





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 136:

Writings and Utterances of Abdu'l-Baha, ca. 1906, part II



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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](http://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](mailto: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](http://blog.loomofreality.org).

# Series outline

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

## The Báb

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

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

### II. Second period (Shiraz and Isfahan)

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

### III. Third period (Maku and Chihriq)

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

## **Bahá'u'lláh**

### **I. Baghdad period**

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

### **II. Edirne period**

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

### **III. 'Akka period**

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
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- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

## **‘Abdu’l-Bahá**

### **I. Pre- and early ministry**

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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- 158–162. Letters and utterances in the year 1913 I–V

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# Introduction to volume 136

This 1906 volume is marked by a double movement: outward expansion and inward consolidation. AB00044 gives the collection one of its broadest statements of Baha'i identity in the West, praising the observance of the Fast while interpreting the bodily fast as a symbol of restraint from selfish desire, spiritual refinement, and enkindlement with the love of God. The same letter calls the believers an "army of God," yet defines their victory through conduct so distinctive that a stranger could recognize them as Baha'is by sincerity, truthfulness, compassion, patience, and love for all peoples. AB00131 develops the same universal horizon in a more theological key: the Manifestation of each age is endowed according to the needs and perfections of that age, and Baha'u'llah's all-embracing love is presented as the power that will gradually gather diverse minds, religions, and peoples into harmony. AB01815 applies that principle directly to political idealism, encouraging a supporter of British unity to enlarge his aim to the unity of the whole human race and the vision of the entire earth as one homeland.

The volume is also important for the further evolution of embryonic Baha'i administration. AB01843 is the most significant item in this respect: since the election of a general Spiritual Assembly in Tihiran was not yet feasible, 'Abdu'l-Baha proposes an interim process in which the Hands of the Cause and trusted believers name eighty-one distinguished friends, divide them into groups of nine, have each group elect one person, and then combine those nine elected persons with the Hands to form a temporary Spiritual Assembly. The purpose is explicit: authority must be established so that decisions can be accepted wholeheartedly, yet the method must operate through willing acceptance rather than coercive command. In the same institutional cluster, AB00417 addresses a Spiritual Assembly as a chosen body charged with teaching love, piety, fellowship, and faithfulness; AB02814 gives a prayer for an assembly as a light, rose garden, and meeting place of divine confirmation. These items show administrative order emerging through consultation, reverence for recognized hands of service, elected representation, and moral authority rather than bureaucratic mechanism alone.

Contemporary Iran and the constitutional crisis form another important strand. AB00508 welcomes the establishment of a National Assembly and constitutional government in Persia as consonant with the Kitab-i-Aqdas, while warning that self-interested clerical leaders might use the movement for agitation and disorder rather than civilization and public instruction. AB00490 and AB00607 likewise comment on the political unrest in Iran, emphasizing Baha'i noninterference in politics, loyalty to government, and the striking contrast between Baha'i endurance under persecution and the resort of Shi'i leaders to foreign protection. AB00354 extends the same nonpolitical discipline to Japan: 'Abdu'l-Baha criticizes the politicized character of an international congress of religions, urges direct spiritual teaching apart from the congress, and warns the friends not to send political newspapers or engage in partisan discussion. These letters reveal a careful distinction between

approval of justice, constitutional order, public instruction, and peace, and avoidance of political entanglement or agitation.

The volume also contains several notable doctrinal, apologetic, and pastoral pieces. AB11634 responds to a polemical work by Za'imu'd-Dawlih's, minimizing the danger of such attacks by comparing them to the many forgotten refutations written against Christianity during its first centuries, while allowing factual errors to be corrected. AB00260 is a major statement of 'Abdu'l-Baha's own self-understanding: he pleads that the friends use no praise or title for him beyond "Abdu'l-Baha," making servitude the sole authorized category for his station. ABU0190, attributed to words spoken to Laura Clifford Barney, gives a remarkable synthesis of spiritual psychology: science is "systematized Truth," prayer and affirmation shape the soul's orientation, love radiates through invisible relations, and the believer should live the life rather than argue. ABU2307, ABU3093, and related pilgrim notes add vivid shorter teachings on culture, prayer, and spiritual receptivity, while AB08503 and AB01260 show the pastoral attention given to children, families, Western teachers, and named believers across Europe, America, India, and the Holy Land. The result is a volume in which universalism, administrative formation, constitutional modernity, disciplined nonpolitical conduct, and the ethic of servitude converge under the pressures and possibilities of 1906.

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## AB00044

*To: Baha'is of the United States, in Washington, DC*

*Date: 1906 ca.*

- <sup>1</sup> O army of God! A letter bearing your signatures, one and all, hath been received. Its wording was endowed with the utmost grace, eloquence, fluency, and sweetness, and from the reading thereof the deepest joy was obtained. It testified to the observance of the Fast of the month of abstinence. Happy are ye that ye have carried out the commandment of God and, in these blessed days, arisen to fulfill the Fast. For this bodily fast is a symbol of the spiritual fast, that is, the restraint of the self from all selfish desires, the adornment of the soul with spiritual attributes, attraction to the breaths of the All-Merciful, and enkindlement with the fire of the love of God. Likewise, that letter was itself an evidence of the unity and concord of hearts.
- <sup>2</sup> The hope cherished through the grace and bounty of the Lord, the Glorious, in this new age, is that the western land may become the dawning-place of the Sun of Truth, and that the loved ones of God may be the daysprings of light and the manifestations of divine signs; that they may remain guarded and protected from the doubts of the heedless, and steadfast in the Covenant and Testament; that they may strive day and night to awaken the sleeping, make the negligent mindful, admit the deprived into the sanctuary of mysteries, bestow upon the destitute a portion of everlasting grace, become the heralds of the Kingdom, and summon the people of the mortal world unto the realm of the Divine.
- <sup>3</sup> O army of God! Today, in this world, every party wandereth bewildered in some wilderness, stirred by desire and passion, each pursuing and seeking according to its own imaginings. Amid the factions of the earth, this community of the Most Great Name standeth detached from every vain fancy, severed from every selfish aim, established in purity of motive, and striving and laboring with utmost longing in the divine teachings, that the face of the earth may become a very paradise, that the world of humanity may be transformed into a mirror of the Kingdom, that this world may become another world, and that the human race may acquire a new education, a new way, and a new manner of life.

<sup>1</sup> ای حزب الله نامه‌ئی بامضای شما عموماً واصل گردید عبارت در نهایت ملاححت و بلاغت و فصاحت و حلاوت بود از قرائت نهایت مسرت حاصل گردید ناطق بر روزه ماه صیام بود خوشا بحال شما که حکم الهی را مجری داشتید و در ایام مبارکه بصیام قیام نمودید زیرا این صیام جسمانی رمزی از صیام روحانیست یعنی کف نفس از جمیع شهوات نفسانی و تخلّق باخلاق روحانی و انجذاب بنفحات رحمانی و اشتعال بنار محبت سبحانی و همچنین نامه دلیل بر اتحاد و الفت قلوب بود

<sup>2</sup> امید از فضل و موهبت ربّ جلیل در این عصر جدید چنان است که اقلیم غرب شرق شمس حقیقت گردد و احبّای الهی مطالع انوار و مظاهر آثار شوند و از شبهات غافلان محفوظ و مصون مانند و ثابت بر عهد و پیمان مانند شب و روز بکوشند تا خفتگان را بیدار کنند و غافلان را هوشیار نمایند محرومان را محرم راز کنند و یتوایان را از فیض ابدی نصیب بخشند منادی ملکوت گردند و اهل ناسوت را بجهان لاهوت خوانند

<sup>3</sup> ای حزب الله امروز در این جهان هر حزبی در بادیه‌ئی سرگردان و بهوی و هوس متحرک و بخیال خویش پویان و جویان در بین احزاب عالم این حزب اسم اعظم از هر خیالی فارغ و از هر مقصدی در کنار و بنیت خالصه قائم و بتعالیم الهی در نهایت آرزو ساعی و مجاهد تا اینکه روی زمین بهشت برین گردد و جهان ناسوت آئینه ملکوت شود جهان جهان دیگر گردد و نوع انسان تربیت و روش و سلوک دیگر یابد

- 4 O army of God! Through the protection and help vouchsafed by the Blessed Beauty – may my life be a sacrifice to His loved ones – ye must conduct yourselves in such a manner that ye may stand out distinguished and brilliant as the sun among other souls. Should any one of you enter a city, he should become a centre of attraction by reason of his sincerity, his faithfulness and love, his honesty and fidelity, his truthfulness and loving-kindness towards all the peoples of the world, so that the people of that city may cry out and say: ‘This man is unquestionably a Baha’i, for his manners, his behaviour, his conduct, his morals, his nature, and disposition reflect the attributes of the Baha’is.’ Not until ye attain this station can ye be said to have been faithful to the Covenant and Testament of God. For He hath, through irrefutable Texts, entered into a binding Covenant with us all, requiring us to act in accordance with His sacred instructions and counsels.
- 5 O army of God! The time hath come for the effects and perfections of the Most Great Name to be made manifest in this excellent age, so as to establish, beyond any doubt, that this era is the era of Baha’u’llah, and this age is distinguished above all other ages.
- 6 O army of God! Whensoever ye behold a person whose entire attention is directed toward the Cause of God; whose only aim is this, to make the Word of God to take effect; who, day and night, with pure intent, is rendering service to the Cause; from whose behaviour not the slightest trace of egotism or private motives is discerned – who, rather, wandereth distracted in the wilderness of the love of God, and drinketh only from the cup of the knowledge of God, and is utterly engrossed in spreading the sweet savours of God, and is enamoured of the holy verses of the Kingdom of God – know ye for a certainty that this individual will be supported and reinforced by heaven; that like unto the morning star, he will forever gleam brightly out of the skies of eternal grace. But if he show the slightest taint of selfish desires and self love, his efforts will lead to nothing and he will be destroyed and left hopeless at the last.
- 7 O army of God! Praise be to God, Baha’u’llah hath lifted the chains from off the necks of humankind, and hath set man free from all that trammelled him, and told him: Ye are the fruits of one tree and the leaves of one branch; be ye compassionate and kind to all the human race. Deal ye with strangers the same as with friends, cherish ye others just as ye would your own. See foes as friends; see demons as angels; give to the tyrant the same great love ye show the loyal and true, and even as gazelles from the scented cities of Khata and Khutan offer up sweet musk to the ravening wolf. Be ye a refuge to
- ای حزب الهی بعون و عنایت جمال مبارک روحی لأحیائه الفداء باید روش و سلوکی نمائید که مانند آفتاب از سائر نفوس ممتاز شوید هر نفسی از شما در هر شهری که وارد گردد بخلق و خوی و صدق و وفا و محبت و امانت و دیانت و مهربانی بعموم عالم انسانی مشار بالبنان گردد جمیع اهل شهر گویند که این شخص یقین است که بهائی است زیرا اطوار و حرکات و روش و سلوک و خلق و خوی این شخص از خصائص بهائیان است تا باین مقام نیائید بعهد و پیمان الهی وفا ننموده‌اید زیرا بنصوص قاطعه از جمیع ما میثاق وثیق گرفته که بموجب وصایا و نصایح الهیه و تعالیم ربّانیه رفتار نمائیم
- ای حزب الله وقت آن است که آثار و کمالات اسم اعظم در این عصر مکرم ظاهر و آشکار گردد تا ثابت و محقق شود که این عصر عصر جمال مبارکست و این قرن ممتاز از قرون و اعصار
- ای حزب الله هر نفسی را مشاهده کنید که توجّه تام بامر الله دارد و مقصد محصور در نفوذ کلمه الله شب و روز بنیت خالصه خدمت امر مینماید و ابداً در روش و سلوک رائج خودخواهی و اثری از غرض شخصی نیست بلکه سرگشته بیابان محبت الله است و سرمست باده معرفت الله و منهک در نشر نفحات الله و منجذب بآیات ملکوت الله یقین بدانید که موفق ملکوتی شود و مؤید آسمانی گردد و مانند ستاره صبحگاهی از افق موهبت ابدی بنهایت نورانیت درخشنده و تابنده خواهد شد و اگر بشائبه هوی و هوس و خودپرستی مشوب یقین است که مساعی عاقبت بی نتیجه ماند و محروم و مأیوس گردد
- ای حزب الله الحمد لله جمال مبارک اعناق را از سلاسل و اغلال خلاص نمود و از جمیع قیود رهائی داد و فرمود بار یکدارید و برگ یکشاخسار بعالم انسانی مهربانی کنید و بنوع بشر مهرپرور گردید بیگانگان را مانند آشنا معامله نمائید و اغیار را بمثابه یار نوازش فرمائید دشمن را دوست بینید و اهرمن را ملائکه شمارید جفاکاران را مانند وفادار بنهایت محبت رفتار کنید و گرگان خونخوار را مانند غزالان ختن و

the fearful; bring ye rest and peace to the disturbed; make ye a provision for the destitute; be a treasury of riches for the poor; be a healing medicine for those who suffer pain; be ye doctor and nurse to the ailing; promote ye friendship, and honour, and conciliation, and devotion to God, in this world of non-existence.

خطا مشک معطر بمشام رسانید خائفان را ملجأ و پناه گردید و مضطربان را سبب راحت دل و جان بی‌نویان را نوا بخشید و فقیران را کنز غنا شوید دردمندان را درمان گردید و مریضان را طبیب و پرستار بصلح و سلام خدمت نمائید و دوستی و راستی و آشتی و حق‌پرستی در جهان نیستی تأسیس نمائید

- 8 O army of God! Make ye a mighty effort: perchance ye can flood this earth with light, that this mud hut, the world, may become the Abha Paradise. The dark hath taken over, and the brute traits prevail. This world of man is now an arena for wild beasts, a field where the ignorant, the heedless, seize their chance. The souls of men are ravening wolves and animals with blinded eyes, they are either deadly poison or useless weeds – all except for a very few who indeed do nurture altruistic aims and plans for the well-being of their fellow men: but ye must in this matter – that is, the serving of humankind – lay down your very lives, and as ye yield yourselves, rejoice.

8 ای حزب الله همتی بنمائید که بلکه این عالم انسانی نورانی گردد و این توده غبرا جنت ابدی شود ظلمت احاطه نموده است و خلق و خوی وحشیانه مستولی گردیده عالم بشر جولانگاه وحشیان درنده گردیده و میدان جاهلان نادان نفوس یا گرگ خونخوارند و یا حیوان بی‌ادراک یا سم قاتلند و یا گیاه عاقل و باطل مگر اندکی از نفوس که فی الحقیقه فی الجمله مقاصد خیریه دارند و در فکر راحت و آسایش عالم انسانی هستند اما شما باید در این مورد یعنی خدمت بعالم انسانی جان‌فشانی کنید و بجان‌فشانی شادمانی و کامرانی نمائید

- 9 O army of God! The Exalted One, the Bab, gave up His life. The Blessed Perfection gave up a hundred lives at every breath. He bore calamities. He suffered anguish. He was imprisoned. He was chained. He was made homeless and was banished to distant lands. Finally, then, He lived out His days in the Most Great Prison. Likewise, a great multitude of the lovers of God who followed this path have tasted the honey of martyrdom and they gave up everything – life, possessions, kindred – all they had. How many homes were reduced to rubble; how many dwellings were broken into and pillaged; how many a noble building went to the ground; how many a palace was battered into a tomb. And all this came about that humankind might be illumined, that ignorance might yield to knowledge, that men of earth might become men of heaven, that discord and dissension might be torn out by the roots, and the Kingdom of Peace become established over all the world. Strive ye now that this bounty become manifest, and this best-beloved of all hopes be realized in splendour throughout the community of man.

9 ای حزب الله حضرت اعلی روحی له الفداء جان را فدا نمود و جمال مبارک در هر دمی صد جان فدا فرمود و تحمل مصائب و شدائد شدیده کرد حبس و زنجیر شد آواره و سرگون دیار بعیده گشت و عاقبت در سجن اعظم ایام بسر برد و همچنین جم غفیری از یاران الهی در این سبیل شهید شهادت نوشیدند و جان و مال و اهل و عیال کل را فدا و نثار فرمودند چه قدر خائمان‌ها که ویران گشت و چه قدر خاندان‌ها که تاراج و تالان گردید چه بنیانها که از بنیاد برافتاد و چه قدر قصور معموره که قبور مطموره شد جمیع بجهت اینکه عالم انسانی نورانی گردد و نادانی بدانائی مبدل شود نفوس بشری رحمانی گردند و نزاع و جدال بکلی از بیخ و بنیاد برافتد و ملکوت صلح بر عموم بشر استیلا یابد حال شما همت نمائید که این دلبر آمال در انجمن عالم جلوه نماید و این موهبت حاصل شود

- 10 O army of God! Beware lest ye harm any soul, or make any heart to sorrow; lest ye wound any man with your words, be he known to you or a stranger, be he friend or foe. Pray ye for all; ask ye that all be blessed, all be forgiven. Beware, beware, lest any of you seek vengeance, even against one who is thirsting for your blood. Beware, beware, lest ye offend the feelings of

10 ای حزب الله مبدا خاطری بیازارید و نفسیرا محزون کنید و در حق شخصی چه یار و چه اغیار چه دوست و چه دشمن زبان بطعنه گشائید در حق کل دعا کنید و از برای کل موهبت و غفران طلبد زهار زهار از اینکه نفسی از دیگری انتقام کشد و لودشمن خونخوار باشد زهار

another, even though he be an evil-doer, and he wish you ill. Look ye not upon the creatures, turn ye to their Creator. See ye not the never-yielding people, see but the Lord of Hosts. Gaze ye not down upon the dust, gaze upward at the shining sun, which hath caused every patch of darksome earth to glow with light.

زَنهار از اینکۀ نفسی خاطری بیازارد و لَو بدخواه و بدکردار باشد نظر بخلق نَنمائید و توجّه بخالق کنید قوم عنود را ببینید ربّ الجنود را ملاحظه کنید خاَکرا ببینید پرتو آفتاب تابناک ببینید که هر خاک سیاه را روشن و پدیدار کرده

- 11 O army of God! When calamity striketh, be ye patient and composed. However afflictive your sufferings may be, stay ye undisturbed, and with perfect confidence in the abounding grace of God, brave ye the tempest of tribulations and fiery ordeals.

11 ای حزب الله در موارد بلا صبر و سکون و قرار باید هر قدر مصائب شدید شود مضطرب نشوید در کمال اطمینان بفضل حضرت یزدان مقاومت طوفان محن و آلام نمائید

- 12 Last year a number of the unfaithful, both from within and from without, both known to us and strangers, took before the Sultan of Turkey slanderous charges against these homeless exiles, bringing against us grave accusations with no basis in fact. The Government, conformably with prudence, determined to look into these charges, and dispatched a Commission of Investigation to this city. It is obvious what an opportunity this afforded our ill-wishers, and what a storm they unleashed, all this beyond description by tongue or pen. Only one who witnessed it could know what a turmoil they created and what an earthquake of anguish was the result. And notwithstanding this, the response was to depend utterly upon God, and to remain composed, confident, long-suffering, undisturbed, to such a degree that a person knowing nothing of the situation would have thought us easy of heart and mind, perfectly happy, thriving and at peace.

12 در سال گذشته بعضی از بی‌وفایان از یار و اغیار و بیگانه و آشنا بدربار اعلیحضرت پادشاه عثمانیان در حقّ این آوارگان سعایتی نمودند و افترا و بهتان زدند که این آوارگان بری از آن مفتریاتند حکومت بمقتضای مصلحت بتحقیق و تدقیق این مفتریات برخاست و جمعی از مفتشین را باین بلد ارسال فرمود دیگر معلومست که بدخواهان چه میدانی یافتند و چه طوفانی برپا نمودند تحریر و تقریر نتوان نمود اگر نفسی حاضر بود میدانست که چه قیامتی برپا شد و چه زلزله و مصائبی رخ داد با وجود این با نهایت سکون و اطمینان و صبر و قرار متوکلاً علی الله رفتار شد بمسئله که اگر کسی نمیدانست گمان مینمود که ما در نهایت آسایش وجدان و راحت دل و جان و شادمانی و کامرانی هستیم

- 13 Then it came about that the accusers themselves, those who had made the defamatory charges against us, joined with the members of the Commission to investigate the accusations, so that plaintiffs, witnesses and judge were all one and the same, and the conclusion was foregone. Nevertheless, to be fair, it must be stated that up to now His Majesty the Sultan of Turkey hath paid no heed to these false charges, this defamation, these fables and traducements, and hath acted with justice.

13 و نوعی واقع گردید که نفس مدعیان و مفتریان در تحقیق و تفتیش با مأمورین سهیم و شریک شدند و مدّعی و حاکم و شاهد نفوس واحده گردید دیگر معلوم است که چه واقع گشت با وجود این انصاف این است که اعلیحضرت پادشاه عثمانیان اعتنا باین سعایتها و روایتها و حکایتها و مفتریات تا بحال ننمودند و بعدل و انصاف معامله کردند

- 14 In truth, were it any king other than this sovereign, no trace of these exiles would have remained. Justice requireth that one should not depart from fairness. In this day, throughout the whole expanse of Asia, verily the sovereign of the Ottomans and the King of Persia, Muzaffari'd-Din Shah, have neither peer nor likeness. Did ye but know to what degree the corruption of the enemies, the mischief of the malevolent, and, above all, the sedition of the unkind brother, both here and in Persia, have reached, and yet behold, notwithstanding all

14 فی الحقیقه هر کسی غیر این پادشاه بود این آوارگان را اثری باقی نینماید انصاف این است نباید از انصاف گذشت و امروز در قطعهء آسیا فی الحقیقه پادشاه آل عثمان و پادشاه ایران مظفرالدین شاه مثل و مانندای ندارند اگر بدانید که فساد دشمنان و فتنهء بدخواهان علی‌الخصوص برادر نامهربان چه در این جا و چه در ایران بچه درجه است و با وجود این فساد و این فتنه این دو پادشاه بسکون و وقار حرکت

this corruption and all this strife, how these two kings move with tranquillity and composure, ye would assuredly be convinced that both are just. Had the former monarchs been in their place, assuredly a thousand souls a day would in Persia have been destroyed. Wherefore, pray ye in behalf of these two kings, and beseech aid and grace for them, and seek for them victory and triumph, most especially for the sovereign of the Ottomans, who hath dealt with these exiles, even unto this day, with pure justice.

میفرمایند البته یقین مینمائید که هر دو عادلند  
اگر ملوک سلف بودند البته روزی هزار نفر  
خلق در ایران تلف میشد پس در حق این دو  
پادشاه دعا کنید و طلب عون و عنایت نمائید  
و فتح و نصرت جوئید علی الخصوص پادشاه آل  
عثمان که محض عدالت تا بحال با این آوارگان  
معامله نموده است

15 A prayer:

15 مناجات

16 O Thou Provider! Thou hast breathed over the friends in the West the sweet fragrance of the Holy Spirit, and with the light of divine guidance Thou hast lit up the western sky. Thou hast made those who were once remote to draw near unto Thyself; Thou hast turned strangers into loving friends; Thou hast awakened those who slept; Thou hast made the heedless mindful.

16 پروردگارا یاران غرب را بنفثات روح القدس  
مشام معطر فرمودی و افق غرب را بنور هدایت  
روشن نمودی دوران را نزدیک کردی و اغیار  
را یار مهربان فرمودی خفتگانرا بیدار کردی و  
غافلان را هوشیار فرمودی

17 O Thou Provider! Assist Thou these noble friends to win Thy good pleasure, and make them well-wishers of stranger and friend alike. Bring them into the world that abideth forever; grant them a portion of heavenly grace; cause them to be true Baha'is, sincerely of God; save them from outward semblances, and establish them firmly in the truth. Make them signs and tokens of the Kingdom, luminous stars above the horizons of this nether life. Make them to be a comfort and a solace to humankind and servants to the peace of the world. Exhilarate them with the wine of Thy counsel, and grant that all of them may tread the path of Thy commandments.

17 ای پروردگار این دوستان بزرگوار را مؤید و  
موفق برضای خویش فرما و خیرخواه پیگانه و  
خویش کن بجهان ملکوت ابدی درار و از  
فیض لاهوت نصیب بخش بهائی حقیقی کن و  
ربانی صمیمی فرما از مجاز برهان و در حقیقت  
مستقر فرما آیات ملکوت کن و کواکب  
درخشنده در افق ناسوت نما سبب راحت و  
آسایش عالم انسانی فرما و خادم صلح عمومی  
کن کل را از بادهء وصایا و نصایح خویش  
سرمست کن و جمیع را در سبیل تعالیم خود  
روش و سلوک عطا بخش

18 O Thou Provider! The dearest wish of this servant of Thy Threshold is to behold the friends of east and west in close embrace; to see all the members of human society gathered with love in a single great assemblage, even as individual drops of water collected in one mighty sea; to behold them all as birds in one garden of roses, as pearls of one ocean, as leaves of one tree, as rays of one sun.

18 ای پروردگار آرزوی این بندهء درگاه آن است  
که یاران باخترا بینم دست در آغوش دوستان  
خاور نموده اند و افراد انسانی بنهایت مهربانی  
اعضای یک انجمنند و قطرات یک بحر طیور  
یک گلشنند و لآلی یک دریا اوراق یک شجرند  
و انوار یک شمس

19 Thou art the Mighty, the Powerful, and Thou art the God of strength, the Omnipotent, the All-Seeing.

19 تویی مقتدر و توانا و تویی قادر و عزیز و بینا

SWAB#035, BRL\_IOPF#2.26x, BSW#16.07x, BPRY.181-182x, TAB.040-048, BWF.400-401x, ADJ.025-026x, COF.030bx, GPB.254x, BSC.488 #939x, SW\_v01#14 p.003x, SW\_v06#14 p.112x

MKT3.157, MNMK#092 p.166, MMK1#035 p.066, DWNP\_v5#05 p.005x, DWNP\_v5#12 p.002-004, DWNP\_v6#08 p.001-002x, DUR1.173x, MJMJ1.100x, MMG2#049 p.049x, MMG2#370 p.412x, MJH.043bx, KHH2.165 (2.304)x

## AB00131

To: Arthur Cuthbert, in Stranraer, Scotland

Date: 1906 ca.

- 1 O thou who art dear, and wise! Thy letter dated 27 May 1906 hath been received and its contents are most pleasing and have brought great joy.  
 ۱ ای عزیز دانا نامه‌ئی که بتاريخ ۲۷ ماه می ۱۹۰۶ مرقوم نموده بودی ملاحظه گردید مضمون در نهایت ملاحظت بود غایت مسرت حاصل گشت
- 2 Thou didst ask whether this Cause, this new and living Cause, could take the place of the dead religious rites and ceremonies of England; whether it would be possible, now that various groups have appeared, whose members are highly placed divines and theologians, far superior in their attainments to those of the past, for this new Cause so to impress the members of such groups as to gather them and the rest into its all-protecting shade.  
 ۲ سؤال نموده بودید که آیا این امر تازه زنده ممکن است که جای آئین مرده انگلستان گیرد و حال آنکه احزابی تشکیل شده که در مقامات سامیه علوم روحانیه و قوای رحمانیه بدرجات عالی رسیده‌اند و در کمال ممتاز از جمیع اسلاف شده‌اند باوجود این ممکن است این امر بدیع در انظار چنین احزاب چنان جلوه نماید که قلوب را جذب و کل را در ظل ظلیلش جمع فرماید انتهی
- 3 O thou dear friend! Know thou that the distinguished Individual of every age is endowed according to the perfections of His age. That Individual who in past ages was set above His fellows was gifted according to the virtues of His time. But in this age of splendours, this era of God, the pre-eminent Personage, the luminous Orb, the chosen Individual will shine out with such perfections and such power as ultimately to dazzle the minds of every community and group. And since such a Personage is superior to all others in spiritual perfections and heavenly attainments, and is indeed the focal centre of divine blessings and the pivot of the circle of light, He will encompass all others, and there is no doubt whatsoever that He will shine out with such power as to gather every soul into His sheltering shade.  
 ۳ ای یار عزیز بدان که فرد ممتاز هر عصر بحسب کالات آن عصر است شخص ممتازی که در قرون سالفه بود بحسب قرون اولی بود اما در این عصر نورانی و در این قرن رحمانی شخص جلیل و کوکب منیر و فرد ممتاز به قوت و کالاتی جلوه نماید که عاقبت جمیع احزاب را حیران کند و چون در کالات روحانیه و فضائل رحمانیه فائز بر کل افراد است بلکه مرکز سنوحات رحمانیه است و قطب دایره نورانیه البته محیط است و شبه‌ئی در آن نیست که چنان جلوه نماید که کل را در ظل ظلیل آورد
- 4 When ye consider this matter with care, it will become apparent that this is according to a universal law, which one can find at work in all things: the whole attracteth the part, and in the circle, the centre is the pivot of the compasses. Ponder thou upon the Spirit: because He was the focal centre of spiritual power, the wellspring of divine bounties, although at the beginning He gathered unto Himself only a very few souls, later on He was able, because of that all-subduing power that He had, to unite within the sheltering Tabernacle of Christendom all the differing sects. Compare the present with the past, and see how great is the difference; thus canst thou arrive at truth and certitude.  
 ۴ و چون بدقت نظر نمائی این نظام و قانون را در جمیع اشیاء محقق یابی کل جاذب جزء است و مرکز محور پرگار در دایره حضرت روح را ملاحظه نما که چون مرکز قوه روحانیه و مصدر سنوحات رحمانیه بود هرچند در بدایت حال معدودی قلیل را بظل خویش درآورد ولی من بعد بان قوه غالبه جمیع احزاب را در ظل خیمه مسیحائی درآورد حال را قیاس بر ماضی کن بین چه قدر فرق دارد از این میتوانی قیاس کنی و پی بحقیقت بری و یقین نمائی

- 5 The differences among the religions of the world are due to the varying types of minds. So long as the powers of the mind are various, it is certain that men's judgements and opinions will differ one from another. If, however, one single, universal perceptive power be introduced – a power encompassing all the rest – those differing opinions will merge, and a spiritual harmony and oneness will become apparent. For example, when the Christ was made manifest, the minds of the various contemporary peoples, their views, their emotional attitudes, whether they were Romans, Greeks, Syrians, Israelites, or others, were at variance with one another. But once His universal power was brought to bear, it gradually succeeded, after the lapse of three hundred years, in gathering together all those divergent minds under the protection, and within the governance, of one central Point, all sharing the same spiritual emotions in their hearts.
- 6 To use a metaphor, when an army is placed under various commanders, each with his own strategy, they will obviously differ as to battle lines and movements of the troops; but once the Supreme Commander, who is thoroughly versed in the arts of war, taketh over, those other plans will disappear, for the supremely gifted general will bring the whole army under his control. This is intended only as a metaphor, not an exact comparison. Now if you should say that each and every one of those other generals is highly skilled in the military art, is thoroughly proficient and experienced, and therefore will not subject himself to the rule of one individual, no matter how indescribably great, your statement is untenable, for the above situation is demonstrably what cometh to pass, and there is no doubt thereof whatever.
- 7 Such is the case with the holy Manifestations of God. Such in particular is the case with the divine reality of the Most Great Name, the Abha Beauty. When once He standeth revealed unto the assembled peoples of the world and appeareth with such comeliness, such enchantments – alluring as a Joseph in the Egypt of the spirit – He enslaveth all the lovers on earth.
- 8 As to those souls who are born into this life as ethereal and radiant entities and yet, on account of their handicaps and trials, are deprived of great and real advantages, and leave the world without having lived to the full – certainly this is a cause for grieving. This is the reason why the universal Manifestations of God unveil Their countenances to man, and endure every calamity and sore affliction, and lay down Their lives as a ransom; it is to make these very people, the ready ones, the ones who have capacity, to become dawning points of light, and to bestow upon them the life that fadeth never.
- 5 اختلاف احزاب عالم از تفاوت ادراکاتست مادام قوای ادراکیّه مختلف البتّه آراء و افکار مختلف شود اما اگر یک قوه ادراکیّه کلیّهئی که محیط بر کل است بمیان آید آن آراء مختلفه متفق گردد و الفت و یگانگی معنوی ظهور نماید مثلاً حضرت روح و قتیکه ظاهر شدند ادراکات خالق و احساسات و عقول طوائف موجوده مثل طایفه رومان یونان سریان اسرائیلیان مختلف بود چون قوه کلیّه روح الله بمیان آمد عاقبت بعد از سیصد سال جمیع آراء مختلفه را در ظلّ مرکز واحد جمع نمود احساسات روحانیّه واحده حاصل گشت
- 6 در مقام مثل ذکر میکنم سپاه در تحت اداره سران عسکر که آراء مختلف دارند واقع البتّه در تعیین خطّ حرب و حرکت اختلاف نمایند ولی چون سردار کلّ که در فنون حرب ماهر بمیان آید جمیع آن آراء مختلفه محو گردد و رأی واحد شود و سردار کامل کلّ را بظلّ اداره خویش آورد این مقام مثل است نه مثل حال اگر گوئی که سران این لشکر هر یک متفنّن در فنون حرب و ماهر و مجرب چگونه تمکین شخص واحد نمایند ولو جلوه زائدالوصف نماید این سخن غیر مسموع زیرا این قضیه یقین است و شبههئی در آن نیست
- 7 و همچنین مظاهر مقدّسه علی الخصوص حقیقت اسم اعظم جمال ابدی در انجمن عالم چون پرده براندازد مانند یوسف کنعانی در مصر رحمانی به صباحت و ملاحتی جلوه نماید که دلبران عالم را اسیر خویش فرماید
- 8 و اما نفوسیکه در این جهان تولّد یابند و لطیفه های نورانی هستند ولی از شدّت گرفتاری از فوائد کلی محروم شوند و از این عالم بروند حقیقتّه شایان تأسیف است و نظربان حکمت است که مظاهر کلیّه در این جهان کشف نقاب کنند و تجلّ هر مشقّت و بلا نمایند و خود را فدا فرمایند تا این نفوس مستعده را مطالع انوار کنند و حیات ابدیه بخشند اینست قربانی حقیقی که حضرت مسیح خود را بجهت حیات عالم فدا نمود

This is the true sacrifice: the offering of oneself, even as did Christ, as a ransom for the life of the world.

- 9 As to the influence of holy Beings and the continuance of Their grace to mankind after They have put away Their human form, this is, to Baha'is, an indisputable fact. Indeed, the flooding grace, the streaming splendours of the holy Manifestations appear after Their ascension from this world. The exaltation of the Word, the revelation of the power of God, the conversion of God-fearing souls, the bestowal of everlasting life – it was following the Messiah's martyrdom that all these were increased and intensified. In the same way, ever since the ascension of the Blessed Beauty, the bestowals have been more abundant, the spreading light is brighter, the tokens of the Lord's might are more powerful, the influence of the Word is much stronger, and it will not be long before the motion, the heat, the brilliance, the blessings of the Sun of His reality will encompass all the earth.
- 9 و اما مسئله تأثیر نفوس مقدسه روحانیه و امداد و فیوضات بخلق بعد از خلع قالب عنصری این مسئله مسئله بهائیانست بلکه مظاهر مقدسه الهیه را فیض عظیم و نور مبین بعد از صعود از این عالم است حضرت مسیح را اعلاء کلمه و ظهور قوت الهیه و تقلیب نفوس زکیه و اعطاء حیات ابدیه بعد از شهادت عظیمتر و بیشتر بود و همچنین جمال مبارک را بعد از صعود فیوضات بیشتر و سطوع انوار زیادت و ظهور قوت الهیه عظیمتر و نفوذ کلمه شدیدتر است و چندی نگذرد که شمس حقیقتش حرکت و حرارت و نورانیت و موهبتش جمیع آفاق را احاطه نماید
- 10 Grieve thou not over the slow advance of the Baha'i Cause in that land. This is but the early dawn. Consider how, with the Cause of Christ, three hundred years had to go by, before its great influence was made manifest. Today, not sixty years from its birth, the light of this Faith hath been shed around the planet.
- 10 و اما از قلت ترقی امر بهائی در آن مملکت مکدر مباش این بدایت طلوع است در امر حضرت مسیح ملاحظه نما که سیصد سال کشید تا آنکه نفوذ عظیمه ظاهر گردید حال از بدایت این امر شصت سال نگذشته که انوارش بر جمیع آفاق تابیده
- 11 Regarding the health society of which thou art a member, once it cometh under the shelter of this Faith its influence shall increase a hundredfold.
- 11 و اما مجمع شفائی که تو از اعضاء آن هستی وقتیکه در ظل این امر آید قوت نفوذش صد رتبه برافزاید
- 12 Thou dost observe that love among the Baha'is is very great, and that love is the main thing. Just as love's power hath been developed to such a high degree among the Baha'is, and is far greater than among the people of other religions, so is it with all else as well; for love is the ground of all things.
- 12 ملاحظه مینمائی که محبت بهائیان بجه درجه است و اساس محبت است همچنانکه قوه حب در بهائیان در نهایت کمال و ممتاز از سایر ادیانست همچنین در جمیع شؤون چنین است زیرا اساس کل محبت است
- 13 Regarding the translation of the Books and Tablets of the Blessed Beauty, ere long will translations be made into every tongue, with power, clarity and grace. At such time as they are translated, conformably to the originals, and with power and grace of style, the splendours of their inner meanings will be shed abroad, and will illumine the eyes of all mankind. Do thy very best to ensure that the translation is in conformity with the original.
- 13 و اما مسئله ترجمه کتب و الواح جمال مبارک عنقریب در جمیع لسان بمنتهای فصاحت و بلاغت مجری خواهد گردید الواح حضرت بهاءالله وقتیکه مطابق اصل در نهایت بلاغت و فصاحت ترجمه شود انوار معانی آنوقت ساطع شود و جمیع چشمها را روشن کند شما بقدر قوه بکوشید که ترجمه مطابق اصل باشد
- 14 The Blessed Beauty proceeded to Haifa on many occasions. Thou beheldest Him there, but thou didst not know Him at that time. It is my hope that thou wilt attain unto the true meeting with Him, which is to behold Him with the inner, not the outer eye.
- 14 جمال مبارک به حیفای بسیار تشریف بردند و شما فائز گشتید ولی آنوقت نمیشناختید و امیدوارم که بملاقات حقیقی فائز گردی و آتمشاهده بدیده بصیرتست نه بصر

- 15 The essence of Baha'u'llah's Teaching is all-embracing love, for love includeth every excellence of humankind. It causeth every soul to go forward. It bestoweth on each one, for a heritage, immortal life. Ere long shalt thou bear witness that His celestial Teachings, the very glory of reality itself, shall light up the skies of the world.

15 جوهر تعالیم حضرت بهاء الله محبت جامعه است که شامل جمیع فضائل عالم انسانیه است و مورث حیات ابدیه و سبب ترقی جمیع افراد بشر است عنقریب ملاحظه مینمائید که این تعالیم آسمانی مانند نور حقیقت جمیع آفاق را احاطه و روشن نماید

- 16 The brief prayer which thou didst write at the close of thy letter was indeed original, touching and beautiful. Recite thou this prayer at all times.

16 مناجات مختصری که در آخر نامه نگاشتی فی الحقیقه بسیار بدیع و لطیف و ملیح و مؤثر است همیشه تلاوت نما و علیک التحية و الثناء

SWAB#031, TAB.540-545, LOG#0690x, BSC.485 #930-931x, DWN\_v5#01 p.002-003x

MNMQ#147 p.272, MMK1#031 p.059

## AB00229

To: *Mirza Ibrahim (Darakhsh), in Baghistan*

Date: 1906 ca.

- 1 O my Lord and my Hope! I set my brow in the dust of Thy Most Exalted Threshold, and lay it upon the earth in humble prostration before Thy Supreme Greatness. With my heart and soul filled with longing, I beseech Thee to embrace with Thy manifest bounty and all-encompassing grace - which giveth life to mouldering bones - Thy servant Ibrahim, that forbearing soul of pure heart and noble character. Strengthen him in this path that he may drink from the crystal spring of Salsabil and guide others to Thy glorious Kingdom with conclusive proof and clear evidence. Lord! He is enthralled by Thy love, enraptured by Thy beauty, and bewildered by Thy majesty. He uttereth Thy praise, yearneth for Thy presence, and guideth others unto Thee. He is steadfast in Thy Faith, flourishing in Thy gardens, revived in Thy groves, swimming in Thy streams, and pulsing through the body of creation through Thy grace and generosity. Lord! Make him a sign of attraction among the loved ones and a blazing fire of enthusiasm among the companions, that hearts may be set ablaze and tears may flow in love for Thy radiant beauty shining from the unseen realm of Thy Kingdom. Verily, Thou art the Powerful, the Mighty, the Glorious, the Beloved. Thou art indeed the Lord, the Generous, the Loving. There is no God but Thee, the Benevolent, the All-Forgiving, the Compassionate.

1 ربّ و رجائی اتی امرغ جبینی بتراب عتبتک العلیا و اضعه علی التری راکعاً ساجداً خاضعاً لعظمتک العظمی و ارجو ک رجاء بملا القلب و الأحشاء ان تدرك الرجل الخلیم ذا القلب السّلم و الخلق العظیم عبدک ابراهیم بفیضک المبین و صیبک العمیم المحی للعظم الرّمیم و تؤیّده فی هذا السّیل حتّی یروی من كأس السّلسیل و یدّی الناس الی الملکوت الجلیل بحجة قاطعة و واضح الدّلیل ربّ انه مستهام فی حبک و متمّ فی جمالک و مهیمّ فی جلالک ناطق بذکرک شائق الی لقائک سائق الیک ثابت علی دینک نابت فی ریاضک منتعش فی غیاضک سائح فی حیاضک نابض فی جسد الأمکان بفضلک و جودک رب اجعله آية الانجذاب بین الأحباب و نائرة الألباب بین الأصحاب حتّی یضطرم القلوب و ینسجم الدّموع حباً بجمالک المشرق فی غیب الملکوت انک انت القویّ القدير العزیز المحبوب و انک انت الربّ الکریم الودود لا اله الا انت البرّ الغفور الرّؤوف

- 2 O thou who art near to the Beauty of Abha! That which thou didst write concerning Mr. Manshadi was noted. Thou hadst complained about lacking success in servitude. I bear witness that thy Lord hath enabled thee to serve at His Most Exalted Threshold, strengthened thy back, and empowered thee to serve the Cause of God. Blessed art thou for this.
- 3 As to what His Honor Haydar-Qabli wrote, be not grieved by it, for verily thy Lord is All-Compassionate, All-Bountiful. He is exceedingly greedy, never content to any degree, although he himself constantly acknowledges and discusses with 'Abdu'l-Baha that the loved ones of the land of Kha have always been captive to trials and tribulations in the path of the Blessed Beauty, and have not wavered from any calamity or affliction. In the path of Truth they are distressed yet self-sacrificing, joyful in tribulation, and successful in severe tests. Despite this they are not content, and for this reason they wrote those words. Be not saddened. 'Abdu'l-Baha beareth witness to your steadfastness in the Faith of God, your firmness in the Covenant of God, your being set ablaze with the fire of the love of God, your tranquility in the tests of God, and your severance from every doubtful Covenant-breaker.
- 4 Service to the friends is teaching the Cause of God, servitude at the Sacred Threshold, and diffusing the divine fragrances. Praise be to God, the loved ones of the land of Kha are assisted and confirmed in this. But the purpose is that on that blessed day that land took precedence over all regions, such that even before the Ascension, through 'Abdu'l-Baha, the divine message was proclaimed, and this was unique to that land. Therefore, because of this distinction they must kindle the light of sincerity and establish an impregnable foundation. Such too is our hope.
- 5 Convey loving greetings on my behalf to Nuru'llah, Diya'u'llah, Sana'u'llah and Aqa 'Abbas. For Janab-i-Mirza Muhtasham I seek heavenly grandeur, for the new Muhtasham powerful confirmation, for Mulla Samad eternal bounty, for Mulla Husayn the light of the two Easts, for Mulla Ghulam-Husayn the star of the two horizons, for Mulla 'Abbas-'Ali the manifestation of sublime grace, for Mulla Muhammad the favors of the One Lord, for Mirza Ghulam-Husayn the pilgrim a brilliant star, for Mirza Husayn illumination from the two Luminaries, for Mirza Mushkin a musk-scented breath, for Aqa Muhammad-Husayn a portion from the two gushing springs, for the namesake of Maqsd praiseworthy grace, for Nazar-'Ali penetrating vision, for Yavar divine assistance, for Mulla Haji Muhammad aid from the Forgiving Lord, for the elderly spiritual one heavenly
- 2 ای بندهء مقرب جمال ابهی آنچه بجناب منشادی مرقوم ملحوظ افتاد شکایت از عدم توفیق بر عبودیت نموده بودید اشهد ان ربک وفقک علی عبودیة عتبتہ العلیا و شد از رک و قوی ظہرک علی خدمۃ امر اللہ طوبی لک من هذا
- 3 اما ما کتبہ حضرة حیدر قبل علی فلا تبتئس منه ان ربک لرؤوف کریم ایشان بسیار شخصی پرطمعند بدرجہئی قناعت ننماید هرچند خود ایشان همواره معترفند و با عبدالہاء مذاکرہ مینمایند کہ احبای ارض خاء ہمیشہ در سبیل جمال ابهی اسیر محن و آلام بوده اند و از هر مصیبت و بلائی فتور نیاورده اند در ره حق پریشانند و جانفشانند و بیلا شادمانند و در شدت امتحان کامران باوجود این قناعت ننماید بدین سبب آن عبارت را نگاشته اند شما محزون مگردید یشهد عبدالہاء بثبوتکم فی دین اللہ و رسوخکم علی میثاق اللہ و اضطرامکم بنار محبة اللہ و عدم اضطرابکم فی امتحانات اللہ و انصرامکم عن کل ناقض مراتب
- 4 خدمت یاران تبلیغ امر اللہ است و عبودیت آستان مقدس و نشر نجات اللہ الحمد احبای ارض خاء بآن مؤید و موفق ولی مقصد اینست کہ در یوم مبارک آن ارض سبقت بر جمیع اقالیم داشت حتی قبل از صعود بواسطہ عبدالہاء تبلیغ پیام الہی گردید و این اختصاص بآن ارض داشت لهذا باید بسبب این خصوص شمع خلوص برافروزند و بنیان مرصوص تأسیس نمایند ما را نیز امید چنین است
- 5 و جناب نوراللہ و ضیاءاللہ و سناءاللہ و آقا عباس را از قبل اینعبد تحیت مشتاقانہ برسان جناب میرزا محشم را حشمت ملکوتی خواهم و جناب محشم جدید را تأیید شدید جویم و جناب ملا صمد را فیض ابد طلیم و جناب ملا حسین را نور المشرقین خواهم و جناب ملا غلامحسین را نجم الخاقین آرزو کنم و جناب ملا عباسعلی را مظهر فیض علی جویم و جناب ملا محمد را الطاف رب احد خواهم و جناب میرزا غلامحسین زائر را نجم باهر طلیم و جناب میرزا حسین را مستضی از نیرین خواهم و جناب میرزا مشکین را نفس مشکین جویم و جناب آقا محمد حسین را از عینین

confirmations, for 'Abbas Sakani a state of divine grace and favor, and for all the other friends, both new and old, I have utmost longing.

نصّاحتین نصیب خواهم و جناب سنی مقصود را  
فضل محمود طلیم و جناب نظر علی را بصر حدید  
جویم و جناب یاور را از خدا یآوری خواهم  
و جناب ملا حاجی محمد را مدد از ربّ غفور  
جویم و جناب کهل روحانیرا توفیقات سبحانی  
خواهم و جناب عباس سکانی را حالی از فضل  
و موهبت ربّانی جویم و سایر احبّای جدید و  
غیرجدید و یاران دیرین را بنهایت اشتیاق مشتاقم

- 6 As for the spiritual youth, convey to him the utmost yearning and devotion from 'Abdu'l-Baha and say: O longtime friend and old companion! Right is with thee, and both thy gratitude and complaints are acceptable, for thy complaint too springs from the heat of the love of God. This complaint is greater than gratitude, and this cry and lament sweeter than the melody of harp and cymbal. God is pleased with thee, I am content with thee, the friends are thankful to thee. Therefore loose thy tongue and lament and complain as thou wishest.

6 اما حضرت جوان روحانیرا نهایت شوق و وله از  
قبل عبدالهّاء برسان و بگوای یار دیرین و مونس  
قدیم من حقّ با توست و از تو شکر و شکوه هر  
دو مقبول زیرا شکوهات نیز منبعث از حرارت  
محبت الله است این شکوه اعظم از شکر و این  
فغان و ناله خوشتر از آهنگ چنگ و چغانه خدا  
از تو راضی من از تو خوشنود احبّا از تو ممنون  
دیگر زبان بگشا و هر چه خواهی ناله و شکایت  
نما

- 7 O my spiritual one, cease thy complaint,

7 ای روحانی من ترک گله کن

- 8 Tend to His flock as shepherd vigilant.

8 چوپانی حقّ در آن گله کن

- 9 God's sheep in tribulation's field do roam, console them with thy passionate lament.

9 اغنام خدا در دشت بلا دلجوئی آن با ولوله کن

- 10 From the love of Baha and from exceeding faithfulness, make the pillars of estrangement quake with trembling.

10 از حبّ بها و وز فرط وفا ارکان جفا پرزلزله کن

- 11 From constant rapture and perpetual yearning, make the hearts of all mankind filled with joyous clamor.

11 از ذوق مدام و از شوق مدام دلهای انام پرهله کن

- 12 From the realm of limitations to the abode of the Ultimate Goal, traverse all space in a single bound.

12 ز امکان و حدود تا منزل مقصود در طیّ مکان  
یک مرحله کن

- 13 O Ibrahim! Regarding your request for permission to attain His presence, you are permitted to circumambulate the Point around which circle the Concourse on High.

13 ای ابراهیم در خصوص اذن حضور مرقوم نموده  
بودید مأذون طواف مطاف ملاّ اعلی هستید

- 14 As for the matter of the farm and its new water channel, sell that portion which belongs to 'Abdu'l-Baha and send its proceeds for the expenses of the Mashriqu'l-Adhkar of 'Ishqabad, for whatever belonged to this servant has been and is being sold everywhere and forwarded there. Convey the Most Glorious and Most Wondrous Greetings to his honor 'Ali-Muhammad and the three females related to you, and to the respected companion. And upon you be greetings and praise.

14 اما مسئله مزرعه و قنات جدید آن سهم که تعلق  
به عبدالهّاء دارد بفروشید و قیمتش را بجهت  
مصارف مشرق الاذکار عشق آباد بفرستید زیرا  
آنچه تعلق باینعبد داشته در هر جا فروخته شده  
و میشود و ارسال بآنجا میگردد جناب علیمحمد  
و سه اناث متعلق بآنجناب و ضعیع محترم را تکبیر  
ابدع ابی ابلاغ دارید و علیکم التحیه و الثناء

MKT5.113b, MSHR2.130x

## AB00260

*To: Baha'is of Tihiran*

*Date: 1906 ca.*

- <sup>1</sup> I commune with Thee, O my God, my face bowed to the dust, awaiting the wonders of Thy favors, my forehead upon the dust in humility before Thy glory and sovereignty, supplicating Thy kingdom, entreating Thy dominion, hoping for Thy pardon and forgiveness, seeking Thy grace and benevolence. I know not by what countenance to turn to Thee, with what heart to place my trust in Thee, with what spirit to make humble supplication before Thee. None are worthy to turn to Thee save those with radiant faces, none deserve to gaze upon Thee save those with seeing eyes, none are fit to be drawn by the fragrances of Thy holiness save those souls wandering in the wilderness of Thy love. How, then, with such heedlessness and forgetfulness, could I be worthy of such a gift and awareness? By Thy glory! I am ashamed to make mention of Thee, and embarrassment overtakes me when I extol Thee. Thou hearest, O my Beloved, my crying in the depths of night, my call in my solitude and my visibility. I beseech Thee and implore Thee not to make me an object of trials or a target for the arrows of tests, for I am weak and lowly at the gate of Thy oneness, a worthless captive among Thy creatures. Thou witnesseth, O my God, that my utmost desire and greatest wish is to be effaced in Thy holy court and to be utterly obliterated beneath the rays of the Sun of Thy divine subsistence.

<sup>1</sup> اناجيك يا الهى مكجاً بوجهى على التراب منتظراً  
لبدايع الطافك متمرعاً جيبينى بالثرى تذلاً  
لعزك و سلطانك متضرعاً الى ملكوتك مبتهلاً  
الى جبروتك راجياً عفوك و غفرانك طالباً  
فضلك و احسانك و لم ادر باى وجه اقبل  
اليك و باى قلب اتوكل عليك و باى روح  
اتضرع بين يديك و لا يلبق التوجه اليك الا  
الوجوه الناضرة و لا يستحق النظر اليك الا  
الاعين الناطره و لا ينبغي الانجذاب بنفحات  
قدسك الا للارواح الهائمة فى بقاء محبتك و  
اتى مع هذه الغفلة و النسيان اتى لى هذه الموهبة  
و الوجدان فو عزتك اختجل ان اذكرك و  
ياخذنى الحياء ان اثنى عليك و انك تسمع  
يا محبوبى ضييجى فى بطون الليالى و صريخى  
فى خلواتى و جلواتى و ادعوك و ارجوك  
ان لاتجعلنى معرضاً للأفتان و عرضاً لسهام  
الامتحان لآنى ضعيف ذليل بباب احديتك  
اسير حقير بين بريتك و انك تشهد يا الهى  
ان منتهى منيتى و اعظم بغيتى الفناء فى ساحة  
قدسك و المحر و المحاق تحت شعاع شمس  
قيوميتك

- <sup>2</sup> My God, my God! Ordain for me the station of scattered dust, and make me pure and absolute nothingness. Preserve me from the imaginings of Thy creation and the idle fancies of Thy creatures, that they may not remember me except by this effacement, nor praise me save for my extinction at Thy most exalted threshold, nor describe me except as a slave among slaves, nor attribute to me any quality, virtue, station or perfection save that of being 'Abdu'l-Baha. O Lord! I am innocent of all mention and praise save poverty and loss in this arena, and weakness and forgetfulness in the realm of possibility. Lord! Aid Thy servants to remember me as I wish, and not to exceed what hath flowed from my pen in these words, for this is my paradise of refuge, my farthest mosque, my lote-tree of the utmost boundary, my highest aim, and the ultimate end of my desire. 'Abdu'l-Baha.

<sup>2</sup> الهى الهى قدر لى مقاماً هباءً منبثاً و اجعلنى فناء  
بجتاً محضاً و احفظنى من ظنون خلقك و اوهام  
بريتك حتى لا يذكرونى الا بهذا الفناء و لا يثنوا  
على الا بانعدامى فى عتبتك العلياء و لا يصفونى  
الا باى رقى من الأرقاء و لا ينعوتونى بصفة و بمنقبة  
و شأن و كمال الا بعبدالهاء رب اتى برىء عن  
كل ذكر و ثنا الا الفقر و الفقدان فى هذا الميدان و  
العجز و النسيان فى حيز الامكان رب ايد عبادك  
ان يذكرونى بما اتمنى و لا يزيدوا عما ظهر من قلبى  
بهذا الاثناء لأن هذا جنتى المأوى و مسجدى  
الأقصى و سدرتى المنتهى و غايى القصوى و منتهى  
منيتى عبدالهاء

- 3 O Lord, O Lord! I am immersed in the depths of forgetfulness, drowning in the seas of nothingness, cast upon the dust of abasement and humiliation. I call upon Thee in this moment: have mercy upon me through Thy grace, preserve me beneath the wing of Thy protection, guard me with the eye of Thy care, and envelope me with the glances of Thy merciful eye. Forgive my sins, conceal my faults, and remove my difficulties. Verily Thou art the Generous, Thou art the Merciful, and Thou art the Mighty, the Powerful.
- 3 رَبِّ رَبِّ اَنِّیْ خَائِضٌ فِیْ غَمَارِ النَّسِیَانِ وَ غَرِیْقٌ فِیْ بَحَارِ الْفَقْدَانِ وَ مَرْمِیٌّ عَلٰی تَرَابِ الذَّلٰلَةِ وَ الْهُوَانِ وَ اَدْعُوکَ فِیْ هٰذَا الْاَوَانَ اَرْحَمْنِیْ بِفَضْلِکَ وَ اَحْفَظْنِیْ تَحْتَ جَنَاحِ کَلَامِکَ وَ اَحْرَسْنِیْ بِعَیْنِ رِعَایَتِکَ وَ اَشْمَلْنِیْ بِلِحَظِ عَیْنِ رَحْمَانِیَّتِکَ فَاغْفِرْ لِیْ ذُنُوبِیْ وَ اسْتَرْعِیْ بِنِیِّیْ وَ اِکْشِفْ کُرْبِیْ اَنَّکَ اَنْتَ الْکَرِیْمُ اَنَّکَ اَنْتَ الرَّحِیْمُ وَ اَنَّکَ اَنْتَ الْعَزِیْزُ الْقَدِیْرُ
- 4 O friends of God! This servant, in a state of utter effacement, extinction, evanescence and poverty, most earnestly entreateth the friends to treat that which hath been revealed from the Pen of this Prisoner in such wise as to deem it binding and authoritative, and consider it an article of faith. They should utter no word save "Abdu'l-Baha", offer no praise except for Him, seek no station or rank, and voice no eulogy but this: should anyone inquire about this servant's station, let the answer be "Abdu'l-Baha"; should anyone ask about the meaning of "Branch", let the answer be "Abdu'l-Baha"; should anyone seek the meaning of the Surih of the Branch, let the answer be "Abdu'l-Baha"; should anyone ask about the significance of the derivative branch, let the answer be "Abdu'l-Baha". In brief, let all be content with the word "Abdu'l-Baha". Let them not utter any other word, not even the word "Branch", in their writings and speech. Let them not go beyond this word, nor engage in any discussion or discourse about it. Should anyone utter any other word, it would pierce this servant with arrows and cause him grief, for the ultimate desire and utmost hope of 'Abdu'l-Baha is to be a faithful servant at the Sacred Threshold. This bounty sufficeth this servant in all the worlds.
- 4 ای یاران الهی این عبد در حالت محو و فنا و محق و بینوا از دوستان در نهایت رجا استدعا مینماید که آنچه از قلم این مسجون صادر آنرا تابع و قائل و معتقد گردند غیر از آن کلمه‌ئی بر لسان نرانند و نعت و ستایشی ننمایند و مقام و مرکزی نجویند و مدح و ثنائی نگویند و آن اینست که اگر نفسی از مقام اینعبد پرسش نماید جواب عبداله‌آ است اگر معنی غصن استفسار کند جواب عبداله‌آ است اگر معانی سوره غصن طلب نماید جواب عبداله‌آ است اگر معانی فرعیت منشعب خواهد جواب عبداله‌آ خلاصه بکلمه عبداله‌آ کل اکتفا کنند و بدون آن کلمه‌ئی حتی کلمه غصن در تحریر و تقریر خویش بر زبان نرانند و از این کلمه هیچوجه تجاوز نکرده و حرفی و گفتگوئی نشود و اگر چنانچه نفسی حرفی دیگر بر زبان راند این عبد را هدف سهام نماید و سبب احزان شود زیرا نهایت آرزو و منتی آمل عبداله‌آ است که در آستان مقدس عبد صادق باشد این موهبت در جمیع عوالم این عبد را کفایتست
- 5 Glory be to God! In some instances questions are asked about the nature of turning to him, whereas such mention is unnecessary, for this servant hath never directed anyone to turn to him, that there should be discussion about its nature. 'Abdu'l-Baha calleth all to the Most Exalted Word and biddeth them to servitude at the Sacred Threshold, encouraging and urging them to teach the Cause of God, to diffuse the divine fragrances, and to exalt the Word of God. This is among the decisive commandments of the Lord of existence and hath no connection with this servant.
- 5 سبحان الله در بعضی موارد سؤال و جواب از کیفیت توجه میگردد و حال آنکه این ذکر لزوم ندارد زیرا اینعبد نفسی را بتوجه دلالت ننمود تا بحث در کیفیت آن گردد عبداله‌آ کل را بکلمه علیا خواند و بعبودیت آستان مقدس امر کند و بتبلیغ امر الله و نشر نفعات الله و اعلاء کلمه الله تشویق و تحریص کند و این از اوامر قطعیه رب الوجود است تعلق باینعبد ندارد
- 6 Likewise, I beseech all the friends of God to conduct themselves according to the counsels and exhortations of the Blessed Beauty, that they may kindle a lamp in the world of being, burn away the veils of the world's peoples, be set ablaze with the fire of the love of God, hasten to teach God's Cause, and
- 6 و همچنین از جمیع یاران الهی رجا مینمایم که بموجب وصایا و نصایح جمال مبارک حرکت کنند تا آنکه در عالم وجود سراجی برافروزند و حجابات ملل عالم بسوزند و بنار محبت الله بگدازند و بتبلیغ امر الله بشتابند و باحیاء نفوس برخیزند

arise to quicken souls. Let them become manifestations of bounty to their enemies and heavenly sustenance to their foes. Let them treat the oppressors with absolute fidelity, become trusted ones to the treacherous, teach truthfulness to the deceitful, transform demons into angels, become healing balm to the bloodthirsty, become centers of hope for the hopeless, and bestow abundant portions upon the deprived. This is my counsel, my remembrance, my entreaty, and my hope. Blessed is he whom God hath enabled to achieve these bounties, made these aspirations easy for him, and protected him from calamities. Upon you be glory, upon you be praise, and upon you be greetings from the Beauty of the All-Glorious God, O loved ones of God.

دشمنانرا مظهر احسان گردند و اعدا را مائده  
سما شوند باهل جفا بصرف وفا رفتار کنند  
خائننرا امین و امان گردند کاذبانرا صدق لسان  
پیاموزند اهریمنانرا فرشتگان گردند خونخوارانرا  
مرهم دل و جان شوند نومیدانرا مرکز امید  
گردند و محرومانرا نصیب جزیل بخشند هذا  
نصحی و ذکرى و رجائى و منائى هنيئاً لمن وفقه  
الله على هذه المواهب و يسر له هذه الرغائب و  
حرسه من التوائب و عليكم البهاء و عليكم الثناء و  
عليكم التحية من جمال الله الأبهى يا احبائه الله

INBA16:060, MMK5#185 p.146x,  
AVK4.286x

SW\_v08#14 p.186x, SW\_v08#15 p.212x, CUPAB.003

## AB00490

*To: Ahmad Sohrab, in Washington, DC*

*Date: 1906 ca.*

...O seeker of the Most Glorious Beauty! At a time when the divines, the learned, the nobles, the merchants and tradesmen of Tehran - indeed all, both high and low - took refuge at the British Embassy and raised a great clamor of complaint, saying 'We are oppressed!', Prince Shu'a'u's-Saltanih, the Shah's son, cried out in that assembly: 'These divines and Shi'ih notables have always claimed that the Baha'is are disloyal to the government and corrupters of the nation. But judge fairly: for sixty years the Baha'is have been exposed to the sword of affliction and the target of oppression's arrows. Thousands of souls were slain and a hundred thousand homes laid waste. Even children were taken captive and women seized. Properties were plundered and not even a small child was spared. Yet despite all this, not a single Baha'i sought the protection of a foreign power. These Shi'ih's, however, though they have constantly received kindness and favor from the government, have, without the slightest cause, taken refuge with a foreign power and brought shame upon both government and nation - whereas had they appealed directly to the government itself,

...ای بنده پوینده جمال ابهى در زمانیکه علما  
و فضلا و سروران و تجار و کسبه طهران بلکه  
عموم از مهتر و کهتر بسفارت انگلیس پناه بردند  
و بنای شکایت و عربده فرمودند که ما مظلومیم  
شاهزاده شعاع السلطنه پسر شاه در مجلس فریاد  
برآورد که این علما و اکابر شیعیان همیشه میگفتند  
که بهائیان بدخواه دولتنند و مفسد ملت انصاف  
بدهید بهائیان شصت سال است که معرض تیغ  
بلایند و هدف تیر جفا هزاران نفوس کشته شد  
و صد هزار خائمان ویران گردید حتی طفلان  
اسیر شدند و نسوان دست گیر اموال تالان شد و  
طفل صغیری در امان نماند باوجود این یک بهائی  
بدولت اجنبی پناه نیاورد و این شیعیان باوجود  
آنکه دائماً از دولت لطف و عنایت دیدند بدون  
ادنی سببی پناه بدولت اجنبی بردند و دولت و  
ملت را رسوا کردند و حال آنکه بنفس دولت  
اگر التماس مینمودند مقاصدشان بهتر بعمل میآمد  
اینست فرق مابین شیعیان و بهائیان و علیک بهاء  
الله

MAS5.205x

their aims would have been better achieved. Such is the difference between the Shi'is and the Baha'is.' And upon thee be the Glory of God.

TAB.489-492

## AB00354

*To: Ahmad Sohrab, in Washington, DC*

*Date: 1906*

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 The International Congress of Religions was organized this year in the capital of Japan. Many souls hastened to that empire from different parts of the world, in order that they might talk of and discuss the principles of their own religions, each one longing to convert that assembly to his own religion and establish the validity of his own particular belief. This congress had under discussion the politics of the religions. In truth, it is not a political affair and not the attraction of the heart, faith, advancement toward God nor enkindlement with the fire of the love of God. This congress will not produce a lasting effect, for it is essentially politico-religious. What is effective and conducive to the penetration of the Word of God and the attraction of hearts is the fragrances of holiness and the divine glad-tidings, which the members of the congress do not in the least comprehend.

2 انجمن ادیان در پای‌تخت ژاپن امسال تأسیس گردید جمعی از اطراف بآن دیار شتافتند تا در اصول شرایع خویش مذاکره نمایند و هریک را آرزو چنان که آن انجمن را بدین خویش دعوت نماید و اثبات حقیقت مذهب خود بنماید این انجمن مذاکره در سیاسیات ادیان نماید مقصد اینست که امر سیاسیت نه انجذابی و اعتقادی و توجه الی الله و اشتعال بنار محبت الله این انجمن تأثیر حقیقی ندارد زیرا سیاسی دینست ولی آنچه تأثیر دارد و سبب نفوذ کلمه الله است و قلوب را منجذب مینماید آن نفحات قدس است و بشارات الهیست که اعضای آن مجلس ابداً در فکر آن نیستند

3 Consequently, if the believers of God go to that country—not to the congress—and through the power of the Word of God, the breath of the Holy Spirit, the reading of the verses of Oneness and associating with the individual inhabitants of that kingdom, undoubtedly untold and tremendous results will be realized and the sweet fragrance of the rose-garden of mysteries will perfume the nostrils of the people of those regions. It is significantly useful if some of the friends of God put forth an effort and hasten from America to those parts (Japan).

3 بناءً علیه اگر احبای الهی بآن دیار روند و بقوه کلمه الله و نفثات روح القدس و ترتیل آیات توحید با اهالی آن دیار ملاقات نمایند البتّه نتایج عظیمه حاصل گردد و رائحه طیبّه گلشن اسرار مشام اهل آن دیار را معطر نماید بسیار مفید است اگر بعضی از یاران الهی همتی نمایند و از امریک بآن صفحات شتابند ای بنده الهی در بعضی نامه‌ها آخرش و علیک البهاء مرقوم و در بعضی و علیک التحیه و الثناء مرقوم مقصودی در این نیست مقصد از هر دو تحیت است

4 O thou servant of God! Unquestionably, through the manifestation of the Infinite Power in this glorious age, wonderful signs will appear in the world and great changes are seen in

4 ای بنده الهی البتّه از ظهور قوه نامتناهی در این عصر مجید آثار عجیبه در عالم آشکار گردد و تغییرات عظیمه در حال و استقبال مشاهده

the present and promised in the future, for the Word of God is like unto the Spirit, and the contingent world like unto the embryo in the womb of the mother. Through the power of the Spirit such various changes and metamorphoses become apparent, transforming them from one form to another. Especially in Persia, through the power of the Word of God, wonderful signs will appear.

- 5 O servant of God! Convey unto Mr. Bihimji my yearning salutations. I beseech God that He may graciously bestow upon him confirmation and success. Memorandum No. 9, dated the 27th of July, 1906, though there was not the leisure to read even a single line thereof, was nevertheless perused with the utmost care. In truth, it was an excellent memorandum, and from its details knowledge was gained of the entertainment given for the two ambassadors extraordinary in the home of the handmaid of God, the near one, the attracted one, Mrs. Gruner. Such gatherings are most fitting and highly acceptable. Show forth great consideration unto these two ambassadors, and whatsoever lieth within your power, be in no wise remiss in rendering them service.

- 6 It is very acceptable for you to present to them the excellent praises which the Blessed Perfection hath made in behalf of these two governments, the exhortations which He hath delivered for obedience to them and the prayers He hath written for the confirmation and protection of His Imperial Majesty the Shah. Likewise, the advices and recommendations that this servant (Abdul-Baha, himself) hath written in Tablets to Persia and America; also the irrefutable command that the Blessed Perfection hath given in Tablets that the believers must obey the kings with the utmost sincerity and fidelity, and He hath forbidden them to interfere at all with political problems. He hath even prohibited the believers from discussing political affairs.

- 7 Convey respectful greeting on my behalf to the favored maid-servant of God, Miss ..., with the utmost kindness and announce to her: "These services and self-sacrifices of thine in the Kingdom of God are acceptable."

- 8 O servant of the Abha Beauty! This memorandum, finding it replete with sweetness, I am sending on to Persia.

- 9 O dear friend! Expend all thy thoughts in the diffusion of the fragrances of God and the exaltation of the Word of God in America. Waste not thy time on political matters and partisan articles. We have no concern with the political world. Our thoughts and deeds are confined to the realm of the spirit.

شود زیرا کلمه الله مانند روح است و عالم امکان مانند جنین در رحم مادر از قوه روح این جنین حالات متنوعه پیدا کند و از هیئتی بهیئتی انتقال نماید علی الخصوص در ایران که از قوه کلمه الله آثار عظیمه ظاهر خواهد گردید

- 5 ای بنده حقّ مستر بهمچی را تحیت مشتاقانه برسان از خدا خواهم که تأیید و توفیق باو عنایت فرماید لائحه نمره ۹ بتاریخ ۲۷ جولای ۱۹۰۶ باوجود آنکه فرصت قرائت یک سطر نه در کمال دقت ملاحظه گردید فی الحقیقه لائحه فائمه بود و از تفصیل میهمانی دو سفیر کبیر در خانه امة الله المقربه المنجذبه مس گروز اطلاع حاصل گردید این چنین میهمانها بسیار موافق و مقبول باید رعایت این دو سفیر را بسیار بنماید و هرچه از دست برآید در خدمت کوتاهی ننماید

- 6 و همچنین ذکر خبری که جمال مبارک در حقّ این دو دولت فرموده اند و وصایاییکه در اطاعت ایشان کرده اند و دعاهاییکه در تأیید و حفظ حضرت سلطان فرموده اند و همچنین وصایا و سفارشاییکه این عبد در مکاتیب به ایران و امریکا نموده ام بمناسبتی اگر ذکر شود بسیار موافقت و همچنین اوامر قطعیهئی که جمال مبارک در الواح فرموده اند باطاعت ملوک در نهایت صداقت و امانت و همچنین منع از مداخله در امور سیاسی بالکلیه حتّی تکلم بامور سیاسی احبّا را منع فرموده اند

- 7 امة الله المقربه مس گروز را از قبل من بنهایت الطاف تحیت محترمانه برسان و بگو این زحمات و خدمات او در ملکوت الله مقبول

- 8 ای بنده جمال ابهی این لائحه را چون پرحلاوت یافتم به ایران فرستم

- 9 ای یار عزیز جمیع افکار خویش را در نشر نفحات الله و اعلاء کلمه الله در امریکا صرف نما اوقات را بمسائل سیاسیه و مقالات پلیتیکی هدر ندهید ما کار بعالم پلیتیکی نداریم افکار و اعمالمان محصور در روحانیاتست و همچنین در

Likewise, in regard to the arrival in these lands of certain newspapers containing political subjects, grave dangers are to be apprehended. Should such papers fall into their hands, though it be but a single small sheet and the matter a trifling one, the utmost alarm would be occasioned and serious harm would ensue. Wherefore, in thy letters make no mention whatsoever of political affairs, nor send even a scrap of newspaper.

- 10 O thou dear friend! I entreat from His Highness the Desired One that He may grant divine confirmation to that illumined youth to such an extent that he may become the main-spring of spiritual emotions in those regions.
- 11 Convey respectful greeting with the utmost longing to all the friends of God on behalf of this servant.

TAB.496-498, JWTA.049

ورود بعضی اوراق جرائد که متضمن مسائل سیاسیه است باین بلاد محاذیر کلیه محتمل اگر بدست آید ولویک ورقهء صغیره باشد و مسئلهء جزئیة نهایت استیحاş را دارند و مضرت کلیه حاصل گردد بناءً علیه در مکاتیب ابداء از مسائل سیاسیه چیزی مرقوم ننمائید و همچنین ورق پارهائی از جرائد ارسال ندارید

10 و من از حضرت مقصود میطلبم که آن جوان نورانی را چنان تأیید رحمانی فرماید که مرکز سنوحات روحانی در آن دیار شود

11 جمیع یاران الهی را از قبل این عبد با کمال اشتیاق تحیت محترمانه برسان و علیک التحية و التناء

MMK3#127 p.088, MAS9.141x

## AB01260

*To: May Maxwell, in Montreal*

*Date: 1906 ca.*

- 1 O cherished handmaiden of the Abha Beauty! Thy distinguished letter was received and its detailed meanings brought joy to hearts. Thou art indeed steadfast in the Covenant and firm in the love of God. I am ever mindful of thee and beseech from the Lord of the Kingdom extraordinary confirmations for thee, for thou possessest a pure heart and a radiant soul. Thou hadst written about Khan that he was thy guest for nine days. When the aforementioned Khan arrived in the Holy Land, he expressed utmost gratitude for thee. I hope that he will be assisted to render service and become the cause of gladness to hearts. In this manifestation of the Divine Kingdom, whosoever rendereth service will assuredly be blessed with great bounties and comprehensive favors. O cherished handmaiden of God! Rest thou assured that steadfastness and firmness will lead to universal progress and the attainment of divine bounties. I pray for thee and beseech assistance and favor from the Lord of the Kingdom. Praise be to God that thy dear husband is with thee in utmost love and kindness, and surely this love and kindness will cause him to become spiritual, heavenly, celestial, and divine.

1 ای کنیز عزیز جمال ابهی نامهء نامی رسید و معانی مشروح سبب انشراح قلوب گردید فی الحقیقه ثابت بر عهدی و مستقیم در محبت الله همیشه بیاد توام و از رب الملکوت تأییدات فوق العاده از برای تو خواهم زیرا دلی پاک و جانی تابناک داری از جناب خان مرقوم نموده بودی که نه روز میهمان تو بود خان مشارالیه چون بارض مقصود رسید نهایت ممنونیت را از تو داشت امیدوارم که موفق بخدمت گردد و سبب مسرت قلوب شود در این ظهور ملکوت الهی هر نفسی خدمتی نماید البته بعنايات عظیمه و فیوضات کلیه موفق گردد ای کنیز عزیز الهی مطمئن باش که ثبات و استقامت سبب ترقیات کلیه و اکتساب فیوضات ربانیه گردد در حق تو دعا مینمایم و از رب الملکوت طلب عون و عنایت کنم شوهر عزیزت الحمد لله با تو در نهایت محبت و مهربانیست و البته این محبت و مهربانی سبب شود روحانی گردد رحمانی شود آسمانی گردد لاهوتی شود

- 2 O thou who art attracted to the love of God! Thou hadst written that this summer thou wouldst travel to various regions to give the glad-tidings of the Kingdom of God. I hope thou wilt be confirmed therein. When thou wishest to explain a verse from the Holy Book, turn thy face toward the Kingdom of God, seek confirmation, and begin at once to speak. Assuredly the confirmations of the Spirit will reach thee.
- 2 ای منجذبه محبت الله مرقوم نموده بودی که در این تابستان باطراف سفر خواهی نمود و بشارت ملکوت الهی خواهی داد امیدوارم که موفق گردی و چون آیه‌ها از کتاب مقدس شرح و بیان خواهی توجّه بملکوت الهی نما و طلب تأیید کن و فوراً بتکمّل پردازا البتّه تأییدات روح میرسد
- 3 I will pray for thy brother, that he may become awakened and conscious, and attain unto eternal life. I have supplicated at the threshold of the Lord of the Kingdom on behalf of the friends in those parts, that they may be preserved from tests and protected from vain imaginings, and that day by day they may grow firmer and more steadfast. At midnight, while in a state of prayer, I besought confirmation and success for thy friends Theodore de Boer, Miss MacCoy, Edith Sanderson, Mr. Dreyfus, Miss Laura Barney, Anna Watson, Mrs. Florence Watson, Mary Harper, Mrs. Lily Ross, Gustav Henry Clonquet, Charles Mason Remey, Mary Lucas, Louise Stauper, Martha McBean, Agnes Alexander, Thomas Breakwell, Sutherland Maxwell, Mary Pomeroy, Alfreda Martin Klemm, Bernetta Crawford Herman, that through divine assistance and heavenly protection they may be successful and remain firm and steadfast in the love of the divine Kingdom. Convey my message to Thomas Breakwell and say: "Blessed art thou, for thou hast made spiritual progress. I will beseech God that thou mayest progress moment by moment, become wholly spiritual and entirely divine."
- 3 در حقّ برادرت دعا نمایم که بیدار شود و هوشیار گردد و بحیات ابدیه فائز شود در حقّ احبای آسمان بدرگاه ربّ الملکوت تضرع و ایهال نمودم که از امتحانات محفوظ و از شبهات موهومه مصون مانند و روز بروز بر ثبات و استقامت پیفزایند و در حقّ دوستان تئودور دبو مس مک کای و ادیث ساندرسن و مستر دریفوس مس لورا باری - انا واتسن مسیس فلورنس واتسون - ماری هاپر مسیس لیلی رس - گوستاو هنری کلوند کویت - چارلس ماسن ریچی - ماری لوکاس - لوئیز استاپر - مارثا ماک‌بین - اگنس الکساندر - توماس بریکول - سوزرلند مکسول - ماری پومروی - الفریدا مارتین کلامت - برنتا کرافورد هرمان در نیمه شب در حالت مناجات تأیید و توفیق خواستم که بعون الهی و صون ربّانی موفق گردند و در محبت ملکوت الهی ثابت و مستقیم مانند توماس بریکول را پیام من برسان و بگو خوشا بحال تو که ترقیات روحانیه نمودی و از خدا خواهم که انا فانا بر ترقّی پیفزائی روحانی محض شوی و ربّانی صرف گردی
- 4 O handmaiden of God! I have interceded at the divine Threshold for thy dear mother, that He may grant her eternal life in His hidden Kingdom. O thou who art enkindled with the fire of the love of God! Every tear that flowed from thine eyes, preventing thee from writing, became a cup of the water of life and made a profound impression upon thy heart. Therefore thy weeping became the cause of joy. I beseech God that He may grant thee such spiritual health as to become the means of health for a great multitude, and likewise that thou mayest attain complete physical healing. I hope thou wilt be successful in all thou wishest and desirest, and that in servitude at the divine Threshold thou wilt follow my example. O handmaiden of God! I hope that ere long thou wilt commune with me heart and soul, with no need for correspondence through paper and pen. Convey my respectful greetings to the divine friends and handmaidens of the Merciful. The holy leaves in the Sacred
- 4 ای امة‌الله در حقّ والده عزیزت بدرگاه الهی شفاعت نمودم که او را در ملکوت پنهان بحیات ابدیه فائز فرماید ای مشتعل بنار محبت الله هر قطره اشکی که از چشمت جاری و مانع از تحریر گردید آن کاسی از آب حیات گردید و در قلبت تأثیر شدید نموده لهذا آن گریه تو سبب سرور شد از خدا خواهم که صحت روحانیه ترا بدرجه‌ئی رساند که سبب صحت جسم غفیری گردی و همچنین شفای تام جسمانی یابی و امیدوارم که چنانکه خواهی و آرزو داری موفق شوی و در عبودیت درگاه الهی اقتدا بمن نمائی ای امة‌الله امیدوارم که عنقریب بجان و دل با من مخیره نمائی محتاج بمکاتبه بقرطاس و قلم نمائی یاران الهی و اماء

Household send thee their most loving and respectful greetings.  
And upon thee be greetings and praise.

MAX.165x, MAX.335x

رحمانا تحیت محترمانه من برسان و ورقات  
مقدسه در حرم کل با کمال اشتیاق تحیت  
محترمانه بتو میرسانند و علیک التحیه و الثناء

BRL\_DAK#0751

## AB00508

*To: Ahmad Sohrab, in Washington, DC*

*Date: 1906 ca.*

O thou who art firm in the Covenant!

I have received the eloquent article which thou hast written at the moment of the arrival of the most great glad-tidings regarding the establishment of the National Assembly and organization of the constitutional and judicial government of Persia according to the evident command of the Book of Akdas, and the spontaneous joy and the genuine sympathy demonstrated by the people of science and discernment in America at hearing this soul-refreshing news, and the utmost happiness to the members of the Legation. I read it and it became the cause of the utmost joy and fragrance.

The Constitutional Government, according to the irrefutable text of the Religion of God, is the cause of the glory and prosperity of the nation and the civilization and freedom of the people. However, according to what is known, the hands of the selfish leaders from among the ulemas (Mohammedan clergy) are in this affair. Outwardly they are desiring the establishment of the National Assembly and at every moment they are crying and clamoring (for its immediate realization), but inwardly they are sowing the seeds of corruption and agitation and try to put at naught the noble intention of the government. In the secret of their hearts and souls they do not favor the upbuilding of the National Assembly, the civilization of Persia, the awakening of the people, the advancement of the age, the spreading of knowledge and public instruction, Thieves like to lurk in darkness; fishers desire disturbed water; the bat shuns the rays of the sun; the black beetle dislikes the fragrance of the rose-garden; the ferocious wolf is in expectation of the sleet and snow; and the wine seller sees his advantage in the inebriate, irrational drinker. These leaders of religion also desire to behold the nation thrown into a weltering chaos of ignorance so that

ای ثابت بر پیمان

مقاله غزائی که وقت وصول بشارت کبری  
بتأسیس شورای ملی ایران و تمهید حکومت  
مشروطه مشروعه مطابق امر صریح کتاب  
اقدس رسید مرقوم نموده بودید و از فرح و  
سرور اهل معارف و علوم امریکا از این مرده  
جانبخش و نهایت شادمانی سفارت سنیه نگاشته  
بودید مطالعه گردید بسیار سبب روح و ریحان  
شد حکومت مشروطه بنص قاطع الهی مشروعه  
است و سبب عزت و سعادت دولت متبوعه و  
ترقی و آزادی ملت محترمه

ولی از قرار معلوم دست رؤسای خودپرست  
از علماء در کار بظاهر شورای ملی خواهند و  
فریاد و عریده مینمایند و بباطن به فساد و  
تحریک و مقاومت در مقابل نوایای خیریه  
دولت میکوشند و باطن باطن ابداً میل بتأسیس  
شورای ملی و تمدن ایران و بصیرت ملت و  
ترقیات عصریه و اطلاعات کافیه و معارف  
عمومیه ندارند زیرا دزدان تاریکی جویند و  
صیادان آب گل آلود خواهند خفاش نور آفتاب  
نخواهد جعل رایحه ریاض خوش ندارد گرگ  
درنده برف و بوران طالب و می فروش مستان  
لایعقل راغب این رؤسای دین نیز ملت را در  
غرقاب جهالت مبتلا خواهند تا مهار در دست  
علمای اشرا باشد همچو گان میکنند که دانائی  
و راستی و ترقی و حقیقت پرستی ملت سبب  
ذلت ایشانست

the rein of affairs remain in the hands of the arrogant ulemas. They know that if the nation began to adore wisdom, truthfulness, progression and fidelity, it would bring about their (the ulemas) degradation.

However, rest ye assured upon the favor and bounty of His Highness the Almighty; for the Imperial throne of Persia is confirmed and the Crown of the Sovereignty of the East is protected. Undoubtedly the noble purpose of His Imperial Majesty will play an important role in the development of Persia. May God help and send victory from the Supreme Kingdom, the heavenly powers become supporters and the mercy and bestowal of His Highness the Merciful One become the helpers! Be ye engaged in prayer that with the utmost good-pleasure the nation obey the government, comply with the wise counsels of the attendants of the central dominion, give no heed to the hearsay of the agitators and rise not to quarrel with to protest against the government like unto the Russian Douma, so as to throw the whole empire, the nation and the kingdom into a sea of anarchy and lawlessness. Much prayer is needed so that God may help and protect.

The marks of kindness that thou hast shown to his honor Mr. . . . became highly acceptable. You must treat the strangers, at all times, in this manner and help, as far as possible, all the nations of the world.

O thou who art firm in the Covenant! Truly, I say, thou art firm and have risen to perform the conditions of firmness. This very matter of his honor Mr. . . . is a sign of wonder to all men and the greatest proof of the power of the Word of God and the penetration of the servitude of Abdul-Baha. As thou art walking in this road and art steadfast in this path, know thou of a certainty that the assistance of Providence will descend upon thee and the confirmation of the Kingdom unveil herself to thee.

TAB.492-494x

باری شما مطمئن به فضل و موهبت حضرت یزدان باشید که سریر پادشاهی ایران مؤید است و تاج شهریارى مشرق زمین موفق البتہ نیت خالصہء اعلیحضرت شہریاری در ترقی ملت تأثیری عظیم نماید خدا اعانت کند و نصرت از ملکوت اعلیٰ رسد قوای آسمانی ظہیر گردد و فضل و موهبت حضرت رحمانی دستگیر شود شما دعا کنید کہ ملت بنہایت رضایت اطاعت حکومت نماید و تمکین از آراء صائبہء ملازمان مرکز سلطنت کند گوش بوساوس مفسدین ندهد و بہ منازعہ و مقاومت دولت مانند دومای روسی برنخیزد و مملکت و ملت و سلطنت را باین بلای عظیم گرفتار نکند بسیار دعا باید کہ خدا محافظہ نماید و علیک البہاء الأبی

MILAN.222x, YBN.067-068x

## AB00514

*To: Baha'is of Zanjan**Date: 1907-Feb-05*

- 1 O faithful friends and true companions! For some time no sweet fragrance had wafted from that blessed region of Zanjan to the nostrils of the yearning ones, and because of this, sorrow prevailed. Then the promoter of the Word of God and guardian of God's Covenant, Haji Va'iz, hastened to that land. Praise be to God, upon his arrival a new spirit was manifest, some stirring and movement occurred. The heedless arose to investigate and search, some were freed from the realm of imperfection, others turned towards God, some remained bewildered, and others wavered. For the time being, the old friends, like roses and tulips, took up the cup of the love of God, and in that gathering the call of "drink and be merry" was raised from the wine of divine knowledge. A feast was arranged, a banquet was adorned, a spiritual gathering was formed, and the luminous beloved became the candle of that assembly. The true Joseph appeared in that feast with utmost beauty and grace. Thus from that region and land, the musk-laden breeze reached the nostrils of the yearning ones.

1 ای یاران رحمانی و دوستان حقیقی، مدتی بود که از آن سامان، خطهء مبارکهء زنجان رائحهء مشک جان و نفحهء رحمان بمشام مشتاقان نرسیده و از این جهت احزان مستولی بود تا آنکه ناهض بر اعلاء کلمهء الله و حافظ عهد و میثاق الله جناب حاجی واعظ بآن دیار شتافت الحمد لله بحض ورود حالت دیگر مشهود شد قدری اهتزاز و حرکت حاصل گشت پیچران به تجسس و فحس برخاستند برخی از عالم نقص رهائی یافتند و بعضی مقبل شدند و حزبی متحیر ماندند و کسانی متردد گشتند علی العجالة احبای قدیم مانند گل و لاله ساغر محبت الله بدست گرفته و از صهبای معرفت الله در آن انجن بانک نوشانوش بلند شد جشنی بر پا گردیده و یزعی آراسته شده محفل روحانی تشکیل گردیده و دلبر نورانی شمع انجن شده یوسف حقیقی در آن بزم در نهایت صباحت و ملاححت جلوه نموده لهذا از آن خطه و دیار نفحهء مشکبار بمشام مشتاقان رسید

- 2 When the fragrance of that Beloved wafts

2 بوی آن دلبر چو پَران میشود

- 3 All tongues become bewildered in amazement

3 این زبانها جمله حیران میشود

- 4 O divine fragrance, O life-giving heavenly breeze, O morning zephyr of God's rose garden! Make thy way to that land, pass over Zanjan, the place of martyrdom, convey the yearning greetings of 'Abdu'l-Baha, perfume the nostrils of the friends, and say: O true friends of the Most Great Name and companions of the All-Merciful Ancient Beauty! Thanks be to the Lord that in this radiant age and mysterious century you have stepped into the realm of existence, entered beneath the extended shade, discovered the mystery of being, and were guided by the praiseworthy light. How precious you are that you gained wisdom and discernment! Many were the learned ones of the world who remained deprived while you became privy to divine mysteries. How many claimants to knowledge remained lost and wandering in the wilderness of separation while you found your way to the sanctuary of the Luminary of the horizons. What a bounty this is, what a favor this is, what a guidance this is!

4 ای نفحهء ربّانی و این نسیم جانپور ربّانی و ای صبای گلشن الهی قصد آن دیار نما و بر بوم و بر زنجان قربانگاه شهیدان مرور کن و تحیت مشتاقانهء عبدالبهاء برسان و مشام یاران معطر کن و بگو ای دوستان حقیقی اسم اعظم و یاران رحمانی جمال قدم شکر حضرت پروردگار را که در این عصر انوار و قرن اسرار به عرصهء وجود قدم نهادید و در ظلّ ممدود در آمدید و به سر وجود پی بردید و بنور محمود مہتدی گشتید چقدر عزیز بودید که فرهنگ و تمیز یافتید بسا نحاریر آفاق محروم گشتند و شما محرم اسرار شدید و چه بسا مدعیان عرفان در بادیهء فراق گمگشته و سرگردان ماندند و شما به خلوتگاه نیر آفاق راه یافتید این چه موهبتی است و این چه عنایتی است و این چه هدایتی

- 5 Arise in thanksgiving for these favors and act according to the counsels and admonitions of the Unique One of all horizons. Practice what is prescribed in the Holy Books and Tablets, and acquire the character and conduct of the people of Baha. Become detached from every joy save the glad-tidings of God, and seek no rest or comfort except in the shelter of the True One. Become fruitful trees and stars of the most luminous horizon. Become ye servants of the one true God, and be ye the self-sacrificing ones of that Well-Beloved in both the East and the West. Be Baha'i in your character and conduct, and with heart and soul be ye of God. Account your enemies as friends, and deem those that wish you ill to be your well-wishers. Look upon the wrong-doers as faithful, reckon the ignorant to be knowing, and regard the untamed as the intimate companions of your heart and spirit.
- 6 That is to say: deal with the sinner, the oppressor, the hostile and bloodthirsty foe even as ye would deal with a loyal friend and a confidant of the heart. The aim is this—that ye be pure good, and sheer bounty; that ye look not to the worthiness or unworthiness of men.
- 7 In every age and dispensation the command to love and forbearance was laid upon the people; yet there remained a pretext—namely, merit and lack of merit: that such a one is spiteful and perverse, and such a man bloodthirsty and detestable; and if pardon were shown, reproach and blame would still accompany that pardon, and even forgiveness and generosity would be yoked with censure.
- 8 But in this Dispensation all these things are abrogated, and love and kindness—out of heart and soul—toward all peoples are expressly enjoined.

5 بشکرانه این الطاف پردازید و به وصایا و نصایح یگانه آفاق قیام کنید و به آنچه در زیر و الواح منصوص عمل نمائید و به خلق و خوی اهل بهاء پردازید از هر سروری جز بشارت الله بیزار گردید و از هر راحت و آسایشی جز در پناه حق نگاره جوئید درخت بارور شوید و اختران افق انور گردید خادمان حق شوید و فدائیان آن دلبر در خاور و باختر گردید به خلق و خوی بهائی باشید و به جان و دل ربانی گردید دشمنان را دوستان شمرد و بدخواهان را خیرخواه دانید جفاکاران را وفاکار شمارید نادانان را دانا گمان کنید و وحشیان را مونس دل و جان پندارید

6 یعنی به گنهکار و جفاکار و دشمن خونخوار چنان رفتار نمائید که به یار وفادار و همدم اسرار معامله مینمائید مقصود اینست که خیر محض باشید و موهبت صرف نظر به لیاقت و استحقاق خلق ننمائید

7 در هر دور و کوری امر به محبت و مدارا وارد ولی بهانه‌ای در میان بود و آن استحقاق و عدم استحقاق که فلان شخص میغض و مدبر است و فلان مرد خونخوار و متنفّر و اگر عفو در میان بود ثمات و ملامت نیز با عفو و سماحت همعنان

8 ولی در این دور جمیع این امور منسوخ و محبت و مهربانی از دل و جان با جمیع ملل منصوص

MMK3#287 p.209, MSBH5.131x

BSW#15.01x, SW\_v08#11 p.139x

## AB00607

*To: Mirza Abbas Shushtari, in New York*

*Date: 1906 ca.*

- 1 O dear friend, what you wrote was noted. Indeed it is as you said - Iran was once the light of the world and the center of the bestowals of the All-Merciful in the East, and the source of human advancement. But gone are the days when you had
- 1 ای دوست عزیز آنچه نگاشتی ملاحظه گردید فی الحقیقه چنانست که گفتی ایران در زمانی چشم و چراغ جهانیان بود و مرکز سنوحات موهبت حضرت رحمان کشور خاور بود و

fragrant locks. In these recent times it has declined so much as to cause the regret of the wise and the sorrow of well-wishers, especially in this period when there is endless conflict between the government and the people. Although the just king of Iran is infinitely benevolent and kind, certain ill-intentioned religious leaders, appearing as well-wishers, and wolves dressed as shepherds, do not allow the country to become organized or let His Majesty's benevolent intentions for establishing Iran's eternal glory become manifest. However, there is hope that since the brilliant Sun of the East has shone and radiated to the West, Iran's candle will soon become a brilliant torch, its stagnant stream an endless ocean, its suckling infant will reach maturity and growth, and its setting star will ascend to the zenith of acceptance. For the Sun of Resurrection has so shone upon that realm that whatever potential it contains will soon sprout and emerge.

- 2 O my friend, the world has become disordered, dark and confused due to corrupt morals, evil intentions, the self-worship of peoples and nations, and the base aspirations of the great ones and nobles of the world. Using patriotism as a pretext, such hatred and enmity has appeared in hearts that each nation has sharpened its claws and teeth against other nations, and like bloodthirsty wolves they attack one another, calling this love of country and nationalism. Therefore, when you observe carefully, the earth has become a fruitless jungle, growing thorns and weeds, a dwelling place for fierce predators and bloodthirsty wolves. Now effort must be made to transform general morals, manifest divine inspirations, have the people obey the government, and have the government work for the progress of the country.

- 3 Observe to what a base level the leaders and nobles of Iran have fallen, that in the assembly of notables His Highness Prince Shu'a'u'd-Dawlih loudly proclaimed: "O gentlemen, observe that all the people of Iran among the Shi'ites were saying the Baha'is are corrupt. Yet despite sixty years of the Baha'i community enduring all kinds of persecution and cruelty, so much blood being shed, so much property being plundered and pilaged, so many homes being destroyed - despite all this not one Baha'i sought refuge with a foreign government. While the Shi'ite mujtahids and leaders and notables, having received

مصدر علویت عالم بشر ولی گذشت آنکه ترا زلف عنبرافشان بود در این ایام اخیر چنان تدبیر نمود که سبب تأسف دانایان گردید و تحسّر خیرخواهان علی الخصوص در این اوان که در میان دولت و ملت اختلافی بی پایان با وجود آنکه پادشاه عادل ایران بی نهایت خیرخواه و مهربان ولی نفوسی بدخواه از رؤساء دین بصورت خیرخواه درآمده و گرگان لباس شبانی پوشیده نمیکردند کشور انتظام یابد و نوایای خیریه حضرت شهریار در تأسیس عزت ابدی ایران ظاهر و آشکار گردد ولی امید اینست که چون خورشید انور خاور درخشیده و تا باختر تابیده شمع ایران عنقریب مشعل تابان گردد و نهر را کدش بحر بی پایان شود طفل رضیعش برشد و بلوغ رسد و کوکب حسیضش باوج قبول صعود نماید زیرا آفتاب حشر بر آن اقلیم چنان تابیده که آنچه در کمن از هر شئون دارد عنقریب انبات نماید و بیرون آورد

2 ای دوست من جهان از اخلاق فاسده و نوایای شرّیه و خودپرستی اقوام و ملل و پستی همت اکابر و اعظم عالم مختل و مظلّم و مشوّش گشته عنوان وطن پرستی را بهانه نموده چنان بغض و عداوتی در دلهای پیدا شده که هر یک از ملل دیگر را چنگ و دندان تیز نموده و مانند گرگان خونخوار بر یکدیگر ایلغار نمایند و اینرا حب وطن نامند و ملت پرستی شمرند لهذا چون بدقت ملاحظه کنی روی زمین جنگلی بی ثمر است و منبت خار و خس منزل و مأوای سباع درنده و گرگان خونخوار شده حال باید سعی و کوشش نمود تا اخلاق عمومی تبدیل یابد و سنوحات رحمانیه جلوه کند و ملت اطاعت دولت نماید و دولت بترقی مملکت پردازد

3 ملاحظه نمائید که رؤساء و سروران ایران بچه پایه فرومایه گشتند که در مجلس بزرگان نواب والا شاهزاده شعاع الدوله بصوت بلند فریاد نمود ای حضرات ملاحظه نمائید جمیع اهالی ایران از شیعیان میگفتند که بهائیان اهل فسادند با وجود آنکه شصت سال است که طائفه بهائی انواع اذیت و جفا دیده چه قدر خونها ریخته شده و چه قدر اموال تالان و تاراج گردید و چه قدر خائمان بر باد رفت با وجود این یک بهائی بحکومت اجنبی پناه نبرد و حضرات مجتهدین

utmost kindness from the government, have all, at the instigation of a few shameless individuals, taken refuge in foreign embassies. And God knows the corrupt from the righteous.”

شیعیان و سروران و بزرگان نهایت التفات از حکومت دیده‌اند با وجود این بتحریک نفوسی چند بیچار و بی‌تنگ کلّ سفارت اجنبی پناه برده‌اند و الله يعلم المفسدین من المصلح

- <sup>4</sup> In any case, the point is that you, praise be to God, have opened your ears and eyes and are knowing and seeing. You must strive night and day until Iran becomes a paradise of contentment. And it is clear that without divine power this dead one will not come alive and this withered one will not become fresh and verdant. Praise be to God that the time for progress has arrived and the season of growth has come. And upon you be greetings and praise.

<sup>4</sup> باری مقصود اینست که آنجناب الحمد لله گوش و چشم باز نموده دانا و بینا هستید باید شب و روز بکوشید تا ایران جنت رضوان گردد و این واضح است که بدون قوه الهیه این مرده زنده نشود و این پژمرده تر و تازه نگردد الحمد لله که نوبت ترقی رسید و زمان نشو و نما گردید و علیک التحية و الثناء ع

MSHR4.282-283

## AB00628

*To: Aseyeh Wellesca Dyar, in Washington, DC*

*Date: 1906 ca.*

O thou attracted maid-servant of God!

Thy letter was received. Thou hast manifested cheerfulness and gladness on account of the news of my happiness. Abdul-Baha hath the glad-tidings of the Kingdom of ABHA. His happiness hath no sorrow in its trail and His life is not followed by any death. To him, prison is a court; to him, a tomb is a spacious palace; to him, a well is the apex of heaven; and to him, manacles and chains are the throne of ether.

If at times he becometh sad, it is not on account of affliction and adversities, but that grief is produced from a word or an act which is against the exhortations and behests of the Blessed Perfection.

For instance: I hope that the believers of God may become the cause of the unity and agreement of the human realm, and suffer other nations and communities of the world to enter under the shade of the Canopy of Oneness. Now, when the news reacheth me that the slightest differences have crept in among the believers of God, I become sad and heartbroken.

The point is this: Afflictions or hardships, ordeals or trials, do not make me weak or faint, nor do they in the slightest degree make me sad or unhappy.

Thou hast written regarding the feast [...] I became very happy therefrom. Convey greeting on my behalf to the favored maid-servant of God, ... and say: "On that night thy house was the nest and the shelter of the birds of God. The divine melodies and the celestial lyres made that place a feast of heaven and an assembly of the Kingdom. Abdul-Baha was present there in heart and soul and was joyful and happy. Thank thou God."

Announce salutation to Mrs... and say: "A thousand times, Well done!—that thou art working in the vineyard of the Kingdom and hast arisen to faithfulness and art engaged in the service of His Highness, the Almighty! Thou art helping the helpless ones and art comforting those who are insane."

Convey respectful greeting to Mrs... and say: "May thy joy be unending and thy comfort and happiness everlasting! May thy life be eternal and the light of thy thought the heavenly glad-tidings."

Convey greeting and kindness to the maid-servant of God, ..., and say: "If thou art desiring an illumined house, enkindle thou therein the lamp of the love of God; and if thou art seeking after a heavenly palace, make thy house the gathering place of the believers of the Merciful One; so that the splendors of the Sun of Truth may cast therein rays spiritual and the harmony of holiness ascend to the Kingdom of ABHA."

Say to the maid-servant of God, ...: "Thy voice and thy melody in singing reached the ears of Abdul-Baha, and produced joy and fragrance."

O thou maid-servant of God! The feast given by Mrs... became highly acceptable and the respected personages who served in that feast, as did ..., Mr..., Mrs... and Mrs..., are reality worthy of all praise. They were engaged in the duty and the work of Abdul-Baha and have arisen to serve the believers of God.

Convey my greeting to his honor ... and say: "Thou didst deliver a wonderful talk on that night. Well done! Well done! That talk was given in the West yet Abdul-Baha became happy from it in the East."

I congratulate and compliment the maid-servant of God, ..., in her firmness and steadfastness in the Cause of God. Truly, I say, she is illumined, spiritual, heavenly and celestial. She taketh care of the strangers among the friends and serveth and praiseth the servants of God.

O thou maid-servant of God! Do not be slow in the study of the Persian language and be thou engaged in the service.

TAB.216-218

## AB00725

*To: Baha'is of Urumiyyih, in Ridaiyyih*  
*Date: 1906 ca.*

- 1 O my God! My God! Thou seest how my face beameth with joy, how my heart is delighted and my breast is dilated when I read the names of Thy loved ones in a letter from one of Thy chosen ones. And whenever I read a name, my soul was gladdened and I supplicated Thee to make him a firebrand from the fire of Thy love and a breath from the morn of salvation through the outpouring of Thy mercy. O Lord! The night of deprivation hath descended upon all creation, so cause the lights of the Sun of Reality to shine upon all beings until the morn of certitude breatheth with the light of knowledge and the earth shineth with a brilliant ray from the Kingdom of Glory. Then make the loved ones banners of guidance among mankind, birds of holiness in the gardens of faithfulness, and fishes of wisdom in the pools of the Most Great Gift. Verily Thou art the Generous, the Mighty, the Powerful, the Bestower. There is no God but Thee, the Ancient, the Great, the All-Seeing, the All-Hearing, the All-Giving.

- 2 O dear friends! Jinab-i-Aqa Muhammad-'Ali 'Abbasof has written a letter mentioning the friends and naming the loved ones, and with utmost joy and delight has praised and extolled the chosen ones, that praise be to God, the loved ones are supplicating at the Divine Threshold and are in the utmost love and faithfulness. They are fragrant flowers in the rose garden of the love of God and luminous stars in the horizon of the knowledge of God. They are flowing cypresses by the stream of virtues and blossoms, roses and sweet basil in the gardens of divine gifts. This news affected the hearts and brought joy to the souls that praise be to God, the friends are steadfast and acting upon the counsels and exhortations of the Loving Friend, and are accomplished and perfect in human qualities and virtues. They have reaped the fruit of existence and found the path to the intended goal, and are gathered under the shade of the upraised standard, and are kind and loving to all peoples and religions. They strive with heart and soul that estrangement may vanish from the human world and fellowship may appear among all the peoples of the world. May all humans become kind to one another and may the human world attain the utmost joy and prosperity.

- 3 O ye friends of God! Engage in love as much as you can and be gentle to every outsider; suffer from enemies and behave with

1 الهی الهی ترانی کیف تهلل وجهی و ابتهج قلبی و انشرح صدری لما تلوت اسماء احبائک فی کتاب احد من اصفیائک و کلما قرأت اسماً طبت نفساً و تضرعت الیک ان تجعله قنبلاً من نار محبتک و نفساً من صباح الفلاح بنفیض رحمتک رب قد عسّس لیل الحرمان علی الامکان فاشرق بانوار شمس الحقیقة علی الأكوان حتی یتنفس صباح الیقان بنور العرفان و تشرق الأرض بشعاع ساطع من ملکوت الجمال ثم اجعل الاحبا اعلام الهدی بین الوری و طیور القدس فی ریاض الوفا و حیثان العرفان فی حیاض الموهبة الکبری انک انت الکریم العزیز المقتدر المتان لا اله الا انت القدیم العظیم البصیر السميع الوهاب

2 ای یاران عزیز من جناب آقا محمد علی عباس اف نامهائی نگاشته و ذکر یاران نموده و نام دوستان برده و در نهایت سرور و فرح مدح و ستایش اصفیا کرده که الحمد لله احباً متضرع بدرگاه کبریا و در نهایت مهر و وفا هستند گلشن محبت الله را ریاحین معطرند و افق معرفت الله را نجوم منور جوینار فضائل را سروهای روانند و حدائق مواهب را شکوفه و گل و ریحان این خبر اثر در قلوب نمود و بشارت نفوس بود که الحمد لله یاران به نصایح و وصایای دلبر مهربان قائم و عامل و در خصائل و فضائل عالم انسانی ماهر و کامل نتیجه از عالم وجود برده اند و مورد راه یافته اند و در ظل لواء معقود محشورند و با خلق از جمیع طوائف و ملل رؤف و ودودند به جان و دل کوشند که بیگانگی در عالم انسانی نماند و آشنائی در بین فرق عالم جلوه نماید جمیع بشر مهربان بیکدیگر گردند و عالم انسانی بنهایت شادمانی و کامرانی فائز شود

3 ای یاران الهی تا توانید محبت پردازید و هر بیگانهائی را بنوازید و با هر دشمنی بسوزید و

patience; see the asleep as the awakened, know the heedless as heedful, deal justly with the unjust and treat the oppressor with faithfulness. Offend not the mind of any person and grieve not the heart of any man; be towards all with the utmost humility and meekness, and be loyal and sincere subjects to the Royal Throne; obey the authorities of affairs, and make no interference whatsoever with political matters; adorn the meetings with the commemoration of God and train the individuals with the breath of the merciful One; utter no word save in the mention of God, and rest only in the shadow of hope.

بسازید خفته را بیدار بینید و غافل را هشیار  
دانید و ستمکار را معامله عادلانه نمائید و  
جفاکار را یوفا مقابلی نمائید خاطر نفسی  
میازارید و قلب انسانی مگدّر ننمائید با جمیع  
خلق در نهایت خضوع و خشوع باشید و سریر  
شهریاری را رعیت صادق امین گردید اولیاء  
امور را اطاعت کنید و در امور سیاسی قطعاً  
مداخله ننمائید محافل را بذکر الهی بیارائید و  
نفوس را بنفس رحمانی تربیت کنید جز ذکر  
حق کلمهئی بر زبان نرانید و جز در سایه امید  
نیارمید

- 4 The hope of this lowly servant is that God may strengthen the wronged and grant success unto the oppressed. In all Iran, who is more loving in heart, who more well-wishing, than His Imperial Majesty the sovereign? With utmost supplication and entreaty, then, beseech God for his tranquillity and healing. Alas, a thousand times alas, that the people of Iran know not the worth of this crowned head, nor grant him respite that, in accordance with the promptings of his noble nature and pure heart, he may establish a just law and bestow freedom of thought and conscience.

4 امید اینعبد چنین است که خداوند مؤید  
مظلومان گردد و موفق ستمدیدگان شود در  
ایران از اعلیمخلخلفهاریار مهربانتر کیست و  
خیرخواه تر که بنهایت تضرع و ابتهال طلب  
آسایش و شفا بجهد آن پادشاه بنمائید هزار  
افسوس که ایرانیان قدر این تاجدار ندانند و  
مهلت ندهند که بصرافت طبع مبارک و طیب  
خاطر تأسیس قانون عادل نماید و آزادی افکار  
و وجدان احسان فرماید

- 5 Upon you be greetings and praise.

5 و علیکم التّحیّة و الثّناء

CHU.069b, TCI#2

MKT3.252

## AB00723

To: *Shaykh Ahmad Tari, in Tihiran*

Date: 1906 ca.

- 1 Praise be to God Who has manifested His signs, made evident His proofs, perfected His words, raised high His banners, and diffused His fragrances by which hearts and spirits were attracted, minds and forms were stirred, joy arose, the Paradise peacock trilled, and the Throne's cock emerged and cried out saying: Glory be to Him Who has dawned upon the horizons! Glory be to the Luminary of rising and shining forth! Glory be to Him Who has manifested harmony! Glory be to Him Who has lifted discord! Glory be to Him Whose remembrance has filled the pages and leaves! Glory be to Him to Whose manifestation the yearning ones were drawn! Glory be to Him by Whose beauty the eyes of lovers were consoled! Glory be

1 الحمد لله الذی ظهرت آیاته و بدّت بیناته و  
تمّت کلماته و ارتفعت رایاته و انتشرت نفحاته  
و انجذبت بها القلوب و الأرواح و اهتزّت بها  
الأفتدة و الأشباح و قامت الأفراح و تشبّه  
طاووس الفردوس و دلع دیک العرش و صاح  
و قال سبحان المشرق علی الآفاق سبحان نیر  
الطلوع و الأشرار سبحان من اظهر الوفاق  
سبحان من رفع الشقاق سبحان من امتلاً بذکره  
الصّحف و الأوراق سبحان من انجذب بظهوره  
اهل الاشتیاق سبحان من قرت بجماله اعین

to Him for Whose love torrents flowed from eyes! Glory be to Him Who rent the veils drawn over vision! Glory be to Him Who shone forth, appeared, dawned and proclaimed with His radiant lights upon earth and heavens, whereupon glorification and magnification arose at His manifestation from the hills, and ears heard that call in the east and west of the earth, and the faithful cried out: "Here am I, here am I, O my Most Exalted Lord! Here am I, here am I, O Glory of the Most Glorious! Here am I, here am I, O Lord of the First and Last! Here am I, here am I, O Possessor of the Greatest Signs! Here am I, here am I, O Possessor of the Most Beautiful Names! Here am I, here am I, O Possessor of the Most Exalted Example! Here am I, here am I, O Sun rising at the zenith of heaven! Our Lord, we have heard a Caller calling to faith, saying 'Believe in your Lord,' and we have believed. Our Lord, forgive us our sins, remove from us our evil deeds, and cause us to die with the righteous."

- 2 O God, my God, send blessings upon the Primal Point and the Most Exalted Word and the Most High Center and the Morning Sun shining forth at dawn upon all regions and districts - the Manifestation of Thy Self, the Dawning-Place of Thy Will, the Mine of Thy Wisdom, the Center of Thy Oneness, the Source of Thy Singleness, the Recipients of Thy verses, the Treasury of Thy mysteries, and the Source of Thy lights - and upon those who followed and were attracted by His love and were enkindled by the fire of His love and called out His name and were martyred in His path and drank from His Salsabil as centuries and ages roll by and eons and epochs follow one another. Verily Thou art the Generous, the Powerful, the Mighty, the Compelling.

- 3 O sign of guidance! Give thanks to God that from the region of Dahma thou hast turned to the Center of Lights, and from the valley of mirage thou hast reached the sweet Euphrates - "this is a cool washing-place and drink." Thou didst see the light of guidance in the horizon of oneness and didst hear the soul-stirring divine call from the blessed tree in the Vale of Ayman. Thou didst taste the honey of the love of God and drink the cup of the knowledge of God. Now is the time to become the companion of stranger and friend, to raise repeatedly the cry of "O Glory of the Most Glorious!", to open thy tongue in supreme guidance, to make the deaf hearing, the blind seeing, and the dumb speaking, to bring the depressed to excitement and rapture, to cast the withered into ecstasy and joy, to make the heedless mindful, to awaken the sleeping, to satisfy the thirsty, to guide the lost to the path, to make the deprived intimate, and to bestow melody upon the songless. Verily thy

العشاق سبحان من جرت بحبه السيول من  
الآفاق سبحان من شق الحجب السادة على  
الأحداق سبحان من سطع ولاح واشرق و  
باح بانواره الساطعة على الأرض و السموات  
فارتفع التهليل و التكبير بظهوره من ربوات  
فسمعت الأذان ذلك النداء في شرق الأرض  
و غربها و نادى اهل الوفاء لييك لييك يا  
ربي الأعلى لييك لييك يا بهاء الأبهى لييك  
لييك يا رب الآخرة و الأولى لييك لييك يا  
ذا الآيات الكبرى لييك لييك يا ذا الأسماء  
الحسنى لييك لييك يا ذا المثل الأعلى لييك  
لييك أيها الشمس المشرقة في قطب السماء

2 ربنا اتنا سمعنا منادياً ينادى للإيمان ان آمنوا بربكم  
فأمتنا ربنا فاغفر لنا ذنوبنا و كفر عنا سيئاتنا و توقنا  
مع الأبرار و صل اللهم يا الهى على النقطة الأولى  
و الكلمة العليا و المركز الأعلى و شمس الضحى  
الساطعة الفجر على كل الأرجاء و الأنحاء مظهر  
نفسك و مطلع ارادتك و معدن حكمتك و مركز  
وحدانيتك و مصدر فردانيتك و مهيأ آياتك و  
معدن اسرارك و مصدر انوارك و على الذين  
اتبعوا و انجذبوا بحبه و اشتعلوا بنار محبته و نادوا  
باسمه و استشهدوا فى سبيله و شربوا من سلسبيله  
ما تكرر القرون و الأعصار و تتابع الأحقاب و  
الأدهار انك انت الكريم المقتدر العزيز الجبار

3 اى آيت هدى شكر كن خدا را كه از ناحيه  
دهما بمرکز انوار اقبال نمودى و از وادى سراب  
بچشمه عذب فرات هذا مغتسل يارد و شراب  
رسيدى نور هدايت در افق احديت ديدى و  
ندائى جانفزائى الهى را از وادى ايمان در شجره  
مباركه شنيدى شهد محبت الله چشيدى و كأس  
معرفت الله نوشيدى حال دم آنست كه همدم  
بيگانه و آشنا گردى و دمدم نعره يابها الأبهى  
برآرى و لسان بهدايت كبرى بگشائى كران  
شنوا نمائى كوران بينا كنى و گنگان گويا  
نمائى افسردگان به شور و له آرى و پژمردگان  
به وجد و طرب افكنى غافلان هوشيار كنى  
خفتگان بيدار نمائى تشنگان سيراب كنى و  
گمگشتگان راه هدى نمائى محرومان محرم كنى و  
بنويان نوا بخشى ان ربك يؤيدك و ينصرک

Lord will assist thee, aid thee, breathe the Holy Spirit into thy mouth, and cause thee to speak that which will bewilder minds with clear proofs and evidences with manifest authority. Upon thee and upon the loved ones be glory, radiance, greetings and praise forevermore.

و ینفث بروح القدس فی فک و ینطقک بما یحیر العقول من الدلائل و البراهین بسلطان مبین و علیک و علی الأحياء التکبیر و البهاء و التحية و الثناء الى ابد الآباد

MKT3.164

## AB11634

To: Aqa Mirza Ali Muhammad (Egypt)

Date: 1906 ca.

1 O steadfast one in the Covenant! Your letter was received, as was the musk that you had sent. Concerning your discourse with Za'imu'd-Dawlih about which you wrote, truly he had no such intention at first to record in his book accounts from foreign narrators, but through the encouragement and instigation of certain thoughtless ones, this came to pass. No harm is done. Such occurrences happen often in the world, and surely the truth of the matter will eventually become clear and manifest. God leaves nothing concealed, even if it becomes apparent after a hundred thousand years.

1 ای ثابت بر پیمان نامهء شما رسید مسکی که ارسال نموده بودید واصل گردید در خصوص مکالمهء با زعیم الدوله مرقوم نموده بودید فی الحقیقه موما الیه را در بدایت چنین مقصدی نبود که اقوالی از روایات بیگانه در کتاب خود ثبت نماید ولی به تشویق و تحریک بعضی بی فکران چنین واقع شد ضرری ندارد چنین وقوعات در دنیا بسیار واقع و البته حقیقت حال عاقبت واضح و آشکار گردد خدا هیچ چیز را مکتوم نهد ولو بعد از صد هزار سال ظاهر و آشکار گردد

2 The Cause of Christ (may my spirit be a sacrifice for Him) remained obscure for three hundred years, and many books and numerous works were written by the learned ones, even the philosophers of that time, against His Holiness, and there remained no accusation they did not make, no calumny they did not utter, and no slander they did not allow. Even one of the philosophers of that time wrote a book like the Tir-i-Shihab of Haji Muhammad Karim Khan (may God forgive him and pardon him). Among its contents was the claim that this Christ never existed, that at one time in Jerusalem a thief was crucified, and that Peter and Paul, after some time, conceived the idea of establishing leadership for themselves, named that thief Christ, and founded this religion and faith. The existence of Christ (God forbid) was, from beginning to end, a complete fabrication.

2 امر حضرت روح روحی له الفداء سیصد سال مشته بود و بسا کتب و تألیف عذیده از دانایان حتی فلاسفهء آن زمان بر ضد حضرت تألیف شد و نسبی نمادند الا آنکه دادند و اقترائی نمادند مگر آنکه زدند و بهتانی نمادند مگر آنکه روا داشتند حتی یکی از فلاسفهء آن زمان کتابی مانند تیر شهاب حاجی محمد کریم خان غفره الله و عفا عنه مرقوم نمود از جمله مضامین اینکه این مسیح وجود نداشته وقتی در اورشلم شخص دزدی را بدار زدند پطرس و بولس بعد از مدتی در فکر آن افتادند که ریاستی حاصل نمایند آنان آن شخص دزد را نام مسیح نهادند و این دین و آئین را بنیان نمودند وجود حضرت مسیح نعوذ بالله از اصل کذب و دروغ است

3 In brief, if you refer to history, you will observe that more than a thousand books were written and circulated in rejection of Christ (may the spirit of all be a sacrifice for Him). Most

3 مختصر اینست که بتاریخ مراجعت کنید ملاحظه نمائید که از هزار کتاب بیشتر رد بر حضرت روح روح العالمین له الفداء مرقوم

of these works were by the most eminent religious scholars of the world. Nevertheless, after three hundred years, the blessed countenance of Christ shone so brilliantly from the horizon of truth that all these calumnies vanished like darkness, and of those books, merely their names remained in religious histories.

نمودند و انتشار یافت اکثر آن تألیف از اعظم رجال علمای عالم بود با وجود این روی مبارک حضرت مسیح صبیح از افق حقیقت بعد از سیصد سال چنان درخشید که جمیع این مفتریات مانند ظلمات محو و نابود شدند و از آن کتب در توارخ ادیان مجرد اسمی باقی ماند

- 4 The late Haji Muhammad Karim Khan said in his final days that their reliance on the pure Shi'ih believers was such that the Tir-i-Shihab would cause the followers of the Bab to turn back and others to stay away, but the result was the opposite, and he said this was due to the exigencies of the time.

4 مرحوم حاجی محمد کریم خان در اواخر ایام گفته بود که ما را اعتماد بر حضرات شیعیان خالص چنان بود که تیر شهاب سبب شود پیوستگان به باب برگردند و دیگران نزدیک نروند و حال آنکه نتیجه برعکس شد و گفت این از مقتضیات زمانست

- 5 In any case, the point is that Za'imud-Dawlih has not written a refutation of this Cause: according to what has been heard, he has written a history based on his own conjectures. Therefore, according to the decisive text of the Blessed Beauty, we must not pay attention to such things and must act according to that which we are commanded, which is: "Count the oppressors as faithful friends, consider strangers as intimates, regard enemies as loving friends, and treat oppressors as just ones in your regard." This is what we are commanded to do. Moreover, Za'imud-Dawlih is merely a narrator of tales and a relater of stories - he is neither oppressive nor cruel. May God forgive us and him in the hereafter and in this world....

5 باری مقصد این است که زعیم الدوله ردی بر این امر نوشته بحسب مسموع مظنون خویش تاریخی مرقوم نموده لهذا ما بنص قاطع جمال مبارک باید نظر باین چیزها ننمائیم و آنچه مأمور بآن هستیم عمل نمائیم و آن اینست که میفرماید اهل جفا را اهل وفا شمرد و بیگانه را آشنا بدانید اغیار را یار مهربان گوئید و ستمکاران را در حق خویش عادل شمرد ما مأمور باین هستیم و حال آنکه زعیم الدوله راوی روایت است و بانی حکایت نه ستمکار است و نه جفاکار عفی الله عنه و عنه فی الآخرة و الأولى...

NSS.226-227x

## AB11813

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

Date: 1906 ca.

- 1 O thou whom God hath aided with proof and demonstration! Thine eloquent writing was observed, and thy second brief letter was seen.
- 2 The books of the late Shaykh are not available here. Praise be to God, through the efforts of Hajji Niyaz they are available there. As for the statement of Sayyid Mahmud Alusi, it is with Abdul-Mahdi in Aleppo - I immediately wrote requesting him to send it.

1 یا من آیده الله علی الحجّة و البرهان تحریر بدیع ملاحظه گردید و نامه مختصر ثانی مشاهده شد

2 کتب شیخ مرحوم در اینجا مفقود الحمد لله بهمت جناب حاجی نیاز در همانجا موجود گشت اما عبارت سید محمود آلوسی در نزد عبدالمهدی در حلب حاضر فوراً مرقوم شد که ارسال دارد

- 3 Regarding the matter of Browne's history, there is an issue mentioned therein that requires a complete and sufficient answer - namely the matter of the poison which Yahya the shameless himself gave to the Blessed Beauty; but in order to mislead, in Browne's writings this abominable act is attributed to the Manifest Beauty. Glory be to God! How oppressive become those souls who turn away from the shadow of the Cause! This matter requires a swift but gentle response, lest Browne fall into opposition and increase in injustice and oppression.
- 4 As for Browne's other issues, now is not the time to respond. Whatever is not in accordance with truth will receive a detailed response in due time. Please study his books after translation and send them to this servant. If other matters also require a swift response, please inform me.
- 5 The Center of Violation stole the history of Nabil along with other papers from this servant through subtle means. Now he has written a history based on it and sent it to America to be published. Shua', Ghulam and Jamal, sons of Javad, read it.
- 6 Regarding the poison, I know not with what intention it was written that it was in a coffee cup and the Blessed Beauty consumed half the cup and gave the other half to his [Yahya's] wife to drink. Shua' and his companions objected that this statement is not permissible as it would cause confusion in minds - for if He did not know, it contradicts divine omniscience, and if He knew, how could He consent to give poison to another? In any case, this matter is now disputed between the Center of Violation and Shua'. Observe to what degree their perfections have reached - children understood the weakness of this statement while that poor one remained unaware.
- 7 As for the matter of Riyad Effendi learning Persian, it is praiseworthy. Give my longing greetings to Aqa Abdul-Hussein. I hope that day by day abundant success in affairs will be achieved and that through the efforts of Hussein Effendi his noble son will gain proficiency in English and speak with utmost eloquence and fluency. I beseech God that Hussein Effendi may become the manifestation of divine confirmation and success.
- 8 As for the Nasiriyyih treatise, it was received from the Afnan and will be sent. The Irshad al-Awam is not available here -
- 3 و اما قضیهء تاریخ برون مسئلهئی در آن مذکور که جواب شافی کافی لازم و آن قضیهء سم است که یحیای یحیا خود بجمال مبارک داده ولی بجهت مغالطه در تحریر به برون این امر فضیح را بجمال مبین نسبت داده سبحان الله نفوسی که از ظل امر منحرف شوند چه قدر معتسف گردند این قضیه را سریعاً بنوع خوشی جواب لازم ولی بنهایت ملایمت که مبادا برون بعناد افتد و ظلم و اعتساف ازدیاد یابد
- 4 اما مسائل دیگر برون حال وقت جواب نه آنچه مقارن حقیقت نه در وقتش جواب مفصل مرقوم خواهد شد شما کتب او را پس از ترجمه مطالعه فرمائید و ارسال نزد اینعبد فرمائید اگر مسائل دیگر را نیز جواب سریع لازمست مرقوم فرمائید
- 5 مرکز نقض تاریخ جناب نبیل را با اوراق سائر از اینعبد بلطائف الحیل سرقت نمود حال از روی آن تاریخی نوشته و به امریکا فرستاده تا طبع و نشر شود شعاع و غلام و جمال ابناء جواد قرائت نمودند
- 6 و در خصوص سم ندانم بچه مقصد مرقوم نموده که در فنجان قهوه بوده و جمال مبارک نصف آن فنجانرا میل فرمودند و نصف دیگر را بحرم او دادند که بخورد شعاع و رفقاییش اعتراض نموده اند که این کلام جائز نه زیرا سبب تشویش افکار گردد که اگر نمیدانستند مخالف احاطهء علیه است و اگر میدانستند چگونه راضی شدند که سم بدیگری دهند باری اینستله حال میانهء مرکز نقض و شعاع منازع فیهاست کمالات را ملاحظه فرمائید که بچه درجه است اطفال پی باین کلام سقیم بردند و آن بیچاره ملتفت نشد
- 7 اما قضیهء ریاض افندی تحصیل لسان فارسی شایان تحسین است بجناب آقا عبدالحسین تحیت مشتاقانه از قبل اینعبد برسانید امیدوارم که روز بروز در امور فوز موفور حاصل گردد و نجل نجیبش بهمت جناب حسین افندی در لسان انگریزی مهارت یابد و بنهایت فصاحت و بلاغت تکلم نماید و از خدا خواهم که جناب حسین افندی مظهر تأیید و توفیق گردد
- 8 و اما رسالهء ناصریه از جناب افنان گرفته شد و ارسال خواهد گشت و ارشادالعوام در اینجا

if it is truly needed we can request it from Iran. As for the Al-Ahram newspaper, one copy was sent but there is another copy which was previously mentioned and I told Aqa Rida to write to you about it - request it from the printing house and it will surely be obtained.

غیر موجود اگر بسیار لازمست از ایران میطلبیم  
و اما جریدهء اهرام یک نسخه ارسال گشته ولی  
یک نسخهء دیگر هست که پیش از این مرقوم  
داشته و بجانب آقا رضا گفتم که خدمت شما  
مرقوم دارد از مطبعه بطلبید البته بدست خواهد  
آمد

- 9 Convey greetings with utmost longing from this wanderer of the horizons to Hajji Niyaz.

9 جناب حاجی نیاز را بنهایت اشتیاق تحیت از این  
سرگشتهء آفاق ابلاغ دارید

BRL\_DAK#0440

## AB00952

To: Cora W Renner, in Philadelphia

Date: 1906 ca.

- 1 O thou seeker after Truth!

1 ای طالب حقیقت

- 2 The question of the Trinity, since the time of His Holiness Christ until now, is the belief of the Christians, and to the present time all the learned among them are perplexed and confounded. All have confessed that the question is beyond the grasp of reason, for three cannot become one, nor one three. To unite these is impossible; it is either one or three. If we say the Essence of Divinity is divided, even in some aspects, division is one of the necessities of the contingent world and of generation, but the Ancient is holy (i. e., whole and indivisible). If we say that the Trinity was originally one and was later divided, change and transformation will be necessarily applied to the Essence of Oneness, and change and transformation are necessities of the contingent world and not of the Essence of Divinity. If we say this number is Ancient, three Ancients become necessary, and among the three some are distinguished which are also Ancients. In this wise five Ancients are the result, and among the five are those who are distinguished and thus nine Ancients become necessary, and so on ad infinitum.

2 مسئلهء تثلیث از بعد از حضرت مسیح الی الآن  
معتقد مسیحیان و تا بحال جمیع فضلاء ایشان در  
این مسئله واله و حیران و کل اعتراف نموده اند  
که این مسئله از عقل خارج است زیرا سه یک  
نشود و یک سه نگردد جمع میان این دو مستحیل  
است یا یکست یا سه است اگر بگوئیم حقیقت  
الوهِیت منقسم است ولو بوجهی از وجوه انقسام  
از لوازم امکان و حدوث است و قدیم مبرا اگر  
گوئیم که واحد در اصل واحد بود بعد منقسم  
شد تغییر و تبدیل در ذات احدیت لازم آید  
و تغییر و تبدیل از لوازم امکان است نه ذات  
الوهِیت و اگر گوئیم این تعدّد قدیم است سه  
قدیم لازم آید و لابد مابین این سه ما به الامتیازی  
هست آن نیز قدیم است در این صورت پنج قدیم  
حاصل شد و در بین این پنج نیز ما به الامتیاز  
موجود نه قدیم لازم آید و هکذا الی لا نهایت لها  
در اینصورت تسلسل لازم آید و بطلان تسلسل  
مسلّمست

- 3 Thus considered, Trinity is made a necessity, although the falsity of Trinity is evident. furthermore, the signs of oneness are evident and plain in all existence. If thou shouldst gather all

3 و همچنین آیات توحید در جمیع کائنات مشهود  
و واضح است اگر جمیع کائنات را جمع کنی دو

existent beings, thou wouldst be unable to find two alike in all states and qualities; of necessity there is difference. Thus the signs of oneness are manifest and evident in all things. How much more is the Creator of all things!

4 But there are, in the Gospels, clear expressions indicative of Trinity; among them : "The Father is in the Son and the Son is in the Father." As Christians did not understand the meaning of this expression, their thoughts were scattered.

5 The reality of this question is as follows: Divine Oneness is proven and He revealeth Himself in the Holy Essences. The sun is one sun but manifesteth itself in different mirrors. If thou lookest into the mirror and seest the manifestation of the sun, thou wilt say, the sun is in the mirror and this sun manifest in the mirror is the same sun of the heavens; although two suns, yet in reality they are one. The sun hath not descended from its high and lofty station, it hath not taken up its abode in this mirror, but hath manifested itself therein.

6 The Christ reality was like unto a pure mirror and the Sun of Reality shone upon it from the Holy Horizon. Therefore, it became evident that the sun is one with regard to reality but manifesting itself in all mirrors.

7 This question was explained in full for Miss ..., who translated it upon paper. Thou wilt soon learn thereof. This difficult question in its entirety was elucidated, explained and proven.

TAB.512-514

دانه نیایی که در جمیع شئون متساوی باشد لابد از فرق است در اینصورت آیت توحید در جمیع اشیاء ظاهر و آشکار است تا چه رسد بموجد اشیاء

4 اما در انجیل عباراتی صریح است که دال بر اقانیم ثلاثه است از جمله پدر در پسر است و پسر در پدر چون مسیحیان پی بمعنی این عبارت نبردند لذا افکارشان پریشان شد

5 اما حقیقت این مسئله اینست که وحدانیت الهیه ثابت است ولی تجلی در حقائق مقدسه میفرماید شمس شمس واحد است ولی در مرایای متعدده تجلی مینماید اگر نظر در مرآت ثنائی و تجلی شمس مشاهده کنی و گوئی آفتاب در آئینه است و این آفتاب ظاهر در آئینه هرچند همان آفتاب آسمانست و هرچند دو آفتابست ولی بحقیقت یکیست ولی باوجود این آفتاب از علو تقدیس و تنزیه تدنی ننوده و در این آئینه منزل و مأوی نگرفته اما تجلی فرموده

6 حقیقت مسیحیه مانند آئینه مجلی بود و شمس حقیقت از افق تقدیس در آن آئینه تجلی فرموده بود لهذا واضح شد که شمس من حیث الحقیقه واحد است ولی در مرایای متعدده تجلی فرموده

7 این مسئله مفصل از برای مس بارنی بیان گردید و او بر ورق مرقوم نمود عنقریب بآن اطلاع خواهید یافت و این مسئله مشکله بتمامها واضح و مشهود و مبرهن گردد

AKHA\_123BE #11-12 p.b, MAS9.041-043

## AB01234

*To: Muhammad Ali Kashani, in Tihiran*

*Date: 1906 ca.*

O servant of God! Some souls wrote letters and offered themselves as sacrifices for the Blessed Beauty and requested martyrdom. I accepted this too, but by this acceptance the outward occurrence was not intended. Rather, the purpose was that,

ای بنده الهی نفوسی نامه نگاشتند و خود را فدای جمال مبارک نمودند و استدعای شهادت کردند من نیز قبول نمودم ولی از این قبول مقصد وقوع بظاهر نه مراد آن بود که الحمد

praise be to God, souls have arisen who hold as their utmost desire the supreme martyrdom. This very state in any soul is itself martyrdom, just as the Most Great Name (may my spirit be a sacrifice for His loved ones) revealed a prayer in Iraq where He states that this Soul would only be content when His head is raised upon a spear and His pure blood is spilled upon the dust. Then He states: "I bear witness that what I desired has been fulfilled and has come to pass." In short, the point is that this state itself is martyrdom - its outward occurrence is not essential or necessary. Furthermore, praise be to God, day by day the Cause of God is ascending and the hand of transgression and hostility of the oppressors is gradually being cut off. I beseech God to grant mighty confirmation to the loved ones of God and distinguish them with special favors....

لله نفوسی مبعوث گشتند که منتهای آمال در شهادت کبری دارند همین حالت در هر نفس عین شهادتست چنانکه اسم اعظم روحی لأحبائه الفداء در عراق مناجاتی فرموده اند و در آنجا میفرمایند که این نفس وقتی راضی گردد که سر بر نیزه افرازد و خون مطهر بر روی خاک نثار گردد بعد میفرمایند من شهادت میدهم که آنچه آرزو نمودم حاصل شد و واقع گردید باری مقصد اینست که نفس اینخالت عین شهادتست دیگر بظاهر وقوعش حتمی و لازم نه و از این گذشته الحمد لله روز بروز امر الله رو بصعود است و دست تطاول و عدوان درندگان بتدریج مقطوع از خدا خواهم که تأییدی عظیم باحبای الهی فرماید و بالطاف مخصوصه ممتاز نماید...

MSBH6.073-074x

## AB01431

*To: Baha'is of Alexandria*

*Date: 1906 ca.*

- 1 O ye friends of heart and soul! For some time past this wronged one of the world hath been remiss in the writing of letters, and of necessity this must have produced an effect upon your hearts. The right is with you. I render justice, and I confess mine own shortcoming. Yet ye know that shortcomings are of two kinds: those compelled by circumstance and those born of choice. It would seem that the deficiency of this servant hath been of the former kind. Ye are, assuredly, aware and informed of what manner of turmoil hath been raised up; there is no need for further mention. Amid the violence of the waves, the multitude of tempests, the darkness of the night, and the depth of the sea, the regular dispatch of letters hath become impossible and impracticable. Yet excuse, in the sight of the loved ones, is accepted, nay rather welcomed, even as the breath of the morning wind.

1 ای یاران دل و جان اینظلوم جهان چندیست که در تحریر نامه تقصیر نموده و لابد در دها تأثیر حاصل حق با شماست من انصاف میدهم و بقصور خود اعتراف میکنم ولی میدانید که قصور بر دو قسمست اضطراری و اختیاری بگاین چنین مینمایم که قصور اینبعد اضطراریست البته واقف و آگاهید که چه دستگاهی فراهم آمده احتیاج بیان نیست باوجود شدت موج و کثرت طوفان و ظلمت شب و عمق دریا استمرار نامه ممنوع و محال و العذر عند الأجاء مقبول بل مطبوع کنسیم الصبا

- 2 Now Jinab-i-Mahmud hath written a letter and made mention of the friends. When I heard the names of the loved ones, I was stirred and moved, turned my thoughts toward them, and penned the following letter:

2 حال جناب محمود مکتوبی مرقوم نمود و ذکر یارانرا فرمود چون نام دوستان شنیدم به حرکت و هیجان آمدم و بیادشان پرداختم و این نامه نگاشتم که

- 3 O my spiritual friends! O my merciful companions! O my heavenly darlings! What shall I write? Whether I write about the grace and bountiful favor of the Beloved or speak of the purity and spiritual susceptibilities of the soul, whether I discourse on the bread of heaven or explain the special divine gifts, all of which pertain to the station of the people of Baha, it is necessary to be brief, for to go into detail would cause hindrance and straying away from what is essential.
- 4 My meaning is this, that the peoples of the world are asleep, but you are awake; the learned and worldly wise are deprived, but you are initiates; the great ones of the earth are strangers, but you are intimate friends. They are fomenters of tyranny, while you desire justice; they have taken the way of oppression, while you tread the path of fidelity; they live in the utmost malice and rancor, while your hearts overflow with love for all who dwell on earth; they are cruel, while you show compassion to all men; they display rapacity, while you demonstrate servitude.
- 5 They are the wound and you are the healing salve; they are the disease and you are the remedy; they are the poison and you are the sweet nectar. They are persecution's shaft, while you are the chieftains of loyalty; they are the fountainheads of hate and enmity, while you are the wellsprings of tenderness and loving-kindness. If an opening ariseth, they shed blood, while if you find an opportunity, you sprinkle sugar and sift musk and ambergris.
- 6 See what a difference there is in these two ways! This is none other than the gift of the Abha Beauty, may my spirit be a sacrifice unto Him. Upon you be salutation and praise.
- ای دوستان جانی من یاران رحمانی من عزیزان آسمانی من چه نویسم آیا از فضل و موهبت جانان نگارم و یا از لطافت و روحانیت دل و جان دم زخم از مائدهء سماوی گویم یا بیان مواهب مخصوصهء ربّانی نمایم که جمیع این الطاف شامل حال اهل بهاست باید بیان مجمل نمود و الا تفصیل سبب تعطیل گردد و از امور لازمه بکلی بازمانم
- مقصود اینست که جهان غافل و شما آگاه و عالمان و عارفان محروم و شما محرم و اکابر و اعظام پیگانه و شما آشنا آنان اعتساف خواهند و شما انصاف جوئید آنان راه جفا گرفتند و شما سیل وفا پوئید آنان در نهایت بغض و کینند و شما در غایت محبت با ملل روی زمین آنها خونخواری خواهند و شما غمخواری میکنید آنان درندگی جویند و شما بندگی مینمائید
- آنان زخمند و شما مرهم آنان دردند و شما درمان آنان زهرند و شما شهد آنان تیر جفایند و شما میر وفا آنان مصدر بغض و عداوتند و شما مرکز حب و ملاطفت آنان اگر دست یابند خون ریزند و شما اگر فرصت یابید شکر ریزید و مشک و عنبر بیزید
- بین تفاوت ره از کجاست تا بکجا این نیست مگر از موهبت جمال ابری روحی له الفداء و علیکم التحية و الثناء

MMK3#273 p.198x, MSHR2.212,  
NANU\_AB#39x

## AB01398

To: A C Hilbury, in Tacoma, WA

Date: 1906 ca.

- 1 My dear Friend: Pleasing and acceptable as is a person of righteous actions before God's Holy Threshold, yet deeds should proceed from knowledge. However matchless and exquisite may be a blind man's handiwork, yet he himself is deprived
- ای دوست عزیز هرچند شخص نیکوکار در درگاه پروردگار مقبولست ولی اول دانستن است و بعد عمل نمودن شخص کور هرچند

of seeing it. How sorely do certain animals labour on man's behalf, what loads they bear for him, how greatly they contribute to his ease and comfort; and yet, because they are unaware, they enjoy no recompense for all their pains. The clouds rain down their bounty, nurturing the plants and flowers, and imparting verdure and enchantment to the plain and prairie, the forest, and the garden; but yet, unconscious as they are of the results and fruit of their outpourings, they win no praise or honour, nor earn the gratitude and approbation of any man. The lamp imparteth light, but as it hath no consciousness of doing so, no one is indebted to it. This apart, a man of righteous deeds and goodly conduct will assuredly turn towards the Light, in whichever quarter he beholdeth it. The point is this, that faith compriseth both knowledge and the performance of good works.

- 2 You asked about reincarnation. Reincarnation as understood by people is false, but in the Gospel there is reference to return, and that return refers to qualities, not essence. A detailed explanation is given in the Book of Certitude which has been translated and published - study that.
- 3 As for the difference between Christ and others, Christ was spirit while others are body; Christ was the Sun while others are mirrors; Christ was Truth and bestowed eternal life while others are dead and bestow lethargy and negligence.
- 4 And you asked about human spirits - they never perish but endure. However, the spirits of godly souls attain eternal life, meaning they reach the highest degrees of perfection, while the spirits of heedless souls, though they endure, remain in the realm of imperfection, veiling and ignorance. This is a brief answer - investigate and delve deeper so you may become fully aware of these mysteries in detail. For example, though minerals have existence and life, compared to humans they are utter nonexistence and deprived of life, for when humans transition from life to death they attain mineral existence, thus mineral life is human death. This is a brief answer.

BRL\_ATE#205x, BSW#14.19x, TAB.549-550, BWF.382-383x, BSC.460 #851-852x, SW\_v14#02 p.038x

صنعتی لطیف و بدیع ظاهر مینماید ولی خود از دیدارش محروم حیوانات چقدر زحمت انسانرا میکشند و بار بر میدارند و راحت میبخشند ولی چون نادانند از این تعب و زحمت مکافاتی نمیبرند ابر میبارد و گل و ریاحین میپرورد و دشت و صحرا و باغ و اشجار سبز و خرم میکند ولی چون از نتایج و ثمر آن بیخبر است لهذا تجید نگردد و توصیف نشود و هیچ نفسی ممنون و خوشنود از او نگردد این چراغ روشن است ولی از اینکه بیخبر است کسی از او ممنون نگردد و از این گذشته نفس نیکوکار و خوش رفتار البته از هر افقی مشاهدهء انوار نماید اقبال کند فرق اینجا است ایمان دانستن است و عمل خیر مجری داشتن

2 از تاسخ سؤال نموده بودی تناخی که مفهوم خلق است باطلی است ولی در انجیل اشاره بر جوع است و آن رجوع صفاتست نه ذات تفصیل در رسالهء ایقان مشروح و ترجمه گردیده و مطبوع شده آنرا مطالعه نمائید

3 اما فرق میانهء مسیح و سائرین این است که مسیح جان بود و سائرین جسمند مسیح آفتاب بود و سائرین آئینهء مسیح حق بود و حیات ابدیه میبخشید و سائرین مرده اند و کسالت و غفلت بخشند

4 و سؤال از ارواح بشر نموده بودی ابداً فانی نگردد باقی هستند ولی ارواح نفوس ربّانی حیات ابدی یابند یعنی باعظم درجات کمال رسند اما ارواح نفوس غافله هر چند باقیند ولی در عالم نقص و احتجاب و جهالت این مختصر جواب است تحقیق و تعمیق ثمنا تا بحقیقت اسرار مفصلاً اطلاع یابی مثلاً جماد هر چند وجود و حیات دارد ولی بالنسبه با انسان معدوم صرف و محروم از حیاست زیرا انسان چون از حیات بممات انتقال نماید وجود جمادی حاصل کند در اینصورت حیات جمادی ممات انسانست این مختصر جواب است

BRL\_DAK#1055, MMK3#144 p.099

## AB01495

To: Aqa Ali (Kahl-i-Rawhani), in Baghistan

Date: 1906 ca.

- 1 O spiritual soul! From the Most Holy Court you have been designated as a spiritual adult, and every person at this age is at the utmost degree of reason and awareness, meaning for every person this age is their degree of maturity and their faculties and senses are at the height of power. This title indicates that you have attained to and achieved what is necessary and fitting, and that supreme bounty is the Most Great Guidance. Praise be to God that you have attained it and are firm in the Covenant.
- 2 The contents of your letter were very sweet. You wrote about the afflictions that befell you - that the administrator oppressed you and harassed you without cause, confiscating funds, and after arriving in Derakhsh that oppressor again stretched forth the hand of aggression and seized funds. This confiscation was an advance in the arena of sacrifice, and this loss and damage was boundless gain. These funds would eventually be lost anyway - now that they have been spent in this path, their results in the glorious Kingdom are without peer or likeness.
- 3 You wrote about your noble children - for now show them kindness as much as possible and do not look at their deeds and actions. Act according to the divine counsels. They seek the ornaments of the world - give to them and be kind to them, and whenever any of them shows the slightest compatibility, show even more consideration, so that God willing your love may influence them.
- 4 As for the fifty tumans of Huquq that are ready, send that to his honor Furughi in Furugh.
- 5 And if you wish to know about the events of this land - it is all spirit and fragrance, whatever exists is pleasant, unpleasantness has no place here. If He bestows the pearl of bounty, here are hearts as its shell; if the arrow of tribulation comes, here are souls as its target. But outwardly the storm is severe - we shall see what results it yields. Whatever exists is pleasant. My spirit be a sacrifice in His path for tribulation, my essence be a sacrifice in His love for cruelty, my being be a sacrifice in turning to Him for calamities. The bitter cup must be sweet, and the throat must long for the dagger, and the breast must become the target for the arrow of hatred, and the liver must

ای شخص ربّانی از ساحت اقدس ملقب به کهل روحانی شدی و هر انسانی در این سن در نهایت درجه عقل و هوشیاریست یعنی هر شخصی این سن درجه کمال اوست و قوی و حواس در نهایت قوت این لقب دلالت بآن مینماید که بآنچه باید و شاید فائز و حائز موهبت کلیه‌تید و آن موهبت کلیه هدایت کبریاست حمد خدا را که بآن فائزی و ثابت بر میثاق

مضامین نامه بسیار شیرین بود از بلایای وارده مرقوم نموده بودید که کارپرداز ستم نمود و بدون سبب تعرض کرد مبلغی مصادره نمود و بعد از ورود در درخش نیز آن ستمکار دست تطاول گشود و مبلغی تناول کرد این مصادره مبادره در میدان جانفشانی بود و این ضرر و زیان سود بی‌پایان این نقود عاقبت مفقود میشد حال که در این سبیل تصریف گشت نتایجش در ملکوت جلیل بی نظیر و مثیل

از اولاد امجاد مرقوم نموده بودید علی‌العجاله بقدر امکان مهربانی کنید و نظریه افعال و اعمال آنها ننمائید بموجب وصایای الهیه عمل فرمائید آنان طالب زخرف دنیا هستند بخشید و بنوازید و هر یک چون جزئی ملائمتی بنماید بیشتر التفات فرمائید بلکه انشاءالله محبت شما در آنها تأثیر کند

اما پنجاه تومان حقوق که حاضر است آنرا نزد حضرت فروغی در فروغ بفرستید

و اگر از حوادث این ارض میخواهید روح و ریحانست هرچه هست خوش است ناخوشی در اینجا راه ندارد گر در عطا بخشد اینک صدفش دلاور تیر بلا آید اینک هدفش جانها ولی بظاهر طوفان شدید است تا چه نتیجه بخشد هرچه هست خوش است روحی للبلاء فی سبيله الفداء و کینونتی للجفاء فی محبت الفداء و ذاتی للآفات فی التوجه الیه الفداء جام تلخ باید شیرین باشد و حنجر باید مشتاق خنجر گردد و سینه باید آماج تیر کینه شود و جگر باید مجر اخگر گردد تا نور وفا جلوه نماید و صدر شفا یابد

become the brazier for embers, so that the light of faithfulness may appear and the breast find healing.

6 And upon you be greetings and praise.

6 و عليك التحيّة و التّناء

MSHR4.339-340

## AB01473

To: Jamshid Khudadad Farsi, in Bombay

Date: 1906 ca.

- 1 O servant of the Abha Beauty! You asked about the meaning of the blessed verse which states that ere long the assayers of existence shall, in the marketplace of Being and before the presence of the Adored One, accept naught but pure virtue and deeds of stainless purity. There is no time to explain the blessed verse in detail, so I will be brief: Nothing but God-fearingness and pure deeds are acceptable at the threshold of the Divine Unity. A fruitless tree is not pleasing in the sight of the Divine Gardener. Faith is like a tree, and piety and pure deeds are like its fruit. Today the greatest form of divine piety is firmness in the Covenant, and pure deeds means the conduct, actions and words of true Baha'is that conform to divine counsels and exhortations.
- 2 As for your second question about wearing talismans and prayers, or dissolving the Greatest Name in water and drinking it to cure illness: if these two acts are done with complete attention, purity of heart, sincere intention and spiritual attraction, their effect is powerful.
- 3 Regarding your third question about fortune-telling and geomancy - what people practice is purely imaginary and has absolutely no reality.
- 4 As for your fourth question about good and bad omens, thresholds, forward movement, conjunction and foreheads - meaning the possession of living creatures - good omens bring joy and delight while bad omens are blameworthy and cause dejection.
- 5 Regarding your fifth question: no deed in the world remains without fruit. But deeds done with knowledge are acceptable and complete. This means that one attains to the knowledge of God and is enabled to perform good deeds. Nevertheless, good

1 ای بندهء جمال ابهی سؤال از آیهء مبارکه نموده بودی که میفرماید عنقریب صرافان وجود در پیشگاه حضور معبود جز تقوای خالص نپذیرند و غیر عمل پاک قبول نمایند معنی آیهء مبارکه مفصل فرصت نه مختصر بیان میشود و آن اینست که ماعدای تقوی و عمل پاک در درگاه احدیت مقبول نه شجر بی ثمر در نزد باغبان احدیت پسندیده نیست ایمان مانند شجر و تقوی و عمل پاک بمثابة ثمر است الیوم اعظم تقوای الهی ثبوت بر عهد و پیمانت و عمل پاک یعنی رفتار و کردار و گفتار بهائیان حقیقی که مطابق وصایا و نصایح الهیست

2 اما مسئلهء ثانی حمل حرز و دعا یا حل اسم اعظم مرقوم در آب و نوشیدن بجهت رفع امراض اگر این دو عمل بتوجه تام و خلوص قلب و نیت پاک و انجذاب روح واقع شود تأثیرش شدید است

3 اما مسئلهء ثالث یعنی فال و رمل آنچه در دست ناس است امریست موهوم صرف ابداً حقیقی ندارد

4 و اما مسئلهء چهارم که تفأل و تشاؤم و اعتاب و اقدام و اقتران و نواصی باشد یعنی تملک حیوانات ذیروح فال خوب سبب روح و ریحانت اما تشاؤم یعنی فال بد مذموم و سبب انفعال و

5 اما مسئلهء پنجم هیچ عملی در عالم وجود بی ثمر نماند اما عمل با عرفان مقبول و تام و کامل و آن اینست که انسان بمعرفت الله فائز و باعمال خیریه

deeds performed by other souls, even if they lack knowledge, are not without fruit. That is, if two souls are unaware of truth and deprived of knowledge - one being just and the other unjust, one truthful and the other lying, one trustworthy and the other treacherous, one bringing ease to humanity and the other causing trouble and bloodshed - though both are heedless of truth, these two persons are not equal in God's sight. Rather, there is an infinite difference between them.

موفق و حائز گردد باوجود این البته اعمال خیریه از برای نفوس سائر و لواز عرفان بی بهره باشند بی ثمر نیست یعنی دو نفس یخبر از حق محروم از عرفان یکی عادل و دیگری ظالم یکی صادق و دیگری کاذب یکی خائن و دیگری امین یکی سبب آسایش عالم انسانی و دیگری سبب زحمت و خونخواری و هردو غافل از حق این دو شخص در نزد حق متساوی نیستند بلکه فرقی بین آنها در میان

6 And upon you be greetings and praise.

6 و علیک التَّحِیَّةُ و التَّناء

ADMS#070x

MKT2.305, AVK3.004.12x, AVK3.026.07x, AVK3.359.03x, AVK4.068.12x, YARP2.437 p.329

## AB01478

To: *Siyyid Mihdi Shirazi, in Rangoon*

Date: 1906 ca.

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 Previously a letter was sent, and now too I was reminded of you and engaged in your remembrance. I beseech God that I may always remember you. The remembrance of friends is auspicious to the Friend.

2 از پیش نامه ارسال گشت و حال نیز پیاد شما افتادم و بذکر شما پرداختم و از خدا خواهم که همواره پیاد شما باشم یاد یاران یار را میمون بود

3 In brief, your services and those of Jinab-i-Aqa Siyyid Isma'il are acceptable at the threshold of the Glorious Lord and are accompanied by a great reward. Among these services was the effort expended on behalf of the teachers, and in India the first person who became the cause of promotion was Jinab-i-Aqa Siyyid Isma'il who assisted the friends and showed kindness to the wanderers. This righteous deed is confirmed by the grace of the Forgiving Lord and brings forth abundant reward.

3 مختصر اینست خدمات شما و جناب آقا سید اسمعیل در درگاه ربّ جلیل مقبول و مردوف باجر جزیل از جمله خدمات همتی که در حقّ مبلغین مجری داشتند و در هندوستان اول کسی که اسباب ترویج شد جناب آقا سید اسمعیل بود که بمعاونت یاران پرداخت و باوارگان مهربانی نمود این عمل مبرور مؤید بفضل رب غفور و مورت اجر موفور

4 The Holy Land remains in its previous condition. In the great city this matter is still under consultation as to what results it will yield. The strangers have become strangers to the familiar ones and have not failed in whatever they could do. They have made every kind of false accusation and calumny. The external enemies who united with the Covenant-breakers became their own claimants, their own witnesses, and their own judges, for

4 ارض مقدّس بر حال سابقست در مدینه کبیره هنوز این کار در مشورتست تا چه نتیجه بخشد پیگانگان با آشنایان بیگانه آنچه توانستند قصور نمودند از هر قبیل افترا و بهتان زدند دشمنان خارج که با ناقضان متفق خود مدعی شدند و خود شاهد و خود قاضی زیرا مأمورینی که وارد گشتند جمیع امور را از آنان تحقیق کردند و

the officials who arrived investigated all matters from them, and they carried out whatever their nature and disposition required.

- 5 However, the Protector and Helper of 'Abdu'l-Baha and the Aid and Supporter of this helpless one is the Glorious Lord. The more they practice deception and hypocrisy, the more we increase our trust and devotion, and the more they rise up with great deceit, the more we bow our heads in resignation and acceptance. Praise be to God, we are aflame with love for that Beloved of the horizons and are burned moths. We desire to sacrifice our lives and seek fulfillment in sacrificing ourselves, and we beseech God that the end may become the beginning of favors.

- 6 In any case, I hope that the Spiritual Assembly of Rangoon will be radiant and become like the highest paradise, delightful, and that the talks and utterances in that gathering will become sweet, and that they will always consult and deliberate on the exaltation of the Word of God, and you should resort to every possible means so that the light of truth may shine in that country and the guidance of God may raise its banner.

- 7 And upon you and your blessed son and all those related, both men and women, be the Glory of God and His praise forever and ever.

BRL\_ATE#112x

آنان نیز بمقتضای جبلّیت و فطرت خویش مجری داشتند

5 ولكن مجیر و دستگیر عبدالبهاء و معین و نصیر این بینوا حضرت ربّ جلیل است آنان هر قدر خدعه و تزویر نمایند ما بر توکل و بتبّل بیفزائیم و آنچه بر مکر عظیم قیام نمایند ما سر برضا و تسلیم بنیم الحمد لله در عشق آن دلبر آفاق آتش افروخته‌ئیم و پروانهء جانسوخته آرزوی جانفشانی داریم و بجانفشانی کامرانی جوئیم و از خدا خواهیم که خاتمه المطاف فاتحه الألفاف گردد

6 باری امیدوارم که محفل روحانی رنگون رنگین باشد و مانند بهشت برین دلنشین شود و در آنجمع نطقها و بیانها شکرین گردد و همواره در اعلاء کلمه الله مشورت و تدبیر نمایند و بهر وسیلهء ممکنه تشبث نمایند تا نور حقیقت در آن مملکت بتابد و هدایت الله علم افرازد

7 و علیک و علی نجلک السعید و کلّ المتعلّقین و المتعلّقات بهاء الله و ثنائه الى ابد الدهور و الأعصار

BRL\_DAK#0374, MMK5#019 p.011x,  
MSHR5.388bx, QT108.081

## AB01550

To: Foster, L Wilson et al., in Chicago

Date: 1906 ca.

- 1 O ye dwellers of the Kingdom!
- 2 Thank ye God that ye have turned your faces toward the Kingdom of ABHA, and are yearning for the outpouring of the Exalted Realm. Ye are accepted in the Threshold of the True One and are chosen by the Most Great Guidance!
- 3 Ye have asked regarding the word of the "Ransomed Ones." The mystery of "Ransom" (or Sacrifice) is a most great subject and is inexhaustible.

1 ای اهل ملکوت

2 شکر کنید خدا را که توجّه بملکوت ابهی دارید و آرزوی استفاضه از عالم بالا مقبول درگاه حقّ هستید و منتخب بهدایت کبری

3 از کلمهء فدائیان استفسار نموده بودید سرّ فدا امریست عظیم مفصل است

- 4 Briefly it is as follows: The moth is a sacrifice to the candle. The spring is a sacrifice to the thirsty one. The sincere lover is a sacrifice to the loved one and the longing one is a sacrifice to the beloved. The point lies in this: He must wholly forget himself, become a wanderer (in the Abode of the Beloved) enamoured with His Tresses. He must consign to oblivion the body and soul, the life, comfort and existence. He must seek the good pleasure of the True One; desire the Face of the True One; and walk in the Path of the True One. He must become intoxicated with His Cup, resigned in His Hand and close the eyes to life and living, in order that he may shine like unto the Light of Truth from the Horizon of Eternity. This is the first station of sacrifice.
- اما مختصر اینست پروانه فدائی شمع است و تشنه فدائی چشمه عاشق صادق فدائی معشوق است و مشتاق فدائی محبوب و آن اینست که بکلی خود را فراموش نماید سرگشته او شود و شیفته روی او و آشفته موی او جسم و جان و حیات و راحت و زندگی خود را بکلی فراموش کند رضای حق طلبد و روی حق جوید و راه حق پوید سرمست جام او گردد و تسلیم در دست او شود و از حیات و زندگانی بکلی چشم پوشد تا مانند نور حقیقت از افق ابدی بتابد این رتبه اول فداست و
- 5 The second station of sacrifice is as follows: Man must become severed from the human world, be delivered from the contingent gloominess, the illumination of mercifulness must shine and radiate in him, the nether world become as non-existent and the Kingdom become manifest. He must become like unto the iron thrown within the furnace of fire. The qualities of iron, such as blackness, coldness and solidity which belong to the earth disappear and vanish while the characteristics of fire, such as redness, glowing and heat, which belong to the Kingdom become apparent and visible. Therefore, iron hath sacrificed its qualities and grades to the fire, acquiring the virtues of that element.
- اما رتبه ثانی اینست که انسان از عالم بشریت فراغت یابد و از ظلمات امکانیه رهائی جوید نورانیت رحانیت در او ساطع و لامع گردد ناسوت نابود شود و ملکوت تحقق یابد مانند آهنی که در کوره آتش افتد صفات حدیدی که سیاهی و برودت و جمودت است و ناسوتیست مخفی و نابود گردد فضائل آتش که احمرار و ذوبان و حرارتست و ملکوتیست در آهن ظاهر و باهر شود پس آهن صفات و شئون خود را فدای آتش نمود و اکتساب فضائل عنصر نار کرد
- 6 Likewise, when the souls are released from the fetters of the world, the imperfections of mankind and the animalistic darkness, and have stepped into the Realm of Abstraction, have partaken a share from the outpouring of the Placeless and have acquired lordly perfections, they are the "ransomed ones" (or the martyrs) of the Sun of Truth, who are hastening to the altar of heart and soul.
- و همچنین چون نفوس از قیود امکانی و نقایص بشری و ظلمات حیوانی خلاصی یابند و بعالم اطلاق قدم نهند و از فیض لامکان نصیب گیرند و کمالات لاهوتی یابند فدائیان شمس حقیقت شوند و قربانگاه دل و جان شتابند و علیکم البهاء الأبی

## AB01676

To: *Karbala'i Muhammad Husayn Naraqi, in Tihiran*

Date: 1906 ca.

- 1 O servant of God! Your letter was answered before. It is strange that it has not yet arrived. Praise God that you have been delivered from the darkest gloom and have been illumined by the light of Baha'u'llah. Call your relatives to the shore of the sea of holiness with utmost love and kindness. Associate with them in perfect fellowship and gently remind them that the Bab (may my spirit be sacrificed for Him) has explicitly stated: "Beware, beware lest thou be veiled by the Vahid of the Bayan or by what was revealed in the Bayan."
- 2 He states that in the Manifestation of "Him Whom God shall make manifest" you should not be veiled by the Vahid of the Bayan - and the Vahid of the Bayan refers to the Bab Himself and the eighteen Letters of the Living. Similarly He states not to be veiled by what was revealed in the Bayan. That is, do not consider whether the Vahid of the Bayan believes or not, and do not use what is in the Bayan as proof. Rather, recognize that Essence of Reality for His own sake, and believe - whether the Vahid of the Bayan believes or not, whether what is in the Bayan corresponds or not. Observe how He rent asunder the veils and left no excuse for anyone.
- 3 Now the light of Baha'u'llah has illumined East and West and set the world of creation in motion. Despite this, is it fitting for those who consider themselves believers in the Primal Point (may my spirit be sacrificed for Him) to remain veiled from this mighty Cause? What a pity, a hundred pities, that they should be deprived of these endless bounties. That Most Great Sea will soon send forth a wave that will cast all these foam-flecks to the shore. Before this inevitable event, souls must become aware and take shelter in the sheltering shade of the Tree of Divine Unity.
- 4 Convey most glorious greetings to the mother and also to the honored wife. I beseech God to immerse the deceased brother Aqa Rida in the ocean of forgiveness and to keep and protect Aqa Hasan and Khadijih in the cave of His preservation and protection.

1 ای بنده حقّ مکتوب شما از پیش جواب داده شد عجیب است که تا حال نرسیده حمد کن خدا را که از ظلمات مدغمه نجات یافتی و بنورانیت یابهاء الاهی روشن گردیدی اقوام خویش را در کمال محبت و مهربانی بشاطی بحر تقدیس خوان و در کمال محبت انیس و جلیس شو و بمدارا گوش زد آنها نما که حضرت اعلی روحی له الفداء بنص جلیل

2 فرموده ایّاک ایّاک ان تحتجب بالواحد البیانی او بما نزل فی البیان میفرماید در ظهور من یظهره الله بواحد بیانی محتجب مشو و واحد بیانی نفس حضرت اعلی و هجده حروف حی است و همچنین میفرماید بآنچه نازلشده در بیان محتجب مشو یعنی ملاحظه نکن که واحد بیانی مؤمن است یا غیرمؤمن و بآنچه در بیانت استدلال مکن بلکه آنجوهر حقیقت را بنفسه لنفسه بشناس و مؤمن شو ولو واحد بیانی ایمان آرد یا نیارد ولو ما فی البیان مطابق آید یا نیاید ملاحظه نما چگونه جبات را خرق فرمود و بهیچوجه عذری از برای کسی نگذاشت

3 حال نور بهاء الله شرق و غرب را روشن نموده و عالم آفرینشرا بحرکت آورده باوجود این سزاوار است کسانی که خود را مؤمن بنقطه اولی روحی له الفداء بدانند و از این امر عظیم محتجب مانند حیف صد حیف که از این الطاف بی پایان محروم گردند آن بحر اعظم عنقریب موجی زند که جمیع این کفها را بکار اندازد پیش از این واقعه حتمیه باید نفوس متنبه شوند و بظلّ ظلیل شجره توحید پناه برند

4 امه الله والده را تحیت ابدع ابری برسان و همچنین امه الله ضعیع محترمه را از خدا خواهم که اخوی متوقّ آقا رضا را در بحر غفران مستغرق فرماید و آقا حسن و امه الله خدیجه را در کھف حفظ و حمایت خویش محروس و مصون دارد

INBA85:126, MKT4.034, MILAN.199

**AB01722**

*To: Aseyeh Wellesca Dyar, in Washington, DC*

*Date: 1906 ca.*

O thou favored maid-servant of God!

Thy letter was received . Thou has expressed joy on account of thy visit to the friends in Chicago. I also yearn to visit them. At the time when ye were assembled in the house of Mrs..., Abdul-Baha was also present with heart and soul.

I hope that thou mayest become an incarnation of love and an embodiment of spirit and personification of kindness and that thou mayest progress day by day in the spiritual attributes through the Beauty of ABHA.

Convey respectful greeting on my behalf to the dear and kind maid-servant of God, the assured leaf, ... Behold thou how attracted and enkindled she is! Love and have great consideration for the attracted maid-servant of God, ... Exercise the utmost affection and kindness toward the dear maid-servant of God, ...

O thou maid-servant of God! No one hath any way to the Reality of Deity except through the Instrumentality of the Manifestation. To suppose so is a theory and not a fact.

Convey greeting on my behalf to ... and say: "If thou art desiring the refulgent light, add to thy love for God. If thou art begging for the breaths of the Holy Spirit, become thou engaged in the commemoration of the Beauty of ABHA. If thou art seeking everlasting glory, choose humility in the path of the True One. If thou art aspiring to eternal life, sacrifice thy soul in the way of God."

Announce my love and affection to the attracted maid-servant ... and say: "Every eye which is weeping for the sake of the love of God is blessed; every ear which is hearing the divine call is blessed. Then may thine eyes flow with the tears of joy because of the coruscation of the fire of the heart and may thy soul and thy spirit be attracted to the Beauty of the Beloved."

Show forth kindness on my behalf to the maid-servants of the Merciful whom thou hast mentioned by name in thy letter and impart to them the glad-tidings of the Kingdom.

Give especial greeting to ... and say: "There lie glorious meanings in the word "Allaho-ABHA". I hope thou wilt discover those significances."

TAB.214-215, BSC.484 #925x

## AB01833

*To: Mahmud Zarqani, in Bombay*

*Date: 1906 ca.*

- 1 O thou herald of the Covenant! Though like the morning breeze thou wanderest and roamest through mountain and desert, yet it is hoped that thou wilt measure out a cup to the thirsty ones, show forth the light of the Most Great Guidance, guide them to the fountain of the water of life, and lead them into the realm of the Kingdom. This is eternal life in this world of perpetual death.
 

1 ای منادی پیمان هرچند مانند باد صبا بادیه‌پیمائی و سرگشته در کوه و صحرا ولی امید چنانست که تشنگانرا پیمانه‌ئی به‌پیمائی و نور هدایت کبری بنمائی و بسرچشمه آب حیات دلالت فرمائی و در جهان ملکوت داخل نمائی اینست موهبت حیات ابدی در اینجهان ممات سرمدی
- 2 O loving friend! Every melody becomes silent except the song and voice of the divine ones, and every ocean ceases from surge and roar except the sea of love and affection of the merciful ones.
 

2 ای یار مهربان هر آهنگی خاموش گردد مگر نغمه و آواز ربانیان و هر دریائی از جوش و خروش افتد مگر بحر عشق و محبت رحمانیان
- 3 Concerning what thou didst write about several individuals from the Sikh community, that one of them is very attracted and enkindled but fears the reproach and censure of kith and kin - in the Qur'an it states "the blame of the blamer shall not delay them from God." God willing, it shall be so. Hakim Sana'i says:
 

3 از چند نفر از طائفه سیکه مرقوم نموده بودید که یکی از آنها بسیار منجذب و مشتعل است ولی خائف از ملامت و شماتت خویش و پیوند در قرآن میفرماید لاتأخذهم فی الله لومة لائم انشاءالله چنین خواهد شد حکیم سنائی میگوید
- 4 "None may approach that well-belov'd who harboreth his own desire;
 

4 سوی آندلبر نهوید هیچ دل با آرزو
- 5 None may embrace that beauteous form who's burdened with his own attire!
 

5 با چنین گلرخ نخسبد هیچکس در پیرهن
- 6 Either go like women, choose paint and perfume,
 

6 یا برو همچون زنان رنگی و بوئی پیش گیر
- 7 Or like men step forth and cast thy ball in the field."
 

7 یا چو مردان اندرآ و گوی در میدان فکن
- 8 But one must be patient - "Lord! Lay not upon us that for which we have no strength!"
 

8 ولی باید مدارا نمود ربنا لاتحمل علینا ما لا طاقة لنا
- 9 Say to that person who owns the newspaper: Open thine ears in all directions - from where is the divine call raised? Is it raised from the East or from the West? Is it raised from the
 

9 باتشخص که صاحب روزنامه است بگو گوش را بجمع جهات بگشا آیا ندای الهی از کجا بلند است از شرق بلند است یا از غرب بلند است

North or from the South? By the life of the friends, it is raised from 'Akka!

از شمال بلند است یا از جنوب بلند است بجان یاران قسم که از عکا بلند است

- 10 God willing, some of the American friends will be encouraged, as per your request, to travel to India. Whatever is sent from Rangoon for your necessary expenses is all accepted at the Divine Threshold. I hope that the contributor becomes a manifestation of bounty and blessing.

10 انشاء الله تشویق بعضی از احباب امریک نظر بخواهش شما بسفر هندوستان میشود آنچه از رنگون بجهت مصارفات لازمه شما ارسال مینماید جمیع در درگاه احدیت مقبول امیدوارم که شخص منفق مظهر فیض و برکت گردد

- 11 In any case, O Mahmud, strive that some free souls in that country may become prepared and the Cause of God may be established in that vast region. And upon thee be greetings and praise.

11 باری ای محمود من همتی نما بلکه چند نفوس آزاده در آن کشور آماده گردند و امر الله در آن بقعه واسعه الأرجاء قوام یابد و علیک التحية و التناء

MMK6#119, MSHR4.040-041

## AB01815

To: Mr St-John, in London

Date: 1906 ca.

- 1 O well-wisher of Britain! Your letter arrived and your charitable intentions became known. Unity and concord are the source of life, and discord the source of death. All creation, as you see, has come into being through the union of individual essences, and when discord appears and union dissolves, it must necessarily be destroyed. Of course the union of the British Isles will bring about progress and the attainment of general happiness.

1 ای خیرخواه بریتانیا نامه شما رسید و مقاصد خیریه شما معلوم گردید اتحاد و اتفاق سبب حیاتست و اختلاف سبب ملمات کافه کائنات که ملاحظه میفرمائید از ائتلاف جواهر فردیه بوجود آمدند و چون اختلاف حاصل گردد و ائتلاف انحلال یابد معدوم شود البته اتحاد جزائر بریتانیا سبب ترقی و حصول سعادت کلیه گردد

- 2 However, I desire that you should heighten your endeavour and elevate your goals: that you should wish for the harmony and unity of the human race and seek concord among all nations and governments; that you should view the whole world as you do the British Isles, see the whole earth as one homeland, be a well-wisher of all and seek unity and concord for all. The North Pole star illuminates the northern regions, and the South Pole star gives light to the southern regions, but you should be like the star at the Equator, that is to say, the sun shining in all directions. Shed light upon the south, north, east and west and become the cause of the illumination of the world of humanity.

2 اما من میخواهم که تو همت را بلند نمائی و مقصد را ارجمند کنی ائتلاف و اتحاد نوع بشر خواهی و اتفاق جمیع ملل و دول جوئی روی زمین را مانند جزائر بریتانیا دانی و کره ارض را یک وطن شری خیرخواه کل باشی و اتحاد و اتفاق از برای کل جوئی ستاره قطب شمالی جهت شمال را نور بخشد و ستاره قطب جنوبی جهت جنوب را روشن نماید ولی تو مانند کوکب خط استوا یعنی آفتاب کوکب درخشنده جمیع جهات باش و بخوب و شمال و شرق و غرب جمیعاً نور بخش و سبب روشنائی عالم انسانی شو

- 3 His Holiness Baha'u'llah says: "It is not his to boast who loveth his country, but it is his who loveth the world."
- 4 The Lord of All Worlds has created one earth and related all to one another; He has built one house and given it to all to live in. But human beings in the nations of the world have, like dogs, made imaginary divisions in this field. Each prevents the other from overstepping these divisions and thus conflicts arise, even though the field is one field, without any divisions or partitions.
- 5 I hope that you will be among those who serve the world of humanity and who think about the betterment of the whole earth, so that East and West, and South and North, may embrace, and dissension and strife may disappear altogether. Upon you be salutation and praise.
- حضرة بهاء الله میفرماید: لیس الفخر لمن یحبّ الوطن بل الفخر لمن یحبّ العالم
- خداوند عالمیان یک زمین خلق فرموده و کل را بیکدیگر ارتباط داده و یک خانه بنا فرموده و کل را در آن منزل داده ولی نفوس بشر ملل عالم مانند کلاب این میدان را تقسیم و همی نموده‌اند و هر یکی دیگری را تجاوز از آن تقسیم مساعده نمایند و منازعه برخیزد و حال آنکه میدان میدان واحد است نه تقسیمی و نه توزیعی
- امیدوارم که تو از کسانی باشی که بعالم انسانی خدمت کنی و در فکر آبادی کرهء ارض باشی تا شرق دست در آغوش غرب نماید و جنوب و شمال بمعافیه و مصافحه پردازد و بکلی نزاع و جدال از میان برخیزد و علیک التحیّة والثناء

BRL\_DAK#1152, MKT1.409

## AB01843

*To: Azizullah Varga, in Tihiran*

*Date: 1906 ca.*

- 1 O cherished memorial of that longtime friend of mine! Whatever you had written was considered with utmost care. Since the election of a general Spiritual Assembly is not possible or feasible at present, there is no choice now but to make do. To the extent possible, an assembly must be arranged that will attend to necessary matters and all the friends will accept its decisions wholeheartedly. This is difficult without authority, and until authority is established nothing will be accomplished and time will be wasted.
- 2 Therefore it appears that the Hands of the Cause, upon them be the Most Glorious Glory of God, and several wise and unbiased friends should gather and name eighty-one distinguished believers. Then divide those souls into groups of nine. Each group of nine should gradually gather in a location and elect one person. Then those nine elected ones should join with the Hands of the Cause to establish a Spiritual Assembly, and all the friends should obey and submit to that Assembly and serve it and strive to uphold its authority. No one should have
- ای یادگار عزیز آن یار قدیم من آنچه مرقوم نموده بودی در نهایت دقت ملاحظه گردید چون انتخاب محفل روحانی عمومی حال ممکن و مبسر نه چاره اکنون آب و روغن کردنیست بقدر امکان باید محفلی آراسته شود که بامور لازمه پردازد و جمیع یاران از دل و جان قرار آنمحل پذیرند و این بدون نفوذ مشکل و تا نفوذ بمیان نیاید کاری از پیش نرود اوقات بیهوده گذرد
- لذا بنظر چنین میآید که حضرات ایادی علیهم بهاء الله الاهی و یارانی چند دانا و بیغرض جمع شوند و هشتاد و یک نفر از نفوس ممتازة احباب نام برند بعد آن نفوس را نه نه تقسیم کنند هر نه نفر بتدریج در محلی جمع شوند و انتخاب یک نفس نمایند بعد آن نه نفر منتخب شده با حضرات ایادی بالا اجتماع محفل روحانی تأسیس کنند و

the ability to utter a word of objection. 'Abdu'l-Baha will also strive with heart and soul to uphold that Assembly's authority.

- 3 Since the Hands of the Cause of God attained this honor in the blessed days, therefore showing them consideration and respect is obligatory upon all. Thus in that Spiritual Assembly, which is a temporary body until the prescribed assembly is formed, the Hands of the Cause of God are permanent members. Without this approach, the necessary authority will not be achieved. And in this period all matters must be accomplished through willing acceptance, not through command and independence.
- 4 The members of the Spiritual Assembly are highly respected by 'Abdu'l-Baha, to such a degree that I will not deviate from their opinion, will confirm all their decisions, and will not give my own opinion. This is the reality of the situation and what the time requires.
- 5 And upon you be greetings and praise.

جميع ياران اطاعت و تمكين آن محفل نمایند و خدمت کنند و در نفوذ محفل بکوشند کسی را یارای کلمهء اعتراض نماند عبدالهآء نیز در نفوذ آن محفل به جان و دل کوشد

3 و چون حضرات ایادی امر الله در آیام مبارک باین شرف فائز گشتند لهذا ملاحظه و احترام ایشان فرض بر کلّ است پس در آن محفل روحانی که مجلس موقت است تا اینکه مجلس منصوب تشکیل شود ایادی امر الله اعضای دائمی هستند و بدون این نحو نفوذ لازم حاصل نگردد و در این دوره جمیع امور باید به طوع و رغبت حاصل شود نه به حکم و استقلالیت

4 اعضای محفل روحانی در نزد عبدالهآء بسیار محترمند بدرجهائی که من از رأی آنان تجاوز نکنم جمیع قرارها را تصدیق کنم و از خود رأی ندهم اینست حقیقت حال و لازمهء وقت

5 و علیک التّحیّة و الثّناء

MSHR3.050-051

## AB12182

*To: Baha'is of Tihiran*

*Date: 1906 ca.*

- 1 O friends of the Lord of Unity! His honor Ali Haydar, upon him be the Glory of God, was in the days of God a manifestation of favor and a dawning-place of the light of guidance. He was a believer and one assured in faith, and he stood firm in service. The Blessed Beauty showed him great consideration. After the Ascension also he remained firm and steadfast in the Covenant and exerted his utmost effort in service to the Cause of the Desired One, until with the utmost longing and ecstasy he was attracted to the Abha Kingdom and hastened to the vicinity of the Most Great Mercy.
- 2 Since he is near to the threshold of the All-Glorious, therefore 'Abdu'l-Baha's desire is to visit the resting-place of that pure soul. Although I am present in spirit, yet I also long to visit physically. Therefore the Spiritual Assembly of Tehran

1 ای دوستان حضرت یزدان جناب آقا علی حیدر علیه بهآء الله در آیام الله مظهر عنایت بود و مطلع نور هدایت مؤمن و موقن بود و بخدمت قائم جمال مبارک التفات عظیمی باو داشتند بعد از صعود نیز بر عهد موثوق ثبوت و رسوخ داشت و منتهای جهد در خدمات امر حضرت مقصود مبذول داشت تا آنکه با نهایت شوق و وله منجذب ملکوت ابدی شد و بجوار رحمت کبری شتافت

2 چون مقرب درگاه کبریا است لهذا عبدالهآء را آرزوی زیارت مرقد آن جان پاک هرچند بقلب زائر است ولی بتن نیز مشتاق زیارت لهذا باید انجمن شور روحانی در طهران نفوسی را تعیین

should designate certain souls who, on behalf of 'Abdu'l-Baha, should go with the utmost joy and fragrance on either the fifth of Jamadiyu'l-Avval or on the twenty-eighth of Sha'ban, the sacred day, to visit that musk-scented resting-place and recite the Tablet of Visitation.

- 3 Similarly, for the twenty-eighth of Sha'ban, nine persons should be chosen who will proceed from Tehran with the utmost humility and lowliness to the city of Qum and, on my behalf, visit the honored Prince Mu'tamidu'd-Dawlih Manuchihr Khan, may he rest in peace. For that noble soul, despite his position of wealth, rank and power, was not deprived of the fragrances of humility, lowliness and self-effacement. In the days when His Holiness the Exalted One (may my spirit be a sacrifice unto Him) was in Isfahan, he arose to protect and safeguard Him. His Holiness spoke well of him, and likewise the Blessed Beauty (may my spirit be a sacrifice unto His loved ones) showed him consideration.

- 4 Therefore that soil is sacred, that resting-place is perfumed, that tomb is a celestial palace. One should visit it and in that place supplicate to God for one's needs. Assuredly, because of the honor he holds at the threshold of God, the grace of divine favor will encompass all. And upon you be greetings and praise.

نمایند که بالنیابه از عبدالبهاء بکمال روح و ریحان در پنجم جمادی الاول یا در بیست و هشتم شعبان یوم مقدس بروند و آئین قدس را زیارت کنند و زیارت نامه بخوانند

3 و همچنین بجهت بیست و هشتم شعبان نه نفر انتخاب کنند که از طهران بنهایت خضوع و خشوع عزم مدینه قم کنند و حضرت امیر جلیل معتمدالدوله منوچهر خان مرحوم را از قبل من زیارت کنند زیرا آن بزرگوار باوجود دولت و مکنّت و منصب و اقتدار از نفحات خضوع و خشوع و انکسار ممنوع نگشت و در ایامیکه حضرت اعلی روحی له الفداء در اصفهان تشریف داشتند به حفظ و صیانت پرداخت و حضرت در حق او ذکر خیر فرمودند و همچنین جمال مبارک روحی لأحبائه الفداء نسبت باو اظهار عنایت میفرمودند

4 بناءً علیه آن خاک پاک است و آن مرقد معطر است و آن قبر قصر ملکوتی است باید زیارت نمود و در آن مقام طلب حاجات از حق کرد البتّه فیض عنایت بسبب حرمت در درگاه حق شامل گردد و علیکم التّحیّة و الثّناء

BRL\_DAK#0901

## AB01947

To: *Muntazimul-Hukama, in Beirut*

Date: 1906 ca.

- 1 O spiritual physician! Praise be to God that you have discovered the supreme antidote and obtained perfect health and strength from the divine elixir. When your constitution attained equilibrium, spiritual powers achieved their utmost perfection and you uncovered the mysteries of numbers, especially the correspondence of "Lord of the Gate" with the Blessed Name - this correspondence is most praiseworthy. Likewise the correspondence of "Bahiyu'l-Abha" with the Most Great

1 ای طیب روحانی الحمد لله بدریاق فاروق پی بردی و از معجون الهی صحت و قوت تامّه یافتی چون مزاج اعتدال یافت قوای روحانی نهایت کمال حاصل کرد و کشف اسرار اعداد کردید علی الخصوص تطبیق ربّ الباب باسم مبارک بسیار این تطبیق محلّ تحسین است و همچنین تطبیق بهیّ الأبهاء باسم اعظم در اصطلاح کور سابق و بسیار موافق و هذا الهام

Name according to the terminology of the previous Dispensation is very fitting, and this is an inspiration from God. However, if you would change “Qabil’ut-Tawb” to “Qalib’ut-Tawb” it would be sweeter and more fitting.

من الله أما قابل التوب را بقلب التوب اگر  
تبدیل فرمائید شیرین تر و موافق تر گردد

- 2 In any case, I hope that day by day you will increase in attraction to the Beauty of God and in being set ablaze with the fire of the love of God. This praise is the essence of truth and this error is the reality of what is right. As for the poems, they were eloquent, articulate, original and sweet. Therefore, loose your speaking tongue and demonstrate a white hand in praising and extolling the Lord of the Gate, and make manifest the clear serpent.

2 باری امیدوارم که روز بروز بر انجذاب بجمال  
الله و التهاب بنار محبت الله بیفزائی این ثنا عین  
ثوابست و این خطا حقیقت صواب اما اشعار  
بلغ فصیح بود و بدیع و ملیح پس لسان ناطق  
بگشا و در محامد و نعوت رب الباب ید بیضا بنما  
و ثعبان مبین ظاهر و عیان کن

- 3 Guidance should be such that one discovers the truth through heavenly books and rational proofs, and acknowledges and confesses the manifestation of Him Who conversed on Sinai. This is the station where He says: “We have removed from thee thy veil, and piercing is thy sight this Day.” Through the removal of the veil this bounty is attained - there is no intermediary. This station of manifestation and effulgence is from the station of “its oil would almost glow though no fire touched it.” The refinement of the oil of capacity increases and without the touch of fire it becomes ignited.

3 هدایت باید چنین باشد که انسان از کتب آسمانی  
و ادله عقلیه کشف حقیقت نماید و بظهور  
مجلی طور اقرار و اعتراف کند این مقامست  
که میفرماید و کشفنا عنک غطاءک و بصرک  
الیوم حدید بکشف غطاء این عطا حاصل گردد  
واسطه‌ئی در میان نباشد این مقام جلوه و اشراق  
از مقام یکاد زیتها یضیء و لو لم تمسسه نار است  
لطافت دهن استعداد مزداد گردد و بدون مس  
نار اشتعال یابد

- 4 And verily I bear witness that thou hast traversed the hills and valleys, crossed the desert, reached the Sacred House, attained the Goal, and circumambulated the Praiseworthy Sanctuary. I beseech God that thy talent may flow abundantly and thy poetry may become like pure water and heavenly rain, streaming from the spring of nature, and that divine inspirations may follow one after another. And upon thee be greetings and praise.

4 و انی اشهد بانک طویت التلال و الوهاد و  
قطعت البیداء و وصلت الی البیت الحرام و  
ادرکت المقصود و طفت الحرم المحمود از خدا  
خواهم که قریحه سیال گردد و اشعار مانند آب  
زالال و ماء سماء شود و از معین طبع جاری  
گردد و الهامات ربانیه تتابع یابد و علیک التحیة  
و الثناء

MMK6#340, SFI02.147

## AB01995

To: Farajullah Zaki Al-Kurdi, in Egypt

Date: 1906 ca.

- 1 O distinguished learned one! A noble message, nay rather a clear book, has reached me which speaks the truth in sincere devotion and guides to righteousness. In it are the secrets of love that stir in hearts. By my life, my eyes were cooled

1 ایها الفاضل الجلیل قد وردنی رقیم کریم بل کتاب  
مبین ینطق بالحق فی صدق الولاء و یندی الی  
الرشد و فیه ما یمتثلج فی القلوب من اسرار الهوی  
لعمری قد قرّت العین بقراءة تلك الکلمات المتینة

by reading those words of firm foundation, and my breast was gladdened by discovering those verses of longing with wondrous meanings. I praised God for illumining hearts, purifying souls, and bringing rest to spirits through a universal outpouring sanctified from forms. I beseech Him to make you a sign of guidance among humanity and a banner of bounty waving over the heads of the wise.

- 2 As for what you found favorable regarding the publication of a monthly magazine in Arabic and Persian to be distributed in various lands - wisdom does not require this at present unless it be purely scientific and literary, not containing a word of political articles or news. I beseech God to make you divine, not political. This befits your station for it is eternally established and everlasting in effect. Scientific matters should be confined to what benefits people, not matters that are mere words leading only to dispute - specifically theology, mathematics, natural philosophy and material arts, so that people may benefit from them. Likewise at this time it is not permitted to address matters that lead to religion, as this would raise an outcry from the heedless who will not awaken from their sleep but rather increase in obstinacy and vain imaginings. However, the promotion of beneficial sciences including divine philosophy and natural philosophy is praiseworthy and acceptable at all times. The Great and Distinguished Lawgiver has clearly stated in the mighty text that the arts are the greatest ladder for reaching the highest paradise.

- 3 As for establishing a printing press when opportunity permits in the beloved homeland, this is a matter left to the future. We have sent the reply to your dear friend Sheikh Muhyi'd-Din Sabri which is enclosed herewith. Upon you be greetings and praise.

BRL\_ATE#143x

المباني وانشراح الصدر بالاطلاع على آيات الشوق  
اليدعية المعاني وحمدت الله بما نور القلوب وطيب  
النفوس و اراح الأرواح بفيض شامل مقدس  
عن الأشباح وادعوه ان يجعلكم آية الهدى بين  
الورى و راية العطاء تخفق على رؤوس اولى النبی

2 و اما ما استحسنتم من اصدار مجلة شهرية باللغة  
العربية و الفارسية تنتشر في البلدان فالحكمة لا  
تقتضى بهذا الآن الا ان تكون علمية ادبية محضة  
فلا تتضمن كلمة من مقالات او اخبار سياسية و  
اتى ارجو الله ان يجعلك الهياً لا سياسياً هذا ما  
يليق لشأنك لأنه ابدى القرار سمدى الآثار و  
المسائل العلمية يقتضى ان تختصر فيما يفيد الناس  
وليس المسائل التي عبارة عن قيل و قال ولا  
ثمرة من تعقيبها الا الجدال الا و هي الاهليات  
و الرياضيات و الحكمة الطبيعية و الفنون المادية  
حتى ينتفع الناس بها و كذلك بهذا الأثناء لا  
يجوز التعرض بالمسائل التي تؤول الى الدين حيث  
يرتفع به ضجيج الغافلين ولا يستيقظون من المنام  
بل يزدون في العناد والأوهام و اما ترويج العلوم  
المفيدة من الحكمة الالهية و الحكمة الطبيعية امر  
مدوح مقبول في كل آن و الشارع البارع العظيم  
قد صرح بالنص القويم ان الفنون اعظم مرقاة  
للوصول الى اعلى عليين

3 و اما انشاء المطبعة عند سnoch الفرصة في الوطن  
العزیز امر موكول على الاستقبال و قد ارسلنا  
الجواب لحبيكم الشيخ محي الدين صبرى و هو في  
طيه و عليكم التحية و الثناء

BRL\_DAK#0431, MKT3.225, AVK3.348.11x

## AB11669

To: Muhammad Isma'il, in Ivughli

Date: 1906 ca.

- 1 O dear friend! Regarding the sending of books, I wrote a letter previously, and a few days ago I also sent a letter through Abul-Fadl regarding this matter. I hope they will arrive. And now, since Mr. Sayfullah was departing, it became necessary to write again.
 

1 ای یار عزیز در خصوص ارسال کتب مکتوبی از پیش نگاشتم و چند روز پیش بواسطه جناب ابی الفضائل نیز در اینخصوص مکتوبی ارسال داشتم امیدوارم که وصول خواهد یافت و همچنین الآن چون جناب آقا سیف الله عازم بود لازم شد که مکرر بنگارم
- 2 Indeed, this service - namely obtaining and sending books - was important because the pen of oppression of every unjust one galloped in the field of rejection against the One of Hidden Favors, and those numerous books took on written form. Although in the eyes of those with insight, the contents of those pages are nonsense and their meanings are children's games, yet to the ignorant, words of unbelief are like faith - they cannot distinguish right from left, nor separate the worthless from the valuable. Therefore the rabble become joyful and delighted at the sound of rogues, imagining it to be bird songs that perplex minds and consciousness.
 

2 فی الحقیقه اینخدمت یعنی تحصیل و ارسال کتب اهمیت داشت زیرا قلم اعتساف هر بی انصاف در میدان ردّ بر حضرت خفیّ الألطف جولانی یافت و آن کتب متعدده سمت تحریر پذیرفت هرچند در نزد ارباب بصیرت مندرجات آن صحف هذیان و مضامین ملاعب صبیانست ولی نادانرا کلمه کفر مانند ایمان لایمیزون الیمین عن اليسار ولا یفرقون الغث عن السمین لهذا اجالاف از آهنگ الواط به فرح و طرب آیند و چنان گمان کنند که آن نغمه الحان طیور است و محیر عقول و شعور
- 3 Thus it became necessary that an articulate response, a clear exposition, and a brilliant proof be established against the cawing of the cawer. And you were the cause of those books reaching where needed, and praise be to God, His Holiness Abul-Fadl is engaged in writing, and soon a clear response will be written.
 

3 پس لازم شد که جوابی ناطق و بیانی واضح و حجّتی ساطع در مقابل نعاق ناعق اقامه گردد و شما سبب شدید که آن کتب بحال لازم رسید و الحمد لله حضرت ابی الفضائل مشغول بتحریرند و عنقریب جواب واضح سمت تحریر خواهد یافت
- 4 Although the Blessed Beauty with the Most Exalted Pen in the Most Glorious Kingdom wrote a convincing response to Muhammad Khan - a response that cut off his tongue and made his speech mute forever, never to be heard from again - nevertheless I hope that through this service you will brighten your countenance, burn away the veils of the ignorant, melt them with the fire of the love of God, endure hardships and difficulties, play a sweet melody in those regions, and make all the friends joyous, delighted and enamored.
 

4 هرچند جمال مبارک بقلم اعلی در ملکوت ابی جواب مقنی به محمد خان مرقوم فرمودند جوابیکه زبان او را قطع و لسان او را تا ابدالآباد ابکم نمود لاتسمع له صوتاً و رکراً باری امیدوارم که بسبب این خدمت رخ برافروزی و حجات نادانانرا بسوزی و بنار محبت الله بگدازی و به زحمات و مشقات بسازی و در انصفحات نوای خوشی بنوازی و جمیع یاران را مسرور و مشغوف و مشغوف سازی
- 5 And upon you be greetings and praise.
 

5 و علیک التّحیّة و الثّناء

NSS.231-232

**AB02101**

*To: Joseph H Hannen, in Washington, DC*

*Date: 1906 ca.*

O thou who art advancing to the Kingdom of God!

What thou hast written became evident and what thou hast heard from Mirza ... regarding the necessity of many teachers in America, is true. I have said so. Indeed, there is need of a thousand teachers, each one severed from the world, attracted by the Holy Spirit in the Supreme Concourse and joyful through the Kingdom of God and in perfect sanctity, holiness and sufficiency.

This matter of teachers requires the greatest condition; that is, they should never stain themselves with the world, they should not look for the least pecuniary reward from any soul; nay, rather they should bear the utmost poverty and with the perfect wealth of nature, through the bounty of God, may they associate with the people. They should seek no reward nor recompense. Freely have thy received, freely should they give. His Holiness Christ sayeth: "When ye leave the city, clean off from your shoes the dust thereof." The holiness of the teachers must reach this degree. Thus may they utter with eloquence, while in ecstasy and great joy, and guide the people to the manifest light.

If this be the endeavor, strive with life and heart and guide the people to the Kingdom of God, lead them to the straight pathway, inform them of the greatness and magnitude of this Cause and give them the glad-tidings through the bounty of divine providence and the revelation of the Sun of Truth in this great age.

Convey my greeting to the advancing maid-servant of God [thy wife], and say to her: "O maid-servant of God! Seek whilst thou canst the life eternal and wish for everlasting glory in the divine world."

Embrace twice thy children, and give my greeting to the maid-servant of God, thy mother.

Thy name is Joseph. Let thy title be Bahai.

TAB.359-360

## AB02208

To: *Mirza Muhammad Baqir Khan Shirazi, in Tihiran*

Date: 1906 ca.

1 O thou who art firm in the Covenant! A few days ago a letter was written through Aqa Siyyid Sadiq. Now that your letter has arrived, I am writing this letter again so that you may know how close and near you are at the Divine Threshold and how beloved and dear you are to 'Abdu'l-Baha. You have caused the names of the bird of the garden of faithfulness who ascended to God and attained to the Most Glorious Kingdom, the possessor of manifest grace, Aqa Siyyid 'Ali, and the mention of the servant of the Twin Shining Lights who attained the presence of his Lord in the seat of truth, Aqa Ghulam-Husayn, to become known and renowned once again, for you made a contribution to the edifice of the Mashriqu'l-Adhkar on their behalf. Those two righteous souls found joy and gladness in the Kingdom of mysteries because of this deed, that praise be to God, that kind friend arose in faithfulness and made an offering and contribution in this station on our behalf. Would that all friends in the world were like you, who do not forget their companion and associate.

2 Regarding the charitable company about which you wrote, truly Jinab-i-Aqa Siyyid Nasru'llah and Jinab-i-Musavvir-i-Rahmani and others have shown boundless effort in this matter. I beseech God for confirmation and success, that through the company's endeavors teachers may be appointed with utmost speed and set out on their journeys soon, and that this company may yield influence and fruit. Convey greetings and praise and glory and light from 'Abdu'l-Baha to Jinab-i-Mirza 'Abdu'l-Husayn and Jinab-i-Mirza 'Ali-Muhammad and Jinab-i-Aqa Mirza Mahmud, these most excellent friends, and likewise to the handmaiden of God drawn near, the assured leaf, their mother. And upon thee be the Most Glorious Glory!

1 ای ثابت بر پیمان چند روز پیش بواسطه آقا سید صادق نامه‌ی مرقوم گردید حال چون دستخط شما رسید دوباره بنگارش این نامه پرداختم تا بدانی که در درگاه احدیت چه قدر مقرب و قریبی و در نزد عبداله‌آء بچه مثابه عزیز و حبیب و سبب شدی که نام طیر حقیقه وفا المتصاعد الی الله الفائز بالملکوت الابهی ذو الفضل الجلی آقا سید علی و ذکر بنده نور المشرقین و نیر الخافقین الذی ادرك لقاء ربه فی مقعد صدق آقا غلامحسین را دوباره معروف و مشهور نمودی زیرا از قبل آنان اعانت در بنیان مشرق‌الاذکار کردی آن دو ابرار در ملکوت اسرار بسبب این کار سرور و حبور یافتند که الحمد لله آن رفیق مهربان بوقایم نمود و بالتیابه از ما در ایستقام بذل و انفاق فرمود یکاش جمیع رفقای عالم مثل شما بودند که یار و همنشین خویش را فراموش نینمودند

2 در خصوص شرکت خبریه مرقوم نموده بودید فی الحقیقه جناب آقا سید نصرالله و جناب مصور رحمانی و دیگران در اینخصوص همتی بی‌پایان نموده‌اند از خدا تأیید و توفیق خواهم که بهمت شرکت بکمال سرعت بزودی مبلغین تعیین گردند و عزم سفر نمایند و این شرکت اثر و ثمر بخشد جناب میرزا عبدالحسین و جناب میرزا علیمحمد و جناب آقا میرزا محمود اسلاء اجلا را و همچنین امه‌الله المقریه ورقه موقته والده‌شانرا از قبل عبداله‌آء تحیت و ثنا و تکبیر و بها ابلاغ دارید و علیک اله‌آء الابهی

INBA84:338

## AB02273

To: Bibi Tuba sister of Warqa, in Yazd

Date: 1906 ca.

- 1 O leaf attracted by the fragrances of God! Your letter was read and recited with utmost grief and sorrow. It had a profound effect and ignited a fire in the heart. Truly you are oppressed and in God's path the target of the arrow of calamity and pierced by the dart of cruelty. Every oppressed one weeps for your oppression and every sorrowful one begins lamentation and moaning for your sorrow. Whatever cry and wail you make, you have the right.
 

1 ای ورقهء منجذبه بنفحات الله نامہات قرائت گردید و در نہایت حزن و حسرت تلاوت شد تأثیر شدید نمود و آتشی در دل افروخت فی الحقیقہ مظلومی و در راہ خدا ہدف تیر بلا و مطعون بسہم جفا ہر مظلومی بر مظلومی تو گرہ نماید و ہر محزونی بر حزن تو نالہ و انین آغاز کند آنچه فریاد و فغان نمائی حق داری
- 2 But if you consider carefully, you are oppressed in the Baha'i path and afflicted in the way of that Peerless Beloved. Therefore be patient and enduring, do not weep, do not lament. The Concourse on High is saddened by your sorrow and the handmaidens of the Lord are grieved by your affliction. These days will pass. I hope that means of happiness will be provided. You are never forgotten and never leave my thoughts. Moment by moment I remember you and seek the grace and mercy of the Lord for you.
 

2 ولی اگر بدقت نظر فرمائی مظلوم راہ بہائی و مصیبت زدہ در سبیل آندلبر بیہمتا لذا صبر و تحمل نما گرہ ممکن مویہ منما ملأ اعلی از حزن تو محزونند و اماء حضرت یزدان بر مصیبت تو دلخون این ایام بسر آید امیدوارم کہ اسباب خوشی فراہم آید ہیچ وقت فراموش نشوی و از خاطر زروی دمبدم بیادت افتم و از برایت فضل و رحمت حضرت پروردگار طلب
- 3 The poetry was in the utmost eloquence and excellence, and the content was very pleasing and delightful. Truly you are the sister of that loving Warqa and sister of that composer of pearls and jewels. I hope that in the realm of the Kingdom you will be joyful and it is certain that you will be successful.
 

3 اشعار در نہایت فصاحت و بلاغت بود و مضمون بسیار ملیح و دلنشین حقاً کہ خواہر ورقاء مہرپوری و ہمشیرہ آن ناظم در و گہر امیدوارم کہ در جہان ملکوت شادمان شوی و یقین است کہ کامران گردی
- 4 Caress the children on my behalf with utmost kindness. Give glad tidings of divine paradise to Rudvaniyyih the writer of letters. Give the good news of the love of God to Aqa Mirza Habibullah. Make Mirza Vajihullah familiar with attention to truth. The handmaiden of God Farah-Angiz is very dear. The verse that Mirza Vajihullah composed was very sweet.
 

4 اطفال را از قبل من بنواز نہایت مہربانی رضوائیہ کاتبہء حروف را برضوان الہی بشارت دہ آقا میرزا حبیب اللہ را بحیث اللہ مژدہ بخش میرزا وجیہ اللہ را بتوجہ بحق مألوف کن امہ اللہ فرح انگیز بسیار عزیز است یقی کہ میرزا وجیہ اللہ گفتہ بسیار شیرین بود
- 5 And upon you be greetings and praise.
 

5 و علیک التّحیّۃ و الثّناء

MKT7.179

## AB02222

To: *Abdu'l-Husayn nephew of Mirza Ali Khan*

Date: 1906 ca.

- 1 O thou who art faithful in the Covenant! Though thy kith and kin have cast thee out from among them, in reality thou art the sole one among thy relatives to be a loved and honoured servant of God. This is the bountiful recompense for the torments thou hast suffered and the good reward for all the pain thou hast endured. Grieve not nor begrudge them anything and do not grow bitter, for after some time those very souls who have rejected thee will reclaim their relationship with thee and even thine enemies will noise abroad their friendship with thee and their love how much more thy kith and kin. This cruelty will come to kindness in the end and these bitter dregs will be transformed to the pure crystalline stream from which thou shalt assuredly drink.
- 2 Thus hath it ever been. The owner of the slave Bilal used to beat him with great violence, saying, "Why dost thou shout about thy love for Muhammad?" Eventually one of the Prophet's disciples purchased the slave's freedom and soon afterwards his original owner took credit for the fact, saying: "See that Bilal? He first mentioned the name of Muhammad in my house."
- 3 Now consider what shall come to pass for thee. Erelong shalt thou see a great transformation occurring in thy family. Every one of thy relations will claim precedence in his belief and every stranger will take pride in knowing thee and say he is thy kith and kin.
- 4 So conduct thyself with the utmost love and long-sufferance towards thy relatives, show kindness and forbearance to thy family. Do not draw away from them or take umbrage; do not become alienated and sad. But persevere, rather, and be patient. The end belongs to those who are patient. This is our duty in this divine dispensation. We should show the utmost love, love from the bottom of our hearts, even to those who hate us, how much more so our close relatives
- 1 بواسطه جناب آقا سید اسدالله جناب آقا میرزا عبدالحسین اخوی زاده آقا میرزا علیخان و آقا میرزا محمود مرحوم ای ثابت بر پیمان هر چند از خویش و پیوند آزاده دل و در بندی ولی بنده عزیز خداوندی و در آن قوم و قبیله بی مثل و مانند این اجر تلافی آن زجر و این حسنات مقابل آن سیئات محزون مباش اندوه منما دلگیر مگرد و دل سرد مشو چندی نگذرد قسمی شود که پیگانگان دعوی خویشی کنند و دشمنان دم از دوستی زنند تا چه رسد به خویش و پیوند این جفا منتهی یوفا گردد و این درد مبدل بصفای شود
- 2 همیشه چنین بود بلال را مالک کامکار اذیت و جفا مینمود که چرا از جان و دل ندای یاحمد برآری و بضرب شدید میزد تا آنکه یکی از اصحاب رسول رسید و بچند درهم خرید و آزاد گردید آن مالک اول چندی نگذشت که افتخار مینمود که بلال اول در لانه و کاشانه من نغمه یاحمد بلند نمود
- 3 ملاحظه نما که حال چگونه است عنقریب خواهی دید در بعید و قریب انقلاب عجیب حاصل شود هر خویشی پیشی گیرد و هر بیگانه آشنا و خویش شود و افتخار بوجود تو نماید
- 4 پس بنهایت مهربانی و بردباری و صبر و تحمل با ذوی القربی محبت و ملاطفت نما دلگیر مشو مگرد مگرد صبر و تحمل نما و العاقبة للصابرين در این دور مبارک تکلیف چنین است حتی باهل بغض و کین باید در نهایت محبت معامله نمود و از روی دل و جان مودت کرد تا چه رسد به خویشان و اقربا و علیک التحیة و الثناء

MMK2#306 p.223

## AB12809

To: *Edea Marie Santori, in Paris*

Date: 1906 ca.

1 O thou dear maidservant of Baha!

1 ای کنیز عزیز بها

2 Thy kind mother, like unto a bird whose nest is on some lofty height, hath winged her flight towards her heavenly home in the Abha Kingdom. Be not then afflicted; neither weep nor grieve, neither sigh nor lament. For she hath hastened from this dark and narrow world to a realm of light and purity; hath ascended from this world of limitation to the illimitable expanse of the celestial realm. Escaping from this mortal plain, she hath soared towards the presence of her Lord, hath heard her praises uttered by the Concourse on High, hath tasted the sweetness of reunion, and hath gazed upon the countenance of her Beloved. Is it then permissible, O gentle maidservant, to mourn and sorrow, to be consumed with grief by reason of this separation?

2 مادر مهربان مانند مرغ بلندآشیان آهنگ لانه خویش در ملکوت ابدی نمود پس دلتنگ مشو اشک مریز محزون مگرد ناله و فغان مکن زیرا از جهان تاریک و تنگ بجهانی روشن و بیرنگ شتافت از عالم قیود بفضای غیر محدود صعود نمود از حرمان رهید و بقرب یزدان پرید و تحسین ملاً اعلی شنید و حلاوت مشاهده و لقا چشید با وجود این ای کنیز نازنین آیا جائز است که محزون باشی دخنون گردی و از فراق باحترق مبتلا شوی

3 Humbly and fervently 'Abdu'l-Baha supplicateth the All-Glorious Horizon, beseeching forgiveness for iniquity, imploring pardon for transgression. Do thou likewise seek forgiveness, and show forth steadfastness in this trial and affliction, that thou mayest rid thyself of these bonds, and make thy dear mother happy in the Abha Kingdom. For in that world the veil is torn asunder and one becometh immersed in an ocean of feeling and perception. Thy loving mother perceiveth the condition of her daughter and, rejoicing in her fortitude and patience, experienceth felicity in the eternal realm. Beware, beware of shedding tears, for then the happiness of thy mother will be changed to sadness and affliction.

3 عبدالهآء بافق اعلی عجز و نیاز نماید و عفو گاه طلبد و غفران عصیان جوید تو نیز بطلب آمرزش پرداز و در این امتحان و آزمایش قدم ثبوت بنما تا خویش را از این قیود آزاد نمائی و مادر عزیز را در ملکوت ابدی دلشاد فرمائی زیرا در آنجهان پرده نماند خرق شود و انسان در دریای احساس و ادراک غرق گردد مادر مهربانت حالت دختر به بیند از صبر و قرار او وجد و طرب نماید و در جهان باقی کامرانی کند زنهار زنهار از دیده اشک مبار زیرا آن کامکار محزون و بیقرار گردد

4 What greater bounty could there be than this? Thy mother hath hastened to a world sanctified above the reach of human understanding, and hath been delivered from all sorrow, vexation, hardship, trouble, and misfortune. Ere this she was a captive in the fetters of material attachments; now she is established upon the throne of joy. Ere this she was a prisoner in the bond of this ephemeral world; now, like unto the birds of holiness, she hath winged her flight unto the realm of freedom.

4 چه موهبتی است اعظم از این که بعالمی مقدس از عقول بشر شتافت و از حزن و کدورت و آسیب و عذاب و نعمت رهایی یافت اسیر زنجیر علائق بود بر سریر شادمانی مستقر شد بسته بقید این جهان فانی بود مانند طیور قدس بعالم آزادی پرواز نمود

5 Upon thee be greetings and praise.

5 و علیک التّحیّة و التّناء

BRL\_DAK#1151

## AB02347

*To: Muhammad Baqir Khan from Isfahan, in Shiraz*

*Date: 1906 ca.*

- 1 O you servant of God! You have experienced severe hardships and endured great difficulties. Praise God that you were worthy and deserving of this gift - to be the target of punishment in the path of the Divine Unity. All people, without exception, are targets for the arrows of destiny and objects of the darts of tribulation. The Turkish poet has said:
 

ای بنده الهی صدمات شدیده دیدی و مشقات  
عظیمه کشیدی حمد کن خدا را که لائق و  
سزاوار این موهبت بودی که مورد عقوبت در  
سبیل حضرت احدیت شدی جهانیان کلاً و  
طراً نشانه تیر قضایند و هدف سهام بلا شاعر  
ترک گفته
- 2 "In this turquoise-colored dome there is no shield;
 

یوقدر سپر بو گنبد فیروزه فامده
- 3 Every atom is a target for the arrow of fate."
 

ذرات جمله تیر قضایه نشان
- 4 Consider the Emperor of Russia, who was the greatest of monarchs with drums and cymbals - see how he became despondent and his entire royal family became intimate companions with blood-stained hearts. And likewise other nobles and chiefs - each one's turn comes. The point is that the foremost people of the world are kings, and when kings are thus subjugated, consider then the condition of others. But the difference is this: worldly people are afflicted in the path of passion and desire, with hearts and souls withered and frozen. Each becomes the target of tribulation and suffers pain and cruelty, and you too are a target of the arrows of tribulation - but this is in the path of the Most Glorious Beauty while that is in the way of self and passion. See what a difference in paths - from where to where!
 

ه در اعظم ملوک امپراطور روس بود و با طبل  
و کوس ملاحظه نما که چگونه مأیوس شد و  
جمع خاندان سلطنت با خون دل همدم و مأنوس  
و همچنین سائر بزرگان و سروران نوبت هریک  
رسد مقصود اینست که اول رجال عالم ملوکند  
و ملوک چنین ملوک دیگر قیاس حال دیگران نما  
اما تفاوت اینجاست که جهانیان در سبیل هوی  
و هوس آزرده گردند و دل و جان پژمرده و  
افسرده دارند هریک مورد بلا و مبتلای آلام  
و جفا گردند و شما نیز هدف تیر بلا و لکن این  
در سبیل جمال ابدی و آن در ره نفس و هوی  
بین تفاوت ره از کجاست تا بکجا
- 5 The point is that one must be grateful for tribulations that come, for they are in the path of the Beloved, not for the self, and in love for the Rose, not attachment to clay. I hope that your illustrious sons will remain protected and preserved in the cave of the protection and shelter of my Most Exalted Lord, and that a ray from the light of guidance will shine upon the sight and insight of their mother. This is not difficult for God. And upon you be greetings and praise.
 

مقصود اینست باید از بلایای وارده شکرانه نمود  
زیرا در ره جانان بود نه جان و در عشق گل بود  
نه تعلق بگل امیدوارم که انجال اجلاء در کھف  
حفظ و حمایت ربی الاعلی محفوظ و مصون و  
محظوظ مانند و پرتوی از نور هدایت بر بصر و  
بصیرت والده شان زند و لیس ذلک علی الله  
بعزیز و علیک التّحیّة و الثّناء

INBA87:232, INBA52:237, MKT8.018b,  
HDQI.183, ANDA#10 p.05, MSHR2.210x

## AB02374

To: *Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih), in Tabriz*

Date: 1906 ca.

- 1 ...Regarding events and occurrences, if you ask, it is the same as was written before - some of the unfair ones among the Covenant-breakers and officers made pure fabricated reports to His Majesty the Sultan. A committee composed of several officials was appointed to investigate. They went directly to the enemies, the helpers of the Covenant-breakers, and investigated from them, and whatever they heard they confirmed. They returned, until royal justice determines what to do and imperial scrutiny decides what course to take. And in truth the matter is in God's hands and those below cannot bring benefit or harm to themselves.
- 2 It has always been thus - if accusations and calumnies did not arise, no innocent one would ever be caught. Christ (may the spirit of the worlds be sacrificed for Him) would not have fallen into the hands of the Jews, and the Lord of Martyrs (may my spirit be sacrificed for Him) would not have fallen into the hands of the bloodthirsty army in Karbala, the oppressed and subdued Master would not have been wronged, and Zachariah would not have been sawn asunder, and so on for the rest.
- 3 But we, praise be to God, are loyal to the government and steadfast in service, well-wishers of the nation and kind to all peoples. We speak nothing but good words and pursue nothing but the path of friendship and peace and truth and righteousness, and seek nothing but the comfort of creation and tranquility of humanity and God's good pleasure....
- 1...از حوادث و وقوعات اگر پرسى همانست که از پيش مرقوم گشت بعضى از بي انصافان از ناقضان و عوانان بدر بار اعليحضرت سلطان صرف اقترأ تبليغاتى نمودند هيئتى مرگب از چند نفر مأمور بتحقيق شدند رأساً در نزد دشمنان اعوان ناقضان وارد شدند و از آنان تحقيق کردند و هرچه شنيدند تصديق نمودند مراجعت کردند تا عدالت شهربارى چه کند و موشكافى تاجدارى چه نمايد و فى الحقيقه كار بدست خداست و مادون لا يملكون لأنفسهم نفعاً ولا ضرراً
- 2 هميشه چنين بوده است اگر تهمت و اقترأ بميان نيامد هيچوقت مظلومى گرفتار نميشد حضرت مسيح روح العالمين له الفداء در دست يهود مبتلا نميشد و حضرت سيدالشهداء روحى له الفداء در كربلا در دست لشكر خونخوار غي افتاد سيد حصور مظلوم و مقهور نميشد و حضرت زكريا بمنشار منشور نميگشت و قس على ذلك البواقى
- 3 ولى ما الحمد لله صادق دولتم و ثابت بر خدمت خيرخواه ملتيم و مهربان با جميع امم جز كلمهء خير نگوئيم و جز در راه دوستى و آشتى و راستى و درستى نپوئيم و بغير راحت خلق و آسودگى بشر و رضاى الهى نجوئيم...

MMK5#016 p.010x

## AB12213

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

Date: 1906 ca.

- 1 O trusted one of 'Abdu'l-Baha! Your letter was received and its contents noted. Praise be to God, it indicated the love of the friends and their steadfastness in the Covenant and Testament. This glad-tiding brought joy and was a mighty proof of the confirmations of the Divine Unity. Today the friends of God must strive to remain firm in the Covenant, and this cannot be accomplished through words alone - deeds and conduct are required. Therefore the friends must arise with the utmost trustworthiness, sincerity, goodwill, love, faithfulness and gratitude to their masters. And if they should commit any wrong or breach of trust, that error and sin will have been committed against God Himself.

- 2 Convey my longing greetings to Aqa Mirza Yusuf Khan and Aqa Mirza Fadlu'llah Kandi and Aqa Mirza 'Abdu'l-Karim Khan and say: Sincerity shown to that honored person is sincerity shown to me, and love and service rendered to him is love and service rendered to me. Indeed, observing the rights that great leaders have over their followers is one of the characteristics of the pure ones. Through divine assistance and grace you must serve in such a way that the supreme lady and the most exalted nobles will be completely satisfied. Likewise convey my message to Mirza Sadiq Rashti and say: You must act in such a way as to bring joy to the supreme lady and make it clear that the friends of God are friends indeed, not strangers - they are arrows of faithfulness, not arrows of cruelty. Therefore this is what is hoped from you - that you will serve in such a way as to make it evident to all that the nature of the Baha'is is kneaded with truth and sincerity, and that the disposition of those firm in the Covenant is created with trustworthiness and religiosity.

- 3 And upon you be the Most Glorious Beauty!

1 ای امین عبدالهآء نامه رسيد و بر مضامين اطلاع حاصل گرديد الحمد لله دلالت بر محبت ياران و استقامت بر عهد و پيمان مينمود اين بشارت مورث مسرت و دليل جليل بر تأييد حضرت احديتست اليوم بايد احبای الهی همت بر استقامت بر ميثاق نمايند و اين بگفتار تمام نگرود کردار و رفتار بايد پس بايد احباً بنهايت امانت و صداقت و خيرخواهى و محبت و وفا و پاس نعمت سروران برخيزند و اگر چنانچه خلاف و خيانتى نمايند آن خطا و نگاه را با حق کرده اند

2 بجناب آقا ميرزا يوسف خان و آقا ميرزا فضل الله كندى و جناب آقا ميرزا عبدالكريم خان تحيت مشتاقانه من برسان و بگو صداقت با آن شخص محترم صداقت با منست و محبت و خدمت باو محبت و خدمت بمن بلکه ملاحظه حقوق متبوعى بزرگان بر تابعان از خصائص پاكان و بايد به عون و عنايت الهيه نوعى مواظبت خدمت كنيد كه بانوى عظمى با اسلااء اجلا نهايت رضايات حاصل نمايند و همچنين بجناب ميرزا صادق رشتى پيام من برسان و بگو تو بايد نوعى حركت نمائى كه سبب مسرت بانوى عظمى گردى و واضح و معلوم شود كه ياران الهى يارند نه اغيار مير وفا هستند نه تير جفا پس اميد از تو چنين است نوعى خدمت نمائى كه مسلم عموم گردد كه طينت بهائيان به صدق و راستى مخمر است و فطرت ثابتان بر پيمان مفطور بر امانت و ديانت

3 و عليك الهآء الأبهى

AMIN.145-148

**AB02184***To: Baha'is of the United States**Date: 1906*

O ye children of the Kingdom!

DWNP\_v4#07 p.040

It is New Year; that is to say, the rounding of the cycle of the year. A year is the expression of a cycle (of the sun); but now is the beginning of a cycle of Reality, a New Cycle, a New Age, a New Century, a New Time and a New Year. Therefore it is very Blessed.

I wish this blessing to appear and become manifest in the faces and characteristics of the believers, so that they, too, may become a new people, and having found new life and been baptized with fire and spirit, may make the world a new world, to the end that the old earth may disappear and the new earth appear; old ideas depart and new thoughts come; old garments be cast aside and new garments put on; ancient politics whose foundation is war be discarded and modern politics founded on peace raise the standard of victory; the new star shine and gleam and the new sun illumine and radiate; new flowers bloom, the new spring become known; the new breeze blow; the new bounty descend; the new tree give forth new fruit; the new voice become raised and this new sound reach the ears, that the new will follow the new, and all the old furnishings and adornments be cast aside and new decorations put in their places.

I desire for you all that you will have this great assistance and partake of this great bounty, and that in spirit and heart you will strive and endeavor until the world of war become the world of peace; the world of darkness the world of light; satanic conduct be turned into heavenly behavior; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the love of God and the noise of the gun the voice of the Kingdom; the soldiers of death the soldiers of life; all the nations of the world one nation; all races as one race; and all national anthems harmonized into one melody.

Then this material realm will be Paradise, the earth Heaven, and the world of Satan become the world of Angels.

TAB.038-040, BSC.475 #899x, SW\_v02#01 p.010-011, SW\_v04#16 p.266, SW\_v08#01 p.009, CHH.217-218, BLO\_PN#022

## AB02817

To: Aqa Shaykh Muhammad Hashim Aqa, in Masjid Bardi

Date: 1906 ca.

1 Praise be to Him Who illumined the highest horizon with the brilliant light of the Sun of Truth upon all regions, and showered upon existence the outpouring of bounty, and manifested Himself upon all beings through the outpouring of the All-Merciful, whereby the realities of contingent beings were attracted, aroused, ignited, thunderstruck, inflamed, harmonized, anticipated, and received abundance from those effects and were illumined by those lights, and submitted and were humbled before the Lord of clear signs openly and manifestly. And the brilliant light from the Supreme Concourse, with greetings and praise, be upon the Most Great Word which encompasses all the Most Beautiful Names, flowing from the supreme realms upon the attracted realities which are moved by the breaths of God and which speak in praise of the Most Glorious Beauty and upon whosoever is illumined by His light and attracted by His manifestation forever and ever.

2 O servant of the Sacred Threshold! You had asked about voluntary prayers, recommended practices, invocations and prescribed litanies. In this Dispensation, there are only the prescribed obligatory prayers. As for litanies, invocations, voluntary and recommended prayers that are not obligatory - while the recitation of any prayer after the obligatory prayer is beloved and acceptable, there is no specific requirement. And as for self-perfection in this Dispensation, it is not dependent upon spiritual exercises, seclusion and isolation. Rather, it depends upon detachment and attraction to God, divine attributes, acquisition of heavenly knowledge, refinement of conduct, and adorning the heart with the breaths of the Lord of Mysteries - this has been and will always be the case. The rules and principles of spiritual exercises that existed before have been entirely abrogated. This is the truth, and after truth there is nothing but manifest error. And upon you be greeting and praise.

BRL\_IOPF#2.23x

1 حمداً لمن انار الأفق الأعلى بضياء ساطع من شمس الحقيقة على الأرجاء وافاض على الوجود فيض الجود وتجلي على الأكوان بفيض الرحمن وانجذبت حقائق الامكان وانبعثت واشتعلت وانصعقت والتهمت واثلفت وارتقبت واستفاضت من تلك الآثار واستنارت من تلك الأنوار وخضعت وخشعت لرب الآيات البيّنات في الإعلان والأجهار والنور الساطع من الملاء الأعلى بالتحيّة والثناء على الكلمة العليا الجامعة للأسماء الحسنى الفائضة من العوالم العليا على الحقائق المنجذبة بنفحات الله الناطقة بالثناء على الجمال الأبهى وعلى من تنور بنوره وانجذب بظهوره الى ابد الآباد

2 ای بنده آستان مقدّس از نوافل و مندوب و اذکار و اوراد مسنون سؤال نموده بودید در این دور آنچه منصوص فرائض است اما اوراد و اذکار و نوافل و مندوب مخصوص غیرمفروض اما قرائت هر مناجات بعد از نماز محبوب و مقبول اختصاص نداشته و اما تکمیل نفس در این دور منوط به ریاضت و خلوت و عزلت نه بلکه به انقطاع و انجذاب و اخلاق رحمانی و تحصیل معارف ربّانی و تحسین اطوار و تزئین قلب بنفحات ربّ الأسرار بوده و خواهد بود آداب و اصول ریاضت که از پیش بود بکلی منسوخ گشت هذا هو الحقّ و ما بعد الحقّ الا الضلال المبين و عليك التحيّة و الثناء

MKT3.254, AVK3.447.01x, AVK4.027.14x

**AB02741**

*To: Aseyeh Wellesca Dyar, in Washington, DC*

*Date: 1906 ca.*

O thou maid-servant of God!

Thy detailed letter was perused. On account of the multitude of occupations and work, a brief answer is written. This brief Tablet is most significant. Thou art forever in my memory and in reality thou art present. Thou art never forgotten!

Blessed is thy state that thou art firm in the Covenant and steadfast in the Cause of God. Rest thou assured of the bounty and providence of the Heavenly Lord. Be thou rejoiced! Be thou a merciful being! Be thou illumined! Associate with all the maid-servants of the Merciful with utmost love and kindness, also with other women of the world.

I have prayed for the outpouring of the blessing upon those souls for whom thou hast asked supplication of the Holy Spirit (in their behalf). I hope that they may become quickened through the breeze of life wafting from the garden of immortality and be gladdened with utmost happiness and joy. But the capacity is necessary for the descent of rain, and preparation of soil is of great importance. The heavenly outpouring will develop from the pure ground roses and hyacinths. We also hope that such things will appear from them.

Convey my respectful greeting to the attracted maid-servant of God... I am always engaged in her remembrance, beseeching for her merciful gifts from the Heavenly Father. Utmost bounty is extended toward her.

Exert thyself in studying the Persian language in order that with perfect eloquence and fluency thou mayest talk, read and write.

Know thou the value of ... for she hath an illumined heart and a soul gladdened with the love of God. She hath presented herself at this blessed Spot, hearing the utterances of Abdul-Baha with her own ears. Blessed is she, and again, blessed is she!

TAB.209-210

## AB02670

To: *Khudadad Jamshid Rahmatabadi*

Date: 1906 ca.

- 1 O servant of the Divine Threshold! The letter which you had written to His Honor Javad was noted. It was not a letter - it was a bouquet of flowers and fragrant herbs of the love of God. A sweet fragrance reached our nostrils and the hearts of the friends of God were made happy and joyful that, praise be to God, through the grace and favor of the Blessed Beauty, the survivors of the martyrs, despite their utter oppression, are in the utmost spirit and fragrance.
 

1 ای بنده درگاه یزدان نامه‌ئی که بحضرت جواد مرقوم نموده بودید ملاحظه گردید نامه نبود یک طبق گل و ریاحین محبت الله بود بوی معطری بمشام آمد و قلوب یاران الهی شاد و خرم گردید که الحمد لله بازماندگان شهدا به فضل و عنایت جمال ابهی با کمال مظلومی در نهایت روح و ریحان هستند
- 2 Those blessed souls are the remembrances of the martyrs at the altar of love, and each one is dearer to 'Abdu'l-Baha than heart and soul. The friends of God in all lands should take pride and glory in serving these oppressed ones, for this is the greatest means of drawing near to the Divine Threshold.
 

2 آن نفوس مبارکه یادگار شهیدان قربانگاه عشقند و هر یک در نزد عبداله‌آء عزیزتر از دل و جان احبای الهی در جمیع بلاد باید بخدمت آن مظلومان مباحات و افتخار نمایند زیرا اعظم وسیله تقرب درگاه کبریاست
- 3 From the news of the continuation of the spiritual gathering and the assembly of the friends of God, much joy and gladness was obtained. Make a register of the names of those who are among the survivors of the martyrs and whose mention has not yet flowed from the pen of this servant, and send it, for writings were inscribed for some of them and sent, but did not arrive.
 

3 از خبر دوام محفل روحانی و اجتماع احبای الهی بسیار فرح و شادمانی حاصل گردید نفوسی که از بازماندگان شهدا هستند و تا حال ذکرشان از قلم اینعبد جاری نگردیده اسمائشانرا دفتری نموده ارسال دارید زیرا در حق بعضی از ایشان تحریری مرقوم گردید و ارسال شد ولی نرسید
- 4 And convey my longing greetings to Jinab-i-Aqa Haydar-'Ali and tell him that this dream which you saw is evidence that the red cotton is, God willing, martyrdom in the most glorious path. Pray and supplicate that the Self-Sufficient Lord may place such a crown upon the head of this center of poverty and nothingness. And likewise it was evidence of your sincerity and attraction and supplication.
 

4 و بجناب آقا حیدر علی تحیت مشتاقانه من برسان و بگو این رؤیا که مشاهده نموده بودی دلیل بر آنست که پنبه احمر انشاءالله شهادت در سبیل جلیل انور است دعا و نیاز نما که خداوند بی‌نیاز چنین تاجی بر سر این مرکز فقر و فنا بنهد و همچنین دلیل بر خلوص و انجذاب و ابتهال شما بود
- 5 And upon you be greetings and praise.
 

5 و علیک التّحیّة و الثّناء

YARP2.515 p.373

## AB02865

*To: Baha'is of Bushruiyih, in Bushruiyih*  
*Date: 1906 ca.*

1 ...O divine friends! In this morning when the herald of success calls out "Come ye to prosperity" from the Abha Kingdom, Abdul-Baha is overflowing like a brimming cup in remembrance of those dear friends, and when they come to mind, the grieving heart becomes joyful and the sorrowful soul becomes delighted. Through the grace of the merciful Lord, he hopes that the friends will withstand endless tribulations and, like Abdul-Baha, sacrifice heart and soul for the Beloved at every breath. May they not stumble at any calamity nor tremble at any affliction, and may they not choose silence and quiet. Rather, like pure gold in an intense and burning fire, may they shine forth brightly, counting tribulation in the path of Baha as a bounty itself, and affliction in the way of the One as a gift divine. The Blessed Beauty - may my soul be a sacrifice for His loved ones - longed for tribulation and endured every oppression. The Divine Lote Tree was subject to the axe of persecution and trials. It is thus evident how this insignificant plant should be worthy and befitting.

2 O friends! Do not falter, but rather recall the tribulations of Sinai, that ye may find the cup of affliction as a pure draught, and the bitterness of oppression and enmity as the honey and sugar of the paradise of good-pleasure. I yearn for all the friends with heart and soul and eagerly seek their meeting. I beseech God that through His aid and grace He may arrange means whereby saddened hearts may become a paradise supreme and grieving souls may attain ultimate joy and delight. And upon you be greetings and praise.

1 ...ای یاران الهی در این صبح که منادی نجات از ملکوت ابهی به حی علی الفلاح ندا مینماید عبداله‌آء بذکر آن یاران عزیز مانند جام لبریز در فیضان و چون بخاطر آیند قلب مغموم مشعوف گردد و جان حزن محظوظ شود و از فضل خداوند مهربان امیدوار است که یاران مقاومت مصائب بی پایان نمایند و مانند عبداله‌آء در هر دمی دل و جان فدای جانان کنند از هیچ بلائی نلغزند و بهیچ مصیبتی نلرزند و صمت و سکوت نپسندند بلکه مانند ذوب ابریز در آتش تند و تیز رخ برافروزند بلا را در سبیل بها عین عطا شمردن و مصیبت را در ره حضرت احدیت عین موهبت دانند جمال ابهی روحی لأحبائه الفداء آرزوی بلا میفرمود و تحمل هر جفا مینمود سدره منتهی مورد تیشه اذیت و ابتلا بود دیگر معلومست که این گیاه ناچیز را چگونه سزاوار و شایان

2 ای یاران فتور میارید بلکه بلایای مجلی طور بخاطر آرید تا کأس بلا را جام طهور یابید و تلخی ظلم و عدوان را شهد و شکر جنت رضوان دانید جمیع دوستان را بجان و دل مشتاقم و بکمال آرزو طالب دیدار از خدا خواهم که بعون و عنایت خود اسبابی فراهم آرد که قلوب حزن بهشت برین گردد و نفوس محزون بنهایت فرح و سرور محظوظ شوند و علیکم التحية والتناء

MMK3#193 p.136x, NANU\_AB#40x

## AB03001

*To: Spiritual Assembly of Ishqabad*

*Date: 1906 ca.*

- 1 O friends of God! Those souls who, at the bidding of God, have risen up in servitude, diffused the divine fragrances, sacrificed themselves, forsaken rest and comfort, closed their eyes to worldly glory, and experienced severe hardships—these are glorified in the Kingdom of Abha and adored and lauded among the Concourse on high. As stars of eternal glory, they shall shine and gleam forever above the horizon of sanctity. Even in this world the souls of believers circle around them.
- 2 Therefore, on the fifth of Jamadiyu'l-Avval, souls equaling the number of the Greatest Name should be chosen to proceed with utmost joy and fragrance to Bukhara and, on behalf of 'Abdu'l-Baha, visit the perfumed resting place of Jinab-i-Nabil-i-Akbar, Aqa Muhammad-i-Qa'ini. This act will be the cause of divine confirmations and assistance, and the nostrils of the spiritually-minded will be perfumed with the sweet fragrance of the love of God.
- 3 However, no one should imagine that any save God supplieth the needs and granteth the requests of souls, or that another besides the Blessed Beauty hath pervasive power over the realities of things. But should one offer prayers at the resting places of the loved ones of God who are nigh unto the threshold of Grandeur, by reason of the favor enjoyed by that individual, the assistance of the Most Great Name will certainly be obtained.
- 4 Upon you be greetings and praise.
- 5 If it is not possible on the fifth of Jamadiyu'l-Avval, then resolve to make the pilgrimage on every twenty-eighth of Sha'ban, which is the day of martyrdom of the Exalted One—may my spirit and my very being be sacrificed for Him.

1 ای یاران الهی نفوسیکه بامر الله خدمت نمودند و بنشر نفحات پرداختند و جانفشانی نمودند و از راحت و آسایش خویش گذشتند و از عزّت دنیویّه چشم پوشیدند و صدمات شدیده دیدند این نفوس در ملکوت ابدی مذکورند و در ملأ اعلیٰ معروف و موصوف ستارهء عزّت ابدیهء آن نفوس مبارکه از افق تقدیس الی الأبد ساطع و لائح حتی در اینجهان نیز مطاف نفوس مؤمنه هستند

2 لهذا باید بجهت یوم پنجم جمادی الأولى نفوسی بعدد اسم اعظم انتخاب گردند و در نهایت روح و ریحان توجّه به بخارا کنند و از قبل عبدالبهاء زیارت مرقد معطر جناب نبیل اکبر آقا محمد قاضی نمایند و اینعمل سبب تأیید و توفیقات الهیه گردد و مشام روحانیان از رائحهء طیبّه محبت الله معطر و معبر شود

3 اما نباید کسی گمان کند که غیر حقّ حاجت نفوس را روا نماید و یا آنکه غیر جمال مبارک قوهء نافذه در حقایق اشیاء دارد اما در محلّ مرقد احبابی الهی که مقرب درگاه کبریا هستند اگر نفسی دعا نماید بجهت نظر عنایتی که بآن شخص است تأییدات اسم اعظم البتّه حاصل شود

4 و علیکم التّحیه و التّناء ع ع

5 و اگر در پنجم جمادی الأولى میسر نشد در هر بیست و هشتم شعبان که یوم شهادت حضرت اعلیٰ است روحی و کینوتی له الفداء عزم زیارت فرمایند

KHSH13.030, MSBH1.487

**AB02954**

*To: Aseyeh Wellesca Dyar*

*Date: 1906 ca.*

O thou maid-servant of the Blessed Perfection! Thy letter was received. It was written in Persian. I was very much pleased.

I earnestly hope that thou wilt memorize all the Persian poems revealed by the Blessed Beauty and wilt sing them in a voice of incomparable sweetness at Baha'i meetings and gatherings. The day is not far distant when these poems will be set to Western music and the sweet accents of these songs will reach the Abha Kingdom with exceeding joy and gladness.

Thou hast written that ... is giving lessons of [the Book of] Ighan; this news brought me real joy.

Thou hast written that ... hath started upon her trips again, to be engaged in the service of the Kingdom. In reality she is attracted and will bear every calamity and trial in the path of the Blessed Perfection and this very thing will be conducive to her spiritual development.

O thou attracted one! If thou art able, be thou engaged in the promotion of the Cause of God, either with ... or alone.

O thou maid-servant of God! Whatever thou dost and upon whatever occasion thou showest any effort, the end will prove fruitless except in teaching the Cause of God and in serving the divine Kingdom.

If the means of thy travel to these parts be brought about, it is better to come alone, because ... must remain in those parts and be engaged in the service. The confirmation of the Holy Spirit will descend upon him uninterruptedly.

Convey respectful greeting to the beloved maid-servant of God ... and love her.

BRL\_IOA#08x, TAB.212

## AB02857

*Date: 1906 ca.*

- 1 O God, Whose mercy pervadeth all things! O Bestower of favors and Forgiver of sins! Thou pardonest those who have gone astray and exchangest their wrongdoings for that which is good. Thou causest whomsoever Thou wilt to enter the paradises of the celestial Eden, and Thou perpetuatest whomsoever Thou pleasest in the gardens of the Kingdom, gardens of gifts and living waters.
- 2 Lord! Verily, the heart of Thy tender servant is astonished at the delights of the realms above, and he is eager to meet Thee in Thine exalted kingdom. Like a bird, he hath soared with longing wings to the retreats of holiness in the precincts of Thy supreme mercy and hath sought refuge at the threshold of Thy clemency. He hath ascended unto Thee and reached Thee with his heart free and without any provisions in Thy presence save hope.
- 3 Lord! Remove his old garment and attire him with the raiment of sanctity. Divest him of the robe of sinfulness and crown him with the diadem of forgiveness. Illumine his face in the paradise of Thy good-pleasure and cause him to attain the station of witnessing and meeting in the assemblage of splendor. After his separation and bereavement, bestow upon him eternal life through Thy grace and loving-kindness. Verily, Thou art the Almighty, the Most Generous.
- 4 O my Lord, the All-Merciful! Thou art verily the Pardoner, the Forgiving, the Glorious, the Bestower, the Great in Forgiveness. I beseech Thee, O my God, to assist his two noble sons to remain firm in the Covenant and Testament, that they may become renowned throughout all regions for their faithfulness. Bless them with blessings from heaven, and grant them success in this world and the next. Aid them to serve Thy Cause among all peoples, and make them the best remembrance of their father amongst the loved ones. Verily, Thou art the Bestower, the Mighty, the Glorious in bounty. There is none other God but Thee, the Generous to Thy noble servant, and the noble one shall never be brought low.
- اللَّهُمَّ يَا سَابِقَ الرَّحْمَةِ وَيَا سَابِغَ النِّعَمَةِ وَغَافِرَ الْحَوْبَةِ  
تَغْفِرُ لِلْخَطَاةِ وَتَبْدِلُ السَّيِّئَاتِ بِالْحَسَنَاتِ تَدْخُلُ مَنْ  
تَشَاءُ فِي جَنَّاتِ عَدْنٍ عَالِيَاتٍ وَتَخْلُدُ مَنْ تَشَاءُ فِي  
حَدَائِقِ الْمَلَكُوتِ رِيَاضِ هَبَاتٍ وَافِرَاتٍ
- رَبِّ اِنَّ عَبْدَكَ الرَّقِيقَ قَدْ طَارَ قَلْبُهُ شِعَاعاً إِلَى  
نِعَمِ الرَّفِيقِ وَاشْتَاقَ لِقَائِكَ فِي مَلَكُوتِكَ الرَّفِيعِ  
قَتَرَفَرَفَ كَالطَّيُورِ إِلَى رُفْرِفِ الْقُدُسِ بِجَنَاحِ  
الْأَشْوَاقِ فِي جَوَارِ رَحْمَتِكَ الْكُبْرَى وَاسْتَجَارَ  
فَنَاءَ رَحْمَانِيَّتِكَ الْعَظْمَى وَصَعِدَ إِلَيْكَ وَوَفَدَ  
عَلَيْكَ فَارِغَ الْفُؤَادِ فَاقْدِ الزَّادَ إِلَّا الرَّجَاءَ بَيْنَ  
يَدَيْكَ
- رَبِّ اخْلَعْ عَنْهُ الثَّوبَ الرَّثِيثَ وَالبِسهْ حُلَّ  
التَّقْدِيسِ وَانْزِعْ عَنْهُ رِدَاءَ الْعَصِيَانِ وَكُلَّهُ  
بِالْكَلِيلِ الْغَفْرَانِ وَنُورِ وَجْهِهِ فِي جَنَّةِ الرِّضْوَانِ وَ  
ادْخُلْهُ فِي مَحْفَلِ التَّجَلِّيِّ مَقَامِ الْمَشَاهِدَةِ وَاللِّقَاءِ وَ  
ارْزُقْهُ الْبَقَاءَ بِالْفَضْلِ وَالْأَحْسَانَ بَعْدَ الْفَضْلِ وَ  
الْحَرَمَانَ اِنَّكَ أَنْتَ الْعَزِيزُ الْمَنَّانُ
- يَا رَبِّي الرَّحْمَنُ وَأَنْتَ أَنْتَ الْعَفْوُ الْغَفُورُ الْجَلِيلُ  
الْأَحْسَانُ الْعَظِيمُ الْغَفْرَانُ ثُمَّ ابْتَهِلَ إِلَيْكَ يَا هُوَ يَا  
تَوْيِّدُ نَجْلِيهِ الْكَرِيمِينَ بِالثَّبُوتِ عَلَى الْعَهْدِ وَالْمِيثَاقِ  
حَتَّى يَشْتَهَرُوا بِالْوَفَاءِ فِي الْآفَاقِ ثُمَّ بَارِكْهُمَا بِبِرْكَةٍ مِنْ  
السَّمَاءِ وَوَقِّعْهُمَا فِي الْآخِرَةِ وَالْأُولَى وَابْدِهِمَا  
عَلَى خِدْمَةِ أَمْرِكَ بَيْنَ الْوَرَى وَاجْعَلْهُمَا لِأَيِّهِمَا  
خَيْرُ الذِّكْرِ بَيْنَ الْأَحْيَاءِ اِنَّكَ أَنْتَ الْمُعْطَى الْمُقْتَدِرُ  
الْجَلِيلُ الْعَطَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْكَرِيمُ لِعَبْدِكَ الْكَرِيمِ  
وَالْكَرِيمُ لَا يُضَامُ ابْدًا

BSHN.140.135, BSHN.144.135, MHT2.192

**AB03212***To: Muhammad Baqir Ha'i, in Najafabad**Date: 1906 ca.*

- 1 O My Ha'i! For some time no cry of "Ha'i-Hu'i" hath reached our ears, and no fragrance from thy garden of love hath come to us, for there are many veils and barriers. But thy melody should be so loud as to pass over mountains and hills and reach the ears of the yearning ones. Raise thy cry of "Hu'i" that "Ha'i" may become manifest, and breathe a breath that the reed-flute may begin its melody. The purpose is this: We are always waiting in this forest of tests for the song and voice of the friends to bring solace to our hearts, for the passion and rapture of the loved ones to become manifest, and for the light of guidance to illumine East and West.
- 2 Praise be to God, the friends of Najafabad are full of enthusiasm and joy, and in the utmost attraction and enkindlement, and like a lofty mountain they are firm and steadfast. I beseech God that day by day they may increase in this firmness and steadfastness and walk this path in such wise that they may attract both the master and servant, and deal with both friend and stranger with the utmost kindness, truthfulness and friendship. They should not look at shortcomings and should not be offended by harmful people, but rather should consider enemies as friends and ill-wishers as well-wishers, and treat them accordingly. This is the attribute of the people of Baha and this is the way of the people of faithfulness. And upon thee be greetings and praise.

1 ای هائی من چندیست که از هائی هوئی بگوش  
نرسیده و از گلزار محبتش بوئی نیامده زیرا  
حاجب و حائل بسیار ولی آهنگ تو باید چنان  
بلند باشد که از جبال و تلال بگذرد و بمسامع  
مشتاقان رسد هوئی بزن تا هائی جلوه نماید و  
نفخه‌ئی بدم تا نائی بنغمه درآید مقصد اینست ما  
همیشه در این پیشهء امتحان منتظر آیم که ترانه  
و آواز یاران سبب تسلی خاطر گردد و شور و  
وله دوستان ظاهر شود و از نور هدایت شرق و  
غرب لامع گردد

2 الحمد لله یاران نجف آباد پر شور و شوقند و در  
نهایت انجذاب و التهاب و چون جبل باذخ ثابت  
و راسخ از خدا خواهم که روز بروز بر این ثبوت و  
استقامت بیفزایند و در این سبیل روش و سلوک  
نمایند تا مالک و مملوک را منجذب فرمایند و در  
نهایت مهربانی و راستی و دوستی با آشنا و بیگانه  
معامله کنند نظر بقصور نکنند و از اهل شرور  
نرنجند بلکه دشمن را دوست دانند و بدخواه  
را خیرخواه شمرند و چنین معامله کنند اینست  
صفت اهل بها و اینست روش اهل وفا و علیک  
التحیة و الثناء

MKT9.212, TABN.091

**AB03199***To: Spiritual Assembly of New York, NY**Date: 1906 ca.*

O ye elect and chosen ones of the Kingdom!

Thank God that the Greatest Name selected and elected that gathering, ushered it into the Kingdom of Eternal Glory, honored and crowned it amid the Supreme Concourse.

He placed upon each head a glorious diadem of guidance and established each one upon the throne of eternal reign. This is not known now but shall become evident and clear hereafter.

The seed when growing, at first doth not attract attention, but later it becometh green and thriveth, adorning the rose-garden and the orchard. Now, likewise, this divine bounty is unknown, it is not yet revealed, but soon will its splendor illumine the horizons and brighten the East and the West.

Send Mr. ... to India for the purpose of teaching. He must have a companion. If this be not possible from among the men, send one of the maid-servants of the Merciful.

As to the ordeals of Abdul-Baha, his trials and calamities, grieve not on that account, but rather be in perfect happiness and joy, for—praise be to God!—he was worthy and deserved these trials in the Path of Baha'.

Through the news of the progress of the Cause of God, and the unity and agreement of the beloved of God, great joy was realized, and to such an extent that I forgot all sorrow and all ills.

Convey my respected greeting to the maidservant of God, the attracted one Mrs. Hoar, and likewise to her noble children.

TAB.434-435

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## AB03088

*To: Beyer, Louisa et al., in Newark*

*Date: 1906 ca.*

O ye members of the shining assembly!

The letter which was written by you, was not a letter, but a musk sack. For the fragrances of the rose-garden of its significances perfumed the nostrils of every heavenly one; evincing firmness in the love of God, steadfastness in the Covenant and Testament and affinity among the friends.

This yearning one was enflamed and burning intensely, but when I perused that letter, a gentle breeze wafted and an extraordinary freshness and delicacy was imparted to me. I turned my face toward the Threshold of the Almighty and supplicated Him imploringly thus:

“O thou Eternal One! Make the friends of that country prosperous, acquaint them with the mysteries; usher them into the divine rose-garden and reveal to them the hidden realities and significances; make their hearts the association of truth and their souls full of divine melodies and sacred (choral) music!”

“O God! This respectful assemblage are my relatives and kindred and the cause of the happiness of this afflicted one. Bestow upon them a shining face and grant them a musk-diffusing character. Show them the mystery of the Kingdom and suffer them to hear the soul-elevating harmony of heaven! Awaken (the people) by the breeze of the Paradise of ABHA and make them alive by the power of the Holy Spirit. Verily, Thou are the Powerful and Omnipotent, and Thou art the Bestower and generous!”

TAB.480-481

## AB03217

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

*Date: 1906 ca.*

- 1 O leaf attracted to God! Your detailed letters were received and their contents brought joy to this grieving heart, for they detailed the sale of your house which you donated for the expenses of the Mashriqu'l-Adhkar.
- 2 The Mashriqu'l-Adhkar of 'Ishqabad has had and continues to have utmost importance at this time, for at a time when waves of trials have reached the heavens and oppressors from every direction have unleashed arrows and swords, the Sacred Edifice is troubled and hearts are aflame and souls are attracted. At such a time and in such circumstances, 'Abdu'l-Baha is thinking about raising up the edifice of the Mashriqu'l-Adhkar and is immersed in these thoughts day and night. Therefore it was written to various places that whatever belongs to this servant should all be sold and the proceeds sent to the Mashriqu'l-Adhkar.
- 3 Since you made the effort and sold your nest and home and donated it for this important cause, this deed brings joy to the hearts of the righteous and gladness to the hearts of the noble ones. Through the ancient grace of the Lord, the Generous One, there is great hope that in return for this service He

1 ای ورقه منجذبه نامه‌های مفصل واصل و مضامین سبب سرور قلب حزن شد زیرا تفصیل فروش خانه خویش بود که بجهت مصارف مشرق‌الأذکار انفاق نمودید

2 مشرق‌الأذکار عشق‌آباد در چنین وقت نهایت اهمیت را داشته و دارد زیرا در حالتی که موج بلا باوج سما رسیده و ستمکاران از هر کنار تیر و تیغ روا داشته‌اند بقعه مبارکه مضطرب و قلوب ملتهب و نفوس منجذب در چنین وقت و حالتی عبدالبهاء در فکر ارتفاع بقعه مشرق‌الأذکار است و شب و روز مستغرق در این افکار لهذا باطراف مرقوم شد که آنچه تعلق باینجهد دارد جمیع را بفروشند و مبلغ را به مشرق‌الأذکار برسانند

3 چون شما همی نمودید و لانه و آشیانه خویش را فروختید و انفاق در این امر مهم نمودید این کار فرح قلوب ابرار است و شادمانی دل‌های احرار از فضل قدیم رب کریم امید عظیم است که

will grant you success in both worlds and make you accepted at the threshold of His greatness in the Abha Kingdom. Let those who act, act accordingly!

- 4 Convey most glorious greetings to the honored Fadil and the esteemed Sadiq, and likewise to the other pure leaves. And upon you be greetings and praise.

در مقابل این خدمت در دو جهان ترا کامور  
فرماید و در ملکوت ابدی مقبول درگاه کبریا  
نماید فبمثل هذا فليعمل العاملون

4 حضرت فاضل و جناب صادق را تحیت ابدع  
ابهی ابلاغ نما و کذلک سائر ورقات طیباترا و  
علیک التّحیة و الثّناء

MKT6.170, NJB\_v05#19 p.005

## AB11686

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

Date: 1906 ca.

- 1 O thou whom God hath assisted to exalt His Word throughout all regions! I have found sweet the contents of the letter sent, and mine eyes were gladdened by reading it, my soul was pleased by its recitation, and my spirit was comforted by studying it. How could it be otherwise when its contents are about turning to God, determination to exalt the Word of God, and expending effort to promote the Cause of God?

- 2 As for the matter of that sinful son of sin, that brutal outcast - may God bind his fate to his neck and bring forth for him an unfurled book from Sijjin - I beseech God to assist thee in writing the response and to expand thy breast with the light of knowledge and to strengthen thy pen with confirmation from the Supreme Pen, so that the response may be an explanation of the complex issues in this matter, thus driving away the followers of that doubting barker.

- 3 O Lord! Verily Thy servant Abu'l-Fadl hath arisen to aid Thy Cause, to silence Thy opponents, to compel Thy disputants, and to break the power of those who war against Thee, by spreading proofs and presenting decisive evidence with clear exposition, refuting the doubts of the party of falsehood who are committed to sophistry and concealment so as to make the matter unclear to those weak in mind and heart. My God, my God! Assist him in this endeavor and make his pen flow across the pages with a flow that demonstrates the shining of light through the outpouring of abundant knowledge and proves this Manifestation in this renowned age. Verily Thou

1 یا من آیدہ اللہ علی اعلآء کلمتہ فی الأقطار قد  
استحلّیت مضمون الکتاب المرسل و قرّت العیون  
بقرائتہ و طابت نفسی بتلاوتہ و ارتاحت روحي  
بمطالعته کیف لا و مضمونه التّوجّه الی اللہ و  
التّصمّم علی اعلآء کلمة اللہ و بذل الجهد ترویجاً  
لأمر اللہ

2 و اما قضیة ائیم ابن الاثیم العتلّ الزّیم الزمه اللہ  
طائرہ فی عنقه و اخرج له کتاباً من السّجّین  
يلقاه منشوراً و انّی ادعو اللہ ان يؤیّدک فی  
تحریر الجواب و یشرح صدرك بنور العلم و يؤید  
قلبك بتأیید من القلم الأعلی حتّی یكون الجواب  
تشریحاً للمسائل المعضلة فی هذا الباب فیخسأ  
اتباع ذلك الناعق المرتاب

3 ربّ انّ عبدک ابا الفضل قد قام علی نصرة  
امرک و الحام معانیدک و الزام مجادلک و  
کسر شوكة محاریبک بانّاً للبرهان سارداً الدلائل  
القاطعة الواضحة البیان داحضاً لشبهات حزب  
البطلان الذین التزموا المغالطة و الکتمان حتّی  
یشتبیه الأمر علی ضعفاء العقل و الجنان الهی  
الهی آیدہ علی هذا الأمر و اجر قلبه علی الأوراق  
اجراء يدلّ علی اشراق النور بفيض العلم الموفور  
و اثبات هذا الظهور فی هذا العصر المشهور انک

art the Mighty, the Generous, the Forgiving. There is no God but Thee, the Powerful, the Mighty, the Jealous.

- 4 To his honor Aqa Mashhadi Isma'il: Previously praise was written, and again it is written anew.

انت العزيز الكريم الغفور لا اله الا انت المقتدر  
العزيز الغيور

4 بجناب آقا مشهدی اسمعیل از پیش تحسین مرقوم  
شده باز مجدد نیز مرقوم گردید

NSS.233

## AB03455

*To: Mirza Ali, son of Adib, in Alexandria*

*Date: 1906 ca.*

- 1 O dear one! You have a strange destiny. Our thought was that you would stay at the Holy Shrine and spend some days in comfort and learn the principles of commerce. The oppressors stretched forth the hand of tyranny. Matters reached such a point that it became necessary for us to send you away with utmost speed and protect you, and not leave you wandering and homeless. Such was our thought and this is what came to pass.
- 2 Inevitably there is wisdom in this - perhaps you dislike something while it is good for you. If we remain, we shall mend clothes, and if we depart, we shall raise our tent in another world and cherish one another. In any case, do not be hopeless, for there are many hopes. Do not be sorrowful, for there are various wisdoms to follow. Do not be disheartened, for milk and honey are ordained.
- 3 Although the mother's breast is a great blessing for the nursing infant, when weaned from it "therein is whatsoever the souls desire and the eyes delight in." Such is our hope - let us see what God wills.
- 4 Convey yearning greetings to your esteemed father, act according to his good pleasure, and carry out whatever he deems advisable. Set aside your own thoughts and execute whatever is his will. Do not deviate from his good pleasure by so much as a hair's breadth, and know that this is the cause of your eternal happiness. And upon you be greetings and praise.

1 ای عزیز طالعی عجیب داری فکر ما چنان بود  
که در بقعهء مبارکه اقامت نمائی و ایامی براح  
بگذرانی و اصول تجارت پیاموزی ستمکاران  
دست تطاول گشودند کار بجائی رسید که  
لازم شد شما را بکمال سرعت روانه کنیم و  
محافظت نمائیم و آواره و غریب نگذاریم چنان  
تصور بود و چنین پیش آمد

2 لابد حکمتی در این عسی ان تکرهوا شیئا و هو  
خیر لکم گر بماندیم جامه بردوزیم و اگر رفتیم در  
جهان دیگر خیمه برافرازیم و یکدیگر را بنوازیم در  
هر صورت تو نومید مباش که بسی امیدهاست  
محزون مگرد زیرا حکمت گوناگون در پی دلگیر  
مشو زیرا شهد و شیر مقرر

3 طفل رضيع را هر چند ثدی عزیز نعمت  
کبريست ولي چون از آن بازماند فيها ما تشتی  
الأنفس و تلذ به الأعين امید چنین است تا خدا  
چه خواهد

4 حضرت والد بزرگوار را تحیت مشتاقانه برسان  
و برضایت ایشان عمل نما و آنچه مصلحت بدانند  
مجری بدار فکر خود را بگذار و آنچه که ارادهء  
ایشان است مجری دار مقدار رأس شعری از  
رضایشان تجاوز منما و بدان که اینست سبب  
سعادت ابدیهء تو و عليك التحية و الثناء

BRL\_DAK#0948,

MMK6#041,

MSHR4.297-298

**AB03431**

*To: Baha'is from Zoroastrian Background et al., in Shiraz*  
*Date: 1906 ca.*

- 1 O dear friends of 'Abdu'l-Baha! I read the letter adorned with the names of the friends and offered praise at the threshold of the pure Lord that the kind God has made those friends fresh and verdant like the trees of a rose garden through the outpourings of the cloud of bounty, so that they have engaged in praising and glorifying the Lord of creation Who has removed the veil and raised the banner of oneness and tranquility in the world of creation.
- 2 He has destroyed the foundation of estrangement and established the edifice of unity. The dark nights have come to an end and the light of hope has dawned upon the East and West.
- 3 O friends! You long to meet, and I desire to see you even more. I hope that we may come together in the shade of that heavenly cypress tree, cherish one another, become intimate confidants, and raise a sweet melody. This is the eternal bounty, this is the divine bestowal.
- 4 The wish was to write individual letters to each one, but what can be done, as there are many obligations. May your souls be happy.

1 ای دوستان عزیز عبدالبهاء نامه‌ای که بنامهای یاران مزین خواندم و ستایش بدرگاه پاک یزدان بر زبان راندم که خداوند مهربان آندوستانرا مانند درختان گلشن بریزش ابر بخشش تر و تازه فرموده تا به ستایش و نیایش خداوند آفرینش پرداختند که پرده برانداخت و پرچم یگانگی و آسایش در عالم آفرینش برافراخت

2 بنیان پیگانگی ویران نمود و ایوان یگانگی بنیاد کرد شهبای تاریک پایان رسید و پرتو امید بر خاور و باختر بدمید

3 ای یاران آرزوی دیدار دارید من بیش از شما طالب دیدارم و امیدوارم که در سایه آن سرو بهشتی درآئیم و یکدیگر را بنوازیم و همدم و همراز شویم و آهنگ خوشی برافرازیم اینست بخشش جاودانی اینست دهش یزدانی

4 آرزو چنان بود که بهر یک نامه یگانه نگاشته گردد ولی چه توان نمود که گرفتاری بسیار است جانتان خوش باد

ALPA.085, YARP2.102 p.125

**AB03340**

*To: Haji Muhammad Rida, in Shiraz*  
*Date: 1906 ca.*

- 1 O servant of God! Your letter was received and due to lack of time a brief reply is written. You had asked about astronomy. That which relates to mathematics is acceptable, but what the ancient astrologers established and the great influences they attributed to squares and triangles, and what they wrote about planetary conjunctions in positions and motion through the zodiac and the steadfastness of stars and the influence of hours and designation of times, which is found in existing books,

1 ای بنده الهی نامه شما وصول یافت و از عدم فرصت جواب مختصر مرقوم میگردد از علم نجوم سؤال نموده بودی آنچه تعلق بر ریاضیات دارد آن مقبول و آنچه از پیش منجمین قدیم تأسیس نموده‌اند و تأثیرات عظیمه در تربیع و تثلیث دانسته و از قران کواکب در مواقع و سیر و حرکت در منطقه البروج و استقامت نجوم و

consists of the concepts and thoughts of ancestors and lacks a solid foundation.

- 2 However, some among the ancients through the power of detachment gained knowledge of certain cosmic mysteries and obtained awareness of relationships and connections that exist between created things - they became aware of certain hidden secrets in the realities of things and deduced some future events from the relationships between existing things. This cannot be denied, as mentioned in the Kitab-i-Iqan regarding the brilliant star that indicated the birth of Christ. But the superstitions contained in astrological books are absolutely not to be trusted.
- 3 And as for the matter of sneezing, it is pure imagination. This blessed Dispensation has removed such imaginings from our midst. Even mentioning it is not permitted. And upon you be greetings and praise.

ADMS#218

تأثیر ساعات و تخصیص اوقات مرقوم نموده اند و در کتب موجوده مذکور عبارت از تصورات و افکار اسلافست و اساس متین غیرموجود

2 ولی نفوسی از پیشینیان بقوه بتل اطلاع بر بعضی از اسرار کون یافته و از روابط و تعلقاتی که در بین موجوداتست اطلاعی حاصل نموده آنان مطلع بر بعضی اسرار خفی که در حقائق اشیاست واقف گشتند و بعضی وقایع آتیه از روابط موجودات استنباط نمودند این محل انکار نه چنانکه در رساله خال در ذکر نجم بازع که دلالت بر ولادت حضرت روح مینمود مرقوم اما باوهمات مندرجه در کتب نجومیه قطعاً اعتماد نه

3 و اما مسئله عطسه وهم صرفست این دور مبارک این اوهام را از میان برد ذکرش نیز جائز نه و علیک التحیة و الثناء

MKT3.256, AVK1.159.06x

## AB12026

To: Masum-Ali Lari Farhat Thabit, in Fars

Date: 1906 ca.

- 1 O thou who art firm in the Covenant! What thou hadst written to Mr. Manshadi was noted, and out of utmost love and kindness this servant writes a reply. Thou wrote about the oppression of the wicked - this is among the ancient habits of the people of fire. Fire has burning as its nature and this is inseparable from its essential requirements. The righteous also have tenderness, and this is from their essential character - parsimony and withholding are impossible. Although they kindled the fire of enmity, praise be to God the friends are kind and show the utmost grace and favor.
- 2 Thou gave glad tidings of the joy and utmost eagerness of the friends who arrange four gatherings each week, and through chanting verses and diffusing the divine fragrances enliven heart and soul, and find rest in the shade of the palm tree of hope. This was soul-stirring news. Surely day by day they will increase these divine gifts. Mr. Mirza Jalal

1 ای ثابت بر پیمان آنچه بجناب منشادی مرقوم نموده بودی ملاحظه گردید و از نهایت محبت و مهربانی اینعبد جواب مرقوم مینماید از ظلم اشراش نگاشتید این از عادات دیرینه اهل نار است آتش را سوزش است و از لوازم ذاتیه آن انفکاک ندارد ابرار را نیز نوازش است و این از مقتضای ذاتی ایشان بخل و امساک محال هرچند آنان نار عدوان برافروختند الحمد لله یاران مهربانند و در نهایت لطف و امتنان

2 از مسرت و نهایت شوق یاران بشارت دادی که در هر هفته محافل اربعه بیارایند و بترتیل آیات و نشر نضات دل و جان زنده نمایند و در سایه نخل امید بیاسایند این خبر جانپور بود البتّه روز بروز بر این مواهب بیفزایند جناب آقا میرزا جلال

kindle the censer of the fire of love in Muhammara. Mr. Mirza Hasan 'Ali Khan and Mr. Ghulam-'Ali should sing like nightingales of fidelity in the gathering of the friends so that the birds of the meadow take flight. Convey my message to Mr. Rustam Jamshid and deliver the enclosed letter.

البته در محرمه مجمره آتش محبت برافروزد جناب آقا میرزا حسنعلیخان و جناب آقا غلامعلی باید در محفل یاران مانند بلبل وفا گلبانگی زنند که مرغان چمن پرواز آیند و جناب آقا رستم جمشید را پیام من برسان و مکتوب جوف را تسلیم کن

3 And upon thee be glory and praise.

3 و علیک البهاء و الثناء

ADMS#237

ADMS#237

## AB12291

To: Naddaf, Muhammad Rida et al., in Qum

Date: 1906 ca.

1 O family devoted to the love of God! That household was ever enamored of the Beloved, the Kind One, and though afflicted by the cruelty of oppressors, they were always aflame with devotion, and though their souls were consumed by the tyranny of the cruel ones, they showed neither lassitude nor negligence. In the midst of tribulation and ordeal they manifested the utmost joy and gladness, and their abundant services at the threshold of the All-Forgiving Lord were accepted and praiseworthy. They must give thanks that they were thus confirmed and assisted. This is through the grace of the Lord and the gift of the Forgiver.

1 ای خاندان محبت الله آن خانواده همواره دلدادۀ دلبر مهربان بودند و آزردۀ از جفای عوانان همیشه آتش افروخته بودند و از ظلم ستمکاران جان سوخته باوجود این فتور نیاوردند و قصور نمودند در بین مصیبت و بلا نهایت سرور و جبور فرمودند و خدمات موفورشان در آستان رب غفور مقبول و مشکور باید شکر نمایند که چنین موفق شدند و مؤید گردیدند این از فضل پروردگار است و موهبت آمرزگار

2 Those souls who have ascended have attained the praised station, have drunk from the promised fountain, have entered beneath the extended shade, have recited from the clustered fruits, have drunk from the water poured forth, have flown from the prison of this world to the celestial pavilion of the divine world, and in the gathering of divine manifestation have attained the presence of the Desired One. Be ye joyous and glad.

2 نفوسیکه صعود نمودند بمقام محمود رسیدند و از ورد مورد نوشیدند و در ظلّ ممدود درآمدند و از طلع منضود تلاوت نمودند و از ماء مسکوب نوشیدند از زندان اینجهان بایوان جهان الهی پریدند و در محفل تجلی بلقay حضرت مقصود فائز گشتند مسرور باشید و دلشاد

3 Jinab-i-Amin greatly praised you, that praise be to God, each member of that household is a firebrand from the fire of the love of God and a herald of the Blessed Beauty. And upon you be greetings and praise.

3 جناب امین بسیار ستایش از شما مینمود که الحمد لله آنخاندان هر یک قبهائی از نار محبت اللهاند و مبشر به جمال ابهی و علیکم التحية و الثناء

QUM.132-133

## AB03608

*To: Mother-in-law of Aqa Mirza Muhammad Baqir Khan*

*Date: 1906 ca.*

- 1 O my God, my Succourer, my Companion, my Protector! Thou knowest that a grievous calamity hath befallen and a blind affliction hath occurred, and that Thy pure, holy, and radiant handmaiden hath ascended to the eternal realm, supplicating unto Thee, trusting in Thee, rejoicing to appear before Thee, her heart trembling with longing, her spirit drawn to the Kingdom of Light, her soul gladdened by ascent to the highest heights, her heart revived by Thy deliverance of her from separation and honoring her with return to Thee from the world of souls and horizons. She was firm in the Covenant, steadfast in harmony, aware of that which pages cannot contain, free from discord, avoiding those who have no portion of the covenant and testament.

1 الهی و معینی و ایسی و مجبری آنک لتعلم قد وقعت مصیبة دهماء و رزیة عمیاء و ارتحلت الى دار البقاء امتک الطیبة الطاهرة النوراء متضرعة اليک متوكله علیک مستبشرة بالحضور بین یدیک خافقة القلب بالأشواق منجذبة الروح للمکوت الاشراق طیبة النفس بالصعود الى اعلى المراق متعشة الفؤاد بما انقذتها من الفراق و شرقتها بالرجوع اليک من عالم الأنفس و الآفاق ثابتة علی الميثاق مستقيمة علی الوفاق منتبهة لما لا یسعه الأوراق بریئة من الشقاق محتنبه عن الذین لیس لهم خلاق من العهد و الميثاق

- 2 O Lord! Lamentations have risen and hearts are aflame with fire, and tears flow like floods from eyes at her loss. Pour forth patience and solace upon her relatives from this burning, and forgive her and pardon her and admit her into Thy kingdom and grant her Thy presence and honor her dwelling with the vision of Thy beauty in the gathering of lights and the scene of mysteries, and with the succession of Thy holy manifestations by night and day, O Mighty One, O Generous One, O Almighty, O Succourer of the lowly and broken! Verily Thou art the Mighty, the All-Forgiving.

2 ربّ قد ارتفعت النحیب و اشتدتّ اللهب فی القلوب و سالت الدموع کالسیول لفقدھا من الآماق فافرغ علی ذوی قرباھا صبراً و سلوة من هذا الاحتراق و اغفر لها و اعف عنها و ادخلها فی ملکوتک و ارزقها لقائک و اکرم مثویها بمشاهدة جمالك فی محفل الأنوار و مشهد الأسرار و بتتابع تجلیاتک المقدسة فی اللیل و النهار یا عزیز و یا کریم یا جبار و یا مجیر اهل الذلّ و الانکسار آنک انت العزیز الغفار

INBA84:341

## AB04085

*To: Muhammad Rida Yazdi, in Ishqabad*

*Date: 1906 ca.*

- 1 O thou who art attracted to the Beauty of Abha!
- 2 Give thanks unto God that thou hast been assisted to render a service which is a proof of servitude to the Supreme Lord, is the charter of eternal glory, the abundant grace of everlasting life, and the resplendent crown of divine bestowal. Although its

1 ای منجذب جمال ابهی

2 شکر کن خدا را که مؤید بخدمتی گردیدی که برهان عبودیت حضرت کبریاست منشور عزّت ابدیه است و فضل موفور حیات سرمدیه و اکیل درخشنده موهبت الهیه هرچند الآن جلوه اش

radiance is not now manifest and evident, yet this praiseworthy light shall have its manifestation and appearance throughout ages and cycles, and this bounty shall have such brilliance and effulgence that the eyes of the heedless shall be dazzled and blinded.

- 3 With all lowliness and broken-heartedness, I beseech God and implore Him to make me a partner with thee in this righteous deed and a sharer with thee in this praiseworthy endeavor. Verily, my Lord is the Bestower, the Mighty, the Forgiving.
- 4 According to the promise thou didst make to thy respected wife, thou art hoping to visit the threshold of the All-Forgiving Lord. However, complete thy work in such a way that there will be no need for supervision. Then, according to thy promise, put on the pilgrim's garb of the peerless sanctuary and set out for the threshold of the Desired One with the utmost joy, gladness, attraction, exultation, and abundant humility and submissiveness. Come with thy respected wife.
- 5 And upon thee be the Most Glorious Glory!

ظاهر و عیان نه ولی این نور محمود را بر اعصار و قرون تجلی ظهور و شهود و این موهبت را چنان لمعان و جلوه که چشمهای اهل فتور خیره و کور گردد و

3 اِنِّیْ اَدْعُوْ اللّٰهَ و اَرْجُوْهُ بِکُلِّ ذَلٍّ و اِنْکَسَارٍ اَنْ یَّجْعَلَ لِّیْ شَرِیْکًا لِّکَ فِیْ هَٰذَا الْعَمَلِ الْمَبْرُوْرِ وَ سَہِیْمًا لِّکَ فِیْ هَٰذَا السَّعٰی الْمَشْکُوْرٍ اِنَّ رَبِّیْ لَمُعْطٍ عَزِیْزٍ غَفُوْر

4 نظر بوعدی که بضجیع محترم نمودی رجای زیارت درگاه ربّ غفور داری ولی در سرکاری انجام ده بقسمیکه احتیاج بسرکاری نداشته باشد آنوقت بحسب وعد عمل نما احرام حرم بیثال بر بند و عازم عتبه حضرت مقصود شو بکلّ فرح و سرور و انجذاب و حبور و خضوع و خشوع موفور با حرم محترم بیا

5 و علیک البهاء الابهی

MKT8.148b

## AB11703

*To: Muhammad Isma'il, in Ivughli*

*Date: 1906 ca.*

- 1 O thou who art near to Baha! Thy labors in the path of the Most Great are accepted, praiseworthy and beloved. The books sent have arrived and came at a most opportune time. They were sent to Jinab-i-Abu'l-Fadl. This was a great service that will become a bridle for this sinner. That faithless one, like Yahya, has arranged tablets in rejection of God and cast himself into manifest loss. His unworthy father previously inflicted a sting, but its poison affected himself. He stirred up dust but demolished his own foundation.
- 2 Now this fruitless son has also taken the path of his father and did not open the eye of wisdom. He imagines that the dust of this deceit and fraud will conceal the radiant sun and extinguish the kindled fire of the Lord. Alas! Alas! Soon he shall see that these dark clouds have vanished and the Sun

1 ای بنده مقرب بها زحمات در سبیل کبریا مقبول و ممدوح و محبوب کتب مرسوله واصل گردید بسیار بموقع رسید نزد جناب ابی الفضائل ارسال شد این خدمتی عظیم بود که لجام این ائیم خواهد شد آن بی وفا مانند یحیی صحائفی ردّا علی الله ترتیب داده و خود را بخسران مبین انداخته پدر بی گهرش از پیش نبشی زد ولی سمّیت در خودش تأثیر کرد غباری برانگیخت و بنیان خویش برانداخت

2 حال این پسر بی ثمر نیز مسلک پدر گرفت و نظر عبرت نگشود او را گمان چنین است که غبار این حیل و تزویر شمس منیر را مستور نماید و نار موقده ربّانیّه را خاموش کند هیئات هیئات عنقریب خواهد دید که این ابرهای تیره

of Truth is shining with utmost brilliance. On that day the believers shall rejoice and the losers shall regret and say "Woe unto us for what we neglected in regard to God and we were an evil, losing people."

ناپدید شده و شمس حقیقت در نهایت اشراق  
درخشیده یومئذ یفرح المؤمنون و یندم الخاسرون  
و یقولون یا ولینا علی ما فرطنا فی جنب الله و کنا  
قوم سوء خاسرین

- 3 Convey yearning greetings to all the divine friends, and upon them all be the Glory.

3 جمیع یاران الهی را تحیت مشتاقانه برسان و البهآ  
علیهم اجمعین

NSS.230

## AB04071

*To: D R Sutton, in Rainier, OR*

*Date: 1906 ca.*

O thou who art advanced toward the Kingdom!

Thy letter was received and its contents created joy, for it showed thy faith and assurance. Thou hast written that they have expelled thee from the church and thy friends are manifesting aversion toward thee. This is the beginning of thy trials. There are greater trials than these. Therefore, be thou not sad, nay rather, be thou happy and full of glad-tidings. There is no harm done if they have expelled thee from the church. Thou hast stepped into the Kingdom of God. Thou hast entered into the Heavenly Jerusalem and discovered the Way to the Holy of Holies of the Kingdom. That church is of stone and cement, whereas this Holy of Holies is of overwhelming Light.

But the more the tormenting friends shun thee, go thou nearer to them. The more they deride and blame thee, show thou forth the greater love and affection. Do not look upon their shortcomings. Look thou upon all of them as the people of God and endeavor thou in right-doing and well-meaning. Ignorant are they; understand they do not. Therefore they are avoiding, criticizing and scorning thee.

Do not pursue thy friend, ...; leave him to himself.

In the time of invocation to God, I remember thee and supplicate and entreat Him to confirm thee and assist thee in the service of His Holy vineyard.

TAB.504-505, LOG#0539x

## AB04005

*To: Abdus-Samad son of Qavam Divan et al., in Tihiran*

*Date: 1906 ca.*

- 1 ...O friends, when souls pass from this world to another realm. It is like an infant emerging from the confining womb of its mother into this world of color and water. While the bird remains in its cage, it knoweth not of the expanse of the rose garden, the freshness of the meadow, the beauty of the orchard, or the sweetness of friends. But when it taketh flight, it heareth melodies and songs from every direction, becoming intimate with the birds of the meadow. It heareth the sound of the lute and harp, entereth the shade of a praiseworthy station, becometh the companion and confidant of grateful birds, and uttereth "Would that my people knew!"
- 2 Therefore, one must shun sorrow and be freed from regret and remorse. Rather, one must render thanks for the favors of the Loving Lord, Who hath bestowed the bounty of faith and certitude, placed the crown of supreme guidance upon the head, clothed with the robe of greatest gift, granted the wings of ascension, and enabled flight to the branches of the Supreme Concourse.
- 3 To increase the spirit and fragrance of that loving father in the Garden of Paradise, ye must give to charitable causes, bestow upon the poor, show kindness to orphans, assist the helpless, and aid and care for the destitute.
- 1... یاران چون از اینجهان بجهان دیگر روند مانند طفلیست که از رحم مادر مسکن تنگ باینجهان پر آب و رنگ آید تا مرغ در قفس است از فضای گلستان و طراوت چمنستان و لطافت بوستان و حلاوت دوستان خبر ندارد و چون پرواز نماید از هر طرف نغمه و آواز شنود و با مرغان چمن دمساز گردد آواز رود و عود شنود و در ظل مقام محمود درآید با طیور شکور همدم و همراه گردد و یالیت قومی یعلون بر زبان راند
- 2 لهذا باید از احزان بیزار شد و از تأسف و حسرت آزاد گشت بشکرانه الطاف ربّ و دود پرداخت که فیض ایمان و ایقان مبذول داشت اکیل هدایت کبری بر سر نهاد و ردای موهبت عظمی در بر کرد پر و بال صعود عطا نمود و بشاخسار ملأ اعلی پرواز داد
- 3 و بجهت ازدیاد روح و ریحان آن پدر مهربان در حدیقه رضوان باید انفاق در مواقع برّیه نمود فقیرانرا بخشش نمود و یتیمانرا نوازش کرد عاجزانرا دستگیری نمود بیچارگانرا اعانت و رعایت کرد

MMK3#042 p.026x

## AB11700

*To: Ibn-i-Abhar, in Tihiran*

*Date: 1906 ca.*

- 1 O herald of the Covenant! Your letter was received and a sweet fragrance was inhaled from it, and that was your faithfulness to the rights of your father and your firmness in the love of that most luminous light. In truth, he ended his days in trials and tribulations in the path of God, drank from the cup of
- 1 ای منادی پیمان نامه شما رسید و نفعه خوشی استشمام گردید و آن وفای بحقوق پدر و ثبات بر محبت آن نور انور فی الحقیقه ایام خویش را به مصائب و بلایا در سبیل الهی پایان رساند از کأس هر بلائی نوشید و زهر هر ابتلائی چشید تا

every affliction and tasted the poison of every ordeal until he reached a station that became the envy of the chosen ones, and a special Visitation Tablet was revealed from the Supreme Pen. No bounty equals or parallels this favor. That Visitation Tablet was recited and the special grace and bounty became clear and evident.

- 2 O friend! When a distinguished person becomes, after his ascension, the recipient of favors from the Mighty Sovereign and mention of him is revealed from the Supreme Pen and a Visitation Tablet is issued, it would then be the height of presumption, audacity, impudence and ignorance for someone like this servant to show such audacity and write a visitation prayer for them. When someone has been immersed in the ocean of favors, if another were to bestow a drop of their own kindness, it would be absolute error, pure sin, and an unforgiveable misdeed. This servant writes visitation prayers only for those about whom none has been revealed from the Supreme Pen.
- 3 And upon you be greetings and praise.

بمقامی رسید که غبطهٔ اصفیا گردید و زیارت مخصوص از قلم اعلی نازل شد این فضل را هیچ موهبتی معادل نگردد و موازی نشود آن زیارت تلاوت گردید فضل و موهبت مخصوصه واضح و آشکار شد

2 ای رفیق شخص شاخصی که بعد از صعود مورد الطاف ملیک مقتدر شد و از قلم اعلی ذکر او نازل و زیارتنامه صادر دیگر عین گستاخی و جرئت و جسارت و نادانیت که نفسی نظیر این عبد چنین جسارتی نماید و زیارتی از برای ایشان بنگارد نفسی که غریق بحر الطاف گردید دیگر اگر قطره‌ئی عواطف خویش مبذول دارد خطای محض است و نگاه صرف و سیئهٔ لم تغفر این عبد زیارت مرقوم مینماید ولی از برای نفوسیکه از قلم اعلی صادر نشده

3 و علیک التّحیّة و التّناء

INBA85:424, BRL\_DAK#0188, YIA.278

## AB04043

*To: Lua Getsinger, in Washington, DC*

*Date: 1906 ca.*

- 1 O cherished handmaid of God! It is morning, and the spirit has glad-tidings, and the heart has delicacy, and existence has freshness. In this state I am occupied with remembrance of the friends, and among them I address you, saying: O cherished handmaid of God! In this mortal world, do not despair of divine tests. Be hopeful, and show patience and composure in trials and tribulations. If there were no trials, patience would not be realized. If there were no disturbance, there would be no tranquility and composure. If there were no tribulations and pain, rest and comfort would not exist. If there were no sorrows, no one would be joyful. Everything is made manifest through its opposite. Plant your feet firmly that you may become steadfast. Show forth constancy that you may become a lamp of guidance. Become a herald of truth that you may hear the melody of the Kingdom. Become a sweet-singing bird that you may bring hearts into motion. Convey my greetings and glorification to your dear husband and say: I remember

1 ای کنیز عزیز الهی صبحست و روح را بشارتی و قلب را لطافتی و وجود را طراوتی با اینخالت بیاد ذکر دوستان مشغولم از جمله ترا خطاب مینمایم که ای کنیز عزیز الهی در جهان فانی از امتحانات الهی نومید مشوامیدوار باش و بر محن و بلا با صبر و قرار نما اگر بلا نبود صبر تحقیق نمیافت اگر اضطراب نبود سکون و قرار وجود نداشت اگر محن و آلام نبود راحت و آسایش مفقود بود اگر احزان نبود کسی شادمان نبود هرچیز بضدش نمودار گردد قدم ثابت کن تا نابت شوی استقامت بنما تا شمع هدایت گردی منادی حق شو تا آهنگ ملکوت شنوی مرغ خوش‌الحان شو تا دلها را باهتزاز آری شوهر عزیز را از قبل من تحیت و تکبیر برسان و بگو من بیاد توام و در حق تو دعا مینمایم که از

you and pray for you, that you may receive confirmation in every respect and always be happy and content. And upon you be the Most Glorious Glory! 'Abdu'l-Baha

هر جهت تأیید یابی و همواره مسرور و خورسند  
باشی و علیک البهاء الأبهی ع ع

- <sup>2</sup> O attracted handmaid of God! Jackson is in Paris but there is no proper news from her. Correspond with her.

<sup>2</sup> ای منجذبه امه الله جاکسون در پاریس است  
ولی خبری درست از او نه با او مخیره نما

MMK3#211 p.152

## AB04378

*To: Baha'is of Chicago, IL*

*Date: 1906 ca.*

O ye friends of God and daughters of the Kingdom!

The letter you have written was considered. It caused abundant spirit and fragrance. It was not a letter, it was a rose-garden. The fragrances of the flowers of significances were exhaling from that garden and perfumed the nostrils. It was a proof of unity and oneness and an evidence of love and freedom.

I became very happy through reading it. I hope that this love and unity may increase day by day, and its effects may reach other regions. The purpose of the coming of the Manifestation of the Mount is the unification of the world of humanity. Therefore, the friends of God and the daughters of the Kingdom must serve this purpose and become the cause of joy to the heart of Abdul-Baha. Thus can they bring together under the protection of the Tent of Oneness the other nations and peoples; make this gloomy world radiant, this mundane earth a plane of the Kingdom, and the material world the manifestation of divine signs.

O ye friends and daughters of the Kingdom and leaves of the Blessed Tree! Endeavor to make that continent the Paradise of ABHA, and the West the East of Lights. This is the hope of Abdul-Baha.

TAB.353

**AB04280***To: Hashim Qalami, in Isfahan**Date: 1906 ca.*

- 1 Your letter was received and its contents noted. Convey 'Abdu'l-Baha's greetings to the divine friends, for in this time of utmost crisis He is occupied with remembering the friends. For some time now no joyful tidings or fervent prayers have reached the eager ears from the land of Sad.
- 2 Although the oppressors have inflicted such cruelties as cannot be borne, naturally that company is distressed, broken-hearted, oppressed and their wings are clipped. Despite this, it is hoped that this hardship will not lead to weakness, and this aggression and enmity will result in calm and assurance, for this has always been the way and custom - that water becomes the cause of intensifying the flame of the fire of love, and cruelty becomes the reason for increased faithfulness.
- 3 So it is now as well. This Wronged One is the target of a thousand poisoned arrows at every breath; despite this, the breast becomes a mirror and the lights of the love of God are more brilliantly reflected.
- 4 The distress of the household of the trusted messenger brought grief, and in whatever is necessary and fitting there shall be no shortcoming. And upon thee be greetings and praise.
- 1 ای بندهٔ بها مکتوب واصل گشت و مضمون معلوم گردید یاران الهی را تحیت عبداله‌آ برسان که در نهایت بحران بذکر یاران مشغول است چندیست که از ارض صاد هلهلهٔ بشارت و غلغلهٔ مناجات بسمع مشتاق نرسید
- 2 هر چند ستمکاران نه چنان جفائی روا داشتند که تجمل بتوان نمود بالطبع آن جمع آزرده‌اند و دل شکسته و مظلومند و بال و پر بسته باوجود این امید چنین است که این سختی سبب سستی نگردد و این تطاول و عدوان سبب سکون و اطمینان شود زیرا همیشه عادت چنین بود و قرار بر این که آب سبب شعلهٔ آتش عشق گردد و جفا علت ازدیاد وفا شود
- 3 حال نیز چنین است این مظلوم در هر دمی هدف هزار سهم مسموم باوجود این سینه آئینه گردد و انوار محبت الله بیشتر جلوه نماید
- 4 از عسرت خاندان پیک امین حزن حاصل شد و در آنچه باید و شاید قصور نخواهد گشت و علیک التحية و الثناء

INBA87:157, INBA52:154b

**AB04443***To: Robert G Rich, in New York**Date: 1906 ca.*

O thou heavenly one!

Organize ye spiritual assemblies; lay ye the foundation of union and concord in this world; destroy ye the fabric of strife and war from the face of the earth; construct ye the temple of harmony and agreement; enkindle ye the light of the realm of the oneness of humanity; open ye your eyes; gaze and behold ye the other world! The Kingdom of peace, salvation, uprightness

and reconciliation is founded in the Invisible World, and it will by degrees become manifest and apparent through the power of the Word of God!

I supplicate God that ye may become the army of that Kingdom, in order that by the power of the Most Great Name, the friends of God may conquer this world through love, friendship and the strength of the Kingdom of peace; the human race become compassionate, and bloodshed and carnage be completely effaced from the universe.

The Spirit of truth is soaring on the Supreme Apex, like unto a bird, in order that it may discover a severed heart and alight therein and make its nest.

I hope that all the friends become manifestors of knowledge and the centers of merciful feelings. Each of them become like unto an angel and radiate heavenly deeds, thoughts and actions.

TAB.553-554, BWF.409-409x, BSC.461 #855x, SW\_v05#09 p.129, SW\_v13#12 p.324

## AB12319

*To: Mirza Muhammad Hasan Adib, in Tihiran*

*Date: 1906 ca.*

- <sup>1</sup> O herald of the Covenant! Your letter dated the 17th of Jamadi'l-Avval was received and its contents were noted. Concerning the arrival of the Western travelers about which you wrote, these travelers have potential and the friends of God must so enkindle them that they may return to the West like flames of fire. Regarding what you wrote about the Ambassador, We pray for him, but do not speak too openly with him. Whatever has been revealed from the Supreme Pen concerning His Majesty the Sultan, and likewise what this servant has written - show all of these through Shin the chief. And whenever mention is made again of His Majesty the Sultan, show these through the same intermediary. I am pleased with Mashhadi Abbad and I know of his faith and sincerity. At the appropriate time I will specially summon him. Convey my longing greetings to him and deliver to him the enclosed letter. And concerning Mu'ayyad and Qavam, be not disturbed, and recite this verse to them:

<sup>1</sup> ای منادی پیمان نامهء مورخ به ۱۷ جمادی الاول رسید و بر تفصیل اطلاع حاصل گردید از ورود مسافری غرب مرقوم نموده بودید این مسافری عقبه دارد و باید احبای الهی آنانرا چنان مشتعل نمایند که مثل شعلهء نار بغرب مراجعت کنند از حضرت سفیر مرقوم نموده بودید در حق او دعا مینمائیم ولی بر بی پرده صحبت مدارید آنچه از قلم اعلی در حق اعلیحضرت سلطان صادر و همچنین آنچه اینعبد نوشته کل را بواسطهء شین رئیس باو بنمائید و هر وقت باز ذکرى از اعلیحضرت سلطان بشود بهمین واسطه با ایشان بنمائید از جناب مشهدى عباد من مسرورم و ایمان و خلوص او را میدانم و در وقتش او را مخصوص احضار مینمایم شما تحیت مشتاقانهء من برسانید و مکتوب جوف را تسلیم او نمائید و در

- خصوص مؤید و قوام مضطرب نباشید و این  
بیت را از برای آنان بخوانید
- 2 These bitter days, more bitter than poison, shall pass 2 بگذرد این روزگار تلختر از زهر
- 3 Once again shall days sweet as sugar return 3 بار دگر روزگار چون شکر آید
- 4 And upon you be greetings and praise. 4 و علیک التّحیّة و التّناء
- BRL\_DAK#0923

## AB04411

*To: Clara M Partridge, in Washington, DC*

*Date: 1906 ca.*

O thou seeker of the Kingdom!

The letter was received and I became acquainted with its contents.

The Cause of Baha'u'llah is the same as the Cause of Christ. It is the same Temple and the same Foundation. Both of these are spiritual springtimes and seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind. The spring of this year is the same as the spring of last year. The origins and ends are the same. The sun of today is the sun of yesterday. In the coming of Christ, the divine teachings were given in accordance with the infancy of the human race. The teachings of Baha'u'llah have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age. O thou seeker of the Kingdom! Make thou an effort so that thou mayest partake from the spiritual Supper of the Lord. At that time every difficulty will become easy, and every trouble will be conducive to the tranquility of the heart and soul.

I supplicate God that thy spiritual sight be opened so that thou mayest behold the mysteries of the Kingdom and become the cause of ease, adornment, reconciliation, faithfulness and uprightness in the human world.

TAB.535-536, BWF.400-400x, BSC.461 #853x, SW\_v08#13 p.168,  
SW\_v11#01 p.005, SW\_v13#09 p.218

## AB04356

To: Dr Pratt

Date: 1906 ca.

- 1 O well-wisher of the world of humanity! Praised be God that thine intention was good, that thou didst acquire knowledge and learning, and that thy wish is to engage in service to the peoples of the world. I beseech God that thou mayest succeed in this purpose and mayest manifest that which lieth concealed within thy heart.
- 2 In the world of creation, good intentions are of two kinds. One kind is particular and aimed at specific people; this is limited and its scope is extremely narrow. The other kind is directed towards all created things; it is all-pervading and extensive in range.
- 3 Whatsoever is undertaken for the sake of the universal good is of God. Therefore, undertakings that relate somewhat to the general good may be accomplished among civilized nations, but the only thing that is directed wholly towards the general good is the Word of God and Divine wisdom. This is the power which can effect a fundamental change and transformation in the world of being. This force is creative; it is generative and revitalizing and bringeth forth a new creation.
- 4 Exert thine utmost endeavour, therefore, in pursuing that which will be the cause of progress of the world of humanity and will lead to perpetual exaltation and eternal life. Upon thee be greetings and praise.

1 بواسطه آقا میرزا اسدالله جناب دکتر پرات علیه بهاء الله ای خیرخواه عالم انسانی الحمد لله که نیت خیری داشتی و تحصیل معارف نمودی و آرزو چنان داری که بخدمت عالم انسانی پردازی از خدا خواهم در این نیت موفق گردی تا آنچه مکنون ضمیر داری اظهار کنی

2 در عالم آفرینش مقاصد خیریه دو قسم است یک قسم تعلق بخصوص دارد یعنی با شخصی مخصوص این مقید است و دایره اش بسیار تنگ و قسمی دیگر که تعلق بعموم آفرینش دارد آن مطلقست و دایره اش وسیع و

3 هر امری که خیر عمومیت الهیست لهذا اموری که اندکی تعلق بخیر عموم دارد در بین ملل متمدنه حصولش ممکن لکن امری که بتمامه تعلق بخیر عموم دارد آن حکمت الهیست و کلمه ربانی این قوتیست که عالم وجود را تغییر و تبدیل کلی دهد و قوه موجهه است ایجاد نماید و تجدید کند و خلق جدید نماید

4 پس تا توانی همت در امری مبذول دار که سبب ترقی عالم انسانی و علویت نامتناهی و حیات ابدی شود و علیک التحیة و الثناء

BRL\_SOCIAL#037

BRL\_DAK#0800, MMK2#035 p.024

**AB11887**

*To: Abdu'l-Vahhab son of Mulla Ali Akbar et al., in Ishqabad*  
*Date: 1906 ca.*

- 1 O survivors of that unique martyr! Although that precious soul has outwardly disappeared, yet in the world above and the most exalted horizon he has attained the greatest gift, found eternal existence, and gained divine bounty, leaving you as a memorial for the righteous.
- 2 Praise and worship are befitting to the Lord Who made those assured souls to walk firmly in the footsteps of their noble father, so that they acquired his nature and character, made their dwelling in the path of the Friend, and turned their faces toward the countenance of the Beloved of the horizons. Blessed are you and excellent is your final abode!
- 3 You had expressed the desire to attain the presence at the threshold of the Forgiving Lord. Meeting with the friends and visiting the beloved ones is 'Abdu'l-Baha's greatest joy, but these days do not permit it. When the appointed time has passed, permission for pilgrimage will be sent.
- 4 And upon you be the Most Glorious Glory!

1 ای بازماندگان آن شهید فرید هرچند آن نفس نفیس بظاهر غائب گردید ولی در جهان بالا و رفرف اعلی بموهبت کبری فائز شد هستی جاودانی یافت و فیض رحمانی جست و شما را یادگار بهر ابرار گذاشت

2 پرستش و ستایش پروردگار را سزاوار که آن نفوس موقنه را بر قدم پدر بزرگوار سالک و برقرار نمود تا خلق و خوی او یافتند و در کوی دوست مأوی نمودند و توجه بروی دلجوی دلبر آفاق کردند طوبی لکم و حسن مآب

3 آرزوی حضور باستان ربّ غفور نموده بودید مشاهده یاران و ملاقات دوستان اعظم سرور عبدالبهاست ولی این ایام مقتضی نه تا میقات منقضی شود اجازه زیارت ارسال گردد

4 و علیکم البهاء الأبهی

BRL\_DAK#0968, TISH.119-120

**AB11720**

*To: Muhammad Isma'il, in Ivughli*  
*Date: 1906 ca.*

- 1 O thou who art firm in the Covenant of God and serveth the Word of God!
- 2 All the books which thou hadst sent through Jinab-i-Aqa Sayfu'llah arrived safely and were sent to His Honor Abu'l-Fadl. This matter was a great service to the Cause of God, for much effort had been made to obtain those books but it had not been possible. Therefore I entrusted this service to you and truly you fulfilled it well. And likewise you bore the expenses of the carrier of those books. I became infinitely pleased with you and I supplicate and implore the Abha

1 یا من استقام علی امر الله و خدم کلمة الله

2 کتبى که بواسطه جناب آقا سیف الله ارسال نموده بودید جمیع محفوظاً واصل گردید و نزد حضرت ابوالفضل ارسال شد اینست خدمت عظیمه ئی بامر الله بود زیرا بسیار جهد شد که آن کتب بدست آید میسر نگردید لهذا این خدمت را بشما محول داشتم فی الحقیقه خوب از عهده برآمدید و همچنین تحمّل مصارفات حامل آن کتب را نموده اید بنهایت از شما

Kingdom with utmost humility that the recompense for this service be decreed and ordained.

راضی شدم و بملکوت ابهی در نهایت تضرع و  
ابتهاال استدعای عون و عنایت نمایم که مکافات  
اینخدمت مقرر و محتوم گردد

- 3 The books of Sijjin have become the cause of humiliation in all regions, therefore I assigned His Honor Abu'l-Fadl to write a response, and truly with utmost effort he is occupied in writing the response. Soon, through the confirmation of the Abha Kingdom, I hope that the written response will be completed and distributed in all regions.

3 صحف سجین در جمیع اطراف سبب توهین  
گشته لهذا حضرت ابوالفضل را تکلیف بر تحریر  
جواب نمودم و فی الحقیقه بنهایت همت مشغول  
تحریر جواب هستم عنقریب بتأیید ملکوت  
ابهی امیدوارم که جواب مرقوم اتمام گردد و  
در جمیع اطراف منتشر شود

- 4 And upon thee be greetings and praise.

4 و علیک التّحیّة و الثّناء

NSS.231

## AB04789

To: George Edward Buchanan, in Seattle

Date: 1906 ca.

- 1 O thou seeker after truth! Behold the power and greatness of Baha'u'llah! Within a short span of time, He hath stirred up the East and the West, and raised aloft, in the midmost heart of the world, the banner of love and harmony, of unity and peace, of fellowship and conciliation, of truthfulness and rectitude. He hath freed from enmity and strife a great multitude of souls belonging to divers and opposing nations, to disparate and contending religions, and hath brought them under the sheltering canopy of fellowship, love, and unity.

1 ای طالب حقیقت قوّت و عظمت بهاءالله را  
ملاحظه نما که در اندک مدّت شرق و غرب را  
بحرکت آورده و علم محبّت و الفت و یگانگی و  
صلح و دوستی و آشتی و راستی و درستی در  
قطب عالم بلند نمود و جمّ غفیر را از ملل مختلفه  
متباغضه و ادیان متنوّعه متنازعه از بغض و  
عداوت یزار نموده و در سایه خیمه الفت و  
محبّت و یگانگی آورده

- 2 What power this is, and what strength! What greater proof couldst thou desire? He hath brought East and West into close embrace. Singly and alone, He hath withstood the world and uplifted His mighty Cause in the Most Great Prison. Though subjected to utter abasement, He hath crowned His loved ones with the diadem of everlasting glory. Were one to gaze with the eye of justice, this would be sufficient proof.

2 این چه قدرتست و این چه قوّت چه برهانی اعظم  
از این خواهی شرق و غرب را دست در آغوش  
یکدیگر آورده و وحیداً فریداً مقاومت با جمیع عالم  
نموده و در سجن اعظم امر عظیمش را بلند کرد  
و در نهایت ذلّت تاج عزّت ابدیه بر سر یارانش  
نهاد اگر انصاف باشد این برهان کفایتست

- 3 Thou hast written concerning the cost of postage. 'Abdu'l-Baha hath offered up his life for thee, how much more his earthly possessions! Upon thee be greetings and praise.

3 از قیمت پوسته مرقوم نموده بودی عبداله  
جانش را برای شما فدا کرده است تا چه رسد  
بمال و علیک التّحیّة و الثّناء

BSW#11.09x, LOTW#02

NURA#02, MMK4#065 p.075

**AB04680***To: Ali Muhammad Sarrishtihdar, in Tihran**Date: 1906 ca.*

- 1 O devoted servant of Baha! Your numerous letters were received and their contents brought joy. I was very pleased about the spiritual gatherings and the teaching class. This is service at the Threshold of Oneness, this is servitude at the Sacred Threshold, this is drawing near to the Divine Court, this is the magnet that attracts the confirmations of the Abha Kingdom.
- 2 Likewise the charitable association meeting - this is very beneficial and brings comfort to souls of every kind.
- 3 And likewise the cup of unity that went around in the gathering of the friends due to the arrival of Aqa Mirza Tarazullah - I beseech God that the friends may never forget this covenant of unity and harmony until eternity, but rather may increase its firmness, strength and solidarity day by day.
- 4 If the friends hold fast as they should to this covenant of connection and unity, you will soon observe that it will have an effect in the arteries and veins of Iran and such spirituality will be achieved that East and West will be set in motion.
- 5 And upon you be greetings and praise.

1 ای بنده جانفشان بها مکاتیب متعدده شما رسید مضامین شادمانی بخشید از محافل روحانی و محفل درس تبلیغ بسیار مسرور شدم اینست خدمت بدرگاه احدیت اینست عبودیت آستان مقدس اینست مقربی درگاه کبریا اینست مغناطیس تأیید ملکوت اهی

2 و همچنین محفل شرکت خیریه این بسیار مفید است و سبب استراحت نفوس از هر قییل

3 و همچنین جام اتحادی که در محفل احباء بسبب ورود آقا میرزا طرازالله بدور آمد از خدا خواهم که یاران این عهد اتحاد و اتفاق را الی الأبد فراموش نکنند بلکه روز بروز بر متانت و قوت و استحکام بیفزایند

4 اگر یاران باین عهد ارتباط و اتحاد چنانکه باید و شاید تمسک نمایند عنقریب ملاحظه خواهید نمود که در عروق و شریان ایران تأثیر نماید و چنان روحانیتی حاصل گردد که شرق و غرب به جنبش و حرکت آید

5 و علیک التحیة و الثناء

MKT8.023

**AB04811***To: Faridih Ex wife of Muzaffarad-Din Shah, in Tihran**Date: 1906 ca.*

- 1 O cherished handmaiden of the Most Glorious Beauty! Be not sorrowful, be not grief-stricken, sit not with a bleeding heart. This ephemeral world is not worthy of distress and regret and remorse. It is like a mirage full of waves, but with no water therein, and like an image in mirrors, but with no real existence. It is an ocean of vain imaginings that surges forth. The heart must become wholly detached before it can find rest

1 ای کنیز عزیز جمال اهی محزون مباش مغموم مگرد دلخون منشین اینچنان فانی لایق تکدر و تأسف و تحسر نه مانند سراب پرموجست ولی آبی در میان نه و بمثابه صورت در مرایاست ولی وجودی موجود نه بحر اوهام است موج میزند باید دل بکلی منقطع گردد تا راحت و

and relief. Despite this, I hope that circumstances will change and some measure of comfort of heart and soul will be attained. Hardship will be transformed into ease, and difficulty will be changed into comfort and joy.

- 2 If you desire the opening of the gate of greatest comfort, arise to teach the Cause of God and diffuse the divine fragrances. When you become occupied with this mighty matter, heart and soul will find relief from every kind of care and sorrow, and you will attain such joy that no grief will follow.
- 3 I beseech God to keep your dear child protected and preserved. And upon you be greetings and praise.

آسایش یافت باوجود این امیدوارم که حال دگرگون گردد و فی الجمله راحت دل و جان حاصل شود شدت مبدل بر خا شود و عسرت منقلب به راحت و سرآ گردد

2 اگر فتوح باب راحت کبری خواهی بتبلیغ امر الله پرداز و نشر نفحات الله کن چون مشغول باین امر جلیل شوی دل و جان از هر قبیل هموم و غموم راحت یابد و سروری حاصل گردد که از پی غم ندارد

3 از خدا خواهم که فرزند دلبند را محفوظ و مصون بدارد و علیک التّحیّة و الثّناء

BSHN.140.467, BSHN.144.460, MHT1a.173, MHT1b.131

## AB04668

*To: Jafar Shariatmadar Lahijani Gilani*

*Date: 1906 ca.*

- 1 O servant of God! You have your hand on the fire from afar - you do not know what is happening. You carry your own grief and sorrow from the specific calamities that have befallen. All the calamities that have befallen you are like a drop, while this year's tempest of tribulation is like an ocean. Glory be to God - even mentioning it is forbidden, let alone its occurrence!
- 2 In any case, do not be sorrowful and grief-stricken from such matters. Keep your heart pure and sanctified from all these thoughts, otherwise like birds caught in snares you will not be able to soar, and you will not hear the melody and song of the Abha Kingdom.
- 3 In truth, the work is this: that you complete the treatise and arise to teach the Cause of God. This truth will yield fruit and results, while all else is like a mirage - "until, when he comes to it, he finds it to be nothing."

1 ای بنده الهی دستی از دور بر آتش داری نمیدانی چه خبر است غم خویش داری و حزن و اندوه از بلایای وارده مخصوص جمیع بلایای وارده بر تو حکم قطره دارد و این طوفان بلا در این سنه مانند دریا سبحان الله در ذکرش محذور واقع تا چه رسد بوقوعش

2 باری از اینگونه امور محزون و مغموم مباش و قلب را از جمیع این افکار مقدّس و منزّه کن والا مانند طیور مبتلا بقیودی پرواز نتوانی و آهنگ و آواز ملکوت ابی نشنوی

3 فی الحقیقه کار اینست که رساله را اتمام نمائی و بتبلیغ امر الله پردازی این حقیقت ثمره و نتیجه بخشد و ماعدای آن مانند سرابست حتی اذا جائه لم یجد شیئاً

- 4 And I pray for you, that whatever brings joy and comfort to heart and soul, the kind Lord may ordain and bestow. And upon you be greetings and praise.

4 و من در حقّ تو دعا مینمایم که آنچه اسباب سرور و راحتی دل و جانست خداوند مهربان مقدر و مبذول فرماید و علیک التّحیّة و الثّناء

MSHR3.242

## AB05071

*To: Shamsi Tabrizi, in Anar*

*Date: 1906 ca.*

- 1 O servant of God! Give thanks to God that the light of guidance shone forth and eternal bounty was bestowed and divine favors arrived as an escort, and heart and soul were gladdened and delighted by the Most Great Glad-Tidings.
- 2 People are slaves to vain imaginings - they neither see nor know. In their world of reason and thought they form a conception and then worship that conception, whereas whatever fits within vain imaginings and is comprehended by minds and thoughts is but mental images of man - encompassed, not encompassing. "All perceptions are like lame donkeys while truth soars like a swift arrow."
- 3 Praise be to God that you discovered the Dawning-Place of guidance and the Center of Truth and became a believer and one assured. This is from divine grace and heavenly bestowal and at every moment deserves a thousand thanksgivings.
- 4 You had sought permission to attain the presence - its time will come. Be patient, deliberate and forbearing. And upon you be greetings and praise.

1 ای بندهء الهی شکر کن خدا را که نور هدایت درخشید و فیض ابدی بخشید و بدرقهء الطاف رسید و دل و جان بشارات کبری خوشنود و مسرور گردید

2 مردم عبدهء اوهامند نه بینند و ندانند در عالم عقل و فکر خویش تصویری نمایند و آن تصور را پیوستند و حال آنکه آنچه در اوهام گنجد و به عقول و افکار ادراک گردد آن صور فکریّهء انسانست و محاط نه محیط جمله ادراکات بر خرهای لنگ حق سوار باد پُران چون خدنگ

3 حمد خدا را که تو بمطلع هدی و مرکز حقیقت پی بردی و مؤمن و موقن گردیدی این از عنایت الهیه و موهبت ربّانیه است و در هر دم سزاوار هزار شکرانه

4 اذن حضور خواسته بودید وقتش آید صبر و تأمل و تحمل نما و علیک التّحیّة و الثّناء

MKT6.103, MSHR3.040

**AB05076***To: Bahram Khusraw Ruzbih, in Bombay**Date: 1906 ca.*

- 1 O servant of God! The passing of Kaykhusraw caused sorrow and grief, but be assured that this death is life itself. He did not give up his life, he found life; he was not lost, he became found. You will observe the results of this ascension later in his lineage, as divine favors will encompass them and eternal gifts will be attained.
- 2 Train the children there and encourage and urge them to acquire knowledge in school. If there was a school here, I would have brought them here by decree, but there is no school, and I will arrange for their training and education, therefore watch over them carefully there so they receive proper training and education. I have the utmost love for them.
- 3 Convey my greetings to Kaykhusraw's mother and console her and tell her that you will find that departed one like a radiant moon in the Kingdom of forgiveness. Kiss and embrace the two sons of the departed one on my behalf. And upon you be greetings and praise.

1 ای بنده الهی وفات کیخسرو سبب اندوه و احزان شد ولی مطمئن باش که این وفات عین حیاتست جان نداد جان یافت مفقود نشد موجود گشت نتایج این صعود را بعد در سلاله او مشاهده خواهی نمود که عنایات الهیه احاطه کند و موهبت ابدیه حاصل گردد

2 اطفال را در آنجا تربیت نمائید و در مکتب بتحصیل معارف تشویق و تحریص کنید اگر در اینجا مکتبی بود آنرا حکماً باینجا میآوردم و لکن مکتبی نیست و تربیت و تعلیم بهر آنها خواهم لهذا در آنجا مواظبت نمائید که خوب تربیت و تعلیم شوند بنهایت درجه بانان مهربانم

3 والده کیخسرو را از قبل من تحیت برسانید و بنوازید و بگوئید که آن مرحوم را در ملکوت غفران چون مه تابان یابی و دو پسر مرحوم را از قبل من بیوئید و ببوسید و علیک التحیة و الثناء

YARP2.715 p.474

**AB05263***To: Mahmud Zarqani, in Khurasan**Date: 1906 ca.*

- 1 O Mahmud! Well done, a hundred times well done! Praise be to God that in all circumstances you have succeeded in serving at the Threshold of Baha, teaching the Cause and spreading the divine fragrances in the religion of God. How fortunate you were to become a speaker mentioning God and to open your tongue with proofs and arguments. Well done, a hundred times well done!
- 2 In any case, the journey to Khorasan is very acceptable, and you may pass through and travel to each point. However, move forward with wisdom. It is not permissible to stay or linger

1 ای محمود محمود مرجبا صد مرجبا الحمد لله در جمیع مواقع موفق بعبودیت آستان بها گشتی تبلیغ امر کردی و نشر انفاست طیبیه در دین الله نمودی چه خوش بخت بودی که ناطق بذکر الهی شدی و لسان به حجج و برهان گشودی ای مرجبا ای صد مرجبا

2 باری سفر خراسان بسیار مقبول و بهر نقطه مرور نمائید و عبور کنید ولی بحکمت حرکت نمائید اقامت و یا مکث زیاد در جائی جائز نه

too long in any place, for the divines of Khorasan will raise an uproar, and when the uproar becomes general, the government will not be able to resist it. But I hope that you will be under divine protection and enkindled with the fire of God's love.

- 3 Sending a petition directly and individually to the center of government is contrary to wisdom. However, whenever oppression, tyranny and cruelty occur, it is permissible to collectively present the situation and make complaints.
- 4 A Tablet of Visitation has been written for the martyrs and will be sent. And upon you be greetings and praise.

زیرا علماى خراسان ضوضاء بلند کنند و چون ضوضاء عمومى شود حکومت مقاومت نتواند ولى امیدوارم که در صون حمایت ربانىه باشید و مشتعل بنار موقده الهیه

3 ارسال لائحہ رأساً بمركز سلطنت بالانفراد مخالف حکمت است و هر وقت تعدی و ظلم و ستم حاصل جمعاً بیان حال و شکایت جائز

4 زیارت در حقّ شهداء مرقوم گشت و ارسال میشود و علیک التّحیة و الثّناء

INBA89:150

## AB05450

To: *Diyaullah Afnan Alai, in Shiraz*

Date: 1906 ca.

- 1 O you who are related to the Sacred Tree! Your letter arrived and from the meanings of your words, your devotion to the Kingdom of the Lord of Verses became evident. It was proof of your faith and certitude and steadfastness in the Covenant and Testament. Today steadfastness is the essence of grace and the cause of withstanding severe tests. And since you are planted in the divine garden, you are surely steadfast. Well is it with you that you are pure and sincere.
- 2 The news of the new birth brought forth new joy. Praise be to God that this child was born under the shadow of divine favor. God willing, he will be nourished from the breast of the love of God and will grow and develop in the cradle of the knowledge of God. Name him Mirza Aqa so that he may be a memorial to that Afnan of the Divine Tree and near one at the threshold of the Divine Unity.
- 3 Convey respected greetings to the assured handmaiden of God, the blessed leaf, the mother, and others.
- 4 And upon you be the Most Glorious Glory.

1 یا من انتسب الى الشجرة المقدسة نامه رسید و از معانی کلمات تبثّل بملکوت ربّ آیات واضح گردید دلیل بر ایمان و ایقان و ثبوت بر عهد و پیمان بود الیوم استقامت عین کرامتست و سبب مقاومت امتحانات شدیده و ثبوت بر عهد و پیمان تو چون در گلشن الهی نابقی البتہ ثابتی خوشا بحال تو که خالصی و مخلصی

2 از خبر مولود جدید سروری جدید پدید شد که الحمد لله این طفل در ظلّ عنایت تولّد یافته انشاء الله از ثدی محبت الله پرورش خواهد جست و در مهد معرفت الله نشو و نما خواهد کرد نام میرزا آقا بنهید تا یادگاری آن افنان سدره رحمانیه و مقرب درگاه حضرت احدیه گردد

3 امة الله الموقنة الورقة المباركة والده و سایرین را تحیت محترمانه برسان

4 و علیک البهاء الأبهی

INBA87:365, INBA52:374b

## AB11900

*To: Ghulam-Husayn the martyr Banadaki, in Yazd*

*Date: 1906 ca.*

- 1 May the light shining from the Most Exalted Center and the All-Glorious Kingdom descend upon your pure spirit, your radiant body, and your illumined grave, and envelop your darkened resting place, O glorious martyr and sacrificial offering in the path of your Lord, the Merciful, the Compassionate.
- 2 I testify that you believed in God, chanted His verses, accepted His words, gathered beneath His banners, were attracted to His call, abandoned vain desire, held fast to guidance, exchanged the darkness of error for a brilliant light from the Supreme Course, called the people to righteousness, recited to them the Most Great Verses, sacrificed your self and soul out of love for the Most Glorious Beauty, raised the standard of martyrdom in the field of sacrifice, and attained that which those near to God in the highest companionship long for.
- 3 I beseech God to increase your elevation, station, glory and dignity, and to shower blessings from heaven upon those who visit you. Verily my Lord is Generous, Merciful, Kind, Mighty, and All-Bestowing.
- 4 And upon you be the Most Glorious Glory.

التور الساطع من المركز الأعلى والملکوت الأبهى  
ينزل على روحک الطاهر و جسمک الباهر و  
جدثک الزاهر و يغشى مقامک المکفهر ايها  
الشهيد المجيد و الفادی البادی فی سبیل ربک  
الرحمن الرحيم

اشهد انک آمنْتَ بالله و رتلْتَ آياته و صدقتَ  
بکلماته و حشرتَ تحت رايانه و انجذبتَ الى ندائه  
و ترکْتَ الهوى و تمسکتَ بالهدى و استبدلتَ  
ظلام الضلال بنور ساطع من الملاء الأعلى و  
دعوتَ الناس الى التقوى و رتلْتَ عليهم الآيات  
الکبرى و فدیتَ نفسک و روحک حباً بالجمال  
الأبهى و رفعتَ علم الشهاده فی مشهد الفداء و  
فزتَ بما يمتنونه المقربون فی الرفیق الأعلى

اسئل الله بان يزيدک علواً و مقاماً و عزّاً و وقاراً  
و يفيض على من يزورك من بركات السماء انّ  
ربی کریم رحيم رؤوف عزيز و هاب

و عليك الهاء الأبهى

TISH.191

## AB05180

*To: Ardikani, Muhammad Ali et al., in Egypt*

*Date: 1906 ca.*

- 1 O two servants of the Divine Threshold! Your letter was received. From the circumstances, it appears that no prosperity has been achieved there, but you had not written whether there is hope for prosperity in the future or not. Similarly, you had not written anything about the health and wellbeing of the family and children, that is, their eyes. Please write about this.

ای دو بندهء درگاه الهی مکتوب شما رسید از  
قرائن احوال چنین معلوم میشود که در آنجا در  
کار وسعتی حاصل نگشته ولی مرقوم ننموده بودید  
که در استقبال امید وسعت هست یا نیست  
بهمچنین از صحت و سلامت اهل و اطفال یعنی  
چشمشان چیزی مرقوم ننموده بودید البته مرقوم  
دارید

- 2 Also regarding the details about Aqa Habib - according to what has been heard, he has become employed in minor work with one of the divine friends who gives him one hundred and twenty ghurush per month. If it were possible for Aqa Habib to find moderate sustenance there and be relieved from copper-smithing, since his eyes are no longer serving him, it would be very good. I recommended him to Haji Mirza Hasan. Please write the details.
- 3 The letter you had requested is enclosed. Inquire about the circumstances of Haji Niyaz on my behalf with utmost love, and upon you both be greetings and praise.

2 و همچنین تفصیل آقا حبیب از قرار مسموع در نزدیکی از دوستان الهی بکار جزئی مشغول شده و ماهی صد و بیست غروش باو میدهد اگر نوعی میشد که آقا حبیب در آنجا معیشت متوسطی مییافت و از مسگری راحت میشد زیرا چشمش مساعده نمینماید بسیار خوب بود سفارش او را بجناب حاجی میرزا حسن نمودم البته تفصیل را مرقوم دارید

3 و مکتوبی که خواسته بودید در جوفست احوال جناب حاجی نیاز را از قیل من بکمال محبت استفسار نمائید و علیکم التّحیّة و الثّنَاء

ABDA.120

## AB05178

To: *Mirza Muhammad Rida (Shiraz) et al.*

Date: 1906 ca.

- 1 O two radiant servants of the Most Glorious Beauty! You truly exerted the utmost effort on behalf of his honor Afnan, and this brought joy to 'Abdu'l-Baha, for the loved ones of God must sacrifice their lives for one another and prefer others' good to their own benefit. They must sacrifice their own comfort for the comfort of their friends and spend their own bounty on others. Indeed, they must conduct themselves thus in the world of creation - tasting poison while giving honey to others, bearing hardship so others may find ease, being content with poverty while seeking wealth for humanity, laying down their own lives that they may bestow eternal life.
- 2 Praise be to God that those two esteemed friends are successful in this conduct. I beseech God that day by day He may increase their pure nature, goodly intention, excellence of service and loftiness of purpose. And upon you both be glory, greetings and praise.

1 ای دو بندهء تابندهء جمال ابدی در حقّ جناب افنان فی الحقیقه نهایت همت مجری فرمودید و این سبب مسرت عبدالهّاء شد زیرا احبای الهی باید در حقّ یکدیگر جانفشانی کنند و خیر دیگرانرا بر منفعت خویش ترجیح دهند راحت خود را فدای راحت یاران کنند و نعمت خود را انفاق بر دیگران فرمایند بلکه در جهان آفرینش چنین مجری دارند زهر چشند و بدیگران شهد بخشند تحمل زحمت نمایند تا دیگران رحمت یابند بفقر خویش راضی شوند و ثروت عالم انسانی جویند از حیات خویش درگذرند تا جان جاودانی بخشند

2 الحمد لله آن دو یار بزرگوار موفق باین رفتارند از خدا خواهم که روز بروز بر خلوص فطرت و طیب نیت و حسن خدمت و علو همت بیفزایند و علیکم البهّاء و التّحیّة و الثّنَاء

INBA17:132

**AB05653***To: Yazdi, Muhammad Tahir et al., in Bombay**Date: 1906 ca.*

- 1 O ye kinsfolk of that martyr! The calamitous field of martyrdom is the path of supreme glory for those who enjoy near access to the court of grandeur. They are brilliant stars shining from the horizon of faith. Although they have sacrificed their heads in the world of dust, they have raised them in the world of sanctity. Though they have spilled their pure blood upon the dusty earth, they have clung to the hem of grandeur in the kingdom of the Most Glorious and sweetened the cup of martyrdom at the banquet of reunion with nectar and sugar.
- 2 Ye who are related to those luminous souls should rejoice and make your lives fruitful. Out of gladness and delight, wing your flight in this limitless space, and beseech God that ye may follow the example of those heavenly souls.

1 ای خویشان آن شهید دشت بلا شهیدان راه بها  
اعظم مقربین درگاه کبریا و نجوم ساطعهء اعلی  
افق ایمانند هرچند در جهان خاک سر باختند  
ولی در عالم پاک گردن افراختند خون مطهر بر  
تراب اغبر ریختند ولی بذیل کبریا در ملکوت  
ابهی آویختند و جام شهادت را در بزم لقا با شهید  
و شکر آمیختند

2 شما که متعلقین آن نفوس نورانی هستید باید  
بجهت انتساب شادمانی کنید و کامرانی فرمائید  
و از وجد و سرور در این فضای نامتناهی پرواز  
کنید و از خدا خواهید که پیروی آن نفوس  
رحمانی نمائید

NANU\_AB#08

**AB05726***To: Clarence M Day, in Chicago**Date: 1906 ca.*

- 1 O seeker of truth! What you wrote was noted. The divine Kingdom is the spiritual hospital of the human world. For every ailment there exists a cure, and for every wound there is a healing balm. Turn your attention to the Most Glorious Beauty, Who is the King of the Kingdom and the Physician of spirits and hearts. The divine teachings and the counsels and exhortations of Baha'u'llah are the cause of success and prosperity in both the material and spiritual realms. Whoever acts according to these teachings and becomes a lover of all humanity and a well-wisher of all peoples and races of mankind, purifies and cleanses their heart from all estrangement and gladdens their spirit through oneness with all - at that time the fire of the love of God will flame forth, the candle of the Kingdom will be lit in the heart, the doors of knowledge will

1 ای طالب حقیقت آنچه نگاشتی ملاحظه گردید  
ملکوت الهی شفاخانهء روحانی عالم انسانی است  
هر دردی را درمان موجود و هر زخمی را مرهمی  
حاضر توجه بجمال ابهی نما که ملوک ملکوت  
است و طبیب ارواح و قلوب تعالیم الهیه و وصایا  
و نصائح بهاءالله سبب نجات و فلاح در ملک  
و ملکوت است هر نفسی بآن تعالیم رفتار کند  
و محب عالمیان گردد و خیرخواه کل طوائف از  
نوع انسان قلب را از بیگانگی کل پاک و مطهر  
نماید و روح را به یگانگی با کل مستبشر فرماید  
آنوقت نار محبت الله شعله زند و شمع ملکوت  
در دل برافروزد و ابواب عرفان مفتوح گردد

open, the confirmations of the Kingdom will arrive, and the breathings of the Holy Spirit will take effect.

و تأييدات ملكوت برسد و نفثات روح القدس  
تأثير نمايد

2 And upon you be the Most Glorious Glory.

2 و عليك البهاء الأبهى

MMK4#088 p.103, ANDA#53 p.05

## AB05764

*To: May Maxwell, in Montreal*

*Date: 1906 ca.*

O thou daughter of the Kingdom! In reality thou art attracted to the divine realm and set aglow with the fire of divine love. I am pleased with thee and seek help and blessing for thee from the threshold of the Abha Beauty.

O flower of the rose-garden of the love of God! Thy letter was received and its contents noted. I wrote a reply to Huston's letter which is enclosed herewith. I hope that he may be quickened with a new spirit and be delivered from vain imaginings, that he may behold the lights of the Sun of Reality and witness the splendors of the Kingdom, that he may hold fast to the Covenant and Testament, become the cause of the spread of the divine teachings and the promoter of the counsels of the All-Merciful, that he may become a flower of utmost delicacy and freshness in the garden of the Kingdom and a fish swimming in the sea of reality, that he may become athirst for the fountain of life and enamored with the Face of the All-Glorious.

O daughter of the Kingdom! In truth thou art attracted to the divine realm and art set ablaze with the fire of the love of the All-Merciful. I am well pleased with thee and I implore assistance and bounty for thee from the threshold of the Abha Beauty.

Upon thee be greetings and praise.

MAX.242

**AB05725***To: Charles J Ragna, in Portland, OR**Date: 1906 ca.*

- 1 O thou seeker of truth! Thy letter was received. Thou hast asked me for a written history as well as a record of the prophecies concerning the Bab and Baha'u'llah. These have both been previously written. Search for them and thou wilt find them.
- 2 Regarding the Blessed Beauty, He was not born of the line of Ishmael but was, rather, a descendant of one of the other brothers who had migrated to Persia and the Afghan territories. For, apart from Isaac and Ishmael, Abraham had six sons who all moved to Persia and to the Afghan regions.
- 3 O thou sincere seeker! Strive thou with all thy might to summon the people to the heavenly Kingdom, so that through divine guidance thou mayest enable the human souls to become even as the angels of Paradise, mayest promote universal peace in this distinguished Age and serve the oneness of the world of humanity, and mayest attain unto everlasting life, follow the example of Christ, and become a companion of 'Abdu'l-Baha in this path. Upon thee be greetings and praise.

1 ای طالب حق مکتوب رسید از من خواهش نگارش تاریخ نموده بودی و همچنین نبواتیکه در حق حضرت باب و حضرت بهاءالله است این هر دو از پیش مرقوم گردیده جستجو نمائید خواهید یافت

2 اما حضرت بها از نسل اسمعیل نیستند از سلاله برادران دیگرند که بصفحات ایران و افغان هجرت نمودند زیرا حضرت ابراهیم غیر از اسحق و اسمعیل شش پسر دیگر داشت و آنان به ایران و افغان رفتند

3 ای طالب صادق تا توانی ندا بملکوت آسمانی کن تا نفوس انسانیرا بهدایت ربانی ملائکه آسمانی کنی و در این عصر بزرگوار سبب نشر صلح عمومی شوی و خدمت بوحدت ملکوت انسانی نمائی و زندگانی جاوید یابی و متابعت حضرت مسیح نمائی و رفیق راه عبدالهء شوی و علیک التّحیّة و الثّناء

LOTW#09

NURA#09, MMK4#002 p.001

**AB05666***To: Garretson, I G et al., in Portland, OR**Date: 1906 ca.*

- 1 O ye seekers of Truth!
- 2 Your letter was received and its contents became known. The new Kingdom hath raised its tents in all regions and hath enveloped East and West, but the blind ones cannot see and the deaf ones cannot hear. In the time of Christ, the doors of the divine Kingdom were opened, but the people, being veiled, were negligent and in a deep sleep. Therefore, they were deprived of the spiritual glory. Now, thank ye God that

1 ای دو طالب ملکوت

2 مکتوب رسید و مطلب مفهوم گردید ملکوت جدید خیمه بر آفاق زده و شرق و غرب را احاطه کرده ولی کوران نه بینند و کران نشنوند در زمان مسیح ابواب ملکوت الهی باز شد ولكن خلق محجوب و غافل و در خواب لهذا محروم شدند حال حمد کنید خدا را که بملکوت صلح و سلام پی بردید و ندای حق شنیدید

ye have found the way to the Kingdom of peace and salvation and have heard the call of the True One.

- 3 Supplicate God that ye may become heavenly hosts, spreading the oneness of the world of humanity, taking in hand the armor of peace and conquering the hearts with the sword of love.

3 از خدا خواهم که لشکر آسمانی گردید و ترویج وحدت عالم انسانی نمائید سلاح صلح بدست گیرید و بشمشیر محبت قلوب را مسخر کنید

- 4 Ye are people of the earth, become ye angels of heaven; ye are from the West, draw ye bounties from the East! Be ye illumined, become ye heavenly, become ye merciful and show kindness to all the people!

4 اهل زمینید فرشته آسمانی گردید از غربید فیض از شرق گیرید نورانی شوید ربّانی گردید رحمانی شوید و بجمع خلق مهربانی کنید و علیکم التّحیّة و التّناء

TAB.548-549

SFI09.017a

## AB05520

*To: Baygum Sahib Abdu'l-Azimi, in Shah Abdul-Azim*

*Date: 1906 ca.*

- 1 O near maidservant of God! I read your letter and understood its meaning. Its contents were filled with devotion to God and supplication to the Abha Kingdom. I joined with you in communion and offered prayers at the threshold of oneness, that He may make mention of you in His Kingdom and shower you with endless favors.
- 2 O near maidservant of God! Abdul-Baha has beseeched the divine threshold that certain maidservants of the Merciful in Iran may arise who will take precedence and surpass the maidservants of God in America. Now in America most of the teachers are maidservants of the Merciful, and they have truly excelled over the men. I hope that you too will become in that city a cause of spreading the religion of God, exalting the Word of God, and diffusing the fragrances of God.

1 ای امة الله المقرّبه نامه خواندم و بر معانی اطلاع یافتم مضمون مشحون بتبّل الی الله بود و تضرّع بملکوت ابی من نیز با تو همدم گشتم و مناجات بدرگاه احدیت نمودم تا ترا در ملکوت خویش مذکور فرماید و الطاف بی نهایت مشمول دارد

2 ای امة الله المقرّبه عبدالبهاء از درگاه الهی رجا نموده که نفوسی از اماء رحمان در ایران مبعوث شوند که گوی سبقت و پیشی را از اماء الهی در امریکا برابند و سبقت گیرند حال در امریکا اکثر مبلّغین از اماء رحمانند فی الحقیقه بر رجال تفوق جسته اند امیدوارم که تو نیز در آنمدینه سبب انتشار دین الله و اعلاء کلمه الله و نشر نفحات الله گردی

- 3 And upon you be greetings and praise.

3 و علیک التّحیّة و التّناء

INBA17:185, MKT7.028b, QIRT.12ax

**AB05639***To: Mirza Ali Khan, in Tihiran**Date: 1906 ca.*

- 1 O thou enlightened youth! Be thou spiritual, celestial. Be a child of the kingdom and illumined by the reality of the true Lord. Seek not thy ease or comfort for a moment nor take a single breath without reason or goodly results.
- 2 This goodly fruit is none other than to be attracted to the divine fragrances, to be enkindled through the fire of the love God, to spread the signs of oneness, to enter the kingdom of sanctity, chanting verses from the perspicuous Book and reflecting the qualities of the Concourse on High.
- 3 Shouldst thou seek eternal honour serve thou at the divine Threshold and bear every harm and humiliation in the path of God. Avoid all entanglements, all entrapments of security and seek freedom rather, and independence, and liberation.
- 4 Make each of thine endeavours the most great trust of God "We did indeed offer this Trust to the heavens, to the earth and to the mountains but they did refuse it being afraid thereof. But Man hath undertaken it."<sup>1</sup>. This is true strength, this is real knowledge, and this is divine bounty.

1 ای جوان نورانی رحمانی باش و آسمانی ملکوتی باش و ربّانی تا توانی دمی میاسا و نفسی بر میاور مگر آنکه اثری از تو ظاهر گردد و ثمری از تو حاصل شود

2 اثر و ثمر انجذاب بنفحات الله است و اشتعال بنار محبت الله نشر آیات توحید است و دخول در ملکوت تجرید ترتیل کتاب مبین است و تصویر صور ملأ عالین

3 اگر عزّت ابدیّه جوئی خدمت بدرگاه احدیّت کن و در سبیل الهی تحمل هر اذیت و ذلّت بنما آسودگی بجو آلودگی بخواه آزادگی طلب فرزانی بخواه

4 همّتی کن که حمل امانت کبری ثنائی انا عرضنا الأمانة على السموات والأرض والجبال فأبين أن يحملنها فحملها الانسان اینست توانائی اینست دانائی اینست موهبت آسمانی و علیک التّحیة و الثّناء

MMK2#373 p.266, RAHA.281

**AB05842***To: Nayyir, in Tihiran**Date: 1906 ca.*

- 1 O luminous star! His honor Sina requested mention of you, although you are continuously mentioned before this servant and are well-known and renowned in the divine gathering. There is no need for outward mention. But what can I do? His honor Sina commands thus, and I too desire to be obedient to the commands of the servants of the Blessed Beauty. And how sweet is this obedience! How much sweetness lies in this humility, submissiveness and self-effacement! I swear by your

1 ای نیر نورانی جناب سینا رجای ذکر شما نمود و حال آنکه دائماً در نزد این عبد مذکوری و در انجمن الهی معروف و مشهور احتیاج بذکر ظاهری نه ولی چه نمایم جناب سینا چنین امر میفرماید من نیز آرزویم چنین که مطیع اوامر بندگان جمال مبارک باشم و این اطاعت چه قدر شیرینست این خضوع و خشوع و محویت چه قدر حلاوت دارد

<sup>1</sup>Qur'an 33:72.

precious life that whenever I obey one of the divine loved ones, I experience joy and delight for some time.

بجان عزیزت قسم که هر وقت اطاعت نفسی از  
احبابی الهی نمایم مدتی فرح و سرور دارم

- 2 These were scattered words. What is brief and beneficial is this: that you strive with heart and soul so that day by day the fellowship and unity of the loved ones may increase, and as much as you can, make the teaching gatherings warm so that the spiritual friends may engage in diffusing the divine fragrances with perfect wisdom and capability.

2 این حرفهای متفرقه بود آنچه مختصر و مفید است  
اینست که آنجناب به جان و دل بکوشید که  
روز بروز الفت و اتحاد احبباً ازدیاد یابد و تا  
توانید مجامع تعلیم را گرم نمائید که یاران روحانی  
در نهایت حکمت و کاردانی بنشر نفعات الهی  
پردازند

- 3 And upon you be greetings and praise.

3 و علیک التّحیّة و الثّناء

INBA84:396b, MMK5#163 p.126

## AB05614

To: *Mirza Aqa Tihrani*

Date: 1906 ca.

- 1 O thou who art firm in the Covenant! Thy letter arrived and its contents were understood. Thou hadst complained of loneliness. Thou art not alone - God is with thee and 'Abdu'l-Baha is thy companion and intimate friend in heart and soul. Why art thou lonely? Whosoever is under the shadow of the grace of the Blessed Beauty is the companion of the Concourse on High. Strive thou to teach in that region, that thou mayest also find outward companions and friends, and seek intimates for thy heart and soul. Although thou art deprived of the public bath of Yahmum, praise be to God thou art intimate with "this is a cold bath and a drink" - meaning thou hast plunged in the Spring of Job. In any case, show the utmost kindness to the people in that village. Pay no heed to their turning away, objections, exaggeration and pride. Show kindness to all for the sake of God. Assuredly this will have an effect and thou wilt find companions.

1 ای ثابت بر پیمان نامه رسید و مضمون مفهوم  
گرددید شکایت از تنهایی نموده بودی تنها نیستی  
خدا با تست و عبدالهباء بدل و جان همدم و  
مونس تو چرا تنها هستی هرکس در ظلّ عنایت  
جمال ابهیست همدم ملأ اعلیست تو بکوش تا در  
آن دیار تبلیغی نمائی و بظاهر نیز همدم و یار بیابی  
و مونس دل و جان بجوئی هرچند از حمام یحیوم  
محرومی الحمد لله محرم هذا مغتسل بارد و شراب  
یعنی در عین ایوب غوطه خوردی باری با خلق  
در آن ده کده نهایت مهربانی بنما اعتنا باعراض  
و اعتراض و غلو و استکبار آنان ننما الله با کلّ  
مهربانی کن یقین است که اثر خواهد نمود و  
همدم خواهی یافت

- 2 And upon thee be greetings and praise.

2 و علیک التّحیّة و الثّناء

MMK6#443

**AB06411***To: Baha'is of Buffalo, NY**Date: 1906 ca.*

O ye Friends!

Thank God that the Light of Truth shone in that city, the bounty of guidance was granted, the fire of the love of God was ignited and the veil of superstition was burned away.

Some souls have arisen who have unsealed their eyes, unstopped their ears, witnessed the great signs and heard the eternal melody of the Supreme Concourse. Each of them became a faithful tree in the orchard of the love of God and a shining luminous star in the horizon of the knowledge of God. This is from the eternal bounty and the everlasting gift.

I entreat and supplicate in the Threshold of the Almighty and ask for your confirmation and assistance, that you may be born wholly out of the physical world into the Realm of Divine, to seek after the eternal life and wish for the everlasting gift, so that you may shine upon ages and cycles like unto the morning star!

TAB.555

**AB06187***To: Irani, Abbas Quli (Alexandretta) et al., in Iskenderun**Date: 1906 ca.*

1 ...If you ask about our condition, we are in the midst of a storm with thunderbolts and whirlwinds from every direction, until divine will decrees what it will and fate seals what it ordains. In Istanbul our affairs are still under consultation, no definitive decision has come.

2 In any case, with heart and soul in hand, we yearn to sacrifice for the Kind Friend, and upon God do we rely....

1 ...اگر از حال ما پرسید ما در میان طوفانیم و صواعق و زوابع از هر کجارتا اراده الهی چه تعلق گیرد و قضا چه امضا فرماید در مدینه کبیره کار ما هنوز در مشورتست قرار قطعی نیامده

2 در هر صورت جان و دل بدست گرفته آرزوی نثار یار مهربان داریم و علی الله الاتکال...

MMK5#017 p.010x

## AB06108

*To: Ahmad son of Muhammad Ali Tabib, in Kashan*

*Date: 1906 ca.*

- 1 O thou who hast turned thy face toward God and art accepted at the Divine Threshold! 1 ای بندهء مقبل الی الله و مقبول درگاه کبریا
- 2 That which thou didst write and what was hidden in thy heart became evident and known. This brief letter was proof of thy keen insight, for thou didst witness the greatest signs and turned toward that Peerless Beloved, reciting the verse "I have turned my face toward Him Who hath created the heavens and the earth." 2 آنچه نگاشتی و مضمهر ضمیر داشتی مشهود و معلوم گردید این نامهء مختصر دلیل بر حدّت بصر بود که مشاهدهء آیات کبری نمودی و بآندلیریگا توجه فرمودی و آیهء انی وجهت وجهی للذی فطر السموات و الأرض تلاوت کردی
- 3 Blessed art thou that the Beloved of all hopes hath appeared and, after deprivation and separation, the gates of true reunion were opened. Thou hast truly understood the Ultimate Purpose, traversed the realm of contingent being, reached the world beyond space, and drunk from the cup of faith and certitude. 3 خوشا بحال تو که دلبر آمال جلوه نمود و بعد از حرمان و هجران ابواب وصال حقیقی بگشود بحقیقت مقصود پی بردی و فضای امکان طی کردی و بجهان لامکان رسیدی و از کأس ایمان و ایقان نوشیدی
- 4 Blessed art thou! Glad tidings unto thee of this sealed nectar and this destined bounty. And upon thee be greetings and praise. 4 طوبی لک بشری لک من هذا الرّحیق المختوم و من هذا الفضل المختوم و علیک التّحیة و الثّناء

MMK6#138

## AB06196

*To: Mirza Abdu'l-Husayn et al., in Miyanduab*

*Date: 1906 ca.*

- 1 O ye two who have attained certitude in God! Praise be to God that His loving kindness watcheth over you and that ye are confirmed by His bounties. The light of His loving kindness is visible from your brow and you are assisted in servitude to the Sacred Threshold. What gift is greater than this, if ye could only appreciate it. 1 ای دو موقن بالله شکر کنید خدا را که منظور نظر عنایتید و موقّق بموهبت حضرت احدیّت پرتو الطاف بر سر دارید و به بندگی آستان مقدّس موقّق چه نعمتی است اعظم از این اگر قدر بدانید
- 2 Consider, for example, how the sun shines in spring, how the clouds pour down their rain and the breeze blows but though 2 وَا لا ملاحظه نمائید که آفتاب میدرخشد و ابر نیسانی میبارد و نسائّم میوزد و هر گیاهی نشو و نما مینماید ولی از این موهبت ابداً خبری ندارند لهذا طرب و سروری حاصل نمایند

the plants may grow through gifts such as these, they are unaware of their privilege and thus do not express delight and joy.

- 3 It is my hope that the friends of God will be always conscious of the heat of the Sun of Truth, of the showers from the clouds of His grace and the wafting of the breezes of His loving kindness. God willing, through such spiritual sensitivities as these, blessings will redound upon you both at all times and under all conditions and shall extend likewise to your children.

3 اَمَّا احِبَّايِ الهی امید است که از حرارت  
شمس حقیقت و ریش باران موهبت و وزیدن  
نسیم عنایت باخبر باشند و انشاءالله بمبارکی این  
احساسات رحمانیه برکت در جمیع شئون حتی  
الأولاد حاصل گردد و علیکم التَّحیة و التَّناء

MMK2#123 p.095

## AB06274

*To: Aseyeh Wellesca Dyar, in Washington, DC*

*Date: 1906 ca.*

O thou spiritual maid-servant of God!

Thy letter was received and its contents became known. God willing, the vision will become actualized. Announce thou to ....: "Become thou a new creation and be thou patient and forbearing. Be baptized by the fire of the love of God and by the spirit of the knowledge of God, in order that thou mayest become characterized by the spiritual attributes; attain to the nature of that kind Beloved; be so enkindled that thou mayest illumine a region, become a sign of guidance and an ensign of the love of God."

O thou maid-servant of God! I know that thou hast spiritual love for Abdul-Baha and this is confirmed and beyond doubt.

Say to ....: "Leave thou the "New Thought" and seek after the New Kingdom. The "New Thought" is part of the New Kingdom. When thou hast found the latter, thou hast found the former; nay rather, thou hast found all things."

TAB.215, BSC.484 #926x

**AB06033***To: Lillie Bidler, in Washington, DC**Date: 1906 ca.*

O thou maid-servant of God!

Thy message, through the maid-servant of God ... was received. Happy is thy state that thou art seeking the Truth and endeavoring to attain eternal life. This is a lofty aim, but it requireth the heavenly confirmation and assistance.

I pray that this assistance may be vouchsafed unto thee and this bounty environ thee, that thou hearest the call of the Kingdom and beholdest the greatest signs.

Reflect upon this: What a bounty and what a favor it is that the sages of the world and the wise among mankind are incompetent of comprehension, yet the little children of the Kingdom have attained the Truth, dwell and abide under the shadow of the Tree of Life and are assisted by the everlasting and eternal gift!

TAB.483-484

**AB06349***To: Pritam Singh, in India**Date: 1906 ca.*

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1 O thou who art guided by the light of guidance! Hafiz of Shiraz says:</p> <p>2 All the parrots of India will become sugar-crackers</p> <p>3 Through this Persian candy which goes to Bengal</p> <p>4 Now this sweetness of Persian guidance has reached India. It is hoped that the parrots of India will taste this sweetness and acquire this sugary flavor. For now, you have become a sugar-cracking parrot and a hunting falcon - so take flight and raise a loud cry, speak a mystery and seek harmony. Perhaps you will become the cause of transforming owls into white falcons and crows and ravens into sugar-cracking parrots through the divine breath.</p> | <p>1 ای مهتدی بنور هدی حافظ شیرازی میگوید</p> <p>2 شکرشکن شوند همه طوطیان هند</p> <p>3 زین قند پارسی که به بنگاله میرود</p> <p>4 حال این حلاوت هدایت پارسی به هندوستان رسیده امید چنانست که طوطیان هند کام شیرین کنند و مذاق شکرین علی العجالة تو طوطی شکرشکن شدی و شهباز شکارافکن پروازی کن و آوازی بلند نما و رازی بگو و دمسازی بگو شاید سبب شوی و بنفس رحمانی جغدانرا بازان سپید نمائی و زاغ و زغن را طوطی شکرشکن فرمائی</p> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

- 5 I beseech God that you may become a lamp of the All-Merciful in the night-chamber of India and a teacher of truth in the school of the East - that you may bring children to maturity and teach divine mysteries, make strangers into friends and cause the deprived to become intimates of the mystery. And upon you be greetings and praise.

5 از خدا خواهم که در شبستان هندوستان سراج  
رحمان گردی و در دبستان شرق ادیب اهل حق  
شوی اطفال را ببلوغ رسانی و اسرار الهی پیاموزی  
بیگانگان را آشنا کنی و محرومان را محرم راز فرمائی  
و علیک التّحیّة و الثّناء

MSHR4.061

## AB06279

*To: Elmer E Mrs Vaughan*

*Date: 1906 ca.*

O thou beloved maid-servant of God!

Thank thou God that thou hast stepped into the arena of existence in such a blessed Age and hast opened thine ears and thine eyes in such a Promised Day. The Splendor of the Sun of Truth thou hast beheld and the divine Call thou hast heard. To thine ultimate desire thou hast attained and from the sweetness of the love of God thou hast tasted. Consequently, supplicate ardently for spiritual attraction and ecstasy.

O thou beloved maid-servant of God! If thou art not seeing dreams (and visions), be thou not sad. Thou art going to see, whilst thou art awake. A wakeful eye is acceptable in the Threshold of the Almighty. Therefore, I hope that thou wilt open the eye of thine insight, travel in all the realms of God, see the splendor of the Kingdom and behold the effulgence of the Realm of might.

Show thou forth love and kindness on my behalf toward thy dear husband and convey to him longing greeting. I supplicate from God in his behalf, and invoke assistance and confirmation for you both.

TAB.530-531, BSC.460 #850x

## AB11916

To: Newton, Mary et al.

Date: 1906 ca.

- 1 O ye flock of the Lord of glory! Blessed are they who have observed the fast during its appointed month, who have gathered together in perfect unity and harmony, have freed themselves from the insinuations of doubt and stood firm in the Covenant, have been graciously enabled to promote the Cause of God, and have arisen with utter self-abnegation for love of Baha'u'llah.
- 2 O ye who are nigh unto the threshold of the Lord of grandeur! Render thanks unto God that in this age of the Covenant ye have been drawn together under the sheltering shadow of the Beloved of the worlds and that your faces have been illumined with the light of the most great guidance. I beseech God that ye may tread the path of truthfulness and rectitude, of fellowship and of devotion to God, that ye may gain everlasting life, be adorned with every human virtue, become the heavenly angels of the kingdom of universal peace and the conquering hosts of the realm of the oneness of humanity. Upon you be greetings and praise.

BRL\_ATE#132

1 بواسطهٔ مستر دوج امة الله ماری نیوتون و احباب و  
اماء الهی علیهم بهاء الله Mary C. Newton  
ای اغنام حضرت بهاء بر عهد پیوستند خوشا  
بحال نفوسی که در ماه صیام روزه گرفتند و  
بکمال اتحاد و اتفاق پرداختند از شبهات رستند و  
باستقامت و ثبوت بانشار امر الله موفق شدند و  
بجائفشانی در محبت بهاء الله قیام نمودند

2 ای مقربان درگاه کبریا شکر کنید خدا را که در  
این عصر میثاق در ظل محبوب آفاق محشور شدید  
و بنور هدایت کبری رخ منور نمودید از خدا  
خواهم در مسلک راستی و درستی و دوستی  
و حق پرستی سلوک نمائید تا هستی ابدی یابید و  
بجمع فضائل عالم انسانی متصف شوید ملائکه  
ملکوت صلح عمومی گردید و لشکر وحدت عالم  
انسانی شوید و علیکم التَّحیَّة و الثَّناء

BRL\_DAK#0419

## AB06115

To: Rustam Suhayli

Date: 1906 ca.

- 1 O Lord, bestow kindness upon Bahram and bring him into the eternal world. Grant pardon and forgiveness, and bestow abundant mercy and free grace.
- 2 O Forgiving, Kind One, You delivered Rustam from oppression and tyranny and brought him to a world where no oppressor's hand can reach. He was captive - You freed him. He was lowly - You made him noble. He was trapped - You gave him flight. He was weak and needy - You made him companion to the holy birds.

1 ای پروردگار بهرام را مهربانی فرما و بجهان  
جاودانی درآر عفو و غفران مبذول کن و  
آمرزش و بخشش شایان و رایگان فرما

2 ای آمرزگار مهربان رستم را از ظلم و ستم رهائی  
دادی و بجهانی بردی که دست تطاول هیچ  
ظالمی بآن نرسد اسیر بود آزاد فرمودی ذلیل بود  
عزیز نمودی در دام بود پرواز دادی پر عجز و نیاز  
بود با طیور قدس دمساز فرمودی

- 3 O Lord of all, bring Jamshid into the lofty palace and grant the dear handmaiden permission. Clothe her in the garment of sanctification and remove from her face the veil of worldly defilement, so that in the world above she may shine with a face like the luminous moon and radiate the light of pardon and forgiveness.

3 ای پروردگار کل جمشید را بقصر مشید درآر و  
کنیز عزیز را روا دار پیرهن تقدیس بیوشان و  
مقنعه آلودگی این جهانرا از رخس برانداز تا در  
جهان بالا با رخی چون ماه منور جلوه نماید و  
پرتو عفو و غفران بتابد

YARP2.574 p.408

## AB11747

*Visitation prayer for the mother of Jinab-i-Ibn-i-Abhar*

*Date: 1906 ca.*

Upon you be greetings and praise, and upon you be divine gifts and prayers, O reality attracted to God, enkindled with the fire of the love of God, and speaking in praise of God. I testify that you showed patience in tribulation, remained steadfast in hardship and trials, drank the cup of cruelty, and became the target of arrows of accusations in those regions - all out of passionate love for God, seeking God's good pleasure, becoming bewildered in the beauty of God, and turning toward Him Who created the earth and heavens. Blessed are you for this supreme gift, glad tidings to you for this great mercy whose lights make your face radiant among the handmaidens of God. I beseech God to send down layers of light upon your visible tomb and your grave, the prosperous house, to forgive you and pardon you and purify you from the stains of deprivation, and to cause you to enter the center of Paradise. Verily my Lord is Generous, Merciful, Mighty, and Gracious.

عليك التحيّة والتّناء و عليك الموهبة والصّلاة  
آيتها الحقيقة المنجذبة الى الله المشتعلة بنار محبة  
الله و النّاطقة بالتّناء على الله اشهد أنّك قد  
صبرت على البلاء و تجلّدت في المشقّة والابتلاء  
و تجرّعت كأس الجفّاء و استهدفت سهام الطّعن  
في تلك الانحاء شغفاً بحبّة الله و طلباً لرضاء  
الله و ولها في جمال الله و توجّهاً الى الذي فطر  
الارض و السموات طوبى لك على هذه الموهبة  
العظمى بشرى لك على هذه الرّحمة الكبرى  
التي يتلأأ بانوارها وجهك بين اماء الله اسئل  
الله ان ينزل طبقات النّور على رمسك المنظور و  
جدئك البيت المعمور و يغفر لك و يعفو عنك  
و يطهرك عن اوساخ الحرمان و يدخلك في  
قطب الجنان انّ ربّي لكريم رحيم عزيز منان

YIA.395a

**AB06646***To: Ghulam-Husayn Tahhan, in Baghistan**Date: 1906 ca.*

- 1 O servant of God! The mill of the world is turning, and all creatures are like soft grains being crushed by this motion. With each turn of this mill, millions of grains are pulverized. Despite this, how heedless and unconscious are the people who witness this turning and yet remain attached to this world!
- 2 What delusions are these, what rebellion is this, what ignorance is this, and what disobedience is this - that they are heedless of God yet alert to the world, asleep to the Kingdom yet awake to the realm of dust! Shame upon them and away with them, for they have closed their eyes to the lights and walked in the darkness of a pitch-black night in this age of illumination.
- 3 And upon you be greetings and praise.

1 ای بنده حقّ آسیاب جهان در گردش است و  
 جمیع خلق مانند دانهء نرم و محواز این جنبش این  
 آسیاب در هر گردشی کوررها از دانه متلاشی  
 نماید باوجود این چه قدر خلق غافل و بیہوش  
 کہ این گردش را مشاهده مینمایند و باینجهان  
 دلبستگی دارند

2 این چه اوہامست و این چه طغیان و این چه  
 جہلست و این چه عصیان کہ از خدا غافلند و  
 بجهان ہشیار و از ملکوت در خوابند و بناسوت  
 بیدار تبّاً لهم و سحقاً بما غضّوا الطرف من الأنوار  
 و سلکوا فی ظلام لیل حالک صلیم فی عصر  
 الأنوار

3 و علیک التّحیّة و التّناء

BSHN.140.419, BSHN.144.413, MHT1a.069,  
 MHT1b.027

**AB06918***To: Miss M Beeler, in Denver**Date: 1906 ca.*

O thou who art guided by the Light of Guidance!

The material world is gloomy. Praise be to God! thou hast been led to the illumined realm. Darkness hath environed all the inhabitants of the globe, but thou hast found guidance. The souls are dead; thou hast been quickened through the Spirit of Truth. The eyes are blind; thine eyes became bright by beholding the lights. The ears are deaf; thou hast heard the voice of the Merciful One.

Thou must express the utmost satisfaction and thanks to Mrs..., for she hath guided thee and beckoned thee to the everlasting universe. For thee she desired perpetual glory and for thee she asked life eternal. Therefore strive in order that in

the divine vineyard thou mayest become a gardener of Truth and live with such deeds and words that thou mayest become the cause of the enlightenment of the world.

TAB.536

## AB07038

*To: Mirza Buzurg Afnan Alai, in Shiraz*

*Date: 1906 ca.*

- 1 O honored branch of the Blessed Tree! Your letter which you had written to Jinab-i-Manshadi has now arrived, along with several other letters that were addressed to me. A reply was immediately written and is enclosed with this letter - please deliver it. 1 ایها الفرع المكرّم من السّدرّة المباركة الآن مكتوب شما رسید که بجناب منشادی مرقوم نموده بودید با چند نامه دیگر که بنام من بود فوراً جواب مرقوم شد و در طیّ این مکتوبست برسان
- 2 As for the letters that you had written through Jinab-i-Aqa Ahmad, they all arrived and the draft was also received. Due to the multitude of occupations and difficulties, there was no opportunity to reply. God willing, they will be sent later. 2 امّا مکاتیبیکه بواسطه جناب آقا احمد مرقوم نموده بودید همه رسید و برات نیز آمد از کثرت مشاغل و غوائل فرصت جواب نشد انشاءالله من بعد ارسال میشود
- 3 For now, this letter has been written and replies to the other letters have also been composed and will be sent, until we see what God wills later. 3 علی العجالة این مکتوب مرقوم شد و نامه های دیگر را نیز جواب تحریر گردید و ارسال میشود تا بعد خدا چه خواهد
- 4 Convey the Most Wondrous, Most Glorious greetings to the Afnans of the Blessed Tree, Aqa Mirza Habibullah and Aqa Mirza Zia. 4 جناب افنان سدره مبارکه آقا میرزا حبیب الله و آقا میرزا ضیا را تکبیر ابدع ابهی برسان

INBA84:449

## AB06775

*To: Bahram Bihmard et al., in Tihiran*

*Date: 1906 ca.*

- 1 O friends of the servant of Baha and relatives of Shahriyar Behmard! Your kind brother mentioned you in his letter and requested that a letter be written. I too, seeing the brother's loving nature, engaged with heart and soul in writing this letter 1 ای دوستان بنده بها و خویشان شهریار بهمرد برادر مهربان شما را در نامه خویش یاد نمود و خواهش نگارش نامه نموده من نیز چون برادر را مهرور دیدم به جان و دل بنگارش این نامه

so that you may know how dear and beloved you are, and in this realm you are the companion of the heart and soul of this lowly one.

- 2 O relatives and kin of the esteemed Shahriyar! Praise be to the Lord of creation who gave sight to the eyes and comfort to the heart, freed the soul from contamination, and guided to the world of peace. Convey greetings and salutations to all the friends of God.

پرداختم تا بدانید که چه قدر دلبندید و جان‌پسند  
و در این سامان همدم دل و جان این مستمند

2 ای خویش و پیوند شهریار ارجمند ستایش  
خداوند آفرینش را که دیده را بینش داد و  
دل را آسایش بخشید و جانرا از آلائش آزاد  
نمود و بجهان آسایش رهنما کرد همه یاران  
یزدانرا درود و پیام برسانید

YARP2.647 p.440

## AB06685

*To: Mirza Muhammad Baqir Khan Shirazi, in Tihiran*

*Date: 1906 ca.*

- 1 O thou who art firm in the Covenant!
- 2 Two blessed souls in Shiraz, namely Jinab-i-Aqa Siyyid 'Ali and Jinab-i-Aqa Ghulam-Husayn, were two bright candles and two shining stars in the horizon of the love of God, and they arose to render service. Praise be to God that "We strengthened them with a third" - thou art the third of those two blessed beings.
- 3 Therefore, it is hoped that thou wilt represent them all and arise with all thy powers to diffuse the divine fragrances and to exalt the Word of God.
- 4 I beseech God to assist thee, to strengthen thee, to reinforce thy back, to make firm thy loins, to remove thy burden, and to expand thy breast through His successive confirmations from the Most Glorious Kingdom.
- 5 And upon thee be greetings and praise.

1 ای ثابت بر پیمان

2 دو نفس مبارک در شیراز یعنی جناب آقا سید  
علی و جناب آقا غلامحسین دو شمع روشن و دو  
ستاره درخشان در افق محبت الله بودند و قیام  
بر خدمت نمودند حمد خدا را که عززناهما بثالث  
گشتند تو ثالث آن دو وجود مبارکی

3 لهذا امید چنین است که عبارت از کلّ باشی  
و بجمع قوی بنشر نفحات الله و اعلاء کلمه الله  
پردازی

4 اسئل الله ان یؤیدک ویشیدک ویشدد از رک  
و یقوی ظهرك و یضع عنک وزرک و یشرح  
صدرک بتأییداته المتتابعة من الملکوت الأبی

5 و علیک التّحیّة و التّناء

INBA84:293

**AB06906***To: Richard E Dugan, in Washington, DC**Date: 1906 ca.*

O thou who art attracted to the Kingdom of God!

Be thou thankful and grateful to the favored maid-servant ..., for she became the cause of thy utmost joy and bliss; she delivered thee from the narrow way of doubts and imaginations and ushered thee into the delectable meadow of happiness and beatitude. She led thee from the inferior world to the exalted realm of divinity; she took thee away from darkness and guided thee to light, and while thou hast been deprived, she made thee confident of the mysteries of the Kingdom.

I supplicate God that the coverings may be removed, the Beauty of Truth become apparent and evident; in order that thou mayest be taught in the wisdom of God, become a great teacher in the world of humanity and all thy desires be attained. [...]

TAB.534-535

**AB06826***To: Samuel A Richards, in Washington, DC**Date: 1906 ca.*

- <sup>1</sup> O seeker of truth! Your letter was received and its contents understood. Know that the banner of peace is raised high and the star of the Most Great Peace is shining bright. The candle of love is lit and the tent of the unity of humankind is pitched.

<sup>1</sup> ای عاشق حقیقت نامه رسید و مضمون مفهوم گردید بدان رایت سلام بلند است و کوکب صلح اکبر درخشنده و روشن شمع محبت افروخته است و خیمه وحدت عالم انسان افراخته

- <sup>2</sup> The Promised One of all nations, Baha'u'llah, has appeared and manifested, and with new teachings has revived the world. He has gathered all peoples under the Word of God, and day by day followers of all religions are entering beneath this tent, becoming united and in agreement.

<sup>2</sup> موعود جمیع ملل حضرت بهاء ظاهر و آشکار شده و بتعالیم جدیده جهان را زنده کرده جمیع ملل را در تحت کلمه الله گرفته و روز بروز از جمیع ادیان در ظل این خیمه وارد و متحد و متفق

- 3 My joy is that you too may become a gardener in this divine garden, and like a candle become illumined and give light to your compatriots. 3 سرور من در اینست که تونیز باغبانی در این باغ الهی گردی و چون شمع برافروزی و هموطنان را روشنائی دهی
- 4 And upon you be the Most Glorious Glory. 4 و علیک البهاء الأبهی

MMK3#121 p.083

## AB06956

*To: Moss, Helen S et al., in Washington, DC*

*Date: 1906 ca.*

O ye blessed souls!

On the night of the feast ye entertained the beloved and were occupied in the service of the friends of God and the maid-servants of the Merciful One. Service to the sons and the daughters of the Kingdom is the diadem of everlasting glory with which ye have crowned your heads, the garment of eternal sovereignty with which ye have adorned your bodies, and the throne of majesty and grandeur of heaven upon which ye sat. Abdul-Baha found the utmost rejoicing from that feast and he was a host in his heart and soul, praying and entreating at the Threshold of Oneness that the breaths of the Holy Spirit waft, the angels of mercy descend and the confirmations of the Kingdom of ABHA surround you upon all sides.

Rest assured that ye will become illumined, spiritual and celestial, and your services were accepted and praised at the Threshold of Oneness.

TAB.533-534

## AB06577

To: *Mirza Yusif Munshi*

Date: 1906 ca.

- 1 O eloquent writer and fluent secretary! 1 ای ادیب بلیغ و دبیر فصیح
- 2 The purpose of poetry and composition is to express the inner mysteries and hidden secrets, and to reveal divine truths and meanings, and to unveil the sacred symbols and verses. Therefore, open your tongue to these mysteries and proclaim the outpourings of this luminous century. Sometimes string together pearls of poetry, and sometimes make manifest through prose the meanings of this Day of Manifestation. Sometimes demonstrate through verbal proofs and arguments, and sometimes inscribe through written evidence the manifest light. 2 مقصد از شعر و انشاء بیان راز درون و اسرار مکنون و اظهار حقائق و معانی الهی و کشف رموز آیات ربانیت پس زبان باین اسرار بگشا و بیان فیوضات این قرن انوار نما گهی از اشعار لؤلؤ منظوم منشور نما و گهی بانشاء معانی یوم ظهور مشهود فرما گهی بتقریر دلائل و براهین بنما و گهی بتخریر حجج نور مبین بنگار
- 3 In brief, divine secretaries express spiritual meanings, and the eloquent and articulate ones of the wondrous art display, like the spring season, the flowers of truth. 3 باری منشیان الهی بیان معانی کنند و فصحا و بلغای فن بدیع مانند فصل ربیع گلهای حقائق بنمایند
- 4 I beseech God that you may open an eloquent tongue and cause the pen of exposition to gallop in the field of utterance. And upon you be greetings and praise. 4 از خدا خواهم که زبانی گویا بگشائی و قلم تبیان در میدان بیان جولان دهی و علیک التحیة و الثناء

PYB#119 p.05

## AB06919

To: *Muhammad Hasan Khan*

Date: 1906 ca.

O thou who art guided by the light of guidance! Give thanks to the Ancient Beauty that thou hast hastened to the blessed Valley of the Mount of Sinai, beheld the flame of light, hearkened unto the melody of the Supreme Concourse, and heard the soul-stirring song of the Abha Kingdom. Know thou the value of this bounty and engage day and night in thanksgiving that thou hast been assisted with such a gift and confirmed with such a favor. Raise thy hands in supplication and prayer to the Kingdom of Glory and say: "O Lord! Thanks be unto Thee that Thou hast made this stranger intimate with Thee and admitted this destitute one to Thy shelter. Thou hast

ای مهتدی بنور هدی شکر کن جمال کبریا را که بوادی ایمن طور شتافتی و شعله نور مشاهده نمودی آهنگ ملا اعلی شنیدی و نغمه جانبخش ملکوت ابهی استماع نمودی قدر این موهبت بدان و شب و روز بشکرانه پرداز که بچنین موهبتی مؤید شدی و بچنین عنایتی موفق دست تضرع و ابتهال بملکوت ذوالجلال بلند نما و بگو خدایا ترا شکر باد که این بیگانه را آشنای خویش نمودی و این بیچاره را پناه خود راه دادی تشنه جانسوخته را آب حیات بخشیدی و ماهی لب تشنه را بعذب فرات درآوردی

bestowed the water of life upon this burning thirsty one and brought this parched fish into the sweet Euphrates. Praise be unto Thee for this! Verily, Thou art the Generous, the Merciful, the Bestower. And upon Thee be greetings and praise.”

لك الحمد على ذلك أنك انت الكريم الرحيم  
الوهاب و عليك التحية والثناء

MMK5#302 p.222, MJMJ2.074ax,  
MMG2#130 p.146x

## AB07465

*To: Margaret M Sprague, in Buffalo*

*Date: 1906 ca.*

O thou lamp of the Love of God!

Thou hast made the wish for the great martyrdom in the path of Baha, that thou mayest become intoxicated with that overflowing cup and sacrifice this ephemeral life upon the divine altar, in order that thou mayest walk in the road of faithfulness and show forth firmness and steadfastness for the sake of the love of Baha.

This is the ultimate desire of the people of sanctity. If the eternal prosperity favor and befriend thee, thou wilt undoubtedly attain to this bounty. But for the present this very attitude is sacrifice and martyrdom. Blessed art thou, and again, blessed art thou!

There was no letter from the first believer of Buffalo enclosed with your letter, but I am writing a reply - deliver it to him. And upon thee be greetings and praise.

TAB.556

**AB07513***To: A M Bryant, in Denver**Date: 1906 ca.*

O thou beloved maid-servant of God!

The Divine Providence hath chosen thee, made thee the object of favors and guided thee to the Heavenly Father. He bestowed upon thee the eternal outpouring and granted thee the life everlasting.

I hope that thou shalt discover the hidden significances of divine verses, and through the bounty of the Almighty, thou mayest become informed of the concealed mystery and recondite symbol of the stone of the Most Great Name. These mysteries can neither be written nor uttered. Whenever the eye of insight is opened, the reality of meanings is understood.

In reality, all the souls are silent and speechless, but be thou a speaker. God willing, thou wilt become such.

TAB.521, LOG#0892bx

**AB07333***To: Aqa Mirza Zaynu'l-Abidin Zahidani, in Shiraz**Date: 1906 ca.*

- 1 O thou who art firm in the Covenant! Thy letter was noted. It was evidence of humility and submissiveness and proof of attraction to the Countenance of the Desired One. When I read it, joy and gladness were obtained. 1 ای ثابت بر پیمان نامه ملاحظه گردید دلیل بر خضوع و خشوع بود و برهان انجذاب بطلعت مقصود چون خواندم فرح و انبساط حاصل گشت
- 2 Praise be to God that Zahidani is heavenly and merciful, and firm and steadfast in the divine Covenant. And I hope that he may become a divine Alexander's wall against the Gog of violation and Magog of breach, and through the power of firmness and steadfastness drive the insects of violation from the field. May he so kindle the flame of the fire of the love of God that it will burn away the veils of the idle fancies of the heedless. 2 که الحمد لله زاهدانی ربّانی و رحمانیست و ثابت و راسخ بر پیمان الهی و امیدوارم که یأجوج نقض و مأجوج نکث را سدّ ذوالقرنین الهی گردد و بقوة ثبوت و رسوخ حشرات نقض را از میدان براند شعلهء نار محبت الله چنان برافروزد که حجابات اوهام غافلین بسوزد
- 3 In these days there is a hindrance to presence at the Shrine of Light, therefore defer it to another time. 3 این ایام در حضور ببقعهء نور محذور واقع لهذا بوقت دیگر مرهون نمائید

4 And upon thee be greetings and praise.

4 و عليك التَّحِيَّةُ وَالتَّنَاءُ

YMM.265

## AB07439

*To: Aqa Bala, in Tabriz*

*Date: 1906 ca.*

1 O thou who art intoxicated with the wine of truth! Thou dost cherish the desire to render a worthy service at the Divine Threshold. Well is it with thee that thou hast been confirmed in such a bountiful intention.

1 ای سرمست جام حقّ آرزوی خدمتی شایان  
بآستان یزدان داری خوشا بحال تو که بچنین  
نیت پرموهبتی موفق گشتی

2 Service at the Threshold of the All-Merciful today is ardor and yearning, and becoming enkindled with the fire of the love of God and attraction to the divine fragrances. It is the surging and tumult and movement of the leviathan in the ocean of grandeur, and the melody and song of the Concourse on High.

2 خدمت آستان رحمن الیوم شوق و اشتیاقست  
و احتراق بنار محبة الله و انجذاب بنفحات الله  
جوش و خروش و جنبش نهنگ قلزم کبریاست  
و نغمه و آهنگ ملاً اعلی

3 As much as thou art able, ignite the flame and bestow the light of illumination. Set ablaze the fire of love and burn away the veils. Bestow spiritual joy and happiness and manifest a divine character and nature. Deliver from the prison and guide to the palace of guidance.

3 تا توانی شعله بزنی و پرتو انوار میدول دارنار عشق  
برافروز و پرده ها بسوزد فرح و سرور روحانی بخش  
و خلق و خوی رحمانی بنما از زندان نجات ده و  
به ایوان دلالت نما

4 And upon thee be greetings and praise.

4 و عليك التَّحِيَّةُ وَالتَّنَاءُ

DAS.1913-08-26, ABIE.243, BLO\_PN#007

INBA89:126

## AB11951

*To: Wife of Ghulam-Husayn the martyr, in Yazd*

*Date: 1906 ca.*

1 O cherished handmaiden of God! Your esteemed letter was received and its words and meanings bore sufficient and complete witness to your faith and certitude. Reading it brought joy, for it indicated that you, a handmaiden of the All-Merciful, have remained steadfast in the Covenant and Testament and

1 ای کنیز عزیز الهی نامه نامی بود و الفاظ و  
معانی بر ایمان و ایقان شاهد وافی کافی قرائت  
سبب مسرت گردید زیرا دلالت مینمود که آن  
امة الرحمن بعد از شهادت شمع شهیدان الی الآن  
ثابت بر عهد و پیمان و منجذب نفحات قدس  
حضرت یزدان

attracted to the holy fragrances of the Lord of Hosts, even until now after the martyrdom of that candle of martyrs.

- 2 Give thanks to God that you are steadfast, an ancient handmaiden, and an intimate companion to the handmaidens of the All-Merciful. Convey greetings and praise to all. A visitation tablet has been written for that peerless martyr and is enclosed with this letter.

2 شکر کن خدا را که مستقیمی و کنیز قدیمی و  
با اماء الرحمن همدم و ندیمی جمیع را تحیت و  
تکبیر برسان زیارت نامه‌ئی بجهت آن شهید وحید  
مرقوم گردید و در جوف این نامه است

TISH.192a

## AB07216

*To: Baha'is of Ardistan et al., in Zavarieh*

*Date: 1906 ca.*

- 1 O rays of guidance! I address you with this title for by the grace of the Blessed Beauty you are radiant through and through. Intoxicated with the wine of reunion, you are drawn to the Beauty that was manifest on Sinai. You are the dawning-places of manifest bounty....
- 2 O divine friends! I beseech God that each of you may, like Fath-i-A'zam, shine forth in the divine Kingdom and raise throughout the hidden realm the cry of "Blessed am I, then blessed am I!" and that, like birds with wondrous melodies, you may soar in the loftiest branches of the Tree beyond which there is no passing, in the Garden of Meeting. The divine friends and spiritual souls who were companions of Fath-i-A'zam are all crying out in the Most Glorious Kingdom on high "O gladness! O blessed are we! O joy and delight!" That sweet melody from the hidden realm constantly reaches the ears of 'Abdu'l-Baha.

1 ای انوار هدی شما را باین خطاب مخاطب نمودم  
زیرا بفضل جمال مبارک سراپا نورید و منجذب  
جمال مجلی طور سرمست جام ظهورید و مظاهر  
فیض مشهود....

2 ای یاران الهی از خدا خواهم که مانند فتح  
اعظم هریک شما در ملکوت الهی رخ برافروزید  
و ندای طوبی لی ثم طوبی لی در عالم پنهان  
اندازید و در اعلی فروع سدره منتهی در جنت  
لقا مانند طیور بالخان بدیع پردازید یاران الهی و  
نفوس رحمانی که همقدم فتح اعظم بودند کل در  
ملکوت ابهی جهان بالا نعره یابشری یابشری  
یا طوبی یا طوبی یا فرحا و سرورا میزنند آن آهنگ  
خوش از جهان پنهان دم بدم بگوش عبداله‌آ  
میرسد

ANDA#79 p.50x

**AB07691***To: Ardishir et al.**Date: 1906 ca.*

<sup>1</sup> O ye friends of 'Abdu'l-Baha! At this moment I remembered you and my heart and soul were gladdened. Praise be to God that those spiritual friends possess hearts like a rose-garden and diffuse a sweet fragrance. I do not forget you for a moment and hear with the ear of the spirit the sweet melody of the friends.

<sup>1</sup> ای یاران عبدالبهاء در ایندم پیاد شما افتادم جان و دل شادمان گردید حمد خدا را که آن دوستان دل و جانی مانند گلستان دارند و رائحهء معطری بمشام رسانند آتی شما را فراموش ننایم و آهنگ خوش یارانرا بگوش هوش شنوم

<sup>2</sup> I supplicate and beseech the Self-Sufficing Lord, saying: O Lord! Shelter these souls beneath the shadow of Thy grace, make them to be of the company of the righteous, cause them to become detached from all else save Thee, make them intimate with Thy mysteries, and perfume their nostrils with the sweet fragrance of Thy rose-garden. Thou art, verily, the Mighty, the Powerful.

<sup>2</sup> بخداوند بی نیاز عجز و نیاز کنم و طلب یاری و یابوری نمایم که ای پروردگار آن نفوس را بسایهء عنایت درار و از حزب ابرار نما و از غیر خود بیزار کن همدم اسرار فرما و مشام بوی دلجوی گلشن خویش مشکار کن توئی مقتدر و توانا

YARP2.587 p.414

**AB07479***To: Cora W Renner**Date: 1906 ca.*

O thou yearner after the Truth!

The Supper of the Lord which His Highness the Spirit (Christ) ate with the apostles was a heavenly supper and not one of material bread and water, for material objects have no connection with spiritual objects. As at that time material food was also present, therefore the leaders of the religion of Christ thought that it was material food which was changed into spiritual food.

The proof that it was not material food is this: The apostles upon many occasions partook of material food with His Highness Christ, yet the supper of that night became designated as the "Lord's Supper." From this designation it is plain and evident that they ate heavenly food at that supper. That heavenly food consisted of the love of God, the knowledge of God, the mysteries of God and the bestowal of God.

TAB.514, BWF.390-391x

**AB07915***To: Muhammad Rida Qaini, in Birjand**Date: 1906 ca.*

1 ...O Kind Lord! Your loved ones are destitute, and Your friends are captive in the hands of oppressors. From every side comes an arrow or spear, from every person an unrelenting wound. Despite this, they are wanderers in Your path, disheveled in their love for You, and enamored of Your countenance. They consider every affliction a blessing and every pain a remedy. They find chains and fetters to be a crown and throne, and prison an endless palace. They are utterly self-sacrificing.

2 O Lord! Cherish these wise ones and make them intimate companions of Abdu'l-Baha, that we may all, with our hearts and souls in hand, offer them as a sacrifice at Your threshold, seek Your face, follow Your path, and speak Your mysteries. You are the Powerful, the Mighty, the All-Knowing, the All-Seeing....

ADMS#398

1 ...ای یزدان مهربان یارانت بی سر و ساماند و دوستانت اسیر در دست عوانان از هر طرف تیر و سنائی و از هر شخصی زنجی بی‌امان باوجود این سرگشته کوی تواند و آشفته موی تو و دل‌داده روی تو هر بلائیرا ولا دانند و هر دردیرا درمان شمرند غل و زنجیر را تاج و سریر یابند و زندانرا ایوان بی‌پایان دانند بکلی جانفشاند

2 ای خداوند هوشمندانرا بنواز و همدم و همراز عبداله‌آ ساز تا کل جان و دل در کف گرفته نثار درگاه تو نمائیم و روی تو جوئیم و بکوی تو پی‌بریم و راز تو گوئیم توئی مقتدر و توانا و واقف و بینا...

HDQI.168ax, ANDA#02 p.04x,  
MJMJ3.109x, MMG2#405 p.451x

**AB07987***To: Jamshid Khudadad Farsi, in Bombay**Date: 1906 ca.*

O Lord, forgive! O Forgiver, pardon! O Creator! Do not disappoint Dastur Jamshid, who was a servant full of hope. Cleanse him from sin and make him a radiant jewel, for he was an active servant who sacrificed his life in Thy path, hastened to this supreme paradise, laid his head upon the threshold, beseeched forgiveness of sins and sought refuge. O Kind One! Grant that servant entry to Thy celestial dwelling and make him content and successful in heaven. Thou art the Pure Lord and Thou art the Kind God.

ای پروردگار پیامرز و ای آمرزگار بخش ای کردگار دستور جمشید بنده پرامید بود نومید مفرما از گاه پاک کن و گوهر تابناک نما زیرا بنده چالاک بود و در ره تو جانفشانی نمود و بلین بهشت برین شتافت و سر بر آستان نهاد و خواهش آمرزش گاه کرد و پناه آورد ای مهربان آن بنده را بایوان خویش راه ده و در آسمان خورسند و کامران نما توئی یزدان پاک و توئی خداوند مهربان

YARP2.439 p.331

**AB11962**

*To: Aqa Ali Akbar son of Aqa Ghulam-Husayn martyr et al., in Ishqabad*

*Date: 1906 ca.*

- 1 O ye two related to two martyrs in the path of God! How much this marriage is a cause of joy, for each of you is related to a martyr in the divine path and are sacrificers for the Infinite Beauty. You are two birds of one nest, and two fledglings of one dwelling, and two moths of one flame.
- 2 For the peace of mind of that gathering, act in such wise as to make your two loving fathers proud in the realm of the Kingdom. Upon you be greetings, praise and the Most Glorious Glory.

1 ای دو منسوب دو شهید راه خدا این ازدواج چه قدر سبب ابتهاج است زیرا هر یک منتسب بشهیدی در سبیل الهی هستید و فدائیان جمال نامتناهی دو طیر یک لانه‌اید و دو پرندۀ یک آشیانه و دو پروانۀ یک شمع

2 و سبب جمعیت خاطر آن جمع کاری کنید که دو پدر مهرور را در جهان ملکوت مفتخر نمائید و علیکم التّحیّة و الثّناء و البهاء الأبهی

TISH.192b

**AB08226**

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

*Date: 1906 ca.*

- 1 O herald of the Covenant! Although I summoned you urgently by telegram from India for an important matter, nevertheless I am writing this letter in response to your communication.
- 2 Regarding the purchase of two houses adjacent to the Shrine that you had written about, I wrote to Aqa Siyyid Mahdi that first Aqa Siyyid Isma'il must fully pay off his debts, and then attend to this important task. God willing, there will be no shortcoming in this matter concerning you.
- 3 However, at present there is an important matter at hand - you must come quickly to the Holy Land. And upon you be greetings and praise.

1 ای منادی پیمان هر چند بجهت امر مهمی شما را سریعاً تلغرافاً از هندوستان خواستم باوجود این نامه شما جواب مرقوم میشود

2 در خصوص اتباع دو بیت که در جوار حرم است مرقوم نموده بودید بجانب آقا سید مهدی نوشتم که اول باید آقا سید اسماعیل قروض خویش را بتمامه ادا نماید پس باین کار مهم پردازد در آن خصوص انشاءالله در حق شما کوتاهی نخواهد شد

3 ولی حال امر مهمی در پیش باید سریعاً به ارض اقدس آئید و علیکم التّحیّة و الثّناء

PYK.252

**AB08222***To: Rose C Byrne, in Sandusky, OH**Date: 1906 ca.*

O thou who hast turned thy face toward the Kingdom of God!  
Thy letter was received.

In reality thou art spiritually hungry and athirst for the Water of Life. Therefore I send to thee spiritual food and bestow upon thee the Water of Life Eternal. That food is the divine advices and exhortations revealed in the Tablets and the spiritual outpourings of the breath of the Holy Spirit.

I hope ere long it will reach thee and thou wilt behold what an exhilaration and beatitude it produceth and what cheerfulness and serenity and what heavenly emotions it createth.

Educate and train thou that dear child with the utmost perseverance.

TAB.524

**AB11776***To: Brother of Ibn-i-Abhar, in Tihiran**Date: 1906 ca.*

<sup>1</sup> O fragrances of God! Pass by, perfumed with ambergris, over the earth wherein lies one who turned to God and returned to God, tranquil, content and well-pleased. He endured every affliction and was patient through every oppression, drank from a bitter cup, and fell under the claws of every malicious soul. How often did he drink deep of affliction! How often did he stagger from the wine of trials! How often did he receive fire from the burning tree of Sinai!

<sup>2</sup> I beseech God to immerse you in the seas of forgiveness, clothe you in the robes of beneficence, admit you to the garden of paradise, and grant you the blessing of His presence in the highest heavens. Verily my Lord is the Generous, the Giving, the Kind, the Merciful, the Gracious.

<sup>1</sup> ايا نفحات الله مَرَى معبرة معطرة لأرض ثوى  
فيها من توجه الى الله و رجع الى الله مطمئناً  
راضياً مرضياً ولقد تحمل كل بلاء و صبر على  
كل جفاء و تجرع من كأس مريرة و وقع تحت  
مخالب كل نفس شريرة ياما تضلع البلاء ياما ترشح  
من صهباء الابتلاء ياما اقتبس من النار الموقدة  
في شجرة سيناء

<sup>2</sup> اسئل الله ان يغمرک في بحار الغفران و يلبسک  
من حلل الاحسان و يدخلک في جنة الرضوان و  
يرزقک لقاءه في اعلى الجنان ان ربی لکریم معطى  
رؤوف رحيم متان

YIA.411

**AB08189**

*To: Chas Mrs Anderson, in Walla Walla, WA*

*Date: 1906 ca.*

O thou esteemed maid-servant of God! Be thou hopeful and be thou happy and rejoiced. For I have supplicated and beseeched before the Threshold of the Almighty that thy wish may be realized, so thou mayest overcome the self and perform charitable deeds and that human perfections may appear from thee; that thou mayest be endowed with lofty gifts; find thy way to divine wisdom and show forth the manners and conduct of those who are favored in the Threshold of the Almighty.

The essence of all exhortation is that thou shouldst abandon thyself and sacrifice life, body and heart for the Beloved One of the world.

TAB.545

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**AB08148**

*To: Alma Knobloch, in Washington, DC*

*Date: 1906 ca.*

O thou seeker of the Kingdom! Thou hast forwarded thy photograph and it was considered. In thy face a brilliant light is apparent and that sparkling light is the love of God. All faces are dark except the face which is a mirror of the light of the love of divinity. This light is not accidental—it is eternal. It is not temporal but real. When the heart hath become clear and pure then the face will become illuminated, because the face is the mirror of the heart.

I was indeed very happy to look at thy picture and pray God that thy face may become shining. Be happy and joyful and in this Age be it illuminated and full of light.

TAB.244

**AB08232**

*To: Minerva A Crosby, in Washington, DC*

*Date: 1906 ca.*

O thou who art attracted to the Kingdom! Mrs. Mary Watson became the cause of thy life and suffered thee to inhale the fragrances of the rose-garden of the Holy Spirit. Be thou thankful to her and sacrifice thyself for her, for she became the means of thy guidance and thou hast become the object of favor and a center of the bounty of God. She was thy guide to the Kingdom and the cause of eternal life.

Supplicate thou also from God that thou mayest walk in her footsteps and become engaged in the training and guidance of souls. Caress on my behalf the beloved maid-servant of God, Miss Mary Crosby, thy daughter, and convey to her my respectful greetings.

Upon thee and upon her be the Most Glorious Glory.

TAB.630-631

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**AB08077**

*To: Moss, Helen S et al., in Washington, DC*

*Date: 1906 ca.*

O ye two kind and beloved maid-servants of God!

A splendor from the Supper of the Lord was cast upon the table that ye have spread and the spiritual food descended. It was on this account that the souls were rejoicing and happy and the spirits of those who were present were uplifted. The soul and heart of 'Abdu'l-Baha was present and manifest. What a happy night that was, and what a blessed feast! It became conducive to the happiness of the people of the Supreme Course, and the cause of joy and bliss to the inhabitants of the Kingdom of ABHA. I beg of God that He may assist and confirm you so that ye may bring about such feasts.

TAB.534

**AB08076**

*To: Farangis daughter of Mihraban Tirandaz et al., in Yazd*  
*Date: 1906 ca.*

- 1 O two dear handmaidens of God! Your letter was received and brought the utmost joy. 1 ای دو کنیز عزیز خدا نامه شما رسید نهایت شادمانی حاصل گشت
- 2 Praise be to the Pure Lord that those two handmaidens became so dear that the light of guidance showed them the way and illumined their eyes, perfumed their nostrils and enlightened their hearts, made their breasts mirrors and delivered them from hatred and malice, made their souls the highest paradise and their minds enlightened from the highest heaven. 2 ستایش پاک‌یزد انرا که آن دو کنیز چنین عزیز شدند که پرتو هدایت راه بنمود و دیده روشن کرد مشام معطر نمود و قلب منور فرمود سینه آئینه نمود و از بغض و کینه رهائی داد جانها را بهشت برین کرد و عقلها را مستفیض از علین نمود
- 3 Blessed are you for having been distinguished by such a bounty and honored with such favors. And upon you both be greetings and praise. 3 خوشحال بحال شما که بچنین موهبت مخصّص شدید و بچنین الطافی معزّز گردیدید و علیکما التّحیّة و الثّناء

YARP2.531 p.381

**AB08325**

*To: Shaykh Muhyid-Din Al-Kurdi, in Egypt*  
*Date: 1906 ca.*

- 1 O dear friend! Your esteemed letter brought spiritual joy and bestowed inner delight. Its meanings were like the melody of lute and harp in the love of God, and evidence of reason, culture and wisdom. 1 ای یار عزیز نامه نامی مورث فرح روحانی گردید و مسرت وجدانی بخشید معانی آهنگ رود و چنگ محبت الله بود و دلیل عقل و فرهنگ و نهی
- 2 O thou who art attracted to God! Give thanks to God that the true Reed-player breathed such a breath into that reed and produced such a melody. 2 ای منجذب الی الله شکر کن خدا را که نائی حقیقی در آن نای چنین دمی دمید و چنین آهنگی حاصل گردید
- 3 I beseech God that day by day your heart may be increasingly illumined by the light of truth and your nostrils perfumed by holy fragrances, and that moment by moment your rapture and attraction may increase. 3 از خدا خواهم که روز بروز از پرتو حقیقت قلب منور گردد و از نفحات قدس مشام معطر شود و انا فانا وله و انجذاب بیشتر گردد
- 4 And upon thee be greetings and praise. 4 و علیک التّحیّة و الثّناء

MKT3.491

**AB08158***To: Haji Ahmad Attar**Date: 1906 ca.*

- 1 O perfumer, pour forth the contents of thy musk-laden pouch that the fragrance of divine mysteries may seize and possess the senses of the friends. Unseal the pungent stoppers of thy fragrant phials that even those who suffer from a cold may smell these perfumes and receive their portion of the bounties of this promised Day.
- 2 Though the peoples of the world have lost all hope for this dawning light, those who are true spiritual educators will first arouse and stir their capacities before offering any bounty. The friends of God should similarly stimulate the susceptibilities and whet the appetite of the spirit and then utter the words of God. Otherwise these souls who suffer from a dulling of the sense remain deprived of all these fragrances.
- 3 The bounties of God have so empowered the friends in this divine Dispensation that they can awaken the capacities and guide mankind to the way of salvation by these means.

1 بواسطه حضرت فروغی جناب حاجی احمد  
عطار علیه بهاء الله ای عطار نافه مشکبار نثار  
کن تا نفعه اسرار مشام یاران را عنبرافشان  
کند هر مزکومی از طیب مشوم نصیب برد و  
از فیوضات این یوم موعود بهره‌ئی گیرد

2 هر چند اهل آفاق را آرزوی اشراق نه ولی مریان  
حقیقی اول استعداد دهند بعد فیض مبذول  
دارند یاران الهی نیز باید اول بتربت استعداد و  
قابلیت بخشند بعد کلمه الله القا کنند والا مزکوم  
از مشوم محروم

3 فضل حق در این دور الهی قوتی یاران بخشیده  
که ایجاد استعداد کنند و بسبیل رشد هدایت  
فرمایند و علیک التّحیّة و التّناء

MMK2#222 p.159

**AB08444***To: Mulla Bahram Akhtar Khavari**Date: 1906 ca.*

- 1 A prayer seeking divine forgiveness:
- 2 O Pure One! Make Kaykhusraw the sovereign of the realm of forgiveness and ordain him to be the king of the kingdom of bounty. Forgive his sins and deliver him from deprivation. Make him worthy of Thy favor and generosity. And for his companion Bahram's dear handmaiden, place upon her head a crown of forgiveness and clothe her in the brocade of pardon and bounty. Make her the companion of the handmaidens of the All-Merciful in the highest Paradise, and in the Kingdom on high grant her to behold that Manifest Light. Thou art the

1 مناجات طلب مغفرت یزدان

2 پاکا کیخسرو را خسرو کشور غفران نما و  
شهریار ملک احسان فرما گاه بیامرزد و از  
حرمان برهان و لطف و عطا شایان فرما و همدم  
بهرام کنیز عزیز را تاجی از مغفرت بر سر نه  
و دیبای عفو و عطا پیوشان در بهشت برین  
قرین اماء رحمان کن و در ملکوت علین فائز  
بمشاهده آن نور مبین نما توئی آمرزنده و مهربان  
و توئی بخشنده و دهنده و عظیم الغفران

ALPA.026a, YARP2.033 p.083

Forgiver, the Kind. Thou art the Bestower, the Giver, and the Most Great Pardoners.

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## ABU2307

*Words to Florence Khan spoken in 1906*

Having been so often among such people, and—especially in New York—among the creative, she [Florence Khan] had wondered why the humbler people, of no general culture, seemed to be of better character and more spiritually awakened, than a famous artist, perhaps, or a great actor. One day she ventured to ask ‘Abdu'l-Baha why this was.

He told her, ‘Consider the mole beneath the ground. He constructs galleries and tunnels there, he builds with faultless art, yet he is a creature who lives in darkness, under the earth, not able to bear the sunlight, not able to work in the sweet air.’

‘Again,’ He continued, ‘look at the spider. What artist could create anything better made than a spider’s web? Even so those artists whose creations are perfect, and who themselves are ignorant of the life of the spirit, are like the mole and the spider, far below the level of the man of faith.’

SUR.241

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## ABU3093

*Words to Florence Khan spoken in 1906*

He told Florence that the turning toward God in thought, and a prayer-like appeal from the heart, is prayer, and is heard of God. Words are not necessary, the heart is enough. He was not referring here to the obligatory daily prayers, one of which is chosen by the believer to recite, nor other prayers revealed

for special times—He meant that a prayer-like attitude of the heart is essential.

SUR.241

## AB08734

*To: Baha'is of Batum, in Anar*

*Date: 1906 ca.*

...O my God, my God! Aid Thy servants to manifest such virtues as Thou hast ordained for Thy loved ones, and to walk in such paths as Thou hast chosen for Thy trusted ones, that they may treat all humanity with utmost truthfulness and love, both in private and in public, becoming a refuge for the fearful, a haven for those who cry for help, physicians to the sick, supporters of the lowly among men, sweet crystal water for the thirsty, a heavenly feast for the hungry, sincere in their faith toward Thee, merciful toward all mankind, loving even toward enemies, and tender even toward those filled with rancor and hatred. Verily, Thou art the Generous, Thou art the Great, Thou art the All-Merciful, the Ever-Compassionate. Abbas Abbas.

...الهی الھی آید عبادک علی الأخلاق الّتی  
قدّرتها لأحبائک و علی السّلوک علی المسالک  
الّتی اخترتها لأصفیائک حتّی یعاملوا کلّ البشر  
بکلّ صدق و محبة فیما بطن و فیما ظهر و  
یصبّحوا ملجأ الخائفین و ملاذ المستغیثین و اطباء  
السّقماء و عونۃ الّذلاء بین الوری و عذباً فراتاً  
للعطاش و مائدة سماویة للجیاع و حنفاء لک فی  
الدّین و رجاء علی الوری و محبّین حتّی للأعداء و  
حنونین حتّی علی اهل الضّغينة و البغضاء انّک  
انت الکریم انّک انت العظیم انّک انت الرّحمن  
الرّحیم

MJMJ3.015x, MMG2#393 p.441x

## AB08503

*To: Hattie Chadwick, in Cincinnati*

*Date: 1906 ca.*

- <sup>1</sup> O son of the Kingdom! Your letter was received. You had requested prayers for the protection and preservation of your two children. Those two children are under the protection of God and are preserved and guarded. However, you must always exhort and counsel them, and guide them to receive the outpourings of the Holy Spirit, so that they may become two luminous candles and attain everlasting life. I will pray for them and beseech assistance and favor for them.

<sup>1</sup> ای ابن ملکوت نامهات رسید خواهش رجای  
صون و حمایت دو طفل خویش را نموده بودید  
آن دو طفل در پناه حقّند و محفوظ و مصون  
ولی باید همواره آنانرا وعظ و نصیحت نمائید و  
دلالت بر استفاضه از روح القدس فرمائید تا دو  
شمع نورانی گردند و حیات جاودانی یابند و من  
در حقّ آنان دعا نمایم و طلب عون و عنایت کنم

2 Upon thee be the Most Glorious Glory.

2 و علیک البهاء الأبهی

DRM.006b

## ABU2467

*Words to Mirza Muhammad Ali Khan, ca. 1906 in Haifa/Akka*

- 1 Consider that in the past year enemies and ill-wishers of this Wronged One rose up with the utmost corruption and cast every slander and calumny upon this wanderer and prepared petitions which they sent to high officials. 1 ملاحظه نمائید که در سنهء ماضیه اعداء و بدخواهان این مظلوم بنهایت فساد برخاستند و هر افتراء و بهتانى باین آواره زدند و لوائحی ترتیب دادند و بمقامات علیه فرستادند
- 2 The commission of investigation, which was appointed by the supreme sovereign power to conduct an inquiry, by chance arrived directly at the house of the accusers. This Wronged One, alone and solitary, with doors closed, sat in a corner of the house in complete submission and resignation. 2 هیئت تفتیشیه که مرکز سلطنت عظمی مأمور بتحقیق گشتند از تصادف رأساً بخانه مدعیان وارد شدند این مظلوم فریداً و حیداً در را بسته در گوشهء خانه نشسته تسلیم و تفویض شدم
- 3 All enemies, even relatives and kinsmen who were hostile, were waiting to cast this servant into the sea, or throw him into the fire, or banish him to the desert of Fezzan. 3 . جمیع دشمنان حتی اقرباء و خویشان عدو منتظر که این عبد را بدریا اندازند و یا در آتش بگذارند و یا بصحرای فیزان آواره نمایند

ASAT5.110

## AB08561

*To: Muhammad Usku'i, in Ishqabad*

*Date: 1906 ca.*

O servant of God! Although in these days wisdom does not permit attendance, yet since you have interceded on behalf of another and requested permission for his attendance, not for yourself, this righteous deed has compelled Me to grant permission. Therefore, Jinab-i-Ustad Hasan-i-Yazdi is permitted to proceed to the Holy Shrine. And this bounty is yours because you preferred another over yourself, as it is stated in the Qur'an: "and prefer others before themselves." And upon you be the Most Glorious Glory!

ای بندهء الهی هرچند این ایام حکمت اقتضای حضور نمینماید ولی چون تو در حق دیگری شفاعت کردی و رجای اجازهء حضور نمودی نه در حق خویش پس این عمل مبرور سبب شد که مرا مجبور بر اذن و اجازه نمود لهذا جناب استاد حسن یزدی مأذون بتوجه به بقعهء مبارکه هستند و هذا الفضل لک بما اثر غیرک علی

نفسک کما قال فی القرآن و يؤثرون علی انفسهم  
و علیک البهاء الأبهی

MMK6#546

## AB08558

*To: Haynes Campbell, in Oregon*

*Date: 1906 ca.*

O servant of God! Thy letter was received and the sign of the hand was observed. This sign was a mystery of the perfection of Love. I ask God that it may become realized, and day by day, thou mayest walk more and more in the path of the Kingdom, in order that thou mayest be freed from the strangers and friends, be disengaged from attachment to the material world and be attached wholly to the divine Kingdom. At that time thou wilt behold the lights of the most great gift.

TAB.545

## AB08878

*To: Charles Mason Remey, in Paris*

*Date: 1906 ca.*

O thou who art advancing toward the Kingdom of ABHA!

Be thankful that thou art inebriated with the cup of the love of God, hast partaken of the graces of the Supreme Concourse and art quickened with the fragrances of holiness. Night and day lament and implore, with the utmost supplication and humility, before the Threshold of the Presence of the One God, that thou mayest be strengthened to guide people with all steadfastness on this path and take a plenteous share from this Most Great Sea. The hosts of the Kingdom will assist (thee) and the heavenly armies will protect and defend thee. Wherefore seek bounties as much as thou canst.

TAB.446

**AB08827**

*To: Aseyeh Wellesca Dyar, in Washington, DC*

*Date: 1906 ca.*

O thou dear maid-servant of God! The letter that thou hast written in Persian was highly appreciated. I have read it from beginning to end. It contained wonderful thoughts.

Convey my longing greetings to all the friends in Washington (D.C.). Also present my respectful greetings to the maid-servants of the Merciful.

Present my respectful salutations to the maid-servant of God, the Eternal, the Protector, Mrs. Brittingham, for she is near and dear in the Threshold of Oneness. I beseech God that she may be confirmed and assisted in all stations and attain the heavenly confirmations.

George's letter is enclosed. And upon thee be greetings and praise.

TAB.210-211

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**AB08884**

*To: Mr Lenard George, in Washington, DC*

*Date: 1906 ca.*

O heavenly one! The maid-servant of God Asiyih hath praised thee! I hope thou wilt acquire great proficiency in writing literature, composition, eloquence of tongue and fluency of speech, co-operating with the maid-servant of God in the service of God, becoming an esteemed servant in the Threshold of Oneness and partaking of a share of the heavenly gifts, and progressing day by day until thou attain to the apex of the excellencies of this human world.

TAB.501-502

**AB09354***To: Bahram Mihrab et al., in Bombay**Date: 1906 ca.*

- 1 O ye two servants who worship the One True God! Praise be to the pure Lord that ye are intoxicated with the cup of that Peerless Beloved, that ye belong to the realm above, that through the effulgence of the Lord's bounty ye are luminous and joyous and beauteous, that on this triumphant day ye are speaking and hearing and seeing, that ye have adorned your hearts and souls with the radiance of the celestial Sun.
- 2 How blessed, how blessed is your nature! How blessed, how blessed is your auspicious countenance! How blessed, how blessed is your beauteous dwelling-place! May your souls be happy!

1 ای دو بنده یزدان پرست ستایش پاک یزدان را که سرمست ساغر آندلبر یگاستید و از جهان بالاستید و پیرتو بخشش پروردگار روشن و خوش و زیباستید و در این روز فیروز گویا و شنوا و بیناستید و دل و جان را بتابش خورشید آسمانی آراستید

2 خوشا خوشا بخوی شما خوشا خوشا بفرخنده روی شما خوشا خوشا بزینده کوی شما جانتان خوش باد

YARP2.590 p.415

**AB09256***To: Mirza Mahram Named as Manzar, in Bombay**Date: 1906 ca.*

- 1 O servant of the Threshold of Baha! Your letter sent through Haji Mirza Muhammad-Taqi Tabasi to Aqa Mirza Muharram, upon him be the Glory of God, was received and its contents understood. You had written about your shortcomings in servitude at the Sacred Threshold. This shortcoming encompasses all. 'Abdu'l-Baha also, at every moment, recites this verse in utmost shame:
- 2 "How can I raise my head in shame before the Friend, when no worthy service has been rendered by my hand?"
- 3 But our hope lies in forgiveness and bounties, not in shortcomings and oppression. We beseech God's grace for the forgiveness of sins, so that through His magnanimity, the shortcoming of every sinner may be transformed into joy, delight and success. And this is not difficult for Him....

1 ای بنده درگاه بها مکتوب مرقوم ملحوظ گردید و مضامین مفهوم شد از قصور در عبودیت در آستان مقدس مرقوم نموده بودید این قصور شامل عموم عبداله‌اء نیز هر دم در نهایت نخلت این بیت را قرائت مینماید

2 چگونه سر ز نخلت برآورم بر دوست که خدمتی بسزا بر نیامد از دستم

3 ولی امید بعفو و الطافت نه قصور و اعتساف از فضل حق تمنای غفران عصیان مینمائیم تا بزرگواری او قصور هر گاه کاری بدل بسرور و جهور و کامکاری گردد و لیس ذلک علیه بعزیز...

MSHR3.076x

**AB09220***To: Shahriyar Bihmard, in Bombay**Date: 1906 ca.*

- 1 O thou servant of the Threshold of God! I beseech God that He may raise up from among the Persians noble souls who will arise to serve at the Divine Threshold, and who will mingle honey and sugar in praise of the Celestial Beloved, and shower forth refined sweetness.
- 2 I hope that thou mayest be one of them, that thou mayest scatter pearls of wisdom, that through self-sacrifice thou mayest lift the veil from the eyes of others, that in the assemblage of the world thou mayest raise high the standard like the banner of Kavian, and that thou mayest cause hearts to melt with the fire of the love of God.
- 3 May thy soul be gladdened!

1 ای بندهٔ بارگاه یزدان از خدا خواهم که از  
فارسیان آزادگانی برانگیزد که به بندگی درگاه  
یزدانی برخیزند و در ستایش دلبر آسمانی شهد و  
شکر آمیزند و طبرزد مکرر بریزند

2 امیدوارم که توییکی از آنان باشی و گوهر افشانی  
و بجانبی پرده از دیدهٔ دیگران براندازی و در  
انجمن عالم چون درفش کاویانی سر بفرازی و  
دلها را با آتش مهر یزدان بگدازی

3 جانت خوش باد

YARP2.560 p.397

**AB09189***To: Aqa Khudabakhsh, in Kirmanshah**Date: 1906 ca.*

- 1 O Gift of God! Thou art mentioned at the Threshold of Oneness and renowned in the gathering of the All-Merciful. Thou didst make a noble effort and didst show forth a shining hand in contributing to the Mashriqu'l-Adhkar. Once again thou hast assisted in its repair.
- 2 Through Jinab-i-Shaykh and Khan, use the fifty tumans that were vowed for the Mashriqu'l-Adhkar. I beseech God that thou mayest be assisted and confirmed in all matters. And upon thee be greetings and praise.

1 ای بخشش خدا بشارت ترا در درگاه احدیت  
مذکوری و در انجمن رحمانی مشهور همی نمودی  
و در اعانهٔ مشرق الأذکار ید بیضا گشودی مجدد  
نیز بجهت تعمیر اعانه نمودی

2 پنجاه تومان منذور را نیز بواسطهٔ جناب شیخ  
و خان صرف مشرق الأذکار نما از خدا خواهم  
که در جمیع امور مؤید و موفق گردی و علیک  
التحیة و الثناء

KHH2.192b (2.352)x

**AB09356**

*To: Karrusi, Aqa Nasrullah et al., in Marv*  
*Date: 1906 ca.*

Divine bounties are endless, but guidance cannot be compared with any other gift. This is pure grace and absolute bestowal - "He singles out for His mercy whomsoever He pleases." Therefore, with every breath you must render a hundred thousand thanksgivings at the Threshold of the One God, for you have been blessed with the bounty of guidance, have entered the circle of the lovers, and are counted among the company of the yearning ones. Now, in gratitude to the One Lord, conduct yourselves in accordance with the divine counsels, that you may transform that desert into a rose garden and that wilderness into a paradise.

مواهب الهیہ بی پایانست ولی هدایت قیاس  
 بموہبت دیگر نگردد این فضل صرفست واحسان  
 بخت یختص برحمتہ من یشاء لهذا باید کہ شما در  
 ہر نفسی صد ہزار شکر بدرگاہ احدیت نمائید  
 کہ بفیض ہدایت فائز شدید در حلقہ عاشقان  
 درآمدید و از جملہ مشتاقان محسوب شدید حال  
 بشکرانہ خداوند یگانہ بموجب وصایای الہی  
 حرکت و رفتار نمائید بلکہ آنصرا را گلستان  
 نمائید و ریگستانرا بوستان فرمائید

MMK6#019x

**AB09369**

*To: Ardishir Jamshid Farsi Hizari, in Shiraz*  
*Date: 1906 ca.*

- 1 O my friend! My tongue is occupied with Your mention, my heart is intimate with Your remembrance, and my soul is enamored with Your love, for you are a servant of the Most Glorious Beauty and a worshipper at the threshold of the Most Exalted Lord.
- 2 You keep your heart alive with the remembrance of that Peerless Beloved and seek a head filled with the passion of love for that Faithful Friend. Therefore you are dear and joy-inspiring, and the cause of the spirit and delight of people of discernment.
- 3 I beseech God that you may be assisted and confirmed. And upon you be greetings and praise.

- 1 ای دوست من زبان بذکر تو مشغول و دل پیاد تو  
 مألوف و جان بحبّ تو مشعوف زیرا بندہ جمال  
 ابہائی و ساجد درگاہ ربّ اعلیٰ
- 2 دلی پیاد آدلبر بیہمتا زندہ داری و سری بشور  
 محبت آن یار باوفا آکنده جوئی لهذا عزیزی و  
 سرورانگیز و سبب روح و ریحان اہل تمیز
- 3 از خدا خواہم کہ موفق و مؤید گردی و علیک  
 التّحیّۃ و الثّناء

ALPA.016a, YARP2.018 p.075

**AB09689***To: Mirza Husayn son of martyr, in Tihiran**Date: 1906 ca.*

- 1 O son of the martyr! Your detailed letter was perused with the utmost spirit, fragrance and care. Its reading affected me deeply, and I became sorrowful at the trials and tribulations that have befallen you. As the well-known saying goes:
- 1 یا ابن الشّہید نامہء مفصّل بنہایت روح و ریحان  
و دقت ملاحظہ گردید از قرائتش بسیار متأثر  
شدم و از بلایا و رزایای واردهء بر شما متحسّر  
گشتم مثل مشہور است
- 2 “The son follows his father in generosity, and whoever resembles his father has done no wrong.”
- 2 بآبہ اقتدی عدیّ فی الکرم و من یشابہ ابہ فما ظلم
- 3 You are the descendant of a martyr; therefore, you must endure severe trials.
- 3 سلیل آن شہیدی لهذا باید متحمل بلای شدید  
گردی
- 4 “Tribulation in our days is not strange, but safety therein is the strangest of all strange things.”
- 4 لیس البلیّۃ فی آیامنا عجا بل السّلامۃ فیہا اعجب  
العجب
- 5 This is evidence of nearness to the Divine Threshold and of being enkindled by the fire burning in the Tree of Sinai....
- 5 این دلیل بر تقرّب درگاہ کبریاست و توقّد بنار  
موقّدہ در سدرہء سینا

MSHR1.032x, MSHR1.083x

**AB09463***To: Christina Fletcher, in Washington, DC**Date: 1906 ca.*

- 1 O kind maid-servant of God! Know thou with certainty that thou art a heavenly child and suckled from the breast of guidance. Therefore, be thou nurtured in the cradle of the love of God until thou illuminest thy heart and countenance with divine radiance, and the light of reality may ever shine upon thy sight, and thine eye may be bright, and thou mayest draw nearer day by day to the divine threshold, and show forth firmness, steadfastness and constancy in the Kingdom of the All-Merciful.
- 1 ای کنیز مہربان الہی یقین بدان کہ طفل ملکوتی  
و از ندی ہدایت شیرخوار پس در آغوش محبت  
اللہ پرورش یاب تا بنورانیّت الہیہ دل و روی  
روشن نمائی و نور حقیقت دائماً بر بصرت جلوہ  
نماید و دیدہات روشن باشد و بارگاہ الہی روز  
بروز نزدیکتر شوی و در ملکوت رحمانی ثبوت  
و استقامت و اقامت نمائی
- 2 And upon thee be the most glorious Glory.
- 2 و علیک البہاء الأبی

DRM.008e, HUV1.033

**AB09200***To: Muhammad Baqir Khan from Isfahan**Date: 1906 ca.*

O servant of God! Vivify thyself with breaths of the All-Merciful and refresh thyself with the inspirations of the Holy Spirit so that thou mayest be freed from the world of self and desire and find thy way to the bright worlds of light and guidance. Those who dissipate their lives by lust and passion cause their souls to drown in the whirlpools of this world. There is no way of salvation other than through sanctity and purity, through love and servitude to the All-Glorious Lord. Upon thee be salutations and praise.

ای بنده الهی بنفس رحمانی زنده شو و بنفثات روح القدس تر و تازه گرد تا از عالم نفس و هوی رهائی یابی و بجهان نور و هدی راه جوئی نفوس خاسره در غرقاب شهوات قاهره مستغرق راه نجاتی جز تقدیس و تنزیه نه و بغیر از محبت و عبودیت ربّ جلیل نیست و علیک التّحیّة و الثّناء

MMK2#178 p.129

**AB09207***To: Nasrud-Dulih**Date: 1906 ca.*

O servant of God! Do not imagine that there exists in creation any matter greater than teaching. Teaching is the Divine Command and the charter of the gift of the All-Merciful. If thou seekest confirmation from all directions, open thy tongue to spread the Divine proofs, make seeing the sightless eyes, rend asunder the veil of heedlessness from the heedless, awaken those who sleep, and open the gates of knowledge before the faces of the ignorant. Then shalt thou witness the assistance of the hosts of the Supreme Concourse and behold the aid and victory of the angels of the Most Glorious Kingdom. And upon thee be greetings and praise.

ای بنده الهی گمان مفرما که امری در وجود اعظم از تبلیغست تبلیغ یرلیغ الهیست و منشور موهبت رحمانی اگر از جمیع جهات تأیید خواهی زبان بنشر براهین الهی بگشا دیده‌های ناپیدا را بینا کن و پرده احتجاب غافلان بدر خفتگان را بیدار فرما و بر وجوه جاهلان ابواب علم بگشا تا نصرت جنود ملاً اعلیٰ بینی و عون و ظفر ملائکه ملکوت ابهی مشاهده کنی و علیک التّحیّة و الثّناء

SFI14.034c

**AB09324***To: Rose C Byrne**Date: 1906 ca.*

O thou yearning one! Be thou a physician to every sick one and teach thou every ignorant one; that is, show thou to others the way of the Kingdom and guide them to life eternal.

Praise be to God! I became known and revealed myself to thee in the world of vision and instructed thee in the search of Truth.

Seek thou the light of God, relate thou the mysteries of the True One and walk thou in the path of the Kingdom, so that thou mayest behold wonderful signs and observe universal confirmations.

TAB.524

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**AB09888***To: John Thomas Wagner, in Denver**Date: 1906 ca.*

...Regarding the rainbow,â€”this rainbow is the Covenant of God and the Testament of the Merciful One. The lights of the Kingdom and the heavenly illumination emanated from this rainbow. This rainbow is the sign of the removal of the wrath of God from all the people and the sign of prosperity, tranquillity, universal peace, the oneness of humanity, and the unity of the world of man....

SW\_v08#17 p.226x

**AB10239***To: Isfandiyar Miharban, in Kirman**Date: 1906 ca.*

O thou who art nurtured by loving-kindness! They say that Isfandiyar was invulnerable, such is people's tradition, and yet despite this they say he could not withstand the arrow of Tahmtan - he was blinded in both eyes and gave up his soul. But the love of the Abha Beauty is an armor that no arrow can pierce. I hope that thou wilt be thus invulnerable. May thy soul be happy!

مهرپرورا اسفندیار را روئین تن گویند روایت  
 ناس چنین است و باوجود این گویند خدنگ  
 تهمتن را تحمل نمود از دو دیده نابینا گشت و  
 جان تسلیم نمود اما محبت جمال ابهی زرهیست  
 که هیچ تیری در آن تأثیر ننماید امیدوارم که تو  
 چنین روئین تن باشی جانت خوش باد

YARP2.398 p.309

**AB09795***To: Mary Emma Campbell, in Portland, OR**Date: 1906 ca.*

O thou maid-servant of God! Thy poetry was received. The context was elegant. The words were eloquent and the theme, the Manifest Light. Consequently, it was highly appreciated.

Endeavor, so far as it is possible for thee, that day by day thou mayest string the pearls of poesy with sweeter rhythm and more eloquent contents, in order that it may become conducive to the perpetuity of thy name in the spiritual meetings.

Upon thee be greeting and praise!

TAB.546

**AB10090***To: Bahram Bihmard, in Tihran**Date: 1906 ca.*

O thou who art near to the Divine Threshold! I beseech God that at every moment thou mayest find new life, seek boundless joy and gladness, pursue the radiance of that enchanting Face, and follow the path of that loving Friend. And that wheresoever thou turnest thy gaze, thou mayest behold the beauty and majesty of that peerless Beloved. May thy soul be filled with delight!

ای مقرب درگاه کبریا از خدا خواهم که در هر دم جانی تازه یابی و فرح و سروری بی اندازه طلبی پرتو آن روی دلجو جوئی و ره آن یار مهربان پوئی و بهر سو که نظر نمائی جمال و جلال آن یار بیثال را مشاهده کنی جانت خوش باد

YARP2.427 p.321

**AB09997***To: Rashid Jamshid Hazari Parsi, in Tihran**Date: 1906 ca.*

O valiant one! True valor lies in man's triumph over self and desire, in vanquishing the hosts of darkness, in demolishing the edifice of ignorance and raising high the palace of knowledge, in putting to flight the foxes of violation and routing the dogs that break the Covenant. Truly thou art valiant and brave. Upon thee be greetings and praise.

ای شخص رشید رشادت اینست که انسان بر نفس و هوی غالب گردد و جنود ظلمانی را مغلوب نماید بنیان نادانی براندازد و ایوان دانائی بنیاد نهد رو بهان نقض را فرار دهد و کلاب عهدشکن را صف شکن گردد حقاً که رشیدی و دلیر و علیک التّحیّة و الثّناء

ALPA.082b, YARP2.097 p.123

**AB10050***To: Elizabeth Ewer, in Washington, DC**Date: 1906 ca.*

- <sup>1</sup> O thou kind maid-servant of God! Thy letter was like a perfumed nosegay and from that nosegay the fragrance of faith and assurance was inhaled. Well done! Well done! that thou hast turned thy face toward the invisible Kingdom. Excellent!

<sup>1</sup> ای کنیز مهربان الهی نامهات مانند گل دسته معطری بود و از آن گلدسته رایحه ایمان و ایقان ساطع بود احسنت احسنت که توجه بملکوت پنهان نمودی زهی زهی که منجذب

Excellent that thou art attracted to the Beauty of His Highness the Almighty! Well done! Well done! How happy thou art that thou hast attained to this Most Great Gift!

جمال حضرت یزدان شدی به به چه قدر  
خوشبخت بودی که بچنین موهبت کبری فائز  
شدی

2 And upon thee be the Most Glorious Glory.

2 وعلیک البهاء الأبهی

TAB.530

DRM.008a

## AB10045

*To: Fanny A Knobloch, in Washington, DC*

*Date: 1906 ca.*

O thou thrall in the Lord of the Kingdom! Thy photograph was considered with utmost insight. This picture is an emblem of an enlightened face, that is, a countenance which hath taken a share of the outpouring of the manifest Light. This picture is produced by the light of the sun. Therefore, it is called a sun picture. I pray to God that thy picture may become reflected upon the page of existence forever and ever.

Through Ahmad of Washington, to the maidservant of God Fanny Knobloch, upon her be the Glory of God. He is God.

Upon thee be greetings and praise.

TAB.479

## AB10098

*To: N A Williams, in Washington, DC*

*Date: 1906 ca.*

O thou who art attracted to the Kingdom! Thy letter contained meanings full of sweetness. I therefore took it in my hand with the utmost love and became informed of thy desire. O thou maid-servant of God! Glad-tidings be unto thee! As thou art faithful and art going to remain firm, the favors of the Bounty of ABHA will encircle thee; thou wilt become a cause of the illumination of the human world, and be assisted by the heavenly confirmation.

And upon thee be the Most Glorious Glory.

TAB.554

## AB10013

*To: Biman Bahram Khurramshahi*

*Date: 1906 ca.*

O seeker of the light of guidance! The peoples of the world are immersed in endless darkness and submerged in the sea of heedlessness. But you have trodden the path of striving and reached the desired destination, and on this manifest Day you have been blessed with the bounty of the All-Loving Lord. You have become the manifestation of favor and the dawning-place of guidance. This is naught but through the grace and bestowal of the Lord of creation. Therefore you are worthy of praise and glorification. May your soul be gladdened!

ای طالب نور هدی جهانیان در ظلمت بی پایان و  
در بحر غفلت مستغرق اما تو راه مجاهده پیودی  
و بسر منزل مقصود رسیدی و در یوم مشهود  
بموجب ربّ ودود موفق گردیدی مظهر عنایت  
شدی و مطلع هدایت گردیدی این نیست مگر  
به فضل و بخشش خداوند آفرینش لهذا سزاوار  
ستایش و نیایشی جانت خوش باد

YARP2.124 p.145, PPAR.178, NJB\_v04#13  
p.005, QUM.224-225

## AB10040

*To: Emma Mrs Odenbaugh*

*Date: 1906 ca.*

- 1 O maidservant of God! Happiness is of two kinds: one is physical, the other spiritual. The former is finite: it lasteth a day, a month, perhaps a year, and ultimately yieldeth nothing. But the latter is endless and eternal; it revealeth itself through the love of God, and is attained through virtues and perfections in the world of humanity.
- 2 Strive for spiritual happiness, therefore, that the lamp of thine heart may be kindled through the love of God. Upon thee be greetings and praise.

1 ای کنیز خدا سرور بر دو قسمست جسمانی  
و روحانی سرور جسمانی محدود است نهایت  
امتدادش روزی ماهی سالی و نتیجه ندارد اما  
سرور روحانی ابدی و بی پایان و این سرور با محبت  
الله جلوه نماید و به فضائل و کمالات عالم انسانی  
حاصل گردد

2 پس تا توانی بکوش تا زجاج دل بسراج حبّ  
منور گردد و علیک التّحیّة و الثّناء

TAB.673-674, BSC.472 #887x

MMK2#040 p.031

**AB10134***Date: 1906 ca.*

- 1 O tender plants in the divine garden! Thanks be to God that on such a day you have been gathered together and have been planted in the garden of God, and have become known and renowned for the blossoms and fruits of the Most Great Guidance.
- 2 This is through the grace and bounty of the Lord. Know ye its value, that confirmation and divine assistance may surround you from every direction.
- 3 And upon you be the Most Glorious Glory.
- 1 ای نهالهای باغ الهی شکر خدا را که در چنین روزی محشور شدید و در بوستان الهی مغروس گردیدید و به شکوفه و اثمار هدایت کبری مشهور و معروف شدید
- 2 این از فضل و موهبت پروردگار است قدر آن بدانید تا تأیید و توفیق از هر جهت احاطه کند
- 3 و علیکم البهاء الأبهی

HUV2.033, QUM.185-186

**AB10386***To: Abdu'l-Husayn Kadkhuda, in Shiraz**Date: 1906 ca.*

...O servant of God! The year one thousand three hundred and thirty-five mentioned herein commenceth from the day of the migration of His Holiness Muhammad, the Chosen One, upon Him be blessing and peace, in which time the signs of exaltation, transcendence, elevation and ascendancy of the Word of God shall be made manifest in both East and West.

...ای بنده الهی هزار و سیصد و سی پنج سنه مذکوره بدایتش از یوم هجرت حضرت رسول محمد المصطفی علیه الصلوة والسلام است که در آن تاریخ آثار علو و امتناع و سمو و اعتلا از برای کلمه الله در شرق و غرب حاصل گردد

PAB.025

MAS9.020x

**AB10443***To: Shahriyar Bihmard, in Kirman**Date: 1906 ca.*

O Bahmard! Thou art better than any other man, for hadst thou not been, thou wouldst not have turned thy face to the Abha Kingdom, nor discovered the celestial realm, nor traversed the desert of search, nor reached the goal of thy heart's desire. Truly thou art a noble man and a seeker after truth. May God be thy companion and thy soul be happy!

ای بهمرد بهتر از هر مردی و اگر نبودی توجّه  
 بملکوت ابهی نمینمودی و بعالم آسمانی پی نمیردی  
 و بادیهء طلب نمپیمودی و بسرمنزل مقصود  
 نمیرسیدی حقّاً که بهمردی و حقیقت طلبی خدا  
 یار تو باد جانت خوش باد

YARP2.424 p.320

**AB12705***To: Yadullah Al Naddaf, in Qum**Date: 1906 ca.*

O servant of God! Your letter was received and from its contents the utmost joy and delight were evident. Praise be to God that you are firm in the Cause and, like a sapling in the divine garden, you are growing. You are descended from that illustrious one and are the son of that father. Therefore, 'Abdu'l-Baha's happiness lies in your becoming successful in serving at the threshold of the One God. And upon you be the glory!

ای بندهء الهی نامهات رسید و از مضمون نهایت  
 روح و ریحان معلوم گردید الحمد لله بر امر ثابتی  
 و مانند نهال بوستان الهی نابت سلیل آن جلیلی  
 و پسر آن پدر لهذا سرور عبدالبهاء در اینست  
 که بخدمت درگاه احدیت موفق شوی و علیک  
 البهاء

QUM.151b

**AB10932***To: M E D Chambers, in Pasadena**Date: 1906 ca.*

O dear child! I hope that thou mayest become a son of the Kingdom and be the cause of giving life to hearts, and in the

ای طفل عزیز امیدوارم که ابن ملکوت گردی  
 و سبب حیات قلوب شوی و در بوستان ایمان و

garden of faith and wisdom become a sapling of utmost delicacy and freshness. May thy heart be gladdened.

حکمت نهالی در نهایت لطافت و طراوت شوی  
دلت خوش باد ع

LABC.007

DRM.006a, HUV1.045

## AB12739

*To: Habibullah Al Naddaf, in Qum*

*Date: 1906 ca.*

O thou servant of the Blessed Beauty! Thy brief letter was most detailed, for thou hadst expressed thy desire to serve at the threshold of the Blessed Beauty. This servitude is the ultimate desire of 'Abdu'l-Baha. I hope that thou wilt be my partner and associate in this servitude. And upon thee be the Most Glorious Glory!

ای بندهء جمال مبارک نامهء مختصر بسیار  
مفصل بود زیرا آرزوی عبودیت درگاه جمال  
مبارک نموده بودی این عبودیت نهایت آرزوی  
عبدالبهاست امیدوارم که در این بندگی شریک  
و سهم من باشی و علیک البهاء الأبلی

QUM.178-179

## AB12845

*To: Aqa Siyyid Ali son of Siyyid Aqa Irani, in Egypt*

*Date: 1906 ca.*

I convey my greetings and felicitations on the occasion of thy marriage. May it be blessed and joyous, and may it lead to the continuation of thy lineage forevermore. Every marriage founded upon the utmost steadfastness in the love of God will assuredly become a source of great blessings. Therefore, I beseech God that this marriage may be conducive to happiness and this union may lead to the appearance of divine bestowals. Upon thee be greetings and praise.

...تبریک و تهنیت اقتران مینمایم که مبارک و  
متیمن باشد و سبب تسلسل سلاله الی الأبد هر  
اقتران که با کمال ثبوت بر محبت حضرت رحمان  
باشد البته سبب برکت عظیم گردد لهذا از خدا  
خواهم که این ازدواج سبب ابتهاج گردد و این  
ایلاف علت ظهور الطاف و علیک التحية و  
الثناء

BRL\_SWO#020x

BRL\_SWOP#020x

**AB10848***To: Ustad Muhammad Ali Banna, in Egypt**Date: 1906 ca.*

Thou hast written about thy poor sight. According to the explicit divine text the sick must refer to the doctor. This decree is decisive and everyone is bound to observe it. While thou art there thou shouldst consult the most skilled and the most famed eye specialist.

COC#1023x, LOG#0962x

**AB11121***Words to Laura Clifford Barney ?**To: Words to Laura Clifford Barney ?, in Palestine**Date: 1906 ca.*

If our ruling desire binds us to God we shall receive what is God-like. 'I link myself to God and not to dust.'

SW\_v14#06 p.167, PN\_1906 p013

**AB12740***To: Husniyyih Al Naddaf**Date: 1906 ca.*

O handmaid of God! Praise God that thou art the companion of one who believes in God and art intimate with a soul who is detached from all save Him. Know thou the value of this bounty and hold fast to the hem of His grace. And upon thee be the Most Glorious Glory.

ای امه الله حمد کن خدا را که قرینه مؤمن بالله  
هستی و همراز با نفسی از دون حق بی نیاز قدر  
این موهبت را بدان و بذیل عنایت تشبث کن و  
علیک البهاء الأبهی

QUM.194a

**AB11018***To: Mirza Husayn Zanjani**Date: 1906 ca.*

- 1 O thou who art firm in the Covenant! Though in thy days thou hast endured hardship and tribulation, hast forsaken hearth and home and become rootless and wandering - yet this is among the conditions of treading the path of the Lord. As the poet says:
- 1 ثابت پیمان هر چند در ایام خویش زحمت و مشقت کشیدی خاتمان گذاشتی بی سر و سامان شدی و این از شروط سلوک در راه یزدانست
- 2 "Until thou art freed from descriptions of existence, O way-farer,
- 2 تا نگریدی فانی از وصف وجود ایمرد راه
- 3 how canst thou taste the wine of immortality from the sweet ruby lips of the Beloved?"
- 3 کی چشی نمر بقا از لعل نوشین نگار
- 4 Therefore, hardship is the essence of mercy, and tribulation the reality of comfort....
- 4 لهذا زحمت عین رحمتست و مشقت حقیقت راحت...

MSHR2.331x

**AB12751***To: Muhammad Rida Naddaf**Date: 1906 ca.*

O my friend! Your detailed letter was received and its contents indicated abundant love and attraction. Praise be to God, you are a servant of the Blessed Beauty and a partner with this lowly and humble servant in servitude. We are both servants and watchmen and we bow our heads at His Threshold. Upon you be greetings and praise.

ای دوست من نامهء مسطور وصول یافت و مضمون دلیل بر محبت و انجذاب موفور بود الحمد لله بندهء جمال مبارکی و شریک در عبودیت با این عبد خاضع خاشع هر دو بنده و پاسبانیم و سر باستان داریم و علیک التّحیّة و الثّناء

QUM.124a

**AB12752***To: Naddaf, Narjis wife of Mashhadi Muhammad Rida**Date: 1906 ca.*

O assured leaf! Be happy that thou hast found thy way to the divine rose-garden and hast entered the meadow of guidance, that thou hast drunk from the Kawthar of bounty and beheld the light of truth and hast attained unto the fruit of existence. And upon thee be the Most Glorious Glory!

ای ورقهء مطمئنہ خوش باش که بگلشن سرای  
الهی راه یافتی و در چمنستان هدایت درآمدی و  
از کوثر عنایت نوشیدی و نور حقیقت دیدی و  
ثمرهء وجود رسیدی و علیک البهاء الأبهی

QUM.072

**AB12768***To: Ali Muhammad Naddaf Qumi**Date: 1906 ca.*

O heartfelt friend! I was moved to remember thee within my heart, to call thy name, and to supplicate at the divine Threshold that aid and grace be vouchsafed unto thee. I cherish the hope that thou mayest be made successful and confirmed therein.

ای دوست قلبی بیاد تو افتادم و نام تو خواندم و  
از درگاه الهی از برای تو عون و عنایت خواستم  
امیدوارم که به آن موفق و موید گردی

QUM.194b

**AB12763***To: Khavar Al Naddaf, in Qum**Date: 1906 ca.*

O divine maidservant! What a wonderful aspiration you have expressed and what a blessed purpose you possess - and that is service to the Cause of God. Blessed art thou, then blessed art thou, for this mighty purpose.

ای کنیز الهی چه آرزوی خوشی نمودی و چه  
مقصد مبارکی داری و آن خدمت بامر الله است  
طوبی لک ثم طوبی من هذا المقصد العظیم

QUM.171

**AB11140***To: Julieta Dorris, in Seattle**Date: 1906 ca.*

Hold thy husband dear and always show forth an amiable temper towards him, no matter how ill-tempered he may be. Even if thy loving-kindness maketh him more bitter, manifest thou more kindliness, more tenderness, be more loving and tolerate his annoying and offensive behaviour....

COC#0850x, LOG#0757x

**AB11484***To: Ali Asghar Usku'i, in Tabriz**Date: 1906 ca.*

...Changing the location of the Mashriqu'l-Adhkar to a better and more exalted site is permissible; it is acceptable to have several Mashriqu'l-Adhkars in one city....

تبدیل محلّ مشرق الأذکار بحلّی احسن و اعلی جائز  
تعدد مشرق الأذکار در بلدهٔ واحده مقبول

AVK4.152.11x



# Study guide to this volume

This volume is marked by a double movement characteristic of 1906: outward expansion of the Baha'i community into new regions and conversations, and inward consolidation of doctrine, identity, and institutional structure. The great AB00044—the “Army of God” letter—addresses the Western community at its most expansive, calling the believers to embody a standard of character so distinctively recognizable that observers would cry out, “This man is unquestionably a Baha’i.” At the same time, AB00131 offers a sustained argument about the universal law by which a spiritual center draws all diversity into its shelter, using the examples of Christ and Baha’u’llah to demonstrate a principle of gravitational attraction that transcends individual religious traditions. Woven through the volume are: the first proposals for elected administrative bodies (AB01843), a major prayer for self-effacement and an insistence on ‘Abdu’l-Baha’s sole authorized title (AB00260), Laura Clifford Barney’s record of words on science and the spirit (ABU0190), and letters to Persia on patriotism, governance, and the Iranian Constitutional Revolution then building toward its 1906 parliament. The period also includes observations on the Baha’i response to a wave of polemical writings, treated with remarkable equanimity in AB11634. The volume as a whole presents the Baha’i community as a distinct civilizational project—not a sect, not a political party, but an “army of light” whose only weapons are character, love, and the power of the Word.

## The Army of God: Character as Identity and Proof

### Key Passages

O army of God! Through the protection and help vouchsafed by the Blessed Beauty—may my life be a sacrifice to His loved ones—ye must conduct yourselves in such a manner that ye may stand out distinguished and brilliant as the sun among other souls. Should any one of you enter a city, he should become a centre of attraction by reason of his sincerity, his faithfulness and love, his honesty and fidelity, his truthfulness and loving-kindness towards all the peoples of the world, so that the people of that city may cry out and say: ‘This man is unquestionably a Baha’i, for his manners, his behaviour, his conduct, his morals, his nature, and disposition reflect the attributes of the Baha’is.’  
— AB00044

O army of God! Praise be to God, Baha’u’llah hath lifted the chains from off the necks of humankind, and hath set man free from all that trammelled him, and told him: Ye are the fruits of one tree and the leaves of one branch; be ye compassionate and kind to all the human race. Deal ye with strangers the same as with friends, cherish ye others just as ye would your own. See foes as friends; see demons as angels; give to the tyrant

the same great love ye show the loyal and true, and even as gazelles from the scented cities of Khaṭa and Khatan offer up sweet musk to the ravening wolf. — AB00044

O army of God! The Exalted One, the Bab, gave up His life. The Blessed Perfection gave up a hundred lives at every breath. He bore calamities. He suffered anguish. He was imprisoned. He was chained. He was made homeless and was banished to distant lands. Finally, then, He lived out His days in the Most Great Prison. Likewise, a great multitude of the lovers of God who followed this path have tasted the honey of martyrdom and they gave up everything—life, possessions, kindred—all they had. How many homes were reduced to rubble; how many dwellings were broken into and pillaged. And all this came about that humankind might be illumined. — AB00044

## Context for Study

AB00044 is a masterpiece of communal formation through language: it names the community as an “army,” invokes a history of sacrifice that grounds its present commission, and then defines its mode of warfare as pure moral excellence. The paradox is deliberate and systematic: an army whose weapons are “sincerity, faithfulness, love, honesty, fidelity, truthfulness, and loving-kindness.” This is the *martyr* ethic transposed into social life—not the dramatic dying of the early Babis but the daily self-giving that makes a person recognizable by the quality of their presence. The image recalls the early Christian apologist Tertullian’s observation that pagans would say of the Christians “see how they love one another”—identity through visible love. It also echoes the Matthean beatitudes, which define the “blessed” through a series of character qualities rather than ritual observances, and the Qur’anic concept of *akhlāq* (virtuous character) as the living fruit of faith. The instruction to “give to the tyrant the same great love ye show the loyal and true” is a direct echo of the Sermon on the Mount’s command to love enemies (Matthew 5:44), but framed as a community-wide norm rather than an individual ideal. The invocation of the martyrdom of the Bab and Baha’u’llah grounds the present call in a sacrificial history that gives it weight: the community’s task is not self-invention but faithful response to what has already been freely given.

## Questions for Reflection

1. The letter defines Baha’i identity through visible character rather than through ritual affiliation, doctrinal assent, or ethnic origin. What are the advantages and difficulties of this definition as a community-formation strategy?
2. The instruction to love tyrants and enemies “the same great love ye show the loyal and true” is perhaps the most demanding ethical claim in the letter. How does this compare with the Sermon on the Mount’s “love your enemies” (Matthew 5:44) and with Buddhist teachings on *mettā* (loving-kindness) toward all beings?
3. ‘Abdu’l-Baha invokes the martyrdom of the Bab and thousands of believers to ground the present community’s ethical calling. How does a history of suffering function as a moral resource for a community? Where might this become problematic?
4. The letter ends with an appeal for patience and composure in the face of calamity. How does equanimity under adversity differ from passive resignation, and how does ‘Abdu’l-Baha distinguish the two?

5. What would it mean for a contemporary Baha'i community to be recognized as Baha'i by the quality of its conduct alone—without any outward sign, name, or proclamation?

## The Universal Law of Attraction and the Power of the Center

### Key Passages

When ye consider this matter with care, it will become apparent that this is according to a universal law, which one can find at work in all things: the whole attracteth the part, and in the circle, the centre is the pivot of the compasses. Ponder thou upon the Spirit: because He was the focal centre of spiritual power, the wellspring of divine bounties, although at the beginning He gathered unto Himself only a very few souls, later on He was able, because of that all-subduing power that He had, to unite within the sheltering Tabernacle of Christendom all the differing sects. — AB00131

Such is the case with the holy Manifestations of God. Such in particular is the case with the divine reality of the Most Great Name, the Abha Beauty. When once He standeth revealed unto the assembled peoples of the world and appeareth with such comeliness, such enchantments—alluring as a Joseph in the Egypt of the spirit—He enslaveth all the lovers on earth. — AB00131

The essence of Baha'u'llah's Teaching is all-embracing love, for love includeth every excellence of humankind. It causeth every soul to go forward. It bestoweth on each one, for a heritage, immortal life. Erelong shalt thou bear witness that His celestial Teachings, the very glory of reality itself, shall light up the skies of the world. — AB00131

### Context for Study

AB00131's argument for the universal law of attraction is one of the most philosophically ambitious formulations in this volume. It proposes that the capacity of a spiritual center to gather diversity is not miraculous in the sense of violating natural law but is itself a natural law operating at the level of spirit. The pivot-of-the-compass image draws on a tradition of geometric symbolism for divine unity that runs from Pythagorean mathematics through Islamic geometric art to the Renaissance use of compass and square as symbols of divine order. The more striking claim is the equation of the "all-subduing power" of Christ in unifying the differing sects of Christendom with a universal law that will operate again through Baha'u'llah. This is a philosophical argument about religious history: the unity produced by Christianity after three hundred years was not an accident of Roman imperial politics (the standard secular explanation) but the working-out of a spiritual law by which the superior power of a divine Center overcomes the centrifugal force of human diversity. The same argument applies a fortiori to Baha'u'llah, whose center-power 'Abdu'l-Baha presents as proportionally greater than Christ's in the same way that the present age's needs are greater than those of the first century. The Joseph metaphor—Baha'u'llah as Joseph in the Egypt of the spirit—draws on both Qur'anic and Hebraic sources: Joseph as the beautiful one recognized by those with eyes to see, enslaving "all the lovers" not through force but through the irresistibility of love.

## Questions for Reflection

1. What is the philosophical status of the “universal law” of attraction that ‘Abdu'l-Baha proposes? Is this a descriptive claim about history, a metaphysical claim about spiritual reality, or a theological claim about divine design?
2. Compare ‘Abdu'l-Baha’s account of how Christ gradually unified the “differing sects” of Christendom with historians’ accounts of the same process. How does the theological explanation relate to the sociological and political ones?
3. The Joseph metaphor presents Baha’u’llah as “enslaving all the lovers” through beauty rather than force. How does this image of spiritual authority through attraction compare with Weber’s concept of charismatic authority, and where does the Baha’i understanding diverge from Weber?
4. ‘Abdu'l-Baha suggests that love is “all-embracing” in the sense that it “includeth every excellence of humankind.” Compare this with Paul’s “the greatest of these is love” (1 Corinthians 13:13). What is the philosophical argument for the claim that love is the comprehensive virtue?
5. If Baha’u’llah’s teaching will eventually unite all differing sects as Christ’s teaching united Christendom, what does this imply about the nature of the unity that is coming? Is it uniformity, or something else?

## Unity as the Source of Life: From Cosmic Principle to Loving Practice

### Key Passages

O well-wisher of Britain! Unity and concord are the source of life, and discord the source of death. All creation, as you see, has come into being through the union of individual essences, and when discord appears and union dissolves, it must necessarily be destroyed. Of course the union of the British Isles will bring about progress and the attainment of general happiness. — AB01815

In every age and dispensation the command to love and forbearance was laid upon the people; yet there remained a pretext—namely, merit and lack of merit: that such a one is spiteful and perverse, and such a man bloodthirsty and detestable; and if pardon were shown, reproach and blame would still accompany that pardon, and even forgiveness and generosity would be yoked with censure. But in this Dispensation all these things are abrogated, and love and kindness—out of heart and soul—toward all peoples are expressly enjoined. — AB00514

That is to say: deal with the sinner, the oppressor, the hostile and bloodthirsty foe even as ye would deal with a loyal friend and a confidant of the heart. The aim is this—that ye be pure good, and sheer bounty; that ye look not to the worthiness or unworthiness of men. — AB00514

## Context for Study

The two passages here represent ‘Abdu’l-Baha’s ontological and ethical accounts of unity respectively. AB01815 makes a metaphysical claim: unity is not a merely human preference but the structural condition of existence itself. All composite beings, from atoms to political unions, persist through the maintenance of their constitutive bonds; dissolution of those bonds is identical with dissolution of the being. This is a position with roots in ancient natural philosophy—Empedocles’s *philia* (love) as the cosmic force holding things together vs. *neikos* (strife) as the force of dissolution—and it recurs in various forms throughout Islamic, Jewish, and Christian thought. For the Neoplatonists, unity (*to hen*) is the highest principle of reality; for Leibniz, individual substances are monads whose pre-established harmony constitutes the world’s order. AB00514 develops the ethical corollary: if love is the cosmic source of life, then the command to love cannot be conditioned on the merit of the one loved—to do so would be to reduce love to an exchange, which is not love but commerce. The abrogation of the “pretext” of merit in this Dispensation is philosophically radical: it removes the last ethical justification for selective compassion. The instruction to treat the “bloodthirsty foe even as ye would deal with a loyal friend” is the practical extreme of this principle, and it is deliberately placed beyond the limits of what previous dispensations required.

## Questions for Reflection

1. AB01815 grounds the value of political unity in an ontological claim: unity is the source of life, and discord of death. How does this argument differ from purely pragmatic arguments for political unity? What does the ontological grounding add or change?
2. Compare Empedocles’s cosmic principle of *philia* (love) vs. *neikos* (strife) with ‘Abdu’l-Baha’s account of unity as the source of life and discord as death. How has this ancient intuition been transformed in its Baha’i formulation?
3. AB00514 claims that previous dispensations allowed love to be conditioned on the merit of the recipient, but the present Dispensation abrogates this pretext entirely. How does this compare with Jesus’s “love your enemies” (Matthew 5:44) and with the Qur’anic teaching on ‘*adl* (justice) as the foundation of interpersonal relations?
4. The instruction to love the “bloodthirsty foe” exactly as a “loyal friend” raises obvious questions about social justice: can unconditional love coexist with the protection of the innocent from violence? How might a Baha’i thinker reconcile these?
5. How does the cosmic principle of unity as the source of life relate to contemporary ecological thinking about interdependence and the fragility of complex systems?

## Science, Consciousness, and the Laws of the Spirit

### Key Passages

Science is systematized Truth. The laws of spiritual science are as exact as those of mathematics. Every hour of positive high affirmation of the ideal perfection of mind

and body, tends directly to actualize such conditions. There is no more uncertainty about its trend than there is about our nearing an object if we walk toward it. The universal order speaks only of wholeness and harmony. We should never speak of the faults or weaknesses of others; we are as yet imperfect. We must concentrate on the good qualities of others. Virtues are to be found in every person if sought for. —  
ABU0190

There are invisible threads which connect us with every object which makes up our environment. Vibrations are ever passing over these connections backward and forward, and it is for us to control their purpose and quality. We receive in return the kind we send. Love for love, antagonism for antagonism. Love gilds every object upon which we project it, and its sheen is reflected back in rays of golden light. — ABU0190

I am not bound by the chains of appetite, passion, impulse, custom, creed, fashion, societies, politics, traditions, or the animal nature. I am in an absolutely perfect freedom. My body may be in restraint, I am kept in 'Akka by law, but my spiritual self is free. We must welcome truth from whatever source it may come. "Where the spirit of God is there is liberty." — ABU0190

## Context for Study

ABU0190 is one of the most distinctive texts in this volume: recorded in the words spoken to Laura Clifford Barney (probably the same occasion that gave rise to *Some Answered Questions*), it employs the vocabulary of late nineteenth-century New Thought movement—"positive affirmation," "invisible threads," "vibrations"—while simultaneously grounding all of these in a more rigorously theological framework. "Science is systematized Truth" is a claim that refuses the Enlightenment opposition between scientific and religious knowing: spiritual law is as exact as mathematics, and the same principle of cause and effect that governs physics governs the inner life. The "invisible threads" of connection between persons anticipate what later physicists would call field theory and what social scientists would call relational ontology: persons are not self-contained atoms but nodes in a web of mutual influence. The claim that love "gilds every object upon which we project it" has a psychological and a metaphysical dimension: psychologically, attention shaped by love transforms the perceived quality of its object; metaphysically, love is an active agent that changes reality rather than merely a subjective feeling. The most striking passage is the declaration of freedom from within captivity: 'Abdu'l-Baha, writing from house arrest in 'Akka, claims absolute spiritual freedom—the Stoic claim (Epictetus's *Discourses* are full of this) that the one thing no external power can reach is the will's orientation. Paul's letter from prison (Philippians 4:4–7) moves in the same space.

## Questions for Reflection

1. 'Abdu'l-Baha appropriates the vocabulary of the New Thought movement ("vibrations," "positive affirmation") while grounding it in spiritual law. How should we assess the relationship between Baha'i teaching and nineteenth-century metaphysical movements like New Thought, Christian Science, and Theosophy?

2. The claim that “the laws of spiritual science are as exact as those of mathematics” is philosophically bold. What would it mean to verify this claim? How does it compare with William James’s pragmatic account of religious experience as yielding “fruits” that can be evaluated?
3. The teaching on “invisible threads” of connection between persons resonates with contemporary relational ontology and field theory. How might modern neuroscience and social psychology either support or challenge this account?
4. ‘Abdu'l-Baha claims absolute spiritual freedom while physically confined. How does this compare with Epictetus’s account of freedom in the *Discourses* and with Paul’s peace “which passeth all understanding” in Philippians 4? What do these three figures share, and where do they diverge?
5. The instruction never to speak of “the faults or weaknesses of others” is offered as a spiritual law rather than a mere social nicety. What are the practical implications of treating this as a law with consequences as certain as those of physics?

## The Station of ‘Abdu'l-Baha: Effacement as the Crown of Glory

### Key Passages

I commune with Thee, O my God, my face bowed to the dust, awaiting the wonders of Thy favors, my forehead upon the dust in humility before Thy glory and sovereignty, supplicating Thy kingdom, entreating Thy dominion, hoping for Thy pardon and forgiveness, seeking Thy grace and benevolence. I know not by what countenance to turn to Thee, with what heart to place my trust in Thee, with what spirit to make humble supplication before Thee. — AB00260

My God, my God! Ordain for me the station of scattered dust, and make me pure and absolute nothingness. Preserve me from the imaginings of Thy creation and the idle fancies of Thy creatures, that they may not remember me except by this effacement, nor praise me save for my extinction at Thy most exalted threshold, nor describe me except as a slave among slaves, nor attribute to me any quality, virtue, station or perfection save that of being ‘Abdu'l-Baha. — AB00260

O friends of God! This servant, in a state of utter effacement, extinction, evanescence and poverty, most earnestly entreateth the friends to treat that which hath been revealed from the Pen of this Prisoner in such wise as to deem it binding and authoritative, and consider it an article of faith. They should utter no word save “‘Abdu'l-Baha”, offer no praise except for Him, seek no station or rank, and voice no eulogy but this: should anyone inquire about this servant’s station, let the answer be “‘Abdu'l-Baha”. — AB00260

### Context for Study

AB00260 is at once a prayer of extraordinary humility and a formal doctrinal definition of ‘Abdu'l-Baha’s station—and these two movements are inseparable. The prayer is addressed to God and

asks for the “station of scattered dust,” “pure and absolute nothingness”: an intensification of the Sufi vocabulary of *fanā*’ (annihilation) that ‘Abdu’l-Baha deploys with complete seriousness. The doctrinal instruction that follows does not contradict this but extends it: if ‘Abdu’l-Baha’s entire being is the station of servitude, then to assign him any other title—Branch, Christ, Manifestation—is not flattery but confusion, because it displaces his actual nature with an imaginary one. The restriction to the single title ‘Abdu’l-Baha is thus simultaneously an act of self-definition and an act of self-erasure: he is defined entirely by his function (servant of Baha, servant of humanity), not by a status that would place him in the hierarchy of divine Manifestations. This careful self-positioning resolves a tension present in some early Western Baha’i communities, where enthusiasts were beginning to identify him as the returned Christ—a misunderstanding he here firmly corrects. The theological precision is important: ‘Abdu’l-Baha’s authority over interpretation and his designation as Center of the Covenant are affirmed (what he writes is “binding and authoritative”), even as his station as a divine Manifestation is denied. The combination is unique in religious history: a figure of supreme interpretive authority whose title is “Servant.”

### Questions for Reflection

1. How does the prayer for “scattered dust” and “pure and absolute nothingness” function theologically alongside the instruction that ‘Abdu’l-Baha’s writings are “binding and authoritative”? How do these two claims cohere?
2. The restriction of ‘Abdu’l-Baha’s title to “‘Abdu’l-Baha” was issued to correct the tendency of some Western believers to identify him with the returned Christ. What does this episode reveal about the dynamics of messianic expectation within new religious movements?
3. Compare ‘Abdu’l-Baha’s self-designation as “servant” with the Pauline self-description as “*doulos* (slave) of Christ Jesus” (Romans 1:1; Philippians 1:1). What does the highest authority describing itself as “servant” communicate within each tradition?
4. The Sufi tradition of *fanā*’ seeks annihilation of the self in God. How does ‘Abdu’l-Baha’s prayer for “nothingness” compare with this mystical goal, and where does it differ in its social and institutional implications?
5. What does this tablet’s insistence on a single, minimal title suggest about the relationship between spiritual humility and institutional clarity? Can an organization benefit from both simultaneously?

### Governance, Elections, and the Emergence of Administration

#### Key Passages

Since the election of a general Spiritual Assembly is not possible or feasible at present, there is no choice now but to make do. To the extent possible, an assembly must be arranged that will attend to necessary matters and all the friends will accept its decisions wholeheartedly. This is difficult without authority, and until authority is established nothing will be accomplished and time will be wasted. — AB01843

However, the Protector and Helper of 'Abdu'l-Baha and the Aid and Supporter of this helpless one is the Glorious Lord. The more they practice deception and hypocrisy, the more we increase our trust and devotion, and the more they rise up with great deceit, the more we bow our heads in resignation and acceptance. Praise be to God, we are aflame with love for that Beloved of the horizons and are burned moths. We desire to sacrifice our lives and seek fulfillment in sacrificing ourselves, and we beseech God that the end may become the beginning of favors. — AB01478

## Context for Study

AB01843, 'Abdu'l-Baha's proposal for an interim Spiritual Assembly in Tehran, is a document of administrative improvisation of the highest order. Faced with the impossibility of a general election under the conditions of 1906 Iran, 'Abdu'l-Baha proposes a multi-stage process: the Hands of the Cause and trusted believers name eighty-one distinguished friends; these are divided into groups of nine; each group elects one member; the nine elected members join the Hands to form a temporary assembly. The process is complex precisely because the goal is to produce authority that will be *accepted* rather than merely imposed—a crucial distinction that 'Abdu'l-Baha makes explicit: “without authority, nothing will be accomplished.” This insight that legitimate authority must be *recognized* as well as exercised is a foundational principle of political theory from Aristotle through Hobbes, Locke, and Rousseau, but 'Abdu'l-Baha grounds it in a distinctive Baha'i context: the assembly's authority derives ultimately from Baha'u'llah's institution of the House of Justice, not from a social contract between individuals. AB01478, placed alongside the administrative document, provides the counterweight: at the same time that 'Abdu'l-Baha is proposing institutional structures, he is affirming that the ultimate reliance is on God rather than on any human arrangement—the “burned moth” who seeks fulfillment in self-sacrifice rather than in organizational success.

## Questions for Reflection

1. 'Abdu'l-Baha's interim assembly proposal is driven by the insight that “authority must be established” before collective decisions can be accepted wholeheartedly. How does this insight compare with Locke's theory of legitimate authority through consent of the governed and with Weber's typology of legitimate authority?
2. The multi-stage election process proposed here is designed to produce authority that will be recognized as legitimate under difficult conditions. What does this reveal about 'Abdu'l-Baha's understanding of the relationship between process and outcome in the formation of Baha'i institutions?
3. How does the image of “burned moths” seeking fulfillment in self-sacrifice (AB01478) relate to the practical administrative work being proposed in AB01843? Are these two modes—mystical surrender and institutional innovation—in tension or complementary?
4. The authority of Baha'i institutions is grounded ultimately in Baha'u'llah's explicit texts rather than in popular consensus alone. How does this dual grounding in divine text and human election compare with the relationship between natural law and positive law in Catholic constitutional theory?

5. Looking back from the twenty-first century at these embryonic administrative proposals of 1906, what do you see as the most significant institutional seeds being planted in this period?

## A Guiding Question for the Whole Volume

Volume 136 holds in productive tension two modes of Baha'i life that might appear opposite: the language of an "army" defined by its character and love, and the language of institutions defined by their authority and process. The great AB00044 and the institutional letters of this period are not contradictory but complementary dimensions of a single civilizational project.

A guiding question for the whole volume might therefore be: How does the Baha'i vision of a spiritually transformed community manage to be simultaneously an "army of light"—defined by the inner quality of its members—and an embryonic institution—defined by legitimate authority and formal process; and **what does this double identity reveal about the relationship between moral formation and institutional design in the emergence of a new world order?**