن خدا را که خانهات لانه و آشیانه مرغان ملکوت گردید محفل رحمانی تأسیس شد و عبدالبهاء بدل در محفل شما حاضر و در نهایت مهربانی روحش ناظر |
| 3 | In order to tender thanks for this gift, you must become engaged in creating harmony and union to such an extent that all of you may become as one soul and one spirit; that you may become as waves of one sea, breezes of one rose-garden, flowers of one meadow and trees of one orchard. You must devote your time to the training of yourselves and the guidance of souls. | 3 باید بشکرانه این موهبت چنان به اتحاد و یگانگی پردازید که حکم یک جان یابید و یک قلب امواج یک بحر شوید و نسائم یک گلشن گلهای یک باغ باشید و اشجار یک بوستان و بتربیت خود و هدایت نفوس پردازید |
| 4 | Thy house is my house. Therefore, it must become adorned with the lights of the Kingdom. | 4 خانه تو خانه من است پس باید بانوار ملکوت مزین گردد و علیک التّحیّة و الثّنَاء |

TAB.697-698

MKT7.127a

AB12530

Extract from a letter to Hooper Harris in Dec. 1906

To: Hooper Harris

Date: 1906-Dec

To Miss Alma Knobloch,

Send her my love and greetings and say: Blessed are you, to whom the White and Black are equal. Wisdom is attained through the light of the heart and not through the skin, and blackness is the darkness of the heart and not the darkness of the face. One sees the reflection of a person in the black, in the pupil of the eye. How many there are whose face is black and whose character is white and enlightened.

I am exceedingly happy about this work that you have undertaken. It is the cause of truth and enlightenment of your spirit.

BBBD.031bx

AB10097

To: Ellah A Rice-Wray, in St. Louis, MO

Date: 1906-Dec-02

O thou who art attracted toward the Kingdom! The Doors of the Kingdom are open; and the sons of the Kingdom are in the utmost joy and happiness. The Glad-Tidings of God are proclaimed and the hearts are attracted and illumined.

I supplicate and entreat in the Threshold of God, that thou mayest be accepted in the Court of the Lord of Hosts; open the insight; be engaged with an eloquent tongue in the praise and glorification of God, and become assisted in the service of the Kingdom.

Upon thee be Baha'ul-Abha.

BSTW#422

AB02964

To: Ibrahim (Mahmud) Shariatmadar (Lahijan)

Date: 1906-Dec-03

- 1 O thou who art steadfast in love! Thy letter was received and thy thankfulness for the receipt of the missives was noted. Praise and supplication is none other than love itself, which is the adornment and embellishment of human reality. And what bounty could be greater than that He led thee from the world of nothingness to the realm of existence, and enabled thee to attain the light of consciousness from the darkness of privation. If He hath decreed tribulation, it is the essence of bounty, and if He hath shown severity, it is the very truth of faithfulness.

1 ای محبت مدار نامه رسید و شکرانه وصول تحاریر معلوم گردید ستایش و نیایش همان محبت است که زیبایش و آرایش حقیقت انسانیه است و چه موهبتی اعظم از این که ترا از عالم عدم بجهان قدم راه داد و از ظلمت فقدان بنورانیت وجدان فائز فرمود اگر بلائی نیز روا داشت آن عین عطاست و اگر جفائی نمود آن نیز حقیقت وفاست
- 2 "His tyranny hath schooled all justice to its art, His wrath hath taught all tenderness the wiser part."

2 ظلم او مر عدلها را اوستاد قهر او مر لطفها را شد رشاد
- 3 Cry not aloud, lament not in thy grief. Ibn al-Farid hath said:

3 فریاد مکن فغان منما ابن فارض میگوید
- 4 "Were but the least of what I bear outpoured on mountain height, Mount Sinai, ere the Theophany, had sunk in ruin quite."

4 ولو ان ما بی بالجبال بٹ اقله و کان طور سینا به قبل التجلی لدکت
- 5 Let thy troubled heart say what it will; this tribulation hath brought thee to supplication and caused thee to fall into humble entreaty, such that night and day thou callest out to the Most Great Name, saying "O Beauty of God, I sacrifice my all for Thee." Herein lieth the power of God, that a single drop endureth an ocean of tribulation.

5 هر چه میخواهد دل تنگت بگو این بلاست که تو را بمناجات آورده و به تبتل و تضرع انداخته که شب و روز خطاباً باسم اعظم یا جمال الله فدیت بکلی لک میگوئی قدرت حق اینجاست که یکنقطره تحمل یک دریای بلا مینماید
- 6 As for thy holding thy hand from afar over the fire - I wrote this verse in response to thy words wherein thou hadst written to this effect: that thou art in the cradle of comfort while I am on the bed of hardship; thou retest thy head on the pillow of ease while I am in the soul-consuming fire of affliction; thy station is the height of the moon while my dwelling and refuge is the bottom of the pit; thou drinkest wine from "this is a cool washing-place" while I wander in the desert of mirage. This was the meaning of thy words, hence I wrote "thou holdest thy hand from afar over the fire."

6 و اما دستی از دور بر آتش داری این مصراع را در مقابل خطاب شما نوشتم که مرقوم نموده بودی و مضمون این بود که تو در مهد راحتی و من در بستر زحمت تو سر بر بالین ناز داری و من در آتش مشقت جانگذاز تو را مقرر اوج ماه و مرا منزل و مأوی قعر چاه تو از چشمهء هذا مغتسل بارد و شراب مینوشی و من در بادی سراب سرگردان این بود مضمون خطاب لهذا مرقوم گردید دستی از دور بر آتش داری
- 7 Noah endured nine hundred and fifty years of tribulation; thou must at least bear a tenth of a tenth thereof. And Noah's lamentation reached such a degree that he was named "Noah" (the wailer). Thou didst write that instead of water He bestowed fire. Water bringeth coolness, while fire increaseth heat. Surely this is better, and there must needs be "fleeing from

7 حضرت نوح نهصد و پنجاه سال صبر بلا نمود اقلّاً تو باید عشر معشار تحمل کنی و نوحهء حضرت نوح بدرجهئی بود که مسمی به نوح شد مرقوم نمودی که در عوض آب آتش عطا نمود آب برودت آرد آتش حرارت افزاید البته این بهتر است و لابد باید فرار منک و الیک باشد لکن

- Thee to Thee.” Yet what benefit is there in attaining one’s goal in the presence of the fire of wrath?
- 8 O my friend, I jest that thou mayest smile and be gladdened.
- 9 Praise be to God that by thine own admission thou art a lover; the verses of the Mathnavi please thee and bring thee into motion. And he hath said:
- 10 I am in love with both His grace and His wrath; How strange that I should love these two opposites!...

با وجود آتش غضب حصول مقصد چه فائده دارد

8 ای یار من شوخی مینمایم تا تبسم نمائی و بشاشت حاصل کنی

9 الحمد لله باقرار خود عاشقی شما را اشعار مثنوی خوش آید و باهتزاز آئی و او گفته

10 عاشقم بر لطف و بر قهرش بجدّ اعجب من عاشق این هر دو ضدّ...

MSHR1.115x, MSHR3.243x, MSHR4.119x,
MSHR4.131x

AB03781

To: Nurullah son of Javan Rawhani et al., in Baghistan

Date: 1906-Dec-03

- 1 O ye plants in the garden of God, give thanks unto Him for having raised you up in the field of existence in this spiritual age. Be grateful for having been given to drink from the breast of God’s loving kindness and nurtured in the bosom of His knowledge in this heavenly century.
- 2 Praise Him that ye are both children of that glorious soul, your brave father. That courageous man showed not the least shortcoming in the path of God and now the turn of his sons hath come.
- 3 Let them be stars on the horizon of God’s love, meteors that flash at the zenith of the Covenant of heaven, verses of divine unity, signs of the All Glorious Lord. Let them study the lessons of how to teach and assume for themselves the duties enjoined upon them by God’s bounty and His supreme guidance. Let them memorise the sacred tablets that tell of His knowledge so that they might become sight unto the seeker in darkness and an instrument of guidance unto the eager of heart, so that they might be true sons of that father, true branches of that tree. Let them render forth a goodly harvest and not become futile and fruitless trees.
- 4 It is the hope of ‘Abdu’l-Baha that ye will attain His highest aspirations for you, and that each one of you may become a
- 1 ای نهالهای باغ الهی شکر کنید خدا را که در این عصر رحمانی و قرن روحانی قدم بعرصه وجود نهادید و در مهد شهود آرمیدید و از ثدی محبت الله نوشیدید و در اغوش معرفت الله پرورش یافتید
- 2 سلیل آنشخص جلیلید و انجال رجل رشید پدر در خدمت حق قصور نمود حال نوبت بچند پسر رسیده
- 3 باید اختران مطلع محبت الله گردند و شهب ثاقبه اوج میثاق الله آیات توحید شوند و بینات رب مجید گردند درس تبلیغ بخوانند و برلیغ بلیغ موهبت الله بدست گیرند منشور هدایت کبری بخوانند و لوح محفوظ معرفت الله از بر نمایند تا سبب بصیرت طالبان گردند و واسطه هدایت مشتاقان پسران آن پدر باشند و نهالهای آن شجر گردند و پرثمر شوند چون درختان بیوده و بی شکوفه محروم از برگ و میوه تر نگردند
- 4 امیدوارم که موفق بارزوی عبداله‌آ گردید و هر یک شمع روشنی شوید و علیکم التحیه و الثناء

luminous lamp, a bright, and shining light. Upon you both be salutation and praise! May my life be a sacrifice to whichever one of you arises in this manner to serve the Cause of God.

يا اهل البهّاء روحى فداء لمن قام على خدمة امر
الله بهذا الأثماء و عليكم التّحية و الثّناء

MKT8.165b, MMK2#329 p.239

AB04554

To: Abdu'l-Ghafur father of Tahir Malmiri

Date: 1906-Dec-03

¹ Glory be to Thee, O Lord, my God! I confide in Thee from the innermost recesses of my heart and the depths of my soul at dawn-tide and in the night-season, and humbly and tearfully prostrate my face upon the dust at morn and even, seeking forgiveness and pardon for that thankful and kindly servant of Thine, who is utterly and wholly immersed in the ocean of Thy bounty.

¹ سبحانك اللهم يا الهى اناجيك بصميم قلبى و
هوية روحى بكوراً و اصيلاً و اضع وجهى على
التراب خاضعاً خاشعاً غداةً و عشياً و ارجو العفو
و الغفران لعبدك الغفور الشكور مستغرفاً فى بحر
الطافك صفيّاً نجياً

² Lord! He was submissive to Thy sovereignty, cognizant of Thy proof, attentive to Thy kingdom, enkindled with the fire of Thy love, severed from the world and all that is therein, in love with Thy beauty, desirous of Thy good-pleasure, acquiescent to Thy decree, intent upon the threshold of Thy holiness, and hopeful of the gardens of Thy paradise. He cast away his worn garment in exchange for the vesture of holiness in the kingdom of eternity, nigh unto the divine Lote Tree, beneath the shade of the most exalted Word.

² ربّ الله خضع لسلطانك و اطلع ببرهانك و
توجه الى ملكوتك و اشتعل بنار محبتك و انقطع
عن الدنيا و ما فيها حباً بجمالك طلباً لرضائك و
رضاءً بقضائك و قصد عتبة قدسك و تمنى جنة
فردوسك و خلع الثوب الرثيث ليتقمص بحلل
التقديس فى جيروت البقاء عند سدرة المنتهى فى
ظل الكلمة العليا

³ Lord! Confer Thy favors upon him, enkindle his lamp, grant him a seat of truth at the center of Thy sovereignty, and construct for him a habitation worthy of Thy gifts. Remit his sins and exchange his shortcomings for attributes worthy of praise. Assist him, then, suffer him to enter the garden of immortality, and honor him with the privilege of witnessing and meeting Thee. Thou art the Pardoner, the Merciful, the Generous, the Compassionate, the Beneficent. No God is there save Thee, the Faithful, the Subtile, the Almighty, the Loving, the Glorious, the Ever-Forgiving.

³ ربّ انعم صباحه و اّنز مصباحه و اجعل له مقعد
صدق فى مركز سلطنتك و مقرّ موهبتك و اغفر
له الخطيئات و بدل سيئاته بالحسنات و اعنه و
ادخله فى حديقة البقاء و ارزقه المشاهدة و اللقاء
انك انت الغفور العفو الكريم الرحيم المتان لا
اله الا انت الوفى اللطيف العظيم الاحسان الجليل
الغفران

BSHN.140.131, BSHN.144.131, MHT2.186

AB06119*To: Mihraban Biman et al., in Bombay**Date: 1906-Dec-03*

- 1 O Forgiving Lord! Make Surush Isfandiyar a recipient of Your bounty and bestowals, and bring Baman Isfandiyar into the Kingdom of mysteries. Give Isfandiyar Surush a cup of the wine of forgiveness to drink, and make Zarbanu Nush intoxicated and bewildered from the cup of the Covenant. Bestow the light of bounty upon Surur-i-Vafadar in the eternal realm, immerse him in the ocean of forgiveness, and clothe him with a new garment of pardon and grace.
- 2 O Forgiver! Make these friends alive and enduring in Your Kingdom, so that through Your grace and bounty they may become creators and players, singers and dancers, and make Mihrban Baman noble in both worlds. You are the Powerful and Mighty, and You are the Bestower and the Radiant, the All-Knowing and All-Seeing.

1 ای پروردگار آمرزگار سروش اسفندیار را از بخشش یار برخوردار فرما و بمان اسفندیار را بملکوت اسرار درآر اسفندیار سروش را از بادهٔ غفران جام نوش ده و زربانو نوش را از جام عهد مخمور و مدهوش کن سرور وفادار را در دار آخرت انوار موهبت بخش و در بحر غفران مستغرق نما و از عفو و بخشش فیضی جدید در بر کن

2 ای آمرزنده این یاران را در ملکوت زنده و پاینده کن تا از فضل و موهبت سازنده و بازنده و خواننده و نازنده گردند و مهربان بمان را در دو جهان بزرگوار کن توئی مقتدر و توانا و توئی بخشنده و درخشنده و دانا و بینا

YARP2.580 p.411

AB06399*To: Muhammad Rida Khan son of Aqa Mirza Ali**Date: 1906-Dec-03*

- 1 O thou who art the remembrance of that honored one!
- 2 Praise be to God that the son hath acquired the characteristics of the father, and this offspring hath discovered the way of that illustrious parent. Thanks be to God that the cub resembleth the lion. That leader of the righteous in the realm of mysteries rejoiceth and is gladdened that, praise be to God, his cherished child hath attained the aim of the spiritually-minded, chosen the path of the kind father, and tasted the honey of the love of God.
- 3 Through the grace of the Beloved of the horizons, it is hoped that thou wilt become enthralled and enchanted, become one of the lovers of His countenance and among those who have lost their way in His path. May thou open thy tongue in teaching and with eloquent speech guide the seekers. May thou become

1 ای یادگار آن بزرگوار

2 حمد خدا را که پسر خوی پدر گرفت و سلیل روش اب جلیل یافت شکر خدا را که شیر را بچه همی ماند باو آن سرور ابرار در ملکوت اسرار شادمانی کند و کامرانی نماید که الحمد لله آن نور دیده بمقصود روحانیان رسیده و مسلک پدر مهربان پسندیده و از شهد محبت الله چشیده

3 از فضل دلب آفاق امید چنان است که واله و شیدا گردی و از عاشقان روی او شوی و از گمگشتگان کوی او زبان تبلیغ بگشائی و بیانی بلیغ طالبان را هدایت فرمائی سبب حیات نفوس

the cause of life to souls and grant to the deprived their share and portion of eternal bounty.

شوی و محرومان را از فیض ابدی بهره و نصیب دهی

- 4 This is the means of drawing nigh unto the Court of Grandeur, this is the most great means, and this is the greatest intermediary. And upon thee be the Most Glorious Glory.

4 این است سبب تقرّب درگاه کبریا و این است وسیله عظمی و این است واسطه کبری و علیک البهاء الأبهی

MSHR4.085-086

AB06596

To: Wife of Mirza Ibrahim (Durukhsh) et al.

Date: 1906-Dec-03

- 1 O handmaiden of God! 'Abdu'l-Baha calls you to the love of the Most Great Beauty and desires your nearness to the court of the Abha Beauty, that you may become a censer of fire and a lamp of light, that you may rend asunder the veil and spread your wings to soar to the summit of eternal glory.

1 ای امة الله عبدالبهاء ترا بخت حضرت کبریا خواند و مقربى درگاه جمال ابهى خواهد تا مجمر نار گردی و مصباح نور شوی پرده بردی و بال و پر بگشائی و باوج عزّت ابدیه برهی

- 2 Nourish the children at the breast of the love of God, teach them the praise and attributes of the Intended One, and nurture them in the cradle of the Cause of God until each becomes a luminous child, a divine youth, and a sapling in the garden of the All-Merciful.

2 اطفال را ببدی محبت الله پروری و محامد و نعوت حضرت مقصود پیاموزی و در آغوش امرالله پرورش دهی تا هر یک طفلی نورانی گردد و صبی رحمانی شود و نهال گلستان یزدانی گردد

- 3 O handmaiden of God! Keep those children occupied day and night with the mention of God and make them familiar with the holy fragrances, that they may become signs of bounty and lights of guidance.

3 ای امة الله آن اطفال را شب و روز بذكر حق مشغول نما و بنفحات قدس مألوف کن تا آیات موهبت گردند و انوار هدایت شوند

- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

MKT5.057b

AB07298*To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Alexandria**Date: 1906-Dec-03*

- 1 O servant of the Covenant! Your letter arrived and the colorful poem was very delightful. I read it and was greatly pleased - it had excellent content.
- 2 However, the fever patient does not listen to your words. He says: "I have found a secure place and sought a pleasant nest and shelter. It is not wise to abandon my dwelling and become homeless day and night, moving from house to house."
- 3 Occasionally he makes excuses and comes to visit to inquire after my health. I too am kind to that guest, for he awakens me at midnight and makes me remember the friends.
- 4 Convey greetings and praise from 'Abdu'l-Baha to the steadfast friends, especially the relatives.
- 1 ای بندهء میثاق نامه رسید و غزل رنگین بسیار دلنشین بود خواندم بشاشت حاصل شد بسیار خوش مضمون بود
- 2 ولی تب مخاطب گوش بحرف شما نمیدهد میگوید جای امینی یافتم و لانه و آشیانهء دلنشینی جستم کار عاقل نیست که کاشانه بگذارم و آوارهء روز و شبانه گردم و از خانه بخانه انتقال نمایم
- 3 گاه گاهی بهانه مینماید و بجهت پرسش خاطر بعیادت میآید من نیز آن مهمانرا مهربانم زیرا نصف شب بیدار میکند و مرا بیاد یاران می اندازد
- 4 یاران ثابتانرا از قبل عبدالهآء تحیت و ثنا برسان علی الخصوص متعلقین را

MMK5#114 p.090

AB07318*To: Mirza Isma'il, in Tiflis**Date: 1906-Dec-03*

- 1 O steadfast one in the Covenant! Truly these treatises in verse and prose are through divine confirmation and inspiration, not through study and acquisition. In truth, they are in the utmost eloquence and rhetoric, and contain truths and meanings. Observe how steadfastness in the Covenant and Testament attracts divine confirmations and draws human perfections.
- 2 I beseech God that day by day you may become more confirmed and more eloquent in speech, that you may increasingly diffuse the divine fragrances, and that you may write treatises establishing proofs and evidences of the penetrating power of the Word of God - nay rather, that you yourself may become a manifest book and be numbered among the supreme scrolls.
- 1 ای ثابت بر پیمان حقاً که این رسائل منظومه و رسالهء منثور به تأیید و الهامست نه به تحصیل و اکتساب فی الحقیقه در نهایت فصاحت و بلاغتست و متضمن حقایق و معانی ملاحظه نما که ثبوت بر عهد و پیمان چگونه جاذب تأیید است و جالب کالات انسانی
- 2 از خدا خواهم که روز بروز مؤیدتر گردی و ناطق تر شوی و نشر نفعات الله بیشتر نمائی و رسائلی در اقامهء دلائل و براهین بر نفوذ کلمه الله نگاری بلکه خود کتاب مبین شوی و از صحف علین گردی

3 And upon you be the Most Glorious Glory.

3 و عليك البهاء الأبهى

MUH3.299a

AB11150

To: *Mihdi Tabib Baha'i, in Tihiran*

Date: 1906-Dec-03

...Convey loving greetings to Jinab-i-Aqa Mirza 'Abdu'llah, descendant of Samandar, and tell him that that entire family is encompassed by the glances of the Eye of the All-Merciful and is the object of the favors of the Blessed Beauty. Distress over the vicissitudes of the days is not permitted. This condition too shall pass away and another state shall come....

...جناب آقا میرزا عبدالله سلیل سمندر را تحیت
مشتاقانه برسان و بگو آنخانواده طراً مشمول
لحظات عین رحمانیتند و منظور نظر الطاف جمال
مبارک از تلون ایام تکدر جائز نه این حال نیز
زائل گردد حال دیگر آید....

AYBY.455 #204x

AB08080

To: *Hannen, Paul et al., in Washington, DC*

Date: 1906-Dec-09

1 O ye two tender plants in the Abha Paradise! Render thanks unto God that ye have sprouted in this heavenly garden. God willing ye will become firmly rooted, will develop and grow through the outpourings of the heavenly clouds and will attain perfection and bring forth fruit through the radiance of the Sun of Reality. Avail ye yourselves of the opportunity of these days and appreciate the value of this glorious century. Strive ye earnestly to become fruitful trees, brilliant lamps and as two stars shining above the horizons of East and West.

1 ای دو نهال تر و تازه، جنت ابهی شکر کنید
خدا را که در این باغ الهی نابتید و انشاءالله
ریشه ثابت و بفیض ابر آسمانی نشو و نما نمائید و
از حرارت شمس حقیقت بکمال و ثمر رسید این
ایام را غنیمت شمرد و قدر این قرن انوار را
بدانید تا توانید بکوشید که درختی بارور گردید
و سراج انور شوید و دو کوکب درخشنده در
افق خاور و باختر

2 And upon ye be the glory of the Most Glorious.

2 و علیکم البهاء الأبهى

BRL_CHILD#35, LABC.011

DRM.009c, HUV2.044

AB00109

*Lawh-i-Tanzih va Taqdis (=Lawh-i-Dukhan)**To: Baha'is of the world**Date: 1906-Dec-11*

- 1 O Friends of the Pure and Omnipotent God! To be pure and holy in all things is an attribute of the consecrated soul and a necessary characteristic of the unenslaved mind. The best of perfections is immaculacy and the freeing of oneself from every defect. Once the individual is, in every respect, cleansed and purified, then will he become a focal centre reflecting the Manifest Light.
- 1 ای یاران پاک یزدان تنزیه و تقدیس در جمیع شئون از خصائص پاکانست و از لوازم آزادگان اول کمال تنزیه و تقدیس است و پاکی از نقائص چون انسان در جمیع مراتب پاک و طاهر گردد مظهر تجلی نور باهر شود
- 2 First in a human being's way of life must be purity, then freshness, cleanliness, and independence of spirit. First must the stream bed be cleansed, then may the sweet river waters be led into it. Chaste eyes enjoy the beatific vision of the Lord and know what this encounter meaneth; a pure sense inhalet the fragrances that blow from the rose gardens of His grace; a burnished heart will mirror forth the comely face of truth.
- 2 در سیر و سلوک اول پاکی بعد تازگی و آزادگی جوی را باید پاک نمود بعد آب عذب فرات جاری نمود و دیده پاک ادراک مشاهده و لقا نماید و مشام پاک استشمام رایحه گلشن عنایت فرماید و قلب پاک آئینه جمال حقیقت گردد
- 3 This is why, in Holy Scriptures, the counsels of heaven are likened to water, even as the Qur'an saith: 'And pure water send We down from Heaven,' and the Gospel: 'Except a man be baptized of water and of the spirit, he cannot enter into the Kingdom of God.' Thus is it clear that the Teachings which come from God are heavenly outpourings of grace; they are rain-showers of divine mercy, and they cleanse the human heart.
- 3 اینست که در کتب سماویّه وصایا و نصایح الهیّه تشبیه بآب گشته چنانچه در قرآن میفرماید و انزلنا من السماء ماء طهورا و در انجیل میفرماید تا نفسی تعمید بآب و روح نیابد در ملکوت الهی داخل نشود پس واضح شد که تعالیم الهیّه فیض آسمانیست و باران رحمت الهی و سبب طهارت قلوب انسانی
- 4 My meaning is this, that in every aspect of life, purity and holiness, cleanliness and refinement, exalt the human condition and further the development of man's inner reality. Even in the physical realm, cleanliness will conduce to spirituality, as the Holy Writings clearly state. And although bodily cleanliness is a physical thing, it hath, nevertheless, a powerful influence on the life of the spirit. It is even as a voice wondrously sweet, or a melody played: although sounds are but vibrations in the air which affect the ear's auditory nerve, and these vibrations are but chance phenomena carried along through the air, even so, see how they move the heart. A wondrous melody is wings for the spirit, and maketh the soul to tremble for joy. The purport is that physical cleanliness doth also exert its effect upon the human soul.
- 4 مقصود اینست که در جمیع مراتب تنزیه و تقدیس و پاکی و لطافت سبب علویت عالم انسانی و ترقی حقائق امکانیست حتی در عالم جسمانی نیز لطافت سبب حصول روحانیت است چنانکه صریح کتب الهیست و نظافت ظاهره هرچند امریست جسمانی ولکن تأثیر شدید در روحانیت دارد مانند الحان بدیع و آهنگ خوش هرچند اصوات عبارت از تموجات هواییه است که در عصب صماخ گوش تأثیر نماید و تموجات هوا عرضی از اعراض است که قائم بهواست با وجود این ملاحظه مینمائید که چگونه تأثیر در ارواح دارد آهنگ بدیع روح را طیران دهد و قلب را باهتزاز آرد مراد اینست که پاکی و طهارت جسمانی نیز تأثیر در ارواح انسانی کند

- 5 Observe how pleasing is cleanliness in the sight of God, and how specifically it is emphasized in the Holy Books of the Prophets; for the Scriptures forbid the eating or the use of any unclean thing. Some of these prohibitions were absolute, and binding upon all, and whoso transgressed the given law was abhorred of God and anathematized by the believers. Such, for example, were things categorically forbidden, the perpetration of which was accounted a most grievous sin, among them actions so loathsome that it is shameful even to speak their name.
- 6 But there are other forbidden things which do not cause immediate harm, and the injurious effects of which are only gradually produced: such acts are also repugnant to the Lord, and blameworthy in His sight, and repellent. The absolute unlawfulness of these, however, hath not been expressly set forth in the Text, but their avoidance is necessary to purity, cleanliness, the preservation of health, and freedom from addiction.
- 7 Among these latter is smoking tobacco, which is dirty, smelly, offensive—an evil habit, and one the harmfulness of which gradually becometh apparent to all. Every qualified physician hath ruled—and this hath also been proven by tests—that one of the components of tobacco is a deadly poison, and that the smoker is vulnerable to many and various diseases. This is why smoking hath been plainly set forth as repugnant from the standpoint of hygiene.
- 8 The Bab, at the outset of His mission, explicitly prohibited tobacco, and the friends one and all abandoned its use. But since those were times when dissimulation was permitted, and every individual who abstained from smoking was exposed to harassment, abuse and even death—the friends, in order not to advertise their beliefs, would smoke. Later on, the Book of Aqdas was revealed, and since smoking tobacco was not specifically forbidden there, the believers did not give it up. The Blessed Beauty, however, always expressed repugnance for it, and although, in the early days, there were reasons why He would smoke a little tobacco, in time He completely renounced it, and those sanctified souls who followed Him in all things also abandoned its use.
- 9 My meaning is that in the sight of God, smoking tobacco is deprecated, abhorrent, filthy in the extreme; and, albeit by degrees, highly injurious to health. It is also a waste of money and time, and maketh the user a prey to a noxious addiction.
- 5 ملاحظه نمائید که پاکی چه قدر مقبول درگاه کبریا و منصوص کتب مقدسه انبیاست زیرا کتب مقدسه منع از تناول هر شیء کثیف و استعمال هر چیز ناپاک مینماید ولی بعضی منعی قطعی بود و ممنوع بکلی و مرتکب آن مبعوض حضرت کبریا و مردود نزد اولیا مانند اشیاء محرمه تحریم قطعی که ارتکاب آن از بکائر معاصی شمرده میشود و از شدت نکافت ذکرش مستهجن است
- 6 اما منیّات دیگر که ضرر فوری ندارد ولی تأثیرات مضره بتدریج حاصل گردد آن منیّات نیز عندالله مکروه و مذموم و مدحور ولی حرمت قطعی منصوص نه بلکه تنزیه و تقدیس و طهارت و پاکی و حفظ صحت و آزادگی مقتضی آن
- 7 از آنجمله شرب دخانست که کثیف است و بدبو و کریه است و مذموم و بتدریج مضرّش مسلم عموم و جمیع اطباء حاذقه حکم نموده اند و تجربه نیز گردیده که جزئی از اجزاء مرگبه دخان سم قاتل است و شارب معرض علی و امراض متنوع اینست که در شربش کراهت تنزیهی بتصریح وارد
- 8 حضرت اعلی روحی له الفداء در بدایت امر بصراحت منع فرمودند و جمیع احبّا ترک شرب دخان نمودند ولی چون زمان تقیه بود هر نفس که از شرب دخان امتناع می نمود مورد اذیت و جفا میشد بلکه در معرض قتل میآمد لهذا احبّا بجهت تقیه بشرب دخان پرداختند بعد کتاب اقدس نازل شد چون تحریم دخان صریح کتاب اقدس نبود احبّا ترک ننمودند اما جمال مبارک همیشه از شرب دخان اظهار کراهت میفرمودند حتی در بدایت بملاحظهائی قدری استعمال میفرمودند بعد بکلی ترک فرمودند و نفوس مقدسی که در جمیع امور متابعت جمال مبارک مینمودند آنان نیز بکلی ترک شرب دخان کردند
- 9 مقصود اینست که شرب دخان عند الحقّ مذموم و مکروه و در نهایت نکافت و در غایت مضرّت ولو تدریجاً و از این گذشته باعث خسارت اموال و تضییع اوقات و ابتلای

To those who stand firm in the Covenant, this habit is therefore censured both by reason and experience, and renouncing it will bring relief and peace of mind to all men. Furthermore, this will make it possible to have a fresh mouth and unstained fingers, and hair that is free of a foul and repellent smell. On receipt of this missive, the friends will surely, by whatever means and even over a period of time, forsake this pernicious habit. Such is my hope.

- 10 As to opium, it is foul and accursed. God protect us from the punishment He inflicteth on the user. According to the explicit Text of the Most Holy Book, it is forbidden, and its use is utterly condemned. Reason showeth that smoking opium is a kind of insanity, and experience attesteth that the user is completely cut off from the human kingdom. May God protect all against the perpetration of an act so hideous as this, an act which layeth in ruins the very foundation of what it is to be human, and which causeth the user to be dispossessed for ever and ever. For opium fasteneth on the soul, so that the user's conscience dieth, his mind is blotted away, his perceptions are eroded. It turneth the living into the dead. It quencheth the natural heat. No greater harm can be conceived than that which opium inflicteth. Fortunate are they who never even speak the name of it; then think how wretched is the user.

- 11 O ye lovers of God! In this, the cycle of Almighty God, violence and force, constraint and oppression, are one and all condemned. It is, however, mandatory that the use of opium be prevented by any means whatsoever, that perchance the human race may be delivered from this most powerful of plagues. And otherwise, woe and misery to whoso falleth short of his duty to his Lord.

- 12 O Divine Providence! Bestow Thou in all things purity and cleanliness upon the people of Baha. Grant that they be freed from all defilement, and released from all addictions. Save them from committing any repugnant act, unbind them from the chains of every evil habit, that they may live pure and free, wholesome and cleanly, worthy to serve at Thy Sacred Threshold and fit to be related to their Lord. Deliver them from intoxicating drinks and tobacco, save them, rescue them, from this opium that bringeth on madness, suffer them to enjoy the sweet savours of holiness, that they may drink deep of the mystic cup of heavenly love and know the rapture of being drawn ever closer unto the Realm of the All-Glorious. For it is even as Thou hast said: 'All that thou hast in thy cellar will not appease the thirst of my love – bring me, O cup-bearer, of the wine of the spirit a cup full as the sea!'

بعادت مضرّه است لهذا در نزد ثابتان بر میثاق عقلاً و نقلاً مذموم و ترک سبب راحت و آسایش عموم و اسباب طهارت و نظافت دست و دهان و مو از تعفن کثیف بدبوست البتّه احبای الهی بوصول این مقاله بهر وسیله باشد ولو بتدریج ترک این عادت مضرّه خواهند فرمود چنین امیدوارم

- 10 اما مسئله افیون کثیف ملعون نعوذ بالله من عذاب الله بصریح کتاب اقدس محرم و مذموم و شریش عقلاً ضربی از جنون و تجربه مرتکب آن بکلی از عالم انسانی محروم پناه بخدا میبریم از ارتکاب چنین امر فظیعی که هادم بنیان انسانیت و سبب خسران ابدی جان انسان را بگیرد وجدان بمیرد شعور زائل شود ادراک بکاهد زنده را مرده نماید حرارت طبیعت را افسرده کند دیگر نتوان مضرتی اعظم از این تصور نمود خوشا بحال نفوسی که نام تریاک بر زبان نرانند تا چه رسد باستعمال آن

- 11 ای یاران الهی جبر و عنف و زجر و قهر در این دوره الهی مذموم ولی در منع از شرب افیون باید بهر تدبیری تشبث نمود بلکه از این آفت عظمی نوع انسان خلاصی و نجات یابد والا وایلاه علی کلّ من یفرط فی جنب الله

- 12 ای پروردگار اهل بها را در هر موردی تنزیه و تقدیس بخش و از هر آلودگی پاکی و آزادی عطا کن از ارتکاب هر مکروه نجات ده و از قیود هر عادت رهائی بخش تا پاک و آزاد باشند و طیب و طاهر گردند سزاوار بندگی آستان مقدس شوند و لایق انتساب بحضرت احدیّت از مسکرات و دخان رهائی بخش و از افیون مورث جنون نجات و رهائی ده و بنفحات قدس مأنوس کن تا نشئه از باده محبت الله یابد و فرح و سرور از انجذابات بملکوت ابری جویند چنانچه فرمودی آنچه در خمخانه داری نشکند صفر

- 13 O ye, God's loved ones! Experience hath shown how greatly the renouncing of smoking, of intoxicating drink, and of opium, conduceth to health and vigour, to the expansion and keenness of the mind and to bodily strength. There is today a people who strictly avoid tobacco, intoxicating liquor and opium. This people is far and away superior to the others, for strength and physical courage, for health, beauty and comeliness. A single one of their men can stand up to ten men of another tribe. This hath proved true of the entire people: that is, member for member, each individual of this community is in every respect superior to the individuals of other communities.

13 ای عشق زان شراب معنوی ساقی همی بحری
 پیار ای یاران الهی ترک دخان و نمر و افیون
 بتجربه رسیده که چگونه سبب صحت و قوت و
 وسعت ادراک و شدت ذكاء و قوت اجسام
 است طائفهائی الیوم موجود که آنان از دخان
 و مسکرات و افیون محترز و مجتنبند آنطائفه بر
 طوائف سائر در قوت و شجاعت و صحت و
 ملاحه و صباحت منتهای تفوق دارند یکی از
 آنان ده نفر از طوائف سائر را مقاومت نماید و
 این تجربه در عمومست یعنی عموم افراد آنطائفه
 بر عموم افراد سائر طوائف از هر جهت متفوقند

- 14 Make ye then a mighty effort, that the purity and sanctity which, above all else, are cherished by Abdu'l-Baha, shall distinguish the people of Baha; that in every kind of excellence the people of God shall surpass all other human beings; that both outwardly and inwardly they shall prove superior to the rest; that for purity, immaculacy, refinement, and the preservation of health, they shall be leaders in the vanguard of those who know. And that by their freedom from enslavement, their knowledge, their self-control, they shall be first among the pure, the free and the wise.

14 پس همتی نمائید تا تنزیه و تقدیس کبری که
 نهایت آرزوی عبدالبهاست در میان اهل بها جلوه
 نماید و حزب الله در جمیع شئون و کمالات فائق
 بر سائر نوع انسان گردند و در ظاهر و باطن
 ممتاز از دیگران و در طهارت و نظافت و لطافت
 و حفظ صحت سرخیل عاقلان و در آزادگی و
 فرزادگی و حکم بر نفس و هوی سرور پاکان و
 آزادگان و عاقلان و علیکم البهاء الأبهی

SWAB#129, BRL_Aqdas.n170ax, BSW#16.06x, TAB.581-585, BWF.333-336x, COC#1414x, LOG#1186x, LOG#1188x, LOG#1192x, LOG#1839x

MKT1.324, MNMK#107 p.200,
 MMK1#129 p.142, AKHA_104BE
 #07 p.01, AHB_123BE #05 p.136x,
 AVK3.039.03x, AVK3.296.10x, DWNP_v6#10
 p.001-004, PYB#139 p.03, ADH2_1#34
 p.051x, MJMJ2.020bx, MMG2#377
 p.421x, YHA1.340x, KHAZ.111-114,
 HYB.168, OOL.C017

AB07321

To: Ahmad Sohrab, in Washington, DC

Date: 1906-Dec-11

- 1 He is God!
- 2 By this word it is intended that no one hath any access to the Invisible Essence. The way is barred and the road is impassable. In this world all men must turn their faces toward "Him-whom God-shall-Manifest." He is the "Dawning-place of

1 هو الله

2 از این کلمه مراد اینست که کسی بغیب بحت
 راه ندارد السبیل مسدود و الطریق مقطوع در
 عالم توجّه کلّ باید به من یظهره الله توجّه نمایند
 اوست مطلع الوهیت و مظهر ربوبیت و مرجع

Divinity” and the “Manifestation of Deity.” He is the “Ultimate Goal,” the “Adored One” of all and the “Worshipped One” of all. Otherwise, whatever flashes through the mind is not that Essence of essences and the Reality of realities; nay, rather it is pure imagination woven by man and is surrounded, not the surrounding. Consequently, it returns finally to the realm of conjectures.

- 3 As for the details about Mr. Dodge, it is known that a special letter will be written to him about this matter.

TAB.485, BSC.459 #847, SW_v04#18 p.304, REVS.062, BSTW#210

کَلِّ و مسجود کَلِّ و معبود کَلِّ وَا لَا آنچه در تصور آن آنجوهر الجواهر و حقیقه الحقائق نیست بلکه مجرد تصور انسانست و محاط است نه محیط لهذا نهایت باو هام راجع گردد و علیک البهاء الأبهی

- 3 و اما تفصیل مستر دوج معلوم در این خصوص نامهائی مخصوص باو مرقوم گردد

MAS9.140

AB01411

To: Alma Knobloch, in Buffalo

Date: 1906-Dec-12

- 1 O thou kind maid-servant of God!
- 2 Truly, I say, thou art worthy of the service in the Kingdom and art meriting to be a maid-servant in the threshold of the love of the realm of Might. Rest thou assured upon the bounty and favors of the Lord of Hosts, who will undoubtedly confirm thee.
- 3 Restrict all thy time to the spreading of the fragrances of God and be thou engaged in the guidance of souls. I associate with thee in spirit at all times and am thy friend and helper.
- 4 Ere long thou shalt behold that innumerable centers are going to be organized in America for the purpose of the promotion of the Cause of God and hearing the speeches of the maid-servants of the Merciful and the believers of God. Consider thou the days of Christ, how they were a very few, yet in a short space of time they caused a clamor and acclamation throughout all regions.
- 5 Convey my greetings to Mrs... and say: “These seeds which are scattered here and there are spreading strong roots in the bosom of the earth and these will develop and grow until many harvests are gathered. Rest thou assured.”
- 6 O thou maid servant of God! Show thou the utmost affection and love toward Mrs... Truly, I say, his honor Mirza ...

- 1 ای کنیز مهربان الهی
- 2 فی الحقیقه سزاوار خدمت ملکوتی و لایق کنیزی بارگاه ربّ لاهوت مطمئن بفضل و موهبت ربّ الجنود باش که ترا تأیید خواهد نمود
- 3 اوقات خویش را حصر در نشر نفعات الله کن و بهدایت نفوس پرداز من همیشه بروح با تو همدم و معین و یاور
- 4 عنقریب ملاحظه مینمائی که در امریک مراکز متعدده بجهت نشر تعالیم الهیه ترتیب داده خواهد شد عاقبت ابواب جمیع کتائب بجهت استماع نطق اماء الرّحمان و بیان احبای الهی باز و گشوده خواهد گشت آیام مسیح را ملاحظه نما که معدودی قلیل بودند چندی نگذشت که ولوله در آفاق افتاد
- 5 بمسیس ولیم پیام من برسان و بگو که این دانه‌های افشاندۀ چنان ریشه نماید و نشو و نما کند که خرمنها تشکیل نماید مطمئن باش
- 6 ای امه‌الله با مسیس اسپراگ نهایت الفت و رفاقت بنما جناب میرزا احمد فی الحقیقه عزیز

is beloved and kind. Ere long he shall behold the universal confirmation descending upon him.

و مهربانست و عنقریب تأییدات کلیه مشاهده خواهد نمود

- 7 O thou maid-servant of God! Strive thou in Buffalo (N. Y.) so that perfect and lasting spiritual assemblies may be established and the souls be trained and progress spiritually.

7 ای امة‌الله در بوفالو بکوش که محافل روحانی مکمل تشکیل گردد و نفوس تربیت شوند و ترقی نمایند

- 8 Convey my respectful greetings to Mr. and Mrs... and say: "A most great gift is prepared and made ready for you in the universe of the Kingdom and the invisible realm. Display ye an endeavor and show ye an effort, so that ye may attain to it and become eternal and everlasting."

8 بمستر و میسز ملز تحیت محترمانه برسان و بگو در جهان ملکوت عالم پنهان از برای شما موهبتی عظیم حاضر و مهیاست جهد و کوشش نمائید که حاصل و باقی و برقرار گردد

- 9 Exercise the utmost affection on my part to Miss ... and say: "If thou art seeking a heavenly palace, make thy house the gathering-place of the friends of God."

9 به مس شلدن از قبل من مهربانی کن و بگو اگر قصر آسمانی خواهی محل خویش را محفل دوستان الهی کن

- 10 O thou maid-servant of God! Praise be to God that thou hast become famous throughout the regions as a Bahai. This favor is worthy of the utmost thanks and praise.

10 ای امة‌الله الحمد لله باسم بهائی اشتهار یافتی و مشهور آفاق شدی این موهبت بی‌نهایت سزاوار شکرانه و ستایش است

- 11 O thou maid-servant of God! Whenever thou art intending to deliver a speech, turn thy face toward the kingdom of ABHA and, with a heart detached, begin to talk. The breaths of the Holy Spirit will assist thee.

11 ای امة‌الله هر وقت که اراده نمائی نطقی کنی توجه بملکوت اهی کن و با قلبی فارغ نطق و بیان نما نفثات روح القدس ترا تأیید نماید

- 12 Assist thou Dr... and help her all the time. Perchance, God willing, she may attain to guidance. Exercise the utmost kindness to ... and say: "Whatsoever is thy desire is found in the Cause of Baha'u'llah. If thou art asking confirmation and assistance, be thou faithful, firm and steadfast."

12 دکتر کلیسن را معاونت کن و دائماً دلالت نما بلکه انشاءالله هدایت یابد فی نوبلوک را از قبل من مهربانی نما و بگو آنچه نهایت آرزوی توست در امر بهاء‌الله موجود اگر تأیید و توفیق طلبی مؤمن و ثابت و راسخ باش و علیک و علیها البهاء الأبی

TAB.245-246

MKT7.121

AB09793

To: Julia Elizabeth Diggett, in Chicago

Date: 1906-Dec-12

O thou maid-servant of God! I ask from the favors of the Sun of Truth the splendors of the eternal outpouring for thee; I beg everlasting glory and desire for thee and thy family divine gifts, so that all of you may become united and harmonized,

rest under the shade of the Tree of Life, and become eternal and established in the Kingdom of Being.

TAB.527

AB02575

To: Juliet Thompson, in New York

Date: 1906-Dec-13

- 1 O thou beloved maid-servant of God! 1 ای کنیز عزیز الهی
- 2 The letter was received and a sweet fragrance was inhaled from the rose-garden of its significances. Glad-tidings be unto thee that thou hast become the object of such bounty and hast attained to the Kingdom of the Lord of Hosts. I hope that thou mayest progress day by day in the spiritual attributes, the beauty of deeds, the knowledge of the True One and the love of God, and that thou mayest grow nearer and nearer to the threshold of the Almighty. 2 نامهات رسید و بوی خوشی از گلشن معانی استشمام شد بشارت باد ترا که مظهر چنین موهبتی گردیدی و بملکوت رب الجنود پی بردی امیدوارم که روز بروز در اخلاق و حسن اطوار و عرفان حق و محبت الله ترقی نمائی و مقرب درگاه کبریا گردی
- 3 Convey on my behalf greeting and salutation to his honor Prof...I desire from my heart and soul that he may become a cause of the illumination of the world, hoist the ensign of gift and point out the light of the Kingdom to the eyes. 3 جناب پروفیسور برکت الله را از قبل من تحیت و ثنا برسان به جان و دل خواهم که سبب روشنائی عالم گردد و علم موهبت برافرازد و نورانیت ملکوت را برانظار بنماید
- 4 Announce respectful greeting to the attracted maid-servant of God, Mrs...In reality, she is spiritual and illumined and hath arisen to the requirements of service. You must exercise toward her the utmost respect and consideration. 4 امة الله المنجذه مسیس بریتینگهام را تحیت محترمانه برسان فی الحقیقه روحانیست و نورانی و بجانشانی قیام نموده نهایت حرمت و رعایت را از او بدارید
- 5 Show thou on my behalf loving kindness to ... and rejoice her heart by the gift of the most great glad-tidings. 5 الیزابت استوارت را از قبل من نوازش دهید و بموهبت کبری بشارت بخشید
- 6 O thou maid-servant of God! The utmost desire of the lordly ones is the union of the friends, the agreement of the believers and the spiritual communication of the hearts; in order that they may shine in this darkened world like unto bright stars; educate all the communities of the world in the precepts of love; be kind and benevolent to every one, sympathetic and compassionate to all; to become the cool and pure water to every thirsty one, a heavenly table to every hungry one, a swift healing antidote to every sick one and the cause of the everlasting glory to every humiliated one. 6 ای امة الله آنچه نهایت آرزوی ربانیانست وحدت دوستانست و اتحاد یاران و ارتباط قلوب مؤمنان تا در اینجهان ظلمانی مانند کواکب نورانی برافروزند و جمیع ملل عالم را آداب محبت آموزند و با کل دوستی و مهربانی کنند و غمخواری و خوش رفتاری نمایند هر تشنه تیرا آب زلال گردند و هر گرسنه تیرا مائده آسمان شوند هر علیلی را دریاق فاروق گردند و هر ذلیلی را سبب عزت ابدیه شوند

- 7 Convey on my behalf respectful greeting to all the maid-servants of the Merciful One and the friends of God.

7 جميع اماء رحمان و دوستان الهی را از قبل من
تحت محترمانه برسان و علیک البهاء الأبهی

BRL_ATE#082x, TAB.699-700

BRL_DAK#0435

AB03181

To: Margaret B Peeke, in New York

Date: 1906-Dec-14

O thou beloved maid-servant of God!

Thy letter was received and it produced joy and fragrance. Its contents were of the utmost sweetness. Whatever thou mayest write I will read with great attention.

Praise be to God! thou hast consumed the veils and become enkindled with the fire of the love of God. Thank thou God for this.

Mr... hath been delighted with your city, for he hath inhaled the fragrance of the love of God from it.

Although thy visit to Acca in the year 1899 was short, yet it was the breath of life. Later on its traces will become manifest.

I hope that the divine mysteries may become revealed to thee at all time. Become thou engaged in teaching the truth, for the teaching of the Cause containeth the power of a magnet; it attracteth the mysteries of God.

Regarding my freedom: To me prison is freedom; to me incarceration is an open court; to me humility is identical with glory; to me adversity is a gift and death is life. I hope that thou wilt also take a portion from this sea and seek a reflection from these lights, becoming an ignited lamp so that the winds of contradiction will not blow it out, and day by day more revelation and vision may descend, and thou be enkindled more than before with the fire of the love of God.

Convey respectful greeting to the maid-servants of the Merciful One. I supplicate God that they may add to their faith and assurance every moment.

TAB.725, BSC.469 #879x

AB00291

To: Fadlullah Naraqi (Muavinut-Tujjar), in Miyanduab

Date: 1906-Dec-17

- 1 O thou who art steadfast in the Covenant! Thy letter was received and the justice and fairness of that joy-giver became evident. The loved ones of God must appreciate the value of this justice and continually engage in service, and with heart and soul desire the progress of this government. At such a time when the world of creation is truly in commotion and turmoil, and despite the onslaught of enemies upon these oppressed ones of the horizons and the anxiety of thoughts of the government, this justice is worthy of praise, nay rather, it is the adornment of the world of creation.
- 2 Concerning the reconciliation between Jinab-i-Haji and the divine friends which you had written about - this was soul-stirring news. I hope that this friendship, righteousness and reconciliation will remain lasting, firm and established. O God! Make this a reality. Among the friends, fellowship and unity become the cause of familiarizing strangers and spread to all, for the divine friends are as the heart of humanity. Whatever shines forth and surges in the heart permeates all members, such that the eye weeps, the lip smiles, and the entire being begins to dance and move. Your presence in that city is the cause of good and the dispeller of harm, and I hope that praise-worthy results will be achieved.
- 3 Compare the Kitab-i-Aqdas with the handwriting of him who attained the presence of his Lord, His Holiness Zaynu'l-Muqarrabin, upon him be the Glory of God. The printed version produced under the interference of the Center of Violation is not correct; the handwriting of Jinab-i-Zayn is accurate.
- 4 Regarding the offering of prayer from sunrise to noon - the intention of "sunrise" is the break of dawn, but the thoughtless suppose it means sunrise, whereas He says "Blessed is he who at dawn directs himself to the Mashriqu'l-Adhkar," and regarding the building of the Mashriqu'l-Adhkar, if all lands contribute, it is acceptable.
- 5 Convey my longing greetings to the loved ones of God and say: O friends of 'Abdu'l-Baha! His Holiness Christ - may my soul be a sacrifice for Him - addressed His friends saying that ye are the salt of the earth; if the salt loses its savor,

ای ثابت بر پیمان نامه رسید و عدل و انصاف آن سرور واضح گردید احبای الهی باید قدر این عدالت بدانند و پیوسته بخدمت پردازند و به جان و دل آرزوی ترقی این دولت بنمایند در چنین وقتی که جهان آفرینش فی الحقیقه در جنبش و شورش است و باوجود هجوم اعدا بر این مظلومان آفاق و مشوشی افکار حکومت این عدالت سزاوار ستایش است بلکه آرایش جهان آفرینش

2 در خصوص اصلاح ذات البین جناب حاجی و یاران الهی مرقوم نموده بودید این خبر روح پرور بود امیدوارم که این دوستی و راستی و اشتی باقی و ثابت و مقرر ماند اللهم حقق ذلك در میان یاران الفت و یگانگی سبب آشنائی پیگانگان گردد و در عموم سرایت نماید زیرا یاران الهی بمنزله قلب بشرند آنچه در دل تجلی نماید و غلیان کند در جمیع اعضا سرایت نماید بقسمیکه دیده بگیرد و لب بخندد و سراپا به رقص و حرکت آید وجود شما در آن شهر سبب خیر و دفع ضیر است و امیدوارم نتایج مشکوره حاصل گردد

3 کتاب اقدس بخط من ادرک لقاء ربّه حضرت زین المقرّبین علیه بهاء الله تطبیق نمائید و مطبوع در تحت مداخله مرکز نقض طبع شده خط جناب زین صحیح است

4 ادای صلاة من الطلوع الى الزوال مقصد از طلوع طلوع فجر است ولی بیفکران گمان کنند که طلوع آفتابست و حال آنکه میفرمایند طوبی لمن توجه فی الاسحار الى مشرق الأذکار و در بنیان مشرق الأذکار اگر جمیع بلاد اعانت نمایند مقبول

5 باحبای الهی تحیت مشتاقانه این عبد برسان و بگو ای یاران عبدالبهاء حضرت مسیح روحی له الفدا خطاب بیاران خویش میفرماید که شما بمنزله نمک عالمید اگر نمک تغییر یابد جهان بچه

wherewith shall the world be salted? Now you too are the spirit of the world. If spirits and hearts do not find connection and healing with each other, by what means shall the body of the world find healing and connection? Therefore, you must not look upon each other's shortcomings. If someone commits a wrong against another, the eye must be forgiving and cover the fault of the wrongdoer with the mantle of pardon, and in response to that fault show the utmost love and kindness so that the wrongdoer becomes ashamed. In brief, you are my friends and my helpers, therefore the seeds of love that I sow you must water so that the soul becomes joyous and the spirit attains delight and fragrance. I am pleased and content with you; you too must be loving toward one another so that the confirmations of the Supreme Kingdom may reach you and the soul may gain new strength.

- 6 O bondsman of the Covenant! The register of the names of the loved ones of Miyanduab hath not yet arrived, and I have not the time to write to each one individually. Therefore, convey this written message to all, and express my eagerness to them. Show the utmost affection on my behalf to Jenab-i-Aqa Rajab and his sons. Their services at the Court of Divine Unity are accepted and praised. Likewise convey my intense longing to Jenab-i-Aqa Mirza Mohsen. His endeavors are beloved and cherished, and his zeal is heard of, desired and remembered. Convey spiritual tidings to Jenab-i-Aqa Mirza Abbas-Ali. His handwriting is beautiful and pleasing, and his melody in the recitation of verses is most sweet. Give glad tidings of the station of truthfulness to Jenab-i-Aqa Sadiq, and herald unto Jenab-i-Aqa Ali-Akbar Naraghi the favors of the Luminary of the horizons. Praise be to God, he is enkindled, attracted, suppliant and humble. As for Jenab-i-Muin'ut-Tujjar, I hope that he will become a waving banner and a brilliant star. Deal with him gently in word and deed through "Say: He is God." Eventually you shall witness grace, and he will have a magnificent vision in the realm of dreams. God willing, he will remember.

- 7 Convey divine greetings and glorification to Jenab-i-Aqa Ni'matullah Naraghi and say: God speaks thus in the Qur'an concerning the people of Lot: "And We found not therein save a single house of believers." Praise be to God, thou art that one. The brethren will eventually say "By God, truly hath God preferred thee above us." Be confident. Convey the heartfelt affections of Abdul-Baha to Jenab-i-Mirza Ni'matullah Mu'tamidu't-Tujjar and say: Thy services and endeavors are inscribed in the Preserved Tablet and recorded

نمکین شود حال شما نیز روح عالمید اگر ارواح و قلوب بهم ارتباط و التیام نیابد هیكل عالم بچه چیز التیام و ارتباط جوید پس باید نظر بقصور در حق یکدیگر ننمائید اگر نفسی تقصیری نسبت بدیگری ننماید باید دیده خطایش باشد و قصور مقصر را در حق خویش بدامن عفوستر نماید و در مقابل آن قصور نهایت محبت و مهربانی مجری دارد تا مقصر نخل گردد باری شما یاران منید و یاوران من لهذا تخم محبتی که افشانم باید آبیاری نمائید تا جان خوش گردد و روان روح و ریحان یابد من از شماها راضی و خورسندم شما نیز باید با یکدیگر مهربور باشید تا تأییدات ملکوت ابری رسد و جان قوت دیگر یابد

6 ای بنده میثاق هنوز دفتر اسماء احبای میان دو آب نرسیده و من نیز فرصت نگارش بهر یک ندارم لهذا جمعا این پیام مرقوم را برسان و اشتیاق مرا بیان کن جناب آقا رجب و پسرانش را از قبل من نهایت مهربانی مجری دار خدمتشان در درگاه احدیت مقبول و ممدوح و همچنین جناب آقا میرزا محسن را نهایت اشتیاق ابلاغ دار همتشان محبوب و مرغوب و غیرشان مسموع و مطلوب و مذکور جناب آقا میرزا عباسعلی را پیام روحانی برسان خطی خوش و دلکش دارد ولی آهنگش در تلاوت آیات بسیار ملیحست جناب آقا صادق را بمقام صدق بشارت ده و جناب آقا علی اکبر نزاقی را بالطف نیر آفاق مژده بخش الحمد لله مشعل و منجذب و مبتهل و متضرعست جناب معین التجار امیدوارم که علی خافق گردد و نجی ساطع و با قل هو الله به قول و فعل لین رفتار نمائید عاقبت کرامت نیز خواهید دید و در عالم رؤیا مشاهده عظیمی خواهد کرد انشاء الله متذکر میشود

7 جناب آقا نعمت الله نزاقی را تحیت و تکبیر رحمانی ابلاغ دار و بگو خدا در حق قوم لوط در قرآن میفرماید و لم نجد فيها غیر بیت من المؤمنین الحمد لله تو آنی برادران عاقبت تالله لقد آثرک الله علینا خواهند گفت مطمئن باش جناب میرزا نعمت الله معتمد التجار را انعطافات قلبیه عبدالهء تبلیغ کن و بگو خدمات و زحمات تو در لوح محفوظ مکتوب و در رق

in the unfurled scroll, and will be read until the end of eternity. Convey utmost affection and longing to Jenab-i-Aqa Abdul-Hussein and Aqa Fathullah and Aqa Abdullah, and convey boundless love from Abdul-Baha to Jenab-i-Aqa Eliyahu and Jenab-i-Aqa Mirza Suleiman Kalimi. And upon thee be the Most Glorious Glory.

منشور مسطور و تا ابد الآباد مقروء است جناب
آقا عبدالحسين و آقا فتح الله و آقا عبدالله را
نهایت مهربانی و اشتیاق ابلاغ نمائید و جناب آقا
الياهو و جناب آقا میرزا سلیمان کلیمی را از
قبل عبدالبهاء محبت بی پایان ابلاغ کن و علیک
البهاء الأبهی

AVK1.011.11x, AVK4.095.01x, MAS2.096-

098

AB10455

To: Naraqi, Nimatullah son of Aqa Muhammad Javad Naraqi

Date: 1906-Dec-17

O thou who art steadfast in the Covenant! Be not grieved by the oppression of kinsmen and the estrangement of brothers. This is not the first flask that has been broken in Islam. The believer of the family of Pharaoh was alone and solitary; the venerable Salman was friendless and a stranger; the holy Joseph was imprisoned and bound by the hands of his brothers; Abel was martyred and slain; the Holy Messenger was tormented by the cruelty of relatives, uncle and maternal kin through deadly poison....

ای ثابت بر پیمان از جور خویشان و احتجاب
اخوان محزون مباش لیس هذا اول قارورة
كسرت فی الاسلام مؤمن آل فرعون فرید بود
و وحید و حضرت سلمان بیکس و غریب
حضرت یوسف از دست برادران مسجون
و اسیر حضرت هابیل شهید و قتیل حضرت
رسول از جور اقربا و عم و اخوال معذب بسم
نقیع...

ANDA#53 p.31x

AB00781

To: Hasan Khurasani, in Alexandria

Date: 1906-Dec-21

- ¹ O servant of the Most Glorious Beauty! The letter was addressed "O 'Abdu'l-Baha." This form of address brought the utmost joy and gladness. No address brings such spirit and fragrance as this address. The soul receives glad tidings, the heart finds happiness, the breast is dilated, the eye becomes seeing and the ear becomes hearing. The delay in reply was due to compelling occupations and weakness of health. You will surely

¹ ای بنده جمال ابهی عنوان نامه یا عبدالبهاء بود
از این خطاب نهایت سرور و فرح حاصل گردید
هیچ خطابی مورت روح و ریحان چون این
خطاب نه جان بشارت یابد دل مسرت جوید
صدر منشرح شود دیده بینا گردد و گوش شنوا
شود تأخیر جواب از کثرت مشاغل مجبره و

excuse this. You had given the good news about the healing of your finger. Praise be to God, the wound found its balm, the pain found its cure, and gladness and joy resulted. This too became a cause of happiness. You had described and praised the pleasantness of the air, sweetness of the water, beauty of the view, and purity of the trees, fruits and flowers of Ramleh. It is evident that those regions have attained and will attain the utmost pleasantness, and day by day gardens, meadows, fields, plains, orchards and rose gardens in that area will increase. I beseech God to grant joy to the divine friends and bestow delight at every moment, so that they may succeed in achieving the utmost happiness and joy under the shadow of the grace and servitude of the Sacred Threshold.

ضعف مزاج بود البته معذور خواهید داشت از صحت یافتن انگشت مرده داده بودید الحمد لله زخم مرهم یافت و درد درمان جست و روح و ریحان حاصل گردید این نیز سبب سرور شد و از لطافت هوا و عذوبت ماء و حلاوت منظر و صفای اشجار و اثمار و ازهار رمله تعریف و توصیف نموده بودید معلومست آن صفحات نهایت لطافت را یافته و خواهد یافت و روز بروز باغ و راغ و چمن و دمن و بوستان و گلستان در آن سامان ازدیاد یابد و از خدا خواهم که یاران الهی را شادمانی بخشد و هر دم کرامانی دهد تا در ظل عنایت و عبودیت آستان مقدس در کمال فرح و سرور موفق گردند

- 2 You had expressed endless grief and regret about the imprisonment of this prisoner. Do not grieve, be not sorrowful. This prison is a palace, and this furnace is the rose garden of the placeless realm. The well is the ascent point of the moon, and this mighty fortress is the highest paradise. For happiness and joy pertain to the heart, not to the body; to the soul, not to place. For 'Abdu'l-Baha this confinement is freedom, this hardship is the mercy of the Lord, and this punishment is the bounty of the Creator. This torment is sweet, and this difficulty is comfort and rest. Rather, my ultimate desire is that this neck be placed under chains and fetters, these feet be bound in stocks and shackles, and that I find my dwelling and shelter in the dark and narrow prison of 'Akka which you know. This is my highest paradise, my holy rose garden, and my intimate gathering.

2 و بعد از سخن این زندانی اظهار حزن و حسرت نامتناهی نموده بودید غم مخور مکرر مباحث این زندان ایوانست و این گلخن گلشن لامکان چاه اوج ماه است و قلعه حصین قصر بهشت برین زیرا سرور و حبور بدل است نه بجسم بجانست نه بکمال عبدالهء را این تنگی گشایش است و این زحمت رحمت پروردگار و این نعمت نعمت کردگار عذاب عذیبت و مشقت آسایش و راحت بلکه نهایت آرزو چنانست که این گردن در تحت سلاسل و اغلال آید و این پا به کند و زنجیر گرفتار شود و در زندان تنگ و تاریک عکا که تو میدانی منزل و مأوی جوید اینست جنت فردوس من و گلشن قدس من و محفل انس من

- 3 Regarding Haji Lutf'ali, you had written that you brought him with you. This is very appropriate. I hope that it will be a cause of his comfort.

3 و در خصوص حاجی لطفعلی مرقوم نموده بودید که بمعیت خود آورده اید بسیار موافق امیدوارم که سبب آسایش او گردد

- 4 Concerning Alexandria, you had written in detail. I hope that ultimately things will transpire in a way that brings joy to your heart and establishes order. Affairs depend on divine confirmation. Divine confirmations provide a balm for every wound and heal every tear. They make the desolate prosperous and illuminate the dark world. Be confident that no weakness or lassitude will affect the affairs of those firm in the Covenant, for they are assisted by the power of the Word of God and confirmed by the influence of God's Covenant. Convey loving greetings to all the divine friends.

4 در خصوص محل اسکندریه مفصل مرقوم نموده بودید امیدوارم که عاقبت نوعی شود که سبب سرور قلب شما گردد و انتظامی حاصل کند امور موکول بتأیید است تأییدات الهی هر زخمی را مرهم نهد و هر خرق را التیام بخشد خراب را آباد کند و جهان تاریک را روشن نماید مطمئن باشید که ثابان بر میثاق را در امور خلل و فتور حاصل نگردد زیرا موفق بقوت کلمه الله هستند و مؤید بنفوذ میثاق الله جمیع یاران الهی را تحیت مشتاقانه برسانید

- 5 Regarding the education of children in faith and certitude, knowledge and wisdom, and devotion and supplication to the

Kingdom of the All-Merciful, this was written about in detail in a previous lengthy letter that was sent. Surely the utmost effort must be made. And upon you be the Most Glorious Glory.

BRL_ATE#164x, COC#0599x

5 در خصوص تربیت اطفال به ایمان و ایقان و علم و عرفان و تبیل و تضرع بملکوت رحمان در نامه مفصل از پیش مرقوم گشت و ارسال شد البتّه باید نهایت همت را نمود و علیک البهاء الاهی

BRL_DAK#0509, MMK5#175 p.136x

AB11630

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran

Date: 1906-Dec-22

- 1 O herald of the Covenant! His honor Ibn-i-Abhar arrived safe and protected, and spent several days in the utmost joy and delight at the Holy Shrine, meeting morning and evening. Since the dawning of illumination is beginning in India, multiple teachers were sent. Some souls have accepted and gradually others are turning to acceptance. First I sent his honor Mirza Muharam, after him his honor Mirza Mahmud Zarqani, after him Mr. Sprague, after him Mr. Dreyfus, and after him the martyred son of Ismu'llah al-Asdaq. These teachers arrived in India one after another, therefore it became necessary this time to send a complete delegation. I summoned Mr. Harris and Mr. Hooper from America and also called his honor Ibn-i-Abhar from Iran. With Aqa Mirza Mahmud and his brothers they became five people. They were all sent to India purely for the diffusion of the divine fragrances, so that through the power of the Covenant and the penetrating word of the Testament they might illumine that country and make that region a paradise of delight. Pray that they may be successful and confirmed.

- 2 Today nothing is confirmed and successful except spreading the divine fragrances, teaching the people of the world, and guiding all on earth. Whoever wishes to find the doors of grace opened from every direction must engage in teaching, for today is the time of foundation-laying, not organizing, and the season of sowing seeds, not harvesting. The days of harvest will come

1 ای منادی پیمان حضرت ابن ابهر محفوظ و مصون وارد و ایامی چند با نهایت روح و ریحان در بقعه مبارکه بودند و صبح و شام ملاقات میشد و چون در هندوستان بدایت اشراقست مبلّغین متعدده ارسال گردید بعضی نفوس اقبال نموده اند و قلیلاً قلیلاً دیگران نیز رو باقبالند اول جناب میرزا محرم را فرستادم در پی او جناب میرزا محمود زرقانی و از پی او جناب مستر اسپراگ و از پی او جناب مستر دریفوس و از پی او جناب شهید ابن اسم الله الأصدق این مبلّغین پیاپی به هندوستان وارد لهذا اقتضا نمود که این دفعه هیئتی مکمل ارسال گردد جناب مستر هریس و مستر اوبر را از امریکا خواستم و حضرت ابن ابهر را نیز از ایران احضار نمودم با آقا میرزا محمود و اخویشان پنج نفر شدند آنان جمعا محض نشر نفعات الله باقلیم هند ارسال شدند تا بقوه میثاق و کلمه نافذه عهد آنکشور را منور کنند و آن اقلیم را جنة النعم نمایند دعا کنید که موفق و مؤید گردند

2 الیوم امری جز نشر نفعات الله و تبلیغ اهل عالم و هدایت من علی الأرض مؤید و موفق نه هر نفسی بخواهد که ابواب عنایت از هر جهت گشاده باید باید بتبلیغ پردازد زیرا الیوم یوم تأسیس است نه ترتیب و وقت بذرافشانیست نه حصاد ایام

and the stacks will form. If we seek harvest during planting time, surely no success will be achieved. The point is that every soul must strive to guide people, and you must encourage and urge everyone to teach. In the days of the Spirit [Christ], some said "We see no order and organization and refinement among your disciples." He replied "These are wedding days - during times of feasting and celebration the house need not be ordered and arranged - the time of order will come later." The point is that all must be encouraged to learn teaching and arise to guide, so that it may yield mighty results.

حصاد آید و خرمها تشکیل گردد اگر در زمان زرع حصاد خواهیم البته توفیق حاصل نگردد مقصود اینست که هر نفسی باید سعی و کوشش در هدایت خلق نماید و شما باید کل را تشویق و تحریص بتبلیغ نمائید در ایام حضرت روح بعضی عرض کردند که در میان تلامیذ تو ترتیب و تنظیم و تهذیب نبینم فرمودند ایام عروسیست لابد در ایام بزم و جشن خانه را ترتیب و انتظام نه بعد زمان انتظام آید مقصود اینست که باید کل را بتعلم تبلیغ و قیام بر هدایت تشویق نمود تا نتایج عظیمه بخشد

- ³ I am constantly occupied with promoting teaching in America, and thus day by day the Word of God is rising and ascending. You too in Iran must attend to this, and as much as possible the friends of God should travel from city to city and region to region purely to teach God's Cause, encourage God's loved ones, and give glad tidings to seekers. His honor Mirza Ali-Muhammad returned with a firm covenant and strong testament and faith and pledge that he would in no way deviate from your good pleasure, and would be occupied day and night with learning the lesson of teaching and studying the French language. Here the means of education and learning are not available. In Beirut some youth are occupied with study but they are not content. Therefore the sons of Khan intend to go to America and Mirza Valiullah Khan intends London. Some Iranian youth who are not believers are in the Beirut school but they are very ill-mannered and badly behaved - they make the wise foolish and the obedient disobedient. Therefore I did not want to place Aqa Mirza Ali-Muhammad in the Beirut schools. I thought it better to compel him to obey you and bring him under control and discipline. Therefore upon arrival in Tehran send him to Sadru's-Sudur for lessons in teaching and encourage him to learn French. If he refuses, let me know. Convey wonderful Abha greetings to all the divine friends.

³ من در خطهء امریک متصل مشغول بترویج تبلیغ اینست که روز بروز کلمه الله روبه علو و ارتفاعست شما نیز در ایران باید باین پردازید و تا ممکن احبای الهی از شهری بشهر دیگر و از ولایتی بولایت دیگر محض تبلیغ امر الله و ترغیب احباء الله و تبشیر طالبان سفر و حرکت نمایند جناب میرزا علیمحمد با عهدی وثیق و میثاقی غلیظ و ایمان و پیمان مراجعت نمودند که بهیچوجه از رضای شما خارج نشوند و شب و روز بتحصیل درس تبلیغ و تعلم لسان فرانسه مشغول گردند در اینجا اسباب تربیت و تعلیم موجود نه در بیروت بعضی از جوانان بتحصیل مشغولند ولکن نمون نیستند لهذا ابناء خان نیت امریکا دارند و میرزا ولی الله خان قصد لندره و بعضی از جوانان ایرانیان از اغیار در مدرسهء بیروت هستند ولکن بسیار بی ادب و بد رفتار عاقل را جاهل نمایند و مطیع را عاصی کنند لهذا خوش نداشتم که آقا میرزا علیمحمد را در مدارس بیروت گذارم بهتر چنان دانستم که او را مجبور باطاعت شما نمایم و در تحت ضبط و ربط آرم لهذا بوصول طهران او را بدرس تبلیغ در نزد صدرالصدور بفرستید و بتعلیم لسان فرانسه تشویق کنید اگر امتناع نمود خبر دهید جمیع یاران الهی را تحیت ابدع ابی ابلاغ نما

YIA.384-385

AB01102

To: Mirza Muhammad Hasan Adib, in Tihiran

Date: 1906-Dec-22

1 O God! O Creator of the universes, Fashioner of humanity, Illuminator of all possibility through the manifestation of the signs of unity with proof and evidence, Supporter of existence through the mystery of prostration on the Promised Day and the praiseworthy outpouring beneath the unfurled standard! I place my forehead upon the luminous threshold and implore with all humility, submissiveness and lowliness, calling out and saying: O Lord! Strengthen the cultivated one with a mighty host from Your Most Glorious Kingdom and assist him with a penetrating power in the realities of things, that he may make firm those who waver upon the Straight Path and call the seekers to the supreme triumph and guide the yearning ones to the manifest outpouring.

2 O Lord! Loose his tongue and free his utterance and strengthen his back and gird up his loins and expand his breast and make him a brilliant sign among the steadfast and a waving banner among those who are firm. O Lord! Though his frame is slight and his body weak, yet his spirit is strong through Your confirmations and his heart is firm through Your bounties and his eye is fixed upon You and his spirit relies upon You. He has taken no refuge or support other than You, no shelter or goal besides Your protection. My God, my God! Strengthen the strengthened one and make firm the affairs of the mighty through Your power and dominion. Verily You are the Powerful, the Mighty, the Guardian, the Self-Subsisting. There is no God but You, the Generous, the Compassionate, the Mighty, the Beloved.

3 O Herald of the Covenant! Previously, glad tidings were given of the confirmation of the strengthened one and the mighty. One was mentioned in a letter and the other was alluded to through you. Both must loose their tongues in thanksgiving for the favors of the Intended One and utter "My Lord, increase me in grace and bounty!" The French translator must have his heard accounts corrected through whatever means possible. Something was written regarding Haji Sadr. Regarding charitable funds, the friends of God must exert praiseworthy efforts and no capable person should fall short. Convey my utmost longing to Mirza 'Ali Khan Muhajar and tell him that, God willing, you will attain your rights - be confident. O Herald

اللهم يا مبدع الأكوان و بارئ الانسان و منور
الامكان بظهور آيات التوحيد بالجمّة و البرهان
و مؤيد الوجود بسر السجود في اليوم الموعود و
الفيض المحمود تحت اللواء المعقود اتى اضع جبينى
على العتبة النوراء و اتضرع بكل تدلّل و خشوع
و انكسار و نادى و اقول رب ايد الأديب بجند
شديد من ملكوتك الأبهى و انصره بقوة نافذة في
حقائق الأشياء حتّى يثبت المتزلزلين على الصراط
المستقيم و يدعوا الطالبين الى الفوز العظيم و يهدى
المشتاقين الى الفيض المبين

2 رب انطق لسانه و اطلق بيانه و قوّ ظهره و اشدّد
ازره و اشرح صدره و اجعله آية باهرة بين الثابتين
و راية خافقة بين الرّاخين رب ان جسمه نحيل
و جسده ضعيف ولكن روحه قوى بتأييدك و
قلبه ثابت بتوفيقك و عينه ناظرة اليك و روحه
متوكّل عليك لم يتخذ غيرك ملجأ و معتمداً و
دون حماك ملاذاً و مراما الهى الهى ايد المؤيد
و قوامور القوام بقدرتك و سلطانك انك انت
المقتدر العزيز المهيمن القيوم لا اله الا انت الكريم
الرؤوف العزيز المحبوب

3 اى منادى پيمان از پيش تبشير بتأييد مؤيد و
قوام گردید یکی را در نامه اشاره شد و دیگری
بواسطه شما تلهیح گشت باید هر دو بشکرانه
الطاف حضرت مقصود زبان بگشایند و رب
زدنی فضلاً و جوداً بزبان رانند مترجم فرنساوی
را بهر وسایطی که ممکن باید تصحیح مسموعات
شود در خصوص حضرت حاجی صدر چیزی
مرقوم شد در خصوص وجوه خیریه باید احباب
الهى مساعی جمیله مبذول نمایند و هر نفس مقتدر
قصور نباید نماید بجانب میرزا علیخان مهاجر نهایت
اشتیاق این مسجون ابلاغ نما و بگو انشاء الله
بحقوق خویش خواهی رسید مطمئن باش اى

of the Covenant! It is the time for sowing seeds and farming and cultivation - "like a seed which puts forth its shoot, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers." And this blessed cause is not possible except through faithfulness, purity, love, devotion and firmness in the Covenant.

- 4 Convey my message to all and say: O friends of God! Consider this opportunity a treasure. It is the time for unity and oneness, the season of fellowship and wisdom. Be helpers to one another and embrace each other, so that through divine power, heavenly confirmations, lordly bounty and celestial hosts you may become the cause of conquering the fortresses of hearts and training souls.
- 5 And upon you be the Most Glorious Glory!

منادی پیمان وقت تخم افشانیست و زراعت و دهقانی کز عرق شطاه فاستغلظ و استوی علی سوقه یعجب الزراع و این امر مبرور جز به وفا و صفا و محبت و ولا و ثبوت بر میثاق میسر نگردد

4 جمیع را پیام من برسان و بگو ای یاران الهی فرصت را غنیمت دانید وقت وحدت و یگانگیست و هنگام الفت و فرزانی ظهیر یکدیگر شوید و دست در آغوش همدیگر نمائید تا بقوتی الهیه و تأییداتی ملکوتیه و فیضی ربّانی و جندی آسمانی سبب فتح حصون قلوب شوید و نفوس را تربیت فرمائید

5 و علیک البهاء الاهی

BRL_DAK#0964, MMK6#497

AB03382

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran
Date: 1906-Dec-22

- 1 We have no interest in being involved in political matters. We have no attachment to these issues. We are engaged in supplications and prayers and the purpose of all our communication is to increase the attraction of the human heart to the fragrances of the spirit. We treat all nations and peoples equally with the utmost love and kindness, with truthfulness and good will in order to increase concord in the world. We do not become involved in or interfere with political affairs.
- 2 Our purpose is to educate people, to improve morals, to unite the world of humanity and to make bonds between the East and the West. Our aim is to create love, amity, and integrity, to increase respect for truth and righteousness. This is what we are engaged in doing; this is why we sacrifice ourselves with all our hearts and are enkindled with the love of God.
- 3 It is because we are so preoccupied with the vital concerns that we have raised the cry of the Abha Kingdom in the midmost heart of the world; it is for this reason that we have upraised

1 ای ثابت بر پیمان مکاتیبی که بجناب منشادی مرقوم نمودی ملاحظه گردید از حوادث و اخبار متنوعه نهایت حیرت دست داد ولی ما را در این امور مدخلی نه و تعلقی نداریم ما مشغول تضرع و ابتهالیم و مألوف انجذاب بنفحات الله با جمیع ملل و دول حتی افراد خلق در نهایت محبت و مهربانی و صلح و آشتی و صداقت و خیرخواهی هستیم و در امور سیاسی ابداً مداخله نداریم

2 ما را مقصد تربیت نفوس است و تحسین اخلاق و وحدت عالم انسانی و الفت بین شرق و غرب و دوستی و راستی و آشتی و حق پرستی باین مشغولیم و جانفشانیم و بنار محبت الله چنان افروختیم

the tabernacle of Universal Peace. Praise be to God that so many souls are hastening to the shelter of this tabernacle from both the east and the West.

- 4 Ere long will ye hear the exhilarating call of the Abha Kingdom acclaimed on all horizons with great glory and then will the tumult and the tribulation in the world be stilled at last. The Call of God will rise to a glorious crescendo confounding all other noises into impotence and silence over time.

3 که در انجمن عالم آهنگ ملکوت ابهی بلند نمودیم
و خیمه صلح عمومی افراختیم و از شرق و غرب
الحمد لله بظل این خیمه میشتابند

4 عنقریب خواهید دید که آهنگ ملکوت ابهی
آفاق را به وجد و طرب آورده و هر ضوضا و
غوغائی خاموش گشته زیرا نداء حق روز بروز
رو به بلندی و علو است و همه صداها یوماً فیوماً
رو به ضعف و سکون و علیک البهء الابهی

MMK2#279 p.200

AB02539

To: Ali Muhammad Sarrishtihdar, in Tihiran

Date: 1906-Dec-23

- 1 O steadfast one in the Covenant! The written page was reviewed and the scroll perused. It was the melody of a dawn songbird and the anthem of a divine nightingale—joyous and sweet. The conscience found it delectable, possessed of eloquence and grace. The news of unity and harmony increased my longing, for it was evidence of the intensity of radiance.

- 2 Spiritual gatherings today are divine trumpets, for they breathe the breath of life. However, wisdom does not require large crowds in a single gathering—they should be multiple, so that the divine teachings may be promoted with utmost dignity and composure. Soon you shall observe how the melody and harmony of the Covenant will enchant both East and West with the Luminary of the horizons.

- 3 His honor Sadru's-Sudur greatly delighted this servant through his teaching class. I hope that the newcomers to the divine garden and the saplings of the heavenly rose garden will all be stirred by the grace of divine knowledge and the life-giving breeze of proof and evidence, and manifest boundless freshness and grace.

- 4 The journey of Mirza Masih to Kashan and Hamadan brought joy and delight, and I hope that favorable results will come from the movement of Aqa Mirza Taqi Khan and Aqa Mirza Nasru'llah to Shahrud and Bistam. Convey longing greetings to all the loved ones of God. I submit my utter helplessness and

1 ای ثابت بر پیمان ورق مسطور منظور گردید و
رق منشور مطالعه شد نغمه مرغ سحرگاهی بود
و ترانه بلبل رحمانی فرح انگیز بود و شهد آمیز
مذاق وجدان حلاوت یافت و بلاغت و
ملاحت داشت خبر اتحاد و اتفاق سبب ازدیاد
اشتیاق گردید زیرا دلیل بر شدت اشراق بود

2 محافل روحانی الیوم صور الهیست زیرا نفخه
حیات میدمد ولی جمعیت و ازدحام در یک
محفل حکمت اقتضا ننماید باید متعدد باشد تا
بنهایت سکون و تمکین ترویج تعالیم الهی شود
عنقریب ملاحظه خواهی نمود که نغمه و آهنگ
میثاق شرق و غرب را چگونه مفتون نیر آفاق
نماید

3 حضرت صدرالصدور بجهت درس تبلیغ این عبد
را بسیار مسرور نمودند امیدوارم که نورسیدگان
باغ الهی و نهالهای گلشن رحمانی کل از فیض
عرفان و نسیم جانبخش حجت و برهان باهتزاز آیند
و به طراوت و لطافت بینتها جلوه فرمایند

4 از سفر جناب میرزا مسیح بسمت کاشان و
همدان روح و ریحان حاصل شد و از حرکت
آقا میرزا تقی خان و آقا میرزا نصرالله به شاهرود
و بسطام امیدوارم نتایج محمود حاصل گردد جمیع

contrition at the Threshold of Oneness, and seek confirmation and success for all, that each may become a clear book in teaching, learn mighty proof, acquire magnificent evidence, and sacrifice their lives in the path of the Beautiful Beloved. And upon them be the Most Glorious Glory.

احبای الهی را تحیت مشتاقانه برسان بدرگاه
احدیت عجز و انابت نمایم و از برای کل تأیید
و توفیق جویم تا هر یک در تبلیغ کتب مبین
گردند و برهان عظیم پیامورند و دلیل جلیل تعلیم
گیرند و در سبیل دلبر جمیل جانفشانی کنند و
علیهم البهاء الأبهی

TSS.160b

AB05237

To: Abdu'l-Vahhab Kashani

Date: 1906-Dec-23

¹ O 'Abdu'l-Vahhab! During His first journey to Iraq, the Blessed Beauty met a young man by the name of Mirza 'Abdu'l-Vahhab. No sooner had this youth attained His presence and hearkened unto His words than, lo, he became so magnetized, so suffused with joy, that he guided his family to the truth and imparted the gladsome tidings to a great many.

¹ ای عبدالوهاب در سفر اول جمال قدم به عراق
عرب جوانی ملاقات فرمودند نامش میرزا
عبدالوهاب بود بجزد مثل بحضور مبارک و
استماع بیان چنان منجذب و شادمان گردید
که خاندانرا هدایت نمود و جمیعرا بشارت داد
و بعد از رجوع اسم اعظم به طهران پاکوبان
کف زنان به ارض مقدسه طهران شتافت و
بوصول در قعر زندان مقرر یافت

² Following the return of Him Who is the Most Great Name to Tihiran, Mirza 'Abdu'l-Vahhab hastened to that sacred land, dancing with delight and leaping with joy, only to be consigned, upon arrival, to the depths of the dungeon. A few days later, his turn came to be martyred. When the executioner stepped into the dungeon and shouted out his name, that young man, still in the prime of his years, leapt to his feet, danced for joy in that prison, and surrendered himself to the executioner. Thus did he attain supreme martyrdom. The Blessed Beauty frequently spoke of him. I fervently hope that the joy and radiance of that 'Abdu'l-Vahhab may also be manifested in this one. The Glory of Glories rest upon thee.

² و بعد از چند روز نوبت شهادت او رسید
چون جلاد داخل زندان شد و بفریاد نام او بر
زبان راند آن نوجوان برخاست و رقصی مکرر
در زندان نمود و خود را تسلیم جلاد کرد بعد
بشهادت کبری فائز شد و همواره جمال مبارک
ذکر او میفرمودند امیدوارم که روح و ریحان
آن عبدالوهاب در این عبدالوهاب نیز جلوه نماید
و علیک البهاء الأبهی

INBA85:074, NURA#18, MMK4#019
p.021

LOTW#18

AB05620*To: Muhammad Husayin Mirza the Prince Muayyid**Date: 1906-Dec-23*

- 1 O thou who art firm in the Covenant! Thy brilliant and luminous letter was evidence of thy supplication and devotion at the Divine Threshold. Its reading brought joy, for the solace of 'Abdu'l-Baha's heart is confined to the attractions of the hearts of the beloved ones. The high notes of singers, the sound of musical instruments, and the excitement of dancers bring no delight - rather, it is the melody of devotion and entreaty that bestows abundant joy.
- 2 Praise be to God that your trials and sorrows have found rest, doubts have been dispelled, and thus tribulations have been transformed into gladness. The hosts of the Supreme Course are thy helper and the confirmations of the Abha Kingdom are present.
- 3 Be a trusted counselor and steadfast well-wisher to the noble Prince - grant him composure, dignity and steadfastness. The sent perfume will arrive and will be used in remembrance of thy musk-scented nature. However, had you dedicated some of it to your own face and hair, it would have been more blessed.
- 4 And upon thee be the Most Glorious Glory.

1 ای ثابت بر پیمان ثقیقه غرا فریده نورا بود
و دلیل تبّتل و تضرّع بدرگاه کبریا قرائت
مسرّت بخشید زیرا تسلی قلب عبدالبهاء محصور
بانجذابات قلوب احبّاست شهناز خوانندگان و
آواز سازندگان و اهتزاز بازندگان سرور نیارد
بلکه آهنگ تبّتل و ابتال جبور غموفور بخشد

2 الحمد لله محن و آلام شما آرام یافت رفع شبهات شد
و از این جهت صدمات بمسرّات تبدیل گشت
جنود ملاّ اعلی ناصر است و تأیید ملکوت ابهی
حاضر

3 حضرت شاهزاده آزادده را ناصح امین باش و
خیرخواه متین رزین و قرار و تمکین بخش عطر
مرسل خواهد رسید و بیاد خوی مشکبوی تو
استعمال خواهد گردید ولی اگر قدری از آن
را وقف روی و موی خویش میفرمودی بیشتر
مبارک بود

4 و علیک البهاء الأبهی

TAH.257b

AB07330*To: Abdu'l-Husayn son of Abu'l-Qasim Yazdi, in Shahrud**Date: 1906-Dec-23*

- 1 O thou who art firm in the Covenant! Thy letter was received and became the cause of spiritual fragrance. The favors of the Most Holy One are endless and the forgiveness and pardon of the Reality of the All-Merciful are boundless. Therefore there must be intense hope and firm expectation, for He is the shelter of sinners and the refuge of the erring ones.

1 ای ثابت بر پیمان نامه شما وصول یافت و سبب
روح و ریحان گردید الطاف حضرت احدیت
بی پایان و عفو و مغفرت حقیقت رحانیت پیکران
لذا باید امید شدید باشد و رجا و طید که پناه
گنهارانست و ملجأ آزادگان

- 2 He sees fault yet bestows gifts, finds sin yet grants shelter, witnesses disobedience yet shows favor. Therefore we must be confident in the grace and bounty of the Sovereign of existence and with utmost joy and delight associate in the gathering of the world and become the cause of awakening and awareness and guidance and nobility of all humanity.

2 خطا بیند عطا کند گناه یابد پناه دهد عصیان
مشاهده کند احسان فرماید لهذا باید مطمئن به
فضل و جود سلطان وجود باشیم و در نهایت
سرور و جود در انجمن عالم محشور گردیم و سبب
پیداری و هوشیاری و هدایت و بزرگواری جمیع
بشر شویم

- 3 And upon thee be the Most Glorious Glory. 'Abbas.

3 و علیک البهاء الأبهی

MKT5.069b, AKHA_119BE #403 p.d

AB12613

To: Aqa Jan Bazzaz Bulbul Ishraqiyan, in Tihiran

Date: 1906-Dec-23

- 1 O thou who art firm in the Covenant! Thou art a nightingale in the rose-garden and a bird in the meadow of truth. Thou hast a lovely melody. Like unto a whale, raise thy voice, and like unto a volcano, send forth thy flames, that thou mayest gather the Israelites as flocks of birds in the Holy Land and cause them to sing and warble. The promise of the Glorious Lord to Israel hath precedence - those promises shall be fulfilled. The children of Jacob shall become honored, and in the Egypt of guidance they shall be accepted and esteemed.

1 ای ثابت بر پیمان بلبل گلشنی و مرغ چمنستان
حقیقت خوب آهنگی داری مانند نهنگ
بخروش آ و بمثابهء ولکان آتش فشان شعله‌ئی زن
که اسرائیلیان را جوق مرغان ارض مقدس
نمائی و به نغمه و آواز آری اسرائیل را وعدهء
رب جلیل سبقت یافت آنوعده‌ها وفا خواهد شد
اولاد یعقوب عزیز گردند و در مصر هدایت
مقبول و عزیز شوند

- 2 And upon thee be the Most Glorious Glory.

2 و علیک البهاء الابهی

INBA85:018a

AB09505

To: Mirza Aqa Jan Sigarit Furush

Date: 1906-Dec-23

- 1 O thou who art attracted to the Covenant! Praise be to God that thou hast made thy home a nest and shelter for the birds of the meadow, transformed it into a rose-garden of oneness, and established it as a gathering place for those who are detached,

1 ای مفتون میثاق حمد کن خدا را که کاشانهء
خویش را لانه و آشیانهء مرغان چمن نمودی
گلشن توحید کردی و انجمن اهل تجرید قرار
دادی تا در اشراق و استخار مشرق‌الاذکار گردد

so that at dawn and daybreak it may become a Mashriqu'l-Adhkar where lights will shine forth and the melody of prayer and supplication will be raised to the Abha Kingdom.

و انوار بتابد و آهنگ تبّتل و تضرّع بملکوت ابهی
بلند گردد

- 2 Blessed art thou! Again blessed art thou! Glad tidings be unto thee! Again glad tidings be unto thee! And upon thee be the Most Glorious Glory!

2 طوبی لک ثمّ طوبی لک بشری لک ثمّ بشری
لک و علیک البهاء الأبهی

MKT9.175b

AB10028

To: Nayib Ghulam-Ali, in Tihiran

Date: 1906-Dec-23

- 1 O thou servant of Baha! At this moment I became thy companion in thought, for I read the letter of the Sarrishtih-Dar and obtained some information about thy condition. I saw that thou art worthy of an epistle and ready to receive a letter. Therefore, I set about writing these few words, that thy conscience may find joy and delight, that thy soul may take on the character of the Beloved, and that thy nostrils may inhale the fragrance from the rose-garden of the Covenant.

1 ای غلام بها در ایندم پیاد تو همدم شدم زیرا نامه
سر رشته دار خواندم و سر رشتهئی از حال تو یافتم
دیدم که مستحقّ خطابی و مستعدّ ورود کاتب
لذا بنگارش این چند کلمه پرداختم تا وجدانت
وجد و طرب یابد و جانت خوی جانان گیرد و
مشامت بوی گلشن پیمان یابد

- 2 And upon thee be the Glory of God, the Most Glorious.

2 و علیک بهاء الله الأبهی

MKT8.130a

AB00304

To: Oscar S Greenleaf, in Chicago

Date: 1906-Dec-24

- 1 O thou seeker after Truth! Thy letter was received and thy purpose became known. Thou hast asked: If this divine Revelation is that same heavenly Kingdom which Christ said was nigh, then by what proof and testimony can this be demonstrated, and by what tidings can it be announced? There is no time for a detailed reply, so a brief account is provided.

1 ای جویای حقیقت نامه رسید و مقصد معلوم
گردید سؤال نموده بودید که اگر این جلوه
ربانی همان ملکوت آسمانیست که حضرت
مسیح میفرمود که نزدیکست بچه برهان ثابت
شود و بچه دلیل مبرهن گردد و بچه بشارت
داده شود فرصت جواب مفصل نیست مختصر
ذکری میشود

- 2 Know thou that the proofs of the truth of this new Kingdom are the same as those of the Kingdom of Christ. The proof of the subsequent Kingdom is the same as that of the previous one—nay, it is the mightiest proof!
- 3 Proofs are of two kinds: those for the common people and those for the learned. The latter will not be convinced by the proofs for the former, who, likewise, will not be assured by the proofs for the latter. The common people seek miracles and marvels, while the learned regard these not as proof; these neither satisfy their search nor quench their thirst. Rather, they seek conclusive rational proofs. Thus, as thou art endowed with a keen vision and a sound mind, we will set forth conclusive and rational proofs that leave none the possibility for denial.
- 4 We say that the purpose underlying the advent of the Kingdom is the edification of the souls of men, the progress of the world of humanity, the manifestation of the love of God, the establishment of fellowship and unity amongst all peoples, the appearance of divine perfections, and the realization of the glory of the human race. This is the purpose of the advent of the Kingdom, and this is its result. Observe, then, how the edifying power of Baha'u'llah hath enlightened the darksome East, transformed voracious beasts into heavenly angels, endowed the ignorant with knowledge, and caused ravening wolves to become as gazelles in the meads of oneness. Those who, because of custom or belief, rose in enmity against all peoples now associate with all in a spirit of perfect unity. Those who used to burn the Holy Bible out of exceeding ignorance now set forth the truths and mysteries of the Old and New Testaments. In a brief span of time, He so educated His followers that, even in chains and stocks, and under the threat of swords and blades, they would raise the cry of “Ya Baha'u'l-Abha!” and would offer sugar candy to their executioners that they might strike the final blow with sweetened mouths. Thou dost surely recall the story of Peter the disciple, and the crowing of the cock!
- 5 Another proof is that all the Persian divines and prominent leaders in Tihiran know, beyond any doubt, that Baha'u'llah never attended any school, nor received any formal education, and from early childhood conducted Himself differently. Nevertheless, the divines and the learned of the East have testified to His extraordinary knowledge, wisdom, understanding, and perfections. Despite their denial and bitter enmity, they still acknowledge that Baha'u'llah was a unique and peerless Figure of the age, although they do not recognize His sublime station as do the chosen ones and the sincere.
- بدان بدلائلی این ملکوت جدید ثابت شود که ملکوت مسیح بآن ثابت شد دلیل ملکوت لاحق مانند دلیل ملکوت سابق است بلکه برهان اعظم است
- 3 و برهان بر دو قسم است برهان عوام و برهان خواص و خواص برهان عوام قانع نگردند و عوام نیز برهان خواص یقین حاصل ننمایند عوام خوارق عادات جویند اما خواص این را برهان نشمرند و قناعت نکنند و سیراب نگردند بلکه دلائل قطعی عقلی جویند لهذا برای شما که نظری دقیق و عقلی سلیم دارید اقامهء براهین قاطعهء عقلیه نمائیم که هیچ فردی را مجال انکار نه
- 4 گوئیم که مقصد از ظهور ملکوت تربیت نفوس و ترقی عالم انسانی و ظهور و محبت الله و الفت و یگانگی جمع بشر و ظهور کجالات الهی و تحقق علویت عالم انسانیت مقصد از ظهور ملکوت و نتیجه این پس نظر در قوت تربیت حضرت بهاءالله کن که شرق تاریک را روشن نموده و وحوش ضاریه را فرشتهء آسمانی فرموده نادانان را دانا کرده و درندگان را آهوان بر وحدت فرموده نفوسیکه به عقیده و عادت دشمن عالمیان بودند حال بنهایت یگانگی دوست و مهربانند از شدت جهل کتاب مقدس را میسوختند حال بیان حقائق و اسرار تورا و انجیل مینمایند و در مدتی قلیله چنان تربیت فرمود که در زیر کند و زنجیر و تحت تهدید تیغ و شمشیر فریاد یابهایا ای میزدند و قاتلان را نبات پرحلاوت بدهان میدادند که با دهن شیرین ضربت زن و البته حکایت پطرس حواری و بانگ خروس را در خاطر داری
- 5 و برهان دیگر آنکه نزد جمیع اعظام و علمای ایران در طهران مسلم است که حضرت بهاءالله در مکتبی نبودند و در مدرسهئی تعلیم نگرفتند از بدو طفولیت روش و سلوکی دیگر داشتند باوجود این علما و فضلاء ملل شرق بر علم و فضل و دانائی و کجالات خارق العاده او شهادت دادند و حضرت بهاءالله را باوجود انکار و اشد عداوت اعتراف کنند که فرید عصر و وحید دهر بود ولی معترف بمقامات عالیه نیستند مگر مخلصین و مختارین

6 A further proof lieth in the very teachings of Baha'u'llah, which banish every trace of dissension and discord from the world of humanity, and establish everlasting unity and harmony. Refer to the Tablets of Tajalliyat (Effulgences), Ishraqat (Splendours), Kalimat (Words of Paradise), Bisharat (Glad-Tidings) and Tarazat (Ornaments), and thou wilt clearly see what teachings have been vouchsafed by this new Kingdom—teachings that bestow upon the feeble body of the world a swift remedy and a practicable, lasting cure. The like of such teachings hath never before been witnessed.

7 Yet another proof is that it was from within this afflictive prison that Baha'u'llah revealed and advanced such a sublime Revelation—a Revelation whose renown hath spread throughout the world, which hath been firmly established in the East, and the light of whose radiant morn is diffused even as the rays of the sun. And all this despite the fact that the governments and peoples of the East arose in resistance and opposition, launching their attacks with every power at their disposal. Reflect: Hath such might and power ever been manifested before? What greater proof is there than this, that from within the prison walls He directed His mighty proclamations to the kings and rulers of the earth and foreshadowed, in unmistakable terms, what the future would hold. He warned the great Emperor, then at the height of his power, of a sudden revolution, and predicted the downfall of his throne and the defeat and extinction of his empire. And all this did indeed come to pass, as did the events foretold in Tablets and addresses directed to other rulers of the earth from within the prison confines. Behold with what power and majesty He manifested Himself from within a prison for robbers and murderers! What proof is there greater than this? To conclude, the proofs and evidences are many, but I have no time to write further.

8 And now, concerning the proofs sought by the uninformed masses: these consist of miracles and marvels. To state the matter briefly, there are many accounts of such marvellous feats associated with Baha'u'llah that are current amongst the people and could fill numerous volumes, were one to compile them. But since these do not constitute a conclusive proof for the contending denier, we will not relate miracles associated with Baha'u'llah. For the contenders may also relate such accounts from the idols of their fancy and base them on their own books and chronicles. We therefore present rational proofs, so that there shall remain no room for denial for any soul. The Glory of Glories rest upon thee.

6 و برهان دیگر نفس تعالیم بهاءالله که بکلی بینونت و اختلاف را از عالم انسانی براندازد و وحدت و ائتلاف ابدی تأسیس نماید مراجعت بالواح تجلیات و اشراقات و کلمات و بشارات و طرازات ثنائید واضح و مشهود گردد که ملکوت جدید را چه تعالیمی که جسم علیل عالم را علاج سریع و شفاء ابدیست و قابل الاجراست و چنین تعالیمی تا بحال سبقت نیافته

7 و برهان دیگر اینکه حضرت بهاءالله چنین امر عظیمی که صیبتش آفاق را گرفته و در شرق نهایت تمکن یافته و بارقه صبح منیرش مانند شعاع آفتاب در انتشار است باوجود آنکه دول و ملل شرق مانع و معارض و بکال قوت متعرض بودند در این بین شدید ظاهر و بلند و منتشر نمود ملاحظه نما که ظهور چنین قدرت و قوتی تا بحال سبقت یافته چه برهانی اعظم از این که در بین آن خطابات شدید را بجمع ملوک فرمود و اخبارات صریح از استقبال داد و امپراطور اعظم را در وقتی که نهایت اقتدار داشت تهدید بانقلاب سریع و سقوط تاج و انعدام و اضمحلال فرمود و بعینه واقع گردید و همچنین بسائر ملوک ارض این الواح و خطاب در بین صادر و واقع ملاحظه فرما که باین قدرت و عظمت در حبس قاتلان و سارقان جلوه نمود چه برهان اعظم از اینست

8 باری براهین بسیار فرصت تحریر ندارم و اما برهان در نزد عوام نادان خوارق عادتست مختصر اینست که از این قبیل خارق عادات از حضرت بهاءالله در السن و افواه بسیار و اگر بخواهند رسائل متعدده تألیف نمایند ولی چون خصم منکر را این برهان ساطع قاطع نیست لهذا ما خوارق عادات از حضرت بهاءالله روایت ننمائیم زیرا خصم نیز از این قبیل روایات از الهه موهومه خود بیان کند و مستند بکتب و رسائل خویش گردد لهذا ما برهان عقلی بیان

کنیم تا از برای نفسی مجال انکار نماند و علیک
الیهاء الاهی

NURA#67, MKT3.246, AKHA_124BE
#08 p.v, DWNP_v1#08 p.006-008

AB01811

To: Ahmad Yazdi son in law of Abdu'l-Baha, in Bombay

Date: 1906-Dec-24

- 1 O steadfast one in the Covenant! Your esteemed letter and spiritual missive was received. I read it and words of thanksgiving flowed from my tongue, for praise be to God, you are alive through divine bounty and adorned with spiritual success. With firm steps and steadfast heart, like a firmly-rooted tree - triumph and prosperity, bounty and success are reserved for the loved ones of God and none besides them have any share in the Book. This is an established truth and confirmed distinction - glory belongs to God and His sincere servants. One must look to the end result, and the end belongs to the righteous. The gloating of enemies and reproach of the unfaithful are like medicine for the sick - though bitter at first, it becomes sweet in the end. Whatever befalls one in the path of the love of God is a blessing.
- 2 Our lives will ready targets be, were He to hurl the darts of woe.
- 3 Our hearts will be as open shells, should He the pearls of grace bestow;
- 4 Be not sorrowful, be not dejected, sit not in silence, be not bewildered.
- 5 These bitter days worse than poison shall pass
- 6 Once again days sweet as sugar shall come
- 7 But in truth it is all sweetness - there is no bitterness. It is all pleasant - there is no unpleasantness. As the poet says:
- 8 What is the medicine of the yearning one? Poison from the hand of the beloved

1 ای ثابت بر پیمان نامه نامی و نمیقہ روحانی
واصل گردید خواندم و شکرانه بر زبان راندم
که الحمد لله بفیض الهی زندہئی و بفوز روحانی
برازندہ بقدّم راسخی و بدل ثابت و مانند شجر نابت
فوز و فلاح و فیض و نجاح مختصّ باحبّاء الله
است و لیس لأحد دونهم نصیب فی الکتاب این
حقّ مقررّ و تخصیص محقّق است العزّة لله و
لعیاده المخلصین باید نظر بعاقبت نمود و العاقبة
للمتّقین شمات اعدا و ملامت اهل جفا مانند
درمان دردمند است زیرا هرچند در بدایت تلخ
ولی عاقبت شیرین گردد آنچه در سبیل محبت الله
وارد آن غنیمت بارد

2 گر تیر بلا آید اینک هدفش دلها

3 و در عطا بخشد اینک صدفش جانها

4 محزون مباش مخمود مشو خاموش منشین مدهوش
مشو

5 بگذرد این روزگار تلختر از زهر

6 بار دگر روزگار چون شکر آید

7 اما بحقیقت همه شیرینست تلخی در میان نه
گواراست ناگواری در میدان نیست بقول شاعر

8 داروی مشتاق چیست زهر ز دست نگار

9 مرهم عشاق چیست زخم ز بازوی دوست

9 What is the balm of lovers? Wounds from the arm of the Friend

10 In any case, the point is: be content, be grateful, be joyful, for 'Abdu'l-Baha is accustomed to remembering you and familiar with mentioning you. Soon a time will come when the free shall freely arise to serve the Cause, and the oppressed shall openly play the melody of the Abha Kingdom. Be assured. Convey to the honored ladies most glorious greetings from 'Abdu'l-Baha. I hope that one day desires will be fulfilled and His Honor Haji will soon come to Yazd. As for the matter of deliberately ascending from this world merely to escape what is unbearable - this is absolutely not permitted. One must endure every hardship and tribulation with patience and gratitude. Convey loving greetings to all the divine friends and show kindness and affection to the families of the martyrs - may my spirit be sacrificed for them. And upon you be the Most Glorious Glory.

10 باری مقصود اینست خوشنود باش ممنون گرد مسرور شو که عبدالبهاء پیاد تو مألوف و بذکر تو مأنوس عنقریب زمانی آید که آزادگان بازادی بخدمت امر پردازند و مظلومان بی پرده آهنگ ملکوت ابهی بنوازند مطمئن باش ورقات محترمت را از قبل عبدالبهاء تحیت ابدع ابهی ابلاغ دار امیدوارم که روزی آرزو میسر گردد و حضرت حاجی انشاءالله عنقریب به یزد خواهند آمد و اما مسئله تصدی بصعود از این عالم محض نجات از مالایطاق ابداً جائز نه انسان باید تحمل هر مشقت و بلا بنماید و صابر و شاکر باشد جمیع یاران الهی را تحیت مشتاقانه برسان و بازماندگان شهدا را روحی لهم الفداء نوازش و مهربانی نما و علیک البهاء الأبهی

MMK6#163

AB03810

To: Munir Divan, Ibrahim et al., in Tabriz

Date: 1906-Dec-24

1 O true friends! There is no opportunity or time to write multiple letters. Important matters come like successive, unceasing waves. The coming and going of the multitude of the friends increases and multiplies abundantly, and the onslaught of strangers and acquaintances emerges and appears every moment. Letters and missives from the friends arrive like flocks of birds. It is clear, evident and obvious that there is absolutely no time or opportunity.

2 Therefore, there is no choice but to write collective letters. Several faithful friends must be addressed in one letter and mentioned therein. There is no choice but to tear one's shirt. Surely you will excuse and forgive.

3 In this strait of tribulation and trial, 'Abdu'l-Baha's heart finds solace and his soul finds comfort in remembering you. When he brings to mind the character and countenance of the friends, sorrow becomes joy and pain and grief turn to delight. He

1 ای یاران حقیقی فرصت و مهلت نگارش مکاتیب متعدده نه مهام امور مانند امواج پیاپی و بدون فتور در هجوم و مراجعت جمهور احبا مزداد و متکاثر و موفور و هجوم اغیار و آشنا هر دم در بروز و ظهور و مکاتیب و رسائل احبا متوارد مانند جوق طیور دیگر معلوم و واضح و مشهود است که فرصت و مجال بکلی مفقود

2 لهذا چاره جز مکاتیب جامعه نه هر چند نفر از یاران وفا را باید در ورقهائی خطاب کرد و بذکرشان پرداخت چاره جز پیرهن دریدن نیست البته معذور میدارید و معاف میشمرید

3 عبدالبهاء در این تنگای بلا و ابتلا پیاد شما دل را گشایش دهد و جانرا آسایش بخشد و چون خوی و روی دوستان بخاطر آرد اندوه شادمانی شود و درد و غم کامرانی گردد تضرع و زاری

supplicates and implores, shows devotion and restlessness, and seeks divine assistance and protection for all. May you ever remain at rest, joyous and successful beneath the shade of the Tuba tree.

کند و بتّل و بیقراری نماید و از برای کلّ عون و
صون صمدانی جوید همواره در ظلّ شجره طوبی
آسوده و مسرور و کامور باشید

4 And upon you be the Most Glorious Glory.

و علیکم البهاء الأبهی 4

MKT9.238

AB04169

To: James B Thornton Chase, in Chicago

Date: 1906-Dec-31

O thou friend of old and O thou incomparable companion!

Many letters have so far been received from thee and lengthy answers have been written to them, but it is strange that they have not reached thee. I was grieved when Mr... said thou hadst not received them. Therefore, I write this epistle immediately so that it may be a cause of comfort to thee.

O dear friend! Thou art more deserving than others; thou art worthy of every favor and attention. Is it possible then that I should answer others and leave thee disappointed? God forbid! Thou art an old and true believer; in faith thou hast attained precedence; thou art constantly engaged in servitude; with an eloquent tongue thou art teaching the Cause of God; thou hast become the cause of faith in others; whenever thou findest an opportunity thou dost travel and visit the believers, disseminating the fragrances of God; thou hast a soul full of glad-tidings and hast an enlightened and clear heart. I have a great attachment for thee; how is it possible then that I should disappoint thee?

I pray and supplicate God and ask for favor and help for thee. I am very desirous to behold thy face.

Convey to all the beloved of God the utmost longing on the part of Abdul-Baha.

TAB.339

Study guide to this volume

By 1906 the acute crisis of the Commission of Investigation had not fully resolved, but ‘Abdu’l-Baha had regained a degree of stability—enough, at least, to resume the regular flow of tablets to correspondents in America, Europe, and Persia, though pilgrimage to ‘Akka was still strongly discouraged. This volume reflects a community whose channels of physical contact were constrained but whose intellectual and spiritual life was deepening. Several tablets decline or postpone requested visits to the Holy Land while simultaneously deepening the theological meaning of proximity and distance: to be truly present to ‘Abdu’l-Baha is to be present to him in spirit, and one of the period’s most memorable lines is the aspiration that the correspondent might “enter into such a state that presence and absence may become equal.” Alongside these pastoral letters are pieces of greater philosophical scope: AB01117’s sustained meditation on the unknowability of the divine Essence, AB00595’s detailed instructions for the conduct of gatherings as “the Lord’s Supper” descending from heaven, and AB02972’s standards for the translation of sacred texts. The volume also contains the first clear articulations of the Universal House of Justice’s infallibility and authority in the pilgrim notes of ABU2906 and ABU1334. The interplay between the desire for physical proximity and the cultivation of spiritual nearness gives this volume its distinctive tone.

The Unknowable Essence and the God of Imagination

Key Passages

This people, all of them, have pictured a god in the realm of the mind, and worship that image which they have made for themselves. And yet that image is comprehended, the human mind being the comprehender thereof, and certainly the comprehender is greater than that which lieth within its grasp; for imagination is but the branch, while mind is the root; and certainly the root is greater than the branch. Consider then, how all the peoples of the world are bowing the knee to a fancy of their own contriving, how they have created a creator within their own minds, and they call it the Fashioner of all that is—whereas in truth it is but an illusion. — AB01117

But that Essence of Essences, that Invisible of Invisibles, is sanctified above all human speculation, and never to be overtaken by the mind of man. Never shall that immemorial Reality lodge within the compass of a contingent being. His is another realm, and of that realm no understanding can be won. No access can be gained thereto; all entry is forbidden there. The utmost one can say is that Its existence can be proved, but the conditions of Its existence are unknown. — AB01117

If, for example, one be endowed with the senses of hearing, of taste, of smell, of touch—but be deprived of the sense of sight, it will not be possible for one to gaze about; for sight cannot be realized through hearing or tasting, or the sense of smell or touch. In the same way, with the faculties at man's disposal it is beyond the realm of possibility for him to grasp that unseeable Reality, holy and sanctified above all the sceptics' doubts. For this, other faculties are required, other senses. — AB01117

Context for Study

AB01117 is among the most rigorous philosophical texts 'Abdu'l-Baha composed, and its argument has the structure of a formal *reductio ad absurdum*: any mental image of God is by definition comprehended by the mind that forms it; whatever is comprehended by the mind is contained within it; whatever contains God must be greater than God; therefore what people worship as God is always merely their own mental construction. The philosophical register is classical apophatic (negative) theology: the tradition of Maimonides (*Guide for the Perplexed*, I:50–60), who argued that positive attributes cannot be applied to God's essence without destroying divine unity; of Pseudo-Dionysius the Areopagite, whose *Mystical Theology* insists that God transcends all predication; and of the Islamic *kalām* tradition, which debated whether the divine attributes were identical with or distinct from the divine essence. 'Abdu'l-Baha's argument has a sharper edge than most negative theology: it is not merely that human language is inadequate to God but that the god most people worship is a cognitive idol of their own construction. This is a critique with a long pedigree in the Hebrew prophets (Isaiah 44:9–20 on the absurdity of idol-worship) but 'Abdu'l-Baha applies it to *mental* images rather than material ones. The only solution the text proposes is the Manifestation of God: since the divine Essence is forever inaccessible, the only genuine knowledge of God available to humanity is through the divine Manifestations, who are the embodiments of the names and attributes of God within the contingent world.

Questions for Reflection

1. How does the argument that “the comprehender is greater than that which lieth within its grasp” function as a philosophical demonstration of the unknowability of God? Where might a philosopher of religion push back against this reasoning?
2. Compare 'Abdu'l-Baha's position with Maimonides' negative theology, with Aquinas's analogy of being (*analogia entis*), and with Kant's argument that the ideas of reason (including God) cannot be objects of experience. How does Baha'i apophaticism sit within this tradition?
3. The sense-faculty analogy (a person without sight cannot comprehend visual experience) implies that knowledge of God requires “other faculties.” What might these faculties be? How does this compare with mystical claims about the faculty of the heart (*qalb*) in Sufi epistemology?
4. If the god most people worship is a mental construction, does this mean that popular religious devotion is worthless? How does the Baha'i teaching on the relationship between the Manifestation and the divine Essence complicate this conclusion?
5. How does this tablet's critique of mental idolatry apply to secular worldviews that substitute ideology, nation, or progress for God?

Sacred Assembly and the Descent of the Lord's Supper

Key Passages

Such assemblies and congregations will greatly aid the promotion of the Word, and all the audience, whether friends or not friends, become affected. But when the friends have the intention of entering in these meetings and assemblies, they must first make their purpose pure, disengage the heart from all other reflections, ask the inexhaustible Divine Confirmation and with the utmost devotion and humility set their feet in the gathering-place. Let them not introduce any topic in the meeting except the mentioning of the True One, neither must they confuse that merciful assembly with perplexed outside questions. They must either teach or loose their tongues in propounding argument, either commune or supplicate and pray to God, either read Tablets or give out advices or exhortations. — AB00595

Make ye an effort in every meeting that the Lord's Supper may become realized and the Heavenly Food descend. This Heavenly Food is Knowledge, Understanding, Faith, Assurance, Love, Affinity, Kindness, Purity of purpose, Attraction of hearts and the Union of souls. It was this manner of the Lord's Supper, which descended from the Heavenly Kingdom in the Day of Christ. When the meeting is conducted after this manner, then 'Abdu'l-Baha also is present in Heart and Soul, though His body may not be with you. — AB00595

I hope that assembly, like sparkling stars, may shed the lights of love and unison upon the human world, and become the cause of the happiness and joy of the inhabitants of the earth; that they may become like unto clear mirrors reflecting the rays of the Sun of Truth, and give the glad-tidings of the manifestation of the Lord of the Kingdom. I ask the blessings of God that year after year He may add souls to that assembly, and in future it may become doubled an hundred-fold. — AB04499

Context for Study

AB00595's instructions for Baha'i gatherings constitute a theology of sacred assembly that deliberately engages the Christian understanding of the Eucharist without reproducing its sacramental structure. The "Lord's Supper" here is not a ritual of bread and wine but a quality of communal presence: when the assembly is constituted through purity of purpose, devotion, prayer, teaching, and mutual love, the "Heavenly Food" descends—and this food is itemized as Knowledge, Faith, Assurance, Love, Kindness, and Union. The list moves from cognitive virtues to relational ones, suggesting that genuine communal knowing and genuine interpersonal love are not separable. The identification of this gathering with the Lord's Supper is theologically precise: 'Abdu'l-Baha is not dismissing the Christian Eucharist but disclosing its inner reality, which the outer ritual both points toward and, when misunderstood as merely ritual, can obscure. The claim that 'Abdu'l-Baha is "present in Heart and Soul, though His body may not be with you" when the meeting is rightly conducted connects to the broader theme of this volume: genuine proximity is not physical but spiritual. For the Christian tradition, this resonates with the Emmaus road narrative (Luke 24:13–35), where Christ is recognized in the "breaking of bread" precisely when he has become

physically absent, and with Paul's theology of the gathered community as the body of Christ (1 Corinthians 12). The conditions 'Abdu'l-Baha sets—purity of purpose, exclusive focus on God, no “outside questions”—echo the apophatic logic of the prayer space in Islamic *ṣalāt*: the worshipper stands before God alone.

Questions for Reflection

1. How does 'Abdu'l-Baha's interpretation of the Lord's Supper as a quality of assembly rather than a ritual act relate to Christian debates about the Eucharist? Where would Protestant, Catholic, and Orthodox readers find common ground and points of difference?
2. The list of “Heavenly Food” moves from Knowledge and Faith through Love and Affinity to Union of souls. What does this sequence reveal about the relationship between intellectual and relational virtues in communal life?
3. The instruction to make “purpose pure” and to “disengage the heart from all other reflections” before entering the meeting describes a discipline of attention. How does this compare with Islamic ritual purity (*ṭahāra*) and with Jewish preparation for Shabbat?
4. The promise that 'Abdu'l-Baha is present “in Heart and Soul” when the meeting is rightly conducted addresses the problem of spiritual authority at a distance. How does this teaching about real presence without physical presence function in the community?
5. How might these instructions reshape contemporary Baha'i devotional gatherings? What would change if each meeting were approached with the specific disciplines outlined here?

Presence, Distance, and the Geography of Love

Key Passages

O thou who hast turned thy face toward the Kingdom of God! I supplicate God that thou mayest become like unto Peter, the “Rock”—unshaken, immovable and strong; be assisted by heavenly confirmation; be helped to the service of the Cause of God, opening thy tongue to teach the divine instructions, and living and walking according to the laws of the Book of Aqdas. — AB09477

Thou hast asked permission to come to our presence: These days are very difficult. God willing, it will be brought about in the future. I pray to God that thou mayest enter into such a state that presence and absence may become equal in thine understanding. — AB09477

The divine friends must, like flowers in a rose garden, each transmit their sweet fragrance to the other, derive benefit from one another, and achieve cooperation and mutual support in heavenly powers. No means is greater than correspondence and communication—“correspondence is half of meeting.” — AB10512

Context for Study

The phrase “that presence and absence may become equal in thine understanding” is one of the most philosophically concentrated utterances in this volume, and its implications extend far beyond the practical question of a postponed pilgrimage. At the level of mystical theology, it points toward the Sufi concept of spiritual proximity (*qurb*) as a state of consciousness independent of physical location: the one who has attained genuine nearness to God carries that nearness wherever she goes, and the one who lacks it is equally far whether in the same room as the beloved or on the other side of the world. In Christian spirituality, the Desert Fathers’ concept of the *hesychast* (one who carries inner stillness) is closely parallel: Brother Lawrence, in *The Practice of the Presence of God*, describes the kitchen of a monastery as equally sacred to the sanctuary when the heart is rightly ordered. In Sufi literature, Rumi’s *Mathnavi* opens with the reed flute’s lament for the reed bed from which it has been cut—a lament that is itself the song that connects it to the source. ‘Abdu’l-Baha’s instruction transforms this mystical teaching into a practical one: cultivate the inner state such that the outer circumstance of physical distance loses its power to diminish the relationship. The quotation from AB10512—“correspondence is half of meeting”—is a remarkable equalization of written and embodied communication, suggesting that the written word, when charged with genuine love, carries genuine presence.

Questions for Reflection

1. What spiritual disciplines are implied by the goal that “presence and absence may become equal in thine understanding”? How might one cultivate this state, and how would one know whether one had attained it?
2. Compare this teaching with Brother Lawrence’s *The Practice of the Presence of God* and with the Sufi concept of *qurb* (proximity to God). How does ‘Abdu’l-Baha’s formulation resemble and differ from each?
3. The image of Peter as “the Rock—unshaken, immovable and strong” is offered as an aspiration even though the New Testament records Peter’s denial of Christ. What does ‘Abdu’l-Baha do with this complexity, and what does it imply about how spiritual exemplars should be used?
4. The claim that “correspondence is half of meeting” assigns extraordinary value to written communication as a vehicle of genuine presence. How does this relate to modern experience of communication across distance through digital media?
5. This volume repeatedly defers physical pilgrimage while deepening the meaning of spiritual proximity. How does this deferral change the community’s relationship to sacred center and sacred text?

The Art of Translation: Preserving the Music of Revelation

Key Passages

But afterward, if thou desirest to get the translation of a Tablet from the Blessed Writings, it must be translated by a committee of two Persian translators together with

two competent English writers. The Persians should translate, and the writers mould the significance into profound, musical and perfect cast of style in English, and in such wise that the musical sweetness of the original Persian may not be lost. Then the material must be forwarded to me. — AB02972

In brief, translation is one of the most difficult arts. In both Persian and English utmost proficiency is necessary, that the translator be a writer and use as the vehicle of expression great eloquence and fluency of tongue. — AB02972

Context for Study

AB02972's standards for translation reveal assumptions about sacred language that have significant theological implications. The requirement for both Persian translators and skilled English writers—working as a committee—reflects a philosophy of translation that prioritizes the *musical* quality of the original alongside semantic fidelity. This is not the plain-prose model of translation that prioritizes ease of comprehension (the philosophy behind many modern Bible translations) but the literary model that treats sacred text as possessing an aesthetic dimension inseparable from its meaning. The same concern animates Jerome's approach to the Vulgate, which aimed to preserve the rhythms of the Hebrew Psalms in Latin; it underlies the King James Bible's preference for archaic but sonorous diction; it grounds the Islamic conviction that the Qur'an's *i'jāz* (inimitability) resides precisely in its Arabic literary form, making translation an impossibility in the strict sense and a commentary in every other. 'Abdu'l-Baha's instruction that the translation must be forwarded to him before publication adds a layer of apostolic oversight: the community cannot independently authorize translations, however skilled, without the approval of the Center of the Covenant. This practice of central review is analogous to the role of the Roman Magisterium in approving Bible translations for Catholic communities, and it reflects the same concern that doctrinal and stylistic integrity cannot be separated. The period also saw the first Japanese translations being discussed, revealing the global horizon already in view.

Questions for Reflection

1. 'Abdu'l-Baha insists that the "musical sweetness" of the original Persian must not be lost in translation. What does this suggest about the relationship between aesthetic form and theological content in sacred texts? Does meaning reside in the form as well as the semantic content?
2. Compare the committee translation model proposed here with the methods used for the King James Bible, the Jerusalem Bible, and modern translations of the Qur'an. What are the theological assumptions behind each approach?
3. The Islamic doctrine of the Qur'an's inimitability (*i'jāz*) implies that the sacred text cannot truly be translated but only glossed. How does the Baha'i approach to translation resemble and differ from this Islamic position?
4. Why does 'Abdu'l-Baha insist that all translations be forwarded to him before publication? What does this practice reveal about the relationship between interpretive authority and textual fidelity?

5. How should the Baha'i community today think about the translation of 'Abdu'l-Baha's own writings, given that he is no longer present to review them? What institutional arrangements fulfill the function he here describes?

Authority, Infallibility, and the Universal House of Justice

Key Passages

The House of Justice is so mighty an organization that no one shall have the right to resist or oppose it. By that is meant the Universal House of Justice. That is, when all the local Houses of Justice of the different countries will be represented in the organization of a General House of Justice, that House will rule over all. For such a House of Justice shall be under the protection and infallibility of the Blessed Perfection and favored by His confirmation. — ABU2906

Infallibility is of two kinds; 1) Intrinsic or immediate Infallibility, 2) conferred, extrinsic or mediate Infallibility. Intrinsic or immediate Infallibility means that of God, exalted is His Glory, and none else save Him has any portion thereof. He is the doer of that which He willeth. And His Infallibility is specialized to His Universal Manifestations who appear at the head of each great Cycle. — ABU1334

Context for Study

The doctrinal statements on infallibility and the House of Justice preserved in the 1906 pilgrim notes are among the earliest clear articulations of what would become central features of the Baha'i administrative order. The distinction in ABU1334 between intrinsic and conferred infallibility is philosophically crucial: it prevents the confusion of the Universal House of Justice with God or with the Manifestation of God, while simultaneously grounding its authority in something more than human judgment or collective wisdom. The Catholic parallel is instructive: the First Vatican Council's decree on papal infallibility (1870) also distinguished between the Pope speaking *ex cathedra* on matters of faith and morals (a limited, conditional form of infallibility) and the absolute infallibility that belongs to God alone. The difference is structural: Catholic infallibility is vested in a single person, Baha'i infallibility in a collective institution whose members are elected—a distinction with significant implications for the theology of authority. The *al-Aqdas* (the Most Holy Book) and the *Kitab-i-Aqdas* together represent Baha'u'llah's foundational legislation; the House of Justice is empowered to legislate on matters not addressed in those texts, making it a form of living legislative authority within fixed revealed bounds. This structure has interesting parallels with the Islamic concept of *ijtihad* (independent legal reasoning) exercised within the fixed boundaries of Qur'an and Sunnah, but replaces individual *mujtahid* judgment with collective institutional decision.

Questions for Reflection

1. How does the distinction between intrinsic and conferred infallibility address the philosophical problem of grounding institutional authority in something beyond human fallibility without claiming divine status for human persons?

2. Compare the Baha'i concept of the Universal House of Justice with the Catholic doctrine of papal infallibility (Vatican I, 1870) and with the Islamic concept of collective *ijmā'* (consensus). What are the theological advantages of each model?
3. The House of Justice is empowered to legislate on matters not addressed in the Baha'i texts, within the limits established by those texts. How does this balance between fixed revelation and adaptive legislation compare with the relationship between constitution and statute in democratic governance?
4. What is the spiritual significance of the fact that the Universal House of Justice is an elected rather than an appointed body? How does this affect the nature of the authority it exercises?
5. 'Abdu'l-Baha says the House of Justice "will rule over all." In an era of increasing global governance challenges, how might this claim be understood in relation to concepts of international law and world governance?

History, Uncertainty, and the Authority of Sacred Text

Key Passages

As to what thou didst ask regarding the history of the philosophers: history, prior to Alexander of Greece, is extremely confused, for it is a fact that only after Alexander did history become an orderly and systematized discipline. One cannot, for this reason, rely upon traditions and reported historical events that have come down from before the days of Alexander. How many a historical account was taken as fact in the eighteenth century, yet the opposite was proved true in the nineteenth. No reliance, then, can be placed upon the traditions and reports of historians which antedate Alexander. — AB00263

Moreover, the Torah, held to be the most ancient of histories, existeth today in three separate versions: the Hebrew, considered authentic by the Jews and the Protestant clergy; the Greek Septuagint, which is used as authoritative in the Greek and other Eastern churches; and the Samaritan Torah, the standard authority for that people. These three versions differ greatly, one from another, even with regard to the lifetimes of the most celebrated figures. Our purpose is to show that even in Scriptural history, the most outstanding of all histories, there are contradictions. — AB00263

Nevertheless, Holy Writ is authoritative, and with it no history of the world can compare, for experience hath shown that after investigation of the facts and a thorough study of ancient records and corroborative evidence, all have referred back to the Holy Scriptures. The most important thing is to establish the validity of God's universal Manifestation; once His claim proveth true, then whatsoever He may choose to say is right and correct. — AB00263

Context for Study

AB00263's treatment of ancient historical reliability is remarkable for its intellectual honesty and its methodological sophistication. Written in response to a question about apparent conflicts between

the Tablet of Wisdom (which discusses ancient Greek and Persian philosophers) and modern scholarly history, it does not defend the Tablet by asserting prophetic omniscience but rather challenges the reliability of the historical record against which it is being compared. The argument proceeds on two fronts: first, a historical-critical point that records prior to Alexander cannot be relied upon (anticipating the distinction modern scholars draw between pre-critical and critical historiography); second, a theological point that the authority of sacred texts rests ultimately on the prior establishment of the Manifestation's divine station, not on their agreement with secular historical records. This is a form of the classical "faith seeking understanding" (*fides quaerens intellectum*) position in Christian theology: Anselm's insight that one must first believe in order to understand, rather than waiting for full rational vindication before committing faith. The treatment of the three versions of the Torah is an early example of Baha'i engagement with what we now call textual criticism or lower criticism of scripture—the recognition that sacred texts have complex transmission histories. The conclusion is not skepticism but a carefully argued redirection: the authority of sacred text rests on a foundation different from the authority of historical record.

Questions for Reflection

1. How does 'Abdu'l-Baha's historical-critical argument about the unreliability of pre-Alexandrian records relate to modern biblical and Qur'anic scholarship? Is this argument still persuasive in light of twenty-first-century archaeology?
2. The acknowledgment that the three versions of the Torah differ significantly from one another is offered not as a scandal but as evidence for a more nuanced view of textual authority. How does this compare with Protestant doctrines of scriptural inerrancy and with Catholic views of scriptural inspiration?
3. 'Abdu'l-Baha argues that the authority of the Manifestation is the primary ground for accepting his utterances, not his conformity with external records. How does this compare with the evidentialist and presuppositionalist approaches in Christian apologetics?
4. The letter ends with the observation that "after investigation of the facts," scholars "referred back to the Holy Scriptures." Is this still a credible claim in the contemporary academic study of religion?
5. How should Baha'i communities today hold together intellectual honesty about the complex transmission histories of sacred texts with reverence for those texts as divine in origin?

A Guiding Question for the Whole Volume

Volume 135 is shaped throughout by the tension between physical distance and spiritual proximity: pilgrimage is deferred, translations must travel to 'Akka for review, correspondents write from the other side of the world, and the community of believers must learn to inhabit a nearness that is real without being material. At the same time, the volume raises some of the most epistemologically demanding questions in the period: about the nature of the God we cannot know, about the authority of texts whose historical transmission is complex, and about the institutional forms through which divine guidance operates after the passing of the Prophet.

A guiding question for the whole volume might therefore be: What must a community learn about presence, authority, and knowledge in order to remain spiritually alive when its physical center is inaccessible; and **what inner disciplines and institutional forms does this volume propose as the means by which a community carries the sacred close—in translation, in gathering, in governance—rather than forever waiting to find it somewhere else?**