



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 137:

Writings and Utterances of Abdu'l-Baha, 1907, part I
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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
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- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
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- 123–124. Letters and utterances in the year 1901 I–II
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- 132. Some Answered Questions, 1906–1907
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II. Travels to Egypt and the West

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

- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 137

This 1907 volume is especially marked by the need to define the Center of the Covenant with precision while keeping the friends fixed upon the practical work of unity, teaching, and service. AB00252 is the central document in this regard. Addressing disagreement in New York over whether ‘Abdu’l-Baha should be identified with the Second Coming of Christ, it declares that the promised figures in the prophecies are Baha’u’llah and the Bab, and that ‘Abdu’l-Baha’s own name, reality, praise, and glory are summed up in servitude. The letter treats speculation over his station as a source of discord capable of harming the Cause; the real task is to abolish estrangement, illumine the world, raise the tabernacle of love, and make servitude, spirituality, and divine qualities visible in action. AB00260, in the same spirit, pleads that no title or praise be used for him beyond “Abdu’l-Baha,” making this self-definition an authoritative safeguard against exaggeration and controversy.

A second cluster centers around teaching in increasingly far-flung places. AB11694 sends a capable teacher to the coasts of the Sea of Oman, Bahrain, and the Persian Gulf, describing Bahrain as the homeland of Shaykh Ahmad and the coastal regions as the “beginning point of victories.” AB12118 dispatches a pilgrim back to Kirmanshah and Kurdistan with detailed messages and charges the friends to make Kurdistan a spiritual rose-garden through trustworthiness, joy, kindness, and teaching. AB12116, addressed to a Western believer, directs renewed work in Buffalo and sends individualized greetings to a wide American network, including Washington believers and in particular the black friends. AB06185 encourages the preparation of a guest house for travelers, while also defining wisdom as zeal joined to reason and prudence. These items show a community moving through pilgrims, teachers, travelers, homes, and correspondence into new regional fields.

The volume also contains a substantial doctrinal and interpretive strand. AB00059 gives a full explanation of fasting, connecting it with the states of Moses, Christ, Muhammad, the Bab, and Baha’u’llah at the inception of their missions, and then interpreting the bodily fast as a symbol of the deeper fast from selfish desire, heedlessness, and animal attributes. AB03269 explains the invocation “He is God” by affirming the transcendence of the divine Essence beyond imagination and directing human knowledge of God toward the Manifestation. AB05412 interprets the Apostles’ “speaking in tongues” as a spiritual tongue capable of addressing the inner reality of every people, rather than as a literal mastery of all languages. AB11056 defines “mystery” as a truth hidden from ordinary understanding until disclosed by a perfect soul. AB00676 offers a compact philosophy of religious rejection, tracing how Abraham, Moses, Christ, Muhammad, the Bab, and Baha’u’llah were each dismissed by contemporaries as bearers of idle fancy, only for time to reveal the truth of their teachings.

The remaining pieces give the volume its pastoral and communal texture. AB04716 gives one of the clearest statements on the Nineteen Day Feast: established by the Bab and confirmed

by Baha'u'llah, it should combine verses, useful essays, letters of 'Abdu'l-Baha, prayer, eloquent speech, loving fellowship, self-effacing hospitality, and the spirit of the Lord's Supper. AB01892 and AB06194 reinforce the formative power of gatherings and children's classes, treating prayer, sacred readings, and the education of children as means for training humanity. AB05052 is notable for its address to an early African-descended believer, using the image of the black pupil of the eye as the source of light and urging him to arise among "that race" as a radiant lamp. AB05067 demystifies the evil eye as imagination producing psychological effects rather than a real force emanating from the eye. AB01908 responds to the polemical writings of Za'imu'd-Dawlih with equanimity, predicting that attacks will spread the Cause as earlier refutations of Christianity disappeared into oblivion. The volume as a whole presents a community learning to combine doctrinal discipline, ritual order, teaching mobility, racial and regional inclusion, and the ethic of love under the clarifying banner of service.

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AB00252

To: Spiritual Assembly of New York, NY

Date: 1907-Jan-01

- ¹ O beloved friends of 'Abdu'l-Baha! Your detailed letter was received and read with the utmost care. A sweet fragrance from its garden of meanings reached the nostrils, and from its expressions and allusions the signs of sincerity of purpose became evident. Praise be to God, each one of that company is like a brilliant lamp, enkindled with the fire of the love of God, having detached themselves from the world and its peoples, having burned away the veils of idle fancies, and having stored up the treasure of truth. I opened my tongue in thanksgiving at the threshold of the Divine Unity and offered praise and gratitude to the Pure Lord for having enabled those souls to serve the Kingdom and for the formation of such an assembly in New York that will ultimately lead to the guidance of that region.
- ² Concerning what you wrote about the second coming of Christ, that there are differences among the friends - Glory be to God! Time and again it has flowed from the pen of 'Abdu'l-Baha and has been explicitly and conclusively declared that what is meant in the prophecies by the Lord of Hosts and the Promised Christ is the Blessed Beauty and the Exalted One [the Bab], and the beliefs of all must be centered on this explicit and conclusive text.
- ³ As for me: My name is 'Abdu'l-Baha, my being is 'Abdu'l-Baha, my attributes are 'Abdu'l-Baha, my reality is 'Abdu'l-Baha, my praise is 'Abdu'l-Baha, for servitude to the Blessed Beauty is my glorious crown and service to all humanity is my perpetual religion. Through the bounty and favor of the Blessed Beauty, 'Abdu'l-Baha is the banner of the Most Great Peace that waves in the supreme heights, and through the gift of the Greatest Name, he is the lamp of universal peace that shines with the light of the love of God. He is the herald of the Kingdom who awakens East and West, and the voice of friendship, truthfulness, reality-worship and reconciliation that has created a tumult throughout all regions. He has not and will never have any name, title, mention or praise except
- ای یاران عزیز عبدالبهاء مکتوب مفصل که مرقوم نموده بودید رسید و بکمال دقت قرائت گردید از گلشن معانی نفحه معطری بمشام رسید و از عبارات و اشارات آثار خلوص نیت واضح گردید که الحمد لله هر یک از آن جمع مانند شمع روشنند و بنار محبت الله افروخته و از جهان و جهانیان دیده دوخته و پرده اوهام سوخته و کنز حقیقت اندوخته لسان شکرانه بدرگاه احدیت گشودم و پاک یزدان را حمد و ستایش نمودم که آن نفوس را موفق بر خدمت ملکوت نمود و چنین محفلی در نیویورک تشکیل گردیده که عاقبت سبب هدایت آن اقلیم گردد
- ² در خصوص رجوع ثانوی حضرت مسیح مرقوم نموده بودید که در میان احببا اختلافست سبحان الله بکرات و مرات از قلم عبدالبهاء جاری و بنص صریح قاطع صادر که مقصود در نبوات از رب الجنود و مسیح موعود جمال مبارک و حضرت اعلی است و باید عقاید کل مرکوز بر این نص صریح قاطع باشد
- ³ اما نام من عبدالبهاء ذات من عبدالبهاء صفت من عبدالبهاء حقیقت من عبدالبهاء ستایش من عبدالبهاء زیرا عبودیت جمال مبارک اکیل جلیل من است و خدمت کل بشر آئین دیرین من از فضل و عنایت جمال مبارک عبدالبهاء رایت صلح اکبر است که در اوج اعلی موج زند و بموهبت اسم اعظم مصباح سلام عام است که بنور محبت الله درخشد منادی ملکوتست تا شرق و غرب را بیدار نماید و صوت دوستی و راستی و حقیقت پرستی و آشتی است که ولوله در آفاق انداخته و هیچ اسمی و رسمی و ذکری و نعتی جز عبدالبهاء ندارد و نخواهد داشت اینست آرزوی

'Abdu'l-Baha. This is my longing, this is my supreme height, this is my ultimate purpose, this is my eternal life, and this is my everlasting glory. Whatever flows from my pen, that is what you should say. This is the duty of all. Therefore, the friends of God must support and assist 'Abdu'l-Baha in servitude to the Truth, in service to humanity, in good will toward the human world, and in divine love and kindness.

من و اینست اوج اعلای من و اینست غایت
قصوای من و اینست حیات ابدیّه من و اینست
عزّت سرمدیّه من آنچه از قلم من جاری همان را
بگوئید اینست تکلیف کلّ لهذا باید یاران الهی
در عبودیت حقّ و در خدمت بشر و خیرخواهی
عالم انسانی و محبت و مهربانی رحمانی عبدالهّاء را
موافقت و معاونت نمایند

- 4 O friends of God! With the appearance of the Blessed Beauty, words were abrogated and meanings became manifest. The time of metaphors has passed and reality has dawned forth. Servitude must become embodied, love personified, spirituality visualized, and divine qualities realized. We must become the cause of life and grant salvation to the heedless. We must call souls to human perfections and guide nations to unity and oneness. We must uproot the foundation of estrangement and make all friends and familiar ones. We must see these heedless souls as our own children and nurture them with utmost love and training until the ignorant become knowing, the blind become seeing, and the deaf become hearing.

4 ای یاران الهی الفاظ بظهور جمال مبارک منسوخ
شد و معانی مشهود گشت زمان مجاز گذشت
و حقیقت جلوه نمود باید عبودیت مجسم شد و
محبت مشخص گردید و روحانیت مصور شد و
رحمانیت محقق سبب حیات گردید و غافلان را
نجات داد نفوس را بکالات انسانی خواند و امم
را با اتحاد و یگانگی دلالت کرد پیگانگی را بنیاد
و اساس برانداخت و کلّ را یار و آشنا نمود این
نفوس غافله را مانند اطفال خویش دید و در
کمال محبت نوازش و تربیت نمود تا نادانان دانا
گردند و کوران بینا شوند و کران شنوا گردند

- 5 O friends of God! Beware, beware of discord, for through discord the divine foundation is destroyed, and through the winds of disagreement the blessed tree remains fruitless. The garden of unity withers from the cold winter of conflicting thoughts, and the fire of the love of God grows cold.

5 ای یاران الهی زنهار زنهار از اختلاف زیرا بنیان
الهی از اختلاف برافتد و شجره مبارکه از اریاح
اختلاف از ثمر بازماند گلشن توحید از زمهریر
تباین افکار پژمرده گردد و نار محبت الله افسرده
شود

- 6 O friends of God! 'Abdu'l-Baha is the embodiment of servitude and is not Christ; He is the servant of the world of humanity and is not its chief; He is utter nothingness and is not possessed of any existence; He is pure evanescence and is not ever-abiding. These discussions will yield no result or benefit: We must set all such debates and controversies entirely aside—nay, we must consign them to oblivion and arise to accomplish that which is enjoined and required in this Day. These are mere words bereft of inner meaning; they are mere superficialities devoid of all reality.

6 ای یاران الهی عبدالهّاء مظهر عبودیت است
نه مسیح خادم عالم انسانیت نه رئیس مفقود
است نه موجود فانی محض است نه باقی و ایز
این مباحث نتیجه و ثمری نه بلکه باید ما کل
اینگونه مباحثات و منقاسات را در کنار نهیم
بلکه فراموش کنیم و بآنچه که امروز واجب و
لازم است قیام نمائیم زیرا این مباحث لفظ است
نه معانی مجاز است نه حقیقت

- 7 That which is true and real is this: that we become united and agreed in our purpose and arise to flood this darksome world with light, to banish all enmity and foreignness from among the children of men, to perfume and revive the world with the sanctified breezes of the character and conduct of the Abha Beauty, to cast the light of divine guidance upon East and West, to raise the tabernacle of the love of God and gather all people under its sheltering shadow, to confer peace and composure upon every soul beneath the shade of the blessed Tree, to show forth such love as to astonish the enemy, to turn ravenous

7 حقیقت واقع اینست که کلّ متحد و متفق شده
این عالم ظلمانی را روشن نمائیم و این عداوت و
بیگانگی بین بشر را بنیاد براندازیم بنفحات قدس
خلق و خوی جمال ابهی جهان را معطر کنیم و
بنور هدایت شرق و غرب را منور نمائیم خیمه
محبت الله برافرازیم و جمیع را در سایه آن درآوریم
و کلّ را در ظلّ شجره مبارکه راحت و آسایش
بخشیم دشمن را از شدت مهربانی حیران کنیم و

and bloodthirsty wolves into the gazelles of the meadows of the love of God, to cause the oppressor to taste the sweet savour of meekness, to teach them that kill the submission and acquiescence of those that suffer themselves to be killed, to spread abroad the verses of the one true God, to extol the virtues and perfections of the all-glorious Lord, to raise to the highest heaven the cry of "O Thou the Glory of Glories!", and to cause the call of "The earth shall shine with the light of her Lord!"¹ to reach the ears of the denizens of His Kingdom. Herein is reality! Herein is guidance! Herein is service! Herein is the exaltation of the world of humanity!

- 8 O loved ones of God! Every soul must call the people to the servitude of 'Abdu'l-Baha, not to Christ, and no one must, either secretly or openly, utter words contrary to the general teachings. None must regard 'Abdu'l-Baha as the second coming of Christ; rather, they must consider him as the embodiment of servitude, the center of the unity of mankind, the herald of truth throughout all regions through spiritual power, the interpreter of the Book by divine text, and one who would sacrifice himself for each of the loved ones of God in this transient world.

- 9 You must print and circulate this letter. And upon you be the Most Glorious Glory.

BRL_ATE#093x, BSW#19.08x, TAB.429-433, WOB.139x, AIL.109x, SW_v08#15 p.210-211x, SW_v09#01 p.006x, DWN_v3#01 p.011bx, BSTW#174

گرگان درنده خونخوار را آهوان صحرای محبت
الله نمائیم ظالم را حلاوت مظلومی بچشانیم و قاتل
را تمکین و تسلیم مقتولان پیاموزیم آیات توحید
منتشر نمائیم و محامد و نعوت ربّ جلیل ترتیل
کنیم نعرهٔ یابہاء الہی باوج اعلی رسانیم و فریاد
اشرقت الأرض بنور ربّہا بمسامع اهل ملکوت
رسانیم اینست حقیقت اینست ہدایت اینست
خدمت اینست علویّت عالم بشریّت

8 ای احبّای الہی ہر نفسی باید مردم را بعبودیت
عبدالہیاء خواند نہ مسیحی و هیچ نفسی نباید سرّاً
و جہراً مخالف و مباین تعالیم عمومی تنطق نماید
و نباید عبدالہیاء را ظہور ثانوی مسیح داند بلکہ
او را مظہر عبودیت و مرکز وحدت عالم انسانی
شمرد و منادی حقّ در جمیع آفاق بقوہ روحانی
داند و مبین کتاب بنصّ الہی شمرد و فدائی ہر
یک از احبّاء اللہ در این جہان فانی داند

9 و این مکتوب را طبع نمودہ انتشار دہید و علیکم
الہیاء الہی

BRL_DAK#0064, MMK4#167 p.188,
MMK5#181 p.140, AHB_117BE #11
p.334, AVK4.287ax, AVK4.288cx,
AYT.447x, MAS9.145x

AB12118

To: Nurullah Asadullahzadih Haqiqi, in Akka

Date: 1907-Jan-06

- 1 O thou who hast circled around the luminous Spot! Give thanks unto God that thou hast traversed a thousand leagues and, like a wind, crossed the desert so that thou mightest become intoxicated from the chalice of the Covenant, take the cup in hand and surpass the lovers in the marketplace. Praise be to God that thou hast attained to that which is the ultimate desire of the sincere ones, thou hast laid thy head at the Threshold of Grandeur and with heart and soul offered supplication and entreaty.

1 ای طائف بقعہء نوراء شکر کن خدا را کہ ہزار
فرسنگ طی نمودی و مانند باد بادیہ پیودی تا
از پیمانہء پیمان سرمست شوی و قدح بدست
گیری و بازار عاشقان شکست دہی الحمد للہ
بآنچہ نہایت آرزوی مخلصین است فائز گردیدی
سر باستان کبریا نہادی و بجان و دل تضرع و
ابتہال نمودی

2 Now return to the regions of Iran and convey my greetings and message to the faithful loved ones of 'Abdu'l-Baha in Kirman-shah and Kurdistan. That is, convey the Most Glorious and Most Wondrous greeting to thy respected father Aqa Mirza Asadu'llah and give him hope in the grace and bounty of the Lord, that he may ever remain intoxicated yet mindful from the overflowing cup of the favors of the Lord. Give the great glad tidings to Jinab-i-Hakim Ibrahim that he may make his heart and soul the envy of the Garden of Paradise through the fragrances of the love of God. Give the glad tidings of divine favors to Jinab-i-Dhu'l-Faqar Khan that he may become an unsheathed sword in support of the Cause of God and may conquer the regions of hearts. This sword is the song of unity and the melody of glorification and praise. Make the nostrils of Jinab-i-Aqa Muhammad-i-Hamadani perfumed with the soul's musk that he may find new life and seek boundless ecstasy and rapture. I hope that thy brother Mirza 'Abbas may become alive and fresh through the holy fragrances. Give glad tidings of divine confirmation to thy brother Mirza Hasan that he may acquire a goodly character and become the manifestation of the bounty of "the best of the best." Recite the verses of unity to thy brother Mirza Muhammad-'Ali that he may find new life. Give glad tidings of the mercy of the Lord to Jinab-i-Aqa Rahmat'u'llah that he may become a sign of bounty and the object of the glance of favor.

3 Invite the handmaid of God, thy sister Radiyyih Khanum, to the good-pleasure of God that she may become content and well-pleasing. Give the promise of endless favors to the handmaid of God, thy sister Habibih Khanum, that she may become a tranquil soul. Convey the Most Glorious and Most Wondrous greeting to the handmaid of God, thy sister Saltanat Khanum, that her soul may become alive. Give glad tidings of the favors of the Most Glorious Beauty to the handmaid of God, thy sister Bahiyyih Khanum, that her heart may be stirred. Convey the greeting of the grace and bounty of the Blessed Beauty to thy respected mother Aqa Bigum, for truly the mother has become the manifestation of infinite favors and such a bounty hath been vouchsafed unto her that all her children, sons and daughters, are attracted by the divine fragrances. Likewise, for him who attained the meeting of his Lord, Aqa Mirza 'Abdu'l-Husayn, thy brother, a plea for forgiveness was made at the Threshold of Oneness. I hope that he may be immersed in the ocean of pardon and forgiveness.

4 O visitor who art radiant! The friends of God must make Kurdistan into a rose-garden and make that region the Paradise of Delight through the lights of sanctification. In these days when the nostrils of the horizons are perfumed and the divine call is

2 حال مراجعت بصفحات ایران کن و احبای باوفای عبدالهیا را در کرمانشاهان و کردستان از قبل من تحیت و پیام برسان یعنی ابوی محترم آقا میرزا اسدالله را تکبیر ابدع ابهی ابلاغ کن و او را بفضل و موهبت پروردگار امیدوار نما تا همواره از جام سرشار الطاف پروردگار سرمست و هوشیار باشد و جناب حکیم ابراهیم را ببشارت عظیم مژده ده تا دل و جانرا بنفحات محبت الله رشک روضهء رضوان نماید و جناب ذوالفقار خان را مژدهء الطاف ده تا در نصرت امر الله سیف شاهر گردد و اقالیم قلوب را مسخر نماید این سیف نغمهء توحید است و آهنگ تهلیل و تکبیر و جناب آقا محمد همدانی را مشام بمشک جان معطر کن تا حیات تازه یابد و وجد و وله بی اندازه جوید و جناب اخوی میرزا عباس امیدوارم بنفحات قدس زنده و ترو تازه گردد و جناب اخوی میرزا حسن را بتأیید الهی مژده ده تا خلق حسن یابد و مظهر موهبت احسن الحسن گردد و جناب اخوی میرزا محمد علی را آیات توحید ترتیل نما تا حیات جدید یابد و جناب آقا رحمت الله را برحمت پروردگار مژده ده تا آیت موهبت گردد و ملحوظ بنظر عنایت

3 امة الله همشیره راضیه خانم را برضای الهی دعوت کن تا راضیه و مرضیه گردد و امة الله همشیره حبیبیه خانم را بالطاف بی پایان نوید بخش تا نفس مطمئنه شود و امة الله همشیره سلطنت خانم را تحیت ابدع ابهی ابلاغ نما تا جاناش زنده گردد و امة الله همشیره بییه خانم را بالطاف جمال ابهی بشارت ده تا قلبش باهتر از آید و والده محترمه آقا بگم را تحیت فضل و موهبت جمال مبارک ابلاغ کن زیرا فی الحقیقه والده مظهر الطاف بی نهایت گشته و چنین موهبتی در حق او شده که اولاد ابناء و بنات کل منجذب بنفحاتند و همچنین از برای من ادراک لقاء ربه آقا میرزا عبدالحسین اخوی از درگاه احدیت طلب مغفرت گردید امیدوارم در بحر عفو و غفران مستغرق گردد

4 ای زائر باهر یاران الهی باید کردستان را گلستان کنند و آن اقالیم را بانوار تقدیس جنه التعمیم فرمایند در این ایام که مشام آفاق معبر

raised in East and West, the friends in that land must conduct themselves in such a way and show such joy, delight, happiness and gladness, and must behave toward all people of every nation with such trustworthiness, religiosity and kindness that hearts may be stirred and souls may become the confidants of the people of mystery and become harmonious in the love of the Kind Beloved.

- 5 The days are passing and times are fruitless and without result except for those souls who become divine farmers and scatter seeds in the soil of hearts, who recite the verses of unity and raise the melody of glorification and praise. These souls derive results from life and attain to happiness in living, and in another world they will raise their pavilions and play another melody, and on the path of love they will burn and build and melt hearts with the fire of the love of God. They are companions and confidants and are independent of and free from the world and all that is therein. Upon them be the Glory of God, the Most Glorious, in the first and the last.

است و ندای الهی مرتفع در شرق و غرب باید
دوستان آسمان نوعی روش و سلوک فرمایند
و چنان شوق و فرح و سرور و حبور بنمایند و
بنوعی با عموم بشر از هر ملت بامانت و دیانت و
مهربانی سلوک فرمایند که قلوب باهتزاز آید و
جانها همراز اهل راز گردد و بعشق دلبر مهربان
دمساز شود

5 ایام در گذر است و اوقات بی نتیجه و ثمر
مگر نفوسیکه دهقان رحمانی شوند و در اراضی
قلوب تخم افشانی نمایند آیات توحید ترتیل کنند
و آهنگ تهلیل و تکبیر بلند فرمایند این نفوس
از حیات نتیجه برند و از زندگانی بکامرانی رسند
و در جهانی دیگر خیمه برافرازند و نغمه‌ئی دیگر
بنوازند و در ره عشق بسوزند و بسازند و دلها بنار
محبت الله بگدازند همدم و همرازند و از جهان و
آنچه در اوست مستغنی و بی نیاز فعلیم بهاء الله
الأبلی فی الآخرة و الأولى

INBA85:030

AB04297

To: *Sadiq Urduabadi*

Date: 1907-Jan-06

- 1 O faithful servant of God! Truthfulness and sincerity became the cause of your guidance and enabled you to attain this bounty. If you did not possess truthfulness, you certainly would not have investigated reality. Truthfulness is like thirst, and guidance is like sweet water. Until thirst appears, even the water of life yields no fruit. As you observe, the sweet and flowing river of the Euphrates and the fountain of life are clear and evident, but the thirsty ones are nowhere to be found.
- 2 In the days of the Prince of Martyrs, may my spirit be sacrificed for him, that wellspring of divine knowledge and source of heavenly bounty - the water of life was flowing and coursing, but there was not a thirsty soul to be found. Now observe that all the lovers are thirsting for that living fountain, and the cry of "Thirst! Thirst!" is raised by all the Shi'ites, but it has no reality, for if it were real they would surely hasten to the shore

1 ای بنده صادق الهی صدق و راستی سبب
هدایت تو گردید و باین موهبت فائز نمود اگر
صدق نداشتی البته تحری حقیقت نمی نمودی
صدق مانند عطش است و هدایت آب گوارا
تا تشنگی نیاید آب حیوان نیز ثمری ندارد چنانکه
ملاحظه میکنی که دریای عذب فرات و معین
حیات واضح و مشهود ولی تشنگان مفقود

2 در ایام سیدالشهداء روحی له الفداء آن ینبوع
علم الهی و منبع فیض ربانی آب حیات
جاری و ساری ولكن تشنه‌ئی در میان نبود
حال ملاحظه کن که جمیع محبان لب تشنه
آن چشمه حیوانند و العطش العطش از
جمیع شیعیان بلند ولی حقیقت ندارد زیرا اگر

of the sea of the water of life. They say with their tongues what is not in their hearts.

- 3 In any case, give thanks to God that you have discovered the spring of Tasnim and received your portion from the Kawther of the All-Merciful. You have recognized the truth and played the game of love with the Beloved Friend. And upon you be the most glorious Glory.

حقیقت داشت البتّه بساحل دریای آب حیات
میشتافتند یقولون بالسنتهم ما لیس فی قلوبهم

3 باری تو شکر کن خدا را که بعین تسنیم پی بردی
و از کوثر رحمانی نصیب گرفتی حق را شناختی
و با دلبر مهربان نزد محبت باختی و علیک البهاء
الأبهی

MMK6#088

AB05052

To: Pocahontas Pope, in Washington, DC

Date: 1907-Jan-06

- 1 Render thanks to the Lord that among that race thou art the first believer, that thou hast engaged in spreading sweet-scented breezes, and hast arisen to guide others.
- 2 It is my hope that through the bounties and favours of the Abha Beauty thy countenance may be illumined, thy disposition pleasing, and thy fragrance diffused, that thine eyes may be seeing, thine ears attentive, thy tongue eloquent, thy heart filled with supreme glad-tidings, and thy soul refreshed by divine fragrances, so that thou mayest arise among that race and occupy thyself with the edification of the people, and become filled with light.
- 3 Although the pupil of the eye is black, it is the source of light. Thou shalt likewise be. The disposition should be bright, not the appearance.
- 4 Therefore, with supreme confidence and certitude, say: "O God! Make me a radiant light, a shining lamp, and a brilliant star, so that I may illumine the hearts with an effulgent ray from Thy Kingdom of Abha."

1 شکر کن خدا را در میان آن قوم اول مؤمنی و
بشر نفحات پرداختی و بهدایت دیگران برخاستی

2 از فضل و عنایت جمال ابهی امیدوارم که رویت
روشن و خویت دلپسند و بویت معطر گردد
بدیده بینا و بگوش شنوا و بزبان گویا و بدل مملو
از بشارت کبری و بجان مستبشر بنفحات الله
گرددی و در میان آن قوم بتربت نفوس پردازی
و ممثلی از نور گردی

3 مردمک دیده هرچند لون سیاه دارد ولی معدن
نور است تو نیز چنان شوی خوی باید نورانی
باشد نه روی

4 باری پس در نهایت ایقان و اطمینان ربّ اجعلنی
نوراً باهراً و سراجاً وهاجاً و نجماً بازغاً حتّی انور
القلوب بضیاء ساطع من ملکوتک الأبهی بفرما

- 5 Convey, on my behalf, unto the loved ones and unto all the handmaids of the All-Merciful the utmost affection and loving-kindness. And upon thee be the Most Glorious Splendour.

5 احباً و سایر امّاء الرّحمان را از قبل من نهایت
محبت و مهربانی بیان کن و علیک البهاء الأبهی

BRL_WOMEN#010, COC#2101

BRL_DAK#0422, COMP_WOMENP#010,
MKT7.060, TZH8.1209

AB01389

To: Aseyeh Wellesca Dyar, in Washington, DC

Date: 1907-Jan-07

O thou who art firm in the Covenant!

Thy letter was received. Thou hast written regarding thy trip to the Holy Land. God willing, this desire of thine will be realized.

The name Aseyeh is acceptable in the Threshold of Oneness, for the daughter of Pharaoh had this name, who, when (Moses) the Light of Guidance dawned, became confirmed by the Merciful One, left the court of Pharaoh with its grandeur and sovereignty and became perfumed with the fragrances of holiness. Then she assisted in the service of His Holiness (Moses)—upon him be peace! Also, Aseyeh was the name of my mother.

Thou hast written that thou lovest the Bible. Undoubtedly, the friends, and the maid-servants of the Merciful should know the value of the Bible, for they are the ones who have discovered its real significances and have become cognizant of the hidden mystery of the Holy Book. [...]

Deliver my greeting to ... and say: "I supplicate God that thou mayest gladden and rejoice the heart of ... with the melody of the Kingdom, rend asunder the veil of her concealment, enlighten her face with the light of the Most Great Guidance and make her eyes see and her ears hear."

Say on my behalf to the maid-servant of God, ..., "The end of every (material) work is without result, because it is perishable and inconstant, but the first (real) work is attraction to the fragrance of God, enkindlement with the fire of the love of God, reading the verse of Unity and beholding the lights from the Dawning-place of Mystery. After that cometh the training of the soul, purification of character and service to humanity. If thou art able to accomplish any one of these, the result is eternal and the fruit everlasting."

Thou hast written regarding thy coming to the Holy Land; do not hasten, for then thou mayest travel with comfort. It would be better not to resign from the school, nay rather, avail thyself of the opportunity during vacation time which is in the season of summer, and present thyself in this land; because thy presence in that school is fruitful. Thou shalt finally study the Persian language. [...]

TAB.218-219, BSC.484 #927x, BSTW#449x

AB05645*To: Joseph Johnson, in Washington, DC**Date: 1907-Jan-07*

O thou worshipper of Truth!

Thy letter was received and its contents became known. Praise be to God! immense results and great effects have been produced by forwarding [recent] Tablets to that country (America). They gladdened and exhilarated the friends and imparted happiness to the souls. They granted sight to the eyes and hearing to the ears. It is hoped that wonderful effects will be displayed in the future, that the friends of God may live and act in accord with the heavenly teachings, in order that the region of America may become the Paradise of ABHA, that desert and wilderness become the rose-garden of human perfections, the verse of guidance be read, the melody of “Ya Baha El-ABHA!” reach the Kingdom of Beauty; warfare and bloodshed be removed from among the people, affinity and love hoist their tent upon the apex of the world, all mankind become real friends with one another and each soul respect the other. Whenever these signs appear, then it will become manifest that the Tablets have had their effect.

TAB.588-589, TAB.238

AB08647*To: Paul Kingston Dealy, in Fairhope, AB**Date: 1907-Jan-08*

Consider how the Signs of the Tablet which was revealed to you on September 1st 1901¹ have become apparent and manifest. In that time the hurricane of the violation of the Covenant has been sweeping over that country, the Fire of the Love of God has been extinguished and the souls have been in a state of dejection. That Tablet was sent to you and now you are beholding how its signs and predictions are fulfilled.

¹AB05939.

My meaning was not for Fair Hope, Alabama, alone; but rather was it for the whole American continent, which will become like unto it....

BSTW#052nx

AB04530

To: Abdu'l-Ahad Tajir (Miyanaaj), in Mianeg

Date: 1907-Jan-09

- 1 O thou who art thirsting for the water of life! By the True One! The gardens of Paradise have drawn near, and the sacred precincts of the All-Merciful have been adorned, and the fountains of divine knowledge are overflowing, and the Kawthar of certitude hath gushed forth with sweet, pleasant, delightful water - a drink blessed for those who partake of it. And I beseech the manifest horizon that the Lord of the worlds may lead thee to the living waters, that thy thirst may be quenched, and thy burning desire cooled, and thy ailment healed. Blessed are they who drink thereof!

1 أَيُّهَا الظَّمَانُ إِلَى مَعِينِ الْحَيَوَانِ تَاللَّهِ الْحَقُّ قَدْ اِزْلَفَتْ
الْجَنَّاتُ وَتَأْنَقَتْ اِيَكَةَ الرَّحْمَنِ وَتَدَفَّقَتْ حَيَاضُ
الْعُرْفَانِ وَطَفَحَ كَوْثَرُ الْاِيْقَانِ بِمَاءٍ عَذْبٍ فَرَاتٍ
سَائِغٍ وَشَرَابٍ طَوْبِي لِلشَّارِبِينَ وَ اِنِّي اِهْتَلِ إِلَى
الْأَفَقِ الْمُبِينِ اِنْ يُوْرِدَكَ رَبُّ الْعَالَمِينَ عَلَى الْمَاءِ
الْمَعِينِ وَ تَرَوِي غَلَّتَكَ وَ تَبْرُدُ لَوْعَتَكَ وَ تَشْفِي
عَلَّتَكَ طَوْبِي لِلشَّارِبِينَ
- 2 O honored one! Know that people are in the presence of the manifestation of the All-Merciful and the source of grace and bounty, except for every vile one who is veiled by the whisperings of the slinking tempter, having no portion of the Book and remaining heedless of the decisive Word. I beseech God to make thee a guide to what is right and a caller to those of understanding, that they may hasten to the Lord of lords on the Day of Return.

2 أَيُّهَا الْجَلِيلُ اَعْلَمْ اَنَّ النَّاسَ فِي حَيَزٍ تَجَلَّى الرَّحْمَنُ وَ
مُورِدُ الْفَضْلِ وَ الْاِحْسَانِ اِلَّا كُلُّ نَسْنَسٍ مُحْتَجِبٍ
بُوسُوسِ الْخَنَاسِ وَ لَيْسَ لَهُ نَصِيبٌ مِنَ الْكِتَابِ
وَ لَا يَنْتَبِهُ لِفَصْلِ الْخَطَايَا اِسْتَلِ اللّٰهُ اِنْ يَجْعَلَكَ
الْهَادِي إِلَى الصُّوْبِ وَ الْمُنَادِي لِأَوَّلَى الْأَبَابِ
بِحَيَاةٍ إِلَى رَبِّ الْأَرْبَابِ فِي يَوْمِ الْاِيَابِ
- 3 O Lord! Assist this unique servant and make him the unique one of the new age and the distinguished individual, that he may quicken the decayed bones through the holy fragrances of Thy sanctity in that distant region. My Lord! Make him a rising star, an articulate tongue, a radiant lamp, and a lofty tree, that all who fear the promised Day and severe chastisement may seek refuge in his shade. Verily Thou art the Glorious Lord, and verily Thou art the Merciful Lord.

3 رَبِّ اَدْرِكْ عَبْدَ الْوَحِيدِ وَ اجْعَلْهُ وَاحِدَ الْعَصْرِ
الْجَدِيدِ وَ الْفَرْدَ الْمَجِيدَ حَتَّى يَحْيِيَ الْعِظَمَ الرَّمِيمَ
بِنَفْحَاتِ قَدْسِكَ فِي ذَلِكَ الْقَطْرِ السَّحِيقِ رَبِّ
اجْعَلْهُ نَجْمًا بَازِغًا وَ لِسَانًا نَاطِقًا وَ سَرَاجًا بَارِقًا وَ
شَجَرًا بَاسِقًا حَتَّى يُوْأْوِي إِلَى ظِلِّهِ كُلَّ خَائِفٍ مِنْ
يَوْمِ الْوَعِيدِ وَ الْعَذَابِ الشَّدِيدِ اِنَّكَ اَنْتَ الرَّبُّ
الْمَجِيدُ وَ اَنْتَ اَنْتَ الرَّبُّ الرَّحِيمُ

INBA17:086, MKT9.214

AB05557*To: Ali Khan Kirmani, in Garus**Date: 1907-Jan-09*

- 1 O servant of Baha! Your brilliant letter arrived and its purpose and intent became clear. You had complained that no reply to your letter had been received. O spiritual friend! You do not know that letters surge like waves from all horizons of the world. Multiple individuals are needed just to read them, let alone write replies. Moreover, there are questions about various matters, and beyond that, difficulties and occupations. Therefore, this very letter itself is a reply - there is no other choice.
- 2 Furthermore, if during this time a reply to a letter arrives, this should be counted among extraordinary occurrences, not considered among ordinary matters. In any case, as long as love for that kind countenance exists in the heart, successive messages from the Supreme Concourse continue to arrive. Every moment a new messenger arrives and divine tidings appear.
- 3 I beseech God that you may take firm steps and become successful and confirmed in heavenly grace. And upon you be the Most Glorious Glory.
- 1 ای بندهٔ بها نطقهٔ غرّا واصل و مقصد و مراد واضح گردید گله نموده بودید که جواب مکتوب نرسید ای رفیق روحانی نمیدانی که مکاتیب مانند امواج از جمیع آفاق عالم موج میزند نفوس متعدده لازم که بخوانند تا چه رسد که جواب مرقوم شود و از این گذشته سؤال از مسائل و از آن گذشته غوائل و مشاغل لهذا نفس نامه جوابست چاره جز این نه
- 2 دیگر در این ضمن اگر جواب مکتوبی رسد این را باید از آثار خارق العاده شمرد از امور عادیّه ندانست باری مادام محبت آن طلعت مهربان در دل نامه و پیام ملأ اعلی متتابعست هر دمی پیک جدید میرسد و پیام ربّانی جلوه نماید
- 3 از خدا خواهم که قدم مستقیم نمائی و موفق و مؤید بفیض آسمانی گردی و علیک البهاء الأبهی

INBA17:246, MKT8.021

AB05547*To: Sultan Mahmud Bashir Humayun, in Tabriz**Date: 1907-Jan-09*

- 1 O thou servant of God! The traces of thy musk-laden pen were received and the contents of thy precious letter showed how thou hast turned to the highest Kingdom. How blessed thou art that in this divine Dispensation, in this century of God in which the power of His word hath moved the whole world thy conscience hath been revived and refreshed like unto Jacob's, in his eagerness with the scent of the garment of the true Joseph.
- 2 Thou hast become enthralled with the love of the compassionate beloved. Thou hast been enchanted by the sight of that
- 1 ای بندهٔ الهی اثر خامهٔ مشکین رسید مضامین دلنشین بود و دلیل توجّه بملکوت علّیین در این دور الهی و قرن ربّانی که قوهٔ کلمهٔ الله ارکان عالم را بحرکت آورده خوشا بحال تو که مانند یعقوب مشتاق بوی پیراهن یوسف آفاق مشام معطر نمودی
- 2 مفتون دلبر مهربان شدی و مجنون آن روی مه تابان و آشفتهٔ آن زلف پریشان پس شوری انگیز

brilliant countenance and attracted to that Beauty. Bestir thyself, therefore, and become intoxicated with His love. Seek thou the path of the wanderer lost in His love. Tear asunder thy garments for the love of the Beloved and be thou a leader in the company of lovers.

و سرگشته و سودائی شو و گمگشتگی و رسوائی
خواه گریبان محبت جانان بدر و در این میدان
سرخیل عاشقان شو

- 3 Bear thyself in such wise that all those who see might be astonished and everyone that hath eyes may be astounded and that such as perceive may shed their tears so that every face may radiate with smiles. Verily none of this is impossible for God.

3 یعنی نوعی سلوک و حرکت نما که دیده‌ها حیران
گردد و بیننده‌ها آشفته و سرگردان شوند چشمها
گریان شود و لبها خندان گردد و لیس هذا علی
الله عزیز و علیک البهاء الأبهی

MKT9.042, MMK2#144 p.108

AB04716

To: Charles Mason Remey, in Washington, DC

Date: 1907-Jan-19

- 1 O thou steadfast in the Covenant! Thou hast written to Jinab-i-Manshadi concerning the Feast. This festivity, which is held on a day of the nineteen-day month, was established by His Holiness the Bab, and the Blessed Beauty directed, confirmed, and warmly encouraged the holding of it. It is, therefore, of the utmost importance. You should unquestionably see to it with the greatest care and make its value known, so that it may become solidly established on a permanent basis. Let the beloved of God gather together and associate most lovingly and spiritually and happily with one another, conducting themselves with the greatest courtesy and self-restraint. Let them read the holy verses, as well as essays which are of benefit, and the letters of 'Abdu'l-Baha; encourage and inspire one another to love each and all; chant the prayers with serenity and joy; give eloquent talks; and praise the matchless Lord.

1 ای ثابت بر پیمان در خصوص میهمانی بجناب
منشادی مرقوم نموده بودی این میهمانی روزی
از نوزده روز حضرت باب تأسیس نمود و جمال
مبارک نیز امر و تشویق و تحریر فرمود لهذا
نهایت اهمیت دارد البته کمال دقت در آن بنمائید و
اهمیت بدهید تا آنکه مقرر و دائمی گردد احبای
الهی مجتمع شوند و در نهایت محبت و روح و
ریحان الفت نمایند و بکمال آداب و وقار حرکت
فرمایند و ترتیل آیات الهی کنند و مقاله‌های
مفیده قرائت نمایند و نامه‌های عبداله‌اء بخوانند
و یکدیگر را بحدیث و تشویق و تحریر
نمایند و با کمال روح و ریحان مناجات کنند و
قصائد و نعت و محامد حق قیوم تلاوت نمایند
و نطقهای فصیح مجری دارند

- 2 The host, with complete self-effacement, showing kindness to all, must be a comfort to each one and serve the friends with his own hands.
- 3 If the Feast is befittingly held, in the manner described, then this supper will verily be the Lord's Supper, for its fruits will be the very fruits of that Supper, and its influence the same.
- 4 O faithful servant of the Abha Beauty! Regarding Baltimore, thou hadst written - convey my respectful greetings to Miss

2 و صاحب منزل باید بنفس خویش خدمت یاران
نماید و همه را دلجویی کند در کمال خضوع
مهربانی فرماید

3 اگر مجلس چنان که باید و شاید بر وجه محرر
انعقاد یابد آن عشا عشاء ربانیتست زیرا نتیجه
همان نتیجه است و تأثیر همان تأثیر

4 ای بنده صادق جمال ابهی در خصوص بالتیمور
مرقوم نموده بودید میس مورتن را از قبل من

Morton and tell her to strive to the extent possible to illumine Baltimore, lay an eternal foundation, and kindle a lamp whose rays will shine throughout all ages and centuries to come.

تحت محترمانه برسان و بگو تا توانی همت نما تا بالتیمور را روشن نمائی و بنیان ابدی بنی و شمع برافروزی که انوارش الی الأبد بر اعصار و قرون بتابد

- 5 Concerning the Tablet beginning "I call on Thee O Exalted One, O Faithful One"² about which thou hadst written - this Tablet is for healing from illness. When seeking healing for a sick person, it should be chanted with the utmost attention, mindfulness and concentration in a sweet melody.

5 در خصوص لوح بک یا علی بک یا وفی مرقوم نموده بودید این لوح بجهت استشفاء از امراض است چون از برای مریضی شفا خواهند در نهایت تنبه و تذکر و توجه بلحن خوشی تلاوت نمایند

- 6 Concerning Buddha and Confucius about which thou hadst written - Buddha was an illustrious personage and Confucius likewise was the cause of the progress, glory and happiness of the Chinese people. Now is not the time for us to discuss the station and ranks of those who have gone before. We must look to the present. Whatever is past is past. Now is the time to confine our words to the Most Great Luminary of peace and tranquility of this age. We must speak of the Blessed Beauty and give news of His counsels, exhortations and teachings. Buddha and Confucius were kings who passed away before; their sovereignty in this world came to an end and their cycle passed. Now the throne of the Abha Kingdom is established and the Blessed Beauty is seated upon the throne of grandeur. We must raise this call and exalt the Word of God and act according to the counsels and exhortations of the Blessed Beauty.

6 در خصوص بوذا و کونفوسیوس مرقوم نموده بودید بوذا شخص جلیلی بود و کونفوسیوس نیز سبب ترقی و عزت و سعادت اهل چین حال وقت آن نیست که ما از مقام و مراتب سابقین صحبت بداریم نظر باید بحال داشت آنچه گذشت گذشته حالا وقت آنست که بیان را حصر در نیر اعظم صلح و سلام این عصر نمائیم از جمال مبارک بیان کنیم و از وصایا و نصائح و تعالیم او خبر دهیم بوذا و کونفوسیوس ملوکی بودند که از پیش گذشتند سلطنت آنان در این جهان منتهی شد دورشان گذشت حال سریر ملکوت ابری برپاست و جمال مبارک مستوی بر عرش عظمت باید این ندا را بلند نمود و اعلاء کلمه الله کرد و بموجب وصایا و نصائح جمال مبارک حرکت کرد

- 7 Concerning Pyush Kanti Ghosh residing in Calcutta, India, thou hadst written that he had sent you names of those with whom he had spoken about the Cause of God - if you correspond with them there is no harm, rather it would be beneficial.

7 در خصوص پیوش کنتی کوش ساکن کلکته در هندوستان مرقوم نموده بودید که اسمائی نزد شما فرستاده که با آنان در امر الله مکمله کرده اگر با آنان مخابره نمائید ضرری ندارد بلکه مفید است

- 8 As for tests, they must needs be severe so that souls that are weak may withdraw and souls that are firm and sincere may shine forth like a brilliant star from the horizon of supreme steadfastness. And upon thee be glory.

8 اما امتحانات البته باید شدید باشد تا نفوسی که ضعیفند نگاره گیرند و نفوس ثابت صادق مانند نجم بازغ از افق استقامت کبری بدرخشند و علیک البهاء

BRL_ATE#179x, BRL_MEET.AB#26x, BSW#16.28x, TAB.468-470, COC#0918x, LOG#0808x, BSC.459 #845x, SW_v02#06 p.006

BRL_DAK#0880, AKHA_133BE #18 p.612, AVK3.139x

²BH00870.

AB02397*To: Rubabih wife of Javad Sabbagh, in Yazd**Date: 1907-Jan-24*

- 1 O maidservant of God! Truly you have become the object of a great calamity and have witnessed a tremendous tribulation. You sacrificed your precious companion Aqa Mirza Javad the martyr for that Kind Beloved, and likewise the passing of Aqa Mirza Jalal became the cause of your sorrow and grief. But you were successful in attaining to God's good-pleasure and were confirmed with eternal grace. You opened your eyes to the Beauty of the All-Glorious and chanted the verses of unity. Know the value of this gift and do not be heedless for a moment. Everyone's time will come to an end and all affairs will be rolled up, but you have won the ball of divine bestowal in this field and pressed your face to the dust in humility and submissiveness. The women of the world lost, but you won. They did not recognize the Truth, but you found the path to reality and attained the greatest bounty in the world of creation.

- 2 Convey my respectful greetings to the wife of the martyr Aqa Mashhadi Hasan, the maidservant of God Sakinih Sultan. I have sought forgiveness from the Court of the Divine Unity for their mother. Show utmost kindness to Aqa 'Ali-Akbar and Aqa 'Ali-Muhammad and give them hope of great grace and bounty. Give glad-tidings of the favors of the All-Merciful to their mother, the maidservant of God Sakinih Sultan, and say: Do not be sorrowful, do not be grieved. Your honored companion, that holy martyr, has raised his tent in the new Kingdom, and two free sons-in-law have unfurled their banner in the Supreme Concourse. Given this, why do you weep and lament? Be joyous - soon it will become evident and manifest that those noble souls are seated and established upon the throne of everlasting sovereignty in the Kingdom of the All-Merciful. And upon you be the Most Glorious Glory.

1 ای کنیز الهی فی الحقیقه مورد مصیبت کبری گردیدی و رزیه عظمی دیدی قرین عزیز آقا میرزا جواد شهید را فدای آندلبر مهربان نمودی و همچنین صعود آقا میرزا جلال سبب کدورت و حسرت شما گردید ولی برضای الهی موفق شدی و بعنایت سرمدی مؤید گردیدی دیده بجمال ذوالجلال گشودی و ترتیل آیات توحید نمودی قدر این موهبت بدان و دقیقه غفلت منما روزگار همه بسرآید و بساط جمیع منطوی گردد ولی تو در این میدان گوی موهبت ربودی و رخ بتراب خضوع و خشوع سودی بانوهای عالم باختند و تو بردی آنان حق را نشناختند و تو بحقیقت راه یافتی و باعظم بخشایش در جهان آفرینش رسیدی

2 حرم شهید آقا مشهدی حسن امه الله سکینه سلطان را از قبل من تحیت محترمانه برسان و از برای والده ایشان طلب مغفرت از درگاه احدیت نمودم و جناب آقا علی اکبر و آقا علیمحمد را نهایت نوازش بنا و بفضل و موهبتی عظیم امیدوار کن و والده ایشان امه الله سکینه سلطان را بالطاف حضرت رحمان بشارت ده و بگو محزون مباش مغموم مشو قرین محترم حضرت شهید در ملکوت جدید خیمه بلند نمود و دوداماد آزاد علم در ملا اعلی برافراختند باوجود این چرا گریه کنی و مویه نمائی مستبشر باش عنقریب ظاهر و آشکار گردد که آن بزرگواران در ملکوت رحمان بر سریر سلطنت ابدی جالس و برقرار و علیک البهاء الأبهی

INBA85:133, YBN.164

AB02544*To: Naddaf, Muhammad Rida et al.**Date: 1907-Jan-24*

- 1 O ye who are steadfast, man and woman alike! Render thanks unto God that ye are faithful believers, possessed of certitude and wholly attracted to God. This is the bounty and bestowal of the Living God, the Self-Subsisting! This is the munificence and mercy of the Lord of the Kingdom, for many are the eyes closed in heedless sleep, whereas your eyes are awakened. Many are the ears deprived of hearing, while your ears vibrate to the delightful melody of the Concourse on high. Souls are engulfed in the maelstrom of error, bereft of the choice wine of guidance, but praised be God, ye are walking in the pathway of true guidance and have benefited from the appearance of the Glory of Sinai.

1 ای ثابتین ای ثابتات شکر کنید خدا را که مؤمنید و مؤمنات و موقنید و موقنات و تائبید و تائبات و منجذید و منجذبات این فضل و موهبت حضرت حق قیوم است و این عنایات و مواهب رب الملکوت زیرا چشمها بخواب غفلت گرفتار و دیده شما بیدار و گوشها محروم از استماع و سمع شما متلذذ از آهنگ ملأ اعلی و جمیع نفوس در گرداب ضلالت غریق و از رحیق هدی محروم و بی نصیب و شما الحمد لله در راه هدی سالک و از جلوه و ظهور مجلی طور مستفیض و متمتع

- 2 'Abdu'l-Baha is fervently beseeching at the Divine Threshold, supplicating and saying: O Divine Providence! Vouchsafe blissful joy to Thy faithful friends and admit these awakened ones into the circle of the righteous. O God! O Thou Self-Subsisting One! Bestow a share upon all, provide for all. O Thou Merciful One, O Thou Compassionate One. Enable us to gain admittance into Thy delectable paradise and make us truly steadfast. Thou art the Mighty and the Powerful and Thou art the All-Knowing, the All-Seeing.

2 عبدالبهاء بنهایت ابتهال بدرگاه الهی عجز و نیاز نماید که ای پروردگار یاران وفادار را کامکار کن و دوستان هوشیار را در حلقه ابرار آری خداوند بهره مند کن ای بی نیاز بنواز ای کریم بخت نعیم راه ده ای رحیم مستقیم نما توئی مقتدر و توانا و توئی دانا و بینا و علیم و علین البهاء الأبی

BRL_DAK#0472, MMK2#015 p.009,
QUM.133

AB11694*To: Mirza Jalal Khan, in Shiraz**Date: 1907-Jan-24*

- 1 O servant of God! Your letter was received. Regarding what you were commissioned and had inquired about - that place is in the coastal regions of the Sea of Oman and Bahrain, for until now no one has gone to those parts and the divine call has not reached there through holy souls. Only reports from strangers have been received. Therefore, a knowledgeable and assured

1 ای بنده حق نامه رسید از جهت که مأمور بآن شده سؤال نموده بودید آن محل سواحل بحر عمانست و بحرین زیرا تا بحال بانصفحات کسی نرفته و ندای الهی بسبب نفوس مقدسه بانجا نرسیده فقط از اغیار اخباری گرفته اند لهذا باید نفس موقن مطلعی مثل آنجناب بانصفحات در نهایت روح و ریحان سفر نماید و تبلیغ کند شاید

person like yourself must travel to those regions with the utmost joy and fragrance and teach, so that perhaps blessed souls may be found there - and they will certainly be found.

- 2 Likewise, along the shores of the Persian Gulf, especially among the Indians, the constant coming and going of enlightened souls is necessary and obligatory. I have entrusted this task to you, and if I were given the opportunity and freedom and were not prevented, I would certainly have hastened to those regions myself and would not have rested for a moment, for Bahrain is the homeland of the illustrious Shaykh, His Holiness Ahsa'i. Now I have appointed you as deputy for this service. You must certainly move quickly, for time is passing. This service is very important since the coastal regions of the Sea of Oman are the beginning point of victories.

- 3 Regarding Monsieur Lehne, it was written to Monsieur Dreyfus. Convey loving greetings on my behalf to Aqa Ghulam-Husayn Mirza and Jinab Mirza Muhammad-Sadiq Khabbaz. Jinab Aqa Mirza Muhammad-Sadiq is permitted to attend. And upon you be the Most Glorious Glory.

نفوس مبارکی در آنجا پیدا شوند و یقین است پیدا خواهد شد

2 و همچنین در سواحل خلیج فارس علی الخصوص هندیان دائماً مرور و عبور نفوس مستبشره لازم و واجب این زحمت را بشما محول نمودم و اگر مرا فرصت و مهلت میدادند و ممانعت نمیکردند البته خود بآنصفحات میشتافتم و دقیقه‌ای آرام نمیگرفتم زیرا بحرین موطن شیخ جلیل حضرت احسائیست حال شما را وکیل این خدمت نمودم البته بسرعت حرکت فرمائید زیرا وقت میگذرد این خدمت بسیار مهمست زیرا در سواحل بحر عمان مبدء فتوحاتست

3 در خصوص مسیو لهنّا بجناب مسیو دریفوس مرقوم شد جناب آقا غلامحسین میرزا و جناب میرزا محمد صادق خبّاز را از قبل من تحت مشتاقانه برسان جناب آقا میرزا محمد صادق مأذون حضور است و علیک البهاء الأبهی

BRL_DAK#0465, NSS.147

AB12332

To: Naddaf, Muhammad Husayn et al.
Date: 1907-Jan-24

- 1 O my God, my God! These are Thy assured servants and maidservants who have heard the call and responded to the summons, who have turned toward the Abha Kingdom and been drawn by the holy fragrances in this Day of Meeting. They remained firm in Thy religion and steadfast in Thy Cause, they chanted Thy verses and believed in Thy words.
- 2 My God, my God! I beseech Thee and implore Thee to grant forgiveness of sins, removal of veils, abundant bounty and the greatest gift to these believing women and God-fearing ones.
- 3 O Lord! Illumine their sight by beholding Thy Beauty, dispel their sorrows through Thy bestowed grace, admit them into Thy holy Kingdom, and gather them among those near unto Thee on the carpet of Thy companionship. Make them signs of

1 الهی الهی هؤلاء عبادک الموقنون و اماتک الموقنات قد سمعوا النداء و اجبن الدعاء و توجهوا الی ملکوت الأبهی و النجدين بنفحات القدس فی يوم اللقاء و ثبتوا علی دینک و استقمین علی امرک و رتلوا آیاتک و صدقن بکلماتک

2 الهی الهی ادعوک و اسئلك غفران الخطاء و کشف الغطاء و جزل العطاء و الموهبة الکبری لهؤلاء المؤمنات و الاتقیاء

3 ربّ ازر الأبصار بمشاهدة الجمال و اکشف الکروب بفضلک الموهوب و ادخلهم فی ملکوت قدسک و احشرهم فی زمرة المقرّین فی بساط انسک و اجعلهم آیات الغفران و التق

forgiveness, cast upon them the word of favor and benevolence, and deal with them as manifestations of light in the Kingdom of mysteries.

عليهم كلمة الفضل و الاحسان و عاملهم بمظاهر
الأنوار في ملكوت الأسرار

- 4 Verily Thou art the Generous, the Mighty, the Bestower. Verily Thou art the Forgiving, the Merciful, the Relenting One.

4 انك انت الكريم العزيز الوهاب و انك انت
الغفور الرحيم التواب

QUM.069, QUM.131a

AB05067

To: Bamis Mihraban, in Bombay

Date: 1907-Jan-24

- 1 O servant of God! Regarding what you wrote about the pure and impure eye, meaning the evil eye - this is purely imaginary. However, feelings arise in souls from this imagination, and these feelings become the cause of effects.

1 ای بنده الهی در خصوص چشم پاک و
ناپاک یعنی اصابت عین مرقوم نموده بودید
این محض توهمست ولی احساساتی از این وهم
در نفوس حاصل گردد آن احساسات سبب
حصول تأثرات شود

- 2 For example, if someone becomes known for having an evil eye, that this person has a malevolent gaze, and another person believes and is convinced about the effects of the evil eye, when that person known for having an evil eye looks at this poor soul, the one who believes becomes agitated and disturbed, and expects some calamity to befall them. These feelings become the cause and certain events occur. Otherwise, it is not that some affliction actually emanated from that person's eye and reached this person's being.

2 مثلاً نفسی بشورچشمی شهرت یابد که این
شخص بدچشم است و نفسی دیگر معتقد و متیقن
بتأثیرات چشم چون آن شخص بدچشمی مشهور
نظری باین بیچاره نماید این متوهم مضطرب
گردد و پریشان خاطر شود و منتظر ورود بلائی
گردد این تأثرات سبب شود و وقوعاتی حاصل
گردد و الا نه اینست که از چشم آن شخص
آفتی صادر شد و بوجود این شخص رسید

- 3 Therefore if someone has such a thought cross their mind that a certain person has an evil eye and has looked at them, they should immediately engage in the remembrance of God so this imagination is removed from their heart.

3 لهذا اگر نفسی بقلبش چنین خطوری کرد که
فلان شخص شورچشم است و مرا نظر نمود فوراً
بذکر الهی مشغول شود تا این وهم از قلب زائل
گردد

- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

ADMS#152

BRL_DAK#0453, MKT3.257b,
AVK1.332x, AVK3.359.10x, PYB#094
p.03, ANDA#81 p.06, YARP2.472 p.350,
GHA.454-455

AB06185

To: Hammami, Hasan et al., in Tabriz

Date: 1907-Jan-24

- 1 I have heard that you intend to prepare a guest house for travelers. This purpose is acceptable, noble and pleasing, and will surely yield praiseworthy results and great benefits. It is auspicious and blessed. However, it must be carried out with wisdom, lest the heedless arise to create disorder and engage in conflict. Affairs must be conducted with wisdom, and the meaning of wisdom is to be fervent and enthusiastic, without a moment's rest, while proceeding with reason and prudence, "By those who govern affairs."

1 از قرار مسموع شما را نیت چنان که مهمانخانه‌ئی
بجهت مسافران مهیا نمائید این مقصد مقبول و
ارجمند و دلپسند البته نتایج مدوحه بخشد و فوائد
عظیمه حاصل آید متین و مبارکست ولی باید
بحکمت باشد مبادا غافلان فتنه انگیزند و برخیزند
و بستیزند امور را باید بحکمت انجام داد و معنی
حکمت اینست که جوشید و خروشید و دقیقه‌ئی
آرام و قرار نیافت اما به عقل و تدبیر باید حرکت
نمود و المدبرات امرأ

- 2 Azerbaijan has acquired capacity; this capacity must not be wasted. Therefore, the friends of God must deal with those who oppose them with the utmost love, kindness and goodly conduct, and strive to guide souls to the extent of their ability. If each of the friends were to guide one person in a year, that region would become a supreme paradise in a brief period.

2 آذربایجان استعدادی حاصل نموده باید این
استعداد را هدر نداد پس باید احبای الهی
بنهایت محبت و مهربانی و حسن سلوک با
مبغضان معامله نمایند و بقدر قوت هدایت
نفوس پردازند هر نفسی از احبا در سالی یک
نفر هدایت نماید در مدتی قلیله آن اقلیم بهشت
برین گردد

MMK6#577x

AB02678

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

Date: 1907-Jan-30

- 1 O thou who art firm in the Covenant!
- 2 The letter mentioning the affair of Siraj al-Mulk and the Farrash-Bashi was received and its contents were understood. In these days the regions of Iran are in turmoil, with difficulties arising between the government and people, but these will be resolved. Now the friends of God must observe some wisdom so as not to cause alarm and contention among people.
- 3 Praise be to God, the all-encompassing power is effective and soon whatever is your ultimate desire in this world will be

1 ای ثابت بر پیمان

2 مکتوبی که قضیه سراج الملک و فراش باشی در
آن مذکور بود رسید و مضمون مفهوم شد این
ایام صفحات ایران در هیجان در بین حکومت
و ملت مشکلات حاصل ولی رفع خواهد شد
حال باید احبای الهی قدری حکمت را ملاحظه
داشته باشند تا سبب فزع و جدال ناس نگردد

3 الحمد لله قدرت محیطه نافذ است و عنقریب آنچه
نهایت آرزوی شما در اینجهانست حاصل گردد

achieved. Pray that your companion will appreciate the value and arise to whatever thanksgiving requires.

دعا کنید که رفیق شما قدر بداند و بآنچه واجبۀ شکرانیت است قیام نماید

- 4 The friends of God must consider time precious and engage in spreading divine fragrances and promoting divine teachings so that souls may be educated and make progress in all degrees of divine advancement. Let the market of excellence and perfection flourish and the star of virtue and wisdom shine forth. Let Iran become the center of knowledge and wisdom and Iranians become the manifestation of the human world. This is not possible except through divine education and cannot be achieved save through heavenly bestowals.

4 احبابی الهی باید اوقات را غنیمت شمرد و بنشر نفعات و ترویج تعالیم الهیۀ پردازند تا نفوس تربیت شوند و در جمیع مراتب ترقیات رحمانیۀ نمایند بازار فضل و کمال رواج گیرد و کوکب فضل و دانائی بدرخشد ایران مرکز علم و عرفان گردد و ایرانیان جلوهء عالم انسان شوند و این جز بتربیت الهی ممکن نه و بغیر از موهبت رحمانی حصول نپذیرد

- 5 Convey yearning greetings from 'Abdu'l-Baha to all the friends and say: O divine friends! This is the time of passion and rapture, the moment of love and sacrifice. The Sun of Truth has shed such radiance from the pure realm and hidden world that East and West have become brilliant and illumined. Eyes must be opened to see and ears must be given hearing power to hear the divine call.

5 جمیع دوستانرا از قبل عبدالهآء تحیت مشتاقانہ برسان و بگوای یاران الهی وقت سودائی و شیدائست و هنگام عشق بازی و جانفشانی شمس حقیقت از عالم پاک و جهان پنهان چنان اشراقی فرموده که خاور و باختر درخشند و روشن گردیده باید چشمها را باز نمود تا مشاهده نماید و گوشها را قوهء سامعه داد تا ندای الهی بشنود

- 6 And upon thee be the Most Glorious Glory.

6 و علیک الهآء الابی

INBA89:281, BRL_DAK#0733

AB03669

To: Mirza Asadullah Vazir, in Isfahan

Date: 1907-Jan-30

- 1 ...O friends! Praise be to God, ye are wanderers in the wilderness of divine love and lost in the desert of the love of God. Ye are dwellers in the court of the Beloved and distracted by those perfumed tresses. For the sake of God ye have become homeless and for love of the Blessed Beauty ye have become notorious and distracted, bewildered and enraptured. Know ye the value of this bounty and count as a prize this grace and generosity.

1...ای یاران الحمد لله سرگشتهء بادیهء عشقید و گمگشتهء صحرای محبت الله معتکف کوی یارید و پریشان آن زلف مشکبار در سبیل الهی بی سر و سامان شدید و بعشق جمال مبارک رسوا و پریشان سرگشتهاید و سودائی و گمگشتهاید و شیدائی این موهبت را قدر بدانید و این فضل و کرم را مغتنم شمرد

- 2 Ere long kings and subjects, ministers and princes, rich and poor, all shall be buried beneath layers of earth, nameless and traceless in the corners of the grave. But each of you, like unto a brilliant star, shall shine from the horizon of reality upon the

2 عنقریب ملوک و مملوک و وزیر و امیر و توانگر و درویش کلّ در تحت طبقات تراب مطمور و بی نام و نشان در زوایای قبور و شما هر یک مانند نجم بازغ از افق حقیقت بر عالم وجود

world of being, and through the passage of ages and centuries shall remain radiant. Your eternal glory shall increase day by day, and in the Concourse on High, with bright countenance, ye shall so shine forth that your luminous rays will illumine the centuries and cycles. Therefore, ye must strive moment by moment to become the cause of the illumination of the world and must serve day and night to guide all who dwell on earth. Become true physicians, heal the sick, bind up the wounds, teach the ignorant divine knowledge and wisdom, guide the lost ones to the path of salvation, bring forth another chalice, give to drink another wine, and bestow another ecstasy.

ساطع بمرور اعصار و قرون لامع عزّت ابدیه
شما روز بروز افزون گردد و در انجمن بالا با
رخی روشن چنان جلوه نمائید که پرتو نورانی بر
قرون و اعصار بتابد لهذا باید دمبدم بکوشید تا
سبب نورانیت عالم شوید و شب و روز خدمت
نمائید تا باعث هدایت من فی الوجود گردید
طیبیان حقیقی شوید علیانرا شفا بخشید و زخمها
را مرهم نهید نادانانرا علم و عرفان بیاموزید و
گمگشتگانرا بسبیل نجات دلالت نمائید جامی
دیگر بدور آرید و صهبائی دیگر بنوشانید و نشئهئی
دیگر بخشید

MMK3#081 p.054x, MMK3#248 p.178x

AB00676

The Rejection of the Manifestations of God in Every Age

Date: 1907-Feb

- 1 When Abraham was sent forth, however much He expounded the truth, established the religion of God, disseminated new teachings, and explained the divine mysteries, the Assyrians and the Chaldeans would say, "This is but an idle fancy and an empty tale, a mere figment of the imagination. It will never come to pass." Even more, they called it sheer ignorance and counted themselves among the exponents of reason and understanding. But before long it became clear that what Abraham had proclaimed was indeed the truth, and that it was their own thoughts that were the idle fancies. For after a short time the teachings of Abraham were realized in the world: The Holy Land was given to His descendants; the foundations of the religion of God were established; Isaac and Jacob came into the world; Joseph became ruler in Egypt; Ishmael was blessed and illumined Mount Paran; Moses the Interlocutor appeared, beheld in the desert of Sinai the blazing fire of God in the Burning Bush, rescued the Israelites from their oppression and captivity at the hands of the Egyptians, led them to the Holy Land, and, through His teachings and His religion, which were consonant with the needs of the age, founded a mighty nation. Thus did the deniers fully experience their error, yet they were not chastened or admonished.

1 وقتی که حضرت ابراهیم مبعوث شد و تأسیس
شریعت الله نمود و تعالیم جدیده انتشار داد و
اسرار الهی بیان کرد اقوام آشور و کلدان میگفتند
این مجرد وهم و حکایت است و تصوّر است در
عالم افکار تحقق در خارج نخواهد یافت بلکه
میگفتند صرف نادانی است و خود را اهل
عقل و ادراک میدانستند مدّتی نگذشت معلوم
شد آنچه حضرت ابراهیم میفرمود آن حقیقت
بود و افکار آنان اوهام زیرا در اندک زمانی
تعالیم ابراهیم در خارج تحقق یافت ارض مقدّس
بِسَلَالَهْ او تخصیص شد و اساس شریعت الله
تأسیس گشت حضرت اسحق و یعقوب بعرضه
وجود قدم نهادند حضرت یوسف عزیز مصر
گشت حضرت اسماعیل مبارک گردید و جبل
فاران را روشن نمود و موسای کلیم پیدا شد و
در صحرائ سینا نار الله الموقده را در شجر اخضر
مشاهده نمود و اسرائیلیان را از ظلم و اسارت
قبطیان نجات داد و بارض مقدّس رساند و از
برکت تعالیم و شریعتش که موافق و مناسب آن
زمان بود ملتی عظیم تشکیل گردید این تجربه

تام از برای خلق حاصل شد و واضح گشت که
خطا کردند با وجود این عبرت نگرفتند و پند و
نصیحت نیافتند

2 On the contrary, when Moses appeared they erred anew, for Pharaoh's people regarded the teachings and the law of Moses as mere fancy and accorded them no importance, considering their own ideas to represent the truth. But after a short time it became clear and evident that what Moses had proclaimed was indeed the truth and had come to pass, that the religion of God had been put into full effect and had secured the honour and advancement of all Israel, and that it was the thoughts and imaginations of the Egyptians that were the idle fancies. This was the second experience and yet the people were still not admonished and awakened, but rather persisted in their ignorance until Jesus appeared with a beauteous countenance and an eloquent tongue, and spread abroad the sweet savours of the rose-garden of divine mysteries and imparted the grace of the Holy Spirit.

2 بلکه وقتی که حضرت موسی آمد باز خلق خطا نمودند زیرا تعالیم و شریعت حضرت موسی را قوم فرعون اوهام خواندند و اهمیتی ندادند بلکه افکار خویش را حقیقت شمرند پس باندک زمانی واضح و معلوم شد که آنچه حضرت موسی گفت حقیقت بود و تحقق یافت و شریعت الله بتمامها مجری گشت و سبب عزت و ترقی عموم اسرائیل شد اما افکار و تصورات قبطیان قوم فرعون صرف اوهام بود باری این تجربهء ثانی بود ولی خلق باز متنبه نشدند و بیدار نگشتند بلکه بر جهل و نادانی باقی ماندند تا حضرت مسیح با روی صبیح و نطقی فصیح ظاهر شدند و نفحات گلشن اسرار نشر فرمودند و فیض روح القدس مبذول داشتند

3 The people, notwithstanding their two previous experiences wherein their error had been established, claimed again that the teachings of the glorious Gospel were idle fancies—that they were mere thoughts and imaginations, that they were devoid of all reality, and that they lacked in philosophical substance. “These are but vain and idle thoughts,” they would say, “whereas we possess true knowledge and lofty ideas, we have wisdom and discernment, and we know the ways of sound governance.” But before long their error was exposed, for what Jesus had said was sound and true: It was heavenly thoughts and divine teachings, whereas the prevailing thoughts of the tribes and nations of the earth were the vain and idle fancies. This was the third error and yet another experience which was later also repeated upon the appearance of Muhammad and the Bab.

3 خلق با وجود آنکه دو تجربه کرده بودند و خطا واضح شد باز گفتند که تعالیم انجیل جلیل اوهام است و فکر و تصور است تحقیقی ندارد از فلسفه خالی است افکار باطله است ما دانا هستیم و افکار عالیه داریم فراست داریم حکمت داریم بحسن سیاست آگاهی چندی نگذشت باز معلوم شد که خطا شد زیرا آنچه مسیح میفرمود حقیقت بود درست بود افکار آسمانی بود تعالیم ربّانی بود و افکار اقوام و ملل اوهام باطله بود این خطای سیم بود و بعد در ظهور حضرت رسول و حضرت اعلی تجربه مکرر گردید

4 Now Baha'u'llah has appeared, the divine teachings and admonitions have been unveiled, the call of the oneness of humanity has been sounded, the banner of the kingdom of peace is flying, and the tabernacle of love and harmony amongst all mankind has been raised in the very heart of the world and is summoning all people. And yet again some ignorant souls imagine that these divine teachings are without foundation and regard their own imaginations as lofty thoughts. But before long it will become manifest that what He has proclaimed is sound, proven, and compelling, and that all other thoughts are vain and idle.

4 حال جمال مبارک ظاهر شد و تعالیم و وصایای رحمانی آشکار گشت و ندای وحدت عالم انسانی بلند شد و علم ملکوت صلح موج زد و خیمهء الفت و محبت بین جمیع بشر در قطب عالم برافراخت و جمیع را دعوت مینماید باز بعضی خلق نادان را تصور چنان که این تعالیم الهی نیز بی اساس است و تصورات خودشان افکار عالیه است ولی عنقریب ظاهر خواهد شد

آنچه او فرموده صحیح و ثابت و نافذ است و افکار جمیع باطل

BRL_TTTP#06

AB00059

Date: 1907-Feb

Question/topic: What is the divine wisdom of fasting?

- 1 Question: What is the divine wisdom of fasting?
- 2 Answer: There is many a divine wisdom in fasting. Among them is this: that, in the days when He Who is the Dayspring of the Sun of Truth engages, through divine inspiration, in revealing the verses of God, in establishing His religion, and in setting forth His teachings, He is so enraptured and enkindled as to find no time for food or drink. For example, when Moses went up to Mount Sinai to establish the religion of God, He fasted for forty days; and fasting was therefore enjoined upon the Israelites to awaken and admonish them. Likewise Christ, at the beginning of the foundation of His divine religion, the establishment of His teachings, and the formulation of His admonitions, disregarded for forty days all physical necessities and refrained from food and drink. The Apostles and early Christian believers also fasted, but this fast was changed by the Church Councils to abstinence from certain foods. Similarly, the Qur'an was revealed during the month of Ramadan and therefore the fast was enjoined during that period. In the same way, in the beginning of His manifestation, the Bab would be so overcome with emotion at the revelation of the divine verses that for days He would confine himself to drinking tea. Likewise, in the days when He was instituting the divine teachings, and when the divine verses would be sent down continuously, Baha'u'llah would be so overwhelmed with the intensity of their influence and the emotions surging within His heart that He would take but little food.
- 3 Our meaning is that it has been enjoined upon the generality of the people to fast likewise for a few days, that they might follow the example of the divine Manifestations and call to mind Their state and condition. As history records, the Christians would

1 سؤال در صیام چه حکمت الهیه است جواب

2 حکمت الهیه در صیام بسیارست از جمله چون در آن ایام مطلع شمس حقیقت بوحی الهی بنزول آیات و تنظیم شریعت الله و ترتیب تعالیم پردازد و بجهت کثرت اشتغال و شدت انجذاب حالت و وقت اکل و شرب نماند چنانچه حضرت موسی وقتی که بکوه طور رفت و در آنجا بتأسیس شریعت الله مشغول بود چهل روز صائم بود بجهت تذکر و تنبیه ملت اسرائیلیان صیام فرض گردید و همچنین حضرت مسیح در بدایت تأسیس شریعت روحانیه و تنظیم تعلیمات و تربیت و وصایا چهل روز از مقتضیات جسمانی و اشتغال بخوردن و نوشیدن فطور حاصل فرمودند در بدایت حواریون و مسیحیون روزه میگرفتند بعد مجامع رؤساء مسیحین صیام را بپرهیز تبدیل نمودند و همچنین قرآن در رمضان نازل شد لهذا صیام فرض گردید و همچنین حضرت اعلی در بدایت ظهور از شدت تأثیر نزول آیات ایامی گذشت که بجای اختصار میشد و همچنین جمال مبارک در ایامی که بتأسیس تعالیم الهی پرداختند و در ایامی که متصلاً آیات نازل میشد از شدت تأثیر آیات و هیجان قلب تناول طعام نمیفرمودند مگر اقل قلیل

3 مقصد این است که بجهت متابعت مظاهر الهیه و تنبیه و تذکر حالت انسان بر عموم ملت ایامی چند تأسی و اقتدا فرض گشت مسیحیون نیز چنانچه مرقوم گشت در بدایت روزه تام میگرفتند زیرا

in the early days observe a complete fast. For every sincere soul who has a beloved aspires to whatever condition his beloved is experiencing: If the beloved were sad he would wish for sorrow, and if joyous he would aspire to joy; if the beloved were at ease he would seek comfort, and if troubled he would desire the same. Now, since in those days the Bab and Baha'u'llah would abstain from food and drink, or would partake of only the least amount, it became incumbent upon Their loved ones to follow Their example. Even as it is said in the Tablet of Visitation: "...who, for love of Thee, have observed all whereunto they were bidden". This is but one of the wisdoms of fasting.

هر نفس صادقی چون محبوبی داشته باشد در هر حالتی که محبوب او باشد آرزوی آن حالت را میکند اگر محبوبش در حالت حزن باشد آرزوی حزن کند اگر در حالت سرور باشد آرزوی سرور کند اگر در حالت راحت باشد آرزوی راحت کند اگر در زحمت باشد آرزوی زحمت کند حال چون در آن ایام حضرت اعلی اکثر ایام روزه داشتند و جمال مبارک از غذا و شراب بازماندند یعنی قلبی میل میفرمودند و بعضی روزها هیچ میل نمیفرمودند بر احباً نیز لازم شد که متابعت کنند چنانچه در زیارت میفرماید و اتبعوا ما امروا به حیاً لنفسک این یک حکمت از حکمتهای صیام است

- 4 The second wisdom is that fasting is conducive to spiritual awareness. One's heart grows more tender, one's spirituality is increased, and as a result one's thoughts become purely focused on the remembrance of God. Such awareness and awakening leads inexorably to spiritual progress.

4 حکمت ثانی این است که صیام سبب تذکر انسان است قلب رقت یابد روحانیت انسان زیاد شود و سبب این میشود که انسان فکرش حصر در ذکر الهی میشود از این تذکر و تنبه لابد ترقیات معنوی از برای او حاصل میشود

- 5 The third wisdom is this. There are two kinds of fast: material and spiritual. The material fast consists in abstaining from food and drink, that is, refraining from satisfying the physical appetites. But the true and spiritual fast is for man to forsake covetous desires, heedlessness, and evil and animalistic attributes. The material fast is therefore a symbol of that spiritual fast. It is like saying: "O Divine Providence! As I am abstaining from bodily desires and from all occupation with food and drink, even so purify and sanctify my heart from the love of anyone save Thyself, and shield and protect my soul from corrupt inclinations and satanic qualities, that my spirit may commune with the breaths of holiness and fast from the mention of all else besides Thee."

5 حکمت ثالث آنکه صیام بر دو قسم است جسمانی و روحانی صیام جسمانی کف نفس از مأكولات و مشروبات است که انسان از مشتهیات جسمانی پرهیز کند اما صیام معنوی روحانی این است که انسان خود را از شهوت نفسانی و غفلت و اخلاق حیوانیه و شیطانیه منع نماید پس صیام جسمانی رمزی است از آن صیام روحانی یعنی ای پروردگار همچنان که از مشتهیات جسمانی و اشتغال بطعام و شراب بازماندم دل و جانم را از محبت غیر خویش پاک و مقدس کن و نفسم را از شهوات هوائیه و اخلاق شیطانیه محفوظ و مصون بدار تا روح بنفحات قدس انس گیرد و از ذکر دون تو صائم گردد

BRL_ATE#200x, BRL_TTT#05, LOG#0779x, LOG#0784x, SW_v04#18 p.305, TTCT.09-11

BRL_TTTP#05, AKHA_123BE #10 p.bx, PYB#147 p.03x, MAS9.021x

AB03269

The Meaning of the Invocation "He is God"

Date: 1907-Feb

Question/topic: Why is the expression "He is God" used at the beginning of the Tablets and Epistles?

- 1 Question: Why is the expression "He is God" used at the beginning of the Tablets and Epistles? 1 سؤال. چرا در اول لوح و مکاتیب کلمه هو الله مرقوم میشود؟
- 2 Answer: This is a common practice in the East among the Muslims, and their intent is that one must begin all things with the mention of God. But what is intended in the divine Tablets is that the reality of the divine Essence is sanctified above all understanding, exalted beyond all imagination. For whatsoever man may imagine is encompassed by him, and that which encompasses is without a doubt greater than that which is encompassed. It is therefore clear that what is imagined is the creation, not the Creator. For the reality of Divinity is sanctified above all human fancy. In this day all people are worshippers of idle fancies, for they conceive a god in the realm of imagination and worship him. Thus if you were to ask someone who is engaged in prayer: "Whom are you worshipping?" he would say: "God." "What God?" "God as I imagine Him." Whereas that which is in his imagination is not God. All people are therefore worshippers of their own thoughts and fancies. 2 جواب. این مصطلح اهل شرق از اسلام است. مقصد آنان آنکه در هر امری باید ابتدا باسم خدا نمود اما در الواح الهیه مقصود این است که حقیقت ذات احدیت مقدس از ادراک و منزه از تعبیر است و مبرا از تصور. زیرا آنچه در تصور آید محاط انسان است و انسان محیط و البته محیط اعظم از محاط است. پس معلوم شد که آنچه در تصور میآید خلق است نه حق زیرا حقیقت الوهیت مجرد از اوهام انسانست. الآن جمیع خلق عبده او همانند زیر یک خدائی در عالم تصور آرند و او را عبادت کنند. در وقت نماز اگر سؤال از نفسی کنی که پرستش کی مینمائی میگوید خدا. کدام خدا؟ خدائی که در تصور من است. و حال آنکه آنچه در تصور او است خدا نیست. پس جمیع ناس عبده او هام و افکارند.
- 3 Thus for man there is no path to tread and no place to turn save unto the holy Manifestations. For, as already mentioned, the reality of Divinity is transcendent, sanctified, and beyond all imagination. All that can be imagined are the holy and divine Manifestations. There is nowhere else for man to direct his gaze, and should he pass beyond this he will fall prey to delusion. Thus what is meant by the words "He is God" is that that manifest Being is the promised Beauty and the Day-Star of Truth, the Exponent of the secrets of Lordship and Divinity, the Repository of the mysteries of the All-Merciful, and the Source of the signs of His Singleness; and that I have begun my discourse with His blessed Name. 3 پس از برای انسان راهی و مفری جز مظاهر مقدسه نیست زیرا چنانکه گفتیم حقیقت الوهیت منزه است، مقدس است، بتصور نمیآید. آنچه بتصور آید آن مظاهر مقدس الهی است. دیگر انسان محل توجه دیگر ندارد. اگر از او تجاوز کند او هام گردد. پس مراد از کلمه هو الله این است که آن حضرت مشهود و جمال موعود شمس حقیقت است و مظهر اسرار الوهیت و ربوبیت و مهبط اسرار رحانیت و منشأ آثار فردانیت و من ابتدا بنام مبارک او نمودم.

BRL_TTT#04, TTCT.03-05

BRL_TTTP#04, MAS9.022-023x

AB05412*The Meaning of Speaking in Tongues**Date: 1907-Feb**Question/topic: What is meant by the Apostles' speaking in tongues?*

- 1 Question: What is meant by the Apostles' speaking in tongues? 1 سؤال مقصد از اینکه حواریون بجمع لغات تکلم مینمودند چه چیز است جواب
- 2 Answer: The meaning is that the Apostles taught in a spiritual tongue, a tongue that embraces all tongues. For the Word of the Kingdom comprises spiritual meanings and divine mysteries, and whoso attains to this Word will find the realities and mysteries of creation to be clear and evident. The divine inner meanings are the all-encompassing reality of all tongues. 2 حضرات حواریون بلسان ملکوتی تبلیغ مینمودند و آن لسان مطابق جمیع لسان است زیرا کلام ملکوت عبارت از معانی الهیه و اسرار ربانیه است و هر کس بآن فائز شود حقائق و اسرار خلیقه در نزد او آشکار است و معانی الهیه حقیقت جامعهء السن است
- 3 Therefore, the Holy Spirit endowed the Apostles with the tongue of the Kingdom, and they spoke with all peoples as if in their own tongue; that is, whenever they conversed with a person of any faith or nation, it was as though they were speaking his own tongue. Were it otherwise, there are at present more than a thousand known languages and it would be fair to expect that the Apostles would have written at least one Gospel in the language of one of the other nations. It is, however, well established that the Gospel was written only in Hebrew and in Greek. No Gospel was even written in Latin, though that was at the time the official language of the land. Yet, as the Apostles were not proficient in Latin, no Gospel was written in that language. 3 لهذا حواریون را روح القدس لسانی ملکوتی تلقین نمود و همزبان جمیع ملل گشتند با هر نفسی از ملل و امم عالم چون صحبتی میداشتند بمثابهء همزبان بودند والا لغات حاضرهء معلومهء مشهوره متجاوز از هزار لغت است لازم بود که حواریون اقلاً انجیلی بلسان یکی از سائر ملل مرقوم نمایند و حال آنکه مسلم است که انجیل مجرد بلسان عبرانی و یونانی مرقوم شد حتی بلسان رومانی مرقوم نگردید با وجود آنکه در آن اوقات لسان رسمی بود ولی چون حواریون در لسان رومان مهارتی نداشتند انجیلی بلسان رومان مرقوم نگردید

BRL_TTT#03, TTCT.05-06

BRL_TTTP#03, MAS9.021-022x

ABU1930*Words to Corinne and Arna True spoken in Feb. 1907 in Haifa/Akka*

The Master said there were four kinds of light; the light from the lamp was one; but because the face of a man does not give out light as the lamp does, is man less than the lamp or greater? Some worms give off a light – is man or the worm greater? Man does not give out such a light, but man has the kingdom of the mind and it is the light of this kingdom

which some see when they love a person very much, and they mistake it for a material light when it is not. This comes from the emotional nature and is an imagination.

Then there is the Light of the Holy Spirit possessed by God's Chosen Ones. The minds of men cannot comprehend this Light – thus they martyr those who come with this Light. But time proves that their Light was the true Light and that the light of the minds of the men of their time was limited.

They comprehend the past, present and future and see things as they will be when accomplished. St. John, on the Isle of Patmos, seeing into the future, foretold what would come to pass in this present Day. There is no time to this Light – it knows all things.

TTCT.31-32

AB11056

The Meaning of the “Mysteries”

Date: 1907-Feb

Question/topic: What is meant by “mysteries” in the blessed Tablets?

- 1 Question: What is meant by “mystery” in the Sacred Tablets? 1 سؤال مقصود از سرّ در الواح مبارکه چه چیز است
- 2 Answer: By “mystery” is meant matters and questions that are remote from and concealed from the minds and understanding of people. Then, when a perfect person reveals and explains them, fair-minded souls understand them. Thus, the reality of Christ's appearance in the Mosaic Dispensation was one of the divine mysteries that later became revealed and manifest through the appearance of Christ. 2 جواب مقصود از سرّ مطالب و مسائلی که از عقول و ادراک خلق دور و مستور بعد چون شخص کاملی کشف و بیان نماید نفوس منصفه ادراک نمایند پس حقیقت ظهور مسیح در دور موسی سرّی از اسرار الهی بود که بعد بظهور مسیح مکشوف و مشهود گردید

BRL_TTT#07, TTCT.09

BRL_TTTP#07

AB01892

To: Baha'is of Fruitport, MI et al.

Date: 1907-Feb-09

O ye maid-servants of His Majesty, the Lord—daughters and sons of the Kingdom!

The meeting of the Lord's Supper, which you held in the home of Mr. and Mrs...(was blessed) with the lights of the Beauty of the Merciful, which shone from the Kingdom of ABHA, and Abdul-Baha was present in spirit and heart although absent in body. That meeting was exceedingly bright, and as the rose-garden, emitted a pleasant fragrance.

Meetings organized with the utmost holiness and piety, wherein those who are present engage in the mention and thought of God, and wherein the verses of Oneness are chanted and the prayers of the Threshold of the Lord of Verses are offered and the exhortations and counsels of the Blessed Beauty recited, such meetings are illumined, spiritual, divine and heavenly. They are the means of training the world of humanity.

I am, night and day, engaged in remembering you, and happy with your thought, and ask the Lord of the Kingdom for confirmation, that He may make each one of you a sign of guidance and the means of educating and guiding other women and men.

The bounty and grace of God in this illumined cycle is like the ocean. Every instant it surges, reaching the apogee with its waves and inundating the shores of existence. Therefore, O ye maid-servants of the Merciful and servants of God, endeavor while this ocean is still surging and this cloud raining and pouring, to make the surface of the earth feel the reality, that it may grow the hyacinths, the flowers and fruits of concord, peace, love, faith, realities and significances.

TAB.675-676

AB03034

To: Abdu'l-Ahad Tajir (Miyanaj), in Mianeg

Date: 1907-Feb-10

- 1 O thou whose breast is dilated by the verses of guidance, whose heart is attracted by the fragrances wafting from the gardens of the Supreme Kingdom, whose eyes are delighted by beholding the Most Great Sign, whose spirit is strengthened by the confirmation of the All-Powerful One! I have chanted verses of thanksgiving to God for having guided you to the Most Great Guidance and the Supreme Gift, and for having led you onto the Straight Path and shown you the Right Way. With all humility and contrition, I implore the Kingdom of the Mighty, the Compelling, to bless your morn and illumine your lamp and fill your cups with the wine of knowledge and wisdom, that you may pass around that overflowing cup of the love of God in every gathering where the loved ones of God are assembled, and that He may cause you to speak in praise and teach you from the mysteries of the Supreme Concourse and make you a goodly example to all who hear and call out and say: "Our Lord! We have heard a caller calling to faith, saying 'Believe in your Lord!' So we believed."

- 2 My God, my God! This is Thy truthful servant and Thy sincere bondsman who has heard the call raised from the highest heaven, who has turned toward Thy Most Glorious Kingdom and has fallen prostrate before Thy greatness among all people, submissive and humble before Thy sovereignty which has encompassed all things. O Lord! Make him a herald of harmony throughout all regions and a bearer of glad tidings of the Word of the Lord of the Daybreak among the lovers. Through him guide the souls, illumine the faces, dilate the hearts, and gladden the spirits with the signs of Thy bestowal, O Lord of grace! Verily Thou art the Generous, the Mighty, the Bestower. Verily Thou art the Powerful, the Strong, the Possessor of grace and bounty.

1 أيها المنشرح الصدر بآيات الهدى المنجذب القلب
بنفحات مرّت من رياض الملكوت الأعلى القرير
العين بمشاهدة الآيّة الكبرى القوى الروح بتأييد
من شديد القوى اتى رتلت آيات شكرك لله بما
أيّدك على الهداية العظمى و الموهبة الكبرى و
سلك بك على الصراط المستقيم و بين لك
المنهج القويم و اتى بكلّ ذلّ و انكسار اتذلّ
الى ملكوت العزيز الجبار ان ينعم صباحك و
ينير مصباحك و يملأ اقداحك بصهبا العلم و
العرفان حتى تدبر تلك الكأس الطافحة بحبّة الله
في كلّ محفل يجتمع فيه احباء الله و ينطقك
بالثناء و يعلمك من اسرار الملاء الأعلى و يجعلك
اسوة حسنة لكلّ من سمع و نادى و قال ربنا اننا
سمعنا منادياً ينادى للايمان ان آمنوا بربكم فآمنّا

2 الهى الهى هذا عبدك الصدوق و رفيقك الصديق
قد سمع النداء المرتفع فى الأوج الأعلى متوجّه
الى ملكوتك الأبهى و خرّ ساجداً لعظمتك بين
الورى خاضعاً خاشعاً لسلطنتك التى احاطت كلّ
الأشياء ربّ اجعله منادياً لوفاق فى الآفاق و
مبشراً بكلمة ربّ الاشراف بين العشاق و اهد به
النفس و نور به الوجوه و اشرح به القلوب و
بشر به الأرواح بآيات موهبتك يا ربّ الألفاف
انك انت الكريم العزيز الوهاب انك انت القوى
المتين ذو الفضل و الاحسان

INBA17:085, MKT9.216

AB06194*To: Russell, Eva W et al., in Chicago**Date: 1907-Feb-10*

- 1 O ye two well-loved handmaids of God! Whatever a man's tongue speaketh, that let him prove by his deeds. If he claimeth to be a believer, then let him act in accordance with the precepts of the Abha Kingdom.
- 2 Praised be God, ye two have demonstrated the truth of your words by your deeds, and have won the confirmations of the Lord God. Every day at first light, ye gather the Baha'i children together and teach them the communes and prayers. This is a most praiseworthy act, and bringeth joy to the children's hearts: that they should, at every morn, turn their faces toward the Kingdom and make mention of the Lord and praise His Name, and in the sweetest of voices, chant and recite.
- 3 These children are even as young plants, and teaching them the prayers is as letting the rain pour down upon them, that they may wax tender and fresh, and the soft breezes of the love of God may blow over them, making them to tremble with joy.
- 4 Blessedness awaiteth you, and a fair haven.

1 ای دو کنیز عزیز الهی انسان آنچه بلسان گوید باید باعمال و افعال اثبات کند اگر ادعای ایمان نماید باید بموجب تعالیم ملکوت ابهی عمل نماید

2 الحمد لله شما باعمال قول خویش را ثابت نمودید و بتأییدات الهیه موفق شدید و اطفال بهائی را جمع نموده در بامداد تعلیم مناجات میدهید این عمل بسیار مقبول و سبب سرور قلوب که آن اطفال هر صبح توجه بملکوت نموده بذکر حق مشغول گردند و در نهایت ملاحظت و حلاوت مناجات کنند

3 آن اطفال بمثابه نهالند و این تعلیم و مناجات مانند باران که طراوت و لطافت بخشد و بمثابه نسیم محبت الله که باهتزاز آرد

4 طوبی لکم و حسن مآب

SWAB#115, TAB.507, LOG#1515x, SW_v08#05 p.058x

MMK1#115 p.135, AKHA_103BE
#07 p.05, PYB#219 p.05, TRBB.042,
MJTB.108

AB04859*To: Elizabeth Fyrn Ambrose, in Baltimore**Date: 1907-Feb-11*

Thy services in Baltimore were truly great and became acceptable and approved. Display thou an effort in order to bring unity and agreement among the friends so that all of them may become as one soul. Likewise engage thyself in guiding the people to the Kingdom. The prayers of Abduil-Baha for thee will prove greatly effective, and my correspondence with thee is interrupted. For in My Spirit I supplicate and entreat toward the Kingdom of ABHA on thy behalf.

The essence of correspondence is this: to be imprinted upon the Tablet of the heart. This (correspondence) is sent to thee without intermission by the Faithful Messenger of Spirit. Consequently, look thou upon and study thyself. Whenever thou beholdest that the soul has glad-tidings; the heart is rejoiced; the eye and the insight are illumined; the ears opened; the tongue is fluent in uttering the Truth of His Highness, the Merciful One, and the spirit is soaring heavenward with joy, know thou of a certainty that the Tablet has reached thee.

Upon thee be Baha El-Abha!

SW_v14#07 p.211

AB12116

To: Alma Knobloch, in Stuttgart

Date: 1907-Feb-16

O maidservant of God who is attracted! Your letter arrived and its contents were extremely sweet. Praise be to God that you have been successful in service to the Kingdom and have become the cause of guidance for souls. Night and day you should offer thanks that you have received confirmation and success.

Convey my message to Mr. Mills and say that your name is mentioned in the Kingdom and recorded in the book of the chosen ones, but you must strive so that day by day faith and certitude may increase. Convey respectful greetings to Mrs. Mills and say that you and Mr. Mills must sacrifice yourselves for the Lord of Hosts so that you may find new life in the eternal world. The maidservant of God Sprague is accepted and praised at the divine threshold - glad tidings to her!

O maidservant of God, return again to Buffalo for teaching. The breathings of the Holy Spirit arrive and bestow eternal life. Act according to the four letters that were written to the friends in Iran, which were translated and published, and arise. If the divine friends and maidservants of the Merciful in America conduct themselves according to the counsels and advice of 'Abdu'l-Baha, in a short time that region will become the Most Glorious Paradise.

Convey a message of love to Mrs. La Tour - I ask God that she may become a nightingale in the rose garden of meanings.

Convey highest respects to Miss A. Bailey - she must be diligent and aware so that she may partake of this heavenly feast. Comfort Mrs. Thompson on my behalf - I hope she becomes a fruitful tree. I always remember Mrs. L. Luettti and send respectful greetings. Express my love to Miss Dely and guide her to steadfastness. Convey utmost love and consideration from me to Mr. and Mrs. Parmelee - I ask God that both may be illumined by the light of the Kingdom. Convey heartfelt respects to Professor Wilson and his esteemed wife and give them glad tidings of divine bounty. Send longing greetings to Mr. Durby. Give Mrs. Bloomer glad tidings of divine favors. Remind Mrs. Conner of the mention of God. Guide Mrs. Hoochick to humility and submissiveness in the path of the Kingdom. Keep Mrs. Goodsill occupied with chanting prayers. Show utmost love to Mrs. D. Cheney. Convey respectful greetings to Mrs. Kinsity. Send greetings and a message from me to Mrs. Hoffman. Comfort Mrs. Montgomery with divine glad tidings. Make Miss Sanghwick and her sister happy with loving greetings. Give Mrs. Daylord the promise of divine bounty. Give Mrs. Hall the glad tidings of the favors of the Merciful. Keep Mrs. Kysor occupied with the mention of God. Give Mr. Luther glad tidings of 'Abdu'l-Baha's utmost love. Give Mr. Ralph Osborn the promise of confirmations of the Holy Spirit - I hope he engages in service to the Kingdom and is successful. I will supplicate and implore at the threshold of the One for Mr. Remy's friends and seek heavenly confirmations.

O maidservant of God, convey 'Abdu'l-Baha's love and longing to the friends in Washington. I always ask God that the lights of the Kingdom may shine more brightly day by day in Washington and that region may become more illumined. Convey respectful greetings from 'Abdu'l-Baha to Mr. and Mrs. Neikirt, Mr. and Mrs. Hoford, Miss Nilgar Winkelman, Elizabeth Follins, Farrow and her daughter, Fanny Hagner and the black friends.

Several cornelian stones inscribed with the Greatest Name are being sent within this letter. And upon you be the Most Glorious Glory.

BBBD.032b

AB03197*To: Sarah J Farmer**Date: 1907-Feb-16*

O thou who art favored in the Kingdom of the Almighty!

The letter that thou hast written with the utmost eloquence, compassion, humility and submission of heart and spiritual emotions, hath been read.

If the people live and act in accord with the General Tablets which are revealed to the beloved of the East and of the West, this universe will become another universe and the whole existence of this world will be clad in another garment. You must encourage and reinforce the beloved of God and the maid-servants of the Merciful that they may live and act in accord with the teachings in the General Tablets.

Consider thou how vast is the arena of the Kingdom—it hath environed the whole world. The splendor of Providence hath encircle all races, nations, communities and religions; the foundation of foreignness is swept away and the basis of Oneness is established; love hath become universal and the spiritual ties are strengthened. [...]

TAB.304

AB06662*To: Charles Mason Remey, in Washington, DC**Date: 1907-Feb-16*

O thou sincere servant of God!

Thy letters are received regularly and by reading them joy was produced.

Thou hast written regarding the building of the Mashrak-el-Azcar in Washington. This matter was discussed with the maid-servant of Baha', Miss ... It hath been concluded that when she arrives in America she will discuss this question with you. Whatever will be the conclusions of your discussion write to Acca. The maid-servant of Baha' is in Paris; she will go to America. These services of thine are in reality worthy of

praises, that thou hast sacrificed thyself wholly to the True One.

Mr... and Mr... arrived and stayed

a few days here. Then, with the utmost joy and fragrance, they started toward India.

TAB.470-471

AB09054

To: Marie A Watson, in Corry, PA

Date: 1907-Feb-16

1 Thy letter was received. It became conducive to happiness. Up to the present thou hast been serving in the Kingdom of God and hast been assisted. I hope that, in the future, thou wilt become assisted more and serve more.

2 Praise be to God! Thou art watched by the glances of Providence and art encircled with endless bounties. I hope that, day by day, thou mayest step further, become characterized with a godlike nature and disposition, manner and morals, in order that thou mayest become the cause of the guidance of many souls and the instrument for the illumination of a region.

1 نامهات رسید و سبب سرور گردید تا بحال خدمت بملکوت الهی نمودی و موفق گردیدی امیدوارم که من بعد بهتر شوی و بیشتر خدمت نمائی

2 الحمد لله ملحوظ نظر عنایتی و مشمول الطاف بی نهایت روز بروز قدم بیشتر نهی و بخلاق و خوی و روش و سلوک خوشتر گردی تا سبب هدایت جمعی شوی و باعث روشنائی اقلیمی گردی و علیک البهاء الأبهی

MKT7.002a

TAB.226

AB01657

To: Spiritual Assembly of Ishqabad, Committees

Date: 1907-Feb-21

1 O Lord! O Originator of all existence, Source of favors, Foremost in beneficence and Abundant in aid! Thou seest Thy sincere servants turning to Thy Kingdom, submissive to Thy Dominion, attracted to the lights of Thy Realm, yearning for Thy beauty, discovering the mysteries of Thy Cause, arising to serve Thee, confident in Thy might and power. They have gathered together, united and agreed upon exalting Thy Word,

1 اللهم یا بادی الأکوان و بادی الألطاف و سابق الاحسان و جزیل الاسعاف تری عبادک المخلصین متوجّهین الی ملکوتک خاشعین الی جبروتک منجذبین الی انوار لاهوتک مشتاقین لجمالک کاشفین لأسرار امرک قائمین علی خدمتک مطمئنین بحولک و قوتک قد اجتمعوا

spreading Thy remembrance, diffusing Thy fragrances and acting according to Thy counsels.

- 2 O Lord! Fulfill what Thou hast promised in Thy mighty Book, in the explicit words of Thy Scriptures and Tablets, to assist the sincere ones in diffusing the fragrances, to aid those drawn nigh through the angels of heaven, to strengthen those who spread the signs and verses, and to honor those attracted to the beauty of the All-Merciful.

- 3 O Lord! These are distinguished servants who have arisen to spread the lights of guidance in those vast regions. O Lord! Fulfill their hopes, assist their supporters, refine their meanings and reward their endeavors. Verily Thou art the Powerful, the Mighty, the Helper, the Glorious, the Bestower.

- 4 O Kind God! The friends are sacrificing themselves and the loved ones are striving with heart and soul so that the light of reality may shine and the cloud of mercy may pour down its rain and the breeze from the Abha Paradise may waft its fragrance to all nostrils. May the furnace of possibility become the garden of unity, the thornbush of ignorance become the rosegarden of knowledge, the thorny field of hatred and enmity become the highest paradise, so that all humanity may gather beneath the banner of the love of God, and the extended shadow may encompass all existence, and the pavilion of the Most Great Peace may cast its shade upon this dusty earth. May no trace of oppression remain and may the beloved of justice and fairness appear resplendent. May the lamp of oneness be lit and the veil of estrangement be burned away.

- 5 O Lord, confirm us! O Creator, grant success! O Kind Beloved, show Thy face! O Sun of the World, from the hidden Kingdom shed Thy rays! We are helpless, we are poor, we are wanderers, we are without head or refuge. We deserve Thy grace and are ready for the appearance of Thy protection. Make us successful in service and confirmed in servitude. Thou art the Mighty and Powerful and Glorious, and Thou art the Bestower, the Radiant, the Luminous and the Kind.

و ارتبطوا و اتفقوا على اعلاء كلمتك و اشتهار
ذكرك و نشر نفعاتك و العمل بوصاياك

2 ربّ انجز بما وعدت في محكم كتابك بصريح
كلماتك في زبرك و الواحك نصر المخلصين على
نشر النّفحات و تأييد المقرّبين بملائكة السّموات و
تقوية النّاشرين للأثار و الآيات و تكريم المنجذبين
الى جمال الرّحمٰن

3 ربّ هؤلاء عباد نقباء قد قاموا على نشر انوار
الهدى في تلك الأقاليم الشّاسعة الأرجاء ربّ
حقّق امانيّهم و انصر مواليهم و لطف معانيهم و
اشكر مساعيم انك انت القوىّ المقتدر المؤيّد
العزیز المنان

4 ای خدای مهربان یاران جانفشاند و دوستان
ساعی به دل و جان تا پرتو حقیقت بتابد و
ابر رحمت بیارد و نسیم جنت ابری بوی خوشی
بمشامها رساند گلخن امکان گلشن توحید گردد و
خارزار جهل گلزار عرفان شود خارستان بغض
و کین بهشت برین شود تا جمیع بشر در ظل
رایت محبت الله جمع و حشر گردند و ظلّ ممدود
احاطه بجمیع وجود کند و سرادق صلح اکبر بر
این توده اغبر سایه افکند آثار اعتساف نماند دلبر
حب و انصاف جلوه نماید شمع یگانگی برافروزد
پرده بیگانگی بسوزد

5 ای پروردگار تأییدی کن ای کردگار توفیقی
بخش ای دلبر مهربان جلوه‌ئی فرما ای آفتاب
جهان [بالا] از ملکوت پنهان اشراقی فرما
درماندگانیم بیچارگانیم آوارگانیم بی سر و سامانیم
مستحقّ عنایتیم و مستعدّ ظهور حمایت موقّق بر
خدمت نما و مؤیّد بر عبودیت کن توئی مقتدر و
عزیز و توانا و توئی بخشنده و درخشنده و تابنده
و مهربان

MMG2#093 p.103

AB05506*To: Ibrahim (Mahmud) Shariatmadar (Lahijan) et al.**Date: 1907-Feb-21*

- 1 ...O ye friends of 'Abdu'l-Baha! With every breath a call is raised from the unseen Kingdom, and to every call a response is heard. At every moment the sincere friends drain their cup of woe, the true lovers of Baha send forth their summons, and those who yearn for the Divine Beauty hasten into the field of faithfulness. Be not grieved by what hath occurred. Be not distressed. In the path of Baha, calamity is a celestial bounty, suffering is a joy, and agitation is eagerness and fervour, commotion is exultation and rapture, imprisonment is sovereignty, pillage is a diadem, dispossession a crown, and confiscation and plundering the greatest gifts.
- 2 The days are swiftly passing by, and life yieldeth no fruit, except for those who spend their lives in the path of the One True God with perturbation and distress and who taste the bitter venom. Such souls reap the harvest of their lives, make their mark, yield their fruit, and hasten to the realms beyond, to receive a greater bounty, to lie on the couches of the mercy of the Lord, and to place on their heads the crown of "He chooseth to confer His blessings upon whomsoever He pleaseth."
- 3 Rejoice! Blessed are ye. May yours be a goodly end! Upon ye be the Glory of the All-Glorious.

1 ...ای یاران عبدالبهاء هر دم از جهان پنهان
خطاب الست را بلی و یاران مخلصین را جام
بلائی عاشقان بها را صلائی و مشتاقان جمال
کبریا را در میدان وفا جولانی از آنچه وارد
محزون مباحثید مغموم مگردید بلا در ره بها
موهبت است جفا مسرت است ولوله شوق
و وله است زلزله هلهله و طرب است اسیری
امیرست تالان و تاراج دیهم و تاج است
مصادره و یغما عطیه کبرست

2 آیام در گذراست و زندگانی بی ثمر مگر نفوسیکه
عمر خویش در ره حق به اضطراب و تشویش
گذرانند و زهر و نیش بچشند این نفوس از
زندگانی ثمر یابند و نتیجه و اثر بگذارند و بجهان
دیگر شتابند و موهبتی خوشتر یابند مهد عنایت بستر
کنند و افسر یختص برحمته من یشاء بر سر نهند

3 خوشا بحال شما طوبی لکم و حسن مآب و علیکم
البهاء الأبهی

NANU_AB#65x

AB01111*To: Kalantar, in Dahaj**Date: 1907-Feb-28*

- 1 O servant of the Lord! Praise be to God that the East is diffusing ambergris and the West is spreading musk. The Orient is illumined and the Occident is a niche of lights. The fame of the Covenant has caused a great commotion throughout all regions. The Word of God has conquered the world. The cry of "Ya Baha'u'llah-u'l-Abha" is raised from every direction and the melody of "O my Lord, the Most Exalted" is heard from
- 1 ای بنده حضرت یزدان حمد خدا را که خاور
عبرنثار است و باختر مشکبار شرق روشن
است غرب مشکاة انوار صیت میثاق است
ولوله در آفاق انداخته آوازه کلمه الله است
جهانگیر گشته نعره یابهاءالله الأبهی از هر سو
بلند نغمه یارئی الأعلی از هر کوی مسموع هر
هوشمند رشحات سحاب عنایت کشور وجود را

every quarter by every person of understanding. The drops from the cloud of bounty have made the realm of existence verdant and flourishing, and the divine trumpet blast has brought the world of humanity to life.

- 2 The friends in Dahaj found the white path, and the true friends in Yazd played the game of love, and the horsemen of the field of martyrdom galloped to the Abha Kingdom. The power of Truth is triumphant over creation, the divine Will prevails over human realities. Though they arose to extinguish the kindled fire, its flame grew higher, and though they strove to put out the divine lamp, its radiance became more brilliant, until now the world has been stirred into motion and creation has found its adornment.
- 3 Soon will the pavilion of tranquility be raised and its extended shade encompass all. The sea of truth shall surge in such wise as to overwhelm the shores of existence. The cry of "glad tidings, glad tidings" shall reach the Supreme Concourse from that land and region of martyrs. Wounds shall be healed, pains shall be cured, broken hearts shall find solace, and withered flowers shall gain freshness and grace.
- 4 There is a famous saying: "Until the cloud weeps, how can the garden smile?" This pure blood which made the dusty earth the envy of crimson tulips shall surge in such wise as to transform the land of Iran into the Paradise of Ridvan. It shall bestow spirit and joy, cause the flowers of knowledge to grow, raise the melody of the Supreme Concourse, and spread sweet songs and tunes throughout every land.
- 5 Therefore we must give thanks that the land of Yazd became a divine altar and that region became the place of sacrifice. Each of the martyred souls is seated upon the throne of eternal life in the Abha Kingdom, and their relatives shall wear the crown of glory throughout all ages and cycles, clothed in the robe of distinction and become the pride of all creation. Verily, they shall have resurgence after extinction, freedom after bonds, rising after repose, and dawning after sunset. Give glad tidings to the loved ones of God that they shall have the most exalted station in God's Kingdom.
- 6 You are truly a servant of the friends and a partner and confidant of 'Abdu'l-Baha. To the extent possible, show kindness to the friends and be intimate and confidential with the sincere ones, and engage in servitude at the Sacred Threshold. Upon you and upon the loved ones of God be the Most Glorious Glory.

سبز و خرم نموده و نغمهء صور الهی عالم انسانی را زنده فرموده

2 یاران دهج منہج بیضآء یافتند و دوستان حقیقی یزد نزد محبت باخندند و شہسواران میدان شہادت تا ملکوت ابہی تاختند قوت حق قاهر بر خلق مشیت الهی غالب بر حقایق انسانیہ نار موقدہ را ہرچند بر اتحاد برخاستند شعلہ بیشتر زد و سراج الهی را ہرچند بر اطفاء کوشیدند پرتوش درخشندہ تر گشت تا آنکہ حال جہان بجنبش آمدہ و آفرینش آرایش یافتہ

3 عنقریب خیمہء آسایش بلند گردد و ظلّ ممدود کلّ را احاطہ فرماید بحر حقیقت چنان موج زند کہ سواحل کائنات را غرق فرماید نعرہء یابشری یابشری از آن خطّہ و دیار شہداء بملکوت اعلیٰ رسد زخمها مرہم یابد دردها درمان شود دلہای شکستہ تسلی جوید گلہای پژمردہ طراوت و لطافت بنماید

4 مثلیست مشہور تا نگرید ابر کی خندد چمن این دمآء مطہر کہ تراب اغیر را رشک لالہء احمر نمود چنان جوشی زند کہ خطّہء ایران را جنت رضوان نماید روح و ریحان بخشد ریاحین عرفان برویاند آہنگ ملأ اعلیٰ بلند کند و نغمہ و آواز خوشی در ہر کشوری اندازد

5 پس باید بشکرانہ پرداخت کہ ارض یآء قربانگاہ الهی شد و آن خطّہ و دیار مشہد فدا گردید نفوس شہداء ہر یک در ملکوت ابہی بر سریر حیات ابدی جالس و منتسبین ایشان را در ممر قرون و اعصار تاج افتخار بر سر و خلعت اختصاص در بر و بر کائنات سرور گردند انّ لہم توقّد بعد النمود و اطلاق بعد القيود و قیام بعد الرقود و اشراق بعد الغروب بشر احبّاء اللہ بانّ لہم المقام الأعلیٰ فی ملکوت اللہ

6 آنجناب فی الحقیقہ خادم یارانید و شریک و سہم عبدالبہاء تا توانی دوستان را ینواز و با مخلصین ہمد و ہمراز باش و بعبودیت استان مقدّس پرداز و علی احبّاء اللہ البہاء الابی

PYB#039 p.01, HDQI.194, ANDA#09
p.08, MSHR2.332

AB01908

To: Aqa Mirza Ali Muhammad (Egypt)

Date: 1907-Feb-28

- 1 O faithful servant of the Ancient Beauty! Your letter was received and the details concerning Za'im [a'd-Dawlih] became known. The previous publications caused no harm to the Cause of God, and I hope that, on the contrary, they will yield positive results. We harbor no ill feelings toward him; rather, we have guided all to kindness and non-interference. Even now, whatever he may write in his new book will cause us no harm, though it may ultimately lead to his own regret. We are the manifestation of "Perhaps you dislike something which is good for you," while they are the manifestation of "Perhaps you love something which is bad for you." In other words, their publications are beneficial for us but severely detrimental to themselves.
- 2 What harm could be greater than this: that throughout the East and West there are souls who exist and praise this Cause? It is clear how they will view this book. It is evident that this Cause grows in elevation day by day. At first it was confined to Shiraz, but due to critical publications it spread throughout all of Iran. Through the publications of Iran's divines, like the Tir-Shahab composition of the late Haji Muhammad Karim Khan, it spread to various lands. Then, because of newspaper publications that permitted the utmost criticism and disparagement, it spread throughout the world and rises day by day. This no one can deny, whether stranger or friend.
- 3 Thus it becomes clear how the contents of the book "Miftah Bab al-Abwab" will be received in the future. We make no demands, but if Za'im al-Dawlih himself wishes his work to have significance in the future, it would be better for him to follow the path of truth and state the reality of the situation fairly. We do not dictate how he should write; let him record whatever is truthful and fair. Like the late Sipihir who, after writing about this Cause in his "Nasikh al-Tawarikh" with the most repugnant expressions and ugliest phrases, according to reliable accounts, wrote a treatise before his death mentioning the history of this Cause and wrote that what he had written in his grand history was due to the exigencies of the time and

ای بندهء صادق جمال قدم نامه رسید و تفصیل جناب زعیم معلوم گردید از نشریات سابقه ضرری بامر الله نرسید و امیدوارم بالعکس نتیجه بخشد و ما از او دلگیر نشدیم بلکه جمیع را بمریانی و عدم تعرض دلالیت کردیم و حال نیز در کتاب جدید هر قسم بنگارد ضرری بما نرساند ولی عاقبت سبب پشیمانی خود او شود ما مظهر عسی ان تکرهوا شیئاً و هو خیر لکم و ایشان مظهر عسی ان تحبوا شیئاً و هو شر لکم یعنی نشریات ایشان بجهت ما مفید و از برای ایشان ضرری شدید

چه ضرری اعظم از این که در شرق و غرب عالم نفوسی موجود و ستایش این امر نمایند معلوم است که آنان باین کتاب چگونه نظر نمایند و این واضح است که این امر روز بروز در علو است ابتدا محصور در شیراز بود بجهت نشریات قاده منتشر در همهء ایران شد و از نشریات علمای ایران مانند تیرشهاب تألیف مرحوم مغفور حاجی محمد کریم خان منتشر در بعضی بلاد گردید و بعد بسبب نشریات جرائد که نهایت ذم و قدح را روا داشتند در جمیع آفاق منتشر شد و روز بروز رو به علو است و این را هیچکس انکار نتواند خواه بیگانه و خواه آشنا

پس معلوم شد که مندرجات کتاب مفتاح باب الأبواب من بعد چگونه تلقی گردد ما تکلیفی نمی نمائیم ولی اگر خود زعیم الدوله بخواهد تألیفش را در مستقبل اهمیتی باشد بهتر آنست که طریق صواب رود و حقیقت حال را منصفانه بیان نماید ما تکلیف نمیکنیم که چگونه بنگارد آنچه صدق و انصاف است مرقوم دارد مانند مرحوم سپهر بعد از اینکه در تاریخ نایخ التواریخ خویش باشنع تعبیرات و اقبح عبارات از این امر بنگاشت قبل از فوتش بحسب روایات مؤکده رسالهائی مرقوم نموده و از تاریخ این امر ذکر کرده و نگاشته

compulsion from friend and stranger. Therefore he felt compelled to write the actual truth so that future historians would not find fault with his history and count him an enemy of truth. That treatise exists now, but the time is not yet right for its publication. Soon the time for its dissemination will come. He thus saved himself from the reproach of the people of truth.

که آنچه در تاریخ کبیر نوشته‌ام نظر بمقتضیات زمانه و اجبار از خویش و بیگانه بود لهذا مجبورم که حقیقت واقع را بنگارم تا من بعد مورخین در تاریخ من نکته نگیرند و مرا دشمن حقیقت نشمرند آن رساله الآن موجود ولی هنوز زمان مقتضی نشر آن نیست عنقریب زمان انتشار آید او خود را باین عنوان از عتاب اهل حقیقت نجات داد

- 4 Praise be to God, a flood has begun moving from the mountain of divine confirmations that will cast aside all this foam and straw. In any case, Za'im was once present and intimate, and he knows the conduct and behavior of these wanderers and the beneficent intentions of these prisoners. He has absolutely no doubt about this, therefore there is no need for elaboration. Let him write whatever his heart desires. The true concise history of this Cause is that article which is published. That will ultimately endure while all tales and accounts are like foam.

4 الحمد لله از کوهسار تأییدات الهیه سیلی حرکت کرده که جمیع این کنهها و خاشاکها را بکُتار افکند باری وقتی جناب زعیم حاضر و ندیم بود و میداند که روش و سلوک آوارگان و نیات خیریه این زندانیان چگونه است ابداً شبهه‌ئی ندارد لهذا بتطویل لزومی نه هرچه که دلش خواهد بنگارد تاریخ صحیح مختصر این امر آن مقاله است که مطبوعست عاقبت آن باقی و جمیع روایات و حکایات مانند کف

- 5 God says in the Quran: "He sends down water from the sky, so valleys flow according to their measure, and the torrent carries a rising foam." Then He says: "As for the foam, it vanishes as scum, while that which benefits mankind remains on earth." In the early centuries of the Prophetic Dispensations, how many diverse and varied tales and traditions came to be! How many books of refutation were written! Even some of the Greek and Roman philosophers wrote and published books in refutation of the Spirit of God. It is evident that in those times, the words of philosophers were regarded among the people as divine revelation. In the end, all those books fell into oblivion - some of them remain in European libraries as food for moths, while the melody of the glorious Gospel reached the ethereal heaven. This flood swept away all those pieces of straw. The same shall occur now - of this be thou assured.

5 خدا در قرآن میفرماید و انزل من السماء ماء فسال اودية بقدرها فاحتمل السيل زبداً رابياً بعد میفرماید فاما الزبد فيذهب جفاء و اما ما ينفع الناس فيمكث في الارض در قرون اولی اعصار انبیا چه قدر روایات و حکایات مختلفه متنوعه حاصل گشت چه قدر کتب رد مرقوم گردید حتی بعضی از فلاسفه یونان و رومان کتبى ردّاً عن روح الله مرقوم نمودند و انتشار دادند و این واضح است که اقوال فلاسفه در آئزمان در بین اقوام مانند وحی منزل بود عاقبت آن کتب جمعاً مہجور گشت بعضی از آن در کتب‌خانه‌های اوروپا باقی رزق موریانه است و آهنگ انجیل جلیل بفلک اثر رسید این سیل جمیع آن خاشاکها را برداشت و برد حال نیز چنین گردد مطمئن باش

- 6 As for Jinab-i-Za'im, whenever thou meetest him, show courtesy - neither aversion nor attachment, neither familiarity nor estrangement. For if thou seekest friendship, he will say thou art engaging in flattery, and if thou completely avoid him, he will say there is enmity. Yet we harbor no ill will toward anyone, and were it not for causing misunderstanding, we would even have assisted in the composition and publication of the

6 و اما با جناب زعیم هر وقت تصادف کند تعارفی بنمائید نه تفرقی نه الفتی نه انسی نه وحشی زیرا اگر مؤانست جوئید گوید که مداهنه مینمائید و اگر بکلی مجانبت کنید گوید عداوت دارند و حال آنکه ما ابداً با نفسی کراهی نداریم و اگر سبب اوهام نمیشد البتّه در تألیف باب الأبواب و نشرش معاونت نیز مینمودیم هذا هو الحق این

“Bab al-Abwab.” This is the truth. This is our way and conduct.

است روش و سلوک ما و علی جنابه التّحیّة و الثّناء

MAS5.157-158x, MAS9.114x, MUH1.0004-00005x, NSS.225-226x

AB11659

To: Ibn-i-Abhar, in Rangoon

Date: 1907-Feb-28

- 1 O servant of the Sacred Threshold of the Most Glorious Beauty! Your letter arrived and was reviewed, as were the letters from His Holiness Ali-Qabel-Akbar, upon him be the Most Glorious Glory of God.

1 ای بنده آستان مقدّس جمال ابهی نامه رسید
ملاحظه گردید و همچنین نامه های حضرت علی
قبل اکبر علیه بهاء الله الأبهی
- 2 Regarding what you wrote about the incorrect and unfounded rumors in Tehran concerning the reason for your summons - I wrote about this previously, that is, after your departure, which surely has reached you by now and those apprehensions have been dispelled.

2 آنچه مرقوم نمودید از شیوعات سقیمه غیر صحیحه
در طهران در خصوص سبب احضار شما از
پیش نوشتم یعنی بعد از رفتن شما البتّه تا بحال
رسیده و آن توهمات زائل گردیده
- 3 I have appointed you to a service which is the greatest service to the Sacred Threshold. Listen to me: any glory or exaltation you might imagine would not compare to what I have chosen for you. This is the work - everything else is delusion.

3 من شما را بخدمتی که اعظم خدمت آستان
مقدّس است اختصاص دادم از من بشنو هر
عزّت و علوی که تصوّر نمائی مقابلی بآنچه من
از برای تو اختیار نمودم نخواهد بود کار اینست
ماعدای آن اوهام
- 4 Consider “For those who came first in previous generations, We have examples.” One must follow the path of those who sacrificed themselves for the Truth in every age and cycle. This is the seed that will grow and receive abundant blessings and produce ears of grain and form harvests. Besides this, any thought or mention is useless vegetation.

4 ملاحظه نمائید للّسابقین الأوّلین من القرون لنا
بصائر باید مسلک فدائیان حق در هر کور و
دوری گرفت این کشت بروید و فیض برکت
یابد و خوشه برویاند و خرمن تشکیل کند ماعدای
آن هر فکری و هر ذکر بیگاه بیوده است
- 5 Therefore, I selected you for this work. At every moment you should offer a hundred thousand thanksgivings that you have been singled out for such a gift. If the guards would allow it, I would certainly hasten forth myself and would surpass all in spreading the divine fragrances and traveling through the lands. But I am forbidden, confined, isolated and excused.

5 لهذا من شما را بجهت این کار انتخاب نمودم باید
در هر دمی صد هزار شکرانه نمائی که بچنین
موهبتی مخصّص گشتی و اگر عوانان میگذاشتند
البتّه خود میشتافتم و در نشر نجات الله و سیر در
دیار از کلّ پیشی میگرفتم لکن ممنوعم و محصور
و مبهجورم و معذور
- 6 Cast all these reports and stories into the salt and the sea. The intention must be pure and the work must be founded on

6 این روایات و حکایات را جمیع بشور و بدریا
ریز نیت باید صحیح باشد و عمل باید بر حقیقت

truth. This is the truth, and after truth there is nothing but clear error. Spend day and night in this service and think of this work. If we succeed in the matter we are engaged in, all other matters are mere playthings.

تأسیس گردد هذا هو الحقّ و ما بعد الحقّ الا الضلال المبين شما شب و روز را صرف این خدمت بنمائید و در فکر این کار باشید بامری که ما بآن فائزیم اگر از عهده برائیم جمیع این امور از مقولهء ملاعب است

- 7 I desired another station and another condition for the loved ones of God. Convey the most wondrous and glorious greetings to all the divine friends. Know with certainty that if divine confirmations are delayed by even the amount of a needle's point, all efforts will be wasted and no strategy will be of any use.

7 من از برای احباء الهی مقامی دیگر خواستم و شأنی دیگر جمیع یاران الهی را تحیت ابدع ابی ابلاغ دار بیقین بدان اگر مقدار رأس ابره در تأییدات تأخیر حاصل گردد جمیع زحمات هدر رود و هیچ تدبیری بکار نخورد

- 8 And upon you be the Most Glorious Glory.

8 و علیک البهاء الأبهی

BRL_DAK#1068, YIA.232

AB02680

To: Mirza Muhammad Baqir Khan Shirazi, in Tihiran

Date: 1907-Feb-28

- 1 O thou who art firm in the Covenant! A letter arrived from Jinab-i-Amin with utmost praise for you, that praise be to God, you possess an illumined heart, a radiant countenance, and a joyful spirit. This statement brought forth spirit and fragrance, for the happiness of 'Abdu'l-Baha lies in the spiritual progress of the beloved ones. When a sweet fragrance reaches the nostrils from the rose garden of a heart, great joy appears.

1 ای ثابت بر پیمان نامه ای از جناب امین رسید نهایت ستایش از شما نموده که الحمد لله قلبی منیر و وجهی صبیح و روحی مستبشر دارد از این بیان روح و ریحان حاصل گردید زیرا سرور عبدالهء در ترقیات روحانیء احبّاست چون از گلشن خاطری نفحهء خوشی بمشام رسد فرحی عظیم رخ دهد

- 2 O divine servant! I hope that the gifts of both spiritual friends will also be manifested in you, so that the bounty of "We strengthened them with a third" may become evident. In truth, you and the one who ascended to God, Aqa Siyyid 'Ali, and the one who returned to God, Ghulamhusayn Khan, were as one soul and one person.

2 ای بندهء الهی امیدوارم که مواهب هر دو رفیق روحانی نیز در تو مبعوث گردد تا موهبت فعززناهما بثالث مشهود شود فی الحقیقه شما و متصاعد الی الله آقا سید علی و راجع الی الله غلامحسینخان حکم یکنفس داشتید و یک شخص

- 3 In any case, now is the time for you to associate with the prominent ones with the utmost joy and fragrance, and open your tongue in teaching, making the heedless aware and the ignorant mindful - but with complete wisdom. Furthermore, all must serve His Excellency Qavam with utmost sincerity, trustworthiness, endeavor and zeal, for service to him is service to me.

3 باری حال وقت آنست که بزرگان بنهایت روح و ریحان معاشرت نمائی و لسان بتبلیغ گشائی غافلانرا آگاه کنی و بیخردانرا هوشیار نمائی ولی بحکمت تامه و دیگر آنکه کل باید در خدمت حضرت قوام بنهایت صداقت و امانت و همت و

غیرت خدمت نمائید زیرا خدمت او خدمت بمن
است

- 4 My God, my God! Verily, Thy servant Baqir, of radiant countenance and illumined heart, implores Thee and hopes for Thy favors and awaits the wonders of Thy tender mercies. O Lord! Assist him against the enemies and strengthen him with mighty power and loosen his tongue in praise and cause him to speak through the confirmation of the Holy Spirit in the Abha Kingdom, that he may be illumined by the lamp of guidance in the gatherings of the great ones and may call the seekers to the white path and the most excellent way. Verily, Thou art the Confirmer, the Powerful, the Mighty, the Bestower, and verily, Thou art the Generous, the All-Giving.

4 الهی الهی اَنْ عبدک باقر ناضر الوجه باهر القلب
یتضرّع الیک و یرجو الطافک و ینتظر بدایع
رأفتک ربّ انصره علی الأعداء و ایده بشدید
القوی و اطلق لسانه بالثناء و انطقه بتأیید من
روح القدس فی ملکوت الأبهی حتی یستضیء
بسراج الهدی فی محافل الکبراء و یدعو الطالبین
الی المنهج البیضاء و الطریقه المثلی اَنْک انت
المؤید المقتدر العزیز الوهاب و اَنْک انت الکریم
الوهاب

INBA84:327

AB02684

To: Nur Muhammad Khan (Kirman), in Tihiran

Date: 1907-Feb-28

- 1 O thou who art firm in the Covenant! Thy letter was received and perused, and from its meadows of inner meanings a fragrant breeze wafted. Be confident in the grace of the Most Great Name and be attracted to the fragrances of love for the Ancient Beauty. Previously thou wert successful in God's good-pleasure and confirmed in traveling to serve the Cause of God. Now too it is hoped that thou wilt become a manifestation of divine good-pleasure and forever accepted and near at the Threshold of Oneness.
- 2 Thou hadst written about peace and security in the capital of Iran - it will improve and get better in future, though some difficulties lie ahead. However, these will not last. In the Most Holy Book, forty years ago, the events of this year in Tehran were explicitly recorded, that in the land of Ta there would be popular movement, but afterwards the throne of sovereignty would be adorned by an important personage and every difficulty that arose would gradually pass away. Therefore be certain that the kingdom is protected and the nation is under the shelter of the manifest Light. The people shall find rest and the government shall attain to orderliness. This is what We inform thee of.

1 ای ثابت بر پیمان نامه رسید و ملاحظه گردید و از
ریاض معانی نسیم معطری وزید مطمئن بفضل
اسم اعظم باش و منجذب بنفحات حبّ جمال
قدم از پیش رضای حقّ موفق گشتی و در سفر
بخدمت امر الله مؤید شدی حال نیز امید چنین
است که مظهر رضای الهی شوی و در درگاه
احدیت الی الأبد مقبول و مقرب باشی

2 از امن و امان مرکز ایران مرقوم نموده بودی
در آینده بهتر گردد و خوشتر شود ولی قدری
مشکلات پیش آید اما بقائی ندارد در کتاب
اقدس ابهی چهل سال پیش وقایع این سنه
طهران بصریح عبارت مرقوم که در ارض طا
حرکت جمهور گردد لکن بعد سریر سلطنت
بشخص خطیری مزین شود و هر مشکلی که
حاصل گردد بتدریج زائل شود پس یقین نما که
ملک حصین است و ملک در تحت حمایت
نور مبین ملت آسایش یابد و دولت آرایش جوید
هذا ما نخبرک به

- 3 Regarding presence at the radiant Shrine, thou hadst written - in these days ones like you should seize the opportunity in those regions and spread the divine fragrances, for such an arena may not be available at all times. Now all are occupied with themselves, so this is the time of attraction and the season of striving and endeavor.
- 4 Convey to the cherished maidservant of God, the honored leaf, daughter of Zabih, the most wondrous and glorious greetings from this prisoner. And upon thee be the most glorious Glory.
- 3 در خصوص حضور به بقعه نوراء مرقوم نموده بودی این ایام باید امثال شما در آنصفحات فرصت را غنیمت شمرد و بنشر نفحات الله پردازد زیرا هر وقت چنین میدانی حاصل نگردد و الآن کل مشغول بخود پس وقت انجذابست و زمان سعی و اجتهاد
- 4 کنیز عزیز الهی ورقهء مقربہ صبیہء ذبیح را از قبل این زندانی تحیت ابدع ابهی ابلاغ دارید و علیک البهاء الأبهی

MILAN.219, AVK4.443ex

AB03057

To: *Haji Muhammad Baqir from Najafabad et al.*

Date: 1907-Feb-28

- 1 O my Most Exalted Lord, my highest aspiration, my luminous desire, my refuge in my first life and my shelter in my next existence!
- 2 These are Your distinguished servants and Your trusted bondsmen, humbled before Your luminous threshold, destitute at the door of Your great mercy. They heard Your call from the Center of Glory and responded to Your summons when it encompassed the world of creation. They believed, were assured, and found certitude in the manifestation of Your Self in the world of testimony and visibility, in the dawning of the Sun of Truth from the horizon of possibility, and in the revelation of the Revealer of the Mount to all created things. They became renowned for their love of You, were attracted by Your remembrance, and arose in Your praise, acknowledging Your oneness and relying upon Your mercy.
- 3 The people persecuted them and rose against them with harm and blame. They fell under the claws of oppression and were immersed in seas of trials. Eyes wept for them like springs, and tears of sorrow flowed from eyelids. They bore every affliction in Your path and drank in Your love a bitter cup from all who harbored hatred. They did not weaken in their steadfastness in faith, nor did they waver in their firmness and establishment in the Covenant of the All-Merciful.
- 1 یا ربی الأعلی و منیتی العلیا و بغیتی النوراء و ملجئ فی حیاتی الأولى و ملاذی فی نشئتی الأخری
- 2 انّ هؤلاء عبادک النّبّاء و ارقائك الأمناء اذلاء بعبتیک النوراء فقراء بیاب رحمتک الکبری قد سمعوا خطابک من مرکز الکبریاء و اجابوا ندائک لما احاط عالم الانشاء و آمنوا و ايقنوا و اطمئنوا بظهور مظهر نفسک فی عالم الشّهادة و العیان و اشراق شمس الحقیقه من افق الامکان و تجلّ مجلّ الطور علی الأکوان و اشتهروا بحبک و انجذبوا بذكرک و قاموا علی ثنائک معترفين بفردانیتک متوکلین علی رحمانیتک
- 3 فاضطهدهم القوم و قاموا علیهم بالضرّ و اللوم قد وقعوا تحت محالب العدوان و استغرقوا فی بحور الامتحان قد بکت علیهم العیون کالعیون و جرى من الأجفان عبرات الأحران فاحتملوا فی سبیلک کلّ بلاء و شربوا فی حبّیتک كأساً مريرة من کلّ ذی شخّاء و ماوهنوا فی الثبوت علی الأیمان و ماتزلزلوا فی الثبوت و الرسوخ علی میثاق الرحمن

- 4 Lord, make them waves in the ocean of forgiveness, make them hosts in the Kingdom of the All-Merciful, ordain for them every good in the Garden of Good-Pleasure, enable them to enter the scene of vision, and grant them eternal dwelling in the garden of meeting through grace and bounty. Verily, You are the Generous, the Merciful, the Giving, the Forgiving, the Kind, the Bountiful in favors.

4 ربّ اجعلهم من امواج بحر الغفران واجعلهم من افواج ملكوت الرحمن وقدر لهم كلّ خير في جنة الرضوان ووقفهم على الدخول في مشهد العيان واخلدهم في حديقة اللقّاء بالفضل والعطاء انك انت الكريم الرحيم المعطي الغفور الرؤوف الجزيل الألفاف

TABN.199

AB04952

To: Baha'is of the world

Date: 1907-Feb-28

- 1 My Lord, my Hope, my Confirmer, my Helper! I have turned away from all things to the center of Thy mercy, have closed my eyes to all else but Thee, and have faced the Dawning-Place of Thy oneness, seeking the rain-clouds of Thy mercy, drawing from the oceans of Thy compassion, seeking light from the Sun of Thy oneness, and drinking from the springs of Thy bounty. I beseech Thee to encompass these loved ones with Thy abundant outpouring grace and the torrential rain of Thy generosity upon the hills and dwellings and the glances from the eyes of aid, O Thou the Hidden One of kindnesses!

1 بواسطة جناب افنان آقا ميرزا بزرگ احبّاي الهى عليهم بهاء الله الأبهى ربّ ورجائي و مؤيدى وموفقى قد رجعت عن كلّ شيء الى مركز رحمانيتك و غضضت النظر عن دونك و توجهت الى مطلع فردانيتك مستمطراً سحاب رحمتك مستفيضاً من بحار رأفتك مستضيئاً من انوار شمس احديتك مستسقياً من ينابيع موهبتك ان تشمل هؤلاء الأحياء بفيضك الغدق المدرار و صيب جودك المنهمر علي التلال والديار ولحظات اعين الأسعاف يا خفي الألفاف

- 2 My Lord, these are servants who have spent their wealth in Thy path and have given what they possess in Thy love so that good may be established among Thy creation and that the cooperation and mutual assistance which Thou hast commanded Thy servants in Thy Books and Tablets may come to pass. My Lord, accept from them this spending and send down upon them a blessing from Thee in this radiant age so that the people of the world may follow their example and spend their wealth in the path of righteousness and in aid of their fellows.
- 3 My Lord, multiply for each one of them their good deeds ten-fold and assist them with a doubled outpouring from the kingdom of Thy wealth. O Lord of Lords! Verily Thou art the Generous, the Mighty, the Powerful, the Bestower.

2 ربّ هؤلاء عباد انفقوا اموالهم في سبيلك و بذلوا ما يملكون في محبتك حتى يتأسس خير بين بريتك ويحصل التعاون والتعاقد الذي امرت به عبادك في كتبك والواحد ربّ اقبل منهم هذا الانفاق و انزل عليهم بركة من عندك في عصر الاشراق حتى يتأسس بهم اهل الآفاق و [ينذلوا] اموالهم في سبيل البرّ و اعانة الارفاق

3 ربّ اجعل لكل واحد منهم من الحسناته عشرة امثالها و ايده بفيض مضاعف من ملكوت

ثروتک یا ربّ الأرباب انک انت الکریم العزیز
المقتدر الوهاب

INBA84:452

AB05103

To: Tirandaz Kaykhusraw, in Shiraz

Date: 1907-Feb-28

- 1 O servant of God! The effect of your loving pen was observed - it was supplication and entreaty, and attention and trust. It contained spiritual truths and meanings, and was a sign of faith and certitude in the Divine Beauty, and evidence of firmness and steadfastness in the Cause of the All-Glorious Lord.

1 ای بنده یزدان اثر خامه مهرپرور ملاحظه
گردید تبّتل و تضرّع بود و توجّه و توکّل حقایق
و معانی داشت و آیت ایمان و ایقان بجمال ربّانی
بود و دلیل ثبوت و استقامت بر امر حضرت
سبحانی
- 2 Therefore, I too shall offer humble entreaties at the Court of the Self-Sufficient, and seek heavenly bounties and divine confirmations and assistance for you and the Persian friends, so that each one may seize the ball of precedence from humankind in the arena of divine knowledge, and shine forth with the light of the love of God in the assemblage of the world.

2 لهذا من نیز بدرگاه بی نیاز عجز و ابتهاج نمایم و
از برای تو و یاران پارسی بخشش آسمانی طلبم و
عون و عنایت یزدانی جویم تا هر یک در میدان
عرفان گوی سبقت و پیشی را از نوع انسان
بربائید و در انجمن عالم بنور محبت الله بدرخشید
- 3 May you become detached from all that exists and attracted to the holy fragrances. God willing, may you become the cause of calling the Persian brethren to this spring of eternal life, bringing all beneath the pavilion of universal peace, and making them servants at the threshold of the Lord God.

3 از من فی الوجود منقطع گردید و بنفحات قدس
منجذب شوید بلکه انشاءالله سبب گردید و
برادران فارسی را باین چشمه زندگانی جاودانی
بخوانید کلّ را در سایه سرپرده صلح عمومی
درآرید و خادم درگاه حضرت یزدان نمائید
- 4 And upon you be the Most Glorious Glory!

4 و علیکم البهاء الأبهی

MKT9.067b, YARP2.393 p.306

AB02328

*To: Hadrat-i-Ain, in Tihiran**Date: 1907-03 ca.*

1 ...O pure soul! This Most Great Cycle and blessed Age hath a manifest proof, a shining evidence, a conclusive argument, and an overwhelming might. Its grandeur is evident. Its power hath stirred the East and the West, and its radiance hath attracted the South and the North. In every land it appeareth with a proof, and in every region it prevaieth with an argument. For in the East they seek the mysteries of the Word, and in the West they pursue the evidences of clear signs. Consider how the Dawning-Place of Revelation, the Manifestation of Sinai, while imprisoned in the Most Great Prison under chains and fetters, raised aloft the mighty Cause and ennobled His ancient and distinguished followers. He unfurled the banner of manifest light and created a great commotion in both East and West.

2 Hath such power and might any like or equal? Hath it any parallel in bygone centuries? Nay, by God! For the Manifestations of God in former times established Their Cause either through the sword and overwhelming force, or Their Cause spread after three hundred years. But the Most Great Name, under chains and the sword, arose to conquer East and West. His Cause became effective, His mention prevailed, His call encompassed the world, and His fame reached the Kingdom on high. In prison He had a heavenly palace, and in the pit He reached the height of the moon. What power is greater than this, what might more perfect than this? All the philosophers of the West acknowledge this overwhelming power and stand amazed at how the Most Great Name, in prison and under affliction, manifested perfect power and overwhelming might. This is a sign among His signs, and a proof among His proofs and evidences. Well is it with them that understand.

TEW.019-020

1 ...ای جان پاک این کور عظیم و دور کریم
برهانش ساطع دلیلش لامع جتتش قاطع
سطوتش قاهر عظمتش واضح است قوتش شرق
و غرب را متحرک نموده و پرتوش جنوب و
شمال را منجذب کرده در هر کشوری بیرهانی
ظاهر و در هر اقلیمی بحجتی غالب زیرا در
خاور اسرار کلمات خواهند و در باختر آثار
بینات جویند ملاحظه فرما که مطلع ظهور
مجلی طور در سخن مظهر تحت سلاسل و قیود
امر عظیم بلند نمود و یاران قدیم ارجمند کرد
و علم نور مبین برافراخت و در شرق و غرب
ولوله انداخت

2 آیا این قدرت و قوت شبه و نظیر دارد و در قرون
قدیم مضاهی و مثل دارد لا والله زیرا مظاهر
الهیة در ازمنهء قدیمه در ایام خود اعلاء کلمه
بسيف شاهر نمودند و ضرب قاهر و یا آنکه بعد
از سیصد سال انتشار یافت اما اسم اعظم در زیر
زنجیر و شمشیر بتسخیر شرق و غرب برخاست
امرش نافذ شد و ذکرش غالب گشت آوازه اش
جهانگیر شد و صیبتش بملکوت اثیر رسید در
زندان ایوان سلطنت آسمانی داشت و در چاه اوج
ماه بیاراست چه قدرتیست اعظم از این و چه
سطوتیست اکمل از این و جمیع فلاسفهء غرب
این قوهء قاهره را اذعان نمایند و حیران مانند که
چگونه در سخن و محن اسم اعظم قدرت کامله
ظاهر فرمود و قوهء قاهره باهر شد هذه آیه من
آیاته و حجة من حججه و بیناته طوبی للعارفين

MMK4#064 p.074x

AB03849

To: Baha'is of Mashhad et al.

Date: 1907-03 ca.

1 ...O friends of this Prisoner! Night and day, with a radiant countenance and with heart and soul set aflame, I occupy myself with the remembrance of the friends, and spend my time in the mention of the loved ones. Through the grace of the Lord of Oneness, I cherish the hope that the friends may likewise be stirred by this musk-laden breeze and, beneath the blessed Tree, become intimate companions to this center of lowliness and supplication. May they seek not a moment's rest, nor tarry for an instant. Let them be exhilarated at night and radiant of face by day. Let them make the morning time an instrument of success, and the evening an occasion for the dawning of light. Let them loose their tongues in teaching and demonstrate the power of divine guidance. Let them adorn their tongues with praise of the Most Glorious Beauty and find repose in the shade of the Tree of Life. Let them seize from the arena of sacrifice the ball of precedence and excellence, and be transported with joy and rapture at every moment.

2 O beloved friends of Abdu'l-Baha and cherished loved ones of the Prisoner of Akka! What bounty could be greater than this, that a person should begin life in a state of lowliness and supplication, become intimate with the Beloved of all worlds in love and affection, engage in song and melody, quicken souls with sweet music, unlock an eloquent tongue, become the cause of guidance to others, and with the utmost ardor occupy himself with servitude at the Sacred Threshold. This is the beginning of life, and at its end he should sacrifice his soul. This is the greatest bestowal: that the beginning should be the opening of favors, the end the completion of assistance, and between them wondrous qualities. This is from the grace of my Lord, the All-Merciful, upon every soul who has tasted the sweetness of love from the cup of favors.

1 ...ای یاران این مسجون شب و روز با رخی افروخته و جان و دلی سوخته بیاد یاران پرداخته و بذکر دوستان اوقات میگذرد از فضل یزدان امید چنان است که دوستان نیز باین نفحه مشبک در اهتزاز آیند و در ظل شجره مبارکه همدم و همراز این مرکز عجز و نیاز شوند دمی راحت نجویند و آنی تأنی نکنند شب بطرب آیند و روز چهره برافروزند صبح را وسیله فلاح کنند و شام را سبب سطوع انوار نمایند لسان بتبلیغ گشایند و قوت هدایت کبری بنمایند زبان ببناء جمال ابدی بیارایند و در سایه شجره حیات پیاسایند گوی سبقت و پیشی از میدان فدا بریایند و در هر دم به وجد و طرب آیند

2 ای یاران عزیز عبدالبهاء و دوستان محبوب زندانی عکا چه موهبتی اعظم از این که انسان آغاز حیات عجز و نیاز نماید و به عشق و محبت دلبر آفاق همراز گردد و به نغمه و آواز پردازد و باهنگی خوش روح بخشد و لسانی فصیح بگشاید و سبب هدایت خلق گردد و بکمال همت بعبودیت آستان مقدس پردازد این آغاز زندگانی و در انجام جان فدا نماید اینست عنایت کبری که بدایت فاتحه الألطاف گردد و نهایت خاتمة الأسعاف و مابین بدیع الأوصاف هذا من فضل ربی الرحمن علی کل انسان ذاق حلاوة الحب من كأس الألطاف

MMK2#258 p.185x

AB00276

To: E E Wrestling Brewster, in New York

Date: 1907-Mar-06

- 1 O thou who art captivated by the truth and magnetized by the Heavenly Kingdom! Thy long letter hath come and it brought great joy, as it clearly betokened thy strenuous efforts and high purposes. Praised be God, thou wishest well to men, and yearnest after the Kingdom of Baha, and art longing to see the human race press forward. It is my hope that because of these high ideals, these noble intimations of the heart, and these tidings of heaven, thou shalt become so luminous that down all the ages the light of thy love for God will shed its glory.

1 ای مفتون حقیقت و منجذب ملکوت الله نامه مفصل رسید و از تلاوتش نهایت سرور حاصل گردید زیرا دلیل جلیل بر علوهت و سمویت بود که الحمد لله خیرخواه عالم انسانی و منجذب ملکوت بهائی و مفتون ترقی عالم بشری هستی امیدوارم که بسبب این افکار عالی و انجذابات وجدانی و اشارات ملکوتیه چنان روشن گردی که پرتو محبت الله بر اعصار و قرون بتابی
- 2 Thou hast described thyself as a student in the school of spiritual progress. Fortunate art thou! If these schools of progress lead to the university of heaven, then branches of knowledge will be developed whereby humanity will look upon the tablet of existence as a scroll endlessly unfolding; and all created things will be seen upon that scroll as letters and words. Then will the different planes of meaning be learned, and then within every atom of the universe will be witnessed the signs of the oneness of God. Then will man hear the cry of the Lord of the Kingdom, and behold the confirmations of the Holy Spirit coming to succor him. Then will he feel such bliss, such ecstasy, that the wide world with its vastness will no longer contain him, and he will set out for the Kingdom of God, and hurry along to the realm of the spirit. For once a bird hath grown its wings, it remaineth on the ground no more, but soareth upward into high heaven—except for those birds that are tied by the leg, or those whose wings are broken, or mired down.

2 مرقوم نموده بودی که شاگرد مدرسه ترقی روحانی هستی خوشا بحال تو اگر مدارس ترقی بمدرسه کلیه ملکوت منتهی گردد علوم و معارفی حاصل شود که انسان لوح منشور امکانرا نامتناهی بیند و جمیع کائنات را حروف و کلمات مشاهده کند و درس مقامات معنوی خواند آیات توحید در ذرات کائنات بیند و نداء رب الملکوت بشنود و تأییدات روح القدس مشاهده نماید و چنان وجد و طرب یابد که در عرصه وسیع امکان ننگجد آهنگ ملکوت کند و بجهان لاهوت شتابد هر مرغی چون پر برویاند در زمین استقرار نیابد باوج اعلی پرواز نماید مگر مرغانی پابسته و یا بال و پر شکسته و یا آلوده بآب و گل نموده
- 3 O thou seeker after truth! The world of the Kingdom is one world. The only difference is that spring returneth over and over again, and setteth up a great new commotion throughout all created things. Then plain and hillside come alive, and trees turn delicately green, and leaves, blossoms and fruits come forth in beauty, infinite and tender. Wherefore the dispensations of past ages are intimately connected with those that follow them: indeed, they are one and the same, but as the world groweth, so doth the light, so doth the downpour of heavenly grace, and then the Daystar shineth out in noonday splendor.

3 ای حقیقت جو جهان ملکوت یکیست نهایت آست که بهار تجدد نماید و در کائنات حرکت و جنبشی جدید و عظیم بنماید کوه و دشت زنده شود درختان تر و تازه گردد و برگ و شکوفه و ثمر بطراوتی بی اندازه جلوه نماید لهذا ظهورات سابقه با ظهورات لاحقه نهایت ارتباط دارد بلکه عین یکدیگرند اما کون که ترقی نماید شعاع شدیدتر است و فیض عظیمتر و آفتاب در دایره نصف نهار جلوه نماید
- 4 O thou seeker after the Kingdom! Every divine Manifestation is the very life of the world, and the skilled physician of each ailing soul. The world of man is sick, and that competent

4 ای طالب ملکوت هر ظهوری جان عالم است و طبیب حاذق هر دردمند عالم بشر مریض است آن طبیب حاذق علاج مفید دارد و

Physician knoweth the cure, arising as He doth with teachings, counsels and admonishments that are the remedy for every pain, the healing balm to every wound. It is certain that the wise physician can diagnose his patient's needs at any season, and apply the cure. Wherefore, relate thou the Teachings of the Abha Beauty to the urgent needs of this present day, and thou wilt see that they provide an instant remedy for the ailing body of the world. Indeed, they are the elixir that bringeth eternal health.

بتعالیم و وصایا و نصایحی قیام نماید که درمان هر درد است و مرهم هر زخم البتّه طیب دانا احتیاجات مریض را در هر موسمی کشف نماید و بمعالجه پردازد لهذا تعالیم جمال ابدی را تطبیق بلوازم و احتیاجات زمانه نما ملاحظه مینمائی که جسم مریض جهانرا علاج برءالسّاعه است بل دریاق شفای ابدیست

- 5 The treatment ordered by wise physicians of the past, and by those that follow after, is not one and the same, rather doth it depend on what aileth the patient; and although the remedy may change, the aim is always to bring the patient back to health. In the dispensations gone before, the feeble body of the world could not withstand a rigorous or powerful cure. For this reason did Christ say: "I have yet many things to say unto you, matters needing to be told, but ye cannot bear to hear them now. Howbeit when that Comforting Spirit, Whom the Father will send, shall come, He will make plain unto you the truth."

5 و معالجه اطّباّی حاذق سلف و خلف نوع واحد نیست بلکه بمقتضای مرض مریض است هرچند علاج تغییر و تبدیل یابد ولی کلّ بجهت صحتّ مریض است در ظهورات سابقه جسم علیل عالم تحمّل علاج قوی فائق نداشت اینست که حضرت مسیح فرمود امور بسیار است که لازمست بیان شود ولیکن حال شما نتوانید استماع نمود ولیکن چون آن روح تسلّی دهنده که پدر میفرستد بیاید حقیقت را از برای شما بیان کند

- 6 Therefore, in this age of splendors, teachings once limited to the few are made available to all, that the mercy of the Lord may embrace both east and west, that the oneness of the world of humanity may appear in its full beauty, and that the dazzling rays of reality may flood the realm of the mind with light.

6 لهذا در این عصر انوار تعلیم خصوصی عمومی گردید تارحمت پروردگار شرق و غرب را احاطه نماید وحدت عالم انسانی جلوه کند و نورانیت حقیقت جهان وجدانرا منور نماید

- 7 The descent of the New Jerusalem denoteth a heavenly Law, that Law which is the guarantor of human happiness and the effulgence of the world of God.

7 نزول اورشلیم تازه شریعتیست آسمانی و کافل سعادت عالم انسانی و جلوه نورانیت عالم الهی

- 8 Emmanuel was indeed the Herald of the Second Coming of Christ, and a Summoner to the pathway of the Kingdom. It is evident that the Letter is a member of the Word, and this membership in the Word signifieth that the Letter is dependent for its value on the Word, that is, it deriveth its grace from the Word; it has a spiritual kinship with the Word, and is accounted an integral part of the Word. The Apostles were even as Letters, and Christ was the essence of the Word Itself; and the meaning of the Word, which is grace everlasting, cast a splendor on those Letters. Again, since the Letter is a member of the Word, it therefore, in its inner meaning, is consonant with the Word.

8 عمّانویل فی الحقیقه مبشّر برجوع ثانی حضرت مسیح بود و منادی طریق ملکوت این معلومست که حرف عضوی از اعضای کلمه است این عضویت عبارت از استفاضه است یعنی این حرف مستفیض از کلمه است و ارتباط روحانی بکلمه دارد و جزء او محسوب میشود حواریون بمنزله حروف بودند و حضرت مسیح جوهر کلمه و معانی کلمه که فیض ابدیست پرتوی بر آن حروف افکنده بود و چون حرف عضوی از اعضای کلمه است لهذا معنا مطابق کلمه است

- 9 It is our hope that thou wilt in this day arise to promote that which Emmanuel foretold. Know thou for a certainty that thou wilt succeed in this, for the confirmations of the Holy Spirit are continually descending, and the power of the Word will exert

9 امیدواریم که آنچه جناب عمّانویل بشارت داده امروز تو بآن قیام نمائی و یقین بدان که موفق میشوی زیرا تأییدات روح القدس پیاپی میرسد

such an influence that the Letter shall become the mirror in which the splendid Sun—the Word Itself—will be reflected, and the grace and glory of the Word will illumine the whole earth.

و قوّت کلمه چنان نفوذ کند که حرف آئینه
مجلای آفتاب کلمه شود و فیض و انوار کلمه
جهانرا روشن نماید

- 10 As for the heavenly Jerusalem that hath come to rest on the summits of the world, and God's Holy of Holies, Whose banner is now lifted high, this comprehendeth within itself all the perfections, all the knowledge of the dispensations gone before. Beyond this, it heraldeth the oneness of the children of men. It is the flag of universal peace, the spirit of eternal life; it is the glory of the perfections of God, the circumambient grace of all existence, the ornament bedecking all created things, the source of inner quietude for all humankind.

10 اما اورشلیم آسمانی که در قطب امکان استقرار یافته و قدس الأقداس ربّانی که علم افراخته جامع جمیع کمالات و تعالیم سابقه است و از آن گذشته منادی وحدت عالم انسانیست و علم صلح عمومی و روح حیات ابدیه و نور کمالات الهیه و فیض محیط عالم آفرینش و زینت و آرایش آفرینش و سبب آسایش عالم بشر است

- 11 Direct thine attention to the holy Tablets; read thou the Ishraqat, Tajalliyyat, the Words of Paradise, the Glad Tidings, the Tarazat, the Most Holy Book. Then wilt thou see that today these heavenly Teachings are the remedy for a sick and suffering world, and a healing balm for the sores on the body of mankind. They are the spirit of life, the ark of salvation, the magnet to draw down eternal glory, the dynamic power to motivate the inner self of man.

11 بالواح مقدّسه مراجعت نمائید اشراقات و تجلیات و کلمات و بشارات و طرازات و کتاب اقدس ملاحظه مینمائید که این تعالیم الهیه الیوم درمان درد عالم انسانیست و مرهم زخم جسد امکانی روح حیاتست و سفینه نجات و مغناطیس عزّت ابدیه و قوه نافذه در حقیقت انسانیّه و علیک البهاء الأبهی

SWAB#029, BSW#12.06x, TAB.536-540, BWF.380-381x, BSC.435 #791

MKT3.249, MNMK#151 p.281,
MMK1#029 p.055, YMM.384x,
YMM.419x

AB12205

To: Howard Macnutt, in Brooklyn

Date: 1907-Mar

- 1 O thou spiritual beloved! Thy letter, which was written in Brooklyn dated March 8th 1907 was received. Its contents were beautiful and its suggestions and glad tidings conducive to the happiness of this grieved heart. Thou hast written regarding the promotion of the Word of God in those regions during the last winter. Ere long thou shalt behold that the standards of all the religions shall be brought low and the ensign of the Kingdom of Abha shall be hoisted, waving upon the apex of the world; and each one of the firm believers in the Covenant will shine and gleam like unto a luminous moon from the horizon of the existence upon all ages and cycles. Travel thou as much as thou canst to all parts and directions and

1 ای عزیز روحانی نامۀئی که از بروکلین ۸ مارث ۱۹۰۷ ارسال نموده بودی رسید مضامین دلنشین بود و اشارات و بشارات سبب سرور این قلب حزین از انتشار کلمه الله در آن صفحات مرقوم نموده بودی که در این زمستان واقع شد عنقریب خواهی دید که اعلام جمیع مذاهب منکوس و رایت ملکوت ابدی مرتفع و موج و احبای ثابت بر پیمان هر یک از افق امکان مانند مه تابان درخشنده بر قرون و اعصار تا توانی سفر باطراف و اکاف نما و بقوت کلمه الله و عظمت عهد و میثاق نطق

deliver eloquent speeches through the Power of the Word of God and the Grandeur of the Covenant and Testament. Talk thou fluently in the assemblages; the Confirmations of the Holy Spirit will become thy intimate friend and the Providence of the Lord of the Kingdom thy companion.

فصیح بگشا و خطاب بلیغ بنا تأییدات روح
القدس همدم گردد و عنایت ربّ الملکوت
همقدم شود

- 2 Truly I say thou art engaged in the service of the Kingdom and there is no doubt that this Path is beset with difficulties and trials, but it will end in the Eternal Universe and Everlasting Happiness is finally attained.

2 فی الحقیقه مشغول بخدمت ملکوتی البتّه این راه
مشقّت دارد زحمت دارد ولی منتی بجهان ابدی
گردد و راحت و آسایش سرمدی حاصل شود

- 3 Thou hast written regarding the trip to the Orient. It is very acceptable and important. But it must be most excellent and with prominent circumstances and not little and trivial. If thou art desiring that the attracted maidservant of God, Miss Barney, be in this party there is permission.

3 در خصوص سفر به شرق مرقوم نموده‌اید بسیار
موافق است و مهمّ ولی باید مکمل باشد و مفصل
نه مختصر اگر با امة الله المنجذبه مس بارنی همراهی
خواهید جائز است

- 4 Convey respectful greeting on my behalf to Mrs. MacNutt and say "Happy is thy condition that thou art a teacher thyself and art the wife of such a teacher who loosens his tongue in the praise and glorification of His Highness the incomparable One, and who warbles like unto the Dove of Holiness in the assemblies."

4 مسیس مکات را از قبل من تحیت محترمانه
برسان و پیگو خوشا بحال تو که مبلغی و قرین
چنین مبلغ که زبان بحمد و ستایش حضرت
یزدان گشاید و در محافل مانند حمامهء قدس
تغنی نماید

- 5 In brief, today the greatest power of the world of existence is the power of the Covenant which imparts life and motion to the heart of the universe and is pulsating in the body of the contingent being like unto the pulsation of the artery. The hosts of the Kingdom of Abha are assisting the Covenant and the cohorts of the Supreme Concourse are helping the people of the Testament.

5 باری الیوم اعظم قوای عالم وجود قوهء میثاق
است که قلب آفاق را بحرکت آرد و مانند
رگ شریان در جسم امکان نابض است جنود
ملکوت ابهی ناصر میثاق و جیوش ملأ اعلی
مؤید اهل یمان

- 6 Upon thee be greeting and praise!

6 و علیک التّحیّة و الثّناء

BRL_DAK#1098

AB04118

To: *Mirza Muhammad Hasan Adib, in Tihiran*

Date: 1907-Mar-20

- 1 O my kind friend! Praise be to God, the drink of glad tidings has gained strength and the goal was swiftly achieved, and this is from the bounty of your Lord, the Mighty, the All-Knowing.

1 ای یار مهربان من الحمد لله شربت بشارت قوام
یافت و بسرعت تمام مرام انجام جست و هذا
من فضل ربک العزیز العلام

- 2 Write confidentially to them that Andalib is constantly in severe hardship and subject to threats. If they show consideration to him, it will attract divine confirmation. 2 محرمانه بایشان بنگارید که جناب عندلیب دائماً در مشقت شدید و معرض تهدیدند اگر مراعاتی از ایشان بفرمایند جالب تأیید است
- 3 A letter to the French translator has been written and is enclosed - please send it so he knows we have not forgotten him and are always thinking of him, but he must appreciate the value of this gift. 3 مکتوبی بمترجم فرانسوی مرقوم و در جوف است ارسال دارید تا بداند که ما او را فراموش ننموده ایم و همواره بیاد او بوده و هستیم ولی باید قدر این موهبت را بداند
- 4 The teachers in India have been confirmed and became the cause of exalting the Word of God. Let His Holiness Sadru's-Sudur carry out whatever his heart desires. The purpose is that through Jenab-i-Amin who is there, they should experience no hardship so they can engage in teaching with peace of mind. 4 مبلغین در هندوستان مؤید گردیدند و سبب اعلاء کلمه الله شدند حضرت صدرالصدور هر نوع میل قلبی دارند مجری فرمایند مقصود اینست که بواسطه جناب امین که در آنجاست ابداء عسرت نکشند تا بفراغت بدرس تبلیغ مشغول باشند
- 5 O Adib! The world of creation is in motion and movement. There is no commotion in the city except the curl of the Beloved's tress; There is no tumult in the horizons except the arch of the Friend's brow. 5 ای حضرت ادیب عالم آفرینش در حرکت و جنبش است ولوله در شهر نیست جز شکن زلف یار فتنه در آفاق نیست جز خم ابروی دوست
- 6 Make an effort and bestow enthusiasm and passion so that a divine gift may become manifest and cause the guidance of all. The time is favorable - let it not slip away. 6 همتی نمائید و شور و شعنی بخشید تا موهبتی ظاهر گردد و سبب هدایت کل شود زمان مساعد و وقت از دست رود
- 7 And upon you be the Most Glorious Glory! 7 و علیک البهاء الأبهی

BRL_DAK#1041, MSHR5.261

ABU3635

Words to American pilgrims spoken around April 1907 in Akka

Question/topic: How do saints become saints?

Q. How do saints become saints?

A. Through prayer, supplication, purification of the heart and good wishes.

SW_v08#04 p.045

AB04599

To: Aseyeh Wellesca Dyar

Date: 1907-Apr or <

O thou who art attracted to the Fragrances of God!

Verily, I considered the meanings of thy beautiful words and found them as a peerless, brilliant pearl, shining with a luster of the lights of the love of God. God shall surely enable thee [to speak] in more eloquent and wonderful words through a confirmation from the Spirit of the gift of God. [...]

O maid-servant of God! Verily, the picture (photograph) is an indication of what is in the heart of man. There are faces which are rejoiced and brilliant like unto the garden of paradise and faces which are dusty and dark and are covered with the dimness of fire.

Verily I beg of God that He may strengthen thee in whatever matter thou mayest undertake and unto which thou mayest advance.

O maid-servant of God! Thy heart shall surely have attractions and revelations through the power of the beauty of El-ABHA, which will be followed by glad-tidings and signs, in every minute and instant. Verily, I reveal unto thee in spirit and address thee in heart, a speech which will open unto thee the doors of mysteries which are concealed behind veils. When mirrors become pure and the lights shine, the signs of the Sun of Truth shall reflect therein with most wonderful splendors.

O maid-servant of God! Verily, I have not forgotten thee and will not forget thee. Trust thou in the love of Abdul-Baha, for verily, nothing equals it.

O maid-servant of God! Verily, the Household present unto thee greeting and praise, with all longing and attraction.

TAB.200-201

AB11310*To: Aseyeh Wellesca Dyar**Date: 1907-Apr or <*

O maid-servant of God!

[...] I beg of God that He may make [that place] a center of merciful events and a point whereon the lordly favors may fall; and that He may make thee so ablaze with the fire of His love that the flame of the love of God may pervade all those parts.

TAB.202

AB07819*To: Aseyeh Wellesca Dyar**Date: 1907-Apr or <*

O thou dear maid-servant of God! Thy letter was received and a sweet odor wafted from the rose-garden of its meanings. Thou hast offered thanks before the threshold of the One God, for that thou hast stepped into the court of the Manifestation in such a blessed day and hast partaken a share and portion from the bounties of the Pre-existent Beauty. This mortal world is fickle and unstable like unto a shifting shadow, and the human life is like unto a mirage and a reflection on the water. When thou lookest at the result thou wilt consider the preliminaries as important, otherwise, preliminaries without a result are of no fruit or harm; they are pure fancy and sheer darkness. Therefore even a short duration of life is sufficient.

I beg of God that He may render thee successful so that thou mayest find the result of the supernal life from the temporal life and attain to the gift of the heavenly food and be strengthened to serve the Cause of God.

TAB.202-203

AB00448

To: Aseyeh Wellesca Dyar

Date: 1907-Apr or <

O thou who art esteemed in the Threshold of the Almighty!

Praise thou God, for that thou hast found the Light of Guidance, recognized the Lord of the Kingdom, art engaged in the service of the Divine Garden and hast guided a number of souls and led them to the Kingdom of Existence. When thou occupiest thyself with all thy strength in service, thou wilt become a magnet of attraction and cause every seeker to reach the presence of the Desired One; thou wilt raise a great clamor in the world and evince such an ecstasy and rapture that will astonish the minds.

Send my loving greeting to those souls whom thou hast guided unto the divine kingdom and say unto them: "Ye must appreciate Miss ... Move your tongues in thanksgiving and be obliged for her great effort; for she gave you to drink the wine of guidance from the cup of the love of God and led you to the kingdom of lights. Were you to thank her for many years as a reward for this guidance, ye will not be able to repay your obligation for this gift."

Thou hast written concerning the Impersonality of the Divinity. Personality is in the Manifestation of the Divinity, not in the Essence of the Divinity. The reality of the divine world is purified and sanctified from limits and restriction. But the pure Mirror, which is the Manifestor of the Sun of Truth and in which the Sun of Truth is manifest in full appearance—that mirror is restricted, not the lights. The soul pervadeth throughout the whole body, and its commands are effective in all the parts and limbs of man. Notwithstanding its utmost sanctification (or abstraction) this soul is manifest and evident in all its grades, in this material form. By seeing God is meant beholding the Manifestation of Himself; for witnessing the sun in its entire splendor, in a clear glassy surface, is identical with witnessing the essence of the sun itself.

When the souls of the sincere depart (from this body), then their unreal vision (i. e., seeing) is changed into a vision of reality. Even as man, when in the age of babyhood and imperfection, though he seeth things, yet that vision is superficial and external. But when he reacheth the world (or age) of perfection and becometh endowed with reasoning faculty and (the

power of) discrimination and comprehension, then that vision of his is a vision (i. e., seeing) of reality and not the unreality.

It is evident that the divine nearness is an unlimited nearness, be it in this world or the next one. This is a nearness which is sanctified from the comprehension of the minds. The more a man seeketh light from the Sun of Truth, the nearer he will draw. For instance, a clear body is near unto the sun, and a black stone is far from the sun. This nearness dependeth upon clearness, purity and perfection and that remoteness is due to density, dullness (or obscurity) and imperfection.

As to the question whether the souls will recognize each other in the spiritual world: This (fact) is certain; for the Kingdom is the world of vision (i. e., things are visible in it), where all concealed realities will become disclosed. How much more the well-known souls will become manifest. The mysteries of which man is heedless in this earthly world, those will he discover in the heavenly world, and there will he be informed of the secret of truth; how much more will he recognize or discover persons with whom he hath been associated. Undoubtedly, the holy souls who find a pure eye and are favored with insight will, in the kingdom of lights, be acquainted with all mysteries, and will seek the bounty of witnessing the reality of every great soul. Even they will manifestly behold the Beauty of God in that world. Likewise will they find all the friends of God, both those of the former and recent times, present in the heavenly assemblage.

As to the difference and distinction between Lazarus and that "rich man": The first was spiritual, while the second was material. One was in the highest degree of knowledge and the other in the lowest depths of ignorance. The difference and distinction will naturally become realized between all men after their departure from this mortal world. But this (distinction) is not in respect to place, but it is in respect to the soul and conscience. For the Kingdom of God is sanctified (or free) from time and place; it is another world and another universe. But the holy souls are promised the gift of intercession. And know thou for a certainty, that in the divine worlds, the spiritual beloved ones (believers) will recognize each other, and will seek union (with each other), but a spiritual union. Likewise, a love that one may have entertained for any one will not be forgotten in the world of the Kingdom. Likewise, thou wilt not forget (there) the life that thou hast had in the material world.

O thou maid-servant of God! Hold fast to the Most Strong Handle and be thoroughly attracted to the Kingdom of ABHA, until thou mayest at every instant find a new confirmation and

attain to a wonderful gift and become a cause for the guidance of souls.

TAB.203-206, BWF.367-367x, BSC.482 #921-922x, SDW v01#03 p.046-047, NRMM.170-173, BSTW#043a-043b

AB01475

To: Arthur P Dodge, in New York

Date: 1907-Apr-03

...As for my station and rank, my desire is that it be confined to the word 'Abdu'l-Baha, and I know no station greater than this for myself. This is why I am not pleased by any praise that the friends of God offer me except the word 'Abdu'l-Baha. You too, for my pleasure, confine yourself to this word. And offer any praise you have to the Blessed Beauty and His Holiness the Bab, the Most Exalted Lord. Then speak with eloquent speech and present proofs and evidence. And know with certainty that there is no glory for man except servitude to Baha, and no eternal life except in complete effacement and annihilation. Until one becomes effaced in the Truth, one cannot become eternal through the Truth.

...و اما در خصوص مقام و رتبه من آرزوی من چنین است که حصر در کلمه عبدالبهاء گردد و مقامی از برای خود اعظم از این ندانم اینست که احبای الهی بهر ستایشی که مرا بستانند مسرور نگردم مگر کلمه عبدالبهاء شما نیز محض سرور من در این کلمه حصر نمائید و هر ستایشی مینمائی از جمال مبارک و حضرت باب رب اعلی بنما پس نطق فصیح بگشا و ادله و براهین اقامه کن و یقین بدان که جز عبودیت بها از برای انسان عترتی نه و بغیر از محویت و فنای محض بقائی نه تا انسان فانی در حق نگردد باقی بحق نشود...

MMK5#186 p.147x

AB02349

To: Hasan Khurasani, in Alexandria

Date: 1907-Apr-08

- 1 ...Concerning Mirza Mehdi Hikmat about whom you had written - this person has no sincerity and will not be cooperative. He is treacherous, not ignorant; deceitful, not inactive. Yet one must be forbearing - neither cause despair nor give hope. His sincerity would be proven only if he were to reject the statements of the slanderers, whereas day by day he adds to the calumnies and spares no effort in what he can do. From one's conduct and behavior, and from one's eyes and face, one's

1 ...و در خصوص میرزا مهدی حکمت مرقوم نموده بودید این شخص صداقت ندارد و موافقت نخواهد خائن است نه جاهل کاذبست نه هامل ولی باید مدارا نمود نه مأیوس کرد و نه امیدوار وقتی صداقت او مثبت میشود که تکذیب اقوال مفتترین نماید و حال آنکه روز بروز بر افترا بیفزاید و آنچه از دستش برآید قصور ننماید

hidden secret becomes evident. Whenever you see truthfulness brightening his face and observe the radiance of good intention, show him the utmost love and kindness. Otherwise, verily God is independent of all the worlds.

انسان از روش و سلوکش و چشم و رویش
سر مکنونش معلوم میگردد هر وقت در رخ
او بشاشت راستی دیدید و نورانیت حسن نیت
مشاهده کردید نهایت محبت و مهربانی باو بنمائید
والا ان الله غنی عن العالمین

- 2 Accordingly, this is a feast of truthfulness and a celebration of divine sincerity and love. Those who partake of the glad-tidings of the All-Merciful - their foreheads shine with manifest light, and from their conduct and behavior the signs of truthfulness, uprightness, friendship and devotion to truth become evident and manifest. It can never remain hidden. We have no ill-feeling toward him nor any enmity. We have nothing to do with his affairs - no friendship nor ill-feeling, no aversion nor attraction, no blessing nor affliction. To the extent possible, we have shown and will continue to show consideration to him to a degree that causes no harm. We act according to the divine text. We speak a kind word - if it is accepted, well and good; if not, we leave him to himself. "Truth stands out clear from error. Let him who will, believe, and let him who will, disbelieve." "I have turned my face toward Him Who created the heavens and earth, being upright, and I am not of the idolaters. Say: Surely my prayer and my sacrifice and my life and my death are for God, the Lord of the worlds." And upon you be the Most Glorious Glory.

2 و بموجب این بساط بزم راستیست و جشن
صدق و محبت الهی نفوسیکه از بشارت رحمانیه
نصیب برند در جبین نور مبین درخشد و از
روش و سلوک آثار راستی و درستی و دوستی
و حق پرستی ظاهر و آشکار گردد ابداً مستور
نمماند ما را با او کلفتی نه و عداوتی نیست
کاری بکار او نداریم نه الفتی و نه کلفتی نه
اجتنابی و نه اجتنابی نه منحتی و نه محنتی و
بقدر امکان رعایت او را نیز بدرجهائی که ضرر
ندارد مجری داشته و خواهیم داشت نص الهی
عمل مینمائیم کلمه خیری میگوئیم اگر مقبول
افتاد فیها والا او را بحال خود واگذاریم قد
تبین الرشد من الغی من شاء فلیحمد و من شاء
فلیلحد انی وجهت وجهی للذی فطر السموات
و الأرض حنیفاً مسلماً و ما انا من المشرکین
قل ان صلواتی ونسکی و محیای و مماتی لله رب
العالمین و علیک البهائم الا بهی

MMK6#135x

AB01554

To: Spiritual Assembly of Miyani, in Mianeg
Date: 1907-Apr-09

- 1 O faithful servants of the Blessed Beauty! The Spiritual Assembly of that region is as a rose garden of the Lord, hence a musk-scented breeze wafts from that supreme paradise and fills the nostrils of the yearning ones with ambergris. Although the friends in that land are few and the heedless many, yet this fewness is better than that abundance. The Arab poet al-Samaw'al said:

1 ای بندگان صادق جمال مبارک محفل روحانی
آسمان گلشن حضرت یزدانست لهذا نفسی
مشکین از آن بهشت برین میرسد و مشام
مشتاقان عنبرین میگردد هرچند یاران در آندیار
قلیلند و غافلان بسیار ولی این قلت به از آن
کثرت است شاعر عرب سموئل گفته

- 2 "They mock us, saying, 'Lo, how scant your band!'
3 I said, 'The truly great are few in every land.'

2 تعیرنا الأقوام انا قليل عدادنا

3 فقلت لهم ان الکرام قليل

- 4 Why should we grieve to be but few? 4 فما ضرنا أنا قليل
- 5 Our Lord is one of might, and theirs hath but a feeble hand." 5 و جارنا عزیز و جار اکثرین ذلیل
- 6 He says that enemies reproach us for our small numbers. In reply I say the wise and noble ones have always been few. And though our tribe is small in number, whoever seeks refuge with us becomes mighty, while many are the large tribes that give no protection and whoever seeks their shelter becomes abased. 6 میگوید که دشمنان ما را ملامت بقتل مینمایند در جواب گویم دانایان بزرگوار همیشه قلیلند و هرچند نفوس قبیله ما قلیل است و لکن هر کس پناه آرد عزیز گردد و بسا قبائل کثیره هستند که پناه ندهند و ملتجی ایشان ذلیل گردد
- 7 Now too the divine friends in that region, though few in number, are noble in station and the recipients of the gifts of the All-Powerful Lord and encompassed by the glances of favor of the Glorious God. In any case, be confident in the novel favors of the Wondrous One and always engage in joy and delight and happiness and gladness and fellowship and love with friend and stranger alike. The friends of God must each be ready to sacrifice their lives for one another until they become enamored and enthralled with each other. If this love and unity becomes manifest, the counsels and exhortations of the Blessed Beauty, may my spirit be sacrificed for His loved ones, will be realized in the realm of existence. And upon you be the Most Glorious Glory. 7 حال یاران الهی نیز در آنسامان هرچند قلیلند ولی جلیلند و مورد مواهب رب قدیر و مشمول بلحاظ عنایت خداوند مجید باری مطمئن بالطاف بدیع الأوصاف باشید و همواره به وجد و طرب و سرور و حبور و الفت و محبت با یار و اغیار پردازید احبای الهی باید هر یک جانفشان دیگری باشند تا مفتون و مجنون همدگر گردند اگر این محبت و وحدت جلوه نماید وصایا و نصایح جمال مبارک روحی لاحباته الفداء در حیز شهود تحقق یابد و علیکم البهاء الأبهی
- 8 O Kind Bestower! Make the hearts and souls of the friends joyous and make their spirits and consciousness as the paradise of Ridvan. In every moment bestow a new confirmation and in every breath send a merciful breath. Make souls the signs of guidance and faces the lamps of the Supreme Concourse. Make tongues eloquent and ears attentive that they may chant verses of sanctification and hear wondrous melodies from the new Kingdom. Make each one a star shining from the horizon of the supreme gift so they may illuminate centuries and ages from the dawning-place of guidance. You are the Powerful, the Mighty, the Bestower, the Radiant, the All-Knowing. There is no God but You, the Mighty, the Helper. 8 ای بخشنده مهربان یارانرا دل و جان شادمان کن و روح و وجدان جنت رضوان فرما در هر دمی تأییدی جدید بخش و در هر نفسی نفس رحمانی بفرست نفوس را آیات هدی کن و وجوه را سرج ملأ اعلی زبانها گویا کن و گوشها شنوا نما تا ترتیل آیات تقدیس کنند و استماع الحان بدیع از ملکوت جدید هر یک را کوکبی کن و از افق موهبت کبری درخشنده فرما تا از مشرق هدی بر قرون و اعصار بتابند توئی مقتدر و عزیز و بخشنده و درخشنده و دانا لا اله الا انت العزیز المستعان

INBA17:081, MKT8.040, MJMJ2.052x,
MMG2#366 p.408x

ABU0602

Words to Arthur Agnew et al, spoken on 1907-Apr-10 in Akka

These dishes are Persian dishes. Although the Persian dishes are simple, I hope the spiritual dishes may be powerful. The principal food is the spiritual food, which is called the supper of the Lord. The strength or power of the physical food is only for one night, but the power of the spiritual food strengthens and sustains us throughout eternity. From the physical strength the result will be slight, but from the spiritual food the greatest results will be produced. Physical power when it touches a thing will have effect upon it, but the spiritual power in order to have effect does not require direct contact. For instance, while this spiritual power is in the East, its effect is felt in the West.

For instance, Christ appeared in the East, but the effect of the Holy Spirit manifested in the West. When Christ appeared in the East his cause did not spread so much in the East as in the West, so I hope as this Greatest Manifestation has appeared in the East, its greatest influence shall be in the West.

Between the material things and spiritual things there is connection. The more the body is healthful the greater will be the power of the spirit in man; the power of the intellect, the power of the memory, the power of reflection shall be more powerful. This world is like the body. The Cause of God, the Confirmation of the Holy Spirit, the Divine Bounties, the Spiritual Power are like the Spirit. The physical body of man when in the condition of seed has not the capacity, has not the power to show forth spiritual powers in that condition perfectly. When it is born its capacity will be more and its spiritual power will be more. When the time for it to be at the breast is over the power of the spirit will be more powerful. When it reaches maturity then the spiritual power will appear perfect. So the perfection of the body is the means for the expression of the power of the spirit.

Therefore, when we look at the world we see that the physical matters, material things, have made a great development and made a great advance. It cannot be compared with the past centuries or any other of the former centuries. The past centuries are in great beauty and appearance, civilization is advanced, science is also, industries and discoveries have reached the highest station. The physical world has made a great advance, in such manner that it is going to reach the station of maturity. But in the former centuries it was like a babe at the

breasts. But as the longer the body has lived, the stronger the spiritual power, likewise as the physical world has made a great advance and is near to reach maturity, so it is with the Cause of God, and the Holy Spirit will appear with great power and the Word of God will have a great effect.

All the prophets and especially Christ wished to deliver the world, they wanted to establish the great peace and spread perfect love among the people, that the whole world become like unto an ocean and the people like unto waves, that all may become waves of the same sea and through this the uniting of the world may appear. But this world had not this capacity in ancient times because it was like the babe at the breasts, and because this is the time of maturity it is possible that the divine teachings, exhortations, confirmations, bounties and spiritual laws of God may appear perfectly because there is capacity now.

I hope that the East and the West will become one, also the North and the South and differences will be removed. How lovely it is that you from the West and we from the East should Sit around one table. This is impossible through the physical powers, but the power of the Word of God gathers us together.

SW_v08#18 p.229-230x, TTAG.004-007, BLO_PN#101

ABU1190

Words to Arthur Agnew et al, spoken on 1907-Apr-10 in Akka

The unity of the friends is very important, and thankfully, the friends in America have achieved unity among themselves. The most important thing is unity. It is good if all the people of the world become one in faith and religion, but it is very important that you should become united among each other - which you have done in America. You must become more and more united so that nothing whatever will separate you, because the Cause is very great, and needs great power and great strength.

Unity is strength, and for this reason I hope that the West will help the East and that they may become united with each other. From America the power of unity must extend to Europe and from Europe to other parts of the world. All are

soldiers in the army of ABHA and must work for the Kingdom of ABHA with perfect unity and harmony.

This Cause is assisted by Divine Power and nothing can prevent its progress. It is like the sun; all the clouds of the world cannot prevent its shining. Therefore, I hope these clouds of differences which sometimes appear will disappear entirely and that the Sun of Truth will shine most brilliantly.

I hope you may all become divine soldiers and that you may serve the Cause of God. Although you may have many difficulties and troubles, you must not become sad on account of them. Consider the great results which will appear afterwards. Remember the time of His Holiness Christ - what difficulties they had, what troubles, what persecutions, but afterwards all these things disappeared and the Cause of Christ became victorious.

Therefore you must bear all difficulties for the sake of the Cause. Christ said that he who wishes to be my disciple must take up his cross and follow me. So you must bear the troubles with great joy, because the end will be good.

TTAG.003-004, BLO_PN#101

AB04531

To: Muhammad Barakatullah

Date: 1907-Apr-10

O thou who art skilled in the Knowledge of God and wise in the Wisdom of the Almighty!

Turn thy face toward the Kingdom of Might with supplication and invocation and entreat thy Lord, the Merciful, with this commune, until the heart and consciousness be illumined by the breath of God from the right side of grace and generosity, and say:

“O my God! O my God! Verily I am Thy humble servant and Thy meek slave. I beseech Thee with all my heart and soul, in the middle of nights, and declare: O my Lord! O my Lord! Enlighten the sights [or eyes] by the outpouring of lights; purify the souls by the fragrances of Paradise; dilate the hearts by the wafting of the breeze whereby the sorrows are dispelled, and

exhilarate the spirits by the cups of the wine which is gleaming and sparkling like unto a lamp!

“Then intoxicate me with the wine of Thy love, so that I may attain to success and prosperity in this dawn of Light; may speak Thy praises, call upon Thy Name, be engaged in Thy commemoration in this vast country and spacious continent and be inebriated with the pure Wine which is glowing in the excellent Cup. Then suffer me to become the sign of guidance among Thy creatures and to become a supreme example among the believers, in order that I may lead others to Thy Word, spread Thy truth, promulgate Thy knowledge and deliver Thy teachings.

“Verily, Thou art the Confirmer, the Assister, the Mighty, the Powerful and the Beneficent!”

TAB.586-587

ABU1321

Words to Arthur Agnew et al, spoken on 1907-Apr-11 in Akka

In the Persian language they call America the new world. This is a very good name. This new Revelation will be the cause of America becoming a new world. It will gain a new life. His Holiness Christ said that man must gain a new birth, and I hope that all parts of America will be born. America surpassed all Europe in this Cause while Europe is nearer.

The Kingdom of God is like unto the sun. It sends the rays on all things. This globe of earth is illuminated by it. In every country where there is no cloud the sun reflects and where there is a cloud all of the sun of the country is concealed. Thank God that the atmosphere (weather) of America is clear and that the rays of the Sun of Truth are reflecting. Those who have sight can see the light but the blind will deny, but when through the heat of the sun the trees grow, the blind will also touch it and feel it. Therefore, such signs will be seen that all will testify.

Now the season is the spiritual season and the material season of spring. If you look over the mountains and plains, everywhere you see how beautiful and splendid it is, and from the spiritual spring of the Kingdom before long you will see spiritual faces shining so brightly.

But there will come a day of trial and people will be occupied in blaming others and will say rough things. They will hate and curse you; what they did to us they will do to you. Thus the people will accuse you and say many things against you, but I am sure you will show steadfastness. For the sake of Christ the people hated very much the disciples and injured them. They accused them and hated them and they rose up and executed them. But now the people will only hurt you with their tongues. You must show steadfastness and firmness perfectly and as a consequence the accusation will become salutation and all tongues will praise you.

TTAG.007-008, BLO_PN#101

ABU0508

Words to Agnew, Chase, Sheffler, spoken on 1907-Apr-12 in Akka

Today is a beautiful day. I have been longing to see such a day. I am very happy. My happiness is from the point that it is the power of God which has gathered us together, that while before we were far apart now we are together. Were it not for the power of the Word of God such a meeting were impossible. We are all gathered together in love. While it is possible for different nations to arrange a meeting together still their hearts are not united. But such a meeting as this, of different nations united in heart, is from the power of the Word of God. And you are the representatives of all the believers in America. It is as if all are here. For the love of God is like an ocean, the believers its waves. All are the waves of one sea. Therefore, each is the representative of all. There is one ray, one reflection, from the sun but through various windows it reflects into the room. The light is one light and the Kingdom is one and all the believers are children of the same Kingdom. All are the letters of one book, the flowers of one garden, and the pearls of one sea. Therefore, today it seems to me as if all the believers were present. The believers of Persia are longing to see the believers of America. For a long time Mr. Chase could not come, until the time came when he could come with others. You have come in a good time. It is the season of spring.

The philosophers of Europe and America have an idea that unity may be settled among the people and they have tried very much. They have conceived this idea and have written

many books concerning this matter, but they have not been able and the result was contrary, for differences and opposition were raised up more than before. In olden times if a war took place there would be gathered by each party about one hundred thousand men and during one year perhaps seven or eight thousand would be killed. But now in this age in the war between Russia and Japan about one and a half million were called to arms and one third of that number were lost, and a half million were wounded or sick. Such a war has never before occurred. Therefore, we say that what the philosophers tried is without result, useless. But the power of the Word of God will unite East and West. The philosophers wished to promulgate their idea but they had not the power to render it effective. They were only ideas and thoughts and nothing else. But the power of God gives the idea to the people and also the power to execute it.

When we look upon the existence we find that all things, all existence, is composed of many elements. For instance, this flower is composed of different elements. These elements have found unity with each other. What is the result? As dust it was nothing, but after it was composed it became a flower.

If there should not be decomposition, composition would not be. For instance, take several things. Until the different things are separately decomposed the composition and union is impossible. For example, if you wish the dust and stone and wood to be mixed perfectly with each other, it is impossible unless each be decomposed into its salts; when we have dissolved them then we can compose them. For instance, in a pharmacy they first dissolve the medicines, then bring them together and then they give a firm union. Before dissolution composition is impossible.

Therefore the Word of God decomposes the selfishness of people, their evil habits, their bad morals, and afterward composes them. If such a thing does not happen, perfect union cannot be attained. Therefore philosophers failed to do these things.

For instance, the power of the Word takes away the ideas of the nations - as with the Jews, the Christians and Mohammedans - and gives them and other nations a new idea through which they become united. Therefore, the different nations become one.

For instance, Christ appeared; the Jews believed in him; the Romans, Greeks, Anglo-Saxons believed in him. So he gathered all again and made them one, made them Christians. The religions that were before Christianity were abolished. This

was done through the Word of God. It cannot be done through the power of the philosophers.

PN_1907 p073x, TTAG.008-011, BLO_PN#101

ABU0966

Words to Arthur Agnew et al, spoken on 1907-Apr-12 in Akka

Abdul-Baha asked about the House of Spirituality and was told the twelve members were as one person. He said:

It must be so. Twelve thousand men must be one. Everything will be obtained by unity and harmony, and the very greatest thing by division will disappear, will be annihilated. The appearance of prophets is for the sake of unity and harmony. The manifestation of Christ was for the sake of unity and the manifestation of Baha'u'llah was for the same sake, and Abdul-Baha himself has had many trials and troubles for the same sake, to cause the people to unite. There must be established the unification of mankind.

I admire and praise this night. This is a good night. To-day I met some people who were very difficult to meet, but for the sake of love I had to bear it, only for the sake of love and tenderness, and I became very tired from the meeting but I had to bear it. It is my happiness to be with you, but when I meet with strangers, then there is trouble and difficulty for me; but you have to bear them as I bear them. Whatever you see from strangers, if they oppose you and injure you, you have to bear it and be patient. As much as they injure you and hate you, you have to show your kindness to them. You have to treat them as friends. It must be so. If they give you poison, you have to give them honey; if they wound you, you have to plaster their wounds. So I hope that love may be established in this world, that all hatred and rancour may pass away.

When we look upon the existence, we see there is decomposition and composition. Composition is the means and cause of life and decomposition is the cause of death. Now several elements are composed and united and form this flower, and so several elements are composed and the body is formed, and so with everything. By this it is known and understood that all unification and composition is the cause of life in all stations-in the mineral, vegetable, animal and human stations. The lowest

station is the station of the mineral. If unification is not found, the several molecules will not be gathered and composed. For instance, in this wood there are molecules. These molecules are gathered together and composed, then wood will be found. All substance gets its life from unification and composition and when separation takes place among these molecules, death is certain. Now we understand that in all existence composition is the cause of life and that variation and disagreement is the cause of death.

PN_1907 p074, PN_1907 p078, TTAG.011-013, BLO_PN#101

ABU0506

Words to Arthur Agnew et al, spoken on 1907-Apr-13 in Akka

Question/topic: Abdul-Baha asked if we were at rest and in peace. He said:

This is a prison and in prison one cannot find rest. Whatever it may be, this is a prison and you will stay some days in this prison with us and you will be counted as prisoners. In fact, you are my companions in servitude to the world, and you are in prison as I am, and in everything we are partners.

All of man's body is body, all are parts of the body, the hands, the head, the feet, etc., but God has chosen and specified the mind of man, and so the power of intellect in the mind of man has made it to be peculiar. Also, the globe of the world, all is alike, all are lands, there is no difference, but God has preferred this land for the manifestation or appearance of prophets. Abraham was in Haran, but at last he was brought to this place, and the King of Peace, the teacher of Abraham, was here. Moses was here in these surroundings. The prophets of Israel all were here. Jesus Christ was also from here and Mohammed emigrated to this place, and this new Revelation also came to this place; although He originated in Persia, the Blessed Perfection came to this place. God has given this Holy Spot a special blessing, when He gives all the teachings from this place, and the revelations have appeared, and the Holy Tomb is here, and the Great Prison is here. Therefore you must thank God that you have come to such a place and you are counted as if you are from here.

They who dwell beneath the canopy of the Kingdom are of the Kingdom, though they hail from diverse lands. Though 'Abdu'l-Baha is from Persia, He is of the Kingdom, and ye too

are of the Holy Land. For all these blessings ye must offer profuse thanks and praise unto God. It is a principle that before any undertaking, man must first contemplate it, then resolve upon it, and finally execute it. Consider those who seek to discover the North Pole: first they contemplate their purpose, weighing the hardships they must face, envisioning the necessities for its discovery and the labors they must endure. After such meditation, they resolve to proceed. Thereafter they embark upon their journey to accomplish their aim. Yet the discovery of the Pole, though significant, is as naught compared to the Cause of God. What tribulations and hardships do men suffer, what perils do they brave for its discovery! How many vessels have ventured forth never to return! How many were crushed by ice, how many wise men perished in this pursuit! Still they form new expeditions and venture forth again, that perchance they might discover it.

But we now seek to discover the Pole of the Kingdom. First must we meditate upon it and consider the hardships, trials, and calamities, then must we resolve and commence our journey. We witness how people sacrifice their wealth and much else to discover the North Pole, with great devotion. How much greater must our devotion be in seeking the Pole of the Kingdom! Their reward is but the mention of their names - that such and such person ventured to discover such a place; but our reward is servitude to the Kingdom, life everlasting, celestial illumination, immortality. Now we see how these people strive, yet have not achieved their goal, but thanks be to God that we, without such labor, have succeeded. How evident is His boundless favor upon us!

Christ, the Lord, arranged a supper and named it the Lord's Supper. He so named it because on that night He imparted teachings to His disciples. His intent was not the physical fare that was served, but rather the heavenly table of His teachings. The Blessed Beauty hath prepared the Lord's Supper for us in all His Holy Tablets. He hath prepared such abundance that there is no end to it, and I now pray that today our repast may be a heavenly feast, for it was partaken in utmost fragrance and love.

TTAG.013-016, BLO_PN#101

ABU1019

Words to Arthur Agnew et al, spoken on 1907-Apr-13 in Akka

Behold that Abdul-Baha has written a Tablet specially for the purpose, that should anyone ask about his station, it is Abdul-Baha, and no more, that all men may be in unity with each other. There should be no variation. He is always thinking of unity, that all should be one. This is for the sake that there should be harmony among the believers.

The believers of America now must endeavor that capacity and ability may be gained in America, because the most important thing is ability and capacity. If there should be no capacity nor ability the abundance and bounties have no effect. What bounty is greater than the rays of the sun, what bounty is greater than the showers of rain and the breeze of spring, but the barren ground will not bring forth any benefit, and there will nothing grow in the land that is full of thorns. From the heat of the sun and the showers of rain and the blowing of the winds, nothing will grow in the barren desert. These abundances have effect and result when the land is good and clear. Therefore, it is evident that capacity and ability are most important things.

The divine kingdom is like a beautiful garden but if the people who enter into that garden be blind they cannot realize anything from the beauty of the flowers, and if they should be deaf they cannot hear the melodies of the nightingale of that garden, and if they have caught cold they cannot smell the fragrances of the flowers. What is the reason? It is because the deaf and blind have not the capacity and ability to feel these things. It is as if they had not entered into that garden. And so it is with the divine kingdom of God. Its stores are open - those who have capacity can get the benefit, and if they have not capacity they will get no benefit at all. Therefore, we must try and endeavor to get ability.

The most important of all forms of ability and capacity is unification. If union and harmony should not be attained we cannot get the benefit from the kingdom, as some blind persons sitting in front of the rays of the sun, or a number of deaf people listening to the melodies of the birds, or a number of people with bad colds in their heads entering into a flower garden - they can sense nothing. Therefore, I hope that you, when you return to Chicago and New York, you will try and endeavor as

far as you can to cause unity and harmony among the believers.

TTAG.016-017, BLO_PN#101

ABU1857

Words to Arthur Agnew et al, spoken on 1907-Apr-14 in Akka

This kind of food is not Persian. It is European, except that there is one Persian dish - the sweetened rice. At first there were no potatoes in Persia. This is something new with the Persians-imported from Europe. At first the Persians did not take kindly to the potato, saying it was an apple of Europe, because of their fanaticism. But now whenever they mention your names all become glad and happy. How different it is that it has become so. See and realize the power of Baha'u'llah, what he has done.

If you go into Persia you will see many more things. Really the believers of Persia love you very much.

There is a Sentence in the New Testament where Christ says he will not eat of the grape again until he eats thereof in His Father's Kingdom. What do the great and learned men think Concerning this sentence? There is no grape in the Kingdom. This a symbol and sign of the Word of God. The intoxication of this wine is such that it will be seen. The English people are notable for their much drinking, but we hope our intoxication will surpass them. Their intoxication is from the outward wine and our intoxication is from the wine of the love of God. After they drink, giddiness will result, but our wine is a wine of everlasting exhilaration.

PN_1907 p076, TTAG.018, BLO_PN#101

ABU1011

Words to Arthur Agnew et al, spoken on 1907-Apr-15 in Akka

Mirza Assadu'llah said to the Master that we wished to take dinner in the name of the Council Board of Chicago. Abdul-Baha said: Not only in remembrance of the Council Board but also of all the believers. And when you go to visit the Holy Tomb you must remember all the believers.

In Europe and America there is a meeting of the parliament. In this parliament there are men, each of them represents many men. A single man is like ten thousand men. It seems in fact as if ten thousand or twenty thousand men are present in that meeting. His word is the word of all and what he accepts all of them accept.

Abdul-Baha considers that you are representatives of all the believers in America. You are the representatives of all. In reality and in fact it seems as if all are present and all are dining with him.

If a light is ignited in a meeting it is the same as if all lights were illuminated. Because light is one thing. Although the candlesticks are many yet the light is one. All are believers of the light, the truth and reality, and in the light of truth there is no separation, and all are the rays of one sun, therefore each of you represents all. Let us suppose a beloved one and a thousand lovers. The lovers are one, their forms one, yet all are different, but to the beloved one all are the face of the lover, therefore all are one.

The beloved of God although they are far away in body, in reality, in spirit, they are present. They exist here, though they are not present. If spiritual meeting were not possible I would go to meet all the believers in America, because I am anxious to meet them, but the people would say he has fled away from the prison, but if he goes and comes back again he would say I have been over and met the believers and I have come back again. I have been to the meeting and met Mr. Scheffler, Mr. Chase, Mr. and Mrs. Agnew. (Abdul-Baha said in English, "Very well," and was so happy he said it in French, "Trés bien," in Italian "Multo Bono," and in Turkish, Persian and Arabic).

See how good this meeting is that Abdul-Baha speaks in different languages. He praises this meeting. Could anyone believe that we would gather so together in such a meeting, but the love of Baha'u'llah has gathered us.

The need itself attracts generosity. To be thirsty shows that there is water.

TTAG.019-020, BLO_PN#101

ABU1456

Words to Arthur Agnew et al, spoken on 1907-Apr-15 in Akka

It is a good gathering. Thank God that believers are gathered around this table from every part, with utmost sincerity, unity and friendship. I beg of God that as we are gathered in this contingent world round this table, we may also be gathered in the world of the Kingdom and be united. I hope that the gathering together of the believers may be the source of the unity and harmony of the people of the world. That this physical table may be a symbol of the heavenly table. Christ said that he was the heavenly bread which was sent down from heaven, and this bread means the heavenly table. I hope tonight that heavenly blessings may descend upon you. That you may be born again a new spirit, a new power, a new life.

God's abundances and favors are boundless, without end, and the blessings of Baha'u'llah are like a boundless ocean. One wave of the ocean of His blessings will cover (drown) all the mountains of the world. Now these waves are rolling upon your head. I hope you will be drowned in these waves, that you will get endless, boundless, blessings and bounties.

This material world is very dark, and this handful of dust is very narrow. I hope that the doors of divine worlds may be opened before your faces, that you may soar up in a space whose lights are eternal, enter a garden whose fruits are everlasting, become the center of human virtues and the appearances of divine perfections, that your hearts be adorned with the commemoration of God, your faces illumined with the light of the love of God, your ears may hear the melodies of sanctity, your spirits may be gladdened with divine glad tidings, your tongues may move in praising God; in short, that you may attain to such a station as to be called the Children of the Kingdom.

TTAG.020-022, BLO_PN#101

AB03842

To: James B Thornton Chase, in Chicago

Date: 1907-Apr-15

O Divine Providence! O Lord of loving-kindness!

Thy faithful servant, Mr. Thornton Chase, forsook his home, departed from his native land, and traversed the mighty ocean, until, arriving at the shores of the Holy Land, he came unto this Blessed Spot, laid his head upon the Threshold of the Sacred Shrine, made lowly supplication at the court of Thy divine unity, and implored Thy confirmation and assistance... O Lord! Do Thou vouchsafe unto him Thy confirmation, bestow upon him Thy strengthening grace, and assist him with the hosts of the Kingdom, that he may become an instrument for the diffusion of the Word of God, a source of joy and gladness unto the friends, and a means of awakening the heedless. Verily, Thou art Almighty and Most Powerful; and verily, Thou art the God of Glory, the Supreme Protector, the All-Wise.

O thou true servant of the Abha Beauty! With a power born of the Kingdom, with a pure and holy rapture, and with a breath charged with the potency of the All-Merciful, do thou return unto those regions, there to fill the hearts and souls to overflowing with the wine of the love of God. Do thou become a source of universal happiness, and a cause of unity and harmony for all; for through unity and harmony the friends of God will raise aloft the divine standard, will radiate the light of love and fellowship, and show forth tenderness unto one another. Such is the disposition of the friends of God, and such are the behaviour and comportment of the children of His Kingdom.

TAB.340, ECN.512

ABU3397

Words spoken on 1907-Apr-15 in Akka

Question/topic: About those who pretend to receive news and messages from the other side, such as the Order of the Golden Cross, etc.

Question: About those who pretend to receive news and messages from the other side such as the order of the Golden Cross, etc.

Abdu'l Baha: What the people claim regarding the other side and that they receive messages from that place is not quite so, they only feel something within themselves, but they do not perceive, there is a great difference between feeling and perception.

BSTW#211a

ABU3510

Words spoken on 1907-Apr-15 in Akka

Question/topic: Please explain the meaning of this verse from the Koran ["will give them other skins in exchange..."]

Question: Please explain the meaning of this verse from the Koran: "Verily those who disbelieve our signs we will cause to be boiled in hell fire so often as their skins shall be well burned we will give them other skins in exchange that they may take the sharper."

Abdu'l Baha: Hell designated the heedlessness of people from God. The meaning of skin is doubts, and whenever one doubt of their doubts is taken away, a new doubt will take place.

BSTW#211b

ABU3641

Words spoken on 1907-Apr-15 in Akka

Question/topic: Why and how is it that evil or unseen forces have the power to control one's affairs and why is it permissible for those forces to influence a person in any direction?

Q. Why and how is it that evil or unseen forces have the power to control one's affairs and why is it permissible for those forces to influence a person in any direction?

A. This is but the imagination of mankind.

BSTW#211a

AB00661

To: Fanny M Meadowcraft, in Buffalo

Date: 1907-Apr-16

O thou beloved maid-servant of God!

Thou hast written regarding the death of thy mother. Praise be to God, she hath attained to the desire of her heart and hath ascended to the Kingdom of ABHA!

Happiness dependeth on the spiritual glad-tidings and not upon material means. It is found in the Kingdom of ABHA and not in this mortal world.

O thou maid-servant of God! Become thou not extinguished by the winds of tests, but rather become ignited and be more happy, for then thou wilt become a tried believer.

Guide the maid-servant of God, Mrs..., to the power of the Holy Spirit and say: "Unless the Holy Spirit become intermediary, one cannot attain directly to the bounties of God. Do not overlook the obvious truths, for it is a self-evident fact that a child cannot be instructed without a teacher, and knowledge is a bounty from the bounties of God. The soil is not covered with grass and green without the rain of the cloud; therefore the cloud is the intermediary between the divine bounties and the soil. A body doth not develop and grow without the soul; therefore the soul is the medium of the spiritual life."

Convey respectful greeting to Mrs... and say: "I hope that through the breath of the Holy Spirit the mysteries may become disclosed to thee, for without this channel it is impossible and unattainable. Turn thine attention to the days of His Highness the Christ; some people imagine that without the Messianic outpourings, it is possible to attain to Truth, but this very imagination became the cause of their deprivation."

O thou maid-servant of God! Whenever thou art desiring to talk and answer questions, turn thy face toward the Kingdom of ABHA and beseech for assistance; then loosen thy tongue. Thou wilt behold at that time how thou art able to answer all the questions!

O thou maid-servant of God! The aim of the theosophists is to attain to Truth, but the Truth is unattainable except through the favor of the Holy Spirit. The light hath a center and if one desire to seek it otherwise but from the center, he can never attain to it. In this solar system the source of light is the sun and every light is acquired from it; even the lamps of the night are ignited through the sun, for if there were no sun the trees would not grow nor the mines develop, so that the oil be extracted from those trees and mines, and the lamps of the night be lit by it. Is it possible that one attain to the light in this globular sphere without the mediation of the sun? No, by the life of God! To suppose it, is pure imagination. But the Truth is this: The main source of the lights is the Sun and the rays are shed from it upon all the regions.

TAB.591-593x, BWF.370-370x, BWF.396-396x, BSC.463 #859x, BSC.491 #944x, BSTW#075

ABU1632

Words to Arthur Agnew et al, spoken on 1907-Apr-16 in Akka

Concerning the Temple, the Mashrak El Azkar, it is a very important matter. The most important thing now in America is the building of the Temple. You and your friends must endeavour in this matter. This building will be the cause of the confirmation of the believers. It has a great effect because it is the beginning of the foundation. After centuries it is not so important as it is now, but now it is very important. At first they build the Temple and worship in it and grow. In past times they could not build it so outwardly.

This building will be the cause of unity and prosperity of the Cause. Then unity comes. From every part the believers will assist. This is a heavenly society. And, also, it will be the cause of strength. The believers will get blessings and bounties. It cannot be compared with the church of the old time. You have only to begin - everything will be alright. If you cannot build a large building, let it be a smaller one.

Take this message to the House of Spirituality and to the believers. You must announce this matter that you are going to begin the building of this building. Build it wherever it may be the best. It is not necessary that it be built in the center of a city where the lands are expensive. Let it be built where the lands are cheaper. The Temple must be built in such a place that around it may be built gardens and flowers. If possible, near the lake, it is much better.

SW_v01#12 p.006x, PN_1907 p053, TTAG.022-023, BLO_PN#101

AB11715

To: Ibn-i-Abhar, in Tihiran

Date: 1907-Apr-21

- ¹ O herald of the Covenant! The letter of the 8th of Rabi'u'l-Avval 1325 was received. From its contents it became known that individuals from the esteemed family of the Sarvari household have turned to the Abha Kingdom. This matter brought joy and delight, that praise be to God, that family and lineage have entered beneath the shade of the Blessed Tree. It is certain they will attain endless glory and triumph in both worlds. Especially their accomplished daughter - if she becomes a teacher in the Ta'yidiyyih School that would be most suitable.
- ² This service of your honor at the Sacred Threshold was most acceptable. Praise be to God that Amatu'l-Baha is attracted and Amatu'l-A'la is enkindled. And Dr. Clark is happy and perceptive. Strive greatly that Dr. Clark's work may progress, for if any slackening occurs it will cause the male and female teachers who have been requested from America to hesitate in coming.

¹ ای منادی پیمان نامه هشتم ربیع اول سنه ۱۳۲۵ واصل گردید از مضمون نامه معلوم شد که افراد عائله محترمه‌ئی از خانواده سروری اقبال بملکوت ابهی نموده این قضیه مورث روح و ریحان شد که الحمد لله آن خاندان و دودمان بظل شجره مبارکه درآمدند و یقین است که عزت بی پایان یابند و در دو جهان کامکار گردند علی‌الخصوص صبیّه کامله‌شان اگر در مدرسه تأییدیه مدرسه شوند بسیار موافقت

² اینخدمت آنحضرت باستان مقدّس بسیار مقبول افتاد الحمد لله امة البهّاء منجذبست و امة الاعلی مشتعّل و دکتر کلارک خوش و باادراک بسیار بکوشید که کار دکتر کلارک رواج یابد زیرا اگر فتوری حاصل شود سبب گردد که معلّم و معلّمه که از امریکا طلب شده است از آمدن تردد یابند

- 3 Convey to Hidayatu'llah Khan on my behalf the Most Glorious and Most Excellent greetings. And upon you be the Most Glorious Glory.

3 جناب هدايت الله خان را از قبل من تحيت ابدع
ابهي ابلاغ دار و عليك البهاء الأبهي

BRL_DAK#0932, YIA.298

ABU1569

Words to Roy Wilhelm et al, spoken during a meal on 1907-Apr-23 in Akka

Since the beginning of the world up to the present time, whenever a Manifestation or a Holy One appeared, all stood against Him, disgracefully treated Him, rejected and opposed Him, persecuted His followers, plundered their possessions, and at last sentenced Him to death, saying 'This man (the Manifestation) is the cause of corrupting our laws and of destroying our religion.

They called Jesus a liar. But, notwithstanding all these afflictions which fell upon Him, He won the victory and subdued all to His Command; His spiritual authority prevailed in the world, and the deniers and those who contradicted Him failed and were frustrated. Though but few persons accepted and were converted in the Day of each one of the Manifestations, yet these few surpassed and overcame great multitudes. During the time of Christ only a few souls believed in Him, but they were so powerful in spirit that none of the learned men among the Israelites could resist and stand against them, and afterward their light illumined the world, their call was raised abroad, their stars twinkled in heaven, their diadem became resplendent, and they are shining with great brilliancy.

When Christ passed away, He had eleven disciples. The greatest among them was Peter, and he denied Christ three times, but when Baha'u'llah departed He had a hundred thousand believers who were calling out 'Ya Baha'u'l-Abha while they were under swords and daggers, and in these late years many men and women in Yazd were killed by inches without uttering a single cry or complaint, but rather called out the Greatest Name. From these incidents we may judge the future of this Revelation.

PN_1907 p020, IHP.017-018, BLO_PN#046

AB02398

To: Emily Olsen, in Chicago

Date: 1907-Apr-30

O thou dear maid-servant of God!

Thank thou the kind Father for that the world of creation was adorned with the light of His Manifestation and the heart of the universe found comfort in His mercy, for His infinite mercy whereby He illumined thine heart with the light of guidance and thy sight with witnessing His radiance to the extent that thou didst hearken to the call of the Supreme Concourse and didst turn to the horizon of sanctity. Praise be to him and to Him be thanks for this greatest favor and evident attainment!

As to thy vision, it is reality itself (it is what hath occurred). Whatever thou hast seen in the realm of vision is interpreted in the contraries and opposites, for laughter in the world of vision is weeping, and weeping, joy and happiness; death is longevity, and dangers, in certain cases, safety itself. Harm (in this wise) is helpfulness, and friendship, enmity and hatred. Therefore, thou shalt not kill the lamb; nay, rather thou shalt be the cause of the spread of His Name; thou shalt share a portion of His eternal life and attain a share of His infinite mercy. The impressions of the heart (the painful feelings of the heart), which were like the blows of a weapon, are interpreted to mean joy and happiness. I hope that thou mayest attain to all these.

The purport of the study of the Persian tongue is this: That thou mayest memorize a commune in the Persian and at the time of communion and supplication, when present in the meeting of the maid-servants of the Merciful, thou mayest chant it.

The translation of Tablets is acceptable and beloved. If, occasionally, thou writest a concise, terse and useful article, with the utmost sweetness, containing the teachings and exhortations of the Blessed Perfection, verbatim, for the purpose of publishing in the journals of Denmark, it will be most agreeable. I ask God for strength and confirmation for thee.

TAB.426-428

AB03002

To: Woodward, Frederick James et al., in Washington, DC

Date: 1907-Apr-30

- 1 O ye beloved! O ye maid-servants of the Merciful! ۱ ای یاران ای اماء رحمان
- 2 What a wonderful meeting ye have arranged and longed for the beauty of service and have arisen to spread the fragrances of God! Truly I declare, ye are confirmed by the cohorts of the Supreme Concourse and are reinforced and empowered by the Exalted Realm! ۲ چه خوش محفلی آراستید حسن خدمت خواستید و بر نشر نفحات الله برخاستید حقاً که مؤید بجنود ملأ اعلیستید و موفق بتأیید عالم بالاستید
- 3 When the confirmation of the Holy Spirit descendeth, ye are not a drop, but a roaring sea! Ye are the stars of the horizon of guidance! If this committee become firm, it will grow and develop; if it remain steadfast, it will become a gift of the Almighty to the human world; if it last, it will display marvelous signs for the well-being of the children of man! ۳ و چون تأیید روح القدس رسد قطره نیستید دریاستید و نجوم افق هداستید آن انجن اگر ثابت گردد نابت شود اگر استقامت کند موهبت یابد اگر مداومت نماید آثار عجیب بنماید
- 4 The hosts of the Kingdom of ABHA are drawn and filed up in battle-array on the plain of the Supreme Apex and are expecting that a band of volunteers step upon the field of action with the intention of service; so that they may assist that band and make it victorious and triumphant. ۴ زیرا جنود ملکوت ابهی در اوج اعلی صف بسته و آراسته و منتظر آنست که انجمنی بمیدان آیند و نیت خدمت بنمایند تا جنود نصرت کنند و انجن را منصور و مظفر نمایند
- 5 O Thou Almighty God! Confirm Thou these friends and the maid-servants of the Merciful! Grant Thou to them assistance. Open Thou before their faces the closed doors and make them intimate with the fragrances of holiness, so that they may become the confident friends of each other; raise the melody and the song of joy and sing the harmony of heaven, in order that they may exhilarate and gladden the regions of the West and impart attraction and ecstasy! ۵ ای پروردگار این یاران و اماء رحمانرا تأیید فرما توفیق بخش درهای بسته باز کن و بنفحات قدس دمساز نما تا با یکدیگر همراز گردند و بنغمه و آواز آیند شهنازی زنند که اقلیم غرب را بوجد و طرب آرد و جذب و وله بخشد
- 6 Make Thou them the magnets of love so that they may attract the hearts to the Kingdom of ABHA! ۶ و مغناطیس محبت کن تا قلوب را منجذب نمایند
- 7 Verily, Thou art the Powerful and the Mighty; and Thou are the Giver, the Seer and the Hearer! There is no God but Thee, the Generous, the Merciful! ۷ توئی مقتدر و توانا و توئی بخشنده و بینا و شنوا لا اله الا انت المعطى الكريم ع مورخه ۳۰ اپریل سنه ۱۹۰۷

TAB.441-442, BSC.490 #942x

MKT7.249

AB10839*To: Alice Barney, in Washington, DC**Date: 1907-Apr-30*

- 1 O thou who art steadfast in the Covenant! We hear that thou hast in mind to embellish thy house from time to time with a meeting of Baha'is, where some among them will engage in glorifying the All-Glorious Lord and expounding the teachings of Baha'u'llah. This intention is most acceptable and will surely lead to the attainment of thy purpose. Know that shouldst thou bring this about, that house of earth will become a house of heaven, and that fabric of stone a congress of the spirit.

1 ای باوفا از قرار مسموع شما را نیت چنان که خانه خویش را گاهی با اجتماع بهائیان مزین نمائید تا بعضی بتعجید ربّ مجید پردازند و بیان تعالیم بهاءالله نمایند این نیت بسیار مقبول و البته سبب حصول مقصود گردد این قدر بدان که اگر چنین بنائی آن خانهء ترابی آسمانی گردد و آن هیكل سنگی محفل رحمانی شود

- 2 And upon thee be the Most Glorious Glory.

2 وعلیک البهاء الأبهی

SWAB#057x, BSW#17.18x

BRL_DAK#0254, MMK1#057 p.091x

ABU1635*Words to Aseyeh Allen spoken in May 1907 in Akka*

I am very happy that they have the nineteen day Feasts; they should become more and more spiritual. Though My Body is here, I am always with you in Heart and Spirit at those Feasts. I love the believers so much that I am always with them when they are gathered together, for where love is, there the heart is. If there are those who have good voices, sing beautiful songs, if possible Persian chants and poems. If no one can do this in Persian, have sung any beautiful songs in English.

We must be the cause of union and harmony. If you see two people disagreeing and apt to become excited or angry, stop them at once. We should not dispute or discuss differences in small points which are of little or no importance. When I hear that the American believers are united in love and harmony, I shall be very happy; and I shall be happy indeed when I know that they love each other well enough to give their lives for each other.

Several days previously a question was asked about the nineteen day Feast and the Master said in answer:-

It is better to hold these Feasts in the homes, but in case of necessity, hold them in the hall. Have food according to the

ability of the host. Even tea alone is sufficient. If the food is cooked, then it is better to have tables for seating the people. If the food is not cooked, it may be passed.

It is a Spiritual Feast. It is no harm to have a little friendly interchange before and after the Feast.

PN_1907 p071

ABU2478

Words to Arthur Agnew spoken in May 1907 in Akka

[At your request, while at 'Akka, I asked the Master for an explanation of the symbol in the Ring, telling Him of the Tablet you had received and your desire to know something of the circumstances of the revelation of the Symbol. He said:]

It is a symbol from (or of) the Real Light. The word "Baha" appears upon the stone four times - that is from whatever direction you read it, and it spells the word "Baha" which means Light - the Light of Truth.

From the symbol on the ring one can remember the meaning of that Light, which means "Baha". It is engraved upon the stone and worn as a ring for the purpose of remembrance.

It can be read from four points - the same "Baha" - One is the station of Identity, - one of Qualities or Attributes - the third the Name, the fourth Deeds or Function, because everything contains Identity, Attributes, Qualities, Name or Function - it gives Light.

For instance this flower has identity, qualities, name, and deeds - which is its fragrance, - for instance the sun, it has identity, qualities, name and function - it gives light.

Those four "Bahas" are symbols of these four things.

PN_1907 p054

ABU2770*Words to Aseyeh Allen spoken in May 1907 in Akka*

One evening a question was asked about the Omnipotence of God. Did God create us in order that He might express or manifest Himself? Is He not dependent upon us all?

The answer was: Man is dependent. God is independent. Man is weak. God is strong. Man is ignorant. God is wise. Man's capacity is limited. God is all-powerful, unlimited.

The sun has two risings. It appears to rise but really does not (it is the earth that changes). It shines regardless of the earth. If there were no earth, it would shine just the same (though by means of the earth the wonderful effect of the sun in producing life is beautiful).

So, God is, and although He expressed Himself through man, still if He had not created man, He would be just the same. God is Omnipotent.

PN_1907 p064

ABU3206*Words to Aseyeh Allen spoken in May 1907 in Akka*

One must not look at one's self, for the more he does this, the more he sees his faults and feels guilty and useless. But when he looks at God, he feels God is near to him, and feels God's power, Greatness, Bounty and Love. If we look at ourselves, we see only our weakness.

PN_1907 p063

ABU3582

Words to Aseyeh Allen spoken in May 1907 in Akka

Question/topic: Now that you have seen me, do you mean all the beautiful things you said in these Tablets?

Q. Now that you have seen me, do you mean all the beautiful things you said in these Tablets?

A. Part is what you are and part is what I hope you will be.

PN_1907 p063

AB03582

Date: 1907-May or <

O ye friends of 'Abduil-Baha!

The East is illumined, the West is perfumed, and the world is in motion and acceleration. The fame of the Grandeur of the Word of God has reached the ears of the inhabitants of the world, and the voice of the Cause of God holds universal sway! It is the time for joy and happiness and the moment of exhilaration and ecstasy!

One must live in accord with the Exhortations and Advices of the Blessed Perfection, and behave with such deeds and actions as to become conducive to the illumination of the world, and the manifestation of mercifulness among nations.

A moment of tranquility do ye not desire. An instant of ease do ye not seek. A minute of composure do ye not long for.

As long as life is in this body one must exert himself and put forth an effort, so that he may lay a foundation and build a structure that will stand through the onward rolling of centuries and cycles, and whose pillars neither the hands of posterity nor the future generations will be able to destroy. It must be eternal and everlasting, so that the Sovereignty of the Spirit and Heavenly Consciousness may remain firm and unshakable in both worlds. This is the advice of 'Abduil-Baha! This is the exhortation of this broken-winged bird!

Upon ye be Baha-el-AHBA!

PN_1907 p070

AB05425

To: Mahmud Furughi, in Ishqabad

Date: 1907-May-05

- 1 Your letter dated the 22nd of Rabi'u'l-Avval 1325 was received, and the contents of the papers enclosed therewith and their purport were noted. 1 نامه آنحضرت مورخ به ۲۲ ربیع الاول سنه ۱۳۲۵ واصل گردید و بر اوراق مرسله در طی نامه و مضامین مرقومه اطلاع حاصل گشت
- 2 O beloved of 'Abdu'l-Baha! This is the path of love, which hath many vicissitudes. Each day bringeth a tempest, and every moment a consuming flame. The Most Great Ocean ceaseth not its mighty waves, and the most bountiful cloud poureth not its rain without thunder and lightning. 2 ای عزیز عبدالبهاء این راه عشق است از این نامناسبات بسیار دارد هر روز طوفانی است و هر دم شعله آتش باری محیط اعظم از موج شدید باز نماند و سبح اکرم بی رعد و برق نبارد
- 3 The Bab - may my spirit be a sacrifice for Him - hath written in one of His Tablets: "In Our days, tribulation is not strange; rather, safety therein is the strangest of strange things." 3 حضرت اعلی روحی له الفداء در یکی از توقیعات مرقوم فرموده بودند لیس البلیة فی ایامنا عجبا بل السلامة فیها من اعجب العجب...
- 4 Love from the beginning was ever rebellious and bloodthirsty, that the outsider might flee. 4 عشق از اول سرکش و خونی بود - تا گریزد آنکه بیرونی بود
- 5 As Ibn-i-Farid hath said: 5 بقول ابن فارض
- 6 "Live in solitude, for love's comfort is suffering; its beginning is sickness and its end is death." 6 عش خالیا فالحب راحته عناء - فاوله سقم و آخره قتل
- 7 In the Ode of the Dove he saith: 7 در قصیده ورقائیه میفرماید
- 8 "Either abandon thy claim to love, or be content with what transpireth, for thus hath the matter been ordained in My laws and My ways." 8 خلّ دعوی الحب او فارض بما جرى - کذاک جرى الأمر فی فرضی و سنتی
- 9 In any case, the flame of love must needs be consuming; therefore patience and composure are necessary, and stillness and forbearance are essential.... 9 باری ناچار شعله عشق آتش بار است لهذا صبر و قرار لازم و سکون و اصطبار واجب...

MSHR1.038x, MSHR1.083x, MSHR1.099x,
MSHR4.149x

AB10945*To: Farmer, Sarah J et al., in Washington, DC**Date: 1907-May-16*

O thou beloved maidservant of God! I hope thou wilt detach thyself day by day from this mound of earth and become nearer and nearer to the Divine Realm. Therefore take provision for the journey to the other world and free thyself from this earth; -that is, become familiar with the Fragrances of Holiness.

BLO_PT#028a

AB06955*To: Kathryn Frankland, in California**Date: 1907-May-18*

O thou spiritual clarion!

The voice of the physical clarion may travel the distance of three miles, but the harmony of the spiritual Clarion reacheth to the East and the West. The effect of that is only in the bodies; but the effect of this is in the spirits. The first proclaimeth the time of prayer; the second announceth the appearance of the most Great Resurrection. That hath no conscious knowledge of its own voice; while this is exhilarated and rejoiced by its own melody.

How significant and eloquent were those new verses, for they were the notes of the clarion of the love of God!

Raise thou this call as much as thou canst, and sound and blow this clarion continually night and day, so that the souls may become quickened and the people find eternal life.

TAB.234-235

AB08891*To: Sarah J Farmer, in Green Acre, ME**Date: 1907-May-18*

...Thou hast asked regarding the statement in the Arabic Hidden Words: "Shouldst thou discern with my eyes." When man attains to the station of renunciation and loses entirely his "I-hood" his existence is identical with non-existence and a splendor of the Being of the True One is cast upon him. Then he shall discern with the Eye of God, hear with the ears of the True One, and become like unto the iron, which when cast in the fire loses its qualities of coldness, blackness and solidity, and the characteristics of fire such as heat, redness and glowing will become apparent and manifest in it....

...باری سؤال از کلمات مکنونه عربی که میفرماید لو شاهد یعنی نموده بودی انسان چون بمقام فنا رسد و انانیتش بکلی محو گردد وجودش حکم عدم یابد پرتوی از هستی حق بر او افتد آنوقت ببصر الهی مشاهده کند و بسمع حق استماع نماید مانند آهن در آتش صفات حدیدی یعنی سردی و سیاهی و جمودت پنهان گردد و صفات آتش یعنی حرارت و سرخی و ذوبان ظاهر و آشکار شود...

SW_v14#07 p.211x

PYB#026 p.04x, YMM.377x

AB10545*To: Berdette Matteson, in California**Date: 1907-May-18*

O thou yearner after the Kingdom! Thy letter was received. It was brief and expressive of meaning. I ask from God that thy name be registered in the Tablet of the Kingdom; [that thou] be assisted by the merciful confirmation; become characterized with divine characteristics, and that thou mayest become a tree with the utmost freshness and delicacy in the orchard of God.

And upon thee be greetings and praise.

TAB.590

AB10543*To: J Vance Matteson, in California**Date: 1907-May-18*

O thou yearner after Truth!

I know in what condition thou art, and how much thou longest for the meeting. The real meeting consists in the communication of heart. I hope that this communication will become strong, for the hearts which are spiritually related to each other, their meetings are eternal, both in this world and in the Universe of God. I hope that thou mayest attain thereunto!

TAB.589-590

AB10561*To: Matteson, J Vance et al., in California**Date: 1907-May-18*

O thou flower of the Rose-garden of God's love! Thou hast presented thy life. I have also accepted it, in order that thou mayest sacrifice thyself in the path of God and attain to the ultimate desire of the spiritual ones. Thou art a fresh plant in this divine orchard. I hope that thou mayest become fruitful, and become the cause of the adornment of this rose-garden.

TAB.590

AB00653*To: D R Sutton, in Rainier, OR**Date: 1907-May-19*

...Regarding the verse of the Gospel about which you wrote, that from context it appears that on the Day of Christ's appearance all souls would hear the call and obey: Know that faith is of two kinds. The first kind is faith through speech and

...در خصوص آیه انجیل مرقوم نموده بودی که از قرائن واضح میشود که در یوم ظهور مسیح جمیع نفوس استماع ندا نمایند و اطاعت کنند بدانکه ایمان بر دو قسم است قسم اول ایمانی بلسان

obedience through action, which is by human choice. The second type is existential faith and natural obedience. There is no doubt that all beings on the Day of Christ's appearance, both first and second, had existential faith in Christ and natural obedience, because beings are branches and Christ is the root - the branch follows and is obedient and faithful to the root. Beings are the structure and Christ is the foundation - the structure stands on the foundation. Beings are like branches, leaves, blossoms and fruits, and Christ is the root of the tree. Certainly branches, leaves, blossoms and fruits follow the tree. This is existential faith. But as for cognizant faith, which is the recognition of God and understanding of God's verses, in every age "many are called but few are chosen." This is the truth.

BWF.364-364x, SW_v16#10 p.669x

و اطاعت بارکان و باختیار انسان و نوع ثانی ایمان ایمان وجودیست و اطاعت طبیعی هیچ شبهه مدار که جمیع کائنات در یوم ظهور مسیح چه در اول و چه در ثانی ایمان وجودی داشتند بحضرت مسیح و اطاعت طبیعی زیرا کائنات فرزند و مسیح اصل فرع تابع اصل است و مطیع و مؤمن بآن کائنات بنیانست و مسیح اساس بنیان باساس قائم کائنات بمنزله شاخ و برگ و شکوفه و ثمر و مسیح ریشه درخت یقین است که شاخ و برگ و شکوفه و ثمر تابع شجر این ایمان وجودیست و اما ایمان عرفانی که آن عبارت از معرفت الله است و ادراک آیات الله این در هر عصر المدعوون کثیرون و المختارون قلیون هذا هو الحق

MMK3#138 p.096x

AB05119

To: Chas A Bjork, in Chicago

Date: 1907-May-19

O thou who art firm in the Covenant! Praise be to God that thou hast found thy way from the Lutheran denomination to the Kingdom of the Baha'is, and thou shalt understand the meanings of the Holy Book. Therefore, act according to the teachings of Baha'u'llah so that assurance may be obtained and doubt may be transformed into certitude. At that time, thou shalt discover all the mysteries and symbols of the Holy Book, the gates of meaning shall be opened before thy face, and divine secrets shall be revealed. If thou seekest proof, praise be to God that the horizons are illumined by the lamp of divine evidence. All the conditions of the Blessed Beauty were miracles. Among these, while He was a prisoner in the Most Great Prison, He raised up this mighty Cause and created a great commotion in East and West. Pay no attention to tests. Be firm and strong, steadfast and upright. Turn to the Lord of the Kingdom and in the early hours of dawn engage in the mention of Ya Baha'u'l-Abha. The luminosity of this Cause shall become manifest to thee. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان الحمد لله از مذهب لوثریان بملکوت بهائیان پی بردی و معانی کتاب مقدس را ادراک خواهی پس بتعالیم حضرت بهاء الله عمل نما تا اطمینان حاصل گردد و شک مبدل یقین شود آنوقت بجمیع اسرار و رموز کتاب مقدس پی بری ابواب معانی بر رخت گشوده گردد و اسرار ربانی آشکار شود اگر برهان خواهی الحمد لله بسراج حجت الهی آفاق روشن است جمال مبارک جمیع شؤنش معجزه بود از جمله در سخن اعظم در حالتیکه اسیر بود این امر عظیم را بلند کرد و ولوله در شرق و غرب انداخت بامتحانات اعتنا منما متین پاش و قوی و ثابت باش و مستقیم توجه برب الملکوت کن و در استخار بذکر یا بهاء الاهی مشغول گرد نورانیت این امر بر تو ظاهر خواهد شد و علیک البهاء الاهی

MMK4#138 p.141

AB05611

To: Alex J Frankland, in Oakland

Date: 1907-May-19

O thou who art firm in the Covenant!

Thy letter was received. Thou hast written regarding the visit of the beloved maid-servant of God, the attracted one to the fragrance of holiness, Mrs..., to California, which hath been the cause of affinity among the friends and the guidance of others.

Mrs... is the favored maid-servant of the Blessed Perfection. In reality she is the daughter of the Kingdom and is an informed speaker. Have ye the utmost consideration toward her and show her exceeding respect.

Should anyone in this day attach his heart to the Kingdom, release himself from all else save God and become attracted to the fragrances of holiness, the army of the Kingdom of ABHA will help him and the angels of the supreme Concourse will assist him.

Convey my respectful greeting to Mrs... I sought for her protection and bounty from the Lord of the Kingdom.

Regarding the question of your presence in Acca now, it is not according to wisdom. Postpone this matter to some other time.

TAB.590-591

AB06280

To: Marie A Watson

Date: 1907-May-19

O thou beloved maid-servant of God!

The letter, which thou hast forwarded through Mrs..... was received. Thank thou God that thou art assisted in the thrall-dom of His Threshold, art favored in the Kingdom, art heralding the Name of the True One, art speaking of divine praises, art guiding the souls to the Sun of Truth, art quickening the dead with the breaths of the Holy Spirit and art endeavoring with heart and soul to spread the Cause.

Thou hast Mrs..... as thy partner and sharer, co-operating with each other to serve, and hast lived in her house.

Show thou forth love to Mrs..... and convey to her greetings on my behalf. Associate with her and seek her companionship as far as possible, for it is conducive to the development of you both.

TAB.226-227

AB00610

To: Salman et al., in Tabriz

Date: 1907-May-20

- 1 O servants of the one true God! O handmaids of the Merciful! ای عباد حقّ و اماء رحمان
- 2 From the outset love was rebellious and bloodthirsty, عشق ز اول سرکش و خونی بود
- 3 So as to put every stranger to flight. تا گریزد آنکه بیرونی بود
- 4 One of the requisites of true love is willingness to bear every suffering and tribulation that hath occurred in the past or may occur in the future. Hence a passionate lover is always stained with blood, and he that yearneth to meet the Beloved a constant wanderer. How well is it said: و دمی آسایش و راحت ندیدند و نفسی در بستر عافیت نیارمیدند بلکه عقوبت از لوازم حبّ صادق تجمل بلایا و محن سابق و لاحق است عاشق مفتون همواره آغشته بخونست و مشتاق دیدار همیشه آواره دیار فنعم ما قال
- 5 The worldly wise who garner the ears of grain are unaware of Layli's secret, عاقلان خوشه چین از سرّ لیلی غافلند
- 6 For unto none was accorded the great glory but Majnun—he who set the whole harvest afire. کین کرامت نیست جز مجنون خرمن سوز را
- 7 Thus throughout all ages and centuries the righteous have been made a target to the darts of adversity and have fallen victim to the swords of oppression. At one time they quaffed the cup of dire ordeal, at another they tasted the venom of bitter woe. Not for a moment did they enjoy rest and comfort, nor did they repose for a fleeting breath upon the couch of tranquillity. Rather did they endure agonizing torment and patiently carry the burden of hardship that every oppressor was wont to impose upon them. Having been consigned to dungeons and prisons, they severed themselves from the world and all its peoples. لهذا در جمیع قرون و اعصار ابرار هدف تبر بلا بودند و مقتول سیف جفا گاهی جام بلا نوشیدند و گهی سم جفا چشیدند شدید دیدند و بار محنت هر یزد کشیدند و در سجن و زندان دل از جهان و جهانیان بریدند

- 8 In this way most of the favoured ones of God offered up their lives as martyrs in the field of sacrifice. He Who is the resplendent Morn of divine guidance, the Exalted One [the Bab], sank below the horizon of sacrifice. Quddus sought companionship with the Beloved through glorious martyrdom. Mulla Husayn opened a new gate to the field of martyrdom. Vahid distinguished himself as a peerless figure in the arena of sacrifice. Zanjani [Hujjat] offered up his life as a martyr upon the plain of tribulation. The King of Martyrs hastened forth to the place of sacrifice. The Beloved of Martyrs was enraptured with ineffable gladness when he offered up his life for the sake of God. Ashraf attained the heights of honour as he unflinchingly set his face towards the arena of sacrifice. Badi', as he breathed his last, exclaimed: "Magnified be my Lord, the Most Glorious!" The martyrs of the land of Ya drank their fill with relish from the draught of glorious martyrdom, and the martyrs of Shiraz laid down their lives in the arena of ardent love to the tune of sweet and wondrous melodies. Those massacred in the land of Nayriz were inebriated with the brimful cup of sacrifice, and the martyrs of Tabriz were seized with ecstatic joy and unleashed new energies in the field of sacrifice. Those who renounced their lives in Mazindaran exclaimed: "O Lord! Destine for us this cup that brimmeth over with the choice wine"; while the martyrs of Isfahan laid down their lives with utmost joy and radiance.
- 9 In brief, there is not a spike whose tip is not tinged with the blood of the martyrs, nor is there a place not dyed crimson with the blood of His ardent lovers. My purpose is to enable you to know that one of the tenets of those that thirst after Him, and the highest aspiration of such as long to behold His face, is to endure hardship, to submit to trials and martyrdom in the path of the Lord of grace. Therefore it behoveth you to render thanks unto God for the bounty of having drunk your fill from this draught and for having tasted deadly poison in the path of the Best-Beloved. Indeed, far from being a poison, this is pure honey and sugar; and far from being bitter in taste, this is the essence of sweetness.
- 10 O how eager am I to bear affliction in the path of God! O what a great joy to suffer hardship for His love! O how blessed the man who tasteth the bitterness of woe, and how well is it with him who is swept into the ocean of tribulation in his eagerness to attain the presence of God! It behoveth you to offer thanksgiving at every moment, inasmuch as ye became the target of atrocities in the path of divine guidance and were exposed to grievous oppressions for the sake of the love ye cherish for the Almighty.
- لهذا اکثر اولیای الهی در مشهد فدا شهید گردیدند صبح هدی حضرت اعلی در افق فدا افول فرمود حضرت قدوس بدلبر شهادت کبری مانوس شد جناب باب در قربانگاه عشق فتح باب نمود حضرت وحید در میدان جانبازی فرید گشت جناب زنجانی در دشت بلا قربانی شد حضرت سلطان الشهداء بمشهد فدا شتافت جناب محبوب الشهداء در قربانگاه الهی بشارت کبری یافت حضرت اشرف در معرض شهادت بشرف عظیم مشرف گشت حضرت بدیع در مورد فنا سبحان ربی الأبهی گفت شهدای ارض یا ساغر صهای شهادت کبری را بنهایت حلاوت نوشیدند شهدای شیراز در میدان عشق با نغمه و آواز جانبازی نمودند کشتگان دشت نیزیز از جام لبریز سرمست گشتند شهدای تبریز در میدان جانفشانی شوری انگیختند و رستخیزی نمودند جانبازان مازندران رب احتم علینا هذه الکأس الطالفة بالرحیق فریاد نمودند شهدای اصفهان بنهایت روح و ریحان جانفشانی کردند
- 9 خلاصه نوک خاری نیست کز خون شهیدان سرخ نیست و ارضی نیست که بدم عاشقان رنگین نگردد مقصود اینست تا بدانید که تجلّ بلایا و محن و شهادت در سبیل ذوالمن از آئین دیرین عاشقانست و منتی آرزوی مشتاقان پس شکر کنید خدا را که از این ساغر جرعه‌ئی نوشیدید و از بلاای سبیل آندلبر سم قاتلی چشیدید این زهر نه شهد و شکر است و این تلخ نه قند مکرر است
- 10 فیا شوقی الی کلّ بلاء فی سبیل الله و یا طربا من کلّ مصیبة فی محبة الله و یا طوبی لمن ذاق مرّ الجفاء حباً بجمال الله و یا طوبی لمن خاض فی بحر الرّیاء شوقاً الی لقاء الله در هر دم باید صد شکرانه نمود که مورد بلا در سبیل هدی شدید و معرض جفا حباً بحضرت کبریا گردیدید

- 11 In truth, those that are guided solely by their reason would be unable to perceive the sweetness of this cup, but the ardent lovers will be overjoyed and enraptured by the holy ecstasy which this wondrous draught doth produce. Every discerning observer who hath gazed upon the countenance of that graceful Beloved was prompted to lay down his life as a martyr, and every receptive ear which had hearkened unto that celestial melody suffered its listener to become so enraptured with joy as to offer up himself without hesitation as a sacrifice. The moth which is animated by love will burn its wings as it flitteth round the lamp of God, and the phoenix of tender affection will be set ablaze by the fire of ardent desire. No unfamiliar bird can partake of the heat of this Fire, nor can the fowls that dwell upon the dust plunge forth into this heavenly Ocean. However, praise be unto God, ye are the leviathans of this ocean, the birds of this pasture, the moths of this lamp, the nightingales of this meadow.

11 عاقلان از حلاوت این کأس میخبر ولی عاشقان از نشئه این یاده سرمست و پرطرب هر دیده بینا که روی آندلبر رعنا دید آشفته گردید جانفشانی نمود و هر گوش شنوا که آن نغمه ربانی بشنید مستمع از فرط طرب جانبازی فرمود پروانه عشق حول سراج الهی بال و پر بسوزد و سمندر حب در آتش عشق برافروزد مرغ بیگانه را از حرارت این آتش بهره و نصیب نه و طیر ترابی را در این دریای الهی خوض و شنائی نیست الحمد لله شما ماهیان این دریائید و مرغان این صحرا و پروانه های این شمع و بلبلان این چمن

- 12 And upon you rest the glory of the Most Glorious!

12 و علیکم البهاء الأبهی

BRL_FIRE_AB#13

MKT6.127b, MNMK#135 p.250, AKHA_104BE #09 p.01, AKHA_106BE #10 p.02, BSHN.140.169, BSHN.144.169, MHT2.104b, NANU_AB#28, SHYM.013

AB00714

To: Ardikani, Abdu'l-Husayn et al., in Ardakan

Date: 1907-May-20

- 1 Praise be to Him Who sent down from heaven water in torrents, whereby every barren land was stirred to life and brought forth fruits of every kind in pairs most beautiful, and made His exalted Word in the niche of creation a light and a blazing lamp, and ordained the tolerant Law as a niche and glass for the lamp of the Supreme Concourse, and aided His loved ones with hosts from His Most Glorious Kingdom successively and in waves, and made the exemplary Path for His chosen ones the most straight course, and opened before their faces a mighty portal.
- 2 And greetings and glory be upon the Most Great Word and the Blessed Tree of Light and the Radiant Maiden and the Peerless Pearl in the string of Prophets who submitted to her Lord and was humble, and gave glad tidings and rejoiced, and

1 حمداً لمن انزل من السماء ماءً ثجاجاً فاهتزت و ربت کل ارض هامدة و انبتت من کل الثمرات ازواجاً بهاجاً و جعل کلمته العلیا فی مشکوة الانشاء نوراً و سراجاً و هاجاً و قدر الشریعة السمحاء لمصباح الملاء الاعلی مشکوة و زجاجاً و نصر احبائه بجنود من ملکوته الأبهی متتابعاً و افواجا و جعل الطریقة المثلی للأصفیاء اقوم منهاجا و فتح علی وجوههم باباً رتاجاً

2 و التّحیة و البهاء علی الكلمة العلیا و الشجرة المباركة النوراء و الخریدة الالاء و الیتمیة العصماء فی عقد الأنبیاء قد خضعت لربها و خشعت و بشرت و استبشرت و نادت و اعلنت

called out and proclaimed and announced the appearance of her Lord on the Day when the earth was shaken and the heaven was split asunder and the mountains were made to pass away and the seas overflowed and the sun was darkened and the moon was eclipsed and the scrolls were folded up and the pens dried up and hearts cried out and breasts were constricted and souls reached the throat and called out "This is a difficult day" and none had any helper save God, nor intimate friend nor protector nor companion nor confidant. Verily God is powerful over all things.

و اخبرت بظهور مولاها يوم تزلزلت الأرض و انفطرت السماء و سيرت الجبال و تجرت البحار و كسفت الشمس و خسف البدر و طويت الصحف و جفت الأقلام و خبت القلوب و حشرجت الصدور و تغرغرت النفوس و نادت هذا يوم عسير و ما لأحد إلا الله من نصير و لا حيم و لا مجير و لا قرين و لا سميع أن الله على كل شيء قدير

- 3 O friends of this prisoner! In truth, in previous years sudden calamity so encompassed the friends of the All-Merciful that it is beyond description and impossible to recount. But the friends in that land were self-sacrificing in the path of the Lord and detached from the world and all therein. Therefore they shook their sleeves at the world and hastened dancing, clapping and whirling to the place of sacrifice, and in the altar of love they arranged a feast and called for celebration.

3 ای یاران این زندانی فی الحقیقه در سنین سابقه بلای ناگهانی چنان احبای رحمانرا احاطه نمود که از وصف خارجست و بیان غیرممکن ولی یاران اندیاز در سبیل پروردگار جان نثار و از جهان و جهانیان بیزار بودند لهذا آستین بر جهان افشاندند و پاکوبان کف زنان رقص کان بمشهد فدا شتافتند و در قربانگاه عشق بزمی آراستند و جشنی خواستند

- 4 One became a singer, another a musician, one became a performer and another a player. A banquet and festival was established and an assembly was adorned whose lamp was the radiance of the supreme martyrdom, whose wine was the pure water of the love of God, whose glass was the chalice of bounty, whose nectar was the gift of the Supreme Kingdom, whose song was supplication and entreaty, whose melody and music was "Glory be to my Most Glorious Lord!", whose lute and oud had the tune of the family of David, whose chant and anthem was praise of the Praised Station, whose harp and rebec was the cry of attachment to the Kingdom, whose nighttime drink was the sealed wine, whose foods were heavenly tables, whose honey and sugar was the sweetness of divine love.

4 یکی خواننده شد دیگری سازنده یکی نوازنده شد و دیگری بازنده سور و سروری برپا شد و محفلی آراسته گشت که سراجش پرتو شهادت کبری شرابش زلال محبت الله زجاجش جام عطا صهبایش موهبت ملکوت اعلی آوازش عجز و نیاز نغمه و سازش سبحان ربی الأبهی و بربط و عودش آهنگ آل داود و نغمه و سرودش نعت و ستایش مقام محمود چنگ و چغانه ضجیح تشبث بملکوت شرب شبانه رحيق مختوم مطاعم موائد آسمانی شهد و شکر حلاوت محبت الهی

- 5 What a lovely feast it was and what a mighty celebration that amazed the Concourse on High and moved the denizens of the Most Glorious Kingdom to excitement! From every direction arose the sound of praise and from every region was raised the cry of acclaim. This feast and festival, this joy and gladness will illuminate ages and cycles, eras and centuries.

5 چه بزم خوشی بود و چه جشنی عظیم که ملا اعلی را حیران نمود و اهل ملکوت ابهی را بهیجان آورد از هر کتاره صوت آفرین بلند شد و از هر کرانه ندای تحسین مرتفع گشت این جشن و سور سرور و حبور به اعصار و دهور دهد و احقاب و قرون را روشن نماید

- 6 Therefore you must show the utmost happiness and joy, and manifest delight and contentment, for you received a portion from this feast and found a share from this celebration. Thus arrange gatherings of fellowship and establish divine assemblies so that in those sacred gatherings you may engage in praising and glorifying the Ancient Lord, and become the cause of eagerness and rapture, and the means of ecstasy and joy, and bring

6 پس شما باید نهایت فرح و شادمانی نمائید و سرور و کامرانی فرمائید که از این بزم نصیب بردید و از این جشن بهره ای یافتید لهذا محفل انس بیارائید و انجمن رحمانی تأسیس نمائید تا در آن محافل مقدسه به ستایش و نیایش رب قدیم پردازید و اسباب شوق و شغف گردید و وسیله وجد و طرب شوید و سلیرین را نیز به سرور و حبور

others too into happiness and gladness, and make them intoxicated with the pure wine. But do not transgress the bounds of wisdom. And upon you be the Most Glorious Glory.

آرید و از خمر طهور سرمست نمائید ولی از دائرهٔ
حکمت تجاوز ننمائید و علیکم البهاء الأبهی

MMK3#206 p.148x, NANU_AB#30x,

ABDA.324-325

AB00901

To: Ali, Mirza et al., in Turuq

Date: 1907-May-20

1 O two servants of the Blessed Threshold! I am near the Aqsa Mosque while you are at that furthest extremity. Despite this, the utmost attachment exists and the connection of heart and spirit is ready. It is as if we are in one gathering and companions in one home, intimate confidants. Observe how the bonds of the Abha Kingdom have bestowed such connection, established such unity, and granted such attachment in all things, that this prisoner is enchanted by the faces of the friends and madly in love with the very hair of the loved ones. Surely this spiritual love will soon illumine the world and transform devilish groups into merciful ones.

1 ای دو بندهٔ آستان مبارک من مجاور مسجد
اقصى و شما در آن عدوهٔ قصوى باوجود این
نهایت تعلق برپا و ارتباط قلب و روح مهیا
گویا در یک محفلیم و در یک منزل همدمیم
و مؤانس همرازیم و مجالس ملاحظه نمائید که
روابط ملکوت ابهى چه ارتباطی بخشیده و
چه وحدتی تأسیس نموده و چه تعلقى در جمیع
شئون بخشیده که این مسجون مفتون روی
یارانست و مجنون موی دوستان و البتّه این محبت
روحانی عنقریب جهانرا نورانی نماید و گروه
شیطانی را رحمانی فرماید

2 O friends! Be kind to the people of the world, whether friends or enemies, and become well-wishers to all. Show friendship and worship truth. Seek truthfulness and desire reconciliation. Do not hurt anyone's feelings, even if they are a great enemy. Do not sadden any heart, even if they are a spiteful foe. Establish the practice of love and faithfulness and be free from every bond. God says: "Purify thy sight from human limitations and turn not thy gaze from this Most Sublime Vision." Look to God, not to creation. Turn to the Creator of the world, not to the world. Open your eyes to the sun, not to garden or refuse heap. If you see faithlessness, show faithfulness. If you become the target of hardship, bestow a gift. If you face reproach, offer greetings and peace. If you witness denial and pride, show humility and meekness. If enemies give poison, give honey. If they become bitter, become sugar.

2 ای یاران با اهل جهان خواه دوستان و خواه
دشمنان مهربان باشید و خیرخواه گردید دوستی
نمائید و حق پرستی کنید راستی جوئید و آشتی
طلبید خاطری میازارید ولو مبغض عظیم باشد
دلی افسرده ننمائید ولو دشمن پرکین گردد آئین
مهر و وفا بنهید و از هر قیدی آزاد شوید حتی
میفرماید طهر النظر عن حدودات البشر ولا ترتد
البصر عن هذا المنظر الأكبر نظر بخدا نمائید نه
بخلق و توجه بجهان آفرین نمائید نه جهان بصر
بآفتاب بگشائید نه به گلشن و گلخن اگر جفا
بینید وفا کنید اگر مورد محنت گردید منحت
بخشید اگر معرض ملام شوید تحیت و سلام
نمائید اگر انکار و استکبار مشاهده کنید عجز و
انکسار فرمائید اعدا اگر زهر دهند شهد بخشید
اگر تلخ شوند شکر گردید

3 The purpose is that through grace and favor of the Manifest Light, you should establish and promote the practice of friendship and truthfulness with all peoples of the world. This is the

3 مقصود اینست که به فضل و عنایت نور مبین
آئین دوستی و راستی با جمیع اقوام عالم تأسیس
نمائید و ترویج کنید اینست فضل عظیم اینست

great bounty, this is the manifest triumph, this is mercy for all the worlds. Do not rise up against anyone in conflict and strife, and do not lay the foundation of contention. Rather, with the utmost kindness and humility and submissiveness, convey the word of truth and show proof and evidence. If they accept, excellent indeed. If not, do not be disheartened, do not become sorrowful, do not be dejected, do not seek weariness, do not complain. Trust in God. Read again, speak again, show affection again. Be kind and in whatever language possible, show consideration.

- 4 O my God! O my God! Aid the loved ones to love and loyalty with all peoples and nations upon the earth. Make them signs of guidance and standards of Thy mercy amidst humanity, and lamps of grace and bounty and trees of the garden of existence. Lord! Illumine their faces with the lights of turning to Thee and adorn their hearts with trust in Thee. Aid them in bowing down and prostrating before Thee until they chant verses of unity in gatherings of guidance and their cry of glorification and praise rises to the Supreme Concourse. Verily Thou art the Confirmer of whomsoever Thou wilt in whatsoever Thou wilt, and verily Thou art the Mighty, the Powerful.

فوز مبین اینست رحمة للعالمین با کسی به جنگ و ستیز برنخیزید و بنیان جدال مسازید بلکه بنهایت مهربانی و خضوع و خشوع کلمه حق القا نمائید و حجت و برهان بنمائید اگر قبول نمود فنعم المطلوب والا دلگیر مشوید غمگین مگردید ملال میارید کلال مجوید شکایت منمائید توکل بر خدا کنید باز بخوانید باز بگوئید باز نوازش نمائید مهربانی کنید و هر زبان باشد خاطرجوی نمائید

4 الهی الهی آید الأحباء علی الحبّ و الولاء مع کلّ الملل و الأقوام التي علی التّری و اجعلهم آیات الهدی و رايات رحمتک بین الوری و مصابیح الفضل و الجود و اشجار حدیقة الوجود ربّ نور وجوههم بانوار التّوجّه الیک و زین قلوبهم بالتّوکل علیک و ایدهم علی الرّکوع و السّجود بین یدیک حتّی یرتلوا آیات التّوحید فی محافل الهدی و یرتفع ضجيجهم بالتّلیل و التّکبیر الی الملأ الأعلى انّک انت مؤید من تشاء علی ما تشاء و انّک انت القویّ القدير

AHB_128BE #01 p.04, AHB_109BE #05 p.02, AVK3.483.16, BSHN.140.220, BSHN.144.220, MAS5.147, MJMJ2.110x, MMG2#392 p.440x, MHT2.170

AB01026

To: Mulla Yusuf-i-Nakhai, in Khusif

Date: 1907-May-20

- 1 My Lord, my Lord! I beseech Thee with my tongue, my spirit and my heart to open the gates of mysteries to the faces of the righteous ones, to confirm through Thy inspiration the hearts of the free, to shower upon their hearts rays and lights, to rain down from the clouds of divine knowledge an abundant outpouring upon the gardens of their realities, and to strengthen the back of Thy zealous servant with abundant confirmation and empower him to resist the lethargic ones with a conquering, overwhelming power, and cause him to speak with compelling argument, decisive proofs and brilliant evidence from the Book

1 ربّی ربّی انّی ادعوک بلسانی و روحی و جنانی ان تفتح ابواب الأسرار علی وجوه الأبرار و تؤیّد بالهامک قلوب الأحرار و تفیض علی افتدّتهم الأشعة و الأنوار و تنزل علی حدائق حقایقهم من سحاب العرفان فیض المדרار و ان تشدّد ازربدک الغیور بالتّأیید الموفور و تقوّه علی مقاومة اهل الفتور بقوّة القاهرة قاصمة للظهور و تنطقه بالحجة الدامغة و البراهین القاطعة و الأدلّة السّاطعة من کتاب الميثاق باثر من القلم الأعلى من نیر الآفاق

of the Covenant through the influence of the Supreme Pen from the Luminary of the horizons. O Lord! Make him a sign of guidance, a niche for the lamp of piety, a servant of the Most Great Word, and a soldier mobilized from the Abha Kingdom. Verily Thou art the Mighty, the Powerful, the Most High, and verily Thou art the Generous, the Merciful, the Powerful, the All-Bestowing.

- 2 O servant of the Abha Beauty! If the cup of the Covenant does not intoxicate a soul, how can the wine from the tavern of the horizons affect it? And if the light of the Sun of Truth does not illumine a heart, how can the rays of a lamp dispel the darkness? How can those who are not awakened by the melody of the Book of the Covenant be roused from their pillow of pride by the fragrance of flowers and the morning breeze?
- 3 Nevertheless, since you have requested it, this servant will write a response to those questions, but only after the Center of Violation sends his response and explains the issues. For if I take precedence and explain, the Center of Violation will take this servant's very explanations, append to them some ambiguous meaningless words, and claim that this servant has plagiarized, thus causing confusion in the matter, as he has done repeatedly many times before. And fabricating souls consider his fabrications to be flowers from the rose garden of truth, derive the utmost joy from them, and they become the cause of casting doubts. Surely you are not satisfied with this.
- 4 Therefore others must first urgently seek an answer from him, and when they receive his answer, keep it concealed and hidden and show it to no one. Then request an answer from this servant. This is out of love for you personally, otherwise the proof of 'Abdu'l-Baha is decisive and brilliant and His evidence is clear and manifest - there is no need for such tests, especially confrontation with the Center of Violation whose importance and station in this strange matter has diminished and lessened. It is like testing darkness against light, and such requests are like saying that in the presence of a sharp cutting sword in hand, a penknife is needed to prove bravery and valor. Any rational person would be bewildered by such a requirement.
- 5 In any case, make haste in this matter. And upon you be the most glorious Glory.

رَبِّ اجْعَلْهُ آيَةً الْهُدَى وَمَشْكَاةً مُصْبِحِ التَّقَى وَ
خَادِمِ الْكَلِمَةِ الْعَالِيَا وَجَنَدًا مُجَنَّدًا مِنْ مَلَكُوتِ
الْأُبْهَى أَنْتَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْمُتَعَالِ وَأَنْتَ
أَنْتَ الْكَرِيمُ الرَّحِيمُ الْقَدِيرُ الْفَضَالُ

2 ای بنده جمال ابهی اگر نفسی را کأس میثاق
سرمست نماید باده میکده آفاق چه نماید و اگر
پرتو شمس حقیقت قلبی را روشن نماید شعاع
سراج چگونه دفع ظلمات نماید خفتگانی که
بآهنگ کباب عهد بیدار نگردند چگونه بنفحه
ازهار و نسیم استخار سر از بالین استکار بردارند

3 باوجود این چون شما خواهش نموده‌اید آن مسائل
را اینبعد جواب مرقوم نماید ولی بعد از آنکه
مرکز نقض جواب ارسال دارد و مسائل را شرح
دهد زیرا اگر من سبقت گیرم و شرح دهم
مرکز نقض نفس شروحات این عبد را گرفته
کلماتی مبهمه بی معنی بر آن ضم نماید و مدعی آن
گردد که این عبد اقتباس نموده‌ام و امر را مشتبّه
کند چنانکه تا بحال به کرات و مراتب نموده
و نفوس جعلی مفتریات او را ریاحین گلشن
حقایق شمرده و نهایت سرور حاصل مینمایند و
سبب القای شبهات میگردند حال شما البته باین
راضی نیستید

4 پس اول باید دیگران از او نهایت تعجیل جواب
بطلبند و چون جواب او را بگیرند مستور و
مکتوم بدارند و بکسی ننمایند آنوقت جواب از
اینبعد بطلبند و این نظر بحجت بشخص شماست
والا برهان عبدالبهاء قاطع است و ساطع
و دلیلش واضح است و لائح احتیاج بچنین
امتحانات نیست علی‌الخصوص تقابل با مرکز
نقض قد صغر حدّه و قلّ شأنه فی هذا الأمر
الغریب مانند آنست که ظلمت را با انوار امتحان
نماید و اینگونه طلبها مانند آنست که باوجود
سیف شاهر قاطع در دست گفته شود که
قلبتراش لازم تا شجاعت و بسالت ثابت گردد
هر عاقلی از چنین تکلیف حیران ماند

5 باری تعجیل در این نمائید و علیک البهّاء الأبّهی

AB01617*To: Qaim Maqami, Mirza Sulayman et al., in Khalajabad**Date: 1907-May-20*

...O Lord! Ennoble the righteous ones and manifest eternal bounty. Make mysteries manifest and diffuse the lights. Make every heart intimate with Thy remembrance and every eye bright and seeing. Make the friends precious and grant them wisdom and discernment. Make each a candle of the gathering, a witness to the assembly, a cypress in this meadow, and a peacock in this garden, that they may bestow adornment upon the world, spread this manifest light, and illumine their foreheads with the rays of ancient bounty. Thou art the Powerful, the Mighty, the Giver, the Bestower, the All-Seeing. There is no God but Thee, the Generous, the Merciful, the Munificent, the All-Bountiful. Abbas

...ای خداوند یاران هوشمند را بنواز عیش
روحانی مهیا ساز بزم ربّانی بیارا و جمال نورانی
بنا ای پروردگار ابرار را بزرگوار کن و فیض
ابدی آشکار کن اسرار پدیدار نما و انوار انتشار
ده هر دلی را همدم یادت کن و هر چشمی
را روشن و بینا دوستانرا عزیز کن و یاران با
فرهنگ و تمیز نما هر یک را شمع جمع کن و
شاهد انجمن نما و سرو این چمن کن و طاوس این
گلشن نما تا جهانرا تزیین بخشند و این نور مبین
منتشر نمایند و جبین پیرتو فیض قدیم بیارایند
توئی مقتدر و توانا و توئی دهنده و بخشنده و بینا
لا اله الا انت الکریم الرحیم المعطی الفضل

MJMJ1.117x, MJMJ2.049x, MJMJ3.061x,
MMG2#326 p.364x, MMG2#365 p.407x

AB01861*To: Shaykh Kazim Qazvini (Samandar)**Date: 1907-May-20*

- 1 O Samandar, enkindled by the fire burning above the Mount in the Blessed Tree, firm of root and far-spreading in branch on the Day of Manifestation! I have indeed chanted verses of gratitude to God for what He has ordained and decreed by a measured decree, as tribulations have successively befallen you from various directions in this day of hardship. I bear witness that you are patient, thankful, steadfast and zealous, counting tribulation as a gift from your Lord - and your Lord's gift is not restricted. I bear witness that you share with 'Abdu'l-Baha and are his partner in every affliction that has befallen him in the path of your All-Forgiving Lord. No harm can come, for your Lord has distinguished you with this blessed station.

1 ایها السّمندر المتوّّد من نار الموقدة على اعلی الطّور
فی الشّجرة المباركة الثّابتة الأصل الممتدة الفرع فی
یوم الظّهور اتّی لقد رتلت آیات شکرک لله علی ما
حكم و قضی بقدر مقدور فتتابع علیک البلاء فی
مواقع شتّی فی هذا الیوم المعسور و اشهد بانّک
لصبور و شکور و جلود و غیور تعدّ البلاء عطاء
من ربّک و ماعطاء ربّک بحظور و اشهد انّک
سهم عبدالبهاء و شریکة فی کلّ بلاء اصابه فی
سبیل ربّک الغفور لاضیر لأنّ ربّک اختصّک
بهذا الشّأن المبرور

- 2 I pray for you and for that blessed family connected and related to the family of Baha who have remained firm in the Covenant with abundant grace, that He may make it a brilliant sign throughout all ages and centuries. Glory be to Him Who has

2 و اتّی ادعوی لک و لتلك العائلة المباركة المنتسبة
المتحققة الى آل البهاء الذّین ثبتوا علی الميثاق
بالفضل الموفور ان يجعلها آية باهرة علی ممرّ

made violation a cutting sword for certain branches, and steadfastness a connecting hand for those He has distinguished with His mercy in this renowned Covenant. Be grateful therefore to God for having guided you, bestowed upon you, and fulfilled for you what was promised in the Preserved Tablet and the unfurled scroll.

- 3 My God, my God! Verily Your sincere and trusted servant, who has turned to the manifest Light, who is firm and steadfast - his unity has been scattered by successive tribulations, his gathering dispersed by repeated destiny and decree, his ease transformed to hardship, afflictions and adversities repeatedly visited upon him, his strength has weakened, his supports shaken with anguish, and crises have intensified upon him from all directions. Yet he ceases not to thank You while drowning in trials and pain, and praises You whenever the footsteps of days press heavily upon him.

- 4 O Lord! Remove from him this poisonous cup, gather his scattered affairs, unite his dispersed ones across the horizons, open before his face the gates of blessings, multiply for him good deeds, increase his benevolent acts, and make him and his family members cups overflowing with noble deeds and stars shining with Your gifts, O Lord of clear signs! Verily You are the Generous, You are the Great, You are the All-Merciful, the All-Compassionate.

الأعصار و الدهور سبحان من جعل النقص
سيفاً قطعاً لبعض الفروع و الثبوت يداً موصلة
لمن اختصهم برحمته في هذا الميثاق المشهور و
انك فاشكر الله بما هديك و اعطاك و وافاك
بما وعد في اللوح المحفوظ و الرق المنشور

3 الهى الهى ان عبدك الصادق الأمين المتوجه الى
النور المبين الثابت المتين قد تشئت شمله من تتابع
البلاء و تفرق جمعه من توالى القدر و القضاء و
تبدل بالشدة له الرخاء و تكرر عليه البأساء و
الضراء فوهن منه القوى و تززع الأركان بالجوى
واشتدت الأزمة عليه من كل الأنحاء و لا زال
يشكرك و هو غريق الحزن و الآلام و يمدك كلها
اثقل عليه الوطاء نواب الأيام

4 رب حوّل عنه هذه الكأس المسمومة المذاق
و لم شعثه و اجمع شمله في الآفاق و افتح على
وجهه ابواب البركات و كثر له الحسنات و زد
له في المبرات و اجعله و افراد عائلته كؤوساً
طافحة بالمكرمات و نجومًا ساطعة بمواهبك يا
رب الآيات اليبينات انك انت الكريم و انك
انت العظيم و انك انت الرحمن الرحيم

AYBY.363 #046

AB02024

To: *Haji Abdu'l-Husayn Known as Navvab et al.*

Date: 1907-May-20

- 1 O Lord my God! O Thou Helper of the feeble, Succorer of the poor and Deliverer of the helpless who turn unto Thee. With utmost lowliness I raise my suppliant hands to Thy kingdom of beauty and fervently call upon Thee with my inner tongue, saying: O God, my God! Aid me to adore Thee, strengthen my loins to serve Thee; assist me by Thy grace in my servitude to Thee; suffer me to remain steadfast in my obedience to Thee; pour forth upon me the liberal effusions of Thy bounty, let the glances of the eye of Thy loving-kindness be directed towards me, and immerse me in the ocean of Thy forgiveness. Grant that I may be confirmed in my allegiance to Thy Faith, and

1 اللهم يا معين الضعفاء و مغيث الفقراء و مجير
المضطّر اذا دعا اتى بسط اكف الضراعة و
الابتهال الى ملكوت الجمال و ادعوك بلسان
الحال و اقول رب رب اعنى على عبادتك
و اشدد ازرى على خدمتك و ايدنى على
عبوديتك و ادمنى على طاعتك و افض على
سجالات رحمتك و اشملى بلعاط عين رحمتك و
اغرقنى في بحر مغفرتك و ثبتنى على الايمان و
زدنى في الايقان و الاطمينان حتى ادع الأسمكان

bestow upon me a fuller measure of certitude and assurance, that I may wholly dispense with the world, may turn my face with entire devotion towards Thy face, be reinforced by the compelling power of proofs and testimonies, and, invested with majesty and power, may pass beyond every region of heaven and earth. Verily Thou art the Merciful, the All-Glorious, the Kind, the Compassionate.

و اخلص وجهي لوجهك الكريم مؤيداً بالحقبة و
البرهان و انفذ عن افطار السموات و الأرض
بقوة و سلطان أنك انت الكريم العظيم الحفي
الرحمن

- 2 O Lord! These are the survivors of the martyrs, that company of blessed souls. They have sustained every tribulation and displayed patience in the face of grievous injustice. They have forsaken all comfort and prosperity, have willingly submitted to dire suffering and adversity in the path of Thy love, and are still held captive in the clutches of their enemies who continually torment them with sore torment, and oppress them because they walk steadfastly in Thy straight path. There is no one to help them, no one to befriend them. Apart from the ignoble and the wicked, there is no one to associate and consort with them.

2 رب هؤلاء بقية الشهداء وثلة السعداء قد احتملوا
كل بلاء و صبروا على الجفاء و تركوا الراحة و
الرخاء و رضوا في سبيلك بالبأساء و الضراء و
لم يزالوا اسراء بيد الأعداء يذيقونهم العذاب الأليم
و يعتدون عليهم بما سلكوا صراطك المستقيم و
ليس لهم معين و حميم و لا قرين و نديم الا كل
معتاد ائيم

- 3 O Lord! These souls have tasted bitter agony in this earthly life and have, as a sign of their love for the shining beauty of Thy countenance and in their eagerness to attain Thy celestial kingdom, tolerated every gross indignity that the people of tyranny have inflicted upon them.

3 رب قد ذاقوا الحيات المريرة و تحملوا ظلم كل
نفس شريره حباً بجمالك المنير و شوقاً الى
ملكوت الأثير

- 4 O Lord! Fill their ears with the verses of divine assistance and of a speedy victory, and deliver them from the oppression of such as wield terrible might. Withhold the hands of the wicked and leave not these souls to be torn by the claws and teeth of fierce beasts, for they are captivated by their love for Thee, entrusted with the mysteries of Thy holiness, stand humbly at Thy door and have attained to Thine exalted precinct.

4 رب رتل عليهم آيات النصر و فتح قريب و
نجاههم من ظلم اولى بأسٍ شديد و كُف عنهم يد
السوء و لا تتركهم يتلاعب بهم براثن الذئاب و
انياب الكلاب لأنهم اسراء حبيك و امناء اسرار
قدسك و عجزاء ببابك و نزلاء برحابك

- 5 O Lord! Graciously reinforce them with a new spirit; illumine their eyes by enabling them to behold Thy wondrous evidences in the gloom of night; destine for them all good that aboundeth in Thy Kingdom of eternal mysteries; make them as brilliant stars shining over all regions, luxuriant trees laden with fruit and branches moving in the breezes of dawn.

5 رب أيدهم بروح جديد و نور ابصارهم بمشاهدة
الآثار في الليل البهيم و قدر لهم كل خير في
ملكوت الأسرار و اجعلهم نجوماً ساطعة الأنوار
و اشجاراً مثقلة الثمار و غصوناً تتمايل بنسائم الأسحار

- 6 Verily, Thou art the Bountiful, the Mighty, the Omnipotent, the Unconstrained. There is none other God but Thee, the God of love and tender mercy, the All-Glorious, the Ever-Forgiving.

6 أنك انت الكريم العظيم المقتدر المختار لا اله الا
انت الرب الودود الرؤوف العزيز الغفار

BRL_DAK#1189, PYB#040 p.04,

ANDA#06 p.42, ABDA.330

BPRY.293-296

AB02302

To: Ali Muhammad Shirazi, in Tihiran

Date: 1907-May-20

1 O Lord, my Lord! Verily my prayer and my devotion are for Thee, O my Refuge and my Shelter! I beseech Thee, supplicating at the threshold of Thy mercy and turning to the kingdom of Thy divinity, to encompass Thy truthful servant with the glances of Thine eye of providence, and single him out for Thy mercy, and confirm him through Thy bounty. O Lord, his patience is exhausted from hardship, and his tribulation has intensified through poverty, and he is afflicted with adversity after prosperity and constriction after ease, and he has no patience left for this trial. Therefore open unto him the gates of heaven and grant him through Thy mercy from Thy bounties, and transform his hardship into ease and affluence, and elevate his station among the princes, and make him a sign of Thy greatest gift among all people until his peers envy him and his relatives rejoice in him. Verily Thou art the Powerful, the Giver, the Generous, the Bestower.

2 O kind friend! You sent numerous letters but there was no opportunity to reply. Complain not from thy poverty neither glory in thy prosperity. Be not sad from indigence in the means of thy livelihood, neither be thou disconsolate from lack of possessions. These days pass by and this life is fruitless and futile. Unless souls become alive with the breath of the All Merciful unless hearts become engaged in mention of God and find eternal life and seek everlasting grace, see lordly bounties gaze on the glorious generosity of God, recite the verses of guidance, fix their gaze on the confirmations of the supreme concourse. These souls are truly honoured, these souls will abide in the grace of God, be they rich or poor, be they captive or a prince. Nevertheless, I have supplicated on thy behalf that this constraint may be changed into spaciousness and this straitness into relief. I hope that the doors of blessing may be flung open, and that thy heart and soul may be made joyous and dilated.

3 Upon thee be the glory of the Most Glorious.

1 رَبِّ رَبِّ تَرَانِي اَنْ صَلَاتِي وَنَسْكِ لَكَ يَا مُلَجِّئِي
وَمَعَاذِي اَتِي اِبْتِهَالِيكَ مَتَضَرِّعاً بِعُتْبَةِ رَحْمَانِيَّتِكَ
وَمُتَبَتِّلاً اِلَى مُلْكُوتِ رَبَّانِيَّتِكَ اِنْ تَشْمَلْ عَبْدَكَ
الصَّادِقَ لِحَفَظَاتِ عَيْنِ عَنَانِيَّتِكَ وَتَخْتَصِّ بِرَحْمَتِكَ
وَتُوَيْدِهِ بِمُوهَبَتِكَ رَبِّ قَدْ ضَاقَ مِنْ الشَّدَّةِ ذُرْعاً
وَاسْتَدَّتْ عَلَيْهِ الْاُزْمَةُ فَقَرّاً وَابْتِلَى بِالضَّرَّاءِ بَعْدَ
السَّرَّاءِ وَالصَّيْقِ بَعْدَ الرِّخَاءِ وَلَيْسَ لَهُ صَبْرٌ عَلَى
هَذَا الْبَلَاءِ فَافْتَحْ عَلَيْهِ ابْوَابَ السَّمَاءِ وَارْزُقْهُ
بِرَحْمَتِكَ مِنَ النِّعَمَاءِ وَبَدِّلْ عُسْرَهُ بِالْيُسْرِ وَالْغِنَاءِ
وَارْفَعْ دَرَجَتَهُ بَيْنَ الْأُمَرَاءِ وَاجْعَلْهُ آيَةً مُوَهَّبَتِكَ
الْكُبْرَى بَيْنَ الْوَرَى حَتَّى يَحْسُدَهُ الْقَرْنَا وَيُنْسِرَ بِهِ
الْأَقْرَبَاءُ اَنْتَ أَنْتَ الْمُقْتَدِرُ الْمُعْطَى الْكَرِيمُ الْوَهَّابُ

2 ای یار مهربان نامه‌های متعدده ارسال نمودی
ولی فرصت جواب نشد از فقر منال و بتوانگری
مبال و از عسرت در معیشت محزون مباش و
از تنگی دست دلتون مگرد ایامیست در گذر
است و حیاتیست بی اثر و ثمر مگر نفوسیکه
بنفس رحمان زنده گردند و قلوبیکه بذکر حق
مشغول شوند و حیات ابدیه یابند و موهبت
سرمدیه جویند الطاف ربانی بینند عواطف
سبحانی مشاهده نمایند آیات هدیه ترتیل نمایند
تأیید ملاً اعلی ملاحظه فرمایند این نفوس
بزرگوارند و بموهبت پروردگار باقی و برقرار خواه
غنی باشند و خواه فقیر خواه اسیر باشند و خواه
امیر ولی در حق شما دعا نمودم تا این ضیق را
وسعتی و این تنگی را گشایشی حاصل گردد
امیدوارم که ابواب برکت مفتوح شود و دل و
جان مسرور و مشروح شود

3 وعلیک الهآء الأبهی

INBA87:388b, INBA52:399, MMK3#084

p.056x, MMK3#252 p.180x

AB11837

To: Aqa Shamuil son of Aqa Rabi (Pilgrim) et al.

Date: 1907-May-20

O beloved friends of 'Abdu'l-Baha! You have tasted the poison of persecution in the path of Baha and become the target of the arrows of calamity. You have experienced great tribulations and endured severe trials. Praise be to God that in the fire of tests your faces became radiant and you burned away the veils of people's vain imaginings.

Extend utmost respect and honor to the Jewish believers, descendants of Abraham, on my behalf and kiss their faces and hair, for they heard the counsels of Abraham with the ear of the soul and carried them out with heart and limb. They have gladdened the hearts of all the Prophets of Israel and made Jacob's children beloved in the Supreme Concourse.

Today Abraham is a compassionate father in great joy and gladness. Isaac gives glad tidings to the horizons from the Abha Kingdom. Israel sees his lineage as glorious. Joseph considers Jacob's descendants as characterized by guidance and divine gifts. Moses the Interlocutor counts that people as the manifestation of great grace. Aaron knows Israel as the manifestations of the favors of the Incomparable Lord. Solomon considers his people as successful in both worlds. David sees the Jews as manifestations of the favors of the Loving Lord. Isaiah, Elijah, Jeremiah, Ezekiel and Ezra all praise and commend all of Israel.

These are the favors of the Glorious Lord that have been bestowed upon Israel. Therefore give thanks and praise the One God who has shown such consideration and freely bestowed such a gift.

And upon you be the Most Glorious Glory!

ADMS#100

AB04129

To: Baha'is of Aran et al.

Date: 1907-May-20

1 ...O Kind Lord! The friends are self-sacrificing and the loved ones are radiant. They are captives of Thy love and seek refuge at the gate of Thy mercy. They seek Thy good-pleasure and speak of Thy mysteries and walk in Thy path. O Lord! Forgive our sins and teach us humility and supplication, that we may all engage in servitude unto Thee and seek the outpourings of Thy mercy and act according to Thy counsels and exhortations. Night and day may we strive with heart and soul, may we surge and cry out until the lights of unity shine forth and the verses of detachment are intoned and the morn of sanctity dawns and hearts are illumined and enlightened by the rays of Thy favors.

1 ...ای یزدان مهربان یاران جانفشاند و دوستان
پرتوافشان اسیر محبتند و مستجیر بیاب رحمت
رضای تو جویند و راز تو گویند و راه تو پویند
ای پروردگار نگاه بیا مرز تضرع و ابتهال پیاموز
تا کلّ بعبودیتت پردازیم و سنوحات رحمانیه
طلبیم و به نصایح و وصایای تو عامل گردیم
شب و روز به جان و دل بکوشیم و بجوشیم و
بخروشیم تا انوار توحید بدرخشد و آیات تجرید
ترتیل گردد و صبح تقدیس بدمد و قلوب بانوار
الطاف روشن و منور گردد

2 My God, my God! These are servants who are abased before the glory of Thy Lordship, who bow down at the threshold of Thy mercy, who are humbled before Thy might and the majesty of Thy oneness, who are turned toward Thee and trust in Thee and supplicate before Thee. O Lord! Send down upon them the signs of guidance and make them lamps of the Concourse on High and cast upon them the word of righteousness and illumine their hearts with a brilliant ray from the zenith of glory and cause them to speak in praise and gather them beneath the banner of the supreme gift and make them warbling birds in the garden of faithfulness and roaring lions in the forests of eternity and fish swimming in the pools of the Most Glorious Kingdom. Verily Thou art the Generous, verily Thou art the Great, and verily Thou art the All-Merciful, the All-Compassionate.

2 الهی الهی هؤلاء عباد متذللون الی عزّة ربوبیتک
خضع فی عتبة رحمانیتک خشع لعزّک و جلال
فردانیتک متوجهون الیک و متوکلون علیک و
متضرعون بین یدیک رب انزل علیهم آیات الهدی
و اجعلهم مصابیح ملاء الأعلی و الق علیهم کلمة
التقوی و نور قلوبهم بشعاع ساطع من اوج العلی
و انطقهم بالثناء و احشرهم تحت رایة الموهبة
العظمی و اجعلهم طیوراً صادحة فی حديقة الوفاء
و اسوداً زائرة فی غیاض البقاء و حیثاناً ساجدة
فی حیاض الملکوت الأبهی انک انت الکریم و
انک انت العظیم و انک انت الرحمن الرحیم

AKHA_134BE #19 p.a, MJMJ2.041bx,
MMG2#371 p.413x

AB04097*To: Ali Muhammad Baydai**Date: 1907-May-20*

- 1 O divine poet and O merciful versifier! The eloquent poem was like the intoxication of nighttime wine, and had the effect of ecstasy and joy like the harp and lute, and was a loving melody that attracted the hearts of friend and stranger alike. It was eloquent and novel, graceful and articulate. Don't call them merely poems - they were strung pearls. Don't call them merely verses - they were scattered jewels. For its opening was praise of the Shining Morning of existence and its conclusion was glorification of the Merciful Lord God.
- 2 Always engage in praising the Most Exalted Lord and glorifying and sanctifying the Most Glorious Beauty, so that from the shell of the heart lustrous pearls may emerge and from the spring of talent sweet fresh water may flow forth. Let words and meanings become honey and sugar, and let truths and foundations become refined sugar.
- 3 From your sweet melody the souls of friends found joy and delight, and from your wondrous songs the spirits of those drawn near gained the bounty of gladness. Therefore in these gardens become the nightingale of mystery and at every moment harmonize with spiritual praises and attributes of the Self-Sufficient Lord.
- 4 Verily my Lord assists whomsoever He wishes in whatsoever He wishes, and He is the Kind, the All-Informed.
- 1 ای ناظم ربّانی و ای شاعر رحمانی منظومه
بلیغانه را نشئهء شرب شبانه بود و تأثیر وجد و
طرب چنگ و چغانه و آهنگ عاشقانه و جاذب
قلوب آشنا و بیگانه فصیح بود و بدیع لطیف
بود و بلیغ اشعار مگو لآلی منظومه بود ابیات
مگو جواهر منثوره بود زیرا عنوان مدح صبح
درخشندهء اکوان و مآل ستایش رحمن حضرت
یزدان
- 2 همواره بتمجید ربّ اعلی و تسبیح و تقدیس جمال
ابهی پرداز تا از صدف قلب لؤلؤ لآلا درآید و از
چشمهء قریحه ماء عذب فرات نبعان نماید الفاظ
و معانی شهد و شکر گردد و حقایق و مبانی قد
مکرر شود
- 3 از آهنگ خوست جان یاران فرح و سرور
یافت و از الحان بدیعت ارواح مقربان فیض
حضور جست پس در این ریاض بلبل راز شو
و بگلبانگ معنوی هر دم به محامد و نعوت
حضرت بی نیاز دمساز گرد
- 4 انّ ربّی یؤیّد من یشاء علی ما یشاء و هو اللطیف
الخبیر

TSQA1.096

AB04226*To: Friend of Aqa Mirza Aqa Qaim-Maqami et al., in Arak**Date: 1907-May-20*

- 1 May the Glory radiating from the horizon of grandeur and the sweet, fragrant praise perfuming all regions be upon you, O martyrs, lamps of guidance and lights of the Supreme Course! You have sacrificed your spirits and offered up your bodies and become intoxicated from the overflowing cups of
- 1 البهآء المتلألأ من افق الکبریآء و الثناء الطیب
الذکی المعطر لكل الأرجاء علیکم ایها الشهداء
و مصابیح الهدی و سُرُج الملاء الأعلی قد فدیتم
الأرواح و بذلتم الأشباح و ترنّحتم من الأقداح

sacrifice in the path of the All-Glorious. So glad tidings to you, O chosen ones! And blessed are you, O noble ones! And joy be unto you, O chiefs, from the Abha Kingdom!

الطَّافَّةُ بالفدَاءِ فِي سَبِيلِ الْكِبْرِيَاءِ فَيَا بَشْرَى لَكُمْ
أَيُّهَا الْأَصْفِيَاءُ وَيَا طُوبَى لَكُمْ أَيُّهَا النَّجَبَاءُ وَيَا طَرَبَا
لَكُمْ أَيُّهَا النَّقَبَاءُ مِنْ مَلَكُوتِ الْأَبْنَى

- 2 I testify that you have walked the path and entered through the mighty gate and blazed like lamps and attained the greatest ascension on the Promised Day. Blessed is the one who follows your example on this path and yearns for the best companion and is delivered from this deep pit and is assisted by divine confirmation and finds in you a beautiful example and follows you from a distant place.

2 أَشْهَدُ أَنَّكُمْ سَلَكَتُمُ الْمَنْهَاجَ وَدَخَلْتُمُ الْبَابَ الرَّتَاجَ
وَتَوَقَّدْتُمْ كَالسَّرَاجِ وَنَلْتُمُ اعْظَمَ مَعْرَاجٍ فِي يَوْمِ
الْمِيعَادِ طُوبَى لِمَنْ تَأْتَى بِكُمْ فِي هَذَا الطَّرِيقِ وَتَمْنَى
نَعَمَ الرَّفِيقِ وَنَجَى مِنْ هَذَا الْبُئْرِ الْعَمِيقِ وَآيِدَهُ
التَّوْفِيقِ وَلَهُ اسْوَةٌ حَسَنَةٌ فَيَكُنْ فَيَأْمُكُمْ مِنْ مَكَانٍ
سَحِيقٍ

- 3 I beseech God to send down blessing and abundant grace upon everyone who seeks blessing from your pure dust and visits your graves and attains eternal portion throughout endless ages and successive centuries and eras. I beseech God to send down upon me mercy and divine gift and blessing through your influence in this world and the next, and to perfume my nostrils with the holy and fragrant breezes of your sanctity until I achieve a mighty triumph.

3 اسْأَلُ اللَّهَ بَانَ يَنْزِلُ الْبَرَكَةَ وَالْفَيْضَ الْمَوْفُورَ عَلَى كُلِّ
مَنْ يَسْتَبْرِكُ بِتَرَابِكُمْ الطَّهَّورِ وَيَزُورُ مِنْكُمْ الْقُبُورَ وَ
يُنَالُ الْحِظَّ الْمَشْكُورَ إِلَى اَبَدِ الدَّهْوَرِ وَتَتَابِعُ الْقُرُونِ
وَالْعُصُورِ اسْأَلُ اللَّهَ اِنْ يَنْزِلْ عَلَى الرَّحْمَةِ وَالْمَوْهَبَةِ
وَالْبَرَكَةِ بِجَاهِكُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَيَعْطِرْ مَشَامِي
بِنَفْحَاتِ قُدْسِكُمُ الْمَعْطَرَةَ حَتَّى افُوزَ فَوْزاً عَظِيماً

- 4 Verily, He is the All-Merciful, the All-Compassionate.

4 أَنَّهُ هُوَ الرَّحْمَنُ الرَّحِيمُ

BSHN.140.129, BSHN.144.129, MHT2.134

AB04286

To: Ghulam-Husayn Durukhshi, in Baghistan

Date: 1907-May-20

- 1 O servant of the Blessed Beauty! Your letter was received. You had requested an explanation and elaboration of the holy verse “taught by one mighty in power” and the meaning of the word and wisdom, but where is there time and opportunity? You hold your hand from afar over the fire and know not what news there is. Therefore, explanation of this verse must wait for another time. Whenever possible, there will be no shortcoming.

1 اِیْ بِنْدَهٗ جَمَالَ مَبَارَكِ نَامَهٗ مَرْقُومِ مَلْحُوظِ
گَشْتِ شَرْحِ وَ بَسْطِیْ دَرِ آیهٗ شَرِیفَهٗ عَلَیْهِ
شَدِیدِ الْقُوٰی وَ مَعْنٰی کَلِمَهٗ وَ حَکْمَتِ خَوَاسْتَهٗ
بُودِیدِ وَلِیْ نِجَا فَرْصَتِ وَ مَهْلَتِ دَسْتِیْ اَزْ دَوْرِ بَرِ
آتَشِ دَارِیْ وَ نَمِیدَانِیْ چِهٖ خَبَرِ اسْتِ لِهَذَا شَرْحِ
اِیْنِ آیهٗ بَوَقْتِ دِیْگَرِ مَرْهُونِ هَرْ وَقْتِ مُمْکِنِ شُودِ
قَصُورِ نَخَوَاهِدِ شُدِ

- 2 And you had requested a letter for the blessed souls - one letter was written.

2 وَ بِجِهَتِ نَفُوسِ مَبَارَكَهٗ نَامَهٗئِیْ خَوَاسْتَهٗ بُودِیدِ یَکِ
نَامَهٗ مَرْقُومِ گَشْتِ

- 3 And regarding teaching children, know that the most noble of all professions, crafts and occupations is teaching children. If this duty is carried out as it should and must be, universal

3 وَ اَمَّا مَعْلَمِیْ اَطْفَالِ بَدَانِ کِهٖ اَشْرَقَتَرِیْنِ حَرْفِ وَ
صَنَائِعِ وَ اِشْغَالِ مَعْلَمِیْ اَطْفَالَسْتِ وَ اِیْنِ وَظِیفَهٗ اِگَرِ
چَنَانِکِهٖ بَايْدِ وَ شَايْدِ اِیْنَا گَرْدَدِ نَتَائِجِ کَلِّیَهٗ حَاصِلِ

results will be achieved. One becomes the cause of insight and awareness for many people. And in this blessed matter there is no exception among the people - the children of friends and strangers, foreigners and acquaintances are equal. That is, the perfect human must engage in educating and teaching all. Therefore I hope that the students of that teacher will progress in all ranks and become occupied with teaching.

شود انسان سبب بینائی و هوشیاری جمعی غفیر شود و در این امر مبرور استثنائی در بین جمهور نه اطفال یار و اغیار و بیگانه و آشنا مساوی هستند یعنی انسان کامل باید به تربیت و تعلیم کل پردازد لهذا امیدوارم که تلامذه آن استاذ در جمیع مراتب ترقی نمایند و بتبلیغ مشغول شوند

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

AVK3.363.03x, MSHR3.242

AB04725

To: Jamshid Khudadad Farsi, in Bombay

Date: 1907-May-20

1 O thou who art steadfast in the Covenant! Thy letter was an illustrious one, and its contents were gems and pearls. For it was the evidence of thine attraction, and the proof of thy fervour, and it was a clear testimony to thy firmness and steadfastness in the Cause of God.

1 ای ثابت بر پیمان نامه نامی بود و معانی جواهر و لآلی زیرا دلیل انجذاب بود و برهان التهاب و حجت قاطع بر ثبوت و رسوخ در امر پروردگار

2 The Parsi friends seek the truth, they yearn for the worship of the Almighty, they show friendliness, they are lovers of the Mystic wine, and are inebriated with the love of God, they tread the path of utter nothingness, and seek eternal existence. Verily this is the gift of God, this is the Divine bounty. They are therefore nigh unto His Threshold, and favoured in His sight; they are the confidants of the Divine mysteries, and as such, they are of those who have recognized.

2 یاران پارسی راستی جویند حق پرستی خواهند دوستی نمایند و می پرستی کنند و از باده محبت الله سرمستی نمایند ره نیستی پویند و هستی جاودانی جویند اینست موهبت پروردگار اینست بخشش حضرت یزدان پاک لهذا مقرب درگاهند و مقبول بارگاه و محرم راز و آگاه

3 Thou hast inquired about the cure for the plague. The generality of the physicians are of the opinion that this disease hath no remedy and that there existeth no panacea for this malady. During the breakout of the plague, however, the extensive letting of blood, the consumption of drinks of a cold nature as well as the drinking of large doses of barberry juice are of great benefit. Especially prior to being afflicted with this disease, and during the outbreak of the plague in the city or villages, if a person continues with such measures, he will be protected.

3 از علاج طاعون استفسار فرموده بودید جمهور اطباء بر آنند که این درد را درمانی نه و این نیش را نوشی نیست ولی در ایام طاعون گرفتن خون بافراط و شرب مبرّدات و نوشیدن آب زرشک نیز بافراط بسیار مفید است علی الخصوص پیش از ابتلای باین درد در اوقات وقوع طاعون در مدینه و قری اگر چنانچه نفسی مداومت در آنوقت نماید محافظت گردد

4 The Glory of Glories rest upon thee.

و علیکم البهاء الأبهی 4

BRL_DAK#0348, MKT2.081, MI-
LAN.050, AMK.186-186, MAS2.033-034x,
YARP2.121 p.143**AB11732***To: Sahib Sultan wife of Murtida Quli Khan (Pilgrim) et al., in Khurasan**Date: 1907-May-20*

- 1 O relatives of the honored pilgrim, give thanks to God that this kind father remembered you in this rose garden and bowed his head in prostration at the threshold of the All-Merciful, beseeching abundant grace. He sought divine bestowals and heavenly gifts. I hope that the prayer will be answered and boundless reward obtained.
- 2 What a loving father he is who cares for you with heart and soul and is the cause of faith and certitude. Soon you will surely realize that he has bestowed an endless treasure and fulfilled the heart's desire. Each of you will take pride in this father's love in this world and the next, but this depends on remaining firm in the Covenant and steadfast in love for the Luminary of the horizons.
- 3 And upon you be the Most Glorious Glory.

1 ای منتسین جناب زائر شکر کنید خدا را که این پدر مهربان شما را در این گلستان یاد نمود و در درگاه رحمان سر بسجود نهاد و رجای فیض موفور نمود مواهب الهیه درخواست و عطایای رحمانیه طلب نمود امیدوارم که دعا مستجاب گردد و اجر یحساب حاصل شود

2 چه پدر مهرورست که به دل و جان بشما مهربانست و سبب ایمان و ایقان عنقریب یقین خواهید نمود که گنج بی پایان مبذول داشت و آرزوی دل و جان میسر نمود و هر یک از شما در این جهان و جهان دیگر بحببت این پدر افتخار خواهید نمود ولی بشرط ثبوت بر میثاق و استقامت بر محبت نیر آفاق

و علیکم البهاء الأبهی 3

FRH.100-101

AB12412*To: Mirza Ishaq Partner of Khajih Rabi, in Kashan**Date: 1907-May-20*

- 1 O servant of God! His honor Mirza Rabi' arrived at the Holy Shrine and attained the presence of this prisoner. He laid his head at the Sacred Threshold and sought divine confirmation and success on your behalf. In truth, he regarded you as his

1 ای بنده الهی جناب میرزا ربیع ببقعه مبارکه وارد و در محضر این مسجون حاضر شد سر بعتبه مقدسه نهاد و از برای تو تأیید و توفیق طلبید فی الحقیقه در جمیع مراتب ترا شریک

partner and associate in all things, and sought a share for you from the Spring of Paradise.

و سهم خویش دانست و از عین تسنیم نصیب خواست

- 2 Blessed are you, for you are a companion and intimate friend, steadfast and firm, and among the people of the Garden of Delights. Beseech God that in that region you may become two standards of the Great Announcement, and the cause of sight to the blind, hearing to the deaf, awakening to the slumbering, and awareness to the heedless.

2 خوشا بحال شما که سهم و ندیمید و ثابت و مستقیم و از اهل جنة النعم از خدا بخواهید که در آن اقلیم دو رایت نبأ عظیم گردید و سبب بینائی کوران و شنوائی کران و بیداری خفتگان و هوشیاری غافلان گردید

- 3 Divine assistance and grace are your companions, bounty and blessing are your associates, and heavenly confirmation and success are your intimate friends. Be confident that the favors of the Divine Unity will encompass you from all directions.

3 عون و عنایت ندیمست و فضل و موهبت همنشین و تأیید و توفیق همدم و قرین مطمئن باش که الطاف حضرت احدیت از جمیع جهات احاطه نماید

- 4 And upon you be greetings and praise.

4 و علیک التّحیّة و الثّناء

INBA85:063

AB11765

To: Murtida Quli Khan (Pilgrim), in Khurasan

Date: 1907-May-20

O servant of the Divine Threshold! You have traversed vast distances until you reached the blessed Shrine and attained eternal bounty and recognized the everlasting gift. You mingled with the friends in utmost joy and delight, learned the customs and ways of the love of God, and were enkindled with the ignited fire. Now that you have returned to your homeland, you must become the source of mysteries, the dawning-place of lights, the recipient of divine traces, and through the grace of the Lord, become the cause of awakening the strangers and unifying every outsider. You must conduct yourself in a manner befitting a Baha'i and worthy of holy souls in this radiant age. Convey to all the friends and handmaidens of the Merciful the Most Glorious, Most Wondrous greetings. And upon you be the Most Glorious Glory.

ای بنده آستان الهی مسافت بعیده طی نمودی تا آنکه ببقعه مبارکه رسیدی و فیض ابدی یافتی و موهبت سرمدی شناختی و در کمال روح و ریحان با یاران آمیختی و رسم و آیین محبت الله آموختی و بنار موقده برافروختی حال چون رجوع بیدار کردی باید مصدر اسرار شوی و مهبط انوار گردی و مورد آثار شوی و بفضل پروردگار سبب آشنائی اغیار شوی و یگانگی هر بیگانه گردی و بخوی سلوک نمائی که سزاوار شخص بهائیت و لایق نفوس مقدسه در این عصر متألّی جمیع یاران و اماء رحمان را تحیت ابدع ابهی ابلاغ دار و علیک البهاء الأبهی

FRH.089a

AB06785*To: Nasrullah Farani, in Khurasan**Date: 1907-May-20*

- 1 O pilgrim of musk-like breath, praise God that you attained the blessing of pilgrimage to the sacred dust and made the soil of His threshold the healing balm for your eyes. You found joy and delight and traversed the Kingdom of Light. Know the value of this bounty and success, and dive deep into this boundless ocean so that you may discover the pearls of mysteries that lie hidden and concealed in the depths of these seas.
- 2 I beseech God that the results and effects of your privilege of visiting the Sacred Shrine become manifest and apparent, and in that clime the fragrances of the Paradise of Delights may waft and the breeze of divine gifts may blow from the direction of grace, clothing the friends in garments of joy from head to toe - and may you be the cause of this abundant blessing.
- 3 And upon you be the Most Glorious Glory.

1 ای زائر مشکین نفس حمد کن خدا را که
بزیارت تراب مقدس فائز شدی و خاک
آستانرا محل البصر دیدگان نمودی فرح و سرور
یافتی و بملکوت نور مرور کردی قدر این فیض
و فوز بدان و خوض در این دریای بی پایان نما
تا بالای اسرار که در قعر این بچار مستور و
مکنونست پیبری

2 از خدا خواهم نتایج و آثار تشرف به روضه
مقدسه ظاهر و آشکار گردد و در آن اقلیم نفحات
جنة النعم وزد و نسیم موهبت از مهب عنایت
مرور کند و یارانرا سراپا حله سرور پیوشاند و
سبب این حظ موفور تو باشی

3 و علیک البهاء الأبهی

MKT8.099a, FRH.097-098

AB09826*To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz**Date: 1907-May-20*

- 1 O nightingale of inner meanings! Regarding your request, a letter of recommendation was written to His Holiness Bashiru'llah through Jinab-i-Sahih-Furush. Now his letter has arrived stating that he has collected and sent one hundred tumans, and together with other friends they will endeavor to take care of the remaining request, God willing. The purpose is that every effort will be made regarding your affairs.
- 2 And upon thee be the Most Glorious Glory!

1 ای بلبل معانی در خصوص مطلوب شما از
جناب صحیح فروش بحضرت بشیرالهی سفارشی
مرقوم گردید حال مکتوب ایشان رسید که
صد تومان تحصیل نموده ارسال داشتند و با سایر
احبابا همّت نموده مابقی مطلوب را نیز انشاء الله
کاری خواهند نمود مقصود اینست که بجهت
امور آنجناب نهایت سعی و کوشش خواهد
گردید

2 و علیک البهاء الأبهی

INBA87:593a, INBA52:631

AB03743*To: Little, Mary E et al.**Date: 1907-May-22*

O ye blessed maid-servants of the Beauty of ABHA!

If ye have written letters to Abdul-Baha and answers to them are delayed, know ye of a certainty that untold hindrances have been the cause. Be ye not unhappy. Praise be to God! that, on account of firmness and steadfastness in the Cause of God and service to the Word of God, spiritual letters are continually and uninterruptedly descending from the Supreme Concourse and the Kingdom of ABHA. That holy Messenger is eternal and perennial and His messages come to the heart successively and the verses of oneness are read therein.

Likewise, this imprisoned one is greatly attached with his heart and soul to the beloved ones and this very attachment is the faithful Messenger and the manifest Tablet. Therefore, my request is this: Should ye send a hundred letters and no answers be received, do ye not feel at all sad; nay, rather think of this occurrence as a glorious proof of the power of love, as it will demonstrate that there is no incumbency (or formality) between us. Were there any opportunity, undoubtedly answers would be forwarded.

In brief, I beg of God that each one of you become the sign of guidance, a manifest book from the Supreme Concourse, attracted with the fragrances of God and enkindled with the fire of the love of God.

TAB.628

AB04887*To: Ahmad Sohrab, in Washington, DC**Date: 1907-May-23*

- ¹ O my true friend! Multiple letters dated the fourth of Rabi'u'l-Avval 1325 were received, but due to the press of occupations and difficulties and lack of time, I am compelled to be brief in my reply, for which I beg your pardon. Regarding the numerous letters you had previously sent, inquiring whether they had

¹ ای یار حقیقی من نامه‌های متعدّد مورّخ بچهارم ربیع‌الأوّل ۱۳۲۵ رسید ولی از کثرت مشاغل و غوائل و عدم فرصت مجبور بر اختصار در جوابم لهذا معذور دارید از مکاتیب متعدّد که از پیش ارسال داشته بودید مرقوم نموده بودید

been received or not - most were received, but I swear by your precious life that there was no opportunity to write replies. I hope that whenever possible, I shall find time to pen responses. Do not hesitate in sending letters.

که وصول یافته یا نه اکثری وصول یافت ولی
بجان عزیزت قسم که فرصت تحریر جواب نشد
امیدوارم هر وقت ممکن شود فرصتی یابم جواب
مرقوم مینمایم شما در ارسال کوتاهی نفرمائید

- 2 O steadfast friend! The opposition continually keeps the Holy Land in such turmoil and disorder that most times I must occupy myself with setting right what they have corrupted. If there is but one day of negligence or oversight, severe harm results. This is mostly why letters remain unanswered - otherwise not a single letter from East or West would go without reply. It must also be considered that one imprisoned soul alone cannot manage to read all the letters that pour down constantly like rain. Therefore the friends must be kind and fair in their judgment. My hope lies in the forgiveness of friends, not in my own capability. In any case, there is inevitably short-coming and evident powerlessness.

2 ای یار باصفا گروه مخالفان همواره ارض مقدس
را چنان منقلب و پریشان دارند که در اکثر
اوقات باید باصلاح فساد مشغول شوم اگر یک
روز تهاون و تغافل گردد ضرری شدید حاصل
شود اکثر سبب عدم جواب مکاتیب اینست
والا یک مکتوب شرق و غرب بی جواب
نمیمانند و این را هم باید ملاحظه داشت که
یک نفس مسجون تنها از عهده قرائت مکاتیب
که متصل مثل باران میبارد برنیاید بناءً علیه
یاران باید مهربان باشند و انصاف دهند من
امیدم بعفو دوستانست نه توانائی خویش در هر
صورت قصور حاصل است و عجز باهر

- 3 "Praise be to the pure vision of those who overlook faults."...

3 آفرین بر نظر پاک خطاپوشان باد...

TAB.623x

MSHR2.030x

AB08612

To: Francis J Phelps et al.

Date: 1907-May-23

O ye two, servant and maid-servant of the Beauty of ABHA!

Thank ye His Highness the Incomparable One, that ye have become assisted in the service of the self-subsistent Lord and that ye are making copies of the Tablets of Abdul-Baha, spreading them all around. This service is the most great bounty; for like unto the messenger from Egypt, ye are sending the garment of the Joseph of the love of God to all directions, so that the fragrance of the rose-garden of the Kingdom of ABHA impart the spirit of life to the inquirers. Excellent! Excellent is your magnanimity and exalted intention!

TAB.585-586

AB09268*To: Francis J Phelps, in Washington, DC**Date: 1907-May-23*

O thou sincere servant of the Lord of the Kingdom!

Thou art favored and accepted in the Threshold of His Highness the Incomparable One, and art beloved and praised in the presence of 'Abdu'l-Baha. Thy services in the Divine Kingdom are evident and registered and the most eminent reward and the most great Bounties are destined and in store for thee. The Confirmation, which hath descended upon thee, is conducive to unlimited Favor. Therefore be thou engaged in the glorification of the Forgiving Lord.

TAB.194

AB00774*To: Spiritual Assembly of Chicago, IL et al.**Date: 1907-May-25*

- 1 O ye dear friends of Abdu'l-Baha! A blessed letter hath been received from you, telling of the election of a Spiritual Assembly. It hath rejoiced my heart to know that, God be praised, the friends in that area, with absolute unity, fellowship and love, have held this new election and were successful in voting for souls who are sanctified, are favoured at the Holy Threshold and are well known amongst the friends to be staunch and firm in the Covenant.
- 2 Now must those elected representatives arise to serve with spirituality and joy, with purity of intent, with strong attraction to the fragrances of the Almighty, and well supported by the Holy Spirit. Let them raise up the banner of guidance, and as soldiers of the Company on high, let them exalt God's Word, spread abroad His sweet savours, educate the souls of men, and promote the Most Great Peace.
- 3 Truly, blessed souls have been elected. The moment I read their names, I felt a thrill of spiritual joy to know that, praised be God, persons have been raised up in that country who are

1 ای یاران عزیز عبدالبهاء نامه مبارکی که دلالت بر انتخاب محفل روحانی مینمود وصول یافت و سبب حصول سرور شد که الحمد لله یاران آندیار در نهایت الفت و محبت و یگانگی بانتخاب جدید پرداختند و مؤید و موفق بر آن شدند که نفوس مقدسهئی انتخاب نمایند که در درگاه الهی مقربند و نزد جمهور احباً در ثبوت بر عهد و پیمان مسلم

2 حال باید بنهایت روح و ریحان و خلوص قلب و انجذاب بنفحات الله و تأییدات روح القدس بخدمت پردازند و در اعلاء کلمه الله و نشر نفحات الله و تربیت نفوس و ترویج صلح اعظم ریایات هدی افرارند و جنود ملأ اعلی گردند

3 فی الحقیقه نفوس مبارکی منتخب شده‌اند چون نام ایشان خواندم فوراً فرح روحانی حاصل شد که الحمد لله نفوسی در آن کشور مبعوث شده‌اند

servants of the Kingdom, and ready to lay down their lives for Him Who hath neither likeness nor peer.

- 4 O ye dear friends of mine! Light up this Assembly with the splendour of God's love. Make it ring out with the joyous music of the hallowed spheres, make it thrive on those foods that are served at the Lord's Supper, at the heavenly banquet table of God. Come ye together in gladness unalloyed, and at the beginning of the meeting, recite ye this prayer:
- 5 O Thou Lord of the Kingdom! Though our bodies be gathered here together, yet our spellbound hearts are carried away by Thy love, and yet are we transported by the rays of Thy resplendent face. Weak though we be, we await the revelations of Thy might and power. Poor though we be, with neither goods nor means, still take we riches from the treasures of Thy Kingdom. Drops though we be, still do we draw from out Thy ocean deeps. Motes though we be, still do we gleam in the glory of Thy splendid Sun.
- 6 O Thou our Provider! Send down Thine aid, that each one gathered here may become a lighted candle, each one a centre of attraction, each one a summoner to Thy heavenly realms, till at last we make this nether world the mirror image of Thy Paradise.
- 7 O ye dear friends of mine! It is incumbent upon the assemblies of those regions to be connected one with another and to correspond with one another, and also to communicate with the assemblies of the east, thus to become agencies for union throughout the world.
- 8 O ye spiritual friends! Such must be your constancy that should the evil-wishers put every believer to death and only one remain, that one, singly and alone, will withstand all the peoples of the earth, and will go on scattering far and wide the sweet and holy fragrances of God. Wherefore, should any fearsome news, any word of terrifying events, reach you from the Holy Land, see to it that ye waver not, be ye not stricken by grief, be ye not shaken. Rather, rise ye up instantly, with iron resolve, and serve ye the Kingdom of God.
- 9 This Servant of the Lord's Threshold hath been in peril at all times. He is in peril now. At no time have I had any hope of safety, and my dearest wish is this: to drink of the martyr's bounteous and brim-full cup, and die on the field of sacrifice, delighting in that wine which is the most precious of God's gifts. This is my highest hope, this my most vehement desire.

که خادمان ملکوتند و جانفشان حضرت یحیی

4 ای یاران عزیز من محفل را بنور محبت الله روشن کنید و باهنگ ملکوت تقدیس بوجد و طرب آرید و بموائد آسمانی و عشاء ربانی حیات بخشید در نهایت سرور و حبور اجتماع نمائید و در بدایت مناجات کنید که

5 ای ربّ الملکوت هرچند جمعیم ولی پریشان توئیم و مفتون روی تابان تو هرچند ناتوانیم ولی منتظر ظهور قدرت و توانائی تو هرچند بی سرمایه و بضاعتیم ولی مؤید بکنز ملکوت تو هرچند قطره‌ئیم ولی مستمد از بحر البحور تو هرچند ذره‌ئیم ولی مستشرق از آفتاب انور

6 تو ای پروردگار تأییدی ثماتا هریک در این انجمن شمع روشن شویم و شاهد انجمن گردیم منادی ملکوت شویم و جهان ناسوت را آئینه لاهوت نمائیم

7 ای یاران عزیز من باید محافل آنصفحات مرتبط بایکدیگر باشد و مخایره با همدیگر نمایند حتی بمحافل شرق مخایره کنند تا اسباب اتحاد و اتفاق کلی گردد

8 ای دوستان روحانی باید استقامت بدرجه‌ئی رسد که اگر جمیع نفوس را بدخواهان هلاک نمایند یک نفر باقی ماند او فرداً وحیداً مقاومت من علی الأرض کند و بنشر نفعات قدس پردازد لهذا شما هر خبر موحشی یا حوادث مدهشی از ارض مقصود رسد ابداً فتور میارید محزون مگردید متأثر نشوید بلکه فوراً در نهایت استقامت بر خدمت ملکوت قیام نمائید

9 این عبد آستان حضرت یزدان همیشه در خطر بوده و هستم هیچ وقت امید سلامت نبود و نهایت آرزو اینست که در مشهد فدا جام الطاف سرشار گردد و باده موهبت کبری نشئه عظمی بخشد اینست نهایت آمال و آرزوی من

- 10 We hear that the Tablets of Ishraqat (Splendours), Tarazat (Ornaments), Bisharat (Glad Tidings), Tajalliyyat (Effulgences), and Kalimat (Words of Paradise) have been translated and published in those regions. In these Tablets will ye have a model of how to be and how to live.

SWAB#037, BSW#16.32x, BPRY.301-302x, TAB.023-026, BWF.403-404x, BWF.414-414x

10 الواح اشراقات و طرازات و بشارات و تجلیات
و کلمات از قرار مسموع ترجمه شده و در
آنصفحات طبع گردیده علی العجالة بآن سر رشته
اخلاق و اطوار بدست آید و در نهایت مکتوب
مرقوم میشود که جمیع یاران و اماء رحمانرا از
قبل من بنهایت مهربانی تحیات محترمانه برسانید
و علیکم البهاء الأبهی

MMK1#037 p.074

AB02701

To: Saichiro Fugita

Date: 1907-May-29

O thou spiritual youth!

Japan hath made wonderful progress in material civilization, but she will become perfect when she also becometh spiritually developed and the power of the Kingdom becometh manifest in her.

One will encounter a little difficulty in the beginning of the establishment of the Cause of God in that country, but later it will become very easy, for the inhabitants of Japan are intelligent, sagacious and have the power of rapid assimilation.

For the present, a perfect youth like thee is favored by the bounty of the Kingdom and hath attained to the knowledge of the Lord of the Kingdom. Show thou forth an effort that thou mayest finish that which is necessary in the acquisition and study of science and art; then travel thou toward countries of Japan, so that thou mayest hoist the Ensign of Truth waving from the apex of the Supreme Concourse. Look thou not upon thine own capability; the invisible divine confirmations are great and the protection and providence of the Beauty of ABHA is the helper and the assistant. When a drop draws help from the ocean, it is an ocean in itself, and a little seed, through the outpouring of rain, the favor of the sun and the soul-refreshing breeze, will become a tree with the utmost freshness, full of leaves, blossoms and fruits. Therefore, do not consider thy capacity and merit, but rely upon the infinite bounty and trust to His Highness the Almighty. Do not delay. Undertake soon that which thou art intending.

There are prophecies concerning this Manifestation in the Buddhist books, but they are in symbols and metaphors, and some spiritual conditions are mentioned therein, but the leaders of religion do not understand. They think these prophecies are material things; yet those signs are foreshadowing spiritual occurrences.

TAB.564-565, JWTA.027, BSC.462 #856x, TEW.013-014

AB06269

To: Kathryn Frankland, in California

Date: 1907-May-29

O thou flower of the Rose-Garden of the Love of God!

The letter which thou hast written was read. Thou hast written regarding the arrival of the beloved maid-servant of God, Mrs.....; that she has lived for eighteen days in your house and become the cause of joy and fragrance among the believers.

Praise be to God! that thou hast seen the effulgence of the light of the Covenant which hath enlightened all the countries. Invoke thou God that day by day the splendors of the Orb of regions may become manifest and evident more and more.

Thou hast asked for permission to present thyself with thy dear husband in this Blessed Spot. In these days it is not according to wisdom. Postpone this matter until some other time.

Convey greeting and kindnesses on my behalf to all the maid-servants of the True One.

TAB.235

AB02062*To: Charles Mason Remey, in Washington, DC**Date: 1907-May-31*

O thou who art firm in the Covenant!

Thy letter [...] was received and its contents became the cause of the happiness of the heart of this grieved one, for it was an evidence of exertion and magnanimity in the service of the Cause of God.

Thou hast written regarding the publication of a magazine. If thou shouldst edit one magazine every six months—two in a year—then forward it to the Holy Land to be corrected and returned, after due correction, for its publication—it is very acceptable will be the cause of the penetration of the Word of God. [...]

Thy former articles were received. I have not yet had time to read them. However, one of thy articles was corrected and forwarded and thou hast it printed and circulated. Now write thou a new article and send it here it be corrected. It is better.

Regarding the proposition which thou hast suggested that one of the maid-servants of the Merciful reside in the Land of Desire and be the medium for the regulation of correspondence, now it is not according to wisdom.

Therefore now edit thou a magazine in Persian and English, then forward it here to be revised and sent back for publication.

Convey the wonderful ABHA greeting to all the friends of God. [...]

TAB.471

AB00717*To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran**Date: 1907-Jun ca.*

- ¹ O my Beloved, my Beloved! Unto Thee be praise and glory and exaltation, unto Thee be bounty and grace and generosity, unto Thee be the hands of mercy extended to all created

¹ محبوبی محبوبی لک الحمد و العزة و العلی و لک الجود و الفضل و الندى و لک ایادی الرحمة علی اهل الأنشاء و لک الموهبة الّتی اختصت بها

things, and unto Thee be the gift which Thou hast specially bestowed upon the chosen ones. Exalted, blessed, manifest and holy art Thou. Thou givest to whomsoever Thou wilt whatsover Thou wilt, Thou specifyest bounty for whomsoever Thou wilt in whatsoever Thou wilt, Thou chooseth whomsoever Thou wilt and selectest whomsoever Thou wilt for the manifestation of favors, the dawning of attributes and the bestowal of confirmations.

- 2 O Lord! This is Thy martyred and blessed servant, descendant of Thy noble and distinguished bondsman, Thy chosen and dignified one whose name was the Truthful, the Most Truthful - he whom Thou didst strengthen to serve Thee, establish in servitude to Thee, ignite with the fire of Thy love, quicken with the spirit of Thy knowledge, cause to speak in Thy praise, inspire with Thy words, send down for him Thy verses, show forth to him Thy clear signs, confirm through Thy praise, and enable to establish Thy proofs and evidence. Through him Thou didst guide sanctified souls among humanity, direct them to Thy exemplary path, and lead them upon the straight path wherein is no crookedness or deviation. He endured trials, was patient under afflictions, showed fortitude when calamities descended and hardships arose after ease. The enemies persecuted him, the opponents wronged him, the adversaries attacked him, and he met his end one day in the depths of prison, and at times under the power of every dark oppression - once in chains and fetters, and at times under torments that severed veins and nerves. Yet he was patient in tribulation, grateful in trials, and zealous in Thy Cause, O my Most Exalted Lord. He lived with heart aflame, tears flowing, patience exhausted in Thy love, until he swiftly cast off the tattered shirt to ascend to the Most Glorious Companion. He returned unto Thee, attracted, trusting, humble, hoping and yearning for the proximity of Thy great mercy, aspiring to the ultimate goal, clothed in the robes of bounty, crowned with the diadem of favors in Thy most glorious Kingdom.

- 3 O Lord! This is his illustrious son whom Thou didst enable to follow guidance and confirm to follow in his father's footsteps after his ascension to the Supreme Concourse. He grew and developed, spoke and called out, gave glad tidings and guided, and remained ever under the gaze of Thy great care and included in the sympathies of Thy mighty gift. Thou didst send down various tablets for him and cast upon him Thy most beautiful Word. Then he followed what Thy humble and lowly servant, submissive before Thy Most Exalted Threshold, guided him to. He left his family, hastening to the Luminous Spot, and from there rushed to Baghdad to exalt Thy Word in the land of Karbila, the Radiant Spot, place of sacrifice. From

الأصفياء تعاليت و تباركت و تجليت و تقدست
تعطى من تشاء ما تشاء و تختص الفضل بمن
تشاء فيما تشاء و تختار من تشاء و تجتبي من
تشاء لظهور الألفاظ و طلوع الأوصاف و سnoch
الأسعاف

2 ربّ هذا عبدك الشّيد السّعيد سليل رقيقك
الجليل و صفيك النبيل اسمك الصدوق
الأصدق من شددت ازره على خدمتك و اقلته
على عبوديتك و اوقدته بنار محبتك و احيينه
بروح معرفتك و انطقته بثنائك و القيت عليه
كلماتك و نزلت له آياتك و اظهرت له بيناتك
و ايدته بثنائك و وقفته على اثبات حججك و
برهانك فهديت به نفوساً مقدسة بين الوري
و دلهم على طريقتك المثل و سلك بهم على
الصراط السوي لا عوج فيه و لا امتى و احتمل
البلاء و صبر على البلوى و تجلّد عند نزول
البأساء و الضراء و حصول الشدة بعد الرخاء
فاصطهده الأعداء و ظلمه الألداء و هجم عليه
الخصماء و قضى نحبه يوماً في قعر السجون و
تارة تحت سلطة كلّ ظلّ يحوم مرّة مسلسللاً
بالأغلال و آونة تحت عقوبة تتقطع منها العروق
و الأعصاب و هو صبور على البلاء شكور في
الابتلاء غيور في امرك يا ربّي الأعلى فعاش
مضطرم القلب منسجم الذمّع منصرم الصبر في
محبتك الى ان ترك القميص الرثيث حثيثاً على
الصعود الى الرفيق الأبهى

3 فرجع اليك منجذباً متوكلاً متذللاً آملاً راجياً
جوار رحمتك الكبرى متمنياً الغاية القصوى
متسرلاً بحل العطاء متوجاً باكليل الألفاظ
في ملكوتك الأبهى ربّ هذا نجله المجيد وقفته
على الهدى و ايدته ان يقفو اثر ابيه بعد صعوده
الى الملأ الأبهى فنشأ و نمى و نطق و نادى و
بشّر و هدى و لازال مرعياً بلحاظ عنايتك
الكبرى و مشمولاً بعواطف موهبتك العظمى
و نزلت له الواحاً شتى و القيت عليه كلماتك
الحسنى ثم اتبع ما دلّه عليه عبدك الذليل الخاضع

there he traversed valleys and crossed seas until he reached the Far East to call out Thy Name, summon to Thy Word, and guide to Thy path with all his strength. Then he returned, O my Beloved, after that to the circumambulation point of the Supreme Concourse, and from there hastened, O my Hope, beyond the river, crossing land and sea until he entered Merv and called all to establish the Mashriqu'l-Adhkar that they might worship Thee in mornings and dawns. Then he proceeded to the chosen ones in the City of Love among the righteous.

لعتبتك العليا و ترك الأهل مسرعاً الى البقعة
النوراء و منها سرع الى الزوراء لأعلاء كلمتك
في ارض الطف البقعة الزهراء مشيد الفداء
و منها طوى الوهاد و قطع البحار حتى وصل
الى الشرق الأقصى لينادي باسمك و يدعو الى
كلمتك و يهدي الى سبيلك بجميع القوى فرجع
يا محبوبى بعد ذا الى مطاف الملأ الأعلى و منه
سرع يا رجائى الى ماوراء النهر يقطع البر و البحر
الى ان دخل المرو و دعا الكل الى تأسيس
مشرق الأذكار ليعبدوك فى الغدو و الأسفار ثم
وفد على الأخيار فى مدينة العشق بين الأبرار

- 4 O Lord, O Lord! Return him to the Land of Ta that he may arise to serve Thee among the great ones. Strengthen him with mighty power and hosts from Thy Most Glorious Kingdom. Verily Thou art the Powerful, the Mighty, the Bestower, and verily Thou art the Generous, the Merciful, the Forgiver. There is no God but Thee, the Kind, the Compassionate, the Tender, the Forgiving in the beginning and the return.

4 ربّ ربّ ارجعه الى ارض الطاء ليقوم على
خدمتك بين الكبراء و ايده بشديد القوى و
جنود من ملكوتك الأبهى أنك انت المقتدر
العزیز الوهاب و أنك انت الكريم الرحيم التواب
لا اله الا انت البرّ الرؤوف الخنون الغفور فى
المبدء و المآب

PYK.254

AB00889

To: Remey, Charles Mason et al., in Washington, DC

Date: 1907-Jun ca.

- 1 O sons and daughters of the Kingdom of God! Your blessed letter which you had sent was received. Its contents concerned the establishment of an illumined gathering for the diffusion of the breaths of the Holy Spirit. Such gatherings are heavenly, divine, lordly and merciful. If they attain permanence and steadfastness, they become centers for spiritual inspirations and sources of divine effects. They cause the progress of the human world and promote the divine teachings. However, firmness and steadfastness are necessary - not that they continue for some days and then become scattered and dispersed. In any case, reading that letter gave me great spiritual joy and became a source of hope that praiseworthy results will soon be achieved and that in that gathering the candle of the confirmations of the Holy Spirit will be ignited.

1 اى ابناء و بنات ملكوت الله نامه مباركى كه
ارسال نموده بوديد رسيد مضمون تأسيس محفل
نورانى بجهت نشر نفحات روح القدس بود
چنين محافل ملكوتيت آسمانيت ربانيت
رحمانيت اگر دوام و ثبات نمايد مركز سنوحات
رحمانيه گردد و مصدر آثار ربانيه شود سبب
ترقى عالم انسانى گردد و اسباب انتشار تعاليم
الهى شود اما ثبات و استقامت لازم نه اينكه
ايام چندی دوام كند بعد متفرق و پريشان
گردد بارى من از مطالعه آن نامه بسيار سرور
روحانى يافتم و سبب اميدوارى گرديد كه
عنقريب نتايج مدوحه حاصل گردد و در آن
محفل شمع تأييدات روح القدس برافروزد

- 2 O friends and maidservants of the Merciful! As much as you can, concentrate your thoughts on acquiring human virtues and divine qualities. With utmost joy and fragrance gather in the merciful meeting and consult about every matter so that gathering may become the cause of fellowship, love and oneness of the human world. The Kingdom of God is like a flower garden adorned with various sweet-scented flowers, blossoms, herbs and trees. Since they are under the training of one Gardener, are watered from one water, are nurtured by the heat of one sun, receive bounty from one breeze, and grow from one soil, their different colors, compositions, forms, shapes, tastes and fragrances cause the adornment and splendor of one another.

2 ای یاران و اماء رحمن تا توانید حصر افکار در تحصیل فضائل انسانی و خصائل رحمانی نمائید بکمال روح و ریحان در محفل رحمانی اجتماع کنید و در هر خصوص مذاکره نمائید تا آنکه آنخل سبب الفت و محبت و یگانگی عالم انسانی گردد ملکوت الهی مانند گلشنیست که بانواع ریاحین و ازهار و اوراد و اشجار تزیین یافته چون در ظل تربیت یک باغبانست و از یک آب سقابه گردد و بحارارت یک شمس تربیت شود و از یک نسیم استفاضه نماید و از یک زمین انبات شده است اختلاف الوان و ترکیب و هیئت و اشکال و طعوم و شوموم سبب تزیین یکدیگر است و جلوه همدیگر

- 3 In any case, strive as much as you can for fellowship, love and unity, and endeavor to make that region a supreme paradise and bestow eternal life. Raise the banner of peace and reconciliation, manifest love for humankind, reveal the divine bounty, and make evident the illumination of the Kingdom. This is the counsel of 'Abdu'l-Baha, this is the ultimate desire of this yearner for the field of sacrifice. If you knew how dear you are to me, you would certainly not rest day or night and would arise to do what is worthy and befitting of the human world. And upon you be the Most Glorious Glory.

3 باری تا توانید به الفت و محبت و یگانگی پردازید و بکوشید که آن اقلیم را بهشت برین نمائید و حیات جاودانی بخشید علم صلح و آشتی برافزاید و محبت بنوع انسانی ظاهر نمائید و موهبت الهی آشکار کنید و نورانیت ملکوت ظاهر و عیان نمائید اینست وصیت عبداله‌آء اینست نهایت آرزوی این مشتاق مشهد فدا اگر بدانید که چه قدر عزیز منید البته شب و روز آرام نگیرید و بآنچه لایق و سزاوار عالم انسانیت قیام مینمائید و علیکم اله‌آء الأبهی

TEW.017-018

NJB_v01#09 p.001-002

AB12144

To: *Siyyid Mustafa Tabatabai, in Simnan Province*

Date: 1907-Jun ca.

- 1 O my God, Helper of humanity, my Lord and Sustainer of the weak! I beseech Thee by the Most Exalted Word to assist the chosen ones to diffuse the holy fragrances throughout all regions. O Lord! Make them the banners of Thy remembrance, the repositories of Thy knowledge, the meadows of Thy recognition and the gardens of Thy bounty. O Lord! Cause the flowers of divine knowledge to grow from hearts, gather souls beneath the standard of certitude, and make them the eloquent ones of Thy remembrance, the ambassadors of Thy Cause, and

1 الهی و معیت الوری و ربّی و معین الضّعفاء اسئلك بالكلمة العليا ان تؤيد الأصفیاء علی نشر نفحات القدس فی كلّ الأرجاء ربّ اجعلهم الویة ذكرك و اوعية علیك و ریاض معرفتك و حدائق موهبتك ربّ انبت من القلوب ریاحین العرفان و احشر النفوس تحت لواء الايقان و اجعلهم نطقاء ذكرك و سفراء امرک و نقباء خلقك یهدون الی سبیل الرشد و یثنون علیك بألسن ناطقة و وجوه بارقة و اشعة شارقة و قلوب

the chiefs among Thy creation who guide to the path of righteousness and praise Thee with speaking tongues, radiant faces, brilliant rays and hearts throbbing with Thy love. Verily Thou art the Bestower, the Giver, the Generous, the Merciful.

خافقه بختیک آنک انت البازل المعطى الکريم
الرحيم

- 2 O thou who art firm in the Covenant! Thy letter arrived and contained joyful news that, praise be to God, in those regions the musk-scented breezes were diffused through the arrival of his honor the Sarrishtih-dar, and the friends of God were stirred with enthusiasm and raised their cry. O servant of Baha! If one arises to fulfill the counsels and advice of the Blessed Beauty, a single breath can quicken the world and one melody can set a country in motion. The anthem of Ya Baha'u'l-Abha will be raised and the song of Ya Rabbi'l-A'la will reach the zenith.

2 ای ثابت بر پیمان نامه رسید و خبر پرمسرتی داشت که الحمد لله در آنصفحات از ورود حضرت سر رشته دار نفحات مشکبار منتشر شد و احیای الهی به جوش و هوش آمدند و خروشی برافراختند ای بنده بها اگر به وصایا و نصایح جمال مبارک قیام گردد یک نفس جهانرا زنده نماید و یک آهنگ مملکتی را بحرکت آرد نغمه یابهاآلهی بلند شود و گلبانگ یاربی الاعلی باوج علا رسد

- 3 The poem you sent through the divine Hakim was read. It was supremely eloquent. Through the grace of the Incomparable Lord, this sorrowful servant hopes that the nature of that kind friend will flow freely, that divine inspiration will become evident, and that eloquent speech and profound utterance will issue forth continuously. This is not difficult for God.

3 مکتوبیکه منظوماً بواسطه حکیم الهی ارسال نموده بودید قرائت شد در نهایت بلاغت بود از فضل حضرت بچون امید این بنده دلتون آنست که طبع آن یار مهربان روان گردد و قریحه الهام صریحه شود و نطق فصیح و بیان بلیغ متتابعاً صادر گردد و لیس ذلک علی الله بعزیز

- 4 Please convey respectful greetings from this servant to the maidservant of God, the attracted one, Varaqih Alawiyyih; the maidservant of God, the assured one, Varaqih Fatimih; the maidservant of God, the luminous one, Varaqih Zahra; the maidservant of God, the radiant one, Varaqih Fakhru'-Nisa; the maidservant of God, the content one, Varaqih Mardiyih; and to the delight of the eyes of the people of knowledge, Jinabi-Husayn; and to the light of the eyes of the chosen ones, Jinabi-Ahmad. Please apologize that I could not write individual letters. With heart and soul I wished to trouble each one with a special letter, but what can I do? Even writing this one letter was accomplished with utmost difficulty, as time is short and occupations and troubles give no respite.

4 امة الله المنجذبه ورقه علویه و امة الله الموقنه ورقه فاطمه و امة الله النوراء ورقه زهرا و امة الله البهراء ورقه غفرالنساء و امة الله الرضيه ورقه مرضيه و قرة عين اهل عرفان جناب حسين و نور بصر اصفيا جناب احمد را از قبل این عبد تحیات محترمانه برسانید و عذر مکتوب منفردانه بخواهید از جان و دل آرزو چنین بود که هر یک را بمکتوبی مخصوص مزاحم اوقات گزدم ولی چه توان نمود که بکمال عسرت نگارش این یک نامه مبسر گردید زیرا وقت تنگ است و مشاغل و غوائل بی مهلت و درنگ

- 5 Through the grace of the Lord of Hidden Favors, there is firm hope that these maidservants of the All-Merciful and servants of God will advance day by day and receive an ever greater portion from the bounty of the Most Glorious Kingdom. This is the ultimate aim and final purpose of my hopes. Verily my Lord is the Generous, the Bestower. He gives to whomsoever He wishes whatsoever He wishes, and His is the grace and bounty in the world of creation. And upon thee be greetings and glory.

5 از فضل ربّ الألطاف الخفیّه امید و طید است که آن اماء رحمان و بندگان یزدان روز بروز قدم پیش نهند و از فیض ملکوت ابهی بهره و نصیب بیش برند هذا منتهی املى و غاية مقصدی ان ربی لکريم وهاب يهب لمن يشاء ما يشاء وله الفضل والجد في عالم الانشاء و عليك التحية والبهاء

BRL_DAK#1019

AB01305

To: Muhammad Husayn Vakil, in Baghdad

Date: 1907-Jun ca.

- 1 O servant of God! The letter which you had written to Jinab-i-Mirza 'Abdu'l-Wahhab was noted. It brought joy and gladness, for you had written that upon receiving the letter about smoking, the friends immediately gave it up and cast away their tobacco. Indeed, the harm and detriment of this profitless and useless smoke is clear and evident. It completely weakens bodies, brings laxity and lethargy to the nerves, and prevents the brain from higher perceptions. Time is wasted in its consumption and money needlessly spent. It neither quenches thirst nor removes hunger. A wise person will certainly abandon this terrible harmful thing and always pursue what brings health and wellbeing.
- 2 In any case, if the friends there had listened to my previous advice, such distress would not have resulted. I wrote explicitly that if these incompatibilities were not removed, widespread disruption would soon result and continuous regret would follow. Now you have observed that it all came to pass. I saw this disruption at that time, but the friends were intoxicated. Now praise be to God it has become clear and evident that what I was saying was correct. So take heed and act according to what is indicated. By God, it is for your own good, otherwise what difference does it make to this prisoner what will happen? Whatever is said is purely out of goodwill for souls.
- 3 But some souls are like one with dropsy - if you tell him water is harmful he becomes upset, but when his feet swell he awakens and becomes remorseful. At first this servant gives sincere advice stating the truth, but when it has no effect I remain silent. Consider whether until now anyone whom I guided to something was harmed by it. No, by God! What better proof than this? Therefore whatever is said for the sake of God, the friends should accept with heart and soul, so that day by day they may succeed in drawing closer to the court of the All-Glorious. Convey yearning greetings to all the friends from me. And upon you be the Most Glorious Glory. 'A.'A.

ای بنده الهی نامه‌ی که بجناب میرزا عبدالوهاب مرقوم نموده بودی ملاحظه گردید سبب بهجت و سرور شد زیرا مرقوم نموده بودید که بوصول مکتوب دخان احباً فوراً ترک نمودند و دخان ملفوف را از دست انداختند فی الحقیقه ضرر و زیان این دود بی نفع و سود واضح و مشهود است اجسام را بکلی معلول نماید و اعصاب را رخاوت و سستی بخشد و دماغ یعنی مغز را از احساسات علویه ممنوع نماید اوقاتی بشریش بیهوده بگذرد و اموالی بیجا صرف گردد نه تشنگی بنشاند و نه گرسنگی زائل کند شخص عاقل البته ترک این مضر هائل نماید و همواره بآنچه سبب صحت و سلامتست پردازد

2 باری یاران آنجا اگر نصیحت قدیمه مرا میشنیدند پریشانی چنین حاصل نمیشد بصراحت نوشتم که اگر چنانچه این منافات زائل نگردد عنقریب پریشانی کلی حاصل و ندامت متواصل گردد حال ملاحظه نمودید بتمامها واقع شد من این پریشانی را آنوقت میدیدم ولی یاران مست بودند حال الحمد لله واضح و مشهود شد که آنچه من میگفتم صحیح بود پس منته شویید و بآنچه دلالت میشود عمل نمائید والله خیر خود شما است والا از برای این زندانی چه تفاوت میکند چه خواهد شد آنچه گفته میشود محض خیرخواهی نفوس است

3 ولی نفوسی مانند مستسقی اگر گوئی آب نشاید دلگیر گردد ولکن چون قدم آماس یابد بیدار شود و پشیمان گردد در بدایت این بعد بنصیحت حقیقت را بگویم ولی چون تأثیری نیام سکوت کنم ملاحظه فرمائید آیا الی الآن نفسی را بامری دلالت نمودم که از آن مضرت دید لا والله دیگر برهانی بهتر از این چه پس آنچه الله گفته میشود باید احباً به دل و جان پذیرند تا روز به روز بتقرب بارگاه کبریا موفق گردند جمیع دوستان را از قبل من تحیت مشتاقانه برسان و علیک البهاء الأبهی ع

- 4 O servant of Truth! This account was from before, but now I am very pleased with the friends in Iraq and I beseech God that they become better and more pleasing. Then divine confirmation will arrive and success will be attained.

4 ای بنده حقّ این حکایت پیش بود اما حال من از احبّای عراق بسیار راضی و از خدا طلبم که بهتر و خوشتر گردند آنوقت تأیید برسد و توفیق حاصل گردد

AKHA_134BE #06 p.228, AVK3.048, MAS5.174-175

AB01413

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran
Date: 1907-Jun ca.

- 1 O Herald of the Covenant! A supplication was made to the Kingdom of Abha, asking for ample confirmations to descend upon thee. I fervently hope that the assistance of the Concurrence on high will attend thee and thou wilt continually be aided in manifesting servitude to His sacred Threshold. Thou hadst been entrusted with the affairs in Badkoubeh, but a more urgent matter hath now emerged in the Land of Ta. The enemies of the Faith wish to confiscate the territories that pertain to thee and if they succeed it will cause the aggression of others. Thus every effort must be exerted to lay hold of this aggression.

1 ای منادی پیمان مناجاتی بملکوت ابهی گردید و از برای آن حضرت طلب تأیید شدید شد امیدوارم که نصرت ملأ اعلی برسد و دائماً موفق بر عبودیت آستان مقدّس باشید مأمور بادکوبه بودید حال امری اهم از آن در ارض طاء حاصل اراضی که متعلّق بشماست بدردوان ضبط آن خواهد و اگر چنانچه پیش برسد سبب تعدی دیگران گردد لهذا بهر قسم باید کوشید تا دست تعدی منع گردد

- 2 Secondly, a few years ago after the Ascension, the Risaliy-i-Siyasiyyih³ was written and sent through thee to the King and some of the leaders. The epistle was published in India and a printed copy was sent to Tehran through Ali Akbar. All the barbarous and bewildering events of this day are mentioned therein. I set forth, with clear proofs and irrefutable arguments, that all should be obedient to the government, and that the leaders of religion should in no wise interfere in political affairs. Whenever the divines have interfered in political affairs, it hath been detrimental to the common good. Briefly, it is as if that epistle had been written today. That is, share it with the leaders no sooner these events have come to pass and set forth the entirety of its contents. Had they been divulged amongst the people, these bewildering and barbarous events would not have come to pass. All would have risen in obedience to the righteous King. Yet, since at the time the leaders failed to attach any importance to this epistle and to

2 ثانیاً آنکه چند سال پیش بعد از صعود بواسطه شما رساله سیاسیّه مرقوم گردید و بجهت سلطان و بعضی از اولی الأیّدی بواسطه شما ارسال شد و در هندوستان طبع گردید و یک نسخه مطبوع به طهران نزد جناب علی قبل اکبر فرستادم جمیع وقایع موحشه مدهشه الیوم در آن مذکور و کلّ را بدلیل و برهان قاطع لامع عقلاً و نقلاً دلالت نمودم که باید اطاعت حکومت نمایند و رؤسای دین را بهیچوجه مدخلی در امور سیاسی نه و هر وقت علمای ادیان در امور سیاسی مداخله نمودند مضرت کلی حاصل شد باری آن رساله مانند آنست که امروز مرقوم شده باشد یعنی بعد از وقعات شما این رساله را بکبرا بنمائید و مضامین را بتمامه تفهیم کنید اگر چنانچه مضامین این رساله در السن و افواه منتشر میشد

³ AB00011.

divulge its contents, the divines seized the reins of authority and caused this mischief.

ابداً این وقایع مدهشهء موحشه حاصل نمیگشت
و کلّ باطاعت اعلیحضرت شهریار عادل قیام
مینمودند ولی در آن زمان ذوی الأیدی کبرا
اهمیتی چندان بآن رساله ندادند و مضامین را
منتشر نکردند لهذا علها زمام امور را بدست گرفته
و این غوائل حاصل شد

- 3 Now thou must waken them from their slumber that they may know the aims of the Baha'is and realize how unswervingly they support the royal throne. The contents of the epistle must be fully explained, that they may be divulged amongst the people without credence of who the author is. The glory of the All-Glorious rest upon thee.

3 حال شما حضرات را بیدار کنید تا بدانند که
مقاصد بهائیان چه و بجه درجه بتأیید سریر
سلطنت کبری قیام دارند بتمامه باید مضامین
رساله را تفهیم کرد تا در السن و افواه مضامین
بدون اسناد که از کیست منتشر گردد و
علیک البهآء الأبهی ع

- 4 The public address which had been requested will, God willing, be written and sent at an opportune time. The glory of the All-Glorious rest upon thee.

4 اب عمومی که خواسته بودند انشاءالله من بعد
بوقت فرصت مرقوم میگردد و ارسال میشود و
علیک البهآء الأبهی

BRL_DAK#0343, MMK5#104 p.083x,
PYK.255, SFI06.012

AB02289

To: Mirza Hashim Aqa (Maraghih) et al., in Adhirbayjan
Date: 1907-Jun ca.

- 1 O my friends and loved ones! During the days of Ridvan you arranged a celebration and prepared a feast whose wondrous melody reached the Concourse on High and whose loving song joined the realm above, becoming the cause of joy and delight to the spiritual ones.

1 ای یاران و دوستان من در ایام رضوان جشنی
برپا نمودید و یزعی آراستید که آهنگ بدیعش بملأ
اعلی رسید و ترانهء عاشقانه اش بعالم بالا پیوست
و سبب سرور و فرح روحانیان شد

- 2 In this mortal world, every pure wine ultimately has dregs, and every remedy ends in pain. There is no peace of conscience and no gladness of heart and soul. It is a mirage of vain imaginings and continuous sufferings throughout all days. Its feast is battle, its celebration is mourning, its honey is poison, its grace is wrath. But the spiritual feast is supreme paradise and the divine celebration is the manifestation of the evident light.

2 در اینجهان فانی عاقبت هر بادهء صافی درد است
و نهایت هر درمانی درد راحت وجدانی نه و
مسرت دل و جانی نیست سراب اوهامست و
آلام پی در پی در جمیع ایام یزمش رزم است
جشنش ماتم شهدش زهر است لطفش قهر اما
یزم روحانیان بهشت برین است و جشن ربانیان
تجلی نور مبین

- 3 Praise God that you arranged such a gathering and sought such joy and pleasure, that you are attracted to the realm above, and that through divine grace and bounty each of you

3 حمد کنید خدا را که چنین محفلی آراستید و
عیش و عشرتی خواستید و منجذب عالم بالاستید
و از فضل و موهبت یزدان هریک دریاستید در

is an ocean. At every moment offer thanks and praise, and with harp and melody raise a song and tune until you set the world in motion and make souls the confidants and companions of the Concourse on High.

هر دم شکری نمائید و ذکرى فرمائید و با چنگ
و چغانه نغمه و آهنگى بلند نمائید تا جهانرا باهتزاز
آرید و نفوس را همدم و همراز ملأ اعلی نمائید

4 And upon you be the Most Glorious Glory!

4 و علیکم البهاء الأبهی

MKT8.208b

AB02364

To: Ali Asghar Usku'i, in Tabriz

Date: 1907-Jun ca.

1 O you who are firm in the Covenant! In the clear text of the Qur'an it states: "Whosoever is slain unjustly, We have appointed to his heir authority." Be confident that divine justice will take revenge on the oppressors and afflict the tyrannical ones with a great calamity. He grants respite but does not neglect - He gives time but does not pass over oppression and tyranny. Verily your Lord lies in wait, and there is no time to escape.

1 ای ثابت بر پیمان در صریح قرآن میفرماید من قتل
مظلوماً لقد جعلنا لولیّه سلطاناً مطمئن باش که
عدل الهی انتقام از ظالمان گیرد و ستمکاران را
بیلای عظیم گرفتار نماید میهل و لایهمل مهلت
میدهد لکن از ظلم و ستم نمیگذرد آن ربّی
للمرصّد ولات حین مناص

2 As for your moving to 'Ishqabad, what harm is there in that? We hope that greater prosperity and commerce will result there. Something was written to his honor Aqa Muhammad Ibrahim, descendant of the honored martyr, and his relatives, and will be sent. I hope through divine grace and favor that the means of comfort and ease will be provided.

2 اما در خصوص حرکت شما به عشق آباد چه ضرر
دارد امیدواریم که در آنجا وسعت و تجارت
بهتر حاصل گردد بجناب آقا محمد ابراهیم سلیل
حضرت شهید و بستگان چیزی مرقوم شد و
ارسال میگردد از فضل و عنایت الهیه امیدوارم
که اسباب راحت و آسایش فراهم آید

3 These bitter days, more bitter than poison, shall pass

3 بگذرد این روزگار تلختر از زهر

4 Once again days sweet as sugar shall come

4 بار دگر روزگار چون شکر آید

5 This conflict and strife and discord between the government and people is causing the ruin of Iran. I beseech God that the people obey the government and the government deal justly with the people. Verily my Lord aids whomsoever He wishes in whatever He wishes, and He has power over all things.

5 این نزاع و جدال و اختلاف در بین دولت و
ملت سبب خرابی ایران است از خدا خواهم
که ملت اطاعت دولت نماید و دولت عدالت
ملت فرماید آن ربی یؤید من یشاء علی ما یشاء
و هو علی کل شیء قدير

6 Do not be sorrowful, do not be grieved. Trust in God and seek recourse to the Supreme Kingdom. Be steadfast in the days of test and do not falter from the severity of trials. Strong winds uproot weak trees but do not move firmly rooted trees, for they have strong roots and show great stability. The friends of

6 شما محزون مباشید مغموم مگردید توکل بخدا
کنید و توسّل بملکوت اعلی جوئید در ایام
امتحان استقامت کنید و از شدت افتتان فتور
میارید اریاح شدیده درخت ضعیف را از

God must be like firmly established mountains - steadfast and unmoved. In times of tribulation they must choose patience, show gratitude for trials in God's path, and manifest joy and gladness.

ریشه براندازد ولی شجره ثابتہ را سخنه را حرکت
ندهد زیرا ریشه قوی دارد و متانت عظیمه
مینماید یاران الهی باید مانند جبال را سخنه ثابت و
برقرار باشند و در موارد بلا صبر اختیار کنند
از بلایای سبیل الهی شکرانه نمایند و سرور و
شادمانی فرمایند

7 And upon you be the Most Glorious Glory.

7 و علیک البهاء الأبهی

MMK6#253, ANDA#84 p.67, MSHR2.251

AB02783

To: Baha'is of Hamadan

Date: 1907-Jun ca.

1 O divine friends!

1 ای یاران الهی

2 His honor Mu'avinu't-Tujjar has written a letter and praised the friends of Hamadan so highly that it has brought 'Abdu'l-Baha joy and delight, leading to thanksgiving at the threshold of the Lord of Glory: "O God! Praise be to Thee for having made each of the friends of Hamadan a shining candle and a brilliant star, trees of the Garden of Delights and birds of the exalted Paradise, fishes in the mighty ocean and lovers of the peerless Beloved.

2 جناب معاون التجار نامه‌ی نگاشته و چندان از
یاران همدان ستایش نموده که عبدالبهاء را به
روح و ریحان آورده و بشکر درگاه حضرت
یزدان پرداخته که خداوند حمد تو را که یاران
همدان را هر یک شمع تابان نمودی و ستاره
درخشان فرمودی اشجار جنت التعمیم کردی و
مرغان بهشت برین فرمودی حیتان قلمز کبریا
کردی و عاشقان دلبر بیهمتا فرمودی

3 O Lord! Raise from those sanctified souls the cry of 'Holy and Sanctified!' and adorn those abstract forms with the robe of Thy greatest gift. Make eyes seeing, ears hearing, and tongues speaking. Gather all in one assembly and unite them under one banner. Make them flowers of the rose garden of sanctification and sweet herbs of the paradise of oneness.

3 خداوندا از آن نفوس مقدسه نعره سبوح و
قدوس برآر و آن هیاکل مجرده را بخلعت موهبت
کبری مزین فرما دیده‌ها بینا نما و گوشها شنوا
بدار و زبانها گویا کن کل را در محفلی جمع
نما و در ظل رایت واحده محشور کن گلهای
گلشن تقدیس فرما و ریاحین جنت توحید نما

4 Make the youth like flowing cypresses in the stream of unity, and make the elderly like firm and steady trees with strong roots. Give the children milk from the breast of Thy greatest guidance and nurture them in the arms of loving mothers with faith and certitude.

4 جوانان را در جویبار احدیت سرو روان کن و
سانخوردگان را مانند درختان متین رزین و ریشه
قوی فرما اطفال را از پستان هدایت کبری شیر
ده و در آغوش مادران مهربان به ایمان و ایقان
پرورش فرما

5 Bring together the old and new, and gather the descendants of Israel and Ishmael in one assembly that they may find Thy Name and receive Thy Message and seek Thy peace and tranquility. For they are drops of one ocean and rays of one sun,

5 قدیم و جدید را جمع کن و سلاله اسرائیل و
اسماعیل را در یک انجمن محشور فرما تا نام تو یابند
و پیام تو گیرند و صلح و سلام تو جویند زیرا
قطرات یک بحورد و شعاع یک شمس گلهای

flowers of one garden and trees of one orchard, links of one chain and servants with rings in their ears belonging to one master.

یک گلستانند و درختان یک بوستان حلقه‌های
یک زنجیرند و بندگان حلقه‌بگوش یک امیر

- 6 O Lord! Grant confirmation and bestow honor. Verily Thou art the Generous, the Mighty, the Bestower!”

6 ای پروردگار تأیید فرما و تکریم بخش آنک انت
الکریم العزیز الوهاب

TAH.021a, TAH.324

AB03354

To: *Muhsin Naji Irani*

Date: 1907-Jun ca.

- 1 O servant of the Abha Beauty! You are cherished in this court and accepted and near at the Divine Threshold, and full of culture and distinction, for you are the remembrance of the late Haji and the memorial of Jinab-i-Aqa Siyyid Muhsin the forgiven - both grandfathers were accepted and near in the Most Holy Court. In jest it is written:

1 ای بندهء جمال ابهی در این بساط عزیزی و در
درگاه احدیت مقبول و مقرب و پر فرهنگ و تمیز
زیرا یادگار حاجی مرحومی و برگذار جناب آقا
سید محسن مغفور هر دو جد در ساحت اقدس
مقبول و مقرب من باب مزاح مرقوم میگردد

- 2 This noble one bears the mark of two persons

2 نشان از دو کس دارد این نیک‌پی

- 3 From Afrasiyab and from Kay Kavus

3 ز افراسیاب و ز کاوس کی و

- 4 This servant had the utmost heart attachment in Iraq with those two servants of the Luminary of the horizons. In truth they were noble and two sincere believers at the Threshold of the Lord. The Blessed Beauty, may my spirit be a sacrifice for His loved ones, was pleased with both of them and had Himself taught the Faith to Jinab-i-Haji. In truth he was zealous and patient and chaste and thankful. Although Jinab-i-Haji was in the prime of youth in the utmost joy and pleasure, yet in the age of weakness he was in extreme need and destitution. Despite this he endured imprisonment and bore harm and humiliation, and with utmost thankfulness and servitude to the One God, completed the days of life. Now I hope that you too will follow in the path of those good ones and emulate those great ones, so that the heart of Abdul-Baha may also be gladdened and rejoiced by you. And upon you be the Most Glorious Glory.

4 این عبد را نهایت تعلق قلبی در عراق با آندو
بندهء نیر آفاق فی الحقیقه بزرگوار بودند و دو
مؤمن صادق در درگاه کردگار جمال مبارک
روحی لأحبائه الفداء از هر دو راضی بودند
و جناب حاجی را خود تبلیغ فرموده بودند
فی الحقیقه غیور بودند و صبور و حضور و شکور
جناب حاجی باوجود آنکه در عنفوان جوانی
در نهایت شادمانی و کامرانی بود ولی در سن
ناتوانی بغایت احتیاج و بی سر و سامانی باوجود
این اسیری کشیدند اذیت و ذلت تحمل نمودند و
در نهایت شکرانه و عبودیت خداوند یگانه ایام
حیات را بنهایت رساندند حال امیدوارم که تو
نیز پی آن نیکان گیری و اقتدا بآن بزرگان کنی
تا قلب عبدالهء از تو نیز مسرور و شادمان
گردد و علیک الهاء الأبهی

MSHR5.189

AB03609

To: Abdus-Samad son of Rafiul-Badii et al., in Shiraz

Date: 1907-Jun ca.

- 1 I commune with Thee, O Thou Who heareth the prayers of the supplicant in the darkness of night, and I remember Thee in my mornings and evenings, and I entreat Thee, O Lord of mysteries, at dawn and daybreak, with tearful eyes and burning fire and flowing tears and throbbing heart and yearning soul, that Thou mayest assist the sincere ones to follow the Manifest Light and to be drawn to the Center of Lights and to be enkindled by the fire that blazeth in the hearts of the righteous.

1 اناجيك يا مناجي الناجي في جنح الليالي و
اذكرک في صباحي و مساءً و اتضرع اليک يا
ربّ الأسرار في الغدوّ و الأسحار بعين باكية و
نار حامية و دمع دافق و قلب خافق و روح
شائق ان تؤيد المخلصين على التّاسّي بالنور المبين
و الأنجذاب الى مركز الأنوار و الألتهاب بالنّار
الموقدة في قلوب الأبرار
- 2 O Lord! Make them centers of divine inspirations and sources of lordly attributes and dawning-places of merciful lights and recipients of eternal revelations. Cause them to speak like the birds of holiness in a blessed garden and enable them to perform every praiseworthy deed until their faces shine with the radiance of abundant light.

2 ربّ اجعلهم مراکز للسّوحات الرّحمانية و مصادر
للشّونات الرّبابية و مطالع للأنوار الرّحمانية و مهابط
للألهامات الصّمدانية و انطقهم كطيور القدس في
روض مشكور و وفّقهم على كلّ عملٍ مبرور حتّى
تشرق منهم الوجوه اشراق النّور بسطوع موفور
- 3 O Lord! Make them signs of guidance and words of God-consciousness and goodly trees whose roots are firmly fixed and whose branches reach to heaven, adorned with the leaves of mysteries, beautified with the flowers of humility and lowliness, decorated with the fruits of divine verses, with branches near at hand yet lofty, fresh and verdant, watered by the outpourings of the Kingdom and the drops of the cloud of Thy bounty on the Day of Resurrection.

3 ربّ اجعلهم آيات الهدى و كلمات التّقوى و
اشجاراً طيبة اصلها ثابت و فرعها في السّماء مزينة
باوراق الأسرار مؤنّقة بازهار التّدلّل و الأنكسار
محلية بأثمار الآثار دانية القطوف مرتفعة الفروع
خضرة نضرة ريّانة بفيض الملكوت و رشحات
سحاب فضلك في يوم النّشور
- 4 Verily, Thou art the Generous, the Forgiving. Verily, Thou art the Mighty, the Merciful to every grateful servant. There is no God but Thee, the Generous, the Glorious, the Gratefully Remembered.

4 أنّک انت الکریم الغفور و أنّک انت العزيز الرّحيم
على كلّ عبدٍ شکور لا اله الا انت الکریم المجيد
المشکور

INBA87:234a, INBA52:238b

AB11145

To: *Abdu'l-Husayn Aghchihdizji, in Bunab*

Date: *1907-Jun ca.*

- 1 O servant of Baha! Your letter was received and read, but as there is no time, a brief reply is being written. It is hoped from the bounty of the Glorious Lord that you will remain firm in the religion of God, be steadfast, and be preserved from the evil of self and passion.
- 2 Regarding the animals you had vowed, you had written about this - carry out whatever you deem appropriate. Before 'Abdu'l-Baha, that same will be acceptable.
- 3 Concerning marriage about which you had written - it is explicitly mentioned in the Book and needs no repetition. However, the more distant [the relation], the better, for the constitution of the children becomes stronger, their features better, and their health and well-being increase.
- 4 As to the way the Huquq must be paid: Having deducted the expenses incurred during the year, any excess of income derived from one's property, profession or business is subject to the payment of Huquq. However, the selling of properties is not permitted.
- 5 You had asked permission to attain the presence - in these days wisdom does not permit it, rather there would be complete impediment. Defer it to other times. Convey the Most Glorious, Most Wondrous greetings to the children, descendants and other loved ones. And for those souls who desire children, I hope that through God's grace and favor their wish will be fulfilled. And upon you be the Most Glorious Glory.

1 ای بندهٔ بها نامه رسید و مطالعه گردید ولی فرصت نیست مختصر جواب مرقوم میشود امید از فضل ربّ مجید آنست که ثابت بر دین الهی مانی و مستقیم باشی و از شرف نفس و هوی محفوظ مانی

2 در خصوص حیوانات منذور مرقوم نموده بودی هر نوع مناسب دانی مجری دار در نزد عبدالبهاء همان مقبولست

3 در خصوص ازدواج مرقوم نموده بودی در کتاب منصوص است احتیاج بتکرار نه ولی هر چه دورتر بهتر زیرا پنیهٔ اطفال قوی تر گردد و شمائل بهتر شود و صحت و عافیت ازدیاد یابد

4 اما کیفیت حقوق بعد از مصروف سال آنچه از واردات املاک و کسب و تجارت زیاد ماند حقوق بر آن تعلق گیرد اما بیع املاک جائز نه

5 اذن حضور خواسته بودی در این ایام حکمت اقتضا ننماید بلکه محذور کلی واقع باوقات دیگر مرهون نمائید اطفال و اولاد و سایرین احبّا را تکبیر ابداع ابهی ابلاغ دارید و نفوسی که طالب اولادند امیدوارم که از فضل و عنایت حق آرزویشان حاصل گردد و علیک البهاء الأبهی

BRL_HUQUQ#048x, COC#1167x

BRL_DAK#0558, BRL_HUQUQP#048x

AB03900*To: Baha'is of Fathabad et al., in Jushiqan**Date: 1907-Jun ca.*

- 1 O my God! O my God! I have turned toward the center of Thy mercy and the threshold of Thy lordship, Thy sacred precincts that are sanctified from the imaginings of Thy creatures. I call upon Thee with utmost anguish and trepidation, with supplication and lowliness, with turning and beseeching, with imploring and contrition, that Thou mayest waft the holy fragrances upon the nostrils of the righteous ones, and breathe into the hearts of the free the inspirations of the spirit of mysteries, and make them lanterns of light and beacons of radiant traces in those regions.
- 2 O Lord! Illumine the faces with a brilliant light from the Daystar of manifestation, expand the breasts with wondrous verses from the Tree of Sinai, perfume the souls with the fragrant breezes wafting from the garden of the Most Glorious Kingdom, and cause the ears to hear the melodies of the birds of the Supreme Concourse, that they may become intoxicated with the wine of Thy love amidst all peoples and sacrifice their souls in Thy path, O Thou Who hast the most beautiful names.
- 3 Accept from them, in the arena of sacrifice, the blood that was shed upon the dust, and ordain for them every bounty and gift in the Paradise of meeting. Verily Thou art the Generous, the Merciful, the Bestower. Verily Thou art the Mighty, the Powerful, the Forgiving. There is no God but Thee, the Lord, the Most High.
- 1 الهی الهی قد توجّهت الی مرکز رحمانیتک و عتبة ربانیتک ناحیتک المقدّسة عن اوهام بریتک و ادعوک بكلّ جزع و فزع و ضراعة و تذلل و توجّه و اجتراح و ابتهاج و انکسار ان ترسل نفحات قدسک علی مشامّ الأبرار و تنفخ فی قلوب الأحرار نفثات روح الأسرار و تجعلهم مشاکی الأنوار و منائر مصابیح الآثار فی تلك الأقطار
- 2 ربّ انر الوجوه بضیاء ساطع من نیر الظهور و اشرح القلوب بآیات باهرة من شجرة الطور و طیب النفوس برایحة عابقة من حديقة ملکوت الأبهی و اسمع الآذان نغمات طیور الملاء الأعلى حتّی یترنّخوا بصهباء محبّتک بین الوری و یفدوا ارواحهم فی سبیلک یا ذا الأسماء الحسنی
- 3 و تقبلّ منهم فی مشهد الفداء الدماء المرشوشة علی الغبراء و قدر لهم کلّ منحة و موهبة فی جنة اللقاء انک انت الکریم الرحیم الوهاب و انک انت العزیز المقتدر التّواب لا اله الا انت الربّ المتعال

MJMJ3.022, MMG2#023 p.024

AB04509*To: Aqa Ali Akbar et al., in Ridaiyyih**Date: 1907-Jun ca.*

O beloved friends of 'Abdu'l-Baha! A most beautifully adorned page was observed, with pictures of the friends of God, each like a peacock of the highest heaven, resplendent and graceful in the exalted paradise. Eyes were illumined by beholding it, for those radiant faces had received a ray from the effusions of the

ای یاران عزیز عبدالبهاء صفحه‌ای در نهایت تزئین ملاحظه گردید تصویر احبای الهی هر یک مانند طاوس علیین در بهشت برین بر جلوه و نازنین از مشاهده اش دیده‌ها روشن گردید

All-Merciful, and “in their faces thou shalt see the brightness of bliss” was made manifest. I beseech God that He make each one a candle of the gathering and a nightingale of the rose garden and meadow, so that they may become brilliant stars in that land and cause illumination of the human world, become attracted in tongue and heart, become joyful in soul, guide through speech, and through conduct and behavior become the cause of awakening both subject and sovereign. And upon them be the Most Glorious Glory.

زیرا آنجوه نورانیّه پرتوی از فیوضات رحمانیّه یافته و فی وجوههم نضرة النعم مجسم گردیده از خدا خواهم که هر یک را شمع انجمن نماید و بلبل گلزار و چمن فرماید تا در آن کشور نجوم منور گردند و سبب روشنائی عالم انسانی شوند به لسان و دل منجذب گردند و بجان مستبشر شوند و بنطق هدایت فرمایند و به روش و سلوک سبب تنبّه مملوک و ملوک گردند و علیهم البهاء الأبهی

MMK6#589

AB04450

To: Mardiyiyih wife of Mir Muhammad Bayk et al.

Date: 1907-Jun ca.

- 1 O relatives of his honor the pilgrim! Although the heart and soul desire that a letter be written to each one, but due to lack of opportunity and abundance of pain, I am compelled to write to all collectively.
- 2 In truth, this letter is good news for all, and the good news in brief writing is this: His honor Shah Khalilullah arrived at the luminous shrine and in utmost supplication and humility at the divine threshold, sought assistance and grace for relatives and loved ones.
- 3 I too was saying “Amen,” but he was at the sacred tomb while I was in this fortified citadel.
- 4 My hope is that the prayer will be answered and boundless bounty will be attained and the confirmation of the Lord of Lords will arrive and each one will be confirmed in comprehensive utterances and decisive speech.
- 5 And upon you be the Most Glorious Glory.

1 ای منتسبین جناب زائر هر چند دل و جانرا آرزو چنان که بهر یک نامهائی مرقوم گردد ولی از عدم مجال و وفور آلام مجبور بر آنم که مجموع مرقوم نمایم

2 فی الحقیقه این نامه از برای کلّ بشارتست و بشارت عین تکلیف مختصر اینست که جناب شاه خلیل الله ببقعه نوراً وارد و در نهایت تبّتل و تضرّع در درگاه کبریا طلب عون و عنایت از برای اقربا و احبّاً نمود

3 من نیز آمین میگفتم اما او در تربت مقدّسه و من در این قلعه متحصّنه

4 امیدم چنین است که دعا مستجاب گردد و موهبت یحساب حصول یابد و تأیید ربّ الأرباب رسد و هر یک مؤید به جوامع الکلم و فصل الخطاب شوند

5 و علیکم و علیهنّ البهاء الأبهی

MKT9.187, FRH.101a

AB11719*To: Farani, Mir Muhammad Bayk et al.**Date: 1907-Jun ca.*

- 1 O friends of 'Abdu'l-Baha! It is eventide and the ethereal star is setting and declining, yet the radiance of sublime grace from the Luminary of the Supreme Concourse is at its most intense brilliance.
- 2 This earthly realm is sometimes dark and sometimes light, but praise be to God, the world of heart and soul is ever shining and bright through heavenly grace. Glory be to God! The earthly globe is always half light and half dark, but the pure heart and soul are ever luminous.
- 3 Despite this, the veil has so obscured vision that among the people of the world only a few are enlightened while all the rest remain captive to the darkness of the furnace. However, the rays of the Sun of Truth have become so brilliant that this darkness cannot endure. Soon you will see that in this new age and wondrous century, the gleaming light of the morn of guidance will illuminate distant horizons.
- 4 And upon you be the Most Glorious Glory!

1 ای یاران عبدالبهاء عصر است و کوکب اثیر رو
به غروب و افول ولی پرتو فیض جلیل از نیر ملأ
اعلی در شدت سطوع

2 این خاکدان گهی ظلمانیست و گهی نورانی اما
جهان دل و جان الحمد لله از پرتو یزدان دائماً
درخشنده و روشن بفیض آسمانی سبحان الله
کرهء خاک همواره نیمی روشن و نیمی تاریک
ولکن دل و جان پاک دائماً تابناک

3 با وجود این پرده چنان ابصار را محجوب نموده
که اهل عالم معدودی روشن و باقی کل اسیر
ظلمات گلخن اما پرتو شمس حقیقت نه چنان
درخشندگی یافته که این ظلمات را قراری ماند
عنقریب خواهی دید که در این عصر جدید و
قرن بدیع بارقهء صبح هدی آفاق بعیده را نور و
ضیا بخشد

4 و علیکم البهاء الأبهی

FRH.112-113

AB11889*To: Haji Abu-Talib Hamadani, in Ishqabad**Date: 1907-Jun ca.*

- 1 O thou who art firm in the Covenant! Steadfastness and firmness in the divine Covenant become evident through deeds, actions and self-sacrifice. Praise be to God that thou art arising to serve and art constant in servitude and art happy in self-sacrifice. The effort thou hast shown in matters related to the Mashriqu'l-Adhkar is a decisive proof of complete steadfastness and servitude at the Divine Threshold, and this is the ultimate desire of this evanescent servant. Praise be to God that thou art successful and confirmed in this.

1 ای ثابت بر پیمان ثبوت و رسوخ بر عهد الهی
به اعمال و افعال و جانفشانی واضح و مشهود
گردد الحمد لله تو بخدمت قائم و در عبودیت دائم
و بجانفشانی شادمانی فرمائی همتی که در امور
مشرق الأذکار نمودی برهان قاطع بر استقامت
کلی و عبودیت آستان الهی و این نهایت آرزوی
این بندهء فانی الحمد لله تو موفق بر آئی و مؤید بر
آن

- 2 O my Lord, my Lord! Verily, Thy servant Abu-Talib is seeking Thy bounty, arriving at Thy stream, drinking from the choice wine of Thy love, intoxicated from the exquisite cup of Thy remembrance. O Lord! Make affairs easy for him, transform every difficulty into ease, ordain for him praiseworthy endeavor, bestow upon him abundant gifts, and establish his mention in the unfurled scroll, the Book of the Most High, the Preserved Tablet in the manifest horizon. Verily Thou art the Generous, the Merciful, and verily Thou art the Possessor of great bounty. There is no God but Thee, the Kind, the Compassionate, the Forgiving, [the Forbearing].

2 رَبِّ رَبِّ اَنْ عَبْدَكَ اباطالب طالب لِرَفْدِكَ
وارد على وِرْدِكَ شارب من رحيق حَبِّكَ مَتَرْتَح
من الكأس الأنيق بذَكَرِكَ رَبِّ يَسِّرْ لَهُ الْأُمُور
وَبَدِّلْ لَهُ كُلَّ مَعْسُورٍ بِمَيْسُورٍ وَقَدِّرْ لَهُ السَّعْيَ
الْمَشْكُورَ وَانْعَمْ عَلَيْهِ بِالْعِطَاءِ الْمَوْفُورِ وَاثْبِتْ ذِكْرَهُ
فِي الرِّقِّ الْمَنْشُورِ كِتَابِ الْعَلِيِّينَ اللَّوْحِ الْمَحْفُوظِ فِي
الْأَفَقِ الْمُبِينِ اَنْتَ الْكَرِيمُ الرَّحِيمُ وَ اَنْتَ
اَنْتَ ذُو فَضْلٍ عَظِيمٍ لَا إِلَهَ إِلَّا اَنْتَ الْبَرُّ الرَّؤُوفُ
الْغَفُورُ الْحَلِيمُ

TISH.409-410

AB04948

To: Aqa Siyyid Ali Muhammad (Mazandaran), in Shahmirzad
Date: 1907-Jun ca.

- 1 O Knower of hearts! The seeing eye has appeared and the mystery of existence has become visible and evident. The preserved secret has become clear and manifest, and the hidden pearl has become radiant and brilliant. The realities of things have unveiled themselves, and the Beloved Friend has dawned upon the world of contingent being. Secrets have been revealed and truth has become apparent.
- 2 But alas, a hundred times alas, that eyes are blind and hearts are deprived and excluded. The bats have no share in the rays of the sun, and the ignorant have no portion in the world of mysteries - unless divine power transforms essences, turns dust into the philosopher's stone, makes stone into the ruby of Badakhshan, transforms black earth into the rose garden of mysteries, and awakens the eternally sleeping one to consciousness and awareness.
- 3 The firm hope and new creation depends upon the manifestation of the Glorious Lord. I beseech God that every sufferer may find healing, every sick one may obtain recovery, and every weary one may seek comfort of soul and peace of conscience.
- 4 And upon you be the Most Glorious Glory!

1 دل آگاهها دیده بینا شد و سرّ وجود مشهود و
عیان گردید رمز مصون واضح و آشکار گشت و
درّ مکنون ساطع و لامع شد حقایق اشیاء پرده
بر انداخت و دلبر مهربان تجلّی بر عالم امکان فرمود
اسرار پدیدار شد و حقیقت آشکار گشت

2 ولی صد حیف که دیده‌ها کور است و دلها
محروم و مهجور خفاشانرا از پرتو آفتاب نصیبی نه
و نادانانرا از عالم اسرار بهره‌ئی نیست مگر قوه
الهیّه تقلیب ماهیات نماید خاک را کیمیا کند
و سنگ را لعل بدخشان فرماید و خاک سیاه
را گلشن اسرار کند و خفته‌ء سرمدی را بیدار
و هوشیار فرماید

3 امید و طید است و خلق جدید مشروط بتجلّی ربّ
مجید از خدا خواهم که هر دردمند درمان یابد
و هر بیمار شفا جوید و هر خسته راحت جان و
آسایش وجدان طلبد

4 و علیک البهّاء الأبهی

AHB_132BE #03-04 p.04

AB05123*To: Siyyid Mahmud, in Dahaj**Date: 1907-Jun ca.*

- 1 O you who are firm in the Covenant! The fountain of the water of life is the very essence of guidance. Praise be to God, you have drunk thereof, and every one who drinks becomes the Khidr of the time. Alexander is not meant by "He of the Two Horns" [dhu'l-qarnayn] - it is an allusion to a person of power. Observe that Alexander with all his might remained deprived of the fountain of life, while the poor Khidr became enriched and received his portion and share.
- 2 He of the Two Horns was from the kings of Yemen and was an Arab, for Dhu'l-Kula', Dhu'l-Khimar, Dhu'l-Qarnayn and Dhi-Yazan are among the titles of the kings of Yemen. But some have erred, thinking he was Alexander the Greek, and this is a gross mistake, for He of the Two Horns was among those near servants of God while Alexander was a Greek person.
- 3 O bondservant of the Covenant! I am pleased with you and I supplicate with utmost humility at the Threshold of Oneness that you may be assisted to remain firm in the Covenant and be a servant of the Luminary of the horizons. And upon you be the Most Glorious Glory!

ADMS#327x

1 ای ثابت بر پیمان چشمه آب حیات عین یقین هدایت است الحمد لله از آن نوشیدی و هر نوشنده خضر زمانست اسکندر مقصود ذوالقرنین نیست گنایه از شخص بااقتدار است ملاحظه کن که اسکندر با آن حشمت از چشمه حیات بی نصیب شد و خضر بینوا بانوا گشت و بهره و نصیب برد

2 ذوالقرنین از ملوک یمن بوده و عرب بوده زیرا ذوالکلاع و ذوالخمار و ذوالقرنین و ذی یزن اینها از القاب ملوک یمن است ولی بعضی خطا کردند گمان کردند که اسکندر یونانیست و این غلطی فاحش است زیرا ذوالقرنین از عباد مقربین الهیست و اسکندر شخصی بود یونانی

3 ای بنده پیمان من از تو راضی و در حق تو بدرگاه احدیت عجز و زاری نمایم که مؤید بر ثبوت بر میثاق باشی و بنده نیر آفاق و علیک البهاء الأبدی

MKT3.366a, AKHA_126BE #04-06 p.a,
YMM.265x, LDR.492

AB11729*To: Mir Fath-Ali Bayk et al., in Faran**Date: 1907-Jun ca.*

- 1 O two who are enraptured by the Covenant! Until the power of attraction comes into play, firmness and steadfastness do not appear. Even the firmness and steadfastness of hills and mountains depend on the power of attraction that exists at the center of the earth. Therefore, firmness in the Covenant requires the attractive force of heart and soul.
- 2 Praise be to God that the friends in Faran are firm in the Covenant and Testament, especially those two loving friends.

1 ای دو مفتون میثاق تا قوت جاذبه بمیدان نیاید ثبوت و رسوخ رخ نماید حتی ثبوت و رسوخ تلال و جبال بقوه جاذبه ایست که در مرکز کره ارض است پس ثبوت پیمانا قوه جاذبه دل و جان باید

2 الحمد لله یاران فاران ثابت بر عهد و پیمانند علی الخصوص آن دو یار مهربان پس بشکرانه

Therefore, give thanks that you have become the center of the favors of the Peerless Beloved and have found a sign from that Traceless Friend. You have become partners and participants with 'Abdu'l-Baha in servitude, and in heart and soul have become companions and intimates.

پردازید که مرکز الطاف دلبر یگانه گردیدید و
نشان از آن یار بی‌نشان یافتید با عبدالبهاء در
عبودیت شریک و سهم شدید و در دل و جان
یار و ندیم گشتید

- 3 Each day I seek victory for you and desire your radiance throughout the world, and I seek your progress in spiritual stations so that you may bring the friends of Faran to effervescence and illumine that spot with the light of the Most Great Guidance. And upon you both be greetings and praise.

3 من هر روز از برای شما فیروزی جویم و
جهان‌افروزی خواهم و ترقی در مراتب معنوی
طلبم تا یاران فاران را بفوران آرند و آن بقعه
را پیارقه هدایت کبری روشن نمایند و علیکم
التحیة و الثناء

FRH.097a

AB11730

To: Mirza Habibullah et al., in Faran

Date: 1907-Jun ca.

- 1 O my friends! When his honor Shah arrived at the court of the Incomparable Lord, he remembered the loved ones and bowed his head at the Threshold, seeking confirmation and assistance. He also requested from this prisoner a letter containing truths and meanings. However, there is no opportunity or time. Despite this, with utmost eagerness I began writing pages, but it was not possible alone.

1 ای دوستان من جناب شاه چون بارگاه
حضرت بیچون وصول یافت پیاد عزیزان افتاد و
سر باستان نهاد و طلب تأیید و امداد نمود و
همچنین از این زندانی خواهش نامه‌ئی محتوی
بر حقایق و معانی فرمود ولی فرصتی نه و مجالی
نیست با وجود این با کمال اشتیاق بتحریر اوراق
پرداختم ولی منفرداً ممکن نبود

- 2 In any case, know this much - that night and day I am occupied with remembrance of the friends and familiar with mention of the loved ones. I beseech God that in every moment a dewdrop from the ocean of the All-Merciful may arrive and the gardens of heart and soul may find boundless freshness and grace. This is the desire of the longing ones and this is the hope of these wanderers.

2 باری اینقدر بدانید که شب و روز پیاد یاران
مشغولم و بذکر دوستان مألوف از خدا خواهم
که در هر دمی شبی از محیط رحمانی رسد و
حدائق دل و جان طراوت و لطافت بی‌اندازه
یابد اینست آرزوی مشتاقان و اینست امید این
آوارگان

- 3 And upon you be the Most Glorious Glory.

3 و علیکم البهاء الأبهی

FRH.096

AB05324*To: Akbar Aqa et al.**Date: 1907-Jun ca.*

- 1 O blessed souls! Praise be to God that the niche of the heart has been illumined by the lamp of guidance and the nostrils of the soul have been perfumed with the musk-like fragrance of divine knowledge. The light of bounty has dawned and the darkness of error has vanished. You have become aware of the mysteries of the Book and discovered the inner meanings of the verses. You have opened the eye of truth-seeking and witnessed the manifest light, and become informed of the realities and meanings.
- 2 The One God deserves a hundred thousand thanks at every moment for having cast the ray of eternal glory and brought those souls into the ark of salvation. You too, in gratitude for the gift of guidance, must strive night and day so that other lamps may be lit, other hearts stirred, the eyes of the heedless opened, and the ears of the ignorant made to hear.
- 3 Upon you be the Most Glorious Glory!

1 ای نفوس مبارکه حمد خدا را که مشکاة قلب بمصباح هدی منور شد و مشام جان برائحه مشک عرفان معطر گردید نور موهبت دمید و ظلمت ضلالت زائل گردید تا بر اسرار کتاب آگاه شدید و بر موز آیات اطلاع یافتید چشم حقیقت بین گشودید و نور مبین مشاهده کردید و بر حقایق و معانی مطلع شدید

2 خداوند یگانه در هر دم سزاوار صد هزار شکرانه است که پرتو عزت ابدیه انداخت و آن نفوس را بسفینه نجات درآورد شما نیز بشکرانه موهبت هدایت باید شب و روز همت نمائید تا چراغهای دیگر روشن شود و قلوب دیگر مهتر گردد و دیده غافلان باز شود و گوش نادانان شنوا گردد

3 و علیکم البهاء الأبهی

MKT9.207

AB11743*To: Mulla Haji father of Nasrullah et al., in Faran**Date: 1907-Jun ca.*

- 1 O true friends! The honorable Shah opened his tongue in praise and commendation that the friends are firm in the Covenant and recipients of bounties from the Kingdom of the All-Merciful. They are struck by the arrow of love and enamored with the Lord of Beauty. They are intoxicated with the pure wine and enchanted by the Beloved of manifold splendor and appearance. They are filled with ecstasy from the cup of "Am I not?" and inflamed by the kindled fire in the Tree of Sinai.
- 2 From these words joy was obtained and success was achieved, for praise be to God that souls have been raised up who are distinguished by the most wondrous attributes. They are the

1 ای یاران حقیقی جناب شاه لسان به ثنا و ستایش گشاد که یاران ثابت بر پیمانند و مستفیض از ملکوت رحمان افتاده تیر عشقند و دلدادہ میر جمال سرمست جام ظهورند و مفتون دلبر پر جلوه و ظهور پر نشسته از جام السند و پرشعله از نار موقده در شجره طور

2 از این بیان شادمانی حاصل و کامرانی دست داد که الحمد لله نفوسی مبعوث شدند که بابدع

friends of the All-Merciful and servants of the Threshold, steadfast in servitude and accustomed to worship.

اوصاف موصوف یاران رحماند و بندگان آستان
بعبودیت قائمند و عبادت مألوف

- 3 Blessed are you and excellent is your final abode, and upon you be the Most Glorious Glory.

طوبی لكم و حسن مآب و علیکم البهاء الأبهی 3

FRH.106

AB05609

To: Siyyid Ali Yazdi Husband of Hubbiyyih

Date: 1907-Jun ca.

- 1 O Lord! O thou who art firm in the Covenant!

ای ثابت بر پیمان 1

- 2 Your letter arrived and brought spiritual joy from the attraction of the friends of Kashih to the holy and fragrant breezes. We have assigned Mirza Abdul-Hussein Tafti to travel to the regions of Kashih and Tariq and their surroundings to teach the veiled ones and awaken those who sleep. He has certainly carried this out and will continue to do so. You too should occasionally visit those places.

2 نامه آنجناب رسید و از انجذاب احبای کشه
بنفحات قدس روح و ریحانی حاصل گردید
جناب میرزا عبدالحسین تفتی را تکلیف بآن
کردیم که بصفحات کشه و طارق و حوالی آن
تشریف ببرند و بتبلیغ محتجبان و ایقاز خفتگان
پردازند البته مجری داشته و خواهند داشت و
شما نیز گاهی مرور و عبور بفرمائید

- 3 A letter was written to Mulla Muhammad-Rida of Sabzavar which is enclosed - please deliver it. I write briefly as there is no time.

3 نامه ئی بجناب ملا محمد رضای سبزواره ئی مرقوم
گردید در جوف است برسانید مختصر مرقوم
میگردد زیرا فرصت نیست

- 4 We were extremely pleased and hopeful to learn of the arrival in Yazd of the Afnan of the Blessed Tree, Jinab-i-Aqa Siyyid Ahmad, and the establishment of spiritual gatherings, [hoping] that that country will gradually come into motion again and day by day increase in enthusiasm and attraction.

4 از وصول افنان سدره مبارکه جناب آقا سید
احمد به یزد و تأسیس محافل روحانی نهایت
رضایت و امیدواری حاصل گردید که آن
کشور کم کم دوباره بحرکت آید و روز بروز بر
اشتعال و انجذاب بیفزاید

- 5 And upon thee be the Most Glorious Glory. 'Abbas.

5 و علیک البهاء الأبهی

MKT5.068

AB05834

To: *Jalal Bashir Rahmani Farani*

Date: 1907-Jun ca.

- ¹ O thou who hast fixed thy gaze upon the Kingdom of Glory! The splendour of the Beauty of the world illumined the whole earth, conferring heavenly grace upon all created things. The Beloved of the world shone forth, captivating His lovers with His charm. And now, though that Sun hath set, He still shineth resplendent from the unseen Kingdom, continuing to bestow eternal grace upon all regions. Those that are possessed of insight perceive the world to be illumined with the splendours of the Sun of Truth. But those whose inner eye is dimmed are deprived of beholding the light: They pronounce day to be night and proclaim morn to be eve.

¹ ای ناظر بملکوت جلال پرتو جمال آفاق عالم را نورانی نمود و فیض رحمانی مبذول داشت دلبر آفاق اشراق کرد و عاشقانرا مفتون جمال خویش نمود حال هرچند آشمس افول نمود ولی از ملکوت پنهان اشراق دارد و فیض ابدی بر آفاق مبذول داشته و میدارد صاحبان بصیرت جهانرا بپرتو شمس حقیقت روشن بینند ولی نابینایان از مشاهده نور محروم گردیدند روز را گویند شب است و صبح را فریاد برآرند که شام است

- ² Say: O hapless one! That Sun shall never set, nor shall that Day-Star of the Realm of Glory ever wane. The setting of the sun is only in relation to the dwellers of the earth, for how can there be any daybreak or nightfall in the sun itself? It remaineth ever shining in its meridian splendour, ever glowing and luminous, at the sublime apex of bounty. The Glory of Glories rest upon thee.

² بگو ای بینوا آن آفتاب را افولی نه و آن نیر ملاً اعلی را غروبی نیست افول و غروب بالنسبة باهل ارض است اما در آفتاب چه طلوعی چه غروبی همواره در نقطه احتراق مشرق است و در اعلی ذروه فیض ساطع و لامع و علیک البهاء الأبی

LOTW#37

NURA#37, MMK4#071 p.078, FRH.267-268

AB06415

To: *Aqa Abdur-Rahim et al., in Faran*

Date: 1907-Jun ca.

- ¹ O spiritual friends! Although outwardly we are far and separated from each other, in reality we are gathered and familiar in the assembly of joy and gladness under the shadow of the providence of the Forgiving Lord, and we are intoxicated with the cup whose mixture is of camphor.
- ² For the bounty of the Ocean of Oceans encompasses all and abundant success is attained. We are the waves of one sea and the drops of one river. We have received the radiance of one sun and have grown through the sprinklings of one cloud.

¹ ای یاران روحانی هرچند بظاهر از همدیگر دور و مهجوریم ولی بحقیقت در محفل سرور و حبور مجموع و مألوف در ظلّ عنایت ربّ غفوریم و سرمست کأس مزاجها کافور

² زیرا فیض بحر البور شاملست و فوز موفور حاصل امواج یک بحریم و قطرات یک نهر پرتو یک آفتاب یافتیم و برشحات یک سحاب نشو و نما نمودیم

- 3 In this condition we are intimate companions and confidants and familiar friends. In every evening and dawn there is no separation and no parting. We are manifest and evident, impassioned and enchanted.
- 4 Through the grace of the Incomparable Lord, my hope is that you will be assisted by divine favors and confirmed in infinite bounty. And upon you be the Most Glorious Glory!

ADMS#347

MKT8.186b, MKT9.251, AHB_125BE
#07-08 p.214, FRH.111

AB11754

To: Mir Ghulam-Rida Bayk, in Faran

Date: 1907-Jun ca.

- 1 O thou who art intoxicated with the Beauty of the Most Glorious! Praise be to God that thou art a sign of bowing down and prostration, at rest beneath an outstretched shade, gathered beneath the raised standard.
- 2 Thou art in mind and manifest from the horizon of the love of God, triumphant over self and desire, patient in the face of trials. Thou hast found the path of truth and drunk from the spring of guidance. Thou hast recognized the proof and evidence and found thy way to the retreat of the All-Merciful. Thou hast become privy to mysteries and aware of signs.
- 3 Consider this bounty magnificent and count this triumph great. Strive night and day and drink from the spring of certitude, that this drop may become a river and the river may join the ocean. Then boundless favors shall appear and the wondrous attributes of the All-Merciful shall become manifest.
- 4 And upon thee be the Most Glorious Glory!

FRH.100

AB06408*To: Fadlullah Naraqi (Muavinut-Tujjar), in Hamadan**Date: 1907-Jun ca.*

- 1 O kind friend! Your letter arrived and brought the utmost joy through its good news of the attraction of the hearts of the loved ones. 1 ای یار مهربان نامه رسید و از بشارت انجذاب قلوب احباً نهایت مسرت حاصل گردید
- 2 The marriage of daughters before entering their fifteenth year is not permitted according to the decisive text, as it causes illness in souls and leads to weakness and lassitude in progeny. And after determination and final agreement between the parties, delay is not permitted - one must act according to the text of the Book, unless some great obstacle arises, for these are days of dissimulation. However, one must strive as much as possible that no delay occurs, for it is contrary to the text of the Book. 2 تزویج بنات قبل از دخول در سنهء خامس عشر بنص قاطع جائز نه و سبب عللی نفوس گردد و سلاله به ضعف و فتور مبتلا شود و بعد از تعیین و قطع کلام بین طرفین تأخیر جائز نه بموجب نص کتاب باید عمل نمود مگر آنکه محذور عظیمی حاصل گردد زیرا ایام تقیه است اما بقدر امکان باید کوشید که تأخیر واقع نشود زیرا مخالف نص کتابست
- 3 Convey affectionate greetings from me to all the loved ones of God and tell them I am stirred with remembrance of you and filled with spirit and fragrance in mentioning you. You are the dear ones of Abdul-Baha and the near ones to the Divine Threshold. 3 احبای الهی [را] جمیعاً از قبل من تحیت مشتاقانه برسان و بگو من پیاد شما در هیجانم و بذکر شما پر روح و ریحان عزیزان عبدالبهائید و مقربان درگاه کبریا
- 4 And upon you be the Most Glorious Glory. 4 و علیکم البهاء الأبهی

AVK4.165.02x, AVK4.169.10x, TAH.324

AB06753*To: Aqa Ghulam-Ali son of Aqa Ghulam-Husayn et al., in Bunab**Date: 1907-Jun ca.*

O Kind Beloved! Pure Lord! Through Thine endless bounty Thou hast bestowed faith and certitude upon me and opened the gates of recognition. The soul received glad-tidings, the heart found joy, the eye became seeing, the ear became hearing. The lights of radiance were witnessed and the melody of the Concourse on High was heard. O Kind Lord! As Thou hast granted worthy guidance and freely given bounty, shelter us in Thy protection and grant us awareness. Keep us safe from strangers and protected from the wicked, that we may ever associate heart and soul with the friends and keep company

ای دلبر مهربان پاک یزدان من از فضل بی پایان ایمان و ایقان بخشیدی و ابواب عرفان گشودی جان بشارت یافت دل مسرت جست دیده بینا شد گوش شنوا گردید انوار اشراق مشاهده شد آهنگ ملأ اعلی استماع گردید یزدان مهربانا چون هدایت شایان نمودی و عنایت رایگان فرمودی در پناه خویش پناه ده و انتباه بخش از اغیار محفوظ دار و از اشرار مصون کن تا همواره با یاران دل و جان مؤانست کنیم و با اهل

with the steadfast ones, and day by day increase in our love for Thee. Thou art the Powerful and Mighty, and Thou art the Potent, the Glorious, the All-Seeing and All-Hearing.

استقامت مجالست نمائیم و روز بروز بر محبت
پیفزائیم توئی مقتدر و توانا و توئی قادر و عزیز
و بینا و شنوا

MMG2#001 p.001

AB06994

To: Haji Aqa Khan, in Yazd

Date: 1907-Jun ca.

- 1 O dear friend! I beseech and implore the threshold of the Most Glorious Beauty to make you dear in both worlds, to make you the manifestation of favors in this world and the next, to grant the heart's desire and fulfill the soul's request.
- 2 But you too must be firm and steadfast, must circle around the Most Great Announcement, must be a companion and intimate to the friends, and must endeavor according to your capacity to guide the people of that region, so that you may become a magnet for grace, an attractor of mercy, and a drawer of divine gifts.
- 3 This is My counsel to you which I have bestowed upon you - hold fast to it and you will see divine confirmations successively descending upon you from the Most Glorious Kingdom.
- 4 And upon you be greetings and praise.

- 1 ای یار عزیز از درگاه جمال ابدی تمنا و رجا
مینمایم که ترا عزیز دو جهان نماید و در این
جهان و آنجهان مظهر الطاف فرماید آرزوی دل
بدهد و خواهش جان روا دارد
- 2 ولی تو نیز باید ثابت و مستقیم باشی و طائف نبأ
عظیم گردی و یارانرا معاشر و ندیم باشی و بقدر
قوه بهدایت اهل آن اقلیم پردازی تا مغناطیس
عنایت گردد و جاذب رحمت شود و جالب
موهبت گردد
- 3 هذه وصیتی لک القیتها علیک تمسک بها تری
یتتابع علیک التّأییدات الالهیه من ملکوت
الْأبدی
- 4 و علیک التّحیّة و التّناء

MKT9.278

AB06628

To: Mulla Muhammad Rida Zavarihi

Date: 1907-Jun ca.

- 1 O servant of God! The time has come for you to cast off your tattered garments and adorn your august frame with the divine raiment - that is, with heavenly power, celestial confirmation, spiritual assistance, a breath from the Holy Spirit, the melody

- 1 ای بنده الهی هنگام آنست که خلع ثياب رثيث
نمائی و بخلعت الهی هیکل معظم را مکرم فرمائی
یعنی بقوت ملکوتی و تأییدی لاهوتی و مددی
آسمانی و نفحه روح القدس و نغمه ورقائی

of the celestial Bird, and the divine call - to journey toward Kashah and Tariq and those regions, that you may make the deprived ones confidants of the mystery and attune the heedless ones to the Most Great Guidance.

و رتہائی ربّانی بسمت کشف و طارق و آن حوالی
سفر نمائی تا محرومان را محرم راز کنی و غافلان را
بهدایت کبری دمساز نمائی

- 2 Show forth the white hand and manifest the evident serpent, that it may swallow up the ropes and staves of the sorcerers among the people of the Bayan, and proof and demonstration may become manifest, and the guidance of the All-Merciful may be revealed, and the bounty of the All-Glorious Lord may encompass all.

2 ید بیضا بنمائی و ثعبان مبین ظاهر فرمائی تا حبال و
عصیّ سحره بیانان را فرو برد و حجت و برهان ظاهر
گردد و هدایت رحمان مشهود شود و موهبت
حضرت سبحان احاطه کند

- 3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

PYB#229 p.44

AB08367

To: Asadullah Imadabadi, in Yazd

Date: 1907-Jun ca.

- 1 O lion in these thickets! Be thou a lion of 'Abdu'l-Baha, and in this wilderness raise the cry of "O Glory of the Most Glorious!" that the foxes of heedlessness may take flight and the ignorant jackals may choose to flee, and thou mayest become a hunter in that plain and meadow and bring down thy prey.
- 2 Each day achieve a victory and at every moment breathe a spirit - quicken hearts and cause souls to shine bright. Be thou the cause of the education of souls, and in the school of divine knowledge become a teacher of love and impart the science of truth.
- 3 Convey my longing greetings to the friends of God. And upon thee be the most glorious Glory.

1 آیا الغضنفر فی هذا الغیاض اسد البهاء باش
و در این پیشه نعره یابهاء الأبهی برآر تا ثعالب
غفلت هزیمت یابند و شغالان نادان فرار اختیار
کنند و تو در آن دشت و صحرا نخجیرگیر گردی
و شکارافکن شوی

2 هر روز فتوحی نمائی و در هر دم روحی بدمی
دلها زنده نمائی و جانها تابنده کنی سبب تربیت
نفوس شوی و در دبستان معرفت ادیب عشق
گردی و علم حقیقت آموزی

3 یاران الهی را تحیت مشتاقانه برسان و علیک البهاء
الأبهی

MKT9.215

AB08508*To: Aflatun Hakim, in Kashan**Date: 1907-Jun ca.*

- 1 O Aflatun [Plato]! Your namesake became renowned throughout the horizons and was distinguished for his knowledge of illuminative philosophy. Knowledge is the cause of success and prosperity and is a magnet of grace and achievement.
- 2 Therefore in this wondrous Dispensation learning and knowledge are among the greatest virtues of the human world. As much as thou art able, encourage all to acquire useful knowledge that they may benefit therefrom and become sources of illumination in the world of humanity, that those walking in the darkness of ignorance may become enlightened and those who are unlettered in this age may attain at least the first degree of understanding.
- 3 And upon thee be the Most Glorious Glory.

1 ای افلاطون همنامت شهره آفاق شد و بحکمت
اشراق معروف و ممتاز گشت دانائی سبب فوز
و فلاح است و مغناطیس فیض و نجاح

2 لهذا در این دور بدیع علم و دانائی از اعظم مناقب
عالم انسانیت تا توانی کل را بتحصیل علم مفید
ترغیب و تحریص کن تا مستفید گردند و سبب
روشنائی عالم انسانی شوند ظلمانیان جهل نورانی
شوند و نادانان عصر سردقتر دانائی گردند

3 و علیک البهاء الأبهی

MMK2#243 p.175, AHB_128BE #12
p.366

AB08631*To: Muhammad Rida Ibn Sina, in Tihiran**Date: 1907-Jun ca.*

- 1 O thou steadfast in the Covenant!
- 2 The method of instruction which ye have established, beginning with proofs of the existence of God and the oneness of God, the mission of the Prophets and Messengers and Their teachings, and the wonders of the universe, is highly suitable. Keep on with this. It is certain that the confirmations of God will attend you. It is also highly praiseworthy to memorize the Tablets, divine verses and sacred traditions.
- 3 Ye will surely exert every effort in teaching, and in furthering understanding.
- 4 Upon ye be the glory of the All-Glorious.

1 ای ثابت بر پیمان

2 ترتیبی که در تعلیم قرار دادید که از بدایت
اثبات الوهیت و وحدانیت رب قدیم و نبوت
انبیا و مرسلین و بیان آثار و آیات و عجائب کونیه
بسیار موافق چنین مجری دارید البتّه تأیید از رب
مجید خواهد رسید و حفظ الواح و آیات محکمات
و احادیث بسیار موافق

3 البتّه کمال همت را در تعلیم و تفهیم و تدریس
مبذول دارید

4 و علیکم البهاء الأبهی

COC#0390x, COC#0625x

INBA84:401, AKHA_103BE #07 p.04,
TRBB.059, MJTB.107

AB08506

To: Aqa Asadullah son of Mulla Muhammad Rida, in Yazd

Date: 1907-Jun ca.

- ¹ O Lion of 'Abdu'l-Baha! Thou art a servant at the Court of the Divine Unity, standing to render service at the Holy Threshold, and taking pride in servitude. I am well-pleased with thee, God is well-pleased with thee, and all the divine friends are content with thee and hopeful. Therefore, thou must show forth nobility and manifest such power and might that it may become clear and evident that thou art a near servant at the Court of Glory.

¹ ای اسد عبدالبهاء درگاه احدیت را خادمی و در عتبه مقدسه قائم بخدمت پردازى و بعبودیت افتخار نمائی من از تو راضی و خدا از تو راضی و عموم یاران الهی از تو خورسند و امیدوار پس باید کرامتی بنمائی و قدرت و قوتی ظاهر سازی که واضح و آشکار گردد که تو بنده مقرب درگاه کبریائی

- ² And upon thee be the Most Glorious Glory!

² و علیک البهاء الأبهی

PYB#230 p.51

AB09603

To: Muhammad Isma'il Bushruihi, in Bushruihi

Date: 1907-Jun ca.

- ¹ O old friend and long-time companion! Thou art among the foremost ones and of the company of those drawn nigh. "The foremost ones! The foremost ones! These are they who are brought nigh!" Thou art worthy of every praise and deserving of every bounty.
- ² I take refuge at the threshold of the All-Knowing God and show forth utter lowliness and supplication, that He may make thee independent of all else save Him and make thee the intimate companion and confidant of the holy fragrances. Verily my Lord is the All-Bountiful, the Merciful, the Bestower.

¹ ای یار قدیم و آشنای دیرین تو از سابقینی و از زمره مقربین السابقون السابقون اولئک هم المقربون سزاوار هر ستایشی و لایق هر بخشش

² من بدرگاه یزدان آگاه پناه برم و عجز و نیاز نمایم تا ترا از مادون بی نیاز نماید و بنفحات قدس دمساز و همراه کند آن ربی لکریم رحیم وهاب

MMK6#528

AB11792*To: Mirza Muhammad Taqi et al., in Faran**Date: 1907-Jun ca.*

- 1 O two pure-hearted servants! My desire is that these two blessed souls become two shining candles and make that region a niche of brilliant light, become manifestations of the favors of the Great Lord, receive the rays of grace from the Star of the Most Glorious Kingdom, become the cause of guidance to the heedless ones, and bring joy and delight to the hearts of the friends.

1 ای دو بندهء پاک جان جانان مرا آرزو چنان
که آن دو نفس مبارک دو شمع تابان گردند و
آسمانرا مشکاة نور رخشان نمایند مظهر الطاف
رب کبریا گردند و پرتو فیض از کوکب
ملکوت ابهی گیرند و سبب هدایت غافلان
شوند و فرح و سرور قلوب یاران گردند

- 2 And upon you both be the Most Glorious Glory.

2 و علیکما البهاء الأبهی

FRH.095

AB09654*To: Mulla Ghulam-Husayn, in Yazd**Date: 1907-Jun ca.*

- 1 O thou radiant light! Every countenance that is illumined by the light of guidance is a luminous lamp, a merciful candle, and a heavenly star. Therefore, since thou hast been enkindled with the love of God, thou art radiant, brilliant and effulgent.

1 ایها النور البازغ هر رخی که پرتو هدایت روشن
سراج نورانیست و شمع رحمانی و نجم آسمانی پس
چون روی بجبت الله برافروختی شارقی و بارق
لامعی و بازغ

- 2 Beseech God that thou mayest ever remain illumined and that through the holy fragrances thou mayest perfume the nostrils of others, so that thou mayest become an embodied spirit, a personified light, and a manifest bounty.

2 از خدا بخواه که همواره منور باشی و بنفعات
قدس مشام معطر نمائی تا روح مصور شوی و
نور مجسم گردی و موهبت مشخص شوی

- 3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الأبهی

MKT9.217a

AB09916*To: Mihdi Tabib Baha'i, in Lahijan**Date: 1907-Jun ca.*

1 O steadfast one in the Covenant! Your letter was received....

1 ای ثابت بر پیمان مکتوب شما واصل شد....

2 As for the matter of alchemy, this matter is under divine protection and concealment. Its day of manifestation has not yet come, and until its day of manifestation, which represents the stage of the perfection of this world, arrives, its attainment is impossible and unachievable. Therefore, all their striving and squandering of resources devoted to this matter will ultimately prove fruitless and without result....

2 اما در مسئلهء کیمیا این قضیه در تحت عصمت و ستر الهیست هنوز یوم ظهورش نیامده و تا یوم ظهورش که درجهء کمال این عالم است نیاید حصولش ممتنع و محالست لهذا آنچه میکوشند و خائمانها بیاد میدهند و صرف این مسئله مینمایند عاقبت بی نتیجه و ثمر است....

BLO_alchemy

YMM.388x

AB10457*To: Abdur-Rahim Hafizus-Sihhih, in Tihiran**Date: 1907-Jun ca.*

O thou who art firm in the Covenant! Thou didst yearn to attain unto His presence, that thou mightest travel as companion to Hakim Harun. Although the time is not propitious and there are impediments to being in His presence, nevertheless, since thou hast beseeched and insisted with the utmost humility and self-effacement, there is no choice but to accept. The rest is up to thee. And upon thee be the Most Glorious Glory!

ای ثابت بر پیمان تمنای حضور داشتی که با حکیم هارون همسفر گردی هر چند زمان اقتضا ننماید و در حضور محذور با وجود این چون با کمال تذلل و انکسار الحاح و اصرار دارید چاره جز قبول نه دیگر اختیار با شماست و علیک البهاء الأبهی

TAH.308

AB10884*To: Abdu'l-Majid Tabib (Maraghih), in Ridaiyyih**Date: 1907-Jun ca.*

- 1 O thou who art firm in the Covenant! The letter which thou didst write to Jinab-i-Manshadi was noted. I was pleased with its contents...
- 1 ای ثابت بر پیمان نامه که بجناب منشادی مرقوم نموده بودید ملاحظه گردید از مضمون ممنون شدم...
- 2 ...the ultimate reach of minds is but fetters, and most of the strivings of the learned are but error. Take what thou hast seen and leave aside what thou hast heard - in the countenance of the full moon thou wilt find what makes thee independent of Saturn.
- 2 غایة اقدام العقول عقل و اکثر سعی العالمین ضلال خذ ما رأیت و دع شیئاً سمعت به فی طلعة البدر ما یغنیک عن زحل...

MSHR1.057x

AB06877*To: Juliet Thompson, in Washington, DC**Date: 1907-Jun-03*

- 1 O thou who art enkindled with the fire of the Love of God! Thou art a beloved daughter in the Kingdom of ABHA and art respected in the presence of Abdul-Baha. Truly, I declare, thou art engaged in the service of the Cause of God from all directions, art familiar with the glorification of the Most Great Name and art intimate in spreading the fragrances of holiness. God is pleased with thee, I am pleased with thee and the angels of the Supreme Concourse are pleased with thee.
- 1 ای مشتعله بنار محبت الله در ملکوت ایهی دختر عزیز و در نزد عبدالبهاء محترم زیرا فی الحقیقه بخندمت امر الله از هر جهت مشغولی و بثنای اسم اعظم مأنوس و بنشر نفحات قدس مألوف خدا از تو راضی من از تو راضی اهل ملأ اعلی از تو راضی
- 2 It is hoped, from the bounty of His Highness the Almighty, that thou mayest find such ecstasy and exhilaration and so ignite the fire of the love of God that thou mayest bring the regions of America near to the Kingdom of ABHA.
- 2 از فضل یزدان امید چنانست که چنان شور و شوق یابی و آتش محبت الله افروزی که اقلیم امریک را بملکوت نزدیک کنی

MKT7.123

TAB.700-701

AB07576

To: Charlotte Bingham, in Chicago

Date: 1907-Jun-03

O thou who art attracted to the Kingdom!

Thy likeness (photograph) was seen. The Sun of the Kingdom hath shed a light on thee, so thy likeness is made radiant and thy face happy.

Beneath the photograph the word "faithfully" was inscribed which indicated that thine heart is attracted to faithfulness and that thou seekest faithfulness. No attribute is more commendable than faithfulness. It is of the greatest of the virtues in the world of humanity. I hope that thou mayest be faithful to the Lord of the Kingdom, be attracted to His Beauty, serve in His Threshold and strive in His vineyard.

TAB.634

AB09453

To: Gertrude Buikema, in Chicago

Date: 1907-Jun-03

O thou dear maid-servant of God!

Thy likeness (photograph) was received through Mrs. True and was seen. The light of faith shone in thy brow and the smile of the Kingdom in thy face. When I saw that likeness, I supplicated and implored, at the Threshold of the Lord of the Kingdom, to make thee a dear one of the two realms and to free thee from every fetter save the love of God.

May the Most Glorious Bounty be upon thee.

TAB.052

AB09411*To: Juliet Thompson, in New York**Date: 1907-Jun-03*

O thou ignited candle! The real light is the light of the love of God. Praise be to God! thy face is illumined by the radiance of the divine love and thy nostrils are perfumed through the fragrances of the garden of the Kingdom of ABHA, and thou art engaged, night and day, in service in this divine garden and art spreading the Tablets of Abdul-Baha. Wherefore, thank God that thou art assisted to such a service.

TAB.697

ای شمع افروخته روشنی حقیقی نور محبت الله است الحمد لله رخت بپرتو عشق الهی منور است و مشامت بنفحات ریاض ملکوت ابهی معطر و شب و روز در این باغ الهی بخدمت مشغولی و مکاتیب عبدالبهاء منتشر مینمائی پس شکر کن خدا را که باین خدمت موفقی

MKT7.101a

AB00639*To: James B Thornton Chase, in Chicago**Date: 1907-Jun-04*

1 O thou herald of the Kingdom!

1 ای منادی ملکوت

2 Thank God that thou didst come to the holy shrine, put thy head upon the holy dust, reached the gathering-place of the spiritual ones, became a member of the assembly of the Merciful, found friendship with Abdul-Baha and with the utmost love and joy spent a few days there. Then thou didst receive permission to return so that thou mayest serve the Kingdom on the continent of America and show (to the people) the way to heaven and lead them toward the Lord of Hosts. I hope that, with a divine strength and a god-like personality, with a heavenly guidance, with a divine attraction and with a spiritual zeal, thou wilt educate the people.

2 شکر کن خدا را که ببقعه مبارکه آمدی و سر باستان تربت مقدسه نهادی و مطاف روحانیانرا زیارت کردی در انجمن رحمانی در آمدی و با عبدالبهاء الفت جستی و در نهایت محبت و سرور آیامی بسر بردی بعد مأذون بمراجعت گشتی تا در کشور امریک بخدمت ملکوت پردازی و راه آسمانی بنائی و رب الجنود هدایت کنی امیدوارم که بقوت ربانی و نفسی رحمانی و تأییدی آسمانی و خلقی یزدانی و جذبی الهی و ولهی روحانی بهدایت و تربیت نفوس پردازی

3 O thou, the firm one in the Covenant! Give my respectful greeting to they honored wife and say to her from me: "The Jewish people were expecting the manifestation of Jesus and were at the same time attracted to Moses. When His Holiness Christ appeared, they (the Jewish people) thought that holy personality intended to take away the eternal honor of Moses. Moses, in the eye of Israel, had no equal. Now, these had never thought that a greater than him (Moses) would appear. So this way of thinking became the cause of their being kept away from the Light of Christ and they were prevented from

3 ای ثابت بر پیمان قرینه محترمه مسیس الا نور را از قبل من تحیت محترمانه برسان و بگو اسرائیل منتظر ظهور مسیح بودند و منجذب حیات موسی چون حضرت مسیح ظاهر شد گمان نمودند که آنحضرت مقدس را مقصد زوال عزت ابدیه موسی است زیرا حضرت موسی در نظر اسرائیل مثل و ماندنی نداشت ابداً گمان نمینمودند که شخصی اعظم از او ظاهر گردد لهذا این ملاحظه

the precious things of the Holy Spirit, notwithstanding the fact that the greatest friend of Moses was Christ and He made His Holiness Moses great in the eye of the world and made Him to be glorious in the contingent world; whereas, even now, Israel (that is, the Jews) deny His Holiness, the promised Christ, and count Him to be an enemy of His Holiness Moses and of Aaron and David; and they were kept away from the bounties of Christ. They think that no other great person like Moses could ever come upon the earth and if such a person should be sent (by God), he must come under the shadow of His Holiness Moses and promulgate the law of the Torah. This negligence on the part of the Jews became the cause of keeping away a multitude from the heavenly bounties and from the beneficence of the Holy Spirit for nineteen-hundred years.

سبب شد که از انوار مسیح محروم شدند و از نفثات روح القدس ممنوع و حال آنکه اعظم دوست حضرت موسی حضرت مسیح بود و حضرت موسی را در انظار بزرگوار کرد و در عالم وجود جلیل فرمود و الی‌الآن اسرائیل یعنی یهود حضرت مسیح موعود را انکار نمایند و دشمن حضرت موسی و هارون و داود شمرند و از فیض مسیحائی محروم ماندند و هیچ‌گمان میکنند که شخص جلیلی مانند موسی بعرصه وجود قدم نهند و اگر نفسی مبعوث گردد آن در ظل حضرت موسی است و ترویج شریعت تورات نماید این غفلت سبب شد که جم غفیری قریب هزار و نهصد سالست که از موهبت آسمانی محرومند و از فیض روح القدس ممنوع

- 4 “The Sun is ever the same, but the place whence the Sun hath appeared hath changed. Then, at Christ’s time, it appeared in the sign of Aquarius, but now it hath manifested itself from the sign of Cancer. These signs are just for an illustration. The sun is the same sun, no matter from what sign it may manifest itself or from what spot it may arise. Thou must look at the Sun; do not become veiled by the places from which the Sun appears.”

4 شمس همان شمس است ولی مطالع تغییر کرده از برج دلو طالع بود حال از برج سرطان طالع گشته این بروج امر اعتباریست آفتاب آفتابست از هر برجی طالع شود و از هر نقطه‌ای اشراق کند تو نظر بآفتاب نما محتجب بمطالع مشو

- 5 O Mr. Chase! Likewise instruct and give my love to thy dear son and say: “O dear one of Abdul-Baha! Be the son of thy father and be the fruit of that tree. Be a son that hath been born of his soul and heart and not only of the water and clay. A real son is such an one as hath branched from the spiritual part of a man. I ask God that thou mayest be at all times confirmed and strengthened.”

5 ای مستر چیس همچین پسر عزیزت ثورتون چیس ثانی را از قبل من نوازش نما و مهربانی کن و بگو ای عزیز عبداله پسر آن پدر باش و ثمر آن شجر زاده عنصر جان و دل او باش نه همین آب و گل پسر حقیقی آنست که از عنصر روحانی انسان منشعب گردد از خدا خواهم که در جمیع اوقات موفق و مؤید باشی

- 6 O thou servant of Baha’! Thou hast asked regarding the political affairs. In the United States it is necessary that the citizens shall take part in elections. This is a necessary matter and no excuse from it is possible. My object in telling the believers that they should not interfere in the affairs of government is this: That they should not make any trouble and that they should not move against the opinion of the government, but obedience to the laws and the administration of the commonwealth is necessary. Now, as the government of America is a republican form of government, it is necessary that all the citizens shall take part in the elections of officers and take part in the affairs of the republic.

6 ای بنده بها از مداخله در امور حکومت سؤال نموده بودی از مقتضیات ممالک امریک اینست که در انتخابات باید اهالی مداخله نمایند این امر لازمست اعتذار از آن ممکن نه مقصود من از عدم مداخله در امور حکومت اینست که احبای الهی فسادی ننمایند و مخالف رأی حکومت حرکت و سلوکی نکنند اما متابعت قوانین و نظامات مملکت لازمست و چون آن حکومت جمهوریست است لابد بر اینست که تمام اهالی در انتخابات در مناصب در امور جمهور مداخله نمایند

7 O thou firm one in the Covenant! We give thee Thahbet (the Firm) for a name, so that this name be an example of firmness and in the future thou mayest, even more than before, be confirmed in service, and upon thee be El-Baha-el-ABHA!

7 ای ثابت بر پیمان نامت را ثابت نهادیم تا دلیل بر استقامت کند و در آینده بیشتر از سابق موفق بخدمت گردی و علیک البهاء الأبهی

MMK1#117 p.136x

SWAB#117x, BSW#18.17x, TAB.341-343, PN_1912 p069x, ECN.513

AB06782

To: Baha'is of Milwaukee, WI et al.

Date: 1907-Jun-04

O Spiritual Souls! O People of the Lord!

The Assembly that ye have established in that town is an effulgent ray from the Realm of Glory: I pray God that men's hearts may become illumined thereby and their souls rejoiced by His great glad tidings; that their eyes may be fixed on the higher world and their tongues unloosed in adoration and praise. Ye have found favour before the Threshold of Oneness and won the honour and acceptance of this captive. Ye must now continue your efforts, diligently and with the utmost constancy, occupying yourselves with the remembrance of God, reading the verses, reciting the prayers, engaging in consultation, and seeking to propagate the Word of God. Intoxication with the love of God is the key — that, and ever-growing knowledge of God, love, unity, fellowship and detachment.

TAB.593

AB08547

To: May Maxwell, in Washington, DC

Date: 1907-Jun-04

Through his honor Mirza Ahmad

To the beloved maid-servant of the Lord of the Kingdom, Mrs. Maxwell - upon her be Baha'u'llah!

O thou daughter of the Kingdom! Thou art in my memory and art present in heart and soul in the assemblage of the Kingdom. I do not forget thee. I supplicate for thee from the favors of the Lord of this glorious Age, and of this new Century, abundant confirmations so that thou mayest find at every moment a new spirit and be the recipient of the outpouring of the Holy Spirit. "And this, indeed, would not be difficult for thy Lord!"

MAX.243

AB00587

To: Bernard Jacobsen, in Kenosha, WI

Date: 1907-Jun-05

- 1 O thou who art turning to the divine Kingdom! 1 ای متوجّه بملکوت الهی
- 2 The lengthy epistle was considered. Notwithstanding lack of time and opportunity, on account of exceeding love an answer will be written. 2 نامه مفصل ملاحظه گردید با وجود عدم فرصت و مهلت نظر بشدّت محبت جواب مرقوم می شود
- 3 Thank God thou didst become a soldier of life; subdued the domain of hearts with the arms of the love of God and the sword of concord and peace; didst go after the army of the Kingdom of ABHA; followed the Supreme Concourse and by the aid of the Spirit made many conquests. 3 حمد خدا را که لشکر حیات شدی و بسلاح محبت الله و شمشیر صلح و سلام کشور قلوب گشودی پیروی جند ملکوت ابری نمودی و متابعت ملاّ اعلی کردی بتأیید روح فتح و فتوح نمودی
- 4 The merciful assembly of Kenosha hath in reality taken food and provisions from the Kingdom of ABHA and become confirmed by the aid of the Sun of Reality. Therefore, I am hopeful that, day by day, it may advance and progress. 4 و محفل روحانی کنوشه فی الحقیقه زاد و توشه از ملکوت ابری گرفته و بتأیید شمس حقیقت موفق شده لهذا امیدوارم که روز بروز ترقی نمایند
- 5 The members of the Spiritual Meeting (the Board of Consultation) must endeavor, by the power of the Holy Spirit, to make the souls real Bahais. If they attain this glorious purpose, that country will be illumined and that land will become a veritable paradise, all nations will look to that assembly and from the explanation and exposition thereof receive realities and meanings. 5 اعضای محفل روحانی باید بقوّت روح القدس بکوشند تا نفوس را بهائی حقیقی نمایند اگر باین مقصد جلیل موفق شوند آنکشور منور گردد و آن سرزمین بهشت برین شود جمیع ملل ناظر بآن محفل شوند و از بیان و تبیان اقتباس حقایق و معانی کنند
- 6 O thou servant of Baha'! Always remind the friends of the greatness of the great message. 6 ای بنده بها همواره احبّا را متذکّر بعظمت نبأ عظیم دار
- 7 7 اعضای محفل شوری مستر والتر بوهانن و پیتر نلسن رالف یاجر هنری بنینگ کریست هوارد

- 7 Convey long greeting of great love from me to the members of the Meeting of Consultation: ... Whenever I think of them I find soulful repose and conscious joy.
- 8 The feast (supper) [every nineteen days] is very acceptable and will finally produce good results. The beloved and the maid-servants of the Merciful must inaugurate the feast in such wise as to resurrect the feast of the ancients—namely, the “lord’s supper.” The attracted maid-servant of God, Mrs..., I hope will be inspired so she may become the means of unity among the friends in every city. That meeting for feast for which thou wert preparing and providing, should recur every so often, so that it may prove a means of attracting the confirmation of the Kingdom of ABHA.
- 9 Inform the maid-servant of God, who prepared her home as a [temporary] Mashrak-el-Azcar, that this service was accepted in the Kingdom of ABHA.
- 10 Inform the near (dear) maid-servant of God [thy wife], who hath organized a school of industry in order that children may learn an industry and chant communes, that this is very agreeable.
- 11 O thou servant of God! To look after the sick is one of the greatest duties. Every soul who becomes sick, the other friends should certainly offer the life (of service) in the utmost kindness.
- 12 Thou hast asked regarding the naming of children: When thou wishest to name a babe, prepare a meeting therefor; chant the verses and communes, and supplicate and implore the Threshold of Oneness and beg the attainment of guidance for the babe and wish confirmed firmness and constancy; then give the name and enjoy beverage and sweetmeat. This is spiritual baptism.
- 13 His honor, Mr. Agnew, Mrs. Agnew, and Ruhullah arrived. They were attracted by the fragrances of God and ignited by the fire of the love of God. With a new spirit and fresh life they returned.
- 14 O son of the Kingdom! Thy services in the Kingdom of ABHA are evident, well known and accepted. Indeed thou art a truthful servant of the Holy Threshold and a firm caller to the divine Kingdom.
- 15 Strive so that the odor of violation cease and all come under the protection of the Covenant.
- هرمان کارلسن لوئیز ولز هنری گودیل را از قبل من بنهایت محبت تحیت مشتاقانه برسان هر وقت پیاد آنان افتم راحت جان یابم و مسرت وجدان جویم
- 8 ضیافت در هر نوزده روز بسیار مقبول و عاقبت نتایج مرضیه بخشد یاران و اماء رحمن باید جشنی گیرند که بزم پیشینیان یعنی عشاء ربانی گردد امةالله المنجذبه بریتینگهام را امیدوارم که حق الهام نماید تا در هر شهری سبب الفت یاران شود محفل ضیافتی که در تهیه و تدارک بودید باید هر چندی تکرار یابد تا جاذب تأییدات ملکوت ابدی گردد
- 9 امةالله که خانه خود را بجهت مشرق الأذکار مهیا نمود این خدمت در ملکوت ابدی مقبول شد
- 10 امةالله المقرّبه مسس جاکبسن مدرسهائی که تشکیل نموده تا اطفال تحصیل صنعت نمایند و بتلاوت مناجات پردازند بسیار موافق
- 11 ای بنده الهی مواظبت بیماریها را از اعظم واجبات است هر نفسی که بیمار شود البته باید سائر یاران بنهایت مهربانی جانفشانی نمایند
- 12 در خصوص نام نهادن اطفال استفسار نموده بودی هر طفل را که وضع اسم خواهید محفل پیارائی و آیات و مناجات تلاوت کنید و بتبیل و تضرع بدرگاه احدیت نمائید و از برای طفل حصول هدایت رجا کنید و تأیید و ثبوت و استقامت بخواید بعد نام بنهید و شربت و شیرینی صرف نمائید این تعمید روحانی است
- 13 جناب مستر و مسس اگنو و روحالله وارد و بنفحات الله منجذب و بنار محبت الله مشتعل بروحی جدید و حیاتی تازه مراجعت نمودند
- 14 ای ابن ملکوت خدمات تو بملکوت ابدی معلوم و مشهور و مقبول فی الحقیقه آستان مقدس را بنده صادق و ملکوت الهی را منادی ثابت
- 15 بکوش تا رایحه نقض از آن شهر منقطع گردد و جمیع در ظل میثاق آیند

- 16 Remain in and about that town and know that trial is the cause of promotion. But thou must deal with all in the utmost love and do kindness. Although they lift up the head of pride, show thou greater humility and meekness and treat them with the utmost submission and lowliness.
- 17 Show the utmost kindness in my behalf to the near maid-servant of God (thy wife), the near-drawn Miss Jacobsen; and, if it be possible, repair unto Milwaukee and Racine, and there arise to serve the Word of God.

16 در همان مدینه و اطراف آن مدینه باش و بدان
که امتحان سبب ترقی است ولی باید با جمیع
بنهایت محبت آمیزش نمائی و مهربانی کنی هرچند
آنان سرگرانی نمایند تو خضوع و خشوع بیشتر نما
و بنهایت تذلل و انکسار معامله فرما

17 امة الله المقربة مسس جاكبسن را از قبل من
نهایت مهربانی بنما و اگر ممکن به میلواکی و راسین
برو و در آنجا بخدمت کلمه الله پرداز

TAB.148-150, BWF.411-412x, COC#0928x, LOG#0462x, LOG#0946x

BRL_DAK#0828, AVK3.062.13x,
DRM.011bx, MAS2.078-079x

AB02141

To: Baha'is of Kenosha, WI

Date: 1907-Jun-05

O ye dear friends and maid-servants of God!

A good fragrance is coming from the rose-garden of Kenosha and a pleasing breeze is blowing from the orchard of the hearts of the friends and maid-servants of the Merciful.

Praise be to God, that town, by the presence of the beloved ones and the maid-servants of the Merciful, hath become a veritable paradise and its space, like unto the heavens, is illuminated with radiant lamps. If this conflagration and attraction continue for a period, Kenosha will soon attain great provisions, will travel with speed through the degrees of existence and make great progress in the orders of the Kingdom.

Therefore, this prisoner implores and supplicates at dawn, seeking strength and confirmation for the beloved of that town. Thus may heavenly confirmation become your associate and the morn of eternal happiness dawn upon ye and the Sun of Reality rise with such brilliancy as to dispel entirely the gloom of ignorance from those horizons.

O ye real friends and dear maid-servants of God! The Lover of the East in perfect love has outstretched His two hands to embrace the beloved of the West and to rejoice in that love and unity.

O ye beloved of God! As long as ye can strive to set aglow the hearts with love, be attracted to one another and be members

of each other. Every soul of the beloved ones must adore the other and withhold not his possession and life from them, and by all means he must endeavor to make that other joyous and happy. But that other (the recipient of such love) must also be disinterested and life-sacrificing. Thus may this Sunrise flood the horizons, this melody gladden and make happy all the people, this divine remedy become the panacea for every disease, this Spirit of Reality become the cause of life for every soul.

O ye friends and maid-servants of the Merciful! It is the life-offering, rejoicing, happiness and the manifestation of Divine Favors.

TAB.146-147, BSTW#068

AB02478

To: Baha'is of Chicago, IL

Date: 1907-Jun-05

O Thou Pure God!

Gaze providently at the beloved ones and the dear maid-servants in Chicago. Confer upon them Thy bounty and grace. Teach them the law of the Kingdom, burn away the veil of material superstition and light the candle of Thy love in their hearts!

O God! The clay (or being) of these servants is kneaded with water of fidelity and the nature of these maid-servants is adorned with love! They believe and are assured. They are firm and steadfast; they are kneeling and worshipping; they are uttering (the Words) and are informed. Render them confirmed and victorious with the hosts of strength. Aid and gladden them through the angels of the Kingdom of ABHA! At every moment reveal a new power to them and with every breath confer a great bounty. Thus with a heavenly power, divine strength, merciful fragrance, supreme light, and conscious attraction, may they arise to serve Thee, to perfume the East and the West with the fragrances of holiness, establish the universal peace, promulgate integrity and honesty, to adore the truth, become a means of life to the people of the world, a cause of comfort and rest to them; to help the spiritual meeting, to serve the gathering of the Lord, to send well-informed souls

(teachers) to other regions and climes, to be self-sacrificing with life and heart, to build the Mashrak-el-Azcar, to raise the anthem of sanctity to the Supreme Kingdom, to live in perfect love with one another; nay, rather, to be the cause of rest to the whole world, to adorn the realm of creation, to destroy the edifice of jealousy and envy and to establish the law of love and unity, to be truthful servants of mankind and conscientious well-wishers of the human race!

O God! Thou art the Able, the Powerful! Thou are the Confirmer and the Helper in all conditions and circumstances!

TAB.355-356, BSTW#054

AB03461

To: Rosa V Winterburn, in California

Date: 1907-Jun-05

- 1 O thou beloved maid-servant of God! Thy letter [...] was received and its contents became known. ... 1
- 2 In this most Merciful Age the ignorant prejudices are entirely removed, therefore the marriage of Miss ... to Mr... is permissible; but Miss ... must exert herself day and night so that, like the favored maid-servant of God, Mrs... she may guide her husband. She must not rest until she makes him her spiritual as well as physical partner in life. ... 2
- 3 Baha'i marriage is the commitment of the two parties one to the other, and their mutual attachment of mind and heart. Each must, however, exercise the utmost care to become thoroughly acquainted with the character of the other, that the binding covenant between them may be a tie that will endure forever. Their purpose must be this: to become loving companions and comrades and at one with each other for time and eternity. ... 3
 عقد بهائی ارتباط بین طرفین است و تعلق خاطر بین جهتین ولی باید نهایت دقت بنمایند و بر اخلاق همدیگر واقف شوند و عهد وثیق ارتباط ابدی حاصل شود و مقصد الفت و رفاقت و وحدت و حیات سرمدی باشد
- 4 The bridegroom must, before the bridesman and a few others, say: "Verily, we are content with the will of god." And the bride must rejoin: "Verily, we are satisfied with the desire of God." This is Bahai matrimony. ... 4
- 5 Regarding the marriage of Mr... and Miss ..., that also, God willing, is blessed. ... 5

- 6 The true marriage of Baha'is is this, that husband and wife should be united both physically and spiritually, that they may ever improve the spiritual life of each other, and may enjoy everlasting unity throughout all the worlds of God. This is Baha'i marriage.

SWAB#086x, BSW#16.17x, BPRY.117x, TAB.325-326, BWF.372-372x, BSC.457 #840x, BSTW#150

6 عقد حقیقی بهائیان اینست که باید بین طرفین روحاً جسماً التیام تام حاصل گردد تا در جمیع عوالم الهی اتحاد ابدی داشته باشند و حیات روحانی یکدیگر را ترقی دهند اینست عقد بهائی و علیک البهاء الأبهی

MMK1#086 p.115x

AB05941

To: Lydia Rainy, in Seattle

Date: 1907-Jun-05

O thou attracted one!

Thy letter was an evidence of the happiness and rejoicing of thy heart and soul and a proof of knowing the True One and severing thyself from all else save Him. When thou beholdest with the eye of Truth then thou wilt realize that in this world neither known or unknown, neither kind father or beloved son, mother or sister, help us. No persons assist except the Benevolent Almighty.

When thou knowest Him, thou art independent from all else. When thou art attached to His love, then thou art detached from every kith and kin.

O thou attracted one of the Kingdom! Complete thou the study of the art of music and sacrifice thyself more or less to the Lord of the Kingdom.

The spiritual lily reached [me] in the world of the Merciful and its sweet fragrance perfumed the nostril. I ask God that thou mayest find a soul overflowing with glad-tidings, seek a heart of joy and attain to the beautiful ideal! That thou mayest sever thyself from this world and soar up to the Universe of the Creator!

TAB.671

AB00296

To: Aqa Siyyid Ahmad Afnan, in Yazd

Date: 1907-Jun-06

1 O branch sprung from the Blessed Tree! Your glorious letter - nay rather, your string of pearls and rubies - was received. Its intimations were glad-tidings and its words were the spirit of life, for they testified to the steadfastness and firmness of the friends of God and bore witness to the attraction of divine hearts. You wrote about the friends in Qum, Kashan, Ardistan, Na'in and Ardakan, and gave news of the gatherings in the land of Ya [Yazd]. In truth, the utmost steadfastness and firmness in the Cause of God was manifested by the friends in Yazd. Despite the onslaught of oppressors, plunder and pillage, the striking of sword and spear, the destruction of buildings, and the martyrdom of holy souls, the orphaning of children and the captivity of women, they maintain such steadfastness and firmness in God's Cause and establish such divine gatherings and spiritual assemblies. This truly bewilders the mind, and if there were justice, one would testify that such sacrifice and steadfastness in the divine Cause has not occurred from the beginning of existence until now - it is unique to this Great Announcement.

2 May my spirit be a sacrifice for the dust of these martyrs, and my being be offered up for the blood of these pure ones who are near the Most Great Threshold, who are attracted to the Supreme Horizon, who have attained the seat of truth in the Most Glorious Kingdom! O martyrs! O trustees! O chiefs! O nobles! I sacrifice my being, my spirit, my essence and all that God has bestowed upon me through His grace and bounty. I testify that you are the brilliant stars, the piercing meteors, the radiant full moons and the dazzling suns in this wondrous Cause. How excellent are you, O birds singing in the gardens of unity! Blessed are you, O lions roaring in the thickets of detachment! Glad tidings to you, O fish swimming in the pools of divine oneness! You are the signs of guidance and you are the waving banners in the field of sacrifice.

3 I beseech God to send down every blessing through the holy fragrances wafting from that mighty scene, and to quicken me with the breezes of fellowship blowing from that noble realm. I seek your intercession with the Self-Subsisting Lord that He may give me to drink of the sealed wine, grant me a portion of

1 أيها الفرع الثابت من الشجرة المباركة نامہ نامی بلکہ رشتہ در و لآلی واصل گردید اشارت بشارت بود و کلماتش روح حیات زیرا دلیل بر ثبوت و استقامت احبای الهی بود و شاهد انجذاب قلوب رحمانی از احبای قم و کاشان و اردستان و نائین و اردکان مرقوم نموده بودید و از محافل ارض یاء مژده داده بودید فی الحقیقه از احبای یزد نہایت ثبوت و استقامت بر امر الله ظاهر و آشکار گردید باوجود هجوم ستمکاران و تاراج و تالان و ضرب تیغ و سنان و ہدم بنیان و شہادت نفوس مقدسہ با روح و ریحان و یتیمی طفلان و اسیری زنان چنین ثبوت و استقامت بر امر یزدان دارند و تشکیل چنین محافل رحمانی و مجامع روحانی مینمایند فی الحقیقه محیر عقولست و اگر انصاف باشد انسان شہادت میدہد کہ چنین جانفشانی و ثبوت و استقامت در امر رحمانی از بدو وجود الی الآن واقع نشدہ اختصاص باین نبأ عظیم دارد

2 روحی فدآء لتراب هؤلاء الشہداء و ذاتی فدآء لدم هؤلاء الأصفیاء المقربون فی عتہ الکبریاء المنجذبون الی الأفق الأعلى الفائزون بالمقعد الصدق فی الملکوت الأبی ایہا الشہداء ایہا الأمناء ایہا النقباء ایہا التجباء فدیتم بذاتی و روحی و کینونتی و بما اعطانی الله بفضلہ و جودہ اشد انکم النجوم الساطعة و الشہب الثاقبة و البدور الالامعة و الشمس الباہرۃ فی هذا الأمر البدیع لله درکم ایہا الطیور الصادحة فی ریاض التوحید طوبی لکم ایہا الأسود الزائرة فی غیاض التجرید بشری لکم ایہا الحیتان السابجة فی حیاض التفرد انتم آیات الہدی و انتم ریاات الخافقة فی مشہد الفداء

3 اسئل الله ان یزل علی کل بركة بنفحات القدس الّتی تمر من ذلک المشہد العظیم و یحیی بنسائم الأنس الّتی تہب من ذلک الاقلیم الکریم و اتشفع بکم من الحی القیوم ان یسقی الرحیق المختوم و

your abundant share, and intoxicate me from your cup whose mixture is of camphor. Verily my Lord is the Merciful, the Forgiving. He aids whom He wishes with what He wishes through the blessing of sacrifice in the world of creation. And upon you be the Most Glorious Glory!

یجعل لی نصیباً من حظکم الموفور و یرتحنی من کأسکم الّتی مزاجها کافور انّ ربّی لرحیم غفور یؤید من یشاء بما یشاء ببرکة الفداء فی عالم الانشاء و علیکم البهاء الأبهی

- 4 O Afnan of the Blessed Tree! The new spiritual assembly and the assembly of martyrs' relatives are most fitting. I hope through the grace and bounty of the Most Glorious Beauty that both assemblies will be assisted and confirmed in preserving, protecting and comforting the survivors of the martyrs. Today in those regions this matter is among the greatest services. Would that this servant could be a servant of those two assemblies and receive a portion and share of the special favors. "And for the earth there is a portion from the cup of the noble ones."

4 ای افنان سدرهء مبارکه مجلس روحانی جدید و مجلس منسوبان شهدا بسیار موافق امید از فضل و موهبت جمال ابهی دارم که هر دو محفل را موفق و مؤید بر حفظ و صیانت و دلجوئی بازماندگان شهدا فرماید ایوم در آنصفحات این قضیه از اعظم خدماتست ای کاش این عبد خادمی از خدام آن دو محفل بود و از عنایت مخصوصه نصیبی و بهرهائی میبرد و للأرض من کأس الکرام نصیب

- 5 The purpose is that all should strive with all their powers to ensure that each of the martyrs' survivors lives in the utmost comfort and happiness. Encourage and urge the children to learn crafts, writing and other skills, and strive greatly in their education. In truth, the friends in Yazd, especially the martyrs' survivors, are very enkindled, mindful and patient. I constantly supplicate and implore the Most Glorious Kingdom and seek confirmation and success for them. I hope that assemblies of unity will be established in the utmost joy and fragrance. Give great importance to the consultative assembly. All must show perfect obedience and submission to whatever proceeds from the consultative assembly, for the duty of the consultative assembly is to preserve, protect and arrange the means of livelihood for the needy and the education of children. The friends of God must accept and obey such matters with heart and soul.

5 باری مقصود اینست که کلّ بجمع قوی بکوشید که هریک از بازماندگان شهدا در نهایت راحت و خوشی زندگانی نمایند و اطفال را بتعلیم صنایع و خطّ و ربط تشویق و تحریص نمائید و در تربیت آنان بسیار بکوشید فی الحقیقه احبای یزد علی الخصوص بازماندگان شهدا بسیار مشتعل و متذکر و صابرنه من همواره بملکوت ابهی تضرع و زاری نمایم و از برای آنان تأیید و توفیق طلبم امیدوارم که مجالس اتحاد در نهایت روح و ریحان تأسیس گردد مجلس شور را بسیار اهمیت دهید کلّ باید آنچه از مجلس شور صادر میشود نهایت اطاعت و انقیاد را بنمایند زیرا وظیفهء مجلس شور حفظ و صیانت و ترتیب اسباب معیشت محتاجین و تعلیم اطفال است چنین امور را باید احبای الهی به جان و دل قبول کنند و اطاعت و انقیاد نمایند

- 6 O my kind friend! If you knew how much I was gladdened and rejoiced by the news of the enthusiasm, passion, attraction, enkindlement, unity and oneness of the friends in the land of Ya, you would surely bow your head in prostration and give thanks to God for having become such a cause of my joy. And if some of the friends and children of martyrs have reached maturity and the means for their proper education are lacking, and they could be better educated in Tehran and Ishqabad, and if the means for their journey are available and they have people in those two cities who will watch over and protect them, then certainly their being sent is permitted.

6 ای یار مهربان من اگر بدانی که از مردهء شوق و شور و انجذاب و اشتعال و اتحاد و یگانگی احباب ارض یاء چه قدر مستبشر شدم و مسرور گشتم البتّه سر بسجود نبی و شکر الهی نمائی که چنین سبب سرور من گردیدی و اگر چنانچه بعضی از احباب و اطفال شهدا ببلوغ رسیده اند و اسباب تعلیم آنان چنانکه باید و شاید مفقود و در طهران و عشق آباد بهتر تربیت میشوند و اسباب سفر آنان مهیا و در آن دو مدینه کسانی دارند که مواظبت نمایند و حفظ و صیانت کنند البتّه ارسال آنان جائز

- 7 Furthermore, convey my respectful greetings to the members of the spiritual consultative assembly. By God, besides Whom there is no other God! I wish I could be a servant of that assembly, for that assembly is responsible for serving the martyrs' survivors, and for this servant the greatest bounty would be to serve that assembly. My Lord! Ordain this for me and aid me in this. Verily Thou art the Generous, the Mighty, the Bestower.

BRL_FIRE_AB#20x

7 دیگر آنکه اعضای محفل شور روحانی را از قبل من تحیت محترمانه برسانید فوالله الذی لا اله الا هو آرزو نمایم که خادم آنخفل گروم زیرا آنخفل کافل خدمت بازماندگان شهداست و از برای این عبد اعظم موهبت اینست که خادم آنخفل گردد رب قدرلی ذلک و وقفنی علی هذا انک انت الکریم العزیز الوهاب

NANU_AB#72, YBN.063-065

AB01195

To: Mirza Ishaq Khan Haqiqi, in Kirmanshahan

Date: 1907-Jun-06

- 1 O partner in servitude to 'Abdu'l-Baha! Your letter arrived. You had asked that since well-wishing toward government and nation is explicitly commanded as a religious obligation, and likewise covering faults is among the requirements of faith and certitude in the Divine Unity - in this case what should be done if someone commits treachery against the government and nation? Should it be concealed or reported to the government trustees and leaders of the national assembly?

1 ای سهیم و شریک عبودیت عبدالهء نامہ رسید سؤل فرمودہ بودید کہ خیرخواہی دولت و ملت بنص قاطع از فرائض دینیہ است و همچنین ستاری و خطاپوشی از لوازم ایمان و ایقان بحضرت احدیت در اینصورت چہ باید کرد اگر از نفسی خیانتی بہ دولت و ملت صادر باید ستر نمود یا آنکہ بائمان دولت و رؤسای انجمن ملت عرض و بیان کرد

- 2 The former is explicitly commanded and must be carried out. However, covering faults applies to matters where the harm returns to the doer himself, not to the government, nation, human society and mankind. For example, if someone commits an immoral act or does something reprehensible where the harm returns to that person himself, such as drinking alcohol or committing adultery, in such cases covering faults is acceptable and praiseworthy. But if someone steals and takes another's property, covering it up in this case would be an injustice to the property owner. Although concealment would be a kindness to the thief, it would be pure oppression and injustice to that poor victim whose property was stolen. This is the standard that has been explained.

2 حکم اول نص قاطع و واجب الاجراست اما ستاری در امور نیست کہ ضرر نفس فاعل عائد نہ بہ دولت و ملت و جمعیت بشریہ و نوع انسانی راجع مثلاً اگر شخصی ارتکاب فسقی نماید یا آنکہ عمل قبیحی از او صادر شود کہ ضرر راجع بنفس آنشخص است مثل اینکہ تعاطی شرب کند و یا مرتکب فحشائی گردد در اینقام ستاری مقبول و خطاپوشی محمود اما اگر نفسی دزدی نماید مال دیگری بریاید در اینقام ستر ظلم بر صاحب مالست ہرچند در حق سارق ستاری عنایتست ولی در حق آن بیچارہء مظلوم کہ اموالش منہوب گردیدہ عین تعدی و ظلم است این میزانت کہ بیان شد

- 3 Nevertheless, one should not become obsessed with exposing people's faults. Investigation is necessary but within limits -

3 و باوجود این نباید پانی ظهور نقایص ناس شد تحری لازم اما باندازہئی نہ اینکہ نفسی شغل و

not that someone should make it their occupation to say this person committed oppression and that person transgressed and what treachery appeared from the officials, spending all their time focused on this. This too is unacceptable.

- 4 Convey affectionate greetings from this servant to Abbas Khan and say: "Praise be to God that you share my name and I hope you will walk my path, which is servitude at the Sacred Threshold." And upon you be the Most Glorious Beauty!
- 5 Convey respectful greetings to the faithful handmaiden of God, Firdaws Khanum, and say: Just as the honorable Khan has made the men enchanted and enthralled with the love of God, you too must bring the women to attraction and enthusiasm and be the cause of their guidance.
- 6 I beseech from the abundant grace of the Forgiving Lord that He may enable His dear handmaiden, the ascended soul Fatima, to attain the presence of the Most Glorious Beauty in the vicinity of the Greatest Mercy and the Garden of Meeting.
- 7 Convey the Most Wondrous and Most Glorious greetings from this weak one to Mu'in al-Hukama and deliver this prayer.
- 8 And upon you be the Most Glorious Beauty!

عمل خویش را این قرار بدهد که فلان شخص
ظلمی نموده و فلان کس تعدی کرده و از
مأمورین چه خیانتی ظاهر شده اوقات خویش
را حصر در این نماید این نیز غیرمقبول

4 جناب عباس خانرا از قبل این عبد تحیت
مشتاقانه برسان و بگو الحمد لله هنام منی و
امیدوارم که همگام من گردی و آن عبودیت
آستان مقدس است و علیک البهاء الأبهی

5 بامه الله الموقته فردوس خانم تحیت محترمانه برسان
و بگو باید مانند جناب خان که مردانرا بحببت
الله مفتون و شیدا نموده تو نیز نسوانرا به انجذاب
و التهاب آری و سبب هدایت آنان گردی

6 از فضل موفور رب غفور رجا مینمایم که کنیز
عزیزش امه الله المتصاعده فاطمه را در جوار
رحمت کبری و در حدیقه لقا فائز بمشاهده
جمال ابهی نماید

7 جناب معین الحکما را از قبل این ضعیف القوی
تحیت ابداع ابهی ابلاغ کن و این مناجات برسان

8 و علیک البهاء الأبهی

MKT4.077, AVK3.186, PYB#107 p.05,
TZh8.0754

AB01469

To: Baha'is from Zoroastrian Background et al.

Date: 1907-Jun-06

- 1 O servants of God! Praise be to God that you have been guided by the light of guidance and attracted by the holy fragrances from on high. You have rent asunder the veil of vain imaginings, rolled up the carpet of ignorance and blindness, and perfumed your nostrils with the musk-laden breeze from the rose garden of mysteries. You have severed yourselves from the evil ones and joined with the Divine, worshipping the All-Merciful Lord. After being deprived for thousands of years, you have become privy to the mystery, and after wandering for a long period, you have found the highway of guidance. This was through

1 ای بندگان الهی شکر خدا را که بنور هدی مهتدی
شدید و منجذب بنفحات قدس از ملاء اعلی پرده
اوهام دریدید و بساط جهل و عمی پیچیدید و
بنفحه مشکبار از گلشن اسرار مشام معطر نمودید
از اهریمنان بریدید و بیزدان پیوستید و حضرت
رحمان پرستیدید بعد از محرومی هزاران سال محرم
راز گشتید و بعد از گمراهی مدتی مدید بشاهراه
هدایت راه یافتید این بدرقه عنایت بود و صرف
موهبت ذلک من فضل الله یؤتیه من یشاء و

the escort of divine grace and pure bounty. "Such is the grace of God: He bestoweth it upon whomsoever He willeth, and singles out for His mercy whomsoever He desireth, and guides whomsoever He pleaseth to the straight path."

يختص برحمته من يشاء و يهدي من يشاء الى صراط مستقيم

- 2 Every gift and bounty may perhaps be obtained through human effort and striving, but the gift of guidance is pure grace. Therefore you must offer thanks and praise at the threshold of the Divine Unity day and night that, praise be to God, you have discovered the paradise of delight and drunk from the pure spring. You have received a portion and share of abundant grace and have attained the blessing of "Verily the righteous shall drink of a cup tempered with camphor."

2 هر بخششی و موهبتی شاید به سعی و کوشش انسان حاصل گردد ولی موهبت هدایت صرف فضل است لهذا باید شب و روز بدرگاه احدیت شکر و حمد نمائید که الحمد لله بجنّت نعیم پی بردید و از عین تسنیم نوشیدید از فضل موفور بهره و نصیب بردید و از انّ الأبرار یشرّبون من کأس کان مزاجها کافوراً بهره یافتید

- 3 Now, in gratitude to the one God, arise to perform righteous deeds and become loving friends to all humanity. Engage in service to mankind and be motivated by love for the human world. See the stranger as kin and consider others as friends. Know the malevolent as benevolent and regard the sinner as sinless. Know the stubborn enemy as a loving friend and raise the cruel ignorant to the height of acceptance. That is, cherish enemies as friends and do not seek revenge. Harm no one and sadden no heart. Rather, be a remedy for every pain and freely offer a suitable salve for every wound. Be manifestations of the mercy of your Lord and dawning-places of the light of your Creator's bounty.

3 حال بشکرانه خداوند یگانه بر اعمال مبروره قیام نمائید و با عالمیان دوست مهربان شوید بخدمت نوع بشر پردازید و محبت عالم انسانی مبعوث گردید بیگانه را خویش بینید و اغیار را یار شمردید بدخواه را خیرخواه دانید و پرگاه را بیگانه شمردید عدوّ عنود را محبّ ودود دانید و ظلوم جهول را باوج قبول درآید یعنی دشمنانرا مانند دوستان بنوازید و بانتقام پردازید کسی را میازارید و خاطری مرتجّانید بلکه هر دردیرا درمان گردید و هر زخمی را مرهمی شایان و رایگان مظاهر رحمت پروردگار باشید و مطالع نور موهبت کردگار

- 4 And upon you be greetings and praise.

4 و علیکم التّحیّة و الثّناء

TEW.011-012

INBA84:263, MMK3#147 p.101,
YARP2.115 p.139

AB03549

To: Ali-Akbar Rawhani Muhibulsultan, in Biharzan

Date: 1907-Jun-06

- 1 O seeker of truth! As you were among "those who strive in Our path," praise be to God you have become one of those "We shall surely guide them to Our ways." You have detached yourself from the darkness of contingent existence and have partaken of the lights of the realm beyond place. You have rent asunder the veil, severed attachments, heard the call, beheld the light of reality, and attained the goal of the chosen ones - and that

1 طالب حقیقتا چون از زمرة الذّین جاهدوا فینا بودی الحمد لله از حزب لهدینهم سبلنا گردیدی از ظلمات امکان منسلخ گشتی و از انوار لامکان بهره و نصیب بردی پرده دریدی تعلق بریدی ندا شنیدی پرتو حقیقت دیدی و بمقصود

is the Most Great Guidance and the new bounty of the Abha Kingdom.

- 2 We will understand the value of this gift when we act according to the counsels and admonitions of the Blessed Beauty, for guidance is knowledge and wisdom, and the fruits of knowledge are harvested only when one implements what one has learned through understanding.
- 3 The Supreme Pen, out of pure grace and bounty, has shown the path of guidance and made clear the way of success. Teachings were revealed and counsels and admonitions were issued so that souls might become centers of divine inspirations and sources of heavenly lights, that each might become a horizon of truth and a mirror of the grace of the Abha Kingdom, that the light might shine forth and the fragrance of flowers and the morning breeze might waft and perfume the nostrils of the spiritually-minded.
- 4 Now is the time for the diffusion of light and the manifestation of mysteries from the Revealer of Sinai. And upon you be the Most Glorious Glory every morn and eve and dawn and dusk from the Lord of the Greatest Signs.

اصفیا رسیدی و آن هدایت کبری و فیض
جدید ملکوت ابهی است

2 قدر این موهبت را وقتی دانیم که به وصایا و
نصایح جمال مبارک پردازیم زیرا هدایت دانائی
و عرفانست و ثمره دانائی وقتی حاصل گردد
که انسان آنچه را بعرفان آگاه گردد مجری دارد

3 قلم اعلی محض لطف و عطا سبیل هدی بنود و
طریق نجاح واضح فرمود تعالی نازل شد و نصایح
و وصایائی صدور یافت که نفوس مرکز سنوحات
رحمانیه گردند و مصدر انوار سبحانیه شوند هر
یک افق حقیقت گردند و مرآت فیض ملکوت
ابهی شوند بارقه انوار بتابد و نفحه ازهار و نسیم
استخار بوزد و مشام روحانیان معطر گردد

4 حال وقت انتشار نور است و ظهور اسرار مجلی
طور و علیک البهاء الأبهی فی کل صباح و مساء
و غداة و عشاء من رب الآیات الکبری

MMK4#055 p.062

AB03524

To: Spiritual Assembly of Kenosha, WI et al.

Date: 1907-Jun-06

- 1 O Thou kind Lord! These souls are Thy friends who are gathered together and are carried away by Thy love. They are transported by the rays of Thy beauty and captivated by Thy musk-laden locks. They have surrendered their hearts to Thee and, lowly and helpless, wander in Thy path. They have forsaken friend and stranger alike and have laid hold of Thy unity, bowing in adoration before Thee.
- 2 They belonged to this nether world; Thou didst welcome them into Thy Kingdom. They were as withered plants in the wilderness of deprivation and loss; Thou didst make them the saplings of the garden of knowledge and understanding. Their voices were stilled; Thou didst cause them to speak forth. They were dispirited; Thou didst shed illumination

1 ای یزدان مهربان این نفوس یاران تواند و این جمع
پیشانی تو مفتون انوار جمالت و مجنون آن زلف
مشکار دلدادہ تواند و افتاده تو پیچارہ تواند و
آواره تو از خویش و بیگانه بریدند و بیگانگی تو
پیوستند و ترا پرستیدند

2 ابناء ناسوت بودند نورسیدگان ملکوت نمودی
گیاہ صحرای حرمان بودند نہالهای گلشن عرفان
فرمودی خاموش بودند گویا کردی محمود بودند
روشن فرمودی ارض ہامدہ بودند گلشن معانی
کردی اطفال عالم انسانی بودند بہ رشد و بلوغ
ملکوتی رساندی

upon them. They were as parched and barren soil; Thou didst turn them into a rose-garden of inner meanings. They were as children in the world of humanity; Thou didst enable them to attain heavenly maturity.

3 O Thou kind One! Grant them a haven and a refuge within the shelter of Thy protection, and shield them from tests and trials. Lend them Thine invisible assistance, and confer upon them Thine infallible grace.

4 O Thou kind and beloved Lord! They are as the body, and Thou art the Spirit of life. The body is dependent for its freshness and beauty upon the grace of the spirit. They stand, therefore, in need of Thy confirmations and yearn for the sustaining power of the Holy Spirit in this new Revelation. Thou art the Mighty. Thou art the Giver, the Provider, the Bestower, and the Forgiver. Thou art the One Who shineth brightly from the invisible Realm.

BRL_POAB#05, TAB.142, PN_various p008

3 ای مهربان آنان را در پناه خویش ملجأ و امان بخش و از امتحان و افتتان محفوظ فرما مدد غیبی بخش و فیض لاریبی مبدول دار

4 ای دلبر مهربان آنان جسمند و توجانی جسم را طراوت و لطافت بفیض روح است لهذا محتاج تأییدند و مشتاق نفثات روح القدس در این امر جدید توئی توانا و توئی دهنده و پرورنده و بخشنده و آمرزنده و درخشنده از جهان پنهان

BRL_DAK#0091, BRL_MON#005,
MMG2#201 p.229

AB03345

To: *Mirza Abdu'l-Vahhab Hakim, in Maraghih*

Date: 1907-Jun-06

1 O servant of the divine Sacred Threshold! Praise be to the pure Lord who adorned the world of heart and soul with the manifestation of the Beloved and illumined both East and West. He established spiritual wisdom and ordained divine medicine. He prepared the electuary of arts and compounded the great theriac. He designated a wondrous antidote for deadly poison and made ready the honey of love and faithfulness for the sting of enmity and hatred. He entrusted these elixir-like remedies to peerless physicians and doctors of the ethereal realm.

2 Now, O skilled physician, attend to treating the patients of heart and soul. Become an accomplished doctor - diagnose spiritual illness and provide a remedy for every ailment, apply a salve to every wound, and cure every disease, so that spiritual medicine may bestow divine power and deliver the human world from satanic suggestions.

1 ای بنده آستان مقدس الهی یزدان پاک را ستایش باد که جهان دل و جان را بجلوه جانان آرایش بخشید و خاور و باختر را روشن و منور نمود حکمت روحانی تأسیس کرد و طب رحمانی تدوین فرمود معجون فنون ترتیب داد و دریاق فاروق ترکیب کرد سم نقیع را پادزهر بدیع تعیین نمود و نیش عداوت و بغضا را نوش محبت و وفا مهیا کرد این عقاقیر اکسیر را تسلیم طبیبان بی نظیر و پزشکان عالم اثیر نمود

2 حال ای حکیم حاذق بمعالجه بیماران دل و جان پرداز طبیب حاذق شو تشخیص مرض روحانی کن و هر دردیرا درمان نما و هر زخمی را مرهم نه و هر مرضی را علاج کن تا طب روحانی قوه رحمانی بخشد و عالم انسانی را از وساوس شیطانی نجات دهد

- 3 Convey respectful greetings from this prisoner to the noble descendant Aqa Mirza Isma'il. I hope through the eternal bounty of the Lord that his honor Isma'il will, like Gabriel, deliver the message of the Supreme Concourse. Show kindness on behalf of this prisoner to the honored cherished handmaiden of God Daji', and likewise convey the Most Glorious Greatest Greeting to the pure assured leaf, the handmaiden of God 'Atiyyih.

3 سلیل جلیل آقا میرزا اسماعیل را از قبل این
مسجون تحیت محترمانه برسان از فیض ابدی
حضرت پروردگار امیدوارم که جناب اسماعیل
مانند جبرائیل پیام ملاً اعلی برساند و کنیز عزیز
الهی ضجیع محترمه را از قبل این زندانی مهربانی
نما و همچنین ورقهء طیبهء موقنه امة الله عطیه را
تکبیر ابداع ابهی ابلاغ نما

- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

MSBH5.061-062

AB05571

To: Fazlullah Banan, in Iran

Date: 1907-Jun-06

- 1 O servant of God! Your letter was reviewed and its contents understood. But 'Abdu'l-Baha must desire what is best for you, not what you desire. What is best for you is to engage in some work or occupation in Shiraz or Tehran to the extent possible, and meanwhile to gain the utmost proficiency in the English language. And if possible, obtain employment with the English, even if it be a minor position, and be content with that until you can properly acquire the language as needed. Then you can undertake travels.
- 2 The Holy Land is constantly in turmoil. The Covenant-breakers create some mischief every day. There are no means for peace and tranquility, whether to study language or engage in service. You can better engage in service there. Make the intention to serve and the means will be provided and confirmations will arrive. Be confident of this.
- 3 And upon you be the Most Glorious Glory.

1 ای بندهء حقّ نامهء شما ملاحظه گردید و مطلب
معلوم شد ولی عبدالبهاء باید خیر شما خواهد نه
میل شما خیر شما در اینست که در شیراز و یا
طهران بقدر امکان بکار و عملی پردازید و در
ضمن در لسان انگلیسی نهایت مهارت پیدا کنی
و اگر ممکن در دستگاه انگلیسیها ولو مأموریت
جزئی باشد قناعت نمائید تا لسانرا چنانکه باید و
شاید تحصیل نمائید بعد بمسافرت پردازید

2 ارض مقصود دائماً منقلب است ناقضان هر
روزی فسادی نمایند اسباب سکون و قرار نه
تا انسان تحصیل لسان نماید و یا آنکه بخدمت
پردازد در آنجا بهتر بخدمت توانی پرداخت نیت
خدمت بنمائید اسباب فراهم آید و تأیید میرسد
مطمئن باش

3 و علیک البهاء الأبهی

INBA87:237a, INBA52:242a

AB06139*To: Muhammad Hasan Bulurfurush Ahdiyyih**Date: 1907-Jun-06*

- ¹ O thou who art firm in the Covenant! The letter which thou hadst written to Jinab-i-Manshadi was noted. It brought joy and delight, for thou hadst jested and made witty remarks, and hadst requested special letters for thy children. I too have fulfilled thy request and have undertaken to write this letter. As the Mulla says: "Other than submission and acceptance, what choice is there?" For I have absolutely no time, find no respite, seek no rest, desire no repose, have no peace or tranquility, know no comfort of soul. Despite this, I have written this letter. And upon thee be the Most Glorious Glory.

¹ ای ثابت بر پیمان نامه‌ئی که بجناب منشادی مرقوم نموده بودی ملاحظه گردید سبب بهجت و انبساط شد زیرا مزاح نموده بودی و مداعبه فرموده بودی و از برای اولادهای خویش نامه مخصوص خواسته بودی من نیز فرمایش شما را بجا آوردم و بنگارش نامه پرداختم بقول ملا غیر تسلیم و رضا کو چاره‌ئی زیرا ابداً فرصت ندارم مهلت نیابم راحت نجویم استراحت نخواهم سکون و قرار ندارم راحت جان ندانم باوجود این نامه نگاشتم و علیک البهاء الأبهی

- ² Convey my longing greetings to Muhammad Sadiq, son of the late Muhammad the Henna Seller. He is always remembered and never forgotten. He is the recipient of divine grace and is encompassed by the favors and bounties of the All-Merciful. And upon him be the Most Glorious Glory.

² بجناب آقا محمد صادق سلیل مرحوم آقا محمد حناساب تحیت مشتاقانه من برسان همیشه در یاد و خاطر است ابداً فراموش نشود مورد فضل الهیست و مشمول الطاف و عنایت رحمانی و علیه البهاء الأبهی

INBA87:027, INBA52:027

AB07637*To: Abdu'l-Husayn Buluri**Date: 1907-Jun-06*

- ¹ O thou my namesake! With complete insistence and persistence, nay rather with the strength of his arm, thy kind father hath demanded a letter for thee. What recourse have I save submission, compliance, obedience and execution?

¹ ای همنام من پدر مهربان بالخاص تمام و اصرار و ابرام بلکه بقوت بازو از برای تو نامه خواسته من هم جز تسلیم و تمکین و اطاعت و اجراء چه چاره توانم

- ² A father's heart is precious and in the divine Kingdom he is near to the mighty Lord. Therefore know thou the worth of this father and be a loving son. Strive to obey him and be a cause of his joy, that the favors of the Blessed Beauty may encompass thee and that, at every breath, dewdrops from the ocean of Baha's grace may reach the rose-garden of heart and soul.

² پدر را خاطر عزیز است و در ملکوت الهی مقرب رب عزیز پس تو قدر این پدر بدان و پسر مهربان باش باطاعت او بکوش و اسباب سرور او باش تا الطاف جمال مبارک احاطه نماید و هر دمى شبنمی از دریای فضل بها بگلشن دل و جان رسد

3 And upon thee be the Most Glorious Glory.

3 و عليك البهاء الأبهى

INBA87:034b, INBA52:034b

AB07627

To: Abdu'llah Buluri

Date: 1907-Jun-06

- 1 O sapling of the divine garden! I hope that you will ever remain fresh and verdant through the drops of the cloud of grace, and attain endless freshness and delicacy. May you put forth leaves and blossoms and yield desired fruits.
- 2 Consider how loving your father is, who through the power of his entreaty's arm and the mace of supplication brought this letter from the world of potency into the realm of existence. Could you find one more loving than this? Be grateful for his kindness and thankful for his favor.
- 3 I beseech God that you may be the son of this father and become fruitful and productive. And upon you be the Most Glorious Glory!

1 ای نهال باغ الهی امیدوارم که همواره از رشحات ابر عنایت تر و تازه باشی و طراوت و لطافت بهینهایابی برگ و شکوفه نمائی و فوا که مطلوبه بیار آری

2 پدر را ملاحظه کن که چه قدر مهرپرور است که بقوه بازوی التماس و گرز رجا این نامه را از عالم قوه بحیز وجود آورد دیگر از این مهربانتر خواهی ممنون لطف او باش و متشکر عنایت او

3 از خدا خواهم که پسر این پدر باشی و با اثر و ثمر گردی و عليك البهاء الأبهى

INBA87:035b, INBA52:035b

AB08476

To: Siyyid Qul Huvalah, in Sauj Bulagh

Date: 1907-Jun-06

- 1 The answer is this: "And there is none like unto Him."⁴ Unto the intelligent, a mere hint sufficeth, and he standeth in no need of speaker or transmitter. His Holiness the Commander of the Faithful, peace be upon Him, hath said: "The splendors of glory were unveiled without allusion." Thus did they not even deem allusion itself permissible.
- 2 "And We have lifted from thee thy veil, and sharp is thy sight this Day." Whoever is not awakened by the breezes of dawn

1 الجواب و لم یکن له کفواً احد العاقل یکفیه الاشارة ولا یحتاج الی قائل و ناقل حضرت امیر علیه السلام میفرماید کشف سبحات الجلال من غیر اشاره حتی اشاره را جائز ندانستند

2 و کشفنا عنک غطاءک و بصرک الیوم حدید من لم یتقیظ بنسائم الأسحار لا تنفعه نفحات

⁴Qur'an 112:4.

will not benefit from the fragrances of flowers. "We did not make the vision which We showed thee except as a test for mankind." The lamp has been extinguished now that dawn has broken.

الأزهار و ما جعلنا الرؤيا التي أريناك إلا فتنة للناس أطفأ السراج و قد طلع الصبح

- 3 Were we to say more than this, children would make sport of us. And upon thee be the Most Glorious Glory.

3 وان زدنا على ذلك يتلاعب بنا الصبيان و عليك البهاء الأبهي

MMK6#499

AB09456

To: Jean B Masson

Date: 1907-Jun-06

O thou dear maid-servant of God! Thy letter was received. Thy faith and certainty became evident. Happy is thy condition, that in such a day thou hast opened thine eyes and beheld the light of the Sun of Reality.

Convey reverential greetings to the believing maid-servant of God Mrs. Mattisen and say: "Be not grieved and bear the ordeal from thy husband. The meeting of the beloved of God and the maid-servants of the Merciful take the place of his ignorance. I hope that they may be the cause of joy and happiness to thee."

TAB.359

AB01435

To: Baha'is of Miyanduab

Date: 1907-Jun-07

- 1 O friends of 'Abdu'l-Baha! How wonderful, how wonderful that you are enamored of the Beloved of Abha and are captivated by that Beloved of the Concourse on High! You are attracted to the holy fragrances and are aflame with the fire of the love of God. You are the flowers in the garden of guidance and the lamps in the heights of divine favor. You are the manifestations of bounties and the dawning-places of the stars of

1 ای یاران عبدالبهاء خوشا خوشا که مفتون دلبر ابهائید و مجنون آن معشوق ملأ اعلیٰ منجذب نفحات قدسید و مشتعل بنار محبت الله ریاحین گلشن هدایتید و مصابیح اوج عنایت مظاهر الطافید و مواقع نجوم عرفان مستغرق بحر جودید و در درگاه احدیت از اهل سجود حمد کنید خدا

divine knowledge. You are immersed in the ocean of generosity and are among those who prostrate themselves at the Threshold of Oneness. Praise God that you have received a portion from the grace of "He singles out for His mercy whomsoever He pleases" and have taken a share from the ocean of "This is God's bounty; He gives it to whomsoever He pleases."

را که از فیض یختص برحمته من یشاء نصیب
بردید و از بحر ذلک من فضل الله یؤتیه من یشاء
بهره بردید

- 2 Now you must conduct yourselves with utmost sanctity and purity, and follow the counsels and exhortations of the Blessed Beauty in your manner and behavior, so that enemies may become friends, the fearful may find peace, the sleeping may awaken, and the heedless may become mindful.

2 حال باید در نهایت تنزیه و تقدیس سلوک و
حرکت نمائید و به وصایا و نصایح جمال مبارک
روشی و رفتار کنید تا دشمنان دوست شوند و
متوحشان انس گیرند و خفتگان بیدار شوند و
غافلان هوشیار گردند

- 3 O friends! You must behave with the utmost forbearance and tranquility, and show patience in all matters. You must praise and extol those who speak ill of you, and wish well for those who wish you ill. Be kind to those who are bloodthirsty, and deliver the savage from their savagery. If they strike with sword and arrow, give them honey and milk. If they show the arrow of cruelty, show them love and faithfulness. If they become thorns, shine forth like roses, and if they become ravens, sing like nightingales. Harm no heart and hurt no soul.

3 ای یاران باید بنهایت حلم و سکون رفتار کرد
و صبر در جمیع شئون نمود بدگویانرا مدح
و ستایش کرد و بدخواهانرا خیرخواه شد
خونخوارانرا خوشرفتار شوید و درندگانرا از
درندگی برهانید اگر تیغ و شمشیر زنند شهد و
شیر دهید و اگر تبر جفا روا دارند مهر و وفا
بنمائید اگر خار شوند مانند گل جلوه نمائید و
اگر غراب شوند مانند بلبل بسرائید خاطری
میازاید و جانی مرنجانید

- 4 Observe how this prisoner endures manifold afflictions. Although the Covenant-breakers have loosed every arrow in their quiver and have unsheathed and struck with every sword in their scabbard against body and soul, there remained no poison they did not make me taste and no injury they did not inflict. They even took a Tablet revealed about Yahya, cut off its first page, and took another Tablet revealed about this servant and cut off its second page. They joined the first page of this servant's Tablet with the second page of Yahya's Tablet, pasted them on a piece of paper, and made it appear as if it were one Tablet written by the Supreme Pen, thus attributing to this prisoner what had been revealed about Yahya, and sent it far and wide. Despite this, I show patience and forbearance, and to the extent possible, still show consideration and offer assistance. Follow the way and conduct of this servant, that it may become the cause of the greatest bounty.

4 ملاحظه نمائید که این مسجون چه قدر تحمل
اذیت گوناگون نماید باوجود آنکه ناقضان هر
تیری که در ترکش داشتند پُران نمودند و هر
تیغی که در نیام داشتند از غلاف درآورده بر
جسم و جان زدند زهری نماند که نجشانند
اذیتی نماند که روا نداشتند حتی لوحی که در
حق یحیی نازل صفحه اول را قطع نموده و
لوحی در حق این عبد نازل صفحه ثانی قطع
نموده صفحه اول لوح این عبد را با صفحه
ثانی لوح یحیی وصل کرده بر روی قطعه‌ئی
چسبانند و چنان بنمودند که یک لوح است
و باثرفلم اعلی است و آنچه در حق یحیی بود
باین مسجون روا داشتند و باطراف فرستادند
باوجود این من صبر و تحمل نمایم و تا بحال بقدر
امکان رعایت کنم و اعانت نمایم روش و سلوک
این عبد را مجری دارید تا سبب موهبت کبری
گردد

MKT9.260, MMK5#151 p.117

AB01558

To: *Mirza Husayn brother of Ali Muhammad Varga, in Miyanduab*

Date: 1907-Jun-07

- 1 O servant of the Beauty of Abha! There is absolutely no time to answer the questions you had asked. Every day letters arrive containing a hundred questions. 'Abdu'l-Baha, with all these occupations and tribulations, has no time even to breathe, and is imprisoned and captive, with successive onslaughts from all directions, both internal and external. And these questions, most of whose answers already exist in the Writings, continue to arrive successively. Consider then how can one engage in answering them and which ones should be answered? All these matters exist in the divine books and tablets. They should refer to the divine tablets. If after that the problem remains unsolved, then they may ask questions - not that each soul should ask whatever occurs to their mind without referring to the divine tablets and expect new answers.
- 2 Moses feared Pharaoh's lack of belief, not fear for his life, as stated in the Qur'an: "Verily I fear lest they should hasten to harm me." He says I fear they will act hastily before the propagation of the Cause and make objections. He feared their rebellion and disobedience, not for himself. As for the matter of fearing the ropes and staffs of the sorcerers, he feared they might influence souls, not fear of harm to himself. These ropes and staffs represent the doubts of the people. Moses feared these might influence souls.
- 3 As for the possibility of all creation attaining the station of the Prophets, this is not possible since creation has ranks - the lower cannot comprehend the higher - "He created you in degrees." A hard stone cannot become a red ruby, and pottery and shells cannot become brilliant pearls. Quddus was under the shadow of the Exalted One [the Bab], not independent, but Jesus and Muhammad were independent beings. The believers of this Manifestation can reach the station of the Prophets of Israel, but not the Manifestations of Universal Divine Authority, for they were Universal Manifestations. In brief, the Universal Manifestations of God who shone forth independently have another station and another condition - no one can attain their station and rank.

ای بنده جمال ابهی مسائلی که سؤال نموده بودی ابداً فرصت جواب نه در هر روز مکاتیبی میرسد که در آن صد سؤال هست عبدالیهاء با جمیع این مشاغل و غوائل که فرصت تنفس ندارد و مسجون و اسیر و از جمیع جهات هجوم متتابع چه از داخل و چه از خارج و این سؤالات که اکثر جوابش در کلمات موجود متصلاً متتابعاً وارد دیگر ملاحظه فرمائید چگونه مشغول بجواب شود و کدامیک را جواب دهد این مسائل جمیع در کتب و الواح موجود مراجعت بالواح الهی نمایند اگر چنانچه مشکل حل نشد آنوقت سؤال کنند نه اینکه هر نفس آنچه بخاطرش خطور نماید بدون مراجعت الواح الهی سؤال جدید نماید و جواب جدید خواهد

حضرت موسی خوف از عدم ایمان فرعون داشت نه خوف جان چنانچه در قرآن میفرماید اِنِّیْ اَخَافُ اَنْ یَفْرُطُوْنَ میفرماید من میترسم پیش از تبلیغ امر پیشی گیرند و تعرض نمایند و خوف از طغیان و عصیان داشت نه برای نفس خود و اما مسئلهء خوف از حبال و عصاهای سحره خوف از این داشت که مبدا تأثیر در نفوس نماید نه خوف از اذیت بر نفس خود و این حبال و عصا شبهات قوم است حضرت موسی از این خائف بودند که مبدا تأثیر در نفوس نماید

و اما امکان حصول مقام انبیا از برای جمیع خلق این ممکن نه زیرا خلق بمراتب است مادون ادراک مافوق را ننماید و خلقکم اطواراً سنگ خارا باقوت همرا نگردد و خذف و صدف لؤلؤ لالاء نشود حضرت قدوس در ظل حضرت اعلی بودند نه مستقل لکن حضرت عیسی و حضرت رسول ذات مستقل مؤمنین این ظهور بمقام انبیاء بنی اسرائیل رسند اما نه انبیای اولوالعزم زیرا آنان ظهور کلی بودند باری مظاهر کلیه الهیه که بالاستقلال اشراق

فرمودند مقامی دیگر دارند و شانی دیگر هیچ
نفس به مقام و رتبه آنان نرسد

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

WOB.111x

MKT8.025, MKT9.054, AVK2.038.16x,
MAS2.015

AB06063

To: Mirza Ali-Muhammad, in Tihiran

Date: 1907-Jun-07

1 O servant of God! The infinite bounty has manifested with such radiance that it has illumined East and West with the light of reality. One effulgence from the Kingdom of the Luminary of the horizons makes the world bright and radiant, and one breath from the Abha Paradise makes East and West an eternal rose garden.

1 ای بنده الهی فیض نامتناهی چنان جلوهائی نموده که شرق و غرب را بپرتو حقیقت نورانی کرده یک اشراق از ملکوت نیر آفاق جهانرا روشن و تابان نماید و یک نفحه از جنت ابهی شرق و غرب را گلشن بقا فرماید

2 Now that light has cast its rays upon sight and insight and has guided; it has opened the doors of grace; the angels of divine confirmation have appeared; they have sung a sweet melody; hearts have been quickened; souls have become radiant; existence has become everlasting.

2 حال آن نور پرتوی بر بصر و بصیرت زد و هدایت نمود ابواب عنایت بگشود ملائکه تأیید جلوه نمود آهنگ خوشی بسرود دلها زنده گردید جانها تابنده شد وجود پاینده گشت

3 You too have received an abundant share and have attained to that which is the ultimate hope of the sincere ones. Therefore, engage in praise and glorification of the Lord of creation and raise the voice of "there is no God but God" and "God is the Most Great" to the Kingdom of the Self-Subsisting Lord.

3 تو نیز نصیب موفور بردی و بآنچه نهایت آمال مخلصین است فائز گشتی پس به ستایش و نیایش خداوند آفرینش پرداز و صوت تهلیل و تکبیر را بملکوت حضرت بی نیاز برسان

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

AKHA_129BE #06 p.a

AB07207*To: Wife of Mirza Sadiq Khan (Laijani), in Tihiran**Date: 1907-Jun-07*

- 1 O handmaiden of God! Be confident in the grace of the Lord and be joyful in the gift of the All-Merciful, for you have severed the cord of attachment from the world and its people, and you have become caught in the snare of love for the Kind Beloved, and you have mingled with the handmaidens of the All-Merciful like milk and honey. You became free from every bond until you reached your heart's desire. Know the value of this guidance and keep this pearl from the shell of grace pure and sanctified from the dust of attachment, so that day by day the exhilaration of the divine wine may increase and the lamp of guidance may better illuminate. And upon you be the Most Glorious Glory.

1 ای امةالله مطمئن بفضل حضرت یزدان باش
و مسرور بموهبت حضرت رحمان که رشته
تعلق از جهان و جهانیان گسیختی و بدام عشق
دلبر مهربان آویختی و با اماء رحمان مانند شیر
و شکر آمیختی از هر قیدی آزاد شدی تا بمراد
رسیدی قدر این هدایت بدان و این دردانه
صدف عنایت را از غبار تعلق پاکیزه و مقدس
بدار تا روز بروز نشئه صهای الهی پیشتر شود و
شمع هدایت بهتر افروزد و علیک البهاء الأبهی ع

- 2 Convey the Most Wondrous and Most Glorious greetings to the handmaiden of God Umm Kulthum.

2 امةالله ام کلثوم را تحیت ابدع ابهی ابلاغ دار

BSHN.140.398, BSHN.144.393, MHT1b.190

AB04049*To: Charlotte E Dixon, in Washington, DC**Date: 1907-Jun-09*

- 1 O thou near maidservant of God! Your letter arrived and its contents were noted. A brief reply is being written.
- 2 Praise be to God, the treasure of the Kingdom is present and prepared, and the divine treasure is manifest like an ocean. The search for earthly treasures befits the people of the earthly realm, not the sons and daughters of the Kingdom. In the Sacred Writings He says that if the loved ones of God reach a valley of gold and silver, they should pass through it like lightning flashing from clouds with utmost speed.
- 3 The Cause of God has no need of treasures and buried wealth. The Cause of God requires pure hearts and joyous souls. Guide Mr. Armand Silver and Mr. A.D. Low to the treasure of the Kingdom and detach them from earthly treasures so they may take flight and break into song, and their call may reach

1 ای کنیز مقرب الهی نامه رسید و مضمون معلوم
گردید مختصر جواب مرقوم میشود

2 الحمد لله دینهء ملکوت حاضر و مہیا و کنز الهی
مشہود مانند دریا تحرّی دفائن ناسوت سزاوار
اہل ناسوتست نہ ابناء و بنات ملکوت در آثار
مبارکست کہ میفرماید احبای الهی اگر بوادی
ذهب و فضہ برسند مانند برق ساطع ابر بکمال
سرعت بگذرند

3 و امر الله نیز محتاج بکنوز و دفائن نہ امر الله را
قلوب صافیہ و نفوس مستبشرہ لازم شما مستر
ارمنت سیلور و مستر ا. د. لو را بکنز ملکوت
دلالت نمائید و از دینہء ناسوت منقطع کنید تا

all lands. The earthly treasure comes to an end and causes physical life, but the treasure of the Kingdom is endless and causes spiritual life.

پرواز آیند و بتغنی پردازند و نداء آنها بجمع دیار
برسد کنز ناسوت پایان رسد و سبب حیات
جسمانی باشد اما کنز ملکوت بی پایانست و
سبب حیات روحانی

- 4 Convey my respectful greetings to your dear daughters and live with them as much as possible, for association, fellowship and living together with utmost joy and fragrance causes the spiritual progress of all.

4 دختران عزیز خویش را از قبل من تحیت
محترمانه برسان و تا ممکنست با آنان زندگی کن
زیرا الفت و معاشرت و زندگانی با همدیگر یا
نهایت روح و ریحان سبب ترقیات روحانی کل
گردد

- 5 And upon thee be the Most Glorious Glory.

5 و علیک البهاء الأبهی

ANDA#57 p.06

AB11536

To: Livania A Levaurd et al., in Portland, OR
Date: 1907-Jun-14

The construction of Mashrak-el-Azkar in those regions is of the utmost importance; is conducive to the attainment of the good pleasure of the Almighty and the descent of the confirmation by the Exalted Lord.

SW_v06#17 p.134x

AB02143

To: Margaret B Peeke
Date: 1907-Jun-15

O thou sign of the Kingdom and the bird singing with the most wonderful melodies in the Rose-garden of Paradise!

Verily, I have considered the meanings of thy brilliant letter which was of most eloquent expression and found it overflowing with praise, thanksgiving, sanctification, supplication and invocation toward the Supreme Kingdom. By my life, it was like unto a rose-garden adorned with the myrtles of realities

and truths, where from the pure fragrances emanated and perfumed the nostrils and dilated the hearts and souls.

O thou maid-servant of God! Display thou an effort, gird up the loins of endeavor, dilate thy breast and be thou prepared for the manifestation of the breaths of the Holy Spirit in thine heart. By God, the true One, verily, the Holy Spirit confirmeth every maid-servant who ariseth to spread the fragrances of God, so that the inhabitants of the whole world cannot overcome her spiritual strength—for similar things have happened in the past centuries.

O thou maid-servant of God! Celebrate the praises of God; become thou engaged with His mentioning like unto the tempestuous and roaring torrent rushing down from the mountains and hills; rend asunder the veils and coverings, so that the shining lights may become manifest to the eyes, refreshing the hearts of the righteous ones with the gentle breezes of the flowers of truth and the sweet fragrance of the dawn of eternity.

O thou maid-servant of God! Verily, the bounties of thy Lord are great and great in this glorious century and new age; the confirmations are consecutive and continuous; the rays of the Sun of Truth are shining and sparking; the stars of guidance are gleaming and scintillating and the rains of generosity are falling and flowing! Blessing is upon the one who taketh a share from this glorious outpouring and receiveth illumination from this light which is shining forth from the firmament of ether.

O thou maid-servant of God! Blessed art thou, for the Temple of the Covenant (Abdul-Baha) hath become manifest to thee in a dream with incomparable humility and submission toward God, and that thou hast beheld that countenance overflowing with yearning, attraction and love toward the Beauty of the Almighty. Ere long thou shalt witness a great effect through this observation, whereby the spirit of life will become manifest in thee, which is now flowing in the veins of the contingent beings. Then thou shalt behold that which none have seen! At that time thou shalt fall upon the ground before God the True One, for He hath favored thee with this most great bounty.

TAB.726-727

AB00104

To: *Baha'is of Kirmanshah, in Kirmanshahan*

Date: 1907-Jun-16

- 1 O peoples of the world! The Sun of Truth hath risen to illumine the whole earth, and to spiritualize the community of man. Laudable are the results and the fruits thereof, abundant the holy evidences deriving from this grace. This is mercy unalloyed and purest bounty; it is light for the world and all its peoples; it is harmony and fellowship, and love and solidarity; indeed it is compassion and unity, and the end of foreignness; it is the being at one, in complete dignity and freedom, with all on earth.
- 2 The Blessed Beauty saith: "Ye are all the fruits of one tree, the leaves of one branch." Thus hath He likened this world of being to a single tree, and all its peoples to the leaves thereof, and the blossoms and fruits. It is needful for the bough to blossom, and leaf and fruit to flourish, and upon the interconnection of all parts of the world-tree, dependeth the flourishing of leaf and blossom, and the sweetness of the fruit.
- 3 For this reason must all human beings powerfully sustain one another and seek for everlasting life; and for this reason must the lovers of God in this contingent world become the mercies and the blessings sent forth by that clement King of the seen and unseen realms. Let them purify their sight and behold all humankind as leaves and blossoms and fruits of the tree of being. Let them at all times concern themselves with doing a kindly thing for one of their fellows, offering to someone love, consideration, thoughtful help. Let them see no one as their enemy, or as wishing them ill, but think of all humankind as their friends; regarding the alien as an intimate, the stranger as a companion, staying free of prejudice, drawing no lines.
- 4 In this day, the one favored at the Threshold of the Lord is he who handeth round the cup of faithfulness; who bestoweth, even upon his enemies, the jewel of bounty, and lendeth, even to his fallen oppressor, a helping hand; it is he who will, even to the fiercest of his foes, be a loving friend. These are the Teachings of the Blessed Beauty, these the counsels of the Most Great Name.
- 5 O ye dear friends! The world is at war and the human race is in travail and mortal combat. The dark night of hate hath taken over, and the light of good faith is blotted out. The peoples and

ای اهل عالم طلوع شمس حقیقت محض نورانیت عالم است و ظهور رحانیت در انجمن بنی آدم نتیجه و ثمر مشکور و سنوحات مقدسه هر فیض موفور رحمت صرفست و موهبت بخت و نورانیت جهان و جهانیان ایلاف و التیام است و محبت و ارتباط بلکه رحانیت و یگانگی و ازاله بیگانگی و وحدت با جمیع من علی الأرض در نهایت آزادی و فرزانی

جمال مبارک میفرماید همه باریک دارید و برگ یک شاخسار عالم وجود را بیک شجر و جمیع نفوس بمنزله اوراق و ازهار و اثمار تشبیه فرمودند لهذا باید جمیع شاخه و برگ و شکوفه و ثمر در نهایت طراوت باشند و حصول این لطافت و حلاوت منوط به ارتباط و الفت است

پس باید یکدیگر را در نهایت قوت نگهداری نمایند و حیات جاودانی طلبند پس احبای الهی باید در عالم وجود رحمت رب و دود گردند و موهبت ملیک غیب و شهود نظر به عصیان و طغیان نمایند و نگاه به ظلم و عدوان نکنند نظر را پاک نمایند و نوع بشر را برگ و شکوفه و ثمر شجر ایجاد مشاهده کنند همیشه باین فکر باشند که خیری بنفسی رسانند و محبت و رعایتی و مودت و اعانتی بنفسی نمایند دشمنی نبینند و بدخواهی نشمرند جمیع من علی الأرض را دوست انگارند و اغیار را یار دانند و بیگانه را آشنا شمردن بقیدی مقید نباشند بلکه از هر بندی آزاد گردند

الیوم مقرب درگاه کبریا نفسی است که جام وفا بخشد و اعدا را در عطا مبدول دارد حتی ستمگر پیچاره را دستگیر شود و هر خصم لدود را یار و دود این است و صبا یی جمال مبارک این است نصایح اسم اعظم

ای یاران عزیز جهان در جنگ و جدال است و نوع انسان در نهایت خصومت و وبال ظلمت جفا احاطه نموده و نورانیت وفا پنهان گشته جمیع ملل

kindreds of the earth have sharpened their claws, and are hurling themselves one against the other. It is the very foundation of the human race that is being destroyed. It is thousands of households that are vagrant and dispossessed, and every year seeth thousands upon thousands of human beings weltering in their lifeblood on dusty battlefields. The tents of life and joy are down. The generals practice their generalship, boasting of the blood they shed, competing one with the next in inciting to violence. "With this sword," saith one of them, "I beheaded a people!" And another: "I toppled a nation to the ground!" And yet another: "I brought a government down!" On such things do men pride themselves, in such do they glory! Love, righteousness – these are everywhere censured, while despised are harmony, and devotion to the truth.

- 6 The Faith of the Blessed Beauty is summoning mankind to safety and love, to amity and peace; it hath raised up its tabernacle on the heights of the earth, and directeth its call to all nations. Wherefore, O ye who are God's lovers, know ye the value of this precious Faith, obey its teachings, walk in this road that is drawn straight, and show ye this way to the people. Lift up your voices and sing out the song of the Kingdom. Spread far and wide the precepts and counsels of the loving Lord, so that this world will change into another world, and this darksome earth will be flooded with light, and the dead body of mankind will arise and live; so that every soul will ask for immortality, through the holy breaths of God.

- 7 Soon will your swiftly passing days be over, and the fame and riches, the comforts, the joys provided by this rubbish-heap, the world, will be gone without a trace. Summon ye, then, the people to God, and invite humanity to follow the example of the Company on high. Be ye loving fathers to the orphan, and a refuge to the helpless, and a treasury for the poor, and a cure for the ailing. Be ye the helpers of every victim of oppression, the patrons of the disadvantaged. Think ye at all times of rendering some service to every member of the human race. Pay ye no heed to aversion and rejection, to disdain, hostility, injustice: act ye in the opposite way. Be ye sincerely kind, not in appearance only. Let each one of God's loved ones center his attention on this: to be the Lord's mercy to man; to be the Lord's grace. Let him do some good to every person whose path he crosseth, and be of some benefit to him. Let him improve the character of each and all, and reorient the minds of men. In this way, the light of divine guidance will shine forth, and the blessings of God will cradle all mankind: for love is light, no matter in what abode it dwelleth; and hate is darkness, no matter where it may make its nest. O friends

و اقوام عالم چنگ تیز نموده و با یکدیگر جنگ و ستیز مینمایند بنیان بشر است که زیر و زبر است هزاران خائمان است که بی سر و سامان است در هر سالی هزاران هزار نفوس در میدان حرب و جدال آغشته به خاک و خون است و خیمهٔ سعادت و حیات منکوس و سرنگون سروران سرداری نمایند و بخویشی افتخار کنند و بفتنه انگیزی میاهات نمایند یکی گوید که من شمشیر بر رقاب امتی آختم و دیگری گوید مملکتی با خاک یکسان ساختم و یکی گوید من بنیاد دولتی برانداختم این است مدار غر و مباحات بین نوع بشر در جمیع جهات دوستی و راستی مذموم و آشتی و حق پرستی مقدوح

- 6 منادی صلح و صلاح و محبت و سلام آئین جمال مبارک است که در قطب امکان خیمه زده و اقوام را دعوت مینماید پس ای یاران الهی قدر این آئین نازنین بدانید و بموجب آن حرکت و سلوک فرمائید و سبیل مستقیم و منهج قوم پیمائید و بخلاق بنمائید آهنگ ملکوت بلند کنید و تعالیم و وصایای رب و دود منتشر نمائید تا جهان جهان دیگر شود و عالم ظلمانی منور گردد و جسد مردهٔ خلق حیات تازه جوید هر نفسی بنفس رحمانی حیات ابدیه طلبد

- 7 این زندگانی عالم فانی در اندک زمانی منتهی گردد و این عزت و ثروت و راحت و خوشی خاکدانی عنقریب زائل و فانی شود خلق را بخدا بخوانید و نفوس را به روش و سلوک ملاء اعلیٰ دعوت کنید یتیمان را پدر مهربان گردید و بیچارگان را ملجأ و پناه شوید فقیران را کنز غنا گردید و مریضان را درمان و شفا معین هر مظلومی باشید و مجیر هر محروم در فکر آن باشید که خدمت بهر نفسی از نوع بشر نمائید و به اعراض و انکار و استکبار و ظلم و عدوان اهمیت ندهید و اعتنا نکنید بالعکس معامله نمائید و بحقیقت مهربان باشید نه بظاهر و صورت هر نفسی از احبای الهی باید فکر را در این حصر نماید که رحمت پروردگار باشد و موهبت آمرزگار بهر نفسی برسد خیری بنماید و نفعی برساند و سبب تحسین اخلاق گردد و تعدیل افکار تا نور هدایت تابد و موهبت حضرت رحمانی احاطه نماید محبت نور است در هر خانه بتابد و عداوت ظلمت است در هر کاشانه لانه نماید ای احبای الهی همی

of God! That the hidden Mystery may stand revealed, and the secret essence of all things may be disclosed, strive ye to banish that darkness for ever and ever.

بنمائید که این ظلمت بکلی زائل گردد تا سر پنهان آشکار شود و حقایق اشیاء مشهود و عیان گردد

SWAB#001, BSW#11.08x, BSW#16.03x, ROL.051-055

MKT3.118, MNMK#088 p.157,
MMK1#001 p.001, MILAN.122,
BSHN.140.498, BSHN.144.486, PYM.244,
MAS5.273, MHT1a.097, MHT1b.055,
DAUD.15

AB01104

To: Edwin Fisher, in Stuttgart

Date: 1907-Jun-16

- 1 O son of the Kingdom! Mr. Wilhelm had permission to attain the presence one year ago. Now wisdom did not require your presence. Come next year.
- 2 Regarding your writing about an assistant for yourself, we are thinking about it and God willing it will be arranged.
- 3 O faithful servant of God! As you wrote, man should see shortcomings in himself, not in others. Rather, he should cover others' faults and seek out perfections in every soul, not imperfections. He should speak of their perfections, not their faults and deficiencies. I see perfection in you, not defect, and observe praiseworthy qualities, not the opposite.
- 4 Regarding the eating of animal flesh and abstinence therefrom, know thou of a certainty that, in the beginning of creation, God determined the food of every living being, and to eat contrary to that determination is not approved. For instance, beasts of prey, such as the wolf, lion and leopard, are endowed with ferocious, tearing instruments, such as hooked talons and claws. From this it is evident that the food of such beasts is meat. If they were to attempt to graze, their teeth would not cut the grass, neither could they chew the cud, for they do not have molars. Likewise, God hath given to the four-footed grazing animals such teeth as reap the grass like a sickle, and from this we understand that the food of these species of animal is vegetable. They cannot chase and hunt down other animals. The falcon hath a hooked beak and sharp talons; the hooked

1 ای ابن ملکوت جناب مستر ویلهم از یکسال پیش اجازه حضور داشت حال حکمت مقتضی حضور شما نبود در سال آینده بیایید

2 در خصوص معاون از برای خود مرقوم نموده بودید در فکر و خیال هستیم انشاءالله میسر خواهد شد

3 ای بنده صادق الهی انسان چنانکه مرقوم نمودی باید قصور در خود بیند نه دیگران بلکه در حق دیگران باید خطاپوش باشد و در هر نفسی تحری کلمات نماید نه نقایص و از کلمات آنشخص دم زند نه قصور و نواقص من در تو کمال بینم نه نقص و صفات حمیده مشاهده کنم نه بالعکس

4 اما در مسئله خوردن گوشت حیوان و عدم آن بدانکه در اصل ایجاد الهی طعام هر ذی روحی معین گردیده که دون آن موافق نه مثلاً حیوان درنده مانند گرگ و شیر و پلنگ آلت درندگی دارد مثل دندان کج و ناخن و چنگ این واضحست که طعام این حیوان گوشت است اگر بخواد بچرد دنداناش نباتات را نبرد و همچنین دانه را حل تواند زیرا دندان آسیاب ندارد و اما حیوان چرنده را مثل چهارپایان دندانی داده که مانند داس گیاه را درو نمایند این واضحست که طعام این حیوانات نباتاتست اگر بخواد صید حیوان نماید نتواند ولی باز را

beak preventeth him from grazing, therefore his food is also meat.

- 5 But now coming to man, we see he hath neither hooked teeth nor sharp nails or claws, nor teeth like iron sickles. From this it becometh evident and manifest that the food of man is cereals and fruit. Some of the teeth of man are like millstones to grind the grain, and some are sharp to cut the fruit. Therefore he is not in need of meat, nor is he obliged to eat it. Even without eating meat he would live with the utmost vigour and energy. For example, the community of the Brahmins in India do not eat meat; notwithstanding this they are not inferior to other nations in strength, power, vigour, outward senses or intellectual virtues. Truly, the killing of animals and the eating of their meat is somewhat contrary to pity and compassion, and if one can content oneself with cereals, fruit, oil and nuts, such as pistachios, almonds and so on, it would undoubtedly be better and more pleasing.

- 6 And upon you be the Glory of God.

COC#1028x, LOG#1006x, BBBB.034-035x, KHHE.428x

منقار بجست و چنگ تیز اگر بخوهد دانه از زمین بردارد نتواند زیرا کجی منقار مانع از اخذ دانه است لهذا غذای او گوشت است

5 و اما انسان را نه دندان کجی و نه ناخن تیز و چنگی و نه دندانی نظیر داس آهنی از این واضح و مشهود گردد که طعام انسان حبوبات و اثمار است دندانهای انسان بعضی مانند آسیاست که دانه را حل نماید و بعضی تیز و راست که اثمار پاره کند لهذا انسان محتاج و مجبور بر خوردن گوشت نیست اگر ابداً گوشت نخورد باز در نهایت خوشی و قوت زندگانی نماید مثل اینکه طائفه پراهماء هند ابداً گوشت نخورند باوجود این در قوت و قدرت و بنیه و قوای حسیه و مشاعر عقلیه از طوائف دیگر پست تر نیستند و فی الحقیقه ذبح حیوانات و خوردن گوشت قدری مخالف رحمت و شفقت است اگر کسی بتواند که بحبوبات و فواکه و روغنها و مغزها مانند پسته و بادام قناعت کند البته بهتر و خوشتر است

6 و علیک البهاء الاهی

AKHA_127BE #06 p.182x, AVK3.030.09x, SFI07.022c, MAS2.031-032x, KHH1.297 (1.414)x

AB00215

To: Baha'is of Iran, in Tihiran

Date: 1907-Jun-20

- 1 I call upon Thee, O my God, with my heart, my tongue, my spirit and my soul, and I commune with Thee in the depth of midnight's darkness, while Thou seest tears streaming from mine eyes and my heart burning with the fire of sighs, from the intensity of deprivation and the pain of separation. O Lord! Thou hast proffered the cup of bounty to the lovers and made them drunk with the wine of sacrifice in their longing for the scenes of Thy glory, yet Thou hast deprived me of that draught and left me lifeless, with spirit and consciousness extinguished, in the realm of contingent being.

1 ادعوك يا الهی بقلبی و لسانی و روحی و جنانی و اناجیک فی بهرة ظلام سابل الاذیال فی جوف اللیالی و ترانی منحدرد الدموع من الاجفان و متسعر الاحشاء بزفرات النیران من شدّة الحرمان و حرقة الهجران ربّ قد ادرت کؤس العطاء علی العشاق و رنّتهم بصهباء الفداء شوقاً الی مشاهد الکبریاء و حرمتی من تلك الحمیّا و ترکتنی هامداً بجنان خامد الروح و الوجدان فی صقع الامکان

- 2 How long, O my merciful Lord, shall this anguish and grief persist, this remoteness and yearning continue? How long wilt Thou leave me in this earthly life and deprive me of nearness to Thy great mercy? Wilt Thou not raise me unto Thee with my blood shed, my body cast upon the dust, my hair reddened with blood, my throat cut, my limbs severed by the swords of tyranny, my spirit drawn to the most glorious Kingdom?
- 3 O Lord, O Lord! The birds have returned to their nests, and souls to the assembly of mysteries; eyes have been gladdened by beholding the lights in the gathering of reunion through ascension to the supreme horizon. Yet I know not why I am afflicted with separation despite the intense fire of longing and my cry for Thy Kingdom of splendor. This can only be due to my grave errors, my great disobedience, my many sins, and my deep absorption in that which keeps me distant and prevents me from soaring to the unseen realm of possibility.
- 4 O Lord! Proffer me these cups, deliver me from the desolation of souls, and raise me to Thy luminous threshold in the world of light and glory, that I may attain unto reunion, be saved from remoteness, and that my heart may overflow with love and faithfulness in the scene of sacrifice. Verily, Thou art the Generous, the Mighty, the Bestower, and verily Thou art the Giving, the Forgiving, the Ever-Relenting.
- 5 My God, my God! The hearts of the loved ones have overflowed with devotion, the souls of the servants have become good through Thy bounty, the breasts of the chosen ones have been dilated through the outpourings of the most glorious Kingdom, and the spirits have rejoiced in that Thou hast fulfilled Thy promise and kept Thy covenant, exalted Thy Word throughout the earth, raised the call in all regions, illumined faces with the light of guidance, and caused tongues to speak Thy praise in great assemblies, whereupon the cry has ascended from the supreme gatherings to Thy most exalted dominion. Then did hearts throb and become attracted, souls became harmonious and submitted, voices were hushed in awe before Thy glory, and spirits rejoiced and were made to quaff the wine of understanding and the pure drink of certitude.
- 6 Praise be to Thee, O my God, for having created these realities that derive light from the Sun of Truth in these beauteous gardens. O God! Make this divine company and heavenly congregation Thy greatest signs among all people, deriving knowledge from Thy most beautiful names, walking in Thy most excellent
- 2 الى متى يا ربّي الرّحمن تستمرّ هذه الحسرة و الاسى ويمتدّ هذا التّناؤى والجوى وتركنى فى الحيوة الدّنيا وتحرمنى عن جوار الرّحمة الكبرى ولا ترفعنى اليك مسفوك النّار مطروح الجسد على الغبراء تحمّر الشّعر بالدماء مقطوع الوريد على الثّرى متقطّع الاعضاء بسيوف الجفّاء منجذب الرّوح الى ملكوت الابهى
- 3 ربّ ربّ قد رجعت الطّيور الى الاوكار و النفوس الى ملاء الاسرار وقّرت الاعين بمشاهدة الانوار فى محفل اللّقاء بالصّعود الى الافق الاعلى ولم ادّر كيف ابتليت بالفراق مع احبيج نار الاشواق و الضّجيج الى ملكوت الاشراق ماهذا الا لفرط خطائى و عظيم عصيانى وكثرة ذنوبى و شدّة انهماكى فيما يبعدنى و يمسكنى عن الطّيّران الى غيب الامكان
- 4 ربّ ادر لى هذه الكؤوس و اجرنى من وحشة النفوس و ارفعنى الى عتبتك التّوراء فى عالم التّور والبهاء حتّى افوز باللّقاء وانجو من التّوى و يطفح قلبى بالحبّ و الوفاء فى مشهد الفداء انك انت الكريم العزيز الوهاب و انك انت المعطى الغفور التّواب
- 5 الهى الهى انّ قلوب الاحبّاء قد طفح بالولاء و نفوس الارقاء قد طابت بالعطاء و صدور الاصفياء قد انتشرت بفيضات ملكوت الابهى و الارواح استبشرت بما انجزت الوعد و وقّيت بالعهد واعليت كلمتك فى يسّط الغبراء و رفعت النداء فى الافاق كلّها و نورّت الوجوه بنور الهدى و انطلقت اللّسن بالثناء فى المجمع العظمى فارفع الضّجيج من المحافل العلىّا الى جبروتك الاسمى عند ذلك خفقت القلوب و انجذبت و ائلفت النفوس و خضعت و خشعت الاصوات لعزّتك و خفضت و استبشرت الارواح و ترتحت بصهباء العرفان و رحيق الايقان
- 6 لك الحمد يا الهى بما خلقت تلك الحقائق المستفيضة من شمس الحقيقة فى تلك الرّياض الانيقه فاجعل اللهم هذه العصبة الرّحمانية و اللّة الرّبانيه آياتك الكبرى بين الورى مستنبئة من اسمائك الحسنى سالكة فى طريقتك المثلى

way, speaking the mysteries Thou hast deposited in the realities of all things, raising up Thy Cause in all regions, relating Thy greatest favor, and recounting the tales of Thy resplendent gift that shines from the dayspring of eternity. Verily, Thou art the Mighty, the Powerful, the Bestower, and verily, Thou art the Generous, the Kind, the Powerful, the Most Exalted.

- 7 O friends of God and helpers of 'Abdu'l-Baha! Praise be to God that the explicit prophecies of the Most Holy Book are fulfilled and witnessed, and the mighty structure is established. The throne of sovereignty is adorned by a just monarch, and the crown of dominion is beautified by a perfect ruler. The light of progress has dawned, and the hand of divine power has raised the pavilion of just governance. The beloved sovereign is crowned, and the successful monarch is seated upon the throne of Persian rule. This felicitous accession has become the cause of joy to the wanderers, and this crown and diadem the source of gladness to the hopeful. Therefore, the friends of God must, in accordance with the divine texts, demonstrate the utmost obedience and goodwill, and show complete submission and loyalty to the government. They must offer thanksgiving to the All-Merciful. The promised prophecy is fulfilled and manifest, and the zealous king has appeared in glory. We hope that the country will become illumined and the realm will become a paradise of delight, and Iran will become a supreme paradise. May the fame of the sovereign's justice spread throughout the world, and the cry of praise and glory reach the zenith. May the brilliant nation progress, the just government expand, ancient glory reappear, and age-old majesty adorn the face of the earth. May morals be reformed, opinions be approved, and the divine bounty be perfected.

- 8 O divine friends! It is heard that certain immature ones in Iran are establishing secret societies and interfering in political affairs, forming various groups and guiding people to join these associations. The friends of God must, by the decisive text of the Lord, abstain from such matters and completely avoid them. They must neither align themselves with any society in political affairs, nor become intimate with any group. Rather, they must strive day and night so that morals may be transformed and thoughts reformed, vices may vanish and virtues appear, the foundation of hatred and enmity may be destroyed, unity and harmony may raise their pavilion, and the oneness of mankind may adorn itself in utmost glory and beauty. May souls become celestial and hearts divine, and when these bounties are achieved, imperfections will naturally vanish and true

ناطقة باسرارک المودعة في حقائق الاشياء رافعة لامرک في کل الانحاء محدثة بنعمتک الکبری راوية لاحاديث موهبتک الساطعة النور من فجر البقاء انک انت العزيز المقتدر الوهاب وانک انت الکريم اللطيف القدير المتعال

7 ای یاران الهی و یاوران عبداله‌آء الحمد لله اخبار منصوص کتاب اقدس متحقق و مشهود شد و بنیان مرصوص تأسیس یافت سریر تاجداری بشهریار عادل مزین گشت و دیهم جهانبانی بتاجدار کامل زینت یافت و بارقه صبح ترقی پرتو انداخت و ید قدرت ربانیه خیمه حکومت عادله برافراخت سرور مهربان تاجدار شد و شهریار کامران بر تخت حکومت ایران جلوس فرمود این جلوس مأنوس سبب سرور آوارگان گشت و این افسر و دیهم سبب شادمانی امیدواران شد لهذا باید احبای الهی بموجب نصوص رحمانی نهایت اطاعت و خیرخواهی را مجری دارند و منتهای انقیاد و دولتخواهی ابراز کنند و بشکرانه حضرت رحمانی پردازند و عد موعود محقق و مشهود شد و پادشاه غیور جلوه و ظهور نمود امیدواریم که کشور منور گردد و اقلیم جنت النعم شود و ایران بهشت برین گردد آوازه عدل تاجداری جهانگیر شود و فریاد تحسین و آفرین باوج اثر برآید ملت باهره ترقی نماید دولت عادله توسع جوید و شوکت قدیمه رخ بنماید و عزت دیرین روی زمین بیاراید اخلاق تعدیل گردد آراء تصویب شود موهبت رحمانیه تکمیل گردد

8 ای یاران الهی از قرار مسموع نوهوسانی در ایران تأسیس انجمن پنهان نمایند و در امور سیاسیه مداخله کنند و بعنوانهای مختلفه جمعیتها تشکیل نمایند و نفوس را بدخول در جمعیت دالت کنند احبای الهی بنص قاطع ربانی باید از این امور احتراز نمایند و بکلی اجتناب کنند در امور سیاسیه نه با انجمنی دمساز گردند و نه با جمعیتی همراز شوند بلکه شب و روز بکوشند تا اخلاق تبدیل شود و افکار تعدیل گردد رذائل نماند فضائل جلوه نماید بنیاد بغض و عدوان برافند اتحاد و یگانگی خیمه برافرازد و وحدت عالم انسانی در نهایت جلال جمال بیاراید نفوس ملکوتی شود و قلوب لاهوتی گردد و چون این

glory and happiness will be attained in all degrees. This is the foundation and basis, and an imperishable structure, and when these principles are achieved, the branches will assuredly perfect themselves.

مواهب حصول یابد بالطبع قصور زائل شود
و عزّت و سعادت حقیقیّه در جمیع مراتب
حاصل گردد این بنیان و اساس است و بنیاد
بیزوال و چون این اصول حصول جوید فروغ
یقیناً بذاتها اکمال شود

- 9 And upon you be the Most Glorious Splendor, O people of Baha, O people of fidelity, O ye chosen ones who are confirmed by a power from the Most Glorious Kingdom.

9 و علیکم البهاء الابهی یا اهل البهاء یا اهل الوفاء
و یا ایها المختارون المؤیدون بقوة من الملکوت
الابهی

- 10 O faithful friends! If painful events ever occur in the Holy Land, you must absolutely not become disturbed or distressed, perturbed or saddened, for whatever occurs will cause the exaltation of the Word of God and the diffusion of the divine fragrances. Stand firm and engage in serving the Cause of God with the utmost steadfastness. The Holy Land is disturbed by the intense corruption of the Covenant-breakers.

10 ای یاران باوفا اگر حوادث مؤلمه وقتی در بقعه
مبارکه واقع گردد البتّه صد البتّه مضطرب و
پریشان نگردید و مشوّش و محزون مشوید زیرا
آنچه واقع شود سبب علوّ کلمه الله است و انتشار
نفحات الله قدم ثابت نمائید و بنهایت استقامت
بخدمت امر الله مشغول گردید ارض مقصود از
شدّت فساد ناقضان مضطرب است

GPB.309x, PAB.025x

AMK.003-008, AVK4.446x, AYT.524x,
DWNP_v3#03-4 p.023-024x, MAS5.145bx,
HYB.153x

AB02456

To: Charles Greenleaf, in Chicago

Date: 1907-Jun-21

O thou who art attracted to God! May God assist thee! I beseech the Ever-Living, the Self-Subsisting to confirm thee in diffusing the spirit of life throughout all things, to expand thy breast through the hidden mystery and concealed symbol in the Torah, Gospel and Psalms, that thou mayest arise to give the greatest glad tidings in those regions and parts, and appear with penetrating power in the realities of things, and that thy face may shine among the beloved, and thy tongue may flow like a torrent in the great gatherings, and the Holy Spirit may confirm thee in the great assemblies - when thou purifies thy face for God and cleanseest thy heart for God and sacrificeest for thy Lord thy spirit, thy being, thy soul and thy heart until there remaineth no thought, no remembrance, no sound, no whisper save "O Thou Glory of the Most Glorious!"

Leave the souls, abandon affairs, detach thyself for God and be filled with the spirit of life, guide to salvation, and perfume the nostrils with holy fragrances wafting from the Most Glorious Kingdom. By the life of Baha! Whosoever is filled with the love of Baha and forgets all things - the Holy Spirit breathes into his mouth and the spirit of life into his heart, the lights of verses shine from his face, words scatter like strings of pearls from his mouth, and he heals ills and sickness by the touch of his hand. And upon thee be glory!

Convey my greetings to thy beloved son Albert. I beseech God to make him a lamp diffusing brilliant lights in the gatherings of the loved ones of God. And convey greetings and affection to that daughter of the Kingdom, firm in the Covenant, speaking forth the effulgence of the lights of her Loving Lord - thy respected wife Greenleaf. I supplicate God to illumine her face with the lights of confirmation in those parts. Likewise convey my love to beloved Leslie Greenleaf, whom I love with all my heart, for I hope this tender, fresh, verdant and flourishing branch will grow through an outpouring flow from the Kingdom of God.

SW_v14#09 p.263, SW_v08#18 p.233, BSTW#176, BSTW#182

AB00412

To: Mulla Ali Akbar Shahmirzadi Ayadi, in Tihiran

Date: 1907-Jun-22

- 1 O thou harbinger of the Covenant! The letter that thou hast written to Jinab-i-Manshadi was considered and its contents were read carefully. In the past few years, when the Holy Land was in utmost turmoil, no response was sent to some of thy letters, however, all your letters of the past year have been answered and also for whomsoever thou hast requested a letter, a special communication was written and sent. It seems that some have not arrived, which is very surprising. Therefore, from now on, enter thou the date and a number on the top of each letter and this Servant will also date and number the responses so that the truth of the matter is made manifest unto thy honor, which is, that all thine letters are duly answered.

1 ای منادی پیمان نامه‌ئی که بجناب منشادی مرقوم نموده بودید ملاحظه گردید و بدقت تمام مطالعه شد مکاتیب آن جناب را بعضی در سنین سابقه که ارض مقصود در نهایت انقلاب بود جواب مرقوم نشد ولی یک سالست که جمیع مکاتیب آن جناب را جواب مرقوم گردید و همچنین از برای هر نفسی که نامه خواستید مکتوب مخصوص مرقوم شد و ارسال گردید معلوم است بعضی نرسید و بسیار تعجب است باری من بعد نامه خویش را در بدایت تاریخ و ثمر بگذارید و این عبد نیز در جواب تاریخ و ثمر میگذارد تا حقیقت حال در نزد آن جناب واضح و مشهود گردد که جمیع نامه‌های شما را جواب ارسال میشود

- 2 Thou hast written concerning the upheaval in the land of Ta. This upheaval hath been mentioned explicitly and clearly in the holy tablets, eventually however, stability will prevail and calm and tranquility will be realized and peace of mind achieved, the throne of the kingship be firmly established with utmost majesty and the horizon of Persia will be illumined with the splendor of the king's justice.
- 2 از انقلاب ارض طاء مرقوم نموده بودید این انقلاب در الواح مستطاب مصرح و بی حجاب ولی عاقبت سکون یابد و راحت جان حاصل گردد و سلامت وجدان رخ بنماید سریر سلطنت کبری در نهایت شوکت استقرار جوید و آفاق ایران بنورائیت عدالت شهریاری روشن و تابان گردد
- 3 Grieve ye not and despair not! Counsel the friends of God to obey, and act with submissiveness and truthfulness, and be the well-wishers of the monarch, for in accordance with the decisive divine Text, the friends are required to do so. Beware, beware, lest any of the beloved friends meddle in the political affairs, or say a word to this effect. According to the explicit divine Text, the friends of God should play no part in political affairs, rather the path of all should be the refinement of characters, the development of souls, unification of all people under the one true faith of God, love, compassion, unity and harmony, and the dissemination of waves of spiritual power amongst the people of the world.
- 3 محزون مباشید مگردد جمیع یاران الهی را باطاعت و انقیاد و صداقت و خیرخواهی بسریر تاجداری دلالت نمائید زیرا بنص قاطع الهی مکلف بر آنند زنده زنده اگر در امور سیاسی نفسی از احباً مداخله نمایند و یا آنکه بر زبان کلمه‌ئی برانند یاران الهی را بنص قاطع ربانی مدخل در امور سیاسی نیست بلکه مرجع کل تهذیب اخلاقت و تربیت نفوس و توحید کلمه و محبت و مهربانی و اتحاد و یگانگی و ظهور سنوحات رحمانی در عالم انسانی
- 4 Reports have reached us that some Bayanis, that is the followers of Mirza Yahya, have interfered in political affairs and continue to do so. Gracious God! Our ill-wishers have used this pretext in their social gatherings and assemblages and claim that the Baha'is have opinions, thoughts, and interests in political matters, notwithstanding that the Bayanis are fierce enemies of the Baha'is, a fact that all the people of Persia know; then how can they fairly ascribe the deeds, words and thoughts of the former to the latter? Glorified art Thou! This verily is a grievous accusation. Heed not such statements and explain with utmost sincerity the truth of the matter to the friends and foes alike and quote the explicit verses of God, make clear and manifest the conduct and demeanor of this Prisoner, and exert yourselves whole-heartedly, by day and by night, to be well-wishers of his majesty the King, and ardently supplicate God that his majesty be graciously aided in all of his efforts so that he may become the cause of eternal glory for Persia and the Persians.
- 4 از قرار مسموع بعضی از پیانیها یعنی تابعین میرزا یحیی در امور سیاسی مداخله نموده و مینمایند سبحان الله بدخواهان این را وسیله نموده و در محافل و مجالس ذکر بهائیان مینمایند که آنان را نیز در امور سیاسیه رأی و فکری و مدخلی و مرجعی با وجود آنکه پیانیها خصم الله بهائیانند و این را جمیع اهل ایران میدانند دیگر بجه انصافی رفتار و گفتار و افکار آنان را نسبت به بهائیان میدهند سبحانک هذا بهتان عظیم باری شما گوش باین حرفها مدهید و حقیقت حال را در نزد یار و اغیار بکمال صدق بیان نمائید و نصوص قاطعه‌ء الهیه را ذکر کنید و روش و سلوک این زندانی را نیز واضح و مبرهن فرمائید و شب و روز بجان و دل بکوشید و دعای خیر نمائید و تضرع و زاری فرمائید تا اعلیحضرت تاجداری در جمیع امور مؤید و موفق گردند تا سبب عزت ابدیه ایران و ایرانیان شوند
- 5 The gracious intentions of his majesty the Sovereign is apparent and evident, however, a few fickle minds have imagined that shattering the influence of the monarchy will bring glory to the nation. Alas! Alas! What ignorance is this and what eternal idiocy? The majesty of kingship is the means of glory for the nation, and the influence of the government will ensure protection of the populace; however it should go hand in hand
- 5 نوایای خیریه‌ء اعلیحضرت شهریاری واضح و مشهود ولی نوهوسانی چند گمان نمایند که کسر نفوذ سلطنت سبب عزت ملت است هیئات هیئات این چه نادانیست و این چه جهل ابدی شوکت سلطنت سبب عزت ملت است و نفوذ حکومت سبب محافظت رعیت ولی باید با عدل توأم باشد اعلیحضرت شهریاری الحمد لله

with Justice. His majesty the King is, praised be God, an accomplished person, he is the embodiment of justice and reason, and distinguished for his forbearance. Therefore all must rise with magnanimity and strive for that which is conducive to the establishment of a powerful government, a mighty monarchy, a potent order, a flourishing country and a progressive nation.

شخص مجربند و عدل مصور و عقل مجسم و حلم
مشخص در این صورت باید عموم بخیرخواهی
قیام نمایند و آنچه سبب شوکت دولت و قوت
سلطنت و نفوذ کلمه و آبادی مملکت و ترقی
ملت است قیام نمایند

- 6 The Risaliy-i-Siyasiyyih⁵ was composed fourteen years ago and handwritten by Mishkin Qalam; it was published in India and has been distributed. That treatise can certainly be found in Tihiran, a copy is sent to you so that you may share it with all the people, inasmuch as that which result in hardships and dissention and mischief are explained clearly in that treatise. In it, the sacred rights of the government, the legitimate rights of the governed, the connection between the statesmen and their subjects and the relationship between the ruler and the ruled and the mechanism of operation between the manager and the managed are clearly laid down. This verily is the path and the attitude of these wayfarers, and this is the manner and the demeanor of these wronged ones.

6 رساله سیاسیّه که چهارده سال قبل تألیف شد
و بخط جناب مشکین قلم مرقوم گردید و در
هندستان طبع شد و انتشار داده گشت آن رساله
البته در طهران هست و یک نسخه ارسال میشود
بعموم ناس بنمائید که جمیع مضرات حاصله و
فساد و فتنه در آن رساله باوضیح عبارت مرقوم
گردیده در آن رساله حقوق مقدسه دولت و
حقوق مرعیه ملت و تعلقات بین راعی و رعیت
و روابط بین سائس و مسوس و لوازم مابین
رئیس و مرئوس مرقوم گردیده اینست روش
و سلوک این آوارگان و اینست مسلک و منهج
این مظلومان

- 7 Salutation rest upon them that have followed the pathway of guidance.

7 و السلام علی من اتبع الهدی

BRL_DAK#0764, MMK5#106 p.086x,
AMK.011-015, AVK4.442ax, SFI06.013bx

AB01483

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1907-Jun-22

- 1 O thou who art firm in the Covenant!
- 2 Thy letter was received, and likewise the printed copies enclosed therewith. Thou art indeed showing the utmost effort, and this causeth joy. The circulation of these papers in those regions will enlighten the friends so they may know how their conduct and behavior should be and what thoughts and opinions are fitting.
- 3 Regarding the matter thou didst write about - that the opponents aim to accuse the Baha'is - glory be to God! Could such a calumny be possible? No, by God! For according to the

1 ای ثابت بر پیمان

2 نامه مرقوم وصول یافت و همچنین نسخ
مطبوعه ملفوف فی الحقیقه آنجناب نهایت همت
را مینمائید و سبب مسرت میگردد نشر این
اوراق در آن آفاق سبب اطلاع یارانش تا
بدانند که روش و سلوک چگونه باید و آراء و
افکار چگونه شاید

3 مسئلهی که مرقوم نموده بودید معاندان را
مقصد چنان که بهائیان را متهم نمائید سبحان
الله آیا ممکنست چنین اقترار و بهتان لا والله

⁵AB00011.

decisive sacred texts we are commanded to obey the present government and we have absolutely no involvement in political affairs and express no opinions thereon. We are commanded to spiritual matters which pertain to the realm of morals and conduct. We have no quarrel with anyone and no dispute with any soul. We are commanded to strive with the utmost oneness, love, harmony and fellowship with all the governments and peoples of the world, nay even with individual souls.

زیرا بنصوص قاطعه الهیه ما مأمور باطاعت حکومت حاضر هستیم و در امور سیاسی ابداً مدخل نداریم و رأی ننیم مأمور بامور روحانی که تعلق بعالم اخلاق و اطوار دارد هستیم ما را با نفسی نزاعی نه و با کسی جدالی نیست مأمور بر آنیم که با جمیع دول عالم و ملل آفاق بلکه افراد نفوس خلق بنهایت یگانگی و محبت و سازش و الفت بکوشیم

- 4 But what can we do when ill-wishers lie in ambush and merciless hunters who have neither religion nor conscience seek pretexts and make no distinction between Baha'is and Babis? It is heard that several Yahyayi Babis are in league with the opposers and are involved in affairs. When these Yahyayi Babis, who are the enemies of the Baha'is, commit any shameful act, they accuse the Baha'is, and the ill-wishers cry out that all are corrupt. But the truth will not remain hidden - it must surely become evident and manifest.

4 اما چه کنیم که بدخواهان در کمینند و صیادان بی مروت و دین و وسیلهئی تحرّی نمایند و فرق میان بهائی و بابی نگذارند از قرار مسموع چند نفر بابی یحیائی با معارضان همدمند و در امور مداخله مینمایند این بابیان یحیائی که اعدا عدو بهائیان هستند چون مرتکب هر امر فاضیح گردند بهائیان را متهم کنند و بدخواهان فریاد برآرند که جمیع مفسدند ولی حقیقت مستور ثماند البتّه ظاهر و آشکار گردد

- 5 Therefore do not tremble at these calumnies, but rather follow the sacred texts by obeying the government and serving His Imperial Majesty with the utmost sincerity and trustworthiness. Do not utter a single word about political matters and do not seek fellowship or association with any person involved therein. Call all to obedience and submission to His Imperial Majesty the just sovereign, for this illustrious personage is mentioned in the Great Announcement that he would become crowned and sovereign, and he is assisted and confirmed, victorious and triumphant according to the explicit text of the Most Holy Book - and this statement sufficeth the worlds.

5 لهذا شما از این بهتان لرزان مگردید بلکه بموجب نصوص الهیه متابعت حکومت نمائید و بنهایت صداقت و امانت بخدمت اعلیحضرت شهرباری پردازید در امور سیاسی قطعاً کلمهئی بر زبان نرانید و با هیچ نفس ذمیدخل معاشرت و الفت مجوئید جمیع را باطاعت و انقیاد اعلیحضرت شهربار عادل بخوانید زیرا این شخص جلیل منصوص در نبأ عظیم است که تاجدار گردد و شهربار شود و موفق و مؤید است و منصور و مظفر بصریح کتاب اقدس و هذا البیان یکفنی العالمین

- 6 And upon thee be the Most Glorious Beauty!

6 و علیک البهاء الأبهی

MILAN.223

AB11661

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

Date: 1907-Jun-29

- 1 O herald of the Covenant! Your detailed letter dated 18 Jamadi'l-Avval 1325 was received and carefully read. The ascension of the honored Sadru's-Sudur truly caused hearts to grieve and breasts to be rent asunder. Hearts were inflamed, eyes wept, sorrow encompassed all, and anguish and regret prevailed. The fire of grief blazed so intensely that heart and soul were set aflame, and the lamentations of longtime friends reached the highest heaven. He was truly a great personage - noble and distinguished, eminent and excellent. He was an expounder of proofs and evidences, and an establisher of divine arguments and demonstrations. He trained children who today are distinguished, independent, and intimate with divine mysteries. It was destined that that trustworthy soul should ascend to the luminous Kingdom. Therefore lamentation is of no avail. We have no recourse but to grasp the cord of patience that is severed, to show fortitude in the consuming fire, and to persist in shedding flowing tears.

- 2 Regarding the correspondence of His Honor 'Ali-Qabl-i-Akbar that you mentioned - during the days when the Holy Land was in great turmoil due to the arrival of the Commission of Investigation, letters remained unanswered. But afterwards, all letters received from His Honor 'Ali-Qabl-i-Akbar were answered. Even letters requested for others were written and sent. Even regarding the superintendent's intervention, a detailed prayer was written and sent. It is strange that they did not arrive. All the letters written to you were read, and instructions were sent before the questions and letters arrived, and surely they have reached you by now. Regarding the stipend, it was also written to the Trustee, and regarding correspondence with the Nayibu's-Saltanih, write in a very agreeable manner.

- 3 And upon you be the Most Glorious Glory.

۱ ای منادی پیمان مکتوب مفصل بتاریخ ۱۸ جمادی الاول ۱۳۲۵ وصول یافت و بدقت قرائت گردید صعود حضرت صدرالصدور فی الحقیقه مورث حزن قلوب و شرحه شرحه گشتن صدور گردید دها سوزان شد دیده‌ها گریان گردید حسرت احاطه نمود کدورت و افسوس مستولی شد آتش احزان چنان زبانه کشید که دل و جان بفوران آمد و آه و این یاران دیرین بعالم علین رسید فی الحقیقه شخص عظیم بود و جلیل و رفیع بود و نبیل مبین حجت و برهان بود و مقرر دلائل و براهین حضرت یزدان اطفالی تربیت فرمود که الیوم ممتازند و بنیاز و باسرار الهی همدم و دمساز باری مقدر چنین بود که آن روح امین بملکوت نور مبین صعود فرماید پس آه و این را ثمر نه لیس لنا الا ان تتعلق بجبل الصبر المنصرم و تتجدد فی النار المضطرم و نستمر علی اراقة الدمع المنسجم

۲ در خصوص مراسلات حضرت علی قبل اکبر مرقوم نموده بودید در ایامی که ارض مقصود از ورود هیئت تفتیشیه در نهایت انقلاب بود نامه‌ها بیجواب ماند ولی من بعد آنچه مکاتیب از حضرت علی قبل اکبر رسید جواب مرقوم شد حتی از برای دیگران مکاتیبی خواستند آن نیز مرقوم شد و ارسال شد حتی توسط ناظر را نمودند در آن خصوص نیز مناجاتی مفصل مرقوم شد و ارسال گردید عجیب است که نرسیده مکاتیبی که بشما مرقوم نموده بودند جمیع قرائت شد و دستورالعمل قبل از ورود سؤال و مکاتیب از پیش مرقوم شده و ارسال گردیده و البته تا بحال رسیده در خصوص [شهریه] نیز بجناب امین مرقوم شد و در خصوص مکاتبه با نایب السلطنه بسیار موافق مرقوم بدارید

۳ و علیکم البهاء الأبهی

BRL_DAK#0192, YIA.262

Study guide to this volume

The first half of 1907 was a period of mounting political pressure in both Iran and the Ottoman Empire: the Iranian Constitutional Revolution was approaching its crisis, and the growing Young Turk movement would release ‘Abdu’l-Baha from his imprisonment the following year. This volume reflects these turbulent conditions while remaining, characteristically, oriented toward the interior life of the community. Its most important doctrinal document, AB00252, answers a controversy in New York over whether ‘Abdu’l-Baha should be identified with the returned Christ, settling the question with both theological precision and spiritual urgency: “words were abrogated and meanings became manifest—the time of metaphors has passed and reality has dawned forth.” This declaration—that the Baha’i era is characterized by the embodiment of truth rather than its symbolization—organizes many other pieces in the volume. AB00059 on the three wisdoms of fasting, AB03269 on the meaning of “He is God,” AB05412 on the Apostles’ speaking in tongues, and AB04716 on the Nineteen Day Feast all interpret inherited religious forms—Christian, Islamic, Buddhist—by drawing out their inner meaning while transcending their outer shell. AB05052, addressing one of the first African-descended believers in America, offers the striking image of the black pupil of the eye as the source of light, giving the Baha’i principle of racial unity its most poetically condensed expression in this period. Together these texts present a Faith that has moved from the age of anticipation and symbol into the age of actualization.

The Center of the Covenant: Servitude as the Highest Station

Key Passages

As for me: My name is ‘Abdu’l-Baha, my being is ‘Abdu’l-Baha, my attributes are ‘Abdu’l-Baha, my reality is ‘Abdu’l-Baha, my praise is ‘Abdu’l-Baha, for servitude to the Blessed Beauty is my glorious crown and service to all humanity is my perpetual religion. Through the bounty and favor of the Blessed Beauty, ‘Abdu’l-Baha is the banner of the Most Great Peace that waves in the supreme heights, and through the gift of the Greatest Name, he is the lamp of universal peace that shines with the light of the love of God. — AB00252

O friends of God! With the appearance of the Blessed Beauty, words were abrogated and meanings became manifest. The time of metaphors has passed and reality has dawned forth. Servitude must become embodied, love personified, spirituality visualized, and divine qualities realized. We must become the cause of life and grant salvation to the heedless. We must call souls to human perfections and guide nations to unity and

oneness. We must uproot the foundation of estrangement and make all friends and familiar ones.
— AB00252

O friends of God! Beware, beware of discord, for through discord the divine foundation is destroyed, and through the winds of disagreement the blessed tree remains fruitless. The garden of unity withers from the cold winter of conflicting thoughts, and the fire of the love of God grows cold.
— AB00252

Context for Study

AB00252 is one of the pivotal self-definitional documents in the entire Baha'i corpus, written in response to a genuine controversy within the New York community. The controversy itself is historically significant: within two decades of the Faith's entry into the West, a section of the community had already developed a Christological interpretation of 'Abdu'l-Baha's station, identifying him with the returned Christ of Christian prophecy. 'Abdu'l-Baha's response is at once a firm denial and a deeper affirmation: he is not Christ, he is 'Abdu'l-Baha—and this is not a lesser thing but precisely the station he has been given. The word “servitude” (*‘ubūdiyyat*) carries enormous theological weight in Islamic and Baha'i thought: it is the highest attainment of the human soul before God, the station in which the individual will has become perfectly aligned with divine will. The prophet-slave of God in the Qur'an (*‘abdu-llah*, servant of God) is the paradigmatic human station; calling oneself servant of Baha is to claim the same orientation toward Baha'u'llah that the Prophets had toward God. The declaration that “words were abrogated and meanings became manifest” is the volume's organizing principle: the age of symbol, metaphor, and anticipation—the Babi and earlier dispensations—has given way to an age of actualization in which the community itself must embody what scripture formerly described. This raises the stakes of community life to an eschatological level: every act of love, unity, and service becomes an enactment of the Day of God.

Questions for Reflection

1. The declaration that 'Abdu'l-Baha's “name is 'Abdu'l-Baha,” “being is 'Abdu'l-Baha,” “reality is 'Abdu'l-Baha” is a form of complete self-identification with a function. What does it mean for a person's entire being to be identified with a function—“servant”—rather than with a status?
2. The claim that “words were abrogated and meanings became manifest” proposes a qualitative distinction between the Baha'i era and all previous religious dispensations. How does this relate to Christian theology's claim that Christ fulfills and transcends the law and prophets (Matthew 5:17), and to Islamic claims about the Qur'an completing and correcting previous revelations?
3. How does 'Abdu'l-Baha's equating of “discord” with the destruction of the “divine foundation” compare with Paul's account of the body of Christ (1 Corinthians 12) and with the Qur'anic insistence on *i'tisām* (holding fast together to the rope of God)?
4. The letter was prompted by a messianic identification of 'Abdu'l-Baha with the returned Christ. What does this episode reveal about the dynamics of messianic expectation in newly

formed religious communities? What structural features of the early Western Baha'i community made this identification likely?

5. What would it mean in practice for "servitude to become embodied, love personified, spirituality visualized"? How does this demand differ from the call to moral improvement within other religious traditions?

The Wisdom of Fasting: Material Symbol of Spiritual Truth

Key Passages

There are two kinds of fast: material and spiritual. The material fast consists in abstaining from food and drink, that is, refraining from satisfying the physical appetites. But the true and spiritual fast is for man to forsake covetous desires, heedlessness, and evil and animalistic attributes. The material fast is therefore a symbol of that spiritual fast. It is like saying: "O Divine Providence! As I am abstaining from bodily desires and from all occupation with food and drink, even so purify and sanctify my heart from the love of anyone save Thyself, and shield and protect my soul from corrupt inclinations and satanic qualities, that my spirit may commune with the breaths of holiness and fast from the mention of all else besides Thee." — AB00059

In the days when He Who is the Dayspring of the Sun of Truth engages, through divine inspiration, in revealing the verses of God, in establishing His religion, and in setting forth His teachings, He is so enraptured and enkindled as to find no time for food or drink. For example, when Moses went up to Mount Sinai to establish the religion of God, He fasted for forty days; and fasting was therefore enjoined upon the Israelites to awaken and admonish them. Likewise Christ, at the beginning of the foundation of His divine religion, disregarded for forty days all physical necessities and refrained from food and drink. — AB00059

The second wisdom is that fasting is conducive to spiritual awareness. One's heart grows more tender, one's spirituality is increased, and as a result one's thoughts become purely focused on the remembrance of God. Such awareness and awakening leads inexorably to spiritual progress. — AB00059

Context for Study

AB00059's treatment of fasting is a masterwork of comparative religious hermeneutics: it reads the fasting practices of Moses, Christ, Muhammad, the Bab, and Baha'u'llah as five instances of a single spiritual law, and then derives from this pattern the meaning of the Baha'i fast for the wider community. The move from the exemplary fast of the Manifestation to the obligatory fast of the community is made explicit: "loved ones aspire to whatever condition their beloved is experiencing." This is a theology of *imitatio* (imitation of the beloved) rather than *sacramentum* (ritual participation in a sacred event), but it produces a similar outcome: the believer's fast is participatory in the founding moment of the revelation. The three wisdoms offered—imitation of the Manifestation's rapt state, cultivation of spiritual awareness, and the symbolic representation of

the inner fast from selfish desire—correspond to the three levels of religious meaning that classical hermeneutics identifies: literal (mimetic), spiritual (psychological), and symbolic (allegorical). The insistence that the material fast is a “symbol” of the spiritual fast does not diminish its importance; rather, the physical act of refraining from food is the outward sign of an inward orientation, and performing the outward sign without the inward reality produces exactly the kind of “empty husk” religion that ‘Abdu'l-Baha criticized in other contexts. The connection between rapt revelation and abstinence from food recalls Elijah’s forty-day fast (1 Kings 19:8), the Qur’an’s revelation in Ramadan, and the Christian understanding of the Lenten fast as preparation for the Easter mystery.

Questions for Reflection

1. ‘Abdu'l-Baha offers three distinct theological rationales for fasting: imitation of the Manifestation, cultivation of spiritual awareness, and symbolic representation of the inner fast. How do these three rationales complement each other, and which do you find most spiritually compelling?
2. The argument that fasting practices across traditions—Moses, Christ, Muhammad, the Bab, Baha'u'llah—instantiate a single spiritual law is an argument for the unity of religious practice beneath doctrinal diversity. How persuasive is this argument, and where might it be challenged?
3. Compare ‘Abdu'l-Baha’s threefold typology of fasting’s purpose with the Eastern Orthodox understanding of the Lenten fast as preparation for Pascha, and with the Islamic understanding of Ramadan as the month of the Qur’an’s revelation. What is similar and what is distinctive in each?
4. The claim that fasting makes “the heart grow more tender” and “spirituality increase” is a psychological claim as well as a theological one. How might contemporary psychology engage with this claim?
5. How does the distinction between the material fast (from food) and the spiritual fast (from covetous desire and heedlessness) illuminate the relationship between religious practice and inner transformation more broadly?

The Unknowable God and the Tongue of the Kingdom

Key Passages

Thus for man there is no path to tread and no place to turn save unto the holy Manifestations. For, as already mentioned, the reality of Divinity is transcendent, sanctified, and beyond all imagination. All that can be imagined are the holy and divine Manifestations. There is nowhere else for man to direct his gaze, and should he pass beyond this he will fall prey to delusion. Thus what is meant by the words “He is God” is that that manifest Being is the promised Beauty and the Day-Star of Truth, the Exponent of the secrets of Lordship and Divinity, the Repository of the mysteries of the All-Merciful, and the Source of the signs of His Singleness. — AB03269

The meaning is that the Apostles taught in a spiritual tongue, a tongue that embraces all tongues. For the Word of the Kingdom comprises spiritual meanings and divine mysteries, and whoso attains to this Word will find the realities and mysteries of creation to be clear and evident. The divine inner meanings are the all-encompassing reality of all tongues. — AB05412

Therefore, the Holy Spirit endowed the Apostles with the tongue of the Kingdom, and they spoke with all peoples as if in their own tongue; that is, whenever they conversed with a person of any faith or nation, it was as though they were speaking his own tongue. It is, however, well established that the Gospel was written only in Hebrew and in Greek. No Gospel was even written in Latin, though that was at the time the official language of the land. — AB05412

Context for Study

AB03269 and AB05412 address, from complementary angles, the problem of divine communication in a world where the divine Essence is inaccessible. AB03269 extends the apophatic argument of AB01117 (from Volume 135) to a specifically liturgical context: the phrase “He is God” that opens every Baha’i tablet does not refer to an imagined being but to the Manifestation of God himself—the only legitimate focus of human knowledge of the divine. This is a bold interpretive move that prevents the formula from hardening into an abstract theological claim and keeps it anchored in the concrete reality of the Manifestation. AB05412’s interpretation of the Pentecost narrative is equally striking: speaking in tongues is reinterpreted from a miraculous mastery of foreign languages into a spiritual capacity to address the inner reality of each person in the language that matches their deepest need. The textual evidence cited—that no Gospel was written in Latin despite Latin being the official language of the empire—is a characteristically empirical argument for a spiritual conclusion: the Apostles did not actually master all the languages of the world; what they had was something deeper, a tongue that addressed the *qalb* (heart) of every person. This interpretation resonates with the Qur’anic claim that every Prophet was sent “in the language of his people” (Qur’an 14:4)—meaning the language of their spiritual condition, not merely their vernacular—and with the mystic tradition of the *lughat al-ḥāl* (language of spiritual state) in Sufi poetry.

Questions for Reflection

1. AB03269 argues that the phrase “He is God” refers to the Manifestation of God rather than to the divine Essence. What does this interpretive move accomplish theologically, and what risks does it raise regarding the boundaries between the Manifestation and God?
2. Compare ‘Abdu’l-Baha’s interpretation of Pentecost (speaking in tongues as a spiritual capacity) with the Pentecostal interpretation (a literal miracle of xenoglossy) and with the scholarly linguistic interpretation (ecstatic speech). What are the theological implications of each reading?
3. The argument from the absence of a Latin Gospel is a philological point deployed in the service of a mystical claim. How does this kind of textual argument function within Baha’i hermeneutics? Where else does ‘Abdu’l-Baha deploy similar historical-critical reasoning in the service of spiritual interpretation?

4. The “tongue of the Kingdom” that speaks to the inner reality of every person regardless of their language or culture is a remarkable concept. How does this relate to the Baha’i teaching on the diversity of languages as a blessing rather than a curse, and to the project of a universal auxiliary language?
5. If the Word of the Kingdom “comprises spiritual meanings and divine mysteries,” what does this imply about the conditions under which scripture can be properly understood? Who has the capacity to hear this Word?

Race, Light, and the Black Pupil of the Eye

Key Passages

Render thanks to the Lord that among that race thou art the first believer, that thou hast engaged in spreading sweet-scented breezes, and hast arisen to guide others. It is my hope that through the bounties and favours of the Abha Beauty thy countenance may be illumined, thy disposition pleasing, and thy fragrance diffused, that thine eyes may be seeing, thine ears attentive, thy tongue eloquent, thy heart filled with supreme glad-tidings, and thy soul refreshed by divine fragrances, so that thou mayest arise among that race and occupy thyself with the edification of the people, and become filled with light. — AB05052

Although the pupil of the eye is black, it is the source of light. Thou shalt likewise be. The disposition should be bright, not the appearance. — AB05052

O maidservant of God, convey ‘Abdu’l-Baha’s love and longing to the friends in Washington. I always ask God that the lights of the Kingdom may shine more brightly day by day in Washington and that region may become more illumined. Convey respectful greetings from ‘Abdu’l-Baha to Mr. and Mrs. Neikirt, Mr. and Mrs. Hoford, Miss Nilgar Winkelman, Elizabeth Follins, Farrow and her daughter, Fanny Hagner and the black friends. — AB12116

Context for Study

AB05052 is one of the most poetically compressed statements on race in the entire Baha’i corpus of this period. Written to the first African-descended believer in a community that was overwhelmingly white and Persian, it accomplishes several things simultaneously: it honors the specific historical significance of this person’s belief (being first within a community carries great weight in Baha’i theology, as the Letters of the Living demonstrated), it locates the source of his potential influence in his spiritual qualities rather than in his social status, and it offers the image of the black pupil as a direct reversal of the dominant cultural symbolism that equated darkness with ignorance and weakness. The eye’s pupil—the darkest part of the visual organ—is precisely the aperture through which light enters: without it, the eye sees nothing. This image does not merely declare formal equality; it declares that the one who has been marginalized by cultural prejudice occupies a structurally essential position. The instruction to guide “that race” carries both a commission and a hope: this person is to function as a representative figure, a pioneer, whose influence can shape

the Baha'i community's relationship with the African-American population at a time when racial segregation was rigidly enforced in American society (1907). AB12116's casual inclusion of "the black friends" in a list of named individuals greeted by 'Abdu'l-Baha is itself historically significant: they are named alongside and equal to the other friends, integrated into the community's social fabric.

Questions for Reflection

1. The pupil-of-the-eye image reverses the conventional cultural association of darkness with weakness or ignorance. How does this reversal function as a theological argument about race, and how does it differ from merely asserting formal equality?
2. 'Abdu'l-Baha addresses this believer as the first of "that race" to embrace the Faith, giving him a pioneer's historical significance. How does the category of "first believer" function in Baha'i community theology, and what obligations and honors does it carry?
3. Compare 'Abdu'l-Baha's approach to the African-American community in 1907 with Paul's "there is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus" (Galatians 3:28). Where do these visions converge, and where do the specific historical contexts of each require different approaches?
4. The instruction that "the disposition should be bright, not the appearance" privileges inner character over outer identity. How does this principle relate to contemporary discussions of racial identity and systemic racism, where structural conditions are often beyond individual control of "disposition"?
5. AB12116 includes "the black friends" as named recipients of 'Abdu'l-Baha's greetings within a list of other named individuals. What does this small textual detail reveal about the social vision being enacted in the early American Baha'i community?

The Nineteen Day Feast and the Formation of Sacred Community

Key Passages

This festivity, which is held on a day of the nineteen-day month, was established by His Holiness the Bab, and the Blessed Beauty directed, confirmed, and warmly encouraged the holding of it. It is, therefore, of the utmost importance. Let the beloved of God gather together and associate most lovingly and spiritually and happily with one another, conducting themselves with the greatest courtesy and self-restraint. Let them read the holy verses, as well as essays which are of benefit, and the letters of 'Abdu'l-Baha; encourage and inspire one another to love each and all; chant the prayers with serenity and joy; give eloquent talks; and praise the matchless Lord. — AB04716

If the Feast is befittingly held, in the manner described, then this supper will verily be the Lord's Supper, for its fruits will be the very fruits of that Supper, and its influence the same. — AB04716

Meetings organized with the utmost holiness and piety, wherein those who are present engage in the mention and thought of God, and wherein the verses of Oneness are chanted and the prayers of the Threshold of the Lord of Verses are offered and the exhortations and counsels of the Blessed Beauty recited, such meetings are illumined, spiritual, divine and heavenly. They are the means of training the world of humanity.
— AB01892

Context for Study

‘Abdu'l-Baha’s instructions for the Nineteen Day Feast in AB04716 constitute the most detailed guidance on this gathering in this period, and they are remarkable for the density of functions they assign to a single institution. The Feast must simultaneously be a liturgical event (holy verses, prayers, letters of ‘Abdu'l-Baha), a pedagogical gathering (essays of benefit, eloquent talks), a social celebration (the host serving the guests with his own hands, “complete self-effacement”), and—if conducted rightly—a participation in the Lord’s Supper of the Christian dispensation. The last claim is theologically significant: ‘Abdu'l-Baha does not dismiss the Christian sacramental tradition but claims that the Feast, when rightly conducted, achieves the same spiritual fruits. The “fruits” of the Lord’s Supper in Christian theology are union with Christ and with the community; the fruits of the Feast, as described in AB01892, are the formation of spiritually illumined human beings capable of training the world of humanity. The two descriptions are not identical, but they share the structure of a communal gathering whose proper conduct produces transformation at the individual, communal, and civilizational levels. The comparison with the Lord’s Supper also reflects ‘Abdu'l-Baha’s characteristic hermeneutical method of reading Christian forms as pointing toward a fulfillment that Baha’u’llah’s revelation has now made possible. AB04716’s brief remarks on Buddha and Confucius—praising both while redirecting attention to the Blessed Beauty—illustrate the same method applied to the Asian religious traditions.

Questions for Reflection

1. The Nineteen Day Feast is described as simultaneously liturgical, pedagogical, and social. How does this integration of functions compare with the Sabbath meal in Jewish tradition, with the Christian Eucharist, and with the Islamic *Jumu‘a* (Friday prayer)?
2. ‘Abdu'l-Baha claims that the Feast, rightly conducted, produces “the very fruits” of the Lord’s Supper. What theological claim does this make about the relationship between the Christian sacramental tradition and the Baha’i devotional one?
3. The instruction that “the host, with complete self-effacement, showing kindness to all, must be a comfort to each one and serve the friends with his own hands” assigns a specific spiritual discipline to the role of hospitality. What does this teach about the relationship between service and community formation?
4. ‘Abdu'l-Baha’s brief response on Buddha and Confucius—praising them while redirecting attention to the present—models a particular way of engaging with the founders of other traditions. How does this approach compare with exclusivist, inclusivist, and pluralist approaches in the theology of religions?

5. AB01892 describes sacred meetings as “the means of training the world of humanity.” What does it mean for a small local gathering to be the means of something so cosmically large? How do local and global scales of transformation connect in this vision?

Persia’s Upheaval and the Baha’i Political Stance

Key Passages

Thou hast written concerning the upheaval in the land of Ta. This upheaval hath been mentioned explicitly and clearly in the holy tablets, eventually however, stability will prevail and calm and tranquility will be realized and peace of mind achieved, the throne of the kingship be firmly established with utmost majesty and the horizon of Persia will be illumined with the splendor of the king’s justice. — AB00412

Beware, beware, lest any of the beloved friends meddle in the political affairs, or say a word to this effect. According to the explicit divine Text, the friends of God should play no part in political affairs, rather the path of all should be the refinement of characters, the development of souls, unification of all people under the one true faith of God, love, compassion, unity and harmony, and the dissemination of waves of spiritual power amongst the people of the world. — AB00412

The majesty of kingship is the means of glory for the nation, and the influence of the government will ensure protection of the populace; however it should go hand in hand with Justice. Therefore all must rise with magnanimity and strive for that which is conducive to the establishment of a powerful government, a mighty monarchy, a potent order, a flourishing country and a progressive nation. — AB00412

Context for Study

AB00412, written during the Iranian Constitutional Revolution, represents ‘Abdu’l-Baha’s most detailed guidance on the Baha’i political stance in a period of acute social crisis. The Constitutional Revolution of 1906–1911 was one of the first parliamentary revolutions in the Islamic world; it produced the first Iranian constitution, established a parliament (*Majlis*), and precipitated a constitutional crisis between liberal constitutionalists, conservative clerics, and the Qajar monarchy. ‘Abdu’l-Baha’s position is carefully calibrated: he supports the principle of constitutional governance (in other letters of this period he endorses the constitution as consistent with the teachings of the *Kitab-i-Aqdas*), wishes well to the monarchy as an institution when governed by justice, and forbids the Baha’is from partisan involvement in the conflict. The prohibition on political involvement is not quietism but a form of disciplined focus: the Baha’i contribution to social transformation is to work at the level of character, consciousness, and spiritual education rather than at the level of partisan politics. This position has structural parallels with the early Christian communities’ refusal of Roman political life (while accepting its authority), with the Anabaptist and Quaker traditions of political non-participation, and with the monastic traditions that sustained culture through periods of political chaos. The prediction of eventual stability “explicitly mentioned in the holy tablets” gives the Baha’i community a prophetic perspective on the upheaval: this too is

within the scope of divine foreknowledge, and the community's task is not to be swept into the vortex but to remain steady and continue the work of spiritual education.

Questions for Reflection

1. 'Abdu'l-Baha forbids Baha'i involvement in the Iranian Constitutional Revolution while simultaneously endorsing the principle of constitutional governance. How does this distinction between institutional support and partisan involvement work in practice?
2. The Baha'i stance of non-involvement in partisan politics has been compared with the early Christian communities' non-participation in Roman political life and with Anabaptist non-resistance. Where do these positions agree, and where does the Baha'i position differ from Christian pacifist traditions?
3. The prediction that "stability will prevail" and "the horizon of Persia will be illumined" is offered as a prophetic assurance in the midst of crisis. What is the spiritual function of prophetic prediction in the context of communal suffering?
4. The letter insists that "the majesty of kingship is the means of glory for the nation." How does this monarchical conservatism sit alongside the letter's endorsement of constitutional government? What vision of political order is being worked out here?
5. The Baha'i community's prescribed response to political upheaval—character refinement, soul development, spiritual education, and the "dissemination of waves of spiritual power"—is presented as a genuine alternative to political activism. How persuasive is this claim in the context of serious structural injustice?

A Guiding Question for the Whole Volume

Volume 137 is organized around the declaration that "words were abrogated and meanings became manifest"—a claim that the Baha'i era is characterized by actualization rather than anticipation, embodiment rather than symbol, reality rather than metaphor. This claim appears in 'Abdu'l-Baha's own self-definition (servitude made real rather than described), in the interpretation of fasting (the material symbol of the spiritual fast), in the meaning of the Apostles' tongues (the spiritual tongue behind all languages), in the meaning of the Feast (the Lord's Supper made real through quality of community), and in the political stance of the Baha'i community (direct spiritual education rather than symbolic political gesture).

A guiding question for the whole volume might therefore be: What does it mean to live in an era when "the time of metaphors has passed and reality has dawned forth"; and **what disciplines of embodiment—in character, in worship, in racial justice, in political restraint, and in communal formation—does this era require of a community that claims to be not merely reading about a new world but bringing it into being?**