



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 138:

Writings and Utterances of Abdu'l-Baha, 1907, part II
(Jul-Dec and other)



Version: 1.0 • Revision date 23-May-2026

Content reproduced from bahai.org. A portion of this series (English texts in blue font and their opposing original text) draws from authorized texts and translations made available at bahai.org and is Copyright © Bahá'í International Community. Such content has been used in accordance with the bahai.org/legal Terms of Use.

Manuscript images. Manuscript images are reproduced with acknowledgment to their sources (see bibliography for source abbreviations). Use in this non-commercial, academic setting is believed to constitute fair use under copyright law. Readers seeking to reproduce these images elsewhere should contact the respective holding institutions.

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
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

- 193. Partial inventory and subject index
- 194. Index by source codes

Introduction to volume 138

This 1907 volume is marked by the convergence of social ethics, nonpolitical discipline, and practical forms of communal service. AB00531 gives one of its most comprehensive statements of Baha'i conduct: the friends are to become identifiable by attributes rather than names, as "lamps of the horizons," reflecting the Hidden Words in speech, action, detachment, purity, and service. The same letter is also significant for its endorsement of charitable societies as "institutions of the Lord of creation," devoted to orphans, the poor, children's education, and the promotion of the Cause. AB03512 reinforces the same principle through the metaphor of concentrated water: scattered effort remains weak, while a single focused current produces force; the friends are therefore urged to concentrate their energies on divine conduct, kindness to humanity, and godly behavior. AB03938 extends this moral program into a fully universal anthropology, insisting that all people are of one stock and should be treated with truthfulness, kindliness, and love, without seeing differences in the creation of God.

The unsettled political situation in Iran forms a major background, yet the counsels consistently direct the friends away from factional entanglement. AB01237, AB02279, AB11828, and AB09266 all insist that the believers refrain from political interference, secret societies, and partisan agitation, and instead occupy themselves with the education of souls, refinement of character, obedience to government, and prayers for just rulers. AB02279 is especially explicit in warning against clandestine societies in Tihiran, while AB11828 calls guidance and education the "magnetic force" of divine confirmations. This discipline is paired with a far-reaching constructive vision: Iran is repeatedly imagined as capable of becoming a center of wisdom, civilization, and divine education, provided its renewal proceeds through moral and spiritual transformation rather than factional conflict.

The volume also contains several notable doctrinal and interpretive pieces. AB00370 addresses Jewish recipients and treats the gathering of Abraham's descendants in the Holy Land as the fulfillment of biblical promise, while interpreting resurrection through the Kitab-i-[qan as spiritual awakening rather than physical reanimation. AB05067 gives a demystifying account of the "evil eye," treating it as an effect of imagination and psychological disturbance rather than an emanating occult force. AB08010 offers a practical ethics of crisis through the metaphor of a captain in a storm: caution is needed before calamity, but once the tempest has arisen, firmness and composure are indispensable. AB06392, a consolation on the death of a child, places bereavement within the larger transience of the material world and the soul's ascent to a realm of splendor. AB01162 is also noteworthy as a visitation prayer for a teacher who had educated youth in proofs of the Faith, and whose resting place is treated as a site of spiritual remembrance.

A final cluster gives the volume its historical and affective intensity. AB00463 is a powerful prayer for Samandar in Qazvin and a lament for Ibrahim, whose kindness, eloquence, and service are

contrasted with the violence and desecration inflicted by persecutors. AB02043 and AB04693 turn affliction into a discipline of vision, urging the friends to look to the end of things, to recall Karbila, and to meet enemies with gladness, sincerity, and heavenly character. AB00898 records the triumph of a solitary teacher in Semnan, presenting detached service as capable of overcoming a multitude through divine confirmations. AB05186 directs teachers toward Abadih, Shiraz, Nayriz, Jahrum, the Persian Gulf, and even Indian contacts, while AB00466 includes messages to Japanese seekers, linking Japan's material progress with the need for spiritual development. The volume thus shows 'Abdu'l-Baha guiding a community through violence, political turmoil, and widening opportunity by binding together charity, teaching, noninterference, consolation, moral visibility, and universal love.

Contents

AB00463 to Shaykh Kazim Qazvini (Samandar)	1
AB03512 to Biman Khudadat et al.	3
AB00531 to Baha'is of Tihiran	4
AB01237 to Jinab Nazim (Barfurush), in Babul	6
AB02279 to Baha'is of Tihiran	7
AB11595	8
AB00370 to Musa son of Aqa Yaqub Kalimi et al., in Hamadan	8
AB09273 to Hasan Khurasani, in Alexandria	10
AB04693 to Aqa Muhammad Husayn son of Mulla Muhammad Ali Harati, in Bandar Jaz	12
AB06848 to Jennie R Bishop	12
AB02784 to Hakim, Ardishir et al., in Bombay	13
AB04810 to Shahzadih Mirpanjih, in Tihiran	14
AB00898 to Ali Muhammad Sarishtihsdar, in Tihiran	14
AB01162 to Hands of the Cause of God et al., in Tihiran	16
AB12159 to Musa Khan	17
AB01956 to Florence Breed Khan, in Boston	18
AB11668 to Mardiyiyh wife of Mir Muhammad Bayk, in Faran	19
AB11828 to Abdu'l-Majid Tabib, in Maraghih	20
AB02043 to Naraqi, Muhammad Kazim et al., in Tihiran	21
AB02220 to Siyyid Mustafa Tabatabai, in Tihiran	22
AB03938 to Abdur-Razzaq (Khadra)	23
AB04968 to Alaviyyih wife of Mulla Ali Jan Mahfurujaki, in Mazandaran	24
AB12356 to Abdu'l-Vahhab Kashani	25
AB05106 to Danji Shah, Shirin et al., in Poona	26
AB05186 to Mirza Ali Akbar et al., in Tihiran	26

AB06392 to Aqa Baygum mother of Mirza Ali Bujar, in Tihran	27
AB08010 to Haji Muhammad Ismayn Yazdi, in Alexandria	28
AB11793 to Dilshad wife of Nasrullah	28
AB10454 to Abdur-Rahim Hafizus-Sihhih, in Tihran	29
AB01051 to Ali Quli Khan, in Boston	29
AB09266 to Haji Aziz Khan, in Qazvin	31
AB01110 to Hasan Khurasani, in Alexandria	31
AB11100	33
AB00404 to Aqa Muhammad Husayn son of Pir-i Rawhani, in Baghistan	33
AB01708 to Masih Rastigar, in Tihran	35
AB03241 to Jinab-i Mishkin (Dirakhsh) et al., in Baghistan	36
AB04712 to Nasrullah Baqiruf, in Tihran	37
AB07686 to Usku'i, Javad son of Mashhadi Fayyad Usku'i et al., in Tabriz	38
AB00466 to Isabella D Brittingham, in Washington, DC	39
AB01918 to Roy C Wilhelm, in New York	40
AB02331 to Spiritual Assembly of Seattle, WA et al.	41
AB02957 to M M Beckwith, in Oakland	42
AB03370 to Edwin Fisher, in Germany	43
AB12312 to Knobloch, Alma et al., in Washington, DC	44
AB06333 to Dr T N Berlin	44
AB08815 to Emma H Harmon, in Seattle	45
AB10070 to Dora A Dunbar, in Seattle	45
AB10603 to Mrs S E M Lamon, in Seattle	46
AB00549 to Aqa Muhammad Husayn son of Pir-i Rawhani et al., in Baghistan	46
AB12534 to Ahmad Sohrab, in Washington, DC	48
AB03000	48
AB00076	49
AB06198 to Brittingham, James F et al.	53
AB02658 to Baha'is of Denver, CO	54
ABU2607 Words to Aline Shane-Devin spoken on 1907-Oct-14	55
ABU2909 Words to Aline Shane-Devin spoken on 1907-Oct-14	55
ABU3408 Words to Aline Shane-Devin spoken on 1907-Oct-14	56

ABU3542 Words to Charlotte Bingham, spoken on 1907-Oct-14	56
ABU3549 Words to Aline Shane-Devin spoken on 1907-Oct-14	56
ABU3491 Words to Aline Shane-Devin spoken on 1907-Oct-14	57
ABU3611 Words to Aline Shane-Devin spoken on 1907-Oct-14	57
ABU3584 Words to Aline Shane-Devin spoken on 1907-Oct-14	57
ABU3577 Words to Aline Shane-Devin spoken on 1907-Oct-14	58
ABU3616 Words to Aline Shane-Devin spoken on 1907-Oct-14	58
ABU3625 Words to Aline Shane-Devin spoken on 1907-Oct-14	58
ABU3578 Words to Aline Shane-Devin spoken on 1907-Oct-14	59
ABU3585 Words to Aline Shane-Devin spoken on 1907-Oct-14	59
ABU3579 Words to Aline Shane-Devin spoken on 1907-Oct-14	59
ABU3530 Words to Mrs Bingham and Mrs Devin, spoken on 1907-Oct-15	60
ABU3505 Words to Aline Shane-Devin spoken on 1907-Oct-15	60
ABU3386 Words to Aline Shane-Devin spoken on 1907-Oct-16	60
ABU3550 Words to Aline Shane-Devin spoken on 1907-Oct-16	61
AB00092 to Paul Kingston Dealy, in Fairhope, AB	61
AB01448 to Mahmud Kirmani	65
AB02407 to Ibn-i-Abhar, in India	66
AB02592 to Munshi, Abbas Khan et al., in Kirman	67
AB02363 to Nasrullah Baqiruf, in Tihiran	68
AB02997 to Aqa Mirza Ataullah Sanius-Sultan Atai	69
AB03505 to Mirza Muhammad Baqir Khan Shirazi	70
AB04837 to Fatimih Ishtihardi	71
AB09368 to Masih Rastigar, in Tihiran	71
ABU3141 Words spoken in Dec. 1907	72
ABU3293 Words to the friends spoken in Dec. 1907	72
ABU1125 Words to Habib Mu'ayyad around Dec. 1907	73
ABU2211 Words to Habib Mu'ayyad around Dec. 1907	74
ABU2575 Words to the friends spoken in Dec. 1907	74
ABU1995 Words to the friends spoken in Dec. 1907	75
ABU3001 Words to the friends spoken in Dec. 1907	75
ABU1493 Words to the friends spoken in Dec. 1907	76

ABU2056 Words to the friends spoken in Dec. 1907	77
ABU2436 Words to the friends spoken in Dec. 1907	78
ABU1842 Words to the friends spoken in Dec. 1907	78
ABU2464 Words to the friends spoken in Dec. 1907	79
ABU2252 Words to the friends spoken in Dec. 1907	80
ABU1748 Words to the friends spoken in Dec. 1907	80
ABU0858 Words to the friends spoken in Dec. 1907	81
ABU0398 Words to the friends spoken around Dec. 1907	82
ABU1160 Words to the friends spoken in Dec. 1907	85
ABU1851 Words to the friends spoken in Dec. 1907	86
ABU2997 Words to the friends spoken in Dec. 1907	86
ABU0887 Words to the friends spoken in Dec. 1907	87
ABU3143 Words to the friends spoken in Dec. 1907	88
ABU1825 Words to the friends spoken in Dec. 1907	89
ABU2473 Words to the friends spoken in Dec. 1907	89
ABU0946 Words to the friends spoken in Dec. 1907	90
ABU0797 Words to the friends spoken in Dec. 1907	91
ABU2589 Words to the friends spoken in Dec. 1907	93
ABU1674 Words to the friends spoken in Dec. 1907	93
ABU2212 Words to the friends spoken in Dec. 1907	94
ABU1817 Words to the friends spoken in Dec. 1907	95
ABU1078 Words to the friends spoken in Dec. 1907	95
ABU1687 Words to the friends spoken in Dec. 1907	97
ABU1742 Words to the friends spoken in Dec. 1907	97
ABU1914 Words to the friends spoken in Dec. 1907	98
ABU3127 Words to the friends spoken in Dec. 1907	99
ABU1827 Words to the friends spoken in Dec. 1907	99
ABU0824 Words to the friends spoken in Dec. 1907	100
ABU2427 Words to the friends spoken in Dec. 1907	102
ABU2232 Words to the friends spoken in Dec. 1907	102
ABU1913 Words to the friends spoken in Dec. 1907	103
ABU2167 Words to the friends spoken in Dec. 1907	104

ABU2213 Words to the friends spoken in Dec. 1907	105
ABU0915 Words to the friends spoken in Dec. 1907	105
AB00368 to Ali Muhammad Sarrishtihdar, in Tihran	107
AB00434 to Baha'is of Sangsar et al.	109
AB01675 to Mashhadi Mihdi	111
AB02353 to Hasan Khurasani, in Egypt	112
AB06402 to Charles Mason Remey, in Washington, DC	113
AB10019 to Margaret B Peeke	114
AB01338 to Mahmud Furughi, in Ishqabad	114
AB00539 to Spiritual Assembly of New York, NY et al., in Brooklyn	115
AB09840 to Mahmud Zarqani, in India	116
AB02818 to Abid Husayn (Badayun), in Budaun	116
AB02720 to Abdur-Rahman Chashti, in Lahore	117
AB03423 to Abdu'l-Hamid Khan	118
AB03636 to Aqa Muhammad Husayn Manshadi, in Alexandria	119
AB04231 to Shah Vali Khan (Badayun), in Budaun	120
AB05354 to Pritam Singh, in Lahore	121
AB00352 to Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihran	122
AB01250 to Lari, Haji Mulla Husayn et al., in Jidda	124
AB02125 to Ali Muhammad Sarrishtihdar, in Tihran	125
AB03048 to Qazvini, Siyyid Muhammad Taqi et al.	127
AB05709 to Abdu'l-Husayn son of Andalib, in Shiraz	128
AB12156 to Baha'is of Balakhan	128
AB02725 to Abbas Khan Viqar, in Bushihr	130
AB04028 to Haji Musa Kalimi	131
AB00768 to Haji Mirza Siyyid Ali Fadil Isfahani, in Tihran	131
AB01081 to Spiritual Assembly of Tihran	133
AB07097 to Bushra wife of Mir Siyyid Ali (Isfahani), in Tihran	134
AB10662 to Arbab Shirvani, Ali et al.	135
AB00056 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihran	135
AB00721 to French Translator, in Adhirbayjan	140
AB00869 to Sayfullah et al., in Tihran	142

AB01343 to Ali Muhammad Sarrishtihdar, in Tihiran	143
AB01441 to Hand of the Cause Ali Muhammad Ibn Asdaq, in Baku	144
AB01779 to Ataullah son of Siyyid Ali, in Shiraz	146
AB01976 to Qumrudi, Mashhadi Mustafa Quli et al.	147
AB01888 to Aqa Mirza Jafar Hadiuf Rahmani Shirazi	148
AB02411 to Darvish Abdu'l-Karim Munis, in Port Said	149
AB09267 to Ibn-i-Abhar, in Rangoon	150
AB02690 to Tabib Irvani, Mirza Aqa Jan son of Harun Hamadani	151
AB02919 to Charles Mason Remey, in Washington, DC	152
AB03744 to Fadil Shirazi, in Tihiran	153
AB03804 to Naraqi, Muhammad Kazim et al., in Tihiran	154
AB03640 to Majidi, Farajullah son of Muhammad Mihdi, in Tihiran	154
AB03793 to Mr Woodcock	155
AB03968 to Munir Nabilzadih, in Marv	156
AB03977 to William Hoar	157
AB04314 to Jamshid Khudadad Farsi, in Bombay	158
AB12331 to Mirza Mihdi son of Lallihzar et al., in Tihiran	158
AB12335 to Naraqi, Muhammad Sadiq et al., in Tihiran	159
AB04747 to Nush et al., in Bombay	160
AB04736 to Arthur S Agnew, in Chicago	161
AB05221 to Rida Sahhaf, in Babul	161
AB05248 to Emma G Foster, in Chicago	162
AB05673 to Shahzadih Aziz et al.	163
AB06042 to Aminullah Farid	163
AB07474 to Aqa Muhammad Sadiq Kashani, in Babul	164
AB08248 to Haji Abu'l-Qasim Dabbagh	164
AB11782 to Harlan F Ober, in Bombay	165
AB08799 to Abdu'l-Ali Attar, in Qazvin	165
AB12620 to Muhammad Ibrahim Saffar, in Tihiran	166
AB12847 to Aqa Mirza Jafar Hadiuf Rahmani Shirazi, in Khuqand	166
AB12648 to Mirza Muhammad Ganjii, in Tihiran	167
AB09601 to Habibullah	167

ABU2947 Words to Corinne True spoken in 1907	168
AB10048 to Lydia Rainy, in Seattle	168
AB09873 to Abu'l-Hasan Irani	169
AB11348 to Fadlullah Naraqi (Muavinut-Tujjar), in Hamadan	169
AB11351 to Mirza Husayn brother of Ali Muhammad Varqa, in Miyanduab	170
ABU3702 to Words to Mary Hanford Ford in 1907, in Akka	170
ABU3683 to Words to Mary Hanford Ford in 1907, in Akka	171
ABU3667 to Words to Mary Hanford Ford in 1907, in Akka	171

Study guide to this volume	173
-----------------------------------	------------

AB00463

To: Shaykh Kazim Qazvini (Samandar)

Date: 1907-Jul ca.

- ¹ O Lord my God! Thou seest how the ignorant have assailed Thy chosen ones, and how the wicked have attacked Thy pure and faithful friends. They pounce, O my God, like ravening wolves, and bite, O my Master, like vicious dogs, swooping down upon them like predatory hawks and ferocious beasts. They plunder possessions, cut down every sheltering tree, demolish prosperous homes and destroy magnificent dwellings, turning them upside down with overwhelming force. They kill the men, take captive the women in their chambers, imprison the children, burn bodies, tear out hearts, pull out hair, sever arteries, disfigure faces, gouge out eyes, and cut off ears and noses. All this they do only because these souls have believed in Thee and Thy signs, accepted Thy words, were drawn by Thy fragrances, awakened by Thy breezes, spoke Thy praise, held fast to Thy Book, were intoxicated by the wine of Thy love and captivated by the lights of Thy beauty.

¹ سبحانك اللهم يا الهى ترى هجوم الأغبياء على الأصفياء وتعرض الزمائم بالخلص من الأولياء يصولون يا الهى كالذئاب الكاسره و ينهشون يا مولائى كالكلاب الخاسره و ينقضون اليهم كالصقور الصافره و السباع الضاريه ينهبون الأموال و يقطعون كل ذى ظلال و يهدمون البيوت العامره و يخربون الديار الفاخره حتى يجعلون عاليها سافليها بقوة قاهره و يقتلون الرجال و يسبون ربات المجال و يأسرون الأطفال و يحرقون الأجساد و يقطعون الأعجاد و ينتفون الشعور و يقطعون العروق و يشوهون الوجوه و يقلعون العين و يقطعون الأذان و الأنوف كل ذلك مانقموا منهم الا ان آمنوا بك و باياتك و صدقوا بكلماتك و انجذبوا بنفحاتك و استيقظوا بنسماتك و نطقوا بثنائك و تمسكوا بكنايك و رنحتهم صهبا محبتك و اخذتهم انوار جمالك

- ² Among them was Thy meek servant of pure heart, named Ibrahim, who heard the call and responded to the summons, rent asunder the veils and pierced the coverings, dispelled doubts and recited the decisive verses. His soul found peace through Thy proof and evidence, his fears were calmed by Thy power and sovereignty, his eyes were gladdened by witnessing Thy mighty signs, his ears delighted in hearing the melodies of the Dove in the gardens of praise, his heart was expanded by knowledge of Thee, gladdened by love of Thee, his strength increased in Thy service and his back bent in worship of Thee. Not a day passed, O my God, except he brought forth a brilliant proof of his servitude at Thy blessed threshold, and no night elapsed but he showed clear signs of his service to Thy holy and exalted presence. He was, O my Beloved, tender toward souls with a father's tenderness, kind to people with a brother's kindness, merciful to the weak with the mercy of the great, and dealt with children with complete love, affection, compassion and perfection. It is as if, O my Lord, Thou didst

² منهم عبدك الحليم ذو قلب سليم سمى ابراهيم قد سمع النداء و لبي للدعاء و هتك الأستار و خرق الأجباب و رد الشبهات و رتل الآيات المحكمات فاطمئنت نفسه بحجتك و برهانك و سكن روعه بقدرتك و سلطانك و قرت عيناه بمشاهدة آياتك الكبرى و التذت اذناه باستماع الحان الورقاء فى ايكه الثناء و انشرح فؤاده بمعرفتك و فرح قلبه بحجتك و اشتد ازره على خدمتك و انحنى ظهره فى عبادتك و ما من يوم يا الهى الا و اتى ببرهان لامع على عبوديته لعنتك المباركه و مامت من ليلة الا اظهر آثارا واضحه على خدمته لحضرتك الطيبة العاليه فكان يا محبوبى يحن الى النفوس حنين الأب الشفوق و يترأف بالرجال رأفة الأخ المفضل و يرحم العجزاء رحمة الكبراء و يعامل الأطفال بكل

create his face for cheerfulness, his heart for generosity, his nature for radiance, his countenance for grace, his tongue for fluency, his mouth for eloquence and rhetoric, his hand for giving, his breast for expansion through signs of faithfulness, his foot for steadfastness, and his form for humility and submission.

حُبِّ وحنوّ وشفقة و كمال كَانَك يا سيّدي
خلقت وجهه للبشاشة و قلبه للسّماحة و شمائله
للصّباحة و سيمائه للملاحة و لسانه للطلاقة و
فيه للفصاحة و البلاغة و يده للعطاء و صدره
للأنشراح بآيات الوفاء و قدمه للثبوت و هيكله
للخضوع والخشوع

- 3 Despite this, when Thou addressed him with Thy call saying “O thou soul who art at rest! Return unto thy Lord, well-pleased, well-pleasing,” so that he might be encompassed by Thy favors and immersed in the sea of Thy mysteries, the tyrants among Thy creation and the oppressors among Thy creatures rose against him. They dishonored his noble body with unprecedented dishonor, stoning him, reviling him with the most abusive words, piercing him with the spears of denial, and shooting him with the arrows of pride. They prevented that blessed body from being covered by earth or buried in the cemetery of the people of that land. It remained abandoned and exposed to weakness, harm, stabbing and aggression until after some time they buried it under a handful of earth in a desolate place devoid of traces. The people of tyranny and vice intended to attack the loved ones, assault the noble ones, massacre the pure ones, and violate the distinguished ones.

3 مع ذلك لما خاطبته بخطابك و قلت له يا
أيّها النّفس المطمئنّة ارجعي الى ربّك راضية
مرضيه حتى تشمله بالطافك و تغرقه في بحر
اسرارك قد قام عليه طغاة خلقك و بغاة
بريتك و اهانوا جسمه الشّريف اهانةً ليس لها
مثيل فرموه بالأحجار و سبوه باشنع الأذكار و
طعنوه برماح الأنكار و رموه بسهام الاستكبار
و منعوا ذلك الجسد المبارك ان يتسّر تحت
التراب او يدفن في مقبرة اهل الدّيار فبقى متروكاً
و معرضاً للوهن و الضرّ و الطّعن و العدوان الى
ان واروه بعد مدّة تحت حفنة من التّراب في
ارض مهجورة مخروبة الآثار و اراد اهل البغي و
الفحشاء التعرّض بالأحباء و الهجوم على النّجباء
و الفتك بالأصفياء و الهتك بالنّقباء

- 4 Lord, Lord! Thou seest this dire calamity and great affliction befalling Thy trustworthy servants who are oppressed, at the hands of the foolish ones. Lord, Lord! I implore Thee and beseech the threshold of Thy mercy to decree that all harm intended for Thy loved ones fall upon this servant who is annihilated in Thy path. Make me the target for arrows aimed at Thy loved ones and the mark for spears directed at the hearts of Thy chosen ones, that I may sacrifice for them my spirit, essence, body, being, reality and identity. This would be Thy greatest favor to Thy servant and the ultimate gift to the least of Thy creation. By Thy glory, O my God, I melt with shame when I see Thy sincere servants fallen into the hands of the deniers for love of Thee, and under the claws of those who hate Thee and the fangs of tyrannical wolves, while I remain alive in this severe prison. Thus do I wish for annihilation in the place of sacrifice very soon.

4 ربّ ربّ ترى هذه الدّاهية الدّهماء و الرّزية
الكبرى على المظلومين من عبادك الأمّناء بين
يدى السّفهاء ربّ ربّ انّي اتضرّع اليك و ابتهل
الى عتبة رحمتك ان تقدر كل ضرّ احبائك
لهذا العبد المتفاني في سبيلك و اجعلني هدفاً
لسهام مصوبة الى احبائك و مورداً لرماح مشرعة
الى قلوب اصفيائك حتى افديهم بروحي و ذاتي
و جسدي و كينوني و حقيقتي و هويتي و هذا
من اعظم فضلك على عبدك و منتهى موهبتك
لاقلّ خلقك فبعرّتك يا الهي اذوب حياءً لما ارى
عبادك المخلصين قد وقعوا لمحبّتك في يد المعرضين
و تحت مخالب المبغضين و براثن ذئاب من الظالمين
و انا حيّ في هذا السّجن الشّديد فاتمّنّي الفناء في
مشهد الفداء بوقت قريب

- 5 O Lord! Souls are choking and breasts are constricting from the assault of the vainglorious ones and the transgression of every ignorant oppressor. Ordain, O my God, restraint for these ones, prevent the hand of enmity from the enemies, and repel the arrows of cruelty from the people of fidelity. Verily Thou art the Powerful, the Mighty, the Generous, the Protector, the

5 اي ربّ قد تغرغرت النفوس و حشرجت
الصّدور من تعرّض اهل الغرور و تعدّي كلّ
نفس ظلوم جهول قدر يا الهي ردعاً لهؤلاء و
امنع يد العداء من الأعداء و ادفع سهام الجفّاء
عن اهل الوفاء انك انت المقتدر العزيز الكريم

Concealer, the Guardian, the All-Knowing. There is no God but Thee, the Mighty, the Most High.

الحافظ السّاتر الحارس العّلام لا اله الا انت
العزیز المتعال

BRL_DAK#0360, AYBY.371 #057,
MUH2.0897

AB03512

To: *Biman Khudadad et al.*

Date: 1907-Jul ca.

- 1 O Persian friends of 'Abdu'l-Baha! The letter which you had written through His Holiness Haydar-Qabli-'Ali, upon him be the Glory of God, was received and its contents were understood.
- 2 The Persian friends truly worship God with the utmost sincerity and steadfastness and associate with all people with the utmost joy and fragrance. This prisoner is delighted and pleased with their conduct and behavior, and grateful and overjoyed at their character and manner. My hope is that they will soon become the manifestation of a new confirmation and will arrange such a gathering that the brilliant lights of that assembly will illuminate the world.
- 3 When thought and meditation are concentrated on a single pursuit, they produce wonderful effects and achieve strange influence. Until the channels of a spring are concentrated in a single fountain, the water will not gush forth, rather it becomes dispersed in multiple channels and remains weak in all channels. Similarly, if a person's thought and meditation are scattered among various pursuits, none will gain strength, and ultimately life's moments will be wasted and remain without effect or fruit.
- 4 Now you Persian friends must concentrate your thoughts on divine conduct and kindness toward humanity and godly behavior, so that it may produce great effects in this world. Convey Divine greetings to each and every one of the friends on behalf of this prisoner.
- 5 And upon you be the Glory of God.

1 ای یاران پارسی عبدالبهّاء نامه‌ئی که بواسطه حضرت حیدر قبل علی علیه بهّاء الله مرقوم نموده بودید ملحوظ شد معانی مفهوم گردید

2 یاران پارسی فی الحقیقه در نهایت صدق و استقامت پرستش یزدان نمایند و با روح و ریحان با خلق محشور شوند این مسجون از روش و سلوک آنان مسرور و خوشنود و از اخلاق و اطوارشان ممنون و مشعوف امیدم چنانست که عنقریب مظهر تأیید جدید شوند و محفلی بیارایند که انوار ساطعه آن انجمن جهان را منور نماید

3 فکر و اندیشه چون حصر در پیشه‌ئی گردد تأثیرات عجیبی نماید و نفوذ غریبی حاصل نماید تا منافذ هر چشمه‌ئی در فواره‌ئی حصر نگردد آب را فوران حاصل نشود بلکه متفرق در منافذ متعدده گردد و در جمیع منافذ آب ضعیف ماند و همچنین اگر فکر و اندیشه انسان متفرق در امور متنوعه باشد هیچیک قوت نگیرد عاقبت اوقات حیات هدر رود و بی اثر و ثمر ماند

4 حال شما یاران پارسی افکار را حصر در حسن سلوک ربّانی و مهربانی با عالم انسانی و روش یزدانی نمائید تا تأثیرات عظیمه در اینجهان نماید جمیع دوستان را یک یک از قبل این زندانی تحیت رحمانی ابلاغ دارید

5 و علیکم بهّاء الله

YARP2.165 p.173

AB00531

To: Baha'is of Tihiran

Date: 1907-Jul-11 ca.

- 1 O servants of the divine Sacred Threshold! The Sun of Reality has dawned from the horizon of the world and shone at its zenith in the center of the heavens to illumine the world and establish the realm of the Kingdom and lay the foundation of human perfections, to uproot vices and raise up virtues. Therefore He gave counsels and exhortations and established a pure and radiant Law that ensures the enlightenment of the human world and regulates the chastity, virtue and steadfastness of the friends of the All-Merciful. The friends must raise up this pavilion and the loved ones must kindle this blazing fire.
- 2 Christ (may my spirit be sacrificed for Him) says in the Gospel to His disciples: "Ye are the salt of the earth, but if the salt loses its savor, wherewith shall the earth be salted?" In brief, the meaning is that we who are servants of that Threshold must arise to fulfill the counsels and exhortations of the Blessed Beauty and scatter musk-laden fragrances to all the world. We must follow the path of sanctification and speak words of detachment and pursue the way of ultimate purity. Through our words, deeds and conduct we must become signs of the gift of the Lord and cause every aware soul to awaken and remember. We must memorize the Hidden Words and act according to the exhortations of the Incomparable Lord and conduct ourselves in a manner which becometh our servitude at the threshold of the one true God.
- 3 When I look at myself I become ashamed and perspire from embarrassment, for I have not arisen as I should and have not yet succeeded. But God willing, may you be confirmed and assisted to mix with people in sanctification, detachment, guidance and piety, so that every companion may inhale the fragrance of paradise and every associate may witness the signs of a mighty character, and all peoples may testify that the Baha'is are the lamps of the horizons and know the Baha'is by their attributes not their names, by their character not their bodies - meaning when they find someone whose words are signs of unity, whose conduct is the essence of detachment, and whose deeds are the reality of sanctification, they will cry out "This is a Baha'i!" If we become thus, the manifest light

ای بندگان آستان مقدس الهی شمس حقیقت از افق عالم اشراق فرمود و در قطب آفاق در نقطه احتراق بدرخشید تا جهانرا روشن نماید و جهان ملکوت تشکیل فرماید و بنیان کمالات انسانی تأسیس نماید رذائل را بنیاد براندازد و فضائل را بنیان برافرازد لهذا نصائح و وصایای فرمود و شریعت سمحه بیضائی تأسیس کرد که کافل نورانیت عالم انسانیت و ضابط عفت و عصمت و استقامت احبای رحمانی پس یاران باید که این خیمه برافرازند و دوستان شاید که این نار موقده برافروزند

2 حضرت مسیح روحی له الفداء در انجیل خطاب بحواریین میفرماید که شما ملح ارضید اگر فاسد گردد جهان بچه چیز نمکین شود باری مقصود اینست ما که بنده آن آستانیم باید به وصایا و نصائح جمال مبارک قیام نمائیم و نافه مشکار بر جهان و جهانیان نثار کنیم راه تقدیس پوئیم و راز تنزیه گوئیم و سبیل طهارت کبری پوئیم به گفتار و کردار و رفتار آیت موهبت پروردگار شویم و سبب تنبه و تذکر هر هوشیار کلمات مکنون را از بر نمائیم و وصایای حضرت بیچونرا عمل نمائیم و رفتار و کرداری نمائیم که سزاوار نسبت باستان مقدس است و شایان عبودیت درگاه احدیت

3 من چون نظر بخوش کم شرمسار گدم و از نخلت عرق بچین آرم زیرا با آنچه شایسته و سزاوار است قیام ننوده‌ام و تا بحال موفق نگشته‌ام بلکه انشاء الله شما مؤید و موفق گردید و به تقدیس و تنزیه و هدایت و تقوی با خلق پیامیزید تا هر قرین نفعه بهشت برین استشمام نماید و هر ندیم آثار خلق عظیم مشاهده کند و جمیع ملل شهادت دهند که بهائیان مصابیح آفاقند و آیات طلوع و اشراق بهائیرا بصف شناسند نه باسم و بخلق پی‌برند نه بحسم یعنی چون شخصی یابد در گفتار آیت توحید و در رفتار جوهر تجرید و در کردار حقیقت تقدیس فریاد برارند که این بهائیت

will shine upon our brows, otherwise alas for what we have neglected in relation to God!

- 4 My God, my God! Thou seest me prostrate with my face in the dust, imploring Thy Kingdom, O Lord of Lords, to make the loved ones lamps in the darkness and keys to the sealed gates of heaven before all faces. O Lord, make Thy brilliant morn shine upon the temples of unity until they arise from the graves of passion and raise the banners of piety and chant the verses of effacement and evanescence in the field of sacrifice. Thou specialize with Thy mercy whomsoever Thou wilt and Thou art powerful over all things.

- 5 O divine friends! The Charitable Society is among the institutions of the Lord of creation, for it cares for orphans and ensures comfort for the poor, weak and needy among mankind, and is a means for teaching children and promoting the Cause of the All-Merciful. You must give this Charitable Society the utmost importance so that teachers may be appointed to spread the teachings in all regions, chant verses, diffuse fragrances and recite words. Divine confirmations and assistance in all degrees will encompass whoever aids the Charitable Society, every deficiency will be made perfect and it will be the cause of eternal glory for those souls.

- 6 O loved ones of God! You must undertake this righteous work, abundant portion and praiseworthy effort. Soon you will see that every charitable society has become supported by hosts from the Supreme Concourse and victorious through armies from the Most Glorious Kingdom. And upon you be the Most Glorious Glory!

BRL_PDL#83x, COC#0155x, COC#0396x

اگر چنین شوم نور مبین در جبین بتابد والا یا
اسفا علینا علی ما فرطنا فی جنب الله

4 الهی الهی ترانی اتضرع مکتباً بوجهی علی التراب
متذلاً الی ملکوتک یا ربّ الأرباب ان تجعل
الأحباء مصابیح الدجی و مفاتیح ابواب السماء
المغلقة علی وجه الوری ربّ اجعل صبحک
المنیر یلوح علی هیاکل التوحید حتی یبعثوا من
قبور الهوی و ینشروا رایات التقوی و یرتلوا آیات
الحو و الفناء فی مشهد الفداء و تختص برحمتک
من تشاء و انک لعلی کل شیء قدير

5 ای یاران الهی شرکت خیریه از تأسیسات ربّ
البریه است زیرا مربی ایام و کافل راحت
فقارا و عجزا و مساکین انام است و سبب تعلیم
اطفال و تبلیغ امر حضرت رحمان باید این
شرکت خیریه را نهایت اهمیت بدهید تا نفوسی
از مبلّغین تعیین گردند و در اطراف تبلیغ
پردازند ترتیل آیات نمایند و نشر نفحات کنند
و تلاوت کلمات فرمایند هر نفس که معاونت
بشرکت خیریه نماید در جمیع مراتب تأیید و
توفیق الهی شامل گردد و هر نواقص کامل شود
سبب عزّت ابدیه آن نفوس گردد

6 یا احباء الله علیکم بهذا الأمر المبرور والخطّ الموفور
و السعی المشکور و سوف ترون انّ کلّ جمعیة
خیریه اصبحت مؤیّدة بجنود من الملائ الأعلی و
غدّت منصوره بجیوش من الملكوت الأبهی و
علیکم البهاء الأبهی

INBA16:035, BRL_DAK#0696,
COMP_PDL#83x, MKT2.113, MI-
LAN.149, AMK.009-010, AVK4.240.09x,
BSHN.140.360, BSHN.144.358, MHT1b.153,
YHA1.382x#2

AB01237

To: Jinab Nazim (Barfurush), in Babul

Date: 1907-Jul-11 ca.

- 1 O faithful servant of the Abha Beauty! The letter you had written to Jinab-i-Manshadi was sent and reviewed. It was concise and beneficial, and became the cause of joy in this mighty prison. You had written about the glad tidings and joy of the friends and their enthusiasm in Barfurush.

1 ای بندهٔ صادق جمال ابهی نامه‌ئی که بجناب منشادی مرقوم نموده بودید فرستاد ملاحظه گردید مختصر و مفید بود و سبب سرور در این سجن شدید گشت از بشارت و سرور یاران و جوش و خروش در بارفروش مرقوم نموده بودید
- 2 Last year, when the banner of the clergy was raised high, it was clearly written to Tehran that this agitation would not be the cause of the clergy's glory, but rather the foundation of their abasement. Do not look to their current prosperity in these days - later it will become different and their utter humiliation will be made manifest.

2 از قبل در سنهٔ ماضیه که علم‌آء بلند بود به طهران واضح و عیان مرقوم شد که این هیجان سبب عزّت علم‌آء نه بلکه اساس ذلّت آنانست نظر بروتق حال ایشان در این ایّام ننمائید بعد نوع دیگر گردد و ذلّت کبری جلوه‌گر شود
- 3 The friends were complaining that this intense influence of the clergy would cause harm to the beloved ones, for His Excellency the Prime Minister personally went to accompany the clergy to Tehran, and when they arrived, the city was illuminated for three days and nights, and the sound and fame of their pomp and circumstance reached to the heavens. In response it was written that this glory, bounty, prestige and respect is like a summer cloud - "a summer cloud with no rain, or a mirage in the desert which the thirsty one thinks is water," or a passing shadow, or fancy and imagination. Soon you will see this glory transformed to abasement, and this clamor changed to cries of "woe, woe" and regret.

3 یاران شکایت مینمودند که این نفوذ شدید علم‌آء سبب اذیت احبّاً گردد زیرا حضرت صدارت پناهی بالذات رفتند تا در معیت علم‌آء به طهران آیند و چون وارد شدند سه شبانه‌روز شهر چراغان نمود و صوت و صیت دبدبه و طنطنه باآسمان رسید در جواب مرقوم شد که این عزّت و نعمت و اعتبار و احترام مانند ابر تابستانست سجّابهٔ صیف لیس لها امطار و سراب بقیعه یحسبه الظمّان ماء او ظلّ فانی او وهم و خیال عنقریب خواهید دید که این عزّت بدل بذلّت گردد و این های و هوی بدل به وای وای و افسوس شود
- 4 Now you observe that it has become so. The honored ones saw the stable but did not see the end. When the government lost its influence, naturally the influence of the clergy did not remain either. "They destroy their houses with their own hands and the hands of the believers." If they had intelligence, their benefit lay in the strength of the government's influence, but they did not understand and cast themselves into this trap and snare. Now their blessed beards are caught and no strategy remains, and they cannot bear the humiliation. This is why their cries of "O Valley! O Sacred Law!" reach to the ethereal sphere.

4 حال ملاحظه مینمائید که چنین شد حضرات آخور را دیدند آخر را ندیدند چون حکومت را نفوذ نماند البتّه نفوذ علم‌آء نیز باقی نماند یخربون بیوتهم بایدیم و ایدی المؤمنین اگر عقل داشتند منفعت آنان در شدّت نفوذ حکومت بود ولکن ندانستند و خود را بلین دام و دانه انداختند حال ریش مبارکشان گیر کرده و تدبیر نمانده و تجلّ تحقیر نکنند اینست که وادینا واشریعتا بفلک اثیر رسانند
- 5 In any case, we have no part in these matters. The divine friends must absolutely not interfere in these affairs, but rather must occupy themselves with their own work with perfect sanctity and detachment. They must engage in reviving souls and

5 باری ما را مدخل در این امور نه یاران الهی باید ابداً مداخله در این امور ننمایند بلکه بکمال تقدیس و تزیه بکار خود مشغول شوند باحیاء

strive to educate minds. They must improve morals and construct horizons. The friends in Barfurush must have enthusiasm and excitement in the love of God, and attraction and enkindlement and ecstasy and joy and glad tidings and delight are necessary. I hope they become the manifestations of divine confirmations and the dawning-places of infinite bounty.

نفوس پردازند و بتربیت عقول بکوشند تحسین اخلاق کنند و تعمیر آفاق نمایند یاران بارفروش را جوش و خروش بحجۃ الله لازم و انجذاب و اشتعال و وجد و طرب و بشارت و سرور واجب امیدوارم که مظاهر تأییدات غیبیه گردند و مطالع فیض نامتناهی شوند

6 And upon you be the Most Glorious Glory.

6 و علیک البهاء الابهی

MILAN.225, ANDA#73 p.45

AB02279

To: Baha'is of Tihran

Date: 1907-Jul-11 ca.

1 O faithful friends! You are saddened by the disturbed state of affairs in Iran, but I hope that this turmoil will be dispelled and the foundation of this sedition and corruption will be overthrown. May the complete connection between government and people be restored once again, and may the just monarch rule successfully and govern with perfect power and might from the throne of sovereignty with care for his subjects, becoming the cause of Iran and Iranians' eternal glory. The friends of God must conduct themselves with complete calm and composure, not interfering in political affairs. Rather, they should strive for the refinement and education of people, the guidance of nations, kindness and love between peoples, the connection of the human world, human unity, and universal comfort and tranquility. They should occupy themselves with spiritual matters, not material ones, for when human realities become the source of divine inspirations, every purpose will be achieved and every desire fulfilled. Conflict and contention are not befitting, and harshness and severity must be avoided. A physician must treat patients with perfect kindness. The friends of God are spiritual physicians and divine sages.

1 ای یاران باوفای این مسجون از مشوشتی امور در ایران محزونید ولی امیدوارم این اغتشاش مندفع گردد و بنیاد این فتنه و فساد برافتد بار دیگر ارتباط تام بین دولت و ملت حاصل شود و شهریار عادل کامرانی نماید و در کمال قدرت و قوت بر سریر تاجداری رعیت پروری فرماید و سبب عزت ابدیه ایران و ایرانیان گردد احبای الهی باید در کمال سکون و قرار رفتار نمایند مداخله در امور سیاسی نمایند بلکه در تهذیب و تربیت خلق و هدایت امم و رأفت و محبت بین ملل و ارتباط عالم انسانی و وحدت بشری و راحت و آسایش عمومی کوشند بروحانیات پردازند نه جسمانیات زیرا حقایق انسانی چون مصدر سنوحات رحمانیه گردد هر مقصد حاصل شود و هر آرزو میسر گردد نزاع و جدال نشاید و شدت و حدت نباید طیب باید مریضان را بکمال رأفت معالجه نماید احبای الهی طبیبان روحانی هستند و حکمای ربانی

2 O friends! I have heard that secret societies are being organized in Tehran and some clandestine meetings are being formed. Beware! Beware! The friends must not join these societies, must not interfere, must not become confidants, and must not associate with them, for such matters are contrary to the divine way and completely opposed to the disposition of this Prisoner. The purpose is that you should confine all affairs to spiritual

2 ای یاران از قرار مسموع در طهران انجمنهای پنهان ترتیب میشود و بعضی مجالس مخفی تشکیل میگردد زنهار زنهار احبای در این انجمنها داخل نشوند و مداخله نمایند و هراز نگردند و دمساز نشوند زیرا این گونه امور مخالف مشرب الهیست و بکلی مباین مذاق این زندانی مقصد اینست که جمیع شئونرا حصر در روحانیات نمائید و

matters and occupy yourselves with the guidance and education of souls. From this mighty cause, pleasing results will be achieved. Otherwise, interference in societies will ultimately cause evident loss. This servant's hope from the friends is that they will act according to the counsels and advice of the Blessed Beauty.

به هدایت و تربیت نفوس پردازید از این امر
عظیم نتائج مرضیه حاصل گردد و الا مداخله
در انجمنها عاقبت سبب خسران مبین گردد رجای
این عبد از یاران اینست که بمقتضای وصایا و
نصائح جمال مبارک حرکت نمایند

3 And upon you be the Most Glorious Glory.

3 و علیکم البهاء الأبهی

MILAN.221, YBN.061-062

AB11595

To: Unknown, in Portland, OR

Date: 1907-Jul-20

Live and act thou in the present as far as possible for thee, according to the divine instructions.

SW_v07#18 p.187x

AB00370

To: Musa son of Aqa Yaqub Kalimi et al., in Hamadan

Date: 1907-Jul-26

O two fresh flowers of the garden of His Holiness Moses! Your letter was received and carefully considered. The answers to your questions are found in the Books and Tablets. If you study those Books and Tablets, all those difficult questions will be resolved. Among them is the Book of Certitude which contains detailed answers to these questions. However, out of pure love and attachment that I have for you, despite lack of time to write even one letter, I still pen an answer.

Know that the gathering of Abraham's descendants in Jerusalem is a destined matter, for all the promises that the Lord of Hosts made through the prophets in the Torah have reached their time of fulfillment. The divine will has determined to fulfill all promises, and day by day its signs become more apparent, its proof more evident, its evidence

clearer, and its path more manifest. Now from all corners of the world, the descendants of His Holiness Abraham the Friend are arriving in the Holy Land and are engaged in developing villages and farms. But the divine standard is the standard of the Covenant, which is the clear guide for the children of Israel and the cause of their unity and enduring glory. This promise has been and is being fulfilled.

As for your second question regarding the resurrection, in the Book of Certitude the Blessed Beauty, may my spirit be sacrificed for His loved ones, has explained in detail the resurrection and the meanings of its events. If you refer to it, the question will be resolved with utmost ease. I will write a few brief words: In the twelfth chapter, second verse of Daniel it states: "Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Observe that it says they will "awaken" - from the expression of awakening, it becomes clear what rising from the graves means. As Ezekiel says: "Behold, I will open your graves and raise you from your graves, O my people, and bring you into the land of Israel." The meaning of graves is not physical bodies and corpses, but rather that spirits buried in bodies will be resurrected and gathered and assemble in the land of Israel. Consider a little that if the resurrection were according to the understanding of Jewish scholars, it would be an impossible and inconceivable matter, let alone its realization. In brief, study the Book of Certitude and examine carefully the question of resurrection. If you are not satisfied, ask again.

As for your third question that the Promised One must be from the lineage of David and the tribe of Judah - the Promised One of the Torah was Christ, and He was from David's lineage. The Promised One of the Gospel was Muhammad, and the Promised One of the Quran was the Bab, and the Promised One of the Bayan is the Blessed Beauty. It states the Promised One of the Torah must be from David's lineage, not the Lord of Hosts. Furthermore, His blessed genealogy has not yet been recorded except briefly, and that is concealed. When His blessed genealogy is recorded in detail, these difficulties will be completely resolved.

O descendant of Abraham! If the Israelites look with fairness, they will see that all the signs have appeared. Matters that were impossible and inconceivable have come to pass, and the Lord of Hosts without armies has conquered East and West. The divine law will soon glorify Israel, and the blessed favors will ennoble Abraham's lineage. The Israelites should receive this glad tidings and bounty with utmost joy and delight, and not pursue doubts but rather investigate the clear signs. For

if attention turns to investigating doubts, salvation will be impossible and unattainable forever. But if one seeks proofs and evidences, the light of truth will shine and the darkness of doubts will vanish. However, if doubts and uncertainties are investigated in God's Cause, it becomes like Israel in the time of Moses, peace be upon Him, who were never free from doubt and suspicion and exhausted Moses. But those who investigate proofs and verification of the words will immediately find salvation. I hope that the Jewish friends will abandon their old habit and engage in spiritual glad tidings and attraction, so that through the bounties of the Promised Day and favors of the Worshipped One, they may rest in the extended shade and praiseworthy station under the raised standard. And upon you be the Most Glorious Glory.

SW_v08#17 p.225-226

AB09273

To: Hasan Khurasani, in Alexandria

Date: 1907-Jul-26

1 O thou who art near to the Blessed Beauty!

2 Thy detailed letter was received and carefully noted. Concerning Haji Lutf-'Ali Namazi, thou hadst written that he is now at rest and at peace. His comfort and contentment are my comfort and peace, therefore I was pleased. Regarding the marriage of the daughter of the late Aqa Shaykh Javad to Aqa 'Abdu'l-Husayn Haji, which thou hadst mentioned - this is beloved, acceptable and blessed. The care and consideration thou hast shown toward Khwajih Bahhuth brought great joy and delight. I hope that thou wilt deal in such a worthy and generous manner with all peoples and religions. The journey to Alexandria is very appropriate and will, God willing, yield important results.

3 Concerning Mirza Mehdi Hikmat, he is as thou hast written, but if thou shouldst happen to meet him and he engages in conversation, there is no harm in responding to him gently. As for what thou hadst written about Mirza Husayn and thy conversation with him - thou hadst answered well. Such convincing responses are necessary.

1 ای بنده مقرب جمال مبارک

2 نامه مفصل رسید و بدقت ملاحظه گردید در خصوص جناب حاجی لطفعلی نمازی مرقوم نموده بودید که راحت و آسوده گردید خوشی و رضایت او راحت و آسایش منست لهذا مسرور شدم در خصوص اقتران صبیّه مرحوم آقا شیخ جواد با آقا عبدالحسین حاجی مرقوم نموده بودید محبوب و مقبول و مبارکست و همت و رعایتی که در حق خواجه بخت مجری داشتید بسیار سبب روح و ریحان شد امیدوارم که با جمیع طوائف و ملل اینگونه معامله شایان و رایگان دارید سفر به اسکندریّه بسیار مناسب انشاءالله نتایج کلیّه حاصل میشود

3 میرزا مهدی حکمت همانست که مرقوم نموده اید ولی شما اگر تصادف شد و او صحبتی داشت بملاّمت جواب دهید عیب ندارد و در خصوص میرزا حسین و مکالمه با او مرقوم نموده بودید خوب جواب داده بودید باید جواب چنین مقتع باشد

- 4 Glory be to God! Despite such insolence, we have no complaint against him, yet he complains. Still, pray for him and seek healing for him. I harbor no ill-feeling toward him and will not take offense, but will pray for him. Mirza Muhammad-'Ali has told him and others that after the passing of such-and-such person, the Cause will devolve upon him. Therefore that statement was written for thee to convey to Mirza Husayn. Consider whether such words could ever issue from the mouth of any thoughtless person in the world, let alone from a person of such wisdom and understanding. No, by God!
- 5 He expects that I will either drink the cup of supreme martyrdom, or hasten to the Supreme Concourse, or be cast into the wilderness of Fyzzan, or take up residence in the depths of the sea, so that he might enter the arena and prance about. How far, how far from what they are promised! If the goodly tree is uprooted, none will hasten to the shade of a fruitless tree. If the sweet waters of the Euphrates disappear, none will drink from bitter salt. If the song of the nightingale of inner meanings in the divine rose-garden is cut off, none will find pleasure in croaking and cawing.
- 6 Concerning the situation in Alexandria which thou hadst written about, and the abundance of debts and the depreciation of currency - this is truly a difficult matter. I hope that through the grace and favor of the Blessed Beauty this difficulty too will be resolved, affairs will again be set in order, and comfort and ease will be attained by all. This is not far from my Lord's grace. I had previously cautioned Jinab-i-Haji Aqa Muhammad about this matter, telling him to avoid such hazardous ventures.
- 7 O Lord! Difficult knots have appeared in affairs and arduous obstacles have arisen in the path. O God! Untie the knots and show forth power and might. Make what is difficult easy and what is arduous simple. O Lord! The knot of affairs is tight and toil and hardship are coupled with a thousand difficulties. Besides Thee there is no helper and other than Thee there is no succorer. We place our hope in Thee and trust in Thee. Thou art the Guide, Thou art the Untier of knots, and Thou art the All-Knowing, the All-Seeing, the All-Hearing.
- 4 سبحان الله با وجود این جسارت ما از او شکایت نداریم او شکوه مینماید باز در حق او دعا کنید و طلب شفا نمائید من از او کدورتی ندارم و اغبراری نخواهم و دعا نمایم میرزا محمد علی باو و دیگران گفته است که بعد از فوت فلان امر بمن راجع لهذا آن عبارت مرقوم شد که به میرزا حسین بفرمائید ملاحظه نمائید که اینکله از فم هیچ بینگری در عالم صادر گردد لا والله تا چه رسد بعاقلی
- 5 با این عقل و فکر منتظر اینست که من یا جام شهادت کبری نوشم و یا بملا اعلی شتابم و یا بصحرای فیزان افتم و یا در قعر دریا مقرر گزینم و او بمیدان آید و جولانی نماید هیات هیات لما توعدون اگر شجره طویه منقعر شود کسی بسایه شجر بی ثمر نشتابد اگر بحر عذب فرات غائب گردد کسی از ملح اجاج ننوشد اگر آهنگ بلبل معانی در گلشن الهی منقطع شود کسی را نعیب و نعیق خوش نیاید
- 6 در خصوص محلّ اسکندریه مرقوم نموده بودید و وفور دیون و نزول اوراق فی الحقیقه کار مشکلی است امیدوارم که به فضل و عنایت جمال مبارک این مشکل نیز حلّ گردد و امور دوباره تمشیت یابد و از برای کلّ راحت و آسایش حاصل گردد لیس هذا من فضل ربّی ببعید من از پیش بخواب حاجی آقا محمد اشارت در اینخصوص نمودم که از این کارهای پرخطر اجتناب نما
- 7 ای پروردگار عقده‌های مشکل در کار افتاده و عقبات صعبه در راه پیدا شده خداوندا گره بگشا و قوت و قدرت بنما مشکل آسان کن و راه صعب سهل نما ای پروردگار عقده کار محکم است و تعب و مشقت با هزاران صعوبات توأم بجز تو معینی نه و بغیر از تو یآوری نیست امید بتو داریم و توکل بر تو نمایم توئی راه‌نما و توئی گره‌گشا و توئی دانا و بینا و شنوا

BRL_POAB#06x

BRL_DAK#0105, BRL_MON#06x,
MMK2#010 p.006x

AB04693*To: Aqa Muhammad Husayn son of Mulla Muhammad Ali Harati, in Bandar Jaz**Date: 1907-Jul-26*

...The field is straitened for the friends in all regions, and every base and nameless wretch, every shameless and unbridled one, is set loose: what calamities, tribulations, and sorrows must then inevitably ensue is but too evident. Yet when we observe carefully and judge fairly, these tribulations are pure bounty and the greatest favor, for the Gems of existence spent their days in utmost tribulation and trial, and ultimately drank the cup of martyrdom from the hand of the Cup-bearer of grace. If we are truly connected to His Threshold, we must certainly endure suffering and meet with disappointment and failure in this world - otherwise we are but fugitive servants, not faithful ones. Therefore, be not dispirited by grief and sorrow, nor dejected by the discord of the people of dissension. Rather, let successive trials become the cause of joy, that we may follow the example of the Most Glorious Beauty and emulate the Most Exalted One. Thus, as much as we can, we must associate and mingle with the enemies with utmost gladness and heavenly character, showing consideration, sincerity, harmony and love....

...عرصه بریاران در جمیع اقالیم تنگ است و هر
بی نام و ننگ سرکش و بی پاهنگ دیگر معلوم
است چه بلائی و چه محن و آلامی رخ دهد
و چون بدقت نظر نمائیم انصاف دهیم این بلاها
صرف موهبت است و بهترین عنایت زیرا جواهر
وجود آیام خویش را در نهایت بلا و محن بسر
بردند و عاقبت از ید ساقی عنایت کأس شهادت
نوشیدند اگر منتسبین آستانیم البته باید تحمل آلام
کنیم و در این جهان نومید و ناکام گردیم والا
عبد آبقیم نه بنده صادق پس از غم و اندوه
افسرده مشو و از نفاق اهل شقاق مخمود مگرد
بلکه تابع محنت باید سبب مسرت گردد تا اقتدا
بجمال ابهی نمائیم و تأسی بحضرت اعلی پس تا
توانیم باید بنهایت بشارت کبری و خلق و خوی
عالم بالا با اعدا محشور شویم و مأنوس گردیم و
رعایت و صداقت و الفت و محبت نمائیم...

MMK3#205 p.147x

AB06848*To: Jennie R Bishop**Date: 1907-Jul-26*

O thou dear maid-servant of God!

Thou hast learned of thy Lord and engaged thyself in the servitude of the Lord of Hosts. In the promised day thou art adorning the beloved Countenance and thou shalt be aided and confirmed in that which is the greatest desire of the saints.

The cause of eternal glory to man is faith and certainty and then living (or acting) according to the behests of His Majesty the Eternal God. My hope is that thou wilt attain to the three.

As long as thou canst, wish thou the most great peace for mankind: Associate with all in perfect love and kindness; hold all dear and count all friends and familiar ones; know no enemies; imagine no strangers. Thus mayest thou be a mercy to the people of the world and a source of bounty to the world of humanity.

TAB.667

AB02784

To: Hakim, Ardishir et al., in Bombay

Date: 1907-Jul-31

- 1 O Persian friends! Your letter arrived and its charming meanings brought the utmost joy. Praise be to God that He made strangers into friends and others into companions, brought the distant near and gave a portion to those without portion. He gave those deprived a share of heavenly grace and made the silent ones shine like stars in the divine world. He singles out for His mercy whomsoever He willeth.
- 2 O friends! This prisoner is grateful and pleased with the manner and conduct of those divine friends, the Persian loved ones, and is joyful day and night remembering them and familiar with their mention. In truth, in this wondrous Dispensation the Persian friends have made the Iranian people proud. They recognized the All-Knowing God and discovered the Manifestations of the favors of the All-Merciful Lord. They learned the most excellent religion, closed their eyes to all else but Truth, and like candles illumined the gathering of the world. This deserves praise and merits a thousand acclamations in the world of creation.
- 3 I hope that you find heavenly comfort and seek divine tranquility and not slip in the world of tests, for trials are at hand and tribulations are severe and endless. If you see an unharmonious movement or hear an unreasonable word, you must look to the root of the Blessed Tree, not its leaves, for the Tree is firm and growing and in the utmost freshness and verdancy, and ere long will bear delicious fruit and cast its shadow upon the horizons. And upon you be the Glory.

1 ای یاران پارسی نامه شما رسید و از معانی دلنشین نهایت سرور حاصل گردید حمد خدا را که پیگانگانرا آشنا نمود و اغیار را یار کرد دورانرا نزدیک فرمود و بی نصیبانرا نصیب بخشید محرومانرا از فیض آسمانی بهره داد و خاموشانرا در جهان الهی مانند اختران درخشنده فرمود یختص برحمته من یشاء

2 ای یاران این زندانی از روش و سلوک آن دوستان الهی احبای پارسی ممنون و خوشنود و شب و روز بیادشان مسرور و بذکرشان مألوف فی الحقیقه در این دور بدیع یاران پارسی روی ایرانیانرا سفید نمودند ایزد دانا شناختند و بمظاهر الطاف حضرت رحمان پی بردند آئین بهین آموختند و دیده از غیر حق دوختند و مانند شمع در انجمن عالم برافروختند این سزاوارستایش است و لائق هزار آفرین در جهان آفرینش

3 امیدوارم که آسایش آسمانی یابید و آرامش ربانی جوئید و از عالم آزمایش نلغزید زیرا امتحان در میانست و افتتان شدید و بی پایان اگر چنانچه حرکتی ناموزون دیدید یا کلمه بی نامعقول شنیدید باید نظر باصل شجره مبارکه کنید نه اوراق زیرا شجره ثابت است و نابت و در نهایت سبزی و خرمی و عنقریب میوه خوشگوار ببار آرد و بر آفاق سایه اندازد و علیکم البهاء

YARP2.224 p.204

AB04810*To: Shahzadih Mirpanjih, in Tihiran**Date: 1907-Jul-31*

- 1 O cherished maidservant of God! Your letter was received and its contents were carefully considered. Indeed you are afflicted and under severe suffering and tribulation. But you must reflect upon the calamities that befell the chosen ones, for all your tribulations are but a drop from that ocean and like a straw from that mountain. Therefore be not distressed. Be patient and forbearing. I hope that through divine grace and favor, comfort and peace and your desires will be fulfilled. And this is not difficult for your Lord, the Merciful, the Compassionate, nor far from His bounty.

1 ای کنیز عزیز الهی نامه شما رسید و مضمون بکمال دقت ملاحظه گردید فی الحقیقه گرفتاری و در اشد زجر و بلا ولی باید در بلائی وارد شده بر اصفیا فکر نمائی که جمیع مصائب تو قطرهئی از آن دریاست و بمثابه کاهی از آن کوه لهذا دلتنگ مباش صبر و درنگ کن امیدوارم از فضل و عنایت الهیه آسایش و رامش و خواهش شما میسر گردد و لیس هذا علی فضل ربک الرحمن الرحیم بعزیز و لا من جوده بیعید

- 2 Deal with his honor Khan with utmost love, sincerity and patience. Be not disturbed by his harshness and impetuosity. Do not be saddened. These days shall pass and happy times will come. "Verily with difficulty comes ease." In the Qur'an He says: "Despair not of God's mercy, for God forgives all sins."

2 با جناب خان بنهایت محبت و صداقت و مدارا معامله نمائید از شدت و طیش او مضطرب نگردید محزون نشوید بگذرد این ایام و اوقات خوشی پیش آید آن مع العسر یسرا در قرآن میفرماید لا تتقنطوا من رحمة الله ان الله یغفر الذنوب جمیعا

- 3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

MMK6#457

AB00898*To: Ali Muhammad Sarishti, in Tihiran**Date: 1907-Aug ca.*

- 1 O Bond-servant of the Threshold! Your esteemed letter arrived and brought the utmost joy and delight, for it was clear evidence of your self-sacrifice and manifest proof of your steadfastness and firmness in the Divine Cause. Observe what assistance from the Supreme Kingdom attends the servant of God's Cause, and what confirmations and success from the Abha Kingdom reach one who stands firm in utmost servitude. This is what He has said: "We shall assist whosoever arises to aid Our Cause with hosts from the Concourse on High and legions of the favored angels."

1 ای ثابت بر پیمان نامه نامی وصول ارزانی نمود از مضامین شکرین نهایت روح و ریحان حاصل گردید زیرا دلیل جلیل بر جانفشانی و برهان واضح بر ثبوت و رسوخ بر امر الهی بود ملاحظه نما که خادم امر الله را چه نصرتی از ملکوت اعلی در پی است و قائم بعبودیت کبری را چه تأیید و توفیقی از ملکوت ابهی هر دم اینست که میفرماید و نصر من قام علی نصره امری یجنود من الملائكة المقربین

- 2 Did you ever imagine your journey to Semnan would yield such results - that alone and single-handed you would confront the mass of deniers and convince the skeptics through conclusive proofs and clear evidence? This is pure bounty. Today whoever arises to serve the Sacred Threshold, detached from all save God, attracted to His holy fragrances, enkindled with the fire of His love, mindful of His remembrance, and independent of all else - and who proceeds to diffuse the divine fragrances - though alone and single-handed will resist all who dwell on earth and triumph over them all, as has been proven through experience.
- 3 Praise be to God that through this journey you became the cause of spreading divine traces and the dawning of lights. The brilliant effects of this will become so apparent hereafter that you yourself will be amazed, let alone others.
- 4 My God, my God! Aid this helpless servant through Thy grace and mercy among all peoples. Illumine his sight to behold the manifest light. Assist him with hosts from on high. Guide Thy servants through his proof to Thy straight path and lead them on the right way. Ordain for him great victory and generous bounty. Make him speak Thy praise amidst the near ones. Make him a resplendent sign of sacrifice throughout all regions, a banner of guidance amidst all creation, a gift of the Supreme Concourse among the chosen ones, a fountain of knowledge in the contingent world, and a breeze from the garden of Thy favor wafting over hearts, spreading to all horizons and perfuming the nostrils of all creatures in every land. O Lord, Lord! He is lowly at the gate of Thy glory, captive to the lights of Thy love, yearning for Thy grace and bounty. Ordain for him every good and protect him from all harm. Make him a brilliant star in the horizon of guidance, a luminous lamp in the heights of glory, and a tree firm in root with branches extending heavenward. Verily Thou art powerful over what Thou willest. Thou art the Mighty, the Generous. Greetings and praise be upon him from the Supreme Horizon.
- 5 Regarding the presence of Mashhadi Taqi about which you wrote - he has permission to come, but your presence in that region is necessary and separation is not permitted. Although I have the utmost longing to see that kind friend, necessity makes the forbidden permissible. Although separation is difficult and meeting is the ultimate hope, there is a compelling force - your separation from that country is absolutely not permitted.
- 2 هیچ شما را گمان بود که سفر سمنان چنین نتیجه بخشد فرداً و حیدراً مقاومت جمهور مکتبان ثنائی و ببرهان قاطع و دلیل واضح منکرانرا قانع فرمائید این صرف موهبت است الیوم هر نفسی منقطعاً الی الله منجذباً بنفحات قدسه مشتعلاً بنار محبتّه متذکراً بذکره مستغنیاً عن غیره بعبودیت آستان مقدّس قیام نماید و بنشر نفحات برخیزد فرداً و حیدراً مقاومت جمیع من علی الأرض نماید و بر کلّ غالب آید چنانچه تجربه شده است
- 3 الحمد لله این سفر شما سبب انتشار آثار و سطوع انوار گردیدید من بعد آثار باهره اش بقسمی ظاهر گردد که خود شما حیران مانید تا چه رسد بدیگران
- 4 الهی الهی آید عبدک المسکین بفضلک و رحمتک بین العالمین و نور بصره بمشاهدة النور المبین و انصره بمجنود من العلیین و اهد عبادک ببرهانه الی صراطک المستقیم و اسلک بهم فی المنهج القویم و قدّر له الفوز العظیم و الفیض الکریم و انطقه یثنائک بین الملأ المقربین و اجعله آیه الفداء الساطعة علی الأرجاء و رایة الهدی بین ملأ الأنشَاء و موهبة الملأ الأعلى بین الأصفياء و معین العرفان فی عالم الأمکان و نسمة حدیقة عنایتک تهبّ علی القلوب و تنتشر فی الآفاق و يتعطر منها مشام البرایا فی جمیع الأقطار ربّ ربّ انه ذلیل باب عزّتک و اسیر انوار محبتک و متعنی فضلک و موهبتک قدّر له کلّ خیر و ادفع عنه کلّ ضیر و اجعله نجماً ساطعاً فی افق الهدی و سراجاً مضیئاً فی اوج العلی و شجرة ثابتة الأصل ممتدة الفرع الی السماء انک انت المقتدر علی ما تشاء و انک انت العزیز الکریم و التّحیة و الثّناء علیه من الأفق الأعلى
- 5 در خصوص حضور جناب مشهدی تقی مرقوم نموده بودید ایشان اذن حضور دارند ولی وجود شما در آنصفحات لازم و انفکاک جائز نه هرچند مرا نهایت اشتیاق بیدار آن یار مهربانست ولی الضرورات تبیح المحذورات هرچند فراق صعب است و دیدار نهایت آمال

ولی قوهء مجبره در میان ابداً انفکاک شما از آن
کشور جائز نه

MSBH3.541-542x, YBN.068-069

AB01162

To: Hands of the Cause of God et al., in Tihiran

Date: 1907-Aug ca.

- 1 The radiant light from the Supreme Concourse and the brilliant rays from the Most Glorious Kingdom be upon your illumined resting place, your purified tomb and your fragrant dust, O you who believed in God and His verses, who confirmed His words, who diffused His fragrances, who unveiled His mysteries, who spoke His praise and who called to His Kingdom and submitted to His Might.

النور الساطع من الملأ الاعلى والشعاع الالامع من الملكوت الأبهى على مرقدك المنور ورمسك المطهر و ترابك المعطر أيها المؤمن بالله وآياته والمصدق لكلماته والناشر لنفحاته والكاشف لأسراره والناطق بشأته والداعي الى ملكوته والخالص لجبروته
- 2 I testify that you believed in the Day of Manifestation and were illumined by the lamp of light, and drank from the cup whose mixture was of camphor, and entered the Garden of Delight, and received an abundant portion from your Lord's grace, and occupied the highest seat, and called unto God and guided to God's path, and established proof and showed forth decisive evidence of your Lord the All-Merciful's outpouring grace. You educated a new generation of youth in the knowledge of your Lord with all joy and fragrance, and gave them to drink from the cup of divine knowledge, and nurtured them in the cradle of assurance until you made them speak with proof. By God's life, this is a luminous characteristic whose lights will shine through centuries and ages and whose traces will appear until the end of time, for you are the founder of the teaching of proclamation and taught the successful youth eloquent proof.

اشهد أنك آمنت بيوم الظهور واستشرق من سراج النور وشربت من كأس مزاجها كافور ودخلت في حديقة السرور واخذت من فضل ربك النصيب الوفور وتربت في صدر الصدور ودعوت الى الله وهديت الى سبيل الله واقت البرهان واظهرت الحجج القاطعة على فيض ربك الرحمن ورييت ناشئة من الفتیان بمعارف ربك بكل روح وريحان وسقيتهم كأس العرفان ورييتهم في حجر الاطمینان الى ان انطلقتهم بالبرهان لعمر الله هذا سجية نورانية تشرق انوارها على القرون والأعصار وتظهر آثارها الى ابد الأدهار لأنك انت المؤسس لتدريس التبليغ وعلمت الناشئة الناجحة البرهان البليغ
- 3 By God's life, hearts were consumed and breasts constricted and souls were choked at your ascension and rising to the Kingdom of immortality, as the hearers were deprived of hearing your words and the seers of beholding your countenance and the seekers of receiving your utterance. They all stretch forth hands of supplication and entreaty toward the Kingdom of Glory and Center of Beauty, asking for you nearness to the Great Mercy and entry into the Most Glorious Garden and eternal life in the Supreme Paradise and arrival at the gathering of the Presence in the shade of the Lote Tree of the Utmost

لعمر الله ان القلوب احترقت والصدور قد حشرجت والنفوس قد تغرغرت لصعودك وعروجك الى ملكوت البقاء بما حرم المستمعون عن استماع كلامك والمبصرون عن مشاهدة جمالک والطالبون لتلقى بيانک وكلهم يبسطون اکف الضراعة والابتهال الى ملكوت الجلال و مرکز الجمال ويطلبون لك قرب الجوار الى الرحمة الكبرى والدخول في الحديقة الغلابة والخلود في الفردوس الأعلى والوصول الى محفل اللقاء في

Boundary and the Farthest Tree. Your Lord confirms whom He wishes in what He wishes. He is verily the Bestower, the Strong, the Powerful. Blessed is the soul that passes by it perfumed fragrances from your prosperous resting place and seeks success and prosperity through prayer to God at your renowned burial place. My Lord multiplies the reward of one who has intended and been present around your illumined grave and inhaled the fragrance of the sweetest musk from that most pure dust. Upon you be greetings and praise, and upon you be mercy and forgiveness, and upon you be grace and bestowal unto all eternity from your Most Exalted Lord.

ظِلِّ سِدْرَةِ الْمُنْتَهَى وَالشَّجَرَةِ الْقَصْوَى إِنَّ رَبِّكَ
يُؤَيِّدُ مَنْ يَشَاءُ عَلَى مَا يَشَاءُ أَنَّهُ لَهْوُ الْمُعْطَى الْقَوَى
الْقَدِيرِ طَوْبَى لِنَفْسٍ تَمُرُّ عَلَيْهَا نَفْحَاتُ مُعْطَرَةٍ
مِنْ مَرْقَدِكَ الْمَعْمُورِ وَتَطْلُبُ الْفَلَاحَ وَالتَّجَاحَ
بِالدَّعَاءِ إِلَى اللَّهِ فِي مَضْجَعِكَ الْمَشْهُورِ إِنَّ رَبِّي
يُضَاعِفُ أَجْرَ مَنْ قَصَدَ وَحَضَرَ حَوْلَ قَبْرِكَ
الْمُنُورِ وَاسْتَنْشَقَ رَائِحَةَ الْمَسْكِ الْأَذْفَرِ مِنْ ذَلِكَ
التُّرَابِ الْأَطْهَرِ وَعَلَيْكَ التَّحِيَّةُ وَالثَّنَاءُ وَعَلَيْكَ
الرَّحْمَةُ وَالْغُفْرَانُ وَعَلَيْكَ الْفَضْلُ وَالْعِطَاءُ إِلَى
إِبْدَالِ الْآبَادِ مِنْ رَبِّكَ الْأَعْلَى ع ع

4 He is God!

4 هو الله

5 O Hands of the Cause of God! This visitation prayer should be recited by me along with a group of the loved ones of God at the fragrant resting place of that promulgator of God's Cause on a special day, and you should disseminate this visitation prayer among all the loved ones.

5 اى ايدى امر الله از قبل من با جمعى از احباء
الله اين زيارت در مرقد معطر آن ناشر امر الله
در يوم مخصوص قرائت گردد و اين زيارت را
در ميان جميع احباء انتشار دهيد

BRL_DAK#0941, AMK.017-018, TSS.157,
MJH.074, MSBH5.037

AB12159

To: Musa Khan

Date: 1907-Aug ca.

1 O God! O Thou who rendest asunder the veils, revealer of mysteries, guide of the righteous, and bestower of lights upon hearts that are expanded by the fragrances of Thy holiness, upon breasts wherein burns the fire of Thy love, and upon souls that are purified and inspired by the signs of Thy knowledge. Praise be unto Thee, O my God, for this, and thanks be unto Thee for having guided this one who strives in Thy path, directing him to the most excellent way, calling him from Thy most exalted Kingdom, inviting him to the Abha Paradise, and ordaining for him what Thou hast ordained for those who are near to Thee among Thy chosen servants.

1 اللهم يا هاتك الأستار و كاشف الأسرار و
هادى الأبرار و الفائض بالأنوار على قلوب
انشرحت بنفحات قدسك و صدور اشتعلت
فيها نار محبتك و نفوس زكت و الهمت بآيات
معرفتك لك الحمد يا الهى على ذلك و لك
الشكر على ما هديت هذا المجاهد فى سبيلك و
هديته الى الطريقة المثلى و ناديته من ملكوتك
الأعلى و دعوته الى جنة الأبهى و رضيت له ما
رضيت للمقربين من عبادك الأصفياء

2 O Lord! He is thirsty - give him to drink from the sweetest flowing water. He is hungry - feed him from the table that hath descended from Thy lofty heaven. O Lord! He is naked - clothe him with the garments of sanctification. He is bare-headed - crown him with the crown of detachment. He is poor - guide

2 ربّ الله ظمآن اسقه من اعذب ماء معين و جائع
اطعمه من المائدة التى نزلت من سمائك الرفيع
ربّ الله عرى فالبسه من حلى التقديس و حاسير
توجه باكليل التنزيه و فقير دله على الكنز الخفى

him to the hidden treasure. He is attracted - chant unto him the verses of love from Thy glorious Kingdom. O Lord! Make his morning prosperous, illumine his lamp, ordain his success, and make manifest his triumph. Verily Thou art the Powerful, the Mighty, the Precious, the Generous, and verily Thou art the All-Merciful, the Compassionate.

- 3 O candle of guidance! Praise God that thou wert extinguished and became illumined, wert dim and became the freshness of garden and meadow. Thou wert thirsty and drank from the sweet Euphrates sea. Thou wert seeking and tasted the honey of supreme guidance. Now, in gratitude for this bounty and gift, thou must raise a new melody each moment and strike up a wondrous tune and song, that thou mayest awaken others and make the heedless mindful, give a portion to the deprived and bestow a share upon the destitute, make those who are denied a manifestation of the mercies of the All-Merciful, and guide those afflicted with separation to the precincts of God's favors. Thus may fruit appear from the tree of existence, and flowers and sweet herbs spring forth from the soil of nature. Verily my Lord hath power over all things, and He is kind and merciful to His servants.

- 4 Convey divine greetings and spiritual longing from this prisoner to his honor Mirza Mustafa Khan. It is hoped that power from the Abha Kingdom will confirm him and that noble soul will attain new victories and manifest a bounty that will cause the guidance of others and the awakening of those who slumber. That sanctified soul is confirmed and is a manifestation of the gift of the Lord God. It is certain that he will arise to serve the threshold and attend to service of the friends. And upon him be the Most Glorious Glory.

و منجذب رتلّ عليه آيات الحبّ من ملكوتك
الجليل ربّ انعم صباحه و انر مصباحه و قدر
فلاحه و اظهر نجاحه انك انت القويّ المقتدر
العزیز الكريم و انك انت الرحمن الرحيم

3 ای شمع هدی حمد کن خدا را خاموش بودی
روشن گشتی مخدود بودی طراوت گلزار و چمن
شدی تشنه بودی از بحر عذب فرات نوشیدی
طالب بودی از شهد هدایت کبری چشیدی
حال باید بشکرانه این فضل و موهبت هر دم
ترانه‌ئی بلند نمائی و نغمه و آهنگی بدیع بزنی
تا دیگرانرا بیدار نمائی و غافلانرا هشیار کنی
محرومانرا بهره دهی و بی نصیبانرا نصیبی عنایت
کنی اهل حرمانرا مظهر الطاف رحمان نمائی و
مبتلای هجرانرا بجوار عنایت حق دلالت فرمائی
تا از شجره وجود ثمری بروز کند و از تراب
طینت گل و ریاحینی بدمد آن ربی لعلی کل
شیء قدیر و آنه بعباده لرءوف رحیم

4 جناب میرزا مصطفی خان را از قبل این زندانی
تحت رحمانی و اشتیاق روحانی ابلاغ فرما امید
چنین است که قوتی از ملکوت ابهی تأیید نماید
و آن روح مجید فتوحی جدید یابد و موهبتی ظاهر
فرماید که سبب هدایت دیگران گردد و تیقظ
خفتگان آن نفس مقدس مؤید است و مظهر
موهبت حضرت یزدان یقین است که بعبودیت
آستان قیام نماید و بخدمت دوستان پردازد و علیه
البهاء الأبهی

HARV2.3

AB01956

To: Florence Breed Khan, in Boston

Date: 1907-Aug ca.

The letter which thou hast written was received and its perusal brought me joy, for it indicated that you are extremely pleased with the beloved ones (i.e., men) and the maid-servants of God in Persia. Forsooth, their love is heartfelt and real; they are

devoted in service with all their soul and they are attracted by the love of the friends with all their heart. If any occasion befalleth and cases of tests come up, they will sacrifice their precious lives for the sake of the friends and freely give all their possessions.

Briefly, O thou dear maid-servant of God! Praise be to God! thou didst see with thine own eyes, thou didst hear with thine own ears and thou didst comprehend with thine own heart. Thou didst witness the qualities and the life and conduct of Abdul-Baha and thou didst behold the love and kindness, faith and assurance of the friends of Persia. Thou didst see the exaltation (or progress) of the Cause of God and thou didst test the general character (or qualities) of the friends; and thou didst know with perfect assurance that the Cause of Baha'u'llah is the means for the quickening of the world and for the extraordinary progress of mankind; that it hath quickened Persia and hath removed the darkness of ignorance, that the friends are kind unto all the people of the world and self-sacrificing servants of mankind.

TAB.663-664

AB11668

To: Mardiyiyih wife of Mir Muhammad Bayk, in Faran

Date: 1907-Aug ca.

- 1 O handmaiden of God who art attracted! Thy rhythmic and prose letter arrived and brought joy and delight upon review. Praise be to God, it was evidence of remembrance and devotion, and a sign of attraction and attachment. Each verse was a sign of the love of God and each line showed the intensity of rapture and attraction.

1 یا امة الله المنجذبه مكتوب منظوم و منثور وارد شد و از ملاحظه اش حیر و سرور روی نمود الحمد لله دلیل بر تذکر و تبئیل بود و آیت انجذاب و تعلق هر یقینی آیت محبت الله بود و هر مصرعی مصرع شدت وله و انجذاب

- 2 According to what was mentioned, the handmaidens of the All-Merciful in that region are in the utmost devotion, remembrance and realization of the love of God. Thus it befits the handmaidens of the All-Merciful in the Eastern realm that each become a shining lamp and a brilliant star, for the illuminating lights of this dark world are the flame of the love of God and the gleaming star is the lamp of the knowledge of God. When these two lights are kindled, human reality is freed from worldly darkness and becomes adorned and radiant with the effulgent lights of divine characteristics.

2 از قرار مذکور اماء رحمان در آسامان در نهایت تبئیل و تذکر و تحقیق بجهت یزدانند چنین سزاوار است که اماء رحمان در اقلیم خاوران هر یک سراجی تابان گردند و نجمی درخشان شوند زیرا اینجهان ظلمات را انوار درخشنده شعله محبت الله است و کوکب درخشنده سراج معرفت الله چون این دو انوار برافروزد حقیقت انسانی از ظلمات کونیة رهائی یابد و بانوار ساطعه اخلاق رحمانیه مزین و درخشنده گردد

- 3 In any case, O handmaiden of God, strive as much as thou canst that the divine maidservants may day by day increase in culture and refinement, and at every moment may scatter musk and ambergris, and from the sweetness of the love of God may pour forth refined sugar, and struggle against self and passion, and raise up such rapture and attraction that those regions may become the dawning-places of the lights of clear signs, and souls may progress day by day until they associate with people [with qualities] that are the ornament of human reality.
- 4 Convey to his honor Shah Khalilu'llah on my behalf the Most Wondrous and Most Glorious greetings, and likewise express utmost longing to his honor Aqa Mirza Jalalu'llah and say that thy melody must rise high and thy song and voice bring the Concourse on High to ecstasy and joy.
- 5 The rest is up to you, for the breath of the spirit was blown into thee and a ray from the Abha Kingdom fell upon thy heart. Given this, silence and quietude are not permitted. And upon thee be the Most Glorious Glory.
- 3 باری ای امةالله تا توانی بکوش که کنیزان الهی روز بروز بر فرهنگ و تمیز پیفزایند و هر دمی مشک و عنبر بپزند و از حلاوت محبت الله قد مکرر ریزند و با نفس و هوی بستیزند و وله و انجذابی برانگیزند که آنجهات مجالی انوار آیات بینات گردد و روز بروز نفوس ترقی نماید تا [بصفاتی] که زینت حقیقت انسانیه است در بین خلق محشور شوند
- 4 جناب شاه خلیل الله را از قبل من تحت ابدع ابهی ابلاغ دار و همچنین جناب آقا میرزا جلال الله را نهایت اشتیاق تبلیغ کن و بگو که شهناز تو باید بلند شود و نغمه و آوازت ملأ اعلی را به وجد و طرب آرد
- 5 دیگر اختیار با شماست زیرا نفخه روح در تو دمیده شد و پرتوی از ملکوت ابهی بر قلبت افتاد با وجود این صمت و سکوت جائز نه و علیک البهاء الأبهی

FRH.177-178

AB11828

To: Abdu'l-Majid Tabib, in Maraghih

Date: 1907-Aug ca.

- 1 O thou who art firm in the Covenant! The letter written to Jinab-i-Manshadi was noted. You had written about the events in that region. These events will increase day by day and these discussions will intensify, but the friends of God must not in any way discuss or interfere in such matters. Others may do as they wish. Iran must be in utmost tranquility and calm, and occupied with internal development and protection from external threats. But now the opposite has occurred - different parties have emerged, each expressing an opinion and making efforts. The friends must completely stand aside and be detached from all these events and differences. They must consider the time an opportunity and engage in educating souls, teaching good character, and arising to spread the divine fragrances. Perhaps souls will be raised up who will become pure goodness in the human world and cause comfort and ease for the world. They
- 1 ای ثابت بر پیمان نامه مرقوم بجناب منشادی ملحوظ گردید از حوادث آن صفحات مرقوم نموده بودید این حوادث روز بروز ازدیاد یابد و این مباحث اشتداد جوید ولی احبای الهی نباید بهیچوجه در این گونه امور مذاکره و یا مداخله نمایند دیگران خود دانند ایران باید در نهایت سکون و قرار باشد و مشغول به آبادی داخل و محافظه از خارج گردد ولی حال بالعکس واقع احزاب مختلفه حاصل هر یک رأی زند و سعی نماید احباً باید بکلی در کنار باشند و از جمیع این حوادث و اختلافات بیزار وقت را فرصت شمرد و بتربیت نفوس پردازند و بتعلیم اخلاق کوشند و بنشر نجات الله قیام نمایند بلکه نفوسی مبعوث شوند که در عالم انسان خیر محض گردند

must completely forget themselves, sacrifice their lives at every moment, and seek eternal glory in the heavenly world.

و سبب راحت و آسایش جهان شوند بکلی خود را فراموش کنند و در هر دم جانفشانی نمایند و عزّت ابدیّه جهان آسمانی طلبند

- 2 Convey my utmost longing to the divine friends. I continually beseech the Abha Kingdom and seek confirmation and success for each one, that they may become worthy of the Supreme Companion and yearn for eternal life in the Abha Kingdom. In these days the friends must be worthy and deserving, such that day and night each one's thoughts are concentrated on guiding and educating a soul and giving them a share of the divine bounty. This is the magnetic force of divine confirmations and this is the magnet of heavenly success. And upon you and upon them be the Most Glorious Glory.

2 یاران الهی را از قبل این زندانی نهایت اشتیاق ابلاغ دار همواره بملکوت ابهی عجز و نیاز نمایم و از برای هر یک تأیید و توفیق طلبم تا لائق رفیق اعلی گردند و شائق حیات ابدیه در ملکوت ابهی دوستان را در این ایام لائق و سزاوار چنان که هر یک را شب و روز فکر محصور گردد که نفسی را هدایت کند و تربیت نماید و از موهبت الهی بهره و نصیب دهد اینست قوه جاذبه تأییدات الهی و اینست مغناطیس توفیقات صمدانی و علیک و علیهم البهاء الأبهی

- 3 Convey utmost love and kindness from this longing one to Jinab-i-Aqa Mirza Husayn Khan, grandson of Dakhil. I always remember him and beseech assistance and bounty from the Court of the Divine Unity. And upon you be the Most Glorious Glory.

3 جناب آقا میرزا حسین خان حفید دخیل را از قبل این مشتاق نهایت محبت و مهربانی ابلاغ دارید همواره ایشان را یاد نمایم و از درگاه احدیت عون و عنایت طلبم و علیک البهاء الأبهی

BRL_DAK#0241

AB02043

To: Naraqi, Muhammad Kazim et al., in Tihiran

Date: 1907-Aug ca.

- 1 O ye refugees in the path of God! The inveterate religion of the worldly is to stand against truthfulness, to abhor uprightness, and to oppose friendliness and good-will. Therefore, be not sorrowful on account of that which hath occurred, and be not humiliated thereby.
- 2 Uplift the song of another world, strike a new melody, and soar in another atmosphere. Quaff the wine of the love of God, taste the nectar of His knowledge, and give others to drink a draught of unity's wine.
- 3 Ponder upon the afflictions of God's loved ones and chosen ones in former ages. What a murderous venom they tasted and what a deadly poison they drank! Even so, that calamity was the same as a heavenly gift, that poison the same as a

1 ای آوارگان راه حق جهانیانرا آئین دیرین چنین است که دشمن راستینند و بدخواه حق پرستی و معارض دوستی لهذا از آنچه واقع دلتنگ مباشد و نام و ننگ مجوئید

2 آهنگ جهان دیگر کنید و نغمه دیگر زنید و در هوای دیگر برپدید باده محبت الله نوشید و شهد معرفت الله چشید و جرعه صهبای توحید بنوشانید

3 ملاحظه نمائید که اولیای الهی و اصفیای ربّانی از پیش چه کشیدند و چه سم قاتلی چشیدند و چه زهر هلاهلّی نوشیدند ولی آن بلا عین عطا بود

remedy, that tribulation the same as mercy, and that ordeal the same as ease.

- 4 Ye must look at the end of things, not at the beginning. If ye look only at the beginning, Yazid had the greater glory and tranquility, and Walid experienced fresh joy and happiness at every moment. But, in truth, their end was severe torment and manifest misery.
- 5 Although that wronged one of the field of calamity, the martyr of Karbila (may the spirit of those nigh unto God be his ransom), in the beginning took the poisoned arrow, in the end, it was his everlasting glory that became well-known and established, and he was destined to attain eternal life in the world that abideth forever.
- 6 Gaze upon this station, for although that worldly glory shone brightly, it was a short-lived splendor. It was the image of water, not water itself; it was a shadow in comparison to the sun; and it was darkness in contrast to light.
- 7 Therefore, unloose your tongues in thanks that ye have attained to this supreme gift. Ye are vagrants in the path of God, and poor ones for the sake of the peerless Beloved. Upon you be salutation and praise.

و آن زهر عین شفا و آن زحمت رحمت بود و آن
مشقت راحت

4 نظر بعاقبت باید نمود نه بدایت اگر نظر باآغاز
نمائید یزید را عزّت و راحتی مزید و ولید را هر
دم خوشی و شادمانی جدید ولی عاقبت عذابی
شدید و نکبتی پدید

5 ولی مظلوم دشت بلا شهید کربلا روح المقرّین
له الفداء را در بدایت سهم مسموم ولی عاقبت
عزّت ابدیه مقرر و معلوم و در جهان ابدی
حیات سرمه‌یه مثبت و محتوم

6 نظر بانمقام نمائید زیرا آن عزّت دنیویه خوش
درخشید ولی دولت مستعجل بود سراست نه
آب سایه است نه آفتاب تاریک است نه تابناک

7 پس لسان بشکرانه گشائید که باین موهبت
عظیمه فائز گردیدید آواره راه خدائید و
بیچاره آن محبوب بیهمتا و علیکم التحیه و الثناء

MKT8.009, BSHN.140.161, BSHN.144.161,
MSHR3.180x, MHT2.084b, NANU_AB#54

AB02220

To: Siyyid Mustafa Tabatabai, in Tihiran

Date: 1907-Aug ca.

- 1 O you who are firm in the Covenant! Your detailed letter was read. You wrote about the conditions in those regions. Praise be to God, there is peace and security, and the friends are joyful and successful.
- 2 In this storm of Iran, the friends are more at peace than anyone else, indeed in complete tranquility and calm, because they have no involvement in these matters that cause turbulence and do not engage in disputes. Our duty is simply to occupy ourselves with the realm of heart and soul and arise to illuminate the human world, so that souls may become jewels of

1 ای ثابت بر پیمان نامه مفصل ملاحظه گردید
از احوال آنصفحات مرقوم نموده بودید الحمد لله
امن و امانست و یاران شادمان و کامران

2 و در این طوفان ایران دوستان از همه آسوده‌تر
بلکه در نهایت سکون و قرار زیرا در این امور
که سبب طوفانست مدخلی ندارند و بگفتگو
نپردازند ما را تکلیف همین است که بعالم دل
و جان پردازیم و بروشنائی عالم انسانی برخیزیم تا
نفوس جواهر تقدیس گردند و آیات توحید شوند
و قلوب بانوار فیض رحمانی مستنیر شوند سبب
آرایش جهان و آسایش جهانیان گردند

sanctification and signs of divine unity, and hearts may be illumined by the lights of divine bounty. They must become the cause of the adornment of the world and comfort of humanity.

- 3 Indeed through the efforts of the friends, the world of creation may find rest and war and strife may be removed. The spirit of the love of God will train souls who will be the mercy of the Lord and the grace and gift of the Creator, becoming manifestations of divine favor and the cause of comfort. In brief, divine bounties have encompassed all directions and the lights of sanctification have cast their rays upon East and West.
- 4 O friends! Show humility and supplication at the threshold of the One, that through God's aid and favor Iran may become the center of the human world and the cause of the manifestation of the mercy of the All-Merciful.
- 5 Convey my yearning greetings to each and every one of the friends, especially to the noble sons, and likewise to the maid-servant of God Alaviyyih Khanum, and also to Jinab-i-Husayn and Jinab-i-Ahmad and the maidservants of God Fatimih, Zahra, Fakhru'-Nisa, Tahirih and Mardiyih. I hope through divine grace and bounty that each one may become a sign of guidance and the means of attaining the supreme gift. I have neither time nor respite nor leisure, otherwise I would write individual letters to each one. May your souls be happy.

3 بلکه بهمت یاران عالم آفرینش راحتی جوید و جنگ و جدال از میان برخیزد و روح محبت الله نفوسی تربیت نماید که رحمت پروردگار باشند و فضل و موهبت کردگار مظهر بخشایش گردند و سبب آسایش شوند باری فیوضات الهیه از هر جهت احاطه نموده و انوار تقدیس به خاور و باختر پرتو انداخته

4 ای یاران بدرگاه احدیت عجز و نیاز آرید بلکه به عون و عنایت حق ایران مرکز جهان انسان گردد و سبب ظهور رحمت رحمان شود

5 جمیع دوستانرا از قبل من یک یک تحیت مشتاقانه برسانید علی الخصوص انجال امجاد را و همچنین کنیز الهی علویه خانم را و همچنین جناب حسین و جناب احمد و امه الله فاطمه و زهرا و نغزالنساء و طاهره و مرضیه را از فضل و موهبت الهی امیدوارم که هریک آیت هدی گردند و سبب حصول موهبت کبری فرصتی ندارم و مهلتی نه و فراغتی نیست والا بهر یک نامه منفردانه مینوشتم جانتان خوش باد

MKT9.085, AKHA_105BE #05 p.02

AB03938

To: *Abdur-Razzaq (Khadra)*

Date: 1907-Aug ca.

- 1 O servant of God, the musk-laden fragrances has been spread abroad from the Source of mysteries and the nostrils of the righteous are revived, the minds of the free redolent with exquisite perfumes. This pure breeze hath begun to quicken the souls; this breeze from the mystic rose garden has refreshed many people.
- 2 If thou art fit for this task and have sufficient trust in the All Merciful, arise with the qualities of the truthful and with the virtues of those to whom may be attributed real humanity.

1 ای بنده پروردگار نفعه مشکبار از نافه اسرار بر جمیع اقطار نثار گشت مشام ابرار معطر شد و دماغ احرار معبر گشت رائحه طیبه نفوسی را زنده نمود و نسیم گلزار معنوی جمعی را تر و تازه فرمود

2 اگر از اهل این میدانی و متوکل بر حضرت رحمن باید بصفات اهل حق محشور شوی و به فضائل و خصائل انسانی مشهور گردی دشمنانرا دوست

Then shalt thou see thine enemies as thy friends. Then shalt thou perceive strangers as acquaintances and distant ones as close ones. Thou shalt understand the blind may be those who truly see.

بینی و یگانگانرا آشنا یابی دورانرا نزدیک بینی و کورانرا بینا یابی

- 3 My purpose in saying this is this that thou shouldst treat all the servants of God and all the tribes and nationalities of the world whether from the east or the west with the sense of oneness and with the utmost truthfulness and kindness. The All Mighty hath created all people from the same stock, all humanity belongs to the same grade or station: thou shouldst never see differences in the creation of God One should treat all created things with humanity; one should associate and consort with all people with the utmost love and concord, which is born of the All Merciful.

3 مقصود اینست که بجمع بندگان الهی از شرق و غرب از جمیع طوائف و ملل به یگانگی و نهایت صدق و مهربانی معامله نمایند حضرت پروردگار جمیع بشر را انسان خلق فرموده و در یک رتبه با مقام لن تری فی خلق الرحمن من تفاوت تصریح نموده پس باید بجمع خلق بخلق انسانی معامله نمود و با جمیع بشر بحب رحمانی الفت و مؤانست فرمود

- 4 My hope is that thou mayest become a hero in this arena and a luminous lamp in the world of humankind.

4 امیدوارم که مرد این میدان گردی و سراج نورانی در عالم انسان و علیک التّحیة و الثّناء

MMK2#150 p.113, MMK6#556

AB04968

To: Alaviyyih wife of Mulla Ali Jan Mahfurujaki, in Mazandaran

Date: 1907-Aug ca.

- 1 O handmaiden of Baha, I find no nobler title than this by which to address thee. Today the greatest gift of God and the noblest state of human perfection is servitude at the holy threshold of Oneness. This servitude is a glorious diadem and a resplendent crown. Praised be God that thou art addressed by this title and honoured with this address.
- 2 Therefore must thou not be saddened by any affliction or hardship, any injury or misfortune. Thou shouldst at all times, with the utmost happiness, rapture, joy and gladness, consort with the handmaids of the Merciful, bring joy and felicity to all, and lead them to the Divine bounty.
- 3 I am satisfied and well-pleased with thee, and implore and supplicate at the threshold of Oneness, that that handmaiden of Baha may become a sign of guidance and the means of the salvation of men and women. Convey to all the friends of God

1 یا امةالبهاء عنوانی اشرف از این نیایم تا ترا بآن خطاب نمایم الیوم اعظم موهبت الهیه و اشرف رتبه کلمات انسانیه عبودیت درگاه احدیت و کنیزی آستان مقدس است این عبودیت اکیلی جلیل است و این کنیزی تاج و هاج الحمد لله تو باین عنوان مخاطبی و باین خطاب مشرف

2 پس باید از هیچ بلا و محنتی و صدمه و آفتی محزون نگردی دائماً در نهایت سرور و انجذاب و فرح و انبساط با اماء رحمان محشور گردی و کل را شادمانی بخشی کامرانی دهی و بموهبت یزدانی دلالت فرمائی

3 من از تو راضی و خوشنود و بدرگاه احدیت بتضرع و زاری مألوف که آن امةالبهاء آیت هدی گردد و سبب نجات رجال و نساء شود

spiritual greetings on behalf of this prisoner and likewise to the handmaids of God.

جميع ياران الهى را از قبل اين زندانى تحيت
رحمانى ابلاغ دار و همچنين اماء روحانيرا

4 Upon thee be the Glory of Glories.

4 و عليك البهاء الأبهى

MKT7.192

AB12356

To: Abdu'l-Vahhab Kashani

Date: 1907-Aug ca.

1 O my God! My God! Verily Thy servant, the Oft-Turning, the Forbearing, calleth upon Thee with utmost humility and supplication, and repenteth of all conditions that draw him not nigh unto Thy Presence.

1 الهى الهى انّ عبدك الوهاب حليم اواب يدعو
بكلّ ضراعة و ابتهاج و يتوب من كلّ شئون
لا تقربه الى الجنب

2 O Lord! Make straight his path and make easy for him the way to attain unto Thy glorious Kingdom. Make him speak with wise remembrance, confirm him with Thy mighty outpouring, and ordain for him great triumph.

2 ربّ مهّد له السبيل و يسّر له الدليل للوصول الى
ملكوتك الجليل و انطقه بالذكر الحكيم و ايده
بفيض المتين و قدر له الفوز العظيم

3 O Lord! He hath whispered to Thee in the darkest nights and the blackest gloom with his hidden secrets and wondrous communion. He hath hastened unto Thee and implored before Thee, longing to draw nigh unto the gate of Thy oneness, to attain unto Thy good-pleasure, and to be content with Thy decree.

3 ربّ قد ناجاك فى الليالى اللآلاء و جنح الظلمة
الدّهماء بخفى اسراره و بديع مناجاته و هرع
اليك و تضرّع بين يديك و تمنّى القرب الى
باب احديتك و الوصول الى رضائك و الرضا
بقضائك

4 Therefore ordain Thou for him every good in existence, admit him beneath the extended shade, direct his face toward the praiseworthy station, and aid him with visible hosts from the Kingdom of existence, that Thy remembrance may occupy him to the exclusion of aught else, that the sweet-scented breezes of Thy love may take hold of him, that the lights of Thy beauty may enthrall him, and that he may be immersed in the depths of the seas of rapture and attraction.

4 فقدّر له كلّ خير فى الوجود و ادخله فى الظلّ
المدود و وجهه وجهه الى المقام المحمود و انصره
بجنود مشهود من ملكوت الوجود حتى يشغله
ذكرك عن ذكر غيرك و تأخذه نفحات محبتك
و تتيّمه انوار جمالك و تغرقه فى غمار بحار الوه
و الانجذاب

5 Verily Thou art the Mighty, the Powerful, the Bestower! Verily Thou art the Lord, the Loving, the Ever-Forgiving, O Lord of Lords!

5 انّك انت العزيز المقتدر الوهاب و انّك انت
الربّ الودود التّواب يا ربّ الأرباب

INBA85:075

AB05106*To: Danji Shah, Shirin et al., in Poona**Date: 1907-Aug ca.*

- 1 O ancient Persians! Praise and glorification be unto the Creator of the world, Who has called the friends of old to this most excellent Faith and brought them into the supreme paradise. He bestowed heavenly bounties and guided to the straight path. He made them birds of this meadow and flowers of this rose garden.
- 2 Therefore arise in praise, drink from this overflowing cup, create excitement and make others intoxicated with this wine as well. Grant joy and success until they become awakened and conscious and gain their portion from the blessed day of meeting.
- 3 For the world made thousands of revolutions until creation found this adornment and attained this bounty. Depression is not proper, impurity is not fitting, sorrow will not last, the world will find rest. This is the gift of the Wise God in this movement of the supreme realm. May your souls be happy.
- 1 ای پارسیان باستان ستایش و نیایش جهان‌آفرین را باد که یاران دیرین را باین آئین بهین بخواند و بهشت برین درآورد بخشش آسمانی بخشید و براه راست ره‌نما شد مرغ این چمن کرد و گل این گلشن نمود
- 2 پس به نیایش برخیزید از این ساغر لبریز بنوشید و شوری انگیزید و دیگرانرا نیز سرمست این باده نمائید و شادمانی و کامرانی بخشید تا بیدار گردند و هوشیار شوند و از روز فیروز دیدار بهره گیرند
- 3 زیرا جهان هزاران گردش نمود تا آفرینش این آرایش یافت و این بخشش جست افسردگی نباید آلودگی نشاید آزرده‌گی نباید جهان بیاساید اینست بخشش ایزد دانا در این جنبش عالم بالا جان‌نجان خوش باد

YARP2.347 p.281

AB05186*To: Mirza Ali Akbar et al., in Tihiran**Date: 1907-Aug ca.*

- 1 O two heralds of truth! Praise be to God that you have traveled to various regions and scattered the fragrance of mysteries and the perfumed musk throughout the world. You have passed through every country and bestowed abundant bounty. Like the cloud of guidance, you have freely and generously showered the drops of supreme guidance upon every land, and like the morning breeze, you have stirred and awakened souls in every clime you reached.
- 2 Your services at the Sacred Threshold of the Most Glorious Beauty - may my spirit be sacrificed for His loved ones - are accepted, your servitude is confirmed, confirmations follow one
- 1 ای دو منادی حقّ الحمد لله سفر باقطار نمودید و نافه اسرار و نفعه مشکبار بر جهان نثار فرمودید بهر کشوری عبور کردید و فیض موفور مبذول داشتید مانند سخاب هدی رشحات هدایت کبری بهر کشوری شایان و رایگان نمودید و مانند نسیم صبحگاهی بهر اقلیم که رسیدید نفوس را باهتزاز آوردید و آگاه نمودید
- 2 خدمات شما در آستان مقدّس جمال ابهی روحی لأحبائیه الفداء مقبول و عبودیتتان مثبت و

after another, divine success arrives in succession, the hosts of the Kingdom assist you, and the near angels are present.

- 3 Therefore, be confident in the favors of the All-Merciful Lord and resolve to journey to Abadih, Shiraz, and the shores of the Persian Gulf, especially Nayriz and Jahrum, and if possible, also visit the Indians. If there is no safety in Kashan, Isfahan, and Qum along the way, do not tarry but pass through swiftly.

- 4 And upon you both be the Most Glorious Glory!

تأییدات متتابع و توفیقات مترادف و جنود
ملکوت ناصر و ملائکه مقربین حاضر

3 لهذا مطمئن بالطاف حضرت رحمن باشید و
عزم آباده و شیراز و سواحل خلیج فارس
نمائید علی الخصوص نیریز و جهرم و اگر ممکن
به هندیان نیز مرور نمائید در راه اگر در کاشان
و اصفهان و قم امنیتی نیست مکث مفرمائید
سریعاً عبور کنید

4 و علیکا البهاء الأبهی

AYBY.421 #132, PYB#146 p.16,
TRZ1.293

AB06392

To: Aqa Baygum mother of Mirza Ali Bujar, in Tihnan
Date: 1907-Aug ca.

- 1 O honored leaf! Be not sorrowful and grieved over the loss of thy child. Rather, strive to be patient and assured, acquiescent and resigned. Ere long all of us will ascend to a praiseworthy station and return to the court of sanctity. We will leave our wealth and possessions behind, and hasten alone, naked, and unclothed to the other world. No person is lasting here and no one can remain in the nest and shelter of this desolate abode. From dust we appeared and to dust will we return. But the blessed soul shall ascend to another world and a kingdom of incomparable splendor.

- 2 Regarding the properties you wrote about, refer to the Spiritual Assembly. They will certainly exercise the utmost kindness, justice and grace in your case, and this letter alone is sufficient. The Most Glorious Glory be upon thee.

1 ای ورقه محترمه از صعود ولد عزیز محزون
مباش مغموم مگرد صبر و سکون خواه و تسلیم
و رضا طلب عنقریب کلّ صعود بمقام محمود
نمائیم و باستان مقدس رجوع کنیم و مال و
منال را ترک نموده منفرداً عریان و برهنه بعالم
دیگر شتابیم نفسی بقا ندارد و کسی را لانه و
آشیانه در این ویرانه نماند از تراب پیدا و در
تراب پنهان گردد ولی روح پرفتوح بجهانی دیگر
و ملکوت جلیل اکبر صعود نماید

2 در خصوص اموال مرقوم نموده بودی رجوع
بمجلس روحانی نما البته نهایت رأفت و عدل و
فضل در حق تو مجری خواهند داشت و همین
نامه بما کفایت است و علیک البهاء الأبهی

BSHN.140.397, BSHN.144.392, MHT1b.170a

AB08010

To: *Haji Muhammad Ismayn Yazdi, in Alexandria*

Date: 1907-Aug ca.

...Before calamity strikes, one must exercise the utmost caution and care and be precise in transactions, but when the event has occurred, one must resist with complete steadfastness and strength. A captain must protect his ship from contrary winds, waves and storms, but if by divine decree it falls into a great tempest, the captain must not become distraught and agitated and lose control. Rather, on the contrary, with the utmost strength of heart, firmness and steadfastness, he must guide the ship to the extent possible, for if he becomes distraught and disturbed, the control of the ship will be entirely lost and salvation will never be attained....

...قبل از بلا باید نهایت احتیاط و احتراز نمود و دقت در معامله کرد ولی چون قضیه واقع شد باید در کمال متانت و قوت مقاومت نمود ناخدا باید کشتی را از باد مخالف و امواج و طوفان محافظه نماید ولی اگر به قضا و قدر در طوفان اکبر افتاد ناخدا نباید پریشان شود و مضطرب گردد و عنان از دست رود بلکه بالعکس نهایت قوت قلب و ثبوت و استقامت بقدر امکان اداره کشتی نماید زیرا اگر پریشان شود و مضطرب الأحوال گردد بکلی زمام کشتی از دست رود و فلاح و نجات ابداً میسر نگردد...

MMK3#032 p.021x

AB11793

To: *Dilshad wife of Nasrullah*

Date: 1907-Aug ca.

- 1 O handmaiden of God! Your esteemed husband reached the threshold of the Most Great Name, and placed his head upon the dust of the Court, and beseeched assistance and bounty that all the family, nay rather the entire household, might become, through the blessing of the Ancient Beauty, the manifestations of the Most Great Grace, and attain supreme triumph, and find their way to the highest paradise, becoming verses of guidance and signs of the Abha Kingdom.

1 ای کنیز الهی قرین محترم باستان اسم اعظم واصل و سر بر تراب درگاه بنهاد و طلب عون و عنایت کرد تا جمیع خاندان بلکه دودمان بیرکت جمال قدم مظاهر فیض اعظم گردند و بفوز مبین رسند و باعلی علین راه یابند آیات هدی شوند و آثار ملکوت ابهی

- 2 I hope that this prayer will be accepted on behalf of all that family.
- 3 And upon you be the Most Glorious Glory.

2 امیدوارم که این دعا در حق جمیع آنخاندان بجز قبول واصل گردد
3 و علیک البهاء الأبهی

FRH.099b

AB10454*To: Abdur-Rahim Hafizus-Sihhih, in Tihiran**Date: 1907-Aug ca.*

O thou who art firm in the Covenant! Thou didst seek permission to proceed to the Holy Shrine in company with Hakim Harun. Permission had already been granted for him. If he hath not yet departed, thou art permitted to accompany him. And upon thee be the Most Glorious Glory!

ای ثابت برپیمان اذن خواسته بودی که با جناب حکیم هارون به بقعه مبارکه توجه نمائی از پیش اذن از برای ایشان رفته اگر چنانچه تا بحال حرکت ننموده اند مأذونید که با ایشان حاضر شوید و علیک البهاء الأبهی

TAH.309a

AB01051*To: Ali Quli Khan, in Boston**Date: 1907-Aug ca.+*

- 1 O thou servant of the Beauty of ABHA! 1 ای بنده جمال ابهی
- 2 Your long letter and the letter written by the maidservant of GOD came to hand. They indicated that you have reached your familiar home and found abundant peace and rest. This news brought infinite joy. Praise be to GOD, you fared well along the journey and rested in Paris. 2 نامه مفصل شما با نامه امة الله روحانیہ خانم واصل گردید دلیل بر وصول بوطن مألوف و حصول راحت و آسایش موفور بود از این جهت نهایت سرور حاصل شد الحمد لله در راه خوش گذشت در پاریس استراحت نمودید
- 3 Indeed, during this journey, the beloved of GOD in Persia showed you the utmost kindness and this caused joy to my inner heart. 3 فی الحقیقه در این سفر در ایران احبای الهی نهایت مهربانرا مجری داشتند و این سبب سرور وجدانی من گشت
- 4 I also considered the newspapers (which you sent me). In brief, I beg GOD that you all will succeed in serving the Kingdom, in order that this may impart eternal results and the lights of the sincerity and love of you all may shine upon centuries and ages! 4 و همچنین جرائد ملاحظه شد باری از خدا خواهم که کل موفق بخدمت ملکوت گردید تا نتایج ابدی بخشد و انوار خلوص و محبت کل بر قرون و اعصار بتابد
- 5 If you arise in accord with the Exhortations and Commands of the Blessed Perfection—may my life be a sacrifice to His beloved ones!—before long agreeable results will be obtained, the great newspapers of the world will all engage in praising you, and such activity will be brought about in the West as will increase the motion and activity in the East. 5 اگر بوصایا و نصایح جمال مبارک روحی لأحبائه الفداء قیام نمائید عنقریب نتایج مشکوره حاصل شود و جرائد عظیمه عالم کل بستایش پردازند و ولوله در غرب افتد که سبب ازدیاد جنبش و حرکت در شرق شود

- 6 You have written concerning the meetings in Cambridge and Boston. The more such meetings increase, it will increase the diffusing of the Fragrances. 6 از مجالس کبریج و بستون مرقوم نموده بودید هرچه این محافل ازدیاد یابد انتشار نفحات بیشتر شود
- 7 The news concerning the unity, harmony, affinity and oneness of the maidservants of the Merciful One and the friends of GOD in those parts imparted the utmost joy and happiness (to us). This indicates that the Cause will before long yield results in that country. 7 از خبر اتحاد و اتفاق و الفت و یگانگی اماء رحمان و یاران الهی در آسمان نهایت سرور و شادمانی حاصل شد این دلیل بر آنست که امر در آنجا نتیجه عنقریب خواهد بخشید
- 8 Convey on my behalf respectful greeting to the favored and attracted maidservant of God, the Daughter of the Kingdom, Miss Farmer. 8 امة الله المقربة المنجذبه بنت الملكوت مس فارمر را تحیت محترمانه از قبل من برسان
- 9 O thou Jinab-i-Khan! 9 ای جناب خان
- 10 Exhort thou all believers and say: "The beauty of ABHA—may my life be a sacrifice to the dust of His footsteps!—hath opened a great Door before your faces, and bestowed a weighty Gift upon you. We must know the value of this and sacrifice ourselves entirely; nay, we must forget ourselves. We must wish for no rest and seek no joy. We must seek no name, nor fame, no ease, nor amplitude or convenience. Nay we must sacrifice everything in order that we may be clad in the Kingdom of Immortality! (lit. in order that we may emerge our head out of the bosom of the Kingdom of Immortality)." 10 جمیع احبّا را نصیحت کن و بگو جمال ابدی روحی لتزاب اقدامه الفداء بانی عظیم بر وجه شماها مفتوح نموده و موهبتی جسم مبذول داشته باید قدر اینرا بدانیم و بکلی خود را فدا کنیم بلکه فراموش نمائیم نه راحتی خواهیم و نه سروری طلبیم نه نام و ننگی جوئیم نه فسحت و وسعتی طلبیم هر چیزی فدا نمائیم تا سر از جیب ملکوت بقا برآوریم
- 11 I hope that even as thou hast asked it, thou wilt be successful; that thy life will be spent in service, thou wilt be severed from all else (save GOD) and that thou wilt be engaged in speaking of the True One. 11 امیدوارم که همچنانکه طلبیدی موفق گردی عمر صرف خدمت گردد و منقطع از ماسوی باشی و بذکر حق مشغول گردی
- 12 Utmost love and kindness was shown unto the bakers because of the services they rendered unto you. 12 بحضرات خبازها بسبب خدماتی که بشماها نمودند نهایت محبت و مهربانی گردید
- 13 Kiss thou on My behalf both cheeks of the rose of the Rose-garden of the Love of GOD, Abdul Hossein Khan (i.e., our son). I pray that he will be assisted and successful. 13 گل گلزار محبت الله عبدالحسین خانرا از قبل من دو گونه بوس دعا مینمایم که مؤید و موفق باشد
- 14 His honor Haji Mirza Abdullah has not yet returned any letters. If any arrive they will be sent to you. 14 مکاتیبی جناب حاجی میرزا عبدالله اعاده نموده است اگر بیاید ارسال میشود
- 15 About one half of the pages containing the description of your visit here, which you left in Akka has been considered; and, GOD willing, the rest will also be seen, and then it will be sent unto you. 15 و انشاء الله اوراق سرگذشت که در عکا گذاشته بودید بقدر نصفش ملاحظه شده و باقی نیز ملاحظه میشود و ارسال میگردد
- 16 To sum up: I hope you will always be the servant of the Kingdom of GOD, thy services will be accepted in the Holy Threshold, and (Divine) assistance and success will successively reach thee! 16 باری امیدوارم که همواره خادم ملکوت الله باشی و خدماتت در آستان مقدس مقبول گردد و تأیید و توفیق متتابعاً برسد

17 Upon thee be Baha'ul ABHA!

TAB.662-663, PN_1906 p091x, MAB.092x

17 و عليك البهاء الأبهى

BRL_DAK#1024

AB09266*To: Haji Aziz Khan, in Qazvin**Date: 1907-Aug-09+*

1 O faithful servant of the Ancient Beauty! At this moment thou art mentioned in the presence of 'Abdu'l-Baha and art remembered with love in the gathering of the friends. Thy remembrance, like the morning breeze, refreshes hearts, and mention of thee brings joy and delight to the loved ones of God.

2 Today the greatest obligation of the loved ones of God is obedience and submission to the government, composure and dignity in all conditions, well-wishing toward the throne of sovereignty, and prayers for the just monarch.

3 And upon thee be glory.

1 ای بندهٔ صادق جمال قدم در ایندم در محضر
عبدالبهاء مذکوری و در انجمن یاران محبوب و
منعوت یادت چون نسیم سحری منعش دلها و
ذکرت سبب روح و ریحان احباء الله

2 اليوم اعظم تکلیف احباء الله اطاعت و انقیاد
بمحکومت و سکون و وقار در جمیع احوال و
خیرخواهی سریر سلطنت و دعای خیر شهریار
عدالت منقبت است

3 و البهاء عليك

AMK.016-016

AB01110*To: Hasan Khurasani, in Alexandria**Date: 1907-Aug-14*

1 O servant of the Most Glorious Beauty! Your letter dated 5 Rajab 1325 arrived. I was very pleased with its contents, for it provided decisive proof of your benevolence towards Haji Aqa Muhammad. A hundred praises! The divine friends must become each other's consolers in times of tribulation, consult together for the deliverance of friends, and to the extent possible become the cause of each other's peace of mind and conscience. The divine loved ones share in all rights and in truth have the status of one soul. If one suffers loss, all have suffered loss. If one profits, all profit, for the bonds are firm and the foundation of unity is now established.

1 ای بندهٔ جمال ابهی نامه که بتاريخ ۵
رجب سنه ۱۳۲۵ مورخ بود رسید بسیار
از مضمونش مسرور شدم زیرا برهان قاطع
بر خیرخواهی آنجناب در حق جناب حاجی
آقا محمد بود صد آفرین یاران الهی باید در یوم
مصائب غمخوار یکدیگر گردند و در خلاصی
دوستان عقد مشورت کنند و بقدر امکان سبب
آسایش جان و وجدان همدیگر گردند احبای
الهی در جمیع حقوق مشترکند و فی الحقیقه حکم
یکنفس دارند هر یک زیان نماید کل زیان

کرده اند هر یک سود نمایند کلّ سود نمایند
زیرا روابط محکم است و اساس وحدت حال
مستحکم

- 2 As for what you wrote concerning the man with the trunk (Khartumi), God eventually branded his trunk, as He says "We shall brand him on the trunk." That message which I sent through you to be conveyed to him had some relevance and connection to him, but that fool did not notice, for he was waiting for 'Abdu'l-Baha to hasten to the Abha Kingdom and for the Manifestation of violation, like the golden calf, to establish himself in 'Abdu'l-Baha's place. It is the story of Solomon and the calf, with Khartumi becoming prime minister and chief of representatives. How far, how far from what they are promised! The story still continues - do you remember the tale of the preacher of 'Umar?

2 اما در خصوص خرطومی مرقوم نموده بودید خداوند عاقبت داغ بر خرطوم او نهاد چنانچه میفرماید سنسمه علی الخرطوم آن پیغامیکه بواسطه شما فرستادم که باو برسانید گوشه اش باو میگرفت و تعلقی باو داشت اما آن ابله ملتفت نشد زیرا منتظر این بود که عبدالهّاء بملکوت ابی شتابد و مظهر نقض عجلّاً جسداً در مقام عبدالهّاء استقرار یابد حکایت سلیمانست و عجلّاً جسداً و خرطومی وزیر وزرا گردد و وکیل و کلا شود هیأت هیأت لما توعدون هنوز باقی دارد حکایت روضه خوان عمر بخاطر دارید

- 3 In any case, however much they waver, praise be to God that you remain firm and steadfast, and however much they are ignorant, you are wise and intelligent. Each of the divine friends is equal to the peoples of the earth and stands against all the world's nations like a mighty edifice - "how oft hath a small host triumphed over a numerous host!" Now praise be to God that despite this, the party of Yahya and the people of violation are one while the divine loved ones are thousands. Those foolish ones are few in number and in utter degradation and decline.

3 باری آنان هر قدر متزلزلند الحمد لله شماها ثابت و راسخ و هر قدر آنها جاهلند شماها دانا و عاقل یاران الهی هر یک مقاوم شعوب روی زمین است و مقابل جمیع امم عالم چون بنیان متین و کم رجل یعدّ بالف حال الحمد لله باوجود این حزب یحیی و امت نقض یک و احبّاء الهی هزاران آن یخردان عدّه معدودات و در نهایت کثافت و اضمحلال

- 4 It was written some days after the Ascension, and you have also read it: "Soon you will see the violators in manifest loss." Thus have the signs of the greatest abasement encompassed them. It will become worse than this degree and level. It will reach a point where their descendants will deny any relation to them and will go somewhere where no one will know or recognize that they are their descendants. This is a promise that will not prove false and a destined matter. The friends will see with their own eyes. As the ancients said: Who is Samiri to stand against the white hand, and how can the lowing of the calf and the rope of sorcery resist the manifest serpent? "Say: Truth has come and falsehood has perished, indeed falsehood is ever bound to perish."

4 بعد از صعود بایامی چند مرقوم گردید و آنجناب نیز مطالعه فرموده اند فسوف تری الناقضین فی خسران مبین اینست که آثار نکبت کبری احاطه نموده از این حدّ و درجه بدتر خواهد شد بمقامی خواهد رسید که سلاله آنان انکار انتسابشان بآنان نمایند و بجائی روند که کسی نداند و نشناسد که آنها از سلاله آناند و هذا وعد غیر مکذوب و امر محتوم یاران بچشم خود خواهند دید بقول پیشینیان سامری کیست تا مقابلی با ید بیضا نماید و خوار عجل و ریسمان سحر چگونه مقاومت ثعبان مبین کند و قل جاء الحق و زهق الباطل انّ الباطل کان زهوقاً

MMK6#562, MAS9.155

AB11100*Date: 1907-Aug-14*

You have asked concerning the relations and genealogy of the mother of 'Abdu'l-Baha. The father and grandfather went to Persia from the regions of Taif, and the inhabitants of those regions are all, with very few exceptions, descendents of the posterity of Ishmael.

Upon thee be Baha'u'llah El-Abha!

BSTW#020, BSTW#072

AB00404

To: Aqa Muhammad Husayn son of Pir-i Rawhani, in Baghistan

Date: 1907-Sep ca.

- 1 My God, my God! Thou hast created sanctified souls who are attracted to the kingdom of Thy beauty, and Thou hast breathed into them the Holy Spirit, and quickened them with the breaths of Thy days, and chosen them for Thy remembrance and praise, and selected them to spread Thy verses, and elected them from among Thy servants, and picked them to manifest Thy signs, and approved for them to convey Thine image, and desired for them to be characterized by Thy attributes.
- 2 Among them is this servant whom Thou named the Spiritual Youth and the All-Merciful Youth, and reared in the cradle of guidance, and nurtured in the bosom of love and devotion, and clothed with the robe of piety, and confirmed with power from on high, until he arose to serve Thee and donned the cloak of servitude to Thee, and called the people to the spring of Thy mercy, and drew them through the magnet of Thy love to the center of Thy oneness.
- 3 O Lord! Make him a beacon of guidance and a standard waving in the winds of Thy love through valleys and hills, a herald among mankind, a lion roaring in the thickets of the most exalted Kingdom, a dove cooing in the luminous garden, a peacock crying out in the gardens of the highest Paradise, a sword clanging against the covenant-breakers in God's Covenant, and

1 الهى الهى قد خلقت نفوساً مقدّسة منجذبة الى ملكوت جمالك و نفثت فيها بروح القدس و احيتها بنفحات ايامك واصطفيتهم للذكرک و ثنائک و اجتبيتهم لنشر آياتک و اخترتهم من بين عبادک و انتخبهم لظهور آثارک و ارتضيت لهم القاء مثالک و احببت لهم التخلّق باخلاّقک

2 منهم عبدک هذا سمّيته بالشّابّ الرّوحانى والفقى الرّحمانى وربّيته فى حجر الهدى و انشئته فى حضن المحبة و الولاء و البسته رداء التقوى و ايده يقوة من الملاء الأعلى حتى قام على خدمتك و تردى برداء عبوديتک و دعا الناس الى معين رحمانيتک و جذبهم بمغناطيس محبتک الى مرکز فردانيتک

3 ربّ اجعله منار الهدى و علماً يخفق بارياح محبتک فى الأودية و الرّبى و منادياً بين الورى و اسداً له زئير فى اجمة الملكوت الأعلى و حمامة لها هدير فى الحديقة النوراء و طاووساً له شهيق فى رياض الجنة المأوى و سيفاً له سليل على

a bow with arrows penetrating the breasts of those who violate God's Testament. O Lord! Make him speak with decisive proofs, overwhelming evidence, brilliant arguments and radiant demonstrations to prove Thy Cause, the dawning of Thy light, the appearance of Thy beauty, the establishment of Thy signs and the realization of Thy words. Unite through him the congregation of the loved ones and gather through him the scattered chosen ones until they become a mighty force radiating lights, gleaming with mysteries, spreading effects, and achieving aspirations, so that they may aid Thy religion, serve Thy manifest light, exalt Thy word, universalize Thy mercy, disseminate Thy knowledge, and raise the banner of glad tidings upon the Ark of Guidance, and may the winds of divine acceptance blow as harbingers before Thy mercy, and may they sail upon the seas of knowledge through Thy grace and gift, and reach the shore of salvation through Thy bounty and favor.

- 4 O Lord! The loved ones in the Land of Kha implore Thee and beseech Thy kingdom and take refuge at Thy holy threshold and grieve before Thee and hasten to the sanctuary of Thy grandeur, their eyes gazing toward the dawning-place of Thy favors, their ears stretched toward hearing Thy call, their tongues speaking Thy remembrance and praise. O Lord! Kindle in their hearts the fire of Thy love whose flames rise to the kingdom of Thy divinity and whose blaze consumes the veils drawn over the eyes of humanity and the covering dominating the sight of the blind. Verily Thou art the Mighty, the Supporter, the Powerful, the Generous, the Bestower. There is no God but Thee, the Powerful, the Remover of veils, the Lifter of coverings from Thy beauty at which the minds of the people of wisdom are bewildered and the insight of the people of understanding is dazzled. Verily Thou art the Mighty, the Bestower, and verily Thou art the Generous, the Merciful, the All-Forgiving.

- 5 O Spiritual Youth! This title and name issued from the purified mouth of the Beloved of the horizons, therefore I found no better attribute with which to praise thee. I have one wish, and that is that thou mayest be assisted and confirmed in fulfilling the requirements, virtues, characteristics and conditions of this glorious name and All-Merciful title, and this is better for thee than all that the sun rises upon and for which the earth quakes.

- 6 O Spiritual Youth! Strive that the Land of Kha may become the East where the Sun of Reality rises, where the manifest light shines forth, where the breezes of highest paradise blow, where the cloud of mercy rains down, where it becomes the

النَّاسِ كَثِيرِينَ فِي مِثَاقِ اللَّهِ وَقَسَا لَهُ رَيْنِينَ نَافِذِ السَّهَامِ فِي صُدُورِ الْمَارْقِينَ مِنْ عَهْدِ اللَّهِ رَبِّ انْطَقَهُ بِالْبَرَاهِينِ الْقَاطِعَةِ وَالْحُجَجِ الدَّامِغَةِ وَالْأَدْلَالِ السَّاطِعَةِ وَالْبَرَاهِينِ اللَّامِعَةِ فِي اثْبَاتِ أَمْرِكَ وَطُلُوعِ نُورِكَ وَظُهُورِ جَمَالِكَ وَثُبُوتِ آيَاتِكَ وَتَحَقُّقِ كَلِمَاتِكَ وَاجْمَعْ بِهِ شَمْلَ الْأَحْبَاءِ وَلَمْ بِهِ شَعَثَ الْأَصْفِيَاءِ حَتَّى يَصْبِحَ عَصْبَةٌ شَدِيدَةُ الْقُوَى سَاطِعَةُ الْأَنْوَارِ لَامِعَةُ الْأَسْرَارِ شَائِعَةُ الْآثَارِ ذَائِعَةُ الْأَوْطَارِ حَتَّى يَنْصُرُوا دِينَكَ وَيَخْدُمُوا نُورَ مَبِينِكَ وَيَعْلُوا كَلِمَتَكَ وَيَعْمَمُوا رَحْمَتَكَ وَيَبْثُوا مَعْرِفَتَكَ وَيَنْشُرُوا شَرَاةَ الْبَشَرَى عَلَى سَفِينَةِ الْهُدَى وَيُدْرِكُهُمْ أَرِيَا حِ الْبَقُولِ مَبْشَرَاتِ بَيْنِ يَدَى رَحْمَتِكَ وَيَسِيرُوا فِي بَحَارِ الْعِرْفَانِ بِفَضْلِكَ وَمَوْهَبَتِكَ وَيَصْلُوا إِلَى سَاحِلِ النِّجَاتِ بِجُودِكَ وَمَكْرَمَتِكَ

- 4 رَبِّ إِنَّ الْأَحْبَاءَ فِي أَرْضِ الْخَاءِ يَتَضَرَّعُونَ إِلَيْكَ وَيَبْتَهِلُونَ إِلَى مَلَكُوتِكَ وَيَفْزَعُونَ إِلَى عَتَبَةِ قُدْسِكَ وَيَجْزَعُونَ بَيْنَ يَدَيْكَ وَيَهْرَعُونَ إِلَى حَرَمِ كِبْرِيَاكَ وَاعْيُنُهُمْ نَازِلَةٌ إِلَى مَطْلَعِ الطَّافِكِ وَأَذَانُهُمْ مَمْدُودَةٌ إِلَى اسْتِمَاعِ نَدَائِكَ وَالسَّنْهَمِ نَاطِقَةٌ بِذِكْرِكَ وَثَنَّاكَ رَبِّ اضْرَمْ فِي قُلُوبِهِمْ نَارَ مَحَبَّتِكَ يَرْتَفِعُ أَجِيجُهَا إِلَى مَلَكُوتِ الْوَهِّيتِكَ وَيَلْتَقِمُ لَهْبُهَا الْحِجَابَ السَّادِلَةَ عَلَى عَيْنِ الْوَرَى وَالْغَشَاوَةَ الْمُسْتَوَلِيَةَ عَلَى بَصَائِرِ أَهْلِ الْعَمَى إِنَّكَ أَنْتَ الْمُقْتَدِرُ الْمُؤَيَّدُ الْعَزِيزُ الْكَرِيمُ الْوَهَّابُ لَا إِلَهَ إِلَّا أَنْتَ الْقَادِرُ الْكَاشِفُ لِلْقَنَاعِ وَالرَّافِعُ لِلنَّقَابِ عَنْ جَمَالِكَ الَّذِي أَنْدَهَشَ مِنْهُ عُقُولُ أَوْلَى النَّبَى وَشَاخَصَتْ مِنْ أَنْوَارِهِ بَصَائِرُ أَوْلَى الْأَبَابِ إِنَّكَ أَنْتَ الْعَزِيزُ الْوَهَّابُ وَأَنْتَ أَنْتَ الْكَرِيمُ الرَّحِيمُ الْغَفَّارُ

- 5 أَيْ جَوَانِ رُوحَانِيٍّ هَئِنِ عَنَوَانُ وَنَامُ أَزْ فَمَ مَطْهَرٌ دَلِيلُ آفَاقٍ صَادِرٌ لِهَذَا نَعْنَى بِهِ أَزْ أَيْنِ نِيَاقَتُمْ كَهْ تَرَا بَانَ سَتَايِمُ يَكْ آرْزُو دَارْمُ وَأَنْ أَيْنَسْتُ كَهْ بِهِ لَوَازِمُ وَفَضَائِلُ وَخَصَائِصُ وَشُرُوطُ أَيْنِ نَامُ نَامِي وَعَنَوَانُ رَحْمَانِيٍّ مُوقِّقٌ وَمُؤَيَّدٌ كَرْدِي وَهَذَا خَيْرٌ لَكَ مِمَّا تَطْلُعُ الشَّمْسُ عَلَيْهَا وَتَهْتَزُّ الْأَرْضُ لَهَا

- 6 أَيْ جَوَانِ رُوحَانِيٍّ هَئِنِ فَرَمَا كَهْ أَرْضِ خَا خَاوَرِ شَمْسِ حَقِيقَتِ كَرْدَدِ نُورِ مَبِينِ بَتَايِدِ نَسِيمِ خَلْدِ بَرِينِ بُوَزْدِ اِبْرَ رَحْمَتِ بِيَارْدِ جَنَّتِ عَلَيَّنِ كَرْدَدِ هَوَايِ رُوحِ پَرُورِ مَشَامِ عَالَمِيَّانِ مَعْطَرِ نَمَائِدِ هَذَا مَا أَتَمْنَى

highest Paradise, where the life-giving air perfumes the nostrils of all the world. This is what I wish from the Lord of the First and the Last, and for which I sacrifice my spirit in this first life. And upon thee be the Most Glorious Glory.

من ربّ الآخرة والأولى و افديه بروحی فی هذه
النشئة الأولى و عليك البهاء الأبهى

- 7 Convey to all the loved ones of God the longing greetings of 'Abdu'l-Baha and say: O luminous faces and O merciful souls! How can you find rest and repose while 'Abdu'l-Baha is restless? How can you exercise patience and forbearance while this prisoner is striving night and day? This is not the time for silence and quiet, nor the moment for decline and fall. This is the time for melody and song, the moment for the lute and harp and dulcimer and psaltery, until you raise a clamor in all regions and cause the foundation of the people of hatred to quake, and grant jubilation to the people of longing, and convey the Greatest Glad Tidings to the ears of the seekers. Verily your Lord will assist you through His grace and mercy, and will aid you with hosts of His angels, and will confirm you in His religion. Verily my Lord is Mighty, Powerful, the Almighty, the Helper, the Bestower.

7 جميع احباء الهی را تحیات مشتاقانه عبدالبهاء
برسان و بگو ای وجوه نورانیّه و ای نفوس
رحمانیه چگونه آرام و قرار یابید و عبدالبهاء بقرار
است چگونه صبر و اصطبار کنید و این مسجون
ساعی در لیل و نهار وقت صمت و سکوت نیست
و زمان هبوط و سقوط نه دم نغمه و آهنگ
است هنگام عود و رود و چغانه و چنگ تا ولوله
در آفاق اندازید و زلزله به بنیاد اهل نفاق در آرید
و هلهله باهل اشتیاق بخشید و بشارت کبری
بگوش طالبان رسانید آن ربکم یؤیدکم بفضله و
رحمته و ينصرکم بجنود من ملائکته و یثبتکم علی
دینه آن ربی عزیز قدریر مقتدر ناصر وهّاب

MKT8.004

AB01708

To: *Masih Rastigar, in Tihiran*

Date: 1907-Sep ca.

- 1 O divine one! Your letter was received and its contents understood. Praise be to God, you have hastened to the stream of the love of God and witnessed the brilliant divine light in the pillar of fire. You have been delivered from the Pharaoh of self and passion, crossed the sea of suppositions and idle fancies, and reached the holy land, the dawning-place of divine manifestations and the rising point of verses. Give thanks to God and be confident in His grace and favor, for He makes every difficulty easy and every hardship simple.
- 2 Tell Jinab-i-Mirza Muhammad that the divine sea is full of waves and the cloud of grace and bounty is at the height of outpouring. The hidden confirmations are successive and the infinite bounties are continuous. Be confident in the grace of the Lord.

1 ای ربّانی نامهء مرقوم ملحوظ گردید و مضمون
مفهوم شد الحمد لله بشریعهء محبت الله شتافتی و
نور ساطع الهی را در عمود نار مشاهده نمودی از
فرعون نفس و هوی نجات یافتی و از بحر ظنون
و اوهام گذشتی و به ارض مقدس مهبط تجلیات
و مطلع آیات رسیدی شکر کن خدا را و مطمئن
بفضل و عنایت او باش که هر معسوری میسور
نماید و هر مشکلی آسان فرماید

2 جناب میرزا محمد را بگو دریای یزدان پرموجست
و ابر فضل و احسان در نهایت فیضان تأییدات
غیبیه متتابع است و فیوضات نامتناهی مترادف
مطمئن بفضل پروردگار باش

3 For the late Mirza Abdul-Rahim, a plea for forgiveness was made at the Threshold of Oneness: "My God and my Deliverer in the surging of the sea of my disobedience, and my Savior when I plunge into the depths of forgetfulness! I have no safe refuge except the gate of Thy oneness, no impregnable shelter save the threshold of Thy singleness, and no lofty sanctuary but the court of Thy merciful presence. I have fled from the wilderness of forgetfulness to the vicinity of grace and bounty, and I implore and say: O Lord, reach Thy servant Abdul-Rahim with Thy abundant grace, protect him from painful torment, admit him to the paradise of bliss, preserve him from the fires of hell, make him immortal in Thy great Kingdom, give him to drink from the spring of Tasnim, grant him the flowing water, and cause him to dwell in the vicinity of Thy mercy, O Lord of the worlds!"

3 در حقّ مرحوم میرزا عبدالرحیم از درگاه احدیت طلب مغفرت گردید الهی و مغیثی عند توجّج بحر عصیانی و منقذی عند خوضی فی غمار نسیانی لیس لی ملجأ امین الا باب احدیتک و لا کھف منیع الا عتبه فردائیتک و لا ملاذ رفیع الا فناء حضرة رحمانیتک فقررت من بادیه النسیان الی جوار الفضل و الاحسان و اتضرّع و اقول ربّ ادرک عبدک عبدالرحیم بفضلک العمیم و احفظه من العذاب الالم و ادخله فی جنة النعم و صنه من نيران الجحیم و اخلده فی ملکوتک العظیم و اسقيه من عین التّسنیم و ارزقه الماء المعین و اجره فی جوار رحمتک یا ربّ العالمین

4 Then I beseech Thee with humility and submissiveness, and seek intercession for Thy servant Masih ibn Khalil, that Thou might pardon him through Thy bountiful grace and forgive him through Thy glorious name. Lord, he is sick hoping for Thy mighty healing, thirsty longing for the flowing waters, and poor seeking enrichment from Thy hidden treasure. My God, my God! Make every difficulty easy for him, restore everything ruined, and bring order to everything scattered. My God, my God! Gather what is dispersed of his affairs, unite what is separated, forgive his sins, and remove his troubles. Verily Thou art the Generous, the Powerful, the Mighty, the Bestower, and verily Thou art the Protector, the Exalted, the Mighty, the All-Forgiving."

4 ثمّ ادعوک بخضوع و خشوع و استشفع لعبدک المسيح بن خليل ان تعفو عنه بفضلک الجزیل و تغفر له باسمک الجلیل ربّ انه علیل یرجو شفائک العظیم و غلیل یتّنی الماء السلسیل و فقیر یرتفع بکنزک الخفی الهی یسرّ له کلّ معسور و عمرّ له کلّ مطمور و انظم له کلّ منشور الهی لمّ شعثه و اجمع شمله و اغفر ذنوبه و اکشف کربه انک انت الکریم المقتدر العزیز الوهاب و انک انت المهیمن المتعالی العزیز العفّار

TSS.168

AB03241

To: *Jinab-i Mishkin (Dirakhsh) et al., in Baghistan*

Date: 1907-Sep ca.

1 O ye friends of 'Abdu'l-Baha! The soul yearns for the Beloved and the heart is weary of this world of water and clay. The spirit is attracted and the heart is aflame. In such a state, with such glad tidings and joy, this prisoner remembers the friends with gladness and finds spiritual delight. Observe how the

1 ای یاران عبدالباہ جان جویای جانان است و دل بیزار از عالم آب و گل روح منجذب است و قلب ملتهب در چنین حالتی و بشارتی و مسرتی این اسیر زندان پیاد یاران شادمانی نماید و روح و ریحان یابد ملاحظه فرمائید کہ نفحات محبة الله چگونه مستولی گشته و احاطه نموده

fragrances of the love of God have prevailed and encompassed all.

- 2 'Abdu'l-Baha is in such a state that he longs to sacrifice his life for each of the friends of God and offer himself as a ransom. Would that I were but a hair on the bodies of the loved ones! Would that I could sacrifice my spirit and being for the chosen ones! Would that my blood could be shed in the path of the near ones! Would that my body could be torn to pieces for love of the God-fearing ones!
- 3 What shall I write and how shall I praise you? You are enchanted by the face of that Beloved and enraptured by that perfumed tress. You are wanderers in His lane and thirsting for His stream, intoxicated with His desire and enamored of His nature. I hope that in the East and West these virtues and characteristics of the friends will become clear and evident and serve as proof of the manifestation of the All-Merciful Lord.
- 4 Verily my Lord assists whom He willeth in whatsoever He willeth. And ye will not except as God wills, and He specially favors with His mercy whom He willeth. This is of God's grace which He bestoweth upon whomsoever He willeth. Verily my Lord hath power over all things.

2 عبدالبهاء در حالتی که آرزوی آن دارد که هر یک از احبای الهی را جان فدا نماید و قربان گردد یالیت کنت شعرة فی ابدان الأحباء یالیت فدیت بروحی وذاتی الأصفیاء یالیت سفک دمی فی سبیل الأولیاء یالیت تقطع جسمی ارباً ارباً فی محبة الأتقیاء

3 چه نگارم و چگونه شما را بستايم شما مفتون روی آن دلبريد و مجنون آن موی معطر آواره کوی اوئيد و تشنه جوی او و سرمست هوی او و دلدادۀ خوی او امیدوارم که در شرق و غرب این فضائل و خصائل یاران واضح و عیان گردد و برهان تجلی حضرت رحمن شود

4 انّ ربّي يؤيد من يشاء على ما يشاء و ما تشاؤون الا ان يشاء الله و يختص برحمته من يشاء و ذلك من فضل الله يؤتیه من يشاء ان ربّي لعلی کل شیء قدير

MMK5#157 p.122

AB04712

To: Nasrullah Baqiruf, in Tihiran

Date: 1907-Sep ca.

- 1 O thou who art firm in the Covenant! Through the infinite bounty of the Lord God, thou art engaged in service and speaking in praise of the Divine Unity. Thou art sacrificing thy soul with all thy heart. Therefore, rejoice with all thy consciousness that thou art the manifestation of favors and the recipient of gifts and assistance. Thou art successful in every respect and confirmed in every matter.
- 2 Jinab-i-Amin always praises your benevolent deeds and expresses gratitude that Jinab-i-Aqa Siyyid Nasru'llah is steadfast in rendering assistance, constant in service, striving for the good of all, and content with God's grace and bounty. He prays for confirmation on your behalf. This very success in services is itself confirmation and the essence of divine assistance.

1 ای ثابت بر پیمان از فضل بی پایان حضرت یزدان قائم بخدمتی و ناطق بثنای حضرت احدیت بجان جانفشانی کنی پس بوجدان شادمانی نما که مظهر الطافی و مہبط اعطا و اسعاف از هر جهت موفقی و بہر امری مؤید

2 جناب امین ہموارہ ستایش از اعمال خیرہ شما مینماید و اظهار ممنونیت میفرماید کہ جناب آقا سید نصراللہ بنصرت قائم و بخدمت مواظب و در خیر جمیع ساعی و از فضل و مہبت حق راضی و طلب تأیید از برای شما مینماید ہمین موفقیت بر

خدمات عین تأیید است و جوهر توفیق از فضل
و موهبت کبری

- 3 We beseech from His great grace and bounty that you may ever be the object of His glance of favor and the manifestation of the bestowals of the Divine Unity. That family has always been confirmed and successful in services, and the fame of the services of the Sadat-i-Khams will reach through centuries and ages and spread throughout the Concourse on High.

3 مستدعیم که همواره مشمول نظر عنایت باشی و
مظهر الطاف حضرت احدیت آن خانواده همیشه
مؤید و موفق بخدمات بوده‌اند و صیت خدمات
سادات خمس آوازه‌اش بقرون و اعصار رسد و
در ملا اعلی منتشر گردد

- 4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الأبهی

MKT5.158

AB07686

To: *Usku'i, Javad son of Mashhadi Fayyad Usku'i et al., in Tabriz*

Date: 1907-Sep ca.

- 1 O divine friends! Your letter arrived and was read. Praise be to God that you are sacrificing your lives, and are among the people of faith and certitude, attracted to the holy fragrances and enkindled with the fire of the love of God. You are successful in servitude at the Sacred Threshold and are intimate with the mention of God.

1 ای یاران الهی نامه شما رسید و ملاحظه گردید
حمد خدا را که جانفشانید و از اهل ایمان و
ایقان منجذب نفحات قدسید و مشتعل بنار
محبت الله بعبودیت آستان مقدس موفقید و بذکر
حق مألوف

- 2 I hope that you will attain to the station of divine good-pleasure and recite the verses of the Most Great Bounty. I will entreat and implore at the Threshold of Oneness and beseech aid and bounty from the Lord that you may progress at every moment in the degrees of faith and certitude and attain to the highest horizon of knowledge.

2 امیدوارم که بمقام رضا فائز شوید و آیات
موهبت کبری ترتیل نمائید من بآستان احدیت
تضرع و زاری نمایم و طلب عون و عنایت
حضرت باری کنم تا در مراتب ایمان و ایقان
هر دم ترقی نمائید و باعلی افق عرفان فائز گردید

- 3 And upon you be the Most Glorious Glory!

3 و علیکم البهاء الأبهی

MKT6.106a

AB00466

To: Isabella D Brittingham, in Washington, DC

Date: 1907-Sep-03

The letter thou hast forwarded from Seattle was received. Its contents became the cause of joy and fragrance. Praise be to GOD, thou art assisted in the service of the Kingdom and art confirmed in the diffusion of the Fragrance of God. Thou hast dedicated thy time and life to the spreading of the Cause of God, and art engaged with complete magnanimity in the training of souls. Rest thou assured that thou wilt find such a confirmation that thou wilt become the envy of all the women of the world. In reality, thou art a believer, and assured, firm, and steadfast, attracted and a speaker.

I supplicate divine mercy from the Kingdom of the Merciful in behalf of thy brother. Likewise I ask confirmation in behalf of thy brother and his daughter, from the Lord of Hosts, that they become quickened, mindful, illumined and celestial.

Convey the utmost kindness in behalf of Abdul Baha to Mr. and Mrs. Frankland.

Present My respectful greeting to Mrs. Goodall and Mrs. Cooper. Announce to the two young Japanese and say: "His Imperial Highness (the Mikado) became the cause of the material progress of Japan. I hope that ye may become the cause of the spiritual development. This is the principle of progress. Unless man makes spiritual progress in the world of spirit, intellect, and heart, he cannot gather universal results from material advancements. Now, you must gird up the loins of endeavor, and reflect duly, so that ye may quicken the people of Japan through the Spirit of God."

Convey My utmost heavenly love to Mrs. Hunt, Mrs. Latimer, Mrs. White and Mrs. [illeg.], and say: "O ye seekers after the Lord of Hosts! The doors of the Kingdom are opened. The divine Glad-tidings are uninterrupted and the merciful outpourings are descending. The cup of the Wine of the Love of God is passing round and the melody of the birds of the Paradise of Abha is raised. Then exert ye with all your hearts and souls to partake abundant share from this inexhaustible Bounty, become intoxicated and exhilarated with this Wine, be gladdened and rejoiced, and seek after Eternal Life."

Convey My greeting to Mrs. Parsons in Portland, and say: "Today is the [illeg.] of the Day thou wert hoping for and

aspiring unto. Think, that thou mayest associate thyself with a work which will become the...

TAB.565, JWTA.024-025

AB01918

To: Roy C Wilhelm, in New York

Date: 1907-Sep-03

O thou steadfast in the Covenant!

The letter which thou hadst addressed to Jinab-i-Mirza Munir hath come to hand. From its contents the utmost joy was attained. Praise thou God that thou didst cross the sea of East and West, didst reach the haven of thy desire, and didst attain unto the pilgrimage of the Holy Threshold.

Although the period of your sojourn in this Most Great Prison was very brief, yet I hope that it will be as oil and fire, which, as soon as it draweth nigh unto the flame, is straightway enkindled. Wherefore, God willing, great results shall issue from this meeting.

O thou steadfast in the Covenant! Be firm in the Cause, be occupied with service, awaken the souls, and make the minds keen and vigilant, that the spiritual outpourings may be continual and the heart-to-heart communion unceasing. Be thou assured of the grace and bounty of the All-Glorious Beauty.

I was grieved at the passing of Mr. Fiske; yet I supplicated and entreated at the Threshold of the One True God and begged for him forgiveness. Convey my greetings and loving-kindness unto his son, and say unto him: Lament not the death of thy father. Put thy trust in God; seek thy refuge in the Kingdom of Abha. Thy father hath hastened unto the everlasting world, hath obtained his portion from the realm of the All-Merciful, and in that eternal realm, in the utmost joy, hath attained unto everlasting life.

Do thou likewise follow in the footsteps of thy father and be adorned with his qualities and attributes. Keep his lamp aflame and make his garden fruitful, that thou mayest become his true son and be made worthy of the bounties and favours of the Lord.

In any case, O Mr. Wilhelm, thou didst go to Paris and didst hasten to London, and didst gladden and oblige the friends. Convey, on My behalf, longing greetings to Mr. Harris, and extend the utmost kindness to Mr. Ober, and likewise convey My greetings to that young Persian.

Bear, on My behalf, greetings to thine honoured mother, that assured handmaid of God.

Upon thee be the Most Glorious Glory.

‘Abdu'l-Baha.

TAB.152-153

AB02331

To: Spiritual Assembly of Seattle, WA et al.

Date: 1907-Sep-03

- 1 O ye children of the Kingdom! 1 ای ابناء ملکوت
- 2 The letter that ye have written, although short and significant, was a manifest book and an evidence of your faith and assurance and a proof of your union and harmony. 2 نامه‌تیکه نگاشته بودید هرچند مختصر و مفید بود ولی کتابی مبین و دلیل بر ایمان و ایقان بود و برهان اتحاد و اتفاق
- 3 Praise be to God! that ye are gathered in one assembly like unto the stars of the Pleiades, are illumined with the light of the knowledge of God and through the outpouring of cloud of the love of God, ye are the fresh flowers of the meadow and plain; ye are intimate and familiar with infinite unity and love. 3 الحمد لله مانند ستاره‌های پروین مجتمع در یک انجمنید و بنور معرفت الله روشن و بفیض سخاب محبت الله گل‌های گلزار و چمن همدم یکدیگرید و مؤانس و مجالس در نهایت وحدت و محبت
- 4 Therefore, this meeting is blessed. But if it is firmly established and become constant, it will bring forth great results and most weighty developments will be attained. Consequently, persevere ye in renewing your meetings and display utmost magnanimity in firmness and steadfastness. When the root of the tree of the garden is well established and its protection is safeguarded, it will bring forth luscious fruits. 4 این محفل مبارکست ولی اگر باقی و برقرار بماند سبب نتایج عظیمه شود و امور مهمه حصول پذیرد پس در تجدّد و اجتماع دوام نمائید و در ثبات و استقامت نهایت همت مبذول دارید اشجار بوستانرا چون ریشه ثابت گردد و اجتماع دوام یابد میوه‌های خوشگوار بیار آرد
- 5 Likewise, when the regiment of an army and the individuals of a cohort are united and related with ease, untold triumphs will be acquired. But if they come together one day and disperse another day, no fruits will be produced. 5 و همچنین افواج جنود و افراد جیوش را چون اجتماع و ارتباط برقرار گردد فتوحات عظیمه رخ دهد اما اگر روزی جمع شود و روز دیگر تفرقه گردد ثمری حاصل نشود
- 6 6 پس چون شما سپاهی ملکوتی هستید و لشکر حیات شده‌اید باید ارتباط و ثبات و اجتماع

- 6 Therefore, as ye have prepared an army of heaven and become the host of life, ye must continue to hold meetings, have spiritual communications, be firm in resolution, steadfast in purpose and be constant and persevering so that ye may win celestial conquests.
- 7 I supplicate and entreat at the Threshold of God to assist and confirm you in firmness and steadfastness and cause you to guide the inhabitants of that region.

TAB.689-690, BWF.403-403x

بر دوام گردد و باقی و برقرار ماند تا فتوحات
ملکوتی ثنائید

7 و بدرگاه الهی تضرع و زاری نمایم که مؤید و
موفق بر ثبات و استقامت گردید و سبب هدایت
اهل آن کشور شوید

BRL_DAK#0829

AB02957

To: M M Beckwith, in Oakland

Date: 1907-Sep-03

- 1 O precious maidservant of God! Thy letter hath arrived. Thou hast written that through unbearable grief thou art a prisoner in a grievous prison. Praise be to God! Thou hast become liberated and hast found a way from the prison to the palace. Rest assured. The assistance of the Holy Spirit is descending and the breezes of the Abha Paradise are wafting. A follower of Baha is free and is winging his flight unto the apex of the Kingdom of God.
- 2 Give not in to sorrow and despair. Nay, rather spend Thy days in joy and gladness that thou mayest be born into the world of God's love and become wholly free from fear and peril. Eternal life is ordained for thee; wherefore dost thou fear? The gates of the Kingdom are open before thy face; why dost thou despair?
- 3 The spiritual life of man after ascending from this material world is even as the bodily life of man after being born from the world of the womb. Although he possessed a life in his mother's belly, that life was cheerless and without fruit. When he came out of his mother's womb and put foot into this world, his bodily life became perfected. In the same way, although in this world man hath a spiritual life, such a life resembleth the life of the fetus. When he hasteneth from this world to the world of the Kingdom and maketh his way to the divine realm, then his spiritual life will attain completion.

1 ای کنیز عزیز الهی نامهات رسید مرقوم نموده
بودی که از شدت غم اسیرم و در زندان شدید
الحمد لله آزاد گشتی و از زندان بایوان راه یافتی
مطمئن باش تأیید روح القدس میرسد و نسائم
جنت ابری میوزد بهائی آزاد است و در اوج
ملکوت الله در پرواز

2 حزن و کدورت بخود راه مده بلکه بفرح و سرور
ایام بگذران تا در عالم محبت الله تولد یابی و از
خوف و خطر بکلی آزاد گردی حیات ابدیه از
برای تو مقدر از چه میترسی ابواب ملکوت بر
رخت مفتوح از چه محزون شوی

3 حیات روحانی انسانی بعد از صعود از عالم
جسمانیست چنانکه حیات جسمانی انسانی بعد
از تولد از عالم رحم بود هرچند در بطن مادر
حیاتی داشته ولی آن حیات بیفرح و ثمر بود
چون از رحم مادر تولد یافت و باینجهان قدم
نهاد حیات جسمانی مکمل شد و همچنین در
اینجهان هرچند انسان حیات روحانی دارد ولی
حیاتش مثل حیات جنین است و قتیکه از اینعالم
بعالم ملکوت شتابد و بجهان الهی رود آنوقت
حیات روحانی تام یابد

- 4 I beseech God to assist thee to become firm and steadfast in this heavenly Cause. Then the fulfillment of all thy hopes and desires will be possible.

4 از خدا خواهم که موفق بر ثبوت و استقامت
در این امر ملکوتی گردی آنوقت جمیع آرزو و
آمالت میسر گردد

BLO_PT#080.46

MMK3#046 p.028

AB03370

To: Edwin Fisher, in Germany

Date: 1907-Sep-03

- 1 ...Thou hast written regarding the four canine teeth in man, saying that these teeth, two in the upper jaw and two in the lower, are for the purpose of eating meat. Know thou that these four teeth are not created for meat-eating, although one can eat meat with them. All the teeth of man are made for eating fruit, cereals and vegetables. These four teeth, however, are designed for breaking hard shells, such as those of almonds. But eating meat is not forbidden or unlawful, nay, the point is this, that it is possible for man to live without eating meat and still be strong. Meat is nourishing and containeth the elements of herbs, seeds and fruits; therefore sometimes it is essential for the sick and for the rehabilitation of health. There is no objection in the Law of God to the eating of meat if it is required. So if thy constitution is rather weak and thou findest meat useful, thou mayest eat it.

... 1

- 2 ...O son of the Kingdom! If you intend to marry, you should choose a Baha'i girl who is faithful and assured, firm and steadfast, and possessed of both material and spiritual perfections....

2 ...ای پسر ملکوت اگر ارادهء تزویج نمودی باید
یک دختر بهائی گیری که مؤمن و موقن باشد و
ثابت و راسخ و حائز کمالات مادیه و روحانیه...

COC#1029x, LOG#1007x

AVK4.163.08x

AB12312*To: Knobloch, Alma et al., in Washington, DC**Date: 1907-Sep-03*

O beloved maidservants of God! The bounty of God has chosen you from among all maidservants to arise in service to the Kingdom, to chant the verses of the realm of divinity, and to become the cause of guidance to souls.

Miss Alma Knobloch has truly demonstrated in this journey that she is a cherished maidservant at the Threshold of Oneness and is cultured and distinguished in the Kingdom of God.

This work is the work, for it has everlasting results and is the cause of eternal life. All affairs, even though they may be of utmost importance, yield fruit and effect for but a few days and then are completely effaced and perish, except service to the divine Kingdom, attraction to the holy fragrances of the All-Merciful, awakening of souls, quickening of hearts, gladdening of spirits, improvement of character, and education of individuals.

I hope that you will be assisted and confirmed in this. And upon you be the Most Glorious Glory.

BBBD.038-039

AB06333*To: Dr T N Berlin**Date: 1907-Sep-03*

O thou who art waiting for the Appearance of the Kingdom!

Glad-tidings be unto thee, for the Kingdom of God hath raised its tent and tabernacle upon the apex of the world, the standard of the Kingdom is hoisted, the call of the Kingdom is sent forth and the hosts of the Kingdom have appeared.

Therefore, there are many fortresses and castles of hearts which are conquered and many regions of spirits which are subdued. The lights of the Kingdom have shone forth from the horizon of the East and the West. Praise be to God! that thou hast

entered therein and hast received manifest outpouring from the Most Great Beauty.

Although thou art old in age, yet thou art young in spirit and have freshness and vivacity, vigor and strength, beauty and sweetness. Thank God for this.

TAB.667-668

AB08815

To: Emma H Harmon, in Seattle

Date: 1907-Sep-03

O thou maid-servant of God! The breeze of Life is wafting from the rose-garden of the Kingdom; become thou undoubtedly moved thereby. The rays of light are emanating from the Luminary of regions; become thou unquestionably illumined thereby. From the breaths of the Holy Spirit eternal life is manifest; become thou assuredly quickened thereby.

Drink thou as much as thou canst from this overflowing cup of the love of God and then cause others to drink; take thou a portion from this ocean of guidance and then suffer others to share.

I hope that God will become thy helper and the outpouring of the manifest Light will shine in thy heart.

TAB.668

AB10070

To: Dora A Dunbar, in Seattle

Date: 1907-Sep-03

O thou bird of the Rose-garden of the Love of God!

Thank thou God that, through the utterance of Mrs. Brittingham, thou hast heard of the universe of the Kingdom, thy heart recognized (the Truth), thine eyes became seeing and thy soul became mindful. Shouldst thou remain firm and steadfast

in faith, the desire of thy heart and soul will become realized, thou wilt find the utmost joy and wilt be assisted in visiting the Holy Threshold.

TAB.669

AB10603

To: Mrs S E M Lamon, in Seattle

Date: 1907-Sep-03

O thou who art attracted to the Kingdom! Thy letter was received and I supplicated and implored at the Divine Kingdom that He may bestow real health to thee, thy husband and thy child and confirm all of you by the heavenly assistance and grant you happiness and joy in both worlds!

TAB.668

AB00549

To: Aqa Muhammad Husayn son of Pir-i Rawhani et al., in Baghistan

Date: 1907-Sep-08+

¹ O divine friends! Jinab-i-Aqa Ghulam-Husayn has written a letter listing the blessed names of the friends and requesting individual letters for each one. But this servant is so occupied that I cannot express it - night and day there is not a minute's opportunity for expression or chance to move the pen. Most letters remain unanswered, and beyond this, papers from all directions have accumulated such that multiple people could not manage to read them, let alone write responses. Despite this, this servant reviews all letters with utmost speed and becomes aware of their contents, and to the extent possible does not fail to respond. However, of the letters from Europe and America, only one in twenty or thirty receives a reply. In any case, despite all these occupations and difficulties and lack of time and opportunity, I have still undertaken writing this letter so you may know how much this prisoner's heart is

¹ ای یاران الهی جناب آقا غلامحسین نامه نگاشته و نامهای مبارک یاران مرقوم داشته و از برای هر یک مکتوب منفرداً خواش نموده ولی اینعبد نه چنان مشغول که بیان توانم شب و روز دقیقه‌ئی فرصت بیان و مهلت تحریک بنان نیست اکثر اوراق پیجواب ماند و از اینگذشته اوراق از اطراف چنان متراکم که نفوس متعدده از عهده خواندن برنایند تا چه رسد بنگارش جواب باوجود این اینعبد جمیع مکاتیب را بکمال سرعت از نظر بگذراند و بر مضمون اطلاع یابد و بقدر امکان در جواب قصور نشود اما مکاتیب اروپ و امریک از بیست و سی یک جواب داده شود باری باوجود جمیع این مشاغل و غوائل و عدم فرصت و مهلت باز

attached to the spiritual loved ones - no obstacle prevents it and no occupation diverts it.

- 2 In brief, in these days the musk-scented breeze is wafting across the ambergris-strewing horizons, and East and West are in motion and vibration. The melody of the Word of God has become world-conquering and the fame of the Cause of God has become the light of every gathering. The ears of all nations are extended toward the Holy Shrine and the divine call from the circumambulation place of the Supreme Concourse has reached East and West. Therefore it is hoped that soon a mighty stirring will occur among near and distant nations and the banner of the Most Glorious Kingdom will wave in East and West. But the loved ones of Iran must act with utmost wisdom in these days of turmoil and occupy themselves with well-wishing for the new monarch and show humility and supplication at the Divine Threshold and engage in lamentation and entreaty so that the throne of Iranian sovereignty may be strengthened and complete connection and harmony achieved between government and people.

- 3 O divine friends! As much as you can, awaken and alert people through your conduct and deeds. If behavior and actions follow the counsels and advice of the Blessed Beauty, may my spirit be sacrificed for His loved ones, it is an eloquent teaching and causes the spread of a new spirit. Therefore you must seek fellowship with all people and pursue friendship with all nations. Do not object to anyone, do not cause anyone to be hurt. Win hearts and free souls from snares and traps. Rather, be well-wishers to ill-wishers and become heart and soul friends to enemies. Consider strangers as familiar and others as friends. Behave in such a way that it is the attractive force of existence and speak in such a manner that it is the magnet of the praiseworthy station. Although enemies have extended the hand of aggression against the Furughis and engaged in lies and calumny, you must not give importance to this aggression and enmity. Deal with them in the opposite way and seek harmony and say "We have no complaint against anyone and will not complain, and we know that all affairs are by divine decree and inevitable fate. We see no cause, we look to the Causer. We seek forgiveness for transgressors and at the Divine Threshold we seek intercession for rebels, and to the extent possible we are kind friends to every ill-wisher and with every prejudiced one we are without thought and without illness. We ask God that the sleeping be awakened and the heedless become alert, and we are constantly engaged in

بنگارش این نامه پرداختم تا بدانید که قلب این زندانی چه قدر تعلق باحبای روحانی دارد بهیچ منعی ممنوع نگردد و بهیچ شغلی مشغول نشود

- 2 مختصر اینست که در این ایام نفحه مشکار بر آفاق دیار عنبرنثار است و خاور و باختر در حرکت و اهتزاز آوازه کلمه الله جهانگیر گشته و صیت امر الله شمع هر انجن گردیده آذان جمیع ملل ممدود ببقعه مبارکه و ندای الهی از مطاف ملأ اعلی گوش زد شرق و غرب لهذا امید چنانست که عنقریب اهتزاز عظیم درامم قریب و بعید افتد و رایت ملکوت ابی در خاور و باختر موج زند ولی احبای ایران باید در این ایام اغتشاش بنهایت حکمت حرکت فرمایند و بخیرخواهی شهریار جدید مشغول گردند و بدرگاه احدیت عجز و نیاز نمایند و جزع و زاری فرمایند تا سریر جهانبانی ایران مؤید شود و بین دولت و ملت ارتباط و التیام تام حاصل گردد

- 3 ای یاران الهی تا توانید به اطوار و اعمال مردمان را بیدار نمائید و هوشیار کنید اگر به وصایا و نصایح جمال مبارک روحی لأحبائه الفداء رفتار و کردار شود تبلیغی بلیغ است و سبب انتشار روح جدید لهذا باید با جمیع ناس استیناس جوئید و با جمیع ملل مؤانست طلبید نفسی را اعتراض نکنید کسی را دلگیر نمائید دله بدست آرید و نفوس را از دام و شست برهاند بلکه بدخواهان را خیرخواه باشید و دشمنان را یار دل و جان گردید بیگانه را آشنا دانید و اغیار را یار شمرد نوعی رفتار کنید که قوه جاذبه وجود است و طرزی بگفتار پردازید که مغناطیس مقام محمود هرچند دشمنان فروغیان دست تطاول گشودند و به کذب و بهتان پرداختند شما باید اهمیت باین تطاول و عدوان ندهید بالعکس معامله کنید و الفت جوئید و بگوئید ما از نفسی گلهئی نداریم و شکایت نخواهیم و میدانیم که جمیع امور بقدر مقدور است و قضای محتوم ما سبب نبینیم مسبب را نگریم آرمزش طاغیان خواهیم و در درگاه احدیت شفاعت باغیان جوئیم و بقدر امکان هر بدخواه را دوست مهربانیم و با هر باغرض بیخیال و بی مرض از خدا خواهیم که

prayer and show humility and supplication.” And upon you be the Most Glorious Glory!

خفتگان بیدار شوند و غافلان هوشیار گردند
و دائماً بدعا مشغولیم و عجز و نیاز نمائیم و علیکم
البهاء الأبهی

MKT4.109, MILAN.116

AB12534

To: Ahmad Sohrab, in Washington, DC

Date: 1907-Sep-26

Thou hast written about Dr. Fisher, that praise be to God, thou hast found a helper for him and ere long she will start for Germany. Truly I way, the beloved maid-servant of God, Miss Alma Knobloch, is very much acceptable for this service [and] thou hast done well to shoove her. She is accepted by all means, but regarding her stay in Germany, she must stay as long as possible. Forward to this land a copy of every tablet translated into the German language. I hope the endeavors and exertions of these two sisters may display all-encircling effects.

BBBD.037x

AB03000

To: Unknown, in Rasht

Date: 1907-Sep-30

- 1 O divine friends! In every age when the divine banner was raised, the spiritual kindred gathered beneath its shade and engaged in supporting one another's livelihood.
- 2 Cooperation and mutual assistance are among the binding obligations of human society, especially for the Party of God, who must sacrifice themselves in cooperating with and supporting one another, nay rather for all humanity, for this is better and more attractive and will influence mankind like the spirit in the human body, bestowing new life.

1 ای یاران الهی در هر عصر که علم الهی بلند شد
حزب روحانیان در سایه آن رایت جمع شدند و
بمعاونت معیشت یکدیگر پرداختند

2 تعاون و تعاضد از فرائض عینیّه هیئت بشریّه
است علی‌الخصوص حزب الله را که باید در
تعاون و تعاضد یکدیگر بلکه در حق عموم بشر
جانفشانی نمایند چه که این بهتر و دلکشتر و
بمثابه روح در جسم بشر اثر نماید و حیاتی جدید
بخشد

- 3 The world of existence is like the human form - all its members and parts, even to the finest and most delicate veins and nerves, must assist one another so that the collective body may attain health, well-being, comfort and life.
- 4 Observe how throughout all creation these divine connections, this universal order and divine law are in operation. Consider the plant, which releases an element that gives life to animals, while animals provide an element that causes the growth and development of plants. Thus, cooperation and mutual assistance are evident and manifest among all created things.
- 5 This matter requires detailed explanation and elaboration, but 'Abdu'l-Baha swears by the precious lives of the friends that He has absolutely no time, and therefore must be brief. The friends will provide the details.
- 6 The point is that helping mankind is among the greatest ordinances and most glorious commandments, especially toward the friends of God who, in both the physical and spiritual worlds, are members and parts of one another.
- 7 Upon you be greetings and praise.
- 3 عالم وجود بمثابه هیکل انسانست اعضا و اجزا حتی رگ و ریشه خفیف و ضعیف باید تعاون یکدیگر پردازند تا صحت و سلامت و راحت و حیات هیئت جامعه هیکل را حاصل گردد
- 4 ملاحظه نمائید که در جمیع کائنات این روابط الهیه و نظام کلی و قانون الهی جاری و ساری مثلاً نبات را ملاحظه نمائید عنصری منتشر نماید که حیات حیوانست و حیوان عنصری مبذول دارد که سبب نشو و نمای نباتست پس تعاون و تعاضد بین جمیع کائنات مشهود و واضحست
- 5 و این مسئله تفصیل دارد و تشریح باید ولی عبدالهآء بجان عزیز یاران قسم که ابداً فرصت ندارد لهذا باختصار پرداخت یاران بتفصیلش خواهند پرداخت
- 6 مقصود اینست که معاونت نوع بشر از اعظم احکام و اوامر جلیل اکبر است علی الخصوص پیاران الهی که در عالم جسمانی و عالم روحانی هر دو اعضا و اجزای یکدیگرند
- 7 و علیکم التّحیّة و الثّناء

AVK3.260.12

AB00076

Date: 1907-10

- 1 O friends of 'Abdu'l-Baha! Praise be to God that He has made this prison a palace for His loved ones and transformed this Most Great Prison into a garden of the favors of the Ancient Beauty. Though imprisoned and confined, yet praise be to God, each of the friends of God, like holy souls, are ready to sacrifice their lives, joyfully offering themselves, and gladly shedding their blood, seeking the good pleasure of the Glorious Lord. We find poison to be honey and bitterness to be sweetness. Our nostrils are perfumed with holy fragrances and our eyes are illumined by the light of the Abha Kingdom. Our hearts are engaged in prayer every morn and eve, supplicating at the Most Great and Glorious Threshold:
- 1 ای یاران عبدالهآء حمد خدا را که این زندانرا بهریاران ایوان فرمود و این سخن اعظم را گلشن الطاف جمال قدم کرد هرچند مسجون و محصور ولی الحمد لله هر یک از یاران الهی مانند سید حضور جانفشانیم و شادمان قربانیم و کامران خون خویش سبیل کنیم و رضای ربّ جلیل جوئیم زهر را شهد یابیم و تلخ را شیرین شماریم مشام از نفعات قدس معطر است و دیده از پرتو ملکوت ابهی منور و قلوب در تبتّل هر شام و سحر و متضرّع بآستان جلیل اکبر

2 O Lord, Thou art the Forgiver! O Creator, Thou art the Magnanimous One! Grant, then, a portion of Thy effulgence to Thy yearning lovers, and bestow a ray from the Beloved of the horizons upon the lovers of Thy Face. Bring the wanderers in the desert of separation into the precincts of reunion, and admit those lost in the wilderness of remoteness into the sacred sanctuary of attainment. Deliver the lovers from deprivation and grant order and peace to the distracted ones in the feast of nearness. Make the silent ones eloquent and the despairing ones hopeful. Make the strangers intimate and the deprived ones confidants of Thy mysteries. Ignite those that are extinguished and consume those that are frozen with the fire of Thy love. Show the path of guidance and open the gates of the Abha Kingdom. Demolish the foundation of envy and hatred, raise high the pavilion of love and faithfulness, and provide remedy to the helpless ones.

3 O Kind Beloved! Every destitute one is wandering in Thy lane, every wingless bird is caught in Thy tresses, every lost and wandering soul is gazing toward Thee, and every burning heart is thirsting for Thy stream. Though the people of the world are heedless, yet in their souls they are engaged in conversation with Thee. They know not and recognize not, they seek not and pursue not, yet they are deserving of Thy favors and worthy of Thy bounty and grace. O Generous One! Look not upon the capacity of the sick, but deal with them through Thy abundant grace and guide them with Thy manifest light. Assist Thy loved ones and give the glad-tidings of attainment to the lovers of the Kingdom of Beauty. Grant healing to the hearts and souls of those afflicted with love. Enable each one to serve at Thy Threshold, number them among the truthful ones, and make them of Thy sincere friends. Thou art the Mighty, the Powerful, and Thou art the Bestower, the Radiant, the All-Glorious.

4 O my spiritual friends! His honor Ishaq Khan, with weeping eyes, burning heart and grieving soul, has requested that I write a letter, and has pleaded for the effect of this pen. In truth, the friends are prostrate at the Threshold, and the companions are servants and guardians. With illumined countenance and burning heart he makes mention of the loved ones of God, beseeches infinite confirmation, and compels 'Abdu'l-Baha to turn in utter lowliness and lamentation to the Court of the Most High, that I may weep and implore in the Abha Kingdom, write to the loved ones of God, and seek assistance and bounty from the Threshold of the Most Great Name for the beloved ones.

2 که ای پروردگار آمرزگاری و ای کردگار بزرگواری پس یاران مشتاقا بهره‌ئی از اشراق ده و عشاق روی خویش را پرتوی از دلب آفاق بخش آوارگان بادیه هجران را بحریم وصال درآر و گمگشتگان صحرای فراق را محرم حرم وصال کن عاشقان را از حرمان نجات ده و آشفته‌گان را در بزم قرب سر و سامان بخش صامتازا ناطق کن و قانطان را امیدوار فرما بیگانگان را آشنا کن و محرومان را محرم راز فرما مخمودان را برافروز و منجمدان را بنار محبت بسوز طریق هدی بنا و ابواب ملکوت ابدی بگشا بنیان حسد و بغضا برانداز ایوان محبت و وفا برافراز و بیچارگان را چاره ساز

3 ای دلبر مهربان هر بینوائی سرگشته کوی تو و هر مرغ بی پروا بلی گرفتار موی تو و هر سرگشته و سرگردانی ناظر بسوی تو و هر سوخته دلی تشنه جوی تو و جهانیان هرچند غافلند ولی بجان در گفتگوی تو ندانند و نشناسند نجویند و نپویند ولی مستحق الطافند و سزاوار عنایت و اعطاف ای کریم نظر باستعداد هر سقیم مفرم بافضل عمیم معامله کن و بنور مبین هدایت فرما یاران خویش را یاور کن و عاشقان ملکوت جمال را بشارت وصال ده و دردمندان عشق را درمان دل و جان بخش هر یک را بر خدمت آستان موفقی کن و در زمره راستان درآراز دوستان راستان کن توئی مقتدر و توانا و توئی بخشنده و درخشنده و تابان

4 ای یاران روحانی من جناب استحقاق خان با چشمی گریان و دلی سوزان و کبدی بریان خواهش تحریر نامه نموده و رجای اثر این خامه فرموده و فی الحقیقه دوستان را سر باستانست و یارانرا بنده و پاسبان با رخی افروخته و دلی سوخته ذکر احبای الهی نماید و طلب تأیید نامتناهی فرماید و عبدالبهاء را بعجز و زاری در درگاه حضرت احدیت مجبور نماید تا بملکوت ابدی بگرم و بزارم و باحبای الهی نامه نگارم و از آستان اسم اعظم محبان را عون و عنایت طلبم

- 5 O friends! A thousand thanks are due to that Kind Beloved Who has made the believers so loving toward one another and bestowed upon the longing ones attachment of heart and soul. Love one another as much as ye can, cherish each other, associate even with strangers, nurture every stubborn denier, and bestow fitting grace and favor freely. This is the way of the people of Baha, this is the path of those firm in the Covenant, this is the attribute of those who love the Beloved of the horizons, this is the manner of those attracted to the Kingdom of Splendors.
- 6 I hope that you will shine like candles and, like the divine kindled fire, burn away the veils of the doubts and suspicions of the imitators among the people of learning. For in these days some thoughtless ones have imagined that knowledge contradicts the truths and meanings revealed by the peerless Lord, whereas whatever is revealed through divine inspiration is reality itself, and whatever in technical matters and philosophical thoughts contradicts the explicit text of the Book represents deficiency in those sciences and learning, not in the truths and meanings derived from the Beautiful One Who is known.
- 7 Thus in the Qur'an verses were explicitly revealed that contradicted the philosophical views, technical matters and mathematical principles of the learned of that age. Therefore it was thought that these divine texts were contrary to reality since they opposed the established mathematical technical principles of the horizons. At that time, all mathematical matters were based on Ptolemaic principles, and the Almagest was accepted by all people of learning in all climes. Ptolemy's astronomical theory was based on the earth being stationary and the spheres moving, while Qur'anic texts such as "all swim in a sphere" contradicted this. Similarly, Ptolemy's astronomy attributed orbital motion to the sun, while the Qur'anic text established axial motion for the sun, stating "the sun moves in a resting place for it; that is the ordinance of the Mighty, the All-Knowing." However, after the people of science and mathematics investigated and researched for a thousand years, and created observational instruments and equipment and observed the stars, it became clear and evident, proved and established, that the explicit text of the Qur'an corresponded to reality while all Ptolemaic principles were false. In this indeed is a lesson for those possessed of understanding.
- 8 Glory be to God! Some of the learned men of Europe have imagined religion to be opposed to science and antagonistic to
- ای یاران هزاران شکر آندلبر مهربان را سزاوار که
مؤمنانرا چنین با یکدیگر مهربان فرموده و مشتاقانرا
تعلق دل و جان بخشیده تا توانید با یکدیگر عشق
ورزید و همدگر را پرستش نمائید و با بیگانگان نیز
آمیزش نمائید و هر ملحد عنود را پرورش نمائید
و فضل و بخشش شایان و رایگان فرمائید این
است مسلک اهل بها این است روش ثابتان بر
میثاق این است صفت عاشقان دلبر آفاق این
است سمت منجذبان ملکوت اشراق
- 6 امیدوارم که مانند شمع برافروزد و بمثابة نار
موقده الهیه پرده اوهام و ظنون مقلدان اهل
فنون بسوزد زیرا در این ایام بعضی از بیفکران
چنان گمان کرده اند که فنون مخالف حقائق و
معانی منزله از رب بیچون است و حال آنکه
آنچه بوحی الهی نازل حقیقت واقع و آنچه از
مسائل فنیّه و افکار فلاسفه مخالف نص صریح
کتاب است آن نقص در فنون و علوم است نه
در حقائق و معانی مستنبطه از جمال معلوم
- 7 چنانکه در قرآن آیاتی مصرّح نازل که مخالف
آراء حکمیّه و مسائل فنیّه و قواعد ریاضیّه اهل
فنون آن عصر بود لهذا همچو گمان شد که این
نصوص الهیه خلاف واقع زیرا مخالف قواعد
فنیّه ریاضیّه مسلّمه در آفاق بود و در آزمان
مسائل ریاضیه بتمامها مؤسس بر قواعد بطلمیوسیه
بود و مجسطی در جمیع اقالیم مسلم بر جمیع اهل
فنون بود و مبنای رصد بطلمیوس بر سیکون ارض
و حرکت افلاک بود و نصوص قرآنیّه چنانچه
میفرماید و کلّ فی فلک یسبحون مخالف آن
و همچنین از اساس رصد بطلمیوس آفتاب را
حرکت فلکی قائل و نص قرآن آفتاب را حرکت
محوری ثابت چنانچه میفرماید و الشمس تجری
لمستقرّ لها ذلک تقدیر العزیز العلیم ولی بعد از
آنکه اصحاب فنون و ریاضیون هزار سال تدقیق
کردند و تحقیق نمودند و آلات و ادوات راصده
ایجاد کردند و رصد نجوم نمودند واضح و مشهود
شد و ثابت و محقّق گشت که نص صریح قرآن
مطابق واقع و جمیع قواعد بطلمیوسیه باطل آن فی
ذلک لعیبره لأولی الألباب
- 8 سبحان الله بعضی اهل معارف اروپا را گمان چنان
که دین مخالف علم و معارض آن بلکه نعوذا بالله
سبب استیلاء جهل بر جمیع مردمان زیرا گویند

it, nay rather, God forbid, to be the very cause whereby ignorance hath gained ascendancy over all mankind. For they say that science resteth upon proof and demonstration, whereas religion possesseth neither foundation nor basis. And yet the divine Religion is itself the promoter of knowledge, the founder of the arts and sciences, the expounder of questions, and the interpreter of realities.

- 9 Consider how the Arab peoples were in the utmost ignorance, nay, blind and deaf, and like unto the beasts, wandering in the Arabian desert in their winter and summer migrations, distinguished by the most abhorrent deeds and the most repugnant habits. When the Beauty of Muhammad dawned from the horizon of Yathrib and Bat'ha, the religion of God manifested such power and might that in a brief span these ignorant peoples became the foremost among the learned in all sciences and arts, and perfected the deficiencies in the sciences and arts of the philosophers. Likewise, in all degrees of progress they reached the highest pinnacle, such that Baghdad became the center of learning and Bukhara the source of the arts, and knowledge raised such a standard in Andalusia that all the learned ones of Europe came to the schools of Cordova and Cordoba to acquire the light of knowledge from the lamp of Islamic schools. Among them was a youth from Europe who studied sciences and arts under the Islamic divines in the schools of Cordoba, and when he returned to Europe, he achieved such prominence that in a short time he was elected Pope and ruled over all the regions of Europe. These details are recorded in the French history of Draper which is a published history and established by historical texts.

- 10 Likewise, observe how the people of Israel in the land of Egypt were in the utmost degradation and bondage, wandering in the wilderness of ignorance and unawareness. When His Holiness Moses was guided by the divine fire and beheld a ray of light from the flame of Sinai, He arose to guide Israel. He led that lost and wandering people, who were captive to the oppression of tyrants and deprived of all sciences and arts, to the Holy Land. He established the religion of God, gave counsels, and implemented divine ordinances. In a brief time, Israel advanced in all sciences and arts, and the fame of Israel's greatness reached east and west, and the renown of their knowledge stirred all regions of the world. Even many Greek philosophers, such as Socrates and Pythagoras, hastened to the Holy Land and acquired sciences and arts from Israel, then returned to Greece and made the Greeks learned and awakened them from

که علم را دلیل و برهان و دین را نه اساسی نه بنیان و حال آنکه دین الهی مروج علم است و مؤسس فنون و مبین مسائل و شارح حقایق

9 چنانکه قوم عرب در نهایت جهالت بودند بلکه کور و کر و بمثابه بهائم در جزیره العرب برحله الشتاء و الصيف مألوف و باقیح اعمال و اشنع عادات موصوف چون جمال محمدی از افق یثرب و بطحا جلوه نمود دین الله چنان قدرت و قوتی بنمود که در اندک زمانی این اقوام جاهله در جمیع علوم و فنون سرحلقه دانایان شدند و نواقص علوم و فنون فیلسوفان را اکمال نمودند و همچنین در جمیع مراتب ترقی باوج اعلی رسیدند چنانکه بغداد مرکز علوم شد و بخارا مصدر فنون گشت و علم چنان رایجی در اندلس بلند نمود که جمیع دانایان اروپا در مدارس قرطبه و کوردوفان آمده اقتباس انوار علم را از مشکاة مدارس اسلام مینمودند از آن جمله جوانی از اهالی اروپا در مدارس کوردوفان از ائمه دین اسلام تحصیل علوم و فنون نمود و چون به اروپا مراجعت کرد چنان جلوهائی نمود که او را در مدتی قلیله پاپ انتخاب نمودند و بجمع اقالیم اروپا حکمران شد و این تفصیل در تاریخ دربار فرانسوی مذکور و تاریخ مذکور مطبوع باری این بنصوص تاریخیه مثبت

10 و همچنین ملاحظه نمائید که قوم اسرائیل در بلاد مصر در نهایت ذلت و اسیری بودند و در صحرای جهل و نادانی سرگردان چون حضرت کلیم مهدی بنار موقده الهی گشت و از شعله طور لمعه نور مشاهده فرمود بهدایت اسرائیل برخاست آن قوم سرگشته و سرگردان و اسیر ظلم ستمگران و مخمود و محروم از جمیع علوم و فنون را بارض مقدسه کشانید و تأسیس دین الله فرمود و بنصائح پرداخت و وصایای الهی مجری داشت در اندک زمانی اسرائیل در جمیع علوم و فنون ترقی نمود و آوازه بزرگواری اسرائیل بشرق و غرب رسید و صیت دانائی اقالیم عالم را بحرکت آورد حتی فلاسفه یونان اکثری مانند سقراط و

the sleep of negligence. This is how the Greek philosophers acquired such fame and renown in sciences and arts.

فیثاغورث بارض مقدّس شتافتند و از اسرائیل تحصیل علوم و فنون نمودند و ببلاد یونان شتافتند یونانیان را دانا کردند و از خواب غفلت بیدار نمودند این بود که فلاسفه یونان در علوم و فنون آن صیت و شهرت یافتند

- 11 Now, in the presence of these manifest proofs and decisive evidences which are established by the historical texts of all nations, is it fair for anyone to claim that religion is opposed to knowledge and sciences? God forbid! Soon you shall see the Baha'is become foremost among the learned in all sciences and arts, and they shall raise the banner of knowledge and learning to the highest heaven. They shall become the center of great discoveries and the source of endless inventions. And this is not difficult for God to accomplish.

11 حال با وجود این دلائل باهره و براهین قاطعه که بنصوص جمیع تواریخ امم ثابت آیا انصافست که کسی بر زبان راند که دین مخالف آئین معارف و علوم است استغفر الله عن ذلک عنقریب خواهید دید که بهائیان در جمیع علوم و فنون سرحلقه دانایان گردند و کوس علم و دانش را در اوج اعلی زنده مرکز اکتشافات عظیمه شوند و مصدر اختراعات نامتناهی گردند و لیس ذلک علی الله بعزیز

- 12 And upon you be the Most Glorious Glory.

12 و علیکم البهاء الأبهی

BBBD.041-045, VUJUDE.155.14x

INBA75:063x, BRL_DAK#0638, MKT2.105, MILAN.126, AKHA_106BE #07 p.07x, AMK.025-029, DWNP_v5#01 p.002-003x, BCH.204x, ADH2_1#48 p.073x, MJMJ1.063x, MMG2#311 p.349x, MJH.022x, YHA1.430x, VUJUD.140-141x

AB06198

To: Brittingham, James F et al.

Date: 1907-Oct-07

- 1 O ye two honourable souls!

1 ای دو نفس محترم

- 2 Your letter was received and its contents noted. My heart was saddened to learn that those two respected persons, who were even as one soul, should now be separated and their affection turned into estrangement.

2 نامه شما رسید و مضمون معلوم و قلب محزون گردید که آن دو شخص محترم که حکم یک نفس داشته اند از یکدیگر جدا شوند و الفت بکلفت انجامد

- 3 Although divorce is permissible, yet it is strongly abhorred and condemned in the sight of God. Divorce may only take place when no alternative is left, when the two parties feel aversion for each other and are in torment. Now, if such is the case, perform the divorce. However, after divorce is decided upon, ye must wait for one year for it to be effected. Should affection

3 هر چند طلاق جائز ولی عندالله بسیار مبغوض و مذموم طلاق در صورتیکه هیچ چاره نماند و طرفین از یکدیگر بیزار گردند و در عذاب باشند جائز و واقع گردد حال اگر چنین است طلاق مجری دارید ولی بعد از تقرّر طلاق یک سال باید صبر نمود تا مبرم گردد اگر در بین این یک سال

be renewed during this year of separation, it would be highly pleasing.

جدائی دوباره الفت شود بسیار محبوبست

4 The Glory of Glories rest upon you both!

4 و علیکا البهاء الابهی ع ع

5 If divorce taketh place, the spiritual love and affection between you should increase, and ye should become like a brother and sister.

5 در صورتیکه طلاق واقع شود محبت و الفت روحانی باید ازدیاد یابد حکم برادر و خواهر یابید

BRL_ATE#058

BRL_DAK#0230

AB02658

To: Baha'is of Denver, CO

Date: 1907-Oct-09

1 O servants of God and handmaids of the Lord! Think not that ye are forgotten for even a moment. 'Abdu'l-Baha maketh mention of you at all times with the utmost love and kindness, and supplicateth at the Threshold of God for His aid and favour, that invisible assistance may be vouchsafed unto you and the effusions of His grace may encompass you. May the friends in that region burn brightly even as candles, and the handmaids of the Merciful shine forth like unto stars. May they illuminate that country and make that land into a delectable paradise. May they proffer the wine of guidance and exhilarate them that yearn after the Realm of Glory. May they open the doors of the school of the spirit and be instructed by the heavenly Teacher in the mysteries of the love of God. May they associate with each other in utter humility and achieve spiritual communion. May they, each and all, sacrifice their lives and possessions for others and be kind to all the inhabitants of the world. May they rend asunder the veil of estrangement and consort with all people in unity. May they show trustworthiness even to the treacherous and love even to the oppressor. May they consider enemies as friends and regard strangers as comrades. These are the counsels and exhortations of God.

1 ای بندگان حق و کنیزان الهی همچو گمان منمائید که دقیقه‌ای فراموش گردید همواره عبدالبهاء در نهایت محبت و مهربانی ذکر شما نماید و از درگاه احدیت طلب عون و عنایت کند تا مدد غیبی رسد و فیوضات لاریبی رخ بگشاید یاران آن دیار مانند شمع برافروزند و اماء رحمن بمثابة نجوم بدرخشند آن کشور را منور نمایند و آن اقلیم را جنت النعم کنند صهای هدایت بنوشانند و مشتاقان ملکوت ابی را سرمست کنند دبستان روحانی بگشایند و از ادیب عشق اسرار محبت الله پیاموزند بیکدیگر در نهایت خضوع پیامیزند و الفت روحانی حاصل نمایند هر یک جان و مال فدای دیگران نماید و هر کس بعموم اهل جهان مهربان باشد پرده پیگانگی بدرند و با جمیع خلق پیگانگی آمیزش نمایند حتی خائنان را امین باشند و ظالمان را محبت کنند و دشمنان را دوست شمردند و پیگانگان را آشنا پندارند اینست نصایح و وصایای الهی

2 O friends! O handmaids of the Merciful! In gratitude for this most great guidance, associate with all people in the utmost joy and gladness, so that the eye of God's favour may be turned towards you. Be not saddened by any calamity nor grieved by any trial. Remain firm and steadfast until your cherished hope may at last be realized and your highest wish fulfilled before the eyes of the world. Blessed are ye by the grace of your Lord,

2 ای یاران ای اماء رحمن بشکرانه هدایت کبری در نهایت فرح و سرور با خلق محشور شوید تا منظور نظر عنایت گردید از هیچ بلائی محزون نشوید و از هیچ امتحانی دلخون نگردید ثبات و استقامت نمائید تا عاقبت دلب آرزو شاهد انجمن

the Most Merciful! The Glory of God, the All-Glorious, rest upon you all, man and woman alike.

گردد و منتهای آمال جلوه نماید طوبی لكم بفضل
ربكم الرحمن و عليكم و عليهم البهاء الله الأبهی

BRL_ATE#173, TAB.593-594, BSTW#069, BSTW#077

BRL_DAK#0715, NJB_v01#14 p.001

ABU2607

Words to Aline Shane-Devin spoken on 1907-Oct-14 in Akka

Question/topic: Is it right to address prayer to a Manifestation of God?

Q. Is it right to address prayer to a Manifestation of God?

A. It is as difficult for the human mind to understand the Essence of God as for the watch to understand its maker, but through the Manifestations it becomes easier to understand His Spirit and therefore to draw near it. Otherwise, we must form for ourselves a mental conception of God, which may be a false one. The only test of its truth lies in the influence this conception has upon our lives; if it makes us kind and loving in our relations with our fellow-men, we may know it is a true one. In other words, it must produce in our hearts a love of God, which must be transmuted into love for man.

SW_v08#10 p.136x, PN_1907 p016

ABU2909

Words to Aline Shane-Devin spoken on 1907-Oct-14 in Akka

Asked about the difference between soul and spirit, He replied:

“The spirit results from the union of body and soul; this spirit becomes immortal, always remaining with the soul and forming for it, after death, a sort of ethereal body.” He added - “There is a human and a divine spirit, the latter coming through knowledge of and belief in God. The human spirit is superior to the body and struggles with it for control of the soul: when it succeeds, the soul becomes heavenly, when the body obtains the control, the soul becomes degraded.”

SW_v14#01 p.009x, PN_1907 p016

ABU3408

Words to Aline Shane-Devin spoken on 1907-Oct-14 in Akka

Question/topic: Is intermarriage between different races right and advisable?

Asked if intermarriage between different races was right and advisable, He replied:

“Yes. As in the vegetable world the best results are obtained when one kind of fruit is grafted on another, so in the human family, the best and strongest children are obtained by intermarriage between different races.”

PN_1907 p018, PN_unsorted p023

ABU3542

Words to Charlotte Bingham, spoken on 1907-Oct-14 in Akka

Question/topic: Was Baha'u'llah of the blood of Abraham?

I inquired as to the genealogy of Bahaiuillah, and ‘Abduil-Baha said that He was of Abrahamis blood—not through Isaac or Ishmael, but through one of his other sons by Katurah by whom he had six sons. (See Joesphus).

PN_1906 p109, PN_1907 p018, PN_unsorted p023

ABU3549

Words to Aline Shane-Devin spoken on 1907-Oct-14 in Akka

Question/topic: Can disembodied souls communicate with embodied ones?

Asked if disembodied souls could communicate with embodied ones, He replied:

“Yes, but they do not do it through medums nor in material ways, but in spiritual ways.”

PN_1907 p017

ABU3491

Words to Aline Shane-Devin spoken on 1907-Oct-14 in Akka

Question/topic: Was Jesus immaculately conceived?

Asked if Jesus was immaculately conceived, He answered:

“It is not impossible that He should have been, though it is not necessary that all Manifestations should come in that way.”

PN_1907 p018, PN_unsorted p023

ABU3611

Words to Aline Shane-Devin spoken on 1907-Oct-14 in Akka

Question/topic: Is each new born soul newly created?

Q. Is each new born soul newly created?

A. Yes: every soul has a beginning, but, once created is immortal.

PN_1907 p016

ABU3584

Words to Aline Shane-Devin spoken on 1907-Oct-14 in Akka

Question/topic: Is it right to pray to you?

Q. Is it right to pray to you?

A. No! Not to me, but to the Glory of God (Baha'u'llah) whose Light I reflect.

PN_1907 p016

ABU3577

Words to Aline Shane-Devin spoken on 1907-Oct-14 in Akka

Question/topic: What is the punishment that awaits those who have refused to accept the knowledge and light of God? Will this condition be eternal?

Q. What is the punishment that awaits those who have refused to accept the knowledge and light of God?

A. Their punishment will be a deprivation of God.

Q. Will this condition be eternal?

No, for God's Mercy is never wearied.

PN_1907 p016

ABU3616

Words to Aline Shane-Devin spoken on 1907-Oct-14 in Akka

Question/topic: [Asked how men who do not know God could feel it to be a punishment to be without that knowledge]

No man can be happy without God, though he may not know why he is miserable.

SW_v07#16 p.161, PN_1907 p017

ABU3625

Words to Aline Shane-Devin spoken on 1907-Oct-14 in Akka

Question/topic: Do the dead pass entirely away from the earth, losing all consciousness of and interest in the people and affairs of the world?

Q. Do the dead pass entirely away from the earth, losing all consciousness of and interest in the people and affairs of the world?

A. No, the dead retain both interest in and remembrance of those they love.

SW_v14#02 p.037, PN_1907 p017

ABU3578

Words to Aline Shane-Devin spoken on 1907-Oct-14 in Akka

Question/topic: Does the Baha'i Revelation teach reincarnation?

Q. Does the Baha'i Revelation teach reincarnation?

A. No. A soul, once freed from its body, never again takes shape in this world.

PN_1907 p017

ABU3585

Words to Aline Shane-Devin spoken on 1907-Oct-14 in Akka

God has made all mankind of one family; no race is superior to another.

PN_1907 p017

ABU3579

Words to Aline Shane-Devin spoken on 1907-Oct-14 in Akka

Question/topic: Is a soul ever annihilated?

Q. Is a soul ever annihilated?

A. No. It will be placed in different conditions by God's Mercy, and will eventually progress.

PN_1907 p018, PN_unsorted p023

ABU3530

Words to Mrs Bingham and Mrs Devin, spoken on 1907-Oct-15 in Akka

Question/topic: Was Jesus Christ the first Universal Manifestation?

He said there were two kinds of Manifestations, local like Isaiah, and universal, like Jesus Christ. I asked if we knew of any universal Manifestation previous to Christ Jesus. He said, "Yes, Melchisedec," and that Melchisedec was the one who taught Abraham about God and through Abraham there came the "School of the Prophets," who guided the Hebrew race in spiritual truths, that Jesus Christ could be born to them.

PN_1906 p109, PN_1907 p018, PN_unsorted p023

ABU3505

Words to Aline Shane-Devin spoken on 1907-Oct-15 in Akka

Question/topic: Was Baha'u'llah subject to earthly potentates?

Asked if Baha'u'llah was subject to earthly potentates, 'Abdu'l-Baha said:

"Yes, in Persia to the Shah, in Turkey to the Sultan, though in reality He was not subject to any, for, though his body was in prison, his Spirit was in Heaven."

PN_1907 p018, PN_unsorted p023

ABU3386

Words to Aline Shane-Devin spoken on 1907-Oct-16 in Akka

Question/topic: Is it necessary to believe in all the Manifestations?

In the course of a short conversation this morning with 'Abdu'l-Baha, we asked if it were necessary to believe in all the Manifestations, and in reply He quoted the words of Jesus to the Pharisees:

“Had ye believed in Moses, ye would also believe in me” adding,
 “If a king send many different governors to rule a city, and the
 people obey all but the last one, it will be to the king as though
 they disobeyed all.”

PN_1907 p019, PN_unsorted p023

ABU3550

Words to Aline Shane-Devin spoken on 1907-Oct-16 in Akka
Question/topic: Is it ever right to rebel against an earthly ruler?

Asked if it were ever right to rebel against an earthly ruler, He
 replied:

“Yes, if he deals unjustly and tyrannically with his people he
 forfeits the right to govern them.”

PN_1907 p019

AB00092

To: Paul Kingston Dealy, in Fairhope, AB
Date: 1907-Nov

- 1 O faithful servant of the Most Glorious Beauty! Your letter was received and its contents understood. Through God's grace, there is renewed hope that you will be assisted with mighty confirmation, that your tongue will open in praise and glorification of the Ancient Lord, that you will chant the verses of guidance and raise the banners of righteousness, that you will cause commotion in all regions, become an embodied spirit and a luminous form, a radiant lamp and a brilliant star. Be hopeful of the gifts of the Most Glorious Beauty, for He makes dust luminous, transforms stone into precious gems, makes clay into gleaming pearls, and black rock into priceless diamonds.

1 ای بندهٔ صادق جمال اِهی مکتوب آنجناب
 واصل و مضمون واضح گشت از فضل حق
 امید جدید است که بتأیید شدید موفق گردی
 و لسان بحامد و نعوت رب قدیم بگشائی آیات
 هدی ترتیل ثنائی و ربایات تقی برافرازی ولوله
 در آفاق اندازی روح مجسم گردی و نور مصور
 شوی شمع ساطع گردی و نجم بازغ شوی از
 مواهب جمال اِهی امیدوار باش زیرا خاک را
 تابناک نماید و سنگ را گوهر خوشترنگ فرماید
 خزف را لؤلؤ لآلء کند و سنگ سیاه را الماس
 گرانها فرماید

- 2 Regarding your question about verse 26 of Daniel chapter 9
 - although verse 24's meaning became clear, verse 26's reality

2 در خصوص آیهٔ ۲۶ از اصحاب تاسع دانیال
 سؤال نموده بودید که هرچند آیهٔ ۲۴ معنیش

remained unknown. O kind friend, know that four royal decrees were issued for the restoration and building of Jerusalem. The first was Cyrus's decree issued in 536 BC (Book of Ezra chapter 1). The second decree was from Darius in 519 BC (Ezra chapter 6). The third decree was from Artaxerxes in the seventh year of his reign, 457 BC (Ezra chapter 7). The fourth decree was from Artaxerxes in 444 BC (Nehemiah chapter 2). Daniel's reference is to the third decree. Christ lived thirty-three years. When we add this number 33 to 457, it equals 490, which completes the seventy weeks. Additionally, in verse 25 it mentions seven weeks and sixty-two weeks, and then the final week completing the seventy, in the midst of which the sacrifice was fulfilled through Christ's martyrdom.

واضح شد اما آیه ۲۶ هنوز حقیقتش مجهول ای یار مهربان بدان که چهار امرنامه از ملوک در تجدید و بنای اورشلیم صادر اول امر کورش است که در ۵۳۶ قبل میلاد صادر شد (کتاب عزرا فصل اول) امرنامه ثانی از داریوس است که در تاریخ ۵۱۹ قبل از میلاد واقع (عزرا فصل ششم) امر ثالث از ارتخشستا در سنه ۴۵۷ قبل از میلاد (عزرا فصل ۷) امر رابع از ارتخشستا ۴۴۴ قبل از میلاد (نحمیا فصل دوم) و مراد دانیال امر ثالث است حضرت مسیح سی و سه سال زندگی نمودند چون این عدد ۳۳ را بر عدد ۴۵۷ بیفزائیم ۴۹۰ میشود این هفتاد هفته است تمام و ایضاً در آیه ۲۵ نیز هفت هفته و شصت و دو هفته بیان میفرماید و بعد هفته اخیر است که تمام سبعین است که در وسط آن ذبحه بشهادت حضرت مسیح منتهی شد

- 3 The detail is that two dates are mentioned: One dating from Artaxerxes' decree to Ezra to build Jerusalem until Christ's ascension, which is seventy weeks; and a second dating from the completion of Jerusalem's construction until Christ's ascension, which is sixty-two weeks. For the renewal of Jerusalem's construction took seven weeks' duration, each day being one year - meaning it was completed in the seventh week. From the date of completing the Temple's construction until Christ's ascension was sixty-two weeks, and in the sixty-third week which followed, Christ ascended. These seven weeks were the duration of Jerusalem's reconstruction. Thus when you take the starting date from Artaxerxes' decree, it becomes seventy weeks, and when you take the starting date from the completion of Jerusalem's construction, it becomes sixty-two weeks, and in the midst of the sixty-third week, the sacrifice was fulfilled through His martyrdom.

3 و تفصیلش اینست که دو تاریخ بیان میفرمایند یک تاریخ بدایتش صدور امر از ارتخشستا برای عزرا بنای اورشلیم و نهایتش صعود حضرت مسیح و آن هفتاد هفته است و تاریخ ثانی بدایتش از اتمام و اكمال بنای اورشلیم است تا صعود مسیح شصت و دو هفته است زیرا تجدید بنای اورشلیم هفت هفته امتداد یافته که هر روزی یکسالست یعنی در هفته هفتم تمام شد و از تاریخ اتمام بنای بیت تا صعود مسیح شصت و دو هفته و در هفته شصت و سیم که متصل بآنست و در عقب آن صعود مسیح است این هفت هفته مدت بنای تجدید اورشلیم است پس چون بدایت تاریخ را صدور امر از ارتخشستا نمائی هفتاد هفته میشود و چون بدایت تاریخ را از اتمام و انتهای بنای اورشلیم گیری شصت و دو هفته شود و در هفته شصت و سه در وسط آن ذبحه بشهادت حضرت منتهی شد

- 4 O divine servant! I am aware of your hardships and trials. There is wisdom in this, and you yourself will later understand. Now you must exercise the utmost patience and forbearance. These hardships and difficulties will pass away and a time of joy will come. These trials and tribulations are not due to your shortcomings, but arise from consummate wisdom.

4 ای بنده الهی بر مشقّات و بلاهای تو مطلعم این را حکمتی است و بعد خود شما مطلع خواهید شد حال باید که نهایت صبر و تحمل را مجری دارید این مشقّات و زحمات زائل گردد و وقت خوشی پیش آید و این بلاها و مصائب از قصور شما نیست ولی از حکمتهای بالغه است

- 5 Concerning the matter of spiritual discoveries that you mentioned, the human spirit has a comprehensive power over the realities of things. All that you observe of crafts, wonders, effects and discoveries was once in the realm of the unseen and was a hidden matter. The human spirit discovered that hidden secret and brought it from the realm of the unseen to the world of being. For example, steam power, photography, phonography, telegraphy, mathematical problems - all of these were once hidden secrets and protected mysteries. The human spirit discovered these concealed secrets and brought them from the unseen to the visible realm. Thus it is evident that the human spirit has comprehensive power and control over the realities of things, and discovers secrets hidden in the realm of this world. But the Divine Spirit discovers divine realities and universal mysteries in the heavenly realm. I hope that you will be assisted by the Divine Spirit so that you may discover the mysteries of the heavenly realm and become aware of the secrets of this earthly world.
- 6 As for your question about verse 30 in chapter 14 of the Book of John, where Christ said "I will not talk much with you: for the prince of this world cometh, and hath nothing in me" - the prince of this world is the Blessed Beauty, and "hath nothing in me" means that after Me all will receive bounties from Me, but He is independent and will not receive bounty from Me, meaning He is free from need of My bounty.
- 7 Regarding your question about the discovery of spirits after releasing their bodies - certainly that world is a world of discovery and vision, for the veil will be lifted and the human spirit will behold souls above, below and equal to its station. The example is that when man was in the world of the womb, his sight was veiled and all things were hidden. When he was born from the world of the womb and came to this world, this world is, in relation to the world of the womb, a world of discovery and vision. Therefore he beholds all things with his outward sight. Similarly, when he departs from this world to the other world, whatever was hidden in this world will be revealed in that world. In that world he will perceive and behold all things with the eye of insight. He will behold his peers and equals, those above him and those below him.
- 5 در خصوص مسئلهٔ اکتشافات روحیه بیان نموده بودید روح انسانی قوهٔ محیطه بر حقائق اشیاست جمیع آنچه مشاهده میکنی از صنایع و بدایع و آثار و کشفیات وقتی در حیز غیب بوده و امر مکنون روح انسانی کشف آن سر مکنون نموده و آنرا از حیز غیب بعالم شهود آورده مثلاً قوهٔ بخاریه فتوغراف فیکراف تلغراف مسائل ریاضیه جمیع اینها وقتی سر مکنون و رمز مصون بوده روح انسانی کشف این اسرار پنهان نموده و از غیب بشهود آورده پس معلوم شد روح انسانی قوهٔ محیطه است و تصرف در حقائق اشیا دارد و کشف اسرار مکنون در حیز ناسوت میکند اما روح الهی کشف حقائق الهیه و اسرار کونیه در حیز لاهوت مینماید امیدوارم که موفق بروح الهی گردی تا کشف اسرار لاهوت شوی و واقف باسرار ناسوت
- 6 و سؤال از آیه ۳۰ در فصل ۱۴ از کتاب یوحنا نموده بودید که حضرت مسیح فرموده دیگر با شما بسیار صحبت نخواهم نمود چه که مالک این دنیا میآید و هیچ چیز در من ندارد مالک دنیا جمال مبارک است و هیچ چیز در من ندارد معنیش اینست که بعد از من کل از من مستفیضند اما او مستقل است و از من فیض نگیرد یعنی مستغنی از فیض من است
- 7 و اما سؤال از کشف ارواح بعد از خلع اجسام نموده بودید البته آن عالم عالم کشف و شهود است زیرا حجاب از میان برخیزد و روح انسانی مشاهدهٔ نفوس مافوق و مادون و هم‌رتبه را مینماید مثالش انسان وقتی که در عالم رحم بود حجاب در بصر داشت و جمیع اشیا مستور چون از عالم رحم تولّد شد باینجهان آمد اینعالم بالنسبه بعالم رحم عالم کشف و شهود است لهذا مشاهدهٔ جمیع اشیا را ببصر ظاهر مینماید بهمچنین چون از این عالم بعالم دیگر رحلت کرد آنچه در اینعالم مستور بوده در آنعالم مکشوف گردد در آن عالم بنظر بصیرت جمیع اشیا را ادراک و مشاهده خواهد نمود اقران و امثال و مافوق خود و مادون خویش را مشاهده خواهد کرد

- 8 As for the equality of spirits in the highest realm, this means that the spirits of believers at the time of their appearance in the physical world are equal, and all are good and pure. But in this world they will attain distinction - some will achieve the highest station, some will seek a middle range, or remain at the beginning levels. This equality is at the beginning of existence, and this distinction comes after ascension.
- 9 Concerning Sa'ir that you inquired about, Sa'ir is a place located near Nazareth in Galilee.
- 10 And as to the words of Job, who says in Chapter 19, verse 25/27, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth," the meaning here is that I shall not be forsaken, for I have a redeemer and protector, and my helper and supporter shall ultimately be made manifest. And although my body has grown weak and worms have appeared therein, I shall thereafter find healing and with mine own eyes, that is, with my own insight, shall I behold Him. These words were uttered after he was reproached, and he himself made mention of his afflictions, and since worms had appeared in his body due to the severity of his illness, he wished to say that he would be healed of all ailments and would, in this very body, behold his redeemer with his own eyes.
- 11 And as for the woman who will flee into the wilderness, mentioned in the twelfth chapter of the Book of Revelation - "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet" - this woman signifieth the Law of God, for in the terminology of the Holy Books, it is a metaphor for the Law of God, which is here expressed as a woman. And the two luminaries, the sun and the moon - that is, the Turkish and Persian kingdoms - are under the shadow of the Law of God. The sun is the emblem of the Persian state, and the moon, being a crescent, is the emblem of the Turkish state. And the twelve crowns are the twelve Imams who, like the apostles, supported the Religion of God. And the man child is the Beauty of the Adored One, who was born of the Law of God. Then it is said that the woman fled into the wilderness, meaning that the Law of God was transferred from Palestine to the Arabian desert, where it remained for one thousand two hundred and threescore days, that is, until the Day of the Manifestation of the promised Son. And it is
- 8 و اما تساوی ارواح در عالم اعلی مقصود اینست که ارواح مؤمنین در وقت ظهور در عالم جسد متساویند و کل طیب طاهر اما در این عالم امتیاز پیدا خواهند کرد بعضی مقام اعلی یابند و بعضی حد اوسط جویند و یا در بدایت مراتب مانند این تساوی در مبدء وجود است و این امتیاز بعد از صعود
- 9 و در خصوص ساعیر مرقوم نموده بودید ساعیر محلیست در جهت ناصره در جلیل واقع
- 10 و اما در خصوص بیان ایوب که در آیه ۲۵ / ۲۷ در فصل ۱۹ میفرماید اما من دانستم که ولی من زنده است و عاقبت بر زمین قیام خواهد نمود ولی در اینجا مراد اینست که من مخدول نخواهم ماند و ولی و ظهیر دارم و ناصر و معین من عاقبت ظاهر خواهد گشت و حال باوجود آنکه جسم ضعیف گشته و کرم افتاده بعد از این شفا خواهم یافت و باین چشم خود یعنی بصیرت خویش او را خواهم دید این بیان بعد از آنست که او را ملامت نمودند و خود او نیز از صدمهء بلایای خویش ذکر نمود و چون بجسدش از شدت مرض کرم افتاده بود خواست بفرماید که من از جمیع امراض شفا خواهم یافت و در همین جسد بچشم خود ولی خود را خواهم دید
- 11 و اما زنیکه به بیابان خواهد رفت در مکاشفات یوحنا در اصحاح ثانی عشر مذکور و علامتی عظیم در آسمان ظاهر شد زنیکه آفتاب را در بر دارد و ماه زیر پاهایش مراد از این زن شریعت الله است زیرا باصطلاح کتب مقدسه نگایه از شریعت الله است که در اینجا تعبیر بزین شده است و دو کوکب شمس و قمر یعنی دو سلطنت ترک و فرس در ظل شریعت الله هستند شمس علامت دولت فرس است و قمر که هلال باشد علامت دولت ترک و دوازده اکیلی دوازده امامند که مانند حواریین تأیید دین الله نمودند و ولد مولود جمال معبود است که از شریعت الله تولد یافته بعد میفرماید که آن زن فرار به بریه کرد یعنی شریعت الله از فلسطین بصحرای حجاز انتقال نمود و در آنجا هزار و دویست شصت سال اقامت کرد یعنی تا یوم ظهور ولد موعود و این

known that in the Holy Book each day representeth one year.
And upon thee be greetings and praise.

معلومست که در کتاب مقدس هر روز عبارت
از یکسالست و عليك التحيّة و الثناء

SWAB#145x, BSC.492 #946x, SW_v08#08 p.097x, PN_1906 p097

INBA89:273, MKT3.402, MNMK#149
p.277x, MMK1#145 p.166x, AVK2.248.11x

AB01448

To: Mahmud Kirmani

Date: 1907-Nov-12

1 My Lord, my hope, my highest desire, Thou who art My Helper
and My Succourer!

1 ربّ و رجائی و غایه منای و مغیثی و معینی

2 With my heart ablaze with the fire of Thy love, My breast in-
spired by the remembrance of Thy beauty and gladdened by
the signs of Thy knowledge, I call upon Thee to enable this
Thy servant to enjoy at all times the fulfilment of his greatest
hopes. He is detached from all else save Thee, attracted to
the heaven of Thy beauty, and self-effacing before the realm
of Thy glory. Ordain for him servitude at Thy sanctified, far-
stretching threshold, and service, with love and faithfulness,
to the court of Thy sincere friends. O My Lord, he is, verily,
devoted to Thy Faith, hath cleaved to the firm Cord, and hath
drunk from pure spring waters, and from the fountain-head of
certitude. Cause him to be, O My God, a firmly rooted tree
whose boughs are luxuriant and ever weighed down with fruit,
flourishing, succulent, fresh and blooming through the down-
pouring of the clouds of Thy loving-kindness. Verily, Thou art
the Generous, the All-Glorious, the Loving.

2 ادعوك بقلب متأجج بنار محبتك و صدر یختلج
فيه ذكر جمالك و ينشرح بآيات معرفتك ان
تؤيد عبدك المنقطع عن سواك المنجذب الى
ملكوت الجمال المتذل لدى جبروت الجلال على
التّمع بأعظم الآمال في كلّ الأحوال و تقدّر
له عبودية عتبتك المقدّسة الشّاسعة الأرجاء و
خدمة فناء احبائك المخلصين في الحبّ و الوفاء
ربّ انه مخلص لك في الدين و متشبث بالحلل
المتين و متجرّع من ماء معين و مترشّف من عين
اليقين فاجعله يا الهی شجرة ثابتة الأصل نابتة الفرع
دائمة الأكل زاهية ريانة خضلة نضرة برشحات
سحاب عنايتك انك انت الكريم العزيز الودود

3 O thou who art steadfast in the Covenant! Karbala'i
Asadu'llah hath obtained permission to attain our presence.
Convey, moreover, unto Aqa Muhammad-Hasan, on behalf of
'Abdu'l-Baha, the utmost love and longing, and say: Thou
hast found thine opportunity and hast arisen to proclaim
the Cause of the Lord God. Now is the time to make
Kirman, through the breaths of the All-Merciful, the envy
of the Paradise of Ridvan, for the capacity of that region is
boundless, and its people have acquired the receptivity to
hearken unto the Word of God. For those two well-known
persons were even as clouds veiling the effulgence of the Sun
of Truth; but now those clouds have been scattered and have
vanished away. Assuredly, the radiant beams of the heavenly

3 ای ثابت بر پیمان جناب کربلائی اسدالله اذن
حضور دارند و جناب آقا محمد حسن علیه بهاء
الله را از قبل عبدالهّاء نهایت حبّ و اشتیاق
ابلاغ نما و بگو میدان یافتی و بتبلیغ امر حضرت
یزدان شتافتی وقت آن است که کرمان را
بنفحات رحمان غبطه جنت رضوان نمائی زیرا
استعداد در آن سامان بی پایان است و قابلیت
اصغاء کلمه الله حاصل نموده اند زیرا شخصین
معهودین مانند سحاب مانع از اشراق شمس
حقیقت بودند حال آن دو سحاب منکشف
گشت و غائب شد البته پرتو نورانی کوکب
رحمانی بر آن صفحات بتابد و آیات ینات ظاهر
و آشکار گردد

Orb of the Merciful shall shine upon those lands, and the clear and manifest verses shall be revealed and made evident.

4 A letter addressed to Aqa Mirza Ahmad Mudarris hath been written and is enclosed herein. Deliver it. Thou hadst also written concerning the establishment of a Spiritual Assembly. This is most agreeable. I cherish the hope that they may be aided and confirmed. Strive, as far as thou art able, to draw the Yahya'is, with the utmost love and kindness, and with persuasive proofs and convincing arguments, unto the right hand of the mercy of God, and to guide them aright.

5 Thou hadst inquired concerning the question of constitutional government. We have no intervention in political affairs; nay rather, our concern is with the heart and the soul, and our endeavor is to exalt moral character and to guide souls unto the horizon of divine guidance. Yet if a person be elected, he must serve in the assembly with sincerity and faithfulness. And upon thee be the Most Glorious Splendor.

4 نامه‌ی بجناب آقا میرزا احمد مدرّس مرقوم شده در جوف است برسانید و در خصوص تأسیس محفل روحانی مرقوم نموده بودید بسیار موافق امیدوارم که مؤید و موفق گردند تا بتوانید حضرات یحیائی را بنهایت محبت و مهربانی و دلائل و براهین مقنعه بپین رحانیت کشید و هدایت فرمائید

5 از مسئله مشروطه سؤال نموده بودید ما را در امور سیاسیه مداخله‌ی نه بلکه کار بدل و جان داریم و در تحسین اخلاق کوشیم نفوس را بافق هدی دلالت نمائیم و اگر چنانچه نفسی را انتخاب نمایند باید در انجمن خدمت بصدافت نمایند و علیک البهاء الأبهی

AMK.034-035

AB02407

To: Ibn-i-Abhar, in India

Date: 1907-Nov-12

1 O Herald of the Covenant! Your letter of 6 Sha'ban arrived and its contents brought complete joy, for it was evidence of the attainment of healing and comfort of body and soul of that kind friend. Although this journey has dangers, for it involves being away from home and hardship and difficulty, yet I hope its result will be the manifestation of bounty and become a magnet for grace and favor. In India it is the beginning of establishment, therefore it has some difficulty, but once the foundation is laid, the light of guidance will shine with perfect ease and comfort and "thou shalt see men enter the religion of God in troops" will be fulfilled. The point is that although the hardship is severe, yet it will lead to the attainment of new bounty. Therefore, with utmost steadfastness and dignity resist the denial and pride of the ignorant. Do not be disheartened or dismayed. With a pure heart, be patient and forbearing toward the pride and arrogance of the evil divines, for eventually this bitterness will become sweet and the bitterness of this patience will become like sugar and the flames

1 ای منادی پیمان نامه ۶ شعبان واصل و از مضمون سرور کامل گردید زیرا دلیل بر حصول شفا و راحت جسم و جان آن یار مهربان بود این سفر هرچند خطر دارد زیرا غربت است زحمت است مشقت است ولی امیدوارم نتیجه اش ظهور موهبت گردد و مغناطیس فضل و عنایت شود در هندوستان بدایت تأسیس است لهذا قدری مشقت دارد ولی چون اساس وضع گردد بکمال راحت و آسانی نور هدایت بتابد و رأیت الناس یدخلون فی دین الله افواجا تحقّق یابد مقصود اینست اگر چنانچه تعب شدید است ولی سبب حصول فضل جدید گردد لهذا در نهایت استقامت و متانت انکار و استکبار نادانانرا مقاومت نما دلتنگ مشو و ملال میار کبر و غرور علمای شرور را بقلب سلیم صبر و تحمل نما زیرا عاقبت این تلخ شیرین گردد و مرارت این

of this hellish fire will be transformed into a spring of water. Soon you will observe that this journey was an enduring glory and a bounty from the Lord. Convey to all the friends the Most Glorious Greetings. The letters you had requested have been written and are enclosed with this letter.

صبر شکرین شود و لیب این نار بحیم مبدل به
ماء معین گردد عنقریب ملاحظه خواهی نمود
که این سفر عزّت پایدار بود و موهبت حضرت
پروردگار جمیع یاران را تحت ابدع ابهی ابلاغ دار
مکاتیبی که خواسته بودی مرقوم گردید و در
طی این مکتوب است ع ع

- 2 For some time physical weakness had taken hold and prevented spiritual writing and utterance, therefore the reply to the letter was delayed. Now that the illness has somewhat improved, I immediately began writing. As for the replies to the letters of Ali-Qabl-i-Akbar, they were all answered, but he is impatient - when the reply to a letter is slightly delayed, it appears to him as a great delay.

2 چندی بود که ضعف جسمانی مستولی بود و
مانع از تحریر و تقریر روحانی لهذا جواب نامه
تأخیر افتاد حال چون بیماری اندکی خفّت یافت
فوراً بتحریر پرداختم اما جواب نامه های جناب
علی قبل اکبر کلّ داده شد اما ایشان عجله دارند
چون مکتوبی جوابش اندکی تأخیر افتد بنظر
ایشان بسیار تأخیر آید

BRL_DAK#0149, MMK6#617, YIA.276

AB02592

To: Munshi, Abbas Khan et al., in Kirman

Date: 1907-Nov-12

- 1 O ye who are attracted by the divine fragrances! It is understood that a Spiritual Assembly has been adorned with those heavenly souls and a divine gathering has been established in that region. This news had an effect upon hearts and became a cause of joy. Supplications and entreaties were made at the Threshold of Oneness that He may assist and confirm those souls in servitude to the Sacred Threshold and service to the Merciful Court. This indeed is the great bounty, the profound grace, the mighty command and the manifest triumph.

1 ای منجذبین بنفحات الله از قرار معلوم محفل
روحانی بآن نفوس رحمانی آراسته گشته و در
آسمان تأسیس انجمن یزدانی شده این خبر در
قلوب اثر کرد و سبب سرور شد بدرگاه احدیت
تضرع و زاری گشت که آن نفوس را مؤید و
موفق بعبودیت آستان مقدّس و خدمت درگاه
رحمانی نماید انّ هذا هو الفضل العظیم و اللطف
العمیم و الأمر العظیم و الفوز المبین

- 2 Insofar as you are able, deal with all peoples and communities with the utmost kindness. Do not be discouraged by the denial and pride of the wicked. Do not become sorrowful. Do not lose hope. Rather, act in the opposite manner - proceed with the utmost love, show forth fellowship, and with sweet words, eloquent speech and clear expression, guide those souls again, direct them again. Do not utter harsh words. Speak with gentle words and "argue with them in the most excellent manner." Show forth divine proof and make clear evidences. If they accept, excellent indeed, and if not, show kindness again

2 تا توانید بجمیع اقوام و طوائف در نهایت مهربانی
معامله نمائید از انکار و استکبار اشرار دلگیر
نشوید غمگین مگردید نویمید نشوید بلکه برعکس
معامله نمائید بنهایت محبت پردازید الفت بنمائید
و بزبان شیرین و حلاوت منطق و براعت بیان و
بلاغت تبیان آن نفوس را باز هدایت کنید باز
دلالت کنید کلمه سخنی بر زبان نرانید بقول
لین پردازید و جادلهم بالتی هی احسن مجری
دارید برهان الهی بنمائید و دلائل واضح کنید اگر

and manifest love. The Word of God is triumphant and the Kingdom of God all-encompassing. Eventually it will encompass all creation and the unity of the human world will pitch its tent at the axis of the world.

- 3 Convey to all the friends the Most Glorious, Most Wondrous greetings. And upon you be the Most Glorious Glory.

پذیرفت فنعم المطلوب وآلا باز مهربانی کنید و محبت بنمائید کلمه الله غالب است و ملکوت الله محیط عاقبت امکانرا احاطه نماید و وحدت عالم انسان در قطب امکان خیمه زند

3 بجمع احباً تحیت ابدع ابهی ابلاغ دارید و علیکم البهاء الأبهی

MKT9.191, MMK6#243

AB02363

To: Nasrullah Baqiruf, in Tihiran

Date: 1907-Nov-26

- 1 O thou who art firm in the Covenant!
- 2 At all times thou art in my thoughts and art present in the gathering of the All-Merciful. In the dark of night I raise my voice in lamentation at the threshold of the All-Merciful Lord, expressing utter helplessness and distress, weeping and crying out in anguish, beseeching infinite confirmations for the friends of East and West, especially for you and your brothers and your illustrious lineage.
- 3 My hope is that this family may ever be the object of gracious favors and shine forth from the horizon of centuries and ages, for the five Sayyids, like the Five of the Cloak, have come beneath the mantle of the King of Names and Attributes. God willing, in the divine realm of the Kingdom of existence they shall become as five celestial bodies and as holy stars rising from the dust and clay. May they forever rise, never to set, in the horizon of the glory of oneness - dawning but never declining. This is through the grace and favor of the Blessed Beauty.
- 4 The evident letter of Jinab-i-Amin is ever filled with mention of you and praise and commendation of your words and deeds. This time too he highly praised your new assistance to the survivors of the distinguished Sadr, that you showed such resolve and offered such aid. I too was delighted and became intoxicated with the wine of the friends' love. I beseech God that you may ever be confirmed and assisted in serving the Sacred Threshold, helping the helpless, and caring for orphans. This is confirmation, this is divine bestowal, this is infinite glory.

1 ای ثابت بر پیمان

2 در جمیع اوقات در خاطری و در محفل رحمانی حاضر و در شبان تیره بدرگاه حضرت رحمان ناله و فغان نمایم و عجز و زاری کنم و جزع و بیقراری نمایم و از برای یاران شرق و غرب رجای تأیید نامتناهی کنم علی الخصوص برای آنجناب و اخوان و سلالهٔ امجاد

3 امید چنین است که آن دودمان مشمول نظر عنایت باشند و از افق قرون و اعصار بدرخشند زیرا سادات خمس مانند خمس آل عبا در ظل رداء ملوک اسماء و صفات درآمدند و در ملکوت وجود جهان الهی انشاء الله سیارات خمس گردند و نجوم باهرهٔ مقدس از جدث و رمس گردند همواره در افق عزت احدیه طالع باشند نه آفل شارق باشند نه غارب و این از فضل و موهبت جمال مبارکست

4 جناب امین را نامهٔ مبین همیشه مملو از ذکر شماسست و نعت و ستایش از رفتار و گفتار شما در این دفعه نیز نهایت تحید از جهت اعانت جدید در حق بازماندگان صدر فرید نموده که چنین همتی نمودند و چنین اعانتی میذول داشتند من نیز مسرور شدم و از بادهٔ محبت یاران مست و مخمور گردیدم از خدا خواهم که همواره بخدمت آستان و اعانت بیچارگان و پرستاری یتیمان موفق

و مؤید باشی اینست تأیید اینست موهبت الهیه
و اینست عزّت نامتناهی

- 5 Convey most wondrous and glorious greetings to all your relatives, especially your distinguished sons and respected kin. And upon thee be the Most Glorious Glory!

5 جمیع متعلّقان علی الخصوص انجال امجاد و
منسوبین محترمین را تحیت ابدع ابهی ابلاغ دار
و علیک البهاء الأبهی

MKT5.167b, KHSK.111-112

AB02997

To: Aqa Mirza Ataullah Sanius-Sultan Atai

Date: 1907-Nov-26

- 1 O faithful friend! You are under the protection and guardianship of the Lord and beneath the shade of the Forgiver's favors. You are the object of His gracious regard and the recipient of the blessings of His Divine Unity. Be confident in 'Abdu'l-Baha's love and be joyful and glad with heart and soul. The assistance that you rendered on my behalf to the survivors of his honor Sadru's-Sudur was most acceptable and beloved. Those children are my survivors and are connected to the court of the Blessed Beauty. Whoever shows consideration to them becomes a recipient of grace. Therefore be confident that in return for this service there is an eternal gift.

1 ای یار وفادار در صون حمایت پروردگاری و
در ظلّ الطاف آمرزگار منظور نظر عنایتی و
مشمول الطاف حضرت احدیت مطمئن بحبّت
عبدالبهاء باش و به جان و دل مسرور و شادمان
گرد اعانتی که در حقّ بازماندگان حضرت
صدرالصدور بالوکاله از من نمودی بسیار مقبول
و محبوب افتاد آن اطفال بازماندگان منند و
منسوب درگاه جمال مبارک هر نفسی در حق
آنها رعایتی نماید مظهر عنایتی گردد لهذا مطمئن
باش که در مقابل این خدمت موهبت ابدیست

- 2 Your uncle who ascended to the Kingdom of Glory, Haji Mirza Kamal, hastened to the presence of the Luminary of the Horizons in Iraq and was honored to be there with his family for some time. Likewise, he who was close to the Desired One, your honored father Mahmud, also attained His presence and became the recipient of His supreme grace. Similarly, you and your brother Mirza Nasru'llah Khan have always been the source of services to the Cause of God and are close to the Divine Court and are from the lineage of "the foremost ones". "The foremost, the foremost - these are they who are brought nigh." And you are excellent followers. And upon you and your brother be the Most Glorious Glory.

2 عموی آنجناب من صعد الی ملکوت الجمال حاجی
میرزا کمال در عراق بحضور نیر آفاق شتافت
و یا اهل و عیال مدتی مشرف بود و همچنین
مقرب حضرت مقصود حضرت ابوی محمود نیز
مشرف گشت و مظهر عنایت کبری شد و
همچنین شما و اخوی میرزا نصرالله خان همیشه
مصدر خدمات بامر الله بوده اید و در درگاه
احدیت مقرب بارگاه و از سلاله سابقون هستید
السابقون السابقون اولئک هم المقربون و انتم نعم
اللاحقون و علیک و علی اخیک البهاء الأبهی
ع ع

- 3 O thou who art near to the Court of the Desired Beauty! Your connection brought much joy and delight. It is hoped that every moment it will be renewed and in the mighty covenant

3 ای مقرب درگاه جمال مقصود انتساب شما بسیار
سبب روح و ریحان گردید امید است که هر دم

become intensified, and each day become more pleasing and better. Be strong and steadfast and full of dignity.

[جدید] گردد [و فی] عهد شدید گردد و هر روز خوشتر و بهتر شود قوی متین باش و پرتکمین

MMK6#526

AB03505

To: *Mirza Muhammad Baqir Khan Shirazi*

Date: 1907-Nov-26

- 1 O my old friend! My desire is to correspond with you every day, write letters and engage in dialogue, but I find neither opportunity nor time. Despite this, I still occasionally write through the trusted messenger and with the abundant praise of Jinab-i-Amin regarding that old friend, so that you may know how close and faithful you are to 'Abdu'l-Baha, that even in the storm of trials He remembers you and recalls your face and character and writes to you.
- 2 The effort you made in helping the survivors of the martyrs in the land of Ya caused boundless joy. I hope that you will always remain protected under the blessed Lote Tree, safe from enemies, delighted by the great glad tidings, engaged in servitude to the Most Great Lord, and accepted at the threshold of the Most Glorious Beauty. May confirmation be intense from every direction and divine success be your companion from every side.
- 3 When I look at you, I see in you the joy of the loved ones who attained the Supreme Companion, His Holiness Aqa Siyyid 'Ali, and the essence of faithfulness who entered the Most Glorious Kingdom, Aqa Ghulam-Husayn Khan, and I smell from you the sweet and fragrant breaths of their love. This is from the grace of your Lord, the Merciful, the Compassionate.
- 4 And upon you be the Most Glorious Glory.

1 ای یار دیرین مرا آرزو چنان که هر روز با تو مخاّبره نمایم و نامه نگارم و بخاطبه پردازم ولی مهلت نیابم و فرصت نبینم باوجود این باز گاه گاهی بواسطهٔ پیک امین و ستایش موفور جناب امین نسبت بآن یار قدیم بتحریر پردازم تا بدانی که در نزد عبدالبهاء چه قدر مقرب و باوفائی که حتی در طوفان بلا ترا بخاطر آرد و یاد روی و خوی تو نماید و نامه نگارد

2 همتی که در اعانت بازماندگان شهدا در ارض یا نمودی سبب سرور بی منتهی شد امیدوارم که همواره در ظلّ سدرهٔ مبارکه محفوظ و مصون از اعدا و محظوظ از بشارت کبری و مشغول بعبودیت حضرت کبریا و مقبول درگاه جمال ابدی باشی تأیید از هر جهت شدید باشد و توفیق از هر طرف رفیق گردد

3 من چون بتو نگرم سرور احبّا من فاز بالرفیق الاعلیٰ حضرت آقا سید علی و جوهر وفا من دخل فی ملکوت الابهی آقا غلامحسین خانرا در تو بینم و نفحات طیبهٔ معطرهٔ محبت ایشانرا از تو استشمام کنم و هذا من فضل ربّک الرحمن الرحیم

4 و علیکم البهاء الابهی

INBA84:324

AB04837*To: Fatimih Ishtihardi**Date: 1907-Nov-26*

- 1 O thou stricken with grief! Be not sorrowful, be not distressed, shed no tears, weep not, scratch not thy face, make no lamentation, and leave not thy heart in sadness. 1 ای مصیبت زده محزون مباش مغموم مگرد سرشک مریز اشک مبار رخ مخراش آه و اینین مکن و قلب را حزین مگذار
- 2 That pure daughter has hastened to the seat of truth with the Mighty, the Powerful, and from this dark and narrow world has winged her flight to the Supreme Concourse. In truth this is cause for joy, not grief, and occasion for gladness, not bitterness. After the ascension of the King of existence, departure from this world of mortality is the greatest gift, especially for those souls who are the manifestation of supreme forgiveness. 2 دختر پاک گهر بمقعد صدق عند عزیز مقتدر شتافت و از اینجهان تاریک و تنگ آهنگ ملأ اعلی نمود فی الحقیقه جای سرور است نه حزن و موقع شادمانیست نه تلخ کامی بعد از صعود ملیک وجود ارتحال از عالم فنا موهبت کبریست علی الخصوص نفوسیکه مظهر مغفرت عظمی هستند
- 3 Convey abundant greetings from this prisoner to the handmaid of God Husniyyih Khanum, the assured leaf Bahiyyih Khanum, and the divine maidservant Jala'iyyih Khanum. 3 امة الله حسنیّه خانم و ورقهء موقنه بهیه خانم و کنیز الهی جلالیه خانم را از قبل این مسجون تحیت موفور ابلاغ دارید
- 4 His honor who has ascended unto God, attained the presence of God, and achieved the bounty of God - your noble father Shaykh Muhammad - is near and immersed in the ocean of forgiveness at the threshold of the Divine Oneness. 4 و حضرت من صعد الی الله و فاز بقاء الله و ادرک موهبة الله ابوی بزرگوار جناب شیخ محمد در درگاه حضرت احدیت مقرب و مستغرق بحر مغفرتست
- 5 And upon you and upon him and upon them be the Most Glorious Glory. 5 و علیک و علیه و علیهنّ البهاء الأبی

INBA17:188, BSHN.140.383, BSHN.144.378,
MHT1b.166, YQAZ.043-044

AB09368*To: Masih Rastigar, in Tihiran**Date: 1907-Nov-26*

- 1 O my true friend! A decisive proof of this claim is that thou hast arisen to serve the children of that kind companion, His Holiness the Chief of Chiefs. This service to children is service to God and servitude at the threshold of the absolutely Self-Sufficient. Therefore, thou art deserving of every kindness and worthy of every gentleness. 1 ای دوست حقیقی من و دلیل قطعی بر این مدعا اینست که بخدمات سلاله یار مهربان حضرت صدرالصدور پرداختی این خدمت اطفال نه خدمت حی است و عبودیت آستان غنی مطلق لهذا مستحق هر عاطفتی و سزاوار هر ملاطفت

- 2 Thou art my partner and portion, and my intimate companion. I am the servant of the friends and the bondsman of the loved ones. And upon thee be the Most Glorious Glory.

2 شریک و سهم منی و انیس و ندیم من من خادم
یارانم و بنده دوستان و علیک البهاء الابهی

TSS.170a, TSS.218

ABU3141

Words spoken in Dec. 1907 in Haifa/Akka

Last night in a dream I witnessed the arrival of a ship at 'Akka. As it dropped anchor, I saw a number of birds in the shape of grenades fly up from the ship and over the city. They soared from one part of town to another, yet the grenades did not detonate, and the birds returned to the ship.

GPB.270, MNYA.358

دیشب خوابی دیدم که بعکا کشتی ای وارد شد
ایستاد ملاحظه شد طیوری چند بشکل دینامیت
از کشتی بلند شده بالاسر شهر پرواز مینمایند و
از این جانب بآن جانب میروند ولی هیچیک از
آن دینامیتها منفجر نشد و دوباره آن مرغان
بکشتی برگشتند

KNSA.258-259

ABU3293

Words to the friends spoken in Dec. 1907 in Akka

The Blessed Beauty has provided the means for the unification of the world of humanity and has removed religious and social conflicts. No longer is a person to be defined by such labels as Jewish or Christian. All are embraced by the effulgence of the Faith, and all dwell beneath the tabernacle of unity.

KHHE.030

جمال مبارک بساط وحدت عالم انسانی
گسترانیده و اختلافات مذهبی و طبقاتی را
مرتفع ساخته دیگر کلیمی و مسیحی در بین
نیست همه بنور ایمان منورند و در ظل خیمه
یکرنگی وارد

KHH1.013 (1.018)

ABU1125

Words to Habib Mu'ayyad around Dec. 1907 in Akka

- 1 [regarding the ancient holy places, He remarked:] All of these were the dwelling-places of the Prophets of old. All of them were blessed by the footsteps of the Divine Manifestations, Who spent their nights fervently praying and beseeching the Almighty for the fulfillment of His promised redemption. All these caves that you see, these are where the Prophets lived. They tread upon every spot of this land. Therefore, every part of this land is hallowed and sacred.

1 تمامش مسکن و ماوای انبیاء است تمامش موطی اقدام انبیاء است انبیاء الهی شبها تا صبح بمناجات و گریه و زاری گذرانیده اند و طلب حاجات میکردند تمام این غارها که ملاحظه مینمائید مسکن انبیاء است قدم بقدم و وجب بوجب موطی اقدام انبیاء است هر ذره خاکش مقدس است
- 2 All these Prophets and the Chosen Ones also longed to witness such a Day as this. They spoke of the Coming of the Lord and the appearance of the Lord of Hosts. They affirmed that the Tabernacle of the Lord would be raised on Mount Carmel, beneath which the representatives of the Most Great Peace would assemble and from whence they would bestow a New Order upon the world.

2 تمام این انبیاء و اولیاء در ضمن مناجات آرزوی چنین روزی را میکردند و بشارت بچی رب میدادند که رب الجنود ورود میفرماید و خیمه رب در جبل کرمیل بر افراشته خواهد شد و نمایندگان صلح اعظم در ظل آن مجتمع میشوند و نظام جهان بدیع خواهند داد .
- 3 This land is Palestine. It is a Holy Land. Soon the Jewish people shall return to this land, and once more David's sovereignty and Solomon's splendor shall be made manifest. This is an explicit divine promise, and there is no doubt therein. The Jewish people will be made resplendent. They will gather under the banner of the Cause. All of these barren fields will become fertile and cultivated. The scattered tribes of the Jewish people will be united. This region will become the center of industry and commerce, and will be refined and populated. Of this there is no doubt.

3 اینجا فلسطین است اراضی مقدسه است عنقریب قوم یهود باین اراضی بازگشت خواهند نمود سلطنت داودی و حشمت سلیمانی خواهند یافت این از مواعید صریحه الهیه است و شک و تردیدی ندارد قوم یهود عزیز میشود در ظل امر وارد می شود و تمام این اراضی بایر آباد و دایر خواهد شد تمام پراکندگان یهود جمع میشوند و این اراضی مرکز صنایع و بدایع خواهد شد آباد و پر جمعیت میشود و تردیدی در آن نیست
- 4 The Shrine of the Bab shall be raised in the most excellent manner. The prayers and the supplications of the Prophets of old will not go unanswered! Every divine promise will be fulfilled. The banishment and dispersion of the Jewish people shall be transformed into evident glory and distinction. Even outwardly they will attain such honor and eminence. The Blessed Beauty prayed for the people of Israel in a supplication revealed some fifty years ago, "O God, exalt and glorify the abased House of Israel and assemble this people in the Holy Land." Certainly, these divine promises will be fulfilled. There is no doubt about it.

4 مقام اعلی به بهترین طرز ساخت خواهد شد دعا و مناجات انبیای الهی بهدر نمیروود وعده های الهی تماما تحقق خواهد یافت اسارت و در بدری و پراکندگی یهود مبدل بعزت بعزت ظاهری آنها میشود حتی بحسب ظاهر ظاهر عزیز خواهند شد جمال مبارک در باره قوم اسرائیل دعا فرمودند در مناجاتی که تقریباً پنجاه سال قبل نازل شده میفرمایند "الهی اجعل بنی اسرائیل الذلیل عزیزا واجمع شملهم فی الارض المقدسه" البته این مواعید الهیه تحقق خواهد یافت و در آن تردیدی نیست
- 5 You must go and with utmost reverence, veneration and humility visit these holy sites.

5 شما بروید و این اراضی مقدسه را در نهایت خضوع و خشوع و تبتل و تضرع زیارت نمائید

ABU2211

Words to Habib Mu'ayyad around Dec. 1907 in Akka

- 1 All of this land is Holy Land, and it bears traces of the footsteps of the Divine Prophets. Therefore, every grain of it is sacred and sanctified. The Prophets spent the nights fervently supplicating and praying in these mountains and caves, and the only desire of all of them was to attain the presence of the Blessed Beauty, and to behold such a Day as this!
- 2 Now you are My deputy in taking this pilgrimage. I am a prisoner and not permitted to leave. My utmost wish is for the freedom to go and visit these places, but I cannot do so. Therefore, on behalf of 'Abdu'l-Baha, you must go. With the utmost reverence and humility, visit these holy places, and pray for confirmation. I cannot go because I am confined here, and the authorities will not permit Me to take such a journey.

KHHE.033

1 این اراضی مقدسه است تمامش باثر اقدام انبیای الهی متبرک و مشرف شده هر وجیش مقدس است در این کوه ها و غارها انبیای الهی شبها بگریه و زاری و مناجات و بیقراری گذرانیده اند آرزوی همگی این بوده که در ظهور جمال مبارک باشند و چنین روزی را به بینند

2 حال شما نایب الزیاره من باشید از طرف من زیارت نمائید من چون مسجون هستم قادر بحرکت نیستم منتهای آرزوی من آنست بتوانم آزادانه بروم زیارت کنم ولی نمیتوانم شما از طرف عبدالهء میروید بکمال ادب و خضوع اماکن مقدسه را زیارت و طلب تائید مینمائید چون من نمی توانم بروم مسجونم قلعه بندم و اجازه خروج ندارم حکومت مانع است

KHH1.015 (1.021)

ABU2575

Words to the friends spoken in Dec. 1907 in Akka

Question/topic: Regarding Baha'u'llah's visit to Kirmanshah, on His way to Baghdad

[After He had lovingly inquired of the journey and our difficulties en route, He spoke of the Blessed Beauty's visit to Kirmanshah on His way to Baghdad. He remarked:] How bitterly cold was that winter! We arrived at a caravansary located by a moat. The journey was full of sufferings and difficulties, but since it was in the path of God, it was filled with joy and delight, and we were so happy. In Asadabad it was particularly cold. The temperature was 38 degrees below zero. My socks were wet which caused my feet to be frostbitten. That evening we were to eat some halvah. By mistake, however, pepper was added in place of sugar, which severely burned our mouths and throats. That night we did not sleep and constantly drank water. From the blessings of those adversities, those banishments, now the banner of the Divine Faith is hoisted most high!

KHHE.039, STAB#118

چه زمستان سردی بود و ما در کاروانسرائی وارد شدیم سرتاسر مصیبت و بلا بود ولی چون در سبیل الهی بود روح و ریحان داشتیم و خوش میگذشت در اسد آباد سرمای شدیدی بود درجه سردی هوا ۳۸ درجه زیر صفر بود جورابهیم تر بود و پایم را سرمازد خواستیم شب حلوا بخوریم بجای شکر فلفل ریخته بودند که تمام دهان و گلو را میسوزاند شب نخوایدیم و هی آب خوردیم از برکت آن رنجها و آن غربتها حال رایات آیات الهی مرتفع گشته .

KHH1.018 (1.025-026)

ABU1995

Words to the friends spoken in Dec. 1907 in Akka

Question/topic: Regarding the many exiles of Baha'u'llah

- 1 [Regarding the many exiles of Baha'u'llah and His banishment from Iran to 'Iraq, Istanbul, Edirne and eventually to 'Akka, 'Abdu'l-Baha remarked:] Abraham's migration precipitated the manifestation and appearance of Moses, Christ, Muhammad, the Exalted One [i.e. the Bab] and Baha'u'llah. Ponder what mighty influences and stupendous consequences will appear in the contingent world as a result of the exiles, hardships, and banishments of the Blessed Perfection. Of a certainty, it is difficult to imagine its full effect at the present, but for those endowed with discernment and possessing absolute certitude, such conception poses no obstacle and [its realization] is manifest as the sun.

- 2 At one time during His migration journey, while surrounded by enemies who were exerting their utmost in reducing the believers and in this regard were succeeding, the Prophet Muhammad ordered a moat to be dug so they could hide therein. As they dug, they came upon a large boulder that they found themselves unable to remove. With His stick the Prophet tapped on the rock and said, "Kasraw is conquered!" Once more He tapped on the rock and proclaimed, "Constantine is conquered!" The lukewarm companions were puzzled, but later witnessed the truth of those words and testified to its veracity.

1 هجرت حضرت ابراهیم خلیل سبب ظهور و پیدایش حضرت کلیم، حضرت مسیح، حضرت رسول، حضرت اعلی و حضرت بهاء الله گردید این در بدری و غربت و این بی سروسامانی و هجرت جمال مبارک چه تاثیری در عالم بوجود خواهد آورد و چه نتایج عظیمه ای در بر خواهد داشت البته حالاتصورش قدری مشکل است ولی برای اهل بصیرت و ایمان کامل ابداء اشکالی ندارد و مثل آفتاب است

2 در هجرت و محصورى حضرت رسول و قتيكه اعداء و مخالفين همه جور فشارهاى آورده و اصحاب را مستاصل كرده بودند ميخواستند سنگري كننده و خود را در چاله ها پنهان كنند بسنگ بزرگى برخوردند اتفاقا آلات حفري نداشتند حضرت با عصا بسنگ زده فرمودند "فتح اكاسره شد" بعد هم مجددا بسنگ با عصا زده فرمودند "فتح قياصره شد" متزلزلين تعجب ميكردند ولى بعد كه مصداقش هويدا شد اذعان نمودند

KHHE.039-040

KHH1.018-019 (1.026)

ABU3001

Words to the friends spoken in Dec. 1907 in Akka

Question/topic: Regarding the migration of one of the Pashas who had been killed in the Arab-French war

- 1 [Regarding the migration of one of the Pashas who had been killed in the Arab-French war, He commented:]
- 2 It caused his demise, because he was fighting for soil, which is the least worthy thing in creation. However, the migration and wandering of Abraham resulted in the guidance of the entire

1 در خصوص هجرت يك نفر پاشا كه در جنگ عرب با فرانسه كشته شد فرمودند

2 سبب خذلانش؟؟ گردید چون برای خاک میجنگید خاک که انزل موجودات است ولی

world and precipitated the Manifestation of Isaac, Ishmael, Jacob, Joseph, Moses, David, Solomon, Christ, Muhammad and the Exalted One [the Bab]. Verily, Our exile and banishment also resulted in the proclamation of the Cause of God.

KHHE.040-041

هجرت و سرگونی حضرت خلیل سبب هدایت
اهل عالم گردید و سبب ظهور حضرت اسحق
اسماعیل یعقوب یوسف کلیم داود و سلیمان
مسیح محمد و حضرت اعلی گردید و اما هجرت و
غربت ما سبب اعلاء امر الله شد

KHH1.019 (1.027)

ABU1493

Words to the friends spoken in Dec. 1907 in Akka

1 Being thoroughly surrounded by the enemies, in the course of the Battle of the Moat, known as Harbu'l-Ahrab [the Battle of All Battles], His Holiness Muhammad and His companions were so starved that they tied stones to their stomachs [to lessen the pain of hunger]. When in accordance with His instructions they were digging a trench, they came upon a boulder and were unable to dig further. His Holiness grew perturbed and with His staff hit the rock, proclaiming, "Verily, we have vanquished the sovereign of Constantine!" Once more He tapped the rock, announcing, "Verily, we have vanquished the king of Kasraw!" The companions were perplexed, and the lukewarm munafiqin were quietly ridiculing and mocking Him.

1 در حرب خندق یا معروف بحرب الاحزاب
حضرت محمد واصحاب از شدت گرسنگی سنگ
بشکم بسته بودند و محاصره شده بودند و قتیکه
حضرت فرمودند خندق حفر کنند بیک سنگ
بزرگی برخوردند و قادر به کندن نبودند حضرت
متغیر شده با عصای مبارک بسنگ مذکور زده
و فرمودند "هاقد فتحت ملک القیصره" بعد
هم مجددا با عصا زده فرمودند "هاقد فتحت
ملک الاکسره" اصحاب تعجب نمودند منافقین
متزلزل هم در دل مسخره کردند و استهزاء نمودند

2 However, it was not long until His promises were fulfilled and Islam stood victorious. Then the munafiqin were humbled and the enemies reduced, and they recalled the words of His Holiness. The opponents of [His] Cause came from such tribes as Bani Kananih, 'Atfan, Nazarih, Khazraj and Qurrayish. When His Holiness was striking the boulder with His staff, some of the munafiqin were remarking to their lukewarm friends [among the believers], "Out of our fear, not a sign of our courage, we wet ourselves. Therefore, how can He speak so boldly?" Which is why the following verse has been revealed, "God shall mock them, and keep them long in their rebellion, wandering in perplexity."

2 طولی نکشید مواعید آنحضرت بوقوع پیوست و
نصرت نصیب اسلام شد منافقین نجل شدند
و دشمنان سر شکسته گشتند و بیاد بیانات
آنحضرت افتادند دشمنان امر از قبایل بنی کثانه
و عطفان و نظره و خزرج و قریش بودند و قتیکه
حضرت با عصایش بسنگ میزد بعضی منافقین
به رفقای خود که متزلزل بودند اشاره کرده
میگفتند "یا هذا نحن من خوفنا لا بمکنتنا
الخروج المبال فکیف ینطق بهذا المقال و قالوا
بحقه من اردی الکلام" اینست که میفرماید
الله یستهزی بهم و یمدهم و طغیانهم یعمهون

3 In this battle the number of defenders were seven hundred, of which nearly three hundred were either of the munafiqin or lukewarm in their convictions. But when they reached the

3 در این حرب هفتصد نفر جنگجو بود که قریب
سیصد نفر از آنها یا منافق بودند و یا متزلزل
و قتیکه به ایوان کسری رسیدند آثار مواعید الهیه
را دیدند نجل و نادم گشتند.

KHH1.019-020 (1.027-028)

Ayvan-i Kasraw and saw the divine prophecies fulfilled, they were all ashamed and remorseful.

KHHE.041-042, STAB#067

ABU2056

Words to the friends spoken in Dec. 1907 in Akka

- 1 Pilgrimage has to do with one's soul and, depending on one's approach, one benefits accordingly. If one was to approach pilgrimage with the utmost devotion and consecration, then spiritual rapture would appear and benefits would be manifested. Otherwise, it is of no use. 1 زیارت در وجود خود انسان است تا چقدر فیض ببرد و استفاده کند اگر بکمال توجه و تضرع زیارت نمود و انجذاب روحانی حاصل کرد فیض برده و الا بی نتیجه است
- 2 Heart yearns for the abode of peace, 2 احن الى الديار ديار سلى
- 3 Where the builder of wall resides. 3 و اثم ذی الجدار و ذالجدار
- 4 But my longing is not for the city, 4 و ما حب الديار شغفن قلبی
- 5 Nay, it is for the dwellers of the city. 5 ولكن حب من سكن الديار
- 6 Some come to this Land and are awakened and enkindled [with the love of God]. Others come and return in the same state as before. How often persons like Jamal Burujirdi and Khurtumi came and visited, but eventually lost all faith. Almighty God placed a resplendent crown upon the head of the center of sedition. However, as he was not worthy, confirmations were cut and he was deprived of divine bounties. Shaykh Fadluillah (Nuri) also rose in opposition to the Cause, which only resulted in his own downfall and demise. 6 بعضی باین ارض وارد گشتند و متنبه و مشتعل شدند بعضی هم همانطوریکه آمدند برگشتند چه بسا از اشخاص مانند جمال بروجرودی و خرطومی آمدند زیارت هم کردند ولی بالانصره بذلت و خسران راجع شدند - خداوند تاج وهاجی بر سر مرکز نقض گذاشت چون قابل نبود سلب تائید گردید و نعمت از او روگردان شد شیخ فضل الله (نوری) هم چون بضدیت قیام کرد سبب خسراش گردید مفتضح شد

KHHE.042-043

KHH1.020 (1.028-029)

ABU2436

Words to the friends spoken in Dec. 1907 in Akka

Question/topic: Regarding the building of a hostel for the comfort of travelers

[My father, the late Haji Khudabakhsh Mu'ayyad, had built a hostel in the village of Sahnih for the comfort of the travelers and, to the extent of his abilities, showed hospitality to both Baha'i and non-Baha'i wayfarers. When his mention was made in 'Abdu'l-Baha's sacred presence, He remarked:] This is very wonderful! The friends of God must do the same in every town and hamlet and provide a befitting place for the comfort of the itinerant believers so that when they go from town to town, they know that in a fixed location such hospitality is provided for them. It would be as if they had a personal residence in that spot and thereby would enjoy its comfort and be surrounded by tranquility. However, the friends must first build a Mashriqu'l-Adhkar, and only then a hostel. 'Ishqabad's Mashriqu'l-Adhkar was built in the midst of tumult and turmoil, and yet it is a mother that will constantly give birth. The Mashriqu'l-Adhkar is a magnet that attracts divine confirmations and draws affirmation.

KHHE.044

بسیار بسیار مبارک است خیلی خوب است که در هر شهری و هر قصبه و دهی اینکار را بکنند و بجهت نزول احباء محل مناسبی فراهم سازند تا هر کس بخواهد از شهری بشهری و از دهی بدهی برود به محل معین وارد شود مثل اینکه در نقطه معینی خانه شخصی دارد و از هر حیث آسوده است ولی باید اول مشرق الاذکار بسازند بعد مسافرخانه مشرق الاذکار عشق آباد در بروجرده انقلاب و طوفان تاسیس شد آن مادری است که متصل میزاید و مشرق الاذکار مغناطیس تائید است تائید را جذب میکند

KHH1.021 (1.029)

ABU1842

Words to the friends spoken in Dec. 1907 in Akka

Question/topic: Regarding Jamal Burujirdi

- ¹ 'Uluviyyih Khanum, the wife of the martyred Mulla 'Ali Jan [Mafuzaki], had a dream which she recounted to Jamal Burujirdi. She said, "I dreamt that Jamal Mubarak [the Blessed Beauty] came to this room and graciously spoke in praise of me." In response, Jamal Burujirdi had remarked, "Yes, this is a true dream, for I have now come and am showing kindness to you!"

¹ علویه خانم عیال ملا علی جان شهید خوانی دیده بود و برای جمال بروجردی نقل کرده بود که خواب دیدم جمالبارک در این اطاق تشریف آورده اند و عنایاتی در باره من میفرمایند جمال بروجردی در جواب میگوید: تعبیر این خواب درست است من آمده ام اینجا و بتو هم محبت دارم

- ² It would have been good if she had dealt with Jamal Burujirdi the same way that the Princess dealt with a homely suitor. One time, the Princess had fallen in love with Mirza 'Ali-Akbar Khan Nuri. She was informed that a visitor had come and was sitting in the guestroom. Thinking that this

² فرمودند خوب بود بسر جمال بروجردی همان بلا را وارد میآورد که شاهزاده خانم بسر آن شخص نکره وارد آورد. شاهزاده خانم عاشق میرزا علی اکبر خان نوری میشود یکوقت خبر میدهند یک

was the same Mirza 'Ali-Akbar Khan Nuri, she had taken a lantern and quickly entered the room only to find a homely and sickly-looking man sitting there. With both hands she had hit him in the head such that his hat was torn, and loudly she had cried, "Is this you Mirza 'Ali-Akbar Khan Nuri? Is it really you Mirza 'Ali-Akbar? How despicable you look, Mirza 'Ali-Akbar!"

KHHE.045, STAB#121

شخص میهمان توی اطاق آمده شاهزاده خانم
بخیال اینکه میرزا علی اکبر خان نوری است
چراغ میآورند میبینند یک شخص بی ریخت بد
قواره توی اطاق نشسته هر دو دست را بلند
کرده بسرش میزنند تا کلاهش تریش تریش
میشود و جیغ و فریاد میزند و میگوید : توئی
میرزا علی اکبر خان نوری ؟ توئی میرزا علی اکبر
خان نوری ؟ بدبخت توئی میرزا علی اکبر خان
نوری ؟

KHH1.022 (1.031)

ABU2464

Words to the friends spoken in Dec. 1907 in Akka

Question/topic: Regarding a polemic pamphlet that was published in Tihiran

- 1 Regarding a polemic pamphlet that was published in Tihiran, 'Abdu'l-Baha stated:
- 2 People are exerting [great efforts] to extinguish the Light of God. They have written and will write many polemics, as they recently wrote in Tihiran. However, they do not understand that these polemics will only serve to propagate the Word of God. They will not be able to deny the Sun its radiance. If the entire world was to unite, it could never stop the surging billows of this ocean. With but one wave, it will discard all the froth and deadwood. Of course, the believers are vigilant to deal with such accusations convincingly. Those that serve the Cause, according to the explicit Text, are promised ultimate victory: "And shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favored angels." That is, with invisible hosts, the Almighty will support and preserve the servants of the Cause.

KHHE.050

- 1 بمناسبت جزوه ردیه ای که در طهران نوشته اند فرمودند:
- 2 "مردم در صدد اطفای سراج الهی هستند ردیه ای نوشته اند نمیدانند که این ردیه ها باعث انتشار کلمه الله میشود نمیتوانند این دریا را از موجش بازدارند یک موج میزند و تمام این کفها و تمام این خار و خاشاکها را بکار میاندازد البته احبا هم در صدد رفع شبهات هستند خداوند وعده فرموده و بنص صریح بکسانیکه خدمت بامر میکنند وعده نصرت داده میفرماید "و نصر من قام علی نصرت امری ببحنود من الملاء الاعلی و قبیل من الملائكة المقربین" ؟ با جنود غیبی کمک و یاری خادمین امر را میفرماید

KHH1.024 (1.035)

ABU2252

Words to the friends spoken in Dec. 1907 in Akka

- 1 Whatever is universal is divine, and whatever is particular is devised of man. Therefore, whatever is established by the friends of God must be universal, whether a Mashriqu'l-Adhkar, or other institutions. Whatever is universal is divine, and whatever is particular is manmade. The efforts of the friends must benefit all people.
- 2 Recently, [the Baha'is] have founded a school and plan to build a hospital associated with the Mashriqu'l-Adhkar [of 'Ishqabad]. If the believers undertake philanthropic efforts, it must be public and not exclusionary against anyone. For instance, if they establish a school, none must be denied entrance.
- 3 It pleases Me when the friends show utmost charity in all that they build, as in the Mashriqu'l-Adhkar of 'Ishqabad, which is firmly established in that region. His Holiness the Exalted One [The Bab] has revealed, 'Whatever is built on a firm foundation, will receive God's confirmations and blessings.'
- 1 هر چه عمومی است الهی است و هر چه خصوصی است بشری احبای الهی آنچه تاسیس مینمایند باید عمومی باشد چه مشرق الاذکار و سایر موسسات هر چه عمومی است الهی است و هر چه خصوصی است بشری است باید مساعی احباء مشمول عموم باشد
- 2 تازگی مکتبی بنا شده و یک بیمارخانه مرتبط بمشرق الاذکار میخواهند دایر نمایند احباء اگر اتفاق میکنند باید عمومی باشد فرق بین احدی نگذارند اگر مکتب تاسیس میکنند کسی را محروم نکنند
- 3 من خوشم میآید هر چه احباء بسازند در نهایت اتفاق باشد مثل مشرق الاذکار عشق آباد واقعا در آن حوالی متفن است حضرت اعلی میفرماید هر چه اتقان داشت او خدا را تسبیح و تقدیس میکند.

KHHE.051-052

KHH1.025 (1.036)

ABU1748

Words to the friends spoken in Dec. 1907 in Akka

- 1 The Reuters news agency telegraphed that a Baha'i by the name of Mr. Dodd was proceeding for India. Reuters only sends telegrams for such prominent personages as the Prince of Germany, and the likes. Sanctified is God! What bounty, what beneficence, what light, what spirit, what brilliance, what sun is this?! The [Iranian] authorities thought that once they exiled the Blessed Beauty, the matter would be concluded and [the Faith] would be eradicated and erased, without any trace, and this Light would be extinguished. Shortly after the ascension [of Baha'u'llah], when the difficulties had reached their zenith, I wrote a poem, which included these two verses:
- 1 شرکت خبرگزاری رویتر تلگراف نموده که مستر داد بهائی عازم هندوستان است تلگراف خبرنگاری رویتر بجهت اشخاص مهم است مثل پرنس آلمان و امثاله سبحان الله چه عنایتی است چه موهبتی است چه نوری است چه روحی است چه سراجی است چه آفتابی است حضرات گان میکنند که اگر جمال مبارک را از ایران نفی کنند کار تمام میشود محو و نابود میشوند دیگر اثری باقی نماند و این سراج خاموش میشود و من در اوایل صعود که موج بلا باوج رسیده بود شعری گفتم منجمله این دو بیت:

- 2 In the Orient scatter perfumes, [And shed splendors on the West]. مشرق معطر نما
- 3 Carry light unto the Bulgar, And the Slav with life invest. نور ببلغار ده روح بسقلاب بخش
- 4 In a letter I wrote, "Soon will the East and the West embrace each other like two lovers." Some of the lukewarm believers laughed [at this sentiment]. I responded, "It is revealed in the Qur'an, 'Though ye scoff at us now, we will scoff at you hereafter even as ye scoff at us. In the end ye shall know.'" Praise be God that now, not long after that event, great victories have been won [for the Cause] in the East and the West, and confirmations from on high surround all unceasingly. و در مکتوبی نوشتم عنقریب خاور و باختر مانند دو دلبر دست در آغوش گردند بعضی از متزلزلین تمسخر کردند ما گفتیم در قرآن میفرماید و ان تسخروا منا فانا نسكر منكم كما تسخرون فسوف تعلمون یعنی شما بما مسخره کنید ما هم شما را مسخره میکنیم پس زود باشید تا ببینید کیست مسخره کننده حال بحمد الله دیری نگذشته آثار فتوحات عظیمه در شرق و غرب عالم ظاهر گشته و تأییدات مبارک متواصلا میرسد

KHHE.052-053

KHH1.026-027 (1.037-038)

ABU0858

Words to the friends spoken in Dec. 1907 in Akka

- 1 [Regarding the honored Mirza Abu'l-Fadl, 'Abdu'l-Baha commented as follows]: Even though he is old and very frail, Mirza Abu'l-Fadl devotes night and day to the service of the Cause of God and the diffusion of the divine fragrance. He is very weak and delicate. America's climate was too cold and unsuitable for him. Mirza is old and bent. He is broken and suffers from chest pains. He could not survive in those conditions, otherwise he would not have returned. He has served the Faith most diligently and has sustained much hardship. جناب ابوالفضائل با نهایت ضعف و پیری شب و روز به خدمت امر الله قائم است و در نشر نجات الله سعی خیلی ضعیف هستند هوای امریکا بایشان ناساخت هوا بسیار سرد است میرزا پیر و منحنی شده شکسته شده سینه درد دارد نمیتواند دوام کند و مقاومت نماید و الا ایشان را نمیآوردند خیلی بامر خدمت کرده است خیلی زحمت کشیده
- 2 They have sent a photograph of him that is very interesting. With his turban and walking stick, Mirza is sitting in the midst of these westerners as they circle him. It is wonderful to see. Sitt Lua [Getsinger] and Laura C. Barney have written, "Mirza does not eat anything we cook. Today, all three of us went into the kitchen to prepare a special meal, hopefully to his liking, but even that was not to his taste." فتوغرافی از ایشان فرستاده اند خیلی دیدنی است تماشائی است میرزا با این عمامه و عصا میان آن جمع آلا فرنگه نشسته اند و چند نفر در اطرافش حلقه زده اند خیلی تماشا دارد "ست لوا" Sitt Lua و بارنی Laura C. Barney نوشته بودند هر چه درست میکنیم میرزا میل نمیکند امروز سه نفری رفتیم در مطبخ غذای مخصوصی تهیه نمودیم که بخورند آنهم نخوردند
- 3 The people of Iran are malicious; otherwise I would send several [teachers] for them to provide education and edification. That would have been very good. But, alas, Iran is not at ease, and her people are prejudiced. They have inflicted several مردمان ایران درنده هستند و الا محض توطن و ثمن کن چند نفر را میفرستادم خیلی خوب میشد ولی افسوس در ایران آسایش نیست مردم

damaging blows to the body of God's Faith and have slowed its progress. The body of the world is ill, and even a well-trained physician would not be able to easily remedy these ills and reverse the damage. It is as if the doctor is busy with treatment, but they pour a pitcher of cold water over his head or feed him poison. This will not have a permanent effect though will delay recovery. The thickest clouds are unable to prevent the sun from shining, but eventually the clouds will dissipate by the heat of the sun. The world-embracing sun gives light and energy. "When truth is manifest, falsity is destroyed."

متعصب هستند چندین لطومات کلیه بهیکل امر الله وارد نمودند و بتأخیر انداختند هیکل عالم مریض است طیب هر قدر حاذق باشد و در صدد علاج بر آید و دفع مرض بخواد این لطومات را چگونه جبران کند چاره این لطومات چیست ؟ مثل این میماند طیب موقعیکه مشغول معالجه است وقت شب کوزه آب سردی بر سر او بریزند یا آنکه مسمومش کنند خلاصه کاری نمیکند اما باعث تأخیر میشوند غیوم غلیظه نمیتواند بکلی مانع از سطوع شمس بشود بالاخره تمام این ایرها بواسطه حرارت شمس متلاشی میشود و آفتاب عالم تاب نور و حرارت میدهد اذا جاء الحق ذهق الباطل

- 4 In short, in all their undertakings, the friends of God must consider the common good. For instance, in their business and commerce, [they must] allow for the profit of others and not just focus on their own gain. The Exalted One [The Bab], may My spirit be a sacrifice unto Him, has said, "When at a very young age, I was assigned to write the merchants' name on their commodities, or recite the list of names, I would bow My head and praise God, so that even during this small undertaking, I would remember Him. My purpose was God, and under all circumstances, He was before My eyes." The friends must also remember God in all their undertakings.

4 باری احبای الهی آنچه را میکنند باید نفع عموم را در نظر بگیرند مثلا در کسب و تجارت تصور نفع دیگران هم بکنند منحصر بخود نباشند حضرا اعلی روحی له الفداء میفرماید " وقتیکه در صغر سن در تجارتخانه اسم اشخاص را روی بارهای تجارتی مینوشتم یا اسمها را میخواندم سرم را پائین میآورددم و سجود هم بخدا میکردم که در این جزئی کار هم خدا را در نظر داشتم مقصودم خدا بود و در همه احوال خدا جلو چشمم بود " احبا هم باید در هر کاری خدا را در مد نظر داشته باشند.

KHHE.055-056, STAB#071

KHH1.027-029 (1.039-040)

ABU0398

Words to the friends spoken around Dec. 1907 in Akka

Question/topic: Mirza Mihdi Akhavan-Safa asked, "In the Qur'an [9:30] it is revealed, 'The Jews call Uzair [Ezra] a Son of God.'"

- 1 There were certain tribes in the old times, which no longer exist, such as Samaris or Pharisian. Another such tribe was Uzairiyh [that are no longer extant], and in much the same way that the Christians today refer to Christ as the Son of God, they referred to Uzair [Ezra] as the Son of God.

1 در زمان قدیم طوایف مختلفه بوده اند از جمله سامری ها که امروز نیستند و همچنین فریسیان و یک فرقه دیگر "عزیزه" همین قسم که امروز مسیحیان مسیح را ابن الله میگویند آنان نیز عزیز را ابن الله میگفتند

- 2 The background is that the people and the chiefs of Nijran and Fady came to Medina and attained the presence of the Prophet,

2 و اصل تفصیل آنکه از اهالی نجران و روسای آنان و فدای بمدینه خدمت حضرت رسیده با

arguing and debating with Him. At that time the mubahilih verse was revealed, "Had we laid down such a law..."

حضرت بحاجه پرداختند در آنوقت این آیه مباحله نازل اقتلوا انفسکم الی اخره

- 3 These people believed that the Logos of that peerless Essence had been made flesh. That is, lahut had become nasut. And this is the present belief of the Catholics who claim that the Word was incarnated and that this Being [i.e. Jesus Christ] is God Himself. They maintain, "Prophethood is temporal"; meaning the body of Christ is derived from the Invisible Essence and has been materialized. This concept, however, is false and evident error.

3 آنها معتقد بودند که کلمه آن جوهر فردیه متجسد شده یعنی لاهوت منقلب به ناسوت شده و الحین اعتقاد کاتولیک ها همچنین است و معتقدند که نفس کلمه متجسد شده و این جسد حقیقت الوهیت است و میگویند نبوت حقیقی است یعنی جسد خود حضرت مسیح منشعب از ذات غیب است و متجسم شده این فکر باطل است و

- 4 It is clearly evident that the sanctified reality of Godhead is beyond any description and incomparable to any attribute. No matter how exalted human conception may be, it can never aspire to gain a glimpse into that sacred Realm, much less gain an understanding of its reality. Nevertheless, these people [i.e. the Catholics] believe that the incomprehensible and indescribable Divine Essence, that Supreme Heavenly Reality, has been materialized in a body, made to suffer trials and tribulations, had died and then once more had risen.

4 واضح البطلان است آن حقیقت مقدسه الهیه مقدی از هر نعتی و مقدس از هر وصفی است حقایق انسانیة آنچه عروج کند نمیتواند از آن ذات غیب بخت خبر گیرد تا چه رسد بعرفان آن این حضرات معتقد بودند که آن ذات غیب لا یدرک و لا یوصف آن حقیقت کلیه الهیه متجسد شده و این آلام و محن را تحمل نمود بعد هم وفات کرد و مجددا قیام نمود

- 5 However, hardships are limited to this plane, and the Almighty God is sanctified beyond such afflictions. There is no path to that Supreme Reality. "The way is barred, and all seeking rejected." "This proof is His Word; His own Self, the testimony of His truth." Whatever is subject to change and is temporal is of this plane. The Divine Reality is sanctified from all attributes, descriptions and praise. There is no admittance unto that Court and this world has no relation to that Dominion. All attributes are embodied in the Manifestations of God Who appear among the people. "No vision taketh in Him, but He taketh in all vision: and He is the Subtle, the All-informed."

5 و حال آنکه این عوارضات راهی بآن حقیقت کلیه نیست السبیل مسدود و الطلب المردود دلیله آیاته وجوده اثباته آنچه را تغییر و تبدیل در آن راه یابد آن امکان است و الا آن حقیقت کلیه الهیه از هر نعت و صفی و ستایشی منزّه است خبری از آنجا نیست معنی ناسوت ربطی به آن عالم ندارد جمیع اوصاف راجع بمظاهر مقدسه الهیه است که در بین خلق ظاهر میشوند لا یدرکه الابصار و هو یدرک الابصار کما میزتموه باو هامکم فی ادق المعانی هو مخلوق مثلکم و مردود علیکم

- 6 It is evident and manifest that what can be conceived by the mind of man is limited and of course, the all-compassing Divinity is greater than that which is limited. The Sacred Reality can never be imagined. People envision an illusion, consider it god, and worship it. However, the Sacred Reality is above all imaginings and sanctified beyond all thoughts, and the only path [to Him] is by way of the Manifestations. Beyond Them is naught but mere invention.

6 این واضح و مشهود است که آنچه بفکر و تصور انسان میآید آن محاط است و البته محیط اعظم از محاط است آن حقیقت قدسیه هرگز بتصور نمیآید خلق توجه و همی میکنند یعنی الله و همی را تصور میکنند و آنرا عبادت میکنند چه آن حقیقت الوهیت ممکن نیست بتصور در آید زیرا آنحقیقت مقدس از هر خیالی است لذا راهی جز بمظاهر ظهور نیست و ماعدای او وهم صرف -

- 7 These people [i.e. the Christians] think that the Divine Reality has been incarnated and appears in three parts, the Father, the Son and the Holy Ghost. Such attributes pertain to the Manifestations. "Whosoever believes in Them, believes in God; and

7 حضرات گمان میکردند که آن حقیقت کلیه تجسد پیدا کرده و سه قسم منقسم شده اب و ابن و روح القدس - این اوصاف راجع بمظاهر الهیه است من آمن بهم فقد آمن بالله و من اعرض

whosoever separates himself from Them, has separated himself from God. Whosoever obeys Them, has obeyed God and whosoever denies Them, has denied God.” None are permitted unto that Divine Reality. “He who soars on the bird of his own rational faculty in the exalted heaven will return to the same station that he was created.” When a person dies, he ascends to such station that is enshrined within his essence.

- 8 Consider minerals that are but one of the effulgent rays of creation and constitute the lowest level of this world. No matter how they are perfected, they can never hope to attain unto the station of vegetables. And similarly, vegetables can never develop senses, nor can animals ever aspire to gain rational faculties and command exhibited by men. All the attributes of minerals are limited to the world of minerals, and the vegetables are bounded by their own limitations, as are the animals. They are all confined within the scope of their category of existence. Therefore, creation is hierarchical, and each level is incapable of understanding the higher realm. Now, it is evident how far apart man is from his Creator.

- 9 The purpose of these talks and these sentiments is to stir the heart, to rejuvenate the spirit, to deepen the faith, and to bring forth ecstasy, certitude and love for the Cause of God.

- 10 These people think that Ultimate Divine Reality has appeared in the contingent world and consists of flesh and bone, whereas His Holiness Christ has said, “The flesh is agitated, yet the spirit is in ecstasy.”

KHHE.057-059

عنه فقد اعرض عن الله من اطاعهم فقد اطاع الله و من انكرهم فقد انكر الله کسی را به حقیقت الوهیت راهی نیست کما یطیرن طیور العقول علی اعلی معارج العروج لیرجعن الی مقام الذی خلق فی انفسهن انسان آنچه صعود نماید نهایت راجع میشود بمقامی که در نفس اوست

8 ملاحظه نمائید جماد کائنی است از کائنات و در صقع امکان است آنچه صعود کند کمالات نباتی را نمیتواند ادراک کند و نبات آنچه ترقی کند ممکن نیست بی بقوه حساسه ببرد و همچنین حیوان آنچه ترقی کند ممکن نیست از عالم عقل و احاطه انسان خبری گیرد آنچه ادراکات جمادی است بحسب عالم جمادی راجع بخودش است و آنچه ادراکات نباتی در عالم نبات راجع بخودش است و همچنین عالم حیوانی بحسب عالم حیوانی راجع بخودش میباشد چه که همه در صقع خلقند البته خلق مادون است و هر مادونی عاجز از ادراک و عرفان مافوق دیگر معلوم است خلق و حق چقدر بعید است

9 مقصود از این عبارات و از این اذکار این است که یک انتعاشات قلبی و یک احساسات روحانی در قلوب حاصل شود و انجذاب و ایمان و ایقان و محبة الله فراهم شود

10 حضرات گان میکنند آن حقیقت کلیه الهیه در حیز امکان آمده مه عبارت از پوست و گوشت و استخوان شده و حال آنکه آنحضرت صریح میفرماید "جسد در اضطراب است ولی روح مستبشر است"

KHH1.029-031 (1.040-043)

ABU1160

Words to the friends spoken in Dec. 1907 in Akka

- 1 Since I had not seen the friends all day, I decided to come to the pilgrim house and visit you. The weather was stormy, and I had the lingering trace of an illness and, therefore, thought best not to leave the house so that my condition would not worsen. This was in accordance with the command of Baha'u'llah, Who has enjoined upon us observance of wisdom. Consequently, I rested. Under all circumstances, we must be prudent, as the Sacred Text has explicitly ordained wisdom upon us all.
- 2 It was in accordance with this ordinance [of Baha'u'llah] that I sent Aqa Siyyid Asadu'llah to Istanbul to remedy (the bite of the rabid dog) so that it would serve as an example for the friends. Whenever sickness prevails and health is disturbed, seek the counsel of a competent physician. Protection of one's well-being and health is repeatedly enjoined in the Qur'an. However, the Muslims do not follow the laws of the Qur'an and are unaware that it states fate is of two kinds, certain and alterable. It is revealed that one must guard against the alterable. Consider a lantern in which the owner has deposited fuel and wick sufficient for ten nights. If no interference occurs, it burns brightly for ten nights. But with the gust of a strong wind, it will be extinguished, which is why it is revealed that one must guard against sudden gusts.
- 3 Similarly, it is revealed, "The knowledge of bodies and the knowledge of religions." Notice that the knowledge of body is given preference over the knowledge of religion. Consider: A Christian has three children and exerts the utmost care in guarding their well-being and health. But a Muslim has twenty offspring and as he is careless in their affairs, they all roam the streets, expire and die.
- 4 A cholera epidemic broke out in Tripoli, and since the Christians were vigilant, only two of them died; whereas two thousand Muslims perished due to their lack of attention and safekeeping. It was for this reason that I sent Aqa Siyyid Asadu'llah so that none would speak critically. In truth, the root of wisdom is with God - He gave wisdom to the Prophets, and the physicians have inherited the same from Them.
- 1 امروز چون خدمت احباء نرسیدم خواستم بیایم در مسافرخانه مهمان بشوم چون هوا منقلب بود و نوازل؟؟؟ هم باقی بود از منزل بیرون نیامدم که تصرف هوای مجد نشود محض امثال امر مبارک بود که ما را مطیع حکمت فرموده
- 2 امثالاً لعمره من آقا سید اسد الله را بجهت معالجه (سگ هار) باسلامبول فرستادم که سر مشق سایرین بشود و هر وقت کسالتی رخ دهد و مزاج مختل شود بطیب حاذق رجوع نمایند در قرآن مکرر امر بحفظ بدن و حفظ صحت شده است اما مسلمانها طبق دستور قرآن عمل نمیکند واقعا نمیدانند چون میفرماید اجل بر دو قسم است یکی حتمی و یکی معلق میفرماید از معلق محافظت نمایند مثلاً در چراغ ملاحظه نمایند که صاحبش بقدر ده شب روغن و فتیل میگذارد اگر مانعی نرسید ده شب میسوزد و نور میدهد اما اگر باد شدید وزید خاموش میشود این است که میفرماید از حبوب اریاح خود را حفظ نمائید
- 3 همچنین میفرماید "علم الابدان و علم الادیان" علم ابدان را مقدم بر علم ادیان فوده ملاحظه نمائید یک شخص نصاری سه اولاد دارد نهایت دقت و توجه و حفظ الصحه میکند و سالم نگه میدارد ولی یک شخص مسلمان بیست اولاد دارد تماش در کوچه ها هستند تلف میشوند و میمیرند چونکه اعتنائی نمیکند
- 4 در طرابلس وبا آمد دو نفر نصاری مرد چونکه احتیاط میکرد ولی از مسلمانها دو هزار نفر مردند چون بی اعتنا هستند و جلوگیری و حفظ نمیکند بهمین لحاظ من آقا سید اسد الله را فرستادم که کسی حرف مخالفی نزند و حقیقتاً اصل حکمت هم از خدا است خدا حکمت را بانبیاء داد و اطباء از انبیاء استفاده نمودند

KHHE.063-064

KHH1.033-034 (1.047-048)

ABU1851

Words to the friends spoken in Dec. 1907 in Akka

- 1 One day in Baghdad, I went hunting with two or three of the friends. Riding a camel, an unclad Arab Bedouin came towards us. In jest, one of the friends raised his gun to scare the Arab, but another one prevented him. The Arab came, dismounted and asked for bread; we gave him some. He asked for tobacco and pipe, which we also gave. He asked for ammunition, and we provided. But we had no coffee to give him. Pleased with us, eventually he left.
- 2 The friend who had prevented the mock shooting said, "Do not be deceived by the appearance of this unclad, skinny and dark-skinned Arab. He is the chief of a large tribe and commands many men. If anyone were to attack him, he would raise a cry, which would summon multitudes of supporters to his aid. A huge commotion would ensue, and his men would exact severe revenge."
- 3 Now, our condition is much the same as that dark Arab's. Outwardly we seem naked and alone, with no support or champion, stand single and alone. But in reality, invisible hosts of the Supreme Concourse are our aid, and whenever they see us attacked or threatened, They immediately rush forth to our assistance.

1 یکروز در بغداد با دو سه نفر از احباب به شکار رفتیم یک عرب برهنه سیاه سوخته سوار شتر بود جلو آمد یکی از رفقا میخواست به شوخی او را با تفنگ بترساند دیگری با دست اشاره کرد و نگذاشت نان خواست دادیم توتون و چپق خواست دادیم چخماق خواست دادیم قهوه خواست نداشتیم بالاخره راضی رفت

2 همان شخصی که با دست اشاره کرد و مانع از ترسانیدنش شد میگفت این عرب نختی را باین هیکل لاغر و اندام باریک و سیاهش نگاه نکنید صاحب عشیره بزرگی است و سواران زیادی دارد اگر کسی باو متعرض شود فوراً جیغی کشیده نعره بلند میکند فریادی زده غوغائی بر پا میکند سواران بکمکش شتافته پیاده ها از عقب میرسند و انتقام میکشند

3 حال ما هم حال آن سیاه بیابانی است ظاهر ما نخت و عریان و بی ناصر و معین و یکه و تنها ولی در باطن جنود ملاء اعلی ناصر است هر وقت ما را در معرض تعرض ببینند فوراً پیاری و مددکاری میشتابند.

KHH1.034-035 (1.049)

KHHE.065, STAB#155

ABU2997

Words to the friends spoken in Dec. 1907 in Akka

[Regarding the fact that each day the call of the Cause of God was raised in yet a new location, 'Abdu'l-Baha remarked one-day:] When He had returned to Baghdad, one day the Blessed Perfection was passing over a bridge and someone mentioned to His blessed Person that a letter was received from Mosul in which reference had been made to Baha'u'llah. With greatest excitement and joy, the Ancient Beauty cried out, "Aqa Mirza Muhammad-Quli, Aqa Mirza Muhammad-Quli, come

در بغداد یکروز جمال مبارک از جسر عبور میفرمودند شخصی بحضور مبارک عرض کرد که از موصل کاغذی داشته و در آن از موکب مبارک بیغداد اشاره کرده جمال قدم در نهایت سرور فریاد زدند آقا میرزا محمد قلی آقا میرزا محمد

quickly and hear the glad-tidings that the fame of the Cause has reached Mosul!"

قلی بیا مرزده بدهم که ندای امر الله تا موصلی رسید

KHHE.066-067

KHH1.035 (1.049)

ABU0887

Words to the friends spoken in Dec. 1907 in Akka

Question/topic: Regarding Tihiran and the effect of the Constitutional Revolt

- 1 [About Tihiran, and the effect of the Constitutional Revolt, 'Abdu'l-Baha noted:] Tihiran is in great agitation. In truth, the late Muzaffari'd-Din Shah did all he could for his subjects. But it would have been better to first educate the people of Iran, and then give them liberty. It is like many well-fed and trained horses that have been raised on a ranch and then of a sudden released and set free. The result is chaos and disorder.
- 2 Now in Tihiran they are beating, killing and cursing each other. They desire civilization, and indeed civil society is a good thing; but it must depend on spiritual education. Otherwise, the outward evidences of civilization are the Krupp cannons, Henry Martin guns and other destructive weapons. This is not a civilization.
- 3 In former Ages, at a time when no such notion as civilization existed, when a king decided to wage war against another monarch, at most two or three thousand would be killed. But now that civilization has appeared, each hour hundreds, nay, thousands perish [on the battlefield]. When divine civilization is established, then out of necessity, material civilization will follow as well.
- 4 Ponder this: Amru'l-Qays had entrusted the Jewish Samuel, who lived in the Island of Barlsham, with five bags of coins. The Island's ruler heard of this and surrounded Samuel's fort, demanding the coins. Samuel refused on the grounds that they were a trust, and eventually the two sides came to blows, in the course of which a son of Samuel was killed. But the trust was not violated. At last, a son of Amru'l-Qays came, and the bags were returned to him. Now, in which European country can a similar civilization be found? Nevertheless, the Europeans

1 طهران بسیار مغشوش است واقعا مرحوم مظفرالدینشاه در باره رعایای خود ابدًا کوتاهی نکرد ولی بهتر این بود اول اهل ایران را تربیت کنند آنوقت حریت بدهند مثل این میماند که یک رومه ئی تماما اسبهای فربه معلوف مدتها در صحاری و براری چریده تمام افسار داشته اند یکمرتبه افسارها را از سرشان بیرون آورند و آزاد کنند نتیجه این میشود که هرج و مرج شود

2 حالا دارند همدگر را میزنند و میکشند و ناسزا میگویند حضرات مدنیت میخواهند واقعا مدنیت خوب چیزی است ولی بشرط آنکه مبتنی بر اخلاق رحمانی باشد و الا مدنیت ظاهری که توپ کروپ و تفنگ هنری مارتین و اشیای مهلکه مضره باشد مدنیت نیست

3 در ازمنه سابقه مه اسم تمدن نبود اگر سلطانی با سلطانی نزاع و جدال میداشت دو هزار یا سه هزار نفر کشته میشدند حال که مدنیت پیدا شده هر ساعتی صدها و هزارها نفر کشته میشوند مدنیت الهیه اگر بود مدنیت ظاهری هم بالطبع حاصل میشود

4 4 ملاحظه نمائید که امرء القیس پنج دانه صره نزد سموئیل یهودی که (گویا) در بالشام بوده امانت گذاشت ملک جزیره خبر دار شد آمد حوالی قلعه سموئیل را مستخر و محاصره نمود که صره ها را بگیرد سموئیل گفت نمیشود نمیدهم چون امانت را از دست نداد تا آنکه پسر امرء القیس آمد صره را تسلیم او کرد حال در کدام یک از نقاط اروپ چنین تمدنی پیدا میشود؟ معذک اینها را از جمله حیوانات و چهارپایان

consider these people as animals and barbarians, whereas to-day, in truth, in none of the [so-called] civilized countries of the world can a similar civilization be seen.

- 5 My point is that, the Baha'is of Iran live in peace because I have repeatedly written that they should not interfere in political matters. Praise be unto God that they never intervened and are now in safety. And if some did meddle in politics, then they alone suffered the consequences. Repeatedly and successively, I have written to the friends of God in Iran not to breathe a word about politics, even should they be slaughtered. I am well pleased with them and grateful that they have not entered into politics.

- 6 Anyhow, such affairs are not of our concern; ours is to bring about spirituality and morality.

KHHE.067-068, STAB#014

حساب میکنند در صورتیکه در هیچ یک از ممالک متمدنه امروزه چنین تمدنی یافت نمیشود

5 باری مقصود اینست کسانیکه در ایران آسوده هستند الحمد لله اجبای الهی هستند من مکرر و موکد بآنها نوشتم که ابدًا در سیاست دخالت نکنند الحمد لله که دخالت هم نکردند اینست که آسوده هستند و اگر بعضی هم غفلت کردند و دخالت نمودند ضررش بخود آنها وارد شد من مکرر اندر مکرر بآنها نوشتم که دم از امور سیاسی نزنند ولو بشق شفه خیلی از آنها ممنون و مسرورم که داخل نشدند

6 باری ما را باینگونه مطالب دخلی نیست با روحانیت قلوب و ارواح کار داریم.

KHH1.035-036 (1.050-051)

ABU3143

Words to the friends spoken in Dec. 1907 in Akka
Question/topic: Regarding Satan (izazil)

[The honored Akhavan-Safa inquired of the nature of Satan and 'Abdu'l-Baha's response was:] Satan is the base self, which provokes destruction and impetuosity. Outwardly some individuals are refined and presentable, but in their essence they remain base. That is, externally they appear like others, but they harbor sordid intentions and designs. Idhadril, however, is the name of a person.

KHHE.068-069

شیطان یکی نفس اماره است که بیعی و فحشا میکند و دیگری بعض نفوس بظاهر آراسته و در باطن کاسته بحسب ظاهر و صورت بشرند و در سیرت و نیت سباع ضاریه ولی اذایل نام شخصی است

KHH1.037 (1.051-052)

ABU1825*Words to the friends spoken in Dec. 1907 in Akka**Question/topic: Utterances to pilgrims of Jewish descent*

- ¹ [Addressing the pilgrims of the Jewish descent, ‘Abdu'l-Baha remarked:] You must be thrilled that on such a Day you have come to the Holy Land. Truly, it is because of your sincere intentions and pure hearts that in this Day you have heard the divine call and have immediately recognized it. How great are the tribulations that you have sustained at the hands of the Romans and the Muslims and others, and yet you have persevered. At last, the promise of the Prophets regarding you has been fulfilled. Soon, when others accept the Faith, you will be the source of great pride, and many will claim that they too were of Jewish descent and speak of you with admiration and praise. You must be very, very happy that in the Day of the Manifestation you were not deprived, but indeed attained unto it and came before the Sacred Threshold, arrived at the Sacred Land of Palestine and enrolled under the banner of the Lord of Hosts. This is an explicit promise and clearly enunciated by the Divine Prophets. They have foretold that even outwardly, the Jews will come to the Holy Land and once more reclaim their ancient splendor. I am very pleased with you. You have gladdened the spirit of your illustrious Ancestor, Abraham, in the Abha Kingdom.

- ² Be under the protection of the Blessed Beauty. Marhaba, fi amaniillah.

KHHE.069

¹ باید بسیار مسرور باشید که در چنین روزی بارض مقدس رجوع نمودید واقعا از تدین و صفای طینت شما است که در یوم ظهور تا ندای الهی را شنیدید فوراً اجابت کردید تا باین روز مبارک رسیدید چقدر صدمه از رومانیان و غیره دیدید باز استقامت نمودید بالاخره تمام وعود انبیاء الهی را در حق خود محقق دیدید عنقریب بشماها افتخار کنند که ما هم نژاد کلیمی هستیم و بامر مبارک مومن شده ایم و زبان بستایش شما گشایند باید بسیار بسیار مسرور باشید که در یوم ظهور محروم نشدید بلکه فائز شده و بتربیت مقدسه مشرف گشتید و در ارض مقدس فلسطین در ظل رایت رب الجنود وارد میشوید این وعده صریح است انبیای الهی تصریح نموده و بشارت داده اند یهود بحسب ظاهر طاهر بارض مقدس مراخعت نموده عزت قدیمه را خواهید یافت من از شما بسیار راضی هستم و روح جد بزرگوار حضرت خلیل را در ملکوت ابدی شاد کردید

- ² در پناه جمال مبارک باشید مرحبا فی امان الله

KHH1.037 (1.052)

ABU2473*Words to the friends spoken in Dec. 1907 in Akka**Question/topic: Utterances to pilgrims of Jewish descent*

- ¹ No other spot in the world is as pleasant and vivifying as this realm, nor can rival it in beauty and majesty. On this mountain (Carmel), the Prophets of Israel spent Their nights in prayer and supplication. Its soil has been blessed by the footsteps of the Prophets.

¹ هیچ نقطه ای در دنیا باین هوا و صفا و منظر و مناخ نیست در این کوه (کرمل) انبیای بنی اسرائیل شبها را براز و نیاز گذرانیده اند هر قدمش موطنی اقدام انبیاء است

- 2 Soon will the Jewish people return to the Holy Land, and even in outward appearance, they will be exalted. They will then be so glorified that they would be the object of the enemies' envy. This is naught but a divine decree, and nothing can impede its fulfillment.
- 3 The sovereignty of David and the splendor of Solomon will once more be manifested. This land will be the envy of the world. It will be the center of industry and sciences. 'Akka and Haifa will be connected, and all this land will be fertile and developed.

KHHE.070

2 عنقریب قوم یهود باراضی مقدسه مراجعت میکنند بحسب ظاهر ظاهر مراجعت نموده عزیز میشوند بطوری عزیز میشوند که محسود اعداء و مغبوط اودا میشوند این امر وارده الهی است و هیچ چیزی مانع آن نمیشود

3 سلطنت داودی و حشمت سلیمانی جلوه گر میشود عکا و حیفا وصل میشوند تمام اراضی بایر را آباد و دایر میکنند .

KHH1.037-038 (1.052-053)

ABU0946

Words to the friends spoken in Dec. 1907 in Akka

Question/topic: Regarding the publisher of the Egyptian newspaper al-Mu'ayyad

- 1 This man [the publisher of the Egyptian newspaper al-Mu'ayyad] thinks that he is uprooting the Tree of the Cause and does not see that he is promoting the Divine Faith. The Ancient Beauty has stated, "Whosoever arises to harm us is indeed a teacher of the Cause of God." This newspaperman writes, "Alas Muslims! With utmost audacity, these people [i.e. Baha'is] have built their mosque in Chicago and erected their Mashriqu'l-Adhkar in the mid-heart of America! Is there not a Muslim left, or has Islam been robbed of its courage to protest?" Because of his articles, so far, two individuals have embraced the Faith! Such attackers are the propagators of the Cause, and yet they do not know they can never hope to harm the Tree of the Cause. However, they can perpetrate what they wish upon My person.
- 2 Shaykh Mahmud, the Mufti of Egypt, has written a polemic [against the Faith] and therein has noted, "None can deny or doubt His ('Abdu'l-Baha's) humility and spirituality." I wanted to write him and say, "Yes, there is a denier; he is My own brother!" Consider how the banner of the Cause of God has been hoisted upon the apex of the world, and yet the honored Mirza Muhammad-'Ali wants to bring it down. Truly this is humorous! "By God, besides Whom there is no god," they will never be able to harm the Cause in the least, but if they wish, they can injure Me any way they like. Insha'llah, they
- 1 این شخص بخيال خودش در صدد قلع و قمع شجره مبارکه برآمده ولی خودش نمیداند که منادی امر الله گشته جمالقدم میفرماید هر کس باذیت ما قیام کند خودش مبلغ امر الله است این شخص روزنامه نویس مینویسد ای وای مسلمانان اینها در شیکاگو بکمال حریت مسجد بنا نموده اند در قلب امریکا مشرق الاذکار میسازند آیا کسی نیست آیا همتی در اسلام پیدا نمی شود که چه و چه بکند ؟ باری بواسطه مقالات مندرجه این روزنامه دو نفر تصدیق نموده اند اینها منادی امرند و نمیفهمند . نمیتوانند بشجره امر صدمه بزنند اما بشخص من آنچه بخواهند بکنند میتوانند
- 2 شیخ محمود مفتی مصر ردیه ای نوشته ضمنا نوشته از خضوع و روحانیت فلانی (حضرت عبدالبهاء) هیچکس تردید و انکاری ندارد خواستم بنویسم چرا منکر دارد جناب اخوی منکرند لا غیر ملاحظه فرمائید علم امر الله باعلی قبل عالم نصب شده جناب میرزا محمد علی میخواهد پائین بیاورد خیلی تماشنا دارد . فو الله الذی لا اله الا هو اگر بتوانند بامر الهی ادنی ضرری وارد آورند ولی بشخص من آنچه بخواهند بکنند میتوانند من میخواهم که انشاء

will devise the means for Me, too, to drink from the chalice of martyrdom. I will be very grateful if they would do such a thing. This is My highest aspiration.

- 3 At the time of the ascension of Baha'u'llah, as we were otherwise occupied, I gave him [Mirza Muhammad-'Ali] for safekeeping two boxes containing divine Writings. He has concealed them. He has kept them so that after my passing he might bring them out and use them in accord with his personal inclination. "By God, besides Whom there is no god," each of these will only greatly harm himself. Consider how, out of My sincerity, I entrusted him with two boxes of divine Writings, and instead he behaves in such a manner. He will not be able to do anything but bring complete ruin and regret upon himself. A wave of the Most Great Ocean will brush aside the froth and residue. Marhaba, fi amanu'llah.

KHHE.072-073

الله که اینها باعث شوند منهم کأس شهادت را بنوشم خیلی ممنون و متشکر میشوم اگر چنین کاری بکنند منتهای آرزوی من است

3 در وقت صعود مبارک دو چانه از آثار مبارک را دادم که محافظت کند چونکه ما مشغول بودیم تمام را مخفی کرد حال آنها را نگه داشته است که بعد از مردن من آنها را بیرون بیاورد و به مشتهیات نفس خود عمل کند فو الله الذی لا اله الا هو تمام اینها هر یک بذاته باعث خسران عظیم است ملاحظه فرمائید من از روی صداقت خودم دو چانه آیات از آثار مبارکه را تسلیم او کردم و او در عوض اینطور معامله میکند باری هیچکاری نمیکند و خود را قرین زیان و خسران مینماید بحر اعظم موجی میزند و این کفها را بساحل میریزد. مرغبا فی امان الله

KHH1.038-039 (1.054-055)

ABU0797

Words to the friends spoken in Dec. 1907 in Akka

- 1 Earlier I was speaking with Aqa Mirza Mihdi, and I said to him: You must be very happy as you have a father who is a believer. If you had been a son to the most powerful monarch on earth, you would not have attained such an exalted station. This is because we see that the kings of realm perish completely and without trace, but the believers in the Day of the Manifestation live forever. For instance, now, nearly thirty-five hundred years has passed since the Manifestation of Moses, and I am presently proving the truth of His Cause. Yesterday, incidentally, I was writing to a philosopher who maintained that the Prophets are barriers to progress, and I proved his error. I wrote him about the truth of His Holiness Moses. Consider how lofty is His sovereignty!

1 حالا با آقا میرزا مهدی صحبت میکردم میگفتم که باید بسیار مسرور باشی که پدر مومنی داری اگر پسر ملک الملوک عالم بودی چنین شانی نداشتی چونکه میبینیم ملوک عالم فانی بخت میشوند و اثری از آنها نمیماند ولی مومنین یوم ظهور تا ابد الدهر زنده و باقی هستند چنانچه امروز قریب سه هزار و پانصد سال است که از ایام موسی میگذرد تازه من دارم استدلال بجهت ثبوت او میکنم دیروز تصادفا بجهت شخص فیلسوفی که گفته است انبیا مانع از ترقیاتند مینوشتم و اشتباه او را ثابت میکردم و ثبوت حضرت موسی را برایش مینوشتم ملاحظه نمائید چه سلطنتی است اعظم از این؟

- 2 Conversely, consider the case of Pharaoh. There is no sign of him, no name of him, no trace of him. The little name

2 بر عکس او را میبینیم فرعون را ملاحظه نمائید آثاری از او نیست اسمی ندارد رسمی ندارد و

that remains of him is because he was a contemporary of His Holiness Moses. Otherwise, pharaohs were many.

این اسم مختصر هم که از او برده میشود بواسطه اینست که معاصر حضرت موسی بوده است و الا فراغه بسیار بودند

- 3 Insha'llah, Aqa Mirza Mihdi will complete his studies, for I have much work for him. The friends of God are confirmed under all conditions if they do not merely busy themselves with their own concerns, seeking only wealth and position, saying, "I have become a doctor and must therefore lead an easy life, and do this or that." They must have good intentions and consider themselves the servants of the world of humanity. They must endure hardship and seek comfort for others. If they succeed in attaining such an attitude, they will be confirmed, and divine assistance will surround them. No fruits whatsoever will be manifested from those who are educated in the worldly things and remain unaware of spiritual matters. However, those among the believers who live in accordance with the divine teachings, ordinances and exhortations, shall be confirmed.

3 باری آقا میرزا مهدی انشاء الله تحصیل را تکمیل کنند من با ایشان کار دارم احبای الهی در هر حال مؤیدند بشرط آنکه نه فقط خیالشان منحصر بنفس خودشان باشد و از پی تحصیل ثروت و مقام بروند و بگویند من که حکیم شدم باید تا آخر عمر راحت باشم و چنین و چنان بکنم بلکه باید نیت خیر داشته باشند که خود را خادم عالم انسانی بدانند رنج خود بطلبند و راحت دیگران اگر باین حالت موفق گشتند آتوفت مؤید هستند تأییدات الهیه احاطه میکند اشخاصیکه علوم مادیه تحصیل می کنند و از عوالم روحانی محرومند ابدًا از آنها ثمری ظاهر نخواهد شد اما احباء که بنصوص و اوامر و نواهی الهی رفتار میکنند مؤیدند

- 4 In science and acquisition of knowledge, the friends of God must excel over all people and rank first. If they study medicine, they must become teachers, so that others are taught the same science. They must endeavor to pass this learning to many others, because becoming a physician is not sufficient. This is how believers must act. They must remain focused on the will of the Blessed Beauty and not the prompting of others. For instance, they must say, "Since the Blessed Beauty has willed that I be a servant of the world of humanity, then I will serve this patient, remedy his ills, sooth his pains, treat his injuries, and give him all the comfort he needs." The friends of God must act in such wise; otherwise, their efforts will be of no benefit.

4 احباء باید در علوم ظاهره هم بین الامثال و الاقران ممتاز باشند باید اول ثمره بشوند و اگر تحصیل طب میکنند باید معلم بشوند تا بتوانند دیگرانرا هم تربیت کنند و چند نفر را درس طب بدهند تنها طبیب شدن کافی نیست احباء باید اینطور باشند باید رضای جمالبارک را در نظر بگیرند و باشخاص نظر نکنند مثلاً بگویند چون جمال مبارک خواسته که من خدمتگذار عالم انسانی باشم باید باین شخص خدمت کنم علاج نمایم دردش را تسکین دهم و زخمش را مرهم نهم و او را از هر حیث راحت و آسوده کنم احباء باید اینطور باشند و الا نتیجه و ثمری ندارد.

KHHE.073-074

KHH1.039-040 (1.055-057)

ABU2589

Words to the friends spoken in Dec. 1907 in Akka

Question/topic: Regarding the prominent members of the 'Aliyu'llahi faction

¹ [Aqa Akhavan-Safa asked of the prominent figures of the 'Aliyu'llahi faction, and 'Abdu'l-Baha commented:]

² We have nothing to do with the past. "What has passed is past. And what is to come has not appeared. Therefore do not compare two nothings." If any of them becomes a believer in this Day, then he is considered the essence of the world of humanity. If a tree was fruit-bearing in the past but is now dead, then it is no longer a tree. Today, it must manifest harvests and fruits. In short, there must be benefits in our endeavors, and we must consider each moment precious. We must remain joyful and radiant in this divine springtime.

KHHE.075

¹ آقای اخوان صفا از بزرگان علی الهی سؤال نمودند فرمودند:

² ما با گذشته کاری نداریم ما مضی مضی و ما سیاه تیک فاین قم فاغتم الغرضه بین العدمین اگر شخصی از آنها در این روز مومن گشت او از جواهر وجود محسوب است اگر درختی از ازمنه سابقه ثمری داشته ولی حالا خشک و بی ثمر گشته چوب خشک است دیگر او را درخت نمیگویند امروز باید فایده و ثمری داشته باشد خلاصه ما باید پی بنتیچه بیرم حال باید غنیمت بدانیم و در بهار الهی سر سبز و شاداب باشیم

KHH1.041 (1.057)

ABU1674

Words to the friends spoken in Dec. 1907 in Akka

Question/topic: Regarding Mirza Yahya Azal in Cyprus

¹ [Regarding Mirza Yahya Azal in Cyprus, 'Abdu'l-Baha remarked:] Repeatedly the illustrious American believers send missives, desiring to go to Iran and visit the native land of the Blessed Beauty. I reply, "Now is not the time as Iran is in turmoil and there is no security. Insha'llah, you will go later. It is amazing and most remarkable."

² Yahya is in Cyprus and his son, Ridvan-'Ali, has joined a [Christian] church. His other son, Ahmad, has become Protestant. His other children are all immersed in troubled-waters of their own and have become a cause of embarrassment. It is good for you to go and witness the misfortune and remorse that is their lot. Even though a government such as the British, with all its might, is supporting him, yet he wallows in the depth of misery.

¹ حضرات امریکائیا متصل کاغذ مینویسند و میخواهند به ایران بروند و وطن جمال مبارک را زیارت کنند نوشتن حال مقتضی نیست حال ایران مغشوش است و امنیت نیست انشاء الله من بعد

² رضوان علی پسرش خادم کلیسا شده و احمد پسر دیگرش پروتستان شده و سایر اولادش هر کدام در یک منجلا ب غوطه میخورند و رسوائی بیار آورده اند خوبست بروید و ببینید در چه زیان و خسروانی هستند با وجودیکه مانند دولت انگلیس و بلین اقتدار از او حمایت میکنند باز هم باین حالت است

³ ولی ما در سخن اعظم در بحبوحه بلا کارمانرا پیش بردیم تأییدات متتابعه متواصلا میرسد

- 3 However, while laden with manifold tribulations in the Most Great Prison, we have managed to advance our purpose. Divine confirmations have ceaselessly surrounded us. The fiercer the troubles and difficulties, the more intense the divine succor. What rapture, what light, what spirit!
- 4 Once in a gathering in Tihiran, the British Ambassador had said, "There is One in 'Akka, in the Ottoman prison, Who appears with majesty, splendor and glory. And yet there is another in Cyprus who evinces the utmost incompetence and ineptitude."
- 5 Regardless, it is good to go and see for yourself. Cyprus is near, not far. See under what conditions he lives.
- هرقدر بلايا و تضحيقات شدت پيدا ميكند شعله اين آتش فروزانتر ميشود چه اشتعالی است چه انجذابی است چه نوری است چه روحی است
- 4 يكوقت در طهران قنصل انگليس گفته بود "يكي است در عكا در سجن عثمانيان باين وقار و عظمت و چه و چه و يكي است در قبرس در نهايت فيعرضه گي و بي لياقتي"
- 5 باری خوبست برويد و تماشا كنيد اينجا است نزديك است ببينيد در چه حالی است

KHHE.075-076

KHH1.041 (1.058)

ABU2212

Words to the friends spoken in Dec. 1907 in Akka

- 1 Consider this tree: If it only focuses on its own merits, then it will have no hope, and will be deprived. However, if its hope is on the billowing waves of the sea of nature that send forth clouds, rain, merciful breeze, nourishment, the tree will eventually grow green and verdant, with leaves and blossoms. The sun will shine on it, and it will bear fruits and bring forth goodly results.
- 2 It is the same as you have stated. If a person does not sense the same, remains unaware of his shortcomings, exerts no efforts to improve himself, then he is no better than a stone. When a person is humble and becomes selfless, then he grows hopeful [of divine assistance].
- 3 We, too, are confident of the bounties and confirmations of the Blessed Beauty. Insha'llah, you will also be fruitful and productive. Be confident.
- 1 اين درخت را كه ميپنيد اگر بخود نگاه كند ابا از خود اميدي ندارد و مايوس است لكن اميدش چون باين امواج بحر محيط است كه ابر ميفرستد باران ميرزد نسيم رحيم ميوزد و پرورش ميدهد سبز و خرم ميشود شكوفه و برگ ميدهد آفتاب هم ميتابد بالاخره بارور و داراي ميوه و ثمر ميگردد
- 2 همين است كه حس كرده ايد اگر انسان اين لوح مفصل در جلد دوم مكاتيب عبدالهاء درج است صفحه ۱۰۵ شروعش اينست "حمد خدا را كه زندان را بهر ياران ايوان فرمود" حس نكند و بنواقص خود پي نبرد و در صدد تكميل نباشد سنگ است انسان كه مايوس شد و از خود فاني گشت اميدوار ميشود
- 3 ما هم بفضل و عنايت جمال مبارك اميدواريم و انشاء الله شما هم بارور و ثمر خواهيد بود مطمئن باشيد.

KHHE.077

KHH1.042 (1.059-060)

ABU1817*Words to the friends spoken in Dec. 1907 in Akka*

- 1 Praise be unto God that through the generosity and benevolence of the Blessed Beauty, we have come to this resplendent spot and are assembled under the canopy of Baha'u'llah's bounties. Such gatherings are held solely through divine grace and favor, and, therefore, we must be thankful for them. With deep devotion and longing, each of us has come from some distant land and has no purpose except the good pleasure of God. It is a feast of love and fellowship.

- 2 The believers must be servants to the world of humanity. They must be kind to one another, nay sacrifice themselves for others. They must not just love their friends but should also be kind to their enemies and indeed count them as friends. Since these people have not drunk from the chalice of divine love, they know not [such sentiments]. But since you have been raised under the shadow of the bounties of the Ancient Beauty, you must befriend all the peoples of the world.

- 3 You must be a true servant to each member of humanity, not just by your words, but, verily, by your conduct and from the depth of your soul, heart and belief. You should do so not because people may recognize your good deeds, but because the Blessed Beauty has wished it and it meets His good-pleasure.

KHHE.080-081

1 الحمد لله بفضل و عنایت جمال مبارک ما در بقعه مبارکه نورا در ظل عنایت جمال مبارک در اینجا جمع شدیم اینگونه مجالس بصرف فضل و عنایت تشکیل میشود قدر این مجالس را باید دانست هر یک از مسافت دوری و با یک نشئه و شوری آمده جز رضای الهی مقصودی نداریم

2 بساط محبت و الفت است باید احباء خادم بشر باشند بهمدیگر مهربانی کنند بلکه خود را فدای یکدیگر کنند دوست را تنها دوست نداشته باشند بلکه به دشمنانهم محبت کنند و دوست انگازند این مردم چون از باده محبة الله نوشیده اند نمیفهمند ولی شما که در ظل عنایت جمال قدم تربیت شده اید

3 بجمع من علی الارض باید مهربانی کنید و بکافه افراد انسانی خدمتگذار حقیقی باشید نه اینکه حرفی و زبانی باشد بلکه از جان و دا و از روی ایمان و عقیده باشد نه برای اینکه مردم بدانند خیر بلکه برای اینکه جمال مبارک خواسته است و رضای اوست.

KHH1.044-045 (1.062-063)

ABU1078*Words to the friends spoken in Dec. 1907 in Akka*

- 1 The spirit of the world is dead. Each of you, in accordance with your own measure, must arise in service and sacrifice. In-sha'llah, with utmost joy and well-being, rejuvenated and renewed, and by the life-giving Most Great Spirit, in felicity you will return to serve the Cause of God. God willing, you will be confirmed and successful. Tell the friends of God in Iran that, at present, the government and the people have arisen to destroy one another. Now is your time: Arise and win the prize

1 جسد عالم مرده است شما باید بهم خود شرکت کنید همت و فداکاری کنید انشاء الله که شما مسرورا سالما مستبشرا الارواح محییا للعظام الرمیم خواهید رفت برای خدمت امر الله میروید و انشاء الله مؤیدید و موفق باحبابی ایران بگوئید امروز دولت و ملت در صدد قلع و قمع یکدیگرند حال وقت شماست همتی بنمائید و گوی سعادت

of everlasting happiness! You must guide the people. Each Baha'i must teach at least one soul each year. Each believer can revive another soul during the year, even through praise and prayers. And if a greater number is taught, so much the better. However, at least one person must be taught by each Baha'i [every year].

- 2 Each night that I cannot sleep, I implore and beseech the Sacred Threshold of the Blessed Beauty with utmost intensity and fervor to confirm His friends of God under all conditions. Of a certainty, He will do so. If it had not been for My supplications, no trace could be found of My bones or those of the friends. Therefore, with fervent supplication, the friends must ask for whatever they desire from the Threshold of the Ancient Beauty.

- 3 When you go to 'Iraq, convey my earnest greetings to each and every one of the divine friends and tell them that I was greatly perturbed and saddened by their differences. Praise be unto God that the news of their unity and peace was received and brought much joy to My heart. At the beginning, I was so grieved that I terminated My correspondence with them, but now I am very pleased and joyful of them.

- 4 In truth, if, God forbid, the slightest dust of disagreement clouds the relationship between two of the friends, others must quickly arise and do their utmost to settle the dispute and reestablish love and unity. Even if one or two days pass with an unresolved difference, it will become firmly rooted and animosity will develop. The friends of God must be peacemakers and in matters of common good, promote the general well-being. They must consider Baha'is and nonbelievers as one and the same. We have been created for the betterment of all people and nothing else!

بربائید بهدایت خلق پردازید اقلا هر نفسی در ظرف یکسال یکنفر را تبلیغ و هدایت نماید اگر بصلوات هم شده انسان میتواند یک نفس را در ظرف یکسال زنده کند و اگر زیادتیر تبلیغ کرد چه بهتر ولی اقلا یکنفر را تبلیغ کند

2 من در تمام شبها که خواب نمیروم و بیدار هستم در نهایت تبتل و انکسار و تضرع و ابتال از آستان مبارک جمال قدم استدعامیکم که احبای خود را در هر حال مؤید فرماید و یقین است که خواهد فرمود اگر این تضرعات من نبود حال نه استخوان من مانده بود و نه استخوان احباء پس احباء آنچه را که بخواهند باید بکمال عجز و زاری از آستان جمال قدم بطلبند

3 هر گاه بسراق رفتید احبای الهی را فردا فرد تحنیت مشتاقانه برسانید و بگوئید از اختلاف شما بسیار مکدر و محزون بودم حال بحمد الله خبر ائتلاف رسید بینهایت خوشحال و مسرور شدم اوایل از بس محزون بودم قطع مراسلات کردم ولی حالا بسیار مسرورم و مشتاق ایشان

4 حقیقتا اگر خدای نخواستہ ادنی اغبراری بین دو نفر از احباء حاصل شود سایرین باید کمال جد و جهد سعی نمایند و همت گمارند که رفع اختلاف بشود بزودی رفع کنند که اگر یک دو روز بماند ریشه میگیرد احباء باید مصلح باشند و در امور عموم خلق الله خیر خواه باشند احباب و اغیار یکسان اند فرقی نگدارند ما بجهت اصلاح خلق شده ایم لا غیر.

KHH1.045-046 (1.063-064)

KHHE.081-082

ABU1687

Words to the friends spoken in Dec. 1907 in Akka

- ¹ [Today, like other days, he gained admittance to the presence of 'Abdu'l-Baha and reported on the news of Iran, the Constitutional Revolt and the present government. 'Abdu'l-Baha remarked:] We desire neither absolute despotism, nor unbounded liberty. We are concerned with the spiritual teachings and matters pertaining to the world above. If in Iran they grant absolute liberty with no opposition against the Faith, it would not be of benefit to us. This is by reason that in the path of the Blessed Beauty we must endure a myriad injuries, insults and indignities and sustain every manner of harm and persecution. If we were at ease like the others, then we would not be able to propagate the Cause or achieve anything of merit. Today, the Muslims are free, but what benefit appears from them? Nay, freedom makes people lazy. We wish neither the pogroms, the imprisonment, the beatings of the past, nor the complete freedom given in other countries.

- ² Under all conditions we must remain evanescent in God. Some are immersed in contention. That is, they devote all their energy and time in disputes and conflicts. Others are engrossed in education and are busy at all times reading and studying, devoting their days and nights to the acquisition of knowledge. And yet another group is wholly absorbed in their profession or proclivities. But we are evanescent in God and remain oblivious to all save Him.

KHHE.086-087

¹ ما نه استبداد صرف را میخواهیم و نه آزادی
بخت ما بامور روحانی و تعلقات عالم ملکوتی کار
داریم اگر در ایران آزادی مطلق بدون تعرض
بشود برای ما فایده مترتب نیست چونکه ما باید
در سبیل جمال مبارک مورد هزار گونه اذیت و
سب و لعن واقع شویم و اذیت و نعمت بکشیم
هر گاه مثل سایرین راحت باشیم کاری نمیتوانیم
بکنیم و فایده ای نخواهیم برد امروز مسلمانها
آزادند چه فایده ای از آنها عاید میشود نه آزادی
انسانرا تنبل میکند ما نه مثل سابق گرفتن و بستن
و زدن میخواهیم و نه مثل سایر ممالک آزادی
مطلق را دوست داریم

² در هر حال ما باید فانی فی الله باشیم جمعی در
عناد فانی فنا پذیر هستند یعنی تمام همت و اوقات
خودشان را در بخل و عناد صرف میکنند برخی
فانی تحصیل میباشند در تمام احیان مشغول مرور
و مطالعه هستند شب و روز میخوانند و آتی
فراغت ندارند هر گروهی در رشته مخصوصی و
شغل بخصوصی فانی صرفند ما باید فانی فی الله
باشیم و از مادونش فارغ و آزاد گردیم.

KHH1.048-049 (1.068-069)

ABU1742

Words to the friends spoken in Dec. 1907 in Akka

- ¹ [In a feast held in 'Abdu'l-Baha's house, He remarked:] This feast belongs to the illustrious pilgrims of the Jewish descent. Through the favors of the Blessed Beauty, many diverse people have gathered in this assembly and partaken of this spiritual sustenance - Jewish, Christian or Muslim descendents, and friends from both the East and the West - each coming

¹ این مهمانی مال حضرات زائرین کلیمی است
از فضل جمال مبارک در این حفله و در این
مائده جمع شده اند کلیمی مسیحی و فرقانی یکی
از شرق و دیگری از غرب و هر یک از یک
نقطه مخصوص وارد این ارض شده اند تائیدات
ملکوت ابدی است که اینها را در این سخن اعظم

from a different locality arriving at this Land. It is naught but heavenly confirmation that has enabled you to gather and be united in this Most Great Prison. This assembly is an example of how in the future, the whole of humanity will enter beneath the tabernacle [of the Cause], rest under the shadow of a single tree, drink from the same chalice and be satisfied from the same fountainhead. The effect of such gatherings will be manifested at a future time and will attract divine confirmations.

مجمع نموده و متحد کرده این جلسه یک نمونه ایست که باید در آینده تمام اهل عالم در ظل خیمه وارد شوند و در سایه یک شجره مستظل شوند و کل از یک کاس بنوشند و از یک سر چشمه سقایه و سیراب گردند اینگونه مجالس تأثیرش بعدها ظاهر میشود تأییدات کلیه خواهد نمود

- 2 In the East it was prohibited for men and women to assemble in the same room. However in this Dispensation, the women have the same rank as men, and there is not the least difference between the two. In former Ages, equality and unity were limited to only one or two groups. However, this Supreme Dispensation has brought forth the unity of the whole world, and is not limited to any one group. The call [of the Kingdom] is for all, and the entire earth is invited to oneness.

2 در شرق ممنوع بود که نساء و رجال در یک نقطه مجتمع شوند در این ظهور نساء حکم رجال را پیدا کرده ادا فرقی در بین نیست در ظهورات سابقه مواسات و اتحاد مختص یک یا دو طایفه بود ولی ظهور اعظم باعث اتحاد کل عالم شده منحصر بفرد نیست ندای عمومی است و وحدت عالم انسانی.

KHH1.050-051 (1.071)

KHHE.089-090

ABU1914

Words to the friends spoken in Dec. 1907 in Akka

- 1 [The honored Haji Mirza Haydar-'Ali remarked that one of the renowned 'ulama of Khurasan had passed away. 'Abdu'l-Baha asked, "In what way do they acquire learning and become recognized as scholars? By study of jurisprudence and the Scripture?" "By offering obligatory prayers," Haji responded, "Whoever among them observes this law more frequently, he is more learned than the rest." 'Abdu'l-Baha remarked:]
- 2 These people study for fifty years to learn the signs of Return, and yet on the Day of the Manifestation, they have remained deprived. Conversely, see how the unlettered and uneducated have attained unto this summit of glory. And it is because of this that [Baha'u'llah] has revealed, "The abased amongst you, He shall exalt; and they that are exalted, He shall abase."
- 3 Consider how one person has labored hard as a merchant, knows all the details of trade, is experienced in maintaining accounting books and transactions, and yet his business remains unprofitable and bereft of expansion, while another who has no experience enters the field and quickly achieves success. There

1 جناب حاجی میرزا حیدر علی عرض کرد که یکی از علمای مشهور خراسان مرده است فرمودند " اینها بچه چیز است بچه چیز عالم میشوند ؟ بقیه و اصول ؟" حاجی عرض کرد بنماز خواندن هر کس بیشتر نماز بخواند عالم تر است فرمودند

2 اینها پنجاه سال است درس میخوانند که بمعلوم پی ببرند باز در یوم ظهور محروم میمانند برعکس میبینید یک شخص امی بی علم فائز میشود این است که میفرماید اعلیکم اسفلکم و اسفلکم علیکم

3 ملاحظه نمائید یکی مدتها در تجارت زحمت کشیده است و رسوم تجارتی را خوب میداند و از حساب و کتاب و دفتر اداری آگاه است ولی تجارتش سودی ندارد و بازارش رونقی ندارد اما یکی هیچ زحمت نکشیده است در

was a very wise person here, and I asked him, 'How is our friend?' He replied, 'He is unlettered and unrefined.' I asked, 'How is his work?' 'Very profitable,' was the reply. 'And how is your own work,' I inquired. 'I do not know where I will get money for tonight's bread.' Nevertheless, such people are many, but divine confirmations must follow unceasingly and surround us, otherwise there is no lasting success.

KHHE.090-091

کسب و کار تجارت وارد میشود و کارش بخوبی پیشرفت می کند در اینجا یک نفر خیلی مدبر بود پرسیدم فلانی چطور است گفت امی و جاهل است گفتم کارش چطور است گفت خیلی خوب است گفتم کار خودت چطور است گفت متحیرم امشب امشب چه بخورم نان امشب نداریم باری اینطور است و اینطور اشخاص بسیارند ولی باید تأییدات الهیه در پی باشد و شامل حال گردد و الا بی نتیجه است

KHH1.051-052 (1.072-073)

ABU3127

Words to the friends spoken in Dec. 1907 in Akka

[I took tea into the blessed presence of 'Abdu'l-Baha, two serving pots on a clean tray. In one pot was tea, in another was boiling water. There were also two cups, one filled with hot water and the other empty and covered with a white cover. Next to these was a small crystal bowl of sugar lumps. He said,] This is very good. Tea must be like this: good sugar, excellent tea, purified water, clean cup and in every way neat and organized. Otherwise, it is better not to drink it. 'What is not cared for at the beginning cannot be remedied at the end.'

KHHE.091

بسیار چای خوبی است چای باید اینطور باشد قند خوب چای خوب آب زلال پیاله پاک و از هر حیث خوب و تمیز باشد و الا نخوردنش بهتر است . هذه الامه لا تصلح اواخرها الا بما صلحت به اوائلها.

KHH1.052 (1.073)

ABU1827

Words to the friends spoken in Dec. 1907 in Akka

- ¹ The Egyptian chiefs want to become Wahabbi and promote Wahabbi convictions. Perchance they hope to resist European expansion through wars, violence, confrontations and slaughter. However, they are increasingly powerless and ineffective. They use this as a distraction. 'A drowning man will cling to anything.' But it will bear no result, none whatsoever, since its

¹ بزرگان مصر میخواهند وهابی بشوند عقاید وهابیان را پیش گیرند شاید بحرب و ضرب و جنگ و جدال و قتال بتوانند با اروپائیان مقاومت کنند و پیش بروند حضرات رو بتدنی و اضمحلالند این بهانه است این وسائل را بهانه مینمایند الغریق یتشبث بکل حشیش اما نتیجه

foundation is infirm and not based on divine teachings. These very designs will cause their own division and demise.

- 2 They must first understand what brought about the progress of Islam and then follow suit. Their goals will not be achieved through political methods or nationalistic sentiments, especially when they are imitating others. The initiator is of course superior to the imitator. 'And they who were foremost on earth - are the foremost still. These are they who shall be brought nigh to God.'

- 3 'And God will never forget the one who has rendered victorious His cause. There is no demise for him, and the converse holds as well. These people will not become righteous at the end unless they become righteous at the beginning.'

KHHE.091-092

اما نتیجه ندارد ادا فایده ندارد چون پایه اش محکم نیست و مبتنی بر اساس الهی نیست همین فکرها اسباب تفرقه و زیان آنها میشود

2 باید بفهمند در اول چه چیزی سبب ترقی اسلام شد و پیروی از همان اصل بکند اصلاح امور با افکار سیاسی و حمیه وطنی درست نمیشود بخصوص وقتی که بخواهند تقلید هم بکنند و محقق البته ما فوق مقلد است اللاحق لا یسبق السابق السابقون اولئک المقربون و لما نسو الله و

3 الذی ینصره الله لا شفا له الا من الله و من الله من ینصره الله فلا خاذل له و العکس بالعکس هذه الامه لا تصلح و اخرها الا بما صلحت به اوائلها

KHH1.052 (1.073-074)

ABU0824

Words to the friends spoken in Dec. 1907 in Akka

- 1 [Addressing the honored Aqa Rida Qannad, 'Abdu'l-Baha inquired, "What news do you have?" He described whatever he had read in the newspapers about the turmoil in Russia, the killings of the Jews and the imprisonment of people at Duma. 'Abdu'l-Baha replied:] After these occurrences, it will be better. There was an incident that greatly saddened Me. They had written some time ago that two youths entered a hotel in Moscow, a boy and a girl. The receptionist was puzzled by their activities, as they never seemed to sleep. Being suspicious, he investigated the matter and reported the situation to the authorities who ordered the youths to be seized and searched. Their papers showed that there was a slight difference of opinion between the two: one wanted to be the first in throwing hand-grenade, while the other wanted also to be the first in this deed.

- 2 In short, it was determined that these youth planned to oppose the Czarist monarchy and favored establishment of an elected government by throwing hand-grenades [as a prelude to a revolt]. It was ruled that they were to be imprisoned in Siberia. On the way they cried, "People, we are sacrificing ourselves for

1 بعد از اینها خوب میشود من از یک چیز متأثر شدم که یکوقت نوشته بودند دو نفر بشهر مسکو وارد شدند یکی دختر و یکی پسر وارد هتل شدند هتل چی از وضع حرکات ایشان بتعجب در آمد اینها ادا خواب نداشتند هتل چی خیال سوئی در باره آنها کرد غور رسی نمود بعد بحکومت اطلاع داد حکم شد اینها را بگردند گردیدند و اوراق آنها را دیدند که جزئی اختلاف رای ما بین حضرات است یکی میگوید من اول بروم و نارنجک را بزنم دیگری میگفته است من بروم و سبقت گیرم

2 باری بعد از آنکه معلوم شد خیال نارنجک زدن داشته اند و خلاف سلطنت امپراطور بودند و جمهوری میخواستند حکم شد آنها را ببرند به سیریه وقتی حضرات را میبردند فریاد میزدند (مردم ما فدائی شما هستیم) ملاحظه نمائید

you!" Consider how they gloried in sacrificing themselves for a piece of earth, and how much more one should pride himself in sacrificing for the Lord of Hosts!

- 3 At one time [Count Leo] Tolstoy wanted an elected form of government in Russia, yet he acted in such wise that his actions did not provoke opposition. Through deeds he awakened the people, and not by mere rhetoric. He owned several villages, each with many inhabitants. He divided these estates among their dwellers in equal portions, giving himself a portion similar to theirs. Through this action, he made everyone equal, as he desired to demonstrate democracy through deeds, thereby rendering all the same and so to establish equity among all.

- 4 Tolstoy is a deeply learned man. I wanted him to embrace the blessed Cause and, therefore, I wrote him. His wife was very pleased with the letter I sent. Once I intended for the woman who gave drama-plays on His Holiness the Exalted One [i.e. the Bab] and the honored Tahirih to go and visit him. However, during [Tolstoy's] journey to Istanbul, Aqa Khan and Shaykh Ahmad caused him to change his mind. These two related so many lies, falsehoods and accusations that he changed his mind and lost all interest in the Faith.

- 5 Consider how through their negative words, some can change an eager seeker into one disinterested and indifferent. Yet sometimes, just a single word causes guidance and the awakening of a multitude. At times a medicine can cure a patient, and at other times, the same can cause his demise. Sometimes, it is the words of Abraham, at other times, the exhortations of Moses, or perhaps the teachings of Christ, or the words of Muhammad, or at times the sacred fragrance of Baha'u'llah that can influence and revive.

KHHE.092-094, STAB#112

فدائی تراب چه تفاخری میکنند پس فدائی رب
الارباب چه باید بکند

3 یکوقتی تولستوی خواست در روسیه جمهوری
بشود اما بطوری شروع بعمل نمود که کسی پی
نبرد بفعل مردم را آگاه کرد نه بقول چنانچه
چند پارچه ده داشت و هر دهی رعایای بسیار
این دهات را بعدد رعایا تقسیم کرد و بآنها داد
و یک قسمت هم برای خوش گذاشت ما بقی
را بآنها داد و باین نحو عملا مساوات کرد و
خواست و جمهوریت را عملا نشان دهد و همه
را یکسان نماید تا برابر باشند

4 خیلی مرد عالمی است خواستم که او تصدیق
امر مبارک کند مکتوبی هم باو نوشتم عیالش
خیلی از وضع مکتوب مسرور شده بود یکوقت
خواستم آن زنی که تاتر حضرت اعلی و جناب
طاهره را نمایش میداد بفرستم که با او صحبت
کند رفت باسلامبول آقا خان و شیخ احمد او را
مخمود کردند از بس دروغ گفتند و تهمت زدند
سرد شد مخمود شد

5 ملاحظه نمائید شخصی بسیار منجذب است بعضی
با او صحبتهای مخالف میکنند مخمود میشود و از
آنحال انجذاب خارج میشود و یکوقت هم یک
کلمه حرف باعث هدایت و احیای جمعی میشود
یکوقت یک علاج سبب شفای شخصی میشود
و یکوقت هم همان علاج علا هلاک او میشود
وقتی بیانات حضرت خلیل زمانی نصایح حضرت
کلیم گاهی آیات و نفثات حضرت مسیح وقتی
تعالیم محمدی و وقتی نفحات قدس ابهائی منتج و
مثمر است .

KHH1.053-054 (1.074-076)

ABU2427

Words to the friends spoken in Dec. 1907 in Akka

- 1 [Haji Mirza Haydar-'Ali remarked, "My Master, I have found the Tablet addressed to Mirza Yusuf Khan." 'Abdu'l-Baha replied:]
- 2 May God increase your good deeds and multiply your blessings! Truly, Mirza Yusuf Khan hath been confirmed. He hath arisen to teach with pure deeds and with sincerity of purpose. This is that whereof the Blessed Beauty hath declared: 'Verily, We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favored angels.'
- 3 Today, each believer must arise to teach the Faith and speak of it to seekers. We must rescue the world of humanity from all dangers that threaten it and sacrifice our own comfort for our Divine Beloved. Iranians have a saying, 'The wasted oil is bequeathed to Shah-Chirag [mosque].' This transitory existence and this temporary, illusory comfort must be devoted to the service of the Cause and be made a sacrifice unto its altar. Anything else is utter loss. This dead shrub must be sacrificed for that luscious Lote-Tree and this insignificant drop must be offered for the waves of His Ocean.

KHHE.095

1 حاجی میرزا حیدر علی عرض کرد قربان لوح میرزا یوسف خان را پیدا کردم فرمودند

2 کثر الله خیرک زاد الله توفیقک حقیقتاً میرزا یوسف خان موفق است یک شخص مهمی را با عمل خالص تبلیغ کرده اینست که جمال مبارک میفرماید "و ننصر من قام علی نصرت امری بجنود من الملاء الاعلی و قبیل من الملائکة المقربین

3 امروز هر فردی باید قیام بتبلیغ نماید و زبان بتبلیغ بگشاید و این عالم بشر را که سر تا پا خطر است نجات دهد و راحتی خویش را فدای آن دلبر یگانه نماید اصطلاحی است ایرانیها میگویند روغن ریخته را نذر شاه چراغ میکنند باید این جسد ترابی و این آسایش موقتی موهوم را صرف خدمت امر کنند و در خدمت بامر او نثار کنند ماعدای او معدوم صرف است این گیاه خشک را باید فدای آن نخل باسق نمود و این قطره بی ارزش را فدای امواج بحر محیط او کرد

KHH1.055 (1.077)

ABU2232

Words to the friends spoken in Dec. 1907 in Akka

- 1 [Haji Mirza Haydar-'Ali inquired, "Aqa Siyyid Nasru'llah Baqiroff has asked if Doctor Mirza Muhammad Khan [Mahalati] should stay with Aqa Siyyid Asadu'llah [in Istanbul], or if he should return." 'Abdu'l-Baha responded:]
- 2 Why would he not stay? He has a merry time and in addition will complete his studies. However, he may not have sufficient funds, for when he left here, he stated that he had the necessary money for only four months of living. But when a person is

1 حاجی میرزا حیدر علی در باره آقا سید نصر الله باقرواف عرض کرد آقا میخواهد از میرزا محمد خان دکتر سؤال کند که آیا نزد آقا سید اسد الله میماند یا خیر؟ فرمودند

2 چرا نمیسند بسیار خوش میگذرد در ضمن هم تحصیل میکند خودش استطاعتی ندارد وقتی که از اینجا رفت میگفت بیش از چهار ماه نمیتواند زیست کند شخص باید متوکل باشد و متوجه

confident and assured of divine confirmations, then the entire earth and heaven will serve him.

باشد آنوقت تمام عالم زمین و آسمان او را خدمت میکنند

- 3 It is impossible to study medicine in Iran, since they teach [traditional] Iranian medicine, which is obsolete. It is the modern techniques of medicine that must be acquired. For that purpose, Europe is better.

3 در ایران ممکن نیست تحصیل طب شود چونکه درس میدهند طب ایرانی است و فایده ندارد باید تحصیل طب را با اسلوب جدید نمود اروپا بهتر است

- 4 The Faith of God has not penetrated Paris and the fire of the love of God has not enkindled her people to the depth it should. Of certainty, there is wisdom in this. One reason is that, so far, a competent translator has not been found who not only can speak, but also has a thorough command of the language. Sometimes, a translation is better than the original. A translator must fully comprehend the meaning [and the context] of the words.

4 در پاریس چنانچه باید و شاید امر الله علو نموده است و آتش محبت الله در نگرفته البته در این حکمتی است هنوز آتش روشن نشده است یک علت هم اینست که تا کنون مترجم صحیحی پیدا نشده یعنی مترجمی که معنی لغت را بداند نه اینکه فقط صحبت کند بعضی از اوقات مترجم بهتر از اصل ترجمه میکند باید مترجم معانی کلمه را درک کند

- 5 For instance, some citizens of Iran can read, write and even compose poetry, but do not have a thorough command of the Persian language. When competent translators are found who can proficiently translate into French and English, much benefit will appear and great tasks could be completed.

5 مثلاً بعضی از ابناء فارس هستند که مینویسند و میخوانند بلکه شعر هم میگویند اما باز در زبان فارسی کامل نیستند هر گاه مترجم صحیح پیدا میشد که هم فرانسه خوب و هم انگلیسی خوب و کامل میدانست بسیار مفید بود و خیلی میشد کار کرد

KHHE.097-098

KHH1.056-057 (1.079-080)

ABU1913

Words to the friends spoken in Dec. 1907 in Akka

- 1 Consider the foolishness of the governments of Iran and the Ottoman Empire, how they banished Baha'u'llah from Iran to Baghdad and Istanbul, and from there exiled Him to 'Akka. They perpetrated this deed in the hopes of destroying the foundation of the Luminous Cause, but they were not cognizant of the fact that by so doing they were rendering the greatest service to the Faith of Baha, disseminating and spreading its benefit to the whole of the earth. They did not know the effect of their own deeds. Perchance it is because of this that Jewish people will embrace the Cause, since there is no other course left to them.

1 انظروا جنون دولت ایران و دولت الاتراک کیف نفوا بهاء الله من ایران و بغداد و روم ایلی الی عکا هم نفوه بقصد ان یهد موا اساس امر البهاء و ما عملوا بانهم قد موه احسن خدمه للبهاء هم اعطوه الارض و وضعوه فیها و لا کتھم لا یسھرون لاید للیھودان یومنوا بهذا الظھور لان لیس لهم مفروا

- 2 However, regarding the future of Carmel, I now behold the whole of this mountain basking in brilliant lights and the Haifa

2 ما مستقبل الكرمل انی الان اری جمیع الجبل یتلاء لاء بالانوار یو الف من البوا خرفی اسکله

harbor as the anchor point of thousands of steam ships. I see the monarchs of earth, having removed their crowns, reverently, submissively and humbly, with tears flowing, carrying baskets of colorful flowers on their heads, approaching the Shrines of Baha'u'llah and the Bab. Much in the same way that Christ wore the crown of thorns on His head, the kings of earth will carry flowers to the Shrines. However others are not endowed with this insight.

- 3 Likewise verily I see and behold the future effulgence of hospitals, schools and sanatoriums and the Mashriqu'l-Adhkar established on this mountain.

KHHE.098-099

حيفا و اری تیجان الملوك على الارض و هم خاضعون یمشون على ارجلهم و یكون و یحملون الورد و الازهار على رؤسهم و یقصدون الروضه المباركه و المقام اعلى - المسيح لما وضعوا اكليل الشوك على رؤسه كان یری تیجان الملوك على الارض بعینه و لكن ما احد عیره كان یری ذلك

- 3 و انی اری ایضا الان عدا عن الانوار مستشفيات للبرض و مدارس و دور للعجزه و مشارق الاذکار.

QT108.070, KHH1.057 (1.080-081),
KHH1.322 (1.448-449)

ABU2167

Words to the friends spoken in Dec. 1907 in Akka

[On another occasion, when 'Abdu'l-Baha was strolling in the garden, He paused and for awhile looked out to the sea at 'Akka, and after a few minutes of silence, said:] I have seen many places, but none has the vivifying air and the beauty of the Shrine of the Bab. Ere long this mountain will be developed. Many fine buildings will be raised upon it. The Shrine of the Bab will be constructed in the best possible way and most majestically. It will be surrounded with many gardens, displaying multitudes of flowers. Nine terraces will be constructed from the bottom of the mountain to the Shrine of the Bab, and nine more will be above it to the summit of the mountain. A boulevard will connect the seafront to the foot of the mountain, and it too will have gardens filled with flowers. Pilgrims who arrive by vessels will be able to see the dome of the Shrine of the Bab from afar. The kings of earth, bareheaded, and the queens, will walk up the boulevard of the Shrine of the Bab carrying bouquets of flowers. They will prostrate themselves, kiss that Sacred Threshold and place their crowns on that ennobled earth.

KHHE.099-100, COB.225-226

من خیلی جاها را دیده ام هیچ جا صافی هوا و صفای مقام اعلى را ندارد عنقریب این کوه را آباد میکنند عمارات عالیہ ساخته میشود مقام اعلى به بهترین وضعی و مجللترین طرزى ساخته میشود تمام باغچه بندى شده با گلهاى رنگارنگ مطرز میشود طبقه بندى شده از دامنه کوه تا مقام اعلى نه طبقه و از مقام اعلى تا قله کوه نه طبقه از جلوى دریا تا مقام اعلى یک خیابان میشود باغچه بندى و گلکاری میشود زائرین که با کشتى میآیند از دور قبه مقام اعلى را زیارت میکنند سلاطین ارض سر برهنه ملکه های جهان از جلو خیابان مقام اعلى با دسته گل سجده کنندگان به زیارت میآیند زانو زده بخاک میافتند و تاجها را نثار می کنند

KHH1.057-058 (1.081)

ABU2213*Words to the friends spoken in Dec. 1907 in Haifa*

- 1 Attaining unto this Mountain [Mount Carmel] was the ultimate desire of the Prophets, and it is the point of adoration of the Supreme Concourse. All the past Manifestations have given glad-tidings regarding this place and this Dispensation, and their highest aspiration was to witness such a Day and to behold and take part in such happenings. Here the tabernacle of the Most Great Peace will be hoisted and the foundation of the wondrous Divine Order will be established. All this land will be built and developed.
- 2 After two thousand years of wandering, the Jewish people will return to the Holy Land and embrace the Cause of God. From here divine civilization will be propagated unto the whole of the world and provide it with serenity and comfort.
- 3 Know the preciousness of this favor! Inhaling this air and being in such a place was not granted to others or decreed for them. It is only out of the grace and beneficence of the Blessed Beauty that we have attained unto this mercy and become the recipients of "He bestows His bounty upon whomsoever He wisheth."
- 1 این کوه مقدس خدا منتهای آرزوی انبیاء است و مطاف ملاء اعلیٰ تماماً بشارات این محل و این ظهور را داده و نهایت آمالشان این بوده که در چنین روزی و در چنین موقعی باشید و ببینید در اینجا خیمه صلح اعظم برافراشته میشود و نظم بدیع الهی اساسش گذارده میشود تمام این اراضی بلر آباد و دایر میشود
- 2 قوم یهود که قریب دو هزار سال پراکنده بودند مجتمع شده و باراضی مقدسه بازگشت خواهند نمود در ظل امر الله وارد می شوند از اینجا مدنیت الهیه بعالم میرسد و جهانیا را آسایش و رفاهیت میبخشد
- 3 قدر این موهبت را بدانید چنین هوائی و چنین مکانی برای دیگران میسر و مقدور نیست فضل و موهبت جمال مبارک است که ما را شامل شده مصداق "يختص برحمته من يشاء"

KHH1.061 (1.085)

KHHE.104

ABU0915*Words to the friends spoken in Dec. 1907 in Akka*

- 1 [During one of the nights that I was in His presence, He spoke about the enemies of the Cause:] They wanted to obliterate the name of the Faith from the pages of history. They killed, harmed, imprisoned, exiled and did what they could in murdering, plundering, injuring and banishing the believers; and no one was shown mercy, not even infants, pregnant women, or the disabled. They committed such heinous deeds that history has never witnessed their like, and in no other age had the persecutions been so intense. However, despite the opposition of the people and men, the banner of God's Faith is hoisted most
- 1 حضرات اسم میخواستند امر را از صفحه روزگار محو کنند کشتند و زدند و حبس کردند و تبعید کردند و آنچه از قتل و غارت و زجر و اسارت بود فروگذار نکردند حتی باطفال شیرخوار و زنان باردار و عجزه و مفلوکها هم رحم نکردند و بفجایعی دست زدند که چشم تاریخ ندیده و در هیچ دوره ای شقاوت باین درجه شدید نبوده ولی رغما لانف ملوک و

high and the sovereignty of the Cause and its divine splendor has enveloped the world.

- 2 His Holiness the Exalted One [the Bab] was martyred though He was the quintessence of meekness. With bare head and feet, under a scorching sun, the Blessed Beauty was forced to walk from Niyavaran to Tihran. He was held captive in the Siyah-Chal, where His neck was made to bear the weight of the Qara-Guhar chain, and where He lived among thieves, murderers and criminals. The blood of many innocents was spilled. The Blessed Beauty was banished a number of times and eventually exiled to the Most Great Prison where every minute of His life was in peril. Nevertheless, under the sword of persecution, the call of the Kingdom reached the whole of mankind and the standard of the Cause was planted upon the highest peaks of the world.

- 3 Now, they still say the same things and think that if they slay Me, the divine light will be extinguished. God forbid! They inflicted the same upon His Holiness the Exalted One [the Bab] and had the same intent for the Blessed Beauty, but it only had the opposite effect. The lamp of God's Faith grew brighter, and the fragrance of divine love perfumed the horizons of the world. This is precisely why you see that the cry of "Ya 'Aliyu'l-A'la" has reached every hearer, and the call of "Ya Bahau'l-Abha" has penetrated every heart.

- 4 Now is but the beginning of the Dispensation. The springtime of the Faith has yet to come. We have only seen the break of the dawn. Soon the sun of the Cause will rise, and its effulgence will envelop the whole earth, bestowing life and energy.

- 5 If the intent of these people [i.e. the enemies] is [to harm] Me, I have repeatedly said that they may do unto Me what they desire; and if so inclined, they may slay Me, bury Me in the depths of the sea or crucify Me on a cross. But if their purpose is to extinguish the light of the Faith, "though they hate it, God will protect His light, despite the hatred of the infidels, hypocrites and violators of the Covenant."

قبائل علم امر الله بلند است حالا صیت قدرت و عظمت الهی جهانگیر شده

- 2 حضرت اعلی را در نهایت مظلومیت شهید کردند جمال مبارک را سر و پای برهنه و پیاده در زیر آفتاب سوزان از نیاوران بطهران آوردند و در سیاه چال حبس و زنجیر قره کهر بگردن مبارک انداختند و با سارقین و قاتلها و جانیها زندانی کردند اینهمه خون پاک شهدا را بیگانه ریختند و جمال مبارک را چندین مرتبه سرگون کردند و بالاخره بسجن اعظم فرستادند و هر آن بیم خطر میرفت معذک در زیر شمشیر ندای ملکوت را باهل عالم رسانیدند و پرچم امر را بر اعلی قلل عالم نصب فرمودند

- 3 حالا هم همین حرف را میزنند و همین فکر را میکنند که اگر مرا از بین ببرند سراج الهی منطفی میشود معاذ الله همین نقشه را در باره حضرت اعلی بکار بردند همین منظور را در باره جمال اقدس ابهی عملی کردند ولی نتیجه معکوس شد سراج امر الله روشنتر شد و رانحه محبت الله آفاق را معطر نمود اتینست که ملاحظه مینمائید ندای یا علی اعلی بمسمع و آذان میرسد و نعره یا بهاء الابهی بلند است

- 4 و این آثار اول ظهور است هنوز بهار الهی کشف جمال نکرده حالا اول طلوع فجر است عنقریب آفتاب امر به اشد اشراق در قطب عالم جلوه کند و نور و حرارت بختشد

- 5 مقصود حضرات اگر شخص من است مکرر گفته ام بمن هر کاری میتوانند بکنند بکشند در قعر دریا بیاندازند و صلابه بزنند ولی اگر مقصدشان اطفای نور ابهی است رغما لانفسهم الله یتم نوره و لوکره الکافرون و لکره المشرکون و لوکره الناقضون

AB00368

To: Ali Muhammad Sarrishtihdar, in Tihiran

Date: 1907-Dec-05+

- 1 O thou who art firm in the Covenant! Thy letter was received and information was obtained regarding thy journey to Khavar, Simnan, Sangsar, Saran, and Gilan in the district of Damavand, and thy return to Tehran. Praise be to God that thou wert successful and victorious in this journey. This success is the greatest divine bestowal. Consider that when the most distinguished among men achieve success in some trivial matter, they rejoice and celebrate, saying "Praise be to God, we have attained our goals!"
 1 ای ثابت بر پیمان نامه رسید و از سفر خوار و سمنان و سنگسر و ساران و گیلان محال دماوند و رجوع به طهران اطلاع حاصل گردید الحمد لله در این سفر موفق و مظفر گردیدی این موفقیت اعظم موهبت الهیست ملاحظه فرمائید که افاحم اعظم بشر چون در یک مسئله بی پا و سر موفق و مظفر گردند شادمانی کنند کامرانی نمایند که الحمد لله موفق بحصول آمال شدیم
- 2 For instance, two years ago a noble prince from Italy, in the prime of his youth, forsook his wealth, comfort, ease, bounty and pleasure, and resolved to explore the North Pole. Well-wishers advised him that this journey was fraught with peril, with but one chance in a hundred of survival, saying "Come, abandon this journey and spend thy days in comfort and joy, in pleasure and delight." He replied that since this journey was so perilous, it attracted him all the more. Therefore he spent vast sums, made extensive preparations, beat the drum of departure, endured severe hardships, lost all hope of life, and undertook this dangerous journey. Yet divine protection saved him, and he returned. With drums and fanfare he proclaimed loudly in all cities that he had advanced one degree further than all other adventurers in discovering the North Pole. That is, he journeyed in the northern sea, and although he gained nothing and achieved no result except facing fierce waves and bitter cold at the North Pole, how he boasted and what celebrations he held!
 2 مثلاً شاهزاده آزاده‌ئی از ایتالیا در دو سال پیش ثروت و راحت و آسایش و نعمت و لذت خویش را ترک نموده در عنوان جوانی تیت اکتشاف قطب شمالی نمود خیرخواهان نصیحت نمودند که این سفر پرخطر است از صد یک احتمال سلامت است بیا از این سفر صرف نظر کن و در ناز و نعمت خویش و شادمانی و کامرانی ایامی بخوشی بگذران در جواب گفت چون این سفر پرخطر است مرا آرزو بیشتر لهذا مبالغی و فیره صرف نمود و تدارک کلی دید و طبل رحیل کوفت و صدماتی شدید دید و قطع امید از حیات کرد و سفر پرخطر نمود ولی عنایت الهیه نجات داد و مراجعت نمود و با طبل و دهل در جمیع شهرها باواز بلند بکوفت که من از سائر ارباب همت در اکتشاف قطب شمالی یک درجه بیشتر کشف کردم یعنی در دریای شمال سفر کرد باوجود آنکه چیزی بدست نیاورد و ثمره‌ئی حاصل نشد و در قطب شمالی دریا و امواج شدید و سرمای زمهریر چه افتخارها نمود و چه شادمانیها فرمود
- 3 The point is that from such a minor achievement, what joy and gladness resulted, what feasts were arranged, what pride and glory emerged. Now consider how in this journey thou hast discovered another world and guided a group to the fountain of life. Thou hast gladdened souls, illumined hearts, bestowed eternal life, and brought them near to the threshold of the One God. Thou hast brought them into the circle of His chosen ones and made them servants at God's threshold. See what success thou hast achieved and what bounty thou hast
 3 مراد اینست که از ادنی موفقیتی چه سرورها و شادمانیها حاصل و چه میهمانیها ترتیب گردید و چه افتخار و مباهات بمیان آمد حال شما ملاحظه نما که در این سفر اکتشاف عالم دیگر نمودی و جمعی را بچشمه حیات رهبر شدی جانها مستبشر کردی دها منور نمودی حیات ابدیه بخشیدی و مقرب درگاه احدیت کردی در حلقه خاصان درآوردی و از بندگان درگاه

attained! Blessed art thou! Glad tidings be unto thee! Joy be unto thee! Delight be unto thee, forever and ever!

اله کردی بین چه موقّیتی یافتی و چه موهبتی
جستی طوبی لک بشری لک فرحاً لک طرباً
لک الی ابد الآباد

- 4 Regarding the Feast celebration thou didst write about - how blessed are the friends who gathered in that spiritual assembly with perfect wisdom and celebrated with joy and gladness on that festive day. 'Abdu'l-Baha was also gladdened by their joy. You must certainly meet again with Haji Mulla 'Ali Mujtahid and strive until all matters become clear and evident to him. Should he take a firm step, he will witness a great bounty, divine glory will be manifested, and eternal life will unveil itself. The Beloved of all hopes will appear in such wise that hearts will be amazed and souls will receive the glad-tidings of the Lord.

4 از جشن عید مرقوم نموده بودی خوشا بحال
یاران که در آن محفل روحانی با کمال حکمت
جمع شدند و در یوم عید فرح و شادمانی نمودند
از سرور آنان عبدالهّاء نیز مسرور شد با جناب
حاجی ملا علی مجتهد البته باز ملاقات نمائید
و همتی فرمائید تا جمیع امور بر ایشان واضح و
مشهود گردد و اگر چنانچه ایشان قدم ثابت
فرمایند موهبت عظیمه ملاحظه کنند و عزّت
الهیّه جلوه نماید و حیات ابدیه رخ بگشاید دلبر
آمال چنان عرض دیدار کند که دلها حیران
گردد و جانها بشارت یزدان یابد

- 5 Concerning the ascension of His honor Sadru's-Sudur which thou didst write about - that lamp of light and one who acquired the flame of Sinai truly dedicated his days to serving the Forgiving Lord and persisted in servitude to His Divine Unity. He brought souls to life and set many free. He established classes for teaching and instructed with an eloquent and wondrous tongue. This foundation is eternal and will continue in succession, and his noble spirit will remain forever joyous and steadfast in the world of mysteries. His blessed name will raise such a melody in the world's assemblies that it will set the divine birds in motion and flight.

5 از صعود حضرت صدرالصدور مرقوم نموده
بودید آتشکاه نور و مقتبس شعله طور
فی الحقیقه ایام حیات را وقف خدمت رب
غفور نمود و بعبودیت حضرت احدیت مداومت
فرمودند نفوسی را زنده کردند و جمعی را آزاده
فرمودند تأسیس درس تبلیغ کردند و بلسانی
بدیع و بلیغ تعلیم فرمودند این تأسیس ابدیست
بتسلسل خواهد رفت و روح آن بزرگوار در
جهان اسرار الی الأبد مسرور و پایدار خواهد
بود و نام مبارکش در انجمن عالم اهنگی برافرازد
که طیور الهی را به حرکت و طیران آرد

- 6 In any case, 'Abdu'l-Baha, in utmost contentment with him, will beseech infinite success and bounty for him from the Abha Kingdom. Upon him be the Most Glorious Glory!

6 باری عبدالهّاء در نهایت رضا از او از ملکوت
ابهی طلب فوز و فیض بی منتهی خواهد و علیه
البهّاء الأبهی

- 7 Regarding the Charitable Society about which thou didst write - you must certainly support this society and encourage it. Do not let it cease or weaken. Rather, the loved ones of God must strive with heart and soul so that day by day this society may gain strength and engage in service to the Cause - educating children, nurturing orphans, helping the poor, spreading knowledge, and becoming a means of guiding people. A general letter to the friends and handmaidens of the Merciful in Shahmirzad, Sangsar and Simnan has been written and is enclosed. And upon thee be the Most Glorious Glory!

7 در خصوص شرکت خیریه مرقوم نموده بودید
البته این شرکت را تأیید کنید و تشویق فرمائید
مگذارید موقوف گردد و سست شود بلکه احباء
الله باید به جان و دل بکوشند که روز بروز این
شرکت قوت یابد و بخدمات امریه مشغول شود
طفلان تربیت نماید و یتیمان پرورد و محزه را
اعانت کند و نشر علوم فرماید و سبب هدایت
خالق گردد مکتوبی عمومی به احباء و اماء الرحمن
شهمیرزاد و سنگسر و سمنان مرقوم گردید در
جوفست و علیک البهّاء الأبهی

MSBH3.499-501

AB00434

To: Baha'is of Sangsar et al.

Date: 1907-Dec-05+

- 1 O Friends of God and Handmaids of the Merciful! His honour Sarrishtih-dar laid the foundation so that the friends of God may strive with the utmost vigour and roar like the sea. He so praised the friends in that land that it gladdened 'Abdu'l-Baha in this prison. Praised be God that the friends of Sangsar sacrificed head and heart for the Best Beloved, and the friends in Simnan were captivated by the His flowing locks and lost their hearts to that shining Moon. Night and day they learn how to sacrifice their lives, and day and night they seek the good-pleasure of God. They are companions and confidants, united in melody and song.

1 ای یاران الهی و اماء رحمان چنان سر رشته دار سر رشته‌ئی بدست داد تا احبای الهی بکوشند و مانند دریا بجوشند و بخروشند از احبای آن اقلیم چنان ستایشی نمودند که عبدالبهاء را در این زندان شادمان نمودند که الحمد لله یاران سنگسر جان و سر فدای اندلبر نمودند و دوستان سمنان اسیر آنزلف پریشان شدند و دل داده و دل باخته آن مه تابان گشتند شب و روز رسم جانبازی آموزند و روز و شب در طلب رضای الهی هستند همدمند و همراز و هم نغمه‌اند و هم آواز
- 2 For this prisoner, spiritual joy in this mortal world consists in the guidance of the world of humanity. He wishes for no joy, seeks no comfort, asks for no bounty and longs for no bestowal other than this. In the world of God, however, [he wishes for] God's mercy and divine bestowals. I hope that in these two goals the friends and handmaidens of God may become united, that we may dedicate all our time to servitude to God and be engaged in serving the Word of God.

2 و این زندانرا سرور روحانی در اینجهان فانی بهدایت عالم انسانیت دیگر فرحی نخواهد و راحتی نجوید و نعمتی نطلب و موهبتی آرزو ننماید و اما در جهان الهی رحمت ربانی و موهبت رحمانی و امیدوارم که در این دو مقصد یاران و اماء رحمان همدستان گردند تا کل اوقات خویش را حصر در عبودیت الهیه نمائیم و بخدمت کلمه الله پردازیم
- 3 O friends of my heart and soul! The earth is so illumined by the light of the Sun of Truth that the melody of the Abha Kingdom has conquered the world and the reputation of the Friends of God for holiness and purity has filled the East and the West. Now must each one of you hasten unto this field and seize your chance before all others. Praised be God the doors of guidance are wide open and the bountiful Beloved is adorned and manifest. Divine confirmations are continuous and infinite, and the hosts of the Concourse on High victorious and triumphant. What better time is there than this? Lose not this opportunity and seize your chance. Strive that that region may become a heavenly paradise and that country may be illumined.

3 ای یاران دل و جان آفاق از پرتو شمس حقیقت چنان روشن گردیده که آواز ملکوت ابدی جهانگیر گشته و صیت تقدیس و تنزیه احباء الله شرق و غرب را احاطه نموده حال باید که هر یک در این میدان جولانی فرمائید و گوی سبقت و پیشی براباید الحمد لله ابواب هدایت مفتوح و دلبز موهبت در جلوه و ظهور تأییدات الهیه متتابع و موفور و جنود ملاً اعلی مظفر و منصور دیگر چه وقتی بهتر از این وقت و چه زمانی خوشتر از این زمان البته فرصت از دست مدهید و این وقت پرموهبت را غنیمت شمارید همتی بنمائید که آن اقلیم جنه النعیم گردد و آن کشور منور شود
- 4 Mingle with the people with good conduct and behaviour and show the utmost good-will, friendship and sincerity to all humankind. Consider strangers as friends; imagine the blind to be seeing and the deaf to be hearing; regard the dead as living, the enemy as a friend and the opponent as an affectionate

4 با خلق آمیزش کنید و روش و سلوک فرمائید و نهایت خیرخواهی و دوستی و راستی با جمیع نوع انسانی مجری دارید اغیار را یار شمرد کور را بینا بتصور آرید کر را شنوا نگارید مرده را زنده گوئید دشمن را دوست دانید مبغض را

companion. Be not saddened or offended by cruelty or aggression from anyone. Show mercy and kindness and give counsel that he may learn and repent and enter the circle of the well-wishers.

- 5 O friends and handmaids of the Merciful! According to the decisive Holy Texts, you must obey the government, arise to show good-will and render service. Be loyal servants of His Majesty the King and obedient subjects of the Royal Throne. Exert efforts for the common good and become the cause of comfort to the human race. Create peace among all the tribes so that hatred and enmity may completely disappear. Do not enter into or interfere at all in political matters. Be occupied with your own professions and your own affairs.

- 6 O my God, O my God! These are Thy servants whose eyes are cheered by beholding Thy beauty, whose ears are exhilarated by hearing the call from the Kingdom of Glory, whose souls are gladdened by attaining their hopes and whose spirits are revived from the pure chalice passed around at the assemblage of majesty. Their necks are bowed down in humility before Thy Word and in lowliness before Thy Cause, their voices are lowered before Thy grandeur and their faces are submissive before thy sovereignty, O the Ever-Living, the Self-Subsisting. They confess Thy oneness, take their share from the ocean of Thy bounty, approach the kingdom of Thy unity, are enraptured by the fragrances of Thy holiness and are ablaze with the fire of Thy love. O Lord, aid them in that which Thou lovest and desirest, unfold above their heads the banner of praise in all regions, inscribe them in the book of the blessed, honour them with crowns that shed their radiance upon the ages and centuries, immerse them in the oceans of light, let them hear the melodies of the mysteries, enter them among the company of the righteous and number them among the hosts of the Concourse on High, gathered in the Kingdom of Glory, that they may conquer the cities of the hearts and the realms of the spirits through the power of Thy remembrance, O Thou Who causest the dawn to appear. Thou art the Gracious, the Mighty, the Bountiful, and Thou art the Forgiving, the Merciful. There is no God but Thee, the Ever-Forgiving, the All-Bounteous.

TEW.021-023

محبّ شمرید بهیچ ظلم و تعدّی از کسی محزون و مکرّر نشوید عنایت کنید الفت فرمائید نصیحت کنید شاید عبرت گیرد منتبه شود پشیمان گردد و بحلقهء خیرخواهان درآید

5 ای یاران و اماء رحمان بنصوص قاطعهء الهیه باید اطاعت حکومت نمائید و بخیرخواهی قیام کنید و بخدمت پردازید اعلیحضرت شهریار را خادم صادق باشید و سریر سلطنت کبری را رعیت طائع گردید و در خیر عموم بکوشید و سبب آسایش نوع بشر گردید جمیع طوائف را بهم صلح دهید تا کره و عدوان بکلی از میان برخیزد در امور سیاسی ابداً رخنه ننمائید و مداخله نکنید بصنعت خویش مشغول شوید و بحالت خود پردازید

6 الهی الهی هؤلاء عباد قرت اعینهم بمشاهدة الجمال و التذّت آذانهم باستماع النداء من ملکوت الجلال و طابت نفوسهم بحصول الآمال و انتعشت ارواحهم من اقداح راح دارت فی محفل الاجلال قد خضعت لکمتک منهم الأعناق و ذلت لأمرک منهم الرقاب و خشعت لعظمتک منهم الأصوات و عنت منهم الوجوه لسلطانک یا حی و یا قیوم و اعترفوا بوحدانیتک و اعترفوا من بحر رحمانیتک و اقربوا الی ملکوت احدیتک و انجذبوا بنفحات قدسک و اشتعلوا بنار محبتک رب ایدهم علی ما تحبّ و ترضی و انشر علی رؤوسهم لواء الحمد فی سائر الأرجاء و اکتبهم فی کتاب السعداء و توجههم بأکلیل باهرة ساطعة علی القرون و الأعصار و اغرقهم فی بحار الأنوار و اسمعهم من انغام الأسرار و ادخلهم فی زمرة الأبرار و اجعلهم من جنود الملأ الأعلى مجتدة فی ملکوت الأبهی حتی یفتحوا مدائن القلوب و اقالیم الأرواح بقوة ذکرک یا فائق الأصباح انک انت الکریم العزیز الوهاب و انک انت التواب الرحیم لا اله الا انت الغفور الکریم

BRL_DAK#0749, MKT1.297x,
MKT9.222, AMK.019-020, MJMJ2.046x,
MMG2#086 p.095x

AB01675

*To: Mashhadi Mihdi**Date: 1907-Dec-05+*

- 1 O servant of God! The generality of mankind await a promised one who is bloodthirsty, and a tyrannical lord, treacherous and cruel. They desire a Mahdi who, with dart and spear and trenchant sword, shall cause a flood of the blood of the helpless to stream forth and spread abroad; who, night and day, shall be occupied with smiting necks and severing heads; who shall rear towers of skulls, become as the Angel of Death, and prove the very scourge of men's lives. They look for one who will shed blood, stir up sedition, uproot the foundations of humanity, lay waste cities and villages, make children orphaned and women widowed. Such things they account the conditions of truth, and such a promised one they await.
- 2 Whereas the Manifestation of spiritual perfections and Dayspring of the merciful splendors must needs be the quickener of souls and the reviver of bodies. He bestoweth life, He taketh it not away. He becometh the cause of existence, not the occasion of destruction. He buildeth up, He layeth not waste. He illumines the East and perfumes the West. He is a refuge and shelter for the helpless, and maketh the ignorant to know. He transformeth the oppressor into the just, and the heedless into the wise. He endoweth the beasts of prey with the qualities and disposition of the All-Merciful, turneth wolves into the flock of God, changeth the savage into the gentle, and rendereth the bloodthirsty compassionate and kind.
- 3 Such indeed befitteth the perfect man: that his nature and his character be sugar and honey. Grace beseemeth him, not wrath; sweetness becometh him, not venom. But what can be done? Souls are heedless and ignorant. Therefore do they crave the savage, seek the shedder of blood and the bloodthirsty, and desire the tyrant and the treacherous. What ignorance is this, what folly and heedlessness in the world of humanity!
- 4 You must walk in the path of God. Show forth kindness unto all who dwell on earth, and manifest fellowship toward every people and nation. Become honey and sugar unto the world of man, and show forth love and tenderness unto the human race. Be the remedy for every sufferer, and the salve for every wounded and impoverished one. Become the companion of
- 1 ای بنده حقّ جمهور ناس منتظر موعودی خونخوارند و ولیّ ظالمی غدار مهدیّی خواهند که با سهم و سنان و شمشیری بران سیلی از خون بیچارگان جاری و ساری نماید و شب و روز مشغول بضرب اعناق گردد و قطع رقاب فرماید و بروجی از سرها بیاراید ملک الموت باشد و آفت جانها گردد خونریز شود فتنه‌انگیز گردد بنیان انسان براندازد و مدن و قری بر باد دهد اطفال یتیم کند و زنان بیوه نماید این را شروط حقّیت دانند و منتظر چنین موعودند
- 2 و حال آنکه مظهر کمالات معنویّه و مطلع انوار رحمانیّه باید محیی ارواح باشد و منعش اجسام جان بخشد نه جان گیر سبب حیات شود نه علتّ ممات گردد آباد کند نه خراب نماید شرق منور کند غرب معطر نماید بیچارگانرا ملجأ و پناه گردد و نادانانرا آگاه کند ظالمانرا عادل نماید و غافلانرا عاقل کند درندگانرا خلق و خوی رحمانی بخشد و گرگانرا اغنام الهی نماید درنده را چرنده کند و خونخوار را رؤف و مهربان نماید
- 3 سزاوار شخص کامل چنین است که خلق و خویش شکرین و انگبین باشد لطف او را سزاوار نه قهر شهد او را لائق نه زهر لکن چه توان نمود که نفوس غافلند و جاهل لهذا درنده خواهند و خونریز و خونخوار طلبند و ظالم و غدار جویند این چه نادانیست و این چه جهل و غفلت در عالم انسانی
- 4 شما باید بر قدم حقّ حرکت نمائید بجمع من علی الأرض مهربانی کنید و بکافّه ملل آشنائی نمائید عالم بشر را شهد و شکر گردید و نوع انسانیرا محبت و رأفت فرمائید درمان هر دردمند گردید و مرهم هر زخم‌دیده مستمند شوید مونس دلها

hearts and the quickener of souls, that ye may be the manifestation of the Most Great Mercy. And upon thee be the Most Glorious Splendor.

DAS.1915-04-06

گردید و محیی جانها شوید تا مظهر رحمت کبری
گردید و علیک البهاء الأبهی

BRL_DAK#0062, MKT1.407b, MI-
LAN.145, AKHA_107BE #02-03 p.41,
AKHA_120BE #01 p.j, MAS5.038

AB02353

To: *Hasan Khurasani, in Egypt*

Date: 1907-Dec-06

- 1 O faithful servant of the Blessed Beauty! Your numerous letters were reviewed. Praise be to God, they were evidence of joy and delight and proof of steadfastness in the Covenant. 1
ای بندهٔ صادق جمال مبارک تحاریر متعددهٔ شما ملاحظه گشت الحمد لله دلیل بر روح و ریحان بود و ثبوت بر عهد و پیمان
- 2 Regarding what you wrote about Mirza Mihdi Khan - verily your Lord lies in wait. Whatever that person did, he did to himself. Soon he will be seized by the consequences of his deeds. Until now, no one has opposed the Cause of God except that they were afflicted with severe calamity. In those who have passed before from previous generations are examples for us. We have no friendship or enmity with him. Had he not assumed we would accommodate him, we would have bestowed a robe of honor upon him. However, the Lord of the Kingdom afflicts every audacious slanderer with abundant punishment. This is required by divine justice. 2
در خصوص میرزا مهدیخان مرقوم نموده بودید آن ربّک لبالمرصاد آنشخص آنچه نمود بخود نمود عنقریب پوبال اعمال خود گرفتار گردد تا بحال نفسی تعرض بامر الله ننمود مگر آنکه باشد بلا مبتلا گردید فی الذّاهبین الأوّلین من القرون لنا بصائر ما را با او الفتی نیست و کففتی نه و اگر گمان مماشات نینمود خلعتی باو میدادیم ولكن ربّ الملکوت هر مفتی جسر را بعذاب موفور مبتلا نماید این مقتضای عدل الهی است
- 3 You had very good discussions with Haji Rida Qavvas - this is exactly right and befitting the way and conduct of a true Baha'i. Likewise, the conversation you had in the meeting with the Consul General was all appropriate and fitting. 3
با حاجی رضای قوّا ص بسیار خوب مذاکراتی نمودید عین واقع است و مقتضای روش و سلوک بهائی صادق و همچنین مکالمهٔ ثیکه در مجلس جنرال قونسل نمودید جمیع بموقع و بجا
- 4 As for the affairs of Alexandria, although the situation is distressing now, I hope that in the future what was lost will be compensated and the means for organizing affairs will be provided. Verily with difficulty comes ease. This is a wave that has come - it has no permanence and will pass. You must not allow any sadness to enter your heart and do not become sorrowful. The joy of your heart takes precedence over everything. It is not possible for worldly affairs to always accord with one's wishes. The weather is sometimes clear and sometimes cloudy, sometimes bringing joy and delight and other times snow and storm, sometimes waves and tempest. The essential foundation 4
اما در خصوص امور اسکندریه هرچند حال پرمالاست ولی امیدوارم که در استقبال تلافی مافات گردد و اسباب انتظام امور فراهم آید آن مع العسر یسرا این موجی است آمد قرار ندارد میگردد آنجناب باید که کدورتی بقلب خود راه ندهید و محزون نشوید سرور قلب شما تفوق بر هر چیز دارد امور دنیا ممکن نیست که دائماً مطابق رضای انسان حاصل گردد هوا گاهی صافست و گاهی ابر گهی روح و ریحان و گهی برف و بوران و گهی موج و طوفان اصل اساس

is servitude to the All-Merciful Lord. When that is achieved, every difficulty becomes easy.

عبودیت حضرت رحمانست چون آن حاصل هر
صعوبتی آسانست

- 5 Convey the Most Glorious Abha greetings to the divine friends. And upon you be the Most Glorious Glory.

5 یاران الهی را تحیت ابدع ابھی ابلاغ دارید و
علیکم البهاء الأبهی

MMK6#598, MSHR1.066x

AB06402

To: Charles Mason Remey, in Washington, DC

Date: 1907-Dec-06

O thou my beloved friend!

For a long time thou didst have the longing to visit the Blessed Spot and the yearning to meet this imprisoned one. Finally this gift became realized, but it was for one moment and as the dew to the rose-garden of the hearts. The destiny was such and the means were brought about in this way. I became sad and disappointed more than thyself. But I hope that this meeting became as the wick of the lamp and the fire—that as soon as it was touched it became ignited. I am expecting the results of this meeting, that I may see thee lighted as a candle and burning thyself as a moth with the fire of the love of God, weeping like unto the cloud by the greatness of love and attraction, laughing like unto the meadow and stirred into cheerfulness like unto the young tree by the wafting of the breeze of the Paradise of ABHA!

All the believers in the East and in this Spot are expecting the receipt of letters from thee.

BSW#14.08x, TAB.473

AB10019*To: Margaret B Peeke**Date: 1907-Dec-06*

O thou bird of the Rose-garden of the Kingdom!

In appearance there hath some time elapsed since news hath been received from thee, but in spirit the arrival of the news is uninterrupted. I hope, from the bounties of the Exalted, the Quickener of the souls, that thou mayest not rest for one moment but pulsate constantly like unto the pulsation of an artery in the body of the world, to infuse the spirit of life in the souls and suffer the people to soar up to the zenith of the Kingdom. Undoubtedly, write thou letters and do not stop correspondence even in appearance.

BSW#17.10x, TAB.727-728

AB01338*To: Mahmud Furughi, in Ishqabad**Date: 1907-Dec-07*

- ¹ O herald of the Covenant! Your letters were received, but 'Abdu'l-Baha, due to illness and numerous occupations, did not find an opportunity to share confidences or write a satisfactory reply. Now that the honored Afnan of the Blessed Tree, upon him be the Glory of God, the Most Glorious, and greetings and praise, has arrived with the travelers and health has improved, I immediately set about writing this letter and beseeched the grace and gift of the Blessed Beauty for your honor - patience, tranquility and endurance of various hardships. Although I know you are patient and grateful, zealous and courageous, nevertheless I beseech assistance, favor, protection and safeguarding from the Divine Unity.

¹ ای منادی پیمان نامه‌های آنجناب وصول یافت ولی عبدالبهاء از نقاهت مزاج و کثرت اشغال فرصتی نیافت که رازی گوید و جواب مقننی بنگارد حال چون حضرت افنان سدره مبارکه علیه البهاء الابهی والتحية و الثناء با مسافرين وارد و مزاج را بهبودی حاصل فوراً بتحریر این نامه پرداختم و از فضل و موهبت جمال مبارک از برای آنحضرت صبر و سکون و تحمل آن مشقت گوناگون خواستم اگرچه میدانم صبوری و شکور غیوری و جسور باوجود این عون و عنایت و صون و حمایت از حضرت احدیت میطلبم

- ² I will certainly grant permission to you and your gracious son to circumambulate the Holy Shrine, but be somewhat patient, for in all things there is consummate wisdom.

² و آنجناب را با سلیل ملیح یقیناً اجازه طواف تربت مقدسه خواهم داد ولی قدری صبر فرمائید انّ فی کلّ الامور لحکمة بالغة

- 3 Now in 'Ishqabad and its surroundings, with utmost love, kindness, forbearance and gentle speech, engage in guiding the seekers, ignite extinguished candles and revive lifeless souls. Be tolerant of the impertinence of stubborn seekers, "dispute with them in the most excellent manner", and do not be defeated by any assault or oppression from other peoples. Remember the story of Paul and Peter, who would enter any gathering and after teaching would receive ample beatings, yet would again converse with utmost kindness, love, forbearance and gentle speech.
- 4 Now announce to all the divine friends that they should conduct themselves thus with people, especially in those regions. They should not be disheartened by people's enmity, should be joyful and delighted at abuse and insults, should find pleasure in people's harshness and severity, should seek joy in public and private at people's cursing and reproach. If they see the sword of cruelty they should not withhold faithfulness, and if given bitter poison they should bestow the sweetness of honey.
- 5 In any case, you had written the names of those who had succeeded in assisting the Mashriqu'l-Adhkar of Marv. I supplicated at the Holy Threshold for all of them and besought boundless favors and blessings. As for the three gentlemen - Aqa Muhammad Isma'il, Aqa Najaf-'Ali and Aqa Muhammad Hasan who had sought permission to attain presence - through your intercession they are permitted in spring. And a letter was written to Aqa Shaykh Muhammad Namiqi due to your mediation; it is enclosed, please deliver it. And upon you be the Most Glorious Glory.
- 3 حال در عشق آباد و حوالی بنهایت محبت و مهربانی و مدارا و قول لین بهدایت طالبان پرداز و شیعیهای خاموش برافروز و نفوس میتة احیا نما تجمل گستاخی طالبان لجوج کن و جادلهم بالقی هی احسن منظور دار و بهیچ هجوم و اعتسافی از سائر ملل شکست مخور حکایت بولس و بطرس را بخاطر آر که بهر جمعی وارد و بعد از تبلیغ کتکی وافر میخوردند ولی در نهایت مهربانی و محبت و مدارا و قول لین باز صحبت میداشتند
- 4 حال باحبای الهی کلّ اعلان نما که با خلق علی الخصوص در آن صفحات چنین مجری دارند از عناد خلق دلنگ نشوند از شتم و سبّ فرح و طرب انگیزند و از حدّت و شدّت ناس مسرت یابند و از لعن و طعن مردم سرور در سر و علن جویند و اگر تیغ جفا بینند وفا دریغ نمایند و اگر تلخی زهر دهند حلاوت شهد بخشند
- 5 باری اسماء نفوسیکه بمعاونت مشرق الأذکار مرو موفق شده بودند مرقوم نموده بودید در حق جمیع بعتبه مقدسه عجز و زاری نمودم و عنایت و الطاف نامتناهی خواستم اما حضرات ثلاث آقا محمد اسمعیل آقا نجفعلی آقا محمد حسن که اذن حضور خواسته بودند محض شفاعت شما در بهار مأذونند و مکتوبی نظر بوساطت شما بجناب آقا شیخ محمد نامقی مرقوم شد در جوف است برسانید و علیک البهاء الأبهی

MMK6#244

AB00539

To: *Spiritual Assembly of New York, NY et al., in Brooklyn*

Date: 1907-Dec-10

...O Lord! These beloved friends and cherished maidservants are attracted to the light of Thy beauty and are alive through the spirit of Thy love. At every minute and moment they chant the verses of unity and recite the words of the new Book. They are engaged in spreading the holy fragrances and are occupied with proclaiming the appearance of the Kingdom in this new

...ای پروردگار این یاران و کنیزان عزیزت منجذب بنور جمالند و زنده بروح محبتت در هر دقیقه و آن ترتیل آیات توحید کنند و تلاوت کلمات کتاب جدید بنشر نفحات قدس مشغولند و بتبشیر ظهور ملکوت در این یوم

Day. O Lord! Assist them, grant them success, bestow abundant grace and confer mighty power. Thou art the Powerful, the Mighty, and Thou art the Confirmer and the Bestower of success in this luminous age.

جدید مآلوف ای پروردگار تأیید نما توفیق بخش
فیض شدید مبذول دار و قوت عظیم مبذول
فرما توئی مقتدر و توانا و توئی تأییددهنده و
توفیق بخشنده در این عصر انوار

MMK5#277 p.211x

AB09840

To: Mahmud Zarqani, in India

Date: 1907-Dec-12

- 1 He is God! O servant of God! Give thanks that thou art confirmed in sacrificing thyself in the path of the Divine Beauty...
- 2 There is a famous saying among the Arabs: "At dawn the people praise night-travel." That is, the caravan becomes grateful for night-travel in the morning. Although during the night they were deprived of sleep, traversed the desert, and endured hardship and difficulty, yet when morning comes and they reach their destination, they become joyous and glad because of their night journey....

1 ای بنده الهی حمد کن که بجانشانی در سبیل
جمال ربانی مؤیدی...
2 مثلیست در بین عرب مشهور عند الصّباح یحمد
القوم السّری سّری شب‌روست یعنی غافله
بامداد ممنون از شب‌روی گردد هرچند در شب
محروم از خواب شده و بادیه پیوده و زحمت و
مشقت کشیده ولی صبح چون بمنزلگاه رسد از
شب‌روی مسرور و شادمان گردد...

MSHR1.055x

AB02818

To: Abid Husayn (Badayun), in Budaun

Date: 1907-Dec-13

- 1 Praise be to Him Who caused the Dove to warble songs of praise in the thicket of faithfulness to the branches with various melodies, whereby hearts were attracted by that celestial strain and spiritual song, and souls were set ablaze with the fire of the love of God in the Paradise of the All-Merciful, and sanctified realities spoke forth in praise of their Creator under the shade of the mercy of their Source, through the favors of their Founder and Originator. And I pray and offer praise unto the blazing Light, the shining Radiance, the brilliant Moon, and the resplendent Star dawning over the horizons, illumining

1 حمداً لمن انطق الورقاء بالثناء فی ایکة الوفاء
على الأفنان بفنون الألحان فأنجذبت القلوب
من تلك الرنة الملکوتية و النعمة الروحانية و
اشتعلت النفوس بنار محبة الله فی الجنة الرحمانية
و نطقت الحقائق المقدسة بثناء بارئها فی ظل
رحمة مبدئها بالطف من منشأها و بادعها و اصلى
و اثنى على النور الساطع و الضياء الالامع و البدر
اللائع و الکوکب الباهر المشرق على الآفاق

the seven spheres—the luminous Reality and the all-embracing Word of the All-Merciful—and unto him who was attracted by the sweet savors of His love and was set aflame with the fire of His love and arose to spread His sweet breaths and sought to drink from the pouring rain of the cloud of His grace and bounty. And I send greetings of peace.

- 2 O thou steadfast and firm servant! The friends have expressed their gratitude that thou hast become intimate and harmonious with the friends in the West, that thou hast sought fellowship and desired affinity, that thou hast shown kindness and laid the foundation of love. I hope that thou wilt correspond and communicate with them so that a divine connection and heavenly relationship may be established between the East and the West. If thou hast any resolve, exert it in this regard, and if thou seekest any power, ask for it from the Kingdom in this station, for the hosts of divine confirmation are the helpers of these souls and the armies of heavenly success are the supporters of these people.
- 3 “None may approach that well-belov’d who harboreth his own desire;
- 4 None may embrace that beauteous form who’s burdened with his own attire!”
- 5 And upon thee be glory and praise.

المنور بسبع طباق الحقيقة النورانية و الكلمة الجامعة الرحمانية و على من انجذب بنفحات حبه و اشتعل بنار محبته و قام على نشر انفاس طيبه و استسقى من غيث هائل من صيب فضله و جوده و اسلم تسليما

2 ای بنده ثابت مستقیم یاران شکرانه از تو نموده اند که با دوستان غرب هراز شدی و هم آواز گشتی مؤانست جستی و الفت خواستی رأفت نمودی و طرح محبت انداختی امیدوارم که با آنان مخایره نمائی و مکاتبه کنی تا ارتباطی رحمانی و تعلقی سبحانی در میان شرق و غرب حاصل گردد اگر همتی داری در این مورد مبذول دار و اگر قوتی خواهی در این مقام از ملکوت طلب زیرا جنود تأیید ناصر این نفوس است و جیوش توفیق معین این اشخاص

3 سوی آندلبر نهوید هیچ دل با آرزو

4 با چنین گلرخ نخسبد هیچکس با پیرهن

5 و علیک التّحیّة و التّناء

MSHR4.039-040

AB02720

To: Abdur-Rahman Chashti, in Lahore

Date: 1907-Dec-14

- 1 O thou who art captivated by that Kind Beloved! With what attribute shall I praise thee? The best praise is to say that thou art enamored of that Beloved and art captivated by the love of that Soul-Cherishing Beloved. Thou art wandering distraught in His lane, roaming toward Him, enchanted by His countenance, and entangled in His tresses.
- 2 The lovers who glean are unaware of Layli’s secret,
- 3 For this bounty belongs only to Majnun who burns the harvest.

1 ای رسوای آندلبر مهربان بچه منقبتی ترا بستم بهترین ستایش اینست که بگویم شیدای آندلبری و رسوای عشق محبوب جانپرووری سر و سامان کوی اوئی و سرگشته و پویان سوی او و آشفته روی او و در پیچ و تاب موی او

2 عاشقان خوشه چین از سر لیلی غافلند

3 کین کرامت نیست جز مجنون خرمن سوز را

- 4 This is why all the Prophets were called "majnun" (possessed), and the saints were named "maftun" (enchanted), and they said "O thou to whom the Reminder hath been revealed! thou art indeed a madman!" This madness is the pride of minds, and this insanity is freedom from both worlds. "I have one madness in sorrows, nay, madness upon madness upon madness."
- 5 In the view of the earthworm, the sign of intelligence is to delve into the lower strata of the earth. If any creature turns toward the higher strata, the lowly earthworm calls it mad, saying it knows not its own good and recognizes not its own benefit. For although in the lower strata there are a myriad heaps of earthly dross, it deprives itself of these and hastens to the higher strata where there is neither mire nor clay, neither putrefaction nor moisture - only air and sky and meadow and purity. It becomes deprived of strength and power, and disappointed in inhaling these foul odors. Therefore they pronounce it mad.
- 6 Offer a hundred thousand thanks that thou art possessed by the Beloved and enchanted by those musky tresses. And upon thee be greetings and praise.

اینست که جمیع انبیا را مجنون گفتند و اولیا را مفتون نامیدند و یا ایها الذی انزل علیه الذکر انک لمجنون بر زبان راندند این جنون نفع عقول است و این دیوانگی آزادگی از دو جهان ما جنون واحد لی فی الشجون بل جنون فی جنون فی جنون

5 در نزد گروه خراطین ارض دلیل عقل تعمق در طبقات سفلیه ارض است اگر جنبندهئی رو بطبقات علویه آرد خراطین سفلیه او را مجنون خوانند گویند که خیر خود نداند و منفعت خویش نشناسد باوجود آنکه در طبقات سفلیه هزاران خروار کثافات طینیّه است خود را از آن محروم کند و طبقات علویه بشتابد آنجا نه لجنی و نه گلی نه عفونی نه رطوبتی هوائی و سمائیت و چمنی و صفائی از قوت و قوت محروم شود و از استشمام این رواج کریمه مأیوس گردد لهذا در حق او حکم جنون کنند

6 صد هزار شکر نما که مجنون دلداری و مفتون آن زلف مشکار و علیک التحیه و الثناء

MSHR4.133-134

AB03423

To: Abdu'l-Hamid Khan

Date: 1907-Dec-14

- 1 O thou true friend! Read, in the school of God, the lessons of the spirit, and learn from love's Teacher the innermost truths. Seek out the secrets of Heaven, and tell of the overflowing grace and favor of God.
- 2 Although to acquire the sciences and arts is the greatest glory of mankind, this is so only on condition that man's river flow into the mighty sea, and draw from God's ancient source His inspiration. When this cometh to pass, then every teacher is as a shoreless ocean, every pupil a prodigal fountain of knowledge. If, then, the pursuit of knowledge lead to the beauty of Him Who is the Object of all Knowledge, how excellent that goal; but if not, a mere drop will perhaps shut a man off from

1 ای دوست حقیقی در دبستان الهی درس و سبق رحمانی خوان و از ادیب عشق تعلّم حقائق و معانی نما اسرار ملکوت جو و از فیوضات لاهوت دم زن

2 هر چند تحصیل فنون و علوم اعظم منقبت عالم انسانیت ولی بشرط آنکه این نهر متصل بحر اعظم شود و از فیض قدم استفاضه کند چون چنین شود هر استاذ بحر بی پایان گردد و تلمیذ ینبوع علم و عرفان شود پس اگر علوم دلیل بر جمال معلوم شود فنعلم المأمول والا شاید این قطره

flooding grace, for with learning cometh arrogance and pride, and it bringeth on error and indifference to God.

- 3 The sciences of today are bridges to reality; if then they lead not to reality, naught remains but fruitless illusion. By the one true God! If learning be not a means of access to Him, the Most Manifest, it is nothing but evident loss.
- 4 It is incumbent upon thee to acquire the various branches of knowledge, and to turn thy face toward the beauty of the Manifest Beauty, that thou mayest be a sign of saving guidance amongst the peoples of the world, and a focal center of understanding in this sphere from which the wise and their wisdom are shut out, except for those who set foot in the Kingdom of lights and become informed of the veiled and hidden mystery, the well-guarded secret.

SWAB#072, BSW#12.19x

سبب گردد و از فیض موفور محروم شود زیرا
تکبر و غرور آرد و قصور و فتور بخشد

3 علوم حاضره قنطره حقیقت است پس اگر
حقیقت میسر نگردد از مجاز چه ثمر و اثر تالله
الحق ان لم یکن العلوم سبباً للوصول الی المعلوم
فهی خسران مبین

4 علیک بتحصیل العلوم و التوجه الی الجمال المعلوم
حتی تکن آیه الهدی بین الوری و مرکز النبی فی
هذه الدائرة التي تاهت فيها عقول ذوی الحی
الا من فاز بالأسرار و دخل فی ملکوت الأنوار
و اطلع بالسر المصون و الرمز المکنون و علیک
التحیة و الثناء من الحی القیوم

MMK1#072 p.107, AHB_109BE #01 p.06,
TRBB.020

AB03636

To: Aqa Muhammad Husayn Manshadi, in Alexandria

Date: 1907-Dec-14

- 1 O servant of the Blessed Beauty! Your letter arrived and brought joy and gladness, for it proved that that longtime friend remains firm and steadfast to the Ancient Covenant. No doubt arose from the rumors, for it is the habit of the thoughtless ones to use all their power to accuse someone in order to cast them from favor and deprive them. I said that a bird of the rose garden would not follow a bird of the dunghill, and a sense of smell perfumed by the fragrances of the Blessed Beauty would surely not take pleasure in the foul odors of hell. The lions of the jungle of the Covenant will not become humbled before the jackals of the wilderness of violation, nor become captive to the foxes of the valley of loss. This befits someone like Khartumi, whom the Blessed Beauty gave the title "Khartumi" in all Tablets. "We shall brand him on the nose (khartum)" is a verse of the Holy Qur'an. He says that We shall soon place a brand and mark on his nose that will make him notorious throughout all regions and he will be known by that sign. Observe that this brand and sign was the violation of the Covenant. "Take heed, O ye who have eyes to see!"

1 ای بنده جمال مبارک نامه شما رسید و سبب
فرح و سرور گردید زیرا دلیل بر آن بود که
آن دوست قدیم بر عهد قویم ثابت و مستقیم
و از روایات شبهه‌ئی حاصل نشد زیرا بی‌فکرانرا
دأب چنین بجمع قوی خواهند که نفسی را
متهم نمایند تا از نظر اندازند و محروم کنند من
گفتم که مرغ گلشن پی‌روی طیر گلخن ننماید
و مشامی که بنفحات جمال مبارک معطر البته
از رایحه کریهه جیم متلذذ نگردد شیران بیشه
میثاق ذلیل شغالان بادیه نقض نگردند و اسیر
روبهان وادی خسران نشوند این سزاوار شخصی
مانند خرطوم‌مست که جمال مبارک او را در
جمع الواح به خرطومی لقب فرمودند و سنسمه
علی الخرطوم نص قرآن کریمست میفرماید که بر
خرطوم او عنقرب داغی نیم و علامتی بگذاریم
که رسوای آفاق گردد و بان نشانه شناخته شود

ملاحظه نمائید که این داغ و نشانه نقض میثاق
بوده فاعتبروا یا اولی الأبصار

- 2 Convey sublime greetings to the dear descendants Aqa Ata'ullah, Aqa Parvin, Aqa Faridun and Aqa Isfandiyar. And upon you be the Most Glorious Glory.

2 سلیل عزیز آقا عطاءالله و آقا پروین و آقا فریدون
و آقا اسفندیار را تکبیر ابدع ابهی ابلاغ دارید و
علیک البهاء الأبهی

MMK6#563

AB04231

To: Shah Vali Khan (Badayun), in Budaun

Date: 1907-Dec-14

- 1 O Lord! O Thou Who drawest the hearts by the magnet of that love which poureth forth upon all created things; Who quickenest the dry and crumbling bone with a spirit that refresheth hearts and souls; Who shinest with the ancient Light upon the horizons of all existence; Who givest unto every thing a portion of Thy wide-embracing mercy that surroundeth the realm of being! Verily I call upon Thee and beseech Thee to look upon Thy servant Vali with the glance of Thine invisible, all-merciful eye, to encompass him with the manifold bounties of Thy manifest grace, and to make him a shining star in those regions, in that far-distant shore and in those vast and widely sundered climes. Verily, Thou art the All-Bountiful, the All-Merciful, the Bestower. There is no God but Thee, the All-Powerful, the Pardoners, the All-Forgiving.

1 بادیون بواسطه جناب آقا میرزا محمود جناب
شاه ولی خان اللهم یا جاذب القلوب بمغناطیس
الحبة الفائضة على الوجود و محیی العظم الرمیم
بروح منعشة للأفئدة و النفوس و المشرق بنور
القديم على آفاق الأكوان و المعطى لكل شیء
نصیباً من رحمته الواسعة المحیطة بالامكان اتی
ادعوك و ارجو ان تنظر الى عبدك ولی
بلحاظ عين رحمتك الخفیة و تشمله بالطفاف
فیضك الحلی و تجعله كوكباً متألئاً فی تلك
الحوالی العدو القصى و الأقالیم الشاسعة
الأرجاء انك انت الكرم الرحیم الوهاب لا اله
الا انت المقتدر العفو التواب

- 2 O thou servant at the Threshold of God! Thou art of the long-time friends, and of the intimates and well-beloved associates of that dweller in the eternal Paradise, Jamal-i-Effendi, accepted at the Divine Threshold and near unto the Court of the Lord of infinity. Wherefore art thou the king of the realm of faithfulness, the monarch of the kingdom of the Most Great Favour. Thy crown is the guidance of God, thy throne is steadfastness in the Cause of God. Thy collar is the chain of the tresses of the Friend; thy necklace the ringlets of His musk-laden locks. Thy cavalcade is the host of loving friends; thy majesty the company of knowing and discerning souls. Thy canopy is the shade of thy Lord's tender mercy; thy standard the banner of the signs of the Almighty.

2 ای بنده درگاه الهی از یاران قدیمی و از آشنایان
خلدآشیان جمال افندی مقبول درگاه الهی هستی
و مقرب بارگاه حضرت نامتاهی لهذا شاه اقلیم
وفائی و پادشاه کشور موهبت کبری تاجت
هدایت الله تحت استقامت بر امر الله طوقت
سلسله زلف یار یاراهات طره مشکار خیل
یاران مهربان حشمت گروه عارفان چترت سایه
عنایت پروردگار علمت رایت آیات کردگار

- 3 Such a sovereignty is boundless in joy, and a dominion such as this is, throughout everlasting ages, accepted and beloved. شاهي چنين نامتناهي خوش و سلطنت مانند اين ابد مدت مقبول و محبوب
- 4 Upon thee be the glory of the Most Glorious و عليك البهاء الأبهى

MKT1.296, MJMJ2.095a, MMG2#191
p.217, YHA1.371x

AB05354

To: Pritam Singh, in Lahore

Date: 1907-Dec-14

- 1 O spiritual friend! Praise God that you have rent asunder the veils and cast off all restraint, and discovered the mysteries. You have become enamored of the Kind Beloved and madly in love with that radiant Moon. For the sake of the beauty of the Beloved, you have become notorious. Through divine love you have torn your collar and cut yourself off from all else. You have heard the call of Truth and reached the abode of the true Friend. You have drunk the cup of purity, tasted the honey of mystic knowledge, and witnessed the signs of your Lord's mercy. ای یار روحانی حمد کن خدا را که هتک استار نمودی و خلع عذار کردی و باسرار پی بردی سودائی دلبر مهربان شدی و شیدائی آن مه تابان و رسوائی روی جانان بحبت الهی گریبان دریدی و از ماسوی دل بریدی و ندای حق شنیدی و بسر منزل دوست حقیقی رسیدی جام صفا نوشیدی شهد عرفان چشیدی و آثار رحمت پروردگار دیدی
- 2 I am lost, O Love, possessed and dazed, ای عشق منم از تو سرگشته و سودائی
- 3 Love's fool am I, in all the earth. و اندر همه عالم مشهور بشیدائی
- 4 They call me first among the crazed, در نامه مجنونان از نام من آغازند
- 5 Though I once came first for wit and worth. زین پیش اگر بودم سردقتر دانائی
- 6 O Love, who sellest me this wine, ای باده فروش من
- 7 O Love, for whom I burn and bleed, سرمایه جوش من
- 8 Love, for whom I cry and pine— ای از تو خروش من
- 9 Thou the Piper, I the reed. من نایم و تو نائی
- 10 If Thou wishest me to live, گر زندگیم خواهی
- 11 Through me blow Thy holy breath. در من نفسی دردم من مرده
- 12 The touch of Jesus Thou wilt give صدساله تو
- 13 To me, who've lain an age in death. جان مسیحائی
- 14 Thou, both End and Origin, اول تو و آخر تو

15 Thou without and Thou within—

15 باطن تو و ظاهر تو

16 From every eye Thou hidest well,

16 مستور ز هر چشمی

17 And yet in every eye dost dwell.

17 در عین هویدائی

MSHR2.117

AB00352

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

Date: 1907-Dec-15

1 O Amin of 'Abdu'l-Baha! Your letter dated the 8th of Ramadan 1325 was received. You had expressed shortcoming in service. Would that everyone's shortcoming were like yours! For praise be to God, you have always been and continue to be successful in service. I testify that in the blessed days and in these days, you have been engaged day and night in service to the Kingdom of God with utmost sincerity. You showed no laxity, let alone shortcoming. This is through the grace and bounty of the Blessed Beauty that He clothed you with such a robe and placed such a crown upon your head. Be grateful that you were always the recipient of the favors of the Ancient Beauty and servant of the Most Great Name. Upon you be greetings and glory, and upon you be grace and praise in the first and last worlds.

1 ای امین عبدالبهاء نامه شما که بتاريخ هشتم رمضان ۱۳۲۵ مرقوم نموده بودید ملاحظه گردید اظهار قصور در خدمت نموده بودید ایکاش قصور هر نفس چنین بود و حال آنکه الحمد لله همیشه موفق بخدمت بوده و هستی من شهادت میدهم که در ایام مبارک و در این ایام شب و روز در نهایت خلوص بخدمت ملکوت الله مشغول بودی فتوری نمودی تا چه رسد بقصور و این از فضل و موهبت جمال مبارکست که چنین خلعتی ترا در بر نمود و چنین افسری بر سر نهاد شکر کن که همواره مظهر الطاف جمال قدم بودی و خادم اسم اعظم علیک التّحیّة و البهاء و علیک الفضل و الثّناء فی الآخرة و الاولى

2 As for the matter of innate weakness and shortcoming, this is inherent to servitude. The more capable one becomes, the more incapable one feels, and the more independent one becomes, the more dependent one feels. This is inherently necessary and inseparable. However, the Lord's grace and bounty and the aid and care of the Chosen Lord bestow such strength and power upon a person that he can withstand all on earth. O Lord! Assist Your trusted servant in Your service among the worlds, give him to drink from the living waters, make firm his feet on the straight path, admit him to the midst of the paradise of delight, and grant him a true tongue among those who come after. Verily You are the Mighty, the Generous, and verily You are the Merciful, the Compassionate.

2 اما مسئله عجز و قصور ذاتی این از خصائص عبد است هرچه توانا گردد عاجزتر شود و هرچه بی نیازتر شود محتاج تر گردد این از لزوم ذاتیست انفکاک ننماید ولی فضل و موهبت پروردگار و عون و عنایت رب مختار قوت و قدرتی بانسان بخشد که مقاومت من علی الارض نماید رب ادم عبدک الامین علی خدمتک بین العالمین و جرعه من ماء معین و ثبت قدمیه علی الصراط المستقیم و ادخله فی بحبوحة جنة النعیم و اجعل له لسان صدق فی الآخرين انک انت العزيز الکريم و انک انت الرحمن الرحيم

3 O honored Amin! His Imperial Majesty during his governorship of Azerbaijan never harassed the oppressed ones, and you

3 ای حضرت امین اعلیحضرت شهریاری در مدت حکومت آذربایجان ابداً تعرضی بمظلومان

know what a storm was raging in all provinces. Rather, he extended protection and safeguarding to the extent possible. Therefore, he is the recipient of divine favor and is in the fortress of heavenly protection. Praise be to God that unity and harmony have been achieved between government and people. We hope that this just government and virtuous people will progress day by day such that they become the wonder of the peoples of the world.

نفرمودند و حال میدانید که در جمیع ولایات چه طوفانی بود بلکه بقدر امکان حمایت و صیانت فرمودند لهذا مشمول نظر عنایت الهی هستند و در حصن حمایت ربّانی و الحمد لله در میان دولت و ملت اتحاد و اتفاق حاصل امیدواریم که این دولت عادلّه و ملت فاضله روز بروز چنان ترقی نمایند که حیرت بخش طوائف عالم گردند

- 4 You had written about the steadfastness and firmness of the loved ones of God. 'Abdu'l-Baha, through the assistance and care of the Blessed Beauty, has arisen and continues to arise in such a way that quicksilver, despite its inherent instability and agitation, will ultimately find stability and settledness. Praise be to God, the confirmations of the Blessed Beauty (may my spirit be sacrificed for His loved ones) are like successive and continuous rain. In these days these lights have shone forth in the region of Germany. I sent a leaf from among the leaves of America named Black for teaching to Germany. There she joined hands with Mr. Fischer and engaged in teaching the Cause of God. This week her letter arrived with a collection of petitions from those who have become believers and are certain, urgently requesting responses. But how can 'Abdu'l-Baha, with utmost physical weakness, engage in writing responses to East and West? And there is no confirmation except from the Most Glorious Beauty, and no success except through His grace, generosity and beneficence.

4 از ثبوت و رسوخ احبای الهی مرقوم نموده بودید عبدالهّاء به عون و عنایت جمال مبارک چنان قیام نموده و مینماید که سیماب باوجود آنکه از خصائص او تزلزل و اضطراب است عاقبت ثبات و استقرار یابد و لله الحمد تأییدات جمال مبارک روحی لأحبائه الفداء مانند باران متتابع و متواصل در این ایّام در اقلیم آلمان این انوار اشراق نموده ورقهائی از ورقات امریکا نامش بلاک را بجهت تبلیغ به آلمان فرستادم در آنجا با مستر فیشر همدست شده و بتبلیغ امر الله پرداخته در این هفته نامه او رسیده با یکدسته عرایض از نفوسیکه مؤمن و موقن شده اند و بسرعت تمام جواب میخواهد ولی عبدالهّاء با نهایت ضعف مزاج چگونه بتحریر اوراق اجوبه به شرق و غرب پردازد و ما التّأیید الا من الجمال الأبهی و ما التّوفیق الا بفضلّه و جوده و احسانه

- 5 There are many joyous events from the West, but their disclosure is not permitted these days, for as soon as the faithless hear of them, they will unhesitatingly arise to extinguish the lamp, and from intense jealousy will throw themselves into fire and water.

5 حوادث بسیار مسرّه از غرب هست ولی افشایش این ایّام جائز نه زیرا بی وفایان بمجرب استماع بر اطفاء سراج بی محابا برخیزند و از شدّت حسد خود را به آتش و دریا اندازند

- 6 O Amin of 'Abdu'l-Baha! Despite illness and lack of time and opportunity, all the letters you had requested have been written and are being sent. The final point you had written in your letter caused joy and delight. Rumi says:

6 ای امین عبدالهّاء با وجود نقاهت و عدم مهلت و قلت فرصت جمیع مکاتیبیکه خواسته بودید مرقوم گردید و ارسال میشود فقره اخیره که در نامه مرقوم نموده بودی سبب بهجت و سرور شد ملای رومی می گوید

- 7 A lover before his beloved

7 آن یکی عاشق به پیش یار خود

- 8 Spoke of his service and work

8 می نمود از خدمت و از کار خود

- 9 Not to impose obligation, but to show

9 نه از برای متّی بل می نمود

- 10 A hundred proofs of the truth of his love

10 بر درستی محبت صد شهود

- 11 If like Abraham I must enter the fire

11 گر در آتش رفت باید چون خلیل

- 12 Or like John have my blood shed 12 ور چو یحیی میکنی خونم سبیل
- 13 If like Joseph I am cast into pit and prison 13 ور چو یوسف چاه و زندانم کنی
- 14 Or like Jesus son of Mary made poor 14 ور ز فقرم عیسی مریم کنی
- 15 I will not turn my head or turn from You 15 سر نگردانم نگردم از تو من
- 16 My body and soul are for Your command 16 بهر فرمان تو دارم جان و تن
- 17 You too, praise be to God, have seen pit and prison, been bound in chains and fetters, burned in the fire of trials and tribulations, taught patience and forbearance to the friends, never fled from having your blood shed at any moment, and followed Christ in poverty and detachment. And this is from the grace of your Most Glorious Beloved and the gift of your Most Exalted Lord. And upon you be the Most Glorious Glory. 17 تو نیز الحمد لله چاه و زندان دیدی و اسیر غلّ و زنجیر شدی و در آتش مصائب و رزایا سوختی و یاران را صبر و تحمل آموختی و در هر دم از سبیل کردن خون خویش نگریختی و بحضرت مسیح در فقر و فنا پیروی نمودی و هذا من فضل محبوبک الاهی و موهبة ربک الأعلی و علیک البهاء الاهی

MMK3#181 p.126x, MSHR2.057x,
YBN.065-067, AMIN.125-129

AB01250

To: Lari, Haji Mulla Husayn et al., in Jidda

Date: 1907-Dec-20

- 1 O two servants near to the Divine Threshold! The letter you wrote to his honor Manshadi was observed and its meanings caused spiritual joy and delight. For some time there had been no news, thus hearts were expectant that a musk-laden breeze might waft from that direction, until through reading this letter the utmost joy and fragrance was attained. 1 ای دو بندهء مقرب درگاه کبریا نامهءی که بجناب منشادی مرقوم نموده بودید ملاحظه گردید و معانی سبب فرح و سرور روحانی گردید مدتی بود که خبری نبود لهذا قلوب در انتظار بود که نفحهء مشکباری از آسمان به مشام رسد تا آنکه از ملاحظهء این نامه نهایت روح و ریحان حاصل شد
- 2 From the Sacred Threshold flows continuous beseeching and supplication that those two lamps of faithfulness may shine brightly in the glass of Batha, and become so enkindled, self-sacrificing and detached from both worlds that they may cause the pilgrims to the Ka'bah and circumambulators of the sanctuary to become aware. For they are unaware of the essence of divine knowledge and bereft of the holy fragrances that once perfumed Yathrib and Batha. Therefore you must conduct yourselves and show such love and kindness toward Iranians who come to those regions, and be the cause of their joy and 2 و از عتبةء مقدّسه التماس و رجا متواصل تا آن دو سراج وفا در زجاج بطحا وهاج گردند و چنان افروخته و جانشوخته و نظر از دو جهان دوخته گردند که سبب انتباه قاصدان کعبه و طائفان حرم شوند زیرا آنان از جوهر عرفان بیخبرند و از نفحات قدس که یثرب و بطحا را معطر نموده بود بی نصیب و اثر لهذا شما باید با ایرانیانی که بانصناعات آیند نوعی روش و سلوک فرمائید و محبت و مهربانی کنید و سبب سرور و شادمانی شوید که نفحهء از گلشن ابی بمشام آید و از

gladness, that a fragrance from the Abha paradise may reach their nostrils and they may gain a portion of the ancient mysteries that were revealed through the Muhammadan Reality in those lands. Otherwise the state and condition of the pilgrims is as in the verse:

اسرار قدیمه که بتجلی حقیقیّه محمدیه در آندیار
آشکار گردید بهره و قسمتی برند والا حکم و حال
حاجیان

3 “I fear you’ll never reach the Ka’bah, O Arab, for this road that you’re traveling leads to Turkistan!”

3 ترسم نرسی بکعبه ای اعرابی کین ره که تو
میروی به ترکستانست

4 In any case, my desire is that those two heart-attracting friends become grateful birds of the supreme paradise, and night and day enter into rapture and joy with the melody of the Concourse on High, becoming the cause of gladness to the hearts of pilgrims to the Sacred House and intimate companions in the private chamber of the All-Merciful. News of you should always reach the Blessed Spot so that it may cause the joy of the friends and delight of the hearts of the yearning ones. Convey yearning greetings from this wanderer to his honor the learned and distinguished scholar, the noble and excellent Mas’ud Efendi.

4 باری مرا آرزو چنین که آن دو یار دلنشین طیور
شکور بهشت برین شوند و شب و روز به آهنگ
ملاً اعلی در وجد و طرب آیند و سبب سرور
قلوب حجاج بیت الحرام شوند و محرم خلوتگاه
حضرت رحمان گردند همواره باید خبر شما ببقعه
مبارکه برسد تا سبب سرور یاران شود و فرح
قلوب مشتاقان گردد حضرت عالم جلیل و فاضل
نبیل مسعود افندی را از قبل این آواره تحیت
مشتاقانه ابلاغ دارید

5 My Lord and my hope! These two servants hastened to Yathrib and Batha and dwelt near the Ancient House, the Sacred Mosque. My Lord, cause them to inhale the fragrance of the All-Merciful from the holy place that perfumes all existence. My Lord, make them signs of Thy mercy and banners of Thy bounty and lamps of Thy guidance and brilliant stars in the horizon of Thy favor. Aid them in their servitude to Thee and assist them in serving Thee and support them with the hosts of Thy Kingdom and grant them a truthful tongue in the world of creation. Verily Thou art the Helper of whomsoever Thou willest to whatsoever Thou willest and verily Thou art the Mighty, the Powerful.

5 ربّ و رجائی انّ هذان العبدان سرعا الى اليثرب
و البطحا و جاورا البيت العتيق مسجد الحرام
ربّ اجعلهما يستنشقا رائحة الرحمن من الناحية
المقدسة المعطرة للأكوان ربّ اجعلهما آيتي
رحمتك و آيتي موهبتك و سراجي هدايتك
و نجمين بازغين في افق عنايتك و ايدهما على
عبوديتك و وفقهما على خدمتك و انصرهما
بجنود ملكوتك و اجعل لهما لسان صدق في
عالم الانشاء انك انت المؤيد لمن تشاء على ما
تشاء و انك انت القوى القدير

MSHR2.341

AB02125

To: Ali Muhammad Sarrishtihdar, in Tihiran

Date: 1907-Dec-20

1 O loving friend! The ears of the yearning ones are ever waiting to hear news of the friends, and the heart seeks tidings and traces of the loved ones. You can well imagine, then, what effect the arrival of a letter has.

1 ای یار مهربان سمع مشتاقان همواره منتظر استماع
خبر دوستانست و قلب تفقد نام و نشان یاران
نماید دیگر معلوم است ورود نامه چه تأثیر بخشد

- 2 I know that you have forsaken your own comfort and ease, and sacrificed both stranger and kin. Detached unto God, attracted to His fragrances, enkindled with the fire of His love, and gladdened by the Most Great Glad-Tidings, you have journeyed to those regions - now to Shahmirzad, now to Semnan, sometimes in the wilderness, sometimes in cities, sometimes in villages, raising the cry and proclaiming the Call of the Kingdom. You had no purpose save spreading the divine fragrances, no intention save promoting heavenly counsels and admonitions.
- 2 میدانم که ترک راحت و آسایش خویش نمودی و بیگانه و خویش را فدا کردی و منقطعاً الی الله و منجذباً بنفحاته و مشتعلاً بنار محبت و مستبشراً بالبشارة الکبری حرکت بحوالی آسمان نمودی گاهی شهریزاد و گاهی سمنان گاهی در صحرا و گاهی در مدن و گاهی در قری نعره زنان ندای ملکوت بلند نمائی مقصدی جز نشر نفحات الهی و مرادی جز اعلاء و صایا و نصایح ربانی نداشتی
- 3 Give thanks to the Divine Unity that you are confirmed with such abundant grace and immersed in the sea of joy. In this world of water and clay, happiness is impossible and unattainable unless one attaches their heart to another world and journeys in a different realm, unless their purpose is lofty and their intention noble. When one finds themselves successful, the doors of joy open and the beloved of hopes and desires appears. This joy is eternal and this delight everlasting. Otherwise, every gladness is followed by sorrow and every success by regret.
- 3 شکر کن حضرت احدیت را که باین فضل موفور مؤیدی و در بحر سرور مستغرق و در اینجهان آب و گل شادمانی محال و ممتنع مگر آنکه انسان دل بجهان دیگر بندد و سیر در عالم دیگر کند و مقصدش بلند و مرادش ارجمند باشد چون خود را موفق ببندد درهای شادمانی گشوده شود و دلب آمل و آرزو جلوه نماید این سرور ابدیست و فرح سرمدی والا هر شادمانی را ناکامی در پی و هر کامرانی را پشیمانی در عقب
- 4 This is why the pleasures of this dark world have been likened to a vanishing mirage: "Like a mirage in the desert, which the thirsty one supposes to be water, until when he comes to it, he finds it to be nothing."
- 4 اینست که لذائد این عالم ظلمانی را بسراب فانی تشبیه فرموده اند کسراب بقیعة یحسبه الظمان ماءً حتی اذا جاءه لم یجد شیئاً
- 5 In any case, if you knew how cherished you are because of your servitude to the Sacred Threshold and service to the Blessed Cause, you would surely take up an overflowing cup and become intoxicated with the wine of the love of God, singing such a melody that would set tree and stone and clod into motion.
- 5 باری اگر بدانی بسبب عبودیت آستان مقدس و خدمت امر مبارک چه قدر عزیز الیه جام لبریز بدست گیری و از صهباء محبت الله شورانگیز شوی و نغمه و آهنگی زنی که شجر و حجر و مدر را به اهتزاز و حرکت آری
- 6 Convey loving greetings to all the divine friends. And upon you be the Most Glorious Glory.
- 6 یاران الهی را جمیعاً تحیت مشتاقانه برسان و علیک البهاء الأبهی

MKT8.207

AB03048

To: Qazvini, Siyyid Muhammad Taqi et al.

Date: 1907-Dec-20

- 1 Your letter was received and the calamities that have befallen you caused grief and pain, becoming a source of regret and sorrow. However, we are all intoxicated from this cup and chalice, and drinking this wine, since it is in the path of the Most Great One, is acceptable to the people of purity. This oppression, like faithfulness, is the cause of joy to pure hearts. Until one sees oppression, one does not become the manifestation of faithfulness, and until one finds tribulation, one does not become the manifestation of the Most Great Gift. Until the breast of the earth is furrowed, it will not be adorned with flowers and fragrant herbs. Until the tree experiences the axe upon its branches and leaves, it will not grow and develop. Therefore, do not become a companion to sorrow and grief from this pain and suffering. Bear these abundant trials with utmost joy, and God willing, this night will end and a luminous morning will dawn, and this winter will pass and a spiritual spring will appear. At that time, this physical exhaustion and hardship will also vanish and comfort and rest will be made possible from every direction. On that day shall those near to God rejoice. And upon you be greetings and praise.

1 نامه شما رسید و از مصائبی که بر شما وارد حزن و الم رخ نمود و سبب تأسف و تحسّر گردید ولی ما جمیع از این ساغر و مینا سرمست و نوشیدن این صبا چون در سبیل حضرت کبریاست مقبول اهل صفاست و این جفا مانند وفا سبب سرور قلوب اصفیا تا انسان جفا نبیند مظهر وفا نگردد و تا بلا نیابد مظهر موهبت کبری نشود سینه زمین تا خراشیده نگردد به گل و ریاحین نیاراید درخت تا تیشه به شاخ و برگ خویش نبیند نشو و نما نکند پس شما از این درد و الم هدم اندوه و غم نشوید بنهایت سرور تحمل این عذاب موفور کنید و انشاء الله این شام منتی شود و صبح نورانی طلوع نماید و این دی بگذرد بهار روحانی رخ نماید آن وقت این تعب و مشقت جسمانی نیز زائل گردد و آسایش و راحت از هر جهتی میسر شود یومئذ یفرح المقربون و علیک التّحیّة و التّناء ع

- 2 He is God!

2 هو

- 3 O Jinab-i-Aqa Muhammad-Taqi, train your young girls in such a way that they may become renowned teachers. As they are related to the Blessed 'Andalib, they hold a special honor with me.

3 ای جناب آقا محمد تقی صبا یای خوش را چنان تربیه نما که معلّمه شهره گردند چون منسوب حضرت عندلیند حرمت مخصوصه نزد من دارند ع ع

- 4 He is God!

4 هو

- 5 O Liqa'yyih and Tal'at! I hope that you will acquire such proficiency in knowledge that you will become teachers of other girls.

5 ای لقایّه و طلعت از حضرت احدیّت امید آنست که چنان در علوم مهارت یابید که معلّمه بنات سائره شوید

BSHN.140.235, BSHN.144.235, MHT2.093

AB05709*To: Abdu'l-Husayn son of Andalib, in Shiraz**Date: 1907-Dec-20*

- 1 O descendant of the illustrious Andalib!
- 2 The wailing and lamentation from separation reached the ears of this yearning one and had a profound effect. Praise be to God that you are the offspring of that father not merely in water and clay, but in spirit and heart. You are the manifestation of "the child is the inner secret of his father" and possess a true relationship and character matching your lineage.
- 3 I too long to see your face, but your kind father must not separate from that region in these days, for today is the day of service. The day of visitation will come and that divine nightingale will sing in this rose garden. Now with heart and soul he must engage in servitude and in that garden and meadow sing his melodies and speak of spiritual truths and meanings as much as he can.
- 4 Be patient now - God willing, a time will come with utmost sweetness when whatever is the ultimate desire of you and your kind father will be fulfilled.
- 5 And upon you be the Most Glorious Glory!

ای سلیل عندلیب جلیل 1

2 ناله و فغان از فراق بگوش این مشتاق رسید و
تأثیر شدید نمود حمد خدا را که زادهٔ جان و دل
آن پدری نه همین از عنصر آب و گل مظهر الولد
سرّ ایه هستی و نسبت حقیقی داری و اخلاق
مطابق اعراق

3 من نیز مشتاق دیدن روی توام ولی پدر مهربان
باید این ایام انفکاک از آسمان ننماید زیرا امروز
روز خدمت است یوم زیارت آید و آن عندلیب
الهی در این گلشن بسراید حال بجان و دل باید
بعبودیت پردازد و در آن باغ و راغ تا تواند
گلبنانگ زند و از حقائق و معانی دم زند

4 حال صبر کن انشاءالله روزگاری در نهایت
حلاوت روی دهد و آنچه منتهای آرزوی تو و
پدر مهربانست حاصل گردد

و علیک البهاء الأبهی 5

INBA87:589a, INBA52:626, MKT5.217b

AB12156*To: Baha'is of Balakhan**Date: 1907-Dec-22*

- 1 My Lord, my Lord! You see the faces of Your loved ones radiant with Your favors, resplendent with the lights of Your love, illumined by the rays of Your knowledge, and turned toward Your Kingdom. O Lord, Lord! These are the poor at Your door, the helpless before the manifestation of Your power, the eloquent in Your remembrance, enkindled by the fire ignited in the Tree of Your mercifulness, deriving knowledge from the signs of Your oneness in the Kingdom of Your unity, humbled before Your might, broken before Your holy threshold,

1 رَبِّ رَبِّ تَرَى وَجوه احبائك مستبشرة
بالطافك ناضرة بلوائح جبك منيرة بشعاع
معرفتك متوجهة الى ملكوتك رب رب هؤلاء
فقراء باباك عجزاء عند ظهور قدرتك نطقاء
بذكرک مستعلنين بالنار الموقدة في شجرة رحمتك
مستنبئين عن آيات توحيدك في ملكوت
وحدانيتك متدللين الى جبروتك منكسرين الى
عتية قدسك طالبين لرضائك راضين بقضائك
يترنمون بلحن بديع في هذا الروض الرفيع يسبحون

seeking Your good pleasure, content with Your decree. They chant with wondrous melody in this exalted garden, glorifying Your praise, circling round Your throne, prostrating before Your sovereignty, and submitting to Your proof.

بمجدک و یحفظون حول عرشک و یسجدون
بسلطانک و یخضعون لبرهانک

- 2 Lord! Make them lamps of guidance, stars of the highest heaven, waves of the ocean of guidance, and meteors piercing the hearts of the people of passion, so that they may call out Your name among the people, guide the misguided to the straight path wherein is no crookedness or deviation, establish the Mashriqu'l-Adhkar, rejoice in Your name at dawn, remember You privately and openly, and be gladdened by Your glad-tidings night and day. Verily You are the Generous, the Helper, the Mighty, the Strong, and verily You are the One Who grants success to whomever You wish in this mighty foundation. There is no God but You, the Bestower, the Helper, the Giving, the Glorious.

2 ربّ اجعلهم سرج الهدى و نجوم الملاء الأعلى و امواج بحر الهدى و الشهب الثاقبة لأکباد اهل الهوى حتّى ینادوا باسمک بین الملا و یهدوا اهل الضلال الى السبیل اللّی لا عوج فیها و لا امّتا و یؤسّسوا مشرق الأذکار و یتهلّوا باسمک فی الأسفار و یذکّروک بالسرّ و الأجهار و یستبشروا ببشارتک فی اللیل و النهار انک انت الکریم المؤیّد القویّ المتین و انک انت الموقّق لمن تشاء علی هذا التّأسيس العظیم لا اله الا انت البازلّ النّاصر المعطى الجلیل

- 3 O divine friends! Mr. Amran arrived at this prison and entered the gathering of the All-Merciful with utmost joy and fragrance, and associated with the friends. He perfumed and scented his face and hair with the dust of the Holy Threshold, remembered you all, and sought assistance and grace for everyone. Observe how such is a kind friend, and surely his prayer is answered and his hope accepted at the threshold of the Mighty, the Bestower.

3 ای یاران الهی جناب آقا عمران وارد این زندان شد و با کمال روح و ریحان در انجمن رحمان وارد و با یاران مؤانست جست روی و موی را بتراب عتبه مقدسه معطر و معنبر فرمود و بیاد شما افتاد و از برای کلّ عون و عنایت طلب کرد ملاحظه نمائید که دوست مهربان چنین است و یقین است که دعای او مستجابست و رجای او مقبول در درگاه عزیز و هاب گشت

- 4 In any case, both he and I share the desire that in Balakhan the divine edifice be raised high and the Mashriqu'l-Adhkar be established, and that the sound of praise and glorification reach the Kingdom of the Lord, become the cause of awakening souls and attracting hearts, awakening the sleeping and making the heedless mindful. Praise be to God that those friends are near and accepted at the threshold of the Lord God, their service praiseworthy and abundant, and their servitude verified and proven. Now a mighty foundation must be raised and a wondrous melody lifted up, so that land may become illumined and that region become a paradise of delight. May Balakhan become a mirror of heaven and the souls of the loved ones become angels drawing near to the threshold of grandeur.

4 باری او را و مرا هر دو آرزو چنان که در بالاخان بنیان الهی بلند شود و مشرق الأذکار تأسیس گردد و صوت تهلیل و تکبیر بملکوت پروردگار رسد سبب انتباه نفوس شود و اجتذاب قلوب نماید خفتگانرا بیدار کند و غافلانرا هوشیار نماید الحمد لله آن یاران در آستان حضرت یزدان مقرب و مقبول و خدمتشان ممدوح و موفور و عبودیتشان محقق و مثبت حال باید بنیان عظیم برپا نمود و آهنگی بدیع بلند کرد تا آنکشور منور گردد و آن اقلیم جنت النعم شود بالاخان آئینه آسمان شود و نفوس احبّا ملائکه مقربین درگاه کبریا

- 5 And upon you be the Most Glorious Glory.

5 و علیکم البهاء الأبهی

BRL_DAK#1029

AB02725*To: Abbas Khan Vigar, in Bushihr**Date: 1907-Dec-22*

- 1 O thou who art the chief of the people of insight! Your letter was received and its contents were evidence of recognition of the Peerless Lord and replete with the meanings of the hidden mystery. It was a sign of the love of God and proof of attainment to the knowledge of God. From its garden of meanings, a fragrant breeze was inhaled, and that sincerity in the Cause of God, firmness in the Covenant of God, and steadfastness in servitude at the Divine Threshold brought joy upon reading.
- 2 Strive with all thy soul, as much as thou canst, to awaken the sleepers, make the heedless mindful, transform beasts into humans, make predators into gazelles of the desert of unity, and wolves into sheep of the meadow of truth.
- 3 Convey my longing greetings to that illustrious person whom you met in Muhammara, and through correspondence breathe into him the spirit of life that he may become alive and illumined, divine and merciful, until he witnesses the invisible confirmations from every direction.
- 4 Likewise, show utmost kindness and affection on my behalf to that offspring of the element of heart and soul, that illumined descendant of that blessed branch. I hope that this descendant will become like that illustrious one. The cub resembles the lion. If character matches lineage, the relationship is real - "The son is the secret of his father." But God forbid, if character opposes lineage, the relationship is metaphorical and severed - "He is not of thy family, his work is unrighteous." We hope that this new plant in the divine garden will be a child of spiritual element and a descendant of thy heart and body.
- 5 And upon thee be the Most Glorious Glory!
- 1 ای سر حلقه اهل عرفان نامه شما واصل و مضمون دلیل بر عرفان حضرت پیچون بود و مشحون بر معانی سر مکنون آیت محبت الله بود و دلیل وصول بمعرفت الله از گلشن معانیش نفعه معطری استشمام گردید و آن خلوص در امر الله و ثبوت بر میثاق الله و استقامت بر عبودیت درگاه کبریا و از تلاوت مسرت حاصل گشت
- 2 تا توانی بجان بکوش تا خفتگانرا بیدار نمائی و یخزدانرا هوشیار فرمائی و وحوش را انسان کنی و درندگان را آهوان بر وحدت فرمائی و گرگانرا اغنام چمنستان حقیقت فرمائی
- 3 شخص جلیلی را که در محرم ملاقات نمودید تحیت مشتاقانه برسان و بمکاتبه روح حیات در او بدم که زنده و نورانی گردد و ربانی و رحمانی شود تا تأییدات غیبیه را از هر جهت مشاهده نماید
- 4 و همچنین زاده عنصر جان و دل و سلیل نورانی نجل سعید را از قبل من نهایت نوازش و مهربانی فرما امیدوارم که این سلیل شبیل اصیل آن جلیل گردد شیر را بچه همی ماند بدو اگر اخلاق مطابق اعراق آید نسبت حقیقت است الولد سر ایه و الا معاذ الله اگر اخلاق مخالف اعراق آید نسبت مجازیست و منقطع است انه لیس من اهلک انه عمل غیر صالح ما امیدواریم که آن نونهال بوستان الهی زاده عنصر روحانی و سلیل قلبی و جسمانی آنحضرت باشد
- 5 و علیک البهاء الأبهی

MSHR4.085

AB04028

*To: Haji Musa Kalimi**Date: 1907-Dec-22*

- 1 O thou tree of the orchard of His Holiness Moses! The honored Aqa Habibuillah has arrived at the Refulgent Land, attained unto the Sacred Threshold and partaken of the spiritual assemblage. Meeting him has brought utmost cheer and vitality. He has written a letter and therein has spoken glowingly and most appreciatively of your manifold kindness and benevolence in raising him. Indeed, I was deeply thrilled and happy that, praised unto God, thou showed him such favor and generosity. You were kinder than a father and truer than a brother! Verily, the service that thou rendered for his sake is a service that thou hast rendered for the Abha Kingdom and is an act of servitude that thou hast manifested for the Sacred Threshold.
- 2 Since thy manner, deed, spirit and efforts have brought me such deep delight, I have sent the candelabrum you donated to the Sacred Shrine so that a sign from you may be preserved at that Blessed Threshold. This benevolence is for the kindness and generosity you have shown this youth.
- 3 Upon you rest the Glory of God, the Most Glorious.

KHHE.048

1 ای شجره حدیقه حضرت کلیم جناب آقا حبیب
 الله به ارض جلیل وارد و بترت مقدسه مشرف
 و فائز و در انجمن رحمانی حاضر و غایت روح و
 ریحان از ملاقات ایشان حاصل نامه ای مرقوم
 نموده اند و در آن ستایش و نیایش از الطاف و
 پرورش شما در حق خود فرموده اند فی الحقیقه
 مسرور شدم و خشنود گشتم که الحمد لله در
 حق ایشان چنین عاطفتی نمودی و چنین عنایتی
 کردی که از پدر بهتر و از برادر خویش تر بود فی
 الحقیقه این عنایت و رعایتی که در حق او مجری
 داشتی خدمتی است که بملکوت ابهی نمودی و
 عبودیتی است که بآستان مقدس کردی

2 چون از این رفتار و کردار و روش و سلوک
 شما نهایت سرور یافتم لهذا لاله ای که فرستاده
 بودی آنرا بترت مقدسه فرستادم تا اثری از تو
 در آن آستان مبارک باشد این عاطفت بمقابل
 نوازش و رافتی که در حق او مجری داشتی

3 و علیک البهاء الابهی

KHH1.023 (1.032)

AB00768

*To: Haji Mirza Siyyid Ali Fadil Isfahani, in Tihiran**Date: 1907-Dec-25*

- 1 O distinguished learned one, your letter arrived and upon reading it, the dawn of joy broke from the horizon of the heart, for it proved that you are watering the cultivation of His Holiness Sadru's-Sudur and tending the garden of his hopes, and are occupied with designing flowers of inner meanings in the gardens of hearts. However, all teaching and instruction must be lessons in teaching the Faith, so that the students gain proficiency in teaching. Otherwise, if they spend time on syntax, morphology, logic, rhetoric, figures of speech and the like, and

1 ای فاضل جلیل نامه شما رسید و بملاحظه اش
 صبح شادمانی از افق قلب دمید زیرا دلیل بر این
 بود که کشت حضرت صدرالصدور را آبیاری
 مینمائی و باغ آمال او را باغبانی کنی و در حدائق
 قلوب بطراحی گلهای معانی مشغولی اما جمیع
 تدریس و تعلیم باید درس تبلیغ باشد تا تلامذه در
 تبلیغ مهارت پیدا کنند والا اگر به نحو و صرف
 و منطق و بدیع و بیان و امثال ذلک پردازند

then study lessons in teaching, years will pass and the opportunity will be lost. Therefore, they must gain proficiency in proofs for the existence of God, demonstrations of divine unity, the transcendence and sanctification of the pure Reality that is beyond description, proofs for the necessity of revelation, and rational and traditional proofs for the truth of the Holy Manifestations. They must memorize all verses and traditions that prove the Day of Manifestation. This can be accomplished in two years, after which they can engage in teaching.

- 2 Regarding your question about the she-camel of Salih - Abdul-Baha does not have time to read even a tenth of the arriving letters, let alone write detailed responses, and other tasks are also endless. Given this, how can there be time for interpreting verses, explaining words, clarifying allusions and expounding glad tidings from previous revealed Books? Every day certainly a hundred questions arrive seeking answers. Therefore this servant addresses what is absolutely necessary and responds, while deferring other questions to an appropriate time.

- 3 Regarding the she-camel of Salih, in the sacred writings it indicates that it was the holy person of Salih himself, and from the milk of inner meanings flowing from the divine breast of that blessed being, spiritual sustenance and divine milk was bestowed. But the evil souls hamstrung that divine she-camel, denied and rejected it, and were seized with painful torment of deprivation, unbelief and rebellion, falling into eternal destruction. As for that spring, it was the spring of life in this world, and "from water We made all things living." Those obstinate people wanted the life of this ephemeral world entirely for themselves, so they rose up in denial, pride, harm and oppression and hamstrung that divine she-camel. And when they denied that divine she-camel, the result and effect of that holy one departed from among that people and disappeared. This is why it is mentioned that the offspring of the she-camel headed toward the mountain and wilderness and vanished. And those people fell into eternal loss and were afflicted with perpetual non-existence. They were erased and destroyed - no fruit or trace, no mention or news, no life or continuation remained. "Thou hearest not from them any sound or whisper."

- 4 Regarding the new book that has been written in rejection of God and His Manifestations, you had requested permission to write a response. This is very appropriate. When someone from among the doubtful commits such an excess, people of

و بعد درس تبلیغ بخوانند سالهای سال بگذرد و فرصت از دست برود پس در دلائل اثبات الوهیت و براهین وحدانیت و تنزیه و تقدیس حقیقت بحت مجهول النعت و اثبات لزوم وحی و براهین حقیقت مظاهر مقدسه بدلائل عقلیه و نقلیه باید مهارت یابد و جمیع آیات و احادیثی که دلیل بر یوم ظهور است حفظ کنند این قضیه در دو سال حاصل شود و آنوقت بتبلیغ پردازند

- 2 در خصوص ناقه صالح سوال نموده بودید عبدالبهاء فرصت قرائت عشر مکاتیب متوارده ندارد تا چه رسد باجوبه مفصله و مشاغل سائر نیز بی حد و پایان باوجود این کجا فرصت تفسیر آیات و تأویل کلمات و توضیح اشارات و تشریح بشارات کتب منزله سابقه دارد هر روز البته صد سوال وارد و جواب میطلبند لهذا این عبد باهم پرداخته که لزوم قطعی دارد و جواب مینگارد و سوالات سائر را بوقت مرهون موکول مینماید

- 3 ناقه صالح در آثار مبارک اشاره است که نفس مقدس صالح بود و از لبن معانی که پستان رحمانی آن وجود مبارکست رزق روحانی و لبن رحمانی نازل اما نفوس خبیثه آن ناقه الهیه را پی نمودند و انکار کردند و تکذیب نمودند و بعداب الیم حرمان و کفران و طغیان گرفتار شده بهلاکت ابدی افتادند و اما آن چشمه چشمه حیات این جهان بود و من الماء کل شیء حی آن قوم عنود خواستند که زندگی اینجهان فانی بتمامه شایان ایشان باشد لهذا به انکار و استکبار و اذیت و اضطهاد قیام کردند و آن ناقه الهیه را پی نمودند و چون آن ناقه الهیه را انکار کردند نتیجه و اثر آنحضرت از میان آنقوم خروج نمود و غائب گردید اینست که مذکور است که نتیجه ناقه روه به کوه و صحرا نهاد و غائب گردید و آنقوم بخسران ابدی افتادند و بانعدام سمرمدی مبتلا گشتند محو و نابود شدند نه ثمر و اثری و نه ذکر و خبری و نه حیاتی و بقائی لاتسمع لهم صوتاً و لا رکراً

- 4 در خصوص کتاب تازه که ردّاً علی الله و مظاهر نفسه تألیف شده خواهش اجازه نگارش جواب فرموده بودید بسیار موافق معلوم است چون نفسی از اهل ارتیاب چنین اسراف

fairness must strive to dispel his tyranny. Write a convincing and complete response. And upon you be the Most Glorious Beauty.

نماید باید اهل انصاف بدفع اعتساف او کوشند
جوابی مقنع مکمل مرقوم نمائید و علیک بهاء
الابی

MMK6#604, AVK2.205.18x, AVK3.501.18x,
MAS2.098-100x

AB01081

To: Spiritual Assembly of Tihiran

Date: 1907-Dec-25

- 1 O ye loved ones of 'Abdu'l-Baha in this day the most important issue is to teach the Cause of God and spread the divine fragrances. It is the duty of each one of the friends that none should rest tranquil either by night or day, not one breath should be taken but to diffuse the divine fragrances. In other words the believer's whole aim and purpose should be to try to lead others to the eternal Faith of God and to revive their souls, for this action of his will have consequences throughout all time.
- 2 For the first soul who guides another soul creates a chain of continuity towards all others; from the first who generates faith evolves the unbroken link to other believers as a result of which one holy soul can be the cause of life unto one hundred thousand other souls. Consider the important of this! The guidance of one soul is greater than the sovereignty of a kingdom for this material sovereignty will end in a few days. There will be nothing left of it: no fruit, no happiness, no joy, no further consequence, no record of its existence even, no names, no signs. But spiritual sovereignty, which results in guiding souls to embrace the eternal Well Beloved, will enable the teacher to have everlasting comfort.
- 3 Therefore should spiritual assemblies be constituted in every land whose principal concern should be the guidance of souls. Therefore believers should be despatched to other regions and new areas to promote the divine teachings.
- 4 Even travelling and passing through these foreign lands is beneficial, for there are some places so isolated from others that the friends do not receive news from anywhere. If they hear

1 ای یاران عزیز عبداله‌بهاء الیوم اهم امور تبلیغ امر
الله و نشر نجات الله است تکلیف هر نفسی از
اجبای الهی اینست که شب و روز آرام نگیرد و
نفسی برنیارد جز بفکر نشر نجات الله یعنی بقدر
امکان بکوشد که نفسی را بشریعه بقا هدایت
نماید و احیا کند

2 زیرا این اثر از او در اعصار و قرون متسلسل
گردد چه که از هادی اول تنابع و ترادف
و تسلسل در مؤمنین دیگر کند عاقبت یک
نفس مقدس سبب احیاء صد هزار نفوس
شود ملاحظه فرمائید که چه قدر اهمیت دارد
که هدایت یک نفس اعظم از سلطنت است
زیرا سلطنت ظاهر در ایامی چند منتهی شود
نه اثری و نه ثمری و نه سروری و نه فرحی و
نه بشارتی و نه اشارتی نه نامی و نه نشانی باقی
ماند اما این سلطنت که هدایت نفوس است
دست در آغوش دلبر ابدی نماید و انسان بر
بالین سرمدی پیاساید

3 لهذا باید محفلهای روحانی در جمیع بلاد فراهم
آید و فکرشان این باشد که نفوسی هدایت شوند
و همچنین به اطراف و انکاف محض نشر نجات
الله نفوسی ارسال شود که طالبانرا بسبیل الهی
هدایت نمایند

4 حتی عبور و مرور نیز مفید است مثلاً بلادی
که در محلات منعکفه گوشه‌ئی افتاده یارانی که

any reports it is by accident. Now if the believers were to travel and give glad tidings to the friends and stay a night or two in each place and share the news of the Holy Land and other parts of the East and the West with the people of that place and associate with them with the utmost happiness, joy and love, the result will be enkindlement and attraction. Souls will be trained and become stirred and enraptured and all this will encourage the diffusion of spiritual fragrances and raise of the Word of God in every land.

- 5 The honored Aqa Mirza Tiraz and Aqa Mirza 'Ali-Akbar, these two blessed souls, have indeed been the cause of great joy to the heart of 'Abdu'l-Baha. It is certain that they shall be enabled to render weighty services, and shall shine forth in the Abha Kingdom even as the radiant and dawning morn-star. Upon them be the Most Glorious Splendor on the day whereon they were born; and upon them be the Most Glorious Splendor of God on the day whereon they attained maturity; and upon them be the Most Glorious Splendor of God on the day whereon they raised the call; and upon them be the Most Glorious Splendor of God on the day whereon they shall attain unto the presence of their Lord in an eternal and ancient Kingdom. And upon you be the Most Glorious Splendor.

در آنجا هستند از جائی خبری ندارند اگر چنانچه خبری گیرند بالتصادفست حال اگر نفوسی عبور و مرور نمایند و احباً را بشارات الهیه دهند و در هر جای یک شب دو شب بمانند اخبار ارض مقدس و سائر بلدان و دیار را از شرق و غرب بدهند و بکمال محبت و جوش و طرب معاشرت کنند این سبب انجذاب و اشتعال شود و نفوس تربیت گردند و به شور و وله آیند همین سبب نشر نفعات شود و علت اعلاء کلمه الله گردد

5 جناب آقا میرزا طراز و آقا میرزا علی اکبر این دو نفس مبارک بسیار سبب سرور قلب عبداله‌آ شدند یقین است که بخدمات کلیه موفق خواهند شد و در ملکوت ابی مانند ستاره صبحگاهی درخشنده و تابان خواهند گشت و علیهما اله‌آ الأب‌بی یوم ولدا و علیهما به‌آ الله الأب‌بی یوم بلغا و علیهما به‌آ الله الأب‌بی یوم نادا و علیهما به‌آ الله الأب‌بی یوم یدرکان لقاء ربهما فی ملکوت ابدی قدیم و علیکم اله‌آ الأب‌بی

INBA16:223, MMK2#229 p.163,
AVK3.485.18, AYBY.453 #198x,
TRZ1.304b, MAS5.079

AB07097

To: Bushra wife of Mir Siyyid Ali (Isfahani), in Tihiran
Date: 1907-Dec-25

- 1 O handmaiden of the Desired One! Be joyous and content that in this promised age thou hast been blessed through the bounty of His Holiness the All-Loving One. The lamp of guidance was lit and the veil of vain imaginings was burned away, and the inner chamber of the heart was illumined with the light of guidance. The nostrils were open and the breath of the All-Merciful passed by, and the fragrance from the garden of the love of God perfumed the mind. Therefore praise be to the manifest Light who bestowed such a bounty.
- 2 "He whom God guides is rightly guided, and for him whom He leads astray thou wilt find no protecting friend to guide him."

1 یا امة المقصود مسرور باش و خوشنود که در این عصر موعود بموهبت حضرت ودود موفق شدی سراج هدایت برافروخت و پرده اوهام بسوخت و شبستان دل بنور هدی منور گشت مشام باز بود و نفس رحمان مرور نمود و رائحه حذیقه محبت الله دماغ را معطر فرمود پس ستایش باد نور مبین را که فضلی چنین مبذول داشت

2 من یرید الله فهو المهتد و من یضلل فلن تجد له ولیاً مرشداً

- 3 Show infinite kindness and affection on behalf of 'Abdu'l-Baha to the saplings in the garden of God's love, namely Aqa Bibi and Aqa Mirza and Aqa Sadr. And upon thee be the Most Glorious Glory.

3 نهالهای بوستان محبت الله را یعنی آقا بی بی و آقا میرزا و آقا صدر را از قبل عبداله‌آء بینهایت مهربانی و نوازش نما و علیک اله‌آء الأب‌ی

MMK6#276

AB10662

To: *Arbab Shirvani, Ali et al.*

Date: 1907-Dec-25

...O God! O Lord of realities and meanings! Look upon that divine gathering and heavenly company with the glances of Thy protecting eye, and preserve them with the hosts of Thy protection and shelter, and guard them with the guardianship of Thy protection and care, and assist them to attain harmony, and enable them to remain firm in unity, and shower upon them Thy blessings, and ordain for them services. Verily, Thou art the Powerful, the Generous, the Merciful, the Compassionate.

...اللهم یا ربّ الحقائق والمعانی انظر الی ذلک الجمع الرحمانی و الحزب الربّانی بلحظات عین عنايتک و احفظهم بجنود حفظک و حمايتک و احرسهم بحرس حفظک و کلائتک و ایدهم علی الوفاق و وفقهم علی الثبات فی الاتحاد و انزل علیهم البرکات و قدّر لهم الخدمات انک انت القوىّ الکرم الرحمن الرحیم

MJMJ3.005x, MMG2#179 p.206x

AB00056

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

Date: 1907 or <

- 1 O ye the cherished loved ones of Abdu'l-Baha! It is a long time now since my inward ear hath heard any sweet melodies out of certain regions, or my heart been gladdened; and this despite the fact that ye are ever present in my thoughts and standing clearly visible before my sight. Filled to overflowing is the goblet of my heart with the wine of the love I bear you, and my yearning to set eyes upon you streameth like the spirit through my arteries and veins. From this it is clear how great is my affliction. At this time and throughout this tempest of calamities now tossing its waves to high heaven, cruel and incessant darts are being hurled against me from every point

1 ای یاران عزیز عبداله‌آء چندیست که از بعضی بلاد یک آهنگ دلربا بگوش جان نرسیده و جان و وجدان سرور و حبور نیافته با وجود آنکه در جمیع اوقات کلّ در خاطرنند و در پیش نظر فی الحقیقه حاضر زیر ساغر دل از صهبای محبت یاران سرشار است و تعلق و آرزوی دیدارشان مانند روح ساری و جاری در عروق و شریان با این حالت دیگر معلومست که قلب چه قدر محزون و مغمومست در این طوفان بلا که موجش باوج اعلی رسیده و تیر جفا از

of the compass, and at every moment, here in the Holy Land, terrifying news is received, and every day bringeth its quota of horror.

- 2 The Centre of Sedition had imagined that it needed but his arrogant rebellion to bring down the Covenant and Testament in ruins; it needed but this, so he thought, to turn the righteous away from the Holy Will. Wherefore he sent out far and wide his leaflets of doubt, devising many a secret scheme. Now he would cry out that God's edifice had been subverted and His divine commands annulled, and that accordingly, the Covenant and Testament was abolished. Again he would set himself to sighing and groaning that he was being held a prisoner and was kept hungry and thirsty day and night. Another day he would raise an uproar, saying that the oneness of God had been denied, since another Manifestation had been proclaimed, prior to the expiration of a thousand years.

- 3 When he saw that his calumnies had no effect, he gradually formed a plan to incite a disturbance. He began stirring up mischief, and went knocking at every door. He started making false accusations to the officials of the Government. He approached some of the foreigners, made himself their intimate, and together with them prepared a document and presented it to the Seat of the Sultanate, bringing consternation to the authorities. Among the many slanderous charges was this, that this hapless one had raised up a standard of revolt, a flag bearing the words Ya Baha'u'l-Abha; that I had paraded this throughout the countryside, to every city, town and village, and even among the desert tribes, and had summoned all the inhabitants to unite under this flag.

- 4 O my Lord, verily I seek refuge with Thee from the very thought of such an act, which is contrary to all the commandments of Baha'u'llah, and which would indeed be a mighty wrong that none but a grievous sinner would ever perpetrate. For Thou hast made it incumbent upon us to obey the rulers and kings.

- 5 Another of his slanders was that the Shrine on Mount Carmel was a fortress that I had built strong and impregnable – this when the building under construction compriseth six rooms – and that I had named it Medina the Resplendent, while I had named the Holy Tomb at Bahji Mecca the Glorified. Yet another of his calumnies was that I had established an independent sovereignty, and that – God forbid! God forbid! God forbid! – I had summoned all the believers to join me in this massive wrongdoing. How dire, O my Lord, is his slander!

جہات ستہ پی در پی آمدہ در ہر دم در بقعہء مبارکہ خبر موحشی و در ہر روز آثار مدہشی

2 مرکز نقض چنان فرض مینمود کہ بجز استکار بنیاد عہد و میثاق ناپایدار گردد و ابرار از وصایای الہی بری و بیزار گردند این بود کہ اوراق شبہات بجمیع جہات منتشر نمود و بدسائس خفیہ پرداخت دمی فریاد برآورد کہ بنیان الہی برافتاد و شریعت اللہ منسوخ گشت بناء علیہ عہد و پیمان منسوخ شد و گہی نالہ و فغان آغاز کرد کہ ما اسیر و گرفتاریم و گرسنہ و تشنہ در لیل و نہار روزی ولولہ و عربدہئی انداخت کہ وحدانیت الہیہ محو شد و ظہوری پیش از الف سنہ بروز نمودہ

3 چون این مفتریات را ترویج ندید بتدریج فکر فساد افتاد و فتنہ برانگیخت و بہر دامنی درآویخت بنای سعایت در نزد حکومت گذاشت و با بعضی از پیگانگان آشنا شد و ہمدم و ہمزاز گشت بالاتفاق لائحہئی ترتیب دادند و تقدیم مرکز سلطنت کردند و اولیای امور را بتشویش انداختند از جملہء مفتریات اینکہ این مظلوم علم استقلال برافراخت و بر علم یابہاء الہی بنگاشت و در جمیع این مدن و دیار و قری حتی در میان قبائل صحرا بگرداند و جمیع را دعوت باجتماع در زیر علم نمود

4 ربّ ائی اعوذ بک من هذا العمل المخالف لوصایا البہاء بل هو ظلم عظیم لا یرتکبہ الا کلّ معتد اثم لأنک فرضت علینا اطاعة الملوک و السلاطین

5 و از جملہء مفتریات مقام کرمّل را قلعهئی قرار داد و در نہایت متانت و رصانت بساخت و آنجا را مدینہء منورہ قرار نہاد و تربت مقدسہ را مکہء مکرمہ نمود و حال آنکہ آن عمارت عبارت از شش اطاق است و از جملہء مفتریات تأسیس سلطنت جدیدہ کردہ و جمیع یاران را معاذاللہ معاذاللہ بچنین خطای عظیمی دعوت نمودہ سبحانک ہذا بہتان عظیم

- 6 Yet again, he claimeth that since the Holy Shrine hath become a point visited by pilgrims from all over the world, great damage will accrue to this Government and people. He, the Centre of Sedition, averreth that he himself hath had no hand in all these matters, that he is a Sunni of the Sunnites and a devoted follower of Abu-Bakr and Umar, and regardeth Baha'u'llah as only a pious man and a mystic; all these things, he saith, were set afoot by this wronged one.
- 7 To be brief, a Commission of Investigation was appointed by the Sultan, may the glory of his reign endure. The Commission journeyed hither and immediately upon arrival betook themselves to the house of one of the accusers. They then summoned the group who, working with my brother, had prepared the accusatory document and asked them whether it was true. The group explained the contents of the document, stated that everything they had reported therein was nothing but the truth, and added further accusations. Thus they functioned at one and the same time as plaintiffs, witnesses, and judge.
- 8 The Commission hath now returned to the seat of the Caliphate, and reports of a most frightful nature are coming in daily from that city. However, praised be God, Abdu'l-Baha remaineth composed and unperturbed. To none do I bear ill will because of this defamation. I have made all my affairs conditioned upon His irresistible Will and I am waiting, indeed in perfect happiness, to offer my life and prepared for whatever dire affliction may be in store. Praise be to God, the loving believers also accept and remain submissive to God's Will, content with it, radiantly acquiescent, offering thanks.
- 9 The Centre of Sedition hath imagined that once the blood of this wronged one is spilled out, once I have been cast away on the wide desert sands or drowned in the Mediterranean Sea – nameless, gone without trace, with none to tell of me – then would he at last have a field where he could urge his steed ahead, and with his mallet of lies and doubts, hit hard at the polo ball of his ambitions, and carry off the prize.
- 10 Far from it! For even if the sweet musk-scent of faithfulness should pass, and leave no trace behind, who would be drawn by the stench of perfidy? And even if some gazelle of heaven were to be ripped apart by dogs and wolves, who would go running to seek out a ravaging wolf? Even should the day of the Mystic Nightingale draw to its close, who would ever lend his ear to the raven's croak, or the cawing of the crow? What an empty supposition is his! What a foolish presumption! 'Their works are like the vapour in a desert which the thirsty dreameth to be water, until when he cometh unto it, he findeth nothing.'
- 6 و از جمله چون تربت مقدسه مطاف عالمیان گشته ضرر عظیم به دولت و ملت دارد و مرکز نقض از جمیع این امور بیزار بلکه سنی سنوی بکری و عمریست اما جمال مبارک را همین قدر از صلحای امت میداند و اهل طریقت میشمرد و جمیع این امور را این مظلوم تأسیس نموده
- 7 باری هیئت تفتیشیه از مرکز سلطنت عظمی دامت شوکتها تعیین شدند و باین ارض آمدند رأساً در خانه یکی از مدعیان وارد جمعی که در تنظیم لائحه شریک و سهم اخوی بودند آنان را احضار و از حقیقت لائحه استفسار نمودند مضامین لائحه را تشریح کردند و تفصیل دادند و تصدیق نمودند و علاوه افزودند و کل مدعی و هم شاهد و هم قاضی بودند
- 8 حال آن هیئت بمرکز خلافت راجع و هر روز خبر موحش و مدهشی میرسد اما عبدالهء الحمد لله در نهایت سکون و قرار و وقار و از این افترا و بهتان حتی اغیار حاصل نموده بلکه امور را موکول بقدر مقدور نموده و در کمال فرح و سرور بجانفشانی حاضر و از بهر هر بلائی منتظر الحمد لله یاران مهربان الهی نیز در مقام تسلیم و رضا قائم کل خوشنود و ممنون و مسرور و راضی
- 9 ولی مرکز نقض چنین فرض نموده که بعد از ریختن خون این مظلوم و یا انداختن بصحرای کبیر و هامون و یا القای در دریای روم چون گننام و بی اثر و مقطوع الخبر گردد او میدانی خواهد یافت و جولانی خواهد کرد و بچوگان شبهات و ترهات گوی آمال و آرزوئی خواهد ربود
- 10 هیئات هیئات اگر مشک وفا را بقا نماند کسی برائحهء دفراء جفا رغبت ننماید و اگر غزال الهی را کلاب و ذئاب بدرد هیچکس از پی گرگ خونخوار ندود و اگر بلبل معانی را ایام بسر آید کسی گوش بنعیق غراب و نعیب کلاغ ندهد این چه تصور باطل است و این چه تهنک جاهل اعمالهم کسر اب بقیعة یحسبه الظمان ماء حتی اذا جاءه لم یجده شیئاً

- 11 O ye loved ones of God! Be ye firm of foot, and fixed of heart, and through the power of the Blessed Beauty's help, stand ye committed to your purpose. Serve ye the Cause of God. Face ye all nations of the world with the constancy and the endurance of the people of Baha, that all men may be astounded and ask how this could be, that your hearts are as well-springs of confidence and faith, and as mines so rich in the love of God. Be ye so, that ye shall neither fail nor falter on account of these tragedies in the Holy Land; let not these dread events make you despondent. And if all the believers be put to the sword, and only one be left, let that one cry out in the name of the Lord and tell the joyous tidings; let that one rise up and confront all the peoples of the earth.
- 12 Gaze ye not upon the dire happenings at this Illumined Spot. The Holy Land is in danger at all times, and here, the tide of calamities is ever at the flood; for this upraised call hath now been heard around the world, and the fame of it hath gone forth to the ends of the earth. It is because of this that foes, both from within and from without, have turned themselves with subtlety and craft to spreading slander. It is clear that such a place as this would be exposed to danger, for there is no defender here, none to arise and take our side in the face of calumny: here are only a few souls that are homeless, hapless, held captive in this stronghold. No champion have they; there is none to succour them, none to ward off the arrows of lies, the darts of defamation that are hurled against them: none except God.
- 13 It behoveth you to ponder on all those well-beloved ones who hastened to the holy field of sacrifice, those precious souls who offered up their lives. Bear ye in mind what streams of sacred blood were poured away, how many a righteous heart was commingled with its gore, how many a breast was the target of tyranny's spear, how many a chaste body was ripped to shreds. How then could it be right for us even to think of saving ourselves! To curry favour with stranger or kin, and make a show of compromise! Should we not, rather, take the pathway of the righteous, and follow in the footsteps of those great ones gone before?
- 14 These few brief days shall pass away, this present life shall vanish from our sight; the roses of this world shall be fresh and fair no more, the garden of this earth's triumphs and delights shall droop and fade. The spring season of life shall turn into the autumn of death, the bright joy of palace halls give way to moonless dark within the tomb. And therefore is none of this worth loving at all, and to this the wise will not anchor his heart.
- باری ای یاران الهی قدم و قلب مستقیم و ثابت دارید و بقوة تأیید جمال مبارک عزمی کامل نمائید و بخدمت امر الله پردازید و در مقابل امم و ملل ثبوت و رسوخ و استقامت اهل بها بنمائید تا دیگران حیران گردند که این قلوب چگونه منابع اطمینانست و معادن محبت حضرت رحمان تا از حوادث مؤلمه ارض مقدس فتوری نیارید و از وقایع فاجعه ملل حاصل نکنید اگر جمیع یاران معرض شمشیر گردند و یکی باقی آن منادی الهی شود و مبشر رحمانی گردد و در مقابل من علی الأرض قیام کند
- باری شما نظر بحوادث بقعه نوراً بنمائید ارض مقدس دائماً در خطر است و سیل بلا از هر طرف زیرا صیت جهانگیر گشته و آوازه شهره آفاق شده و اعدا چه بیگانه و چه آشنا در نهایت تزویر و حیله و خدعه بر افترا قیام نموده معلومست که چنین موقعی در خطر است زیرا در مقابل هر بهتان مدافعی موجود نه بلکه نفوسی آواره و مظلوم در قلعه‌ئی مسجون و لیس لهم معین و نصیر و حرس من سهام الافتراء و سنان البهتان آلا الله
- شما باید تفکر در این نمائید که چه قدر یاران عزیز بقربانگاه الهی شتافتند و چه نفوس مبارکی جان فدا نمودند و چه خونهای مقدسی ریخته شد و چه دلهای پاک بجنون آمیخته گشت چه قدر سینه‌ها هدف تیر جفا گردید و چه بسیار اجسام مطهره که شرحه شرحه شد آیا ما را سزاوار چگونه است که در فکر جان خویش باشیم و به بیگانه و خویش مداهنه و مدارا کنیم و یا آنکه ما نیز پی ابرار گیریم و بر قدم آن بزرگواران رفتار کنیم
- ایام معدود معدوم گردد و هستی موجود مفقود شود گلشن زندگانی را طراوت و لطافت نماند و گلزار کامرانی را صفا و شادمانی بگذرد بهار حیات مبدل بخزان ممات گردد و سرور و حبور قصور تبدیل بظلام دجور در قبور گردد در این صورت دلبستگی را نشاید و شخص دانا تعلق قلب ننماید

- 15 He who hath knowledge and power will rather seek out the glory of heaven, and spiritual distinction, and the life that dieth not. And such a one longeth to approach the sacred Threshold of God; for in the tavern of this swiftly-passing world the man of God will not lie drunken, nor will he even for a moment take his ease, nor stain himself with any fondness for this earthly life.
- 16 Nay rather, the friends are stars in the high heavens of guidance, celestial bodies in the skies of divine grace, who with all their powers put the dark to flight. They break down the foundations of malevolence and hate. They cherish but one desire for the world and all its peoples: well-being and peace. By them, the ramparts of warfare and aggression are battered down. They have truthfulness and honest dealing and friendship for their goal, and kindness even toward a vicious foe; until at last they change this prison of treachery, the world, into a mansion of utmost trust, and turn this gaol-house of hatred and malevolence and spite, into God's Paradise.
- 17 O ye loving friends! Strive ye with heart and soul to make this world the mirror-image of the Kingdom, that this nether world may teem with the blessings of the world of God, that the voices of the Company on high may be raised in acclamation, and signs and tokens of the bounties and bestowals of Baha'u'llah may encompass all the earth.
- 18 Jinab-i-Amin hath expressed the greatest admiration for you honoured men and enlightened women, naming and commending you each by each, telling at length of the firmness and constancy ye all have shown, saying that, God be praised, in all Persia the men and women are standing together, straight, strong, unmoveable – a mighty edifice solidly raised up; and that ye are engaged with love and joy in spreading abroad the sweet savours of the Lord.
- 19 These were tidings of great joy, especially as they have reached me in these days of extreme peril. For the dearest wish of this wronged one is that the friends be spiritual of heart and illumined of mind, and once this grace is granted me, calamity, however afflictive, is but bounty pouring down upon me, like copious rain.
- 20 O God, my God! Thou seest me plunged in an ocean of anguish, held fast to the fires of tyranny, and weeping in the darkness of the night. Sleepless I toss and turn upon my bed, mine eyes straining to behold the morning light of faithfulness and trust. I agonize even as a fish, its inward parts afire as it leapeth about in terror upon the sand, yet I ever look for Thy bestowals to appear from every side.
- 15 انسان دانا و توانا حشمت آسمانی طلبد و عزّت رحمانی جوید و حیات جاودانی خواهد و قربیت درگاه یزدانی طلبد زیرا بمخانه جهان فانی صفرای انسان الهی نشکند و دمی نیاساید و خود را بتعلق دنیا نیالاید
- 16 بلکه یاران نجوم اوج هدایتند و کواکب افت عنایت و بکمال قوت آفت ظلمتند و هادم اساس بغض و عداوت جهان و جهانیان را صلح و صلاح خواهند و بنیاد جنگ و جدال براندازند راستی و درستی و آشتی جویند و دلجوئی حتی از هر دشمن بدخوئی نمایند تا این زندان جفا را ایوان بلند وفا کنند و این سجین بغض و کین را مبدل بهشت برین فرمایند
- 17 باری ای یاران به جان و دل بکوشید که این جهان آئینه جهان ملکوت شود و عالم ناسوت مملو از فیض لاهوت گردد تا ندای ملأ اعلی بتجسین بلند گردد و آثار فضل و موهبت جمال ابی احاطه بر روی زمین نماید
- 18 جناب امین نهایت ستایش از عباد مکرمین و امام نور مبین نمودند و از هر یک فرداً فرداً تحسین کردند و بسیار از ثبوت و استقامت کل تعریف نمودند که الحمد لله احباً و امام رحمان در جمیع ایران بکمال تمکین چون بنیان رزین و رصین ثابت و مستقیم و در نهایت وله و انجذاب مشغول بنشر نفحات ربّ الأربابند
- 19 و از این خبر در این زمان پرخطر نهایت سرور حاصل گردید زیرا منتهی آمال و آرزوی این مظلوم روحانیت قلوب و نورانیت وجود یارانست چون این موهبت حاصل هر بلائی از برای من فیض و ابل و غیث هاطل است
- 20 الهی الهی ترانی خائضاً فی غمار البلاء و قابضاً علی نار الجفاء و فائض الدّموع فی اللیالی الظلماء اتقلب فی مهاد السّهاد و عینای منتظران لطلوع انوار الوفاء و کلّما اضطرب اضطراب الحوت الملتبب الأحشاء علی الغبراء اترصد ظهور مواهبک من کلّ الأرجاء

- 21 O God, my God! Make thou the believers in other lands to partake of Thine abounding grace, deliver Thou, by Thine un-failing help and bounty, whoso among Thy loved ones in the farthest climes sigheth over the bitter cruelty of his foe. O Lord, they are the captives of Thy love, the prisoners taken by Thy troops. They are the birds that fly in the heavens of Thy guidance, the whales that swim in the ocean of Thy bestowals, the stars that sparkle on the horizon of Thy gifts. They are the defenders of the fortress of Thy law. They are the banners of Thy remembrance amongst men. They are the deep wells of Thy divine compassion, the fountains of Thy favours, the well-springs of Thy grace.
- 22 Keep them ever in safety beneath Thine all-protecting eye. Assist them to exalt Thy Word; make Thou their hearts to be constant in Thy love; strengthen Thou their backs that they may serve Thee well; in servitude, strengthen Thou their powers.
- 23 Spread Thou through them Thy sweet savours far and wide; expound through them Thy Holy Writ; make known through them Thine Utterance; fulfil through them Thy Words; through them pour out Thy mercy.
- 24 Thou art verily the Mighty, the Powerful. Thou art verily the Clement, the Compassionate.

21 رَبِّ رَبِّ ادْرِكِ الْأَحْبَاءَ فِي سَائِرِ الْأَنْحَاءِ
بِمُوهَبَتِكَ الْكُبْرَى وَاغْثِ كُلَّ ذِي لَهْفٍ مِنْ
الْأَصْفِيَاءِ بِعَوْنِكَ وَعَنَانِكَ فِي كُلِّ عُدُوَّةٍ
قَصُورَى رَبِّ أَنَّهُمْ أَسْرَاءُ حُبِّكَ وَسَبَايَا جُنْدِكَ
وَطُيُورَ هَوَاءٍ هِدَايَتِكَ وَحَيْثَانَ بَحْرِ عَنَانِكَ وَ
نُجُومَ افقٍ مُوهَبَتِكَ وَجِيُوشَ حَصْنِ شَرِيعَتِكَ
وَاعْلَامَ ذِكْرِكَ وَاعَيْنِ رَحْمَتِكَ وَبَنَائِعَ فَضْلِكَ
وَمَنَابِعَ جُودِكَ

22 فَاحْفَظْهُمْ بِعَيْنِ رِعَايَتِكَ وَائِدْهُمْ عَلَى أَعْلَاءِ
كَلِمَتِكَ وَثَبِّتْ قُلُوبَهُمْ عَلَى حَبِّكَ وَقَوِّظْهُمْ
عَلَى خِدْمَتِكَ وَاشْدُدْ أَرْوَاحَهُمْ عَلَى عِبُودِيَّتِكَ

23 وَانْشُرْ بِهِمْ نَفَحَاتِكَ وَاشْرَحْ بِهِمْ آيَاتِكَ وَاضْهَرِ
بِهِمْ بَيِّنَاتِكَ وَتَمِّمْ بِهِمْ كَلِمَاتِكَ وَاسْبِغْ بِهِمْ
رَحْمَتَكَ

24 أَنْتَ أَنْتَ الْقَوِيُّ الْقَدِيرُ وَأَنْتَ أَنْتَ الرَّحْمَنُ
الرَّحِيمُ

SWAB#188, TAB.375-382

MNMK#123 p.235, MMK1#188 p.210,
ASAT4.356x, BSHI.111-116

AB00721

To: French Translator, in Adhirbayjan

Date: 1907 ca.

- 1 O kind friend! I have heard that you traveled to Azerbaijan to kindle the souls of the ignorant. This news brought joy and delight, hoping you might find leisure and opportunity to undertake a preface for the translation of the Bayan. For to these wanderers, every letter of the Bayan is a book, since all of it heralds the Manifestation of "Him Whom God shall make manifest." They left no veil for anyone nor any excuse remaining. Despite this, the ignorant ones clung to notions flimsier than a spider's web and on the Promised Day remained deprived of the Intended One.
- 1 یار مهربانا از قرار مسموع سفر آذربایجان نمودی
تا آذری بجان جاهلان زنی از این خبر روح و
ریحان حاصل گردید که بلکه فراغتی یابی و
فرصتی جویی و بمقدمه‌ئی در ترجمه بیان پردازی
زیرا کتاب بیان در نزد این آوارگان هر حرفش
گنجینه‌ست چه که جمیع بشارت بظهور من یظهره
الله است و از برای نفسی بجایی نگذاشتند و
عذری باقی نماند باوجود این نادانان باقوالی او هن
از بیت عنکیوت تشبث نمودند و در یوم موعود
از حضرت مقصود محروم گردیدند

- 2 O dear one, observe how the melody of the Word of God has stirred East and West, how the call of the Most Great Peace has spread throughout the world, and how the fame of the love of God has been raised in all regions. Soon East and West will embrace like two lovers. Yet the foolish ones among the people of the Bayan have abandoned this clear and evident Cause, newly falling into vain imaginings that they will conquer the world and establish severe prejudice, destroy foundations and burn all scriptures and books. Consider: are such thoughts possible in this time, which is the age of lights? No, by God! Even a nursing infant would realize this, let alone one of culture and discernment.
- 3 The purpose is that you write a preface at the beginning of the book stating that the way of the Baha'is is according to the Kitab-i-Aqdas, and their conduct and behavior is thus and so, and they consider the Kitab-i-Aqdas as abrogating the severe laws of the Bayan. The Baha'is seek the Most Great Peace and maintain friendship, truthfulness, reconciliation and humanitarian service with all peoples of the world - no conflict, no contention, no antipathy, no avoidance, no spite, no prejudice. Rather, Baha'u'llah addressed all humanity saying you are all fruits of one tree and leaves of one branch. The purpose is that the Sun of Truth might shine so brightly that no trace of the metaphorical world remains. All peoples of the world become friends and embrace each other. No more accusations of unbelief, wickedness, contempt and aversion.
- 4 Therefore the ultimate desire of the Baha'is is that if they see pain they give treasure, if they see illness they become the cure, if they taste poison they give honey, if they receive wounds they apply balm. They treat the murderer like the innocent, deal with the ignorant oppressor like the oppressed, behave toward the bitter enemy like the loving friend. This is the way of the Baha'is, this is the conduct of the spiritual ones.
- 5 O dear one, our desire is that warfare cease and the melody of peace be raised high, that conflict end and contention vanish, that hatred and animosity be erased, that prejudice and cruelty be eliminated, that opposition and resistance be transformed into cooperation and mutual aid, that discord be cast out and harmony prevail. Despite this, the ignorant ones imagine that, God forbid, we are the cause of corruption and promote enmity. And if they do not learn of the abrogation of the severe laws of
- ای عزیز ملاحظه فرما که آهنگ کلمه الله شرق و غرب را بحرکت آورده و آوازه صلح اکبر در جهان افتاده و صیت محبت الله در جمیع اقالیم بلند شده عنقریب خاور و باختر مانند دو دلبر دست در آغوش یکدیگر نمایند باز پیگردان از اهل بیان این امر واضح و عیان را گذاشته تازه باوهای افتاده اند که جهان را مستخر نمایند و تأسیس تعصب شدید کنند بنیان براندازند و جمیع صحائف و کتب بسوزانند ملاحظه فرمائید چنین افکار در این زمان که عصر انوار است ممکن الحصول است لا والله طفل رضیع ملتفت این شود تا چه رسد بصاحب فرهنگ و تمیز
- مقصود اینست که آنجناب مقدمه ئی در بدایت کتاب مرقوم فرمائید که بهائیان را مسلک بموجب کتاب اقدس است و روش و سلوک چنین و چنان و کتاب اقدس را ناسخ احکام شدیده بیان دانند بهائیان صلح اکبر جویند و دوستی و راستی و آشتی و نوعپرستی با جمیع ملل عالم دارند نه نزاعی نه جدالی نه اغبراری نه اجتنابی نه تعرضی نه تعصبی بلکه حضرت بهاء الله بعموم جهانیان خطاب فرموده که همه بار یکدارید و برگ یکشاخسار مقصد اینست که شمس حقیقت چنان جلوه ئی نماید که عالم مجاز را حکمی نماید ملل عالم بتمامها دوست یکدیگر گردند و در آغوش همدگر آیند تکفیر و تفسیق و تحقیر و تنفیر نماند
- لذا نهایت آرزوی بهائیان اینست که اگر رنج بینند گنج دهند و اگر درد بینند درمان شوند و اگر زهر بچشند شهد بخشند و اگر زخم خورند مرهم بنهند قاتل را مانند بریء معامله نمایند و ظلم جهول را بمثابهء مظلوم مجامله کنند خصم لدود را مانند محب و دود رفتار نمایند اینست مسلک بهائیان اینست روش روحانیان
- ای عزیز ما را آرزو چنان که جنگ نماند و آهنگ صلح بلند شود نزاع نماند جدال زائل گردد غل و بغضا محو شود تعصب و جفا نابود گردد معانده و معارضه مبدل به تعاون و تعاوض شود اختلاف برافتد ایلاف جلوه نماید باوجود این نادانان را گمان چنان که معاذالله ما سبب فسادیم و مروج عناد و اگر خبر از نسخ احکام

the Bayan, it is obvious what they will think and what belief they will acquire.

- 6 Consider this matter carefully and carry out whatever is fitting. And upon you be the Most Glorious Glory.

شديدهء بيان نيابد ديگر معلوم است چه تصور کنند و چه عقیده حاصل نمایند

6 دقت در اين مسئله فرمائيد و هر نوع سزاوار است مجرى داريد و عليك البهاء الأبهى

MSHR5.276-277

AB00869

To: Sayfullah et al., in Tihiran

Date: 1907 ca.

- 1 O friends of this prisoner! A letter came to my attention containing the blessed names of the friends, the reading of which brought utmost gladness, for it was a clear proof of servitude at the Divine Threshold - that those holy souls are gathered beneath the Blessed Tree in perfect love and unity with one another, receiving abundant heavenly grace. Though the divine friends may be physically distant and separate from each other, in spirit they are intimate and familiar in the court of the manifestation of light. All are flowers of one garden and trees of one paradise, waves of one sea and birds of one summit, breezes of one paradise and rain from one cloud. In this state there is no separation and no division is visible. Therefore I write one letter to the friends scattered throughout the lands, yearning for each one with heart and soul, and I beseech from divine grace and bounty mighty blessings and glorious triumph for all, that they may shine with utmost brilliance like stars in the heaven of the Ever-Living, the Self-Subsisting Lord's bounty, bestowing the lights of the love of God upon East and West.

1 ای یاران این زندانی نامه‌ئی بنظر گذشت نامه‌ای مبارک دوستان مرقوم بود از تلاوت نهایت بشارت حاصل گردید زیرا دلیل جلیل بر عبودیت آستان الهی بود که الحمد لله آن نفوس مقدسه در ظلّ شجرهء مبارکه در نهایت محبت و الفت با یکدیگر محشورند و مستفیض از فیض جلیل موفور یاران الهی هرچند از یکدیگر بتن دور و مهجورند ولی بجان در محفل تجلی نور مألوف و مأنوس جمیع گلهای یک حدیقه‌اند و اشجار یک ریاض امواج یک بحرن و طیور یک اوج نسائم یک جنت‌اند و باران رحمت یک سحاب در اینصورت فرقی در میان نه و جدائی مشهود نیست لهذا بدوستان متفرق در بلاد یک نامه نگارم و هر یک را به جان و دل مشتاقم و از برای کلّ از فضل و موهبت الهیه فیض عظیم میطلبم و فوز جلیل میخواهم تا مانند نجوم در سماء موهبت حیّ قیوم نهایت درخشندگی تابنده گردند و به شرق و غرب انوار محبت الله مبذول دارند

- 2 My God, my God! These are servants who have rent asunder the veils and torn away the curtains and witnessed the clear signs deposited within the realities of all created things, and You promised in Your Ancient Book and the Mighty Qur'an: "We shall show them Our signs in the horizons and within themselves." My God, my God! Illumine their eyes with the light of Your knowledge and brighten their inner vision with a brilliant ray from the Sun of Your bounty and kindle in their hearts the fire of Your love and expand their breasts with the

2 الهی الهی هؤلاء عباد خرقوا الحجاب و هتكوا السّیحات و شاهدوا الآيات الیّبات المودعة فی حقائق الموجودات و وعدت فی کتابک الکریم و القرآن العظیم سربهم آیاتنا فی الآفاق و فی انفسهم الهی الهی انر ابصارهم بنور معرفتک و نور بصائرهم بشعاع ساطع من شمس موهبتک و اضرهم فی قلوبهم نار محبتک و اشرح صدورهم بنور حکمتک و اجعلهم آیات التّوحید و انوار

light of Your wisdom and make them signs of divine unity and lights of oneness, each day in a new state, so that they may remember You in the darkness of night and at dawn, and their hearts may be gladdened by discovering mysteries and secrets, and their eyes may be consoled by reflecting upon the traces. Verily You are the Generous, the Merciful, the All-Forgiving, and verily You are the Beloved, the Intended, the Mighty, the Chosen One.

- 3 Convey my utmost longing to His Excellency Sadru's-Sudur and His Holiness the Afnan of the Blessed Tree and Jinab-i-Shaykh Zaynu'l-'Abidin. And upon you be the Most Glorious Glory.

التفريد و كل يوم في شأن جديد حتى يذكر
في جنح الليالي و الأسرار و ينشرح قلوبهم
باكتشاف الرموز و الأسرار و تقر أعينهم بالتقن
في الآثار أنك انت الكريم الغفار وأنك
انت المحبوب المقصود العزيز المختار

- 3 حضرت صدرالصدور و حضرت افنان سدره
مباركه و جناب شيخ زين العابدين را از قبل این
مسجون نهایت اشتیاق ابلاغ دارید و علیکم البهاء
الأبى

MMK6#476, ADH2.014x, ADH2_1#06
p.013x, MMG2#183 p.209x, NSR_1978.128bx,
NSR_1993.141bx

AB01343

To: Ali Muhammad Sarishti, in Tihiran

Date: 1907 ca.

- 1 O kind friend! The effect of your fragrant pen brought joy to 'Abdu'l-Baha, for it spoke of the unity, harmony and love of the friends. What brings delight and gladness is news of the affinity of hearts, and conversely, news of division and discord causes a hundred thousand sorrows. Praise be to God that this recent letter spoke of the love and affinity of the cherished friends.

1 ای یار مهربان اثر کلمک مشکبار سبب سرور
عبدالبهاء گردید زیرا ذکر اتحاد و اتفاق و محبت
احبا بود آنچه سبب سرور و حور است بشارت
الفت قلوبست و برعکس خبر انشقاق و اختلاف
مورث صد هزار احزان الحمد لله که این نامه
اخبر ناطق بر محبت و الفت یاران نازنین بود

- 2 You wrote about cholera. In the Qur'an it states: "And indeed We seized them with punishment closer at hand, before the greater punishment, that perhaps they might return." That is, We afflicted the heedless souls with worldly punishment before the punishment of the hereafter, that perhaps they might become aware and return to God. But these people are so deeply asleep that even the trumpet of Israfil would not awaken them, let alone the sound and blast of cholera and the trumpet of the plague of persecution. Glory be to God! These ignorant people understood expulsion from Paradise as one of Satan's miracles, and consider the spread of cholera as disrespect to Khwajih Bu-'Ali. What ignorance is this and what foolishness! "Leave them in their idle discourse, sporting."

2 از وبا مرقوم نموده بودید در قرآن میفرماید و لقد
اخذناهم بالعذاب الأدنى دون العذاب الأكبر
لعلهم يرجعون یعنی نفوس غافل را بعذاب دنیا
مبتلا کردیم پیش از عذاب آخرت که شاید
متنبه شوند و رجوع الی الله نمایند ولی این مردم
نچنان در خواب که صور اسرافیل نیز بیدار کند
تا چه رسد به صوت و نفیر وبا و شیپور طاعون
جفا سبحان الله این قوم جهول خروج از جنت
را از معجزات شیطان ظلم فهمیدند و تسلط
وبا را از بی حرمتی بخواجه بوالعلی شمردند این چه
جهالتست و این چه بلاهت ذرهم فی خوضهم
يلعبون

- 3 And from these words written in the letter - that they love their enemies, serve those who detest them, and seek mercy for all - how sweet and delightful these words were to this yearning one! I hope that the divine friends will be so educated according to the divine teachings that they become the cause of guidance for all on earth.
- 3 و از این کلمه که در نامه مرقوم بود که دشمنان خود را دوست دارند و میبغضانرا خدمت نمایند و از برای کل رحمت طلبند چه قدر این کلمه در کام این مشتاق پر ملاحظت و حلاوت بود امیدوارم که یاران الهی بر حسب تعالیم ربّانی چنین تربیت شوند که سبب هدایت من علی الأرض گردند
- 4 In any case, it was necessary for people to become somewhat aware and mindful, at least to become averse to savagery, ferocity and bloodthirstiness. However, it is as they say: when you cut off a dog's ears and tail it becomes worse, "and it increaseth nothing to the wrongdoers save loss." These people are like children - rocking the cradle causes children to fall deeper into sleep. I hope that the divine friends will make up for this - the more the deniers increase in pride and arrogance, the more the friends should hasten to awareness, mindfulness and sacrifice.
- 4 باری لازم بود که ناس قدری متنبّه شوند و متذکر گردند اقلاً از درندگی و تیزچنگی و خونخواری بیزاری جویند و لکن همانست که گفتی کلب را چون گوش و دم برند بدتر میشود و لایزید الظالمین الا خسار این خلق مانند اطفالند صبیانرا تحریک مهد سبب استغراق در خوابست امیدوارم که یاران الهی تلاقی آن بنمایند منکران هر قدر بر غرور و استکبار بیفزایند دوستان در تنبه و تذکر و جانفشانی بیشتر بشتابند
- 5 The news of the recovery of Jinab-i-'Ali-Akbar Rafsanjani brought great joy. O divine servant! I am pleased with you, God is pleased with you, all the friends are pleased with you, for truly you show great zeal in teaching. Regarding Jinab-i-Shaykh Muhammad-'Ali, all that was needed and proper was carried out. And upon you be greetings and praise.
- 5 خبر بهبودی جناب علی اکبر رفسنجانی بسیار سبب سرور گردید ای بنده الهی من از تو راضی خدا از تو راضی عموم یاران از تو راضی زیرا در تبلیغ فی الحقیقه همتی بلیغ داری در خصوص جناب شیخ محمد علی آنچه باید و شاید مجری گشت و علیک التحیّة و الثناء

MMK6#392, MSBH3.546-548

AB01441

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Baku

Date: 1907 ca.

- 1 O glorious, unique martyr in this new age and wondrous century! Praise be to God, you have arisen in a manner worthy and befitting, and have engaged in service to the Abha Kingdom. At times you opened your tongue in speech and utterance in Iran, and at times you undertook pilgrimage to this blessed spot and holy threshold. Sometimes you journeyed to India and diffused the divine fragrances, and sometimes you hastened to Turkistan and arose to exalt the Word of God.
- 1 ایها الشّهِید المجید الفرید در این عصر جدید و قرن بدیع الحمد لله بآنچه لایق و سزاوار است قیام نمودی و بخدمت ملکوت اہبی پرداختی گہی در ایران نطق و بیان گشودی و گہی در این بقعہ مبارکہ زیارت عتبہ مقدسہ پرداختی گہی بہ ہندوستان سفر فرمودی و نشر نفحات اللہ نمودی و گہی بہ ترکستان شتافتی و باعلاء کلمہ یزدان برخاستی

- 2 These appreciated services should be the cause of joy to hearts, for they are accepted at the divine holy threshold and soon abundant results will become evident and you shall witness the great success of this manifest bounty. Observe how the service to the Cause in this journey has left such fruit and effect that it will never be forgotten throughout all eternity, rather its results will continue through centuries and ages. If you had remained in Tehran, such a gift would never have been attained.
- 3 In any case, now you should temporarily proceed to Tehran for the arrangement of certain necessary affairs in that land, as well as important matters that current conditions require, and to become acquainted with the aforementioned person and simply to associate with the prominent ones. I hope that in this journey the gift of the All-Merciful will appear and manifest in utmost brilliance.
- 4 Give the great glad-tidings to his honor Aqa Siyyid Nasru'llah and assure him. Greatest joy was obtained from the enthusiasm, steadfastness and perseverance of the friends in Samarqand, Kokand, Bukhara and Merv. As for the matter of the listlessness of the people of Turkistan, it is certain, but do not grieve for God's enkindled fire will ultimately melt and move the solid rock and set it flowing.
- 5 Regarding Merv, multiple letters were written and sent as per your request. But as for the matter of the letters you had asked for, I swear by your precious life that I found absolutely no opportunity, and all the travelers who came made the request and showed utmost insistence, but there was absolutely no chance. Pray that God may bestow a gift and the Covenant-breakers grant a respite and the enemies leave a moment's peace so that the request of all the friends may be fulfilled.
- 6 Deliver the enclosed letters.
- این خدمات مشکوره باید سبب سرور قلوب گردد زیرا در عتبه مقدسه الهیه مقبول و عنقریب نتایج موفور مشهود گردد و فوز عظیم این فیض مبین مشاهده خواهید نمود ملاحظه نما که خدمت امر در این سفر چه ثمر و اثر گذاشت که ابدالآباد فراموش نشود بلکه نتایج استمرار در قرون و اعصار یابد اگر در طهران بودید ابداً چنین موهبتی حاصل نمیشد
- 3 باری حال بجهت تمشیت بعض امور آن ارض که لازم است و همچنین مهم اموریکه نظر بحالت حاضره اقتضا دارد و آشنائی با شخص معهود و محض معاشرت با بزرگان باید موقتاً به طهران تشریف ببرید امیدوارم که در این سفر موهبت رحمان در نهایت ظهور و بروز جلوه نماید
- 4 جناب آقا سیّد نصرالله را به بشارت کبری مرده دهید و اطمینان بخشید از اشتعال و ثبوت و استقامت احبای سمرقند و خوقند و بخارا و مرو نهایت سرور حاصل گشت اما مسئله نمودت اهل ترکستان مسلم است ولی غم مدار زیرا نار الله الموقده عاقبت صخره صما را آب نماید و بحرکت آرد و جریان بخشد
- 5 در خصوص مرو بحسب خواهش آنحضرت مکاتیب متعدده مرقوم گردید و ارسال شد اما مسئله مکاتبیکه خواسته بودید بجان عزیزت قسم که ابداً فرصت نیافتم و جمیع مسافرین که آمدند کلّ خواهش نمودند و نهایت اصرار را مجری داشتند ولی ابداً فرصت نشد دعا کنید که خدا موهبتی فرماید و ناقضان مهلتی دهند و اعدا دقیقه‌ئی اسوده بگذارند تا خواهش جمیع یاران مجری گردد
- 6 مکاتیب جوف را برسانید

AB01779

To: Ataullah son of Siyyid Ali, in Shiraz

Date: 1907 ca.

- 1 O my Most Exalted Lord! This youth is the descendant of Thy servant who has ascended to Thy Most Glorious Kingdom. O Lord! He is a memorial of that faithful and sincere one who ascended to the zenith of glory, who served at Thy holy Threshold during his lifetime and was attracted by the fragrances of Thy companionship, who immersed himself in the ocean of clear verses and revived Thy remembrance among those immersed in the depths of death, and who, through Thy confirmation, exalted Thy Word in those regions until Thou didst distinguish him with outpourings and didst reveal unto him perfect words and didst address him with various tablets during the day of Thy manifestation from the horizon of lights, during the time of Thy rising from the dawning-place of mysteries, and during the moment of Thy appearance to all insight and vision.
- 2 O Lord! O Lord! Make his beautiful descendant to branch forth from his spiritual essence, his merciful nature, and his heavenly character, so that he may arise like his luminous father to serve Thee among the company of humanity, revive his remembrance, perfect his light, adorn his gardens, cause his fountains to flow forth, kindle his lamp and illumine his glass. Verily Thou art the Powerful, the Generous, the Bestower. And verily Thou art the Mighty, the Great, the Merciful, the Forgiving.
- 3 O memorial of that one near to the Beauty of Abha! Your pure-hearted father was a brilliant lamp and fragrant musk, and a fruitful tree in the gardens of the Kingdom. Throughout his life he trod the path of guidance and occupied himself with servitude to the Beauty of Abha. He sacrificed his life and served the world of humanity. He showed kindness to all the friends and rendered worthy service. The glances of the eye of favor encompassed him and the gifts of the Divine Unity were complete.
- 4 Follow in his footsteps, emulate him, practice humility, cultivate faithfulness. Be raised up with his character and nature, make your dwelling in his path, and speak his words, so that you may be the cause of his joy in the Most Exalted Kingdom and the source of gladness and pride in the Supreme Concurrence.

اللهم يا ربّي الأعلى انّ هذا الفتى سليل عبدك المتصاعد الى ملكوتك الأبهى ربّ أنّه تذكّر من ذلك الصّفيّ الوفي المتعارج الى اوج العلى الذي خدم عتبة قدسك ايام الحيوّة و انجذب بنفحات انسك خائضاً في بحر الآيات البيّنات و احبّي ذكرك بين فئة خائضة في غمار الممات و اعلي كلمتك بتأييد من عندك في تلك الجهات حتّى اختصصته بالفيوضات و انزلت عليه كلمات تامّات و خاطبته بالواح شتّى في يوم ظهورك من افق الأنوار و حين طلوعك من مطلع الأسرار و اوان تجلّيك على البصائر و الأبصار

ربّ ربّ اجعل نجله الجميل منشعباً من عنصره الرّوحاني و طينته الرّحمانى و خلقه السّبحانى حتّى يقوم كأبيه التّوراني على خدمتك بين المعشر الأنساني و يحيى ذكره و يتمّ نوره و يأتق رياضه و يدقّق حياضه و يوقد سراجّه و يضيء زجاجة انك انت المقتدر الكريم الوهاب و انك انت العزيز العظيم الرّحيم التّواب

ای یادگار آن مقربّ جمال ابهی پدر پاک گهر سراج انور بود و مسک اذفر و شجرى در رياض ملکوت پر میوه و ثمر مدّت حیات سبیل هدی پیود و بعبودیت جمال ابهی اشتغال میفرمود و جانفشانی مینمود و خدمت بعالم انسانی میکرد بجمع یاران مهربانی مینمود و خدمت شایانی میفرمود لحظات عین عنایت شامل بود و مواهب حضرت احدیت کامل

تو نیز پی او گیر پیروی نما کهتری کن و فایزوری فرما به خلق و خوی او مبعوث شو و در کوی او مأوی نما و گفتگوی او بفرما تا سبب سرور او در ملکوت اعلى گردی و باعث شادمانی و

Convey loving greetings from this servant to all the friends.
And upon you be the Most Glorious Glory.

مباهات در ملاً اعلیٰ جمیع یاران را تحیت مشتاقانه
از این عبد برسان و علیکم البهاء الأبهی

INBA84:469

AB01976

To: Qumrudi, Mashhadi Mustafa Quli et al.

Date: 1907 ca.

- 1 O spiritual friends! Although I have not written you a spiritual letter, I have kept the friends in mind and have offered utmost supplication at the Threshold of Oneness, seeking aid and bounty, that the friends may become helpers of one another, companions and servants to each other, and achieve victory and triumph; that they may become intoxicated and overwhelmed by the wine of the love of God, and become alive and restless from the fragrance of this pure musk; that they may attain fresh life moment by moment and seek boundless favors, becoming intoxicated by this cup. Praise be to God that this humility and supplication became the means of attaining hopes and unveiling mysteries.
- 2 O friends of 'Abdu'l-Baha! Strive with heart and soul to become manifestations of divine favors and dawning-places of the bounty of the All-Glorious Lord. Consider this opportunity a treasure and strive with heart and soul to become the source of every good and the wellspring of human virtues. I continually commune with the Kingdom of Glory regarding you and seek complete confirmations, that from the dawning-place of the hopes of the friends and handmaidens of the Merciful, the star of hope may rise and the lightning of new bounties appear. Verily my Lord is powerful over all things. And upon you be the Most Glorious Glory.
- 3 O Lord! Send down from heaven blessed waters upon the gardens of the hearts of the loved ones, and cause to grow therein the sweet basil of knowledge and wisdom, and adorn them with the flowers of assurance, and cause to flow therein the fountain of certitude and the living waters. Then crown the branches of their trees with the diadems of "Allah-u-Akbar" and "La ilaha

۱ ای یاران روحانی هرچند بشما نامه روحانی
ننگاشتم ولی یاران را در نظر داشتم و بدرگاه
احدیت منتهای تضرع مینمودم و طلب عون
و عنایت میکردم تا یاران یاوران یکدیگر گردند
و همنشین و خادم همدیگر شوند و منصور و
مظفر گردند از باده محبت الله مست و خراب
شوند و از رائحه این مشک ناب زنده و
بی تاب گردند دمدم حیات تازه یابند و الطاف
بی اندازه جویند و مخمور ساغر این باده گردند
الحمد لله این عجز و نیاز سبب حصول آمال شد و
کشف راز گردید

۲ ای یاران عبدالبهاء بجان و دل بکوشید تا مظهر
الطاف یزدان گردید و جلوه گاه موهبت حضرت
سبحان فرصت را غنیمت شمرد و بجان و دل
بکوشید تا منشأ هر خیری گردید و مصدر فضایل
عالم انسانی شوید من در حق شما دمدم بملکوت
قدم همدم کردم و طلب تأییدات کلی نمایم تا از
مطلع آمال یاران و اماء رحمن کوکب امید بدمد
و بارقه فیض جدید پدید شود ان ربی لعلی کل
شیء قدیر و علیکم البهاء الأبهی ع

۳ ربّ انزل علی ریاض قلوب الاحیاء ماءً مبارکاً
من السماء و انبت فیها ریاحین العلم و العرفان و
زینها بأزهار الاطمینان و اجر فیها عین الیقین و
الماء المعین ثم کلل فروع اشجارها بأکلیل التکبیر
و التّهلیل یا ربی الجلیل انک انت المقتدر القدر

BRL_DAK#0851, MKT9.247

illa'llah". O my Glorious Lord! Verily Thou art the Mighty, the Powerful.

AB01888

To: Aqa Mirza Jafar Hadiuf Rahmani Shirazi

Date: 1907 ca.

- 1 My God, my God! Thou knowest the desire of my heart, the yearning of my spirit, and the ultimate aim of my hopes. Thou seest my weakness, my powerlessness, and my brokenness. Thou beholdest my devotion, my supplication, and my entreaty, and hearest my cry, my wailing, and my lamentation throughout the days and nights, as I hope for Thy aid and care, seek Thy grace and protection, long for Thy shelter and safeguarding, and wish for Thy preservation and guardianship of all Thy loved ones and pure-hearted friends.
- 2 O Lord! Protect them from self and desire, and watch over them with the eye of Thy care at all times. Make them firm in guidance, illuminate their faces with perpetually radiant lights from Thy most glorious Kingdom, grant them knowledge from Thee, strengthen them with mighty power, make them a great sign, fill their cups to overflowing with the choice wine of bestowal, and ordain for them every good thing in Thy most exalted dominion.
- 3 Among them is Thy servant Ja'far Ghazanfar, immersed in the pools of Thy grace and bounty, a lion in the forests of Thy love and a bird in the gardens of Thy knowledge. He has hastened unto Thee, arrived before Thee, and presented himself at Thy most holy threshold, prostrating his brow in the dust of Thy radiant spot and verdant garden, drawn to Thee with his spirit and inner being aflame with the fire of Thy love amidst all creatures.
- 4 Today he has invited Thy noble chosen ones and distinguished loved ones to Thy resplendent garden and mighty grove, hosting them with a wondrous heavenly feast that they may draw sustenance and provision from Thy most perfect grace, the food of heaven, their hearts expanding through generosity

1 الهی الهی انت تعلم منی قلبی و بغیة روحی و غایة آمالی و ترى ضعفی و عجزی و انکساری و تشاهد تبطلی و تضرعی و ابتالی و تسمع صریخی و ضجیجی و نیاحی فی بطون الايام و اللالی راجیاً عونک و عنايتک طالباً فضلک و رعایتک آملاً صونک و حمايتک متمنياً حفظک و کلائیک لعموم احبائک و خلص اصفیائک

2 ربّ احفظهم من النفس و الهوى و احرسهم بعین رعایتک فی کلّ الآتاء و ثبتهم علی الهدی و نور وجوههم بانوار ساطعة مستمرة من ملکوتک الأبهی و هب لهم من عندک علماً و ایدهم بشدید القوى و اجعل لهم الآیة العظمی و املاً لهم کؤوساً طافحة بصیاء العطاء و قدر لهم کلّ خير فی ملک الأعلى

3 و منهم عبدک جعفر غضنفر غیاض حبک و طیر ریاض عرفانک الغریق فی حیاض فضلک و احسانک قد سرع الیک و وفد علیک و حضر فی عتبة قدسک العلیا و عفر جبینہ بتراب بقعتک النوراء و حدیقتک الغلباء منجذباً الیک مضطرم الروح و الأحشاء بنار محبتک بین الوری

4 و الیوم دعی اصفیائک النّجباء و احبائک النّقباء الی روضتک الغناء و ایتکت الغلباء و ضیفهم بمائدة بدیعة النعماء حتی یستمدوا و یسترزقوا من فضلک الأوفی مائدة السماء و ینشروا صدراً

and bestowal, remembering Thy mention from morning until evening.

- 5 O Lord! Make this day of theirs blessed in its moments and wonderful in its gifts, with a brilliant sun and radiant lights, sweet fragrance and gentle breezes, soft raiment, pervaded by that supreme garden. Gladden their spirits through Thy grace, their hearts through Thy outpouring, illuminate their eyes by beholding Thy signs, delight their ears by hearing Thy remembrances, cause their tongues to speak Thy praise, and make their hearts overflow with Thy love. Verily Thou art the Generous, the Merciful, the Mighty, the All-Bestowing. Verily Thou art the Powerful, the Most High, the Great, the Generous, the All-Merciful.

بالجود والعطاء و يتذكروا بذكرک من الصباح الى المساء

5 ربّ اجعل يومهم هذا سعيد الآناء و بديع الآلاء ساطعة الشمس لامعة الأنوار طيبة الشذا رحيمة الصبا لدنة الرداء مهيمنة بتلك الحديقة العليا و آس ارواحهم بفضلك و قلوبهم بفيضك و نور ابصارهم بمشاهدة آثارک و شنف آذانهم باستماع اذکارک و انطق لسانهم بالثناء عليك و اجعل افئدتهم طافحة بمحبتک انک انت الکریم الرحيم العزيز الوهاب و انک انت القوى العلی العظيم الکریم الرحمن

MLK.175-177, NJB_v04#08 p.004

AB02411

To: Darvish Abdu'l-Karim Munis, in Port Said

Date: 1907 ca.

- 1 O companion of the friends! Turn to the divine realm and supplicate to the hidden Kingdom and offer this prayer:
- 2 O my unique Beloved! I am a wanderer in the desert and a wayfarer in the wilderness. I am falling and rising in Your path, intoxicated with the wine of the Covenant. I am helpless, I am enamored, I am mad with love, I am possessed, I am disgraced, yet I turn my face toward You and yearn for Your dwelling. I am in separation, full of deprivation, without direction. I am worthy of Your grace and favor. I am captive - be my Deliverer. I am fallen - be my Helper. I am a stranger - be the Companion of my soul. I am alone - be the Support of my heart and soul. Make me detached from the world and all therein, and grant me shelter and rest in Your protection. Make me independent of all else and grant me a portion and share of Your bounty. Forgive my sins, cover my faults, grant pardon and forgiveness, for we are sinners, we are wrongdoers, we are immersed in the sea of disobedience. You are the Kind Beloved and You are the Forgiver of sins.
- 3 O Lord! Grant me power, make me firm and steadfast, make me restless and impatient, make me mad with love for Your resplendent Beauty, make me enthralled by that musk-laden

1 ای مونس یاران توجه بجهان یزدان نما و بتلّ بملکوت پنهان کن و این مناجات بنا

2 ای دلبر یگای من آواره صحرايم و سرگشته بادیه پیا در رهت افتان و خیزان و سرمست پیمانه پیمان افتادهام پیچاره ام دلدادهام شیدائیم سودائیم رسوائیم ولی روی بسوی تو آرم و آرزوی کوی تو دارم در هجرانم پر حرامم بی سر و سامانم به لطف و عنایت شایانم اسیرم مجیر شو افتادهام دستگیر شو غریبم مونس جان شو بیکسم معین دل و جان گرد از جهان و جهانیان بزار فرما و در پناه خویش منزل و قرار بخش از مادون مستغنی کن و از عطای خویش بهره و نصیب ده گاه بیمارز خطا پوش عفو و غفران فرما زیرا گنه کاریم بدرفتاریم در بحر عصیان مستغرقیم توئی محبوب مهربان و توئی بخشنده گاهان

3 ای پروردگار اقتدار ده ثابت و پایدار نما بی صبر و قرار کن و مجنون جمال پرانوار نما و مفتون آنزلف مشکار فرما تا بیگانه و خویش فراموش

tress, until we forget stranger and kin alike and surge and roar like the sea, becoming intoxicated and bewildered from the cup of the Covenant. You are the Bestower, the Kind, and You are the Forgiver and Educator of the friends.

- 4 O servant of God! Convey my utmost longing to Jenab Aqa Siyyid Mahmud and say that although the yearning for attainment unto His presence blazes in the heart, yet now is not the time for his presence, as there are obstacles and impediments. Let it be postponed to another time. And upon you be the Most Glorious Glory!

نمائیم و مانند دریا به جوش و خروش آئیم و از پیانه پیان مست و مدهوش گردیم توئی بخشنده و مهربان و توئی آمرزنده و آموزنده یاران

4 ای بنده یزدان جناب آقا سید محمود را از قبل من نهایت اشتیاق ابلاغ نما و بگو هرچند شوق لقا در قلب شعله زند ولی حال اقتضای حضور نه زیرا موانع و محذور واقع موقوف بوقت دیگر نمایند و علیک البهاء الأبهی

TAH.247c, MJMJ2.003, MMG2#020
p.021x, YQAZ.230-231

AB09267

To: Ibn-i-Abhar, in Rangoon

Date: 1907 ca.

- 1 O faithful servant of the Blessed Beauty, herald of the Covenant and proclaimer of truth in those regions!
- 2 Praise be to God that in this journey, together with Mr. Harris, Mr. Hooper and Mirza Mahmud, you succeeded in exalting the Word of God. Convey my longing greetings to these friends, and they must offer a hundred thousand thanks at every moment that such a crown has been placed upon their heads, such a sash draped upon their frames, and such a brilliant badge affixed to their breasts - one whose radiant light will shine upon centuries and ages to come.
- 3 The letter you had written to Mr. Manshadi was read, and likewise the special letter you had written to me containing details about routes and telegrams, as well as details about Hamadan - all of these were the cause of joy and gladness. Indeed, in those regions the banners of the verses are raised high, and the loved ones of God, attracted and wise, are engaged in mighty services and are intimate companions with the confirmations of the Most Glorious Kingdom.
- 4 O Lord! Aid these souls to exalt Thy Word amongst humanity, to diffuse the fragrances of Thy holy gardens throughout all regions, and to raise the mention of Thy name throughout the earth, until the cry of glorification and praise ascends to the

1 ای بنده صادق جمال مبارک و مبشر میثاق و منادی حق در آن اطراف

2 الحمد لله در این سفر با مستر هریس و مستر اوپر و جناب میرزا محمود موفق بر اعلاء کلمه الله گردیدید حضرات را از قبل من تحیت مشتاقانه برسان و باید در هر دم صد هزار شکرانه نمایند که چنین تاجی بر سر نهادند و چنین حمائی بر هیكل انداختند و چنین نشان درخشندهئی بر سینه گذاشتند که پرتو نورانش بر قرون و اعصار بتابد

3 مکتوبیکه بجناب منشادی مرقوم نموده بودید مطالعه گردید و همچنین نامه مخصوص که بمن مرقوم نموده بودید و تفصیل طرق و تار در آن مذکور و همچنین تفصیل همدان جمیع سبب سرور و حور گردید فی الحقیقه در آنصفحات رایات آیات بلند است و احبای الهی منجذب و هوشمند بخدمات عظیمه مشغولند و بتأییدات ملکوت ابهی همدم و مألوف

4 ربّ اید هؤلاء علی اعلاء کلمتک بین الوری و نشر نفحات ریاض قدسک فی کلّ الأنحاء و اعلاء ذکرک علی الغبراء حتی یرتفع ضجیع التهلل

Supreme Concourse. Verily Thou art powerful over whatsoever Thou wilt, and verily Thou art the Strong, the Mighty.

- 5 Through Haji Tabasi I sent one of my own used robes for Her Holiness Bayda, and God willing the letters you had sent will be answered and sent directly to His Holiness Ali-Qabli-Akbar. And upon you be the Most Glorious Glory.

والتَّكْبِيرُ إِلَى الْمَلَأِ الْأَعْلَى أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَأَنْتَ أَنْتَ الْقَوِيُّ الْقَدِيرُ

5 یک ثوب جبّه ملبوسی خود را بجهت حضرت بیضاء بواسطه حاجی طبسی فرستادم و مکاتیبی را که فرستاده بودید انشاءالله جواب مرقوم میشود و رأساً نزد حضرت علی قبل اکبر ارسال میگردد و علیک البهاء الأبهی

INBA85:408, BRL_DAK#0167,
MJMJ3.088bx, MMG2#077 p.084x,
YIA.234, MYD.442-443x

AB02690

To: Tabib Irvani, Mirza Aqa Jan son of Harun Hamadani

Date: 1907 ca.

- 1 Your letter hath come and hath occasioned the utmost joy, with its news that, praised be God, in Hamadan a welfare and relief association hath been established. I trust that this will become a source of general prosperity and assistance, and that means will be provided to set the hearts of the poor and weak at rest, and to educate the orphans and other children.

1 ای ثابت بر پیمان نامه شما رسید و سبب نهایت مسرت گردید که الحمد لله در همدان تأسیس اعانه خیریه گردید امیدوارم که سبب نجاح و فلاح کلی گردد و اسباب راحت و آسایش فقرا و ضعفا و تعلیم اطفال و تربیت یتام حاضر و مهیا شود

- 2 The question of training the children and looking after the orphans is extremely important, but most important of all is the education of girl children, for these girls will one day be mothers, and the mother is the first teacher of the child. In whatever way she reareth the child, so will the child become, and the results of that first training will remain with the individual throughout his entire life, and it would be most difficult to alter them. And how can a mother, herself ignorant and untrained, educate her child? It is therefore clear that the education of girls is of far greater consequence than that of boys. This fact is extremely important, and the matter must be seen to with the greatest energy and dedication.

2 مسئله تربیت اطفال و پرستاری یتام بسیار مهم است و همچنین تربیت و تعلیم بنات اهم ترین امور است زیرا این دختران وقتی مادران گردند و اول مرتبی اطفال آهانتند اطفال را هر قسم تربیت نمایند نشو و نما کنند و مادام الحیات آن تربیت تأثیرش باقی و تبدیل و تغییر بسیار مشکل مادر بی تربیت و نادان چگونه تربیت و تعلیم اطفال نماید پس معلوم شد که تربیت و تعلیم دختران اعظم و اهم از پرانست این کیفیت بسیار اهمیت دارد باید نهایت همت و غیرت را مبذول داشت

- 3 God sayeth in the Qur'an that they shall not be equals, those who have knowledge and those who have it not. Ignorance is thus utterly to be blamed, whether in male or female; indeed, in the female its harm is greater. I hope, therefore, that the

3 خدا در قرآن میفرماید لا یستوی الذین یعلمون و الذین لا یعلمون پس جهل مطلقاً مذموم خواه در ذکور و خواه در اناث بلکه در اناث مضرتش بیشتر است لهذا امیدوارم که احبّا اطفال را چه

friends will make strenuous efforts to educate their children, sons and daughters alike. This is verily the truth, and outside the truth there is manifestly naught save perdition.

BRL_SOCIAL#192, COC#0635

ذکور چه انان در نهایت همت تربیت و تعلیم
نمایند هذا هو الحق و ما بعد الحق الا الضلال
المبین در خصوص آمدن مرقوم نموده بودید حال
باین کار پردازید بعد از اتمام انشاء الله خواهید آمد
و علیک البهاء الأبهی

BRL_DAK#0395, MMK6#452,
AKHA_121BE #10 p.b, TAH.292,
TRBB.069

AB02919

To: Charles Mason Remey, in Washington, DC

Date: 1907 ca.

O thou who art firm in the Covenant and Testament! Thy letter dated March 7 was received and its contents became known. Thou hast written regarding the election of a committee. This is very acceptable, is conducive to the glory of the Cause of God and the spreading of the fragrances of God in those regions. I hope that this committee may progress day by day until it become a merciful assembly.

Thou hast written regarding the correspondence with other parts, that from now on it will be carried under the name of The Bahai Assembly of Washington. This is also acceptable. I hope that this committee becometh established and its members be of the utmost unity and affinity. If the Bahai Assembly of Washington ariseth in a befitting manner to love, service and magnanimity, the lights of the love of God will be cast upon all sides from that Assembly and it will find more importance day by day, until it attain to the Most Supreme Station.

The arrival of the maidservants of God, the attracted ones Mrs. Getsinger and Mrs. Lucas to Washington and the arrangement of meetings in the home of the maidservant of God Mrs. Barney caused great joy. I hope that Mrs. Barney, Mrs. Getsinger and Mrs. Lucas will be assisted to render a great service. Similarly, Mr. MacNutt's intention to come to Washington and his speech and address caused joy. The publication of the booklet on the unity of religions will, God willing, have a good effect.

Convey to all the friends and maidservants of the Merciful the Most Glorious and Most Wonderful greetings.

TAB.472-473

AB03744

To: Fadil Shirazi, in Tihiran

Date: 1907 ca.

- 1 O thou whom I never forget! How can oblivion find way here? To cease to think of thee is impossible - at every moment I behold thee and call thee to mind. How then can I forget thee? So enthralled and enlivened is that loving friend with the remembrance of the All-Merciful that he can never fade from memory. And if for a time the flow of letters is stilled, thou canst scarcely imagine the present conditions. "Thy hand toucheth the fire from afar".
 1 ایکه هرگز فرامشت نکم نسیان را بجا مجال بلکه فراغت از یاد شما ممتنع و محال هر دم در نظری و مضمهر ضمیر و خاطری چگونه فراموشت نمایم آن یار مهربان نچنان بذکر رحمن در حرکت و هیجان است که بتوانم او را نسیان نمایم و اگر چنانچه در تحریر تقصیر شود نمیدانی چه خبر است دستی از دور بر آتش داری
- 2 Thou hadst asked Me to write to a number of persons, but 'Abdu'l-Baha was so weak of body that it was impossible to do so, except for an occasional answer to the most important letters. These letters have therefore not been written yet - Do forgive Me. Now, praise be to God, the signs of health have to some degree begun to appear, and, God-willing, I will not fall short in the future.
 2 از برای جمعی از نفوس مکتوب خواسته بودی عبدالبهاء چنان بضعف جسم مبتلا بود که امکان تحریر نبود گاهی بجواب نامه‌های مهمه میپرداخت لهذا تا بحال مرقوم نشد معذور دارید حال الحمد لله آثار صحت بدرجه‌ئی ظاهر و باهر انشاءالله من بعد قصور نخواهد گردید
- 3 As far as thou canst, raise thou the call of God and strive to educate the feeble souls. Through the light of guidance deliver the bondslaves of self and desire and lead the wanderers in the deserts of remoteness to the sanctuary of the Beloved. Such is the lodestone of the assistance and confirmations of the Lord of Glory in this path.
 3 تا توانی ندای الهی بلند کن و نفوس ضعیفه را تربیت نما اسیران نفس و هوی را بنور هدی نجات ده و گمگشتگان بادیه حرمان را بکعبه مقصود دلالت فرما اینست مغناطیس تأیید و توفیق رب جلیل در این سبیل
- 4 My longing to see thee is even more ardent than thine. God willing, in due course permission will be granted - rest assured thereof. Upon thee be salutations and praise!
 4 اینعبد مشتاق دیدار شما بیش از شما و انشاءالله در وقت مرهون اذن و اجازه داده خواهد شد مطمئن باشید و علیک التحیة و الثناء

BRL_DAK#1100, MSHR3.245

AB03804*To: Naraqi, Muhammad Kazim et al., in Tihiran**Date: 1907 ca.*

- 1 O companions of this prisoner! Successive calamities have befallen you, unrelenting hardships have been your lot, and ye have endured the most vehement persecution. The exponents of malice have stretched forth the hand of aggression and with cruelty and injustice have arisen against you. They acted as wolves intent upon the flock of God, and like rabid beasts desired to injure and oppress the gazelles of the land of unity. But they will discover no benefit and achieve no fruit or gain, for they are in manifest loss, while ye shall receive a wondrous gift.
- 2 Tests and trials must be borne with patience and long-suffering; nay, we should offer thanks that, praise be to God, for His sake, we have been graciously made the targets of such severe afflictions, and that by reason of our love for God, we have suffered such indignities. Although outwardly tribulations are hard to bear, in truth, they are gain upon gain. If in this world humiliation and troubles are destined for us, in the spiritual world this will be the cause of everlasting honor.
- 3 O companions! Ye have followed the example of the Blessed Beauty and have endured calamities in the path of the loving Friend. My hope is that the means of joy and security will be obtained. Upon you be the glory of the Most Glorious.
- 1 ای یاران این زندانی مصائب متتابعه بر شما وارد و مشقات عظیمه حاصل و مظلومیت کبری وارد اهل عدوان دست تطاول گشودند و به جور و ستم برخاستند گرگان قصد اغنام الهی نمودند و کلاب غزالان بر وحدت را اذیت و جفا خواستند ولی خیر نبینند و فائده و ثمر نیابند از برای ایشان خسران مبین است و از برای شما موهبتی عظیم
- 2 امتحان و افتتانت باید صبر و تحمل نمود بلکه بشکرانه برخاست که الحمد لله بفضل الهی در سبیل الهی مورد چنین بلائی شدید و بسبب محبت پروردگار بچنین جفائی گرفتار گشتید هرچند بظاهر زیانست ولی بحقیقت سود اندر سود و هرچند در اینجهان مذلت و زحمت است ولی در جهان الهی سبب عزت ابدیه
- 3 ای یاران تأسی به جمال مبارک نمودید و تحمل بلا در ره دلبر مهربان کردید امیدوارم که اسباب سرور و امان حاصل گردد و علیکم البهاء الأبهی

MKT9.225, NANU_AB#67

AB03640*To: Majidi, Farajullah son of Muhammad Mihdi, in Tihiran**Date: 1907 ca.*

- 1 O servant of Truth! Your detailed letter was carefully reviewed. There is not time, so a brief response is being written. Apply your utmost effort in learning the English language and complete it.
- 1 ای بنده حقّ مکتوب مفصّل بدقتّ ملاحظه گردید فرصت نیست مختصر جواب مرقوم میشود در تحصیل لسان انگلیسی نهایت همت مجری دارید و اكمال کنید

- 2 From the ascension of the honored Sadr al-Sudur to the Supreme Companion, such grief has encompassed me that cannot be expressed in words. However, wisdom required that this great calamity should occur, and its impact is severe. After the ascension of the Blessed Beauty, may my spirit be sacrificed for His loved ones, 'Abdu'l-Baha was not so affected by any calamity. We have no recourse except submission to God's decree and patience and acceptance of this great calamity.
- 2 از صعود حضرت صدرالصدور برفیق اعلیٰ نه چنان احزان احاطه نموده که بیان آید ولی حکمت چنین اقتضا مینمود که این مصیبت کبری واقع گردد و تأثیرش شدید است بعد از صعود جمال ابهی روحی لأحبائه الفداء عبدالهآء در هیچ مصیبتی چنین متأثر نشد ما لنا الا التسليم بالقضاء والصبر والرضا على هذه المصيبة الكبرى
- 3 Consolation of hearts is not possible and comfort is impossible, unless Jinab-i-Aqa Mirza Na'im and Jinab-i-Haji Mirza Siyyid Ali from the people of Sad, and Jinab-i-Nayyir and Jinab-i-Sina make an effort and take action, and with heavenly determination and divine resolve and godly purpose, engage in teaching the students of that illustrious person and educating the children of the newcomers, and give lessons in teaching and impart a necessary portion of the sciences, so that perhaps this grieving heart may find solace and some peace and tranquility may appear.
- 3 تسلی قلوب ممکن نه و تعزیت محال مگر آنکه جناب آقا میرزا نعیم و جناب حاجی میرزا سید علی از اهل صاد و جناب نیر و جناب سیناء همتی فرمایند و اقدامی کنند و بعزمی آسمانی و همتی ربانی و قصدی الهی بتعلیم تلامذه آتشخص جلیل و بتزیت اطفال نورسیدگان پردازند و درس تبلیغ دهند و از علوم بقدر لزوم بهره و نصیب بخشند شاید این قلب محزون را تسلی حاصل گردد و سکون و قراری جلوه نماید
- 4 And upon you be the Most Glorious Glory.
- 4 و علیک الهآء الابهی

TSS.162, TSS.193, MSBH10.147a,
KASH.300

AB03793

To: Mr Woodcock

Date: 1907 ca.

O thou my dear friend, my associate and companion!

The times of (our) meeting are still remembered and the sweetness of thy company is lastingly established in the recess of (my) life.

I pray and implore the threshold of the Lord of the Kingdom always, and see for thee His strength and confirmation, saying:

"O Lord of Hosts! Confirm Thine affectionate ... in Thy servitude, aid him in the service of Thy Word, open to his face the door of knowledge, reveal to his heart the realities and significances, and grant him the ecstasy of the cup of reality, gladden

him through the melody of Thy love, make his night, day, and his day, happy!"

In sooth, O dear one! thy services are evident, thy endurance of ordeals and difficulties well known.

In the organization of the Mashrak-el-Azcar, thou art indeed well striving. I hope thou wilt attain a great reward, open an eloquent tongue, raise a wonderful melody in every meeting, draw and paint the images and forms of the Kingdom in the material world.

Rest assured in the grace of the Lord and be dilated by His infinite favors.

Convey greetings of reverence to the maid-servant of God [thy wife], likewise thy revered daughter. I am ever thoughtful of them and will never forget them.

TAB.416-417

AB03968

To: Munir Nabilzadih, in Marv

Date: 1907 ca.

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 The letter which you had written to Haydar-Qabli-'Ali arrived. Its reading brought the utmost joy, for praise be to God, the friends in that region are in the utmost spirit and fragrance, and are firm in the Covenant and Testament. They are self-sacrificing in the path of God, crying out in remembrance of God, teaching and confirming others, and associate with the people with divine characteristics - for they regard strangers as friends and consider foreigners as familiar ones. They counter evil with good and overlook the intensity of the transgressors' rebellion. They are zealous yet patient, forbearing yet grateful. They intercede for the transgressors and show mercy to the oppressors, let alone to the faithful and the innocent among humankind.

2 نامه‌ئی که بجناب حیدر قبل علی مرقوم نموده بودید رسید از قرائت نهایت مسرت حاصل گردید که الحمد لله یاران آسمان در نهایت روح و ریحانند و ثابت بر عهد و پیمان در سبیل حق جانفشانند و بذکر الهی نعره‌زنان تبلیغ کنند و تصدیق دهند و به خلق و خوی حق با خلق محشورند زیرا اغیار را یار شناسند و بیگانه را آشنا دانند شر را بخیر مقابله نمایند و شدت طغیان اهل عدوانرا بمسامحه گذرانند غیورند و صبور و مولند و شکور شفاعت اهل عدوان کنند و رحم بر ستمکاران نمایند تا چه رسد باهل ایمان و بیگانه از نوع انسان

3 They seek to establish the Mashriqu'l-Adhkar and to lay the foundation of the signs of the Lord. What a wondrous intention this is and what a magnificent endeavor, for the establishment

3 بنیان مشرق‌الاذکار خواهند و تأسیس شعائر پروردگار جویند این چه نیت بدیع است و این چه همت عظیم زیرا تأسیس محل اذکار بسیار

of a place of remembrance is most important and the cause of exalting the Word of God in every region and land.

مهم است و سبب اعلاء کلمه الله در هر اقليم و ديار

- 4 Convey to all the friends the Most Glorious and Most Wondrous greetings, and deliver the message of this unknown one.

4 جميع يارانا تحية ابدع ابيه ابلاغ داريد و پيام اين گمنام برسانيد

AYBY.443 #180

AB03977

To: William Hoar

Date: 1907 ca.

O thou who art firm in the Covenant!

I am ever busy with the remembrance of the friends, praying and supplicating at the threshold of His Majesty, the Merciful One, and seek aid and assistance for the beloved.

Concerning the journey of Mr...: The friends of the west put forth their efforts and helped until the means for the trip were made ready and he left for India in perfect comfort and is now busy with the diffusion of the fragrances. This service of the beloved of the kingdom of ABHA will be the means of great bounty, a magnet of strength and power attracting assistance and providence in the divine realm.

The beloved of God must take thought night and day for the spread of the fragrances and for the promotion of the Word of God. They must send criers and messengers (teachers) to all parts of the world. Every soul who is himself able must ignite the candle of guidance, illumine the hearts with the light of knowledge and, if possible, they must travel to other countries of God. Thus may the confirmation of the Holy Spirit arrive and the breath of life reach other souls.

The purport is this: I am made happy and am pleased with the souls who have furnished the means for the journey of Mr... I pray for them and supplicate for bounty and blessing on their behalf.

TAB.664-665

AB04314*To: Jamshid Khudadat Farsi, in Bombay**Date: 1907 ca.*

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 During the arrival and departure of travelers and during their stay in that city, thou didst render evident and free services. In truth this is worthy of praise, and thou didst make this prisoner joyous and glad through thy effort and service. The faithful friends must behave in this way so that they may become the objects of praise of the Concourse on High and receive honor from the denizens of the Abha Kingdom. 2 حین ورود و خروج مسافری و ایام مکث ایشان در آن شهر خدماتی نمایان رایگان نمودی فی الحقیقه شایان ستایش است و این اسیر زندانرا از همت و خدمت مسرور و شادمان فرمودی یاران باوفا باید چنین رفتار نمایند تا مظهر تحسین ملاً اعلی گردند و مورد تکریم اهل ملکوت ابهی شوند
- 3 To sacrifice one's life in this station is the greatest gift in the human world and the cause of nearness to the Threshold of the Lord. Every occupation and deed ultimately leads to evident loss except service at the Divine Threshold and sacrifice in the path of God. 3 جانفشانی در این مقام اعظم موهبت عالم انسانیست و سبب قربیت درگاه حضرت یزدانی هر شغل و عملی عاقبتش خسران مبین است مگر خدمت عتبه الهیه و جانفشانی در سبیل الهی
- 4 Consider the state of those who came before: the end result of both kings and subjects of old became fruitless and without result. Every benefit and profit turned to loss upon loss, and every victory and triumph was transformed into defeat and became ineffective, except for those souls who galloped their steeds of endeavor in this field, raised the banner of bounty, and cast ecstasy and attraction into hearts. 4 ملاحظه بحال پیشینیان نمائید که عاقبت ملوک و مملوک سلف بی نتیجه و ثمر گشت هر نفع و سودی زیان اندر زیان شد و هر فتح و ظفیری میدل بمغلوبی و بی اثر ماند مگر نفوسیکه سمند همت را در این میدان تاختند و رایت موهبت افراختند و وله و انجذابی در قلوب انداختند
- 5 I hope that thou mayest become one of them. And upon thee be the Most Glorious Glory. 5 امیدوارم که توییکی از آنان گردی و علیک البهاء الأبی

YARP2.436 p.329

AB12331*To: Mirza Mihdi son of Lallihzar et al., in Tihiran**Date: 1907 ca.*

- 1 O two faithful servants of the Lord of Abraham! Jinab-i-Aqa Shukru'llah, in the luminous shrine, remembered the loved ones and engaged in prayer, seeking the assistance of the Blessed Lord and beseeching abundant gifts and the favors of the All-Forgiving Lord. I hope that his desire will be fulfilled, for he 1 ای دو بنده صادق ربّ ابراهیم جناب آقا شکرالله در بقعه نوراً بیاد احباً افتاد و بدعا پرداخت و یاوری حضرت باری جست و مواهب موفور خواست و الطاف ربّ غفور طلبید امیدوارم که آرزویش حصول یابد زیرا

attained the honor of being present at the threshold of the All-Forgiving Lord and, with utmost supplication and devotion, chanted prayers and sought the fulfillment of needs. Surely this humility and imploring will be accepted and these hopes and desires will be fulfilled.

- 2 O two true friends! The gifts of this promised age will soon become manifest and the means for achieving the goal will appear. The friends will become joyous through the grace of the All-Merciful, while the heedless will be afflicted with eternal loss and detriment. Praise be to God that you have become the cause of joy to the Prophets in the Most Glorious Kingdom.
- 3 Therefore, with utmost happiness and joy, engage in thanksgiving to the All-Forgiving Lord, that the field may become more expansive and the opportunity more ample. And upon you both be the Most Glorious Glory.

شرف مثول بآستان ربّ غفور یافت و بنهایت
تضرع و تبذل ترتیل مناجات کرد و حصول
حاجات خواست البته این عجز و نیاز قبول گردد
و این آمال و آرزو حصول یابد

2 ایدو دوست حقیقی مواهب این عصر موعود
عنقریب مشهود گردد و اسباب حصول مقصود
موجود شود یاران بفضل رحمن شادمان گردند
و غافلان به زیان و خسران ابدی مبتلا شوند
الحمد لله شما سبب سرور انبیا در ملکوت ابدی
شدید

3 لهذا در نهایت فرح و سرور بشکر ربّ غفور
پردازید تا میدان وسیع تر گردد و مجال فسیح تر
شود و علیکم البهاء الأبهی

INBA85:436

AB12335

To: *Naraghi, Muhammad Sadiq et al., in Tihiran*

Date: 1907 ca.

- 1 My Lord, my Hope, the Ultimate Goal of my desires, my Refuge, my Shelter, my Resort and my Haven! I beseech Thee with a heart overflowing with Thy love and a breast dilated with the signs of Thy oneness, and I humble myself before the glory of Thy majesty, prostrating my face upon the dust, O Lord of Lords! I implore Thee to forgive Thy two servants who have ascended to the other worlds and departed to the Kingdom of Heaven. I seek forgiveness for their sins and beg pardon for their transgressions. O Lord! Forgive their errors, bestow abundantly Thy gifts, and ordain for them blessings and the attainment of the supreme gift in the life to come after this earthly life. O Lord! Fill for them the cup of bounty and shelter them in the vicinity of Thy great mercy, supported by triumph and supreme protection. Purify them from the soil of heedlessness and forgetfulness, and pour upon them the flowing waters of Thy mercy, O Mighty One, O Bestower! Verily, Thou art the Lord of Forgiveness, and verily Thou art the Generous, the Helper. There is no God but Thee, the Merciful, the Compassionate.

1 ربّ و رجائی و غایة منائی و ملجئ و ملاذی و
مرجعی و معاذی اتی اتضرع الیک بقلب طافح
بمحبتک و صدر منشرح بآیات توحیدک و اتذلل
الی عزّ کبریاؤک مکجاً بوجهی علی التراب یا ربّ
الأرباب و ارجو ان تغفر لعبدیک المتصاعدین
الی العوالم الأخری و راحلین الی ملکوت السماء
و استغفر لذنوبهما و اطلب العفو عن خطیئاتهما
ربّ اغفر الخطاء و اجزل العطاء و قدر لهما
النعماء و الفوز بالموهبة الکبری فی الحیاة الأخری
بعد الأولى ربّ املأ لهما کأس العنایة و اجرهما
فی جوار رحمته الکبری مؤیدین بالفوز و الرعاية
العظمی و طهرهما عن وضر الغفلة و النسیان و
افض علیهما بحال رحمته یا عزیز یا منان انک
انت ربّ الغفران و انک انت الکریم المستعان
لا اله الا انت الرحیم الرحمن

- 2 O servant of God! Kiss twice on my behalf the infant child, that is, 'Abdu'llah-i-Badi'. And upon thee be the Most Glorious Glory.
- 2 ای بنده یزدان طفل رضیع یعنی عبدالله بدیع را از قبل این عبد دو گونه تقبیل نما و علیک البهاء الأبدی

INBA85:125

AB04747

To: Nush et al., in Bombay

Date: 1907 ca.

- 1 O two servants of God! The world's foundation rests upon air, and the basis of worldly existence is utterly ruined for its people at the end. There is no comfort and no adornment, rather it is but tests and calamities and afflictions in the world of creation.
- 1 ای دو بنده الهی جهانرا بنیاد بر باد است و جهانینازا پیاپان بنیان هستی ویران آسایشی نه و آرایش نیست بلکه آزمایش است و بلاهای و رزایا جهان آفرینش
- 2 Therefore, pure souls do not attach their hearts to the world of dust, but rather turn their attention to the other world and seek to behold the realm above. They sacrifice temporary life for eternal life, and dedicate illusory comfort for promised life. They pass beyond the dust and open their eyes to the Kingdom of the Lord of Lords.
- 2 لهذا جانهای پاک دل بعالم خاک نبندند بلکه توجه بجهان دیگر دارند و تماشای عالم بالا خواهند زندگانی موقت را فدای حیات جاوید نمایند و راحت موهوم را وقف زندگانی موعود کنند از تراب درگذرند و دیده بملکوت رب الارباب بکشایند
- 3 Thus the end of life for the friends is joy upon joy, gladness upon gladness, attainment to the favors of the Forgiving Lord and arrival at a praiseworthy station. This is why for them death is life, and passing away is like a garden full of blossoms and leaves. Extinction is the essence of eternity and loss is the essence of finding.
- 3 لهذا پایان زندگانی یاران سرور اندر سرور است و حبور اندر حبور و فوز بالطاف رب غفور و وصول بمقام مشکور اینست که آنانرا ممات حیاتست و مرگ حدیقهئی پر شکوفه و برگ فنا عین بقاست و فقدان عین وجدان
- 4 Therefore do not be sorrowful at the ascension of this dear maidservant of God, for the pearl has been freed from shell and clay and now shines upon the crown of glory of the human world. She is pardoned and forgiven, praised and appreciated. May your souls be happy.
- 4 پس محزون از صعود کنیز عزیز الهی مباشید زیرا مروارید از صدف و خرف رهائی یافت و بر اکلیل شرف عالم انسانی بدرخشید معفو است و مغفور ممدوحست و مشکور جانتان خوش باد

BSHN.140.471, BSHN.144.464, DUR4.804,

MHT1a.084, MHT1b.042, YARP2.216

p.200

AB04736*To: Arthur S Agnew, in Chicago**Date: 1907 ca.*

O God who art without likeness!

The servant of Thy Kingdom, Mr..... reached the Holy Threshold in the utmost of sincerity and longing and sought Thy good will. It is some time that he hath been engaged in the land of America with Thy commemoration and known by Thy commendation. To the beloved he is a cause of joy and to the friends a means of unity and gladness.

O world Creator! For his life—well done!—for he is alive with Thy name and thoughtful of Thee night and day. Confer upon him Thy grace that he may daily receive a new life, attain a fresh bounty, offer a new service to Thy Threshold and serve Thy Throne.

Thou art the Giver, the Forgiver and Thou art the Pardoner, the Educator!

TAB.127

AB05221*To: Rida Sahhaf, in Babul**Date: 1907 ca.*

- ¹ O thou binder of books! Shouldst thou refer to the heavenly Books and Sacred Scriptures, and ponder the meanings enshrined therein, thou wouldst see that all their tidings and signs herald the advent of the Light of Truth and the Centre of Divinity. Forget not the tradition that saith: "Whatsoever is in the Torah, the Gospel, and other Scriptures is in the Qur'an, and whatsoever is in the Qur'an is in its Exordium, and whatsoever is in its Exordium is in the Basmalah, and whatsoever is in the Basmalah is in the Ba.'" But alas, for the eyes of the people are blind, and their ears are deaf. How well hath it been said:

¹ ای صحّاف چون بصحّف الهیّه و صحائف ربّانیّه رجوع نمائی و در معانی مندرجه مندرجه در آن تأمل فرمائی جمیع بشارات و آیات بر ظهور نور حقیقت و مرکز رحمانیت است حدیث کلّ ما فی التّوراة و الانجیل و الزّبور فی القرآن و کلّ ما فی القرآن فی الفاتحة و کلّها فی الفاتحة فی البسملة و کلّها فی البسملة فی الباء را فراموش منما و لکن چه فائده که ناس را چشمی نابینا و گوشى ناشنوا چه خوش گفته

- ² To speak of the subtleties of Sana'i before the foolish and the weak of mind

² نکته رمز سنائی پیش نادانان چنان

- 3 Is like plucking the lute for the deaf or holding a mirror to the blind. پدش کر بریط سرا و پدش کور آئینه دار
- 4 Gracious God! How strange, how very strange! The people of the Book have withdrawn behind the veils, whilst the common people comprehend the mysteries of the Word. This is but a token of the bounteous favour of my Lord, the Almighty, the All-Bountiful. Upon thee be greetings and praise. سبحان الله چه امر عجیبی است و چه کیفیت غریب اهل کتاب متواری در حجاب و نفوس امی واقف بر اسرار خطاب و هذا من فضل ربی العزیز الوهاب و علیک التحية و الثناء
- LOTW#71 INBA17:104, NURA#71, MMK4#183 p.226, MSHR5.200-201

AB05248

To: Emma G Foster, in Chicago

Date: 1907 ca.

- 1 O thou dear maid-servant of God! ای کنیز عزیز الهی
- 2 Thy letter was received. Praise God! for thou didst hear the call of the Kingdom, wast awakened, attentive and attained faith in the Lord of Hosts. نامه تو رسید حمد کن خدا را که ندای ملکوت شنیدی و بیدار گشتی و هشیار شدی و رب الجنود ایمان آوردی
- 3 His Holiness Christ, addressing the believers, uttereth the following in the Gospel: "Be awake lest the Son of Man come and find ye asleep!" Now, thou wast awake, therefore thou didst advance and engage in the service of the Word of God. Appreciate the value of this attainment, and, like unto a candle, radiate the light of the love of God in the meeting of the beloved. Encourage the beloved of God and be a source of joy and gladness to the Bahais. Hold meetings and read and chant the heavenly teachings, so that city may be illumined with the light of reality and that country become a veritable paradise by the strength of the Holy Spirit, for this cycle is the cycle of the Glorious Lord and the melody of oneness and solidarity of the world of mankind must reach the ears of the East and West. حضرت مسیح در انجیل بمؤمنان خطاب میفرماید که بیدار باشید شاید ابن انسان آید و شما در خوابید حال تو بیدار بودی لهذا اقبال کردی و بخدمت کلمه الله پرداختی قدر این موهبت بدان و مانند شمع بنور محبت الله در آن جمع برافروز یارانرا تشویق کن و بهائیانرا بوجد و طرب آر محفل بیارا و تعالیم آسمانیا ترتیل و تلاوت نما شاید آن کشور بنور حقیقت منور گردد و آن اقلیم بتأییدات روح القدس جنة النعم شود زیرا اینعصر قرن رب مجید است و آهنگ وحدت عالم انسانی گوشزد شرق و غرب
- 4 Convey greeting of reverence to all the maid-servants of God and His man-servants. جمیع کنیزان الهی و عباد رحمانا تحیت محترمانه برسان

BSW#15.13x, TAB.631, BSTW#066

BRL_DAK#0686

AB05673*To: Shahzadih Aziz et al.**Date: 1907 ca.*

- 1 O my two dear friends! His Holiness Sinai has opened his tongue in praise of you, and the honorable Financial Officer has struck the strings of praise and commendation with a sweet melody, for those spiritual friends, like the hoopoe bird of love, guide souls to the divine Sheba, that they may reach the Balqis of divine guidance in the assembly of the Garden of Eden and enter beneath the shade of the true Solomon.
- 2 If the gazelle-hunter shows such kindness, he will bring the yearning gazelles into the sacred House of peace and security. This is not hunting and capturing - this is freedom and nobility.
- 3 Every path necessarily requires a guide. Praise be to God that you guide souls to the spring of Tasnim and become the cause of eternal life for the sincere seeker. This is a gift and these are the favors of the Most High. Give thanks to God that you have attained to this.
- 1 ای دو یار عزیز من حضرت سینا زبان بشای شما گشوده و جناب سر رشته دار به نغمه و آهنگی خوش تحریک اوتار مدح و ستایش پرداخته که آن یاران روحانی مانند هدهد عشق نفوس را بسبای الهی دلالت نمایند تا در محفل جنت عدن ببلقیس هدایت ربّانی رسانند و در ظلّ سلیمان حقیقی درآرند
- 2 آهوگردانی اگر باین مهربانی باشد غزالان مشتاقرا بیت الحرام امن و امان درآرد این صید و قید نیست این آزادی و بزرگواریست
- 3 لابدّ هر سیل را دلیلی لازم الحمد لله که شما نفوس را دلالت بر عین تسنیم مینمائید و سبب حیات ابدی طالب مستقیم میشوید این موهبت است و این الطاف حضرت احدیت شکر کنید خدا را که بآن فائزید

INBA17:168, MUH3.061b

AB06042*To: Aminullah Farid**Date: 1907 ca.*

O spiritual Amin! Thy letter is received; likewise that of Mr. Dodge. Print soon the booklet and spread it broadcast.

The dear maid-servant of God Mrs. True is indeed an assured and confident believer; likewise Mrs. Jackson, his honor Mr. Chase and his honor Mr. Lesch - in reality they are revered souls. I hope that they will soon arise for the Mashriqu'l-Adhkar and thus attain success. All the beloved of God must strive so that this eternal edifice arise.

Convey longing greetings from this yearning one to Jinab Aqa Husayn the oppressed and his sons, and Aqa Mirza Rafi' and

Aqa Mirza Harun and Aqa Mirza 'Inayatu'llah and Nasiru'd-Din. I beseech God that they may be assisted and confirmed in whatever is the good-pleasure of the Divine Unity and the counsels of the Blessed Beauty.

And upon thee be the Most Glorious Glory.

TAB.420

AB07474

To: Aqa Muhammad Sadiq Kashani, in Babul

Date: 1907 ca.

- 1 O Şadiq! Truthfulness, uprightness and integrity are the attributes of the righteous and the hallmarks of the pure. Truthfulness is the goodliest of qualities as it comprehendeth all other virtues. A truthful person will be protected from all moral afflictions, will shrink from every evil deed, and be preserved from every wicked act, inasmuch as all vices and misdeeds are the very antithesis of truthfulness, and a truthful man will hold them all in utter abhorrence.

- 2 I hope that this blessed Name may be reflect its inner meanings and that thou mayest teach many such qualities as these and cause others also to adhere to trustworthiness, to integrity, to righteousness and the worship of truth.

BRL_TRUST#41x, COC#2053x

1 ای صادق من راستی و درستی و حق پرستی صفت راستانست و سمت پاکان صدق بهترین صفتی است از صفات زیرا جامع کالاتست چه که شخص صادق محفوظ از جمیع آفات و متنفر از جمیع سیئات و مصون از کل خطیئات زیرا جمیع اخلاق و اعمال مذمومه ضدّ صدقست و شخص صادق از جمیع آنها گریزان

2 امیدوارم که این نام مبارک در تو مطابق مسمی باشد و سبب شوی که جمعی را صدق و راستی تعلیم دهی و به امانت و دیانت و حق پرستی تمسک نمائی و علیک التحیه و الثناء

COMP_TRUSTP#42x, MMK2#142
p.106

AB08248

To: Haji Abu'l-Qasim Dabbagh

Date: 1907 ca.

O thou who art assured in God! Consider how medicines and remedies can purify and cleanse the diseased skin, nay rather, make it perfumed and fragrant. In like manner it becomes evident what influence education exerts upon beings. When

ای موقن بالله ملاحظه نما که دارو و دوا چگونه جلد متعفن را پاک و طیب و طاهر مینماید بلکه مطیب و معطر میفرماید پس معلوم شد که

tanning substances have such an effect, consider then what power divine medicine and remedy must possess. Assuredly its influence is a hundred thousand times greater and its purification more thorough. Blessed are those souls who purify hearts through divine remedy and spiritual ingredients. And upon thee be greetings and praise.

تریت چه تأثیری در وجود دارد اجزاء دباغی را چون چنین تأثیر باشد دیگر ملاحظه نما که دوا و داروی الهی را چه نفوذ خواهد بود البتہ صد ہزار مرتبہ تأثیرش بیشتر و تطہیرش پاکیزہ تر است خوشا بحال آن نفوس کہ بدرمان الهی و اجزاء معنوی تطہیر قلوب نمایند و علیک التحیۃ و الثناء

INBA17:167

AB11782

To: Harlan F Ober, in Bombay

Date: 1907 ca.

O herald of the Kingdom! Give thanks to God that in this journey you traveled with Mr. Harris, the herald of the Kingdom of the All-Merciful, and became companions with His Holiness Ibn-i-Abhar, Hand of the Cause of God, and became confidants with the faithful servant at the Threshold of Baha, Aqa Mirza Mahmud. You raised the call to the Kingdom and spread the Word of God. This bounty is worthy of thanksgiving and this success deserves gratitude. I beseech God that day by day you may increase in faith, certitude, spiritual knowledge and the guidance of humanity. And upon you be the Most Glorious Glory.

ای منادی ملکوت شکر کن خدا را کہ در این سفر با منادی ملکوت رحمان حضرت مستتر ہریس ہمسفر شدید و با حضرت ایادی امر اللہ ابن ابہر ہمدم گردیدید و با جناب بندہ صادق درگاہ بہا آقا میرزا محمود ہمراز شدید و بملکوت ندا کردید و کلمۃ اللہ انتشار دادید این مہبت شایان شکرانیت است و این موفقیت سزاوار ممنونیت از خدا خواہم کہ روز بروز بر ایمان و ایقان و عرفان و ہدایت نوع انسان بیفزائید و علیک البہاء الأبی

YIA.235

AB08799

To: Abdu'l-Ali Attar, in Qazvin

Date: 1907 ca.

- ¹ O perfumer! Although musk has a sweet fragrance, the essence of the love of God has another sweetness. The fragrance of musk and ambergris reaches only a short distance, but the perfumed breaths of the love of God reach to the horizons of the world.

¹ ای عطّار مشک اذفر را ہرچند رائحہ معطر است ولی جوہر محبت اللہ را بوی خوش دیگر مشک و عنبر را رائحہ بمسافہ قریبہ رسد ولکن عطر محبت اللہ را نفحہ مشکبار بافاق جہان رسد

- 2 Therefore, give thanks to God that you are fragrant with this perfume and sweetened with this musk and ambergris. Consider how the sweet fragrance of that beautiful flower has reached the city of Akka.
- 3 Therefore take heed, O ye who are endowed with understanding! And upon thee be greetings and praise.

2 پس شکر کن خدا را که باین عطر معطری و
باین مشک و عنبر معنبر ملاحظه فرما که بوی
خوش آن گل رعنا بمدينهء عکا رسيد

3 فاعتبروا يا اولی الأبصار و علیک التّحیّة و الثّناء

MKT9.155

AB12620

To: Muhammad Ibrahim Saffar, in Tihiran

Date: 1907 ca.

- 1 O servant of God! Truly thou art worthy of servitude to the Lord and, with a pure heart, art turned toward the luminous Kingdom. Thy servitude at the Divine Threshold is accepted, and thy steadfastness and firmness are proven and evident. Be thou confident in the confirmations from on high.
- 2 Praise be to God, the manifest light shineth upon thy face and brow, and the flame of guidance is apparent in thy countenance. No witness or testimony is needed. I beseech God that thou mayest become, day by day, more content and more joyous.
- 3 And upon thee be greetings and praise.

1 ای بندهء حقّ حقّا که سزاوار عبودیت
پروردگاری و با قلبی پاک متوجّه بملکوت
تابناک عبودیت در درگاه کبریا مقبول و
ثبوت و استقامت مثبت و معلوم مطمئن
بتأییدات غیبیه باش

2 الحمد لله نور مبین پرتوش بر روی و جبین است
و شعلهء هدایت از رخسار پدیدار است احتیاج
به شاهد و گواه ندارد از خدا خواهم که روز
روز خوشنودتر گردی و مسرورتر شوی

3 و علیک التّحیّة و الثّناء

QUM.272

AB12847

To: Aqa Mirza Jafar Hadiuf Rahmani Shirazi, in Khuqand

Date: 1907 ca.

Grieve thou not, and sorrow not. Place thy whole trust in God, and hold fast unto the hem of the Almighty. God be praised, thus far hath it been well, and so shall it be again. Verily, thy Lord is the Gracious, the All-Merciful. Strive to the utmost not to separate from the daughter of ..., for the one

غصّه مخور صدمه مکش توکل بر خدا کن و
توسّل بذیل کبریا جو الحمد لله تا بحال خوش
گذشته باز نیز خواهد گذشت انّ ربّک لرؤوف
رحیم و بقدر امکان از صبیّه ... جدا مشو
زیرا حقّ التیام خواهد و بانفصام راضی نگردد

true God desireth harmony, while discord is contrary to His good-pleasure. He desireth union, not division, and wisheth for connection, not separation. The most favourable of all conditions is harmony and love. However, if this is in no wise possible, and complete aversion hath arisen, then separation is permissible. Strive, therefore, with all thy might, for unity, not division....

BRL_SWO#042x

وصل خواهد نه فصل اتصال خواهد نه قطع
مقبولترین امور الفت است و محبت ولی اگر
چنانچه هیچوجه ممکن نه و کراهت تامه حاصل
آن وقت فصل جائز است لهذا تا توانی بوصل
پرداز نه فصل...

BRL_SWOP#042x

AB12648

To: Mirza Muhammad Ganjii, in Tihiran

Date: 1907 ca.

- 1 O thou who art the memento of that loving friend! Think not that thou art forgotten for a moment. Thou art ever before mine eyes and in my thoughts. I beseech divine favor that this servant of the Sacred Threshold may day by day draw nearer to the Court of Oneness and be confirmed in such virtues as shall cause thy kind father in the Supreme Horizon to offer a thousand praises and to experience joy and gladness.

1 ای یادگار آن یار مهربان گان منما که دقیقهئی
فراموش گردی همیشه در نظری و در خاطری
از فضل الهی رجا مینمایم که آن بنده آستان
مقدس روز بروز در درگاه احدیت مقربتر گردد
و بفضائل مؤید شود که پدر مهربان در رفیق
اعلی هزار آفرین خواند و فرح و شادمانی فرماید

- 2 And upon thee be the Most Glorious Glory!

2 و علیک البهاء الأبهی

INBA85:150

AB09601

To: Habibullah

Date: 1907 ca.

- 1 O dear friend! A sweet melody has been raised from the Concourse on High and a fragrant breeze has wafted from the Garden of Immortality. Praise be to God, you have heard that melody and inhaled that fragrance. You have caught the fragrance of Joseph's garment and discovered the divine Egypt, and like Jacob you have gained seeing eyes. I hope that you may behold the divine Joseph's countenance and attain the station of unveiling.

1 ای یار عزیز از ملاً اعلی آهنگ خوشی بلند
و از حدیقه بقا رایحه طیبهئی منتشر الحمد لله
آن آهنگ شنیدی و آن رایحه استشمام کردی
بوی قیص یوسفی یافتی و بمصر الهی پی بردی و
مانند یعقوب دیده بینا کردی امیدوارم که جمال
یوسف الهی مشاهده نمائی و بمقام مکاشفه رسی

2 And upon you be the Most Glorious Glory!

2 وعليك الياء الأبهى

INBA16:104

ABU2947

Words to Corinne True spoken in 1907 in Akka

[W]e must look upon every human being we saw as a letter from the Beloved to us. No matter how blotted, blurred, torn or soiled that letter appears to be, nevertheless, you must look upon it with the eye of reality and say to yourself, this is a letter from my Beloved, therefore, because it is from Him, I must love it with that divine love and overlook all its defects—inasmuch as the Beloved wrote it.

SW_v13#10 p.284

AB10048

To: Lydia Rainy, in Seattle

Date: 1907 ca.

O thou beloved maid-servant of God! Thy letter was received and from the rose-garden of its significances sweet fragrances were inhaled. Thank God that thou hast found guidance, become knowing, attached thyself to the Lord of the Kingdom and attained to spiritual attraction.

Thou hast asked permission to come in the presence. If the means are brought about that traveling may be made with utmost ease, thou hast permission.

And upon thee be the Most Glorious Glory!

TAB.671-672, BSC.471 #885x

AB09873*To: Abu'l-Hasan Irani**Date: 1907 ca.*

- 1 O servant of the Truth! Thanks be to the one incomparable Lord that He guided and bestowed bounty, burned away the veil of vain imaginings and lit the lamp of guidance, until thou didst become aware and wakeful and gained knowledge of the mysteries.
- 2 I hope that thou wilt become detached from all save God and make thy soul fragrant with the sweet-scented perfume of the rose-garden of the Most Glorious Kingdom.
- 3 And upon thee be the Most Glorious Glory.

1 ای بنده حقّ شکر خداوند یگانه را که هدایت کرد و موهبت بخشید پرده اوهام بسوخت و شمع هدی برافروخت تا آنکه هوشیار شدی و بیدار گشتی و بر اسرار اطلاع یافتی

2 امیدوارم که از غیر حقّ بیزار شوی و مشام برایحه طیبّه گلشن ملکوت ابهی مشکبار نمائی

3 و علیک البهاء الأبهی

INBA16:101

AB11348*To: Fadlullah Naraqi (Muavinut-Tujjar), in Hamadan**Date: 1907 ca.*

...O thou who art steadfast in the Covenant! Concerning what thou didst write about the Zakat, the Zakat on garden produce is after the deduction of expenses, that is, the garden expenses must be paid, and whatever remains thereafter is subject to Zakat.

...ای ثابت بر پیمان در خصوص زکات مرقوم نموده بودید زکات بر محصول باغها بعد از وضع مصارف است که باید مصارفات باغ داده شود و آنچه باقی میماند بر آن زکات تعلق گیرد

AVK4.239.02x, MAS9.020x

AB11351

To: Mirza Husayn brother of Ali Muhammad Varga, in Miyanduab

Date: 1907 ca.

...Regarding what you wrote about divine revelation, the holy Imams were the dawning-places of inspiration and the manifestations of the grace of the All-Merciful. Divine revelation was specific to the Messenger of God, therefore we do not call the words of the holy Imams the Word of God, rather we consider them divine inspiration....

...در خصوص وحی مرقوم نموده بودید ائمه
اطهار مطالع الهام بودند و مظاهر فیض حضرت
رحمان وحی اختصاص بحضرت رسول داشت
لهذا کلام ائمه اطهار را کلام الهی نگوئیم بلکه
بالحام رحمانی دانیم...

VUJUDE.155x

AVK2.032.17x, MAS2.022x, VU-
JUD.141.02x

ABU3702

in Akka

Many people come here in a gala journey. They stop at the best hotels. They come here when they have nothing to fear, they travel in a company of friends and are a gay crowd! They do not realize they are on a pilgrimage to a holy place—and that they must pray much before they can understand it. If they do not pray before arriving, they must pray after they come here, but you have been forced to pray for guidance during the entire route, and so you are filled with the sense of prayer. You have lived and attained only through prayer.

SW_v24#04 p.104

ABU3683*in Akka*

There are many kinds of martyrdom. How many times have I prayed for it, but instead of that I have lived on in prison as if with the sword of Damocles suspended by a hair over my head! Each morning as I waken I feel that before the day ends I may be dragged to the public square and shot to death. But nevertheless I have been very happy in this long martyrdom, for no victim suffers from the cruelties inflicted upon him. The instant the torture begins he is in a state of bliss, and feels nothing but the joy of heaven which surrounds him.

[He paused, looking out through the wide windows at the blue Mediterranean, the view of which beyond the huge walls seemed to eliminate their imprisoning power. Then he added,]

So Christ never suffered upon the cross. From the time the crucifixion began His soul was in Heaven and He felt nothing but the Divine Presence. He did not say, speaking in Aramaic: 'O God! O God! why hast Thou forsaken me?', But this word Sabacthani is similar in sound to another which means glorify, and He actually murmured, 'O God! O God! How thou dost glorify me!

SW_v24#04 p.105

ABU3667*in Akka*

Today the dynamic energy of the Holy Spirit has poured in such volume through the Messenger of God that even the masses of men have received it, and that was not possible before. Always in the past specially sensitized souls received the influence and acted upon it. But today for the first time the minds of all people have been touched by the spirit, and the result is that the designs of labor saving machines have been clearly revealed to them. It may seem strange to you that the Holy Spirit should give designs for labor saving machines, but in reality every creative impulse of the brain can arise only through contact with the spirit. Without that the brain is merely capable of conventional and traditional action.

The civilizations of the past have all been founded upon the enslavement of mankind and the poor working class has suffered every oppression for the sake of the enrichment of the few. This limited wealthy class has alone had the privilege of developing individuality. The down trodden worker after laboring long hours each day, has not had sufficient mental capacity at the conclusion of his task to do anything but eat and sleep.

That all mankind might have opportunity, it was necessary to shorten the hours of labor so that the work of the world could be completed without such demand of strain and effort, and all human beings would have leisure to think and develop individual capacity.

The labor saving machines were given to create leisure for all mankind... The first decided shortening of the hours will appear when a legal working day of eight hours is established... But this working day of eight hours is only the beginning. Soon there will be a six hour day, a five hour, a three hour day, even less than that, and the worker must be paid more for this management of machines, than he ever received for the exercise of his two hands alone.

...

You cannot understand now, how the labor saving machines can produce leisure for mankind because at present they are all in the hands of the financiers and are used only to increase profits, but that will not continue. The workers will come into their due benefit from the machine that is the divine intention, and one cannot continue to violate the law of God. So with the assurance of a comfortable income from his work, and ample leisure for each one, poverty will be banished and each community will create comfort and opportunity for its citizens. Education will then be universal at the cost of the state, and no person will be deprived of its opportunity.

SW_v24#04 p.106

Study guide to this volume

The second half of 1907 finds ‘Abdu’l-Bahá still confined within the walls of ‘Akká, yet composing letters of remarkable range and intensity to communities stretching from Persia to Europe and America. The constitutional revolution convulsing Iran forms the political backdrop: competing factions, clerical agitation, and secret societies all press upon the friends, while the Master counsels calm, non-interference, and a turning of attention toward the moral reconstruction of souls. The volume opens with a prayer of passionate longing for the friends, moves through warnings against clandestine political entanglement, addresses letters to Jewish communities in the Holy Land, meditates on the meaning of martyrdom and tribulation, and closes with practical guidance for individual teachers setting out into hostile regions. Taken together, the writings of this period amount to a sustained argument that the Bahá’í community can serve the world precisely by refusing to be absorbed into the world’s factional conflicts, cultivating instead an identity rooted entirely in character, conduct, and love.

Character as the Distinguishing Sign: “Know the Bahá’ís by Their Attributes”

Key Passages

We must follow the path of sanctification and speak words of detachment and pursue the way of ultimate purity. Through our words, deeds and conduct we must become signs of the gift of the Lord and cause every aware soul to awaken and remember... so that every companion may inhale the fragrance of paradise and every associate may witness the signs of a mighty character, and all peoples may testify that the Bahá’ís are the lamps of the horizons and know the Bahá’ís by their attributes not their names, by their character not their bodies. — AB00531

My God, my God! Thou seest me prostrate with my face in the dust, imploring Thy Kingdom, O Lord of Lords, to make the loved ones lamps in the darkness and keys to the sealed gates of heaven before all faces. O Lord, make Thy brilliant morn shine upon the temples of unity until they arise from the graves of passion and raise the banners of piety and chant the verses of effacement and evanescence in the field of sacrifice. Thou specializest with Thy mercy whomsoever Thou wilt and Thou art powerful over all things. — AB00531

If thou art fit for this task and have sufficient trust in the All Merciful, arise with the qualities of the truthful and with the virtues of those to whom may be attributed real

humanity. Then shalt thou see thine enemies as thy friends. Then shalt thou perceive strangers as acquaintances and distant ones as close ones. Thou shalt understand the blind may be those who truly see. — AB03938

Context for Study

The central counsel of AB00531 is at once modest and radical: Bahá'í identity is to be legible in manner and action rather than in name or affiliation. The passage invokes the salt metaphor of the Sermon on the Mount (“Ye are the salt of the earth”) and inflects it with the specific demands of the Hidden Words and the counsels of Bahá'u'llah: detachment, purity of speech, sanctification. To be known by attributes rather than names is to embrace a form of religious identity that cannot be falsified by mere membership. The same logic appears in AB03938 when ‘Abdu'l-Bahá tells a correspondent that transformative virtue — genuine humanity — recasts the field of relationships entirely, converting adversaries into companions and revealing a kind of vision that ordinary sight lacks. The criterion of character as the test of genuine faith has deep roots across traditions. In the Sermon on the Mount, Jesus warns that prophets are known by their fruits (Matthew 7:16). In Islamic ethics, the *khuluq* (moral character) of the Prophet is held up in the Qur'an (68:4) as itself a divine attribute, and the great tradition of *akhlāq* literature grounds the entire moral life in the cultivation of virtuous dispositions. In Confucian thought, the *junzi* (exemplary person) commands respect not through status but through demonstrated virtue. What is distinctive in ‘Abdu'l-Bahá's counsel is its communal dimension: the *community* is to become a collective lamp, its collective radiance functioning as both the proof of the Faith and the instrument of its spread. The prayer that follows the counsel is itself a testimony to the gap between aspiration and achievement: “When I look at myself I become ashamed and perspire from embarrassment.” This self-acknowledged inadequacy is a form of honesty that guards the teaching against self-righteousness.

Questions for Reflection

1. ‘Abdu'l-Bahá says the Bahá'ís should be “known by their attributes not their names.” What does this demand reveal about the relationship between institutional religious identity and the living moral substance of faith?
2. Compare this teaching with the Pauline fruit of the Spirit (Galatians 5:22–23) and with the Confucian account of the *junzi*. In what ways do these converge, and where does the Bahá'í emphasis diverge from each?
3. AB03938 promises that genuine virtue will transform the very quality of perception, causing the virtuous person to see enemies as friends and the blind as those who truly see. What is the epistemological claim being made here, and how does it relate to spiritual traditions of transformed vision — from Sufi *kashf* to Christian contemplative purification of the “eye of the heart”?
4. The prayer in AB00531 asks for souls to arise “from the graves of passion.” What does passion as a kind of death mean in the context of this volume, and how does this image compare with the Qur'anic phrase “dead hearts” and with Paul's language of dying to the old self?
5. How might a community today discern whether its religious identity is genuinely rooted in character and conduct, as this teaching demands, or is settling for a more superficial identification through name, affiliation, or political alignment?

The Discipline of Non-Interference: Politics, Secret Societies, and the Spiritual Path

Key Passages

The friends were complaining that this intense influence of the clergy would cause harm to the beloved ones, for His Excellency the Prime Minister personally went to accompany the clergy to Tehran, and when they arrived, the city was illuminated for three days and nights, and the sound and fame of their pomp and circumstance reached to the heavens. In response it was written that this glory, bounty, prestige and respect is like a summer cloud — “a summer cloud with no rain, or a mirage in the desert which the thirsty one thinks is water,” or a passing shadow, or fancy and imagination. Soon you will see this glory transformed to abasement, and this clamor changed to cries of “woe, woe” and regret. — AB01237

O friends! I have heard that secret societies are being organized in Tehran and some clandestine meetings are being formed. Beware! Beware! The friends must not join these societies, must not interfere, must not become confidants, and must not associate with them, for such matters are contrary to the divine way and completely opposed to the disposition of this Prisoner. The purpose is that you should confine all affairs to spiritual matters and occupy yourselves with the guidance and education of souls. From this mighty cause, pleasing results will be achieved. Otherwise, interference in societies will ultimately cause evident loss. — AB02279

Today the greatest obligation of the loved ones of God is obedience and submission to the government, composure and dignity in all conditions, well-wishing toward the throne of sovereignty, and prayers for the just monarch. — AB09266

Context for Study

The political counsel of this volume is at once specific and principled. The specific context is the Iranian Constitutional Revolution of 1905–1911, during which ulama, constitutionalists, royalists, and Cossack brigades competed for power, and Bahá'í communities faced pressure to align with one or another faction. The principled position 'Abdu'l-Bahá consistently articulates is that the Bahá'í community's contribution to social transformation comes through moral education and spiritual renewal, not through partisan entanglement. The imagery of AB01237 is instructive: the clerical triumph is likened to a summer cloud without rain, a mirage, a passing shadow. The Master's reading proved correct — the clerical ascendancy was short-lived — but the deeper point is not historical prediction. It is the teaching that power rooted in fear, institutional inertia, and political calculation is inherently unstable, while influence rooted in genuine spiritual transformation endures. This is a position with analogues in diverse traditions: the Quaker tradition of conscientious non-alignment, the Taoist principle of *wu-wei* (action through non-contention), the Desert Fathers' withdrawal from the corruption of imperial Christianity, and the later Gandhian insistence that spiritual purity is the only durable foundation for social change. What makes 'Abdu'l-Bahá's counsel distinctive is that it is paired with an active positive program — the guidance and education of souls, the construction of character, the formation of loving communities — rather than with mere withdrawal or indifference to the world's condition.

Questions for Reflection

1. What is the relationship between the Bahá'í principle of non-interference in partisan politics and the prophetic tradition of speaking truth to power? Are these in tension, and if so, how might the tension be navigated?
2. The summer-cloud metaphor in AB01237 implies that illegitimate power carries within itself the seeds of its own abasement. How does this idea compare with biblical prophetic denunciations of worldly glory (e.g., Isaiah 40:6–8, “All flesh is grass”) and with Qur'anic warnings about the transience of earthly power?
3. ‘Abdu'l-Bahá warns against secret societies while also advocating spiritual transformation of society. How might a religious community distinguish between inappropriate political entanglement and legitimate engagement with the structures and processes that shape public life?
4. How does the counsel to pray for “the just monarch” and show well-wishing to government sit alongside the Bahá'í commitment to justice, including the principle that rulers who act unjustly are accountable to God?
5. The instruction to occupy oneself with “the guidance and education of souls” as the primary response to political crisis invites comparison with Jesus’ counsel to seek first the Kingdom of God (Matthew 6:33) and with the Sufi emphasis on inner transformation as the root of all outer change. What is the logic underlying this priority, and what are its practical implications for communities in crisis?

Tribulation as the Substance of Glory: A Theology of Suffering

Key Passages

O Lord my God! Thou seest how the ignorant have assailed Thy chosen ones, and how the wicked have attacked Thy pure and faithful friends... Lord, Lord! I implore Thee and beseech the threshold of Thy mercy to decree that all harm intended for Thy loved ones fall upon this servant who is annihilated in Thy path. Make me the target for arrows aimed at Thy loved ones and the mark for spears directed at the hearts of Thy chosen ones, that I may sacrifice for them my spirit, essence, body, being, reality and identity. — AB00463

Ponder upon the afflictions of God's loved ones and chosen ones in former ages. What a murderous venom they tasted and what a deadly poison they drank! Even so, that calamity was the same as a heavenly gift, that poison the same as a remedy, that tribulation the same as mercy, and that ordeal the same as ease... Ye must look at the end of things, not at the beginning. — AB02043

The field is straitened for the friends in all regions, and every base and nameless wretch, every shameless and unbridled one, is set loose: what calamities, tribulations, and sorrows must then inevitably ensue is but too evident. Yet when we observe carefully and judge fairly, these tribulations are pure bounty and the greatest favor, for the Gems

of existence spent their days in utmost tribulation and trial, and ultimately drank the cup of martyrdom from the hand of the Cup-bearer of grace. — AB04693

Context for Study

The prayer of AB00463 is among the most searing texts in this volume. Written amid actual persecution of Bahá'í communities in Iran, it takes the form of an intercessory prayer that reaches its climax in 'Abdu'l-Bahá's offer to substitute Himself for the threatened believers. The theology here belongs to a recognizable tradition of vicarious suffering — but inflected in a particular way. The Master does not simply bear suffering; He interprets it as the condition in which the divine gifts are most concentrated. AB04693 makes this explicit: tribulations are “pure bounty,” the sufferings of the “Gems of existence” (the Manifestations and their closest companions) are the form through which divine grace is poured into the world. AB02043 presses the point historically: Yazid had glory at the beginning; the Prince of Martyrs, Imam Husayn, died at Karbala — but the long arc of sacred history established whose memory illumines centuries. The hermeneutic of suffering as gift has parallels throughout religious thought. Paul declares that he rejoices in his sufferings because they produce endurance, character, and hope (Romans 5:3–4). In Islam, the tradition of *sabr* (patient endurance) and *tawakkul* (reliance on God) frames affliction as a refining process. The Stoic thinkers, especially Epictetus, taught that what cannot be controlled externally can always be transformed internally by the orientation of the will. What makes 'Abdu'l-Bahá's treatment distinctive is its christological undertone combined with its characteristic sobriety: the invitation is to emulate the Manifestations, to drink from the same cup, and to find in that cup not death but life.

Questions for Reflection

1. 'Abdu'l-Bahá asks that harm meant for others fall upon Himself. What does this gesture reveal about the relationship between spiritual authority and sacrificial responsibility? How does it compare with the Servant Songs of Isaiah (52:13–53:12) and with Paul's statement “I fill up in my flesh what is still lacking in regard to Christ's afflictions” (Colossians 1:24)?
2. AB04693 insists that the testimony of sacred history is that tribulation in God's path is “pure bounty.” What would it mean to genuinely internalize this belief, and what spiritual disciplines might sustain such a conviction in the face of severe suffering?
3. The counsel to look at the “end of things, not the beginning” in AB02043 invites a particular orientation of historical consciousness. Compare this with the Buddhist teaching of *anicca* (impermanence), with the biblical prophets' appeal to a future consummation, and with Kant's idea of a hidden teleology in history.
4. How does the theology of suffering in this volume navigate the danger of glorifying or romanticizing violence? What safeguards does 'Abdu'l-Bahá's counsel itself provide against such a misreading?
5. In what ways might this teaching inform the response of faith communities today to persecution, marginalization, or institutional hostility — as a form of active spiritual witness that transcends passive endurance?

Teaching and Confirmation: The Single-Handed Servant

Key Passages

Today whoever arises to serve the Sacred Threshold, detached from all save God, attracted to His holy fragrances, enkindled with the fire of His love, mindful of His remembrance, and independent of all else — and who proceeds to diffuse the divine fragrances — though alone and single-handed will resist all who dwell on earth and triumph over them all, as has been proven through experience. — AB00898

My God, my God! Aid this helpless servant through Thy grace and mercy among all peoples. Illumine his sight to behold the manifest light. Assist him with hosts from on high. Guide Thy servants through his proof to Thy straight path and lead them on the right way... Make him a resplendent sign of sacrifice throughout all regions, a banner of guidance amidst all creation, a gift of the Supreme Concourse among the chosen ones, a fountain of knowledge in the contingent world. — AB00898

Now you Persian friends must concentrate your thoughts on divine conduct and kindness toward humanity and godly behavior, so that it may produce great effects in this world... When thought and meditation are concentrated on a single pursuit, they produce wonderful effects and achieve strange influence. Until the channels of a spring are concentrated in a single fountain, the water will not gush forth. — AB03512

Context for Study

AB00898 records ‘Abdu'l-Bahá’s response to a correspondent who had accomplished, apparently against all odds, a successful teaching journey to Semnan alone. The response is not only an affirmation of that particular achievement but a statement of general principle: the condition for transformative service is detachment, not numbers. The five-fold portrait of the effective teacher — detached, attracted, enkindled, mindful, independent — maps onto the classical Sufi vocabulary of the soul’s journey, but places the whole at the disposal of communal service. The prayer that accompanies the affirmation is itself a study in interdependence: the servant is helpless without divine aid, yet the divine aid flows specifically through the servant’s effort. This dynamic, sometimes called in Islamic thought the relationship between *ikhtiyār* (choice) and *jabar* (divine compulsion), is resolved here through practice rather than theory: the servant acts, and divine “hosts from on high” confirm the action. AB03512 supplies the principle of concentration: scattered effort is ineffective; focused effort, directed toward a single worthy goal, produces effects disproportionate to the energy expended. The image of the spring concentrated in a single channel evokes the hydraulic metaphors found in Rumi, in the Sufi doctrine of the *qutb* or spiritual pole, and in the Christian mystical tradition of the single-pointed attention to God in *lectio divina* and contemplative prayer. The practical demand of the volume is simple but exacting: do one thing, do it with the whole of your being, and trust the divine order to multiply the effect.

Questions for Reflection

1. The claim that a single detached servant can “resist all who dwell on earth and triumph over them all” seems paradoxical by any ordinary measure of power. What theory of influence

- underlies this claim, and how does it compare with the mustard-seed parable of Jesus (Mark 4:30–32), with the Sufi concept of the *qutb*, and with Thoreau's observation that one person with conscience constitutes a majority?
2. 'Abdu'l-Bahá lists the conditions for effective service: detachment, attraction, enkindlement, mindfulness, independence. Which of these is most difficult to sustain simultaneously, and why?
 3. AB03512 uses the hydraulic image of concentrated versus scattered water. How does the principle of focused concentration apply to the spiritual life more broadly — in meditation, prayer, scholarship, and artistic work — across different traditions?
 4. The prayer in AB00898 asks simultaneously for the servant to be “helpless” (fully dependent on God) and to become a “fountain of knowledge” and “banner of guidance.” How does the tradition of mystical literature navigate the paradox between self-effacement and spiritual efficacy?
 5. What does the repeated emphasis on confirmation from “hosts from on high” suggest about the nature of agency in Bahá'í service? How does this account of divine-human cooperation compare with Lutheran *sola gratia*, with Sufi *tawakkul*, and with Aquinas's account of operative and cooperative grace?

Letters to Israel: Prophecy, Gathering, and Spiritual Resurrection

Key Passages

Know that the gathering of Abraham's descendants in Jerusalem is a destined matter, for all the promises that the Lord of Hosts made through the prophets in the Torah have reached their time of fulfillment. The divine will has determined to fulfill all promises, and day by day its signs become more apparent, its proof more evident, its evidence clearer, and its path more manifest. Now from all corners of the world, the descendants of His Holiness Abraham the Friend are arriving in the Holy Land and are engaged in developing villages and farms. But the divine standard is the standard of the Covenant, which is the clear guide for the children of Israel and the cause of their unity and enduring glory. — AB00370

In the twelfth chapter, second verse of Daniel it states: “Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Observe that it says they will “awaken” — from the expression of awakening, it becomes clear what rising from the graves means... the meaning of graves is not physical bodies and corpses, but rather that spirits buried in bodies will be resurrected and gathered. — AB00370

O descendant of Abraham! If the Israelites look with fairness, they will see that all the signs have appeared. Matters that were impossible and inconceivable have come to pass, and the Lord of Hosts without armies has conquered East and West. The divine law will soon glorify Israel, and the blessed favors will ennoble Abraham's lineage... if one seeks proofs and evidences, the light of truth will shine and the darkness of doubts will vanish. — AB00370

Context for Study

AB00370 is addressed to Jewish correspondents and represents one of the most explicit Bahá'í engagements with the Hebrew prophetic tradition in this period. Writing in 1907, 'Abdu'l-Bahá addresses the gathering of Jewish communities in the Holy Land — which was then already underway through early Zionist migration — and reads this phenomenon through a double lens: the literal fulfillment of biblical prophecy concerning the return to the land, and the spiritual fulfillment of the deeper prophetic hope, identified with the Covenant of the Bahá'í dispensation. The hermeneutical move is characteristic: physical events are real signs but they point to a spiritual consummation that transcends the physical. The discussion of resurrection is similarly double-layered. By citing Daniel 12:2 and Ezekiel's vision of the dry bones (Ezekiel 37), 'Abdu'l-Bahá interprets resurrection as spiritual awakening and collective renewal, not physical resuscitation of corpses. This approach has precedents in medieval Jewish exegesis (Maimonides treated bodily resurrection cautiously, emphasizing the immortality of the rational soul) and in the allegorical readings of Origen and later Christian mystics who understood the resurrection as a spiritual transformation available in this life as well as the next. The appeal to investigation of "proofs and evidences" rather than dwelling on doubts is one of the characteristic epistemic counsels of the Bahá'í teaching: inquiry oriented toward truth is fruitful; inquiry oriented toward the multiplication of objections leads only to further darkness.

Questions for Reflection

1. 'Abdu'l-Bahá reads the early Jewish return to the Holy Land as fulfillment of biblical prophecy. How does this reading compare with Orthodox Jewish theological understandings of the ingathering, with Christian dispensationalist interpretations, and with secular Zionist accounts of the same historical movement?
2. The letter reinterprets "resurrection from the graves" as spiritual awakening. What is gained by such a reading, and what questions does it raise for communities whose sacred texts and liturgies are built around more literal understandings of bodily resurrection?
3. 'Abdu'l-Bahá suggests that a faith orientation toward "proofs and evidences" leads to light, while dwelling on doubts leads to darkness. How might this epistemological counsel be understood in relation to the modern philosophical tradition of rigorous skeptical inquiry — from Descartes through Kant to contemporary analytic philosophy?
4. What does it mean for a religious community to receive its sacred texts as still living prophecy, with fulfillments emerging in contemporary events? What spiritual disciplines and critical faculties would be required to practice this kind of reading responsibly?
5. The letter to Jewish correspondents is one of many in this period reaching across religious boundaries. What does the sustained Bahá'í engagement with the specific prophetic traditions of Judaism and Christianity suggest about the nature of progressive revelation as understood in this Dispensation?

Steadfastness in Crisis: Wisdom, Counsel, and the Long View

Key Passages

Before calamity strikes, one must exercise the utmost caution and care and be precise in transactions, but when the event has occurred, one must resist with complete steadfastness and strength. A captain must protect his ship from contrary winds, waves and storms, but if by divine decree it falls into a great tempest, the captain must not become distraught and agitated and lose control. Rather, on the contrary, with the utmost strength of heart, firmness and steadfastness, he must guide the ship to the extent possible, for if he becomes distraught and disturbed, the control of the ship will be entirely lost and salvation will never be attained. — AB08010

O handmaiden of God! Praise be to God that thou art addressed by this title and honoured with this address... thou shouldst at all times, with the utmost happiness, rapture, joy and gladness, consort with the handmaids of the Merciful, bring joy and felicity to all, and lead them to the Divine bounty. — AB04968

As long as thou canst, wish thou the most great peace for mankind: Associate with all in perfect love and kindness; hold all dear and count all friends and familiar ones; know no enemies; imagine no strangers. Thus mayest thou be a mercy to the people of the world and a source of bounty to the world of humanity. — AB06848

Context for Study

The counsel of AB08010 articulates a two-stage wisdom: prudence before crisis, courage within crisis. The captain metaphor is ancient — it appears in Plato's *Republic* (the philosopher as helmsman of the soul-city), in Stoic writing on *eph'hem'in* (what is within our power), and in countless Islamic texts on fortitude (*shajā'a*). 'Abdu'l-Bahá's use of it here is practical rather than philosophical: the community must not panic when conditions worsen. AB06848, addressed to an individual correspondent, extends the same vision from the maritime to the interpersonal: when universal peace is the aspiration, the practical method is to treat every person, regardless of their relation to you, as a friend. The instruction to "know no enemies" and "imagine no strangers" is an active moral imagination that refuses to allow the field of relationship to be narrowed by fear, habit, or hostility. AB04968 adds a third register: joy. The servant who bears the title "handmaiden of God" is to carry that joy into every gathering and become a source of felicity for others. Taken together, the three passages form a picture of a community that is simultaneously realistic about danger, courageous in crisis, and radiant in ordinary human contact. The combination recalls the Qur'anic virtue of *hilm* (forbearance combined with dignity), the Christian virtue of *magnanimitas* (greatness of soul), and the Buddhist *brahmavihārā* (the four immeasurables: loving-kindness, compassion, sympathetic joy, and equanimity).

Questions for Reflection

1. The captain metaphor distinguishes between the wisdom required before crisis and the courage required within it. How does this two-stage model compare with Aristotelian practical wisdom

- (*phronesis*) and with the Stoic concept of the dichotomy between what is and is not within our power?
2. The instruction to “wish the most great peace for mankind” is paired with the instruction to “associate with all in perfect love and kindness.” How does this pairing suggest that world peace is grounded in the quality of individual encounters rather than merely in political structures?
 3. ‘Abdu'l-Bahá counsels that a Bahá'í should “know no enemies” and “imagine no strangers.” How does this aspiration relate to Jesus’ command to love enemies (Matthew 5:44), to the Buddhist *mettā* practice of sending loving-kindness to difficult persons, and to the Kantian duty of treating every person as an end in themselves?
 4. Joy (*farah*, gladness) appears repeatedly in this volume as a spiritual obligation, not merely an emotional state. What does the command to be joyful — even in times of oppression and confinement — reveal about the Bahá'í understanding of the relationship between inner freedom and outer circumstance?
 5. How might the accumulated wisdom of this volume — character as identity, non-political discipline, suffering as bounty, focused service, and steadfast joy — be understood as a coherent pedagogy for forming a community capable of contributing to civilization-building over the long term?

A Guiding Question for the Whole Volume

The writings of the second half of 1907 are addressed from a prison cell to communities caught between political upheaval, persecution, and the daily demands of spiritual growth. What they consistently refuse is the reduction of the Bahá'í mission to any particular political alignment, and what they consistently affirm is the primacy of character — formed by love, tested by suffering, expressed in service, and visible to any careful observer — as the one contribution the community is uniquely positioned to make.

A guiding question for the whole volume might therefore be: **If the distinguishing mark of a Bahá'í is to be character rather than name, and the distinguishing contribution of the community is moral and spiritual education rather than political action, what disciplines of formation, what habits of perception, and what sustained practices of love must be cultivated so that the community becomes — across decades and generations — a genuine light rather than merely a lamp that once was lit?**